

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

COMMUNITY PROGRAMME

AUGUST 2021



AUGUST 6.

The Transfiguration of our Lord
and God and Saviour Jesus Christ

Dismissal Hymn. Grave Tone

O THOU who wast transfigured upon the mountain, Christ our God, and shewedst to thy disciples thy glory, as they were able to bear it: kindle thine everlasting light even upon us sinners, by the intercessions of the Mother of God. O Giver of Light, glory be to thee.

Kontakion

UPON the mountain wast thou transfigured, O Christ our God, and thy disciples, as far as they were able, beheld thy glory: so that, when they should see thee crucified, they might understand thy suffering to be of thy own will, and might proclaim to the world that thou art verily the glorious light of the Father:

AUGUST 15

The Dormition of our Most Holy Lady,
the Theotokos and Ever-virgin Mary.

Dismissal Hymn. First Tone

IN giving birth thou didst keep thy virginity: in falling asleep thou didst not forsake the world, O Mother of God. Thou art passed over into Life, who art the Mother of Life, and by thy intercessions dost deliver our souls from death.

Kontakion

NEITHER grave nor death had power over the Mother of God, who resteth not in her intercessions and is a hope that faileth not in her protection: for the Mother of Life hath been brought into Life by Him who dwelt in her ever-virginal womb.



SERVICES AT THE PARISH CHURCH IN AUGUST

Saturday July 31 st	St Joseph of Arimathea. Vespers 4pm. Start of the Dormition Fast.
Sun August 1 st	6th Sunday after Pentecost Procession of the Wood of the Cross Divine Liturgy 10am.
Mon August 2 nd	Translation of the Relics of St Stephen the Protomartyr from Jerusalem. 428.
Thurs August 5 th	Forefeast of the Transfiguration Vesperal Divine Liturgy 7pm.
Fri August 6 th	Transfiguration TYPIKA 9am. (St Fursey's Chapel).
Sat 7 th August	Saturday after Transfiguration. Vespers 4pm.
Sun August 8 th	7th Sunday after Pentecost Afterfeast of the Transfiguration. Divine Liturgy 10am.
Sat August 14 th	Forefeast of the Dormition. Vespers 4pm.
Sun August 15 th	8th Sunday after Pentecost. Dormition of Our Lady. Divine Liturgy 10am.
Mon August 16 th	Translation of the Icon "Not made by hands" of Our Lord. From Edessa to Constantinople 944. TYPIKA 9am (St Fursey's Chapel).
Sat August 21 st	Apostle Thaddaeus of the Seventy. Vespers 4pm.
Sun August 22 nd	9th Sunday after Pentecost St Siegfried of Wearmouth 688. Divine Liturgy 10am.

British Orthodox Saints Commemorated in August

- 01 Cennydd (Kenneth) of Llangennithi (6th)
Ethelwold, Bishop of Winchester and Father of Monks
- 02 Alfreda of Crowland, Virgin
Plegmund, Archbishop of Canterbury
Sidwell, Virgin Martyr
- 05 Oswald, King and Martyr
- 06 Hardulph, Hermit
- 08 Ultan Abbot of Crayke
- 10 Bettelin of Stafford, Hermit
- 12 Janbert, Archbishop of Canterbury
- 13 Wigbert, Abbot and Missionary
- 14 Werenfrid, Missionary
- 17 James, the Deacon of York
- 19 Credan, Abbot of Evesham
Sebald, Hermit
- 20 Edbert of York, Monk
Oswin, King and Martyr
- 22 Arnult, of Eynesbury, Hermit
Ethelgitha, of Northumbria, Abbess
Sigfrid, Abbot of Wearmouth
- 23 Ebbe the Younger and her Companion Martyrs
- 24 Bregwine Archbishop of Canterbury
- 25 Ebbe the Elder, Abbess of Coldingham
- 26 Ninian, Bishop of Whithorn
Pandwyna of Eltisle, Virgin
- 27 Decuman, Hermit and Martyr
- 29 Edwold of Cerne, Hermit
Sebbe, King of the East Saxons, Monk
Willeic, Abbot and Missionary
- 30 Bumon, Irish Missionary, Bishop
- 31 Aidan, Bishop of Lindisfarne
Cuthburgh and Cwenburgh, Abbesses of Wimborne
Eanswyth, Abbess of Folkestone

