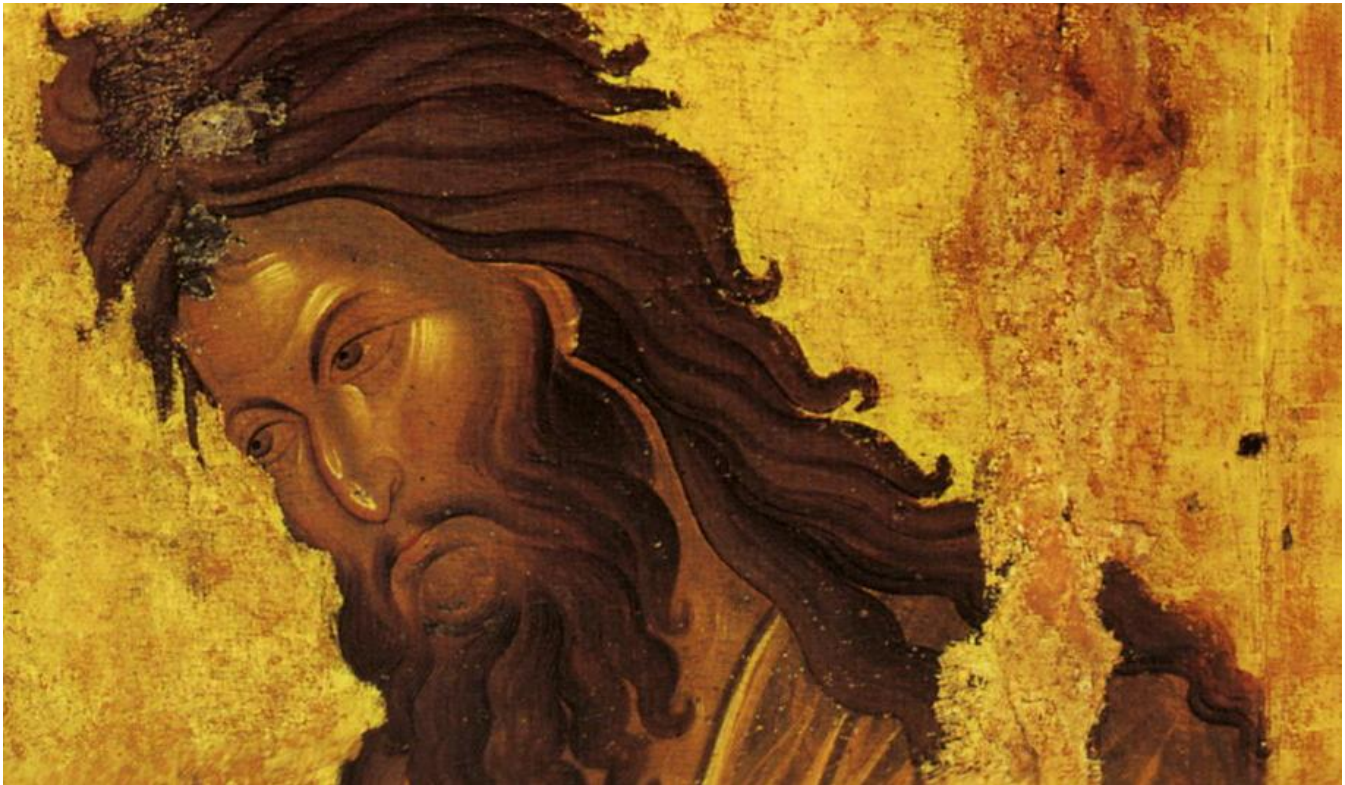




“Joy of All Who Sorrow”

No. 70 September 2014



A Second Great Friday

Homily on the Beheading of St John the Baptist

by St Justin Popovic

Today is a little Great Friday, a second Great Friday. For today the greatest man among those born of women, John, the Holy Forerunner and Baptiser of the Lord, is murdered. On Great Friday, people murdered God, crucified God. On today's holy great feast, people murdered the greatest of all men. It is not I who chose to use the expression “the greatest.” For the Lord declared of him: *Among them that are born of women there hath not risen a greater than John the Baptist* (Mt 11: 11).

