

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

COMMUNITY PROGRAMME.

JULY 2019.



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 IN JULY .

FRI.JULY 5th. VESPERS 4pm.

SAT. JULY 6th.DIVINE LITURGY 10am (St Lucy Virgin Martyr 301 and St Sexburga of Ely 700)

SUN.JULY 7th.DIVINE LITURGY 10am 3rd. SUNDAY AFTER PENTECOST. (Martyrs of the Turkish Yoke)

SAT.JULY 13th.VESPERS 4pm.

SUN.JULY 14th.4th.SUNDAY AFTER PENTECOST (Commemoration of the Fourth Ecumenical Council)
DIVINE LITURGY 10am

SAT.JULY 20th.VESPERS 4pm (Glorious Prophet Elijah 9th cent BC)

SUN.JULY 21th. 5th SUNDAY AFTER PENTECOST (St Victor of Marseilles 4th)

DIVINE LITURGY 10am.

VESPERS 4pm (At St.Furseys Chapel for St. Mary Magdalene)

WED.JULY 24th.VESPERAL-DIVINE LITURGY 7pm (St Fursey's Chapel)

Dormition of the Righteous Anna mother of the Most Holy Theotokos

SAT.JULY 27th. VESPERS 4pm.

SUN.JULY 28th. 6TH.SUNDAY AFTER PENTECOST

DIVINE LITURGY 10am.

ALSO AT THE PARISH CHURCH WE HAVE VESPERS ON MONDAY 4PM (AFTER THE BIBLE STUDY)

3rd.HOUR ON TUESDAY 9am with reading from the Fathers.

COMPLINE 9pm after the evening talk Orthodoxy.

DAILY SERVICES IN ST FURSEY'S CHAPEL (111,Neville Road .Sutton)

The Chapel is always open for private prayer and I know that people like to come for that reason.

Our usual service times are 3rd Hour 9am with reading from the Fathers.Vespers 4pm each day but check before coming in case I am called away as sometimes happens.VISITORS WELCOME

- v. Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

(Tone 8)

Joachim and Ann, the holy couple, were formerly barren, but they have brought forth the Mother of God, the holy branch from whom has blossomed Christ our God, the salvation of the world. They have passed to the heavenly courts. Together with their daughter, in company with the Angels, they now rejoice and constantly intercede for the world. Joining them in faith, we sing and cry aloud: "Through the Handmaid of God, the all-pure Mary, you are the grandparents of her Son, Jesus Christ: intercede for us!"

COMMUNITY NEWS AND NOTICES

NORWICH MARKET STALL.

Our market stall in Norwich will be on Wednesday July 3rd, from 10am to 4pm This continues to be an important part of our missionary outreach so please pray for us on this day and for those who come to the stall seeking information about the Orthodox Church. Although we welcome all Orthodox Christians to our worship at St Fursey's our primary task is to bring the Orthodox Christian Faith to English people especially those in our own locality; not for our benefit but for theirs. Several of our regular worshippers have been received into the Orthodox Church as a result of the market stall. Some thought is being given to attending a car boot sale which happens regularly in Stalham but we need to concentrate on getting the parish car built first.

MONDAY BIBLE STUDY.

This takes place in the priests room at the parish church. It begins at 2pm we have a break at about 3.15 pm for tea and cake. We sing Vespers promptly at 4pm and finish about 4.30pm. At the moment we are continuing with Genesis; we have got to the Joseph stories. Come and join us if you can.

BUILDING OUR NEW CHURCH IN STALHAM

All being well we hope to begin in July; there has been some delay due to the N.N.D.C. building control officers taking longer to consider our architects drawings than expected; this is not his fault but due to staff shortages; but we have still had to pay them £900 for this task alone. OUR BUILDING FUND IS STILL OPEN FOR DONATIONS WHICH WILL BE VERY WELCOME.

ANOTHER CHRISMATION

On Sunday June 16th HOLY PENTECOST Margaret Mary the daughter of Rosanne and John Mongan was Chrismated. She is very much a miracle baby as she was born with sepsis and not likely to live but our dear friend Father Fotis of the Greek Orthodox Church in Great Yarmouth dashed to the James Paget hospital and administered an emergency Baptism; after this she made a very speedy recovery to the surprise and delight of everyone. Dad John and son John and the three little girls have already been received into the Church and praise God Rosanne has also expressed a wish to be received into the Orthodox Church. PRAISE GOD FOR HIS GREAT LOVE AND MERCY TOWARDS US.

THIS NEWSLETTER AND DONATIONS

We produce 100 of our modest newsletter each month (150 on alternate months) 65 are sent by post and 35 are given out by hand; but it is available on the internet if you log onto ORTHODOX STALHAM I know that a number of people do this; Many of those who receive the newsletter by post send a donation and this is much appreciated and those who do this could increase the value of their donation by the Gift Aid system if they pay income tax by simply letting us know and an envelope can be sent to them. P

THE ART OF PRAYER N^o 7

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

(i) THE KINGDOM WITHIN US

The four steps of the ladder

Remember the wise teaching of St. John of the Ladder. He describes the way of our ascension to God in the form of a ladder with four steps. Some people, he says, tame their passions; others sing, that is, pray with their lips; the third practise inner prayer; finally the fourth rise to seeing visions. Those who want to ascend these four steps cannot begin from the top, but must start from the bottom; they must step onto the first rung and so ascend to the second, then to the third, and finally to the fourth. By this ladder everyone can ascend to heaven. First you must work on taming and reducing passions; then practise psalmody—in other words, attain the habit of oral prayer; after this, practise inner prayer; and so at last reach the step from which it is possible to ascend to visions. The first is the work of the novice; the second is the work of those who are progressing; the third, of those who have progressed to the end; and the fourth is reserved for those who have achieved perfection.

