

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111 NEVILLE RD. SUTTON,
NR. STALHAM, NORWICH, NR12 9RR.
Tel. 01692 580552.

COMMUNITY PROGRAMME
FEBRUARY 2016.



Troparion

REJOICE, O Mother of God, Virgin full of grace;
for from thee hath arisen the Sun of Righteous-
ness, Christ our God, who doth give light to those in
darkness. Do thou also, O righteous Elder, be glad
of heart, who receivest in thine arms the Christ who
hath set free our souls and hath bestowed upon us
resurrection.

Kontakion

○ THOU who didst sanctify the virgin womb by
thy birth and bless the hands of Simeon, as was
meet, who hast preceded us and hast now saved us,
Christ our God: do thou in the midst of tribulations
give peace to thy community, and strengthen the
rulers whom thou hast loved, for thou alone lovest all
men.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
FEBRUARY.

See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury
Werburch of Chester, Abbess
Werburch, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr
Liephard, Bishop and Martyr in France*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit
Elflada, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey
Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely
Huna of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne
Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor
Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent
Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk
Oswald, Bishop of Worcester

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. //



SERVICES FOR FEBRUARY

SUN. JAN. 31st. 35th. SUNDAY AFTER PENTECOST. SUNDAY OF ZACCHEUS.
DIVINE LITURGY 10AM,
VESPERS. 4PM

MON. FEB. 1st. FOREFEAST OF THE MEETING (Candlemas) St. Bridget of Kildare 525.
VESPERS 4PM (After the Bible Study)

TUES. FEB. 2nd. THE MEETING OF OUR LORD JESUS CHRIST IN THE TEMPLE
DIVINE LITURGY 10AM. (Followed by light refreshments)

SAT. FEB. 6th. VESPERS 4PM (St Photios Patriarch of Constantinople 891)

SUN. FEB. 7th. 36th SUNDAY AFTER PENTECOST. THE SUNDAY OF THE TALENTS.
DIVINE LITURGY 10AM.

SAT. FEB. 13th. The Apostles Aquila and Priscilla (1st.cent.) VESPERS 4PM

SUN. FEB. 14th. 37th. SUNDAY AFTER PENTECOST. SUNDAY OF THE CANAANITE WOMEN
DIVINE LITURGY 10AM

SAT. FEB. 20th. VESPERS 4PM.

SUN. FEB. 21st. SUNDAY OF THE PUBLICAN AND THE PHARISEE (Beginning of the Triodion
DIVINE LITURGY 10AM
VESPERS 4PM

TUES. FEB. 22nd. 1st. And 2nd. Findings of the Honourable Head of St. John the Baptist.
VESPERS 4PM

SAT. FEB. 27th. Saturday of the Prodigal Son VESPERS 4PM

SUN. FEB. 28th. SUNDAY OF THE PRODIGAL SON.
DIVINE LITURGY 10AM
VESPERS 4PM

PLEASE NOTE THAT THERE IS NO SATURDAY LITURGY IN FEBRUARY THE NEXT ONE
WILL BE ON SATURDAY MARCH 5th. Saturday of Meatfare and the Saturday of All Souls.

DAILY SERVICES IN ST FURSEY'S CHAPEL.

These are normally 3rd. Hour with a reading from the Fathers; 6th. Hour 12noon; Vespers 4pm.

Compline 9pm when visitors are in residence on retreat. Local readers are always welcome to these services but please check before coming in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

THE WEEKLY BIBLE STUDY.

This has now been moved to MONDAY and has the same format; We meet at 2.30pm in the library at St. Fursey's House; Tea and Cake 3.30pm VESPERS 4PM We finish about 4.30pm. We have just started to study St John's Gospel using the Orthodox Study Bible as our guide; LOCAL READERS VERY WELCOME.

THIS NEWS LETTER.

