

SELECTED LIVES OF THE SAINTS

ALCMUND (1) (Ealhmund), seventh bishop of Hexham, ruled 767-81. He was buried beside *Acca outside the church; during the Danish invasions all trace of his grave was lost, but in 1032, following a supposed revelation, his relics were found and reburied inside the church. In 1154 the relics of all the saints of Hexham were collected into a single shrine; in 1296 they were scattered by the Scots. The date of Alcmund's death was 7 September, but no trace of a feast apart from the general one of the saints of Hexham has been found.

ETHELBURGA (1) (Ædilburh) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of *Erkenwald, Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited *Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun *Tortgith after a vision of Ethelburga. Feast: 11 October; Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfrida) 23 September.

LIOPA (Liobgytha) (d. 782), abbess of Bischofsheim. Born of a noble Wessex family (her mother was a relative of *Boniface), Lioba was educated first at the nunnery of Minster-in-Thanet and then at Wimborne (Dorset), where she became a nun under abbess Tetta. After some years correspondence Boniface asked in 748 and obtained that she should be sent to help him in the evangelization of Germany by establishing convents. About thirty nuns were sent in all; they were settled at Tauberbischofsheim, possibly in Boniface's own previous residence, under Lioba as abbess. The Life by Rudolf of Fulda, written about fifty years after her death and based on the testimony of four companions, paints an attractive portrait. Lioba was both beautiful and accessible, intelligent and patiently kind. Her community was so highly esteemed that abbesses of other houses were taken from it, while Lioba's advice was sought by magnates of both Church and State.

St. Benedict: all the nuns had to learn Latin: manual work in scriptorium, kitchen, bakery, brewery, and garden was assiduously practised, but all was subordinate to the public prayer of the Church.

Before his final mission to Frisia in 754 Boniface said goodbye to her, recommended her care both to *Lull and to the monks of Fulda, and said that he would like her body to be buried near his. After his death she used to visit Fulda on privileged terms. When she had been abbess for twenty-eight years, she resigned and retired to Schornshelm, but once visited Charlemagne's court at the invitation of his queen Hildegard. Lioba died soon afterwards and was buried near Boniface's tomb at Fulda. Her relics were translated in 819 and again in 838, this time to the church of Mount St. Peter. Hrabanus Maurus inserted her name into his martyrology c.836; it also occurs in litanies of the 9th century. Her cult has always been centred in Germany, but seems surprisingly to have been little known in England. Feast: 28 September.

Life by Rudolph of Fulda in *AA.SS. Sept. VII* (1757), 748-69; Eng. tr. by C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954); M. Tangl, *Die Briefe des heiligen Bonifatius und Lullus* (M.G.H., 1916); W. Levison, *England and the Continent in the Eighth Century* (1946); B.T.A., iii, 668-71. See also: T. Schieffer, *Witfrid-Bonifatius und die christliche Grundlegung Europas* (1954), pp. 162-6.

HONORIUS (d. 653), archbishop of Canterbury. He came to England in 601, one of the second band of Roman missionaries to Kent. He succeeded *Justus as archbishop in 627, being consecrated at Lincoln by *Paulinus. He received the pallium from Pope Honorius with the instruction that when one archbishop died, the other would consecrate his successor. During his twenty-five years' rule he consolidated the work of conversion by sending the Burgundian *Felix to evangelize East Anglia. He received the exiled Paulinus to the see of Rochester after the disastrous battle of Hatfield Chase (634). He lived to see the apostolate of *Aidan in Northumbria, the replacement of *Birin of Wessex by *Agilbert, the conversion of Peada and the Middle Angles, and the arrival of the young *Wilfrid in Kent on his way to Rome. Honorius, like his predecessors, was buried at Canterbury in the monastery of SS. Peter and Paul (later St. Augustine's), the centre of his cult. He is mentioned in the Roman and other martyrologies. Feast: 30 September.