Yes, today's Feast is a second Great Friday. Why? Because there is no greater transgression than that committed on Great Friday and that committed now, when Herod destroys the greatest among those born of women. Why did the Saviour exalt the great Saint John the Baptist, as He did no one else? Why? Because, brethren, the Holy Forerunner encompassed within himself, within his person, all of the virtues of Heaven, all of the virtues in all of the Prophets, all of the Apostles, all of the Martyrs, all of the Angels of Heaven, all of the Confessors. Regard: today



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we glorify the destruction, the beheading of the first Apostle among the Holy Apostles, for the Forerunner of the Lord was the first sent by God to see and to herald to the world the Saviour of the world. Long before the Apostle Peter, before the Apostle Nathaniel, before anyone else, he bore witness to and announced God to the world, God Incarnate in the Person of the Lord Jesus Christ. The first Apostle to see the Holy Spirit descending from Heaven onto the Lord Jesus, when he baptized Him in the Jordan, announces Him to be the Son of God, the Saviour of the world. [John] is also the first Evangelist among the Evangelists. He first announced to the world, and pointed out, the Lord Jesus Christ, the Bearer of all Good News for mankind.

Today, people have come into contact with an Angel in the flesh, an earthly Angel, and a Heavenly man—St. John the Baptist. It was not only the Old Testament prophet who called the Forerunner the Angel of the Lord, but the Lord Himself said this was an Angel sent to go before Him to prepare the way for Him (cf. Isaiah 40: 3; Matthew 11: 10). Not only a prophet, said the Lord regarding the Baptist, but greater than a prophet—the Angel of the Lord. And people do not want him, and people drive him from this world! Thus, the Holy Forerunner is truly the first Angel in the flesh, the first among those who became the multitude of Angels in the flesh, lamps bringing God's Light, who lived on earth like Angels of Heaven, and were Angels on earth, and in Heaven remained God's people, holy people.

My brethren, a great Mystery is taking place through this Feast, a Mystery like unto threads stretching through and making up a piece of cloth. In today's Gospel reading, you heard the disciples announce to the Saviour that the Forerunner has been beheaded. The mouth that announced Thee to the world has fallen silent, O Lord! What now? The Saviour is silent. Then something unusual happens. He calls His disciples together, and with them, He goes out to a place in the desert. What is this? Can it be that the Lord is running away, can it be that he is fleeing from Herod? Consider: He, the All-merciful Miracle Worker, looks upon the unfortunate widowed mother, and resurrects her son, someone unknown to anyone but the mother and Himself. Yet here, Lord, Thy Forerunner lies dead, destroyed. Why dost Thou not resurrect him? Thou resurrected the daughter of Jairus, head of the synagogue. Yet here is the one whom Thou called the greatest among those born of women, beheaded by the malefactor-king. Lord, guard Thy Truth, defend Thy first Apostle, Thy first Martyr, Thy first Evangelist, Thy first Angel in the flesh, Thy first Prophet, Thy first Confessor. Resurrect him! Yet the Saviour remains silent, and retreats to a desert place to pray to God. Why, O Lord?