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



Sat August 28 th	Anna Prophetess daughter of Phanuel. Vespers 4pm.
Sun August 29 th	10 th Sunday after Pentecost. Beheading of St John the Baptist. Divine Liturgy 10am.
Mon August 31 st	Deposition of the Sash of the Most Holy Theotokos 530. St Aidan of Lindisfarne 651. St Eanswythe of Folkstone 640. St Cuthburga Abbess of Wimborne 725. TYPIKA 9am. (St Fursey's Chapel).

Daily Services at St Fursey's Chapel

These are usually 3rd Hour 9am plus reading from the Fathers. All are welcome but ring to check that I have not been called away (01692-580552). Vespers 4pm each week day but check before coming.

COMMUNITY NEWS & NOTICES

Building work at the Parish Church

Our excellent builders, Alan, Tony and Tony Junior (TJ) are doing a wonderful job on building the church: progress has been rapid and the building work is "beautiful." The window frames are being painted before they are installed and the octogen is also taking shape. Praise God for this progress and thanks to our builders.

BIBLE STUDY – THURSDAYS 7PM

This has resumed and we are studying St Matthew's Gospel, using the Orthodox Study Bible as our guide and also the Commentary of St Theophylact of Ohrid. Come and join us.

INTRODUCTORY TALKS ON ORTHODOX CHRISTIANITY

We plan four talks in September:-

- 1) Thursday September 2nd
"Finding the New Testament Church."
- 2) Thursday September 9th
"Heaven upon Earth: Orthodox Worship."
- 3) Thursday September 16th
"Deification." Our Human Destiny.
- 4) Thursday September 23rd
"Windows in Heaven." Icons.

**The Association of Orthodox Christian Psychotherapists
Conference at Cuddesdon near Oxford; September 9th/10th 2021**

Title COVID: Fear, Isolation, Death

More information about this can be had from Ms Susan Fraser one of our congregation, who is a psychotherapist and anyone can go. More information can be found online.

COMMUNITY + PARISH Acc. April - June 2021

2020	2021	2020	2021
£2347 Income	£ 943	229 Postage	120
1045 Donations	1490	NIL Icon prints	NIL
2441 const Books	35	195 Chapel	NIL
* NIL Market stall	NIL	70 Books	NIL
* NIL Coffee Money	NIL	450 Fr Stephen	NIL
* NIL Conference	NIL	300 Bishop	300
<u>3636</u>	<u>2468</u>	400 Office	NIL
Building Fund		289 Miscellan.	267
Income 1490 - 70000		750 Loan.	-
Building Expenses		<u>2683</u>	<u>687</u>
£ 264313		Current Acc	£ 1781

Gratitude

The spiritual person is the one who is grateful for everything. He is the one who receives everything with thanksgiving, and who knows that he has nothing except what he has received from God. (Cf. John 3:27)

And from His fulness have we all received, grace upon grace. (John 1:16)

In the Old Testament, thanksgiving was central in the life of God's people. The temple liturgy offered sacrifices of thanksgiving and praise, and psalms sang continually of thanksgiving to God.

Sing praises to the Lord, O you His saints, and give thanks to His holy name.

Let us come into His presence with thanksgiving. Let us enter His gates with thanksgiving, and His courts with praise. Give thanks to Him, bless His name!

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High; to declare Thy steadfast love in the morning, and Thy faithfulness by night.

O give thanks unto the Lord, for He is gracious, for His mercy endures forever. (The Psalms)

In the New Testament, thanksgiving is the very essence of the Church's life. The word **eucharist** means **thanksgiving**, and the very center of the Church's liturgical worship of God is when, in remembrance of all His saving acts in Christ, the faithful "lift up their hearts" and "give thanks unto the Lord."

The apostolic scriptures and the lives of the saints abound with thanksgiving to God for all things.

Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. (Ephesians 5:4, 20)

Rejoice always, pray constantly, give thanks in all circumstances, for this is the will of God in Christ Jesus for you. (1 Thessalonians 5:16-18)

Rejoice always in the Lord; again I say, Rejoice! (. . .) Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. (Philippians 4:4-7)

The spiritual person has thanksgiving and gratitude in all circumstances, in everything and for everything. This thanksgiving is rooted in the firm conviction of God's merciful providence and care in all things, in the steadfast faith that "**God works in everything for good with those who love Him**" or, as the passage may also be rendered, "**everything works together for good with those who love God.**" (Romans 8:28)

The spiritual teachers, especially Saint John Chrysostom (4th c.), are very strict in this teaching. The spiritual man does not thank God only for what he considers to be good. Rather, he thanks God for everything, even for what appears to be bad, knowing that God's tender care is over all, and that the evil in this world — which is always present and inevitable (Cf. John 17) — can itself be the vehicle for spiritual growth and salvation if rightly understood and overcome by the grace of God.

The opposite of gratitude is bitterness and complaining; it is bemoaning one's lot in life because of pride and covetousness. It is caused by the absence of humble trust in the Lord. It is rooted in an attitude of life which does not allow the person to exclaim with the righteous Job:

Naked I came from my mother's womb, and naked I shall return. The Lord gave, the Lord has taken away; blessed be the name of the Lord. (Job 1:21)

To thank God in everything and for everything is the result of faith and faithfulness in God. It is the result of absolute trust in the Lord who knows best what we need for our salvation and does all that He can within the evil conditions of the world to bring us to eternal life, to peace and to joy. It is the product of believing, with Isaiah, the Word of the Redeemer who says:

For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love will I have compassion on you.

For my thoughts are not your thoughts, neither your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts . . .

And you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing . . .

Keep justice and do righteousness, for soon my salvation will come . . . (Isaiah 54:7-8, 55:8-9, 56:1)

A person is grateful to the extent that he trusts in the Lord and has love for God and man.

Kindness

The spiritual person is kind. He never practices cruelty in any of its forms, but is always gentle in his relations with others. Kindness, according to the Apostle Paul, is also a "fruit of the Spirit." (Galatians 5:22)

According to the scriptures, God Himself is kind. For all of His anger and wrath over the sins of men, the Lord is "kind to the ungrateful and selfish." (Luke 6:35)

For great is His merciful kindness toward us; and the faithfulness of the Lord endures forever.
(Psalm 117:2; Cf. Psalm 31:21, 119:76)

Christians are urged to follow God in His kindness and to do all things gently and with tenderness. Especially when rebuking and correcting others, the spiritual person must be kind.

... the Lord's servant must not be quarrelsome, but kindly to everyone, an apt teacher, forbearing; correcting one's opponents with gentleness ...
(2 Timothy 2:24; Cf. Galatians 6:1)

Parents especially are urged not to "provoke their children to anger" by unkindness and cruelty. (Ephesians 6:4, Colossians 3:21)

Very often it happens that people can be kind to strangers and to those with whom they have but a passing and casual relationship, but with persons with whom the relationship is longer and deeper — family, relatives, co-workers, fellow members in the same church community — it is sometimes assumed that they may be unkind, and that they even have a certain right to act carelessly and with harshness. This is a great temptation. Familiarity and everyday contact do not give one the right to act unkindly or to behave crudely. To those closest and nearest, the need for continual gentleness, tenderness and kindness in every action and word is especially necessary. There can be no excuse for insensitivity and harshness, whatever the relationship. Spiritual persons must "do good to all men, and especially to

those who are of the household of faith." (Galatians 6:10)

... for we are members one of another. Be angry, but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. (Cf. Psalm 4) ... Let no evil talk come out of your mouth, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear ... Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another as God in Christ forgave you. (Ephesians 4:26-32)

Kindness does not mean overlooking people's sins; it means forgiving them. Kindness also does not mean "being nice" to everyone, whoever they are and whatever they do. It does not mean "going along" with others in every way. A kind person will correct others, if need be, and his very kindness will be shown by his care and concern for the well-being of his fellow creature "for whom Christ died." (Romans 14:15)

If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. (Matthew 18:15)

The correction by a kind person is never with contempt or cruelty. It never ridicules, demeans or condemns. It always encourages and edifies with gentleness and understanding.