Pantiochian Orthodox

St Furse's Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland Parish Priest Fr Stephen Weston

Archbishop: His Eminence

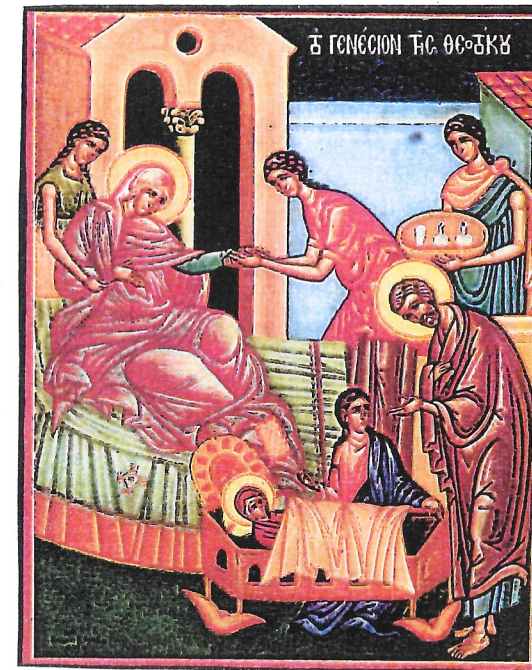
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Metropolitan Silouan Oner

NR12 9PG

COMMUNITY PROGRAMME & NEWSLETTER

September 2025



The Nativity of the Most Holy Mother of God (September 8th)

Troparion

THY birth, O Mother of God and Virgin, hath declared joy to all the universe: for from thee arose the Sun of Righteousness, Christ our God: who brake the curse and gave the blessing, who abolished death and bestowed upon us the life which is eternal.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
SEPTEMBER.

- 01 Drithelm of Melrose, Monk
02 Hieu, Abbess of Tadcaster
03 Balin, Monk
Hereswith of Chelles Widow
06 Bega, anchoress
Felix and Augebert, Martyrs^s
07 Almund and Tilbert, Bishops of Hexham
08 Ethelburgh, Abbess of Lynninge
Ina and Ethelburgh, King and Queen of Wessex
09 Bettelin of Crowland, Hermit
Wulfhild, Abbess of Barking
10 Frihstan, Bishop of Winchester
Otger, Missionary
13 Wilfrida, Abbess of Wilton
16 Edith of Wilton, Virgin
17 Socrates and Stephen, Martyrs in Britain^s
19 Theodore of Tarsus, Archbishop of Canterbury
23 Cissa of Crowland, Hermit
25 Ceolfrith (Geoffrey), Abbot of Wearmouth
Egelred of Crowland, Martyr
28 Lioba, Abbess and Missionary
Tetta, Abbess of Wimborne
30 Honorius, Archbishop of Canterbury
Tancred, Torhied and Tova, Hermits and Martyrs

TROPARION OF ST. FURSEY

tone five

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 Furseay. / 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. //



SERVICES IN SEPTEMBER 2025

(In the Parish Church unless otherwise stated)

| | |
|--------------------------------|---|
| Monday Sept 1 st | Church New Year Day of Prayer for the protection of the environment. St Symeon Stylites, Righteous Joshua, son of Nun. 3 rd Hour 9am. Vespers 4pm. |
| Thursday Sept 4 th | Holy Prophet and God seer Moses. 3 rd Hour 9am + Reading from the Fathers. |
| Friday Sept 5 th | Prophet Zechariah and Righteous Elizabeth parents of St John the Baptist 3 rd Hour 9am. (St Furseay's Chapel) |
| Saturday Sept 6 th | St Michael at Colossae. Vespers 4pm. |
| Sunday Sept 7 th | Nativity of our Most Holy Mother of God & Ever Virgin Mary (By anticipation). Divine Liturgy 9:30am. |
| Tues Sept 9 th | Righteous Forebearers of God Joachim and Anna Parents of BVM, 3 rd Hour 9am & Reading from the Fathers. |
| Saturday Sept 13 th | Forefeast of the Exaltation of the Cross. Dedication of the Holy Sepulchre Jerusalem 335. Vespers 4pm. |
| Sunday Sept 14 th | The Exaltation of the Holy Cross. Divine Liturgy 9:30am. |
| Saturday Sept 20 th | After feast of the Exaltation of the Holy Cross. Vespers 4pm. |
| Sunday Sept 21 st | 15 th Sunday after Pentecost Leave taking of the Holy Cross. Divine Liturgy 9:30am. (Prophet Jonah). |
| Tuesday Sept 23 rd | Conception of the Glorious Prophet and Forerunner John Baptist Divine Liturgy 9am. |
| Friday Sept 26 th | Holy Apostle & Evangelist John. TYPIKA 9am (St Furseay's Chapel). |
| Saturday Sept 27 th | Vespers 4pm. |

Sunday Sept 28th

16th Sunday after Pentecost.
Divine Liturgy 9:30am.
(Prophet Baruch. 6th BC).

