



“Joy of All Who Sorrow”

No 54 May 2013



Paschal Message of Archbishop Mark

Christ is Risen, dear brothers and sisters!

Every year on the radiant night of Easter, we offer Christ the triumphant angelic hymn, as we sing the praises of His Resurrection and ask the Risen Lord to vouchsafe us on earth to see Him and glorify Him in purity of heart.

But surely it is impossible to see God in our present life? Surely that ability will only be revealed to us in the life to come?

If it were impossible to see God in this earthly life, then we would not sing at Easter and at every Sunday service: ‘Having seen the Resurrection of Christ, we worship the holy Lord Jesus...’. Where exactly and how is it possible to see the Resurrection of Christ? Not outwardly, with our bodily eyes, not in dreaminess or in the imagination, which deceives us with images, like stills from a film, and not even in church on the icon of the Resurrection, for an icon is only a representation of an inward mysterious event. There is only one place in the Universe where we can meet Christ the Lord – it is in our own hearts. The Lord descends there, into the depths of our hearts, in the sacraments of the Church, in order to *bring our souls out of the prison of hades* (Ps 141, 7), in order to raise up us who are mortified by sin. This is what the icon of the Resurrection of Christ, also called ‘The Descent into Hades’, speaks to us of.

The blessedness of the vision of God is promised to mankind by the God-Man Himself: *Blessed are the pure in heart: for they shall see God* (Matt 5, 8). However, it is not promised to all, only to those who are pure in heart and keep the Lord’s commandments. *He that hath my commandments, and*

keepeth them, he it is that loveth me...and I will love him, and will manifest myself to him (Jn 14, 21). This promise testifies to the possibility of seeing God even in this earthly life, for wherever His commandments are kept, He will appear to all who have purified their hearts.

The grace of the Holy Spirit cleanses the heart when we wholeheartedly strive to live for Christ and in Christ. This is particularly vital at Eastertide. It is dangerous to give ourselves up to just an outward celebration, all the more so if it involves noisy and worldly merry making. Such merriment is incompatible with the true and sacred Paschal joy. If we forget the Cross of Christ, the joy of the feast of Christ's Resurrection can easily be transformed from a spiritual celebration into a fleshly entertainment. In order to prevent our joy from becoming foolish and sinful, we have to call to memory and live together with Christ through everything that preceded the Resurrection: the unjust judgement of the Saviour, the spitting, the beating, the mocking, His voluntary suffering on the Cross for our sakes and His death and burial. It is impossible to experience the true joy of Christ's Resurrection, if we have not died and risen together with Christ, if we have not inwardly lived through all the stages of His path of the Cross which He accomplished for our sakes. It is impossible to understand Christ's feat if we are not ourselves prepared to suffer, if we are not prepared to take on ourselves spiritually Gethsemane, Golgotha, the Cross and the Descent into Hades. *For, as Paul the Apostle says, if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection (Rom 6, 5) and if children of God, then we are heirs of God, and joint-heirs with Christ; we suffer with Him, that we may be also glorified together (8, 17).*



May God grant us who are united to Christ during the holy forty days of Lent *through the likeness of His death*, to be united with the Resurrection of Christ *through the likeness of His Resurrection*, not only in these holy Paschal days, but all the days of our life; to triumph and to celebrate with His holy angels, with all the prophets, apostles, martyrs and confessors, saints and righteous, who have purified their hearts in order to see God. And may God grant that, once

we have purified our hearts and kept them pure, there may also come to us the promise of the desired meeting, the promise of the joy that is imperishable, that does not pass and cannot be taken away, given by the Lord to His holy disciples and all who follow him: *but I will see you again, and your heart shall rejoice, and your joy no man taketh from you (Jn 16, 22).*

Christ is Risen Indeed!

**+ Mark, Archbishop of Berlin, Germany & Great Britain
The Pascha of the Lord, 2013**



Feast of The Mother of God: The Life Giving Spring

(commemorated on Bright Friday 10 May)

The Feast of the Life-giving Spring which is kept on the Friday of Bright Week has its origins in the 5th century. It is the feast that commemorates the consecration of the Church of the Life-giving Spring outside of Constantinople.

