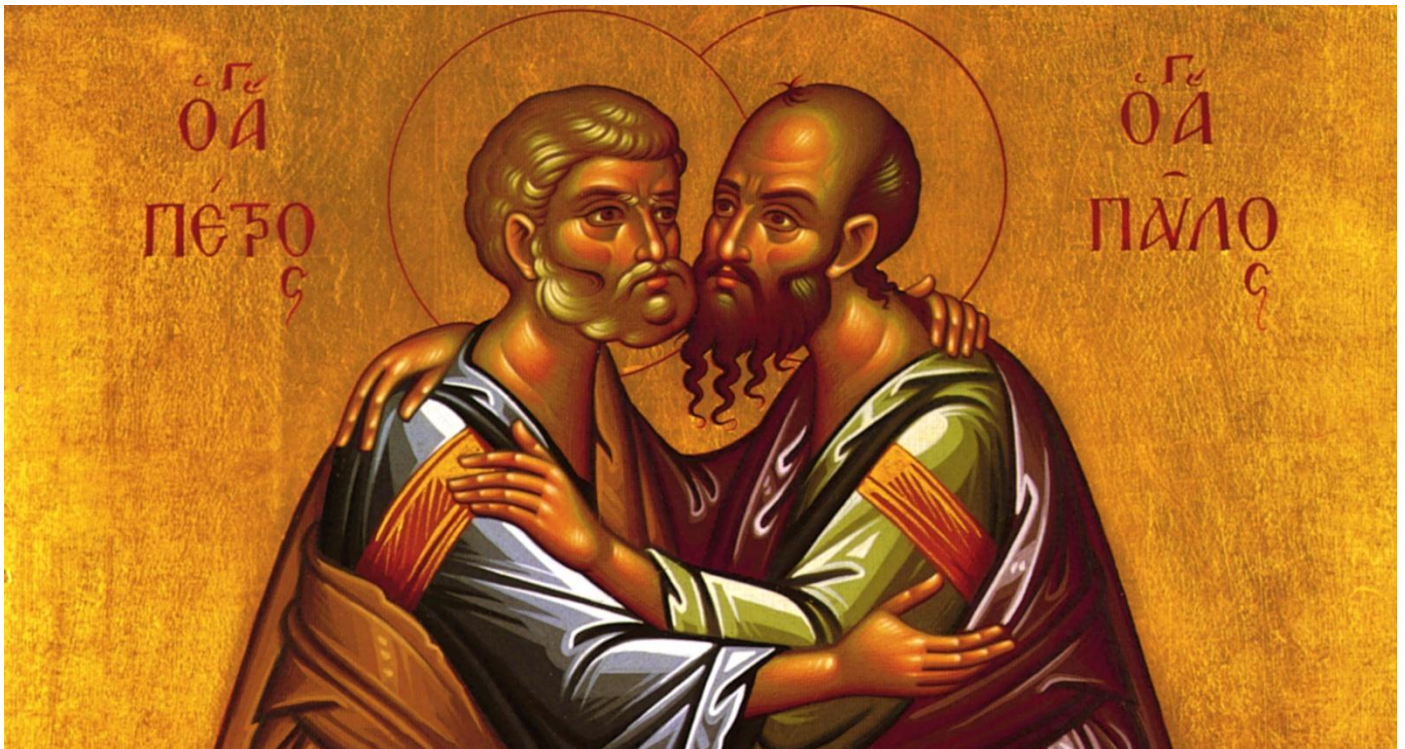




“Joy of All Who Sorrow”

No. 80 July 2015



A Homily on the Feast of Sts Peter & Paul

by St John the Wonderworker

The day of the Holy Apostles Peter and Paul is the culminating feast of the Gospel. Although the last event in the life of Christ which is related in the Gospel is His Ascension into heaven (Mark 16:19; Luke 24:51), the preaching of the Apostles is closely bound up with the Gospel. The Gospel tells us of their being chosen, and the Gospel indicates beforehand the end of Apostolic activity.

Telling of the appearance of Christ on the sea of Tiberias and the restoration to apostleship of Peter, who by his triple confession corrected his triple denial, the Apostle and Evangelist John the Theologian speaks also of the prediction to the Apostle Peter concerning the end of his struggle.

When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldest not. This spoke He, signifying by what death he should glorify God (John 21:18-19).

It is precisely to the Apostle Peter, and to no one else, that the Lord predicted the culmination of his earthly ministry, because it was Peter who first confessed Him, on behalf of all the Apostles, to be Christ, the Son of God; he was the first to receive the promise of power to bind and loose, which was subsequently given to all the Apostles (Matt. 16:16-19; Matt. 18:18); and it was he who renounced Christ and was again restored to apostleship. Indicating to Peter the culmination of his Apostolic preaching when restoring to him the Apostolic calling, the Lord thereby reveals the essence of the Apostolic ministry. The preaching of the Word of God not only by word of mouth,

but also by deprivations, sufferings and death, constituted the following of Christ and the continuation of His work. The Apostle Peter, as the most zealous of all and one who strove to be before the others in word and deed, by his example aroused the other Apostles. Therefore it is primarily him that Christ addresses. He goes in front of the other Apostles, becomes their "leader;" and it is especially to him that the preaching among the Jews was entrusted, while the Apostle of the Gentiles was the one who received precisely this title, being converted later, the no less zealous Paul (Gal. 2:7-9).

