

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
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COMMUNITY PROGRAMME
MAY 2017.



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
- 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.

FRI.MAY 5th. VESPERS (Great Martyr Irene of Thessaloniki)

SAT.MAY 6th. DIVINE LITURGY 10am.(Righteous Job the long suffering)
(No Liturgy on Sunday but Vespers at Vespers 4pm)

MON.MAY 8th.VESPERS 4pm (St.Nicholas the Wonderworker)

WED.MAY10th.MID-FEAST OF PENTECOST (St Simon the Zelotes-martyred in Britain)
TYPIKA 9am.

SAT. MAY 13th. VESPERS 4pm.

SUN.MAY 14th. 5th SUNDAY OF PENTECOST The Samaritan Women (St. Photini)
DIVINE LITURGY 10am VESPERS 4pm.

SAT.MAY 20th. VESPERS 4pm.

SUN.MAY 21st. 6th SUNDAY OF PASCHA The Blind Man.
DIVINE LITURGY 10am VESPERS 4pm.

WED.MAY 24th.LEAVETAKING OF PASCHA;FOREFEAST OF THE ASCENSION'
VESPERAL DIVINE LITURGY 7pm (Fast from 1pm)

SAT. MAY 27th. VESPERS 4pm.

SUN.MAY 28th. 7th SUNDAY OF PASCHA;Afterfeast of the Ascension
Baptism of Allister 9am.Chrismation of Allister and Andrew 9.30pm
DIVINE LITURGY 10am VESPERS 4pm

SAT. JUNE 3rd. Saturday of All Souls;St.Kevin of Glendalough 618 3rd Hour 9am

SUN.JUNE 4th. PENTECOST
DIVINE LITURGY 10am followed by Vespers of Kneeling 12noon

(The Saturday Liturgy will be on June 10th due to the occurrence of Pentecost)

DAILY SERVICES IN ST.FURSEY'S CHAPEL

These are normally 3rd Hour 9am with a reading from the fathers.6th Hour 12 noon.Vespers 4pm.Compline 9pm when visitors are in residence on retreat of the is an evening event.

COMMUNITY NEWS AND NOTICES.

MONDAY BIBLE STUDY.

This takes place in the library at St Furseys House at 2.30pm on Mondays and all our local readers are very welcome to attend.At the moment we are studying the Acts of the Apostles using the Orthodox Study Bible as our guide and also the Commentary of the Venerable Bede as a help.Tea 3.30pm Vespers 4pm COME AND JOIN US.

NORWICH MARKET STALL

Our market in May will be on Wednesday May 3rd from 9am to 4pm opposite Primark. This is a very important part of our missionary work in an increasing secular society. We sell hand mounted icon prints at reasonable prices, books on Orthodox theology, prayer ropes, key rings and various cards so do come and support us; although the money we raise helps our church funds the most important thing is the people we meet and the talks we have.

A POSSIBLE ORTHODOX CHURCH IN STALHAM.

As we write this newsletter we are waiting patiently for news from the Estate Agent the owners of the property told us that as decision will be made by the end of April God willing we seem to be almost there but we must be careful not to be too excited; Please continue to pray for us.

HOLY WEEK AND PASCHA REPORT.

Since the establishment of the Community in 1998 and even in my days as a Reader we have tried to keep Holy Week with a special devotion normally faithful members of the Community attended the daily services which are especially profound at this time; since my ordination in 2011 we have been able to do more; we had the Anointing Service on Holy Wednesday night for the first time; this Liturgy of the Lords Supper on Holy Thursday was well attended as were the services on Good Friday and Holy Saturday; The Liturgy on Easter Day or Holy Pascha was attended by 20 people it was a joyful crush someone said. MANY THANKS TO FATHER PAULINUS For all his help and to all those who brought goodies to eat after the liturgy.

SINGING THE LITURGY AND VESPERS

Father Paulinus has offered to lead some sessions on singing in the Orthodox Church these will begin in June; the suggestion is that those who wish to take part in these sessions should bring a picnic lunch to eat straight after the liturgy and the session would be from 1pm to 2pm approximately but this may vary but more information next month.

ST FURSEY'S Acc. January 2017 to March 2017			
2016	INCOME	2017	2016 EXPENSES
£660		£1074	165 Postage
881 Donations		1246	140 Icon prints
788 Icon + Books		170	- Chapel
13 Candle money		10	275 Books + cards
20 Charity jar		12	187 Miscellaneous
<u>2262</u>		<u>2512</u>	450 Fr. Stephen
Building Fund £90,000			300 Bishop
			- Office
			<u>1517</u>
		cf £200	<u>2312</u>

First Century

The first century of the Christian era begins with the birth of Jesus Christ from the Virgin Mary in Bethlehem. Christ lived, died, rose again and ascended into heaven in the first century. This time also witnessed the outpouring of the Holy Spirit upon Christ's disciples on the feast of Pentecost, the event which is often called the birthday of the Church.

In the first century, the apostles preached the Gospel of Christ. We do not know exactly where the apostles travelled, with the exception of Saint Paul whose missionary journeys are recorded in the book of Acts. According to Tradition, all of the apostles were universal preachers of the Gospel, who, with the exception of Saint John, were killed for their faith in Christ.

The gospels and epistles and all of the books which comprise the New Testament scriptures were written in the first century. Also at this time, the first Christian communities were established in the main cities of Asia Minor and Greece, and possibly in North Africa. The Church was also established in the capital city of Rome.

The Church

Contrary to what is sometimes thought, the Christian Church was first an urban phenomenon which only later spread to the rural areas. Also, it was composed mainly of people from what we would call today the "middle classes" of society. Thus, it is not true that Christianity gained its foothold in the world in uneducated and backward people who were looking for heavenly consolation in the face of oppressive and unbearable earthly conditions.

The main event of the Church of the first century was the admittance of gentiles into the Church who were not obliged to follow the ritual requirements of the Mosaic law. (See Acts 15, Galatians, Romans) Thus,

although the Christian Church entered Roman imperial society "under the veil" of Judaism, it was quickly separated from the Jewish faith as the People of God called from all the nations, those who were united in Christ the Messiah, Who was confessed as the Lord and Savior of all men and the whole world.

The requirements for entry into the Christian Church were faith in Jesus as Lord and Christ, repentance from sin, and baptism in Jesus' name with the subsequent reception of the gift of the Holy Spirit. Those who fulfilled these requirements entered the Church which was founded in each place as a local community led by those called bishops or presbyters who received the laying-on-of-hands from the apostles. The apostles themselves were not local bishops of any particular Christian community in any place.

Each of the early Christian communities that we know about had its own unique character, and its own unique problems, as we see in the New Testament documents. (See above pages 34-65) Generally speaking, however, each church had great concern for the others and were all called to teach the same doctrines and to practice the same virtues, living the same life in Christ and the Holy Spirit.

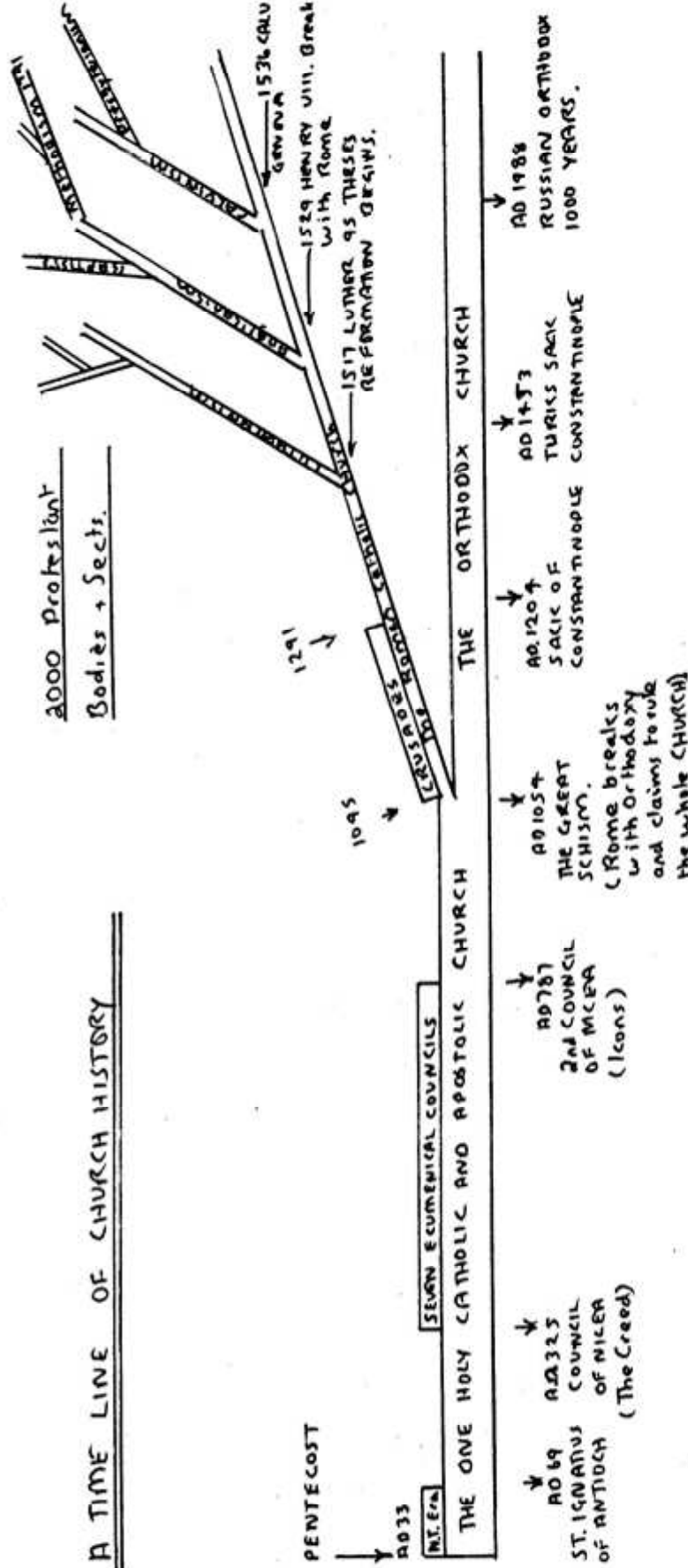
And they devoted themselves to the apostles' teachings, and communion, to the breaking of the bread, and the prayers.