Because the Holy Forerunner must also become the first Apostle to Hades, to death's kingdom - to which had departed the souls of all people from Adam to the time of the coming of the Saviour into this world. In that kingdom of death called Hades, i.e. the impenetrable place, where no one can see anything, in that kingdom was to be found everyone: the righteous and the sinners, all of the people of the Old Testament, up to the coming of the



Lord Jesus Christ. Sin had brought death into the earthly realm, into the world of men, and the kingdom of death became the sole abode for human souls in this world. The Forerunner had to become the Forerunner in Hades as well, in death's kingdom, so that he might preach there as well to the souls of all human beings: Lo, the One whom you have been awaiting, Whom all you Righteous Ones: Moses, Abraham, David, all of the Holy Prophets and Righteous Ones, have been thirsting to see, has come to earth. Lo, He has come to earth as a man, as the Saviour, and he is working such signs and wonders as you, all of you taken together, have never seen. His glance heals people of all diseases, His word resurrects everyone from death, His voice drives demons out of those possessed. Truly the Saviour of the world, our Lord Jesus Christ has come to earth. And lo, I go before Him to preach to you as well this best of news: He will come down here to us as well. In a little while He will come down, and you will see Him. You will be able to see what kind of human soul He has, One filled with God and shining with infinite light.

This was why the Lord remained silent, why he did not resurrect the greatest man among those born of women, for that man was to complete his apostolic, evangelistic, martyric, confessor's spiritual struggle in Hades, in the kingdom of death.

Thus, for us Christians, today is like unto Great Friday. Just as for the Saviour, the Resurrection follows Great Friday, so the Forerunner joyously dies and enters into death, for he sees the victory over death, and knows that the Lord has prepared for him as well eternal life and resurrection from the dead on the day of the Great Judgment. Today, in glorifying that great and glorious first Apostle, first Martyr, first Evangelist, Precursor to all true Christians of all time, we bow down before his joyous suffering for Christ's Truth and His Holy Gospel, before him as Apostle and Martyr. Consider, that for already 2,000 years, the One who allowed the lawless king to behead him, has been working countless miracles in the earthly realm, living in it alongside the Lord Jesus Christ. For 2,000 years he has been ceaselessly working miracles for all those who turn to him in prayer.

Thus, today's little Great Friday becomes for us the great joy of the Resurrection. Friday is small, but Sunday, the Resurrection, is great—resurrection for all Christians of all time. And for us today: for me, for you, for every Christian living today, today's Great Friday is at the same time the Resurrection, for today we glorify the St. John the Baptist who is eternally alive in the Heavens; [we glorify] his victory over the death appointed to him by Herod, his soaring up into the Heavenly Realm, to be the first after the Mother of God, to stand beside the Lord Jesus Christ. You have seen the icon known as the "Deisis" i.e. "Prayer" icon. In it, the Lord sits on the Throne of Glory, as King of Heaven. On His right is the Most-holy Mother of God, and on His left, the Holy Forerunner. They pray to Him for the human race.

O, may his holy prayers be raised up today and tomorrow, and always, and may they be raised up for us Christians, and for all the people on this earth, that the Lord lead all to repentance, that He have mercy upon all, that He save all, that all people brought [to Him] by the glorious Forerunner, might forever glorify the One True God in Heaven and on earth, the Lord Jesus Christ, to Whom is due all honour and glory, now and ever, and unto ages of ages. Amen.



This is an edited version of St Justin's homily which can be read in full by clicking of the link below:

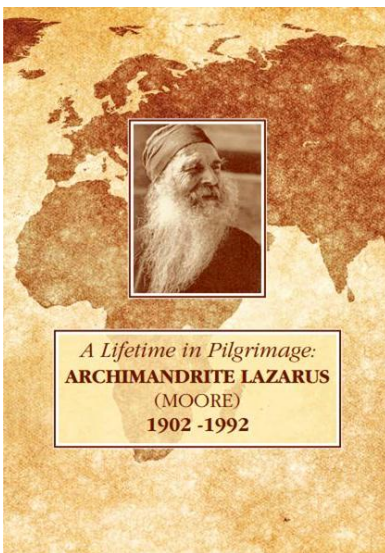
<http://www.pravoslavie.ru/english/39103.htm>

NEW COLLEGE PUBLICATION!

