

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

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COMMUNITY PROGRAMME & NEWSLETTER

JULY 2021



TROPARION OF ANN

(Tone 4)

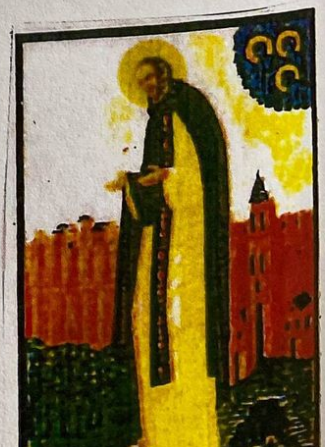
O divinely-wise Ann, you carried in your womb the pure Mother of God, who gave birth to the Life. Wherefore, you now have been carried up joyfully to the inheritance of heaven, to the abode of those who rejoice in glory. O blessed one, obtain the forgiveness of sins for those who honor you with fervor.

BRITISH ORTHODOX SAINTS
COMMEMORATED
IN JULY.

See selected lives of Saints on the back page.

- 01 Cewydd, Hermit
02 Swithin, Bishop of Winchester, Wonderworker
05 Modwenna of Burton, anchoress
Modwenna of Whitby
06 Saxburgh, Abbess of Ely
07 Boswell, Abbot of Melrose
Ethelburgh of Faremoutiers, Abbess
Hedda, Bishop of Winchester
Willibald, Bishop and Missionary
08 Edgar the Peaceful, King of England
Grimbald, Monk
Urith of Chittlehampton, Virgin-Martyr
09 Everild, Abbess of Everingham
11 Amabilis, Virgin*
Thurketyl, Abbot of Crowland
13 Mildred, Abbess of Minster-in-Thamet
14 Deusdedit, Archbishop of Canterbury
Marchelm, Missionary*
15 Edith, Abbess of Polesworth
16 Plechelm, Missionary and Bishop
17 Kenelm, Martyr
18 Edburgh, Virgin
20 Arild of Gloucestershire, Virgin-Martyr
Etheldwitha of Winchester, Widow
24 Christiana, Virgin*
24 Lewina, Virgin-Martyr
Wulfhad and Ruffin, Martyrs
28 Ardwin, Gerald, Fulk and Bernard, Confessors*
30 Ermengyth of Thanet, Virgin
Tatwine, Archbishop of Canterbury
31 Joseph of Arimathea
Neot, Hermit

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



SERVICES AT THE PARISH CHURCH

Thursday July 1st	Unmercenary Healers Cosmos & Damian at Rome 3 rd century. Compline 8.30pm.
Sat July 3rd	Vespers 4pm (St Germanus of Man 474).
Sun July 4th	2 nd Sunday after Pentecost All the Saints of Britain Divine Liturgy 10am.
Sat July 10th	Vespers 4pm.
Sun July 11th	3 rd Sunday after Pentecost St Sophrony of Essex Divine Liturgy 10am.
Sat July 17th	Great Martyr Marina of Antioch & Pisidia.
Sun July 18th	4 th Sunday after Pentecost (Fathers of the First Ecumenical Council 325). Divine Liturgy 10am.
Tues July 20th	Holy & Glorious Prophet Elijah 9th BC TYPIKA 9am.
Sat July 24th	Vespers 4m.
Sun July 25th	5 th Sunday after Pentecost Dormition of Righteous Anna, mother of the Most Holy Theotokos. Divine Liturgy 10am.

Daily Services at St Fursey's Chapel

Neville Road

The Chapel in the garden of my house 111, Neville Road, Sutton is open for private prayer and I know that some people like to come for that reason. Usual series of 3rd Hour 9am with adding from the Fathers (at the Parish Church on Tuesday). **Vespers 4pm** each week day but check before coming.

Building an Orthodox Church in Stalham

The Trustees of St Fursey's Church decided on a local builder at their meeting of May 23rd, after considering the estimates. At the time of writing, the builders are about to start their work to take down the concrete blocking, to level the concrete foundations and floor area and build the interior walls of the church in timber and then rebuild the outer walls in concrete blocks. A generous grant from the Trustees of the Archdiocese have made this possible, so many thanks to them.

