

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,  
ST. FURSEY'S HOUSE, 111, NEVILLE ROAD,  
SUTTON, NORWICH. NR12 9RR.  
Tel. 01692 580552.

COMMUNITY PROGRAMME  
OCTOBER 2018.



St Fursey's Chapel. 111 Neville Road,  
SUTTON , NORWICH. NR12 9RR.  
This has been our daily place of worship  
since October 1998. It is 18ft by 13ft feet  
and is too small for our needs now.

The 18<sup>th</sup> Anniversary of Our Dedication  
With His Eminence Metropolitan Silouan  
On Saturday October 1<sup>st</sup>. 2016.



THE TWENTIETH ANNIVERSARY OF OUR DEDICATION  
DIVINE LITURGY SATURDAY OCT. 6<sup>TH</sup>. 10AM.

## BRITISH ORTHODOX SAINTS COMMEMORATED IN OCTOBER

- 03 Ewald the Fair and Ewald the Dark, Martyrs  
 07 Osyth of Chich, Martyr  
 08 Iwi of Lindisfarne, Hermit  
 10 Paulinus, Bishop of York  
 11 Ethelburgh, Abbess of Barking  
 12 Edwin, King and Martyr  
     Wilfrid, Bishop of York  
 14 Burchard, Bishop and Missionary\*  
 15 Thecla of Wimborne, Abbess and Missionary  
 16 Lull, Archbishop and Missionary  
     Vitalis, Hermit\*  
 17 Ethelbert and Ailred, Martyrs  
     Nothelm, Archbishop of Canterbury  
 19 Ednoth, Bishop of Dorchester-on-Thames, Martyr  
     Frideswide of Oxford, Virgin  
 20 Acca, Bishop of Hexham  
 21 Condedus, Hermit\*  
     Tuda, Bishop of Northumbria  
 23 Elfleda of Glastonbury, Virgin  
     Ethelfleda, Abbess of Romsey  
 26 Albinus, Bishop and Missionary\*  
     Cedd, Apostle of Essex  
     Cuthbert, Archbishop of Canterbury  
     Eata, Bishop of Hexham  
     Edfrid, Abbot of Leominster, Confessor  
 28 Eadsige, Archbishop of Canterbury  
 30 Ethelnoth the Good, Archbishop of Canterbury  
 31 Begu, Nun  
     Foillan, Missionary in East Anglia

### TROPARION OF ST. FURSEY.

Establishing thy monastery in a Roman fortress  
 thou didst teach men that the Orthodox Faith is  
 a true bastion against the onslaughts of every evil  
 force O Father Fursey.

Wherefore pray to God for us that we may all be  
 bastions of the Faith standing firm against the rising  
 tide of falsehood that our souls may be saved.



THE TWENTIETH ANNIVERSARY OF OUR DEDICATION  
DIVINE LITURGY SATURDAY OCT. 6<sup>TH</sup>.10AM.

SERVICES IN OCTOBER AT OUR PARISH CHURCH IN STALHAM  
( AND WEEKDAY SERVICES AT ST FURSEY'S CHAPEL )

TWENTIETH ANNIVERSARY OF OUR DEDICATION.  
FRI.OCT.5<sup>th</sup>. VESPERS OF THE DEDICATION 4PM.  
20<sup>th</sup>.SAT.OCT. 6<sup>th</sup>. DIVINE LITURGY 10AM  
( followed by buffet meal )

SUN.OCT.7<sup>th</sup>. 19<sup>th</sup> SUNDAY AFTER PENTECOST  
( No Liturgy today ) VESPERS 4pm ( chapel )

SAT. OCT. 13<sup>th</sup>. VESPERS 4pm

SUN. OCT.14<sup>th</sup>. 20<sup>TH</sup>.SUNDAY AFTER PENTECOST.( Commemoration of the 7<sup>th</sup>. Ecumenical Council)  
DIVINE LITURGY 10am. VESPERS 4pm.

