

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111, NEVILLE ROAD,
SUTTON, NORWICH. NR12 9RR.
Tel. 01692 580552

COMMUNITY PROGRAMME
MAY 2016.



IN the grave bodily; in Hades with Thy soul,
Though Thou wast God; in Paradise with the
thief; and on the Throne with the Father and
the Spirit wast Thou Who fillest all things,
O Christ the Uncircumscribable.

**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
- 30 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 AT ST. FURSEY'S IN MAY.

SUN.MAY 1st. HOLY PASCHA-The Resurrection of Our Lord Jesus Christ Our God.

(The Beginning of the Pentecostarion)

PASCHAL DIVINE LITURGY 10am.

PASCHAL VESPERS 12noon (Approx)

Light refreshments to follow,

MON.MAY 2nd. BRIGHT MONDAY (Glorious Great Martyr St.George of Lydda c.304)

Paschal Hours 9am and 12noon Vespers 4pm.

TUES.MAY 3rd. BRIGHT TUESDAY Holy Apostle and Evangelist St. Mark

Paschal Hours 9am and 12noon Vespers 4pm

WED. MAY 4th. BRIGHT WEDNESDAY Virgin Martyr Pelagia of Tarsus c 290)

Paschal Hours 9 am 12 noon Vespers 4pm.

THURS.MAY 5th.BRIGHT THURSDAY Great Martyr Irene of Thessaloniki 2nd cent.

Paschal Hours 9am 12noon Vespers 4pm

FRI. MAY 6th. BRIGHT FRIDAY The Lifegiving Spring of the Holy Theotokos.

Paschal Hours 9am 12noon Vespers 4pm

SAT. MAY.7th.BRIGHT SATURDAY The Apparition of the Sign of the Cross over Jerusalem 351

DIVINE LITURGY 10am

(Followed by Paschal Feast)

SUN. MAY 8th. 2nd. SUNDAY OF PASCHA.(No Services at St.Furseys)

MONDAY MAY 9th to FRIDAY MAY 13th, St Fursey's Community Pilgrimage to the Shrine of St.Fursey at Peronne in Northern France where he reposed January 16th.650.

SAT. MAY 14th. VESPERS 4pm.

SUN.MAY 15th. 3rd. SUNDAY OF PASCHA Holy Myrrh-bearing Women.

DIVINE LITURGY 10am VESPERS 4pm.

SAT. MAY 21st. Holy Equal to the Apostles Emperor Constantine (337) and his mother (330)

VESPERS 4pm

SUN.MAY 22nd 4th.SUNDAY OF PASCHA The Paralysed Man.

DIVINE LITURGY 10am VESPERS 4pm

MONDAY MAY 23rd. To WEDNESDAY 25th. DIOCESAN CONFERENCE AT SWANWICK WITH HIS GRACE METROPOLITAN SILOUAN OUR BISHOP.

SUN.MAY 29th. 5th.SUNDAY OF PASCHA The Samaritan Women.(Photini)

The Chrismation of our Three Catechumens Alice (Photini) David and Kevin will take place at 9.30am on Sunday May 22nd followed by the Divine Liturgy 10am, the Theologian)

DAILY SERVICES AT ST. FURSEY'S CHAPEL.

These are normally 3rd. Hour with a reading from the Fathers.6th.Hour 12noon (this is sometimes shortened due to pressure of work) 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.

Our first market of the new year; in April was threatened with bad weather and for various reasons Cennydd and Marina were unable to help but David one of our Catechumens stepped in and inspite of the weather we had a good response with many interesting visitor and talks and we took £104 which was very pleasing. Our next market will be on Wednesday May 4th.

MONDAY BIBLE STUDY.

Our change to Monday seems to be working well and will continue until we have our summer break in July and will resume in September. We begin at 2.30pm, we have a break for tea and cake at 3.30pm and Vespers 4pm. At the moment we are continuing with our study of St. John's Gospel with the help of the Orthodox Study Bible. Local readers are very welcome to attend this, it isa good way of deepening our understanding of our Faith in an enjoyable way.

OUR PILGRIMAGE TO PERONNE.

As I prepare this Newsletter on April 15th. We are looking forward to this very much and appreciate all the work Mr John Bullock of Rondo Travel is putting into this to make it a success ;by the time I have to prepare the next newsletter on May 15th we will been to St.Fursey's Shrine and come back so there will be a short report about it next month.

