

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

YARMOUTH ROAD, STALHAM NR12 9RR

Tel: 01692 580552

COMMUNITY PROGRAMME & NEWSLETTER

SEPTEMBER 2022



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

○ 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

○ 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.



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
07 Felix and Augebert, Martyrs*
07 Alcmund and Tilbert, Bishops of Hexham
08 Ethelburgh, Abbess of Lyminge
08 Ina and Ethelburgh, King and Queen of Wessex
09 Bettelin of Crowland, Hermit
10 Wulfhild, Abbess of Barking
10 Frihestan, Bishop of Winchester
13 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, Torfhred 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 2022
(In the Parish Church unless otherwise stated)

Thurs Sept 1 st	<p align="center">Church New Year Day of Prayer for the Protection of the Environment. St Symeon Stylites c 428. Righteous Joshua Son of Nun.</p>
Sat Sept 3 rd	<p align="center">St Phoebe Deaconess at Cencreae near Corinth 1st C. Vespers 4pm.</p>
Sun Sept 4 th	<p align="center">12th Sunday After Pentecost Holy Prophet and God-Seer Moses. Divine Liturgy 9:30am.</p>
Tues Sept 6 th	<p align="center">St Michael of Colossae, 3rd Hour.</p>
Wed Sept 7 th	<p align="center">Forefeast of the Nativity of the Theotokos. Vespereal Liturgy 7pm. (St Fursey's Chapel, Sutton)</p>
Thurs Sept 8 th	<p align="center">Nativity of the Theotokos 3rd Hour. Saints Joachim and Anna.</p>
Sat Sept 10 th	<p align="center">Afterfeast if the Nativity.</p>
Sun Sept 11 th	<p align="center">13th Sunday after Pentecost St Deiniol of Bangor 584. Divine Liturgy 9:30am</p>
Tues Sept 13 th	<p align="center">Forefeast of the Exaltation of the Cross. Dedication of the Church of the Holy Sepulchre 335. Vespereal Liturgy 7pm (St Fursey's Chapel. Sutton).</p>
Thurs Sept 15 th	<p align="center">Uncovering of the Relics of St Stephen, Jerusalem 415.</p>
Sat Sept 17 th	<p align="center">Saturday after the Exaltation of the Holy Cross. Vespers 4pm.</p>

Sun Sept 18 th	14 th Sunday after Pentecost Sunday after Exaltation Divine Liturgy 9:30am. St Theodore of Tarsus, 690.
Sat Sept 24 th	St Thecla 1 st Woman Martyr 1 st C. Vespers 4pm.
Sun Sept 25 th	15 th Sunday after Pentecost. St Ceolfrid of Jarrow 716. Divine Liturgy 9:30am. St John the Theologian and Evangelist (Sept 26 th) The blessing of a Catechumen.

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

In addition to the services at the Parish Church there will be our normal daily services in St Fursey's Chapel, Neville Road, Sutton. These are usually 3rd Hour 9am with reading from the Fathers' (At the Parish Church on Tuesdays & Thursdays). Vespers 4pm. Vespers 4pm. All are welcome, please ring to check that I have not been called away (01692 580552).

COMMUNITY NEWS & NOTICES

FRIDAY SEPT 2ND Open DAY FROM 10AM

This will be our second Open Day. Our first one was very successful. I gave three talks to various groups of people during the course of the day and we also raised £200 from the sale of refreshments at various stalls. **SEE ENCLOSED. COME AND BRING YOUR FRIENDS WITH YOU IF YOU CAN.**

THE ART OF PRAYER

An Orthodox Anthology

Compiled by

IGUMEN CHARITON
OF VALAMO

Translated by

E. KADLOUBOVSKY

and

E. M. PALMER

Edited with an Introduction by

TIMOTHY WARE

(iii) THE JESUS PRAYER

For laymen as well as monks

Every Christian must always remember that he should unite with the Lord our Saviour with all his being, letting Him come and dwell in his mind and in his heart; and the surest way to achieve such a union with the Lord, next to Communion of His Flesh and Blood, is the inner Jesus Prayer.

Is the Jesus Prayer obligatory for laymen too, and not only for monks? Indeed it is obligatory, for, as we said, *every* Christian should be united with the Lord in his heart, and the best means to achieve such a union is precisely the Jesus Prayer.

BISHOP JUSTIN²

² Justin (Polyansky), a celebrated spiritual writer in Russia during the late 19th and early 20th centuries, Bishop first of Tobolsk and later of Ryazan.

The power of the Name

What shall we say of this divine prayer, in invocation of the Saviour, 'Lord Jesus Christ, Son of God, have mercy upon me'?

It is a prayer and a vow and a confession of faith, conferring upon us the Holy Spirit and divine gifts, cleansing the heart, driving out devils. It is the indwelling presence of Jesus Christ within us, and a fountain of spiritual reflections and divine thoughts. It is remission of sins, healing of soul and body, and shining of divine illumination; it is a well of God's mercy, bestowing upon the humble revelations and initiation into the mysteries of God. It is our only salvation, for it contains within itself the saving Name of our God, the only Name upon which we call, the Name of Jesus Christ the Son of God. 'For there is none other name under heaven given among men, whereby we must be saved,' as the Apostle says (Acts iv. 12).