BIBLE STUDY RESUMES

The Bible Study has begun again on a Thursday night at 7pm at the Parish Church. We have begun with St Matthew's Gospel, using the Orthodox Study Bible as a guide and supplemented by the Commentary of Saint Theophylact of Ohrid. We have a break at 8pm for refreshments and Compline at 8.30pm.

Self-Control

Self-control is also listed by the Apostle Paul as a "**fruit of the Spirit.**" (Galatians 5:22) This virtue is one which is not often easily attained because people forget that, like patience, it is a grace of God and they must seek it from the Lord. Instead they think that it can come from human effort and will power alone.

Self-control is one of the main characteristics of God and is one of the main gifts to man as created in God's image. According to the saints, self-control is one of the main elements of the divine image in man, co-extensive with the gift of freedom which is often explained as the essential and basic element of man's likeness to his Creator. When one is perfectly free by the grace of God — "**where the Spirit of the Lord is, there is freedom**" (2 Corinthians 3:17) — there is also perfect control over oneself.

Man loses his self-control when he sells himself to sin and becomes a slave to the corruption of his fleshly passions. Such a man has been characterized well in the second letter of Saint Peter.

... those who indulge in the lust of defiling passion and despise authority ... bold and willful ... *irrational animals*, creatures of instinct, born to be caught and killed, reviling in matters of which they are ignorant ... They are blots and blemishes, reveling in their dissipation ... They have eyes full of adultery, insatiable for sin ... They have hearts trained in greed ... They have gone astray ... These are waterless springs and mists driven by a storm ... For, uttering loud boasts of folly, they entice with licentious passions of the flesh men who have barely escaped from those who live in error. They promise them freedom, but they themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved. (2 Peter 10-19)

The man without self-control is enslaved. He is the captive of sin, the willing instrument of carnal passions, the victim of all foolishness and evil. He is bound in his mind and heart by "**the lust of the flesh and the lust of the eyes and the pride of life.**" (1 John 1:17) He is a "**child of the devil**" (John 8:44, Acts 13:10, 1 John 3:10) and possesses a "**carnal mind.**" (Romans 8:7)

... following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we also once lived in the passions of our flesh, following the desires of the body ... (Ephesians 2:3-4, Romans 1:18-32)

Self-control, according to the spiritual tradition of the Church, is the spiritual mastery over the lusts of the mind and the flesh. It is often called "**passionlessness**" by the spiritual masters. Passionlessness (*apatheia*) does not mean the destruction of the natural drives and desires of the body and soul, such as the need for sleep, food and drink; or the emotions such as spiritual desire, zeal, excitement, joy, awe, sorrow or fear. It means rather the control of the feelings that are normal, natural and healthy, and the mortification of the feelings that are wicked and evil.

Evil is to be seen, not in the nature of creatures, but in their wrong and irrational movements.

Passionlessness is a peaceful state of the soul in which it is not readily moved to evil.

In the soul are its spiritual powers. In the body are its senses and members. Around the person are food, possessions, money, etc. A right or wrong use of things, and the resulting effects show us as being either virtuous or sinful.

The scriptures ... do not forbid eating or bearing children or having money and spending it rightly, but they forbid gluttony, fornication, and so on.

They do not even forbid us to think about such things ... but only forbid us to think of them with passion and lust.

When the mind is not the master, the senses hold sway, and as a rule the senses are mixed with the power of sin which, through pleasure, leads the soul to pity the flesh ... As a result, it undertakes, as if it were natural to do so, a passionate and lustful and pleasure-loving care of the flesh and leads man away from the truly natural life, urging him to be for himself the instigator of evil ...

Evil for a rational soul is to forget its natural good, thanks to a passionate attitude to the flesh and the world. When the mind becomes the master, it abolishes such an attitude ... rightly interpreting the origin and nature of the world and the flesh ...

As the mind, keeping passion in its power, makes the senses the instruments of virtue, so the passions, captivating the mind, move the senses to sin. It is necessary to see how the soul should keep a suitable mode of action by using for virtues what was formerly used for sin.

A soul moves rationally when its desiring power has acquired self-mastery, its excitable power strives after love ... and its mental power abides in God by prayer and spiritual contemplation. (Saint Maximus the Confessor, 7th c.)

Thus it is only communion with God, through Christ and the Holy Spirit, that gives the power of self-control to the rational creature of God.

