

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

COMMUNITY PROGRAMME
 SEPTEMBER 2017.



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

O 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 Alcmund 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 Ceolfrith (Geoffrey), Abbot of Wearmouth
Egelred of Crowland, Martyr
28 Lioba, Abbess and Missionary
Telta, 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 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 FOR SEPTEMBER

FRI. SEPT. 1st. CHURCH NEW YEAR. Day of Prayer for the Environment.
VESPERS 4pm
SAT. SEPT. 2nd. DIVINE LITURGY 10am
SUN. SEPT. 3rd. No Liturgy today. Vespers at 4pm.

THUR. SEPT. 7th. Forefeast of the Nativity of the Theotokos (Mother of God)
VESPERAL-DIVINE LITURGY 6pm (Fast from 12noon)
FRI. SEPT. 8th. TYPIKA for the Nativity of Our Lady. 9am

SAT. SEPT. 9th Synaxis of St. Joachim and Anna parents of Our Lady.
Vespers 4pm.

SUN. SEPT. 10th. 14th SUNDAY AFTER PENTECOST. After feast of the Nativity of Our Lady.
DIVINE LITURGY 10am VESPERS 4pm.

WED. SEPT. 13th. Forefeast of the Exaltation of the Holy Cross; Commemoration of the Dedication
or the Church of the Resurrection at Jerusalem 335.
VESPERAL-DIVINE LITURGY 6pm (Fast from 12noon)

THUR. SEPT. 14th. TYPIKA FOR THE HOLY CROSS 9am.

SAT. SEPT. 16th. VESPERS AT Martham 2.30pm

SUN. SEPT. 17th. 15th SUNDAY AFTER PENTECOST. Afterfeast of the Holy Cross.
DIVINE LITURGY 10am. (Father Paulinus; Father Stephen away today)

FRI. SEPT. 23rd. Conception of St John the Baptist Vespers 4pm.

SAT. SEPT. 24th. VESPERS 4pm.

SUN. SEPT. 24th. 16th. SUNDAY AFTER PENTECOST. St Thekla first women martyr. 1st cent,
DIVINE LITURGY 10am VESPERS 4pm.

MON. SEPT. 25th. VESPERS 4pm (St. John the Theologian)

SAT. SEPT. 30th. VESPERS 4pm.

SUN. OCT. 1st. 17th. SUNDAY AFTER PENTECOST. Protection of our most Holy Lady .
DIVINE LITURGY 10am VESPERS 4pm.

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3rd Hour 9am with a reading from the early church fathers. 6th hour 12noon but this varies according to pressure of work. Vespers 4pm Compline 9pm when there is an evening event. Local readers are very welcome to attend these services but check before coming. Ring 580552.

INTRODUCTORY TALKS ON THE ORTHODOX CHRISTIAN FAITH.

1. FINDING THE NEW TESTAMENT CHURCH. Tues. Sept. 5th. 2pm and 7pm.
2. HEAVEN UPON EARTH-THE DIVINE LITURGY. Tues. Sept. 12th. 2pm and 7pm.
3. THE MEANING OF OUR HUMANITY; DEIFICATION. Sept. 19th. 2pm and 7pm.
4. WINDOWS INTO HEAVEN; THE HOLY ICONS. Tues. Sept. 26th. 2pm and 7pm.

Anyone can come to these talks; they have been planned in this way to help those with work commitments. They will last about an hour with some discussion, Light refreshments will be on offer. The afternoon session will end with Vespers 4pm which last about 30 minutes and the evening session will end with Compline 9pm about 20 minutes.

ANNUAL PILGRIMAGE SAT. SEPTEMBER 16th.MARTHAM

This year we will honour St Blida of Martham mother of St Walstan of Bawburgh.

Pilgrim Prayers at St Fursey;s 10.30am

Travel to Martham 11am Look round the church.

Mid-day service 12noon

Picnic Lunch 12 30pm

Talk on St Blida 1.30pm

Vespers 2.30pm Finnish about 3.30pm.

ALL ARE WELCOME GIVE FATHER STEPHEN A RING 580552.

MONDAY BIBLE STUDY.

This resumes on Monday Sept 4th after our summer break;It takes place in the library at St.Fursey's House at 2.30pm.Break for tea and cake 3.30pm.Vespers 4pm.We finish about 4.30pm.We will continue with our Study of the Acts of the Apostles.DO FEEL FREE TO COME AND JOIN US.

NORWICH MARKET STALL.

We will be at the charity stall on Norwich market on Wednesday September 6th from 9am to 4pm.This is opposite PRIMARK.This continues to be an important part of our missionary outreach and it is also a Christian witness in the market place.Please pray for this aspect of our work and come to see us if you can.

OUR FUTURE CHURCH IN STALHAM.

Praise God ;our long search has borne fruit and we are now going through the legal process to buy the old police station as a charity;the completion date should be the beginning of October;we will need to keep our appeal open to raise money for the building work.As soon as we obtain the keys a mammoth cleaning job will be needed and we hope to celebrate theDivine Liturgy in one of the larger rooms as soon as possible.We will have to submit plans to the North Norfolk District Council so we do not expect to begin the building work until next year.There are exciting times ahead.PLEASE PRAY FOR US ; NOTHING CAN BE DONE WITHOUT THE HELP OF GOD

OUR PHOTOCOPIER.

