



“Joy of All Who Sorrow”

No. 69 August 2014



From death to life

*A Homily on the Feast of the Dormition of the Mother of God
by St Luke of Simferopol*

Each of us is tormented with the question: what will happen to us and what awaits us after death? A sure answer to this question we cannot find by ourselves. But the Holy Scripture, and first of all the word of our Lord Jesus Christ reveals the secret to us. It is also revealed by the apolytikion and kontakion of this great feast of the Dormition of the Most-Holy Theotokos, along with the church hymns that we chant at this feast.

I want all of you to understand why the death of the Most-Holy Theotokos and Virgin Mary is called “Dormition”. The great apostle John the Theologian, in the 20th chapter of the Revelation speaks of the first and second death. The first death, which alone is inescapable to all men, also awaits the saints and righteous ones. But the second, the fearsome and eternal death, awaits the great and unrepentant sinners, who denied the love and the righteousness of God and are condemned to eternity in communion with the devil and his angels.

In the Gospel of the same great apostle and evangelist John the Theologian, we read the words of Christ, which are very closely associated with those written in the Revelation: “Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life.” (John 5:24).

Do you hear this, do you understand this? I think that this probably strikes you as strange, that all those who are obedient to the word of Christ and believe in the Heavenly Father Who sent Him

passes immediately after death to eternal life. There is no reason to judge those who have living faith in God and who follow his commandments.

And to the great twelve apostles, our Lord Jesus Christ said: "Amen, I say to you that you who follow Me, in the age to come, when the Son of man sits upon his throne of glory, will also sit upon twelve thrones judging the twelve tribes of Israel" (Matthew 19:28). Judges and accusers the Apostles of Christ will be during the Terrible Judgment of God, and of course, we are totally unable to imagine the Most-Holy Theotokos and Ever-Virgin Mary being judged, along with the Baptist of the Lord John, the great Prophets of God, Elias and Enoch whom God took to Heaven alive, all the countless mass of martyrs of Christ, the holy hierarchs and wonderworkers who were glorified by God, foremost being St. Nicholas, Archbishop of Myra of Lycia.

We are unable to pass the thought from our minds that they would be judged, they who heard from the mouth of Christ: "The kingdom of God is within you" (Luke 17:21). In those great strugglers of Christ, as if in precious temples, dwelt the Holy Spirit. And while they were alive on earth, they were in close communion with God, for thus Christ said: "If anyone loves Me, he will keep My word, and My Father will love him, and we will come to Him and make our home with Him." (John 14:23)

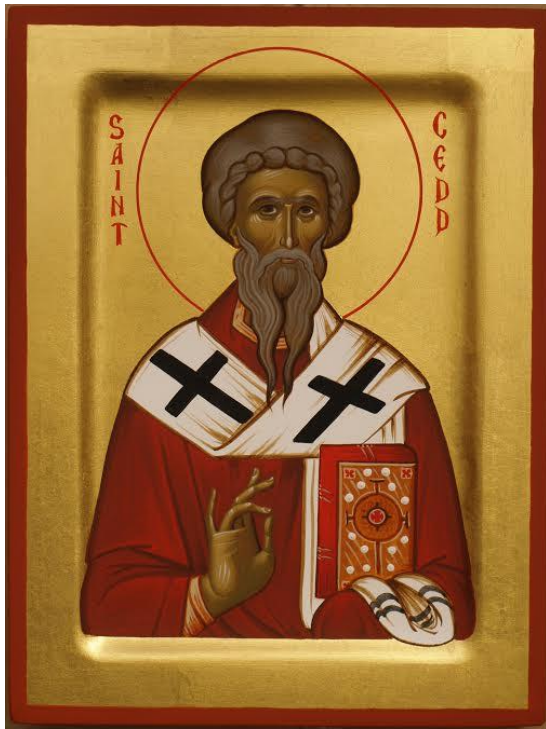
The Most-Holy Virgin Mary was the spotless Temple of the Saviour in which dwelt the Holy Spirit, and from her most-holy womb the Son of God received His human body, He Who descended from the Heavens. Because of this, the bodily death is not [eternal] death, but Dormition, in other words, an immediate passage from the Kingdom of God within to the Kingdom of the Heavens and to eternal life.

Let us think, brothers and sisters, about the blessed Dormition of the Most-Holy Virgin Mary and remember the words of our Lord Jesus Christ: "Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life." (John 5:24). May God also make us sinners worthy to experience this great joy, through the joy and love for man of our Lord Jesus Christ, to Whom belong all glory and dominion with His beginningless Father and His All-Holy Spirit, unto the ages. Amen.

<http://full-of-grace-and-truth.blogspot.co.uk/2011/08/homily-of-st-luke-of-simferopol-on.html>



A Photograph of monastics on the annual procession of the Epitaphion (shroud) of the Mother of God from the Holy Sepulchre in Jerusalem to the Tomb of the Theotokos near Gethsemane



St Cedd (+669)

Apostle to the East Saxons

The College is delighted to confirm that our gifted friend Efrem Carrasco has produced this magnificent new ikon of St Cedd faithfully based on Archimandrite David's example. We hope to get a new ikon card printed as soon as possible, as well as writing a new canon, but in the meantime we offer this short extract from Bede's Ecclesiastical History (Book 3: Chapters 22–23) on the Life of the saint following his successful labours in evangelising the Middle Angles together with the priests Adda, Betti and Diuma.

King Sigebert ... returned to the seat of his temporal kingdom, requesting of Oswy that he would give him some teachers, who might convert his nation to the faith of Christ, and baptize them. Oswy accordingly ... invited to him the man of

God Cedd and, giving him another priest for his companion, sent them to preach to the East Saxons. When these two, travelling to all parts of that country, had gathered a numerous church to our Lord, it happened that Cedd returned home, and came to the church of Lindisfarne to confer with Bishop Finan; who, finding how successful he had been in the work of the Gospel, made him bishop of the church of the East Saxons, calling to him two other bishops to assist at the ordination. Cedd, having received the Episcopal dignity, returned to his province and, pursuing the work he had begun with more ample authority, built churches in several places, ordaining priests and deacons to assist him in the work of faith, and the ministry of baptizing, especially in the city which, in the language of the Saxons, is called Ithancestir (Bradwell-on-sea), as also in that which is named Tilaburg (Tilbury); the first of which places is on the bank of the Pant (Blackwater), the other on the bank of the Thames, where, gathering a flock of servants of Christ, he taught them to observe the discipline of regular life, as far as those rude people were then capable.

Sigebert was succeeded in the kingdom by Suidhelm, the son of Sexbald, who was baptized by the same Cedd, in the province of the East Angles, at the king's countryseat, called Rendelsham, that is, Rendil's Mansion; and Ethelwald, king of the East Angles, brother to Onna, king of the same people, was his godfather.

... The same man of God (Cedd), whilst he was bishop among the East Saxons, was also wont several times to visit his own country, Northumberland, to make exhortations. Ethelwald, the son of King Oswald, who reigned among the Deiri, finding him a holy, wise, and good man, desired him to accept some land to build a monastery, to which the king himself might frequently resort, to offer his prayers and hear the word, and be buried in it when he



St Peter's Chapel, Bradwell built by St Cedd

died; for he believed that he should receive much benefit by the prayers of those who were to serve God in that place. The king had before with him a brother of the same bishop, called Celin, a man no less devoted to God, who, being a priest, was wont to administer to him the word and the sacraments of the faith; by whose means he chiefly came to know and love the bishop. That prelate, therefore, complying with the king's desires, chose himself a place to build a monastery among craggy and distant mountains, which looked more like lurking-places for robbers and retreats for wild beasts, than habitations for men; to the end that, according to the prophecy of Isaiah, "in the habitations where before dragons dwelt, might be grass with reeds and rushes; " that is, that the fruits of good work should spring up, where before beasts were wont to dwell, or men to live after the manner of beasts.

The man of God, desiring first to cleanse the place for the monastery from former crimes, by prayer and fasting, that it might become acceptable to our Lord, and so to lay the foundations, requested of the king that he would give him leave to reside there all the approaching time of Lent to pray. All which days, except Sundays, he fasted till the evening, according to custom, and then took no other sustenance than a little bread, one hen's egg, and a little milk mixed with water. This, he said, was the custom of those of whom he had learned the rule of regular discipline; first, to consecrate to our Lord, by prayer and fasting, the places which they had newly received for building a monastery or a church. When there were ten days of Lent still remaining; there came a messenger to call him to the king; and he, that the religious work might not be intermitted, on account of the king's affairs, entreated his priest Cynebil, who was also his own brother, to complete that which had been so piously begun. Cynebil readily complied, and when the time of fasting and prayer was over, he there built the monastery, which is now called Lastingham, and established therein the religious customs of Lindisfarne, where they had been educated.

