

*John of Kronstadt (Russian: Иоанн Кронштадтский) (31 October [O.S. 19 October] January [O.S. 20 December] ) was a Russian Orthodox archpriest and a member of the Synod of the Russian Orthodox Church.*

He came from a hereditary corporation of village clergymen, his father was a poor sacristan dyachok in the local church. Little is known about his early life, mainly from late memories. In his autobiography, he claims that his parents gave him to a parish school but the study was too difficult for him. However, he prayed earnestly and received inspiration; so he became the first student in the school, and then in the seminary, which enabled him to enter the Theological Academy in Saint Petersburg , the capital of the Russian Empire. His classmates at the Academy he remembered only by constant talk about humility. He became the 35th out of 39 students who graduated from the Academy in . He got this place by marrying the year-old daughter of the archpriest of this cathedral. After the marriage, he surprisingly refused to have sexual relations with his wife, despite her complaints to the church authorities. The young priest behaved unusually, namely: He walked along the street, constantly praying and crossing his arms on his chest; He tried to serve the liturgy every day; During the service he behaved very expressively, deviated from the usual text, turned his back to the altar ; He introduced the practice of frequent Confession and Holy Communion instead of the usual times a year at that time ; He allowed easing from some requirements for the Communicant in particular, allowed women during menstruation to communicate, which was usually forbidden. Not everyone perceived these innovations positively, especially church authorities. Nevertheless, this practice attracted attention to the young priest and allowed him to show his charisma. Gradually around Father John formed a circle of persistent admirers, who aspired to confess and receive communion exclusively with him. The overwhelming majority of them were women. The head of the sect was the spiritual daughter of John: The Ioannites believed that the world as they knew it was about to end "probably after revolution" and that they could find salvation only by going to God in the person of Father John. The Ioannites spread stories about the "miracles" performed by John, sold the objects, related to him and Holy water, which was sanctified by John himself. This publication was discussed by the highest church organ, Most Holy Synod , because such a publication, without religious censorship, was interference into the affairs of the Church. The hierarchs of the Synod were in disarray, and especially the Metropolitan Isidore the direct supervisor of Father John was dissatisfied, but they could nothing to do. John established a special relief organization. It was called the "House of the Industry" and opened in Kronstadt in . It had its own church, an elementary school for boys and girls, an orphanage, a hospital for anyone who came there, a boarding house, a free public library, shelter for the homeless that accommodated 40, people each year, a variety of workshops where the impoverished were able to earn some money, a cheap public canteen which served about free dinners on holidays, and a hostel for the travelers. By the early s John had become well known, and people from all over Russia came to him every day in thousands. He practiced mass confessions, during which thousands of people wiped out their sins and went into a frenzy, which was often accompanied by hysterics and tears. New York Public Library , signature above the image: During the Russian Revolution of , he helped organise the Black Hundreds as a militia to aid the police in the fight against left-wing extremists and to restore order. John, the only one of all the priests of St. The press accused John of cowardice after this act; journals published caricatures on John. In Nicholas II wrote an order [11] to establish the commemoration of St. John in the Church. Subsequently the Holy Synod issued an edict to commemorate St. Father John annually on the day of his death. Canonization and legacy[ edit ] Icon of Saint John of Kronstadt. John Maximovitch of San Francisco played an active role in preparation of St. Icons of the Righteous John of Kronstadt most commonly portray him holding a Communion chalice because he reawakened the Russian Orthodox Church to the Apostolic tradition of receiving Holy Communion at every Divine Liturgy. His life and work are commemorated on the feast days of 20 December[N. Monuments to John have been placed in Kronstadt , Irkutsk and Moscow. Extracts From The Diary Of

Chapter 2 : A Prodigal Saint: Father John of Kronstadt and the Russian People By Nadieszda Kizenko

*Our righteous father John of Kronstadt (1806-1866) was an archpriest of the Russian Orthodox Church. He was born as Ivan Ilyich Sergiyev (1806-1866) in*

The Life of St. John of Kronstadt Commemorated on December 20 St. John was born in a village in Russia in His parents were very poor but were very dedicated to the Church. Even though he was poor, as a young boy John learned to feel compassion for others in their misfortune. His neighbors frequently asked him to pray for them, as they noticed this special grace-endowed gift in him. When John was 10 his parents were able to raise some money and send him to the local school which was attached to the Church. However, the boy initially had an extremely difficult time with his studies: While writing about his life he recalled once, it was evening, when everyone had already gone to bed. I still read poorly and could not remember anything of what I was told. I became so depressed I fell to my knees and prayed. It was like a veil had fallen from my eyes, it was as if my mind had been opened up, and I remembered clearly my teacher of that day and the lesson he was teaching; I also recalled what he had talked about and understood what he meant. I felt so light and joyous inside. Petersburg a great honor at that time. Throughout his studies, John thought about the importance of forgiveness, meekness, and love, and came to believe that these were the very center and power of Christianity, and that only one path - the path of humble love - leads to God and the triumph of His righteousness. They dated, he proposed, and they were married. After his studies John still desired to learn more about his faith and his Church. It was in this frame of mind that he prepared to receive holy orders and enter public ministry. He was ordained a deacon on December 10, , and then priest on December He was assigned to St. He said, "I made myself the rule of being as sincere as possible in my work and of strictly watching myself and my inner life. John wanted most of all to earn the love of the people in his care because only a loving attitude could provide the firm support and help he needed as he faced the difficult work of the priesthood. His constant thought was how he would come before the Last Judgment and have to give an account not only of his own deeds but also the deeds of his flock, for whose education and salvation he was responsible. To him no one was a stranger; everyone who came to him for help became a friend and relative. He would tell people "The Church is the best heavenly friend of every sincere Christian. He called all who rarely receive Holy Communion to prepare themselves and live their lives in the way of Christ so that they could receive more often. John, many people changed their lifestyle, repented sincerely, and joyfully received Holy Communion on a regular basis. At that time the government exiled murderers, thieves and other criminals to Kronstadt. Life was horrible for the exiles. Even children of exiles would become thieves and criminals. He would go to dugouts and basements to visit with many of these exiles. Not satisfied with staying for five or ten minutes to administer some rite and then leave, Fr. John believed he was coming to visit a priceless soul, his brothers and sisters. He would stay for hours, talking, encouraging, comforting, crying, and rejoicing together with them. From the beginning he also concerned himself with the material needs of the poor. He would shop for food, go to the pharmacy for prescriptions, to the doctor for help, many times giving the poor his last few coins. The inhabitants of Kronstadt would see him returning home barefoot and without his cassock. Often parishioners would bring shoes to his wife, saying to her, "Your husband has given away his shoes to someone, and will come home barefoot. John organized many charitable efforts. Realizing that his individual charity was insufficient for aiding the needy, he founded the Orthodox Christian Brotherhood Guardianship of Apostle Andrew the First Called. This brotherhood coordinated many charitable efforts throughout the city and helped many needy people. In he began teaching in the local city schools. He would tell people, "If children cannot listen to the Gospel, it is only because it is taught like any other subject, with boredom and indifference. Such teaching defeats the purpose of the Gospel. It fails because it forces students only to read words and memorize them instead of making them live in their lives. John there were no incapable students. He taught in such a way that poor pupils as well as good ones were able to understand. His attention was aimed not so much at forcing students to memorize as to fill their souls with the joy of living

according to Christian values, sharing with them the holy thoughts which filled his soul. When speaking to other priests about their vocation he would say, "You are a representative of the faith of the Church, O priest; you are a representative of Christ the Lord Himself. You should be a model of meekness, purity, courage, perseverance, patience, and lofty spirit. You are doing the work of God and must not let anything discourage you. John labored endlessly in his work for the Lord preaching, teaching, and helping all those in need with whom he came in contact. Having spent his entire life serving God and His people, Fr. John fell ill and died on December 20, Almost immediately, people from near and far began to make pilgrimages to the monastery where he was buried. Even today millions of Orthodox Christians in Russia and around the world pray to him to intercede for them as he had always done from his childhood.