The very large and beautiful church named in honour of the Theotokos of the Life-giving Spring was built about the middle of the fifth century by the Emperor Leo the Great (457-474 AD), outside of Constantinople. Emperor Leo was a pious man (he is commemorated on 20 January) and before he became Emperor, he had encountered a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and

went in search of a source of water, but found none. As he was about to cease his search, he heard a voice telling him there was water nearby. He looked again, and found no-one. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight.

After Leo became Emperor, as the Most Holy Theotokos had prophesied, he raised up a church temple over the spring, whose waters worked many healings, as well as resurrections from the dead, through the intercessions of the Theotokos. From this, it came to be called the "Life-giving Spring."

Justinian the Great (527-565 AD) was also cured by the waters of "The Life-giving Spring" and in gratitude built a new church temple, larger than the first. It was destroyed by earthquakes and rebuilt by grateful emperors.

After the fall of Constantinople to the Turks in 1453, this church temple was razed to the ground and the materials from it were used for building the mosque of Sultan Beyazıt. Nothing remained of that church's ancient beauty, except for a small chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, from which it received a little light. Toward the western side of the chapel was the holy spring, fenced about with a railing.

In 1821 even that little remnant was destroyed. The sacred spring was buried with it and disappeared altogether. But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practice their religion, permission was sought by the Orthodox Christian community to rebuild at least the chapel. Permission was granted to build a church temple and it was consecrated on Bright Friday in 1835. But on the night of 6 September 1955 as

part of the anti-Greek Istanbul Pogrom it, along with 73 other Orthodox churches, was desecrated and burned to the ground by the Turks; the resident monks were forced out and a 90 year old Archimandrite Chrisanthos Mantos martyred. The church has been restored yet again, but not to anything like its former magnificence.

(Adapted from "The Mother of God of the Life-Giving Spring" by Vasiliki Oldziey)

More locally, the Pan-Orthodox Chapel in the Shrine Church of Our Lady of Walsingham is dedicated to the Mother of God, the Life-Giving Spring, since it also is founded on the site of a holy spring. On Friday 10 May members of the community from Mettingham hope to travel to Walsingham for the Patronal Feast of the Orthodox Shrine Chapel.



Paschal Greetings from around the World: from Albanian to Zulu!

LANGUAGE	GREETING	RESPONSE
Albanian:	<i>Krishti U Ngjall!</i>	<i>Vertet U Ngjall!</i>
Arabic:	<i>El Messieh kahm!</i>	<i>Hakken kahm!</i>
Bulgarian:	<i>Hristos voskrese!</i>	<i>Vo istina voskrese!</i>
Chinese:	<i>Helisituosi fuhuole!</i>	<i>Queshi fuhuole!</i>
Czech:	<i>Kristus vstal a mrtvych!</i>	<i>Opravdi vstoupil!</i>
Danish:	<i>Kristus er opstanden!</i>	<i>Ja, sandelig opstanden!</i>
Dutch:	<i>Christus is opgestaan!</i>	<i>Ja, hij is waarlijk opgestaan!</i>
English:	<i>Christ is risen!</i>	<i>He is risen indeed!</i>
French:	<i>Le Christ est réssuscité!</i>	<i>En verite il est réssuscité!</i>
Georgian:	<i>Kriste ahzdkhah!</i>	<i>Chezmaridet!</i>
German:	<i>Christus ist erstanden!</i>	<i>Wahrlich ist er erstanden!</i>
Greek:	<i>Christos anesti!</i>	<i>Alithos anesti!</i>
Italian:	<i>Cristo e' risorto!</i>	<i>Veramente e' risorto!</i>
Romanian:	<i>Hristos a inviat!</i>	<i>Adeverat a inviat!</i>
Russian:	<i>Khristos voskrese!</i>	<i>Voistinu voskrese!</i>
Serbian:	<i>Cristos vaskres!</i>	<i>Vaistinu vaskres!</i>
Slovak:	<i>Kristus vstal zmr'tovych!</i>	<i>Skutoc ne vstal!</i>
Spanish:	<i>Cristo ha resucitado!</i>	<i>En verdad ha resucitado!</i>
Syriac:	<i>M'shee ho dkom!</i>	<i>Ha koo qam!</i>
Welsh:	<i>Atgyfododd Crist!</i>	<i>Atgyfododd yn wir!</i>
Zulu:	<i>Ukristu wukile!</i>	<i>Uwukile kuphela!</i>

🌿 NOTES & JOTTINGS 🌿

INTEREST IN OUR CHURCH

On Monday 22 April Elizaveta Gerson, a Russian journalist with the St Petersburg based TV100 company, visited our church with a cameraman. It seems incredible that pictures of our church and college will be shown on television in Russia on Easter Day. When we remember that St Petersburg is famous for its impressive architecture, it is quite surprising that our small enterprise has even been noticed.

