



“Joy of All Who Sorrow”

No. 68 July 2014



Learning from Vladyka **A Homily Preached for the Glorification of St John the Wonderworker (1994)**

2 July 2014 marks the twentieth anniversary of the glorification of Vladyka St John (Maximovitch) at the Cathedral of the **Joy of All Who Sorrow** in San Francisco, the Cathedral after which our church in Mettingham is named. In this celebratory issue we present a homily by Protopresbyter Valery Lukianov as well as an account of the event itself by Fr David Moser.

In the name of the Father, and of the Son, and of the Holy Spirit.

All of us who are participants in today's completely unusual solemnity clearly sense that we are witnesses to a historical event ... In the glorification of the holy hierarch John, Archbishop of Shanghai and San Francisco ... we are eyewitnesses to the special presence of the grace of God.

We have come here to glorify one who possessed something that is essential for us, that is absent in us. Today we are glorifying Vladyka John not because he served beautifully or caused our hearts to quiver with skilful preaching. Nay! We are glorifying a man who is like unto us, a man from our own midst, of our time, in whom shines forth an image of humility, which we so greatly lack. We have seen his most profound patience, his condescension toward human weaknesses; and it is the absence of these qualities in ourselves that divides our society, that engenders enmity and mistrust. We perceive in our archpastor a sincere love for all, especially for those sick and those in error. We are smitten, and at the same time instructed, by his constant prayerful mood, which has all but vanished from the life of today's Christians. Sensing our own poverty, yet having the resolve to correct our ways, we have come to this beautiful church as to a school of life,

to learn from our Vladyka, to ask his mediation before the throne of God, that we be granted a portion of his zealous spirit.

The sick have come here in hope of healing. Here is one who has come to receive a blessing for an important decision in his life ... The list of petitions is as long, as the gathering of those praying here is numerous. And so, each has come to receive mercy through the supplications of Vladyka. Yet this is not what our now-glorified archpastor would wish to see from our side in response ... Vladyka wants us to offer something from ourselves, something on our part. Let us ask ourselves what we can offer the Lord God, through the supplications of our holy Vladyka, to what did he call us throughout his entire life?

First of all, on the basis of the decision we make today, or, to put it better, our resolve, let us endeavour from henceforth to set in good order our relationship to the Church and our own parish. Yesterday, at the vigil service, several thousand pilgrims prayed in church, just as on the day of holy Pentecost in Jerusalem, when three thousand souls were baptized. If everyone present in church during these solemn days were to attend their own parishes regularly each Sunday, as well as on great feasts and on the eves of these days, one can only imagine what spiritual power our parishes would contain!

May God grant us today, through the living preaching of the holy hierarch John on the day of his canonization, to hear distinctly the genuine voice of the Holy Church, which he so zealously served: **HOW LONG, O ORTHODOX PEOPLE, WILL WE ALLOW AND TOLERATE PARTICIPATION IN THE SAVING LIFE OF THE CHURCH TO BE ONLY "A PART OF OUR SCHEDULE", AND NOT THE CORNERSTONE OF OUR BEING?** Let us enkindle the fire of zeal and church consciousness in our hearts; let us once and for all establish a correct relationship both toward our parishes and toward the Holy Church as a whole.

Let us endeavour all the more frequently to do what is most important, what Vladyka accomplished every day of his righteous life – to receive Communion of the Holy Body and Blood of Christ. Every time our soul thirsts to be freed of the burden of sin, let us go to confession and Holy Communion.