These two Apostles were, as-it-were, the commanders of the rank of the Apostles, which is expressed (in the service to them) by the word "leaders." Without having authority over others, they both stood in front of all others by their warm zeal and labours. Their lives were the most brilliant, and a personification of the life and labours of all the Apostles. The end of their earthly labours was especially impressive, thanks to the fact that it occurred before the eyes of the whole world. One of them (Peter) was crucified upside down, and the other (Paul) was beheaded, both in Rome, towards which at that time the gaze of all peoples was directed. The news of this quickly flew to all the ends of the universe, all the more in that they were both known personally in many places; their names were everywhere the Saviour had been preached. The Apostle of the Jews and the Apostle of the Gentiles departed to Christ on the same day, as if indicating their equal nearness to God and the oneness of the Church of Christ, in which there is neither Greek nor Jew (Col. 3:11). Therefore, the day on which the earthly labours ended for "the leaders of the Apostles, who laboured more than all," who "separated in body, are together in spirit;" became one of the memorable days for the whole Church.

The feast of the Holy Apostles Peter and Paul indicates the lot of the Holy Apostles here on earth and reveals the glory that followed it. The earthly lot of the Apostles was to go around the earth preaching of the Heavenly Kingdom, in this emulating Christ by their poverty, endurance of dishonour and sufferings, by their love for the children of the Heavenly Father, their inward torments of childbirth over those who heeded their preaching and their grief over those who paid no heed to their words and, finally, by offering themselves as a sacrifice. However, the culmination of their earthly life is the beginning of their heavenly glory. Their end is for them a dissolving of earthly ties and an ascent to Christ, Whom they loved, in order to remain eternally with Him (Phil. 1:23). The day of their earthly end is the day of their heavenly birth, end the celebration of it is a solemnity of the coming of the future age for those who have followed Christ in this age. The receiving of the crowns of righteousness is prepared not only for them, but also for all who love His appearing (II Tim. 4:8). Coming after the feast of the Descent of the Holy Spirit and being in part bound up with it, the feast of the Holy Apostles Peter and Paul culminates the yearly cycle of feasts dedicated to the earthly life of Christ and reveals the essence of His promises.

Just as the Nativity of John the Baptist is the foreword to the Gospel and the beginning of the events described in it, so also the death of the Holy Apostles Peter and Paul is their culmination and the afterward of the Gospel. The Nativity of St. John the Baptist is the beginning of the preaching of the Gospel of the New Testament on earth; his Beheading is the preaching of it in hell; and the day of the Holy Apostles is the realization of it in heaven.

http://passaicrussianchurch.com/books/english/sermons_john_maximovich.htm# Toc100019532

St Botolph's Pilgrimage

Saturday 27 June 2015



This year was the College's Fourth Pilgrimage to the beautiful church of St Botolph at Iken and - in the opinion of many - the best yet. After getting soaked last year, this year we were blessed with exceptionally hot and sunny weather. We were very pleased to be joined by many new pilgrims who were joining us for the first time, from Fr Liviu Barbu's community as well as pilgrims who had journeyed from as far as Northumbria, Holland and London. We were also always pleased to see old friends from Walsingham together with Fr Alexander Haig and some of his flock from St Helen's Colchester. After the service, Reader Mark spoke briefly about the life of St Botolph and the history of the church before a convoy of vehicles went on to the church warden Louise Cooke's house for a delicious buffet lunch in their magnificent Orangerie. Pilgrims enjoyed the opportunity to bask in the sunshine and walk around the beautiful gardens. Our sincere thanks once again to the Rector, the Revd. David Murdoch, as well as the extremely generous and hospitable church wardens: Louise Cooke and Annabel Chamberlain.

Holy Father Botolph, pray to God for us!

A full photo gallery of the 2015 Pilgrimage can be viewed [here](#)



COLLEGIATE CHURCH OF THE IKON OF THE MOTHER OF GOD
JOY OF ALL WHO SORROW
JULY 2015

Saturday 4 July

7.30pm ~ Vigil

Sunday 5 July

10.10am ~ Hours & Divine Liturgy (St Alban)

Saturday 11 July

7.30pm ~ Vigil

Sunday 12 July

10.10am ~ Hours & Festal Liturgy (Sts Peter & Paul)

Friday 17 July

6pm – Akathist to St Elizabeth the New Martyr

Saturday 18 July

7.30pm ~ Vigil

Sunday 19 July

10.10am ~ Hours & Divine Liturgy (St Sisoës the Great)

