

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH.
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COMMUNITY PROGRAMME
 AUGUST 2019.



AUGUST 6

The Transfiguration of our Lord
 and God and Saviour Jesus Christ
Dismissal Hymn. Grave Tone

O THOU who wast transfigured upon the mountain, Christ our God, and shewedst to thy disciples thy glory, as they were able to bear it: kindly thine everlasting light even upon us sinners, by thy intercessions of the Mother of God. O Giver of Light glory be to thee.

Kontakion

UPON the mountain wast thou transfigured, Christ our God, and thy disciples, as far as they were able, beheld thy glory: so that, when they should see thee crucified, they might understand thy suffering to be of thy own will, and might proclaim to the world that thou art verily the glorious light of the Father.

AUGUST 15

The Dormition of our Most Holy Lady,
 the Theotokos and Ever-virgin Mary
Dismissal Hymn. First Tone

IN giving birth thou didst keep thy virginity: in falling asleep thou didst not forsake the world, O Mother of God. Thou art passed over into Life, who art the Mother of Life, and by thy intercessions dost deliver our souls from death.

Kontakion

NEITHER grave nor death had power over the Mother of God, who resteth not in her intercessions and is a hope that faileth not in her protection: for the Mother of Life hath been brought into Life by Him who dwelt in her ever-virginal womb.



British Orthodox Saints Commemorated in August

- 01 Cennydd (Kenneth) of Llangennith (6th)
Ethelwold, Bishop of Winchester and Father of Monks
- 02 Alfreda of Crowland, Virgin
Plegmund, Archbishop of Canterbury
Sidwell, Virgin Martyr
- 05 Oswald, King and Martyr
- 06 Hardulph, Hermit
- 08 Ultan Abbot of Crayke
- 10 Bettelin of Stafford, Hermit
- 12 Janbert, Archbishop of Canterbury
- 13 Wigbert, Abbot and Missionary
- 14 Werenfrid, Missionary
- 17 James, the Deacon of York
- 19 Credan, Abbot of Evesham
Sebald, Hermit
- 20 Edbert of York, Monk
Oswin, King and Martyr
- 22 Arnult, of Eynesbury, Hermit
Ethelgitha, of Northumbria, Abbess
Sigfrid, Abbot of Wearmouth
- 23 Ebbe the Younger and her Companion Martyrs
- 24 Bregwine Archbishop of Canterbury
- 25 Ebbe the Elder, Abbess of Coldingham
- 26 Ninian, Bishop of Whithorn
Pandwyna of Eltisley, Virgin
- 27 Decuman, Hermit and Martyr
- 29 Edwold of Cerne, Hermit
Sebbe, King of the East, Saxons, Monk
Willeic, Abbot and Missionary
- 30 Bumon, Irish Missionary, Bishop
- 31 Aidan, Bishop of Lindisfarne
Cuthburgh and Cwenburgh, Abbesses of Wimborne
Eanswyth, Abbess of Folkestone

Troparion of St. Fursey

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 the faith standing firm against the
Rising tide of falsehood, that our souls may be saved



SERVICES IN AUGUST.

THUR.AUG.1st. BEGINNING OF THE DORMITION FAST.(St Cennydd of Llangennith)

FRI. AUG.2nd. Translation of the Relics of St. Stephen from Jerusalem to Constantinople 628.

Typika 9am (St Fursey's Chapel)

SAT.AUG. 3rd. VESPERS 4pm.(Holy Myrrh-bearer Salome)

SUN. AUG.4th. 7TH.SUNDAY AFTER PENTECOST (Seven Holy Youths of Ephesus)

DIVINE LITURGY 10am. VESPERS 4pm Forefeast of the Transfiguration .

MON.AUG 5th.Typika 9am St.Oswald king and Martyr 642.

VESPERS 4pm TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR

TUES.AUG.6th. DIVINE LITURGY 10am for the Transfiguration of Our Lord.