**Chapter 3 : The Hub - The Life of St. John of Kronstadt - Orthodox Church in America**

*The Spiritual Counsels of Father John of Kronstadt. The nineteenth century in Russia was a time of considerable religious revival. Many thousands of ordinary people of all classes and callings flocked to elders or startsi for spiritual, and also temporal, advice.*

Russian Orthodox Church –” The Russian Orthodox Church, alternatively legally known as the Moscow Patriarchate, is one of the autocephalous Eastern Orthodox churches, in full communion with other Eastern Orthodox patriarchates. The ROC branches in Belarus, Estonia, Latvia, Moldova and Ukraine since the s enjoy various degrees of self-government, in Ukraine, ROC has tensions with schismatic groups supported by the current government, while it enjoys the position of numerically dominant religious organisation. According to one of the legends, Andrew reached the location of Kiev. The spot where he erected a cross is now marked by St. By the end of the first millennium AD, eastern Slavic lands started to come under the influence of the Eastern Roman Empire. There is evidence that the first Christian bishop was sent to Novgorod from Constantinople either by Patriarch Photius or Patriarch Ignatios, by the midth century, there was already a Christian community among Kievan nobility, under the leadership of Byzantine Greek priests, although paganism remained the dominant religion. The Kievan church was a metropolitanate of the Patriarchate of Constantinople and the Ecumenical patriarch appointed the metropolitan, who usually was a Greek. The Metropolitans residence was located in Kiev itself, the capital of the medieval Rus state. Following the tribulations of the Mongol invasion, the Russian Church was pivotal in the survival, despite the politically motivated murders of Mikhail of Chernigov and Mikhail of Tver, the Mongols were generally tolerant and even granted tax exemption to the Church. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tatar oppression, the Trinity monastery founded by Sergius of Radonezh became the setting for the flourishing of spiritual art, exemplified by the work of Andrey Rublev, among others. The followers of Sergius founded four hundred monasteries, thus extending the geographical extent of the Grand Duchy of Moscow. However, the Moscow Prince Vasili II rejected the act of the Council of Florence brought to Moscow by Isidore in March , Isidore was in the same year removed from his position as an apostate and expelled from Moscow. The Russian metropolitanate remained effectively vacant for the few years due largely to the dominance of Uniates in Constantinople then. Subsequently, there developed a theory in Moscow that saw Moscow as the Third Rome, the successor to Constantinople 2. Anti-communism –” Organized anti-communism developed in reaction to the rise of communism, especially after the October Revolution in Russia. It reached global dimensions during the Cold War, when the United States, anti-communism has been an element of movements of many different positions, including capitalist, liberal, socialist, anarchist, and fascist viewpoints. They accuse communists of causing several famines, such as the Russian Famine of , some anti-communists see both communism and fascism as totalitarianism, seeing similarity between the actions of communist and fascist governments. Opponents argue that communist parties that have come to power have tended to be intolerant of political opposition. Communist states have also accused of creating a new ruling class, with powers. The more leftist CIO purged its Communists in and has been staunchly anti-Communist ever since, in Britain, the Labour Party strenuously resisted Communist efforts to infiltrate its ranks and take control of locals in the s. Although some anarchists describe themselves as communists, all anarchists criticize authoritarian Communist parties and states and they argue that Marxist concepts such as dictatorship of the proletariat and state ownership of the means of production are anathema to anarchism. Some anarchists criticize communism from an individualist point of view, the anarchist Mikhail Bakunin debated with Karl Marx in the First International, arguing that the Marxist state is another form of oppression. He loathed the idea of a vanguard party ruling the masses from above, anarchists initially participated in, and rejoiced over, the revolution as an example of workers taking power for themselves. However, after the October revolution, it became evident that the Bolsheviks, what is needed is local construction by local forces –” Russia has already become a Soviet Republic only in name. Many anarchists fought against Russian, Spanish and Greek Communists, many were killed by them, such as Lev Chernyi,

Camillo Berneri, neither Marx's point plan nor the rest of the manifesto say anything about who has the right to carry out the plan. Milton Friedman argued that the absence of economic activity makes it too easy for repressive political leaders to grant themselves coercive powers. Objectivists who follow Ayn Rand are strongly anti-Communist and this is demonstrated, they believe, by the comparative prosperity of free market and socialist economies. Objectivist Ayn Rand writes that communist leaders typically claim to work for the common good, many ex-communists have turned into anti-communists. It practices what it understands to be the original Christian faith, the Eastern Orthodox Church is a communion of autocephalous churches, each typically governed by a Holy Synod. It teaches that all bishops are equal by virtue of their ordination, prior to the Council of Chalcedon in AD, the Eastern Orthodox had also shared communion with the Oriental Orthodox churches, separating primarily over differences in Christology. As a result, the term Greek Orthodox has sometimes used to describe all of Eastern Orthodoxy in general. However, the appellation Greek was never in use and was gradually abandoned by the non-Greek-speaking Eastern Orthodox churches. Its most prominent episcopal see is Constantinople, there are also many in other parts of the world, formed through immigration, conversion and missionary activity. The official name of the Eastern Orthodox Church is the Orthodox Catholic Church and it is the name by which the church refers to itself in its liturgical or canonical texts, in official publications, and in official contexts or administrative documents. Orthodox teachers refer to the Church as Catholic and this name and longer variants containing Catholic are also recognized and referenced in other books and publications by secular or non-Orthodox writers. The common name of the Church, Eastern Orthodox Church, is a shortened practicality that helps to avoid confusions in casual use, for this reason, the eastern churches were sometimes identified as Greek, even before the great schism. After , Greek Orthodox or Greek Catholic marked a church as being in communion with Constantinople and this identification with Greek, however, became increasingly confusing with time. Missionaries brought Orthodoxy to many regions without ethnic Greeks, where the Greek language was not spoken. Today, many of those same Roman churches remain, while a large number of Orthodox are not of Greek national origin. Eastern, then, indicates the element in the Church's origin and development, while Orthodox indicates the faith. While the Church continues officially to call itself Catholic, for reasons of universality, the first known use of the phrase the catholic church occurred in a letter written about AD from one Greek church to another. Quote of St Ignatius to the Smyrnaeans, Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, thus, almost from the very beginning, Christians referred to the Church as the One, Holy, Catholic and Apostolic Church. The Orthodox Church claims that it is today the continuation and preservation of that same Church, a number of other Christian churches also make a similar claim, the Roman Catholic Church, the Anglican Communion, the Assyrian Church and the Oriental Orthodox Churches. The Church of England separated from the Roman Catholic Church, not directly from the Orthodox Church, the depth of this meaning in the Orthodox Church is registered first in its use of the word Orthodox itself, a union of Greek orthos and doxa 4. It is surrounded by Karelia to the west, the Kola Peninsula to the north, the whole of the White Sea is under Russian sovereignty and considered to be part of the internal waters of Russia. Administratively, it is divided between Arkhangelsk and Murmansk Oblasts and the Republic of Karelia, the major port of Arkhangelsk is located on the White Sea. For much of Russia's history this was Russia's main centre of maritime trade. There are four main bays or gulfs on the White Sea and these bays connect with the funnel-shaped opening to the Barents Sea via a narrow strait called gorlo. Kandalaksha Gulf lies in the part of the White Sea, it is the deepest part of the sea. The seabed of the part and Dvina Bay is covered in silt and sand, whereas the bottom of the northern part. Ice age deposits often emerge near the sea shores, northwestern coasts are tall and rocky but the slope is much weaker at the southeastern side. The White Sea contains a number of islands, but most of them are small. The main island group is the Solovetsky Islands, located almost in the middle of the sea, kiy Island in Onega Bay is significant due to a historic monastery. Velikiy Island, located close to the shore, is the largest island in the Kandalaksha Gulf, the White Sea is a water-filled depression in the block of a continental shelf known as the Baltic Shield. Its bottom is very uneven and contains the Kandalaksha Hollow in the northwest, also, the Onega Bay has many small underwater elevations. The opening and the gorlo of the sea are rather shallow, in addition, there is an underwater ridge in