That is why all believers must continually confess this Name: both to preach the faith and as testimony to our love for the Lord Jesus Christ, from which nothing must ever separate us; and also because of the grace that comes to us from His name, and because of the remission of sins, the healing, sanctification, enlightenment, and, above all, the salvation which it confers. The Holy Gospel says: 'These are written, that ye might believe that Jesus is the Christ, the Son of God.' See, such is faith. And the Gospel adds, 'that believing ye might have life through his Name' (John xx. 31). See, such is salvation and life.

ST. SIMEON OF THESSALONICA¹

¹ St. Simeon, Archbishop of Thessalonica (died 1429): Byzantine theologian and liturgist.

The simplicity of the Jesus Prayer

The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart, and call to Him: 'Lord Jesus Christ, Son of God, have mercy on me!' The essential part of this is not in the words, but in faith, contrition, and self-surrender to the Lord. With these feelings one can stand before the Lord even without any words, and it will still be prayer.

THEOPHAN THE RECLUSE

A refuge for the indolent

From experience in the spiritual life, it can fairly be concluded that he who has zeal to pray needs no teaching how to perfect himself in prayer. Patiently continued, the effort of prayer itself will lead us to prayer's very summit.

But what are weak and indolent people to do, and especially those who, before they have understood the true nature of prayer, have become hardened by outward routine, and cooled by their formal reading of the appointed prayers? As a refuge and source of strength they can still use the technique for practising the Jesus Prayer. And is it not chiefly for them that this technique was invented, so as to graft true inner prayer into their hearts?

THEOPHAN THE RECLUSE

A remedy against drowsiness

It is written in books, that when the Jesus Prayer gains force and establishes itself in the heart, then it fills us with energy and dispels drowsiness. But for it to become habitual to the tongue is one thing, and for it to be established in the heart is another.

THEOPHAN THE RECLUSE

Delve deeply

Delve deeply into the Jesus Prayer, with all the power that you possess. It will draw you together, giving you a sense of strength in the Lord, and will result in your being with Him constantly whether alone or with other people, when you do housework and when you read or pray. Only you must attribute the power of this prayer, not to the repetition of certain words, but to the turning of the mind and heart towards the Lord in these words—to the action accompanying the speech.

THEOPHAN THE RECLUSE

Oral and inner prayer

One can recite the Jesus Prayer with the mind in the heart without movement of the tongue. This is better than oral prayer. Use oral prayer as a support to inner prayer. Sometimes it is required in order to strengthen inner prayer.

THEOPHAN THE RECLUSE

Avoid visual concepts

Hold no intermediate image between the mind and the Lord when practising the Jesus Prayer. The words pronounced are merely a help, and are not essential. The principal thing is to stand before the Lord with the mind in the heart. This, and not the words, is inner spiritual prayer. The words here are as much or as little the essential part of the prayer as the words of any other prayer. The essential part is to dwell in God, and this walking before God means that you live with the conviction ever before your consciousness that God is in you, as He is in everything: you live in the firm assurance that He sees all that is within you, knowing you better than you know yourself. This awareness of the eye of God looking at your inner being must not be accompanied by any visual concept, but must be confined to a simple conviction or feeling. A man in a warm room feels how the warmth envelops and penetrates him. The same must be the effect on our spiritual nature of the all-encompassing presence of God, who is the fire in the room of our being.

The words 'Lord Jesus Christ, Son of God, have mercy upon me' are only the instrument and not the essence of the work; but they are an instrument which is very strong and effective, for the Name of the Lord Jesus is fearful to the enemies of our salvation and a blessing to all who seek Him. Do not forget that this practice is simple, and must not have anything fanciful about it. Pray about everything to the Lord, to our most pure Lady, to your Guardian Angel; and they will teach you everything, either directly or through others.

THEOPHAN THE RECLUSE

Images and illusion

In order not to fall into illusion¹ while practising inner prayer, do not permit yourself any concepts, images, or visions. For vivid imaginings, darting to and fro, and flights of fancy do not cease even when the mind stands in the heart and recites prayer: and no one is able to rule over them, except those who have attained perfection by the grace of the Holy Spirit, and who have acquired stability of mind through Jesus Christ.

ST. NIL SORSKI²

² St. Nil Sorski (Nilus of Sora, ?1433-1508), Russian ascetic writer; monk at a remote hermitage in the forest beyond the Volga, and leader of the 'Non-Possessors' (a movement in 15th and 16th century Russia which protested against the monastic ownership of land).

EVENING TALKS ON THE ORTHODOX CHRISTIAN FAITH

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.

Refreshments 8pm approximately.

Compline 8:30pm – A short evening service.

Finish about 9pm.

BIBLE STUDY

This will be resumed after the talks on either Thursday evenings or Monday afternoons. To be decided.

ADVANCED NOTICE – Consecration of the Church

Metropolitan Silouan will come to consecrate the parish church on Saturday November 26th. This will be a very special and rare occasion. It will involve the blessing of the Foundation Stone. The engraving of the stone is being done by a stonemason at the moment and also the consecration of the altar stone with a recess for the relicque. We hope to have the Lord Mayor of Stalham in attendance and the builders of the church to be presented to the Bishop.

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 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 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.

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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.

LIOBA (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 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, *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 *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.