Our modest Newsletter is sent to nearly 100 people per month and about 40 are distributed locally and alternate months an additional 60 are given to those who are especial concerned with our anti-slavery work through Pat. Many thanks to all who send stamps and donations which are much appreciated. To save on postage this Newsletter can be downloaded from our web site just type in 'ST.FURSEY'S STALHAM OR ORTHODOX STALHAM' a picture of St Fursey's Chapel will appear and a list of the newsletters which are available just press onto the link and you can then print off the 3 sheets which make up the newsletter. The newsletter is available during the last week of the previous month. I am sorry that it has taken so long to do this due to my poor computer skills so I thank my nephew Nathan and Father Philip for their help.

METROPOLITAN SILOUAN.

We rejoice that he has now obtained his visa and all being well he will travel to the U.K. during February and for a start will have a flat on the outskirts of London ; so watch this space for the date of his enthronement; 2016 will be an exciting year for us

OUR PILGRIMAGE TO PERONNE MAY 9TH TO 13TH.

The draft itinerary was sent out in December to the 18 people who had expressed an interest in this and it is now sent out to you all so that others may join us if they wish the cost will be £570 each and £60 supplement for a single room at the hotel; PLEASE LET ME KNOW BY THE END OF FEBRUARY AT THE LATEST. MANY THANKS. FATHER STEPHEN.p

<u>ST. FURSEY'S COMMUNITY Acc Oct - Dec 2015</u>			
<u>INCOME</u>		<u>EXPENSES</u>	
2014	2015	2014	2015
£ 752	£ 672	450 Fr. Stephen	450
925 Donations	972	165 Postage	150
150 Market Stall	204	80 Books	390
404 Icon + Book sales	755	30 Icon prints	70
23 Candle money	25	55 Office	150
<u>2254</u>	<u>2632</u>	180 Bishop	300
	Less 1972	93 Chapel	53
	c.f. <u>660</u>	263 Miscellaneous	364
		45 Market Stall rent	45
		<u>1361</u>	<u>1972</u>

2.

Altar Table

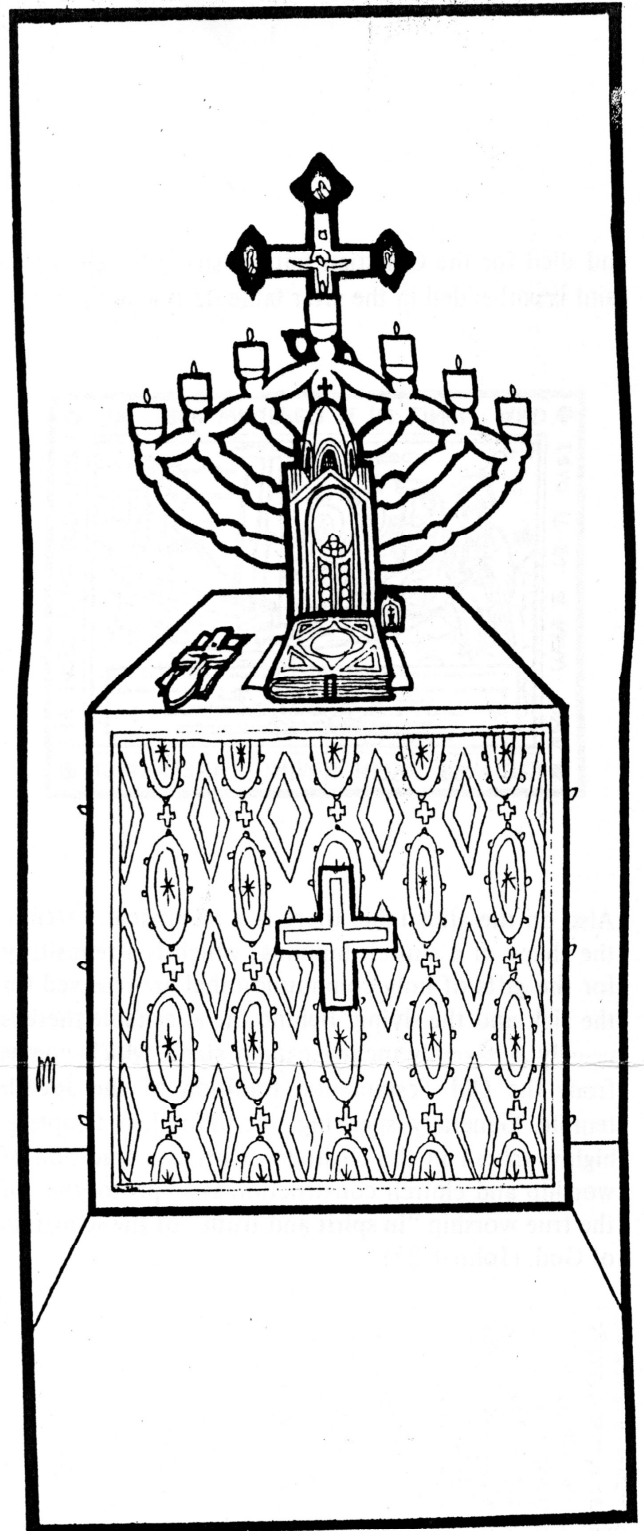
We have mentioned how the entire church building is centered around the altar table. The altar table does not merely symbolize the table of the last supper. It is the symbolic and mystical presence of the heavenly throne and table of the Kingdom of God; the table of Christ the Word, the Lamb and the King of the everlasting life of God's glorified dominion over all of creation.