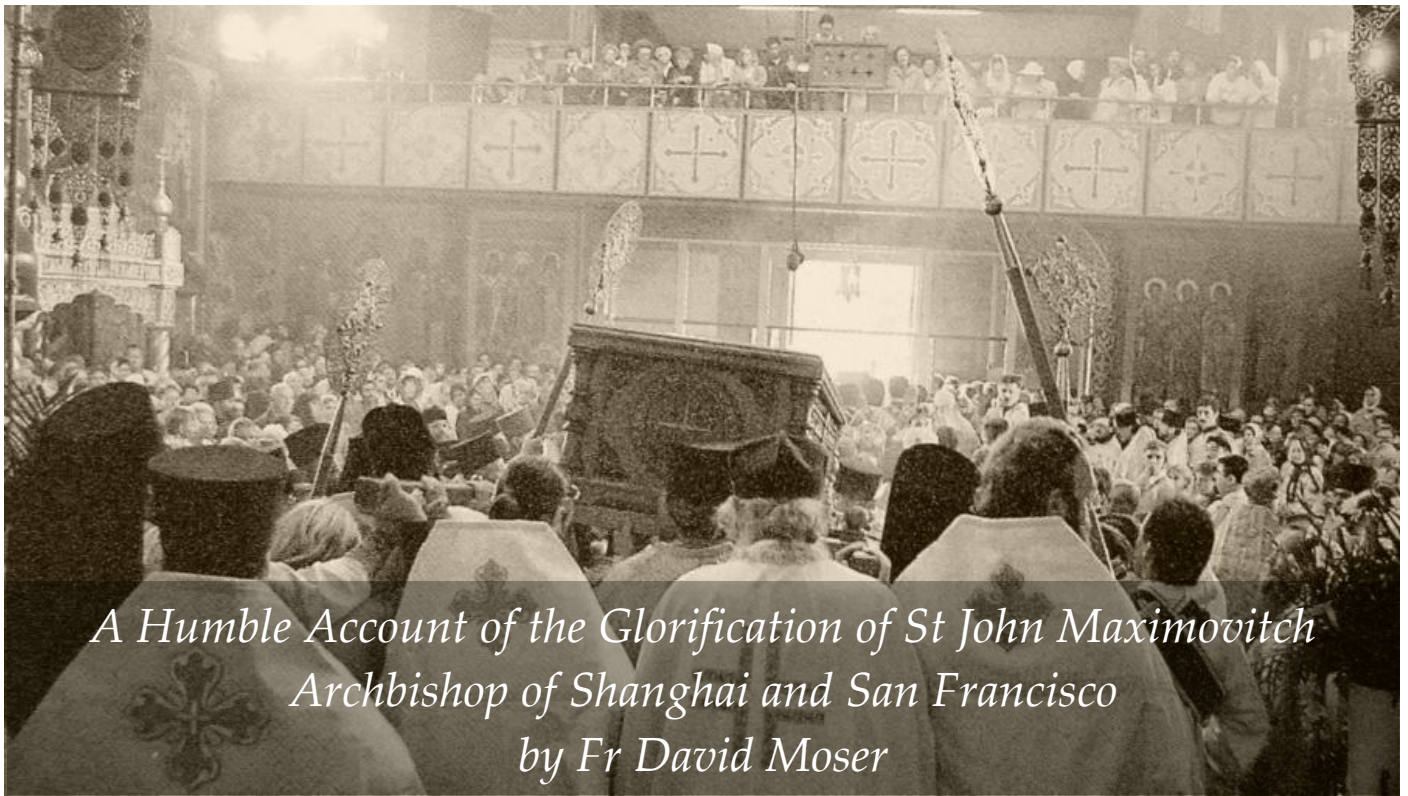
We must realize that the moral atmosphere of the entire world around us has grown infinitely worse. Not only have the limits of all decency been discarded, but the state of morals within society has degenerated to pure demonic possession. And these temptations surround us on every side and, in the first place, hold the younger generation in a satanic grip. Today we must promise our children: **WE LOVE YOU, AND WILL NOT OFFER YOU AS A SACRIFICE TO THE MODERN BAAL. WE WILL FULFIL OUR SACRED DUTY TO RAISE YOU IN THE FEAR OF GOD AND IN LOVE FOR OUR MOTHER, THE CHURCH.** We shall not succeed in doing this without knowing our Faith, outside a life within the Church. It is high time to take the Holy Gospel from the bookshelves of our home libraries, to open the prayer book so as to converse with God, to dispose our heart and mind to accept the preaching of the Church. Thus, **LET US NOT ONLY ASK OF VLADYKA, BUT LET US BEGIN TO IMITATE HIM DILIGENTLY IN OUR SPIRITUAL LIFE**, as the Holy Apostle Paul calls us to do: *Be ye followers of me, even as I also am of Christ* (I Cor 11:1). Only then will our glorification of Vladyka not be merely a rare solemnity, attracting our attention by its novelty, but will be a new ascent in our struggle towards God.

AMEN.

