

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

COMMUNITY PROGRAMME

FEBRUARY 2020



Troparion

REJOICE, O Mother of God, Virgin full of grace;
for from thee hath arisen the Sun of Righteous-
ness, Christ our God, who doth give light to those in
darkness. Do thou also, O righteous Elder, be glad
of heart, who receivest in thine arms the Christ who
hath set free our souls and hath bestowed upon us
resurrection.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
FEBRUARY.

See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury
Werburgh of Chester, Abbess
Werburgh, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr
Liephard, Bishop and Martyr in France*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit
Elfreda, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey
Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely
Huna of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne
Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor
Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent
Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk
Oswald, 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 Furse.

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 FEBRUARY 2020

(In the Parish Church unless otherwise stated)

Saturday Feb 1st	Forefeast of the Meeting. Vespers 4pm.
Sunday Feb 2nd	The Meeting of our Lord Jesus Christ in the Temple. (Candlemas) Blessings of the Candles before Liturgy. Divine Liturgy 10am. Vespers 4pm (St Fursey Chapel).
Saturday Feb 8th	Afterfeast of the Meeting. Vespers 4pm.
Sunday Feb 9th	Sunday of the Publican & Pharisee (Beginning of Lenten Tradition) Divine Liturgy 10am. Vespers 4pm (St Fursey Chapel)
Saturday Feb 15th	Saturday of the Prodigal Son. Vespers 4pm.
Sunday Feb 16th	Sunday of the Prodigal Son. Divine Liturgy 10am. Vespers 4pm (St Fursey Chapel).
Saturday Feb 22nd	Saturday of Meat Fare. Vespers 4pm.
Sunday Feb 23rd	Sunday of Meat Fare; also called Sunday of the Last Judgement. Divine Liturgy 10am. Vespers 4pm (St Fursey Chapel).
Saturday Feb 29th	Saturday of Cheese Fare. Vespers 4pm.
Sunday March 1st	Sunday of Cheese Fare; also called Forgiveness Sunday. Divine Liturgy 10am. Vespers of Forgiveness 11:30am apprx.

Monday 2nd March 2020 – First Day of Great Lent

(Service details will be in March Newsletter)

Daily Services in St Fursey's Chapel. In addition to the services listed above most of which take place in the Parish Church in Stalham. The services in St Fursey's Chapel in Neville Road, Sutton are as usual (see below).

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

In addition to the above services at the Parish Church daily services continue at St Fursey's Chapel. These are normally 3rd Hour 9am with a reading from the Fathers. (On Tuesday at the Parish Church). Vespers 4pm. 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 & Notices

STALHAM ACADEMY SCHOOL ASSEMBLY

I attended the school assembly on Thursday 16th January, St Fursey's Day and was able to link the allocated subject The Call of the Disciples with St Fursey's Missionary work in Norfolk in the 7th century based at his monastery at Burgh Castle.

Stalham Indoor Market

We will attend the Indoor Market on Tuesday 11th February. This is proving to be a useful point of contact with the local community.

Church Building Progress

During January our builder Nathan, came to lay a screed of concrete to level the surface of the concrete raft laid down in November and erect the steel framework. He will come again in February to build the walls (blockwork). Finances are a bit tight so we will relaunch the appear in the March Magazine. We hope that the church will be completed; at least usable by June!

PRAISE GOD FOR HIS GREAT MERCY.

Eucharistic Canon: Anaphora

Now begins the part of the Divine Liturgy called the **eucharistic canon**. It is also called the **anaphora**, which means the **lifting-up** or the **elevation**. At this time the gifts of bread and wine which have been offered on the altar are lifted up from the altar to God the Father, and receive divine sanctification by the Holy Spirit who comes to change them into the very Body and Blood of Christ.

The general form of the eucharistic canon is that of the Old Testament Passover ritual, now fulfilled and perfected in the new and everlasting covenant of God with men in the person and work of Jesus Christ the Messiah, "our Paschal Lamb who has been sacrificed." (I Corinthians 4:7; See also Hebrews 5-10) Thus the eucharistic anaphora begins:

Let us stand aright! Let us stand with fear! Let us attend! That we may offer the Holy Oblation in peace.

