

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

YARMOUTH ROAD, STALHAM NR12 9PG

Tel: 01692 580552

COMMUNITY PROGRAMME

JUNE 2022



Pentecost

Troparion

BLESSED art thou, O Christ our God: who didst shew the fishermen to be most wise by the sending them of the Holy Spirit; and didst use them to draw the whole world into thy net. O thou that lovest all men, glory be to thee.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
JUNE.

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr
Wite of Dorset, Anchoress and Martyr
02 Oda the Good, Archbishop of Canterbury
04 Edfrith, Bishop of Lindisfarne
Petroc, Abbot and Missionary
05 Boniface of Crediton, Apostle and Patron-Saint of Germany and
his 52 Companion-Martyrs
10 Ithamar, Bishop of Rochester
11 Herebald, Hermit in Brittany*
15 Edburgh of Winchester, Virgin
17 Botolph and Adulf, Confessors
Briavel, Hermit
Nectan, Hermit and Martyr
20 Edburgh of Castor, Virgin
21 Engelmund, Abbot and Missionary*
22 Alban of Verulamium, Protomartyr of Britain
23 Audrey, Abbess of Ely
25 Adalbert of Egmond, Archdeacon and Missionary*
Cyneburgh of Gloucester, Martyr
29 Peter and Paul, Holy Apostles.

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.

KONTAKION OF ST. FURSEY.

Thou didst need the walls of stone to defend the Faith
against its pagan enemies, O Father Fursey, but pray
for us that we may have a spiritual wall around us to
defend the Faith against its enemies. Following thee
and praising thy eternal memory we stand firm against
every error ever singing; Rejoice beloved of God,
our Father Fursey.



SERVICES IN JUNE 2022**(In the Parish Church unless otherwise stated)**

Wed June 1st	Leave taking of PASCA (St Justin Martyr 166 St Wistan 850) Vespertal Liturgy 7pm.
Thurs June 2nd	Ascension of Our Lord Vespers St Fursey's Chapel 4pm.
Sat June 4th	St Mary & St Martha Vespers 4pm.
Sun June 5th	7th Sunday of Pascha After feast of the Ascension (1st Ecumenical Council 325) Divine Liturgy 9:30am.
Sat June 11th	Saturday of Souls (St Bartholomew & St Barnabas) Vespers 4pm.
Sun June 12th	8th Sunday of Pascha Pentecost Divine Liturgy 9:30am. VESPERS of Kneeling 11:30am.
Sat June 18th	Vespers 4pm.
Sun June 19th	1st Sunday after Pentecost All Saints – Holy Apostle Jude. Divine Liturgy 9:30am
Mon June 20th	Beginning of The Apostles' Fast 3rd Hour at St Fursey's Chapel (Prayers for the Fast).
Tues June 21st	Vespertal Divine Liturgy 7pm for St Alban Protomartyr of Britain.
Sat June 25th	Vespers 4pm.
Sun June 26th	2nd Sunday after Pentecost All the Saints of Britain Divine Liturgy 9:30am.

Tues June 28 th	Vespertal Liturgy 7pm Holy Apostles Saints Peter & Paul.
Thurs June 30 th	Synaxis of the Twelve Apostles TYPIKA 9am.

Daily Services in St Fursey's Chapel (Neville Road)

These are the 3rd Hour 9am with reading from the Fathers (At the Parish Church on Tuesdays & Thursdays). Vespers 4pm. Local Readers are welcome but please ring 01692 580552 to make sure the service is still on.

COMMUNITY NEWS & NOTICES

COVID and St Fursey's

During Holy Week and Easter, we were struck down by the virus. I was laid up for two-weeks from Bright Monday, Subdeacon William and Reader Joe kept things going until I was better, so praise God we are now fully recovered. This resulted in the working day for Friday May 13th being postponed to another day

THE ORTHODOX FELLOWSHIP OF ST JOHN

Summer Conference August 25 to 28.

St Fursey's Orthodox Christian Community hope to have a presence at the Conference with our Icon and book stall.

