

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

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COMMUNITY PROGRAMME & NEWSLETTER

SEPTEMBER 2021



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.

Kontakion

JOACHIM and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death at thy holy birth, O thou most pure. Thy birth is celebrated by thy people also, who are redeemed from the guilt of transgressions: they sing to thee, The barren giveth birth to the Mother of God, who nurtur~~eth~~ our life.

*The Exaltation of the Honourable and Life-giving Cross
(September 14th)*

Troparion

O LORD, save thy people, and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by the virtue of thy Cross preserve thy habitation.

Kontakion

O THOU who wast of thine own will lifted up upon the Cross, grant thy mercies to thy new community which is called after thy Name; in thy power make glad our faithful rulers and give them victory over their enemies. May they have for their aid thine armour of peace, a trophy invincible.



ELECTED 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-Thane 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 *A.A.S.S.* 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, *Wlfrid-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 *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.

SERVICES AT THE PARISH CHURCH

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| Wed Sept 1st | Church New Year Day of Prayer for the Environment |
| Sat Sept 4 th | Holy Prophet and God Seer Moses. Vespers 4pm. |
| Sun September 5 th | 11th Sunday after Pentecost Prophet Zachariah & Righteous Elizabeth Parents of St John the Baptist Blessing of Catechumen Isaac 9:30. Divine Liturgy 10am. Vespers 4pm – (St Fursey’s Chapel) |
| Mon September 6 th | Miracle of the Archangel Michael at Colossae. |
| Tues Sept 7 th | Forefeast of the Nativity of the Theotokos Vespers 7pm. (Fast from 1pm.) |
| Wed Sept 8 th | Nativity of the Theotokos Vespers 4pm. |
| Thurs Sept 9 th | Righteous Forebears of GOD Joachim & Anna. |
| Sat Sept 11 th | Afterfeast of the Nativity of the Theotokos – Vespers 4pm. |
| Sun Sept 12 th | 12th Sunday after Pentecost Leave taking of the Nativity of Theotokos Divine Liturgy <u>9:30am.</u> Vespers 4pm. (St Fursey’s Chapel) |
| Mon Sept 13 th | Forefeast of the Exaltation of the Cross (Dedication of the Church of the Resurrection in Jerusalem 335). |
| Tues Sept 14 th | Exaltation of the Lifegiving Cross. Vespers 7pm. (Fast from 1pm.) |

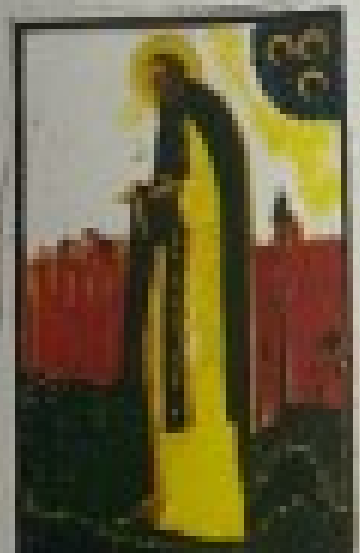
BRITISH ORTHODOX SAINTS
 COMMEMORATED IN
 SEPTEMBER.

- 21 Iribolus of Melrose, Monk
 12 Hinc, Abbot of Todenstoe
 13 Bala, Monk
 Berewith of Challes Widow
 24 Bege, Archdeacon
 Felix and Angebert, Martyrs^d
 27 Akensel and Tilbert, Bishops of Hereham
 18 Ethelburgh, Abbess of Lynnhope
 Ica and Ethelburgh, King and Queen of Wessex
 19 Beata of Crowland, Hermit
 20 Wulfild, Abbess of Barking
 Furberstan, Bishop of Winchester
 Oger, Missionary
 3 Wilfrida, Abbess of Wilton
 6 Edith of Wilton, Virgin
 7 Socrates and Stephen, Martyrs in Britain^d
 8 Theodora of Tarsus, Archbishop of Canterbury
 9 Cuth of Crowland, Hermit
 5 Gualth (Geoffrey), Abbot of Wearmouth
 Egbert of Crowland, Martyr
 1 Lieba, Abbot and Missionary
 2 Tatlo, Abbot of Wimborne
 3 Boniface, Archbishop of Canterbury
 Tancred, Theobald and Tova, Hermits and Martyrs

TEOPARION 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. //



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| Sat September 18 th | Afterfeast of the Exaltation of the Cross. Vespers 4pm. |
| Sun Sept 19 th | 1 st Sunday after Pentecost Afterfeast of the Exaltation of the Cross. St Theodore of Tarsus; Archbishop of Canterbury (Patron Saint of our Archdiocese) Divine Liturgy 9:30am. |
| Wed Sept 22 nd | Conception of the Forerunner John the Baptist. Vespers 4pm. |
| Sat Sept 25 th | St Ceolfrid of Jarrow 716 Vespers 4pm. |
| Sun Sept 26 th | 14 th Sunday after Pentecost. St John the Evangelist & Theologian. Divine Liturgy 9:30am. |

Service Times at St Fursey's Parish Church

Please note that for pastoral and practical reasons the Divine Liturgy on a Sunday will start at 9:30am; normally preceded by the Hours. Vespers on Saturday afternoon will continue at 4pm in preparation for the for the Sunday Liturgy. On Tuesday the 3rd Hour and Reading from the Fathers 9am.

