



“Joy of All Who Sorrow”

No. 101 April 2017



The Resurrection of the Body

By St Justin Martyr

We must now speak with respect to those who think meanly of the flesh, and say that it is not worthy of the Resurrection nor of the heavenly economy, because its substance is earth. But these persons seem to be ignorant of the whole work of God, both of the genesis and formation of man at the first, and why the things in the world were made. For does not the word say, Let Us make man in our image, and after our likeness? What kind of man? Manifestly He means fleshly man, for the word says, And God took dust of the earth, and made man. It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on account of which the rest is made, is the most precious of all to the maker.

We must meet, therefore, those who say, that even though it be the special handiwork of God, and beyond all else valued by Him, it would not immediately follow that it has the promise of the Resurrection. Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to nonentity? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, renew them when they begin to decay;

but God would so neglect His own possession and work, that it becomes annihilated, and no longer exists. Should we not call this labour in vain? As if a man who has built a house should immediately destroy it, or should neglect it, though he sees it falling into decay, and is able to repair it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the Incorruptible — not senseless is the Intelligence of the universe.

But, in truth, He has even called the flesh to the Resurrection, and promises to it everlasting life. For where He promises to save man, there He gives the promise to the flesh. For what is man but the reasonable animal composed of body and soul? Is the soul by itself man? No; but the soul of man. Would the body be called man? No, but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called man, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body. Since would it not be unquestionably absurd, if, while these two are in the same being and according to the same law, the one were saved and the other not? And if it be not impossible, as has already been proved, that the flesh be regenerated, what is the distinction on the ground of which the soul is saved and the body not? Do they make God a grudging God? But He is good, and will have all to be saved. And by God and His proclamation, not only has your soul heard and believed on Jesus Christ, and with it the flesh, but both were washed, and both wrought righteousness. They make God, then, ungrateful and unjust, if, while both believe in Him, He desires to save one and not the other. Well, they say, but the soul is incorruptible, being a part of God and inspired by Him, and therefore He desires to save what is peculiarly His own and akin to Himself; but the flesh is corruptible, and not from Him, as the soul is. Then what thanks are due to Him, and what manifestation of His power and goodness is it, if He purposed to save what is by nature saved and exists as a part of Himself? For it had its salvation from itself; so that in saving the soul, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself. For he who saves a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to his children and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs. But if a man were to perform the same acts in behalf of his slaves, that man would justly be called good. Wherefore the Saviour also taught us to love our enemies, since, says He, what thank have you? So that He has shown us that it is a good work not only to love those that are begotten of Him, but also those that are without. And what He enjoins upon us, He Himself first of all does.

If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the Resurrection should be? How then did He raise the dead? Their souls or their bodies? Manifestly both. If the Resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show the Resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, You have not yet faith, see that it is I, and He let them handle Him, and showed them the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He ate honey-comb and fish. And when He had thus shown them that there is truly a Resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), He was taken up into heaven while they beheld, as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the Resurrection, he is in no respect different from the Sadducees, since the Resurrection of the flesh is the power of God, and, being above all reasoning, is established by faith, and seen in works.

The Annunciation



**An Archangel was sent from heaven to cry “Rejoice!” to the Theotokos;
and, O Lord, as he saw Thee taking bodily form
at the sound of his bodiless voice,
he stood still in amazement
and cried out to her thus:**

Rejoice, through thee joy will shine forth,
Rejoice, through thee bondage will cease,
Rejoice, arising of fallen Adam,
Rejoice, release of weeping Eve,
Rejoice, height surpassing all human thought,
Rejoice, depth profoundly beyond angels' sight,
Rejoice, for thou dost furnish a kingly throne,
Rejoice, for thou upholdest Him who upholds all,
Rejoice, star from which the Sun shines forth,
Rejoice, womb in which God takes on flesh,
Rejoice, through thee creation is reborn,
Rejoice, through thee we worship the Creator!
Rejoice, O Unwedded Bride!

Knowing herself pure, the holy maiden
spoke to Gabriel boldly:
The strange wonder you tell seems hard to my soul,
for you speak of a birth
from a seedless conception, crying aloud: Alleluia!