WED.OCT.17<sup>th</sup>. Vespers for St Luke 4pm ( Chapel )

THURS. OCT.18<sup>th</sup>. Holy Apostle and Evangelist St. Luke.TYPIKA 9am ( Chapel )

SAT.OCT.20<sup>TH</sup>. VESPERS 4pm.

SUN. OCT.21<sup>st</sup>. 21<sup>st</sup> SUN.AFTER PENTECOST.( St.Hilarion the Great )  
DIVINE LITURGY 10am VESPERS 4pm.

MON.OCT.22<sup>nd</sup>. Vespers 4pm ( for St. James the Brother of the Lord ie a son of St Joseph)

TUES.OCT.23<sup>rd</sup>. TYPIKA 9am

SAT.OCT.27<sup>th</sup>. VESPERS 4pm.

SUN. OCT. 28<sup>th</sup>.22<sup>nd</sup> SUNDAY AFTER PENTECOST ( The Protection of the Theotokos )  
DIVINE LITURGY 10am. VESPERS 4pm.

#### DAILY SERVICES IN ST FURSEY'S CHAPEL.

These are normally 3<sup>rd</sup>.Hour 9am with a reading from the Fathers .6<sup>th</sup>.Hour 12noon ( variable depending on workload) Vespers 4pm and Compline 9pm( after an evening event or when visitors are in residence on retreat) Local readers are very welcome to come but please ring 580552 to check in case we have been called away as sometimes happens.

## COMMUNITY NEWS AND NOTICES.

### WE NOW HAVE A SUB-DEACON.

Reader David was ordained Sub-Deacon at our Antiochian Orthodox Cathedral of St George Regents Park London on Sunday August 19<sup>TH</sup>.by Metropolitan Silouan. He was accompanied by his wife Photini ,Father Paulinus and twelve members of St Fursey's congregation ; those who did not go attended the Divine Liturgy at St Fursey's in the usual way and we had two Rumanian Orthodox visitors on that day.Congratulations to Sub-Deacon David and we look forward to his eventual ordination as our Deacon.Meanwhile William is training to be his successor as Reader.

### OUR CATECHUMEN.

We blessed Joe as our catechumen before the Divine Liturgy on Saturday September 1<sup>st</sup> .His sister has postponed her blessing until she feels more ready;We remember them both n our prayers.We hope to Baptize and Chrismate Joe on the Sunday before Christmas.

### THE NORWICH MARKET STALL;

Earlier in the year the charity stall was moved to the other end of the market at Unit 183 there have been many practical problems with this move and we have not had so many customers.Other charities have had the same experience so like them we are returning to the old market stall on the Haymarket opposite PRIMARK or in front of NEXT;OUR NEXT MARKET WILL BE ON WEDNESDAY OCTOBER 3<sup>RD</sup>. 9AM TO 4PM;PLEASE COME AND SEE US IF YOU CAN;THIS IS A VERY IMPORTANT PART OF OUR MISSIONARY WORK.

### OUR PARISH CHURCH IN STALHAM.

Thanks be to God that the first phase of the development of the former police station is nearly completed;as I prepare this newsletter on September 14<sup>TH</sup>. the building work within the original building has been done; two rooms have been knocked into one ;this will be our temporary place of worship until the new church is built next year;we have a new kitchen and disabled loo and a priests room.The whole building has been rewired and at this moment the plasterer is finishing his work so that next week the decorating will be done by members of the congregation in readiness for our Dedication Liturgy on Saturday October 6<sup>TH</sup> WE STILL NEED TO RAISE £20.000 TO REPAY A LOAN SO PLEASE HELP USIF YOU CAN;MANY THANKS TO THOSE OF YOU WHO HAVE ALREADY HELPED US;GOD BLESS YOU ALL.

### MONDAY BIBLE STUDY.

This will begin on Monday October 1<sup>st</sup> at 2pm in the priests room at the parish church.Note the earlier time .Vespers 4pm finish at 4.30pm We will continue with the Book of Genesis.