The people respond: **A mercy of peace! A sacrifice of praise!**

The **Holy Oblation** is Christ, the Son of God who has become the Son of Man in order to offer himself to his Father for the life of the world. In his own person Jesus is the perfect peace offering which alone brings God's reconciling mercy. This is undoubtedly the meaning of the expression a mercy of peace, which has been a source of confusion for people over the years in all liturgical languages.

In addition to being the perfect peace offering, Jesus is also the only adequate sacrifice of praise which men can offer to God. There is nothing comparable in men to the graciousness of God. There is nothing with which men can worthily thank and praise the Creator. This is so even if men would not be sinners. Thus God himself provides men with their own most perfect sacrifice of praise. The Son of God becomes genuinely human so that human persons could have one of their own nature sufficiently adequate to the holiness and graciousness of God. Again this is Christ, the **sacrifice of praise**.

Thus, in Christ, all is fulfilled and accomplished. In him the entire sacrificial system of the Old Testament, which is itself the image of the universal striving of men to be worthy of God, is fulfilled. All possible offerings are embodied and perfected in the offering of Christ on the Cross. He is the offering for peace and reconciliation and forgiveness. He is the sacrifice for supplication, thanksgiving and praise. In him all of men's sins and impurities are forgiven. In him all of men's positive aspirations are fulfilled. In him, and in him alone, are all of men's ways to God, and God's ways to men, brought into one Holy Communion. Through him alone do men have access to the Father in one Holy Spirit. (Ephesians 2:18; Also John 14, II Corinthians 5, Colossians 1)

The celebrant now addresses the congregation with the Trinitarian blessing of the Apostle Paul. (II Corinthians 13:14) This is the more elaborate Christian salutation than the simple Peace (Shalom) of the Old Testament:

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.

And the people respond: **And with your spirit.**

The grace of Christ comes first. In this grace is contained the fulness of the love of God and the communion of the Holy Spirit. The celebrant offers this entire abundant outpouring of the inner life of the Holy Trinity to the People of God. And they in turn respond with the prayer that this "fulness of God" would be with his spirit as well.

The eucharistic dialogue continues:

Let us lift up our hearts!

We lift them up unto the Lord!

Let us give thanks unto the Lord!

It is meet and right to worship the Father and the Son and the Holy Spirit; the Trinity one in essence and undivided.

As men in Christ lift up the eucharistic gifts, they lift up their hearts as well. In the Bible the heart of man stands for his whole being and life. Thus in the anaphora, as the Apostle Paul has stated, the whole man is taken up into that realm where Christ is now seated at the right hand of God.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. (Colossians 3:1-3)

The manner of lifting up oneself to God is through thanksgiving. The word **eucharist** in Greek means thanksgiving. The eucharistic Divine Liturgy is pre-eminently the action of lifting up one's heart and giving thanks to God for all that he has done for man and the world in Christ and the Holy Spirit: creation, salvation and eternal glorification.

The original sin of man, the origin of all of his trouble, corruption and ultimate death, is his failure to give thanks to God. The restoration of communion with God, and with all creation in him, is through thanksgiving in Christ. Jesus is the only man truly grateful, humble and obedient to God. In him, as the only Beloved Son of God and the only perfect Adam, all men can lift up their hearts and give thanks to the Lord: "For there is...one mediator between God and men, the Man Christ Jesus, who gave himself as a ransom for all..." (Timothy 2:5)

It should be noted here that the affirmation **It is meet and right** is expanded into the longer form given above only in the Slavic tradition of the Church. In other churches it remains in this simple and more ancient form.

With hearts lifted up to the Lord, and thanksgiving rendered to God, the prayer of the eucharistic canon continues:

It is meet and right to sing of Thee, to bless Thee, to praise Thee, to give thanks to Thee and to worship Thee in every place of Thy dominion. For Thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, Thou and Thine only-begotten Son and Thy Holy Spirit. Thou it was who brought us from non-existence into being, and when we had fallen away, didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven and hadst endowed us with Thy Kingdom which is to come. For all these things we give thanks to Thee, and to Thine only-begotten Son and to Thy Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank Thee for this liturgy which Thou hast found worthy to accept at our hands, though there stand by Thee thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many-eyed, who soar aloft, borne on their pinions, singing the triumphant hymn, shouting, proclaiming and saying:

Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is he that comes in the name of the Lord! Hosanna in the highest!