And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. (Acts 2:42, 44)

This description of the Church in Jerusalem can generally be applied to all of the early Christian communities.

A TIME LINE OF CHURCH HISTORY

2000 Protestant
Bodies + Sects.



The Orthodox Church today is directly continuous with the original Church of the New Testament. The present Patriarch of Antioch is the 16th successor to St Peter. It is the One Holy Catholic and Apostolic Church of the Nicene Creed and it upholds the Apostolic Faith against all heresies. The Church in England was Orthodox until the Great Schism of 1054, as was all Western Europe. To be Catholic and Orthodox meant the same thing for a 1000 years! The Saints of England, Scotland, Wales and Ireland up to the Schism were Orthodox and are commemorated in our calendar.

THE SEVEN ECUMENICAL COUNCILS

1. NICAEA I (325) Arianism condemned (CHRIST IS GOD)
2. CONSTANTINOPLE I (381) Apollinarianism (CHRIST IS HUMAN)
3. EPHESUS (431) Nestorianism (CHRIST IS ONE PERSON)
4. CHALCEDON (451) Eutychianism (CHRIST TRULY HUMAN-DIVINE)
5. CONSTANTINOPLE II (553) Three Chapters compromise. Justinian cond
6. CONSTANTINOPLE III (680) Monothelitism (CHRIST has human-divine)
7. NICAEA II (787) veneration of icons upheld as Apostolic.

The Councils did not invent new doctrines but upheld the original Apostolic Tradition for which the martyrs died.

OUR LORD JESUS CHRIST BORN OF THE VIRGIN MARY

IS CAN AGAIN MAN THE SECOND PERSON OF THE TRINITY

how barnabas is helping

A safe home for a faithful convert family

"Barnabas Fund has been a father, mother, brother and sister to me," says Nissar Hussain, a convert from Islam to Christianity, who along with his wife and six children have suffered years of harassment and violence from sections of his local Muslim community in Bradford, UK. "I'm lost for words for the love, support and generosity."

Barnabas Fund has assisted the family with practical help over the years. Most recently, a grant was sent to help the family move to a safer part of the country.

Since his conversion in 1996, Nissar has been severely assaulted and on multiple occasions his car and house have been attacked. The family has been verbally abused and at school the children have encountered hostility. Nissar and his wife have even been arrested on false charges.



Nissar Hussain and his wife

Support to help a persecuted convert family in the UK move to a safe location

Project reference 64-1257

Helping Vienna host Syrian and Iraqi Christian refugees

"With your help, the Lord God has made the impossible to be possible for us," writes an Iraqi ministry partner living in Vienna, Austria. He tells Barnabas Fund, "It is with your financial support that we were able to renovate the building and make available for hosting our Christian refugees from Syria and Iraq."

The renovation work on the church-owned ministry building involved the creation of 22 single rooms and 7 double rooms, each with its own bathroom, toilet, mini-kitchen, refrigerator and furniture. The double rooms can accommodate whole families. Other work included the construction of two meeting halls. Refugees already using the rooms are settling in well and getting involved in the local church.

In the past five years, Austria has accepted approximately 400 Christian families and 310 unaccompanied Christians from Iraq and Syria.



Some of the Middle Eastern Christians living in the renovated church building

£63,400 to help build accommodation for Syrian and Iraqi Christian refugees (\$84,200, €75,000)

Project reference 00-1199
Operation Safe Havens

Supporting Ugandan converts

When father-of-four "Dembe", a former imam, converted to Christianity he and his family were forced from their home, leaving them to live on the streets. During this time, Dembe became increasingly ill from two serious diseases. He was close to death.

But thanks to a discipleship and social support centre for converts, constructed with financial help from Barnabas Fund, the family are being cared for and Dembe's health is improving. The centre is headed by Pastor Umar Mulinde, himself a convert whom Barnabas Fund has assisted with medical costs after he was the victim of a serious acid attack in 2011.

Barnabas Fund continues to support the centre, which this year aims to help 60 adult converts and 50 young converts as they start their journey of faith, often having been disowned by their families or fired from their jobs for choosing to follow Jesus.

Umar Mulinde will be a speaker on Barnabas Fund's Ireland (Rol & Ni) and Scotland Tour, November 2016; see page 14 and our website for details.



The discipleship and social support centre

£21,300 to support persecuted Ugandan converts from Islam (\$28,200, €25,200)

Project reference 56-1091



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 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

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 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. 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.