

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

COMMUNITY PROGRAMME
OCTOBER 2015.



THE SEVENTEENTH ANNIVERSARY OF OUR DEDICATION.
DIVINE LITURGY SATURDAY OCTOBER 3rd.10am.

BRITISH ORTHODOX SAINTS COMMEMORATED IN OCTOBER

03	Ewald the Fair and Ewald the Dark, Martyrs
07	Osyth of Chich, Martyr
08	Iwi of Lindisfarne, Hermit
10	Paulinus, Bishop of York
11	Ethelburgh, Abbess of Barking
12	Edwin, King and Martyr Wilfrid, Bishop of York
14	Burchard, Bishop and Missionary*
15	Thecla of Wimborne, Abbess and Missionary
16	Lull, Archbishop and Missionary Vitalis, Hermit*
17	Ethelbert and Ailred, Martyrs Nothelm, Archbishop of Canterbury
19	Ednoth, Bishop of Dorchester-on-Thames, Martyr Frideswide of Oxford, Virgin
20	Acca, Bishop of Hexham
21	Condedus, Hermit* Tuda, Bishop of Northumbria
23	Elfleda of Glastonbury, Virgin Ethelfleda, Abbess of Romsey
26	Albinus, Bishop and Missionary* Cedd, Apostle of Essex Cuthbert, Archbishop of Canterbury Eata, Bishop of Hexham Edfrid, Abbot of Leominster, Confessor
28	Eadsige, Archbishop of Canterbury
30	Ethelnoth the Good, Archbishop of Canterbury
31	Begu, Nun Foillan, Missionary in East Anglia

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 FOR OCTOBER.

OUR SEVENTEENTH DEDICATION FESTIVAL

FRI. OCT. 2nd. VESPERS FOR THE DEDICATION 4PM.

SAT. OCT. 3rd. DIVINE LITURGY 10AM.

(Followed by a feast to which all our vistsors are invited.

(No services on Sunday October 5th.)

Father Stephen and Rosalind have a few days off in Buxton from Saturday October 10th to Wednesday October 14th. Our friends Paul and Freda will be in residence to look after Lady. There will be no Liturgy on Sunday October 11th.

SAT. OCT.17th. (Martyrs Ethelred and Ethelbert,Princes of Kent640)VESPERS 4PM

SUN.OCT.18th. 20th. SUNDAY AFTER PENTECOST,(Holy Apostles and Evangelist St. Luke)

DIVINE LITURGY 10AM

VESPERS 4PM (St. Frideswide of Oxford Abbess 735)

SAT.OCT.24th. VESPERS 4PM.

SUN. OCT.25th.21st.SUNDAY AFTER PENTECOST,(St.Tabitha.Widow raised by St Paul.)

DIVINE LITURGY 10AM

VESPERS 4PM.(Glorious Great Martyr Demetrius of Thessalonica 306)

TUES.OCT.27th.Protection of Our Most Holy Lady the Theotokos and Ever Virgin.

VESPERS 4PM

DAILY SERVICES IN ST. FURSEY'S CHAPEL. These are normally 3rd Hour 9am with a reading from the early Church Fathers,6th Hour 12noon, Vespers 4pm. Compline 9pm when visitors are in residence and n retreat or an evening talk. Please check by ringing 01692 580552 before coming,

COMMUNITY NEWS AND NOTICES.

THURSDAY BIBLE STUDY.

We continue our study of St. Paul's Letter to the Romans using the Orthodox Study Bible as our guide. We begin at 2.30p in the Library,Tea and Cake 3.30pm, Vespers 4pm.New friends are always welcome,you do not need to be Orthodox to join in.

THIS MONTHLY MEWSLETTER.

Many thanks to all of you who send stamps and donations for the Newsletter they are much appreciated due to the cost of postage,Some of you have asked to receive it by email which I hope to do next month with Anns help but the initial job will take some time and this is limited for both of us at the moment so please be patient with us;as you know I am not too keen on modern technology.

OUR MARKET STALL IN NORWICH.

Our next market will be on Wednesday October 7th. 10 am to 4pm. Please remember this aspect of our work in your prayers.A visable Christian presence in the market is a very important thing in this secular age. Although the market is not so busy as it used to be and our takings are not so good;but these vary a lot from month to month; the talks we have with a wide range of people continue to be of great interest.

THE BARNABAS FUND;THE CHARITY JAR.

The charity jar is usually on the table in the dining room are so that members of the community and visitors can put their loose change into it and this raises about £50 a year for various charities which we support as a church. At the moment most of our giving goes to help persecuted Christians in the Middle East; the situation does not seem to be getting any better.

