

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

COMMUNITY PROGRAMME

AUGUST 2022



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.



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
Pandwynna of Eltisley, 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 Aldan, Bishop of Lindisfarne
Cutburgh 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



AUGUST 2022

SERVICES IN AUGUST 2022

(In the Parish Church unless otherwise stated)

Monday August 1 st	Beginning of Dormition Fast 3 rd Hour 9am – Cennydd (Kenneth) (Funeral Service for Jean Hickling 2:30) (NO SERVICES ON TUESDAY)
Thurs August 4 th nd	Vesperal Liturgy 7pm Forefeast of Transfiguration (St Fursey's Chapel)
Sat August 6 th	Transfiguration of our Lord
Sun August 7 th	8 th Sunday After Pentecost Divine Liturgy (Walsingham).
Sat August 13 th	Leave taking of the Transfiguration
Sun August 14 th	9 th Sunday after Pentecost Dormition of Our Lady Divine Liturgy 9:30am End of Fast
Sat August 20 th	St Oswin (CM 651) Vespers
Sun August 21 st	10 th Sunday after Pentecost After Feast of Dormition (St Thaddios)
Sat August 27 th	(St Phanourios of Rhodes) Vespers 4pm
Sun August 28 th	11 th Sunday after Pentecost Beheading of St John the Baptist By Anticipation Divine Liturgy 9:30am
Tues August 30 th	Deposition of the Sash of the Most Holy Theotokos c. 530 St Aidan of Lindisfarne 651 Vesperal Liturgy 7pm (St Fursey's Chapel)

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

Daily Services at St Fursey's Chapel during August - 3rd Hour 9am with reading from the Fathers (At the Parish Church on Tuesdays & Thursdays). 3rd Hour Friday Vespers 4pm. Local Readers are welcome but please ring 01692 580552 to make sure I have not been called away.

COMMUNITY NEWS & NOTICES

Jean Burland Reposed on July 18th, aged 97. Jean was a founder member of St Fursey's Orthodox Christian Community and was Chrismated with Stephen & Ellie Robinson on October 3rd 1998. She cycled from Hickling to Sutton (3 miles) several times a week. She also helped me on the market stall for many years at Norwich, Gt Yarmouth, Stalham and North Walsham. Lately, she had to ease up and in recent years she received the Holy Gift at home. We commend her soul to the Lord to await her resurrection. We remember her family Shaun, Gregory and Angela and her grandchildren.

Thursday Bible Study

No Bible Study in August.

NEXT OPEN DAY Friday September 2nd – 10am

Several people were unable to come to our Open Day in June and were eager to see the inside of the church, so here is another chance.

Icon and Book Stall, Raffle, Bric a Brac, Tombola, Cake Stall, Coffee and Tea and other refreshments. See Posters and Internet.

INTRODUCTORY TALKS ON ORTHODOX CHRISTIANITY

1) Thursday September 8th – 7pm

“Finding the New Testament Church.”

2) Thursday September 15th - 7pm

“Heaven upon Earth: Orthodox Worship.”

3) Thursday September 22nd – 7pm

Our Human Destiny - “Deification.”

4) Thursday September 29th – 7pm

“Windows in Heaven.” Icons.

THE ORTHODOX FELLOWSHIP OF ST JOHN

The Baptism: Walsingham Conference

August 25th to 28th - “On Angels & The Bodiless Powers.”

St Fursey’s Icon & Book stall will be there thanks to Father Deacon David.

Every Blessing to our Readers

Father Stephen

MODERN DAY SLAVERY

For many years I have promoted the abolition of child slavery.
 After becoming Co-ordinator for St Furseys and with the encouragement of Fr Stephen.
 I joined ROTARY becoming a life member of
 ROTARIANS AGAINST CHILD SLAVERY ROTARY ACTION GROUP
 which now is ROTARY ACTION GROUP AGAINST SLAVERY.(RAGAS)
 A fortnight ago I have had the honour to receive A PAUL HARRIS FELLOW award by
 THE ROTARY FOUNDATION OF ROTARY INTERNATIONAL and
 named a PAUL HARRIS FELLOW in appreciation and significant assistance given for the
 furtherance of better understanding and friendly relations among peoples of the world.
 A Rotarian Jack Davies presented it online from Amercia who had put me forward
 to receive a PHF for my work for Modern Day Slavery Polio etc.
 It was a great honour to receive it but also a shock.
 I do continue to work against this crime against humanity.
 Close to my Heart is Bakhita House and also The Falconer Trust (The Falconer Home
 and Orphanage) in very remote Zambia.
 Which as not long taken in 5 baby girls 2 sets of twins and a single baby girl.
 Which makes it now around 60 children.
 If anyone of the readers of this article would like to donate Pencils excercise books
 Pens rulers and pencil sharpners, please give them to Fr Stephen at St Furseys
 All school needs have to be supplied by The Falconer Trust for education
 It is not like the UK
 And it is so important they receive a good basic education start in life.
 Also Tinned Dry baby milk its so hard to get in remote ZAMBIA.
 Co-ordinator for ST FURSEYS ORTHODOX COMMUNITY (Action Against Child Slavery)
 Pat Hinkins PHF Member of RAGAS (Rotary e Club of Innovation)
 SPONSORS OF ROTARY ACTION GROUP AGAINST SLAVERY) WWW.ragasonline
 MODERN DAY SLAVERY HELPLINE 08000-121-700

