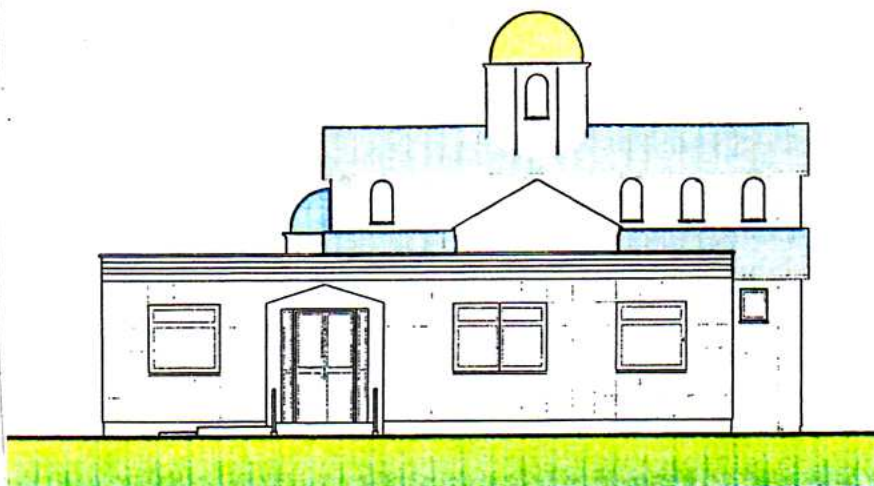
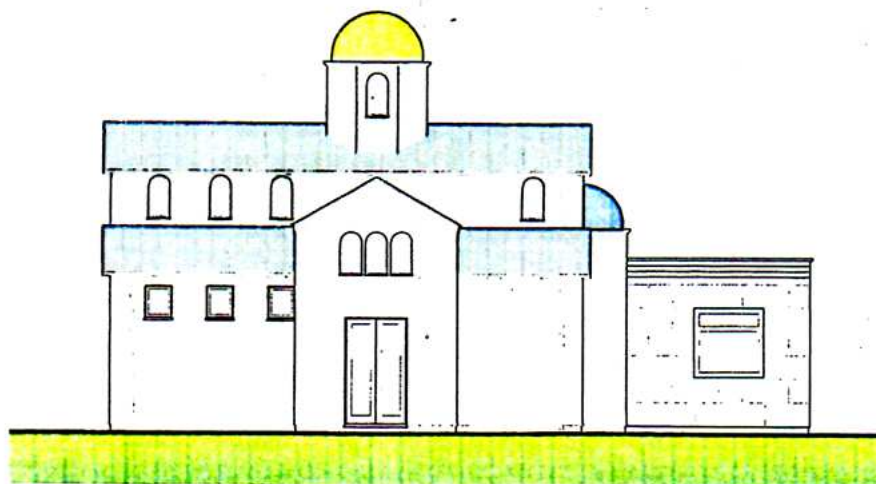


**ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,
ST. FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH,
YARMOUTH ROAD, STALHAM.NR12 9PG.**

**COMMUNITY PROGRAMME
OCTOBER 2019.**



The proposed parish church from Yarmouth Road Stalham.



The view from the drive into the church car park area.

THE 21st ANNIVERSARY OF OUR DEDICATION

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

tone five

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 Faith /
standing firm against the rising tide of falsehood /
that our souls may be saved. //



COMMUNITY PROGRAMME OCTOBER 2019
TWENTY FIRST DEDICATION FESTIVAL

Thursday Oct 3rd	Vesperal Liturgy 7pm. (St Dionysios the Areopagite Athens).
Saturday Oct 5th	Divine Liturgy 10am - PC Followed by a feast.
Sunday Oct 6th	16th Sunday after Pentecost - PC St Thomas the Apostle – Divine Liturgy 10am.
Tuesday Oct 8th	Vespers 4pm. St James son of Alphaeus.
Thursday Oct 10th	Vespers 4pm. St Philip of the Seventy, Deacon.
Saturday Oct 12th	Vespers 4pm – PC. St Edwin King and Martyr, 633.
Sunday Oct 13th	17th Sunday after Pentecost – PC (Fathers of the 7 th Ecumenical Council 787) Divine Liturgy 10am.
Thursday Oct 17th	Vespers 4pm. St Luke Apostle & Evangelist.
Saturday Oct 19th	Vespers 4pm – PC. (St Frideswide of Oxford, Abbess 737)
Sunday Oct 20th	18th Sunday after Pentecost – PC. Divine Liturgy 10am.
Saturday Oct 26th	Vespers 4pm (St Dimitrios 306) PC.
Sunday Oct 27th	19th Sunday after Pentecost – PC. (St Procla wife of Pontius Pilate). Divine Liturgy 10am. (Protection of Our Most Holy Lady).