At this point in the Divine Liturgy man's thanksgiving to God the Father for all that he has done in Christ and the Spirit is brought to its climax. The man in God remembers all things and is grateful to God. His remembrance and his thanksgiving take him in to the very presence of the Kingdom to the Throne of the Father to sing the **Thrice-Holy Hymn** with the angelic choirs. (Isaiah 6:1-5)

Through Christ and the Holy Spirit, the man of faith is transported in spirit to be with his Lord. The limitations of this age are left behind through grateful remembrance of Christ and his accomplishment of salvation. Thus the eucharistic prayer continues with the whole focus of attention brought to that One Man and that one night in which the Divine Son gave himself as food for the faithful, offering himself in sacrifice for the life of the world.

With these blessed powers, O Master, who lovest mankind, we also cry aloud and say: Holy art Thou and all-holy, Thou and Thine only-begotten Son and Thy Holy Spirit! Holy art Thou and all-holy, and magnificent is Thy glory! Who hast so loved Thy world as to give Thine only-begotten Son, that whoever believes in him should not perish but have everlasting life. Who when he had come and had fulfilled all the dispensation for us

in the night in which he was given up—or rather gave himself up for the life of the world—he took bread in his holy, pure and blameless hands; and when he had given thanks and blessed it, and hallowed it and broken it, he gave it to his holy disciples and apostles saying:

Take! eat! This is my Body which is broken for you for the remission of sins. Amen.

And likewise after supper, he took the cup saying:

Drink of it all of you! This is my Blood of the New Testament, which is shed for you and for many for the remission of sins! Amen.

Remembering this saving commandment and all those things which have come to pass for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand of God the Father, the second and glorious coming.

Thine own of Thine own we offer unto Thee, in behalf of all and for all!

As the celebrant intones these last words which proclaim that all that is offered to the Father is already his—for every creature and all of creation are his, together with the Beloved Son and the Holy Spirit who are uncreated and divine—the eucharistic gifts are lifted up and elevated towards the heavens. It is the sign that the faithful Christians have been exalted together with their Lord into the Kingdom of God.

For Christ has entered, not into a sanctuary made with hands...but into heaven itself now to appear in the presence of God on our behalf...we have been sanctified through the offering of the body of Jesus Christ once for all...for when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God...for by a single offering he has perfected for all time those who are sanctified. (Hebrews 9:24, 10:10-14)

Heaven and earth are now blended into one, filled with the glory of God. The ages past and the ages still to come are brought into unity. The night, the supper, the cross, the tomb, the resurrection, the ascension, the kingdom to come...all merge together in the eucharistic moment of the Divine Liturgy. Man is with God in a holy communion which is "not of this world." All boundaries of time and of space are utterly broken. All walls of division are totally destroyed. Man's sins are forgiven in Christ; his impurities are cleansed, his corruption is healed. His mortal nature is restored to immortality with God. His created humanity is filled with the Uncreated Divinity of the All-Holy Trinity. It only remains now to seal this action by the invocation of the Spirit of God.

MODERN AGE SLAVERY NO 43

After a very busy Advent to Christmas Display at CAISTER METHODIST CHURCH. My table for THE PRAYER TRUST for Anti-Slavery I was able to put out a small table bowl for our project GIVE THE CHILDREN A VOICE which is RAGAS/QMC KINDER Ward. It raised £25. I have thanked all concerned. Also as the theme was a HOST OF ANGELS each of The Angels on the table was sponsored for different charity orgs that were a slavery charity or a charity that helped people that could be at risk of traffickers. Also BAKHITA HOUSE GUESTS in the Rehab Art Dept which Sister Doreen runs ,2 beautiful Angels was made and sponsored by THE PRAYER TRUST.

Fr Stephen as received including the £ 25 from our readers £36 for GIVE THE CHILDREN A VOICE which is divided in equal parts for RAGAS and QMC Renal Kinder Ward where no money is exchanged for a organ as security is very high.£18 each.

SSAFA I am very interested in their work for families of servicemen one of the ANGELS was sponsored and I received their leaflets to use. And the amount of people that said the help they had received from this charity over the years was a fantastic reference.

How do they help? Welfare advice and support Mentoring schemes when they have been discharged wounded or sick or to adjust to explore their options outside the Forces.