the northern part of the gorgo, resulting in maximum depths of 40 metres in that part 5. Russian Empire

The Russian Empire was a state that existed from until it was overthrown by the short-lived February Revolution in . One of the largest empires in history, stretching over three continents, the Russian Empire was surpassed in landmass only by the British and Mongol empires. The rise of the Russian Empire happened in association with the decline of neighboring powers, the Swedish Empire, the Polish-Lithuanian Commonwealth, Persia. It played a role in 1812 in defeating Napoleons ambitions to control Europe. The House of Romanov ruled the Russian Empire from until 1917, and its German-descended cadet branch, with the Hohenzollerns, ruled the empire until 1917. Like all empires, it included a large disparity in terms of economics, ethnicity, there were numerous dissident elements, who launched numerous rebellions and assassination attempts, they were closely watched by the secret police, with thousands exiled to Siberia. Economically, the empire had an agricultural base, with low productivity on large estates worked by serfs. The economy slowly industrialized with the help of foreign investments in railways, the land was ruled by a nobility from the 10th through the 17th centuries, and subsequently by an emperor. Tsar Ivan III laid the groundwork for the empire that later emerged and he tripled the territory of his state, ended the dominance of the Golden Horde, renovated the Moscow Kremlin, and laid the foundations of the Russian state. Tsar Peter the Great fought numerous wars and expanded an already huge empire into a major European power, Catherine the Great presided over a golden age. She expanded the state by conquest, colonization and diplomacy, continuing Peter the Greats policy of modernisation along West European lines, Tsar Alexander II promoted numerous reforms, most dramatically the emancipation of all 23 million serfs in 1861. The Russian Empire functioned as a monarchy until the Revolution of 1917. The empire collapsed during the February Revolution of 1917, largely as a result of failures in its participation in the First World War. Perhaps the latter was done to make Europe recognize Russia as more of a European country, Poland was divided in the era, with much of the land and population going to Russia. Most of the 19th century growth came from adding territory in Asia, Peter I the Great introduced autocracy in Russia and played a major role in introducing his country to the European state system. However, this vast land had a population of 14 million, grain yields trailed behind those of agriculture in the West, compelling nearly the entire population to farm. Only a small percentage lived in towns, the class of kholops, close to the one of slavery, remained a major institution in Russia until 1861, when Peter I converted household kholops into house serfs, thus including them in poll taxation 6. Kronstadt

It is also Saint Petersburgs main seaport. In March 1917, it was the site of the Kronstadt rebellion, traditionally, the seat of the Russian admiralty and the base of the Russian Baltic Fleet were located in Kronstadt guarding the approaches to Saint Petersburg. The historic centre of the city and its fortifications are part of the World Heritage Site Saint Petersburg, Kronstadt has been a place of pilgrimage for Orthodox Christians for many years due to the holy memory of Saint John of Kronstadt. Kronstadt was founded by Peter the Great, who took the island of Kotlin from the Swedes in 1704, the first fortifications were inaugurated on May 18, These fortifications, known as Kronstadts Forts, were constructed very quickly, during the winter the Gulf of Finland freezes completely. Workers used thousands of frames made of oak logs filled with stones and these were carried by horses across the frozen sea, and placed in cuttings made in the ice. Thus, several new small islands were created, and forts were erected on them, only two narrow navigable channels remained, and the strongest forts guarded them. Kronstadt was thoroughly refortified in the 19th century, the old three-decker forts, five in number, which formerly constituted the principal defences of the place, and defied the Anglo-French fleets during the Crimean War, became of secondary importance. From the plans of Eduard Tottleben a new fort, Constantine, and four batteries were constructed to defend the principal approach, all these fortifications were low and thickly armored earthworks, powerfully armed with heavy Krupp guns in turrets. The town is surrounded with an enceinte, in summer 1854, the French fleet was officially and triumphantly received in Kronstadt. It was a first step towards the coming Franco-Russian Alliance, during the Petrograd riots of the February revolution, the sailors of Petrograd joined the revolution and executed their officers, thus gaining a reputation as dedicated revolutionaries. During the civil war, the sailors participated on the red side, until 1919, Kronstadt and the supporting forts and minefields were the key to the protection of Petrograd from foreign forces. Despite this, the cruiser Oleg was torpedoed and sunk by a motor boat after participating in a bombardment of Krasnaya Gorka fort that had revolted against the

Bolsheviks. In , a group of officers and sailors, soldiers as well as their civilian supporters rebelled against the Bolshevik government in Soviet Kronstadt. The garrison had previously been a centre of support for the Bolsheviks, and throughout the Civil War of 1918–1920 their demands included freedom of speech, a stop to the deportation to camps, a change in Soviet war politics. After brief negotiations, Leon Trotsky responded by sending the army to Kronstadt, in the late 1920s, Kronstadt lived the life of the fortified city and was the base of the Baltic Fleet.

**7. Altar** – An altar is any structure upon which offerings such as sacrifices are made for religious purposes, and by extension the Holy table of post-reformation Anglican churches. Altars are usually found at shrines, and they can be located in temples, churches, today they are used particularly in Christianity, Buddhism, Hinduism, Shinto, Taoism, as well as in Neopaganism and Ceremonial Magic. Judaism used such a structure until the destruction of the Second Temple, many historical faiths also made use of them, including Greek and Norse religion. Altars in the Hebrew Bible were typically made of earth or unwrought stone, altars were generally erected in conspicuous places. The first altar recorded in the Hebrew Bible is that erected by Noah, altars were erected by Abraham, by Isaac, by Jacob, and by Moses. In Catholic and Orthodox Christian theology, the Eucharist is a re-presentation, hence, the table upon which the Eucharist is consecrated is called an altar. The altar plays a role in the celebration of the Eucharist, which takes place at the altar on which the bread. The altar is often on a higher elevation than the rest of the church, in Reformed and Anabaptist churches, a table, often called a Communion table, serves an analogous function. In some colloquial usage, the altar is used to denote the altar rail also.

