

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

MAY 2020



*The Thursday of the Ascension of our Lord Jesus Christ*  
*Troparion*

**T**HOU hast ascended in glory, Christ our God, thou hast made glad the disciples by the promise of the Holy Spirit: through this blessing thou hast verily assured them that thou art the Son of God, the 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 Furse.

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.



## (Reader Style at St Fursey Chapel)

<b>Sat May 2<sup>nd</sup></b>	<b>VESPERS 4PM.</b> ( <i>St Athanasios The Great</i> ).
<b>Sun May 3<sup>rd</sup></b>	<b>3<sup>rd</sup> Sunday of Pascha</b> ( <i>Myrrh Bearing Women</i> ) <b>Divine Liturgy 10am.</b> ( <i>or Typika</i> ).
<b>Fri May 8<sup>th</sup></b>	<b>St John the Theologian</b> <i>Typika 9am.</i>
<b>Sat May 9<sup>th</sup></b>	<b>VESPERS</b> ( <i>St Nicholas of Myra 1087</i> )
<b>Sun May 10<sup>th</sup></b>	<b>4<sup>th</sup> Sunday of Pascha</b> ( <i>The Paralysed Man</i> ) – <b>Divine Liturgy 10am</b> ( <i>or Typika</i> ).
<b>Wed May 13<sup>th</sup></b>	<b>Mid Feast of Pentecost</b> <i>Typika 9am.</i>
<b>Sat May 16<sup>th</sup></b> <b>Sun May 17<sup>th</sup></b>	<b>VESPERS 4PM.</b> <b>5<sup>th</sup> Sunday of Pascha</b> ( <i>The Samaritan Woman</i> ) – <b>Divine Liturgy</b> – <i>or Typika</i>
<b>Thurs May 21<sup>st</sup></b>	<b>The Emperor Constantine &amp; St Helena.</b> <i>Typika 9am.</i>
<b>Sat May 23<sup>rd</sup></b>	<b>VESPERS 4PM.</b>
<b>Sun May 24<sup>th</sup></b>	<b>6<sup>th</sup> Sunday of Pascha</b> ( <i>The Blind Man</i> ) <b>Divine Liturgy 10am.</b>
<b>Wed May 18<sup>th</sup></b>	<b>Forepart of the Ascension.</b> <b>VESPERAL Liturgy 7pm</b> ( <i>Hopefully</i> ).
<b>Thurs May 28<sup>th</sup></b>	<b>Ascension Day</b> – <i>Typika 9am.</i>



## **COMMUNITY NEWS & NOTICES**

### **Daily Services in St Fursey's Chapel (Neville Road)**

Daily Services are normally 3<sup>rd</sup> hour with reading from the Fathers 9am. Vespers 4pm. In spite of the Covid-19 virus situation these services continue with a more significant meaning. They are done on behalf of all who cannot come.

### **MARKET STALL IN NORWICH**

This has always been an important part of our work but due to the Covid-19 virus situation the market has been closed for the time being. The stall has been removed but all being well there will be a charity stall in the main part of the market.

### **THE ANNUAL COFFEE MORNING**

This was planned for the second Saturday in May but has been postponed. Hopefully, we may be able to have it in the autumn.

### **THE RENEWED BUILDING FUND APPEAL**

Readers will remember our renewed appeal for £20000 to enable us to complete the building of the Parish Church.

Needless to say, we were overtaken by events but even so, several kind souls donated generously and a total of £1000 was raised in the midst of the Covid-19 crisis.

Thank you to them! When the "Lock-down" has been lifted building work will continue until the money runs out!



# 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.

## Thanksgiving

After the communion of the people, the celebrant blesses them with the words: **O Lord, save Thy people and bless Thine inheritance.** The people sing in response.

We have seen the True Light! We have received the Heavenly Spirit! We have found the True Faith! Worshipping the Undivided Trinity, Who has saved us.