The Book of the Gospels is perpetually enthroned on the altar table. It is on the altar table that we offer the "bloodless sacrifice" of Christ to the Father. And from the altar table we receive the Bread of Life, the Body and Blood of the Lord's Passover Supper. This table is the "table of God's Kingdom." (Luke 28:30)

In Orthodox Tradition the altar table is often carved wood or stone. It is usually vested with colorful material to show its divine and heavenly character. It should always be a simple table of proportional dimensions, often a perfect cube, and is always free-standing so that it may be encircled.

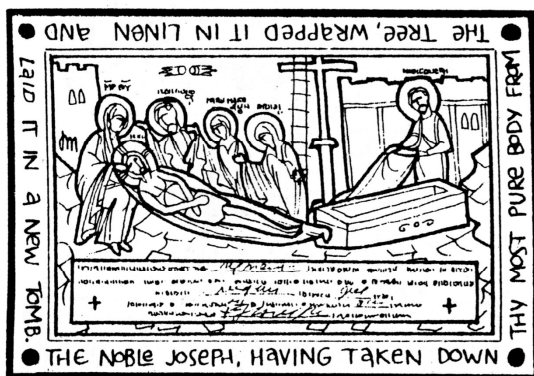
On the altar table one always finds the **antimension**. This is the cloth depicting Christ in the tomb which contains the signature of the bishop and is the permission for the local community to gather as the Church. "Antimension" means literally "instead of the table." Since the bishop is the proper pastor of the Church, the antimension is used instead of the bishop's own table which is, obviously, in his own church building, the cathedral—the place where the bishop has his chair (*cathedra*).

The antimension usually contains a **relic** (normally a part of the body) of a saint which shows that the Church is built on the blood of the martyrs and the lives of God's holy people. This custom comes from the early Church practice of gathering and celebrating the eucharist on the graves of those who have lived



Sign of the Cross

and died for the Christian faith. Usually, a relic of a saint is embedded in the altar table itself as well.