Saturday 25 July

7.30pm ~ Vigil

Sunday 26 July

10.10am ~ Hours & Divine Liturgy (Fathers of the First Six Oecumenical Councils)



**ORTHODOX-CATHOLIC
ENCOUNTERS IN BYZANTIUM:
THE CASE OF THOMAS AQUINAS**
*A Free Public Lecture by
Professor Marcus Plested*
Thursday 16 July 2015
6pm ~ 6.30pm Refreshments
6.30pm ~ 7.30pm Lecture / Q&A



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Dr Marcus Plested holds a DPhil from Oxford University, was the Academic Director of the Institute for Orthodox Christian Studies in Cambridge, UK, and is currently Associate Professor at Marquette University in the US, where he teaches Patristic, Byzantine and Modern Orthodox Theology. Dr Plested is a world-wide known scholar, his publications including *The Macarian Legacy: The Place of Macarius-Symeon in the Eastern Christian Tradition* (OUP, 2004) and the acclaimed *Orthodox Readings of Aquinas* (OUP, 2012).

Our distinguished speaker is an authority on the relationship between Eastern Orthodox and Roman Catholic theology as seen in the work of the theologians St Gregory Palamas (1296-1359) and Thomas Aquinas (1225-1274). His work is very valuable today in the dialogue between the Eastern and Western Theological traditions.

DIRECTIONS TO THE COLLEGE:



The College is located in Mettingham, a small village on the Norfolk/ Suffolk border between the towns of Beccles and Bungay. The easiest route by car is to proceed along the B1062 and turn down Tallents Loke into Low Road. The entrance to the College is clearly marked and there is ample parking available.

Notes & Jottings

A NOTE FROM ROBERT (SERAPHIM) COLLINS:

"A big thank you to everyone who donated money for my fundraising run. It was a very hot and humid day and I completed the half-marathon in 2:01 hours (a bit slow but I got there in the end!). The priest blessed the runners before the run with holy water and said that it is (at present) the only run organised specifically by the Church. Later I was able to visit the offices of the charity Miloserdie and speak with staff and also to visit the homeless project in central Moscow. I'm already planning my next fundraising venture for Miloserdie which is a God-inspired re-founding of the charity started originally by St Elizabeth the New Martyr."



You can still donate to Robert's fundraising appeal by clicking on the following link:
<http://www.gofundme.com/ogjyos>

SUNDAY SCHOOL

According to the servants' bells that ring in the kitchen, one room at the corner of the house was originally the school room. Obviously the small children of the family were educated at home by a governess until they were old enough to be sent to boarding school. Over the years, that room has had many different uses. Now it has been furnished with suitable tables and benches, plus a large cork board to display the children's drawings, and it is once more a school room. Mirona Meade has organised a Sunday School for the younger children and the first session was held on 21 June.

IKON GIFT

We have received the gift of two large ikons (of St Cyril of Alexandria and St Maximos the Confessor) from Helen Atkin, the widow of our old friend Subdeacon Gregory Atkin who reposed just six weeks before the repose of the Foundress. Gregory had been a co-worker and enthusiastic supporter of SGOIS for many years. He is greatly missed.

MEMORIAL FOR ARCHIMANDRITE ATHANASIUS (LEDWICH)

On Saturday 18 July, members of the College will travel down to St Mary's Church Lawford in Essex for the annual memorial service to Archimandrite Athanasius (Ledwich) of pious memory. This warm-hearted servant of Christ reposed in 2011 and was a spiritual father and friend to many Orthodox Christians across the country. The Pannikhida will start at approx. 11.30am followed by a procession to the grave with a communal bring-and-share lunch in the church hall after the service. If you are interested in going please speak to Reader Mark Tattum-Smith.

NAMEDAYS

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

Many Years!

2 July – **St John the Wonderworker** – William John Stewart

9 July – **St Dionysii of Suzdal** – Didier (Dionysii) Dembri

12 July – **Holy Apostles Peter & Paul** – Fr Paul Elliott, Peter Smith, Peter Jermy

18 July – **St Elizabeth the New Martyr** – Elizabeth Tattum-Smith

24 July – **St Olga of Russia** – Oliga Jermy

30 July – **Great Martyr Marina (Margaret) of Antioch** – Nun Margarita, Marina Lock, Marina Jermy, Marina Andrews, Marina Randall.



An Archpastor ... is called to account for every sinner whom he neglected to enlighten in time, for each soul that once walked the path of truth but then went astray. He is called to feel the pain of his suffering sheep and thereby to heal them, like the Chief Shepherd Christ, by Whose wounds we are healed (Is. 53.5). He has no personal life; he must give himself entirely to the work of saving souls and leading them to the Kingdom of Heaven. He must be prepared to endure all manner of vexation (suffering), persecution and death itself for the sake of the truth ... He must concern himself not only with those who come to him, but he must actively seek out and return the flock of the lost sheep, carrying them upon his shoulders.

St John the Wonderworker

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

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