

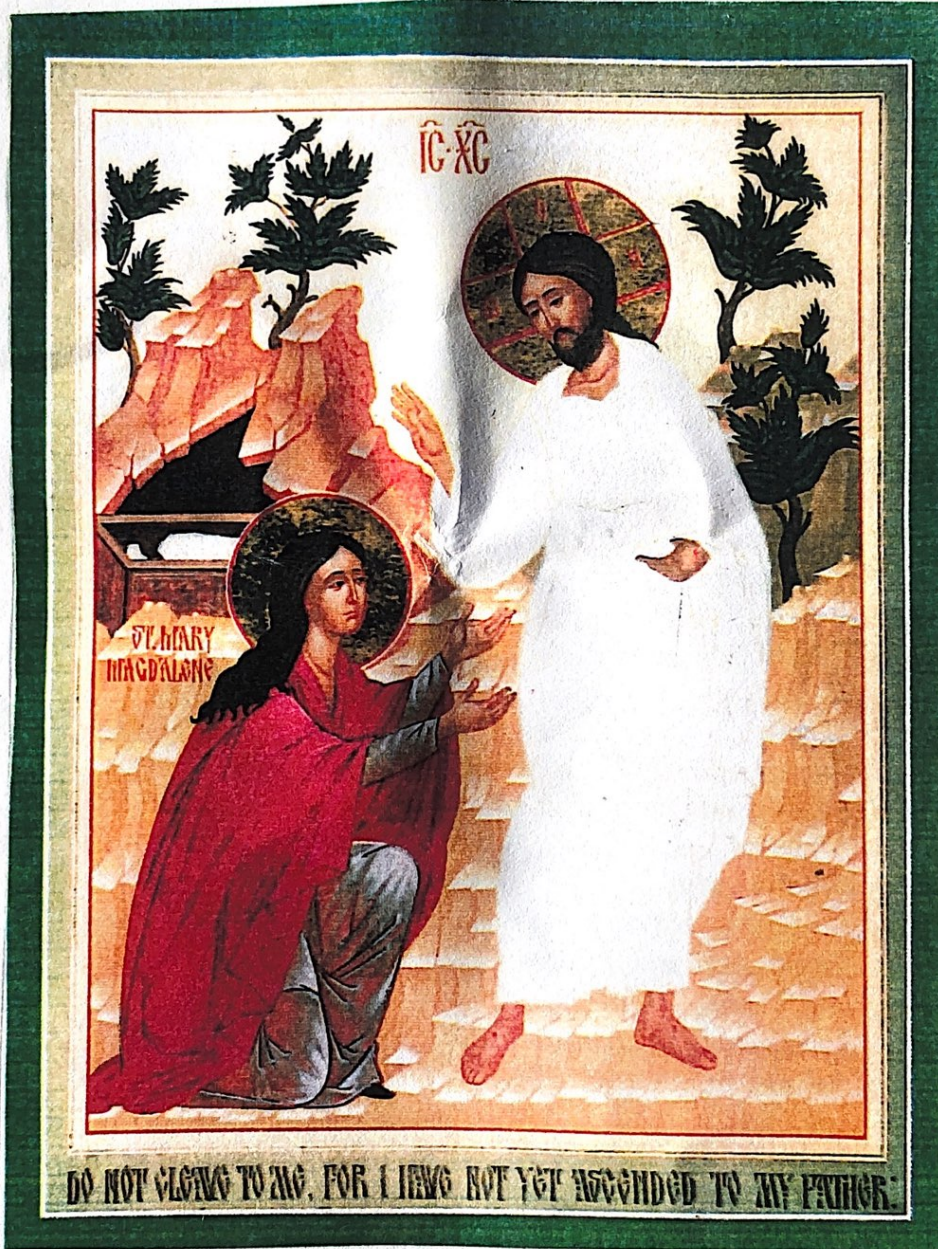
**ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH  
CHURCH**

**YARMOUTH ROAD, STALHAM NR12 9RR**

**Tel: 01692 580552**

**COMMUNITY PROGRAMME & NEWSLETTER**

**JULY 2022**



**TROPARION OF MARY MAGDALENE**

*(Tone 1)*

Honorable Mary Magdalene, you followed Christ, born for us of a Virgin, and kept the commandments of His will, wherefore we celebrate today your holy memory. Obtain for us the remission of our sins.