This is an edited extract of Fr Valery's full sermon which can be found in his excellent collection:

[Lantern of Grace ~ Seven Homilies in Memory of Our Father Among the Saints, John, Archbishop of Shanghai and San Francisco \(2004\).](#) This can be purchased from SGOIS.

To view video clips of the Glorification Services on You Tube, click [here](#)



*A Humble Account of the Glorification of St John Maximovitch
Archbishop of Shanghai and San Francisco
by Fr David Moser*

We arrived at the Cathedral of the Mother of God, *Joy of All Who Sorrow* on Thursday evening, just as the Vigil for the departed was ending. Even then the cathedral was packed and many were praying and singing hymns as this commemoration ended.

All this was only preparatory, however, for the celebration began in earnest ... with the final pannikhida (service for the departed). Even then the cathedral began to be crowded and space inside was at a premium. The altar itself was filling fast as bishops, priests, deacons and altar servers began to take their places to transfer the relics from the sepulchre to the main church. At the appointed time the clergy, headed by the bishops, flowed out of the altar like a river of gold (all the vestments were gold), and singing, we descended the steps to the sepulchre and accompanied the relics, carried by the bishops and senior priests, into the main church where they were laid to rest in the centre before the royal gates. The ikon of St John, veiled in preparation for its revealing, was laid on top of the closed reliquary. The pannikhida began.

There was no end, no pause, but the last pannikhida flowed into the Vigil service where, for the first time ever, the hymns recalling the life and struggles of Vladyka John were sung. And again, after the readings from the prophets, the gates of the altar were opened and the clergy emerged in ever greater numbers to celebrate together the Lity (intercessory prayers served in the narthex or outside the church). The ranks of priests were four deep from the ikonostasis to the cathedra, and the circle of gold with the bishops and the relics in the centre was completed along the back by the deacons and servers.

After the Lity, the clergy returned again into the altar as Vespers ended and Matins was begun. Here the expectation began to build so that it could be felt by all present, and after the reading of the Psalms, the *polyelei* was begun and the river of golden vested clergy again emerged to gather around the relics of Vladyka John. The *polyelei* was finished and the moment had arrived to begin the singing of the magnification hymn. This hymn was begun first by the clergy - hundreds of strong, deep voices proclaiming for the first time our request for Vladyka John's prayers. Archbishop Anthony, who had laboured long and hard in preparation for this glorious event, was given the honour of approaching the relics first and of taking the ikon from its wrapping of white

cloth and holding it up for all the faithful to behold - a new saint had entered the choirs of heaven and stands even now praying for us! The ikon was taken by two priests and held high behind the reliquary as the other bishops and senior priests began to unfasten its cover. And even as we sang the praises of Archbishop John, the cover was removed, revealing to all the incorrupt relics of the Saint. The Gospel was proclaimed, and the prayer for the intercession of all the saints was read including, for the first time, the name of Archbishop John Maximovitch.

The bishops, led by Metropolitan Vitaly, all came down to venerate the relics of the newly glorified saint, and the ikon was brought around and laid on top of the reliquary to be venerated as well. Then, as the canon was read, the rest of the clergy and all the faithful approached to venerate the relics and ikon of the new saint. Each one received anointing and a print of the ikon of St John as a memorial and a blessing. So great was the crowd that even the remainder of Matins, sung in its entirety, was not sufficient time for all the faithful to venerate, and that veneration continued long after the end of the service. But no one was turned away and, just as in life Vladyka John reached out to all, so also now everyone was received at the initial veneration of his relics.

The next morning was filled with the Divine Liturgy; in order to accommodate the crowd, there were three liturgies served and multiple chalices offered at each liturgy. At 2am, (the only liturgy I attended in full), Bishop Ambrose of Switzerland presided and twenty or more priests along with half a dozen deacons concelebrated. There was no choir, but the congregation sang, half in English half in Slavonic. A sermon was given in English at the clergy Communion, and later on Vladyka preached in Russian. Three chalices, one at each gate, were brought forth, and over 400 faithful communed at that liturgy. At 5am more than two hundred communed from three chalices, and at the main Liturgy, presided over by Metropolitan Vitaly, there were seven chalices and so many communicants that I have yet to get an official number.