Thursday Bible Study

This continues at 7pm on Thursday evenings and we continue with St Matthew's Gospel using the Orthodoxy Study Bible.

COFFEE MORNING & OPEN DAY FRIDAY JUNE 24TH 10AM.

We have had much interest from the people of Stalham since the completion of the parish church. A coffee morning and open day is planned for June 24th so that local people can come and see the church and learning something about The Orthodox Church. We will have the Icon and Book Stall and many free leaflets for distribution. We will have a raffle, cake and bric à brac stall to raise some money for the church. We need to repay a loan of £20,000 to the Archdiocese. More information on the internet site. Any items for the stall will be much appreciated. Hopefully, more of the stalls will be on the lawns in front of the church – weather permitting.

Blessings to our Readers

Father Stephen

MODERN DAY SLAVERY

Our Spring Donations for Action Against Child Slavery cheques have now been sent. £35 to BAKHITA HOUSE for Babies born to the house and Art Rehab . £23 to THE FALCONER TRUST To Help with transport of goods to the remote Zambian Orphanage . On a ZOOM meeting of my Club Rotary e Club of Innovation Karen Antiss service Manager OF BAKHITA HOUSE. did mention that a mens House was very much also needed as more and more men that have been trafficked into this country end up in slavery. And need to be made safe and receive rehab. Fr Stephen is very keen to get info from BAKHITA PROJECT on this major project. We will still support Bakhita House for woman and girls that have been trafficked in to the worst kind of slavery etc Their ages are between 15yrs and 70 yrs. And also The Falconer Trust Children in the remote area of Zambia.from babies to mid teens. Also we are back to a norm for GIVE THE CHILDREN A VOICE which is our SPONSOR to RAGAS to speak out at ROTARY INTERNATIONAL GLOBAL CONVENTION June 23. I have a small amount to start the ball rolling again from a couple of members of my Rotary Club . But will need to raise more as we have done so for years previous to COVID. Please can you pray for the problems of traffickers on the borders of UKRAINE that are using the crisis of the fleeing families with false promises And they end up in Slavery.!!

Pat Hinkin RAGAS MEMBER (RotaryClub of Innovation)
Co-ordinator

ST FURSEYS ORTHODOX CHURCH COMMUNITY (ACTION AGAINST CHILD SLAVERY)
SPONSORS OF ROTARY ACTION GROUP AGAINST SLAVERY [www, ragasonline.com](http://www.ragasonline.com)
MODERN DAY SLAVERY HELPLINE 08000-121-700

PENTECOSTARION

ODE SIX
Heirmos

TOSSED by the tempest of the cares of life, and cast into the deep by the sins that sail with me, and being thrown to the soul-corrupting beast, like Jonas I cry to Thee, O Christ: Draw me up out of the depth that bringeth death.

Troparion

THOU hast abundantly poured forth of Thy Spirit upon all flesh, even as Thou didst say, and all creation is filled with Thy knowledge, O Lord; for Thou, the Son, didst come forth immutably from the Father; and the Spirit indivisibly proceedeth.

The Second Canon
Heirmos

THOU hast shone forth from the Virgin
As forgiveness and salvation for us, O Christ Master,
That, like as Jonas was reft from the belly of the sea monster,
Thou mightest snatch from corruption
All the fallen race of Adam.

Troparia

O RULER of all, renew within us the cherished, upright Spirit,
That we may eternally have Him Who proceedeth from the Father,
With Whom He is most perfectly united;
He is a burning heat, purging away hateful, polluted matter
And cleansing our minds of defilement.

As for the Apostles in Sion who awaited Thy coming, O Spirit, Thou, with Thy fiery breath, Hast consecrated them with a coveted dignity,
Even the knowledge of the Word, begotten of the Father,
Which swiftly exposed the cruel prattle of the heathens' babblings.

Katavasia: Tossed by the tempest . . .
Thou hast shone forth . . .

KONTAKION
Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

OIKOS

GRANT Thou speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls when they be in affliction; be Thou not far from our minds when we are in perils, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, thus do Thou also unite unto Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

HOMILY PAGE.