SAT.AUG. 10th.Afterfeast of the Transfiguration VESPERS 4pm.

SUN.AUG.11th. 8TH. SUNDAY AFTER PENTECOST;After feast of The Transfiguration.

PATRONAL FESTIVAL AT WALSINGHAM.St Fursey's people attend.

WED.AUG.14th.Forefeast of the Dormition of Our Lady.

VESPERS 4pm.

THUR.AUG.15th.DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER VIRGIN MARY.

DIVINE LITURGY 10am.

FRI.AUG.16th. Translation of the Icon (Not made by hands;of Our Lord;the mandelion)from Edessa to Constantinople 944.Typika 9am

SAT.AUG.17th. VESPERS 4pm Afterfeast of the Dormition.

SUN.AUG.18th.9TH.SUNDAY AFTER PENTECOST.Afterfeast of the Dormition.

DIVINE LITURGY 10am.

SAT.AUG.24th.VESPERS 4pm

SUN.AUG.25th.10th SUNDAY AFTER PENTECOST(Apostle Titus of the Seventy Bishop of Crete)

DIVINE LITURGY 10am.

WED.AUG.28th.VESPERS 4pm THE BEHEADING OF ST JOHN THE BAPTIST.

THUR.AUG.29th.DIVINE LITURGY 10am for ST JOHN THE BAPTIST,

DAILY SERVICES IN ST FURSEY'S CHAPEL.

Thanks be to God ;building work at the parish church is now in progress so all of our services now take place in St Fursey's Chapel in Neville Road Sutton for the time being; they are as usual;3rd Hour with a reading from the Fathers 9am and Vespers 4pm, Compline 9pm after the evening study session.

COMMUNITY NEWS AND NOTICES

ST FURSEY'S PARISH CHURCH IN STALHAM

Praise God; for at last building work has now begun at the Parish Church in Stalham (the former police station) It began on Monday July 8th. The delay was caused for various reasons but these are now resolved. The building process involves the demolition of two rooms at the back of the building and the relocation of some drains to make room for the foundations of the new church; Nathan our builder has appreciated the help various members of our congregation and some friends and neighbours have given; this helps to keep costs down. The first stage of the work will include the digging of the foundations and laying the floor-raft. The second stage will involve the erection of the steel framework of the church; after this we will be able to insert the timber frames and arches these are considered to be decorative features as they are not load bearing; and the third stage will be the roof and dome. ALL THIS IS VERY EXCITING AND CHALLENGING. PLEASE PRAY FOR US.

SUMMER PILGRIMAGE.

We normally have a summer pilgrimage to a local place of interest associated with the Anglo-Saxon pre-schism church when England was Orthodox but due to the building of our new parish church and our need to do some of the work ourselves we have decided not to have one this year.

NORWICH MARKET STALL

Our next charity stall on Norwich market will be on Wednesday August 7th from 9am to 4pm it continues to be a very important part of our mission and the sale of icons; books and cards is a help to our finances especially at this time; Please come and support us if you can.

THE BIBLE STUDY

We finished our study of Genesis at the beginning of July so we have our usual summer break and will resume on Monday September 2nd.

PARISH AND COMMUNITY FINANCES

The Community accounts for the quarter April – June appear below; sorry for not showing them last month. During July we arranged an interest free loan from the Archdiocese for £25,000 and was able to repay a previous loan of £20,000; we also paid our architect his final bill of £2500 and we thank him for his work.

COMMUNITY + PARISH Accounts April-June 2019					
2018	Income	2019	2018	Expenses	2019
£394		£910	135	Postage	105
725	Donations	1139	49	Icon prints	9
164	Icon + Book sales	120	140	Chapel	29
254	Market Stall	275	240	Book + cards	150
240	Coffee Morning	155	450	Fr. Stephen	450
288	Conference sales	485	100	Bishop	300
<u>2065</u>		<u>3084</u>	1000	Office	545
	£936		<u>2388</u>		<u>2048</u>
Building Fund £12668			Building Fund Ex. £2316		

THE ART OF PRAYER

An Orthodox Anthology

Nº6

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

(i) THE KINGDOM WITHIN US

The ladder to the Kingdom

Enter eagerly into the treasure-house that lies within you, and so you will see the treasure-house of heaven: for the two are the same, and there is but one single entry to them both. The ladder that leads to the Kingdom is hidden within you, and is found in your own soul. Dive into yourself and in your soul you will discover the rungs by which to ascend.

