

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) (Edilburh) (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 for other houses were taken from it, while Lioba's advice was sought by magnates of both Church and State. Her monasteries followed the Rule of

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 Schornsheim, 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, *Winfried-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 *Birinus of Wessex by *Agilbert, the conversion of Peada and the Middle Angles, and the arrival of the young *Willfrid 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.



Antiochian Orthodox

Christian Archdiocese

Of the British Isles And Ireland

Archbishop: His Eminence

Metropolitan Silouan Oner

St Furseys Antiochian Orthodox

Christian Parish Church Stalham

Parish Priest Fr Stephen Weston

01692 581849

NR12 9PG

COMMUNITY PROGRAMME & NEWSLETTER

SEPTEMBER 2023



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

THEY 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
- 06 Hereswith of Chelles Widow
- 06 Bega, Anchoress
- 06 Felix and Augebert, Martyrs*
- 07 Almund and Tilbert, Bishops of Hexham
- 08 Ethelburgh, Abbess of Lyminge
- 08 Ina and Ethelburgh, King and Queen of Wessex
- 09 Bettelin of Crowland, Hermit
- 09 Wulfhild, Abbess of Barking
- 10 Frihstan, Bishop of Winchester
- 10 Otger, Missionary
- 13 Wilfrida, Abbess of Wilton
- 16 Edith of Wilton, Virgin
- 17 Socrates and Stephen, Martyrs in Britain*
- 19 Theodore of Tarsus, Archbishop of Canterbury
- 23 Cissa of Crowland, Hermit
- 25 Ceolfrith (Geoffrey), Abbot of Wearmouth
- 25 Egelred of Crowland, Martyr
- 28 Lioba, Abbess and Missionary
- 28 Tetta, Abbess of Wimborne
- 30 Honorius, Archbishop of Canterbury
- 30 Tancred, Torhired 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 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. //



Services in September 2023
 (In the Parish Church unless otherwise stated).

Friday September 1 st	Church New Year: Day of Prayer for Protection of the Environment (3 rd Hour 9am for Open Day).
Sat September 2 nd	Vespers 4pm.
Sun September 3 rd	13 th Sunday after Pentecost St Phoebe Deaconess of Cencreae 1 st C. Divine Liturgy 9:30am.
Tues September 5 th	Prophet Zechariah and Righteous Elizabeth (Parents of St John the Baptist).
Thurs September 7 th	Forefeast of the Nativity of the Theotokos Vesperal Liturgy 7pm. (St Fursey's Chapel, Sutton)
Fri September 8 th	3 rd Hour for the Nativity of the Theotokos.
Sat September 9 th	Vespers 4pm.
Sun September 10 th	14 th Sunday after Pentecost After Feast of the Nativity of the Theotokos. Divine Liturgy 9:30am.
Wed September 13 th	Forefeast of the Exaltation of the Cross Vesperal Liturgy 7pm.
Thurs September 14 th	3 rd Hour for the Exaltation.
Sat September 16 th	Vespers 4pm. (St Ninian 432).
Sun September 17 th	15 th Sunday After feast of the exaltation of the Cross. Divine Liturgy 9:30am.
Tues September 19 th	3 rd Hour. St Theodore of Tarsus 690.
Sat September 23 rd	Vespers 4pm. Conception of St John The Baptist
Sun September 24 th	16 th Sunday after Pentecost. (St Thecla 1 st woman martyr). Divine Liturgy 9:30am.

Tues September 26 th	The Holy Apostle & b Evangelist St Johe the Theologian. Divine Liturgy 9am.
Sat September 30 th	Vespers 4pm.
Sun October 1 st	17 th Sunday after Pentecost. (Apostle Ananias of the 70) Divine Liturgy 9:30.

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

In addition to the services at the Parish Church there will be our usual daily services in St Fursey's Chapel, Neville Road, Sutton. During September there will be mostly Vespers at 4pm and 3rd Hour at 9am on Friday (Note 3rd Hour at the parish church on Tuesday and Thursday).

Community News & Notices

NEXT OPEN DAY FRIDAY 1ST SEPTEMBER

These are regular open days and coffee mornings, are a part of our evangelistic work and fund raising. There will be an Icon and Book Stall and many free leaflets on various aspects of our Orthodox Christian Faith, a raffle, bric-a-brac, home made cake stall, tombola, coffee and tea and other refreshments. See posters, leaflets, and the internet.

ADVANCE NOTICE

INTRODUCTORY TALKS ON ORTHODOX CHRISTIANITY

- 1) Thursday September 7th – 7pm
"Finding the New Testament Church."
- 2) Thursday September 14th - 7pm
"Heaven upon Earth: Orthodox Worship."
- 3) Thursday September 21ST – 7pm
"Deification" Our Human Destiny.

4) Thursday September 28th – 7pm

"Windows into Heaven." Icons.

These talks are open to everyone and they have often led to people coming to Faith and being Baptised and Chrismated into the Orthodox Christian Church. St Fursey's belongs to the Antiochian Patriarchate and Patriarch John is the 167th successor to St Peter in the See of Antioch. You can read about him being there after the persecution of St Stephen, before he went to Rome.

25th Anniversary of our Dedication Pilgrimage to Burgh Castle, the site of St Fursey's Monastery Saturday September 30th. Pilgrims' prayers 9am in the Parish Church. Travel to Burgh Castle approximately 9:45am. Arrive about 10:30am at Roman Fort. Look around, mid-day service 6th Hour. Picnic 12:30. Talk 1:30 – 2:30, Vespers. Possible evening meal at a Greek restaurant in Great Yarmouth.

Metropolitan Silouan visits November 25th and 26th.

Every Blessing to our Readers

Father Stephen

THE BIRTH OF OUR MOST HOLY LADY

Aposticha:

TONE FOUR

(by Patriarch Germanos)

The Joy of all the world has shone forth upon us, the far-famed Virgin sprung from righteous Joachim and Ann. On account of her exceeding goodness she is become the living Temple of God, and is in truth acknowledged as the only Theotokos. At her prayers, O Christ our God, send down peace upon the world and on our souls great mercy.

∩. Hearken, O daughter, and consider, and incline thine ear (*Psalm 44: 11*).

As foretold by the angel, today hast thou come forth, O Virgin, the all-holy offspring of righteous Joachim and Ann. Thou art a heaven and the throne of God, and a vessel of purity, proclaiming joy to all the world, O Protector of our life. Thou dost destroy the curse and givest blessing in its place. Therefore on this feast of thy birth, O Maiden called by God, intercede that our souls be given peace and great mercy.

∩. Even the rich among the people shall entreat thy favour (*ibid.*, 13).

Today let Ann, barren and childless, clap her hands with joy. Let things on earth put on their bright array; let kings dance and priests make glad in hymns of blessing; let the whole world keep feast. For lo, the Queen and spotless Bride of the Father has blossomed from the root of Jesse. No more shall women bear children in sorrow: for joy has put forth its flower, and the Life of men has come to dwell in the world. No more are the gifts of Joachim turned away: for the lament of Ann is changed to joy. 'Let all the chosen Israel rejoice with me', she says: 'for behold, the Lord has given me the living Pavilion of His divine glory, unto the joy and gladness of us all and the salvation of our souls'.

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

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.