

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY,
ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,
SUTTON, NORWICH. NR12 9RR.
Tel. 01692 580 552.

COMMUNITY PROGRAMME
JULY 2018.



BRITISH ORTHODOX SAINTS
 COMMEMORATED
 IN JULY.

See selected lives of Saints on the back page.

- 01 Cewydd, Hermit
- 02 Swithin, Bishop of Winchester, Wonderworker
- 05 Modwenna of Burton, anchoress
 Modwenna of Whitby
- 06 Saxburgh, Abbess of Ely
- 07 Boswell, Abbot of Melrose
 Ethelburgh of Faremoutiers, Abbess
 Hedda, Bishop of Winchester
 Willibald, Bishop and Missionary
- 08 Edgar the Peaceful, King of England
 Grimbald, Monk
 Urith of Chittlehampton, Virgin-Martyr
- 09 Everild, Abbess of Everingham
- 11 Amabilis, Virgin*
 Thurketyl, Abbot of Crowland
- 13 Mildred, Abbess of Minster-in-Thamet
- 14 Deusdedit, Archbishop of Canterbury
 Marchelm, Missionary*
- 15 Edith, Abbess of Polesworth
- 16 Plechelm, Missionary and Bishop
- 17 Kenelm, Martyr
- 18 Edburgh, Virgin
- 20 Arild of Gloucestershire, Virgin-Martyr
 Etheldwitha of Winchester, Widow
- 24 Christiana, Virgin*
- 24 Lewina, Virgin-Martyr
 Wulfhad and Ruffin, Martyrs
- 28 Ardwin, Gerald, Fulk and Bernard, Confessors*
- 30 Ermengyth of Thanet, Virgin
 Tatwine, Archbishop of Canterbury
- 31 Joseph of Arimathea
 Neot, Hermit

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. //



COMMUNITY PROGRAMME

JULY 2018.

SERVICES IN JULY.

SUN.JULY 1st. 5th. SUNDAY AFTER PENTECOST (Sts. Cosmos and Damian;Martyrs Rome 304)
DIVINE LITURGY 10am. VESPERS 4pm.

FRI.JULY 6th. VESPERS 4pm.(St.Sexburga Abbess of Ely c700)

SAT.JULY 7th DIVINE LITURGY 10am (Great Martyr Kyriaki c303)
(followed by a finger buffet)

SUN.JULY 8th.No liturgy today.Vespers 4pm.

SAT. JULY 14th.VESPERS 4pm.

SUN.JULY 15th.7TH.SUNDAY AFTER PENTECOST (Fathers of the Fourth Ecumenical Council 451)
DIVINE LITURGY 10am. VESPERS 4pm.

SAT.JULY 21st. VESPERS 4pm.

SUN. JULY 22nd. 8TH. SUNDAY AFTER PENTECOST (St.Mary Magdalene 1ST.)
DIVINE LITURGY 10am. VESPERS 4pm.

SAT.JULY 28th.VESPERS 4pm.

SUN.JULY 29th.9TH.SUNDAY AFTER PENTECOST (St. Seraphima Virgin Martyr of Antioch 2 nd cent)
DIVINE LITURGY 10am VESPERS 4pm(St.Silas of the Seventy)

THE DORMITION FAST BEGINS ON WEDNESDAY AUGUST 1st.

DAILY SERVICES IN ST.FURSEY'S CHAPEL.

These are normally 3rd Hour with a reading from the Fathers 9am.Vespers 4pm.Compline after an evening event 9pm.Although there are no Great Feast during July there are many important saints days which we observe and you can get information about these from our Calendar or on the Internet.

SUMMER PILGRIMAGE;THURSDAY JULY 19TH.

Our twentieth summer pilgrimage will be to the site of St Fursey's monastery at BURGH CASTLE.
PROGRAMME; PILGRIM PRAYERS 10am at St,Fursey's Chapel.'

Travel to Burgh Castle 10.30am and set up our tempory chapel,

MID-DAY SERVICE (6th Hour)12 noon.

PICNIC 12.30 TO 1-30pm.

TALK;ST FURSEY THE EVANGELIST OF NORFOLK circa 630 to 645.

VESPERS 3pm Finnish about 3-45 pm and depart.

Anyone can come to this event ;please let me known on 01692 580552.

COMMUNITY NEWS AND NOTICES.

INTRODUCTORY TALKS ON THE ORTHODOX CHRISTIAN FAITH.

We have these talks for those who wish to learn about our Orthodox Christian Faith.

We have had several people who have shown an interest in these talks; for various reasons the final two; Windows into Heaven (Icons) and When England was Orthodox (Anglo-Saxon England) will be given at the meeting room at our Parish Church (the former Police station) on Tuesday July 10th and Tuesday July 17th. At 7pm. Refreshments 8pm Compline 9pm Finish 9.30pm. Approx. We have two people who wish to proceed with a blessing to become Catechumens of the Orthodox Church which usually leads to eventual reception into the Church by Chrismation. a

NORWICH MARKET STALL.

Our next visit to Norwich market will be on Wednesday July 4th. This continues to be a very important part of our missionary work and it is very important that there is a visible Christian presence on the market at least one day a month. We enjoy meeting people from many different backgrounds and we continue to find that it is young men who come to us for help and encouragement in their spiritual lives. It is good that the stall has become quite a meeting place for Orthodox Christians in Norwich.

BUILDING AN ORTHODOX CHRISTIAN CHURCH IN STALHAM.

Praise God that we have been able to buy the former police station in Stalham and we are using its various rooms for meetings and worship; we also had a very successful coffee morning there on Thursday May 24th which raised £240 belated thanks to all who helped and supported that event. Our Architect Andrew Love has drawn up some very nice plans which will be presented to the council soon which involve the removal of two of the rooms on the back of the building to make way for the new church which will be modest in size 24 feet wide and 32 feet long and in the Byzantine style. BUT WE NEED TO RAISE SOME MORE MONEY AND REPAY A LOAN HENCE OUR BUILDING APPEAL; SEE ENCLOSED LETTER.

OUR TWENTIETH DEDICATION FESTIVAL.

This will be on Saturday October 6th. DIVINE LITURGY 10am with His Eminence Metropolitan Silouan God willing he will be well enough to come after a several serious operations; we pray for his continuing recovery and send him our love.

MARGARET AND ANDREWS PILGRIMAGE TO ST WINIFRED AT HOLYWELL IN WALES. (By Andrew)

At the beginning of May, Margaret and I went to stay in North Wales, just five miles from Holywell;

As the story goes, in about 660 Winifred so resisted the advances of a suitor that he cut off her head, but was restored to life by her saintly uncle St. Beuno. The only visible injury being a slender scar around her neck. A spring appeared on the spot where her severed head fell flowing ever afterward with healing waters. This phenomenon has encouraged pilgrims to attend Holywell since the middle ages and is the longest uninterrupted pilgrim site in the whole of Britain.

Although called the "Lourdes of Wales" it is a 1000 years older than its French counterpart.

St Winifreds Day is observed on a Sunday near to June 22nd, the traditional date of her beheading and she is also commemorated on November 3rd, the date of her natural death. Whilst there we were told of about a woman who had been diagnosed with an inoperable cancer and made a complete recovery after total immersion in the waters of the well.

We also visited St. Dyfogs well at Llanrhaeadr Church he was a 6th cent missionary in the area and This well also has curative powers. A stained glass window of the tree of Jesse was paid for by pilgrims.

Fifteenth Century

The Papacy

The West in the fifteenth century was in turmoil over the relationship between the papacy and church councils. Some held that the papacy was supreme. Others held that the authority of the church councils supercedes that of the pope. One of the councils of the period, **Ferrara-Florence** (1438-1439) was supported by the popes. Representatives of the Eastern Church arrived at this council once again looking for help in the struggle against the Turks. Among the Eastern Churchmen who were accepted at the council on "equal terms" with the Latins, were the emperor of Constantinople, **John VIII**; the patriarch of Constantinople, **Joseph**; and the Metropolitan of Kiev, a Greek named **Isidore**.