ST. ISAAC THE SYRIAN

The essence of Christian life

People concern themselves with Christian upbringing but leave it incomplete: they neglect the most essential and most difficult side of the Christian life, and dwell on what is easiest, the visible and external.

This imperfect or misdirected upbringing produces people who observe with the utmost correctness all the formal and outward rules for devout conduct, but who pay little or no attention to the inward movements of the heart and to true improvement of the inner spiritual life. They are strangers to mortal sins, but they do not heed the play of thoughts in the heart. Accordingly they sometimes pass judgements, give way to boastfulness or pride sometimes get angry (as if this feeling were justified

by the rightness of their cause), are sometimes distracted by beauty and pleasure, sometimes even offend others in fits of irritation, are sometimes too lazy to pray, or lose themselves in useless thoughts while at prayer. They are not upset about doing these things, but regard them as without significance. They have been to church, or prayed at home according to the established rule, and carried out their usual business, and so they are quite content and at peace. But they have little concern for what is happening in the heart. In the meantime it may be forging evil, thereby taking away the whole value of their correct and pious life.

Let us now take the case of one who has been falling somewhat short in the work of salvation; he becomes aware of this incompleteness, and sees the incorrectness of his way of life and the instability of his efforts. And so he turns from outward to inward piety. He is led into this either by reading books about spiritual life, or by talking with those who know what the essence of Christian life is, or by dissatisfaction with his own efforts, by a certain intuition that something is lacking, and that all is not going as it should.

Despite all his correctness he has no inner peace; he lacks what was promised to true Christians, 'peace and joy in the Holy Spirit' (Rom. xiv. 17). Once this troubling thought is born in him, then by talking with people who have knowledge he will come to realize what the matter is, or he may read about it in a book. Either of these things will enable him to see the essential defect in the order of his life, namely his lack of attention to the movements within himself, and his lack of self-mastery.

He understands then that the essence of the Christian life consists in establishing himself with the mind in the heart before God, in the Lord Jesus Christ, by the grace of the Holy Spirit: in this way he is enabled to control all inward movements and all outward actions, so as to transform everything in himself, whether great or small, into the service of God the Trinity, consciously and freely offering himself wholly to God.

THEOPHAN THE RECLUSE

The new heaven of the heart

Much labour and time is needed in prayer, in order painfully to achieve a state of mind free from all disturbance—that new heaven of the heart in which Christ dwells, as the Apostle says: 'Know ye not your own selves, how that Jesus Christ dwells in you?' (2 Cor. xiii. 5).

A Teacher within you

Instead of concentrating upon external behaviour, all those who work on themselves must have as their aim to be attentive and vigilant, and to walk in the presence of God. If God grants it, a soreness will appear in your heart; then what you desire, or even something higher still, will come of itself. A certain rhythm will set itself in motion, in virtue of which everything will progress aright, coherently and in the proper way, without your thinking about it. Then you will carry a Teacher within you, wiser far than any earthly teacher.

THEOPHAN THE RECLUSE

Theory and practice. The dangers of too much reading and talk

He who seeks the inner kingdom of God and a living communion with Him, will naturally seek to remain continually in the thought of God. Turning his mind towards Him with all his might, his one desire will be to read only of Him, to speak only of Him. But these occupations alone will not lead to what is sought, unless accompanied by other, more practical activities. A certain type of mystic talks only of these occupations: the reason is that such teachers are people of theory and not of practice. There is some exaggeration on this subject in Roman Catholic instructions concerning spiritual life, and this is not without danger.