From the treatise Against Heresies by Saint Irenaeus, bishop

(Lib. 3, 17, 1-3: SC 34, 302-306)

THE SENDING OF THE HOLY SPIRIT

When the Lord told his disciples *to go and teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Spirit*, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image,

SELECTED LIVES OF THE SAINTS.

WISTAN (Wynstan, Winstan), prince of the royal family of Mercia, murdered 850. Grandson of Wiglaf, king of Mercia 827-40 and son of Wigmund who died in 839, Wistan was chosen as king in 840 on his grandfather's death, according to his Legend, but asked his mother Elfleda to rule as regent. Berhtric (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtric then murdered him at a place called Wistanstowe (probably Wistow, Leicestershire); three of Wistan's followers fell with him. Wistan's body was buried in the royal monastery of Repton with those of his father and grandfather.

In 1019 Alfwaerd, abbot of Evesham (later bishop of London) asked King Cnut to give him Wistan's relics. From then on Evesham was the centre of the cult. It is of special interest because some of Wistan's miracles were suspected and verified twice over. In Lanfranc's time, his former chaplain, Walter of Cerisy, was abbot of Evesham and subjected Wistan's relics, especially his head, to an ordeal by fire, from which it emerged unscathed. Over a century later, according to Thomas of Marleberge, the supposed miracle of 'hair' growing at Wistanstowe on the ground where the martyr fell, each year on his feast day, was verified by a commission sent by Baldwin, archbishop of Canterbury. Whatever the substance may have been, there was no doubt of the extraordinary phenomenon. Three ancient church dedications to Wistan are known, including Wistow and Wigston (Leics.). The Shropshire village of Wistanstow has a less convincing claim to be the site of the saint's death. Feast: 1 June.

ETHELDREDA (Æthelthryth, Ediltrudis, Audrey) (d. 679), queen, foundress and abbess of Ely. She was the daughter of Anna, king of East Anglia, and was born probably at Exning (Suffolk). At an early age she was married (c.652) to Tondberht, ealdorman of the South Gyrwas, but she remained a virgin. On his death, c.655, she retired to the Isle of Ely, her dowry. In 660, for political reasons, she was married again, this time to Egfrith, the young king of Northumbria, then only fifteen years old and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage. But twelve years later he wished their marital relationship to be

normal; Etheldreda, advised and aided by *Wilfrid, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him, became a nun at Coldingham under her aunt *Ebbe (672), and founded a double monastery at Ely in 673. Egfrith married again: Wilfrid, some years later, was exiled from Northumbria.

Etheldreda meanwhile restored an old church at Ely, reputedly destroyed by Penda, the pagan king of Mercia, and built her monastery on the site of the present Ely cathedral. For seven years she lived an austere life of penance and prayer, eating only one meal a day, wearing woollen clothes instead of linen, watching each morning between Matins and dawn. In this wealthy family monastery, where she was joined or succeeded by sisters and nieces, she died of a tumour on the neck, interpreted as a divine punishment for her vanity in wearing necklaces in her younger days. It was the result of the plague, which also carried off several other nuns in her community.

Seventeen years later her body was found incorrupt: Wilfrid and her physician Cynefrid were among the witnesses. The tumour on her neck, which had been cut by her doctor, was found to be healed. The linen cloths, in which her body had been wrapped, were as fresh as the day when she was buried. Her body was placed in a stone sarcophagus of Roman workmanship found at Grantchester and translated by *Sexburga on 17 October 695. Her shrine was much frequented and she became the most popular of the Anglo-Saxon women saints.