**Chapter 4 : Father John of Kronstadt : a life (Book, ) [calendrierdelascience.com]**

*Father John of Kronstadt, one of the most well known saints of recent history, possessed an evangelical fervour, and, above all, was 'flesh of the flesh' of the Orthodox tradition and of the faith and life of the Orthodox Church.*

After evening prayers I laid down to rest a little in my dimly lit cell since I was fatigued. Hanging before the icon of the Mother of God was my lit lampada. Not more than a half hour had passed when I heard soft rustle. He looked at me tenderly, and I could scarcely keep from falling because of my great fear. My hands and feet trembled, and I wanted to speak, but my tongue would not obey me. The starets made the sign of the cross over me, and calm and joy soon came over me. Then I made the sign of the cross myself. He then pointed to the western wall of my cell with his staff in order that I should notice certain spot. The starets had inscribed on the wall the following numbers: Suddenly the wall vanished, and I walked with the starets toward a green field and saw a mass of crosses-thousands standing as gravemarkers. They were wooden, clay, or gold. How much has been spilled? They began to fall to the ground one after another by the tens and by the hundreds. During their descent they grew dim and turned to ashes. They were archbishops, monks, nuns, groups of laymen, young adults, and even children and babies. We walked further and went into large church. On the altar was a star and a Gospel book with stars. Candles made of tar were burning and crackling like firewood. The chalice was standing there covered by strong stench. There was prosphora with stars. The people, like madmen, began to run around the altar, scream, whistle, and clap their hands. Then they began to sing lecherous songs. Suddenly lightning flashed, frightening thunderbolt resounded, the earth trembled, and the church collapsed, sending the woman, the people, the priest, and the rest into the abyss. I thought Oh Lord, how awful, save us! The starets saw what had happened as did I. In this church they do not fast, do not attend services, and do not receive Holy Communion! It is very hard for us because we ourselves cannot. Our Fathers and Mothers did not teach us the Law of God. We rejected the Holy Spirit and the sign of the cross! I followed after the starets. I saw a mountain of human corpses stained in blood. They suffered for their faith in Christ and the Apostolic Church and received martyrs crowns dying for Christ. Pray for these servants of God! I saw an imperial palace, around which dogs were running. Wild beasts and scorpions were roaring and charging and baring their teeth. And I saw the Tsar sitting on a throne. His face was pale and masculine. He was reciting the Jesus Prayer. Suddenly he fell like a dead man. The wild beasts, dogs, and scorpions trampled on the anointed Sovereign. I was frightened and cried bitterly. The starets took me by my right shoulder. I saw a figure shrouded in white - it was Nicholas II. On his head was a wreath of green leaves, and his face was white and somewhat bloodied. He wore a gold cross around his neck and was quietly whispering a prayer. Tell the Holy Fathers that they should serve a Panachida for me, a sinner, but there will be no grave for me! I cried bitterly praying for the Tsar-martyr. My hands and feet trembled from fear. Then I saw a throng of people scattered about the land who had died from starvation while others were eating grass and vegetation. Dogs were devouring the bodies of the dead, and the stench was terrible. I thought, Oh Lord, these people had no faith. I also saw an entire mountain of books and among the books worms were crawling emitting? The wind scattered the ashes. Further on, I saw a church around which was a large pile of prayer intentions for the departed. I bent over and wanted to read them, but the starets said, These prayer requests for the dead have been lying here for many years, and the priests have forgotten about them. They are never going to read them, but the dead will ask someone to pray for them! I saw a large crowd of people being persecuted by demons who were beating them with stakes, pitchforks, and hooks. This group represents priests, monks, nuns, and laymen who renounced their vows or marriage, and engaged in drinking and all sorts of blasphemy and slander. All of these have terrible faces and a terrible stench comes from their mouths. The demons beat them, driving them into the terrible abyss, from where hell fire comes forth. I made the sign of the cross while praying, Lord deliver us from such a fate! I then saw a group of people, both old and young, all of whom were terribly dressed, and who were raising a large, five pointed star. On each corner were twelve demons and in the middle was Satan himself with terrifying horns and a straw head. He suddenly stopped and pointed to the east with his hand. I saw a large gathering of people with joyous faces carrying crosses and candles in their

hands. In their midst stood a large altar as white as snow. Suddenly the starets waved his cross upwards three times, and I saw mountain of corpses covered in human blood and above them Angels were flying. They were taking the souls of those murdered for the Word of God to heaven while they sang, Alleluia! The starets took me by the hand and forbade me to cry. Such ones will become martyrs who do not accept the seal of the antichrist, and all who shed their blood will receive heavenly crowns. Above it was a star. Within the church millions of people thronged and still many more were trying to enter inside. I saw an altar on which tallow candles were burning. On the altar was a king in red, blazing, porphyry. On his head was a golden crown with a star. He alone was on the altar and he reached his hands out to the people. I am the Leader. He who does not have my seal will be put to death. Around the Antichrist his servants were leading several people whose hands were bound as they had not bowed down to worship him. Others who accepted the seal of the Antichrist fell down and worshipped him. Suddenly roar of thunder resounded and thousand lightning flashes began to sparkle. Arrows began to strike the servants of the Antichrist. Then a large flaming arrow flashed by and hit the Antichrist himself on the head. As he waved his hand, his crown fell and was crushed into the ground. Then millions of birds flew in and perched on the servants of the Antichrist. I felt the starets take me by the hand. We walked further on, and I again saw much Christian blood. Pray to the Lord. God be merciful to His servants! He pointed to the east, fell to his knees and began to pray So I prayed with him. Then the starets began to quickly depart from the earth to the heights of heaven. A large bell rang above my head, and I heard the sound and arose from bed. You have enlightened me, the sinful servant, the priest John of Kronstadt.

**Chapter 5 : Father John of Kronstadt : a life (eBook, ) [calendrierdelascience.com]**

*John of Kronstadt 16 followers Ivan Ilyich Sergiev (), known to his contemporaries as Fr John of Kronstadt, was the most revered figure of the Orthodox Church of Russia in the half-century leading up to the Bolshevik revolution of*

