

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY,
 ST. FURSEY'S HOUSE, 111 NEVILLE ROAD
 SUTTON, NORWICH. NR12 9RR.
 Tel. 01692 580552.

COMMUNITY PROGRAMME
 SEPTEMBER 2015.



SEPTEMBER 8

The Nativity of our Most Holy Lady,
 the Theotokos and Ever-virgin Mary

Dismissal Hymn. Fourth Tone

Thy nativity, O Theotokos, hath proclaimed
 joy to the whole world; for from thee hath
 dawned the Sun of Righteousness, Christ our
 God, annulling the curse; and bestowing the
 blessing, abolishing death and granting us life
 everlasting.

Kontakion. Fourth Tone

JOACHIM and Anna were freed from the re-
 proach of childlessness, and Adam and Eve
 from the corruption of death. O immaculate
 one, by thy holy nativity, which thy people,
 redeemed from the guilt of offences, celebrate
 by crying to thee: The barren woman giveth
 birth to the Theotokos, the nourisher of our
 life.

SEPTEMBER 14

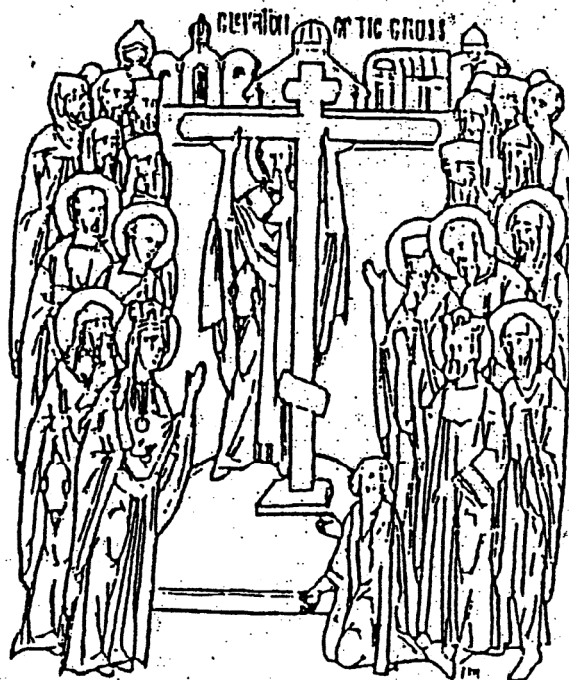
The Exaltation of the Precious
 and Life-giving Cross

Dismissal Hymn. First Tone

SAVE, O Lord, Thy people, and bless Thine
 inheritance; grant Thou unto the faithful
 victory over adversaries. And by the power of
 Thy Cross do Thou preserve Thy common-
 wealth.

Kontakion. Fourth Tone

THOU Who wast lifted up willingly on
 the Cross, bestow Thy mercies upon the
 new Nation called after Thee, Christ God; glad-
 den with Thy power our faithful hierarchs,
 granting them victory over all heresy. May
 they have as Thy help in war the Weapon of
 peace, the invincible Trophy.



**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*
07 Almund and Tilbert, Bishops of Hexham
08 Ethelburgh, Abbess of Lyminge
Ina and Ethelburgh, King and Queen of Wessex
09 Bettelin of Crowland, Hermit
Wulfhild, Abbess of Barking
10 Frithestan, Bishop of Winchester
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 Ceolfriith (Geoffrey), Abbot of Wearmouth
Egelred of Crowland, Martyr
28 Lioba, Abbess and Missionary
Tetta, Abbess of Wimborne
30 Honorius, Archbishop of Canterbury
Tancred, Torthred 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 Furse. / 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.

TUES. SEPT. 1st. CHURCH NEW YEAR. Day of Prayer for the Environment.
Sutton Churches Together meeting at St. Fursey's VESPERS 4PM.

FRI. SEPT. 4th. Holy Prophet and God-seer Moses. VESPERS 4PM

SAT. SEPT. 5th. THE NATIVITY OF THE MOTHER OF GOD (Anticipated from Sept. 8th.)
DIVINE LITURGY 10AM. (Followed by a feast)

SUN. SEPT. 6th. Archangel Michael at Colossae. Vespers 4pm.