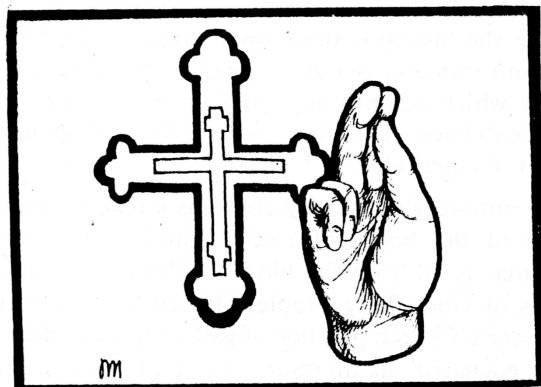


Also on the altar table there is a tabernacle, often in the shape of a church building, which is a repository for the gifts of holy communion that are reserved for the sick and the dying. Behind the altar table there is usually a seven-branched candle stand which comes from the Old Testamental tradition of the Jewish temple. Generally speaking, the Jerusalem temple is highly valued in the Orthodox Christian tradition of worship and church construction as a "prototype" of the true worship "in spirit and truth" of the Kingdom of God. (John 4:23)

Also found on the altar table is a small hand cross used for blessing and for veneration by the faithful. The sign of the cross is used throughout the church building: on the holy vessels, stands, tables, and vestments.

The cross is the central symbol for Christians, not only as the instrument of the world's salvation by the crucified Christ, but also as the constant witness to the fact that men cannot be Christians unless they live with the cross as the very content of their lives in this world. "If any man would come after me, let him deny himself and take up his cross and follow me." (Mark 8:34)

For these reasons Christians place upon themselves the sign of the cross. The Orthodox place their first two fingers and thumb together to form a sign of the Triune God and cross themselves from the head to the breast and from shoulder to shoulder, right to left. This unique and all-embracing symbol shows that the cross is the inspiration, power and indeed the very content of our lives as Christians; and that man's mind, heart and strength must be given to the love of God and man.



MODERN AGE SLAVERY 19

Earlier this Autumn U.K. RACS/RAG member Clifford Grieve of [Rotary club of Ashford Kent] received information of a humanitarian crisis unfolding in Ulaanbaator Mongolia. Which is impacting inter alia, on the lives of thousands of orphaned or abandoned children who are currently living in underground sewers and doorways. Reports indicate that a significant number of children are now being trafficked particularly by Chinese gangs into domestic servitude or prostitution and forced labour on farms and in factories. Many have been shipped to China specifically to have their organs harvested for the children of rich Chinese families.

As an Anti-Slavery activist Clifford was prompted to visit Mongolia last November to find out more of the situation and to see if he can help. He learned more as a result of discussions with the Chief of Police, other police personnel, the country Director of Save the Children and NGOs etc. He also visited one of the unofficial shelters that looks after 12 children and he has provided RACS/RAG with a detailed report. There are 12 children ageing 1yr to 15 yrs. Please pray for this situation.

Nearer to home I visited Rotary club of Norwich St Edmund and met Karen Antiss service manager of a safe house called Bakhita house in this country which is a part of the Santa Marta Group which is a alliance of Bishops and 24 international police and law enforcement agencies. The house is run by Sisters and what came over was the commitment they have to the girls in their care. The girls are awaiting court cases. They have been trafficked into this country and because of their immigration status are unable to get help elsewhere. One girl had been used 25 times a night before being rescued. They even have had a baby born there. In the main they need access to healthcare and Pastoral and Spiritual care and all other help that the house provides for victims of human trafficking. I was very moved when the current President of the Rotary club who had visited there said that if she herself was put in a unsafe position, the house would make her feel safe. On Fr Stephens direction a donation of £25 to Bakhita house was sent. Receipts for £130 each sent to Give the Children a Voice for RACS/RAG Operation usage and QMC [kinder ward] for children awaiting kidney transplants have been received.

Please continue to knit and donate layettes for Moldova. We have been thanked for the amazing gifts we have sent to these children that have been so lovingly made and generously donated. Please continue to pray for all children and teenagers especial the ones that receive these gifts that they know Gods love for them,

Pat Hinkins [life member of Racs/Rag] co-ordinator St Furseys Orthodox Community [action against child slavery]

Sponsors of Rotarians Against Child Slavery Rotarian Action Group. www.racsrag.org

Islamic State militants torture and execute Syria's Christians

In a video released by Islamic State (IS) in early October, three Christians who had been held hostage since February 2015 in north-eastern Syria, are shown kneeling and dressed in orange jumpsuits. The men state their names to the camera and declare, "I am a Nazarene [a Christian]", before they are shot in the back of the head. These men were among 253 Christians captured when IS raided their villages. In the same video, IS threatens to kill the remaining hostages if their ransom demands are not met. Some of the

elderly hostages have been released at various points. A group of 37 (aged 50-80) were freed on 7 November and are being cared for by Barnabas Fund.

