

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY,
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SUTTON, NORWICH. NR12 9RR.
Tel. 01692 580552.

COMMUNITY PROGRAMME.
JUNE 2016.



HOLY ASCENSION
Dismissal Hymn. Fourth Tone

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

BLESSED art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.



BRITISH ORTHODOX SAINTS COMMEMORATED IN JUNE.

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr
- Wite of Dorset, anchoress and Martyr
- 02 Oda the Good, Archbishop of Canterbury
- 04 Edfrith, Bishop of Lindisfarne
- Petroc, Abbot and Missionary
- 05 Boniface of Crediton, Apostle and Patron-Saint of Germany and
his 52 Companion-Martyrs
- 10 Ithamar, Bishop of Rochester
- 11 Herebald, Hermit in Brittany*
- 15 Edburgh of Winchester, Virgin
- 17 Botolph and Adulf, Confessors
- Briavel, Hermit
- Nectan, Hermit and Martyr
- 20 Edburgh of Castor, Virgin
- 21 Engelmund, Abbot and Missionary*
- 22 Alban of Verulamium, Protomartyr of Britain
- 23 Audrey, Abbess of Ely
- 25 Adalbert of Egmond, Archdeacon and Missionary*
- Cyneburgh of Gloucester, Martyr
- 29 Peter and Paul, Holy Apostles.

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.

KONTAKION OF ST. FURSEY.

Thou didst need the walls of stone to defend the Faith
against its pagan enemies, O Father Fursey, but pray
for us that we may have a spiritual wall around us to
defend the Faith against its enemies. Following thee
and praising thy eternal memory we stand firm against
every error ever singing; Rejoice beloved of God,
our Father Fursey.



SERVICES AT ST FURSEY'S IN JUNE.

FRI.JUNE 3rd. VESPERS 4PM (St.Kevin of Glendalough. 618)
SAT. JUNE 4th.DIVINE LITURGY 10am.(Sts.Martha and Mary sisters of Lazarus 1st.)
(Followed by a Feast; but no service on Sunday June 5th)

WED.JUNE 8th.LEAVETAKING OF PASCHA Forefeast of the Ascension.
.THE ASCENSION OF OUR LORD JESUS CHRIST.
VESPERAL DIVINE LITURGY 7PM (Fast from 1pm)
(Light refreshments after the Liturgy)

SAT.JUNE 11th.Holy Apostles Bartholomew and Barnabas 4pm
SUN.JUNE 12th.7th.SUNDAY OF PASCHA Fathers of the First Ecumenical Council 325.
DIVINE LITURGY 10am VESPERS 4pm

SAT. JUNE 18th. Saturday of All Souls VESPERS 4pm
SUN.JUNE 19th. 8th. SUNDAY OF PASCHA; HOLY PENTECOST (St.Jude the Apostle.)
DIVINE LITURGY 10am.VESPERS OF KNEELING 12noon,

TUES.JUNE 21st.VESPERS FOR ST ALBAN PROTOMARTYR OF BRITAIN 4PM

THUR.JUNE 23rd. VESPERS FOR THE NATIVITY OF THE JOHN THE BAPTIST. 4PM

SAT. JUNE 25th. VESPERS FOR ALL SAINTS 4pm
SUN.JUNE 26th. 1st.SUNDAY AFTER PENTECOST (ALL SAINTS)
DIVINE LITURGY 10am VESPERS 4pm

BEGINNING OF THE APOSTLES FAST (Monday June 27th.)

TUES. JUNE 29th.HOLY GLORIOUS AND ALL-PRAISED APOSTLES PETER AND PAUL
VESPERS 4PM

WED. JUNE 29th. TYPIKA 9am.

THUR.JUNE 30th. Synaxis of the Twelve Apostles
TYPIKA 9am Vespers 4pm

DAILY SERVICES IN ST.FURSEY'S CHAPEL.

These are normally; 3rd.Hour 9am with a reading from the Fathers.6th.Hour 12noon this can vary according to the pressure of work. Vespers 4pm. Compline 9pm when visitors are in residence on retreat.Local readers are very welcome these services but please ring first to make sure I have not been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

NORWICH MARKET CHARITY STALL.

Our next visit to Norwich market will be on Wednesday June 1st from 9am when we begin to set up until 4pm when we begin to pack up; this continues to be a very important part of our missionary work and it is also a very important witness to our Orthodox Christian Faith; Over the years Norwich has become much more cosmopolitan and our talks with people from many backgrounds very stimulating. We continue to have more talks with young men rather than young women. Another aspect of the work is that we do better financially when the weather is poor and other stall holders think that people do not come into the city on a nice day but prefer the beach; such is life.

COFFEE MORNING THURSDAY JUNE 9th 10am to 12noon.

This has become a very pleasant annual event so do come along and bring a friend if you can; there will be plenty of coffee and cake or tea if you prefer; a raffle, a cake stall with home made cakes tarts and pies; a tombola; an icon and book stall; and a bric a brac stall and maybe some other item too. DON'T FORGET ST FURSEY'S COFFEE MORNING THURSDAY JUNE 9th.

A POSSIBLE ORTHODOX CHURCH IN STALHAM.

This is a very live issue and we are waiting for a reply from Tesco at any time so watch this space. Although we love our little chapel very much it is too small for our normal Sunday Liturgy and a real crush at our Saturday Liturgy when we get extra visitors; KEEP PRAYING,

MODERN AGE SLAVERY 21

Millions of vulnerable women, men, children are living cruelly exploited - coerced into working in factories, fields, homes, quarries, restaurants and the sex trade. THOUSANDS are trafficked so their organs can be harvested and sold.

Unfortunately the Traffickers and Slave masters are getting away with it. Over the last ten years there has been no significant improvement in the overall justice response to these crimes against humanity. According to a recent UN Global report on trafficking in persons.

Globally it is estimated that only 50,000 victims are helped each year, This represents 0.1 % of the World's slave victims.

What can Christians do? The biggest fight against the slave trade is awareness, So we could educate ourselves about Modern Slavery, and help others to become aware of the problems.

We could urge our political representatives to promote and strengthen anti slavery and anti trafficking laws.

Try to use fair-trade goods and question and urge businesses to check their supply chains for slave produced goods.

Support people who are working tirelessly on anti slavery projects etc and are trying against all odds to Give The Children A Voice.

The power of prayer is a powerful weapon against this evil against humanity. On the 30th May in Seoul, Mark Little chairman of Rotarians against child slavery with Carol Metzger author of Facing the Monster, and Gillian Booth Racs/Rag co-ordinator for Western Australia will be speaking and answering questions. Please pray remember he answers all prayers, and they are giving the children in slavery a voice.

Our goods to Moldova should soon be arriving. Already I need more knitwear and layettes, for the next truck before winter sets in, they are very well received, even a pair of socks or a bib could help a mother who lives in sheer poverty.

Pat Hinkins life Member of Rotarians against child slavery Rotary Action Group.

Co-ordinator St Furseys Orthodox Community [action against child slavery].

Sponsors Rotarians against child slavery Rotary action group. www.racsrag.org

Christian Symbols

The Orthodox Church abounds with the use of symbols. These symbols are those realities which have the power and competence of manifesting God to men, signs which carry us beyond ourselves and ourselves into the genuine union and knowledge of things eternal and divine.

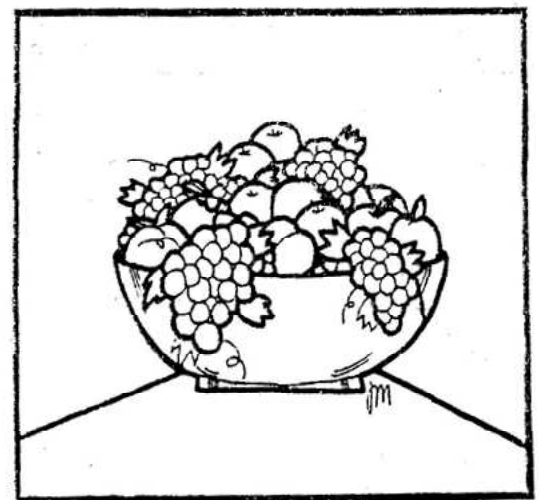
Among the Christian symbols we have already mentioned are the icons, the sign of the cross, and the vestments of liturgical celebration. In addition, we can mention the use of various colors which have their particular significance, as well as the use of light, normally the natural light of candles, which leads us to Christ, the Light of the world and of the Kingdom of God. Generally speaking, light is a universal symbol for the mystical presence of God as the True, the Beautiful and the Good. This is witnessed in almost all religions, philosophies, and artistic expressions.

The Orthodox Church follows the Bible in its use of incense. (Exodus 30:8; Psalm 141:2; Luke 1:9; Revelation 8:3) Incense is the symbol of the rising of prayers, of spiritual sacrifice and of the sweet-smelling fragrance of the Kingdom of God.

The Church also uses bread, wine, wheat, oil, water, flowers, and fruits as signs of God's love, mercy, goodness, life and the very presence given to man in creation and salvation. Indeed, all elements of creation find the "truth" of their very being and existence as expressions and manifestations of God, as "symbols" of his presence and action in the world for man. This is the reason for their use in this way in the Church.

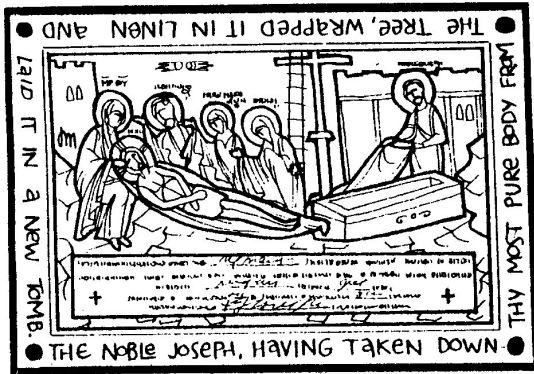
Among the more graphic Christian symbols in the Church are the initials and letters of Christ's name; the triangle of the Trinity; the circle of eternity; the fish which stands for Jesus Christ, Son of God, Saviour; the eye of God's omnipresence; the anchor of hope; the rock of faith; the flame of God's consuming presence; the vine which Jesus named himself—"I am the vine, you are the branches." (John 15:5); the alpha and the omega (Revelation 1:8); the crown and staff of Christ's kingship; and many others—all of which indicate some aspect of the saving presence and action of God in the world.

The use of symbols is a mode of revelation and communion which passes beyond that of mere verbal or intellectual communication. The death of symbols comes when they are artificially invented, rationally explained or reduced to mere "illustrations" whose meaning is not immediately grasped by man on the level of his living spiritual vision and experience.



Sign of the Cross

and died for the Christian faith. Usually, a relic of a saint is embedded in the altar table itself as well.

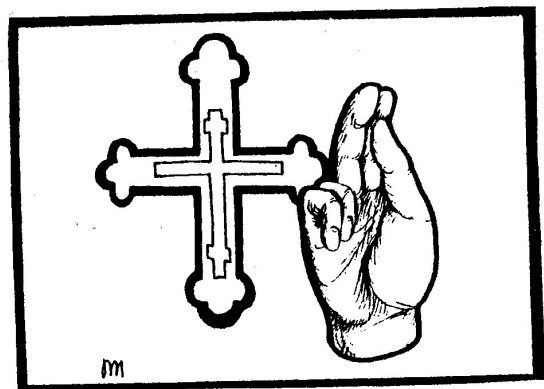


Also on the altar table there is a tabernacle, often in the shape of a church building, which is a repository for the gifts of holy communion that are reserved for the sick and the dying. Behind the altar table there is usually a seven-branched candle stand which comes from the Old Testamental tradition of the Jewish temple. Generally speaking, the Jerusalem temple is highly valued in the Orthodox Christian tradition of worship and church construction as a "prototype" of the true worship "in spirit and truth" of the Kingdom of God. (John 4:23)

Also found on the altar table is a small hand cross used for blessing and for veneration by the faithful. The sign of the cross is used throughout the church building: on the holy vessels, stands, tables, and vestments.

The cross is the central symbol for Christians, not only as the instrument of the world's salvation by the crucified Christ, but also as the constant witness to the fact that men cannot be Christians unless they live with the cross as the very content of their lives in this world. "If any man would come after me, let him deny himself and take up his cross and follow me." (Mark 8:34)

For these reasons Christians place upon themselves the sign of the cross. The Orthodox place their first two fingers and thumb together to form a sign of the Triune God and cross themselves from the head to the breast and from shoulder to shoulder, right to left. This unique and all-embracing symbol shows that the cross is the inspiration, power and indeed the very content of our lives as Christians; and that man's mind, heart and strength must be given to the love of God and man.



IN THE FOOTSTEPS OF ST. FURSEY

The sun was shining and the birds were singing as we made our way to the pick up points on Monday 9th May 2016. By 7.45am we were on our way to Peronne via Thurrock services and Dover sea port. The channel crossing was very pleasant and smooth landing us in Calais at 15.25. After a drive through beautiful countryside we arrived at our destination at 17.30, a little weary but full of enthusiasm. The evening was quite open. There was a Mass for those who wanted to attend in the parish church of St. John the Baptist at 1900hours. All were at the hotel restaurant for 19.30 where a wonderful evening meal was served along with goodly amount of wine for those wishing to partake.

Tuesday began as gloriously as Monday ended. The weather was splendid and all joined together in the chapel of St Fursey in the parish church for Morning Prayer. After a continental breakfast we were taken for a guided visit of the Historical World War 1 museum. It was housed in a castle within the city and had artefacts from the 1st World War, weapons, uniforms and militaria but the most striking for me were the drawings that hung in every room, scenes showing the horror and cruelty that warfare brings, a reminder that we learn the lessons of former years.

After the castle museum we had a tour of the city and were guided around its architectural sites. The Bretagne gate was a marvellous structure and the quaint narrow cobbled roads were reminders of days when St Fursey walked this site but the most spectacular was the well/spring of St Fursey which ran from the top of the hill to the bottom passing by people's back doors on the way.

We returned to the Hotel to freshen up and then headed to the church for vespers. As always, Fr Stephen was all ready and waiting. During evening meal, there was plenty time to chat and reflect until the bed beckoned as day two ended with one uplifted but very tired pilgrim.

Wednesday morning began at 6.30am; the alarm remained in one piece. After breakfast and Morning Prayer, we visited Albert 1916 Museum and were guided around the sights and sounds of WW1. We saw again the weapons and conditions that men fought and lived in, we walked past trenches that were filthy and rodent ridden, learning from an excellent guide the history and the stories that makes up this unique place. From here the same guide took us on a tour of the battlefields of the Somme, seeing for ourselves huge craters from wartime explosions, mounds of shells still lying. The morning ended with a visit to the Thiepval Memorial to the missing dead. It was an awesome sight to behold. As you enter the grounds you see 300 memorials to British dead and 300 to the French dead then behind this is the huge memorial with literally thousands of names of the missing who have not been recovered. It was fitting that we had earlier, on the battlefield, sung with Fr Stephen the Kontakion for the dead, a reminder that as Orthodox Christians, we have a duty and care to pray for all.

We continued our journey into Amiens where we had a tour around the Cathedral, learning of its historical past. However, one is always reminded that what we see is a rebuilding of what was as the towns and cities around were destroyed and rebuilt many times. It was a rush to get back to Peronne in time for Vespers followed by evening meal. An exhausting but exhilarating day thus came to an end.

Thursday was a little quieter. After Morning Prayer and breakfast we made our way to Chantilly where we were able to visit the Chateau and the Horse Museum Grand Stables, both of which were exquisite. The artwork in the chateau was beautiful and the horses in the stables were both magnificent and cute, but alas, time was against us and so it was on the coach and a return to Peronne but not before we stopped at the site of the signing of the armistice in WW1. We saw the railway carriage where the talks and declaration was made and we saw again a small museum dedicated to WW1. We shared our evening meal with Fr Patrick of the Parish church and Jaques, who was so kind, gracious and welcoming. He always ensured that we had everything we needed for the Services and he also took us for a little tour of the sites of St Fursey as well as welcoming us into his own home.

Our thanks go to both Fr Stephen, for all that he had done in the organization of this pilgrimage, and to the other pilgrims, for friendship and a wonderful time.

As Catechumen Kevin said, "why not let us visit St. Fursey in Ireland next year?" Why not indeed!

Catechumen David

PENTECOSTARION

ODE SIX

Heirmos

TOSSED by the tempest of the cares of life, and cast into the deep by the sins that sail with me, and being thrown to the soul-corrupting beast, like Jonas I cry to Thee, O Christ: Draw me up out of the depth that bringeth death.

Troparion

THOU hast abundantly poured forth of Thy Spirit upon all flesh, even as Thou didst say, and all creation is filled with Thy knowledge, O Lord; for Thou, the Son, didst come forth immutably from the Father; and the Spirit indivisibly proceedeth.

The Second Canon

Heirmos

THOU hast shone forth from the Virgin
As forgiveness and salvation for us, O Christ Master,
That, like as Jonas was reft from the belly of the sea monster,
Thou mightest snatch from corruption All the fallen race of Adam.

Troparia

O RULER of all, renew within us the cherished, upright Spirit,
That we may eternally have Him Who proceedeth from the Father,
With Whom He is most perfectly united;
He is a burning heat, purging away hateful, polluted matter
And cleansing our minds of defilement.

As for the Apostles in Sion who awaited Thy coming, O Spirit, Thou, with Thy fiery breath, Hast consecrated them with a coveted dignity,
Even the knowledge of the Word, begotten of the Father,
Which swiftly exposed the cruel prattle of the heathens' babblings.

Katavasia: Tossed by the tempest . . .
Thou hast shone forth . . .

KONTAKION

Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

OIKOS

GRANT Thou speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls when they be in affliction; be Thou not far from our minds when we are in perils, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, thus do Thou also unite unto Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

HOMILY PAGE.

From the treatise Against Heresies by Saint Irenaeus, bishop

[Lib. 3, 17, 1-3: SC 34, 302-306]

THE SENDING OF THE HOLY SPIRIT

When the Lord told his disciples *to go and teach all nations* and *to baptize them in the name of the Father and of the Son and of the Holy Spirit*, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit.

SELECTED LIVES OF THE SAINTS.

WISTAN (Wynstan, Winston), prince of the royal family of Mercia, murdered 850. Grandson of Wiglaf, king of Mercia 827-40 and son of Wigmund who died in 839, Wistan was chosen as king in 840 on his grandfather's death, according to his Legend, but asked his mother Elfleda to rule as regent. Berhtic (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtic then murdered him at a place called Wistanstowe (probably Wistow, Leicestershire): three of Wistan's followers fell with him. Wistan's body was buried in the royal monastery of Repton with those of his father and grandfather.

In 1019 Alfwaerd, abbot of Evesham (later bishop of London) asked King Cnut to give him Wistan's relics. From then on Evesham was the centre of the cult. It is of special interest because some of Wistan's miracles were suspected and verified twice over. In Lanfranc's time, his former chaplain, Walter of Cerisy, was abbot of Evesham and subjected Wistan's relics, especially his head, to an ordeal by fire, from which it emerged unscathed. Over a century later, according to Thomas of Marleberge, the supposed miracle of 'hair' growing at Wistanstowe on the ground where the martyr fell, each year on his feast day, was verified by a commission sent by Baldwin, archbishop of Canterbury. Whatever the substance may have been, there was no doubt of the extraordinary phenomenon. Three ancient church dedications to Wistan are known, including Wistow and Wigston (Leics.). The Shropshire village of Wistanstow has a less convincing claim to be the site of the saint's death. Feast: 1 June.

ETHELDREDA (Æthelthryth, Ediltrudis, Audrey) (d. 679), queen, foundress and abbess of Ely. She was the daughter of Anna, king of East Anglia, and was born probably at Exning (Suffolk). At an early age she was married (c.652) to Tondberht, ealdorman of the South Gyrwas, but she remained a virgin. On his death, c.655, she retired to the Isle of Ely, her dowry. In 660, for political reasons, she was married again, this time to Egfrith, the young king of Northumbria, then only fifteen years old and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage. But twelve years later he wished their marital relationship to be

normal; Etheldreda, advised and aided by *Wilfrid, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him, became a nun at Coldingham under her aunt *Ebbe (672), and founded a double monastery at Ely in 673. Egfrith married again: Wilfrid, some years later, was exiled from Northumbria.

Etheldreda meanwhile restored an old church at Ely, reputedly destroyed by Penda, the pagan king of Mercia, and built her monastery on the site of the present Ely cathedral. For seven years she lived an austere life of penance and prayer, eating only one meal a day, wearing woollen clothes instead of linen, watching each morning between Matins and dawn. In this wealthy family monastery, where she was joined or succeeded by sisters and nieces, she died of a tumour on the neck, interpreted as a divine punishment for her vanity in wearing necklaces in her younger days. It was the result of the plague, which also carried off several other nuns in her community.

Seventeen years later her body was found incorrupt: Wilfrid and her physician Cynefrid were among the witnesses. The tumour on her neck, which had been cut by her doctor, was found to be healed. The linen cloths, in which her body had been wrapped, were as fresh as the day when she was buried. Her body was placed in a stone sarcophagus of Roman workmanship found at Grantchester and translated by *Sexburga on 17 October 695. Her shrine was much frequented and she became the most popular of the Anglo-Saxon women saints.

Ely was refounded by *Ethelwold in 970 as a monastery for monks only: it was so lavishly endowed by him and King Edgar that it became the richest abbey in England except Glastonbury. Etheldreda's shrine remained and was presented by Emma, wife of King Cnut, with a purple cloth, richly worked with gold and jewels. After the Norman Conquest a new choir was built, which made necessary a new translation. This was eventually accomplished in 1106 and involved the relics of the other Ely saints Sexburga, *Ermengild, and *Werburga also. Ely became a bishopric in 1109, and the shrine was rich enough for it to be stripped in 1144 by bishop Nigel to pay a fine of 300 marks. It was restored by bishop Geoffrey in 1225 and yet another translation took place in 1252, with some supposed relics of *Alban; when the cathedral was consecrated. The shrine was destroyed in 1541.