SAT. SEPT. 12th. Saturday before the Exaltation of the Holy Cross VESPERS 4PM

SUN. SEPT. 13th. THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS.
DIVINE LITURGY 10AM

SAT. SEPT. 19th. St. Theodore of Tarsus. Archbishop of Canterbury (690) Patron Saint of the
Antiochian Archdiocese of the British Isles and Ireland. VESPERS 4PM

SUN. SEPT. 20th 16th. SUNDAY AFTER PENTECOST; Leavetaking of the Holy Cross.
DIVINE LITURGY 10AM.
VESPERS 4PM

TUES. SEPT. 22nd. Conception of the Glorious Prophet and Forerunner John the Baptist.
VESPERS 4PM.

WED. SEPT. 23rd. TYPIKA 9AM

SAT. SEPT. 26th. Holy Apostle and Evangelist John the Theologian. VESPERS 4PM

SUN. SEPT. 27th. PATRONAL FESTIVAL OF ST. JOHNS ORTHODOX CHURCH IN NORWICH.
St. Fursey's Community attend St. Johns in Norwich.

DAILY SERVICES IN ST FURSEY'S CHAPEL.

These are normally 3rd. Hour 9am . 6th. Hour 12noon, Vespers 4pm and Compline 9am when visitors are in residence on retreat. Local readers are very welcome to attend these services as an expression of our love for God but please check by ringing 01692 580552 to confirm that they are on in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

THURSDAY BIBLE STUDY

This resumes after the summer break on Thursday September 10th. At 2.30pm in the library at St. Fursey's House. We will continue with our study of St. Paul's Letter to the Romans using the Orthodox Study Bible as our guide. We have a break for tea and cake at 3.30pm Vespers 4pm and we finish about 4.30pm. Local readers are very welcome to attend this.

NORWICH MARKET STALL.

This will be on Wednesday September 2nd 9am to 4pm. This is a very important part of our missionary outreach even though the market is not so busy as it used to be. The stall is situated opposite PRIMARK. Do come and visit us if you can and support us with your prayers; our presence on the market is a part of our Christian witness in an increasingly secular society.

SUMMER PILGRIMAGE REPORT.

Our summer pilgrimage on Saturday July 18th to St. Olaves Priory took place as planned, It was a

very pleasant occasion with 14 people attending. We wondered if having it on a Saturday would attract more people but it did not seem to make much difference. We thank Father David Boddy for allowing us to have this event in his benefice and also for his presence, we also thank Mrs. Jill Rose the Warden of the Priory ruins on behalf of English Heritage. Readers will be interested to know that the Priory ruins were originally owned by Mrs. Rose's family for several hundred years and were taken over by English Heritage in a rather high handed way. I enquired with English Heritage earlier in the year about our having our pilgrimage on the site of St. Olaves Priory and I was told to contact Mrs. Rose. Without going into all the details of what happened I was contacted by an official of English Heritage on the Monday before the pilgrimage to explain what the event consisted of; I was told that we could visit the site and have our picnic and talk but we could not have our services because it was against their policy. Needless to say I protested most vigorously reminding the official that the Priory had been a centre of Christian worship for five hundred years and that we could pray anywhere; a higher official reaffirmed the policy of English Heritage and after much argument the services went ahead; this experience brought home to me how strong the atheistic and secular agenda is of officialdom in our country. We were a victim of "political correctness" and we were not going to put up with it. Our local M.P. is looking into this policy of English Heritage.

EVENING TALKS

We had planned some evening talks on our Orthodox Christian Faith for September but for practical and pastoral reasons these will now be on Tuesday October 20th, 27th. Nov. 3rd. 10th. More details next month.

THE ENTHRONEMENT OF OUR ARCHBISHOP; The Antiochian Orthodox Cathedral of St. George Regents Park LONDON, This is not certain yet because of his need to get a Visa the British Government but we hope it will be on November 28th and a good turnout is hoped for.

OUR HOPED FOR CHURCH IN STALHAM.

As I prepare this Newsletter on August 17th we look forward to some news about the land in Stalham from Tesco's representative by the end of September so keep praying and hoping.

THIS NEWSLETTER BY EMAIL.

I am very sorry about the mistake I made last month my correct email address is ; stfurseys.sw@gmail.com . If you would like to have this newsletter by email please let me know. The stamps and donations towards the cost of it are very much appreciated.

PROPOSED PILGRIMAGE TO PERONNE; THE SHRINE OF ST FURSEY.

At time of preparing this Newsletter we have 17 who have expressed an interest in going but we need 30 people to make it financially viable we have until early September so we are making a final effort to get more interest; please let me know if you would like to come, details were in our last newsletter.

