

ST. FURSEY'S ORTHODOX CHRISTIAN STUDY CENTRE.
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COMMUNITY PROGRAMME
MAY 2015.



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.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
MAY.

- 02 Ultan, Missionary in East Anglia
- 03 Aldwyn, Abbot of Partney
- Elwin, Bishop of Lindsey
- Philip, Hermit*
- 04 Ethelred, Abbot of Bardney
- 05 Echa of Crayke, Hermit
- 06 Edbert, Bishop of Lindisfarne
- 07 John of Beverley, Bishop of York
- Liudhard of Canterbury, Bishop
- 08 Indract, Dominica and Companion-Martyrs
- Wiro, Bishop and Missionary
- 10 Simon the Zealot
- 11 Fremund of Offchurch, Martyr
- 12 Ethelhard, Archbishop of Canterbury
- 15 Bercthun, Abbot of Beverley
- 16 Carantoc, Monk and Missionary
- 17 Mailduf, Abbot of Malmesbury
- 18 Elgiva of Shaftesbury, Widow
- 19 Dunstan, Archbishop of Canterbury
- 20 Ethelbert, King of East Anglia, Martyr
- 21 Helen, mother of Constantine, Emperor of the Roman Empire
- 25 Aldhelm, Bishop of Sherborne
- 26 Augustine, Archbishop of Canterbury and Apostle of the English
- Bede the Venerable
- 00 Walstan of Bawburgh, Confessor

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.



SERVICES IN MAY.

FRI. MAY 1ST. St. Asaph Bishop of Llanelwy 6th. VESPERS 4PM
SAT. MAY 2ND. St. Athanasius the Great. Archbishop of Alexandria (373)
DIVINE LITURGY 10AM Followed by a feast.

SUN. MAY 3RD. 4TH. SUNDAY OF PASCHA The Paralyse Man VESPERS 4PM

TUES. MAY 5TH. MID-FEAST OF PENTECOST Righteous Job the Long-suffering
VESPERS 4PM (St. Edbert. Bishop of Lindisfarne (698)

THUR. MAY 7TH. Holy Apostle and Evangelist John the Theologian
VESPERS 4PM

SAT. MAY 9TH. VESPERS 4PM

SUN. MAY 10TH. 5TH. SUNDAY OF PASCHA The Samaritan Women (Martyr Photini)
DIVINE LITURGY 10AM
VESPERS 4PM

(Father Stephen and Rosalind on holiday in Carlisle Sat. May 16th. To Wed. May 20th.)

THURS. MAY 21ST. ASCENSION OF OUR LORD AND SAVIOUR JESUS CHRIST
VESPERAL- LITURGY 7PM (Fast from 1pm)

SAT. MAY 23RD. AFTER FEAST OF THE ASCENSION VESPERS 4PM

SUN. MAY 24TH. 7TH. SUNDAY OF PASCHA After feast of the Ascension.
DIVINE LITURGY 10AM
VESPERS 4PM

SAT. MAY 30TH. Memorial Saturday VESPERS 4PM
SUN. MAY 31ST. 8TH. SUNDAY OF PASCHA - HOLY PENTECOST
DIVINE LITURGY 10AM Followed immediately with
VESPERS OF KNEELING.

DAILY SERVICES AT ST. FURSEY'S CHAPEL

These are normally 3rd Hour 9am with a reading from the Fathers. 6th Hour 12noon,
Vespers 4pm, Compline 9pm when visitors are in residence on retreat. Local readers are
always welcome to attend these services but please ring before coming just in case I have
been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

NORWICH MARKET STALL.

This will be on Wednesday May 6th. The charity stall is opposite PRIMARK and we will
be there from 9am to 4.30pm. Please remember this part of our work in your prayers as it
is a very important part of our Christian witness in a very secular world; we enjoy the
work very much and the money raised is much appreciated but is secondary to the talks
we have. Many thanks are due to Cennydd and Marina who come from Walsingham to
help.

OUR SHORT HOLIDAY

Rosalind and I are to have a short holiday in Carlisle again as we enjoyed it last year so there will be no Liturgy on Sunday May 17th. but there will be one on the evening of Thursday May 21st. for the Ascension.

THURSDAY BIBLE STUDY.