# Eighteenth Century

In the course of seventy-three years in the eighteenth century, the patriarchal throne of Constantinople changed occupants forty-eight times. Some men held the position of patriarch as many as five different times. This is indicative of the horrible conditions in which the Christians were living under Turkish domination. Although some Serbians did manage to migrate into Austria and Hungary where they were given their own dioceses, for those Christians who remained under Turkish control this was the darkest hour. This time was the period when there lived three of the greatest saints of modern times.

## Saint Cosmas Aitolos

**Saint Cosmas Aitolos** (d. 1779) has been called the greatest missionary of modern Greece and the father of the modern Greek nation. St. Cosmas was a monk of Mount Athos who left the Holy Mountain in order to spread the gospel of Christ among the Greeks living under Turkish subjugation. The saint left no writings of his own. However, he was an outstanding preacher and teacher whose words have been recorded. He also was a wonder-worker. Saint Cosmas died a martyr's death at the hands of the Turks.

## Saint Macarios of Corinth

**Saint Macarios of Corinth** (d. 1805) was the younger contemporary of Saint Cosmas. He spent time on Mount Athos where he defended the strict observance of Orthodox liturgical practices. He was a missionary preacher who was elected bishop of Corinth, but who was unable to function in the position. He is most famous for his insistence on the necessity and propriety of the regular and frequent reception of Holy Communion. The saint wrote many spiritual writings, many of which are on this very theme of the need for the faithful to participate in the Sacraments.

## Saint Nicodemas the Hagiorite

**Saint Nicodemas the Hagiorite** (d. 1809) was in the same spirit as Saints Cosmas and Macarios. He was also a monk on Mount Athos where he was one of the leaders of the spiritual revival of Greek Orthodoxy under Turkish domination. He is best known for his editing of spiritual writings, including those of Saint Macarios of Corinth. His most famous work is the **Philokalia**, a collection of spiritual and ascetical writings of the fathers of the Eastern Church.

## Russia: The Holy Governing Synod

The eighteenth century was a period of grave difficulty for the Orthodox Church in Russia. **Peter the Great** ruled until 1725, taking the title of emperor. He ruled the church with great power, submitting it totally to his personal demands and desires. When **Patriarch Adrian** died in 1700, Peter appointed the ambitious bishop of Novgorod, **Stefan Iavorskii** (d. 1772) to hold the office, promising an election. In 1721, Peter issued the **Ecclesiastical Regulation**. It was written by the protestantizing Ukrainian **Theophan Prokopovich** (d. 1738), and it officially abolished the patriarchate of the Russian Church. **The Holy Governing Synod** was put in its place.

The **Holy Synod** was made up of bishops, priests, and laymen appointed by the emperor and subject to him through its secular head, the government official called the **ober-procurator**. The **Holy Synod** was patterned to conform with the administrative system of the protestant churches of the West which Peter admired and envied. This radical violation of traditional, canonical Orthodox church order in Russia — imposed on the church by the emperor — was formally ratified and recognized by the Eastern patriarchs. It lasted until 1918 when a patriarch was once again elected for the Russian Church and the unorthodox method of ecclesiastical administration was abolished.

The first president of the Holy Governing Synod to be appointed by Peter the Great was **Stefan Iavorskii**, the Latinizing Ukrainian. Its designer, as we have seen, was **Theophan Prokopovich**, a man of Protestant inclinations, from the westernized south of the country. This situation of leading Orthodox churchmen, both in Russia and under Turkish domination, being either pro-Roman or pro-Protestant, defending either Latin or reformed positions in theology, piety and church administration, was typical of the time. The living tradition of the Church was lost through historical circumstances. The leaders of the Orthodox Church were forced to choose and defend positions which were alien to the spirit and content of traditional patristic and conciliar Orthodoxy.

