



“Joy of All Who Sorrow”

No. 113 April 2018



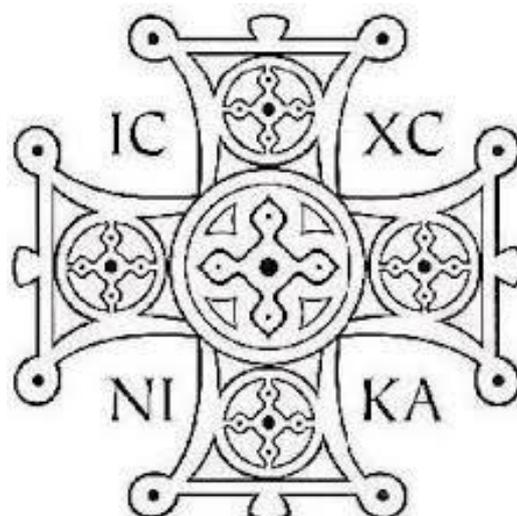
Paschal Sermon of St John of Kronstadt

I wish to explain to you the words from the Apocalypse of the Apostle and Evangelist John the Theologian which are quoted at the beginning: "I am the first and the last; I am He that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the keys of hell and of death." By these mighty words the Lord indicates that He is the Unoriginate and Almighty Creator of everything visible and invisible, or the angelic world; that all creation received its beginning from Him, including Lucifer himself, cast down from heaven and become Satan and the devil, the chief of the fallen angels. who dared to oppose God and enter into battle with his Creator and introduce sin and death into God's world. The Lord says: I am the first and the last; from Me all the created spirits received their beginning - the angels and the demons, who before were good and holy spirits; by My word heaven and earth and the whole human race were called into existence and given the laws of existence and life; by Me are accomplished and will be accomplished all births of creatures and, through Me will be the end of heaven and earth and all earthly creatures; through Me will be the universal resurrection and the judgment of all; through Me will be conquered and put under foot all My enemies and the whole kingdom of Satan; by Me the final enemy - death - is destroyed and annihilated.

Since the Apocalypse of the Apostle John is the last book of the Holy Scripture and the first book is the Genesis of the world and the human race, written by inspiration of the Holy Spirit by the Prophet Moses, the Lord, indicating this, says that through Him the world and the account of its existence began: through Him also there will follow the end of the visible world, which is declared in special detail in the Apocalypse, which speaks also of the final battle of the serpent or Satan with the Lamb, Who was slaughtered and tasted death for the salvation of the World. Therefore, the Lord says to John: I am the first and the last, that is through Me everything received its beginning, through Me it will end; through Me there will be the end of the world, the end of the kingdom of Satan and the beginning of his eternal torment, the end of the battle of good with evil - the end of death, the end of dying - and righteousness will reign. From Me good and evil will receive their just reward; unrepentant sinners will go into eternal torment, and the righteous into eternal life. "Behold, I come quickly; and My reward is with Me, to give every man according as his word shall be" (Apoc. 22:12).

Indicating that He endured death for us, and that without doubt the general resurrection will be through Him, the Conqueror of death, He says: "I was dead, and behold, I am alive for, evermore, amen;" and you also will be alive forever. This is the meaning of the words of Him Who arose: "I am the first and the last; I am He that liveth and was dead" for you, for your redemption from death, and I; that is: I conquered your death by My innocent death for your sake, and behold, I am also forever and will sit with My Father on His throne; I was not separated from Him, even though I was on earth accomplishing My great work for you who are subject to sin and death. Therefore, do you also, My followers, work and struggle against sin and do righteous deeds, and where I am, there shall My servant be also - that is, in the eternal Kingdom.

Remarkable also are the Lord's words: "I have the keys of hell and of death;" and, in another place in the same book: "these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth." Just as the conquerors of cities in ancient times, as a sign of their victory, took the keys of the city gates and entered triumphantly into the conquered city, so also our Lord, having conquered hell and death for us by His own death, as Conqueror took from Satan the keys by which he had ruled for whole thousands of years, the keys of hell and death, and destroyed Hell, that eternal place of bonds for the earthborn, and liberated the eternal captives and led them out into the light of the Kingdom of Heaven.