COFFEE MORNING THURSDAY JUNE 9TH.10AM -12NOON

Please make a note about this event and bring yourself and a friend if you can;there will be plenty of coffee and cake,a raffle, cake stall, tombola, icon and bookstall,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 do come along.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

Inspite of many setbacks and disappointments we are still plugging away at this and I have been advised to approach Tesco's Headoffice in Welwyn Garden City and speak to the Estates and Property Manager directly having done this all this relevent paperwork has been sent off again today with a prayer and we look forward to a result in due course.

ST. FURSEY'S Acc. Jan. - March. 2016					
INCOME			EXPENSES		
2015		2016	2015		2016
£ 823		£ 660	179	Postage	165
1057	Donations	881	145	Icon prints	140
625	Icon + Books	788	76	Chapel	—
10	Candle money	13	265	Books + Curls	275
—	Charity jct.	20	278	Miscellaneous	187
<u>2515</u>		<u>2262</u>	450	Fr Stephen	450
			200	Bishop	300
			<u>1593</u>		<u>1517</u>
£ to April £745					

Vestments

In the Orthodox Church the clergy vest in special clothing for the liturgical services. There are two fundamental Christian vestments, the first of which is the **baptismal robe**. This robe, which is worn by bishops and priests at the service of holy communion and which should always be white, is the "robe of salvation": the white garment in which every Christian is clothed on his day of baptism, symbolizing the new humanity of Jesus and life in the Kingdom of God. (Revelation 7:9ff)

The second fundamental vestment for Christian clergy is the **stole** or **epitrachelion** which goes around the neck and shoulders. It is the sign of the pastoral office and was originally made of wool to symbolize the sheep—that is, the members of the flock of Christ—for whom the pastors are responsible. Both bishops and priests wear this vestment when they are exercising their pastoral office, witnessing to the fact that the ministers of the Church live and act solely for the members of Christ's flock.

As the Church developed through history the vestments of the clergy grew more numerous. Special cuffs for deacons, priests, and bishops were added to keep the sleeves of the vestments out of the way of the celebrants during the divine services. When putting on their cuffs, the clergy read lines from the psalms reminding them that their hands belong to God.

A special belt was added as well to hold the vestments in place. When putting on the belt the clergy say psalms which remind them that it is God who "girds them with strength" to fulfill their service. Only the bishops and priests wear the liturgical belt.

All orders of the clergy wear a special outer garment. Deacons, sub-deacons, and readers wear a robe called a **sticharion**. It is probably the baptismal garment, decorated and made more elaborate. Deacons and sub-deacons also wear a stole called the **orarion**, probably originally a piece of material upon which were inscribed the liturgical litanies and prayers (**orare** means to pray). The deacon still holds up the orarion in a position of prayer when he intones his parts of the divine services. The sub-deacon's orarion is placed around his back in the sign of the cross.

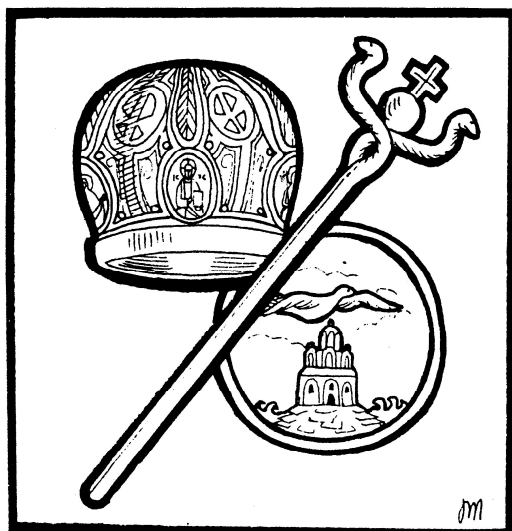
Priests wear their white baptismal robe over which they have their pastoral stole, cuffs and belt. They also wear a large garment called a **phelonion** which covers their entire body in the back and goes below their waist in front. This vestment was probably developed from the formal garments of the early Christian era and, under the inspiration of the Bible, came to be identified with the calling of the priestly life. When putting on his phelonion, the priest says the lines of Psalm 132:



Thy priests, O Lord, shall clothe themselves in righteousness, and the saints shall rejoice with joy always now and ever and unto ages of ages. Amen.

