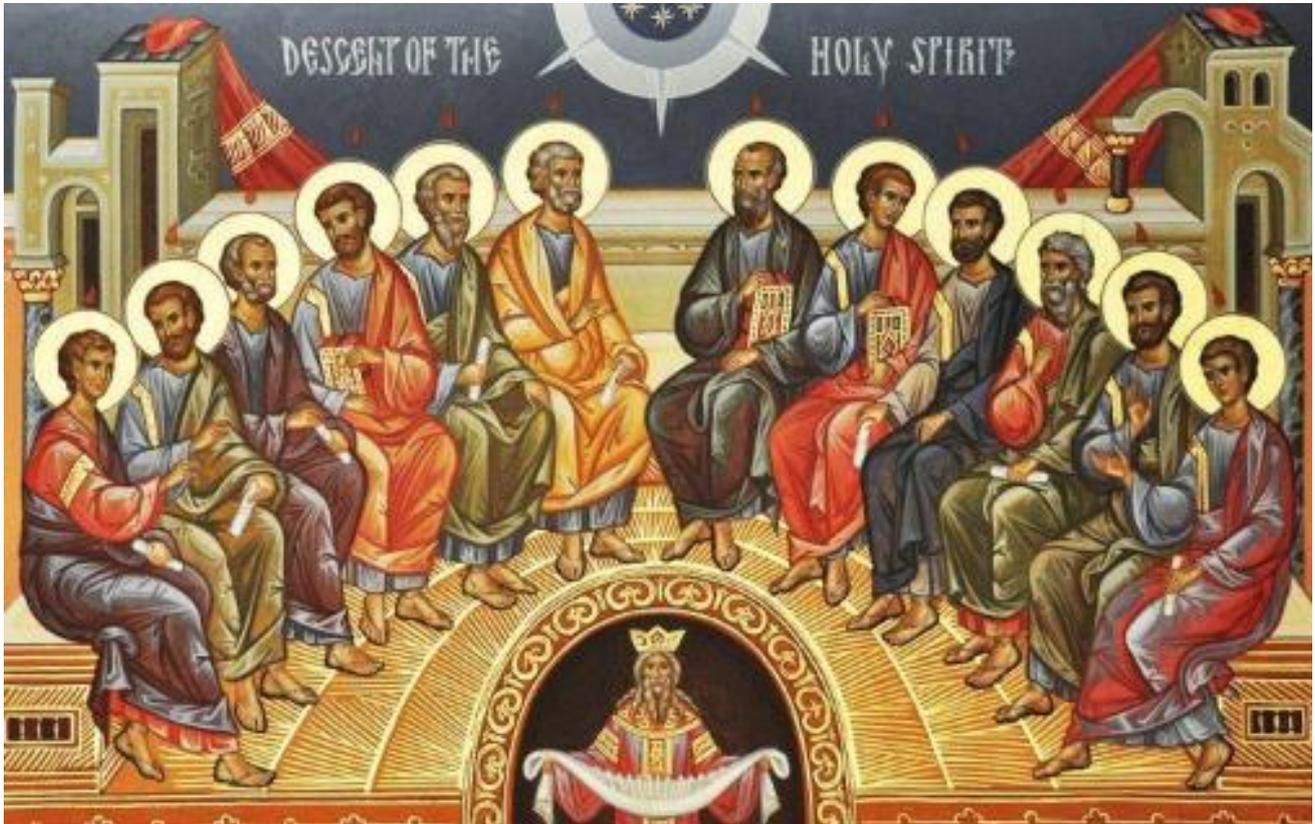




“Joy of All Who Sorrow”

No. 115 June 2018



*‘Through the Descent of the Holy Spirit upon the Apostles
mankind draws its first breath of the Spirit of God’*

A homily by St Theophan the Recluse

The descent of the Holy Spirit upon the Apostles was mankind’s first inspiration of breath from the Spirit of God. Remember Ezekiel’s prophecy about the valley full of human bones (Ezekiel 37:1-14). Remember how, by his word, bone joined to bone, how the bones were then covered with sinews, flesh and skin, but how they as yet had no breath in them. And Ezekiel “prophesied unto the wind.” He prophesied, “and the breath came into them, and they lived” (Ezekiel 37:9-10). That valley full of bones is fallen mankind, which, estranged from God, did not have life in it. As the prophet said, it did not have breath in it.