## Russia: The Petersburg Imperial Era

The decadent period of the Petersburg Imperial Era of Russia which lasted until the twentieth century was a time of spiritual regeneration in the Church. This began with the first rediscovery of traditional Orthodox sources within monastic circles. **Paisii Velichkovskii** (d. 1794), a Moldavian monk, travelled to Mount Athos and returned to Russia with the treasures of the **Philokalia**. The monk translated the anthology into Church Slavonic. From his beginnings, the Russian tradition of spiritual guides called **startsi** or **elders** developed. The most famous blossoming of this development came in the nineteenth century in the **Optina** monastery.

The most famous saint of the Russian Church in the eighteenth century was **Saint Tikhon of Zadonsk** (d. 1783). Tikhon was the ruling bishop of Voronezh who gave up his episcopal office — perhaps as much from despondency and frustration as from ill health — in order to live the monastic life. He was deeply immersed in the holy scriptures and the writings of the church fathers, particularly Saint John Chrysostom. He knew, as well, the pietist writers of the Christian West. Saint Tikhon wrote many books, including **On True Christianity**, and he had a great correspondence of spiritual direction and pastoral counselling.

The leading Russian hierarch of the century was Metropolitan **Platon of Moscow** (d. 1812), the author of theological textbooks; the promoter of historical studies; and the architect of plans for the return of the Old Believers to communion with the Orthodox Church.

### Alaskan Mission

During the eighteenth century Russian missionaries began to move across Siberia. In 1794 monks from the Valaam monastery in Russian Finland arrived on the island of Kodiak in Alaska. In this first missionary party to reach North American shores was **Saint Herman of Alaska**, the first canonized saint of the Orthodox Church in America.

### The West

The eighteenth century in the West was a time of revival and missionary expansion. **John** and **Charles Wesley** (d. 1791 and 1788) began the **Methodist** movement in the Church of England which carried over into the first “**great awakening**” in America. The “awakening” was a revivalist movement dedicated to the breaking down of divisions between the various protestant churches. All protestant believers were called to unity through faith in Jesus as one’s personal Savior. **Jonathan Edwards** (d. 1758) and **George Whitefield** (d. 1770) were the leaders of this revivalist movement in America.

At the same time **deism** was popular in Europe and America. Deism was an outgrowth of the period of the **enlightenment**, and of **romanticism**, which affirmed

the existence of a Supreme Being detached from the world, not self-revealing, and not involved in the affairs of men.

**David Hume** (d. 1776) in England and **Immanuel Kant** (d. 1804) in Germany developed the philosophy which removed God, freedom, and immortality from the realm of human reason. Thus Christianity was reduced to a religion of personal faith, pietistic devotion, and ethical action.

This enlightenment philosophy was the direct forerunner of the liberal protestant theology of the nineteenth century. This theology was led by its “father,” **Frederich Schleiermacher** (d. 1834), who wrote his discourses to the “cultured unbelievers” of the time, calling them to a religion of “feeling” . . . the greatest expression of which was the religion of Jesus.

The most inspiring spiritual achievement of Western Christendom in this century was the music of **J. S. Bach** (d. 1750), **G.F. Handel** (d. 1759), **W.F. Mozart** (d. 1791) and **L. von Beethoven** (d. 1827).

The Roman Church of the eighteenth century experienced both a great missionary expansion and a great conflict with the enlightenment spirit which led to revolution against both church and state in Europe and America. In 1773 the Jesuit order was dissolved by the pope under secular pressures. Many of the Jesuits took refuge in the Russia of **Catherine II the Great**. She was a devotee of the French enlightenment spirit, closing half of the monasteries during her reign. She confiscated all monastic properties, and gravely limited — by administrative and legal measures — the number of monastic vocations in the church.

It is only by standing up for the rights of girls and women that we truly measure up as men.

[Desmond Tutu.]