OUR HOPE FOR LAND IN STALHAM ON WHICH TO BUILD AN ORTHODOX CHURCH;

I spoke to the Agent of Tesco on September 17th about this and he told me that the Board of Directors will be having a planning meeting on Tuesday October 6th at which this matter, with others, will be discussed. Please continue to pray about this. Many thanks. Father Stephen,

OUR PILGRIMAGE TO THE SHRINE OF ST FURSEY AT PERONNE.

Thanks to Rondo Travel we are able to go ahead with this with the 18 people who wish to go to France and visit the sites associated with St Fursey. The deposits have been paid and we can now go ahead with the detailed planing and a full Itinerary will be sent in due course.

AUTUMN EVENING TALKS.

The are intended to be introductory talks on the Orthodox Christian but anyone can come.

Tuesday October 20th, FINDING THE NEW TESTAMENT CHURCH,

Tuesday October 27th. HEAVEN UPON EARTH; the Divine Liturgy

Tuesday November 3rd. PARTAKERS OF THE DIVINE NATURE. The meaning of Life.

Tuesday November 10th. WINDOWS INTO HEAVEN; The Holy Icons.

We will begin at 7pm in the sitting room at St Furseys House. Refreshments 8pm Compline 8,30pm.

Syrian Christians flee their homes after fresh assaults on Hassake and Kobane

Attacks on the northern Syrian cities of Hassake and Kobane on 25 June, and increasing rebel pressure on Damascus and Aleppo, left Christians wondering what they would do if Islamists come to power over larger swathes of the country. At least 146 people were killed in Kobane. Local Christians told Barnabas that "the attackers went from house to house killing civilians, men, women and children." Nineteen-year-old Shigho was executed for converting from Islam to Christianity, they said. Christians in hiding sent a message: "Don't worry about us, even if they

were to cut our heads off ten times we would still say that Jesus is Lord!"

Hassake, previously a place of relative security for Christians, appeared to be on the point of falling to IS at the time of writing. Nearly 4,000 Christian families fled the city at the beginning of July, many had fled the Khabur river area after raids in February 2015. Barnabas helped those who fled with food, blankets, medicines and other necessities. Many Khabur river homes and fields have been destroyed and others booby-trapped.

THE ART OF PRAYER N° 5

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

THE FRUITS OF PRAYER

(iii) THE BURNING OF THE SPIRIT

Quench not the Spirit

'Quench not the Spirit . . . ' (1 Thess. v. 19). Man usually lives careless and unconcerned about the worship of the Church and his own salvation. Then grace awakes the sleeping sinner and calls him to salvation. Listening to this call with a sense of repentance, he resolves to devote the rest of his life to works that are pleasing to God, and by so doing to achieve salvation. This resolution shows itself in eagerness and zeal: and these in their turn become effective when strengthened by divine grace through the holy sacraments. From this moment the Christian begins to burn in spirit—that is, he begins to be unremittingly zealous to fulfil all that his conscience shows him to be the will of God.

It is possible either to sustain and strengthen this burning of the spirit, or to quench it. It is warmed above all by acts of love towards God and our neighbour—this, indeed, is the essence of the spiritual life—by a general fidelity to all God's commandments, with a quiet conscience, by deeds that are pitiless to our own soul and body, and by prayer and thoughts of God. The spirit is quenched by distraction of the attention from God and God's

works, by excessive anxiety about worldly matters, by indulgence in sensual pleasure, by pandering to carnal desires, and by infatuation with material things. If this spirit is quenched, then the Christian life will be quenched too.

St. John Chrysostom discusses this burning of the spirit at some length. Here in brief is what he says. 'A thick mist, darkness and clouds are spread over the earth. Referring to this the Apostle said: "For ye were sometimes darkness" (Eph. v. 8). We are surrounded by night, with no moonlight to help us, and it is through this night that we must walk. But God gave us a bright lamp when He kindled the grace of the Holy Spirit in our souls. But of those who have received this light, some have made it brighter and clearer, such as Paul, Peter, and all the saints; but others have quenched it, such as the five foolish virgins or those who suffered shipwreck in the faith, the Corinthian fornicator or the fallen Galatians. And so Paul says, "Quench not the Spirit", that is the gift, for he usually speaks of the "gift" of the Holy Spirit. And what quenches it is an impure life. For if anyone pours water or throws earth upon the light of a lamp, it goes out, and this also happens if they simply pour the oil out of it: in the same manner the gift of grace is extinguished. If you have filled your mind with earthly things, if you have given yourself up to the cares of daily business, you have already quenched the Spirit. The flame also goes out when there is not enough oil, that is, when we do not show charity. The Spirit came to you by God's mercy; and so if it does not find corresponding fruits of mercy in you, it will flee away from you. For the Spirit does not make its dwelling in the unmerciful soul.

