

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

COMMUNITY PROGRAMME.

MARCH 2020



TODAY is the fountainhead of our salvation and the manifestation of the mystery which was from eternity. The Son of God becometh the Virgin's Son, and Gabriel proclaimeth the good tidings of grace; for this cause, we also cry to the Mother of God with him: Rejoice, thou who art full of grace; the Lord is with thee.

**BRITISH ORTHODOX SAINTS
COMMEMORATED IN
MARCH.**

(See selected lives of Saints on another page.)

- 01 Swithbert the Elder, Bishop of the Frisians
- 02 Chad, Bishop of Lichfield
- Cynibil, Confessor
- 04 Owen of Lichfield, Hermit
- 06 Baldred and Billfrith, Hermits
- Cyneburgh and Cyneswith, Abbesses of Castor and Tibba,
Anchoress
- 07 Eosterwine, Abbot of Wearmouth
- 08 Felix, Bishop of Dunwich
- 09 Bosa, Bishop of York
- 12 Alphege the Elder, Bishop of Winchester
- Gregory the Great, Pope of Rome and Apostle of the English
- 13 Gerald of Mayo, Abbot
- 16 Aristobulus the Holy Apostle, Bishop of Britain
- 17 Withburgh of Dereham, Virgin
- 18 Edward the Martyr, King of England
- Egbert of Ripon, Confessor
- 19 Alcmund, Martyr
- 20 Cuthbert, Bishop of Lindisfarne and Wonderworker of Britain
- Herbert of Derwentwater, Hermit
- 23 Ethilwald of Farne, Hermit
- 24 Hildelith, Abbess of Barking
- 25 Alfwold, Bishop of Sherborne
- 27 Alkeld, Martyr in Yorkshire
- 30 Osburgh, Abbess of Coventry

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.

Where fore 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 MARCH 2020

(In the Parish Church unless otherwise stated)

Saturday Feb 29th	Saturday of Cheese Fare. Vespers 4pm.
Sunday Mar 1st	Sunday of Cheese Fare. The expulsion of Adam from Paradise. Forgiveness Sunday. Divine Liturgy 10am (St Basil). VESPERS of forgiveness 11:45am approx.
Monday Mar 2nd	First week of Great Lent. Vegan Fast until PASCHA. 3rd Hour 9am with reading from the Fathers. 6th Hour 12noon with reading from Isiah. VESPERS 4pm with readings from Genesis & Isiah. COMPLINE 7pm Great Canon of St Andrew of Crete. (This is our daily pattern of worship during the first week of Great Lent at St Fursey's Chapel except from Tuesday 9am).
Saturday Mar 7th	Commemoration of St Theodore the Recruit. VESPERS 4pm.
Sunday March 8th	First Sunday of Great Lent. Sunday of Orthodoxy. (St Felix 648). Divine Liturgy 10am (St Basil). VESPERS 4pm (St Fursey's Chapel).
Wednesday March 11th	Liturgy of Pre-Sanctified Gifts 7pm. (St Fursey's Chapel).
Saturday Mar 14th	Saturday of All Souls. (St Benedict of Nursia). VESPERS 4pm.
Sunday Mar 15th	Second Sunday of Great Lent. St Gregory Palamas. Divine Liturgy 10am (St Basil). VESPERS 4pm (St Fursey's Chapel).

Friday Mar 20th	Akathist Hymn 7pm (St Fursey's Chapel).
Saturday Mar 21st	Saturday of Souls. VESPERS 4pm.
Sunday Mar 22nd	Third Sunday of Great Lent. Veneration of the Cross. Divine Liturgy 10am (St Basil). VESPERS 4pm (St Fursey's Chapel).
Tuesday Mar 24th	Fore-Feast of the Annunciation. Vespereal Liturgy 7pm (St Fursey's Chapel).
Saturday Mar 28th	Saturday of Souls. VESPERS 4pm.
Sunday Mar 29th	Fourth Sunday of Great Lent. St John Climacus. Divine Liturgy (St Basil) 10am. VESPERS 4pm.