The Paschal Epistle of His Grace Bishop Irenei of Sacramento, Administrator of the Diocese of Great Britain and Ireland, 2018

**To the Venerable Clergy, God-Loving Monastics and Venerable Faithful of the Diocese of
Great Britain and Ireland**

Dear in Christ, Fathers, Brothers and Sisters!

Christ is risen! Truly, He is risen!

With heartfelt joy I greet you with the radiant Feast of the Lord's Resurrection. As the sons and daughters of the Risen God, we stand today before our Lord in the fulness of His glory. We behold life, more powerful than death; love, more powerful than enmity; peace, more powerful than hatred; and joy, more powerful than the sorrows of the world.

Today we say 'Christ is risen,' and we experience the world change. In this simple proclamation, all of history becomes something new. It had seemed the case that death was the final word — for us, and for all mankind — but we say 'Christ is risen', and we see death trampled down. We say 'Christ is risen', and it is no longer possible to believe in the triumph of evil, however difficult the circumstances of this world may become. The whole Orthodox world, taken up in the joy of this redemption, cries out 'Christ is risen!', and the world echoes back the truth that has changed it, and must change us, forever: 'Truly, He is risen!'

My beloved Fathers, brothers and sisters: your prayers and your love for one another bring me additional joy on this day of the Feast of Feasts. We must never forget, as St Mary of Egypt once said, that the Son of God 'became man for a purpose', and this purpose is the binding up of our wounds, the tending of our broken hearts, the eradication of our sins, and the lifting of us up into the life of unity in love with Himself and with one another. His glorious Resurrection, which now we celebrate with all our hearts, is fulfilled in us when we allow our own hearts, weighed down by the cares and trials of this world, to be raised up by Him. This resurrection, which can and must take place in our hearts in this life, is our foretaste of the resurrection that one day, by God's mercy, will take place in our flesh, and we shall be called forth from the grave to stand face-to-face with the living God.

Until that moment, as we live by faith and strive after all the good things of God's Kingdom, may today's glorious proclamation be our constant source of strength and joy. We are the children of God Who has crushed death, defeated the devil, and brought joy into all the earth. May your hearts be filled with it also, and may your love abound in His holy Resurrection.

**+ Irenei,
Administrator of the Diocese of Great Britain & Ireland,
Russian Orthodox Church Outside of Russia.**

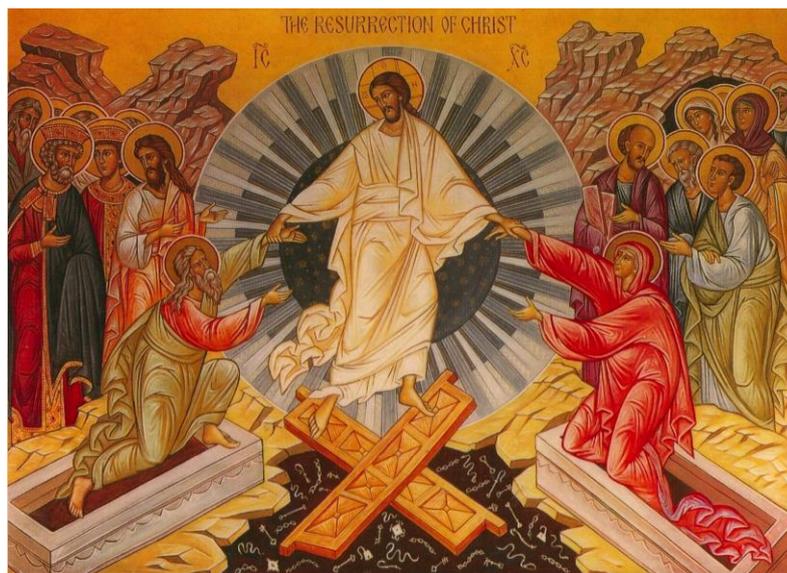
Pascha of Christ, 2018.

Excerpt from an Anglo-Saxon Poem on the Harrowing of Hell

The man John spoke to the inhabitants of hell, rejoicing
Explained boldly to the crowd about his kinsman's coming:
'Our Saviour promised me, when he chose to send me on this journey,
That he would seek me again after six months, Lord of all people.
Now that time is passed;
I full expect and believe that today the Lord will come in search of us,
The victorious Son of God.'

Then the Lord of mankind hastened to his journey.
The shield of the heavens wanted to destroy and demolish the walls of hell,
To carry off the people of the city.
Most righteous of all kings, in that battle he gave no thought for helmeted warriors
Nor would he bring mail-clad soldiers to the gates of that fortress;
But the locks fell apart, the barriers from the city, and the king rode in.
The Lord of all people pressed onward, the host's glory-gift.
The exiles thronged together, each wanting to see the victorious Son:
Adam and Abraham, Isaac and Jacob, many brave men,
Moses and David, Isaiah and Zachariah,
Many patriarchs and a great gathering of heroes,
A host of prophets, a throng of women,
Many virgins, countless numbers of people.
Then John saw the victorious Son of God coming with royal majesty to hell,
The mourning man perceived the journey of God Himself.
He saw the doors of hell brightly gleaming which had long ago been locked, shrouded in darkness.
The thegn* was full of joy.

*The servant or attendant of a king.



Ikona of the Harrowing of Hell showing the broken chains.

Notes & Jottings

BAPTISM

On Friday 30 March, Fr Antony baptised Daniil Colun, infant son of Ion and Nicoleta Colun. May his heavenly patron, St Daniel the Stylite, ever intercede for him.

THANKS TO DONORS

We are truly blessed with so many benefactors and supporters. For some reason, the top of the *prestol* (Altar Table) had cracked and this looked impossible to repair satisfactorily. To solve the problem, Timothy Levine was commissioned to make a new top. This has now been installed but Tim has refused to charge us for this work, saying that it is his gift to the church. We thank him for his generosity. Also, we have received further gifts from Jonathan Olanczuk. These include a Brother A3 printer, a smart phone, miscellaneous bedding, and yet more books. The printer has been installed in Olland Bookshop (22 Upper Olland Street, Bungay). Since it is also a copier, we can now offer a photocopying service in the shop. Many thanks for these useful items and all gifts to the church.

MARCH FOR LIFE

With the blessing of Bishop Irenei, clergy and faithful from across the diocese are invited to participate in the **March 4 Life** which will be held in Parliament Square on **Saturday 5 May at 1pm**. The March 4 Life is the largest Pro-Life event in the UK to witness to the sanctity of life from conception to old age. Participants are invited to begin the day in prayer with the Divine Liturgy which will be served specially at our Cathedral at Harvard Road in Chiswick, London, at 9am. At the end of the Liturgy, participants are then invited to travel on the underground to the Cathedral of the Sourozh diocese at Ennismore Gardens for a short moleben before travelling on together to Parliament Square for the march at 1pm. After listening to some of the speeches in the afternoon, we will then travel back together for the Vigil Service to St George the Great-Martyr at the Cathedral. Last year a small group from our community attended the **March 4 Life** in Birmingham, we hope that this year there will be a larger witness from across the diocese.

NAMEDAYS

We send our congratulations to everyone who is celebrating a nameday at this time & wish them:

MANY YEARS!

- 1 April – Martyrs **Chysanthus & Daria at Rome** – Daria Pearson
- 2 April – **St Photina (Svetlana) the Samaritan woman** – Svetlana Noakes
- 8 April – **Holy Martyr Alla** – Alla Steel
- 20 April – **St Daniel of Pereyaslavl** - Daniel Dembri



**COLLEGIATE CHURCH OF THE MOTHER OF GOD
JOY OF ALL WHO SORROW**

APRIL 2018

Bright Friday 13 April

**Altar Feast of the Orthodox Shrine Chapel in Little Walsingham
9.30am ~ Festal Liturgy (Life-giving Spring of the Theotokos)**

Saturday 14 April

7.30pm ~ Vigil

Sunday 15 April

10.10am ~ Hours and Divine Liturgy (Thomas Sunday)

Monday 16 April

6pm ~ Paschal Pannikhida (Commemoration of the Departed – *Radonitsa*)

Saturday 17 April

7.30pm ~ Vigil

Sunday 18 April

10.10am ~ Hours and Divine Liturgy (Sunday of the Myrrh-bearing Women)

Saturday 28 April

7.30pm ~ Vigil

Sunday 29 April

10.10am ~ Hours and Divine Liturgy (Sunday of the Paralytic)



It was Spring, and Elder Paisios would hear the birds outside chirping. He asked me, 'What are the birds saying now?' I answered, 'How do I know Elder?' He replied, 'Blessed one, they are saying 'Christ is risen'!

Archimandrite Arsenios

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