



“Joy of All Who Sorrow”

No. 67 June 2014



Giver of Life:

The Holy Spirit in Our Daily Experience

by Metropolitan Kallistos (Ware)

My grandmother long ago once wondered, “Why is the Holy Spirit never mentioned in sermons? Hearing of Him is like hearing news of an old friend one hasn’t heard of in a long time.” We will hear of news of this Old Friend today. St Symeon the New Theologian wrote this invocation to the Holy Spirit:

Come, true Light.

Come, Life eternal. Come, hidden Mystery. Come, Treasure without name. Come, Reality beyond all words. Come, Person beyond all understanding. Come, Rejoicing without end. Come, Light that knows no evening.

Come, unfailing Expectation of the saved. Come, Raising of the fallen. Come, Resurrection of the dead. Come, All-Powerful, for unceasingly Thou dost create, refashion and change all things by Thy will alone.

Come, Invisible Whom none may touch and handle. Come, for Thou continuest always unmoved, yet at every instant Thou art wholly in movement; Thou drawest near to us who lie in hell, yet Thou dost remain higher than the heavens. Come, for Thy Name fills our hearts with longing and is ever on our lips; yet Who Thou art and What Thy Nature is, we cannot say or know. Come, Alone to the alone. Come, for Thou art Thyself the Desire that is within me. Come, my Breath and my Life. Come, the Consolation of my humble soul. Come, my Joy, my Glory, my endless Delight.

Notice three things (keeping to my archbishop's advice that every sermon have three points!) that St Symeon says regarding the Holy Spirit:

- 1) St Symeon speaks of the Spirit as light, joy, glory, endless delight, rejoicing without end, and so on. Saint Seraphim of Sarov said that the Holy Spirit fills with joy whatever He touches.
- 2) The Spirit is also full of hope, for He looks forward to the age to come.
- 3) There is also the nearness yet otherness of the Spirit. He is "everywhere present" [from the prayer, *O Heavenly King*] yet mysterious and elusive.

St Symeon calls Him "my breath and my life," "hidden mystery," "beyond all words," "beyond all understanding." We know Him, but we do not see His face, for He always shows us the face of Christ. Like the air around us, which enables us to see and be seen, He is transparent and enables us to see and hear Christ. He is not to be classified, baffling our computers and filing cabinets. As the Lord said, "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes" [Jn 3:8]. As C. S. Lewis wrote in the first of his *Narnia Chronicles* books, Aslan "is not a tame lion." The Holy Spirit is not a tame spirit, either. The Spirit makes Christ close to us, establishing that relationship. The Sistine Chapel image of creation depicts Adam just after his creation, with the finger of God and that of Adam just touching — an accurate depiction of the Holy Spirit who puts us in touch with God and with one another. The writer J. V. Taylor called the Holy Spirit "the Go-between God." The current Patriarch of Antioch, Ignatius IV, wrote,

Without the Holy Spirit God is far away. Christ stays in the past. The Gospel is simply an organisation. Authority is a matter of propaganda. The Liturgy is no more than an evocation. Christian loving is a slave mentality. But in the Holy Spirit, the cosmos is resurrected and grows with the birth pangs of the Kingdom. The Risen Christ is there. The Gospel is the power of life. The Church shows forth the life of the Trinity. Authority is a liberating service. Mission is a Pentecost. The Liturgy is both renewal and anticipation. Human action is deified.

The Spirit makes what is far to be near, the past present. Christ without the Holy Spirit is merely an historical figure in the distant past; with the Spirit, He is present. Without the Spirit, the Gospel is only words; with the Spirit, they have life-giving power. Without the Spirit, the Church is only an organization; with the Spirit, it is Communion. Without the Spirit, authority is slavish rule-following; with the Spirit, it is sharing in divine life, divinization. Without the Spirit, mission is propaganda; with the Spirit, it is Pentecostal tongues of fire. Without the Spirit, liturgy is merely recollection; with the Spirit, it is present reality. Through the Spirit, clock and calendar time is turned to sacred time: once upon a time becomes today. Note in our services in Holy Week approaching Pascha, how often 'today' is used. 'Today, I rise in your resurrection.' The devil says 'yesterday,' and wants us to feel regret or nostalgia; and 'future,' so that we might feel anxiety. But the Spirit says 'today.' The Patriarch's speech can be summed up in one word: *Zoōpoion* — the Life-giver Who makes things alive for us.

There are two fundamental things about the Holy Spirit:

- 1) He is understood in Scripture and Tradition as a Person, not just an impersonal force. Christ is obviously a Person. It is not as obvious with the Holy Spirit, but he is a Person in the experience of the Church. Note Ephesians 4.30: "Do not grieve the Holy Spirit of God." Impersonal forces do not

feel grief, do not feel love. You may love your computer, but your computer does not love you. Our sins, selfishness, and lack of love cause the Holy Spirit grief. He weeps over it.

2) The Holy Spirit is equal to the other two Persons of the Trinity. From the Creed: 'Worshipped and glorified together with the Father and the Son'; together with, not below. Also, 'Glory to the Father, and the Son, and the Holy Spirit' - All on the same level.