Approximately 38 Christians from Aleppo, Syria's second city, are currently being held hostage, though several have been taken to Raqqa, "capital" of IS. Around 250 Christians were captured in the town of Qaryatain on 6 August, and in October IS also released a video showing the brutal beheading of a Christian man from South Sudan.

THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim¹ and praised in song by the seraphim, who was made flesh of her without her knowing wedlock, the Giver of the Law who fulfils the commandment of the Law. She gave Him into the arms of the priest and Elder; and holding the Life, he asked to be released from life, saying: 'Now, O Master, let me depart to declare to Adam that I have seen the pre-eternal God and the Saviour of the world made a babe without undergoing change.'

Glory be to the Father . . . Both now . . .

TONE EIGHT

(by Andrew of Crete)

He who is borne on high by the cherubim and praised in hymns by the seraphim, is brought today according to the Law into the holy temple and rests in the arms of the Elder as on a throne. From Joseph He receives gifts fitting for God: a pair of doves, symbol of the spotless Church and of the newly-chosen people of the Gentiles; and two young pigeons,² for He is the Originator of the two Covenants, both Old and New. Simeon, having now been granted the fulfilment of the prophecies concerning himself, blesses the Virgin and Theotokos Mary, and foretells in figures the Passion of her Son. From Him he begs release, crying aloud: 'Now let me depart, O Master, as Thou hast before promised to me: for I have seen Thee the pre-eternal Light, the Lord and Saviour of the people that bear the name of Christ.'

TONE ONE

Let the choir of angels be amazed at this wonder, and let us mortal men raise our voices in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind.

Glory be to the Father . . . Both now . . .

From a sermon by Saint Sophronius, bishop

(Orat. 3 de Hyapante 6. 7: PG 87, 3, 3291-3293)

LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

SELECTED LIVES OF THE SAINTS.

ALDATE (Eidād) (d. 577?) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the Sarum and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him: it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; *E.B.K.* after 1100, ii. 40.

CUTHMAN (d. 8th century), Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in *R.P.S.*, which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham,

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

AA.SS. Feb. II (1658), 197-9; *R.P.S.*; *C.S.P.*; G. R. Stephens and W. D. Stephens, 'Cuthman: a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman: what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codicis Gothani appendix', *Anal. Boll.*, lviii (1940), 197-9.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; *R.P.S.*

MILBURGA (Milburh) (d. 715), abbess. Daughter of Merewald, king of Mercia, and *Ermenburga, princess of Kent, Milburga was the sister of *Mildred and *Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of *Botulf of East Anglia. Its first abbess was Liobsynde, a French nun from Chelles; its second abbess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by *Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by *Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting *Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

AA.SS. Feb. III (1658), 388-91; *G.P.*, pp. 305-6; *N.L.A.*, ii. 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans. Shropshire Archaeol. Soc.*, lvii (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.



St Fursey's Pilgrimage
DRAFT ITINERARY

Leader Rev Stephen Weston

Address St Fursey,'s House, 111 Neville Road, SUTTON, NORWCH NR12 9RR

Telephone 01692 580552

Accommodation Comfort Hotel Le St Claude, 42 Place Louis Daudré, 80200 Péronne, FRANCE

Coach Operator **Atkinsons of Ingleby Arncliffe**
Telephone – 01609 882222

A 49 seat executive touring coach with reclining seats, seat belts, WC, DVD player and hot/cold drinks facilities. Drinks may be purchased as required. Please bring along your own choice of DVDs if you wish.