Ely was refounded by *Ethelwold in 970 as a monastery for monks only; it was so lavishly endowed by him and King Edgar that it became the richest abbey in England except Glastonbury. Etheldreda's shrine remained and was presented by Emma, wife of King Cnut, with a purple cloth, richly worked with gold and jewels. After the Norman Conquest a new choir was built, which made necessary a new translation. This was eventually accomplished in 1106 and involved the relics of the other Ely saints: Sexburga, *Ermengild, and *Werbunga; also, Ely became a bishopric in 1109, and the shrine was rich enough for it to be stripped in 1144 by bishop Nigel to pay a fine of 300 marks. It was restored by bishop Geoffrey in 1225 and yet another translation took place in 1252, with some supposed relics of *Alban; when the cathedral was consecrated. The shrine

Altar Table

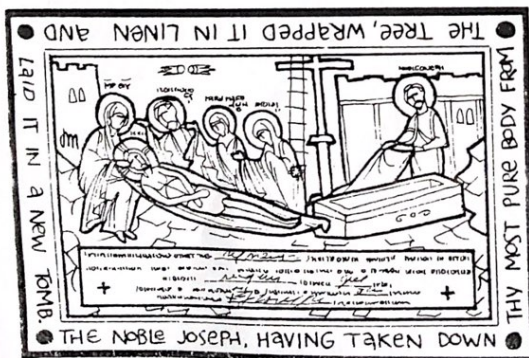
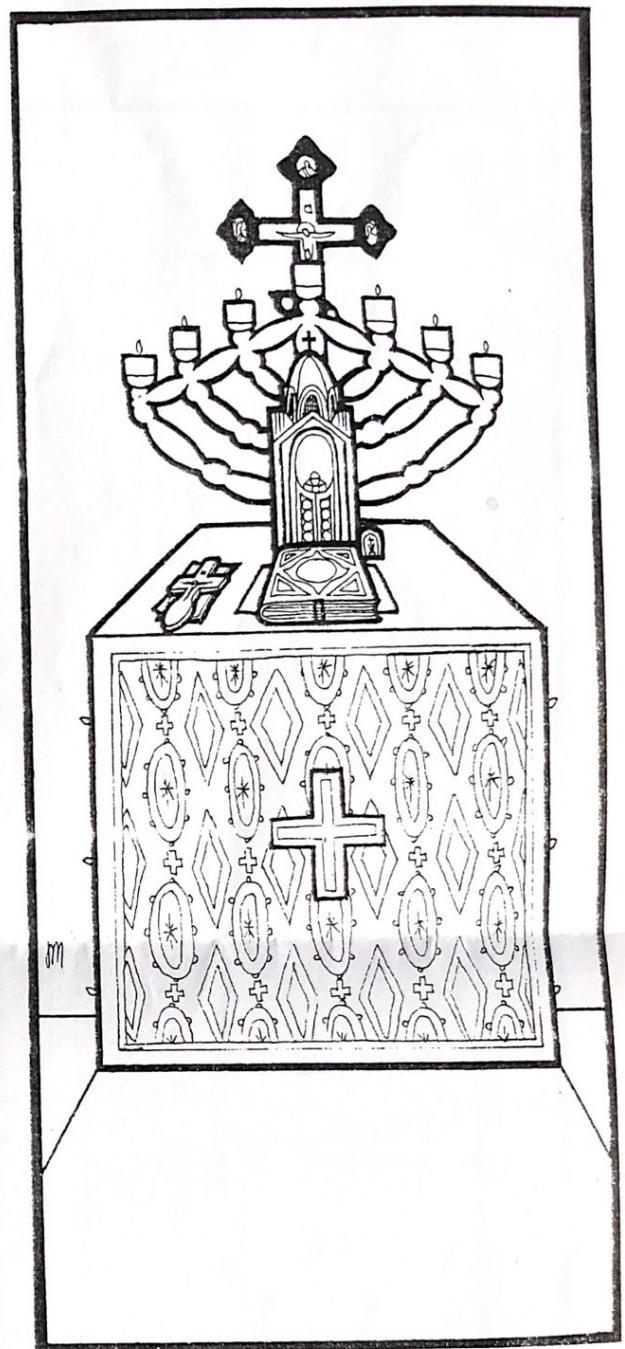
We have mentioned how the entire church building is centered around the altar table. The altar table does not merely symbolize the table of the last supper. It is the symbolic and mystical presence of the heavenly throne and table of the Kingdom of God: the table of Christ the Word, the Lamb and the 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.