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



From a homily on the Gospels by Gregory the Great, pope

(Hom. 25, 1-2. 4-5: PL 76, 1189-1193)

SHE LONGED FOR CHRIST, THOUGH SHE THOUGHT HE HAD BEEN TAKEN AWAY

When Mary Magdalene came to the tomb and did not find the Lord's body, she thought it had been taken away and so informed the disciples. After they came and saw the tomb, they too believed what Mary had told them. The text then says: *The disciples went back home*, and it adds: *but Mary wept and remained standing outside the tomb*.

We should reflect on Mary's attitude and the great love she felt for Christ; for though the disciples had left the tomb, she remained. She was still seeking the one she had not found, and while she sought she wept; burning with the fire of love, she longed for him whom she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see him. For perseverance is essential to any good deed, as the voice of truth tells us: *Whoever perseveres to the end will be saved*.

At first she sought but did not find, but when she persevered it happened that she found what she was looking for. When our desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. Holy desires likewise grow with anticipation, and if they do not grow they are not really desires. Anyone who succeeds in attaining the truth has burned with such a love. As David says: *My soul has thirsted for the living God; when shall I come and appear before the face of God?* And so also in the Song of Songs the Church says: *I was wounded by love*; and again: *My soul is melted with love*.

*Woman, why are you weeping? Whom do you seek?* She is asked why she is sorrowing so that her desire might be strengthened; for when she mentions whom she is seeking, her love is kindled all the more ardently.

*Jesus says to her: Mary.* Jesus is not recognized when he calls her "woman"; so he calls her by name, as though he were saying: Recognize me as I recognize you; for I do not know you as I know others; I know you as yourself. And so Mary, once addressed by name, recognizes who is speaking. She immediately calls him *rabboni*, that is to say, *teacher*, because the one whom she sought outwardly was the one who inwardly taught her to keep on searching.

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 retable 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 Ellensis* (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 Gospel of John, written in uncial script of

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 because 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; *EBK 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 bishops for Lindsey (Lincs.) and Selsey (West Sussex) in 733, the only recorded act of his short episcopate.

## SERVICES IN JULY 2022

(In the Parish Church unless otherwise stated)

Fri July 1 <sup>st</sup>	<b>Wonderworking Unmercenaries</b> <b>Cosmas &amp; Damian. Martyrs. Rome 258</b> <b>3<sup>rd</sup> Hour 9am + Reading from the Fathers.</b>
Sat July 2 <sup>nd</sup>	<b>Deposition of the Robe of the Most Holy</b> <b>Theotokos. Blachernae 511.</b> <b>Vespers 4pm.</b>
Sun July 3 <sup>rd</sup>	<b>3<sup>rd</sup> Sunday After Pentecost</b> <b>New Martyrs of the Turkish Yoke.</b> <b>Divine Liturgy 9:30am.</b>
Sat July 9 <sup>th</sup>	<b>Vespers 4pm.</b>
Sun July 10 <sup>th</sup>	<b>4<sup>th</sup> Sunday After Pentecost</b> <b>Divine Liturgy 9:30am.</b> <b>(Great Martyr Euphemia. VM 304).</b>
Sat July 16 <sup>th</sup>	<b>Vespers 4pm.</b> <b>(Martyr Helier Jersey).</b>
Sun July 17 <sup>th</sup>	<b>5<sup>th</sup> Sunday After Pentecost</b> <b>Father of the 4<sup>th</sup> Council, Chalcedon 451.</b> <b>Divine Liturgy 9:30am</b>
Thurs July 21 <sup>st</sup>	<b>Holy Myrrh-bearer &amp; Equal to the</b> <b>Apostles – St Mary Magdalene</b> <b>Vesperal Liturgy 7PM St Fursey's Chapel.</b>
Sat July 23 <sup>rd</sup>	<b>Vespers 4pm.</b> <b>(Prophet Ezekiel)</b>
Sun July 24 <sup>th</sup>	<b>6<sup>th</sup> Sunday After Pentecost</b> <b>Virgin Martyrs of Tyre. (258).</b> <b>Divine Liturgy 9:30am.</b> <b>Vespers 4PM</b> <b>For St Anne at St Fursey's Chapel.</b>
Sat July 30 <sup>th</sup>	<b>Vespers 4PM</b> <b>(St Silas of 70)</b>
Sun July 31 <sup>st</sup>	<b>7<sup>th</sup> Sunday After Pentecost</b> <b>St Joseph of Arimathea</b> <b>Divine Liturgy 9:30am.</b>