This practice of reading and speaking of God will, used on its own, create a facile habit for such things: it is easier to philosophize than to pray or pay attention to oneself. But since it is a work of the mind, which falls so easily into pride, it predisposes a man to self-esteem. It may altogether cool the desire for practical effort, and consequently hinder sound progress by a flattering successfulness in this mental activity.

For this reason sound-minded teachers warn their pupils of the danger, and advise them not to concern themselves too much with such reading and talk to the detriment of other things.

THEOPHAN THE RECLUSE

Finding the place of the heart

At last the period of vexatious searching passes; the fortunate seeker receives what he has sought. He finds the heart and establishes himself in it with his mind before God, and stands before Him unswervingly like a faithful subject before the King, receiving from Him the power and strength to rule over all his inner and outer life, according to God's good pleasure. This is the moment when the kingdom of God enters within and begins to manifest itself in its natural strength.

THEOPHAN THE RECLUSE

The kingdom of God within us; and the spiritualization of soul and body

Now begins the task of accustoming ourselves to spiritual prayer to the Lord. The first-fruits of this prayer quicken our faith, faith reinforces our efforts and multiplies their fruits; and so the work proceeds successfully.

If we attain this habit of spiritual prayer to the Lord, we shall find that, by God's mercy, the inward longing for Him comes more frequently. And subsequently it comes about that this interior involvement is confirmed for ever, and the man dwells inwardly before God without ceasing. This is the establishing of the kingdom of God within us. But let us add that with this comes also the start of a new cycle of changes in our inner life, which may be called the spiritualization of soul and body.

From the psychological point of view, this must be said of the kingdom of God: it is born in us when the mind is united with the heart, both alike adhering steadfastly to the remembrance of God.

Then man surrenders to the Lord his consciousness and freedom as a sacrifice pleasing to Him, and receives from God power over himself; and by strength received from Him he rules over all his inner and outer life as God's vicegerent.

THEOPHAN THE RECLUSE

by the rightness of their cause), are sometimes distracted by beauty and pleasure, sometimes even offend others in fits of irritation, are sometimes too lazy to pray, or lose themselves in useless thoughts while at prayer. They are not upset about doing these things, but regard them as without significance. They have been to church, or prayed at home according to the established rule, and carried out their usual business, and so they are quite content and at peace. But they have little concern for what is happening in the heart. In the meantime it may be forging evil, thereby taking away the whole value of their correct and pious life.

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6 AUGUST

THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

Small Vespers

On Lord, I have cried, four stichera are sung:

TONE FOUR

(to the special melody, Thou hast given an ensign . . .)

Come, let us rejoice, mounting up from the earth to the highest contemplation of the virtues: let us be transformed this day into a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ.¹ For in His mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor (*twice*).

O let us who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed Him as His well-beloved Son.² On Mount Tabor He makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord both of the living and the dead.³ For when He was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at His side the leaders and the preachers of both the Law and Grace.

Glory be to the Father . . . Both now . . .

TONE EIGHT

The shining cloud of the Transfiguration has taken the place of the darkness of the Law. Moses and Elijah were counted worthy of this glory brighter than light and, taken up within it, they said unto God: 'Thou art our God, the King of the ages.'

IT IS GOOD FOR US TO BE HERE

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that *some standing here* listening to me *will not taste death until they have seen the Son of Man coming* in the glory of his Father." Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: *Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.*

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and—I speak boldly—it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: *Lord, it is good for us to be here.*

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

SELECTED LIVES OF THE SAINTS.

ETHELDRITHA (Alfreda, Ælfryth) (d. c.835), recluse. The daughter of Offa, king of Mercia, Etheldritha was sought in marriage by *Ethelbert, king of the East Angles. On his death, through her father's treachery, she became a hermit at Croyland c.793. There she remained for the rest of her life and was famous for her prophecies. Her tomb was among those of Croyland saints arranged round that of *Guthlac, but her relics were lost in 870 when the Danes destroyed the monastery. Such is the Croyland tradition about her, but it lacks any supporting evidence from elsewhere. Feast at Croyland: 2 August.

