

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
 CHURCH
 YARMOUTH ROAD, STALHAM NR12 9PG
 Tel: 01692 580552
 COMMUNITY PROGRAMME

SEPTEMBER 2020



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
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
Tetta, Abbess of Wimborne
30 Honorius, Archbishop of Canterbury
Taucred, 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 AT THE PARISH CHURCH IN SEPTEMBER

(We hope that these will be open to all)

Tues Sept 1st	Day of Prayer for the environment.
Sat Sept 5th	Prophet Zacharias & Righteous Elizabeth. Vespers 4pm
Sun Sept 6th	13 th Sunday after Pentecost Nativity of the Theotokos (Anticipated). Divine Liturgy 10am.
Sat Sept 12th	Leave taking of the Nativity of the Theotokos. Saturday before the Exaltation of the Holy Cross.
Sun Sept 13th	14 th Sunday after Pentecost Exaltation of the Holy Cross (Anticipated). Divine Liturgy 10am.
Sat Sept 19th	After Feast of the Exaltations of the Holy Cross. Vespers 4pm.
Sun Sept 20th	15 th Sunday after Pentecost - After feast of the Exaltation of the Holy Cross. Divine Liturgy 10am.
Tues Sept 22nd	Conception of St John the Baptist Vesperal Liturgy 7pm. <i>(St Fursey's Chapel).</i>
Sat Sept 26th	Holy Apostle & Evangelist St John. Vespers 4pm.
Sun Sept 27th	16 th Sunday after Pentecost Divine Liturgy 10am.

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. These are usually 3rd hour 9am, plus reading from the Fathers. **Vespers 4pm.** All are welcome but please ring 01692 580552 to check that I have not been called away as sometimes happens.

COMMUNITY NEWS & NOTICES

BUILDING OUR NEW PARISH CHURCH IN STALHAM

Building work resumed in July and good progress has been made. The walls are now 8ft high and Nathan, our builder from Wales, will come again on August 22nd to work on the roof timbers of the side aisles. This is very exciting due to the Gift Aid money from the government of £4948 and a very generous donation of £5000. Thanks to **DANIEL** and **WILLIAM** a new site has been opened on the internet called 'Just Give' and readers can see our video and make a donation at:-

<http://www.justgiving.com/crowdfunding/saintfursey>

Within a few hours we had already received £420!

NORWICH MARKET STALL

This is normally the first Wednesday of the month but this has not happened due to the COVID-19 virus lockdown. The market has opened again but Norwich City Council has demolished the stall. We are negotiating with St Peter Mancroft Parish Church to erect our own stall near to the entrance of their Octagonal tea room but we have not heard yet. **WATCH THIS Space!**

EVENING TALKS ON THE ORTHODOX CHRISTIAN FAITH

THURSDAY 10 SEPTEMBER AT 7PM.

- 1) **THURSDAY 10 SEPTEMBER 7 PM**
"Finding the New Testament Church .."
- 2) **THURSDAY 17 SEPTEMBER 7PM**
"Heaven New Earth" Orthodox Worship.
- 3) **THURSDAY 24 SEPTEMBER 7PM**
"Deification" Our Human Destiny.
- 4) **THURSDAY 01 October 7PM**
"Windows into Heaven ..." Icons

Refreshments: 8pm

Compline: 8:30pm (approx).

Finish: About 9pm.

If there is enough interest there will be an additional talk on Thursday 8 October called "When England was Orthodox." No need to be Russian or Greek in order to be an Orthodox Christian: We are simply returning to our roots.!

PILGRIMAGE TO BURGH CASTLE SATURDAY 3 OCTOBER

St Fursey's monastery at Burgh Castle near Great Yarmouth on Saturday 3 October. Details in October newsletter.

God bless you all

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 . . .

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.

SELECTED LIVES OF THE SAINTS.

ALCMUND (1) (Ealhmund), seventh bishop of Hexham, ruled 767-81. He was buried beside *Acca outside the church; during the Danish invasions all trace of his grave was lost, but in 1032, following a supposed revelation, his relics were found and reburied inside the church. In 1154 the relics of all the saints of Hexham were collected into a single shrine; in 1296 they were scattered by the Scots. The date of Alcmund's death was 7 September, but no trace of a feast apart from the general one of the saints of Hexham has been found.

ETHELBURGA (1) (Edilburh) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of *Erkenwald. Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited *Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun *Tortgith after a vision of Ethelburga. Feast: 11 October; Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfrida) 23 September.

LIOPA (Liobgytha) (d. 782), abbess of Bischofsheim. Born of a noble Wessex family (her mother was a relative of *Boniface), Lioba was educated first at the nunnery of Minster-in-Thanet and then at Wimborne (Dorset), where she became a nun under abbess Tetta. After some years correspondence Boniface asked in 748 and obtained that she should be sent to help him in the evangelization of Germany by establishing convents. About thirty nuns were sent in all; they were settled at Tauberbischofsheim, possibly in Boniface's own previous residence, under Lioba as abbess. The Life by Rudolf of Fulda, written about fifty years after her death and based on the testimony of four companions, paints an attractive portrait. Lioba was both beautiful and accessible, intelligent and patiently kind. Her community was so highly esteemed that abbesses for other houses were taken from it, while Lioba's advice was sought by magnates of both Church and State.

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 Schornheim, 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 AASS, Sept; VII (1757), 748-69; Eng. tr. by C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954); M. Tangl, *Die Briefe des heiligen Bonifatius und Lullus* (M.G.H., 1916); W. Levison, *England and the Continent in the Eighth Century* (1946); B.T.A., iii, 668-71. See also T. Schieffer, *Winfried-Bonifatius und die christliche Grundlegung Europas* (1954), pp. 162-6.

HONORIUS (d. 653), archbishop of Canterbury. He came to England in 601, one of the second band of Roman missionaries to Kent. He succeeded *Justus as archbishop in 627, being consecrated at Lincoln by *Paulinus. He received the pallium from Pope Honorius with the instruction that when one archbishop died, the other would consecrate his successor. During his twenty-five years' rule he consolidated the work of conversion by sending the Burgundian *Felix to evangelize East Anglia. He received the exiled Paulinus to the see of Rochester after the disastrous battle of Hatfield Chase (634). He lived to see the apostolate of *Aidan in Northumbria, the replacement of *Birinus of Wessex by *Agilbert, the conversion of Peada and the Middle Angles, and the arrival of the young *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.