ARCHIMANDRITE JOHN MAITLAND MOIR

On Wednesday 17 April, Archimandrite John Maitland Moir of the St Andrew's Orthodox Community in Edinburgh reposed, following a stroke. The Ever-Memorable servant of God was the spiritual father to hundreds of people throughout Scotland and had been faithfully serving the Orthodox Church throughout the country for the past 29 years. May his memory be eternal!

MARY McCABE

At the time of going to press, we were informed that Mary Angela reposed peacefully on Lazarus Saturday, 27 April. Of your charity pray for the repose of her soul. Memory Eternal!

RENOVATIONS – Progress Report!

The old pool has now been completely filled. The concrete base for the new candle workshop has been laid. The workshop, a wooden building, is being made and will be delivered on 9 May. Meanwhile the plans for the development of the Common Room are being drawn up.

HOLY WEEK SERVICES

There will be special services everyday in the church leading up to the Midnight Service on Pascha Night (Saturday 4 May) starting at 11.30pm, see our [Holy Week schedule](#) for full details.

EASTER PARTY ~ Sunday 5 May

On Easter day (Sunday 5 May) at 3pm, Fr Liviu Barbu of the Church of Sts Philothea and Bede in Norwich will serve Paschal Vespers. This will be followed by our now traditional "Easter Party" and childrens' red egg hunt in the College grounds. Please do come if you are able.

RADONITSA ~ Tuesday 14 May

From Pascha and throughout the whole of Bright Week there are no formal commemorations of the departed allowed in church as we meditate on the victory over death that Christ won for us through his Glorious Resurrection. Thus on Thomas Tuesday 14 May, we will serve the first Paschaltide Liturgy for the Departed, which will be immediately followed by a visit to local graves of Orthodox Christians throughout Suffolk, starting with the grave of our foundress, Mary Bond. At each grave we will sing Paschal hymns and joyously announce the promise of the Eternal Pascha to those departed in the Faith and Hope of the Resurrection.

NAMEDAYS : *To all those who celebrate their Name Days in May: Many Years!*

4 May **St Philippa, mother of St Theodore of Perge** - Matushka Philippa Steer

6 May **Great Martyr George, Patron of England** – George Tattum-Smith

8 May **St Mark, Apostle & Evangelist** – Rdr Mark Tattum-Smith

15 May **St Boris & St Gleb, Martyrs** – Boris Jermy, Gleb Jermy

21 May **St John, Apostle & Evangelist** – John Andrews

An Ancient Homily on the Harrowing of Hell

Something strange is happening - there is a great silence on earth today, a great silence and stillness.

The whole earth keeps silence because the King is asleep.

The earth trembled and is still because God has fallen asleep in the flesh and He has raised up all who have slept ever since the world began.

God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep.

Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve.

The Lord approached them bearing the cross, the weapon that had won him the victory.

At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit."

He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your Son. Out of love for you and for your descendants I now by My own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake.

I did not create you to be held a prisoner in hell. Rise from the dead, for I am the Life of the dead. Rise up, work of My hands, you who were created in My image.

Rise, let us leave this place, for you are in Me and I am in You; together we form only one person and we cannot be separated.

For your sake I, your God, became your Son; I, the Lord, took the form of a slave; I, Whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on My face the spittle I received in order to restore to you the life I once breathed into you.

See there the marks of the blows I received in order to refashion your warped nature in My image.

On My back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back.

See My hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the Cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced Me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise.

I will not restore you to that paradise, but I will enthrone you in heaven.

I forbade you the tree that was only a symbol of life, but see, I who am Life Itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God.

The throne formed by cherubim awaits you, its bearers swift and eager.

The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open.

The kingdom of heaven has been prepared for you from all eternity."

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