'Let us, then, take care not to quench the Spirit. All evil actions extinguish this light: slander, offences and the like. The nature of fire is such that everything foreign to it destroys it, and everything akin to it gives it further strength. This light of the Spirit reacts in the same manner.'

This is the way in which the spirit of grace manifests itself in Christians. Through repentance and faith it descends into the soul of each man in the sacrament of baptism, or else is restored to him in the sacrament of repentance. The fire of zeal is its essence. But it can take different directions according to the individual. The spirit of grace leads one man to concentrate entirely on his own sanctification by severe ascetic feats, another it guides pre-eminently to works of charity, another it inspires to devote his life to the good organization of Christian society, and again another it directs to spread the Gospel by preaching: as for example Apollos, who, burning in spirit, spoke and taught about our Lord (Acts xviii. 26).

Solitude, prayer, meditation

Cast aside everything that might extinguish this small flame which is beginning to burn within you, and surround yourself with everything which can feed and fan it into a strong fire. Isolate yourself, pray, think over for yourself what you should do. The order of life, of occupation and work, which you forced yourself to adopt when you were seeking for grace, is also the most helpful in prolonging within you the action of grace which has now begun. What you need most in your present position is solitude, prayer, and meditation. Your solitude must become more collected, your prayer deeper, and your meditation more forceful.

The transfiguration of soul and body by divine fire

I do not say that all is accomplished at once as soon as we attain the state of conscious communion with God. This is only the foundation laid for the next stage, for a new chapter in our Christian life. From now on the transfiguration or spiritualization of soul and body will begin as we share increasingly in the spirit of life that is in Jesus Christ. Having mastered himself, man will begin to instil into himself all that is true, holy, and pure, and to drive out all that is false, sinful, and corporeal. Until now he made strenuous efforts to do this, but was robbed of the fruits of his efforts every moment of the day; so that whatever he succeeded in achieving was at once all but destroyed. Now the case is different. He stands firmly on his feet, not yielding at all before difficulties, and conducts himself according to the aim of his life.

According to St. Barsanouphios,¹ when we receive in our heart the fire which the Lord came to send on earth (Luke xii. 49), all our human faculties begin to burn within. When by long friction fire is ignited and logs begin to burn with it, the logs thus kindled will crackle and smoke until they are properly alight. But when they are properly alight they appear to be permeated with fire, and produce a pleasing light and warmth without smoke and crackling. So it happens within men. They receive the fire and begin to burn—and how much smoke and crackling there is only those who have experienced it can know. But when the fire is properly alight the smoke and crackling cease, and within reigns only light. This condition is a state of purity; the way to it is long, but the Lord is most merciful and all powerful. Thus it is clear that when a man has received the fire of conscious communion with God, what lies before him is not peace but great labour. But from this point onwards he will find the labour sweet and full of fruit, whereas before the work was bitter and bore little fruit or none.

Stand or sit before the icons in an attitude of prayer, and bring your attention down to the place where your heart is: then, without hurrying, practise the Jesus Prayer there, always keeping in remembrance the presence of God. Do this for half an hour, an hour, or more. It is hard at the beginning, but when the habit is once acquired, it will be accomplished as naturally as breathing.

All is in the hands of God

Where there is zeal, the grace of the Holy Spirit, like a flame, will also be present. A flame is kept ablaze by fuel, and spiritual fuel is prayer. As soon as grace touches the heart, the seed of prayer is sown there, and there straightway follows the turning of mind and heart towards God. Thoughts of God then follow in due course.

The grace of God turns the attention of the mind and heart towards God, and keeps them fixed upon Him. Since the mind is never without activity, when it is turned towards God it will think about Him. That is why the remembrance of God is the constant companion of the state of grace. Remembrance of God is never idle but invariably leads us to meditate on the perfection of God and on His goodness, truth, creation, providence, redemption, judgement, and reward. All these together comprise God's universe or the realm of the spirit. He who is zealous lives always in this realm. Conversely, dwelling in this realm supports and animates zeal. If you want to remain zealous, keep yourself in the state described above. Each part of this realm is as it were a log of spiritual fuel. Always have such fuel within reach, and as soon as you notice that the fire of zeal is waning, take a log from your spiritual woodpile and renew the fire, and all will go well. Out of the sum of all these spiritual movements there will emerge the fear of God, the standing in awe before God in the heart. This fear is the guardian and defender of the state of grace. Steep yourself in this godly fear, reflect deeply upon it, and impress it firmly upon your conscience and heart. Revivify it constantly within yourself, and in its turn it will fill you with life.

Your garret is exactly like a cell in the desert. It is possible for you not to see or hear anything. You can read a little and think; you can pray a little and again think. And that is all. If only God would give us warmth of heart and establish it in us! Pure conscience and unceasing turning to God in prayer will normally produce this warmth. But all is in the hands of God.