COMMUNITY + PARISH Accounts April-June 2022			
<u>2021 INCOME 2022</u>		<u>2021 EXPENSES 2022</u>	
£8943	£1596	120	Postage 180
1490 Donations	1320	-	1cm prints 100
35 Icon sales	40	NIL	Chapel 354
NIL Market stall	NIL	NIL	Books 200
- open Day	200	-	Fr Stephen 450
- Rents	1350	300	Bishop 300
<u>2468</u>	<u>4506</u>	NIL	office 144
Transfer £2000	6506	267	Miscellaneous 100
Building Fund June 2021			Loan 333
	£64313		ASH TONS 1713
	June 1112		INSURANCE 948
			WATER 366
			<u>4708</u>
			BALANCE 1348
			Carried forward to July

6 AUGUST

THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

Small Vespers

On Lord, I have cried, *four stichera are sung:*

TONE FOUR

(*to the special melody, Thou hast given an ensign . . .*)

Come, let us rejoice, mounting up from the earth to the highest contemplation of the virtues: let us be transformed this day into a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ.¹ For in His mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor (*twice*).

O let us who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed Him as His well-beloved Son.² On Mount Tabor He makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord both of the living and the dead.³ For when He was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at His side the leaders and the preachers of both the Law and Grace.

Glory be to the Father . . . Both now . . .

TONE EIGHT

The shining cloud of the Transfiguration has taken the place of the darkness of the Law. Moses and Elijah were counted worthy of this glory brighter than light and, taken up within it, they said unto God: 'Thou art our God, the King of the ages.'

SELECTED LIVES OF THE SAINTS.

ETHELDRITHA (Alfreda, Ælfryth) (d. c.835), recluse. The daughter of Offa, king of Mercia, Etheldritha was sought in marriage by *Ethelbert, king of the East Angles. On his death, through her father's treachery, she became a hermit at Croyland c.793. There she remained for the rest of her life and was famous for her prophecies. Her tomb was among those of Croyland saints arranged round that of *Guthlac, but her relics were lost in 870 when the Danes destroyed the monastery. Such is the Croyland tradition about her, but it lacks any supporting evidence from elsewhere. Feast at Croyland: 2 August. A.A.S.S. Aug. I (1733), 173-5.

BETTELIN (2) (Bertram) of Ilam (Stafford), where a chapel, font, and well preserve his memory and where substantial fragments of his shrine survive. Very little is known about his life. It seems likely that he was an Anglo-Saxon hermit, who lived and died in this neighbourhood and was venerated locally.

Legend supplied striking but probably fictitious details, such as that he was the son of a Mercian prince, that he fell in love with an Irish princess, brought her back to England and left her in the forest in urgent need of a midwife. When he returned, a pack of wolves was devouring her, so he became a hermit for the rest of his life. This story is borrowed from the Legend of St. Bertelme of Récamp. Feast: 10 August.

N.L.A., i. 162-7; Görlich, p. 67; see also B.T.A., iii. 517.

SIGFRID (1) (d. 688), abbot of Wearmouth. Nothing is known of his origins or early life, but in 686, while still a deacon, he was chosen to succeed *Eosterwine, the first abbot of Wearmouth appointed by the founder *Benedict Biscop to rule the community in his absence. Sigfrid was notable for his knowledge of Scripture, his temperance, and obedience. Unfortunately he also had a weak constitution and died of a lung disease after Benedict's return in 686, on 22 August, 688. *Bede is the authority for this date: a cult at Wearmouth and Jarrow is certain, following *Ceolfrith's translation of his relics.

Baedae Opera Historica (ed. C. Plummer, 1956), i. 364-404; ii. 355-77; J. F. Webb and D. H. Farmer, *The Age of Bede* (1983).

BREGOWINE (d. 764), archbishop of Canterbury. Reputedly a Continental Saxon who became a monk in England after attending the school founded by *Theodore, he became archbishop in 761. He received the pallium from Pope Paul I. The only recorded act of his episcopate is an attempt to recover the monastery of Cookham (Berks.) from Cynewulf, king of Wessex. But there are also later references to a synod held by him. A letter of his to *Lull, archbishop of Mainz, survives. This reminds him of their friendship during a visit to Rome, regrets the loss of contact due to war, and refers to the present of a reliquary.

Like his predecessor *Cuthbert he was buried in the baptistery of Canterbury cathedral, to the intense indignation of the monks of St. Augustine's, whose ancient privilege it was to bury the archbishops in their own church. When the baptistery was destroyed by fire in 1067, the relics of Bregwine and other archbishops buried there were placed together over the vault of the north transept.