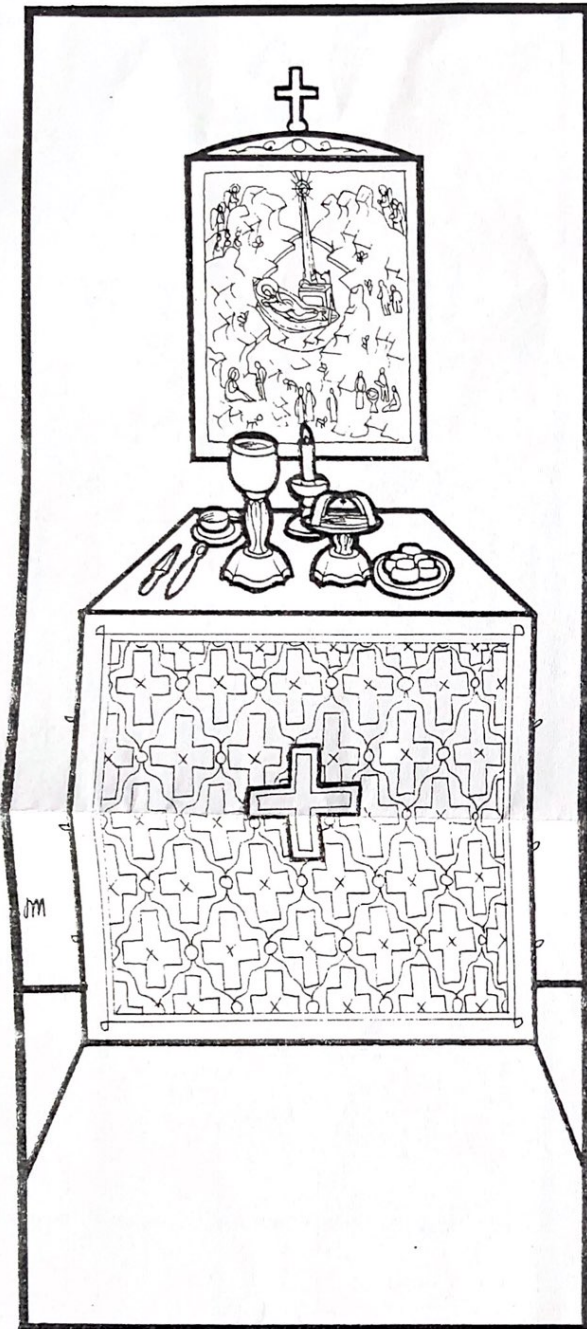
On the altar table one always finds the antimimension. This is the cloth depicting Christ in the tomb which contains the signature of the bishop and is the permission for the local community to gather as the Church. "Antimimension" means literally "instead of the table." Since the bishop is the proper pastor of the Church, the antimimension 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 antimimension 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 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)

Oblation Table



As we face the altar area the table of oblation on which the bread and wine are prepared for the liturgy stands on the left side of the altar table. The chalice—the cup for the wine—and the diskos—the round plate, elevated on a stand, for the bread—are kept on this table. These vessels are normally decorated with iconographic engravings, Christian symbols and the sign of the cross.

On this table there is also a special liturgical knife—symbolically called the spear—which is used for cutting the eucharistic bread, and a liturgical spoon for administering holy communion to the people. There are also special covers for the chalice and diskos and a cruciform piece of metal called the star which holds the cover over the eucharistic bread on the diskos. A sponge and cloths for drying the chalice after the liturgy are also usually kept here. The oblation table is decorated in a manner similar to that of the altar table.

Above the table of oblation (the table on which the gifts for holy communion are prepared), which stands in the altar area to the left of the altar table, one might find various icons. A favorite one is that of Christ praying in Gethsemene: "Let this cup pass..." Another is that of the Nativity, although this is due to a symbolical interpretation of the Divine Liturgy which is not indicative of the fundamental liturgical tradition of the Church. (See Chapter V on the Divine Liturgy.)