However, the Lord did not abandon mankind. Through a variety of providential actions, He prepared it for life. By the time Our Lord and Savior had appeared, mankind could be described as completely prepared for new life; it resembled a solid body, with bone upon bone, covered with sinew and skin, lacking only breath. The Holy Gospels clearly state that little more was needed, and that the time for it to quicken had arrived.

Why was the Holy Spirit yet lacking? Because Jesus had not yet been glorified. But then the Lord was Resurrected and Ascended in glory to Heaven. The Spirit of God descended, and, drawing It

in, mankind came alive. The Apostles, all the Church gathered together in the Upper Room on Mt. Zion, were the lips through which mankind drew its first breath of the Spirit.

In ordinary respiration, air is inhaled into the lungs. It passes through a large channel to progressively narrower ones until it has spread throughout. The lungs receive the life-giving air, and the process of respiration, inhaling and exhaling, is the actual means by which its life-giving power is distributed.

So it is with the Holy Spirit. Once mankind has inhaled the Spirit of God, it continues to breathe with it. The Holy Church is the set of lungs where this takes place. The Holy Mysteries of God and other actions of sanctification comprise the channel into the lungs. The rhythmic movement of the chest is the annual rhythm of all of the church's liturgical actions, e.g. Great Lent and its attendant rites, followed by the celebrations of the Pentecostarion, followed once again by the fast, and then festal days, and so on, just like the rhythmic movement of the chest.

The Church of Christ, the Christian faithful - wherever they might be - thus breathe. Because Christianity exists within mankind, all of mankind draws breath from It, but not everyone communes of the quickening action of that Divine Breath. This is because one part of mankind has damaged organs of respiration, while another does not submit itself to the benevolent influence of this respiration.

Full inspiration requires that the pathways in the lungs be neither damaged nor clogged. Likewise, for the Spirit of God to have Its full effect upon man, the organs He Himself had ordered to communicate Himself must be whole. That is to say, all of the Divine Mysteries and liturgical functions, as established by the Holy Apostles under the inspiration of the Spirit of God, must be preserved intact. Where they have been damaged, the breathing of the Spirit of God is incomplete, and, it follows, does not impart Its full effect. ...

At the same time, let us not exalt ourselves, asserting that we possess the healthy means to breathe with the Spirit of God, true Holy Mysteries and the real structure and organization of the Church. Wherever we do not breathe the Spirit of God, there is no life. The Church breathes with this Spirit, and we must as well. The lips through which the Divine Spirit is received, the heart that opens to receive It, is living faith.

Participation in the Mysteries and liturgical actions according to the order of the Holy Church brings one into contact with It. To make It one's own, one must act upon Its inspiration expressed in the demands of conscience and the Commandments of the Gospel. One who follows that way of life breathes with the Spirit and is enlivened by It. True evidence of spirituality is prayer, that which is justly called the breathing of the Spirit. One who prays well, in a collected manner and fervently, both in church and at home, breathes with the Spirit.