The Divine Liturgy ended around noon and the moleben (service of intercession to a saint) was begun. This moleben started again with the river of gold as all the clergy vested in their brightest vestments and flowed out of the altar and around the relics, where they were raised on a litter to be carried in procession. Outside the front door of the cathedral, standing in the street, the hymns of praise were begun. Proceeding this time not just around the cathedral itself but around the entire block, the procession filled the street as choir and clergy and faithful all accompanied Vladyka John's relics. At each side of the temple we paused and sang the litany, and the ikon, relics, and crowd were sprinkled with holy water. Finally back in front of the cathedral, the Gospel was proclaimed and the canon ended. At the last hymns of the moleben, the relics were returned to the centre of the cathedral where the final hymns were sung. Archbishop Anthony and Bishop Kyrill knelt before the relics and prayed the newly composed prayer to Archbishop John, first by Vladyka Anthony in Slavonic and then by Vladyka Kyrill in English. And again, one more time, we all gathered, led by our archpastors to venerate the relics. The miraculous Kursk ikon and the Myrrhstreaming Montreal ikon of the Mother of God, which had been present throughout and which had been carried in procession along with the relics, were now brought down and placed on either side of Vladyka John's relics, also to be venerated by the faithful.

The relics were [later] placed in their permanent resting place in a shrine on the South wall, and the Vigil for All Saints of Russia (the Sunday feast) was begun, bringing to a close the glorification of our own Vladyka John. However, with the end of the service it is not over; rather it has only just begun. Holy Archbishop John, pray to God for us!

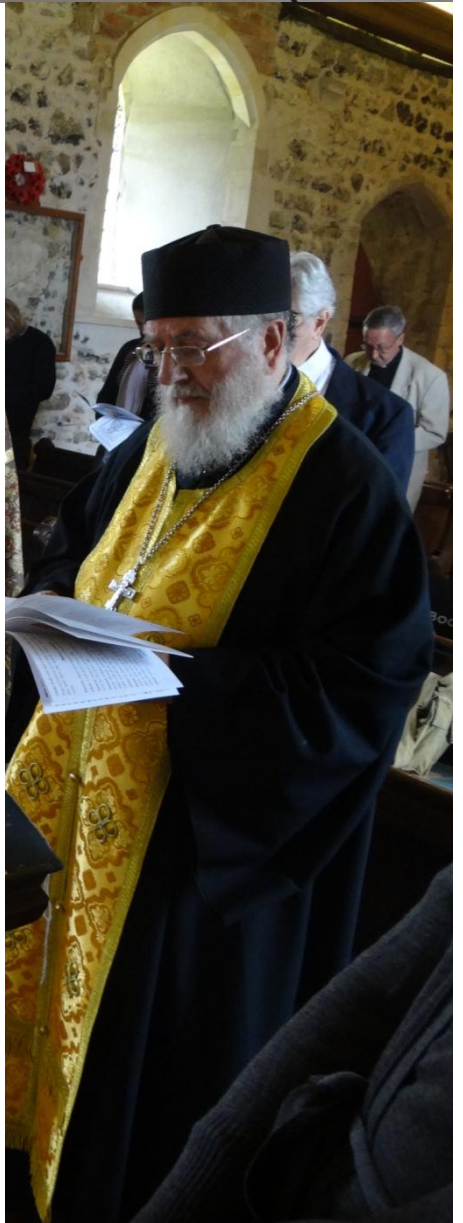
+++++

Source: <http://www.ocf.org/OrthodoxPage/news/St.John2.html>



Pilgrimage to St Botolph's Church, Iken
Saturday 28 June, 2014

Undaunted by threats of thunder and torrential rain, approximately thirty pilgrims came twisting through the narrow lanes of rural Suffolk to St Botolph's Church, Iken, for the College's third annual pilgrimage. This year a group of pilgrims came from London as well as a family from Cambridge and several from the Colchester area. After a warm welcome by the Rector, Revd. David Murdoch, the moleben to the saint was concelebrated with Fr Antony and Deacon Andrew together with Fr Alexander Haig from St Helen's Parish in Colchester. The *Akathist to St Botolph: Enlightener of those in Darkness* was sung, and it was especially moving to kneel in prayer on the very spot where St Botolph himself had prayed. At the end of the service pilgrims venerated the ikon and were anointed. On cue, as Fr Antony pointed out, the heavens then opened and we were temporarily stranded in the church, though this did give a further opportunity to absorb its unique spiritual atmosphere. We were then invited for a buffet lunch by the church warden Annabel Chamberlain who, with her husband Colin, laid on a magnificent feast in their equally magnificent home, which had, until 1939, been the village school at Iken. The weather was just about kind enough to allow all the pilgrims to have a chance to go out for a walk in their beautiful garden before the long journey back home and, fittingly, the Vigil Service for All Saints of Britain. We are grateful again for the extraordinary generosity of the Parish of Iken, and we very much hope to reciprocate their hospitality before the pilgrimage next year.