Holy Righteous John of Kronstadt. The teachings and instructions of St. John of Kronstadt are filled with love and faith, and now they sound just as if he were speaking directly to us of the twenty-first century: Why did the Lord give me life? So that I would turn with my whole heart to God, for my purification and correction. Remember this and correct yourself. Why does the Lord add day after day, year after year to our existence? So that we would gradually tear away and cast aside the evil from our souls cf. Our earthly life should be a constant hope in the Lord under all circumstances, for we and everything we have is from the Lord. On the eve of the commemoration of St. John of Kronstadt, Pravoslavie. If any of our English language readers have more stories to tell about how St. John of Kronstadt answered their prayers, we encourage you to send them to us in the commentary section below. In Spring of , a son was born to our family. Everything went well, and we were hoping to be quickly released from the hospital. However, on the morning of the third day, when the infant was brought to me for feeding, he was burning up. His temperature was very high, and he had lost a critical amount of weight from dehydration. When the doctor was making her rounds, she informed us that several newborns in that department had the same diagnosis. It seems there were about six. All the infants were immediately given IVs. It is difficult to convey with words what I was feeling. It seems that time had stopped. My husband was due to come that afternoon. Knowing that I would not be able to tell him about what was happening in words, I wrote him a letter in advance and gave it to my him with the request that he go without delay to the St. John Monastery, to our father confessor, and ask him to pray to Father John of Kronstadt. My husband went right way. How the time dragged! I asked her myself how my son is. The boy is absolutely healthy. His weight and temperature are normal. They will bring him to you now to breastfeed. This is only one of the many incidents of prayerful help from Father John of Kronstadt to our family. It would be impossible to count them all. There are things too personal to entrust them to paper. But it is all in my memory, and thankfulness for it is in the hearts of everyone in my family. We bow deeply to our holy Father and thank God! My son Ivan was having a very hard time in school. She said that she would pray for Vanya to St. I also prayed only a few times and doubting, at thatâ€”forgive me Lord to the saint for help to my son in school. Well, in the third grade he finally got an interest in English, and his quarterly grades went up in Russian and English. Pray to the Lord to strengthen our faith! This addiction happened because of extreme sports, when I unthinkingly received traumas and broken bones. The Krutitsa Patriarchal Metochion, where the St. John of Kronstadt Center is located. At that moment, everything inside of me was resisting treatment and healing. To be more precise, it seemed to me that it was nothing serious, only a stage of growing up. Probably it is impossible for us to imagine it to the full extent. At that time I knew nothing about St. Afterwards began a long and torturous struggle with the evil inside of me. Every time I prayed to God and the saints to give me strength just to make it to the church. I am very grateful to the holy patron of the St. John of Kronstadt Center, that by his prayers there are specialists and church servants working there, saving hundreds of people and families. It is a miracle! Now everything is well for me. I have married, and our marriage was sanctified in the church. I have a wonderful job as a speech therapist. My husband and I are expecting a baby. Believe in the prayers of the holy Fathers! Petersburg, where I prayed at the relics of St. John of Kronstadt that we be granted a child. The Monastery of St. When I returned to Moscow, I realized that I was pregnant. Now we have a son, Ivan. Glory be to God!!! John of Kronstadt helped me in , when I was subjected to persecutions by the atheist authoritiesâ€”the Kiev regional plenipotentiary council for religious affairsâ€”and they were actively aided by two slanderers who had it in for me. A dirty provocation was engineered against me in my parish in the town of Irpen. I wrote a report about the attempted interruption of divine services, and sent it to the bishop with great difficulty. Only late that night did I fall asleep, completely crushed. That night I had a dream. I saw our altar, and I was standing near the Holy Throne. Into to the altar with energetic steps came St. John of Kronstadt, then knelt and prayed. He gave me a few words of support and encouragement and left the

altar. After taking Communion the next morning, I went to my bishop. I felt that the well-planned and organized provocation by the enemies of the Church had failed. Everything was crashing down on them. The atheists backed off, my bishop smoothed over the problems with the plenipotentiary council and defended me. I was twenty-eight at the time, and my wife was nineteen. I have no doubt that the Lord protected me at the prayers of Holy Righteous John of Kronstadt. Therefore, when we had a son in we named him John. Petersburg during for five days. The first day after my lesson I went to the St. John Monastery, where I had never been before. I wanted very much to do so in order to visit the grave of Father John. My mother was supposed to go the next day for medical testing, and the doctors expected the worst. My mother-in-law was also in the hospital. She was seventy-six at the time. They wanted to amputate her leg—it was gangrenous and turning black. I was very upset and afraid for her. I was also worried for my husband—how would he take it if she would not live through the amputation? In the morning I phoned my mother after her tests and she said there was no cancer, but she would have to get treatment. Ten days later when I returned, my husband told me that his mother had been released from the hospital: Now I know that Father John helped us. His icon that had been touched to his grave is always before my eyes. Holy Righteous Father John, pray to God for us! I had heard of the miracles that occurred after prayer to Righteous John of Kronstadt, and venerated him as a saint. But one day I read an article written by a person who was against his canonization. My onerous thoughts about that article occupied me from the end of evening services and all through the night. In the morning I was to serve the Liturgy, but I was completely exhausted by these thoughts and my insomnia. What kind of prayer could I have? However, it was impossible to cancel the services. In a state of total anxiety I vested before the Proskemidia, when someone called me out of the altar.

**Chapter 6 : St. John of Kronstadt on Prayer**

*Spiritual Counsels: Select Passages from My Life in Christ [Father John of Kronstadt, W. Jardine Grisbrooke] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The nineteenth century in Russia was a time of considerable religious revival.*

But while all the startsi were monks - among whom special mention must be made of the greatest of them all, Saint Seraphim of Sarov born , died , canonized , and the several great spiritual directors of the monastery of Optino, the last of the famous spiritual teachers of imperial Russia was a married parish priest. On the eve of the revolutionary upheaval, in which the Russian Church was to be tried in the fires of a persecution unequalled in extent or fury by anything the church had suffered in sixteen centuries, it was no monk, but an ordinary priest of an ordinary parish, no elder in some sheltered conventional retreat, but a man who had to find Christ in the hustle and bustle, - squalor and misery - of a great seaport, whom God sent as a sign to his children, to strengthen them for the horrors to come. The teaching of this man reflects him and his circumstances - it is as down to earth, yet as caught up to heaven, as the man himself: John Ilyitch Sergieff, the son of poor peasant folk, was born on the 19th of October in the little village of Soura, in the province of Arkhangelsk in the far north of Russia typically, in the midst of his amazingly full life, Father John never forgot Soura: The beauty of the natural environment of his early life - for Soura was situated amid majestic scenery - greatly impressed the boy, and throughout his life he was acutely aware of the spiritual witness of the material world to its Creator. His parents, poor and simple though they were, took great pains with his education, both spiritual and temporal. From the first he displayed understanding of, and love for, the services of the church; but his intellectual development was delayed, for he had great difficulty in learning to read - he himself tells us that he could still read only block capitals when, at the age of nine, he was sent to school in Arkhangelsk. Still making little headway, and grieving bitterly over it, for he knew how difficult it was for his parents to find the money for his education, he prayed earnestly for divine enlightenment, and one morning, after he had risen during the night and prayed while his companions slept, he found himself able to read easily, and to understand what he had read. From school, where he had gone to the top of his class, he went to the seminary. From there, once more at the top of his class, he was sent in , at government expense, to the Theological Academy of Saint Petersburg. While he was there his father died, and it was with great thankfulness to God that he accepted the post of registrar - offered to him on account of his perfect handwriting - and was able to send his little honorarium of ten rubles a month to his mother. Having considered becoming a monk, and going to eastern Siberia as a missionary, he came to the conclusion that there were many people around him as unenlightened as any pagan, and he decided to work for their salvation, after a dream in answer to prayer, in which he saw himself officiating in some unknown cathedral. Nevitzki, and he was ordained priest on the 12th of December Cherishing a lofty ideal of the priestly vocation, he continued nightly to study and pray that he might perfect himself in it, while during the day he devoted himself to the many poor of his parish. The inhabitants of Kronstadt, a naval base situated on an island at the mouth of the Neva, not far from Saint Petersburg, were in drawn largely from the very worst elements of the population of the capital, and much of the place was a festering sore of sin and filth, of poverty and misery, of disease and starvation. Father John, whose predecessors, apparently, had hardly even dared to penetrate the worst parts of the town, spent much of his time there, striving to heal bodies and souls alike, attracting to himself first the children, and then, through them, their parents. Often he found no time to eat until the late evening, and even then he would sometimes be summoned out again, and not return before the small hours; he gave away his own shoes, he gave away the housekeeping money: Soon he found he was unable to go out of his house without being attended by a crowd, which would wait at his door or the door of the cathedral, and would follow him through the streets. Early each morning, after a period of intense prayer before an icon at home, he would go to church - as usual, through a crowd - and there sing the liturgy in a deep, clear, and powerful voice. He usually celebrated the Eucharist or at least communicated every day. Afterwards he would make twelve or fifteen sick calls, fulfill teaching engagements, and often go into Saint Petersburg for more of the same. His renown as a powerful