Cedd for many years having charge of the bishopric in the aforesaid province, and of this monastery, over which he had placed superiors, it happened that he came thither at a time when there was a mortality, and fell sick and died. He was first buried in the open air; but in the process of time a church was built of stone in the monastery, in honour of the Mother of God, and his body interred in the same, on the right hand of the altar.

The bishop left the monastery to be governed after him by his brother Chad, who was afterwards made bishop, as shall be said in its place. For the four brothers we have mentioned, Cedd and Cynebil, Celia and Ceadda [Chad], which is a rare thing to be met with, were all celebrated priests of our Lord, and two of them also came to be bishops. When the brethren who were in his monastery, in the province of the East Saxons, heard that the bishop was dead in the province of the Northumbrians, about thirty men of that monastery came thither, being desirous either to live near the body of their father, if it should please God, or to die there and be buried. Being lovingly received by their brethren and fellow soldiers in Christ, all of them died there by the aforesaid pestilence, except one little boy, who was delivered from death by his father's prayers.



St Cedd's Crypt at Lastingham



Epistle on the Plight of Christians in the Middle East
by Archbishop Demetrios of America

Beloved Brothers and Sisters in Christ,

For decades, the region considered a cradle of civilization and the birthplace of Christianity has become an arena of violence, resulting in the loss of countless lives. While the source of violence has varied in each instance, what is consistent in every case is that the blood of innocent victims has saturated the Middle East. This is especially true of Christians, who have endured unimaginable suffering because of their faith.

The ongoing conflict in the Holy Land has forced Christian communities to live along the margins of society in the very place of Christ's birth, death and Resurrection. The conflict in Syria has led to the destruction of churches, monasteries and orphanages. Christians are kidnapped, ransomed, and killed. Over a year ago, Metropolitan Paul and Archbishop John of Aleppo of the Greek Orthodox and Syriac Orthodox Patriarchates of Antioch were kidnapped and they are still missing. Further east, in the Iraqi city of Mosul, the entire Christian population has been eradicated.

Local Christian communities have consistently responded to this terror with the Gospel's mandate to love one's neighbour unconditionally. Where extremists have embraced genocide, Christians have demanded coexistence and have provided refuge for those suffering persecution. They do so, recalling the words of the Book of Revelation, that through love, *they shall hunger no more, neither thirst anymore; the sun shall not strike them. For the Lamb shall be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes* (Rev. 7: 16-17).

Brothers and Sisters in Christ,

As we enter the blessed period of the Dormition of the Most-Holy Mother of God, we must remain steadfast in Christ's promise to care for those persecuted for righteousness' sake. We are confident that our Lord will grant to them the Kingdom of Heaven (Mt. 5:10), however, as members of the one Body of Christ (Rom 12: 4-5), we must not forget our calling to stand in solidarity with our brothers and sisters. Together, we must intensify our prayers, asking for an end to the bloodshed and for the prevalence of God's peace in the tormented lands of the Middle East. As we chant the Paraklesis Services and pray to the Most-Holy Theotokos for God's mercy and peace, may we also heed the calling of the Bible to *open our mouths for the mute and for the rights of all who are destitute. Open our mouths and defend the rights of those in need* (Prov. 31: 8-9).

Notes & Jottings

COLLEGE DAY

The Saturday after the Feast of the Dormition is kept as “College Day”, our local commemoration of the Ikon of Our Lady of Mettingham as well as the anniversary of the founding of the College. This year “College Day” falls on Saturday 30 August. You will have received an invitation with details of the programme. In the midst of our celebrations we will, of course, remember the foundress of this collegiate church by saying prayers at her grave in the churchyard after the chanting of an akathist in honour of the Ikon of Our Lady of Mettingham. This is also a good social opportunity to renew acquaintances with old friends as well as to meet new friends. There will be lots of opportunity to talk and look around. If you wish to honour the Mother of God, pray for the soul of our foundress, and prayerfully support our efforts to raise the profile of the Orthodox Church here in the Waveney Valley, please do your utmost to join us on College Day.