THE ART OF PRAYER **No 4.**

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

THE FRUITS OF PRAYER

(ii) DIVINE GRACE AND HUMAN EFFORT

The call of grace and man's free choice

At the first call and beckoning of grace, at the first entering within, the spiritual realm opens up before us, and we are granted the vision of another world, independently of whether we desire it or not. But afterwards this vision, together with the power to dwell constantly within, are left to man's free choice and we must work to attain them.

Complete serenity

Complete serenity of mind is a gift of God; but this serenity is not given without our own intense effort. You will achieve nothing by your own efforts alone; yet God will not give you anything, unless you work with all your strength. This is an unbreakable law.

Nothing comes without effort

May the Lord give you the blessing of a strong desire to stand inwardly before God. Seek and you will find. *Seek God*: such is the unalterable rule for all spiritual advancement. Nothing comes without effort. The help of God is always ready and always near, but is only given to those who seek and work, and only to those seekers who, after putting all their own powers to the test, then cry out with all their heart: Lord, help us. So long as you hold on to even a little hope of achieving something by your own powers, the Lord does not interfere. It is as though He says: 'You hope to succeed by yourself—Very well, go on trying! But however long you try you will achieve nothing.' May the Lord give you a contrite spirit, a humble and a contrite heart.

The tree of life

The essential mood of the penitent is this: 'In the way Thou knowest, O Lord, save me. For my part I will labour without hypocrisy, without deviation and misinterpretation, but according to a pure conscience, doing everything that I understand and that lies in my power.' Whoever can truly feel this in his heart, is accepted by the Lord, who then comes to rule as king within him.

God is his teacher, God it is who prays in him, God it is who wills and acts in him, God it is who bears fruit in him. God is his ruler. Such a state is the seed and the heart of the heavenly tree of life within him.

Poor, naked, blind, and worthless

There is no need to be afraid of illusion. It overtakes those who become vain, who begin to think that as soon as warmth has come into the heart they are already at the summit of perfection. In fact this warmth is only the beginning and may not prove stable. For this warmth and peace in the heart may just be something natural—the fruit of concentrated attention. We have to labour and labour, to wait and wait, until the natural is replaced by the grace-given. It is best never to think of yourself as having attained anything, but always to see yourself as poor, naked, blind, and worthless.

Fellow-workers with God

The Lord sees your need and your efforts, and will give you a helping hand. He will support and establish you as a soldier, fully armed and ready to go into battle. No support can be better than His. The greatest danger lies in the soul thinking that it can find this help within itself; then it will lose everything. Evil will dominate it again, eclipsing the light that as yet flickers but weakly in the soul, and it will extinguish the small flame which is still scarcely burning. The soul should realize how powerless it is alone; therefore, expecting nothing of itself, let it fall down in humility before God, and in its own heart recognize itself to be nothing. Then grace—which is all-powerful—will, out of this nothing, create in it everything. He who in total humility puts himself in the hand of the merciful God, attracts the Lord to himself, and becomes strong in His strength.

Although expecting everything from God and nothing from ourselves, we must nevertheless force ourselves to action, exerting all our strength, so as to create something to which the divine help may come, and which the divine power may encompass. Grace is already present within us, but it will only act after man has himself acted, filling his powerlessness with its own power. Establish yourself, therefore, firmly in the humble sacrifice of your will to God, and then take action without any irresolution or half-heartedness.

The spirit of grace and the spirit of a Pharisee

When you undertake some special endeavour, do not concentrate your attention and heart on it, but look upon it as something secondary; and by entire surrender to God open yourself up to God's grace, like a vessel laid out ready to receive it. Whoever finds grace finds it by means of faith and zeal, says St. Gregory of Sinai, and not by zeal alone. However painstaking our work, so long as we omit to surrender ourselves to God while performing it, we fail to attract God's grace, and our efforts build up within us not so much a true spirit of grace but the spirit of a Pharisee. Grace is the soul of the struggle. Our efforts will be rightly directed so long as we preserve self-abasement, contrition, fear of God, devotion to Him, and the realisation of our dependence on divine help. If we are self-satisfied and contented with our efforts, it is a sign that they are not performed in the right way, or that we lack wisdom.