Our life of our photocopier came to an end on Saturday August 12th as I was about to prepare the service sheets for Sunday; a sheet of paper got jammed and as I was sorting it out a piece of the fitting broke off and it could not be replaced.Mayday our office suppliers have obtained another replacement photocopier which is quicker and can also copy in colour which will be useful but expensive.This has cost our current account £600 so there is a big dent in our fundsWe are very busy with icon orders so we will be able to recover soon.

OUR NINETEENTH DEDICATION FESTIVAL

We were founded on October 3rd 1998 so we will be celebrating our 19th anniversary on Saturday October 7th 2017Metropolitan Silouan will be with us again and we look forward to his visit. All being well we should have completed the legal process for buying the police station and have possession of the keys by then. God willing we may be able to celebrate our 20th anniversary in October 2018 in our new church.

Fifth Century

Inner Struggles

At the beginning of the fifth century when Alexandria and Constantinople were feuding over their respective positions in the Church and in the empire, Nestorius, the bishop of Constantinople, made known his refusal to honor Mary, Christ's mother, with the traditional title of **Theotokos**. He claimed that the one born from Mary is merely the "man" in whom the eternal Logos of God came to dwell, but not the Logos Himself. Thus, Mary could not properly be called **Theotokos**, which means the **one who gave birth to God**.

Saint Cyril, the bishop of Alexandria (d. 444), forcefully rejected the teaching of Nestorius, claiming that it is proper to call Mary **Theotokos** since the one born from her, "according to the flesh," is none other than the divine Logos of God. The only-begotten Son of God was "begotten of the Father before all ages" coming down from Heaven for man's salvation, being born in the flesh, and becoming man from the Virgin. Thus, the Son of God and the Son of Mary is one and the same Son.

The Third Ecumenical Council

Nestorius and his followers refused to yield to Saint Cyril's appeals for repentance. Thus, in 431, in the city of **Ephesus**, a small group of bishops under Saint Cyril's direct control held a council to affirm the Alexandrian doctrine and to reject that of Nestorius. The decisions of this meeting were formally recognized in 433 by the Eastern bishops who had not been present. The Council of 431 subsequently became known as the **Third Ecumenical Council**.

The Robber Council

Again the decisions of this council were not immediately accepted. Controversy over the issue in question continued to rage. Saint Cyril and the majority of the Eastern bishops — who were inclined to oppose his teaching because of their fear that it did not adequately express the genuine humanity of Jesus — were able to come to a common understanding. After his death, however, Cyril's fanatical followers again broke with the bishops of Constantinople and the East. In 449, a large number of bishops who considered themselves faithful to Saint Cyril's position, held another council in Ephesus. This council came to be known as the **latrocinium** or **robber council**. It formulated a doctrine about the person and nature of Christ which so stressed the Lord's divinity that His humanity all but completely disappeared. Thus, confusion and division continued to exist among Christians.



The Fourth Ecumenical Council

In 451, another council was called, this time in the city of **Chalcedon**, to solve the problem of the doctrine of Christ. This council, now recognized in the Church as the **Fourth Ecumenical Council**, succeeded in defending the teaching of Saint Cyril and the Ephesian Council of 431. It also satisfied the demands of the Eastern bishops that the genuine humanity of Jesus would be clearly confessed. In its definition, the Council of Chalcedon closely followed the teaching, formulated in a letter, of **Pope Saint Leo of Rome**.

The Chalcedonian definition states that Jesus Christ is indeed the Logos incarnate, the very Son of God "born of the Father before all ages." It affirms that the Virgin Mary is truly **Theotokos** since the one born from her "according to the flesh" in Bethlehem, is the uncreated, divine Son of God, one of the Holy Trinity. In His human birth, the Council declared, the Word of God took to Himself the whole of humanity, becoming a real man in every way, but without sin. Thus, according to the Chalcedonian definition, Jesus of Nazareth is **one person** or **hypostasis in two natures** — human and divine. He is fully human. He is fully divine. He is perfect God and perfect man. As God, He is "of one essence" (homoousios) with God the Father and the Holy Spirit. As man, He is "of one essence" (homoousios) with all human beings.

The union of divinity and humanity in Christ is called the **hypostatic union**. This expression means that in the one, unique person of Christ, divinity and humanity are united in such a way that they are neither **mixed together** and **confused**, nor **separated** and **divided**. Christ is one person Who is both human and divine. The Son of God and the Son of Mary is one and the same person.

The Monophysites

The decision of the Council of Chalcedon was not accepted by the extreme disciples of Saint Cyril of Alexandria, nor by those who came to be associated with them. These Christians, called **monophysites**, rejected the Chalcedonian Council on the basis that the council spoke of **two natures**, thus rejecting the old formula of Saint Cyril which claimed that in His incarnation, Christ has but one nature. The supporters of the Chalcedonian decision claimed and still claim that though their words are different from those of the holy father, their doctrine is exactly the same and is simply expressed with greater precision. The disagreement was never settled, however, and although many attempts at reunion were made in the fifth and sixth centuries — and again in recent years — the dissenters from the Chalcedonian decision remain separated from the Orthodox Church.