# July 22

Commemoration of the  
Holy Myrrh-Bearing Woman,  
Mary Magdalene, the Equal of the Apostles  
(5th Class)

## VESPERS

☪ *At "O Lord, to You I call..."*

### FOR MARY MAGDALENE

*(Tone 1)*

3. You brought myrrh to Christ, laid in the tomb, who poured out the sweet odor of the Resurrection on all the dead. As you wept, you beheld Him, and were the first to worship Him, O God-bearing Mary. Therefore pray that our souls be given peace and great mercy.
2. O Magdalene, beholding Christ nailed to the Cross, you lamented and cried: "What is this sight? How can Life die, while the creation trembles at the sight and the lights grow dark?" Therefore, pray that our souls be given peace and great mercy.
1. O glorious Mary, you have been filled with the plenitude of true wisdom and knowledge by the One who creates all things in wisdom. O worthy of all fame, you announced His Passion and condescension to the people. Therefore pray that our souls be given peace and great mercy.

### APOSTICHA

*(Tone 8)*

1. Having followed in the footsteps of the incarnate Christ and having served Him faithfully, O venerable myrrh-bearer, Mary Magdalene, you did not abandon Him in His death. Having promised Him myrrh, you offered it to Him, mingled with your tears, O praiseworthy holy one. Therefore, we solemnly keep your holy memory.

## WORK ON THE CHURCH CONTINUES

Work on the Icon Screen continues: The icons which Thekla painted so beautifully are installed. Jonathan and Sub-Deacon William went to Louth on Monday 13<sup>th</sup> June to collect the Icons of St Michael and St Gabriel for the Deacon's Doors. Some more work is needed to prepare the opening for them. Thekla is also painting icons of St Basil and St John Chrysostom. Many thanks to John, Jonathan and Andrew for the decorating they are doing.

**Every Blessing to our Readers**

**Father Stephen**

### MODERN DAY SLAVERY IN THE UK

Fr Stephen after listening to Radio 4 about the increase of male slaves and the risk of suicide in the UK.

We have discussed what are the Salvation Army Modern Day Slavery workforce doing at the moment for this horrendous situation.

It seems there is a NEW 2021 Victim Care Contract.

The Salvation Army is continuing to work alongside New and Existing valued partners to support adult survivors of Modern Slavery through a new extended government Contract. Through this new contract potential victims will continue to receive culturally sensitive support to meet their recovery needs through a process called National Referral Mechanism (NRM) which identifies individuals as potential victims of Modern Slavery and grants access to Safe Accommodation (where Needed): Practical Help and Advice: Interpretation and Translation Services: Financial support:: Healthcare to meet physical emotional and mental health needs: specialist legal advice: Education for school-aged dependent children: Transport to important appointments: Future- planning support.

THE SALVATION ARMY also as a call our Helpline if you suspect someone is a victim of Modern Slavery and in need of help call the confidential 24/7 referral helpline on 0800 808 3733

They provide specialist support for adult victims of modern slavery.

Please pray for The Work of THE SALVATION ARMY and their partners who are working Tirelessly against this Horrendous situation in this Country.

Pat Hinkins RAGAS Member (Rotary e Club of Innovation)  
co-ordinator for

ST FURSEYS ORTHODOX CHRISTIAN COMMUNITY (Action Against Child Slavery)  
SUPPORTERS OF ROTARY ACTION GROUP AGAINST SLAVERY

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

These are normally 3<sup>rd</sup> 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 I have not been called away.