All the above services will be at the Parish Church unless otherwise stated. Confessions at any time by appointment.

DAILY SERVICES AT ST FURSEY'S CHAPEL – NEVILLE ROAD SUTTON

In addition to the above services at the Parish Church we continue with our daily worship at St Fursey's Chapel; 3rd Hour 9am with a reading from the Fathers. (On Tuesday at the Parish Church). Vespers 4pm (on Mondays at the Parish Church). During Lent weekday services have a more penitential character with the use of the Prayer of St Ephraim the Syrian and this is printed below for your use.

Epiklesis

After the elevation of the eucharistic gifts to the Father, the celebrant of the Divine Liturgy prays for the Holy Spirit to come upon them, and upon all of the people, and to **change** (or as the Liturgy of St. Basil says, **to show**) the bread and wine offered in remembrance of Christ to be the very Body and Blood of the Lord.

The prayer for the coming of the Holy Spirit is considered by the Orthodox to be an essential part of the Divine Liturgy. It is called the **epiklesis**, which means literally the calling upon or the invocation.

The Orthodox Church believes, as it prays, that the Holy Spirit is always "everywhere and fills all things." The invocation of the Holy Spirit at the Divine Liturgy is the solemn affirmation that everything in life which is positive and good is accomplished by the Spirit of God. Creation, salvation, eternal glorification; the entire work of God in making and saving the world is accomplished by the power of the Holy Spirit. He is the one who dwelt in Jesus making him the Christ. He is the one by whom Christ was incarnate of the Virgin Mary. He is the one who led Christ to the cross as the innocent Victim, the one who raised him from the dead as the triumphant Victor.

He is the one who guarantees the indwelling of God with men in the Holy Communion of the Church and in the life of the Kingdom to come.

Again we offer unto Thee this reasonable and bloodless worship, and we ask Thee, and pray Thee, and supplicate Thee: Send down Thy Holy Spirit upon us and upon these gifts here offered.

And make this bread the precious Body of Thy Christ.

And that which is in this cup, the precious Blood of Thy Christ.

Making the change by the Holy Spirit.

That these gifts may be to those who partake for the purification of soul, for remission of sins, for the communion of the Holy Spirit, for the fulfillment of the Kingdom of Heaven; for boldness towards Thee, and not for judgment or condemnation.

In the Orthodox Churches of the Slavic tradition, the **Prayer of the Third Hour** is added to the epiklesis. It is a prayer asking the Lord to send the Holy Spirit to the Church right now as he did "at the third hour" to his holy apostles and disciples on Pentecost. This prayer was added to emphasize the necessity of the Holy Spirit in the sacramental action of the Divine Liturgy, and to affirm that nothing at all may be done in Christ without the specific intervention of the Spirit of God.

Remembrances

NO 7.

The holy eucharist is offered in remembrance of Christ. "Do this in remembrance of me." Remembering Christ, and offering all things to God in and through him, the Church is filled with the presence of the Holy Spirit. At the Divine Liturgy, the Holy Spirit comes "upon us and upon the gifts here offered." Everything is filled with the Kingdom of God. In God's Kingdom nothing is forgotten. All is remembered, and is thereby made alive. Thus, at this moment in the Divine Liturgy the faithful, remembering Christ, remember all men and all things in him, especially Christ's mother, the Holy Theotokos, and all of the saints.

It is important to note here that as the Divine Liturgy is the real presence and power of the unique saving event of Christ for his people in all of its manifold elements and aspects, it is always offered for all who need to be saved. Thus the liturgical sacrifice is offered for Mary and all of the saints, as well as for the whole Church and the entire universe of God's creation.

Again we offer unto Thee this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith.

And especially for our most holy, most pure, most blessed and glorious Lady, Theotokos and ever-virgin Mary.

While the choir sings a hymn to the Theotokos, which often changes during the Church Year according to the various seasons and celebrations, the celebrant incenses the consecrated gifts and continues to ask God to remember John the Baptist, the saints of the day, the departed faithful, the whole Church and the entire world. Following the specific remembrance of the bishop of the given church, the people sum up all of the remembrances with the words: **And all mankind!**

In the Liturgy of St. Basil, which is generally much longer and much more detailed than that of St. John Chrysostom, the remembrances are very specific and numerous, going on for more than three pages in the liturgical service book.

It is necessary to remember once again that remembrance in the Orthodox Church, and particularly the remembrance of God and by God, has a very special meaning. According to the Orthodox Faith, expressed and revealed in the Bible and the Liturgy, divine remembrance means glory and life, while divine forgetfulness means corruption and death. In Christ, God remembers man and his world. Remembering Christ, man remembers God and his Kingdom. Thus the remembrances of the Divine Liturgy are themselves a form of living communion between heaven and earth.

Our Father

Following the remembrances of the Divine Liturgy, the people pray to God to allow them to worship "with one mouth and one heart." They then wish each other "the mercies of our Great God and Saviour Jesus Christ"; and, "having remembered all of the saints," they sing the litany in which they beg God to receive the eucharistic gifts "upon his holy, heavenly and ideal altar," and to "send down in return his divine grace and the gift of the Holy Spirit."

Ending the litany with the prayer for "the unity of the Faith and the Communion of the Holy Spirit," the faithful commend their lives to Christ asking to be made worthy "with boldness and without condemnation" to dare to call upon the Heavenly God as Father and to say: **Our Father, Who art in heaven . . .**

In the Old Testament the People of God did not dare to address God in prayer with the intimate name of **Father**. Only in Christ and because of Christ can men have such boldness. Only Christians can properly use the **Lord's Prayer** which was taught to them by the Son of God. Only those who have died and risen with Christ in baptism, and have received the power to become sons of God by the Holy Spirit in chrismation are enabled to approach the Almighty God Most High as their Father. (John 1:12; Matthew 6:9; Romans 8:14; Galatians 4:4)

In the early Church the Lord's Prayer was taught to people only after they had become members of Christ through baptism and chrismation. Just before receiving the gifts of Holy Communion "for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit and for the inheritance of the Kingdom of Heaven", the faithful who have become children of God in Christ and the Spirit exercise their gift of divine sonship in the Saviour. They dare pray to God as to their very own Father.

Communion

After the **Our Father**, the children of God receive Holy Communion. The celebrant again offers the **Peace of Christ** to the people, and with bowed heads they pray together for their worthy participation in Holy Communion. The celebrant prays that Christ Himself would come to distribute His Body and Blood.

Attend O Lord Jesus Christ our God, out of Thy holy dwelling place, from the throne of the glory of Thy kingdom, and come to sanctify us, O Thou who sittest on high with the Father and art here invisibly present with us, and by Thy mighty hand impart unto us Thy most pure Body and precious Blood, and through us to all of the people.

The consecrated Lamb is then elevated with the proclamation: **Holy Things are for the holy!** The people respond: **One is Holy! One is the Lord Jesus Christ! To the glory of God the Father, Amen.** The celebrant

then breaks the Lamb into four pieces according to the way it was cut at the **prothesis**. (See above p. 159) One piece of the sanctified bread (IC) is put into the chalice together with a cup of hot water which symbolizes the living character of the Risen Christ whose body and soul are reunited and filled with the Holy Spirit in the glorified life of the Kingdom of God.

The clergy then receive Holy Communion from the bread (XC), and drink from the consecrated cup. While the clergy participate in the Holy Mysteries, the people sing a special communion verse which changes according to the celebration. They may sing other hymns proper to the season as well, especially if the communion of the clergy takes a long time.

The faithful people receive Holy Communion on a spoon. They are given both the consecrated bread (NI KA), and the sanctified wine. The communion of the faithful is always from the gifts offered and sanctified at the given Divine Liturgy. Holy Communion is never taken from any "reserve." As we have mentioned, all who are members of the Church through the sacraments of baptism and chrismation, including small children and infants, may partake of Holy Communion.

During the communion of the faithful the people sing: **Receive the Body of Christ, Taste the Fountain of Immortality, Alleluia.** Before the reception of Holy Communion generally, the following prayer is recited by all. It is each person's act of personal commitment to Christ, with faith in him and the Sacred Mysteries of his Church.

I believe O Lord and I confess that Thou art truly the Christ, the Son of the Living God, who camest into the world to save sinners, of whom I am the first. (See I Timothy 1:15)

I believe also that this is truly Thine own most pure Body, and that this is truly Thine own most precious Blood. Therefore I pray Thee: Have mercy upon me and forgive me my transgressions. . .

And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of sins and unto life everlasting.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant. For I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Following Holy Communion in some churches it is the custom of the people to take some bread and wine. This helps them to receive the holy gifts, and to have something more to eat since they have been fasting.

Prayer of St Ephraim the Syrian

O Lord and Master of My Life

Grant not to me a spirit of laziness, despondency, lust of power, or of gossiping (*prostration*).

Yea O Lord and King, Grant that I may see my own errors and transgressions and not to judge my brothers and sisters, for blessed art thou unto the ages of ages. Amen (*prostration*).

O God cleanse me a Sinner. (*12 times with the sign of the cross and a bow each time and then the whole prayer is repeated with a final prostration*).

COMMUNITY NEWS & NOTICES

Our Observance of Great Lent

During Great Lent Orthodox Christians try to follow a vegan diet (no animal products) but this can be difficult in our missionary situation for lone Orthodox in a non-Orthodox family, or at work. Do the best you can prayerfully but avoid red meat. The first week of Lent is especially demanding and we have a special mid-week service during the weeks of Lent.

PARISH NEWS

During January and February, the traditional house blessings were done. We also resumed our attendance at the Indoor Market in Stalham Town Hall, usually the second Tuesday of the month (i.e. Tuesday March 10th). We resume in Norwich on Wednesday April 1st. We also now attend the school assembly at the Stalham Academy each month.

BUILDING THE PARISH CHURCH (PROGRESS SO FAR)

Our builder Nathan spent two weeks in January laying a concrete screed on the concrete raft. The steel was delivered and the welder did an excellent job on welding the brackets onto the steel frame. In spite of two attempts, lifting the frame with the telehandler, the attempts were not successful, so this will have to be done on the next occasion, possibly with a steel erector. This is being discussed by the Trustees. In spite of this delay, progress will resume as soon as possible, money permitting.

RELAUNCHING OUR APPEAL

Readers will find our Appeal letter in this newsletter. Although we have raised the amazing sum of £200,000, we still need another £25,000.

PLEASE HELP US AND PRAY FOR US; NOTHING CAN BE DONE WITHOUT PRAYER AND EFFORT. God bless you.

ANNUNCIATION OF THE MOST HOLY THEOTOKOS

Small Vespers

On Lord, I have cried, four stichera are sung:

TONE FOUR

Taking pity upon that which He has made and bending down in His tender mercy, the Maker hastens to dwell in the womb of a Maiden, the Child of God. To her the great Archangel came, saying to her: 'Hail, O thou who art full of divine grace, our God is now with thee.¹ Be not afraid of me, the chief commander of the armies of the King. For thou hast found the grace that thy mother Eve once lost: and thou shalt conceive and bring forth Him who is one in essence with the Father.' (*twice*).

Mary said to the Angel: 'Strange is thy speech and strange thine appearance, strange thy sayings and thy disclosures. I am a Maid who knows not wedlock, lead me not astray. Thou sayest that I shall conceive Him who remains uncircumscribed: and how shall my womb contain Him whom the wide spaces of the heavens cannot contain?' 'O Virgin, let the tent of Abraham that once contained God teach thee:² for it prefigured thy womb, which now receives the God-head.'

THE MYSTERY OF MAN'S RECONCILIATION WITH GOD

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that is incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Savior there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the preeminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

SELECTED LIVES OF THE SAINTS.

BOSA, bishop of York 678-86 and 691-705. This monk of Whitby was consecrated by *Theodore bishop of Deira (the southern half of Northumbria, roughly the equivalent of modern Yorkshire) when *Wilfrid had been expelled from Northumbria following his quarrels with King Egfrith. Bosa ruled his diocese until his death except for the years of Wilfrid's restoration. *Bede praised his 'singular merit and holiness'; one of his disciples was *Acca, later the follower and successor of Wilfrid at Hexham. Feast: 9 March.

Bede, H.E., iv. 12; v. 19-20.

EOSTERWINE (650-86), abbot of Wearmouth. Of noble birth, he joined the service of Egfrith, king of Northumbria, and fought in his army. At the age of twenty-four he became a monk at Wearmouth, the monastery just founded by his cousin *Benedict Biscop. Here he followed all the regular observance, taking his full share in the menial tasks. He milked the cows and the sheep, he worked in bakehouse, garden, and kitchen, he shared in the harvesting and winnowing. In 679 he was ordained priest and in 682 he was appointed abbot by Biscop to rule during his own absence. As abbot, he was kind and accessible to all, just as he had been before his promotion. He had the same food and sleeping accommodation as the rest of his community and joined in the manual work. He died at the early age of thirty-six, on 6 March, while the community were at Matins. He was buried by the church-door, but his relics, with those of Benedict Biscop and *Sigfrid, were translated by *Ceolfrith to a shrine close to the high altar. His cult was mainly local but his name also occurs in the OE martyrology from Mercia. Feast: 7 March.

C. Plummer (ed.), *Baedae Opera Historica* (1956), i. 364-404; ii. 355-77; J. F. Webb and D. H. Farmer, *The Age of Bede* (1983).

ALKELDA (1) (Athilda) (d. c.800). She was patron of the church of Middleham (Yorkshire), also of Giggleswick (West Riding). Edward IV's patent survives which enabled his brother Richard (subsequently Richard III) to set up the college of Middleham in honour of Christ, the Blessed Virgin, and St. Alkeld. Local tradition claimed that she was a Saxon princess (presumably a nun), who was strangled to death by Viking women and buried in the church at Middleham. Feast: 28 (27) March.

R. Challoner, *Memorials of Ancient British Piety* (1761), v. Stanton, p. 135.

WITHBURGA (1) (Witburh) (d. c.743), virgin. The youngest daughter of Anna, king of East Anglia and a sister of *Etheldreda, she lived as a solitary at Holkham (Norfolk), and later at East Dereham, where she is reputed to have founded a community and to have died before the buildings were completed. She was buried in the churchyard, but after fifty years her body was exhumed, found incorrupt and enshrined in the church.

In 974 Brithnôth, abbot of Ely, stole the body under the pretext that she would have wanted to be buried near her sisters. A band of his monks accompanied by soldiers went secretly by night to Dereham, having obtained the approval of King Edgar and *Ethelwold. They removed the body to their wagons, drove twenty miles to the river Brandun, on which they continued their journey by boat to the dismay of the men of Dereham, who had pursued them by land and could only watch helplessly while their treasure slipped away. The body was reburied at Ely where, however, the incorruption story was never exploited, as it might have detracted from Etheldreda's glory. In 1102 Withburga's relics were moved into the new part of the church; in 1106 they were joined by the bones of the other three Ely saints (Etheldreda, *Sxeburga, and *Ermegild). The church at Holkham is dedicated to her; water in Withburga's well at Dereham churchyard was reputed to have sprung up when her body was first exhumed. Withburga's emblem in art, as on six Norfolk screens, is a tame doe, which William of Malmesbury described as her companion in solitude who provided her with milk. Feast: 17 March; translation 8 July.