Seeking to know what cannot be known,
the Virgin addressed the one who came to her:
Tell me, how can a chaste womb bear a son?
But in fear he replied,
crying out only this:

Rejoice, initiate of ineffable counsel,
Rejoice, faith keeping silence in stillness,
Rejoice, beginning of Christ's mighty deeds,
Rejoice, crown of his teachings,
Rejoice, heavenly ladder by which God descends,
Rejoice, bridge guiding the earthly to heaven,
Rejoice, wonder much celebrated by angels,
Rejoice, wound much lamented by demons,
Rejoice, for thou ineffably bearest the Light,
Rejoice, for thou told no one how it was done,
Rejoice, understanding surpassing the wise,
Rejoice, dawn enlightening faithful minds,
Rejoice, O Unwedded Bride!

Then power from the Most High
overshadowed the maiden unto conception;
and her fruitful womb was revealed as a fertile field
to all who wish to reap salvation,
as they sing: Alleluia!

Notes & Jottings

YEAR'S MIND

On Sunday 26 March family and friends of Fr Elias and Presbyteria Barbara Jones gathered at their graves here in our churchyard. It was a beautiful sunny spring day and the panikhida was sung the graveside. Priest Elias and Presbyteria Barbara, Memory Eternal.

PILGRIMAGE TO St ALBANS

On Saturday 13 May, Bishop Irinei of Sacramento will lead a pilgrimage to St Alban's Abbey. He will celebrate the Liturgy at 9.45am. After lunch (12.45pm) there will be a moleben (service of intercession) to St Alban, followed by a sermon and the veneration of the relic of St Alban, Protomartyr of Britain.

IKON CARDS – following subjects available – 20p each

Christ with six British Saints	Our Lady of Mettingham
St Alban, Protomartyr of Britain	St Alkmund of Derby
St Angus of Keld , Ascetic	Apostle Aristobulos of Britain
St Boniface, Bishop & Martyr	St Brannock of Braunton, Monk
St Brendan the Voyager, Abbot	St Brigid of Kildare. Abbess
St Brihtwold of Ramsbury, Bishop	St Cadoc of Wales, Monk
St Cedd of Essex. Bishop	St Chad of Lichfield, Bishop
St Colman of Lindisfarne, Bishop	St Colman Oughaval, Abbot
St Constantine of Kappua, Martyr	St Columba of Iona, Abbot
St Cuthbert of Lindisfarne, Bishop	St Erkenwald of London, Bishop
St David of Wales, Bishop	St Eanswythe of Folkstone, Abbess
St Edmund, King & Martyr	St Felix of Dunwich, Bishop
St Finan of Lindisfarne, Bishop	St Frideswide of Oxford, Abbess
St Ita of Kileedy, Abbess	St John of Beverley, Bishop
St John the Wonderworker, Bishop	St Martin of Tours, Bishop
St Mildred in Minster, Abbess	St Nectan of Hartland, Martyr
St Nikephoros the Leper	St Oswald, King and Martyr
St Oswin of Northumbria, Martyr	St Patrick of Ireland, Bishop
St Seraphim of Sarov, Hieromonk	St Teilo, Bishop
St Sidwell of Exeter, Martyr	St Syncletike of Alexandria
St Sophia of Kleisoura	St Urith of Chittlehampton, Virgin
St Varus, Martyr	St Walstan of Taverham
St Wandregesilius, Abbot	St Werburgh of Chester, Nun

DIOCESAN COUNCIL

Subdeacon Mark Tattum-Smith is now a member of the Diocesan Council, which assists Metropolitan Hilarion in the administration of the diocese.

INTERCHURCH QUIZ

We have agreed to send a team to take part in the local Inter-Church Quiz in Mettingham Village Hall on Friday 21 April, although bearing in mind our poor performance last year, some might doubt the wisdom of this decision.

SUFFOLK LADIES

On Friday 24 March, Cherry Wilkinson brought a group of ten ladies to see the church. The group were here, asking questions, for nearly two hours.

NAMEDAYS

- 1 April – **Martyrs Chrysanthus and Daria of Rome** – Daria Pearson
2 April – **Martyr Svetlana (The Samaritan Woman)** – Svetlana Noakes
20 April – **St Daniel of Pereyaslavl** – Daniel Dembri

We send congratulations to everyone who is celebrating a nameday at this time and wish them

MANY YEARS!