This quote was on the top of the RAGAS issue no 86 4<sup>th</sup> Sept. The following article was on forced marriages in the UK over a three year period. These marriages are considered as a part of Modern Day Slavery, and are a increasing problem. Over a three year period more than 3500 reports were made to the police in the UK. But experts feel this is only the Tip of the Iceberg. If you want to learn more visit the website [WWW.ragas.online](http://WWW.ragas.online)

Now we know that whilst the laws permitting slavery have been repealed everywhere, people around the world continue to be brutalized and broken exploited and enslaved through violence or the threat of violence and in increasing numbers. In 2016 one in four of these were children, and it is rising in an alarming way.

What is acceptable, what is the right thing to do. If we believe firmly in certain values, such as the equality of all human beings regardless of colour, race, or gender, then we should not be afraid to stand up for them. If we are neutral in situations of injustice, we have already chosen the side of the oppressor. Each small action against this obnoxious crime of Modern Slavery is if used to help to alleviate the poverty and suffering of their potential victims is a start to wipe out slavery. Prayer is powerful, Modern Day Helplines for Slavery, Educating yourself about slavery, and keeping your standards and values up in the world of computers, can be a good start.

My Specs Collection for Rotary club of Broadlands helps to keep people in work. A new collection box is going to Newtown Methodist church Great Yarmouth. All specs are re-cycled for their metals etc, and specs and eye care are given at source by Vision Aid. The boxes are at Emily Faith charity shop Stalham, Ludham, Acle, and Hovton doctors surgery's. Caister methodist church and Simple Smile Netherton ltd dental surgery Long Stratton. Please help people that need to keep their families safe by working.

BAKHITA HOUSE. Lovely news from Karen Antiss 6 babies have been born in the house and they have now had a baby Baptised. So far they have helped 92 guests 6 babies since opening great news, and information from the women there has led to arrests and traffickers sent to prison.

ZAMBIA. The Falconer Trust is working very hard at the moment against all odds in conditions that have arisen. A new baby has arrived, there is no running water, roof is leaking. Funding is needed. A Rotary club has sent them help for a new kitchen but it can't be fitted due to the leaking roof. Girl's dormitory is in a bad state, the boys has been completed. We are about to send more educational needs, children's clothes thank you Nanette St Johns Kings Lynn. We are sending a child's bible from Caister Methodist church and Nanette has given to travel with it a wooden cross. They still need nappies, soap, and if anyone has fabric for dressmaking that is being requested. They have someone at source to make some clothes etc. This CHRISTIAN orphanage is under Pressure at the moment and needs help and prayers.

PAT HINKINS LIFE MEMBER of RAGAS [Rotary E, Club of Innovation]

co-ordinator ST FURSEYS ORTHODOX CHURCH COMMUNITY [ACTION AGAINST CHILD SLAVERY]

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MODERN DAY SLAVERY HELPLINE 08000 121 700.

## LITURGY PAGE

### For the Dedication

*(Tone 6)*

6. The ancient Law commanded the celebration of the dedication, and it did well. But it is better to celebrate a dedication by a renewal; for, as Isaiah says, "the islands are renewed at the presence of God." These islands are the Churches of the Gentiles, which came to be founded and established in God. Thus, as we commemorate the dedication, let us celebrate a renewal!
5. Brethren: renew yourselves and begin a new life, putting aside your old nature. Let us control our passions which lead to death, re-dedicating all the faithful, so that they can hate the taste of evil. Let us no longer remember the former things, except to flee from them. In this way, man is renewed and the feast of the dedication may be celebrated.
4. O Christ, who are the eternal Word, establish Your Church as a tower of strength. Because You have founded it upon the Rock of Faith, it remains unshaken from age to age, since it contains You who became man for the Church in these latter days. We thank You, praising and singing: "You are from the beginning and eternal; O our King, glory to You!"

### Troparion of the Dedication

*(Tone 4)*

As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of Your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through Your Mother, O You the Life and Resurrection of all!