THE MARKET STALL OUTSIDE THE CHURCH

We have been overtaken by events, so this has not happened yet; but when time permits, we intend to start this in a modest way, as a part of our outreach.

INTRODUCTORY TALKS

We intend to have our usual series of four talks in September which will be followed with sessions for any Catechumens; we have Isaac already. Praise God.

SUBDEACON DAVID

After a great deal of pain and a successful operation on his knee joint, he and Photini are back with us. It is lovely to have them with us again, even if we still have to abide with the COVID restrictions: Face Masks and Social Distancing.

BLESSINGS TO OUR READERS

Father Stephen

July 23

Feast of the Dormition of Holy Ann,
the Mother of the Theotokos

(GREAT) VESPERS

∞ *At "O Lord, to You I call..."*

FOR ANN

(Tone 1)

6. O faithful, celebrating the memory of the holy and wondrous ancestors of the Lord, Joachim and Ann, with sacred hymns we glorify the compassionate One who has made them fervent intercessors for our salvation.
5. Today, the previously barren and childless one, who gave birth to the first-fruits of our salvation, is transferred from this life to the next. She entreats the Lord to grant remission of sins to those who sing to her with faith.
4. Celebrating the memory of Your just ancestors, O Christ, we sing to You, for today You transferred Ann from this temporal life to the everlasting life in the presence of God. She is the mother who bore the divine and ever-virgin Mother who wondrously gave birth to You without seed.
3. Behold, the radiant solemnity, a feastday for the whole world, the holy and glorious dormition of Ann, the wondrous mother who gave birth to the Mother of Life, the living Ark who contained the uncontainable Word. She delivered us from suffering, bringing us never-ending joy, and grants great mercy to all the faithful.
2. O marvelous wonder! The woman who gloriously gave birth to the Virgin who alone is blessed among women, the source of our Life, passes from this temporal life to the never-ending life. Today, the glorious Ann is lifted up from earth to heaven to exult together with the choirs of Angels; and today we celebrate her sacred feast.
1. Today, in the fervor of the Holy Spirit, all we the faithful celebrate the glorious feast of your holy dormition: behold, you are still with us, granting the grace of healing, consuming all evil spirits around us, and enlightening the hearts of the faithful who sing of your venerable passing, O holy Ann.

From a sermon by Saint John Damascene, bishop

(Orat. 6, in Nativitatem B. Mariae V., 2. 4. 5. 6: PG 96, 663. 667. 670)

BY THEIR FRUITS YOU WILL KNOW THEM

Ann was to be the mother of the Virgin Mother of God, and hence nature did not dare to anticipate the flowering of grace. Thus nature remained sterile, until grace produced its fruit. For she who was to be born had to be a first-born daughter, since she would be the mother of the first-born of all creation, *in whom all things are held together.*

Joachim and Ann, how blessed a couple! All creation is indebted to you. For at your hands the Creator was offered a gift excelling all other gifts: a chaste mother, who alone was worthy of him.

And so rejoice, Ann, that *you were sterile and have not borne children; break forth into shouts, you who have not given birth.* Rejoice, Joachim, because from your daughter *a child is born for us, a son is given us, whose name is Messenger of great counsel and universal salvation, mighty God.* For this child is God.

Joachim and Ann, how blessed and spotless a couple! You will be known by the fruit you have borne, as the Lord says: *By their fruits you will know them.* The conduct of your life pleased God and was worthy of your daughter. For by the chaste and holy life you led together, you have fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body.

Joachim and Ann, how chaste a couple! While safeguarding the chastity prescribed by the law of nature, you achieved with God's help something which transcends nature in giving the world the Virgin Mother of God as your daughter. While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. Girl of utter beauty and delight, daughter of Adam and mother of God, blessed the loins and blessed the womb from which you come! Blessed the arms that carried you, and blessed your parents' lips, which you were allowed to cover with chaste kisses, ever maintaining your virginity. *Rejoice in God, all the earth. Sing, exult and sing hymns.* Raise your voice, raise it and be not afraid.

SELECTED LIVES OF THE SAINTS.