Please Note: We are back at the Parish Church for Vespers on Saturdays at 4pm and for the Divine Liturgy on Sundays at 10am also on Saturday Oct 5th for the Dedication Liturgy.

Daily Services in St Fursey's Chapel, Neville Road, Sutton.

These are normally 3rd Hour 9am with a reading from the Fathers. Vespers 4pm and Compline 9pm after an evening event.

COMMUNITY NEWS AND NOTICES

The Norwich Market Stall

In October we return to our normal date the first Wednesday in the month being Wednesday October 2nd, 10am to 4pm. In September we had to have it on September 11th so we missed some of our regular customers. This continues to be a very important contact with interested people, who are drawn to the display of icons and books. Please pray for this aspect of our work.

Monday Bible Study

This returns to the Parish Church in October. We begin 2pm and have a break for tea and cake at 3:15pm. Vespers promptly at 4pm. Finish at 4:30pm. We have just started to study the Book of Revelations, using the Orthodox Study Bible as our guide.

Our Parish Church in Stalham

We experienced another delay because the Building Control Department at North Norfolk District Council wanted all the detailed calculations which had been done by our builder Nathan needed to be done in a different way by a Consultant Engineer under the terms of the Building Control Act of 2013. Such a person has now been appointed and he was working with Nathan on the Building Control calculations. All being well building work will be underway during October. This means another substantial bill.

Stalham Town Hall – Tuesday Market

St Fursey's Orthodox Christian Community will attend the Tuesday Market in the Town Hall on Tuesday October 8th, 9am to 12 noon with our display of icons and book for sale, plus free leaflet about the Orthodox Church, please pray for this new venture and come if you can.

Many thanks Father Stephen.

Before the actual beginning of the Divine Liturgy, the priest enters the Church with special prayers, and puts on his liturgical vestments. He then goes to the table of oblation to prepare the bread and wine for Holy Communion. This part of the liturgy is called the prothesis or proskomede which means preparation.

In its present form, the prothesis probably dates from the fourteenth century. When a bishop is celebrating the Divine Liturgy, the prothesis is performed just before the offertory procession called the Great Entrance. Otherwise it is done before the beginning of the Liturgy of the Word.

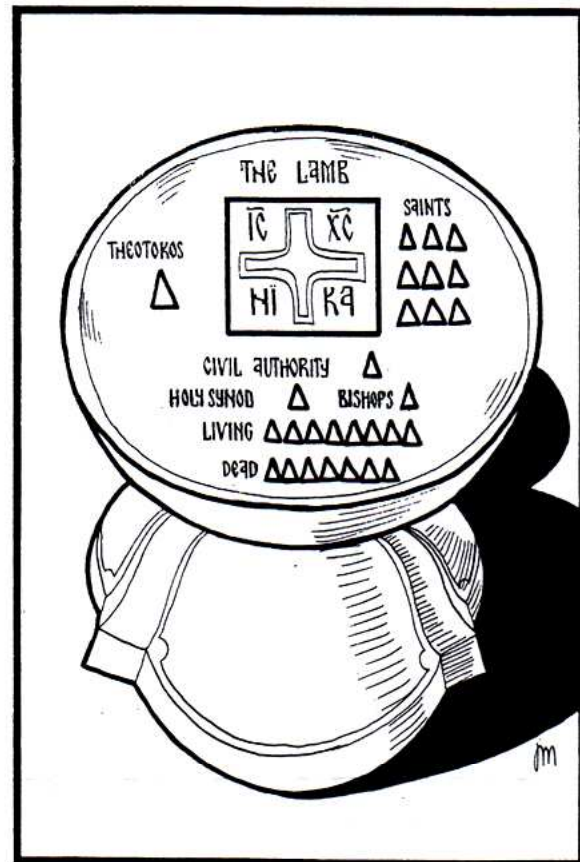
At the prothesis the priest first cuts a large cube of bread from the loaf of bread, traditionally called the **prospophora**, which means the offering. This cube of bread is called the **Lamb**. It stands for Christ, the "Bread of life. . . which came down from heaven," the "Lamb of God who takes away the sin of the world." (John 3:29, 6:32-15)

While the priest is cutting the Lamb from the prospophora bread, he recites verses from the Prophecy of Isaiah: He was led as a lamb to the slaughter. . . (Isaiah 53:7-8) He cuts the Lamb so that the seal with which the prospophora bread is sealed, is on the top, in the center. The seal is a square with the symbols of Jesus Christ (IC XC) on the top and The Victor (NI KA) on the bottom. The Lamb is then cut from the bottom in the sign of a cross so that it can be easily broken into four pieces at the time of Holy Communion in the liturgy. (See below p. 191) The priest also symbolically pierces the side of the Lamb with the liturgical knife, traditionally called the **spear**, reciting the words of John 19:34-35.