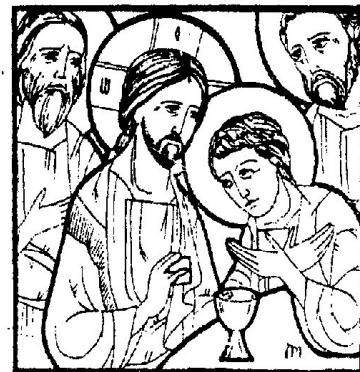
Today, the so-called **monophysite** Christians are in the **Coptic Church of Egypt**, the **Ethiopian Church**, the **Syrian Jacobite Church**, the **Syrian Church of India**, and the **Armenian Church**. These churches are often called the **Lesser Eastern Churches** or the **Oriental Orthodox Churches**.

The Councils

The **Third** and **Fourth Ecumenical Councils** made a number of canons of a disciplinary and practical nature. The Council of Ephesus forbade the composition of a "different faith" from that of the first two councils (Canon 7). This canon has been used by the Orthodox in opposition to the addition of the word **filioque** to the Creed as it came to be used in the Western Churches. The Council of Chalcedon gave to Constantinople, the **New Rome**, "equal privileges with the old imperial Rome" because the new capital city was "honored with the emperor and the senate" (Canon 28).

The West

The fifth century witnessed the decline of the Christian empire in the West with the fall of Rome to the barbarians. The inception of the Western **dark ages** followed quickly after the death of a man whose voluminous and highly debated writings exercised the greatest single influence in Western Christianity, both Roman and Reformed: **Augustine, the bishop of Hippo** (d. 430).



how barnabas is helping

Vital food relief
for Iraqi Christians
fleeing conflict and
persecution

“What have you eaten today?” a young Iraqi Christian girl in Jordan was asked after she fell. “Nothing,” she replied, “It’s not my turn.”

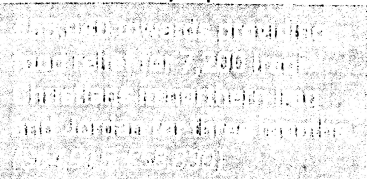
These words highlight the scale of need facing Iraqi Christians forced to flee their homes because of conflict and anti-Christian persecution by Islamic State and similar groups. They also show why Barnabas’ assistance is so important.

A typical monthly family food package for Iraqi Christians displaced to Iraqi Kurdistan or living as refugees in Jordan includes oil, tea, lentils, rice, sugar, milk and salt, and can cost between £12 (\$15; €13) and £16 (\$20; €18).

Iraqi Christians avoid the normal camps for internally displaced people or refugees for fear of threats and violence from the Muslim majority in these camps. They are therefore dependent on churches and charities to help them.



Iraqi Christians in Jordan with food that Barnabas Fund helped provide



PROJECT JOSEPH FEEDING OVER 100,000 PEOPLE IN KENYA AND UGANDA

In response to the growing famine across parts of Africa, Barnabas Fund has extended Project Joseph to Uganda and Kenya, with grants to provide food aid for over 100,000 people including some 70,000 South Sudanese refugees.

Starvation beckons for millions in east Africa, as extreme weather conditions have led to crop failure, dried up water sources and dying livestock. At the time of writing, cholera is spreading in South Sudan. Disease is feared in Kenya too, as people weak with hunger cannot dispose of the carcasses of their dead animals. People are eating poisonous fruits which have to be boiled for hours to make them safe. In Uganda, where over 700,000 South Sudanese refugees have recently arrived, fleeing from the famine in their own country, food prices

are spiralling rapidly; this in turn will affect Kenya, which imports much of its food from Uganda.

Working through churches and Christian ministries, Barnabas Fund is assisting some of the neediest with maize and beans, in some cases with cooking oil too.

When planting time arrived in March, people had no seed left, as they had eaten it. Barnabas also provided maize and bean seeds for 600 of the stronger families in Uganda i.e. those who would be physically able to plant it. The cost per family was £6.60 (\$8.10; €7.60). Half the families also received ground nut seeds. With favourable weather conditions the first harvest will be in June.



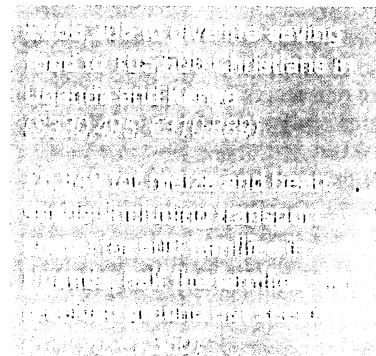
Queuing up for food from Barnabas in Uganda, where people are eating termites and searching for lungfish in dried-up swamps



Just £1 a week (\$1.25; €1.15) can provide



Food supplies in Kenya, just before loading on trucks for distribution



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 . . .

SECOND READING

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 a 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-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.*, lii, 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.