The Council of Florence

At the council of Florence the Eastern representatives accepted a strong doctrine of **papal power** — although the issue was not deeply discussed — and the doctrines of **filioque** and **purgatory**. The Byzantine emperor pressed to stop theological discussions in the hopes of completing the union. All the Orthodox bishops signed the union statement except **Mark Eugenikos**, the bishop of Ephesus.

The union of Florence was not publicly proclaimed until 1452 in Saint Sophia in Constantinople. On May 29, 1453, the Turks under **Mohammed II** took the city which was renamed **Istanbul**, marking the end of the Byzantine Empire. The first act of the patriarch **Gennadios Scholarios** after the fall of Constantinople was to repudiate the union of Florence. The patriarch was under strong pressure of **St. Mark of Ephesus** in this action. Saint Mark, the firm defender of Orthodoxy against what has come to be called through him the "unrighteous union," was canonized a saint for his actions.

Russia

Just as the Byzantine empire was falling to the Moslems, the seeds of the coming Russian empire were beginning to take root in Moscow. **Ivan III the Great** (1462-1505), the Muscovite prince, succeeded in extending his role in the Russian north by defeating and annexing Novgorod. He married the Byzantine princess **Sophia Paleologos** in 1472, and accepted the title of **Tsar** (the Slav form of the old imperial title of Caesar) and the symbol of the **double-headed eagle**. The ideology of Moscow as the "**third Rome**" after Constantinople was being born.

In fifteenth-century Russia a great controversy was waged over the role which the Church should play relative to the political and social life of the nation. The two leaders of the controversy — both of whom shared the legacy of St. Sergius, and both of whom are canonized saints of the Church — were **Nilus of the Sora** (**Nil Sorsky**, 1433-1508) and **Joseph of Volotsk** (1439-1515).

Saint Nilus led the party of the "**non-possessors**" who lived beyond the Volga River. They are sometimes called the "**transvolgans**." The "**non-possessors**" held that the Church, particularly the monasteries, should be free from owning and ruling over large properties. They held that the Church should be free from the direct influence and control of the state. They defended poverty as the chief virtue, with humility and spiritual freedom dominating the contemplative, silent life for monks. They were the inheritors of the mystical, hesychastic, and kenotic tradition of Saint Sergius and the early Kievan spirituality.

The "**possessors**" were led by Saint Joseph. Hence, they are sometimes called the "**Josephites**." They held that the Church and state should be in the closest possible relationship, and that the Church should serve the social and political needs of the emerging Russian nation. The ideal of the "**possessors**" was that the

Church, particularly the monasteries, should control vast properties. The Church should foster a life of ascetic discipline and social service among the people which would be rooted in the strict observance of liturgical and cultic rituals. In this tendency the "**possessors**" also followed the tradition of Saint Sergius. Both Saint Sergius and Metropolitan Alexius played a very prominent role in Russian social and political life of the fourteenth century, as well as continuing the original Byzantine legacy of the Russian Church and nation which was present in the land from its earliest Kievan beginnings.

Although the spirit of the "**non-possessors**" always remained in Russian Orthodoxy, it was the way of the "**possessors**" which dominated Russian ecclesiastical and national development in subsequent centuries.

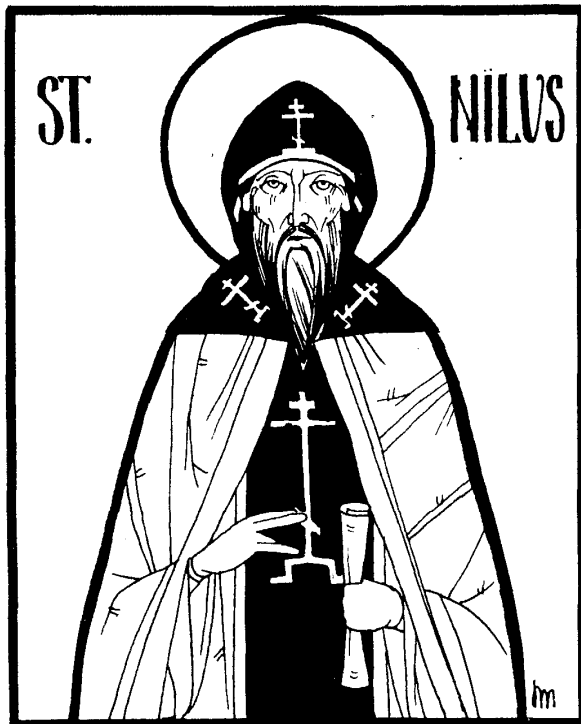
The Fall of Byzantium

Serbia fell to the Turks in 1459, Greece in 1459-60, Bosnia in 1463, and Egypt finally in 1517. For the next four hundred years the Moslem Turks held sway over the Orthodox Christians in the former Byzantine empire in the East.

The West

In the West, the fifteenth century saw the continual resistance to the power of the papacy by the conciliar movement mentioned already; by the rise of national consciousness among the various Western European peoples; by the religious movements forerunning the reformation era; and by the humanist movements of the renaissance now becoming most powerful in their stress on the natural man through the rebirth of interest in ancient Roman and Hellenistic culture. The name of **Erasmus** (d. 1536) must be mentioned in this regard, as well as the artists and scientists such as **Leonardo da Vinci** (d. 1519) and **Raphael** (d. 1520).

Further mention must be made of the Czech leader **Jan Hus** who was condemned and burned at the stake in 1415 at the Council of Constance for his opposition to the pope and the practices of the Roman Church; of **Savonarola**, the fiery Dominican friar of Florence, who was burned to death by papal instigation in 1498 for his denunciation and condemnation of churchly wickedness and sin; of **Fra Angelico** (d. 1455), the Florentine painter, many of whose masterpieces hang in Savonarola's monastery of San Marco in Florence; and of **Donatello** (d. 1466), **Fra Filippo Lippi** (d. 1469), and **Botticelli** (d. 1510.)



President attends Christmas service and tells Christians “you are our family”

EGYPT

Egyptian President Abdel Fattah al-Sisi attended a Christmas service at a new cathedral outside of Cairo and affirmed his support for Christians.

The President told the congregation: “Destruction, ruin and killing will never be able to defeat goodness, construction, love and peace ... you are our family. You are part of us. We are one and no one will ever drive a wedge between us.”

Egypt’s president has frequently and publicly condemned attacks on Christians, who make up more than 10% of the country’s population.

Christians fear another wave of persecution

IRAQ

Christians in Iraq fear “another wave of persecution that will be [their] end,” despite the Iraqi government’s recent declaration of victory against Islamic State, according to a senior church leader from the southern city of Basra.

Speaking at a meeting in December 2017 on intercultural dialogue sponsored by the European Parliament, the leader requested Western politicians to lobby the Iraqi government to protect the country’s Christian minority, who are under threat from “robberies, gang rapes, torture and murder.”

Describing the situation in Basra, he said that Christian experience with the Muslim community was mixed. He stated that the majority of Muslims were “moderate and ... don’t care for religious fanaticism ... [treating] Christians equally with dignity and respect.” He added however: “There are fanatics who say loudly in the mosques that we are blasphemers ... the sons of pigs and monkeys.”

Christian girl from Chibok abducted and “married” to Muslim

NIGERIA



17-year-old Linda Maina

Linda Maina, a 17-year-old Christian from Chibok, was abducted and forcibly married to a Muslim, after she travelled to attend a family member’s wedding just before Christmas. Her abductor then used a sharia court hearing to stall the family’s attempts to secure her release.

Linda went missing shortly after setting off to travel to another town to be a bridesmaid at her cousin’s wedding. On 28 December 2017, her father received a summons to attend a sharia court in Maiduguri, around 70 miles north of Chibok. At the hearing, Linda’s father and his lawyer were not given an opportunity to state their case. Linda, who was present, was not allowed to speak in court and lawyers for her abductor claimed Linda had “always wanted to marry a Muslim man.”

Linda’s father asserted that his daughter “had never said she wanted to get married to anyone, not to me or to anyone in the family. All she wanted was to go to a University ... She just finished her secondary school in June.”

At the time of writing, Linda has not been returned to her family.

A church pastor who is helping the family to try and secure Linda’s release stated, “Christian families continue to suffer this kind of issue. This is about the fifth case this year alone ... There is a deliberate, calculated plan by Muslims to destroy as many Christian girls as possible.”

The town of Chibok is in the heartland of Muslim-majority northern Nigeria and was the location of Boko Haram’s infamous kidnapping of 274 school girls in 2014, most of them Christians.

Global Christian News

Officials demolish two church buildings in Shaanxi province

CHINA



Christians in China have faced increasing pressure since Xi Jinping became president in 2013. Several church buildings have been demolished

Officials in Shaanxi province demolished two church buildings within two weeks over the New Year.

Local authorities in Zhifang village in Laoyu district, demolished a church on 27 December 2017, after claiming that it was built on illegally occupied land. Almost 100 local Christians protested the action, some chanting “Freedom of belief,” while official documents proving that the church – built in 1999 – had approval to use the land were posted on social media. Authorities subsequently sent officials to apologise and discuss compensation.

Less than two weeks later, on 9 January (after officials had apologised for destroying the church in Zhifang), authorities used dynamite to demolish a large church in the city of Linfen, also in Shaanxi province. They had previously claimed the church violated building codes. Officials initially denied that the demolition had taken place, while police present during the event pressured witnesses to remain silent.

Since Xi Jinping became president of China in 2013, there has been an increase in persecution of Christians. Churches have been demolished in areas and Communist Party officials have been “encouraging” Christians to replace Christian posters in their homes with portraits of the president.



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July 22

Commemoration of the
Holy Myrrh-Bearing Woman,
Mary Magdalene, the Equal of the Apostles
(5th Class)

VESPERS

∞ *At "O Lord, to You I call..."*

FOR MARY MAGDALENE

(Tone 1)

3. You brought myrrh to Christ, laid in the tomb, who poured out the sweet odor of the Resurrection on all the dead. As you wept, you beheld Him, and were the first to worship Him, O God-bearing Mary. Therefore pray that our souls be given peace and great mercy.
2. O Magdalene, beholding Christ nailed to the Cross, you lamented and cried: "What is this sight? How can Life die, while the creation trembles at the sight and the lights grow dark?" Therefore, pray that our souls be given peace and great mercy.
1. O glorious Mary, you have been filled with the plenitude of true wisdom and knowledge by the One who creates all things in wisdom. O worthy of all fame, you announced His Passion and condescension to the people. Therefore pray that our souls be given peace and great mercy.
- v. Glory be to the Father and to the Son and to the Holy Spirit.

(Tone 6)

O Mary Magdalene, you were the first to witness the divine Resurrection of the First Cause of all good things, who has compassionately deified our nature; and you were the first to be the herald of the good news to the Apostles, crying out to them "Lay aside your sadness! Receive great hope instead! Come and see the risen Christ who grants the world great mercy!"

SECOND READING

From a homily on the Gospels by Gregory the Great, pope

(Hom. 25, 1-2, 4-5; PL 76, 1189-1193)

SHE LONGED FOR CHRIST, THOUGH SHE THOUGHT HE HAD BEEN TAKEN AWAY

When Mary Magdalene came to the tomb and did not find the Lord's body, she thought it had been taken away and so informed the disciples. After they came and saw the tomb, they too believed what Mary had told them. The text then says: *The disciples went back home*, and it adds: *but Mary wept and remained standing outside the tomb*.

We should reflect on Mary's attitude and the great love she felt for Christ; for though the disciples had left the tomb, she remained. She was still seeking the one she had not found, and while she sought she wept; burning with the fire of love, she longed for him whom she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see him. For perseverance is essential to any good deed, as the voice of truth tells us: *Whoever perseveres to the end will be saved*.

At first she sought but did not find, but when she persevered it happened that she found what she was looking for. When our desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. Holy desires likewise grow with anticipation, and if they do not grow they are not really desires. Anyone who succeeds in attaining the truth has burned with such a love. As David says: *My soul has thirsted for the living God; when shall I come and appear before the face of God?* And so also in the Song of Songs the Church says: *I was wounded by love*; and again: *My soul is melted with love*.

Woman, why are you weeping? Whom do you seek? She is asked why she is sorrowing so that her desire might be strengthened; for when she mentions whom she is seeking, her love is kindled all the more ardently.

Jesus says to her: Mary. Jesus is not recognized when he calls her "woman"; so he calls her by name, as though he were saying: Recognize me as I recognize you; for I do not know you as I know others; I know you as yourself. And so Mary, once addressed by name, recognizes who is speaking. She immediately calls him *rabboni*, that is to say, *teacher*, because the one whom she sought outwardly was the one who inwardly taught her to keep on searching.

SELECTED LIVES OF THE SAINTS.

SEXBURGA (Sexburg), abbess of Ely 679–c.700. Daughter of King Anna of East Anglia, Sexburga married Erconbert, king of Kent, by whom she had two sons who succeeded their father as kings, and two daughters, *Erkengota and *Ermengild. While Sexburga was queen, she founded a nunnery at Minster-in-Sheppey, to which she retired as abbess after her husband's death in 664. In 679, on the death of her sister *Etheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Etheldreda's body, still incorrupt, into an old Roman sarcophagus from Grantchester, which was brought to the church at Ely. Sexburga died on 6 July. In 1106 the relics of saints Etheldreda, Sexburga, *Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Etheldreda, to her east. She is depicted with Etheldreda in a fine retablo from Etheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Etheldreda's life at Ely Cathedral. Feast: 6 July, translation, 17 October.

Bede, *H.E.*, iii. 8; iv. 19–21; *R.P.S.* E. O. Blake (ed.), *Liber Eliensis* (1962); J. Bentham, *The History and Antiquities of the Conventual and Cathedral Church of Ely* (1771), and W. Stevenson, *Supplement to Bentham's History* (1817).

BOISIL (Boswell) (d. c.661), abbot of Melrose. Formed in the Irish monastic tradition by an unknown master and monastery, Boisil, when a monk of Melrose, was so esteemed for his learning, holiness, and prophecies that he attracted *Cuthbert, then a young man, to his community in 651. Boisil was also known for the preaching journeys in the neighbouring villages which Cuthbert too used to share. In c.659, when *Eata, abbot of Melrose, left to found Ripon, Boisil succeeded him. On Cuthbert's return from Ripon c.661, Boisil was stricken by the plague. Together they read the Gospel of John before Boisil died. Cuthbert also caught the disease, but recovered from it in accordance with Boisil's prophecy.

Boisil gave his name to St. Boswells (Roxburghshire), and churches were dedicated to him at Lessuden and Tweedmouth. His relics were translated to Durham in the 11th century. The Stonyhurst College manuscript of the Gospel of John, written in uncial script of

the 8th century and at an early date placed in Cuthbert's coffin, probably came from Wearmouth or Jarrow, both of which were founded after Boisil's death; if so, it cannot have been Boisil's copy. A more authentic memorial of Boisil is the large fragment of his 8th-century shrine, which was brought to Jedburgh from Old Melrose. Feast: 7 July; translation, 8 June.