intercessor and healer grew very rapidly, and spread throughout the country. He continually received appeals for spiritual and material assistance, none of which went unanswered. He received scores of visitors daily, and hundreds of letters, while the crowds pressed round him wherever he appeared - in the streets of Kronstadt or Saint Petersburg, at the railway stations, everywhere. In summer he would talk with the poor in the fields outside the town, sitting on the grass, with the children by him, and the adults standing or sitting around. Rich and poor, he was ready to help all, and he treated all alike - often some important personage, with whom he had an appointment, had to wait for Father John who was delayed by answering the urgent appeals of the crowds of poor people. It is not surprising to learn that he habitually walked fast! In he was invited to teach the scripture in the municipal school at Kronstadt, and he accepted with joy, for he loved children, and always took great pains with them. He was much loved in return by his pupils - some delightful anecdotes survive on this score, which unfortunately we have not the space to recount - and on this he based his authority; he never needed to use either severity or mockery. The bible, he held, should not be taught just like any other subject, but with faith and love, to awaken faith and love in others, and the measure of his own success may be estimated from the fact that, while he never insisted that his pupils must go to church, they all went when he celebrated. When his fame had spread and he was constantly visiting Saint Petersburg, then to his own, his colleagues and pupils great regret, he was forced to abandon his teaching post. At first he gave these beggars money for food and shelter, but he soon came to see that this was not merely useless, but positively harmful. In he conceived the idea of founding a House of Industry, comprising a number of workshops, a dormitory, a refectory, a dispensary, and a primary school. He formed a committee, and appealed for funds. His appeal was answered by rich and poor from all over Russia, and the House of Industry was founded in How did he manage to do it all? He had the ability - acquired, no doubt, by prayer and patience - to snatch a short period of deep sleep wherever and whenever he got the chance; and he had a great love of the early morning hours for prayer and meditation, but his early morning walks in his garden were soon discovered, and then - farewell to solitude! Often, indeed, he could barely save half-an-hour for his own prayers. On the rare occasions when he was able to pass a whole day in Kronstadt he liked to walk in the streets toward midnight, praying and meditating: It is not surprising that he had moments of depression through sheer fatigue; he had been beset in the same way in his student days, then later he overcame them, as he overcame all, as he achieved all, by prayer and, above all, by devout reception of the holy communion. He himself declared that only by partaking of the Body and Blood of Christ every day was he able to accomplish tasks, otherwise beyond human powers. When he came to partake of the Blessed Mysteries he would be utterly transfigured: Is it any wonder that his church was packed to the doors, Sundays and weekdays alike? The great cathedral of Saint Andrew at Kronstadt could hold seven thousand people, and when Father John celebrated the liturgy it was so crowded that, as the Russian saying has it, "even an apple could not have found room to fall to the ground". There were those who looked upon him and his works with jealousy and ill will, particularly among clergy and civil servants there were many who disliked him. On the other hand, towards the end of his life, his conservatism, authoritative and outspoken, on matters of principle, both theological and political, aroused the bitter enmity of the liberal pseudo-intellectuals who were zealously preparing the way for the overthrow of both church and monarchy, and with them of every public and private virtue, and the establishment of an ungodly and inhuman tyranny. They could not but hate one who saw them for what they were, who preached Christianity so powerfully and persuasively, and whose own life was an example of it far more persuasive than any preaching. For his part, Father John during his last years constantly predicted the approach of terrible events in Russia, and openly denounced those who with increasing success were leading people astray, above all those in positions of authority. In all his sermons of he spoke of the terrible judgment of God, and urged the need of repentance and a return to common sense, declaring that if Russia ceased to be Holy Russia, she would become nothing more than a mere horde of tribal savages, intent upon destroying each other. He still communicated daily, but on 18 December he fell into a coma, from which, however, he awoke the following evening, much afflicted in his soul. Having with great difficulty received communion for the last time, he died at twenty minutes to seven on the morning of the 20th of December. His body was taken solemnly to Saint Petersburg, and there interred in the great church of the convent of Saint John, which he had founded. The

whole route of the procession, from Kronstadt to Oranienbaum, and again from the Baltic station to the convent, was lined by weeping crowds, mourning the loss of their father and intercessor; even the choir of the imperial guard, who sang the requiem, were unable to restrain their tears. At least sixty thousand people attended the funeral. He who in this life cared so much for his children, and interceded for them so powerfully, has not abandoned them: During the few years between his death and the catastrophe of the Communist revolution, which he foretold, pilgrims journeyed to his tomb. Now the pilgrims come in even greater numbers. There is a peaceful and consoling quality in the notes of his diary, not to mention the very subjects of his talks, which spiritually exalt, uplift, and strengthen. Once you have opened the book, the eye is drawn only with great difficulty, and the hand seems by itself to turn one page after another. Where does this attraction of the hearts to Father John come from? Undoubtedly of great significance is the fact that Father John is our contemporary. He made his notes for himself and at the same time for us. He brought into his diaries his personal thoughts, answered the questions of his own soul, but to a certain degree these were also our questions, answers to our perplexing problems, here often is the found confirmation of our own conclusions. What he himself writes down in his diary is justified: Is there not one Enlightener, enlightening every person who comes into the world? Here you have the basic reason for the attraction toward Father John, as he himself indicates. He answers the questions of our own personal spirit. As a person of strong faith, of deep Orthodox religious thought, and of complete unity in word and deed, he answers in a most perfect manner, becoming our friend, our counselor, comforter, reviver, and spiritual teacher. The theology of Father John, his world view, is deeply Orthodox. Can it therefore be the object of any special study? Is it not already given in the Orthodox catechism? What new thing can be revealed in it? In him we do not find any sensational novelty, no modernism in faith. Nevertheless, it is precisely this tradition that attracts special attention; it attracts attention because it is the basis on which Father John expresses his broad world outlook, which may be called a personal Christian philosophy. Believers react differently to the truths of faith that they accept. Some accept them without any doubts as indisputable authority. Others strive to unite them with their own general world outlook, faith together with reason. But in either case each must unite his faith with his life, with his deeds. If the content of our faith does not affect the content of our deeds, their essential nature, if our conduct is unaffected by what we believe, then faith ceases to be alive. A synthesis of faith and life is needed, and better yet - of faith, reason, and life. The more completely a person lives the life of the Church, the more complete should this synthesis be. It is quite evident how much this is needed by the pastor. In the person of Father John we are given an example of harmony between theological knowledge and practical understanding of life, together with personal spiritual experience. Before us is the purposeful, deep, harmonious world outlook on which the foundation of the Christian personality of an ideal Christian pastor was formed. The Influences What influence shaped the world view of Father John? He himself speaks concerning this. The basic structure of his world view was the Sacred Scriptures. In his talk with pastors he relates: While reading I try to ponder over every paragraph, every phrase, even separate words and expressions, and then through this careful attentive relation to the Sacred Book, there arises such a wealth of thoughts, such a wealth of themes for sermons, that no preacher can exhaust this vast depth of God" A talk with clergymen at Sarapule in When reading the diary of Father John, we notice that all the books of Sacred Scriptures are presented in the diary by extracts, but in such a manner that nowhere can one feel intentional grouping of texts, there is no overstatement with texts; unusually natural is the union of the personal and divine elements. The usual method of Father John is to conclude his own personal talks with an extract from the Word of God, and close his writings in the same way that the word amen confirms the words of prayers taken from the service book. John Chrysostom and other Ancient Fathers, and also of Philaret of Moscow - the Russian Chrysostom, and other Church writings; I felt a special attraction towards the calling to be a priest, and began to ask God that He might make me worthy of the grace of priesthood, and worthy of being a pastor to His sheep In his often-used conversational form of writing, one feels the spirit of St. We know how highly Father John valued all the Church service books. What riches are found here; what deep content, what wonderful examples of fervent faith in God, patience in sorrow, self-denying fidelity to conscience under conditions of merciless torture the Church daily presents to us! By reading the canons the soul gradually becomes filled with the inspired feelings