After having poured wine mixed with water into the chalice, the priest then places a piece of bread on the **diskos** next to the Lamb in remembrance of the Theotokos. Then pieces of bread are placed on the diskos in memory of John the Baptist, the prophets, apostles, hierarchs, martyrs, monastic saints, healers, and the whole company of the righteous with special mention of the saints commemorated on that particular day. Finally a piece of bread is placed on the diskos in memory of the saint whose liturgy is being celebrated.

In addition, pieces of bread are placed on the diskos for the bishop of the given church, for the civil authorities of the country and for all of the faithful both living and dead, once more with particular mention by name of those particularly remembered by the local community. (See Chart)

The diskos and the chalice are then covered with special covers, while the priest recites Psalm 93, and other psalm verses with the offering of incense. He finally recites in conclusion the following prayer:



O God, our God, who didst send the Heavenly Bread, the Food of the whole world, our Lord and God Jesus Christ, to be our Saviour, Redeemer and Benefactor, blessing and sanctifying us: Bless this offering, and accept it upon Thy heavenly altar. Remember those who offer it and for whom it is offered, for Thou art good and lovest mankind. Preserve us blameless in the celebration of Thy divine mysteries. For sanctified and glorified is Thy most honorable and majestic name; of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

The small dismissal and benediction follow this prayer, thus ending the service of the prothesis.

The prothesis is a rather late development in the history of the Divine Liturgy. It signifies the gathering of the entire Church of God into one great assembly: Christ the Head, together with the Theotokos and all the members of his Body, those already glorified with him in the presence of the Father, together with all of the faithful disciples on earth. The prothesis clearly shows that the eucharistic liturgy is always the action of the entire Church, with its head Jesus Christ, and is always offered "on behalf of all and for all."

Blessed is the Kingdom

Following the prothesis the priest (or deacon) incenses the altar, the icons and the entire church. While incensing the altar table he recites lines which confess the fulness of Christ's presence, in the grave, in death, in paradise, at the right hand of the Father, "filling all things, Thyself uncircumscribed." He also recites Psalm 51: *Have mercy on me, O God.*

After the incensing, the clergy pray *O Heavenly King*, begging for the presence of the Holy Spirit. They recite the angelic salutation: *Glory to God in the highest and on earth peace, good will towards men.* The royal doors of the iconostasis are opened and the Liturgy begins.

The first exclamation of the Divine Liturgy reveals the key to the entire celebration:

Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

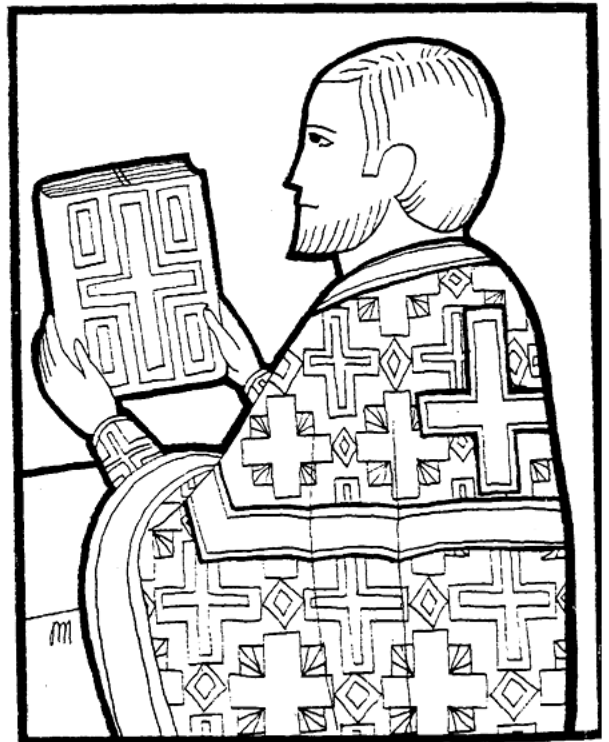
With these words the celebrant announces the source and the goal of the divine service of the People of God, the very context and contents of the entire liturgical action. It is the Kingdom of God brought to the world by Jesus Christ, the Son of God, and mystically reigning already in the faithful disciples of Christ by the presence and power of the Holy Spirit.