Merciless and ruthless towards ourselves

Giving yourself in prayerful surrender to God and His grace, call out each of the things that incite you to sin and try to turn your heart away from them, directing it towards their opposite. In this way they will be uprooted from the heart and their violence will subside. In this task give free scope to your power of discernment and lead your heart in its wake.

This struggle against the forces of evil is absolutely essential if we are to break our own will. It is necessary to go on working on ourselves in this way until, instead of self-pity, there is born in us mercilessness and ruthlessness towards ourselves, a desire to suffer, to torture ourselves, to tire out our soul and body. This must be continued until, instead of trying to please men, we form a feeling of repulsion against all bad habits and connections—until we form a hostile and fierce resistance against them, at the same time submitting ourselves to all the wrongs and disparagements which men inflict upon us. It is necessary to go on working until our appetite exclusively for things material, sensory, and visible disappears completely, and is replaced by a feeling of disgust for such things; and instead we begin to thirst and to search only for what is spiritual, pure, and divine. Instead of earthliness—the limitation of life and happiness solely to this earth—the heart comes to be filled with a sense of being but a pilgrim on earth, whose whole longing is for his heavenly home.

THEOPHAN THE RECLUSE

The protection of the virtues

He who is always at home within his own heart is a stranger to all the pleasures of this life. He walks in the Spirit, and so knows nothing of the lusts of the flesh. All the wiles of the demons against such a man remain ineffective, for he makes his way under the protection of the virtues, which stand as gatekeepers keeping guard over the city of purity.

ST. DIADOKHOS OF PHOTIKE

The three spiritual giants

If you wish to gain victory over the passions, enter within yourself through prayer and God's help; then descend into the depths of your heart and there track down these three powerful giants—forgetfulness, laziness, and ignorance. It is these three who uphold the ranks of our spiritual adversaries: supported by these three, all the other passions, returning to the heart, act, live, and gain strength in self-indulgent and uninstructed souls. But if by means of great attention and persistence of mind, and with help from above, you find those evil giants that are unbeknown to many, you will easily drive them away with the weapons of righteousness—with the remembrance of what is good, with the eagerness that spurs the soul to salvation, and with knowledge from heaven.

ST. MARK THE MONK¹

Only one way to begin—by taming the passions

There is only one way to begin: and that is by taming passions. These cannot be brought under control in the soul except by guarding the heart and by attention. Those, therefore, who pass through all these stages in due order, each in its own time, can, when the heart is cleansed from passions, devote themselves entirely and wholly to psalmody, and to fighting against thoughts; and they can look up towards heaven with their physical eyes or contemplate it with the spiritual eyes of the soul, praying aright in purity and truth.

THEOPHAN THE RECLUSE

Fighting Satan in the heart

The most important work that a spiritual wrestler can do, is to enter within the heart, there to fight Satan; to hate and repel the thoughts that he inspires and to wage war upon him.

ST. MAKARIOS OF EGYPT

I will rise up and go forth

After the initial awakening by grace, the first step belongs to man's free will. Exercising this free will, he journeys into himself in three ways. First, his will inclines towards good and chooses it. Secondly, it removes obstacles: in order to disrupt the ties which bind him to sin, it banishes from his heart self-pity, the desire to please men, the inclination towards things sensory and earthy, and in their stead it stirs up mercilessness to himself, absence of desire for things of the senses, acceptance of every kind of disgrace. It makes him feel that his true home lies in the world to come, whereas here he is but a wanderer and an exile. Thirdly, free will is inspired to start at once on the right path, permitting no self-indulgence, and making man hold himself constantly on the alert.

In this way everything calms down in the soul. Incited by grace, the man is freed from all shackles, and with complete readiness says to himself: I will rise up and go forth.

From this moment another movement starts in the soul—a movement towards God. Having mastered himself by understanding the motives of all his inclinations, thus regaining inner freedom, he must now sacrifice the whole of himself to God. Yet only half of the work has so far been achieved.

THEOPHAN THE RECLUSE

It is never worth while to lose your temper

On the face of it, there is nothing at all in the world over which it is worth losing our temper; for what is more valuable than the soul and its peace? This peace is destroyed by anger. When a man is angry, he assumes the rôle of a slanderer and fans the flames into a great blaze, in his imagination magnifying the offence of another. The reason for all this is that he does not keep his attention turned on himself—and so ill-feeling bursts out. Deep in the heart we cling to our right to judge and punish others for their sins, instead of ourselves. That is all there is to it. If a man saw himself as a sinner, being vividly conscious of all the consequences of sin, anger would be far from him.

THEOPHAN THE RECLUSE

... YOU'VE MADE

Because of you, in 2018 we supported more projects run by our Christian partners in the Middle East.



Lebanon: 500 patients given essential treatment and helped to access to hospital and long-term care.

SYRIA

Syria: Over 500 Syrian refugee families facing multiple challenges, including spiralling debt, poverty and poor living conditions, received emergency aid and support.

Iraq: We've spent 2018 building relationships with Christians in Iraq ready to start supporting life-changing projects in 2019.

IRAQ

LEBANON

West Bank

Gaza*

ISRAEL

Gaza: 13,100 babies and infants were screened for malnutrition and anaemia.

Palestine: 691 disadvantaged Palestinian children received bursaries so they could go to school.

Egypt: 95% of women who were taught about their rights and voted for the first time in 2018.



July 25

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