The celebrant then blesses the faithful with the eucharistic chalice in which the gifts not received are still present, as he takes them to the table of oblation where the youngest member of the clergy consumes them. During the removal of the consecrated gifts the people sing:

Let our mouths be filled with Thy praise O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy Holy, Divine, Immortal and Life-creating Mysteries. Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness. Alleluia! Alleluia! Alleluia!

A litany of thanksgiving is then sung to the Lord with prayers of gratitude that he has blessed his people with participation in the "heavenly and immortal mysteries." The prayers also ask God to keep the



whole day "perfect, holy, peaceful and sinless;" that through the reception of Holy Communion, God would "make straight our path, strengthen us all in Thy fear; guard our lives, make firm our steps. . ."

The songs and prayers following Holy Communion in the Divine Liturgy, as all parts of the holy service, presuppose that the members of the Church are partaking in the eucharistic mysteries and are receiving the gifts of Christ's Body and Blood. The offertory, the anaphora, the epiklesis, the remembrances, the Our Father and communion itself all affirm the active participation of the faithful.

Thus it is obvious from the text of the Divine Liturgy as it is always served in the Orthodox Church that the reception of Holy Communion on the part of the people is a regular and normal part of the liturgy and the life of Christians. It is not to be reserved for special days or seasons, but is to be done prayerfully and carefully at all times when the Divine Liturgy is celebrated.

It may happen that all members of the Church are not prepared to receive Holy Communion at the Divine Liturgy. It is even reasonable to expect that this will often be the case, given the present conditions of life and the great number of people who are just nominally Christians. However, be that as it may, it must be very forcefully affirmed, without any reservations or doubts, that the prayers, hymns and actions of the Divine Liturgy of the Orthodox Church presuppose the regular and normal participation of all of the people in Holy Communion; and that the failure on the part of the faithful to receive the Holy Mysteries of Christ is to deprive the Divine Liturgy of its essential meaning and purpose.

## Benediction and Dismissal

After giving thanks to God for his gift of Holy Communion, the people are commanded by the celebrant of the liturgy to **depart in peace**. They respond to this command with the words: **In the Name of the Lord**.

A final prayer is read in the center of the Church, or at the icon of Christ, called the **ambo prayer**, in which the priest asks God's blessing and peace upon all of his people, the Church and the world. In this prayer the-believers also affirm with the Apostle James that "every good gift and every perfect gift is from above, coming down from the Father of Lights." (James 1:17) Following this prayer which gives God "glory, thanksgiving, and worship", the people sing three times: **Blessed be the Name of the Lord henceforth and forevermore**.

At this point the pastor of the community normally makes his announcements, greets his people and gives them his own personal blessing. The final **benediction** of the Divine Liturgy is then pronounced following the exclamation of glory to Christ as "our God and our Hope."

The final liturgical blessing is the blessing of Christ. It always begins on the Lord's Day with reference to his resurrection from the dead. On other days other references may be made to some saving aspect of the Lord's person and work. In this final benediction the mercy and salvation of Christ, the Lover of Men, is called down upon his people through the intercessions of the Theotokos and Ever-virgin Mary, and by the prayers of the saints of the day, the saint whose liturgy is served, the saints of the particular church, as well as all other saints especially venerated by the local community, such, for example, as St. Herman of Alaska in the American Church.

After the final benediction, the people venerate the Cross held by the celebrant, and receive pieces of the **bread from which the eucharistic offering was taken at the beginning of the liturgy**. This bread is called the **antidoron** which means literally "in place of the gifts", since it used to be given only to those who did not actually receive Holy Communion at the liturgy. Today usually all of the people take pieces of this bread for themselves, as well as for others absent from church.

The act of **dismissal** in the Divine Liturgy is as much a liturgical and sacramental action as was the original act of gathering. It is the final critical step of the entire movement of the liturgy. In their dismissal from the liturgical gathering, the People of God are commanded to go forth in peace into the world to bear witness to the Kingdom of God of which they were partakers in the liturgy of the Church. They are commanded to take everything that they have seen and heard and experienced within the Church and to make it alive in their own persons within the life of this world. Only in this way can the presence and power of the Kingdom of God which is "not of this world" extend out of the Church and into the lives of men.