ST GEORGE’S CANDLE PRICES

Owing to the ever increasing cost of wax, SGOIS has been obliged to increase the price of Medium Votive Candles to £13.50 per 100 and the price of Large Votive Candles to £15.50 per 100 but the price of Panikhida Tapers remains the same at £17.50 for a packet of 200 tapers. This is the first increase in prices since January 2011.

COURTYARD

The old swimming pool was filled in some time ago and the gravel infill has now had time to settle. Plans are being made for the whole area to be paved as a courtyard. We had hoped to get this completed before College Day but unhappily the builder cannot meet that deadline. Thus we have delayed the start of the work until after College Day since it seems better for that area to remain as it is now rather than looking like a building site, with cement-mixers etc.

GRAVE OF THE FOUNDRESS

A design is being worked for the permanent grave furniture; the cross and surrounding curb, with an appropriate inscription. At this stage we are not sure if the work can be completed by Founder’s Day (15 November).

BOOKLET ON ARCHIMANDRITE LAZARUS (MOORE)

At the time of going to press, the College’s re-publication of the obituary of Fr Lazarus Moore written by Fr Andrew Midgley has now been sent to the printers and is hoped to be ready for College Day. The booklet, entitled “A Lifetime in Pilgrimage”, includes rare photos of Fr Lazarus, a corrected and edited version of Fr Andrew’s text together with a chronology and appendix with the first publication of Fr Lazarus’ letter to the Archbishop of Canterbury drawn from original research by the College. Full details will be published in the September issue of the bulletin.

NAMEDAYS

To all who are celebrating a nameday at this time we send congratulations and wish them:

Many Years!

- 1 August – **St Seraphim of Sarov** – Serafima Hopper, Serphima Dembri
- 2 August – **Prophet Elijah the Tishbite** – Priest Elias Jones
- 4 August – **St Mary Magdalene** - Mary Tattum-Smith, Miriam Dembri
- 6 August – **Sts Boris and Gleb** – Boris Jermy, Gleb Jermy
- 7 August – **Repose of St Anna** – Anya Moss
- 10 August – **St Irene Chrysovolantou** - Irina Dembri
- 14 August – **St Cennydd of Langennith** - Kenneth Lock
- 23 August – **St Lawrence, Archdeacon and Martyr** - Lawrence Davis



COLLEGIATE CHURCH OF THE IKON OF THE MOTHER OF GOD
JOY OF ALL WHO SORROW
AUGUST 2014

DAILY AT 6PM: COMPLINE WITH PRAYERS BEFORE THE IKON

(If you would like a name of a friend or loved one to be included in our intercessions list, please contact us)

Saturday 2 August

7.30pm ~ Vigil

Sunday 3 August

10.10am Hours & Divine Liturgy (*Prophet Ezekiel*)

Saturday 9 August

7.30pm ~ Vigil

Sunday 10 August

10.10am Hours & Divine Liturgy

(*Apostles of the 70 Deacons: Prochorus, Nicanor, Timon, Parmenas*)

Saturday 16 August

7.30pm ~ Vigil

Sunday 17 August

10.10am Hours & Divine Liturgy (*Seven Sleepers of Ephesus*)

Monday 18 August

7.30pm ~ Vigil

❖ Tuesday 19 August ❖

10.10am Hours & Festal Liturgy with blessing of grapes (*Transfiguration of the Lord*)

Saturday 23 August

7.30pm ~ Vigil

Sunday 24 August

10.10am Hours & Divine Liturgy (*Archdeacon Euplus of Catania*)

Wednesday 27 August

7.30pm ~ Vigil

❖ Thursday 28 August ❖

10.10am Hours & Festal Liturgy (*Dormition of the Mother of God*)

Saturday 30 August

3.00pm ~ College Day Akathist & Procession

7.30pm ~ Vigil

Sunday 31 August

10.10am Hours & Divine Liturgy (*Martyrs Florus & Laurus of Illyria*)



The Father judges no-one, but has given all judgment to the Son, that all may honour the Son, even as they honour the Father. He who does not honour the Son, does not honour the Father Who sent Him.

John 5: 22 -23

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

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