## HOMILY PAGE

From a sermon by Saint Augustine, bishop

[Sermo 336, 1.6: PL 38 [edit. 1861], 1471-1472, 1475]

### THE BUILDING AND DEDICATION OF GOD'S HOUSE WITHIN US

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: *A new commandment I give you: love one another.* He says: *I give you a commandment.* He means: Before, you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes. Let us praise his goodness with our whole hearts. He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help. He awakened enthusiasm among those who were at first unconvinced, and guided to a successful conclusion the efforts of men of good will.

## SELECTED LIVES OF THE SAINTS

**OSITH** (Osgyth, Osyth) (d. c.700) of Chich (Essex), was an obscure Anglo-Saxon princess. Her tribe was that of the Hwiccas; she was married to Sighere, king of the East Saxons (c.664-83), at the instigation of his overlord Wulfhere, king of Mercia (656-75). One purpose of the marriage may have been to consolidate Christianity in Essex, whose state was precarious owing to Sighere's apostasy; \*Bede has nothing to say of Osith, but does recount the reconversion of Sighere by bishop Jaruman. The son of Sighere and Osith, called \*Offa, became king of the East Saxons but abdicated in 709. Osith meanwhile had founded a convent at Chich, died there, and was venerated as a saint.

Bede's silence and the lack of corroborative evidence to support these details from her late Legend make the story suspect. Its more picturesque details include the appearance of a large and aggressive white stag whenever Sighere tried to consummate the marriage (ignoring the fact that they had a son). Osith's flight to some East Anglian bishops who accepted her vow of chastity and persuaded her husband to give her land for her nunnery, her violent death at Chich at the hands of pirates because she refused to commit idolatry, and her carrying her severed head after death to a church three miles away, where she was buried.

**ETHELBURGA** (1) (Ædilburh) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of \*Erkenwald, Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited \*Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

\*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun \*Tortgith after a vision of Ethelburga. Feast: 11 October; Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfreda) 23 September.

**ETHELPLEDA** (Elfleda) (fl. c.960), abbess of Romsey. Daughter of Ethelwold of Wessex who founded Romsey; Ethelfleda joined the community at an early age under \*Merewenna and eventually became abbess.

Her Legend tells that she was brought to the notice of the king and queen and stayed at court, where her habit, for ascetical reasons, of bathing in the nude at night-time was the occasion of the queen's nervous illness, caused by her indiscreet curiosity when she followed her to see where she went. The queen was afterwards cured by the abbess's intercession. Ethelfleda died at an advanced age. Feast: 23 October.

**TECLA** (Thecla) OF ENGLAND (Thecla of Kitzingen) (d. c.790), Benedictine nun and abbess. English by birth and a relative of \*Lioba, Tecla was a nun of Wimborne (Dorset) who was sent by the abbess Tetta to help \*Boniface in his missionary work in Germany. For a time she was a nun under Lioba at Tauberbischofsheim until becoming abbess of Ochsenfurt and later Kitzingen. The year of her death is unknown, but her cult is testified by liturgical books which assign her feast, with the Roman Martyrology, to 15 October. Dates of 27 or 28 September are also found. Her shrine remained at Kitzingen until her relics and others were scattered during the Peasants' War of the 16th century.

**BEGU** (d. 660), Anglo-Saxon nun of Hackness (N. Yorkshire) who, according to \*Bede, saw in a vision the death of \*Hilda, the foundress of both Whitby and Hackness. In c.1125 the Whitby monks, short of relics of local saints owing to the translation of Hilda to Glastonbury and the lack of interest in \*Caedmon, found at Hackness a sarcophagus, supposedly by revelation, which was inscribed *Hoc est sepulchrum Begu*. The relics in it were translated to Whitby, where miracles were reported, but another set of miracles was claimed by St. Bees, one of whose monks wrote this account of the Whitby translation. The two saints, the Irish Bega and the Yorkshire Begu, were thenceforth confidently identified. The lack of literary survivals of the Whitby cult is notable. Feast: 31 October.