Bede, *H.E.*, iv. 27–8; v. 9; B. Colgrave, *Two Lives of St. Cuthbert* (1940); C. F. Battiscombe (ed.), *The Relics of St. Cuthbert* (1956); C. A. Raleigh Radford, 'Two Scottish Shrines: Jedburgh and St. Andrews', *Archaeol. Jnl.*, cxii (1955), 43–60.

ARILD (Alkeld) (date unknown), virgin. The place of her death was Kingston-by-Thornbury (Glos.), the cause of it, according to Leland, was 'one Muncius a tiraunt, who cut off hir heade because she would not consent to lye withe hym'. After the Norman Conquest her relics were translated to Gloucester Abbey, where her shrine was famous for miracles. She was depicted in the East Window and a statue of her was on the reredos of the Lady altar. Two churches were dedicated to her: at Oldbury-on-Severn and Oldbury-on-the-Hill. Feast (at Gloucester): 20 July.

J. Leland, *Itinerary*, ii. 60; v. 156; *E.B.K. after 1100*, ii. 41–2; E. S. Lindley, 'St. Arild of Thornbury', *Trans. Bristol and Glos. Arch. Soc.*, lxx (1951), 152–3.

KENELM (Cynhelm) (d. 812 or 821), prince of Mercian royal family. The historical Kenelm was the son of Coenwulf, king of Mercia 796–821. Kenelm signed a number of charters from 803 to 811; already in 798 Pope Leo III had confirmed to him the ownership of Glastonbury. But Kenelm died before his father, possibly in battle against the Welsh, and was buried at Winchcombe Abbey. When *Oswald revived Winchcombe in the second half of the 10th century, Kenelm was regarded as a martyr and figured as such in liturgical books, including a sacramentary, written at Winchcombe.

TATWIN (Tatuini, Tadwinus), archbishop of Canterbury 731–41. He was described by Bede as a man notable for his prudence, devotion, and learning. He was a priest of the monastery of Bredon in Mercia, to whose king, the powerful Ethelbald, he probably owed his promotion.

After receiving the pallium, he consecrated bishops for Lindsey (Lincs.) and Selsey (West Sussex) in 733, the only recorded act of his short episcopate.

St. Fursey's Orthodox Christian Community

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'The disciples were first called Christians in Antioch.' *Acts 11:26*

URGENT APPEAL

Dear

July 2018

Last July (2017) St Fursey's Orthodox Christian Community launched an urgent appeal to buy the disused police station in the nearby town of Stalham.

The Community was founded in October 1998 and has used a small chapel in the garden of my house which is now too small for our needs. As a result of our appeal £134,000 was raised so we were able to buy the police station for the asking price of £105,000 plus £4340 legal fees ;£109,340 in total. We are very grateful for the wonderful generosity of so many people who made this possible.

We took over the ownership of the building on March 28th and after much hard work by members of the community one room has been cleaned for use as a temporary chapel and another as a meeting room; there is also a very usable kitchen and toilet. We had our annual coffee morning there too.

We now wish to raise another £50,000 to build a modest size Byzantine style church onto the back of the present building. (We also need to repay a £20,000 loan but we have had a £10,000 Legacy) We are in a position to start the building work when planning permission has been given but the need for this additional money is very real; CAN YOU PLEASE HELP US FOR THE GLORY OF GOD.

We are a registered charity no 1166650 and donations can be Gift Aided. Donations by cheque should be made payable to " St Fursey's Orthodox Community ". c/o Father Stephen .St.Fursey's House, 111 Neville Road, Sutton Norwich. NR12 9RR. or direct into our bank account as follows; - NAT. WEST BANK. North Walsham.

Account Name; St.Fursey's Orthodox Church/Building Fund Account.

Sort Code 60-15-54

Account number 73333301

Many thanks,

Yours sincerely in Christ - Cnd. Fr Stephen.