Travel Company P&O Ferries **Booking ref: Ranger Breaks**

Outward: Dover – Calais **Monday 09 May 2016 @ 1235**
Inward: Calais – Dover **Friday 13 May 2016 @ 1445**

Tickets are at the port and are to be collected by the driver.
Group leader to complete the ferry passenger form to hand in at the docks.

Monday May 9th 2016

0600 Depart Norwich
0630 Pick up at Stalham
0730 Depart Lowestoft
Services stop en-route at Thurrock subject to timings and traffic.
1135 Check in at P&O ferries
1235 Ferry sails to Calais (lunch on board ferry not included)
1505 Arrive Calais and depart for Peronne
1705 Arrive Hotel Saint Claude Peronne.
1830 Vespers
1930 Evening meal. Remainder of evening at leisure.





Tuesday May 10th

0800-0900 Breakfast in the hotel
am Free to explore Peronne and the 'Historial' (The Museum of World War 1) It is possible to arrange guides of both the town and the museum.
Pm Visits to the shrines and significant places of St Fursey.
1830 Vespers
1930 Evening meal. Remainder of evening at leisure.

Wednesday May 11th

0800-0900 Breakfast in the hotel
am Visit to Albert and the memorial sites of the Somme. Guide available
pm Visit the Cathedral city of Amiens. Guides are available for both the cathedral and the city
1830 Vespers
1930 Evening meal. Remainder of evening at leisure

Thursday May 12th

0800-0900 Breakfast in the hotel
am Visit Pierrefond Castle where Merlin is filmed and the Campiègne site of the 1918 Armistice
pm Visit Chantilly. Here there is the castle with its magnificent gardens and art collection and the living Horse museum and stables.
1600 Depart Chantilly
1730 Arrive Peronne
1830 Vespers
1930 Evening meal. Remainder of evening at leisure

Friday May 13th

0730-0830 Breakfast in the hotel
0900 Coach departs for Calais
0945 Visit Arras. I would recommend a guide to make the most of a short stop.
1215 Depart Arras





- 1345 Check in P&O Ferries
- 1445 Ferry sails to Dover (meal on ferry at own expense)
- 1515 Arrive Dover and depart
- 1915 Drop off in Lowestoft
- 2015 Drop off in Stalham
- 2045 Drop off in Norwich.

PLEASE REMEMBER THE DRIVER'S HOURS ARE GIVEN IN ACCORDANCE WITH DRIVER'S HOURS REGULATIONS. MINIMUM VARIATIONS ARE QUITE ACCEPTABLE AND ARE TO BE AGREED WITH THE GROUP LEADER AND THE DRIVER.

PLEASE DO NOT ASK THE DRIVER TO WORK OUTSIDE THE DRIVER'S REGULATION HOURS.

ALL TIMES SHOWN ARE LOCAL AND APPROXIMATE.

COST £570



St. Josephine Bakhita

The project is named after Josephine Bakhita who was born in 1869 and kidnapped by slave traders at the age of seven. She was enslaved for many years until a court in Italy upheld her freedom on the basis that slavery was not recognised in Italian law. In 1890 she took vows as a Carossian Sister. She died in 1947 and was proclaimed a Saint in 2000.



*The Lord has
loved me so much:
we must love
everyone... we must
be compassionate'*

St. Josephine Bakhita

The Congregation of Adorers

The Religious Order Sisters Adorers Handmaids of Blessed Sacrament and of Charity (Adoratrices) were established in 1856 by Saint Maria Micaela, Viscountess of Jorbalan in Madrid, Spain. Its mission in the Church is expressed in two words: Adoration and Liberation.

- Adoration of Jesus in the Eucharist in spirit and truth
 - Liberation and promotion of women marginalised by prostitution and victims of other enslaving situations
- Maria Micaela died in 1865, however inspired by her passion and commitment, for over 150 years spirited and courageous women all over the world have been dedicating themselves to faithfully carrying on her mission, and there are sisters currently engaged in humanitarian activities in 23 countries in Africa, Asia, Europe and South America.
- Working within Bakhita House in London is a continued expression of the Orders' founding aim and ideals, and represents one of the many ways in which it is responding creatively to the emerging needs.