AA.SS. Aug. I (1733), 173-5.

BETTELIN (2) (Bertram) of Ilam (Stafford), where a chapel, font, and well preserve his memory and where substantial fragments of his shrine survive. Very little is known about his life. It seems likely that he was an Anglo-Saxon hermit, who lived and died in this neighbourhood and was venerated locally.

Legend supplied striking but probably fictitious details, such as that he was the son of a Mercian prince, that he fell in love with an Irish princess, brought her back to England and left her in the forest in urgent need of a midwife. When he returned, a pack of wolves was devouring her, so he became a hermit for the rest of his life. This story is borrowed from the Legend of St. Bertelme of Fécamp. Feast: 10 August.

N.L.A., i. 162-7; *Görlach*, p. 67; see also *B.T.A.*, III, 517.

SIGFRID (1) (d. 688), abbot of Wearmouth. Nothing is known of his origins or early life, but in 686, while still a deacon, he was chosen to succeed *Eosterwine, the first abbot of Wearmouth appointed by the founder *Benedict Biscop to rule the community in his absence. Sigfrid was notable for his knowledge of Scripture, his temperance, and obedience. Unfortunately he also had a weak constitution and died of a lung disease after Benedict's return in 686, on 22 August, 688. *Bede is the authority for this date: a cult at Wearmouth and Jarrow is certain, following *Ceolfrith's translation of his relics.

Bædæ Opera Historica (ed. C. Plummer, 1956), I, 364-404; II, 355-77; J. F. Webb and D. H. Farmer, *The Age of Bede* (1983).

BREGOWINE (d. 764), archbishop of Canterbury. Reputedly a Continental Saxon who became a monk in England after attending the school founded by *Theodore, he became archbishop in 761. He received the pallium from Pope Paul I. The only recorded act of his episcopate is an attempt to recover the monastery of Cookham (Berks.) from Cynewulf, king of Wessex. But there are also later references to a synod held by him. A letter of his to *Lull, archbishop of Mainz, survives. This reminds him of their friendship during a visit to Rome, regrets the loss of contact due to war, and refers to the present of a reliquary.

Like his predecessor *Cuthbert he was buried in the baptistery of Canterbury cathedral, to the intense indignation of the monks of St. Augustine's, whose ancient privilege it was to bury the archbishops in their own church. When the baptistery was destroyed by fire in 1067, the relics of Bregwine and other archbishops buried there were placed together over the vault of the north transept.

In 1121-2 a German monk named Lambert, who had friends in high places, came to Canterbury and obtained permission from the dying archbishop Ralph to transfer Bregwine's body to a monastery he planned to build in his own country. But Lambert died soon afterwards, supposedly through the saint's displeasure, and was buried at Canterbury. Bregwine's relics were translated, not to his native Germany, but to the altar of St. Gregory in the south transept of Canterbury Cathedral: this event was the occasion for the short Life by Eadmer. There is no surviving record of an early feast: Florence of Worcester placed his death on 24 August, while some 15th-century calendars record his feast on 26 August.

Life by Osbern in H. Wharton, *Anglia Sacra* (1691), I, 75-7; B. W. Scholz, 'Eadmer's Life of Bregwine'.

SEBBI (Sebbe), king of East Saxons 664-94. After the apostacy of King Sighere, Sebbi sustained bishop Jaruman of Mercia in his conversion of the East Saxons (Essex, Hertfordshire, and London). Sebbi resigned his throne and became a monk shortly before his death, being notable for his prayer, penance, and lavish almsgiving. He was buried by the north wall of the old cathedral of St. Paul, London. There seems no trace of an ancient liturgical cult: his name was added to the Roman Martyrology, presumably through Bede's account of him.