and mental attitudes of those Saints whom the Church praises; it lives within a perpetual church environment, and thereby it becomes accustomed to church life. I was trained, it may be said, in the church life by this reading, and for this reason I advise all who sincerely desire to acquire spiritual riches to pay serious attention to the reading of the canons according to the church service books - the Octoechos, Menaion, and Triodion. These exalted contents filled a worthy vessel. One of the consequences of this was that for Father John the truths of Faith were presented not as abstract propositions, but as life forces, expressed in practical living.

Chapter 7 : John of Kronstadt - Wikipedia

*Home / The Orthodox Faith / Lives of the Saints /. Repose of St John of Kronstadt Commemorated on December Troparion & Kontakion. Saint John of Kronstadt was born in the village of Sura in Archangel province on October 19, , and was called John in honor of Saint John of Rila (August 18).*

His parents were very poor but were very devoted to the Church. Even though he was poor, as a young boy John learned to feel compassion for others in their misfortune. His neighbors frequently asked him to pray for them, as they noticed this special grace-endowed gift in him. When John was ten, his parents were able to raise some money and send him to the local school which was attached to the church. At first, the boy had an extremely difficult time with his studies. He worked for days on end, but still failed to keep up. Writing about his life he once recalled an evening when everyone had already gone to bed. I still read poorly and could not remember anything I was told. I became so depressed I fell to my knees and began to pray. It was as if a veil had fallen from my eyes, and my mind had been opened, and I remembered clearly my teacher of that day and his lesson. I also recalled the topic and the examples he had given. I felt so light and joyous inside. Throughout his studies, John thought about the importance of forgiveness, meekness, and love, and came to believe that these were the very center and power of Christianity, and that only one path—the path of humble love—leads to God and the triumph of His righteousness. He wished to preach to them about His death and Resurrection. They dated, he proposed, and they were married. After his studies, John still desired to learn more about his faith and his Church. It was in this frame of mind that he prepared to be a priest and to enter public ministry. He was ordained a deacon on December 10, , and then priest on December . His constant thought was how he would come before the Last Judgment and have to give an account, not only for his own deeds, but also the deeds of his flock, for whose education and salvation he was responsible. To him no one was a stranger; everyone who came to him for help became a friend and relative. He called all who rarely receive Holy Communion to prepare themselves and live their lives in a Christian way so that they could receive more often. Listening to Father John, many people changed their lifestyle, repented sincerely, and joyfully received Holy Communion on a regular basis. At that time the government exiled murderers, thieves and other criminals to Kronstadt. Life was horrible for the exiles. Even children of exiles would become thieves and criminals. He would go to their dugouts, hovels and shacks to visit with them. Not satisfied with staying for five or ten minutes to administer some rite and then leave, Father John believed he was coming to visit a priceless soul, his brothers and sisters. He would stay for hours, talking, encouraging, comforting, crying, and rejoicing together with them. From the beginning he also concerned himself with the material needs of the poor. He would shop for food, go to the pharmacy for prescriptions, to the doctor for help, many times giving the poor his last few coins. The inhabitants of Kronstadt would see him returning home barefoot and without his cassock. Realizing that his individual charity was insufficient for aiding the needy, he founded the Orthodox Christian House Parish Trusteeship of Saint Andrew the First-Called. This brotherhood coordinated many charitable efforts throughout the city and helped many needy people. In , he began teaching in the local city schools. Such teaching defeats the purpose of the Gospel. It fails because it forces students only to read words and memorize them instead of making them live in their lives. He taught in such a way that poor pupils as well as good ones were able to understand. His attention was aimed not so much at forcing students to memorize as to fill their souls with the joy of living according to Christian values, sharing with them the holy thoughts which filled his soul. You should be a model of meekness, purity, courage, perseverance, patience, and lofty spirit. You are doing the work of God and must not let anything discourage you. Through his prayers he healed the sick, gave hope to the hopeless, and brought sinners to repentance. Father John labored endlessly in his work for the Lord preaching, teaching, and helping those in need. Having spent his entire life serving God and His people, Father John fell ill and died on December 20, . Almost immediately, people from near and far began to make pilgrimages to the monastery where he was buried. Even today millions of Orthodox Christians in Russia and around the world pray to him to intercede for them as he had always done from his childhood.

**Chapter 8 : Photos of St. John of Kronstadt**

*Greg Deorio: Yes, of course you can and should pray to St. John of Kronstadt May God help you through the prayers of our holy Father John. Greg Deorio 8/18/ pm Can I being Catholic pray to st. John of Kronstadt.*

John of Kronstadt, W. Birkbeck was a living bridge between Orthodoxy and Anglicanism at the turn of the last century. An Englishman, he fell in love with Russia and spent huge amounts of time there, developing contacts with pretty much every major figure in the Russian Orthodox Church. He visited monasteries and village churches, elders, bishops, Tsar Nicholas II himself. He was convinced that Orthodoxy and Anglicanism should unite, and this belief was based on his deep love for Orthodoxy. Had he lived in modern times, he simply would have converted. Birkbeck was rather prolific, writing pro-Russia and pro-Orthodox articles for English journals, lecturing about Orthodoxy, and maintaining a correspondence that sort of boggles my mind, but was par for the course for an educated person in his era. Amidst that mass of writings, there are some fascinating accounts of St. John of Kronstadt, the most famous Orthodox priest in the world. John occurred in He tells the story in a letter dated August 9, You see we have got to the White Sea at last, though it is quite out of sight down the river two or three miles. Only fancy how lucky! Petersburg but this very Father John. He certainly impressed me very much. He is a simple parish priest, but the people have a tremendous veneration for him, and say that he works miracles, though Father John himself denies that he does, and says it is only their faith which heals them. Life and Letters of W. It included the following encounter with St. The greater part of Friday was occupied in leave-taking before our departure to Moscow. Goulaeff, preceded by a letter of dedication to our gracious Sovereign. At last we heard a sort of rush in the passage, and one of the servants hurriedly looked into our sitting-room and told us that Father John had come. I went out in to the passage and met the venerable priest, his face as usual calm and lit with smiles as he made his way with difficulty through the crowds of hotel servants who were pressing round him in order to kiss his hand or to receive his blessing. His influence in Russia extends far beyond the Orthodox population, and I noticed that not only several of the German Lutheran servants in the hotel were pressing round him, but that even two of the Mohammedan Tartar waiters from the restaurant were seeking and receiving his blessing. Father John stayed with us for more than an hour, and he and the Archbishop carried on an interesting and remarkable conversation on the subject of the religious condition of the poor in England and Russia respectively, and more especially in the great towns, where each of them has had such a wide experience. His departure was attended in the passage by a similar demonstration to that which had taken place on his arrival, and it was with great difficulty that he made his way to the lift, only to meet with a still denser crowd in the street as he made his way from the hotel to his carriage. He did so with the encouragement of his friend, St. Tikhon, who at the time was the Russian bishop in North America. As with the Archbishop of York, Birkbeck played host to Grafton. And again, they encountered St. He and the Bishop got on splendidly with one another, and talked a great deal about unity. We discovered that they were both 73 and that they were both ordained in ! He then knelt down, unfolded the corporal and kissed where the vessels stand, and then the picture of the crucifixion behind, and prayed there. It was all very beautiful. By the time he went away all the servants in the hotel had collected in the passage and on the staircase, and people from outside had invaded the place, as well as a great crowd in the streets. In the entrance there was an old woman determined to get to him. As usual he celebrated with great freedom, but most devoutly. While he prayed for the living and dead he held the edge of the paten against his forehead, and then placed his forehead on the outside of the chalice during the rest of the great intercession. We made the acquaintance of Captain Tzervitski and had tea with Father John afterwards. If you want to read more contemporary accounts of St. John, check out this article by St. Alexander Hotovitzky , and this one by Isabel Hapgood.