*'Together we can and
must commit ourselves
so that they may be freed
and this horrible trade
can be put to an end'*

Pope Francis



 **Caritas**
Westminster

The trafficking of men, women and children is now a larger scale criminal activity than the illegal drug trade and, as a result, there are more enslaved people in the world today than at any time in human history.

With your help, something can be done to combat this unspeakable crime!

 **Caritas**
Westminster

Caritas Westminster
Diocese of Westminster
Vaughan House
46 Francis Street
London SW1P 1QN
bakhitahouse@rcdow.org.uk
www.rcdow.org.uk/caritas





The Santa Marta Group

Global trafficking

It is estimated that 2.4 million people are trafficked globally at any one time – which brings untold misery to the victims of this unspeakable crime.

While one in five of trafficked people are in forced labour, four in five are sold into the sex industry. And children are particularly vulnerable... 27% of trafficked people **worldwide** are children but 68% of trafficked people **from Africa** are children.

Just 1% of people who are trafficked and enslaved are rescued and one of the factors that makes this crime so difficult to tackle is that those who have entered the country illegally (and have often paid to do so) frequently end up enslaved. They are often too frightened to go to the police or other forms of 'authority' (fearing deportation and/or imprisonment) or are simply unable to act for fear of the retribution that the trafficker will take against their family at home if they try to do so.

They become objects to be bought and sold – with no rights, no dignity and no identity – and action must be taken. That is why the Bishops' Conference of England & Wales, Caritas Westminster, the Metropolitan Police, the Congregation of Adoratrices and St Mary's and the University have joined forces to create the Bakhita Project.

The Bakhita Project

The Bakhita Project aims to:

- Provide direct assistance to people who have been trafficked
- Raise awareness of the problem and encourage international solidarity
- Confront issues that make trafficking possible, advocating a sound and sympathetic migration policy
- Seek rigorous law enforcement and an increase the detection and imprisonment of traffickers

The project is made up of a number of elements:

- *The St Bakhita Foundation* which will coordinate the project... agreeing policy and practice, monitoring performance and building public awareness of the issue.
- *The Bakhita Research Institute* which will share information on patterns of trafficking, promote best practice in the support of victims and provide training for professionals both in the UK and internationally.
- *The Santa Marta Group* which is an alliance of Bishops and 24 international police and law enforcement agencies – which has been established to work together to prevent trafficking and to provide practical support and care for its victims.

The Bakhita Project also includes Bakhita House.



Bakhita House

A small but growing number of trafficked and enslaved people are being rescued and what they need is rehabilitation and protection... not moral condemnation or criminalisation. They also almost always need medical help, counselling, help to get employment and an understanding of their rights... and this is what *Bakhita House* has been set up to do.

Run and funded by Caritas Westminster, the house offers practical help to the most vulnerable and traumatised victims of human trafficking, with priority given to those who, because of their immigration status, are unable to get help elsewhere. Specifically, *Bakhita House* provides:

- Safe accommodation for up to 12 women
- Access to healthcare
- Pastoral and spiritual care
- Professional support tailored to individual needs
- Counselling, skills development and access to education and employment
- Guidance move-on accommodation
- Legal help (including advice on repatriation to countries of origin if this is required)

In short, *Bakhita House* is a 'triage' centre for the emergency placement of women escaping human trafficking and its function will be to help them to start the process of recovery and rehabilitation. It will have a pan-London role and will also be a national resource, since it will take victim referrals from anywhere in the UK on the basis of need... all of which is underpinned by the following core values:

- Love expressed in compassionate support and long term commitment
- Respect for the gift and dignity of each individual
- Community welcome which creates friendship and belonging
- Spirituality nurtured by joy in creative activity which lifts the spirit.