The bishops traditionally probably also wore the phelonion over which they placed the **omoforion**, the sign of their episcopal office as leading pastor of the local church. When the Christian empire was captured by the Turks in the fifteenth century, however, the Christian bishops of the East were given civil rule over all Christians under Turkish domination. At that time, since there was no longer a Christian empire, the bishops adopted the imperial insignia and began to dress as the Christian civil rulers used to dress. Thus, they began to wear the **sakkos**, the imperial robe, and the **mitre**, the imperial crown. They also began to stand upon the **orlets** (the eagle) during the divine services and to carry the staff which symbolized more their secular power than their pastoral office. At that time as well, the word **despota** (**vladyko** or **master**)—a title for temporal rather than spiritual power—was used in addressing the bishops, and the clergy began to grow long hair which was also a sign of earthly rule in former times. In the seventeenth century, during the reform of Patriarch Nikon, the Russian Church adopted these same forms for its bishops.

In the Church some of these new insignia were “spiritualized” and given a Biblical meaning. Thus, the mitres became signs of Christian victory, for the saints receive their crowns and reign with Christ. (Revelation 4:4) The eagle became the sign of the flight to the heavenly Jerusalem since it is the classical Biblical symbol of St. John and the fourth gospel. (Revelation 4:7; Ezekiel 1:10) The staff became the symbol of Aaron’s rod (Exodus 4:2), and so on. It should be understood, however, that these particular insignia of the bishop’s office are of later and more accidental development in the Church.



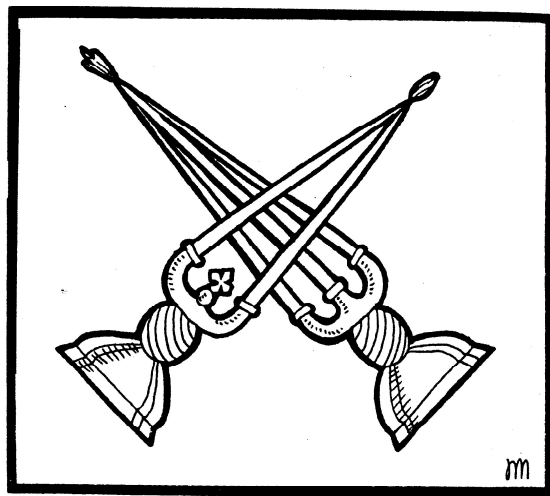
There are also clerical hats which carry special meaning in some Orthodox Churches—the pointed hat (**skufya**) and the cylindrical one (**kamilavka**). The **kamilavka** is normally worn by all Greek priests, but only by some clergy as a special distinction in other national Orthodox churches. The **kamilavka** may be black or purple; monks, and so the bishops, wear it with a black veil. The **skufya** is worn by monks and, in

the Russian tradition, by some of the married clergy as a special distinction, in which case the hat is usually purple. Also in the Russian tradition certain married clergy are given the honor of wearing a mitre during liturgical services. In other Orthodox churches the mitre is reserved only for bishops and abbots of monasteries (**archimandrites**). Generally speaking, especially in the West, the use of clerical headwear is declining in the Orthodox Church.

Finally, it must be mentioned that bishops and priests wear the cross. The bishops also wear the image of Mary and the Child (**panagia**—the “all holy”). In the Russian tradition all priests wear the cross. In other churches it is worn liturgically only by those priests given the special right to do so as a sign of distinction.

As the various details of clerical vestments evolved through history, they became very complex and even somewhat exaggerated. The general trend in the Church today is toward simplification. We can almost certainly look forward to a continual evolution in Church vestments which will lead the Church to practices more in line with the original Christian biblical and sacramental inspiration.

The Orthodox Church is quite firm in its insistence that liturgical vesting is essential to normal liturgical worship, experienced as the realization of communion with the glorious Kingdom of God, a Kingdom which is yet to come but which is also already with us in the mystery of Christ’s Church.



In relation to the bishop’s service in the Orthodox Church, the use of two special candelabra with which the bishop blesses the faithful also developed. One of these candelabra holds three candles (**trikiri**) while the other holds two candles (**dikiri**). These candelabra stand for the two fundamental mysteries of the Orthodox faith: that the Godhead is **three** Divine Persons; and that Jesus Christ, the Saviour, has **two** natures, being both perfect God and perfect man.

The Lord is doing
amazing things in
the context of
pressure, suffering
and persecution

Grace

UNION

Grace

Islamic State releases Christian hostages



A family member embraces a relative who was held by IS militants for nine months



The group of hostages released on the 24 November 2015



Hostages released on Christmas Day

We rejoice that a total of 161 Christian hostages have been released in Syria by Islamic State (IS) militants. These are from a group of 253 people that they took hostage in late February 2015 from 35 predominantly Christian villages in Syria's north-eastern Hassake province.

But they have been releasing them in small batches since March, when 23 were released in two groups. Between May and August a further 25 were set free, but from November the releases have been coming thick and fast. On 7 November a group of 37 hostages aged between 50 and 80 years old were released. Following shortly after, ten more hostages returned safely to their families.

More rejoicing followed as on the 9 December a further group of 25 Christians, men of various ages and two young boys, were set free by their captors. Then, in a Christmas miracle, another seven women, two men and 16 children were released on the morning of Christmas day. And the good news continued when a further

16 men, women and children were released on 14 January.

Barnabas is caring for these newly released Christians. They cannot return to their home villages – a condition demanded by the militants. We are paying for them to have medical check-ups and necessary medical treatment as well as providing clothes and other necessities – they have no personal possessions.

IS is still holding 89 Christians from the February kidnapping in Hassake province in cramped conditions, with men and boys separated from women and younger children. Sadly they executed three male hostages in early October 2015. But praise God that well over half of the original hostages have now been released.

We thank God that so many have been released and continue to pray for those that are still being held. It is estimated that at least 321 Christians are still being formally held by IS across Syria. Pray that God will move the hostage takers to release all those they are still holding.

THE EASTER PRAISE OF CHRIST

We should understand, beloved, that the paschal mystery is at once old and new, transitory and eternal, corruptible and incorruptible, mortal and immortal. In terms of the Law it is old, in terms of the Word it is new. In its figure it is passing, in its grace it is eternal. It is corruptible in the sacrifice of the lamb, incorruptible in the eternal life of the Lord. It is mortal in his burial in the earth, immortal in his resurrection from the dead.

The Law indeed is old, but the Word is new. The type is transitory, but grace is eternal. The lamb was corruptible, but the Lord is incorruptible. He was slain as a lamb; he rose again as God. *He was led like a sheep to the slaughter*, yet he was not a sheep. He was silent as a lamb, yet he was not a lamb. The type has passed away; the reality has come. The lamb gives place to God, the sheep gives place to a man, and the man is Christ, who fills the whole of creation. The sacrifice of the lamb, the celebration of the Passover, and the prescriptions of the Law have been fulfilled in Jesus Christ. Under the old Law, and still more under the new dispensation, everything pointed toward him.

Both the Law and the Word came forth from Zion and Jerusalem, but now the Law has given place to the Word, the old to the new. The commandment has become grace, the type a reality. The lamb has become a Son, the sheep a man, and man, God.

The Lord, though he was God, became man. He suffered for the sake of those who suffer, he was bound for those in bonds, condemned for the guilty, buried for those who lie in the grave; but he rose from the dead, and cried aloud: *Who will contend with me? Let him confront me.* I have freed the condemned, brought the dead back to life, raised men from their graves. Who has anything to say against me? I, he said, am the Christ; I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ.

Come, then, all you nations of men, receive forgiveness for the sins that defile you. I am your forgiveness. I am the Passover that brings salvation. I am the lamb who was immolated for you. I am your ransom, your life, your resurrection, your light, I am your salvation and your king. I will bring you to the heights of heaven. With my own right hand I will raise you up, and I will show you the eternal Father.

Verse: Praise the Lord all nations. Praise Him,
all peoples.

Choir: By Thy Cross, Thou didst destroy the
curse of the tree.
By Thy burial Thou didst slay the
dominion of death.
By Thy rising, Thou didst enlighten the
race of man.
O Benefactor, Christ our God, glory to
Thee.

Verse: For His mercy is confirmed on us, and
the truth of the Lord endures forever.

Choir: The gates of death opened to Thee
from fear, O Lord,
When the guards of hell saw Thee they
were afraid,
For Thou didst demolish the gates of
brass and smash the iron chains.
Thou hadst led us from the darkness
and the shadows of death and hadst
broken our bonds.

Verse: Glory to the Father, and to the Son,
and to the Holy Spirit:

Choir: Let us come and worship in the house
of the Lord,
Singing the hymn of salvation.
Cleanse our sins, O Thou, who wast
crucified and raised from the dead,
And art in the bosom of the Father.

Verse: Now and ever, and unto ages of ages.
Amen.

Choir: The shadow of the law passed when
grace came.
As the bush burned, yet was not
consumed.
So the Virgin gave birth, yet remained
a virgin.
The righteous sun has risen instead of a
pillar of flame.
Instead of Moses, Christ, the salvation
of our souls.

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 Coin St. Aldwyn, Glos.

ETHELWIN (2), bishop of Lindsey, died c.700. Brother of Edilthum (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. Wiro was appointed to the see of Utrecht by *Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiro 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 Pleghelm 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. Wiro 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.