Chapter 9 : John of Kronstadt - WikiVisually

*Father John administered a total of over \$25, a year in numerous charities, half of it in Kronstadt. There is an attractive power in the personality of Father John of Kronstadt, in his portrait, the magnetism of his writings, and in his diary My Life in Christ.*

Father John was an expressive and impressive preacher, an promoter of frequent communion, a man who moved the hearts of hardened sinners to repentance, a man with a great depth of love, and a spiritual healer. Huge crowds flocked to him from all parts of Orthodox Russia to hear him and to be healed by him in body and soul. Father John believed in indulging people with love. To indulgent people with love means not to judge, not to take revenge, and to endure and forgive. This recognition of God in others is the rule he used in relating to others. He also said, "As far as is it possible, be gentle, humble and simple to all, considering yourself, without hypocrisy, to be spiritually below everyone. Pride is the reason for a cold, pompous and insincere manner towards those whom are considered to be below us, or those from whom we hope to derive some benefit. When people speak ill of you and you feel resentment, it means that you are proud, and pride must be eliminated from your heart by worldly dishonour. Therefore, do not resent and hate those who speak ill of you, but try to love them as you would love people who benefit you, and pray for them. However most people are angry when they are deprived even of a very small part of their property! This is impeded by what he called "malicious joy" when he said, "Oh, how disgusted I am by this devilish malicious joy over the sins of one neighbour! They forget that love extenuates everything. However, sobriety from evil is not enough. We should also seek to obtain inner peace, since "without inner peace and harmonious coexistence with others, one cannot have peace and harmony within oneself. In acquiring inner peace, let us also be peacemakers in relation to our fellowmen". To attain peace and love, and to preserve them, "Do not be put out of countenance when you are angry and when this anger prepares to manifest itself in worlds, command it to be silent. When you allow anger to express itself, it will pour out with great force and may overwhelm your defence". He continued, "Do not expose all your impurities, not to contaminate others with the breath of evil concealed in you. It is better to speak of your illness to your spiritual father or your friend in order that they may direct and restrain you". Pray to God that He Himself will enlighten the mind and the hearts of men; if God sees that your prayer is full of love, He most certainly will grant your wish. The feast day of St. John of Kronstadt is October Holy Righteous John of Kronstadt on Prayer We print below an excerpt from the sermon on the fortieth day after the decease of Father John of Kronstadt by the New-martyr of Russia, Metropolitan Seraphim Chichagov, who, in the course of thirty years, was a spiritual son of the All-Russian pastor. Father John had the greatest gift of prayer. This was his distinctive characteristic. He believed in prayer, that as the shadow follows the body, the deed also follows the word, inasmuch as with the Lord, word and deed are not separated, and, not allowing the smallest doubt in the fulfilling of his petitions by God, he asked completely simply, sincerely, as a child, with living, clear-sighted faith in the Lord, representing Him not only standing before him, but as though being himself in Him, in such closeness. He regarded doubt as blasphemy against God, as an impertinent lie of the heart and said: If he saw shortcomings in a man or any passions, he always prayed secretly for him, no matter where: When driving along the street and seeing wanton people, he would at once raise up his heartfelt prayer to the Lord and cry: Father John prayed according to the faith of the petitioners in his prayer and never ascribed anything to himself. He would exercise himself in the movements of his heart at prayer and thereby confirm that characteristic of his spirit of which I spoke at the beginning. Considering prayer that is only mental or superficial to be an affront to God, Who calls mankind to Himself by the words: When we shall learn during prayer to speak from the heart only the truth - that which we actually realize and feel then sincere or true prayer will cleanse our heart from falsehood and we shall not permit ourselves to lie in life either" Dear Batiushka Father John struck and sometimes shook everyone by the profundity of his prayer. On the basis of my conversations with him, I can only thus depict his prayerful state. He stood before the Lord, as before the sun, and, feeling the inexpressible brilliance of the divine light, closed his eyes and manifestly perceived his being in the rays of this light, and from them - warmth, joy and closeness to Christ

the Saviour. During prayer after communion of the Holy Mysteries, Batiushka sometimes felt how He, after the Resurrection, passed through the walls of the house to the Apostles, and then he received the consciousness that his invisible soul is at rest in the invisible God. But in order to understand the faith and spirit of Batiushka Father John, it was necessary to pray with him in the altar during the Liturgy. At the beginning, he diligently commemorated all of the living and the dead at the Table of Oblation, prayed with tears for everyone, boldly begged the Lord for the afflicted and the suffering, at times went away, then returned again and prayed anew, knelt, embraced the discos and visibly suffered together with the people for whom he prayed. When the Liturgy began, he still continued to commemorate at the Table of Oblation from the numerous notes that were read to him, but for the reading of the Holy Gospel he always returned to his place and listened with complete attention to the word of God, carefully considering every word, nodding his head as a sign of the immutability and truthfulness of the Good Tidings. At the transferral of the Holy Gifts to the Altar Table, the great man of prayer began, as it were, to prepare for a joyful meeting with the Lord and already thought more about those present in church, about their participation in the common prayer and in the common joy with him, and he sometimes prayed for them thus: Many of those standing in Thy church are standing idle in their souls, as idle vessels, and they know not for what it is fitting to pray; fill their hearts now on this day of salvation with the grace of Thine All-Holy Spirit and grant them to me, to my prayer, to my love, filled with the knowledge of Thy goodness and contrition and heartfelt compunction; grant them Thy Holy Spirit, Who makes intercession for them with groanings that cannot be uttered! In performing the Liturgy, the unforgettable Batiushka found for himself the greatest enjoyment and blessedness. I die, as it were, to the world, and the world, with all its good things, dies to me; I live in God and for God, for the One God, and I am wholly penetrated by Him and abide one with Him. I become like a child, comforted on the knees of its mother; my heart is full of super-celestial, sweet peace, my soul is enlightened by heavenly light. You see everything radiantly, you look at everything correctly; concord and love are felt toward all, toward enemies themselves, and you readily excuse and forgive them! O, how blessed is the soul with God! What boldness you have toward the Lord and the Theotokos! What meekness, humility and benignity! What impartiality toward the earthly! What a burning desire for heavenly, most pure, eternal delights! The tongue cannot speak of that blessedness whereof you taste, having God in your heart! With Him everything earthly is dust and decay.