## **COMMUNITY NEWS & NOTICES**

At the time of writing (Wed 15 June) we are planning our Open Day and Coffee Morning for next Friday June 24<sup>th</sup>. A report will appear next month and thought is being given to holding another one in September.

### **THE ORTHODOX FELLOWSHIP OF ST JOHN**

**Walsingham – 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 has continued on a Tuesday evening but we will have a break during July and August; resuming in September, perhaps on a Monday afternoon when more may be able to come.

### **AN ECUMENICAL PLACEMENT**

Saint Fursey's Orthodox Christian Community have been asked to provide a placement for Jerry Orieno, a Minister in Training at Stalham Baptist Church. He is required to do 40-hours with us covering Orthodox Christians' worship, mission and spirituality, spread over several weeks. He lives near the church with his wife and three children. With Metropolitan Silouan's blessing, we will be happy to help Jerry in his training.

# Vestments

In the Orthodox Church the clergy vest in special clothing for the liturgical services. There are two fundamental Christian vestments, the first of which is the **baptismal robe**. This robe, which is worn by bishops and priests at the service of holy communion and which should always be white, is the “robe of salvation”: the white garment in which every Christian is clothed on his day of baptism, symbolizing the new humanity of Jesus and life in the Kingdom of God. (Revelation 7:9ff)

The second fundamental vestment for Christian clergy is the **stole** or **epitrachelion** which goes around the neck and shoulders. It is the sign of the pastoral office and was originally made of wool to symbolize the sheep—that is, the members of the flock of Christ—for whom the pastors are responsible. Both bishops and priests wear this vestment when they are exercising their pastoral office, witnessing to the fact that the ministers of the Church live and act solely for the members of Christ’s flock.

As the Church developed through history the vestments of the clergy grew more numerous. Special cuffs for deacons, priests, and bishops were added to keep the sleeves of the vestments out of the way of the celebrants during the divine services. When putting on their cuffs, the clergy read lines from the psalms reminding them that their hands belong to God.

A special **belt** was added as well to hold the vestments in place. When putting on the belt the clergy say psalms which remind them that it is God who “girds them with strength” to fulfill their service. Only the bishops and priests wear the liturgical belt.

All orders of the clergy wear a special outer garment. Deacons, sub-deacons, and readers wear a robe called a **sticharion**. It is probably the baptismal garment, decorated and made more elaborate. Deacons and sub-deacons also wear a stole called the **oracion**,

probably originally a piece of material upon which were inscribed the liturgical litanies and prayers (orare means to pray). The deacon still holds up the orarion in a position of prayer when he intones his parts of the divine services. The sub-deacon's orarion is placed around his back in the sign of the cross.

Priests wear their white baptismal robe over which they have their pastoral stole, cuffs and belt. They also wear a large garment called a **phelonion** which covers their entire body in the back and goes below their waist in front. This vestment was probably developed from the formal garments of the early Christian era and, under the inspiration of the Bible, came to be identified with the calling of the priestly life. When putting on his phelonion, the priest says the lines of Psalm 132:

**Thy priests, O Lord, shall clothe themselves in righteousness, and the saints shall rejoice with joy always now and ever and unto ages of ages. Amen.**

The bishops traditionally probably also wore the phelonion over which they placed the **omoforion**, the sign of their episcopal office as leading pastor of the local church. When the Christian empire was captured by the Turks in the fifteenth century, however, the Christian bishops of the East were given civil rule over all Christians under Turkish domination. At that time, since there was no longer a Christian empire, the bishops adopted the imperial insignia and began to dress as the Christian civil rulers used to dress. Thus, they began to wear the **sakkos**, the imperial robe, and the **mitre**, the imperial crown. They also began to stand upon the **orlets** (the eagle) during the divine services and to carry the **staff** which symbolized more their secular power than their pastoral office. At that time as well, the word **despota** (**vladyko** or **master**)—a title for temporal rather than spiritual