ALFWOLD (d. 1058), monk of Winchester and bishop of Sherborne. William of Malmesbury recorded the following details, derived from a priest of his diocese who knew him. He was noted for his habitual abstinence at a time when self-indulgence was said to be general; he used at table common wooden platters and bowls. He was specially devoted to *Swifhun, whose image he set up in the church at Sherborne, and to *Cuthbert, whose shrine he used to visit and whose antiphon he would often repeat. He quarrelled at least once with Godwin earl of Wessex, who was smitten with sudden illness and recovered only at the saint's pardon. After his death, the sees of Sherborne and Ramsbury, both poorly endowed, were reunited and in 1070 became the see of Salisbury. Feast: 25 March.



St. Fursey's Orthodox Christian Community

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

URGENT APPEAL

Dear Sirs,

FEBRUARY 2020

In July 2017 St Fursey's Orthodox Christian Community launched an urgent appeal to buy the disused police station in the nearby town of Stalham. As a result of the appeal £134,000 was raised so we were able to buy the police station for £105,000 but legal fees were £4340. We had £25,000 to pay for the alterations that were needed and we have used the building as our parish church since April 2018. We thank so many people and organisations for making this possible. A start has been made on building our new parish church on the back of the old police station in Byzantine style. We have had many problems and difficulties as you will see on the reverse of this letter "The Story so Far"

Although more than £200,000 has been raised since the beginning of this project we need another £25,000 to finish the building of the church hence our need to relaunch our appeal. If you have already responded to our previous appeals please forgive our approaching you again.
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 - 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.

BUILDING AN ORTHODOX CHURCH IN STALHAM

"The Story to Date"

When I was ordained in May 2011, it was clear that the tiny chapel in my garden would not be our parish church. A search began for some land or property; after twenty disappointments we learned that the **Police Station** in Stalham was for sale for **£80,000**. A dear friend made this amount available but the price was raised to **£125,000**. An Appeal was launched because we needed to adapt the building. The **Police Authority accepted** our offer of **£105,000** after some haggling.

The **solicitors charged us £4,437** for the conveyancing process which took eleven months was completed in March 2016. The police station had several small rooms, two of which were knocked into one to make our future meeting room and a temporary place of worship. The **architect charged us £4,500** for his plans and insisted on our using his **surveyor friend** which cost us another **£2,000**. During the alterations the **electricians** found that the building had no earth, so the whole building had to be rewired at a cost of **£4,700**. The building was painted and decorated by members of the congregation and was in use from April 2018.

The Police Authority was paying the **Council £250 per month** Business Rates, so we had to get the building registered as a place of worship. We had to go through five bureaucracies to obtain this, which was achieved in September 2018 but we had to pay **£1,250** to the Council for **arrears of Business Rates**.

Various **Planning fees** cost us **£2,000**. The Building Control Officials were approached in March 2019 concerning the depth of the foundations and we were told that 30cm (18inches) were enough, however, when the builder dug them, the Building Control Officer said we had to go down to the subsoil; this meant foundations of 5feet in places. This raised the **cost** from **£500 to £3,000**.

Our original plan was for a timber building but the **Building Control Officials** insisted on a steel-frame, the dimensions of which had to be calculated by a Registered Consultant Engineer according to the **2013 Building Control Act**. We approached one engineer who was going to charge us **£5,000** but then we found one who did the calculations for **£1,800**.

Readers will appreciate all the problems we have faced and much of our Building Fund has been absorbed by all these unexpected costs. **Consequently, we have had to relaunch our Appeal**. At the moment the builder is erecting the steel-frame with help from the congregation at a cost of **£4,000**. In March we hope to start building the walls. Many of you have already given us a donation for which we thank you. **CAN YOU PLEASE HELP US AGAIN**, in order that the Church can be completed to the Glory of God.

Many thanks.

Father Stephen and

the Trustees of St Fursey Orthodox Christian Church.