Adoption and also Navigating the criminal justice system their volunteers can help with prison in custody or on probation.

They also organise activities that combat isolation and housing service supporting all ex-service men and woman of all ages

Can any of us help By volunteering or helping to raise money for their vital work

To sign up to volunteer at ssafa.org.uk/volunteer

or Take on a fundraising challenge at ssafa.org.uk/fundraise

This charity does vital work that is very much needed

Thankyou for all my readers that give prayer support monies and goods for THE FALCONER TRUST more Sardines bake beans Sanitary pads for girls pencils exercise books and very good clothes for all sizes of summer weight is now needed for end of march pick up here at mine. Also knitwear will be picked up. Please remember these children in your thoughts and prayers.

Pat Hinkins Ragas Member Rotary e.Club of Innovation (East Anglia)

CO-ORDINATER For ST FURSYS ORTHODOX CHURCH COMMUNITY (Action Against Child Slavery)

SPONSERS OF RAGAS ragas.online

MODERN DAY SLAVERY HELPLINE 08000 121 700..

ST FURSEY'S ACCOUNT OCT 2018 - DEC 2019 (Current A/c)					
2018	Income	2019	2018	Expenses	2019
£1333		3447	450	Fr Stephen	450
1275	Donations	*5120	76	Postage	147
355	Market stalls	504	340	Books	260
275	Icon/Book sales	520	70	Icon prints	130
8	Candles	10	22	Office	-
17	Charity jar	-	-	Bishop	300
70	Walsingham conf	-	15	Chapel	179
<u>3333</u>		<u>9501</u>	20	Market stall ret	57
			-	Loan to Diocese	750
			50	Miscellaneous	138
			<u>1043</u>		<u>2411</u>

* Includes £4000 donation.
BUILDING FUND OCT-DEC 2019

Donations R3940
Transfers R5000
Building works R9890
Building Fund R14364*

* Building Fund includes
R10,000 loan.

THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim¹ and praised in song by the seraphim, who was made flesh of her without her knowing wedlock, the Giver of the Law who fulfils the commandment of the Law. She gave Him into the arms of the priest and Elder; and holding the Life, he asked to be released from life, saying: 'Now, O Master, let me depart to declare to Adam that I have seen the pre-eternal God and the Saviour of the world made a babe without undergoing change.'

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

TONE EIGHT

(by Andrew of Crete)

He who is borne on high by the cherubim and praised in hymns by the seraphim, is brought today according to the Law into the holy temple and rests in the arms of the Elder as on a throne. From Joseph He receives gifts fitting for God: a pair of doves, symbol of the spotless Church and of the newly-chosen people of the Gentiles; and two young pigeons,² for He is the Originator of the two Covenants, both Old and New. Simeon, having now been granted the fulfilment of the prophecies concerning himself, blesses the Virgin and Theotokos Mary, and foretells in figures the Passion of her Son. From Him he begs release, crying aloud: 'Now let me depart, O Master, as Thou hast before promised to me: for I have seen Thee the pre-eternal Light, the Lord and Saviour of the people that bear the name of Christ.'

TONE ONE

Let the choir of angels be amazed at this wonder, and let us mortal men raise our voices in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind.

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

LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

SELECTED LIVES OF THE SAINTS.

ALDATE (Eidat) (d. 577?) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the Sarum and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him: it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; E.B.K. after 1100, ii. 40.

CUTHMAN (d. 8th century), Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in R.P.S., which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham,

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

AA.SS. Feb. II (1658), 197-9; R.P.S.; C.S.P.; G. R. Stephens and W. D. Stephens, 'Cuthman; a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman; what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codicis Gorhami appendix', *Anal. Boll.*, lviii (1940), 197-9.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; R.P.S.

MILBURGA (Milburh) (d. 715), abbess. Daughter of Merewald, king of Mercia, and *Ermenburga, princess of Kent; Milburga was the sister of *Mildred and *Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of *Botulf of East Anglia. Its first abbess was Liobsynde, a French nun from Chelles; its second abbess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by *Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by *Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting *Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

AA.SS. Feb. III (1658), 388-91; G.P., pp. 305-6; N.L.A., ii 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans. Shropshire Archaeol. Soc.*, lvii (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.