SEXBURGA (Sexburg), abbess of Ely 679-c.700. Daughter of King Anna of East Anglia, Sexburga married Erconbert, king of Kent, by whom she had two sons who succeeded their father as kings, and two daughters, *Erkengota and *Ermengild. While Sexburga was queen, she founded a nunnery at Minster-in-Sheppey, to which she retired as abbess after her husband's death in 664. In 679, on the death of her sister *Etheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Etheldreda's body, still incorrupt, into an old Roman sarcophagus from Grantchester, which was brought to the church at Ely. Sexburga died on 6 July. In 1106 the relics of saints Etheldreda, Sexburga, *Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Etheldreda, to her east. She is depicted with Etheldreda in a fine reredos from Etheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Etheldreda's life at Ely Cathedral. Feast: 6 July, translation, 17 October.

Bede, *H.E.*, iii. 8; iv. 19-21; *R.P.S.* E. O. Blake (ed.), *Liber Eliensis* (1962); J. Bentham, *The History and Antiquities of the Conventual and Cathedral Church of Ely* (1771), and W. Stevenson, *Supplement to Bentham's History* (1817).

BOISIL (Boswell) (d. c.661), abbot of Melrose. Formed in the Irish monastic tradition by an unknown master and monastery, Boisil, when a monk of Melrose, was so esteemed for his learning, holiness, and prophecies that he attracted *Cuthbert, then a young man, to his community in 651. Boisil was also known for the preaching journeys in the neighbouring villages which Cuthbert too used to share. In c.659, when *Eata, abbot of Melrose, left to found Ripon, Boisil succeeded him. On Cuthbert's return from Ripon c.661, Boisil was stricken by the plague. Together they read the Gospel of John before Boisil died. Cuthbert also caught the disease, but recovered from it in accordance with Boisil's prophecy.

Boisil gave his name to St. Boswells (Roxburghshire), and churches were dedicated to him at Lessuden and Tweedmouth. His relics were translated to Durham in the 11th century. The Stonyhurst College manuscript of the

the 8th century and at an early date placed in Cuthbert's coffin, probably came from Wearmouth or Jarrow, both of which were founded after Boisil's death; if so, it cannot have been Boisil's copy. A more authentic memorial of Boisil is the large fragment of his 8th-century shrine, which was brought to Jedburgh from Old Melrose. Feast: 7 July; translation, 8 June.

Bede, *H.E.*, iv. 27-8; v. 9; B. Colgrave, *Two Lives of St. Cuthbert* (1940); C. F. Battiscombe (ed.), *The Relics of St. Cuthbert* (1956); C. A. Raleigh Radford, 'Two Scottish Shrines: Jedburgh and St. Andrews', *Archaeol. Jnl.*, cxii (1955), 43-60.

ARILD (Alkeld) (date unknown), virgin. The place of her death was Kingston-by-Thornbury (Glos.), the cause of it, according to Leland, was 'one Muncius a tiraunt, who cut off hir heade becawse she would not consent to lye withe hym'. After the Norman Conquest her relics were translated to Gloucester Abbey, where her shrine was famous for miracles. She was depicted in the East Window and a statue of her was on the reredos of the Lady altar. Two churches were dedicated to her: at Oldbury-on-Severn and Oldbury-on-the-Hill. Feast (at Gloucester): 20 July.

J. Leland, *Itinerary*, ii. 60; v. 156; *E.B.K. after 1100*, ii. 41-2; E. S. Lindley, 'St. Arild of Thornbury', *Trans. Bristol and Glos. Arch. Soc.*, lxx (1951), 152-3.

KENELM (Cynhelm) (d. 812 or 821), prince of Mercian royal family. The historical Kenelm was the son of Coenwulf, king of Mercia 796-821. Kenelm signed a number of charters from 803 to 811; already in 798 Pope Leo III had confirmed to him the ownership of Glastonbury. But Kenelm died before his father, possibly in battle against the Welsh, and was buried at Winchcombe Abbey. When *Oswald revived Winchcombe in the second half of the 10th century, Kenelm was regarded as a martyr and figured as such in liturgical books, including a sacramentary, written at Winchcombe.

TATWIN (Tatuini, Tadwinus), archbishop of Canterbury 731-41. He was described by Bede as a man notable for his prudence, devotion, and learning. He was a priest of the monastery of Bredon in Mercia, to whose king, the powerful Ethelbald, he probably owed his promotion.

After receiving the pallium, he consecrated his