A Lifetime in Pilgrimage:

Archimandrite Lazarus (Moore) 1902 – 1992

*The College is delighted to present its re-publication of the long obituary by Fr Andrew Midgley of the extraordinary life of Fr Lazarus Moore, the “English Archimandrite”. The re-print has been carefully edited and corrected in light of original research and in coordination with historical authorities around the world. The 48 page booklet is priced at just **£2.95**, is illustrated with 12 black and white photos and includes a chronology and detailed endnotes, as well as an appendix with a never before published reproduction of Fr Lazarus’ confession of Faith which he sent to the Archbishop of Canterbury, Cosmo Lang. Below is an extract from Chapter 1: Passage to India.*



The Very Reverend Archimandrite Lazarus (Moore), registered at birth as Edgar Harman Moore, spent a lifetime in pilgrimage, largely in exile from his native land, rather in the tradition of the great roaming Celtic heralds of the Gospel. In his lifetime, he ranged across widely spaced corners of the globe in the service of the Lord and of the Holy Orthodox Church. At his death, he was the doyen of all Orthodox clergy of Anglo-Saxon origins or English mother tongue. Ninety years old, he had been an Orthodox priest-monk for fifty-six years. In his final years, he had been living in Eagle River, Alaska, in the home of Deacon Harley and Dianne (Dominica) Cranor. To this house he had brought a substantial working library of books and manuscripts, but virtually no personal possessions. To the end he lived a life of apostolic poverty, a stranger and sojourner in the world, an ascetic in the midst of plenty, dead to the blandishments of the over-abundant consumer society. As ever, he ate frugally, slept no more than four hours a night, prayed much, corresponded across the world, and ever laboured at the works and thoughts of the Apostolic and Patristic writers who gave a form and record to Holy Tradition. His liturgical work will be widely known, his scriptural work perhaps less generally studied. It was as late as 1991 that he finalised his major work of translation: *The Four Gospels*.

When the Cranors came to his room one morning, he was found to have reposed in the Lord. That was early on Friday 27 November 1992. Firmly gripping in his hands his monastic cross, he was found gazing - by then sightless in death - at his ikons, as his soul passed through the window of the ikons to the Divine Light beyond. For some time previously, he had been suffering from terminal cancer, which first attacked his lungs but by the end was also present in his bones. Frail as he was, he had nevertheless managed a little walk each day, almost until the last. To the end, he loved and lived only in Christ, the Lord of Light, Risen from the Dead and Ascended into the great Glory, ever Reigning.

The catafalque was set out in the Antiochian Orthodox Cathedral Church of St John from the time of the Vigil Service of the Lord’s Day until Monday, when, at a quarter past nine in the morning, he was accorded the final rites of the Holy Orthodox Church and his body laid to rest in the burial ground of the Cathedral.

One tends to think of Father Lazarus as a ‘Russian’ Archimandrite, for it was within the jurisdiction of the Russian Orthodox Church Outside Russia that he was first received, for long laboured, and finally reposed, but in fact he had spent his declining years within the jurisdiction of the Patriarchate of Antioch, perhaps appropriate for an Apostle who had laboured long among Arab Orthodox, albeit living within the Greek Patriarchate of Jerusalem. He was, at one and the same time, a cosmopolitan ‘citizen of the world’, and a quintessential Englishman.

To read more and order your copy now, click on the link below:

[A Lifetime in Pilgrimage: Archimandrite Lazarus \(Moore\) 1902 – 1992 \(Booklet, 48pp, illustrated, £2.95\)](#)



College Day 2014



On Saturday 30 August we celebrated College Day, which is the yearly anniversary of the blessing of the College. In the early morning there were a few worries because of the rain, but by 9 o'clock the weather had greatly improved and the sun began to shine. In the afternoon we were delighted to see so many old friends, many of whom remembered the Foundress. It was also a joy to be able to greet new friends of the college who, whilst not having known Mary personally, never-the-less appreciated her resolve to build a church in honour of the Mother of God.