Diaconal Ordination



On 17th May 2018, the Feast of the Ascension of Our Lord and God and Saviour, Jesus Christ, Subdeacon Mark Tattum-Smith was ordained to the diaconate by His Grace, Bishop Irenei, Administrator of the Diocese of Great Britain and Ireland in the Cathedral of the Dormition in Chiswick, London. The festal liturgy was concelebrated by Archpriest Paul Elliott, Chancellor of the Diocese and Rector of St Elisabeth's Parish in Birkenhead, as well as the Acting Vice-Rector of the Cathedral, Archpriest Vitaly Serapinas, and our own Fr Antony Bardsley who represented the clergy from Mettingham. For his final service as a subdeacon, Mark washed Vladyka's hands at the end of the Sixth Hour and – as is traditional – stood on the amvon holding the ewer and basin until the second washing of the celebrant's hands before the Great Entrance. Following the consecration of the Holy Gifts, Fr Paul then led Subdeacon Mark three times around the altar to the singing of the troparia from the Rite of Marriage which are sung at all ordinations to symbolise the joining of the candidate to the service of God's Holy Altar. Vladyka Irenei then asked Mark to kneel at the south west corner of the Altar where he laid hands upon his head and read the Prayer at the Ordination of the Deacon. During the Prayer, the clergy within the Altar read a litany with special petitions for the descent of the Holy Spirit. At the conclusion of the Prayer, the orarion that had been worn as a saltire cross, was unloosed and to cries of 'Axios' (from the Greek, 'he is worthy') the orarion was replaced to hang down on his left side. With the same exclamation he was presented with the cuffs, the service book and the *ripidi* (liturgical fan). After receiving Holy Communion within the Altar, together with the other clergy, Deacon Mark then conducted his first litany. At the end of the service, Vladyka Irenei congratulated Father Mark together with his wife, Elizabeth, and children Mary and George, as well as his parents, Caroline and Philip who were also present. Fr Dcn Mark was extremely touched when at the festal meal after the Liturgy he was presented with a special ordination cake which had a photo of the Cathedral together with the word 'Axios'. Over the next three days, Father Mark and his family remained at the Cathedral and served at the Divine Liturgy and evening services. He was given extensive liturgical training by Vladyka as well as Fathers Paul and Vitaly. Fr Mark and his family are extremely grateful to the Cathedral Parish for the very warm welcome they gave as well as the amazing hospitality of the sisterhood. Fr Mark will now serve as the second deacon at Mettingham as well as at different services around the diocese.

Notes & Jottings

ARCHPRIEST PHILIP STEER

Fr Philip Steer and his family spent Easter in Greece. Sadly, while there, Fr Philip suffered a stroke. He was brought back to the Norfolk and Norwich Hospital by air ambulance. He has now been transferred to the Community Hospital for intensive rehabilitation. Please remember Fr Philip and his wife, Matushka Philippa, in your prayers.

ST BOTOLPH PILGRIMAGE 2018

As it is the Feast day of St Botolph on **Saturday 30 June**, through the continued hospitality of the Anglican parish in Iken, we will be returning to serve a Moleben to St Botolph at 11am in the beautiful church dedicated to him in Iken built on the original site of his monastery. After the service all pilgrims are invited to come for a festive lunch. For more information, please phone 01502 716914.

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NAMEDAYS

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

MANY YEARS!

3 June - **Saints Constantine & Helen** - Presbyteria Helen Bardsley, Subdeacon Constantine Bell, Elena Levine

30 June – **St Botolph of Iken** – Botolph Beavis



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

JUNE 2018

Saturday 2 June

7.30pm ~ Vigil

Sunday 3 June

10.10am ~ Hours and Divine Liturgy (Sunday of All Saints)

Saturday 10 June

7.30pm ~ Small Compline

Sunday 11 June

(NO LITURGY AS FR ANTONY IS AWAY)

10.10am ~ Hours & Typika (Sunday of All Saints of Russia)

Saturday 16 June

7.30pm ~ Vigil

Sunday 17 June

10.10am ~ Hours and Divine Liturgy (Sunday of All Saints of Britain)

Saturday 23 June

7.30pm ~ Vigil

Sunday 24 June

10.10am ~ Hours and Divine Liturgy (Apostles Bartholemew & Barnabas)

Saturday 30 June

11am ~ Moleben to St Botolph followed by festive lunch
Pilgrimage in Honour of St Botolph of Iken



Everything in this life passes away – only God remains. Only He is worth struggling towards. We have a choice: to follow the way of this world, of the society that surrounds us, and thereby find ourselves outside of God; or to choose the way of life, to choose God Who calls us and for Whom our heart is searching.

Hieromonk Seraphim (Rose) of Platina (+1982)

Collegiate Church of the Ikon of the Mother of God: Joy of All Who Sorrow

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