St Gregory of Nyssa said, 'Never think of Christ without the Holy Spirit.' We could reverse that too: never think of the Holy Spirit without Christ. St Irenaeus described the Son and the Spirit as the two Hands of the Father, who always uses both Hands together. To better understand the Holy Spirit's work, look at the cooperation of the Holy Spirit and the Son. In the Creed: 'Incarnate by the Holy Spirit and the Virgin Mary.' In the Incarnation, the Holy Spirit descends upon the Virgin Mary. The Holy Spirit sends Christ into the world. The Troparion for Theophany: 'When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness unto Thee, calling Thee the beloved Son, and the Spirit in the form of a dove confirmed His word as sure and true.' The Spirit descends from the Father and rests on the Son, the same relationship as in the Incarnation. The Holy Spirit sends the Son into public ministry. In the Transfiguration on Mount Tabor, the Holy Spirit descends upon Christ as a cloud of light, as understood by the Fathers. In the Resurrection, Christ is raised from the dead by the power of the Holy Spirit. Paul in Romans [1:4] calls Christ "the Son of God in power according to the Spirit." In the Incarnation and Baptism, the Holy Spirit sends Christ into the world. In Pentecost, Christ sends the Holy Spirit to His disciples, and thence into the world. In the First Gospel reading on Holy Thursday evening [Jn 13:31-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26; 18:1] we hear 'The Paraclete, the Holy Spirit, whom the Father will send in My Name, will teach you everything, and remind you of all that I have said to you. He will bear witness to Me. He will guide you into all the truth; for He will not speak on His own, but will speak whatever He hears, and He will declare to you the things that are to come. He will glorify Me, because He will take what is Mine and declare it to you' [Jn 14:26; 15:26; 16:13-14]. The Holy Spirit testifies not to Himself but to Christ ... The Holy Spirit, the "Go-between" God, establishes the relationship between us and Christ. He shows us not His own face, but the face of Christ.

Without the Spirit, the Gospel is only words; with the Spirit, they have life-giving power. Without the Spirit, the Church is only an organization; with the Spirit, it is Communion. ... Without the Spirit, liturgy is merely recollection; with the Spirit, it is present reality. Through the Spirit, clock and calendar time is turned to sacred time: once upon a time becomes today.



Notes & Jottings

PRAY FOR SERBIA

Although it has received very little media attention in the West, readers of the bulletin will hopefully now have heard about the torrential flooding throughout Serbia after the heaviest rainfall since records began, which has left scores of villages, towns and cities utterly devastated. So far the Serbian authorities have declared that at least 50 have died as a result of the flooding with up to 2 million people displaced and living in emergency accommodation or without access to basic amenities, such as clean water, sanitation or electricity. His Holiness Patriarch Kirill has asked all the faithful of the Russian Orthodox Church to come to the aid of their "Serbian brothers". We have discovered that the easiest way of doing this is via the website of the [Serbian Embassy in London](#) where you can find full details about how to send money. The College has made a donation and encourages all readers to pray for the suffering people of Serbia and to give whatever they can afford.

BAPTISM

On Saturday 24 May, Sophia, the infant daughter of Paul and Nataliya Weston, and sister of Alexander, was baptised in our church. Her name-saint is the Holy Martyr Sophia (Holy Wisdom) and her godparents are Yuri Roshchuk and Nataliya Klymko. We welcome Sophia into the family of the Church and wish her Many Years!

CONFESSIONS

If you need confession on a Sunday morning, please arrive in church early, that is, by 10.10am. Recently, it has happened that confessions before the Liturgy have taken so long that it has delayed the beginning of the service because of people arriving at the very last moment. If there are serious and detailed spiritual matters that you need to discuss, it would be helpful to arrange a special appointment in advance with Fr Antony. Two minutes before the scheduled beginning of the Liturgy is not the most appropriate time.

BOOKS IN STOCK

We have recently received a delivery of *Extraordinary Peace* (the Life of St Seraphim of Sarov) by Archimandrite Lazarus (Moore). It is good to have this title in stock again. The price, taking into consideration delivery charges and current exchange rates, is £15 per copy.

COLLEGE DAY

This is a date to pencil into your diary: Saturday 30 August, College Day. This annual event always includes an afternoon service in church, at which the Akathist to Our Lady of Mettingham is sung and prayers are said at the grave of the foundress. This is followed by Afternoon Tea, served in the college dining room.

NAMEDAYS

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

Many Years!

3 June – **St Constantine and St Helen** – Matushka Helen Bardsley

27 June – **Holy Prophet Elisha** – His Eminence Archbishop Elisey

30 June – **St Botolph of Iken** – Botolph Beavis



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 31 May

7.30pm ~ Vigil

Sunday 1 June (Fathers of the 1st Oecumenical Council)

10.10am ~ Hours & Divine Liturgy

Saturday 7 June

7.30pm ~ Vigil

Sunday 8 June (Feast of Pentecost)

10.10am ~ Hours & Festal Liturgy

Approx. 2.00pm ~ Kneeling Vespers

Saturday 14 June

7.30pm ~ Vigil

Sunday 15 June – (Sunday of All Saints)

10.10am ~ Hours & Divine Liturgy

Saturday 21 June

7.30pm ~ Vigil

Sunday 22 June (All Saints of Russia)

10.10am ~ Hours & Divine Liturgy

Saturday 28 June

12 Noon ~ Pilgrimage to St Botolph's Church, Iken

Moleben with Akathist followed by buffet lunch

7.30pm ~ Vigil

Sunday 29 June (All Saints of Britain)

10.10am ~ Hours & Divine Liturgy

Pilgrimage to St Botolph Church, Iken

Saturday 28 June at 12noon

Moleben to St Botolph followed by refreshments

For more information please call: 01986 895176



O ye faithful, let us keep and celebrate most radiantly this post-festal and last feast; this is the day of Pentecost which doth fulfil the appointed time and the promise. For on this day, the fire of the Good Comforter straightway came on earth, as though in form of tongues, and it enlightened the disciples and proved them Heaven's initiates.

Behold, the Comforter's light is come and hath illumined the whole world.

Sessional Hymn from Matins Service for the Feast of Pentecost

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