CONFESSIONS

Confessions before or after any service or by appointment.

YOUTUBE / TIKTOK

Congratulations to Father Stephen, who now has over 600 subscribers on YouTube and over 50 followers so far on TikTok. If you haven't done so, please subscribe to #Orthodoxnorfolk on YouTube and #fatherstevenweston on TikTok. Sundays and mid-week sermons are available on YouTube and TikTok.

Community News & Notices

NOTE: COMMUNITY OPEN DAY – COFFEE MORNING

SATURDAY 6TH SEPTEMBER FROM 10AM ONWARDS! SEE SEPARATE LEAFLET!

SEPTEMBER INTRODUCTORY TALKS ON OUR ORTHODOX FAITH AND

CHURCH

1) Thursday September 4th – 7pm

"Finding the New Testament Church."

(As founded by Our Lord Jesus Christ)

2) Thursday September 11th - 7pm

"Heaven upon Earth: Orthodox Worship."

(The first liturgy was devised by St James of Jerusalem at the request of Our Lord himself).

3) Thursday September 18th – 7pm

"Deification" Our Human Destiny.

Partakers of the divine nature" 2nd Peter 1 V4.

4) Thursday September 25th – 7pm

"Windows into Heaven." Icons.

The Holy Icons.

"The veneration we pay to the holy icons passes to the prototype." St Basil the Great.

The commandments consider the worship of idols i.e., statues not icons.

These talks are open to everyone and sometimes lead to some people becoming Baptised and Chrismated into the Orthodox Church. St Fursey's belongs to the Patriarchate of Antioch. Our present Patriarch Joh is the 167th successor to St Peter who went to Antioch after the persecution of St Stephen before he went to Rome.

"LADY" A very special little dog who came to me in September 2009. She had a very sweet nature and was my best friend for 16 years. She died in my arms on Sunday July 21st. Very sadly missed but I thank God for her love and friendship. Fr Stephen.

Daily Services in St Furseys Chapel (Neville Road).

In Addition to the Above Services

These are normally 3rd hour 9am with a reading from the Fathers, **Monday & Friday** (in the Parish Church on Tuesday and Thursday). Vespers daily at 4pm. Local Readers are very welcome but please ring 01692 581849 to make sure it is still on. NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind.

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| COMMUNITY ACC. APRIL - JUNE 2025 | | | |
|----------------------------------|-------------|-----------------|-------------|
| 2024 INCOME | 2025 | 2024 EXPENSES | 2025 |
| 41400 | 42168 | 600 Postage | 200 |
| 2319 Donations | 2367 | 50 Loan prnt. | 50 |
| 701 cm + Books | 160 | 413 Chapel | 462 |
| 411 Open Day | 274 | 100 Books | 180 |
| 1500 Grants | 1500 | 300 Bishop | 300 |
| <u>5755</u> | <u>6195</u> | 257 Office | 357 |
| Reserve Acc. 1470 | | 605 Miscellan | 620 |
| C. fr And not received | | 333 Loan | 333 |
| c.s. to July 2307 | | 1176 Inw. P. S. | 450 |
| | | 1224 Items | 796 |
| | | <u>4967</u> | <u>3748</u> |

A BLESSING TO ALL OUR READERS.

Father Stephen - Telephone No: 01692 581849.

From a discourse by Saint Andrew of Crete, bishop (Oratio 1: PG 97, 806-810)

THE OLD HAS PASSED AWAY, ALL THINGS ARE MADE NEW

The fulfillment of the law is Christ himself, who does not so much lead us away from the letter as lift us up to its spirit. For the laws consummation was this, that the very lawgiver accomplished his work and changed letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive into what is light and liberating, so that we should be enslaved no longer *under the elemental spirits of the world*, as the Apostle says, nor held fast as bondservants under the letter of the law.

This is the highest, all-embracing benefit that Christ has bestowed on us. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the foreordained union of the Word with flesh. Today the Virgin is born, tended and formed, and prepared for her role as Mother of God, who is the universal King of the ages.

Justly then do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new.

Therefore, let all creation sing and dance and unite to make worthy contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator.