

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,
ST. FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH.
YARMOUTH ROAD, STALHAM. NR12 9PG.

COMMUNITY PROGRAMME

DECEMBER 2019



The Nativity of Christ (December 25th)

Troparion

THY Nativity, O Christ our God, hath revealed to the world the Light of wisdom: for in it those who worshipped the stars were taught by a star to adore thee, the Sun of Righteousness, and to know thee, the Dayspring from on high. Glory be to thee. O Lord.

BRITISH ORTHODOX SAINTS COMMEMORATED IN DECEMBER.

- 03 Birinus, Apostle of Wessex
Lucius, King in Britain*
Sola, Hermit*)
- 07 Diuma, Bishop and Missionary
- 08 Budoc, Celtic Missionary
Gunthild of Wimborne, Virgin
- 09 Ethelgiva, Abbess of Shaftesbury
Wolfeius, Hermit
- 12 Agatha of Wimborne, Virgin
- 13 Edburgh of Lyminge, Virgin
Edburgh, Abbess of Minster-in-Thamet
- 14 Hibald, Abbot
- 15 Offa, King of Essex, Monk
- 18 Winebald, Abbot and Missionary
- 23 Frithebert, Bishop of Hexham
- 25 Alburgh of Wilton, Nun
- 30 Egwin, Bishop of Worcester

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



ST FURSEY'S CHURCH COMMUNITY PROGRAMME

SERVICES IN DECEMBER 2019

Saturday Nov 30th	St Andrew the First Called Vespers 4pm
Sunday Dec 1st	24th Sunday after Pentecost Divine Liturgy 10am
Friday Dec 6th	St Nicholas the Wonderworker Vespers 4pm
Saturday Dec 7th	Divine Liturgy 10am
Sunday Dec 8th	25th Sunday after Pentecost (Conception of the Most Holy Theotokos) Divine Liturgy 10am
Thursday Dec 12th	St Spyridon The Wonderworker (Patronal Festival of Greek Orthodox Parish in Great Yarmouth)
Saturday Dec 14th	Vespers 4pm (St Hybald)
Sunday Dec 15th	26th Sunday after Pentecost (Sunday of the Forefathers) – Divine Liturgy 10am
Friday Dec 20th	Fore Feast of the Nativity (St Ignatius of Antioch 107) Vespers 4pm TYPIKA 9am (St Fursey's Chapel)
Saturday Dec 21st	Saturday before Nativity Vespers 4pm
Sunday Dec 22nd	Sunday before Nativity – The Righteous who pleased God from Adam to St Joseph Betrothed – Divine Liturgy 10am
Monday Dec 23rd	ROYAL HOURS AT ST FURSEY'S CHAPEL
Tuesday Dec 24th	Eve of the Nativity of Christ DIVINE LITURGY OF THE NATIVITY 10AM.
Wednesday Dec 25th	(No Services on Christmas Day until Saturday Vespers 4pm).

Saturday Dec 28th	Saturday after Nativity Vespers at 4pm
Sunday Dec 29th	28th Sunday after Pentecost – The Holy Innocents, St Joseph, David the King, St James the Brother of God.
<i>CHRIST IS BORN</i>	<i>GLORIFY HIM!</i>

Daily Services in St Fursey's Chapel, Neville Road, Sutton.

These are normally 3rd Hour 9am with a reading from the Fathers.
Vespers 4pm and Compline 9pm after an evening event.

Local Readers are very welcome to come to these services but please check before coming (Tel: 580552) in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

The Norwich Market Stall

We normally attend the market in Norwich on the first Wednesday in the month but due to confusion at the City Hall with their computer we will be in Norwich on Wednesday December 18th at 10am to 4pm. We will have our usual icons, books and Icon Calendars for 2020. Please pray for this event.

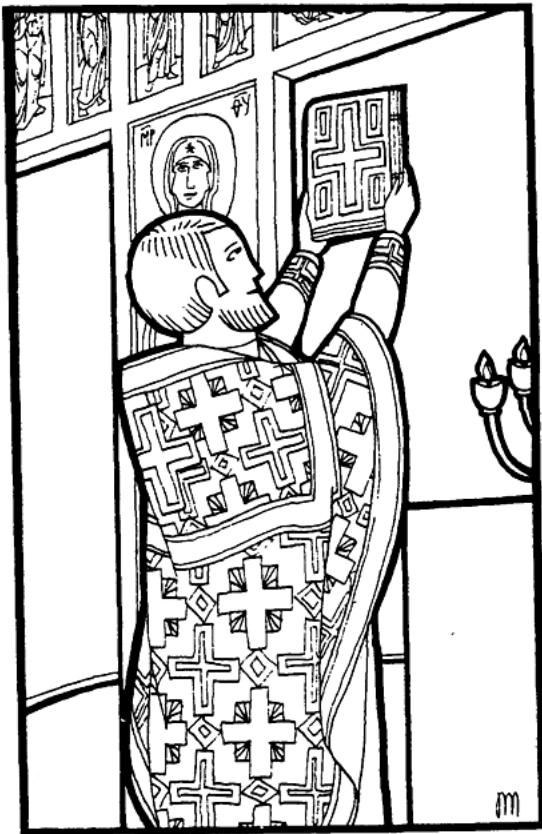
Stalham Town Hall – Tuesday Market

We attended the Indoor Market in Stalham Townhall on November 12th and had a steady flow of interest and sales, so we will be there again on Tuesday December 10th. It is our intention to attend the Townhall indoor market on the second Tuesday of the month.

Stalham Academy Assembly

We have just taken the assembly at Stalham Academy (Thursday Nov 14th), for the second time and it was a very enjoyable occasion. We told the children about St Photini the Samaritan Woman at the Well.

Epistle



During the solemn singing of the **Thrice-Holy Hymn** to the Most Holy Trinity, the clergy proceed to the **High Place** behind the altar table, blessing Christ who "sits upon the throne of glory, upon the cherubim. . ." From this place, as we have already mentioned, the celebrant turns and blesses the people with the **Peace** of Christ. After the **Peace** is returned, the **epistle** of the Divine Liturgy is chanted, usually by a layman of the Church, or one in the minor order of reader.

The epistle reading in traditional Church language is called the **apostle** or the **apostolic reading**. This is so since the reading may be taken from the **Acts of the Apostles** as well as from one of the apostolic letters of the New Testament scriptures. The word **epistle** means **letter**. We should note here that the only book of the New Testament writings which is not read liturgically in the Orthodox Church is the **Book of Revelation** because of its apocalyptic character.

There is a series of epistle readings prescribed in regular order for each day of the Church Year, with the exception of the week days of Great Lent when the Divine Liturgy is not celebrated. There are also special epistle readings prescribed for particular Church celebrations. Thus at any given Divine Liturgy more than one epistle lesson may be chanted.

Before the actual reading of the epistle, an appointed verse from the Psalter is sung called the **prokeimenon**, which literally means "that which goes before." As usual, the prokeimenon, with its verse, is suited to the particular liturgy and prepares the people to listen to the Word of God.

Gospel

A reading from one or more of the four Christian Gospels follows the reading of the epistle at the Divine Liturgy. In between these two proclamations of the Word of God, **Alleluia** is solemnly chanted, once more interspersed by verses from the Psalms. At this time incense is also offered, with the incensing of the Gospel Book, the icons, the reader and all of the people.

The **Alleluia** and the incensing at this moment in the Divine Liturgy signify the very presence of God with his People, teaching them himself through Christ the Word and the Holy Spirit. (John 6:45) God is with men in the Church, revealing himself and his Holy Will to the world. The **Gospel** is God's glad tidings of salvation, his official good news to mankind. It contains and proclaims his presence and his power among men.

The proclamation of the Gospel in the Church is a sacramental act. It is a form of man's communion with God. It is an element of the liturgical mystery in and through which God is united with his People, and his People with him.

Just as for the epistle readings, there are prescribed readings from the Gospels for each liturgical day of the year, as well as special readings for particular Church celebrations. Thus, once more, there may be several different readings from the Gospels at any given Divine Liturgy.

Following the proclamation of the Word of God through the words of the Holy Gospel, a liturgical sermon or homily is preached. The sermon normally proclaims, and not seldom explains, the significance of the Divine Word received at the particular liturgy for the life of the People of God and the destiny of the world. In Orthodox Tradition, the sermon is an essential part of the eucharistic liturgy and participates in its general sacramental character.

Fervent Supplication

Following the readings from the holy scriptures and the liturgical sermon, the **Liturgy of the Word**, also called the **Liturgy of the Catechumens**, comes to an end with the so-called **Litany of Fervent Supplication**. This litany is the one through which the people pray for their own particular needs, as well as those of the entire Church, their neighbors, their country and the entire world.

At this time the intercessions are not made generally, as in the Great Litany, but very specifically on behalf of all persons in need of God's blessings, strength and guidance. Thus prayers are made for the sick, the suffering, the needy, the afflicted and the departed by name; as well as for such specific things as national guidance, deliverance from some particular threat, etc. Also at this time special prayers of thanksgiving and praise may be offered in response to some particular blessing of God. Because the offertory will follow, prayers are also made at the end of the litany "for those who bring offerings and do good work" in the particular community.

After the completion of the Litany of Fervent Supplication, the catechumens are prayed for and dismissed from the Divine Liturgy since, as not yet baptized, they are not competent to offer and to receive the eucharistic gifts. In the early Church all those under penance for their sins, and all who for one reason or another were not receiving Holy Communion, also left the liturgical gathering at this time.

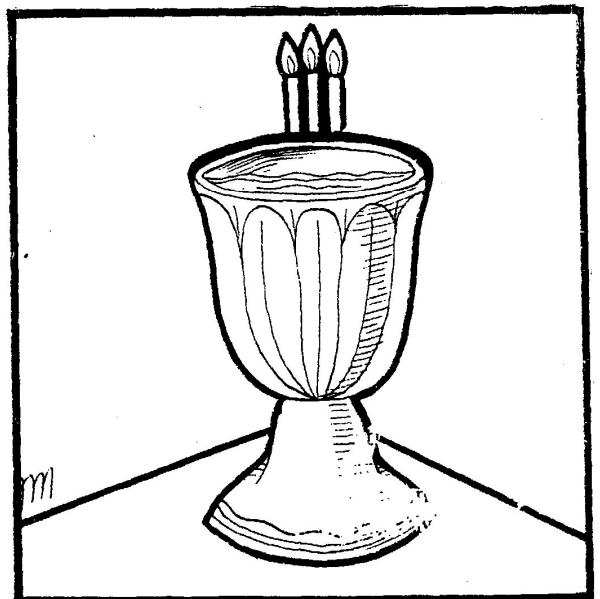
At present the dismissal of the catechumens has become only theoretically significant since it is not the case that non-communicants, or even the non-baptized, leave the gathering for the eucharistic part of the service which, we have noted, is still officially called the **Liturgy of the Faithful**.

After the prayer that God would illumine the catechumens with the Gospel of Truth and unite them to his

Holy Church, granting them "in due time the laver of regeneration, the remission of sins and the robe of incorruption" in baptism; and after their theoretical dismissal from the liturgy, two prayers are read for the faithful who are already members of the Church, that God would hear their prayers and would make them worthy to offer and to receive the gifts of Holy Communion:

And enable us also whom Thou hast placed in this Thy service by the power of the Holy Spirit, blamelessly and without offence, in the pure witness of our conscience to call upon Thee. . . .

. . .to worship Thee blamelessly with fear and with love, and to partake without condemnation of Thy Holy Mysteries, and to be accounted worthy of Thy Heavenly Kingdom. . . .



Building Our Parish Church in Stalham

During October the drains were moved. The foundations dug and the concrete, raft laid down. The concrete has to harden before it is skimmed and prepared for the metal framework to be erected, hopefully, before Christmas. The rest of the work will be done before Pascha God willing **BUT** we need another **£20,000 – PLEASE HELP WITH ANOTHER DONATION!!!** Many unexpected costs and charges have consumed our Building Fund.

Father Paulinus Our Assistant Priest

Father Paulinus has been with us for three years and his help and support has been much appreciated. His work as a Prison Chaplain is very stressful, so with the blessing of Metropolitan Silouan, his work with us has been temporarily reduced until after Pascha. He will still be with us and after Pascha his work with us will hopefully be resumed according to the wishes of Bishop Silouan and Father Paulinus' spiritual father.

God Bless you - Father Stephen.

Kontakion

THE Virgin to-day giveth birth to him who is above all creation; and the earth offereth the cave to him whom none can approach unto. Angels and shepherds sing glory, and wise men journey with a star, since for our sake hath come as a new-born Child he who from all eternity is God.

CHRIST IS BORN : GLORIFY HIM.

Lots more awareness materials are available in the UK on Modern Day Slavery in 2019. . And on the TV they show the police are catching traffickers. And are getting out people that are in Slavery. But there is still a long way to go the need of the MODERN DAY SLAVERY HELPLINE is so important, if you see anything all you need to do is ring 08000 121 700

KNOW THE SIGNS

- 1 PHYSICAL APPEARENCE Looking malnourished or unkept or appear withdrawn
- 2 ISOLATION Rarely travel alone, seem under the control or influence of others.
- 3 POOR LIVING CONDITIONS Dirty cramped accommodation live & work at same address
- 4 FEW PERSONAL EFFECTS Few personal possessions wearing same clothes everyday.
- 5 RETRICTED FREEDOM OF MOVEMENT Little opportunity to move freely travel documents retained
- 6 UNUSUAL TRAVELLING TIMES Regularly dropped off or collected for work very early or late at night.
- 7 RELUCTANT TO SEEK HELP OF OTHERS Frightened or hesitant to talk to strangers fear deportation or violence

If you feel you can't phone THE MODERN DAY SLAVERY HELPLINE try phoning 0800 555 111 which is CRIMESTOPPERS they don't even ask your name . Do not attempt anything yourself and in a dire emergency dial 999.

On the 3rd of December there is a display at Caister Methodist Church called A HOST OF ANGELS AND MORE

I have a table for THE PRAYER TRUST on that table will be info on Anti Slavery Orgs and each Angel as been sponsored by various people and BAKHITA HOUSE as been sponsored by THE PRAYER TRUST Also as last year a Bowl will be there for donations for ST FURSEYS ORTHODOX CHURCH COMMUNITY for GIVE THE CHILDREN A VOICE which is for RAGAS to speak out at ROTARY INTERNATIONAL GLOBAL YEARLY CONVENTION/QMC RENAL KINDER Ward for children where the Security is very high that no monies is exchanged for a kidney.

We continue to collect goods for THE FALCONER TRUST BOTH us and Caister Methodist Church and St Johns Kings Lynn Area Which father Stephen blesses at my home in a lovely short Blessing Service. Thankyou all that have prayed donated or helped in any way over the past few years. Your support is appreciated.

Co-ordinator PAT HINKINS Ragas Member

ST FURSEYS ORTHODOX CHURCH COMMUNITY (Action Against Child Slavery)
SPONSORS of RAGAS

From a sermon by Saint Leo the Great, pope

[Sermon 1 in Nativitate Domini, 1-3: PL 54, 190-193]

CHRISTIAN, REMEMBER YOUR DIGNITY

Dearly beloved, today our Savior is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness.

No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life.

In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the origin of death, in that very nature by which he had overthrown mankind.

25 DECEMBER

THE NATIVITY ACCORDING TO THE FLESH OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

Vespers

On Lord, I have cried, *eight stichera are sung*:

tone two

(by Germanos)

Come, let us greatly rejoice in the Lord as we tell of this present mystery. The middle wall of partition has been destroyed; the flaming sword turns back, the cherubim withdraw from the tree of life, and I partake of the delight of Paradise from which I was cast out through disobedience. For the express Image of the Father,¹ the Imprint of His eternity, takes the form of a servant, and without undergoing change He comes forth from a Mother who knew not wedlock. For what He was, He has remained, true God: and what He was not, He has taken upon Himself, becoming man through love for mankind. Unto Him let us cry aloud: God born of a Virgin, have mercy upon us (*twice*).

(by Anatolios)

When the Lord Jesus was born of the holy Virgin, all the world was enlightened. The shepherds watched in the fields, the Magi adored and the angels praised in song; but Herod was troubled: for God has appeared in the flesh, the Saviour of our souls (*twice*).

Thy Kingdom, O Christ our God, is a Kingdom of all the ages, and Thy rule is from generation to generation. Made flesh of the Holy Spirit and made man of the ever-Virgin Mary, Thou hast enlightened us by Thy coming. Light of Light, Brightness of the Father,¹ Thou hast made the whole creation shine with joy. All that hath breath praises Thee, the Image of the glory of the Father. O God who art, and who hast ever been, who hast shone forth from a Virgin, have mercy upon us (*twice*).

SELECTED LIVES OF THE SAINTS.

BUDOC (Buoc, Beuzec) (6th century). Celtic saint, patron of Budock and Budoc Vean (Cornwall) and St. Budeaux (Devon). Budoc was honoured also in Pembrokeshire (Dyfed) in and near Steynton; to him was dedicated a Tironian monastery at Pill in 1200. An Oxford church (near the castle) was also dedicated to Budoc; it may well have been of pre-Conquest date.

Budoc is also venerated in Brittany. The 9th-century Life of *Winwaloe describes him as a teacher living in the island of Laureá. The Life of *Maglorius, written c.900, and the 11th-century Chronicle of Dol, make him Maglorius' successor as bishop of Dol. He is the local saint of Plourin, where his relics are still preserved. There is a cult and no place-names at Dol, but place-names without a cult in Cornouaille. Whether this Breton bishop is the same as the abbot venerated in Pembrokeshire and Cornwall it is impossible to determine. The date of the Breton feast (9 December) is sufficiently close to the Exeter martyrology entry to favour an identification; it is a curious fact also that Budock faces St. Mawes across Falmouth harbour, while *Mawes was abbot of an island monastery in Brittany close to that of Budoc. The main centres of the cult(s) of Budoc are all close to the sea.

The most picturesque legend of Budoc concerns his birth at sea in a barrel. His mother Azenior had been falsely accused of infidelity to her husband by her jealous stepmother who had her thrown pregnant into the English Channel in a barrel. Fortified by visions of *Brigid she reached Ireland and became the washer-woman of the monastery of Beau Port, near Waterford, where her son was brought up. This story is derived from Greek mythology; with other late accretions it has done nothing to help unravel the tangled skeins of this saint's life and cult. Feast: 8 December; Glastonbury claimed to possess a relic.

ALBURGA (d. c.810), foundress of Wilton nunnery. Half-sister of Egbert, king of Wessex and widow of Wolstan, called Earl of Wiltshire. Alburga is said to have changed her husband's foundation of canons at Wilton into a nunnery, which she entered and where she died. Feast: 25 December.

W. Dugdale, *Monasticon*, ii. 315; Stanton, pp. 607-8.

OFFA OF ESSEX (d. c.709), king. Son of Sighele, king of the East Saxons, and of *Osith, Offa became king c.707, and was, according to *Bede, a lovable, handsome, and popular prince. But in 709 he left 'his wife, his lands, his kinsmen and his fatherland for Christ', abdicated, went to Rome where he was tonsured, and died a monk soon afterwards. His betrothal to Cyneswith, daughter of Penda of Mercia, claimed by Florence of Worcester and William of Malmesbury, is chronologically impossible. It must also be remembered that at this period the abdication and tonsuring of kings was sometimes the result of palace revolutions both in Gaul and in Britain. No record of an official cult of Offa has survived; Stanton assigns his feast to 15 December.

Bede, *H.E.*, v. 19; *G.R.*, i. 99; *G.P.*, p. 317; Florence of Worcester, i. 46-7; Stanton, pp. 600-1.

DIUMA (Dimma) (d. 658), bishop of the Middle Angles and Mercians. Of Irish origin, Diuma was one of the four priests sent by *Finan, bishop of Lindisfarne, to evangelize Mercia after the baptism of Peada, son of Penda c.652. The others were *Cedd, Betti, and Adda, of whom nothing is known. Their apostolate in Mercia, according to *Bede, was most successful. When Penda died in 654, the Christian King Oswiu of Northumbria ruled Mercia for a few years; during this time Diuma was consecrated bishop by Finan over the peoples of the Mercians and Middle Angles. It seems that he worked mainly among the latter and died in a district called *Inseppingum*. The 11th-century Anglo-Saxon saints' list (*R.P.S.*) says that he lies buried at Charlbury (Oxon.); the form of his name led to a belief that Dimma (Diuma) was a woman. Feast 7 December.

Bede, *H.E.*, ii. 21; *R.P.S.*

FRITHEBERT, bishop of Hexham 734-66. The successor of *Acca, he is also mentioned as the administrator of Lindisfarne while its bishop, Cynewulf, was in prison. No other details are known of his life. His bones were discovered at Hexham in 1154. Feast: 23 December.

J. Raine, *Memorials of Hexham Abbey*, i (S.S., 1864), pp. 199-200; *D.C.B.*, ii. 566.