Those who have seen the True Light, who have received the Heavenly Spirit, who have found the True Faith at the liturgy of the Church; those who have partaken of the holy, divine, immortal and life-creating mysteries of Christ, become competent to make the very same proclamation and testimony that was made by the apostles and by all true Christians in every age and generation. It is for this reason that the Church of God and its Divine Liturgy exist.



Hopefully, in the autumn we will be able to catch up on our missed events. The coffee morning and our introductory talks on our Orthodox Christian Faith, meanwhile, we have to keep faith and pray at home.

There is much that one could say about the current situation but the most important thing is that good always comes out of evil; this is the essence of our faith, so:

- 1) Hope in God
- 2) Repent of your sins
- 3) Care for others

God bless you all

Father Stephen

### ST FURSEY'S AC JAN - MAR, 2020

2019	Income	2020	2019	Expenses	2020
£231		£1108	130	Postage	165
1112	Donations	1431	-	Icon prints	25
625	konst Books	424	20	Chapel	110
12	Candles money	—	130	Books + cards	514
<u>1980</u>		<u>2963</u>	644	Miscellaneous	265
	<u>Building Fund March 2020</u>		450	Fr. Stephen	450
	Balance at 31.12.19, £12,366		300	Bishop	300
	Donations Jan-Mar	6620	544	Office	144
		<u>18986</u>		Loan	<u>750</u>
	Expenses on Building	11558	<u>2168</u>		<u>2728</u>
	Balance	7432			
					£2235 to April



## ASCENSION THURSDAY

### 1. VESPERS

*¶ After the Sunset Psalm, sing on O Lord, to thee have I cried, the following six Idiomelons, in the Sixth Tone.*

THE Lord ascended to the heavens to send the Comforter into the world. Wherefore, the heavens made ready his throne, and the clouds his mount. The angels wonder as they see a man more exalted than they. The Father receiveth into his bosom him who is eternally with him. The Holy Spirit commandeth all the angels, Lift your heads, O princes, and all ye nations, clap your hands; for Christ hath ascended whither he was before. (*Repeat.*)

The cherubim were surprised, O Lord, at thine Ascension, when they beheld him who sitteth on them ascending upon the clouds. Wherefore, we praise thee; for thy mercy is true, glory to thee.

Having beheld thine Ascension on the holy mountains, O Christ, the Splendour of the Father's glory, we praise the likeness of thy radiant appearance. We worship thy Passion and honour thy Resurrection, glorifying thy glorious Ascension. Have mercy upon us.

When the Apostles saw thee ascending in the clouds, life-giving Christ, they frowned deeply, and mourned with tears, saying, Leave us not orphans, O Master, thy servants whom thou didst love in thy mercy; for thou art compassionate. But send us thy most Holy Spirit as thou didst promise to illumine our souls.

*Glory and Now, in the Same Tone*

FROM the Fatherly bosom thou wast inseparable, O sweet Jesus, and on earth thou didst behave like a man. Today hast thou ascended in glory from the Mount of Olives; and by thy pity thou didst raise our fallen nature and seat it with the Father. Wherefore, the ranks of the incorporeal celestials were amazed and overtaken by surprise. They trembled from wonder and magnified thy love to mankind. With them we terrestrials also glorify thy condescension to us, and thine Ascension from us, imploring and saying, O thou who didst fill thy Disciples and thy Mother the Theotokos with immeasurable joy by thine Ascension, make us worthy by their beseechings of the joy of thy chosen ones, for the sake of thy Great Mercy.



From a sermon by Saint Augustine, bishop

(Sermo de Ascensione Domini, Mai 98, 1-2: PLS 2, 494-495)

NO ONE HAS EVER ASCENDED INTO HEAVEN  
EXCEPT THE ONE WHO DESCENDED FROM HEAVEN

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: *If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth.* For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: *Saul, Saul, why do you persecute me?* and when he said: *I was hungry and you gave me food.*

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: *No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.*

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are sons of God. So the Apostle says: *Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ.* He too has many members, but one body.

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.



## 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 Worcester 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.