For the occasion, the Ikon of Our Lady of Mettingham was placed in the church and the Akathist was sung at 3 o'clock. The Ikon was then carried in procession by Archpriest Philip Steer to the Foundress' grave where prayers were said for the repose of her soul. The Ikon was then carried back to the College, to the singing of the Mettingham troparion, via the long path around the churchyard and then reinstalled back in the College. A very festive Afternoon Tea was then served for all our guests.



Special thanks are due to all who worked so hard both indoors and in the grounds to prepare for College Day, and to everyone who supplied food and wine.

God bless you all.
Father Dcn Andrew

* Special thanks to Trustee Nicholas Meade for the superb photographs, a full photogallery can be seen [here](#).

Notes & Jottings

VISITORS IN AUGUST

On Tuesday 12 August Archbishop Elisey of Sourozh visited us. He was in the area and requested to be brought to Mettingham to see our church. He was given a guided tour of the church and College. Since we have useful facilities here it is always good to be able to discuss ways in which mission and church education can be furthered in the future. Vladika Elisey graciously showed a keen interest in our College and our life here.

On the feast of the Transfiguration Mother Martha of the [Sisterhood of the Holy Martyr Grand Duchess Elizabeth and the New Martyrs & Confessors of Russia](#), which is based at Bodiam in Sussex, visited us with two ladies from her community. They attended the Liturgy and joined us for lunch afterwards. It was a joy to meet them.

DONATION TO COLLEGE LIBRARY

Mrs Katherine Cousland has donated to the College the Orthodox books from the library of her late husband, Revd Andrew Cousland. This gift includes 126 books and 45 booklets, together with a large quantity of journals (Eastern Churches Review etc). There are some rarities among the books and we are very grateful for this generous gift.

PUBLICATIONS

Readers will have noticed our feature on the College's most recent publication, a booklet on the Life of Fr Lazarus (Moore) under the title, *A Lifetime in Pilgrimage*. This is the first biographical work on this extraordinary Orthodox missionary and translator of the 20th Century, and features original research in coordination with historical authorities from around the globe. The booklet is 48 pages long, is illustrated with 12 B&W photographs and retails at just **£2.95**. To purchase your copy, click [here](#) to go straight to our website or get in touch with us at the contact details on the back page. Please support this latest publishing project of the College to enable us to continue publishing more works in the future.

NAMEDAYS



We send congratulations to all who are celebrating a nameday at this time and wish them

Many Years!

8 September – **Sts Adrian & Natalia** – Adrian Cosby, Natalia Weston

11 September – **Beheading of St John the Baptist** – John Barry

12 September – **St Alexandria of Constantinople** – Alexander Bascu

30 September – **St Sophia, Martyr** – Sophia Weston



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

SEPTEMBER 2014

DAILY AT 6PM: COMPLINE WITH PRAYERS BEFORE THE IKON

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

Saturday 6 September

7.30pm ~ Vigil

Sunday 7 September

10.10am Hours & Divine Liturgy (Sts Bartholomew & Titus)

Wednesday 10 September

7.30pm ~ Akathist to St John the Baptist

Saturday 13 September

7.30pm ~ Vigil

Sunday 14 September

10.10am Hours & Divine Liturgy (Church New Year)

Saturday 20 September

7.30pm ~ Vigil

❖ Sunday 21 September ❖

10.10am Hours & Divine Liturgy (The Nativity of the Theotokos)

Friday 26 September

7.30pm ~ Vigil

❖ Saturday 27 September ❖

10.10am Hours & Festal Liturgy (Exaltation of the Cross)

7.30pm ~ Vigil

Sunday 28 September

10.10am Hours & Divine Liturgy (Sunday after the Exaltation of the Cross)



Sinful thoughts continually disturb a man. But if he does not cooperate with them, then he is not guilty of them.

St. Ambrose of Optina

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