The Kingdom of God is eternal life in communion with God in loving obedience to his divine will. It is life in union with the Blessed Trinity: life lived toward the Father, through the Son, in the Holy Spirit. It is the life which Christ has given to men by his incarnation, crucifixion, resurrection and glorification. It is the life to be lived already in this world by the People of God.

To bless the Kingdom of God means to love it as one's most precious possession. The response of the people to the proclamation of blessing by the priest is with

the word *Amen*, which means *so be it*. This is the solemn affirmation that indeed the blessing of God's Kingdom is fitting and proper. It is the official confirmation that this Kingdom is indeed the "pearl of great price" for the faithful, which once having found it, they will love it and serve it and desire to have it forever. (Luke 13:14)

Only the Divine Liturgy and the other sacraments and services of the Church which were originally integrated into the eucharistic celebration, such as baptism, chrismation and marriage, begin with the solemn blessing of the Kingdom of God.



When Rotary Club of Broadlands closed, my project for specs for overseas purposes .VISION AID ORG was transferred to Rotary e. Club of Innovation East Anglia

They are recycled for their metals etc, and specs and eye care are supplied at source by Vision Aid.

The countries are chosen by Vision Aid and people that are in a poverty trap receive their help.It keeps people in work and helps against bonded slave labour. Which is unlawful in all countries of the world.

Can you see without specs for reading etc? Can you imagine what it is like when you rely on being able to work to feed your family and you need eyecare and specs. Which we take for granted.YOU can help with your unwanted ones. It costs you nothing,Just put them in a collection bin or box at

HOVERTON DOCTORS SURGERY LUDHAM DOCTORS SURGERY ACLE DOCTORS

SURGERY EMILY FAITHS CHARITY SHOP STALHAM CAISTER METHODIST CHURCH

NEWTOWN METHODIST CHURCH GREAT YARMOUTH.or just put them in a bag and give them to Fr Stephen to give to me its that simple..

Our project for MOLDAVA knitwear and LAYETTES for families that are at risk of traffickers. Fr Stephen as blessed the next pickup and thankyou for your donation of goods.

Rev Katie as started a drop in and knitting group at Christchurch Methodist church Great Yarmouth and is going to supply knitwear for Anti Slavery projects.for me to decide

to send them as gifts for people in poverty and at high risk of traffickers.

Thankyou readers that as given me donations with a top up by St Furseys Orthodox community a/c £ 30 to BAKHITA HOUSE (ART DEPT) rehab. £15 to ROTARY CLUB OF DUNBAR PHASE 2 KALIMPONG CRISES CENTRE AND SHELTER HOME And also £30 worth of food for the Zambia THE FALCONER TRUST is being sent with a very large amount of goods which Fr Stephen came to my home to be blessed in a very lovely service. There was too much to move by car. Thankyou so much Caister Methodist Church and Kings Lynn . Neil from THE FALCONER TRUST is coming to pickup goods donated by St. Furseys Orthodox Stalham Caister Methodist Church and St Johns Kings Lynn area. All been blessed and now ready to go.

A further awareness report on the dreadful slavery that is in NIGERIA. As a member of RAGAS and a club member of Rotary. We was invited to attend online a zoom meeting and we listened to a speaker of the state of affairs about slavery. Before going online I checked REFWORLD It seems that Rotary Clubs are being asked to finance a project to get awareness into schools etc In a certain way.

The conditions why they are trying to attempt this are the same as Refworld has put into a report. Anyone with a computer look up REFWORLD Anti-Trafficking NIGERIA 2018.For those who don't The government does not fully meet the minimum standards for the elimination of trafficking but are trying.

.The rural areas of Nigeria girls and woman are being trafficked across Europe and it does include ITALY SPAIN AUSTRIA AND RUSSIA.and also involves other forms of Slavery. The report on REFWORLD is a long one but is certainly not a waste of time reading.

Please pray that help from organisations can help these people and reach them in time. Before they are trafficked.

I would like to thank everyone that as supported our work at St Furseys Orthodox Stalham a big thankyou from the heart.

PAT HINKINS Ragas Member(Rotary E.Club of Innovation East Anglia)

St Furseys Orthodox Church Community (Action Against Child Slavery)

Sponsors of ROTARIANS ACTION GROUP AGAINST SLAVERY

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.

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!

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 Wulfrida) 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.