This will continue until our summer break in July and August. We meet at 2.30pm in the library at St. Fursey's House, Tea and Cake 3.30pm Vespers at 4pm..As I prepare this newsletter we are coming to the end of our study of St. Marks Gospel, we may continue with the Gospel of St. Luke or one of St. Pauls letters ; we have not decided yet.

COFFEE MORNING WEDNESDAY JUNE 10TH. 10AM TO 12NOON

Please make a note of this in your diary and bring a friend if you can; there will be plenty of coffee and cake;a raffle, cake stall,tombola, icon and book stall, bric a brac and various other items.This is usually a very pleasant event and a good chance to meet old friends and make new ones so come along.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

We have had many setbacks and disappointments with this project .As I prepare this Newsletter on April 16th the management of TESCO are considering our request for some land in Stalham Please pray for us; MAY GODS WILL BE DONE.

ST. FURSEY'S Acc. JAN. - MARCH 2015			
2014	2015	2014	2015
£1259	£ 823	86 Postage	179
1242 Donations	1057	8 Icon prints	145
215 Icon + Books	625*	— Chapel	76
36 Candle money	10	160 Books + Cards	265
<u>2752</u>	<u>2515</u>	85 Miscellaneours	278
+ Two bills outstanding		450 Fr Ste Exp	450
1156	- £176 owing	180 Bishops fund	200
220		445 Photocopier	
£ 2922		<u>1408</u>	<u>1593</u>

Message of Three Syrian Patriarchs

Damascus 12 April 2015

Patriarchate of Antioch and All the East
Of Alexandria and of Jerusalem
For the Melkite Greek Catholics

Patriarchate of Antioch and All the East
For the Syriac Orthodox

Patriarchate of Antioch and All the East
For the Greek Orthodox

Paschal Message

"Christ is risen! He is risen indeed."

This sacred phrase brings to you the most beautiful good news of resurrection from the dead, dear spiritual sons and daughters, who by the power of your hope in the Lord strengthen us and renew our spiritual force.

We greet you in the Lord who is risen and has raised his creatures. We greet you with the bells of our churches that have not stopped pealing their proclamation of the Lord's resurrection.

This year, we have chosen to have one message read in all churches of Antioch to confirm that the Christians of this land are remaining united despite the severity of the crisis, and intense pressure will not silence their hope or stifle their presence in their ancestral land. And addressing you in these words, we invite you all to pray at the Feast of the Resurrection for world peace and security, especially in our beloved East, and we assure you that we are with you in your suffering and your pain, and are doing our utmost in order to alleviate this suffering.

This East is the core of our identity, and the preservation of the leaven of Christianity in our diverse social fabric and among our multicultural residents who all share a common humanity is today the touchstone of the world's credibility towards this region of the earth and towards its people. The region's security and peace constitutes a test of conscience in the face of the discourse of interests.

Enough of killing and displacement and enough of our suffering! Enough of intimidation and organized terrorism against the people of this East! Enough of the rape of Palestine and overlooking its just cause! Enough of the bloody wounds inflicted on Syria over the last five years and of the importation of extremist ideologies! Enough of Lebanon seething on the fire of regional point-scoring amid a constitutional vacuum, while Egypt burns on the fire of agitation! Enough of the destruction of abandoned and violated Iraq, with its variously affiliated minorities, now the focus of a dubious international policy.

Pascha today provides an opportunity to reflect on what has been and is still happening and to speak out in the face of falsehood and tell the truth without fear. We do not now see a much-vaunted Arab Spring, because in Spring all flowers bloom without this turning into a bloody struggle that crushes some flowers. As Eastern Christians we have concurred with every voice of moderation in this East and sought to live in longed-for peace with every nation, but terrorism is blind and harnesses religion and concocts slogans as an affront to the sovereignty of States and to accumulate power over oppressed Muslim fellow-citizens too. This is demonstrated in the high price paid by the innumerable families killed, uprooted, and kidnapped all over the Middle East.

And we ask today in front of the whole world: Where is Mar Gregorios Yohanna Ibrahim, Archbishop of Aleppo and Metropolitan Paul Yazigi of Aleppo who have been missing now for nearly two years? Where do the world governments and international organizations keep their files on each one of those kidnapped?

Hence we are launching a strong appeal for their release and the release of all abductees and promoting efforts to emphasize our commitment to our country, and our rejection of emigration - despite our understanding of its causes in some cases; but we urge everyone to stay, to be patient and strong and hang on to hope, faith and surrender to the will of Almighty God, and to reject all displacement and terrorism and work hand in hand for the sake of peace in the region, and to put an end to global polarisation and the exploitation of Middle Eastern human beings.

We, the people of the Middle East, are invited to persevere with hope and maintain effectively our Christian presence and role, because we are at the heart of its history and issues. We are not present here as temporary visitors and guests or as the remnants of past campaigns. We are sprung from the antiquity of its history and have drawn from its Tigris, Euphrates and Orontes our enduring love for this region: at Antioch we were first called Christians. We are crucified on the cross of its love, and have buried our troubles in the depths of its history. We, with our Muslim brothers and all who trust in God, have crossed the waters of its peace and walked on the road to Golgotha. We yearn for the crown of spiritual victory and aspire to strengthen our resolve and place our hope firmly in the Lord, the Creator who planted us here as brothers, and we, as spiritual leaders, are keen to play our part for our children and the future of our country.

In this hope of the Resurrection, we address to you from Damascus this heartfelt greeting on the Feast of Pascha, the feast of passing from death to life, from slavery to freedom, and humiliation to dignity, and war to peace, making supplication for peace in every part of the Middle East and for the peace of the whole of creation and we sing: "Christ is risen from the dead, trampling down death by death and to those in the tombs he has given life."

Patriarch Gregorios III Patriarch Ignatius Aphrem II Patriarch John X

THE SUPPLEMENT

The Paschal Message of the Three Syrian Patriarchs was received yesterday having been published at Pascha (Easter) and then translated from Arabic into English for our use so I produce it as our Supplement of this month. For the benefit of our readers may I explain that the Patriarch of Antioch for the Melkite Greek Catholics originated with the activity of the Crusades in the Middle East from the 11th century. The Patriarch of Antioch for the Syriac Orthodox originated with a schism which happened in 451 after the Council of Chalcedon. The Patriarchate of Antioch and all the East for the Greek Orthodox is the original Patriarchate founded by St. Peter and St Paul which we belong to and Patriarch John X is the 168th successor to St. Peter in the See of Antioch He ordained me in May 2011 when he was our Bishop in Paris. 'The disciples were first called Christians in Antioch ' Acts 11 v26. St Peter went to Rome later but this is not recorded in Acts.

Islamic State prices and guidelines on female slaves

Image Source: Antoine Taveanoux, Wikimedia Commons

IRAQ

In

late 2014, Islamic State (IS) militants published a document giving a price list for Christian and Yazidi slaves in their captured territories in Iraq.

Anyone, except foreigners, who does not abide by the imposed prices is to be executed by the militants, who opted to control the prices after there was a "significant decrease" in the market for selling "women and spoils of war".

Official IS slave prices

- 40 to 50-year-old woman 50,000 dinars (£27/ €34/ \$43)
- 30 to 40-year-old woman 75,000 dinars (£40/ €51/ \$64)
- 20 to 30-year-old woman 100,000 dinars (£54/ €68/ \$84)
- 10 to 20-year-old girl 150,000 dinars (£80/ €102/ \$128)
- 1 to 9-year-old male or female child 200,000 dinars (£107/ €136/ \$170)

Afterwards, in December 2014, IS published a pamphlet entitled *Questions and Answers on Taking Captives and Slaves*. The document outlines IS's interpretation of permissible and prohibited sharia practices in treating captives. It states that:

"Unbelieving [women] who were captured and brought into the abode of Islam are permissible to us, after the imam distributes them [among us]... If she is a virgin, [her master] can have intercourse with her immediately after taking possession of her. However, if she isn't, her uterus must be purified [first]... It is permissible to buy, sell, or give as a gift female captives and slaves, for they are merely property, which can be disposed of... It is permissible to have intercourse with the female slave who hasn't reached puberty if she is fit for intercourse; however if she is not fit for intercourse, then it is enough to enjoy her without intercourse..."

Many victims have been forced to convert to Islam. A Yazidi activist speaking out on the enslavements said that this was a deliberate strategy by IS to end the culture, religion and bloodline of the captives.

It is estimated that at least 3,500 non-Muslim women and children are now being traded or held as slaves in Iraq.

Analysis

According to classical Islam, Muslims are permitted to have slaves, following the example of Muhammad who bought and sold slaves and owned at least 31. The four caliphs who came after Muhammad discouraged the enslavement of Muslims, and it was eventually prohibited. But the enslavement of non-Muslims continued apace. As the Islamic empire (caliphate) expanded, it became the custom for Muslim warriors to kill their male prisoners of war (though some might be kept alive for ransom) and enslave the women and children. Jihad provided a constant supply of non-Muslims for slaves as new territories were subjugated.

The existence of slavery is accepted uncritically in the Quran. Q 33:50¹ shows that enslaving prisoners of war was a God-given right of Muslims who were fighting a jihad. These slaves were considered to be booty or spoils of war. In early Islam, the women were usually destined to be the concubines of the victorious warriors, in accordance with the Q 23:1-6 which allows Muslim men to have sexual intercourse with those "whom their right hands possess". This is now being replicated by Islamic State.

In the *hadith*, traditions from early Islam, the price of slaves varies according to whether they are "male or female, good-looking or ugly, normal or handicapped" *Al-(Mutwatta 31.1)*. In a video uploaded in late 2014, young men in Iraq are depicted at a slave market, commenting that women with blue eyes may be more expensive.

Sharia has much to say about slaves, including detailed rules about owners taking slaves as wives or concubines (the main focus being on determining paternity and ownership of children born to a female slave).

¹This and other Quran references in this article are from A. Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary*, Leicester: The Islamic Foundation, 1975. Verse numbering varies slightly between different translations so it may be necessary to look in the verses just before or just after the reference given to find the same text in another translation.



GREAT VESPERS

THE ASCENSION

THE Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His mount. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He had with Him eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. All ye nations, clap your hands; for Christ hath ascended whither He was before. (*Twice*)

O LORD, the Cherubim were amazed at Thine Ascension, when they beheld Thee, O God, Who sittest on them, ascending upon the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee. (*Twice*)

HAVING beheld Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant likeness of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us. (*Twice*)

O LORD, as the Apostles saw Thee being lifted up in the clouds, O life-giving Christ, they were filled with sorrow and wept with lamentation, saying with grief: O Master, leave not as orphans us Thy servants whom Thou didst love in Thy mercy, since Thou art compassionate. But as Thou didst promise, send us Thine All-holy Spirit, to illumine our souls. (*Twice*)

O LORD, when Thou didst fulfil the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and Who didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls. (*Twice*)

Glory; both now. *Same Tone*

NOT being separated from the bosom of the Father, O most sweet Jesus, and having lived on earth as a man, Thou wast taken up in glory today from the Mount of Olives. And having raised our fallen nature by Thy compassion, Thou didst seat it together with the Father. Wherefore, the heavenly orders of the Bodiless were amazed at the wonder and stood in awe and astonishment. They were seized with trembling and magnified Thy love for mankind. With them we on earth also glorify Thy condescension toward us, and Thine Ascension from us, entreating and saying: O Thou Who by Thine Ascension didst fill with infinite joy Thy disciples and the Theotokos who bare Thee, by their prayers deem us also worthy of the joy of Thy chosen ones, for Thy great mercy's sake.

From a sermon by Saint Leo the Great, pope

(Sermo 2 de Ascensione 1-4: PL 54, 397-399)

OUR FAITH IS INCREASED BY THE LORD'S ASCENSION

At Easter, beloved brethren, it was the Lord's resurrection which was the cause of our joy; our present rejoicing is on account of his ascension into heaven. With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from men's sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold.

For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible.

And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord's ascension and strengthened by the gift of the Spirit; it would remain unshaken by fetters and imprisonment, exile and hunger, fire and ravening beasts, and the most refined tortures ever devised by brutal persecutors. Throughout the world women no less than men, tender girls as well as boys, have given their life's blood in the struggle for this faith. It is a faith that has driven out devils, healed the sick and raised the dead.

Even the blessed apostles, though they had been strengthened by so many miracles and instructed by so much teaching, took fright at the cruel suffering of the Lord's passion and could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. They were able to fix their minds on Christ's divinity as he sat at the right hand of his Father, since what was presented to their bodily eyes no longer hindered them from turning all their attention to the realization that he had not left his Father when he came down to earth, nor had he abandoned his disciples when he ascended into heaven.

SELECTED LIVES OF THE SAINTS.

ALDWYN (Aldwine) (early 8th century), abbot of Peartney (Lincs.). A brother of Elwin, second bishop of Lindsey, and of Ethelhild, abbess. Aldwyn's uncertain claim to sanctity is reflected in the absence of any clear feast day: he did, however, give his name to Coln St. Aldwyn, Glos.

ETHELWIN (2), bishop of Lindsey, died c.700. Brother of Edilhum (friend of Egbert and of Aldwin), abbot of Peartney (Lincs.) and also of abbess Ethelhild nearby. Ethelwin was consecrated by *Theodore in 680. His diocese (roughly modern Lincolnshire) had formerly been part of Northumbria, but was later under the rule of kings of Mercia. Little is known of his achievements or even the place of his seat (see *Herefrith), but *Bede mentions him and his family. Feast: 3 May (or 29 June in Wilson's *Martyrologe*).

Bede, *H.E.*, iii. 11, 27; Stanton, p. 193.

ECHA OF CRAYKE (North Yorkshire) (d. 767). He was a hermit renowned for his holiness and gift of prophecy. Feast: 5 May.

ETHELBERT (2) (779-94), king of the East Angles. He was venerated as a martyr because of his violent death for political reasons at the hand of Offa, king of Mercia, whose daughter Ælfthryth he visited, with a view to marriage, at Sutton Walls (Hereford and Worcester). There he was assassinated in 794, presumably on 20 May. The body was buried by the river Lugg at Marden and later translated to Hereford, where it remained until the Danes burnt it in 1050. His head was buried at Westminster. William of Malmesbury, however, said that Ethelbert's relics were still at Hereford; he clearly felt some misgiving about his cult as a martyr and invoked the authority of *Dunstan as well as the witness of miracles in favour of its continuance. Ethelbert is titular of Hereford cathedral, of churches at Marden (Herefordshire), Little Dean (Glos.), and of eleven others in East Anglia. The cult flourished in medieval England: Hereford was reckoned as second only to Canterbury as a pilgrimage centre; fragments of the shrine remain. Feast: 20 May.

WIRO (Wera) (d. c.753), monk and bishop of Utrecht. A Northumbrian who was, like *Willibrord, an apostle of Frisia. Wiros was appointed to the see of Utrecht by *Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiros had been consecrated at Rome earlier, as his biographer claims. He also joined with Boniface in his letter of correction to Ethelbald, king of Mercia, in 746. The centre of his cult was Odilienberg, near Roermond, where he and his companions Plegelm and Otger had built a church and monastery. Pepin of Herstall had given them the land for these and had encouraged their diffusion of Christianity in Frisia. Wiros was English and died in Holland, but some writers wrongly made him an Irishman who died in Ireland. In this latter they were followed by the Roman martyrology. Feast: 8 May.

AA.SS. Maii II (1680), 309-20 prints the unreliable Life which is no earlier than 858; L. van der Essen, *Étude critique et littéraire sur les Vies des saints mérovingiens* (1907), pp. 105-9; W. Levison, *England and the Continent in the Eighth Century* (1956), pp. 82-3; I. Snieders, 'L'influence de l'hagiographie irlandaise', *R.H.E.*, xxiv (1928), 849-50.

INDRACT (d. c.700), martyr. He is described in the Martyrology of Tallaght (c.800) as a martyr for the faith at Glastonbury, and his name also occurs in an 11th-century litany. William of Malmesbury portrayed him as the son of an Irish king, who, with his nine travelling companions, was set upon and killed by brigands: 'credulous antiquity regarded them as martyrs.' Another Life says that Huna, the king's thane, murdered them, believing that they carried gold. The place of their death is believed to be Huish Episcopi. Ina, king of Wessex (688-726), translated the relics to Glastonbury, where they were buried beside the high altar of the Old Church, destroyed by fire in 1184. William Worcestre mentions that his body lay at Shepton Mallet in 1478: by then his companions were estimated at one hundred. Feast 8 May, but the Bollandists list him under 5 February.

G. H. Doble, 'St. Indract and St. Dominic', *Som. Rec. Soc.*, lvii (1942), 1-24; M. Lapidge, 'The cult of St. Indract at Glastonbury' in *Ireland in Early Medieval Europe* (ed. D. Whitelock, 1981), pp. 179-212.