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

APRIL 2017

Thursday 6 April

7.30pm ~ Vigil

Friday 7 April

10.10am ~ Vesperal Liturgy (Annunciation of the Theotokos)

Saturday 8 April

7.30pm ~ Vigil

Sunday 9 April

10.10am ~ Hours and Divine Liturgy (Palm Sunday)

For Holy Week Services see next page

Saturday 15 April

11.30pm - Midnight Office and Procession

✠ Sunday 16 April – Radiant Feast of Pascha ✠

12 Midnight – 2am – Paschal Matins & Divine Liturgy

3.00pm – Paschal Vespers & Easter Party

Saturday 22 April

7.30pm ~ Vigil

Sunday 23 April

10.10am ~ Hours and Divine Liturgy (Thomas Sunday)

Monday 24 April

7.30pm ~ Vigil

Tuesday 25 April

10.10am ~ Hours and Divine Liturgy followed by Paschal Pannikhida

Saturday 29 April

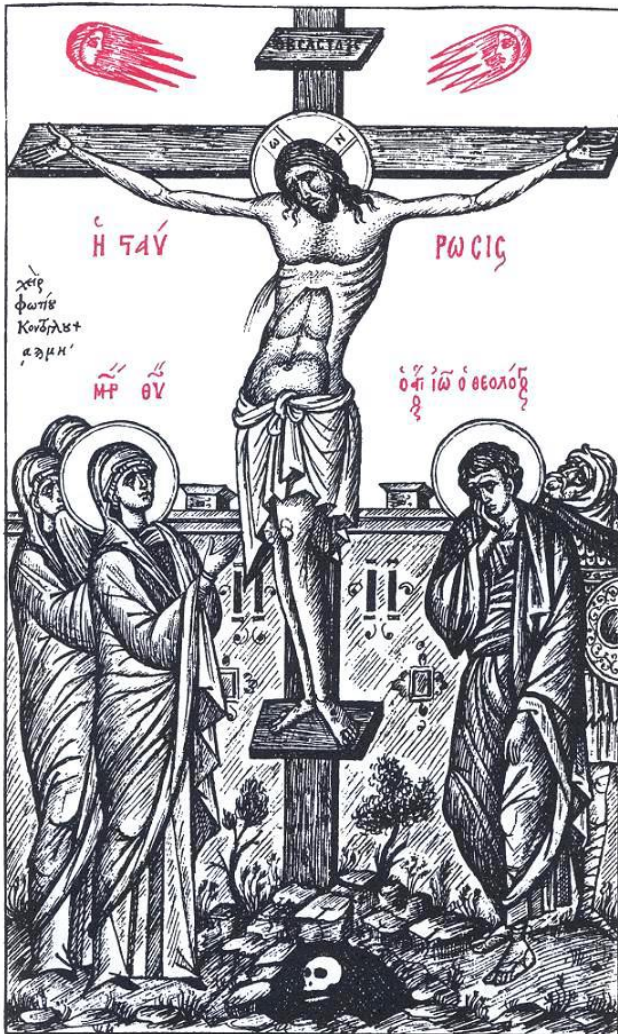
7.30pm ~ Vigil

Sunday 30 April

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



The Collegiate Church of the Ikon of the Mother of God
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Saturday 8 April – Lazarus Saturday

7.30pm - Vigil

Sunday 9 April – Palm Sunday

10.10am – Hours & Divine Liturgy

6.00pm - Compline & Canon

Monday 10 April - Great and Holy Monday

6.00pm - Compline & Canon

Tuesday 11 April - Great and Holy Tuesday

6.00pm - Compline & Canon

Wednesday 12 April – Great & Holy Wednesday

6.00pm - Compline & Canon

Thursday 13 April – Great and Holy Thursday

7.00pm - Matins: The Twelve Gospels Service

Friday 14 April – Great and Holy Friday

9.30am - Royal Hours

4.00pm - Great Vespers with the bringing out of the Shroud (*Epitaphios/plashchanitsa*)

5.30pm - Light Refreshments in the House

7.00pm – Matins: The Burial Service of Christ

Saturday 15 April – Great and Holy Saturday

11.30am – Great Vespers & Readings

11.30pm - Midnight Office and Procession

☩ Sunday 16 April – Radiant Feast of Pascha ☩

12 Midnight – Paschal Matins & Divine Liturgy

3.00pm – Paschal Vespers & Easter Party

6.00pm – Paschal Hours & Intercessions



What then? Do we no longer die? We do indeed die, but we do not continue in that death: which is to not die at all. For the tyranny of death is when he who dies is never more allowed to return to life. But when after dying is living - and that a better life - this is not death but sleep.

St John Chrysostom

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