True Christian life is the life of grace

Life is the strength to act. Spiritual life is the strength to act spiritually, according to the will of God. Man has lost this strength; therefore until it is restored to him, he cannot live spiritually, no matter how much he intends to. That is why the flow of grace into the soul of a believer is essential for a true Christian life. True Christian life is the life of grace. A man makes some religious resolution: but in order to be able to act according to it, it is necessary that grace be united with his spirit. When this union is present, moral strength, hitherto evident only temporarily in his first enthusiasm, is impressed on his spirit and remains there always. This re-establishment of the moral strength of the spirit is effected by the regenerating action of baptism, through which man is granted justification and the strength to act 'after God in righteousness and true holiness' (Eph. iv. 24).

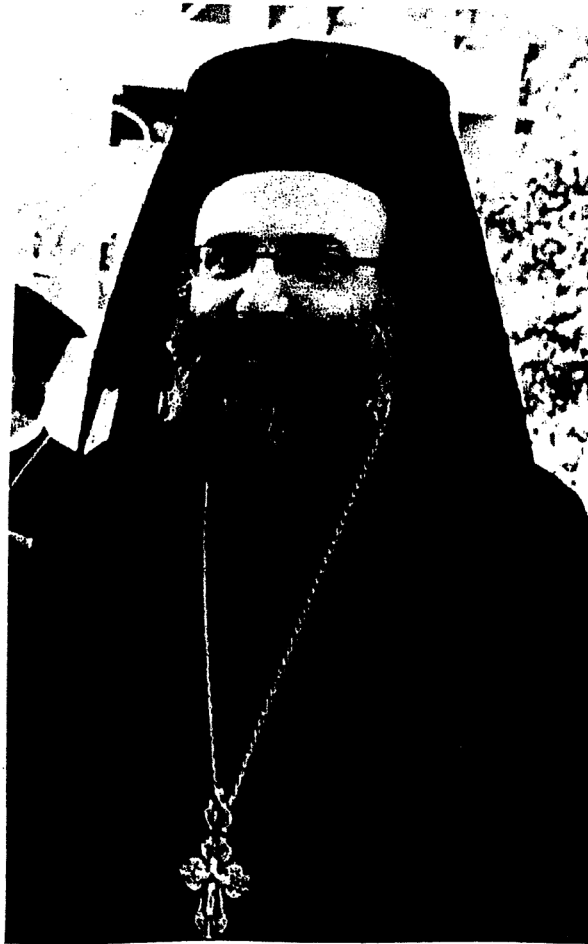
Truths which the finger of God inscribes

You write that at times, during prayer, a solution to some problem that perplexes you in your spiritual life comes of itself from an unknown source. This is good. It is the true Christian way of being taught God's truth. Here the promise is fulfilled, 'And they shall be taught of God' (John vi. 45). So indeed it is. Truths are inscribed in the heart by the finger of God, and remain there firm and indelible. Do not neglect these truths which God inscribes, but write them down.

Purifying the source

In order to purify and heal man, divine grace begins first of all by entrusting the source and fountain-head of all human activities to God. In other words, grace turns man's consciousness and power of free will towards Him, so that, using this as its starting point, it may in due course effect healing of all man's powers by means of their own activity: the source has been healed and sanctified, and so all the faculties dependent on that source are gradually purified from this same fountain-head.

**AXIOS! Archimandrite Silouan
Oner is our Metropolitan
designate!**



Fr Silouan's summary CV:

Born: 21/08/1970 Lataquieh

Studies:

1989-1994: Mechanical Engineering Degree: Tishreen University.

Lataquieh

**1995-2000: Degree in Theology, St. John of Damascus Institute,
Balamand, Lebanon**

**2000-2005: Master's Degree in Theology, St. John of Damascus
Institute, the University of Balamand, Lebanon**

**2005-2010: Doctorate in theology, ethics and homiletics,
the University of Thessaloniki, Greece 2005-2010**

Church Work:

**Archimandrite, priest, pastor and preacher in the parish of Lataquieh
since 2000.**

Chaplain to Metropolitan John Mansour (2010-2015).

**Work in the Orthodox youth movement since a young man
and was appointed President of the Lataquieh Centre for the
Orthodox Youth Movement (2001-2003).**

**Appointed by His Beatitude Patriarch John X of Antioch and All the
East abbot of the Patriarchal Monastery of St. George Humaira.**

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.

Ψ. 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.

Ψ. 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 . . .

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.

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-Thamet 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, *Winfid-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.

Bede, *H.E.*, ii. 15-18; iii. 14, 20, 25; v. 19.