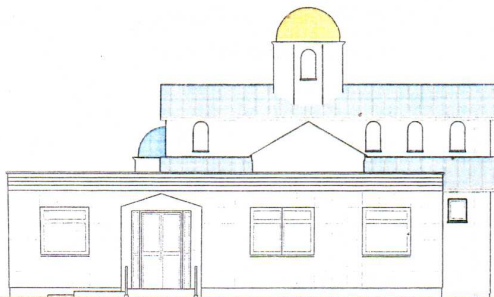
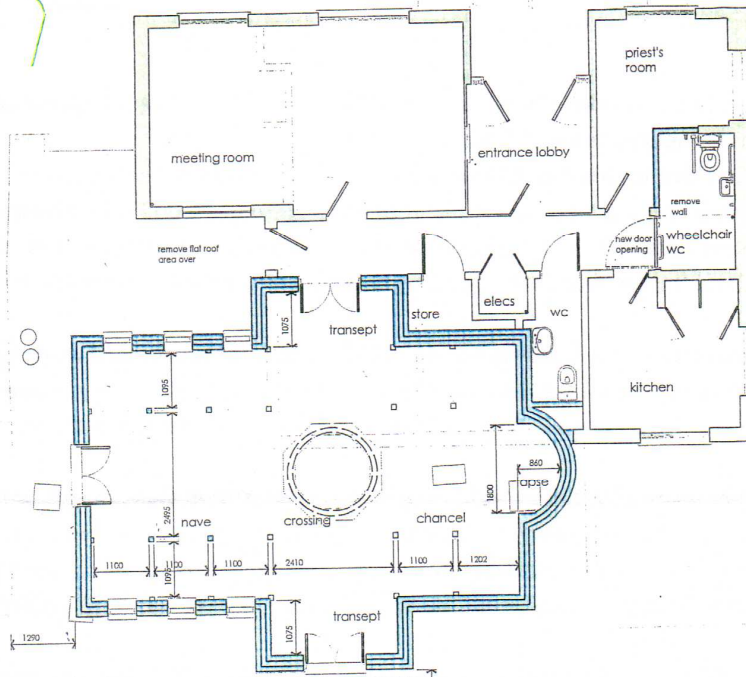


This appeal has the blessing of His Eminence, Metropolitan Silouan, the First Hierarch of the Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland.

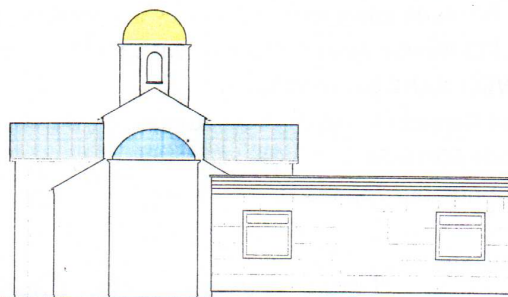
THE FORMER POLICE STATION STALHAM



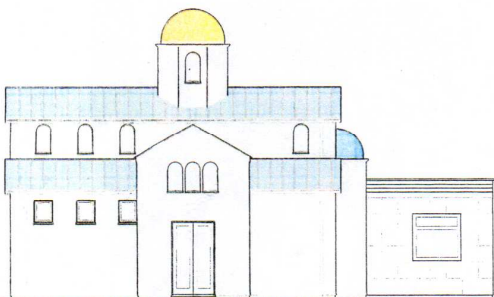
THE PLAN OF THE PROPOSED NEW CHURCH



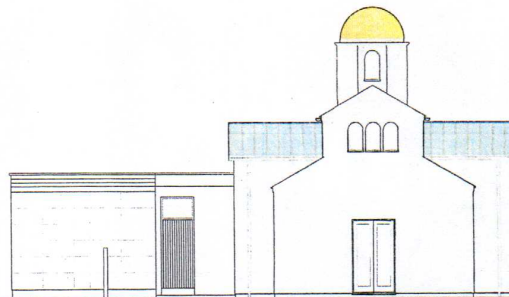
north-east elevation 1:100 scale



south-east elevation 1:100 scale



south-west elevation 1:100 scale



north-west elevation 1:100 scale

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