Daily Services at St Fursey's Chapel

(In My Garden)

3rd Hour and reading from the Fathers 9am (Not Tuesdays).

Vespers 4pm each week day but check before coming.

(Not Saturdays)

COMMUNITY NEWS & NOTICES

Building Our New Parish Church in Stalham

Thanks to our builders Alan, Tony and Tony Junior (TJ) wonderful progress has been made on building the church. The blocking on the side walls is completed and partly roofed. Most of the apse and octagon are completed and the dome will be in place by the end of the month. This leaves the new floor to be laid and the internal arches to be erected and the windows installed. We look forward to hearing from Metropolitan Silouan about a date for the consecration of the church. (We also look forward to three ordinations). Joe as Reader, Reader William as Sub-Deacon and Sub-Deacon David as Deacon.

A Pilgrimage to Lincolnshire + ICONS

Joe, William and Tobias went on pilgrimage to various holy sites in Lincolnshire, Crowland to St Guthlac, in Bardney, St Theodore and his companions to Caister the site of the crucifixion of St Simon the Zealot, the Stow Minster to Lincoln itself and to Louth. They visited our dear friend Thekla (read a wonderful iconographer who has just completed the icons for the Royal Doors and is engaged on the icons for the Deacons Doors. The icons of the Four Evangelists and the Annunciation were blessed at the Liturgy on August 15th).

Evening Talks on the Orthodox Christian Faith

Thursdays 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.

FROM A DISCOURSE BY SAINT ANDREW OF CRETA, BISHOP (DIED 1053) OF SCOTLAND

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 law's 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 mixed 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 abominable spirit 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 spirits 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.

A possible fifth talk on the theme "When England was Orthodox" on Thursday Sept 30th if there is enough interest. No need to be Greek or Russian to be Orthodox; we are simply returning to our roots.

Talks begin 7pm.

Refreshments 8pm (Approx).

Compline 8:30pm (Approx).

Bible Study: These evening talks replace the usual Bible Study. These will resume on Thursday evenings in October and we will continue with our study of St Matthew.

BLESSINGS TO OUR READERS

Father Stephen

THE BIRTH OF OUR MOST HOLY LADY

Apocrypha:

POEM FOUR

(by Ferrar's Germanus)

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.

V. Hail thee, O daughter, and consider, and realize thee our (Psalm 44) (1).

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.

The Virtues

In addition to the beatitudes of Jesus, there are many fruits of the Holy Spirit mentioned in the apostolic writings and referred to by the members of the Church. These fruits of the Spirit are often called the Christian virtues, which liberally mean those powers and possessions of the mind and the heart which all men should have if they are truly human, willing themselves as created in the image and likeness of God.

Generally speaking, all of the human virtues are gifts from God Himself. They are the characteristics of Jesus Christ, the divine Son of God in human flesh. They are the divine qualities which should be real human qualities by the gift of God in creation and sanctification through Christ.

It has been said, and it is true, that the Christian virtues are not all particularly "Christian" in the sense that only Christians know about them and are commended to practice them. Most, if not all, of the Christian virtues have been honored, respected and recommended by all great teachers of the spiritual life. This is to say, however, that their Christian value and truth, for Christ and His apostles and is not here we may find practical working, other than that which all men should teach and practice. As the fulfillment of all positive human aspirations and desires, it is quite understandable that Jesus Christ, the perfect "man from heaven" and "last Adam" (I Corinthians 15:47-49, Romans 5:14), should hold and make available that which all men of wisdom and good will have sought for and desired in their minds and hearts, as enlightened by God.

For a truth, whatever is found in man to be good and beautiful and true, without being created or given by God. This is the case, whether it is real and or not, "for every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1:17), and it is Christ Himself, the eternal Son and Word of God, who is the light and the life of every man who has ever lived and been enlightened on this earth. (St. John 1:9-10) Thus the Apostle Paul has commended Christ's faith:

Finally, brother, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. (Philippians 4:8)

As we "think about these things," we will refer to the teaching of the apostle himself, and to all of the apostolic and traditional teachers of the Christian faith who have been enlightened and inspired by God through the Lord Jesus Christ, by the power of the Holy Spirit in the life of the Church.