In 1121-2 a German monk named Lambert, who had friends in high places, came to Canterbury and obtained permission from the dying archbishop Ralph to transfer Bregwine's body to a monastery he planned to build in his own country. But Lambert died soon afterwards, supposedly through the saint's displeasure, and was buried at Canterbury. Bregwine's relics were translated, not to his native Germany, but to the altar of St. Gregory in the south transept of Canterbury Cathedral: this event was the occasion for the short Life by Eadmer. There is no surviving record of an early feast: Florence of Worcester placed his death on 24 August, while some 15th-century calendars record his feast on 26 August.

Life by Osbern in H. Wharton, *Anglia Sacra* (1691), i. 75-7; B. W. Scholz, 'Eadmer's Life of Bregwine.'

SEBBI (Sebbe), king of East Saxons 664-94. After the apostacy of King Sighere, Sebbi sustained bishop Jaruman of Mercia in his conversion of the East Saxons (Essex, Hertfordshire, and London). Sebbi resigned his throne and became a monk shortly before his death, being notable for his prayer, penance, and lavish almsgiving. He was buried by the north wall of the old cathedral of St. Paul, London. There seems no trace of an ancient liturgical cult; his name was added to the Roman Martyrology, presumably through Bede's account of him.

Sign of the Cross

and died for the Christian faith. Usually, a relic of a saint is embedded in the altar table itself as well.

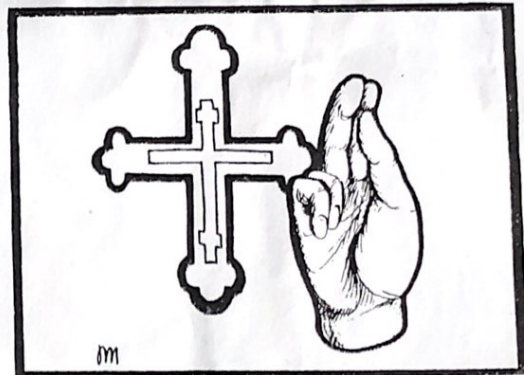


Also on the altar table there is a **tabernacle**, often in the shape of a church building, which is a repository for the gifts of holy communion that are reserved for the sick and the dying. Behind the altar table there is usually a seven-branched candle stand which comes from the Old Testamental tradition 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)

Also found on the altar table is a small **hand cross** used for blessing and for veneration by the faithful. The sign of the cross is used throughout the church building: on the holy vessels, stands, tables, and vestments.

The cross is the central symbol for Christians, not only as the instrument of the world's salvation by the crucified Christ, but also as the constant witness to the fact that men cannot be Christians unless they live with the cross as the very content of their lives in this world. "If any man would come after me, let him deny himself and take up his cross and follow me." (Mark 8:34)

For these reasons Christians place upon themselves the sign of the cross. The Orthodox place their first two fingers and thumb together to form a sign of the Triune God and cross themselves from the head to the breast and from shoulder to shoulder, right to left. This unique and all-embracing symbol shows that the cross is the inspiration, power and indeed the very content of our lives as Christians; and that man's mind, heart and strength must be given to the love of God and man.



Christian Symbols

The Orthodox Church abounds with the use of symbols. These symbols are those realities which have the power and competence of manifesting God to men, signs which carry us beyond ourselves and ourselves into the genuine union and knowledge of things eternal and divine.

Among the Christian symbols we have already mentioned are the icons, the sign of the cross, and the vestments of liturgical celebration. In addition, we can mention the use of various colors which have their particular significance, as well as the use of **light**, normally the natural light of candles, which leads us to Christ, the Light of the world and of the Kingdom of God. Generally speaking, light is a universal symbol for the mystical presence of God as the True, the Beautiful and the Good. This is witnessed in almost all religions, philosophies, and artistic expressions.

The Orthodox Church follows the Bible in its use of incense. (Exodus 30:8; Psalm 141:2; Luke 1:9; Revelation 8:3) Incense is the symbol of the rising of prayers, of spiritual sacrifice and of the sweet-smelling fragrance of the Kingdom of God.

The Church also uses **bread, wine, wheat, oil, water, flowers, and fruits** as signs of God's love, mercy, goodness, life and the very presence given to man in creation and salvation. Indeed, all elements of creation find the "truth" of their very being and existence as expressions and manifestations of God, as "symbols" of his presence and action in the world for man. This is the reason for their use in this way in the Church.

Among the more graphic Christian symbols in the Church are the initials and letters of Christ's name; the triangle of the Trinity; the circle of eternity; the fish which stands for Jesus Christ, Son of God, Saviour; the eye of God's omnipresence; the anchor of hope; the rock of faith; the **flame** of God's consuming presence; the **vine** which Jesus named himself—"I am the vine, you are the branches." (John 15:5); the **alpha** and the **omega** (Revelation 1:8); the **crown and staff** of Christ's kingship; and many others—all of which indicate some aspect of the saving presence and action of God in the world.

The use of symbols is a mode of revelation and communion which passes beyond that of mere verbal or intellectual communication. The death of symbols comes when they are artificially invented, rationally explained or reduced to mere "illustrations" whose meaning is not immediately grasped by man on the level of his living spiritual vision and experience.