Notes & Jottings

RENOVATIONS AT THE COLLEGE

The exterior of the college (The White House) is urgently in need of attention. It is quite a number of years since it was painted and, in the meantime, it has become apparent that some of the rendering needs to be replaced. We are now seeking estimates for this work, which, we fear, might be quite expensive.

GIFT TO COLLEGE LIBRARY

A copy of *The Sacred Architecture of Byzantium: Art, Liturgy and Symbolism in Early Christian Churches* by Nicholas N Patricios, has been donated to the college library. This impressive tome is a gift from Bernard Sharp, to whom we express our appreciation.

MOUNT ATHOS – BOOK

A new and revised edition of *Mount Athos: Renewal in Paradise* by Graham Speake has been published. Copies have been ordered for stock by SGOIS. The book is in paperback, 288pp, with 80 photographs. The retail price is £19.75.

OLLAND BOOKSHOP

We are always grateful for donations of unwanted books to the second hand section of the bookshop. The subject matter is wide ranging; fiction, history, biography etc, as in any general bookshop. Also there is range of new books including local interest books and children's books. Do visit the shop (22 Upper Olland Street, Bungay) when you are in the area.

PANNIKHIDA FOR ARCHIMANDRITE ATHANASIOS

On Saturday 19 July at 11.30am, Fr John Garnett together with Deacon Eleutherios Price will serve a memorial pannikhida for the third anniversary of the repose of Fr Athanasios (Ledwich) in the church hall of [St Mary the Virgin Church in Lawford](#). After the pannikhida, there will be a procession to the grave (weather permitting) followed by a bring-and-share lunch. For more information, please contact Mark Tattum-Smith on 01502 716914.

NAMEDAYS

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

Many Years!

2 July – St John the Wonderworker – William John Stewart

9 July – St Dionysii, Archbishop of Suzdal - Dionysii (Didier) Dembri

12 July – Holy Apostles Peter & Paul – Priest Paul Elliott, Peter Bauer Smith, Peter Jermy

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

24 July – St Olga of Rus – Olga Jermy

30 July – St Marina (Margaret) of Antioch – Nun Margarita, Marina Lock, Marina Andrews,
Marina Randall



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

Tuesday 1 July

7.30pm ~ Vigil

Wednesday 2 July

10.10am Hours & Divine Liturgy (St John the Wonderworker (20th Anniversary of Glorification))

Saturday 5 July

7.30pm ~ Vigil

Sunday 6 July

10.10am Hours & Divine Liturgy (St Etheldreda + 679 - Abbess of Ely Monastery)

Friday 10 July

7.30pm ~ Vigil

Saturday 11 July

❖ *10.10am Hours & Festal Liturgy for Sts Peter & Paul* ❖

7.30pm ~ Vigil

Sunday 12 July

10.10am Hours & Divine Liturgy (Synaxis of the Holy 12 Apostles)

Thursday 17 July

7.30pm ~ Moleben to St Elizabeth the New Martyr & Companions

Saturday 19 July

7.30pm ~ Vigil

Sunday 20 July

10.10am Hours & Divine Liturgy (St Thomas of Mt Maleon)

Saturday 26 July

7.30pm ~ Vigil

Sunday 27 July

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



True Christianity does not consist in intellectually abstract deliberations and teachings; rather, it is incarnate in life itself. Christ descended to earth not to instruct people in new forms of knowledge, but to call them to a new life.

ST JOHN THE WONDERWORKER

*Collegiate Church of the Ikon of the Mother of God: Joy of All Who Sorrow
The White House, Low Road, Mettingham, Suffolk, NR35 1TP
Tel: (01986) 895176
www.mettingham.org.uk*