

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

COMMUNITY PROGRAMME.

JULY 2020



TROPARION OF ANN

(Tone 4)

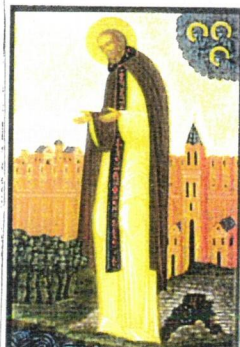
O divinely-wise Ann, you carried in your womb the pure Mother of God, who gave birth to the Life. Wherefore, you now have been carried up joyfully to the inheritance of heaven, to the abode of those who rejoice in glory. O blessed one, obtain the forgiveness of sins for those who honor you with fervor.

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 Evingham
- 11 Amabilis, Virgin\*  
Thurketil, Abbot of Crowland
- 13 Mildred, Abbess of Minster-in-Thanel
- 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 the faith standing firm against the  
Rising tide of falsehood, that our souls may be saved



## SERVICES AT THE PARISH CHURCH IN JULY

*(We hope that these will be open to all)*

<b>Saturday July 4<sup>th</sup></b>	<b>Vespers 4pm.</b>
<b>Sunday July 5<sup>th</sup></b>	<b>4<sup>th</sup> Sunday After Pentecost</b> (St Morwenna of Morwenston) <b>Divine Liturgy 10am.</b>
<b>Saturday July 11<sup>th</sup></b>	<b>Vespers 4pm.</b>
<b>Sunday July 12<sup>th</sup></b>	<b>5<sup>th</sup> Sunday after Pentecost.</b> ( <i>St Veronica healed by Christ</i> ). <b>Divine Liturgy 10am. (<i>Safe distancing</i>).</b>
<b>Friday July 17<sup>th</sup></b>	<b>St Margaret of Antioch VM (303).</b>
<b>Saturday July 18<sup>th</sup></b>	<b>Vespers 4pm.</b>
<b>Sunday July 19<sup>th</sup></b>	<b>6<sup>th</sup> Sunday after Pentecost</b> ( <i>Fourth Ecumenical Council – 451</i> ) <b>Divine Liturgy 10am.</b>
<b>Tuesday July 21<sup>st</sup></b>	<b>VESPERAL Liturgy 7pm (<i>St Mary Magdalene, Fursey's Chapel</i>).</b>
<b>Saturday July 25<sup>th</sup></b>	<b>Vespers (<i>St Joanna</i>) 4pm. (<i>St Anne</i>).</b>
<b>Sunday July 26<sup>th</sup></b>	<b>7<sup>th</sup> Sunday after Pentecost.</b> <b>Divine Liturgy 10am.</b>

## Daily Services in St Fursey's Chapel (Neville Road)

3<sup>rd</sup> Hour with reading from the Fathers 9am. Vespers 4pm. It is assumed that great care will be needed at both the Parish Church and St Fursey Chapel even though the pandemic restrictions will be modified in July.

## COMMUNITY NEWS & NOTICES

### NORWICH MARKET STALL

In spite of five attempts to contact Norwich City Hall Market Stall Department, to arrange the use of another stall for our monthly visit, although the market is open, there is no provision for a charity stall yet. Hopefully, there may be one in August.

### BUILDING A NEW CHURCH IN STALHAM

Building a new church in Stalham -: We hope that our builder will be able to come during the second half of July. We will need some volunteer labour and the Building Fund is still open for Gifts!

#### OUR NEEDS

£s	Description
1045.00	Lower roof level
1045.00	Upper roof level
200.00	Lantern Structure
1210.00	Transept Structure
1000.00	Window Sealed Units
200.00	Doors
4000.00	Nave and Chancel Arches
500.00	Paint
600.00	Fixtures and Fittings
<b>TOTAL</b>	
<b>£11245.00</b>	<b>+ Labour</b>

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## **INTRODUCTORY TALKS ON ORTHODOX CHRISTIANITY**

### **1) THURSDAY 3 SEPTEMBER 7 PM**

"Finding the New Testament Church .. "

### **2) THURSDAY 10 SEPTEMBER 7PM**

"New Heaven New Earth" Orthodox Worship.

### **3) THURSDAY 17 SEPTEMBER 7PM**

"Deification" Our Human Destiny.

### **4) THURSDAY 24 SEPTEMBER 7PM**

"Windows into Heaven ..." Icons

**God bless you all**

**Father Stephen**

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For only £10pm B&W or £15pm in Colour.

## **SOME MORE THOUGHTS ON OUR FAITH + COVID-19**

Many years ago, when I was studying for the Anglican Ministry, I was struck by how arid western theological thought was. There was a tendency to try to explain away some of the fundamentals of the Christian Faith. When I discovered the theology of the Orthodox Fathers, I was immediately impressed with the sense of awe and mystery which pervaded it. A mystery is a spiritual truth which is beyond the limits of our human understanding. Here are some examples.

### **CREATION:**

How did God, the Holy Trinity create everything out of nothing! It is beyond our human understanding so we worship!

### **THE INCARNATION:**

How did the Second Person of the Holy Trinity take flesh in the womb of Mary? It is a mystery beyond our comprehension.

### **REDEMPTION:**

How did the death of the Son of God on the Cross achieve our redemption? There have been various theories but we do not know; it is God's business and is beyond our human understanding.

### **THE EUCHARIST:**

How does the bread and wine become the Body and Blood of our Lord? We ask the Holy Spirit to come down upon the Holy Gifts and change them into the Lord's Body and Blood; we do not know how He does it but we believe that He does. It is a mystery beyond our comprehension. We believe it based upon Our Lord's own words, the teaching of the Apostles and the Fathers of the Church; only at the Reformation was it doubted. In receiving the Holy Gifts of Our Lord's Body and Blood we receive them for the healing of body, soul and spirit and no harm can come to us by receiving them. If the Holy Gifts are only bread and wine there is no point in asking the Holy Spirit to change them; and the teaching of Our Lord and his Church has been wrong for 2000 years.

Even Queen Elizabeth I (1557-1603) could say:

"God was the one that spake it,  
He took the bread and break it,  
And what His word doth make it,  
That I believe and take it."

At this very difficult time it is important for us all to remember that the Psalter was the original hymn book of the Church and it is full of references to God strengthening and protecting his people:

"The Lord is my light and my salvation; whom shall I fear: He alone is the strength of my life: of whom then shall I be afraid." Psalm 27.

May our spiritual lives be nourished by a love of the psalms; the saints often approached their martyrdom with the psalms on their lips.

God bless you all.

Father Stephen

From a sermon by Saint John Damascene, bishop

[Orat. 6, in Nativitatem B. Mariae V., 2. 4. 5. 6: PG 96, 663. 667. 670]

BY THEIR FRUITS YOU WILL KNOW THEM

Ann was to be the mother of the Virgin Mother of God, and hence nature did not dare to anticipate the flowering of grace. Thus nature remained sterile, until grace produced its fruit. For she who was to be born had to be a first-born daughter, since she would be the mother of the first-born of all creation, *in whom all things are held together.*

Joachim and Ann, how blessed a couple! All creation is indebted to you. For at your hands the Creator was offered a gift excelling all other gifts: a chaste mother, who alone was worthy of him.

And so rejoice, Ann, that *you were sterile and have not borne children; break forth into shouts, you who have not given birth.* Rejoice, Joachim, because from your daughter *a child is born for us, a son is given us, whose name is Messenger of great counsel and universal salvation, mighty God.* For this child is God.

Joachim and Ann, how blessed and spotless a couple! You will be known by the fruit you have borne, as the Lord says: *By their fruits you will know them.* The conduct of your life pleased God and was worthy of your daughter. For by the chaste and holy life you led together, you have fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body.

Joachim and Ann, how chaste a couple! While safeguarding the chastity prescribed by the law of nature, you achieved with God's help something which transcends nature in giving the world the Virgin Mother of God as your daughter. While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. Girl of utter beauty and delight, daughter of Adam and mother of God, blessed the loins and blessed the womb from which you come! Blessed the arms that carried you, and blessed your parents' lips, which you were allowed to cover with chaste kisses, ever maintaining your virginity. *Rejoice in God, all the earth. Sing, exult and sing hymns.* Raise your voice, raise it and be not afraid.

**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 *Life of St. Boisil* is a 12th-century 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. Ralegh 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.