MODERN AGE SLAVERY 17.

Thank you to everyone that donated knitted articles for the Moldova children and babies. Especially May, Francis, Lynne-Mary, Jean, Lorretta, and Mrs Chadwick, also layette articles etc from Toni.

On a invitation to attend a meal for the leaving of Rev Betty of Gorleston Mag Way Methodist church. A young lady of 13 yrs Emma made a speech for help to raise funds for her to go with, "World Challenge" to Morroco, to help build a toilet block. I helped her to raise £250 at the lunch. I have since met her mother and she is well on the way, so far she has raised well over £1000 she needs £1800 plus expenses. Please pray for this young lady. At St Furseys we sent £15 towards some personal expenses when she is in Morroco.

Both as Co-ordinator of St Furseys and as a life member of Rotarians Against Child Slavery / Rotary Action Group, I would like to explain why we feel committed to try to end the Horrendous crimes against children. Racs/Rag was formed in 2009 by a small group of Rotarians who believe that the quote of Kofi Annan UN Secretary General "that there is no trust more sacred than the one that the World holds with children. There is no duty more important than ensuring that their welfare is protected, that their lives are free from want and fear, and that they grow up in peace." Yet the reality is that more children than ever before languish in slavery, forced to work under threat of violence and for no pay. If you would like to know more of Racs/Rag's news please use the Racs/Rag website. www.racsrag.org where you can view the newsletter.

On a visit to Norwich St Edmunds Rotary club at a American exchange meal and talk about their work in America. We also learnt the fact that Rotary had to close the club in Mexico because of the dangers to their members. Both myself and Chairman of Racs/Rag spoke to a American after, Mark gave him our leaflet about slavery. The visitor spoke of the problems in Mexico as with street gangs, and traffickers etc.

Last week at a service in Gorleston a friend gave me as a gift the Methodist church Prayer Handbook. It is called Pilgrims on a journey, in a prayer for Mexico by a co-ordinator for WCR Partnership lists the same problems Mexico is ravaged by violence, powerful drug cartels and gangs, human traffickers and corruption. So please pray for the work of all churches and the children of Mexico that their voice is heard.

Co-ordinator St Furseys Orthodox Community, [Action Against Child Slavery.]
Pat Hinkins Life Member of Rotarians Against Child Slavery Sponsors Racs/Rag.

GIVE THE CHILDREN A VOICE.

DROP IN COFFEE/TEA DAYS

Friday 23rd October 10am-12 noon

Saturday 24th October 10am-4pm

Sunday 25th October 2pm-4pm

Raffle Bring – Buy. Tombola. Various Games.

Proceeds To Children Awaiting Transplants at Nottingham [RENAL] Hospital
and Rotarians Against Child Slavery.

The Azaleas, Chapel Road, Sea Palling, Norfolk NR12 0UQ.

HOMILY PAGE

From a sermon by Saint Augustine, bishop

[Sermo 336, 1.6: PL 38 [edit. 1861], 1471-1472, 1475]

THE BUILDING AND DEDICATION OF GOD'S HOUSE WITHIN US

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: *A new commandment I give you: love one another.* He says: *I give you a commandment.* He means: Before, you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes. Let us praise his goodness with our whole hearts. He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help. He awakened enthusiasm among those who were at first unconvinced, and guided to a successful conclusion the efforts of men of good will.

LITURGY PAGE

For the Dedication

(Tone 6)

6. The ancient Law commanded the celebration of the dedication, and it did well. But it is better to celebrate a dedication by a renewal; for, as Isaiah says, "the islands are renewed at the presence of God." These islands are the Churches of the Gentiles, which came to be founded and established in God. Thus, as we commemorate the dedication, let us celebrate a renewal!
5. Brethren: renew yourselves and begin a new life, putting aside your old nature. Let us control our passions which lead to death, re-dedicating all the faithful, so that they can hate the taste of evil. Let us no longer remember the former things, except to flee from them. In this way, man is renewed and the feast of the dedication may be celebrated.
4. O Christ, who are the eternal Word, establish Your Church as a tower of strength. Because You have founded it upon the Rock of Faith, it remains unshaken from age to age, since it contains You who became man for the Church in these latter days. We thank You, praising and singing: "You are from the beginning and eternal; O our King, glory to You!"

Troparion of the Dedication

(Tone 4)

As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of Your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through Your Mother, O You the Life and Resurrection of all!

SELECTED LIVES OF THE SAINTS

OSITH (Osgyth, Osyth) (d. c.700) of Chich (Essex), was an obscure Anglo-Saxon princess. Her tribe was that of the Hwiccas; she was married to Sighere, king of the East Saxons (c.664-83), at the instigation of his overlord Wulfhere, king of Mercia (656-75). One purpose of the marriage may have been to consolidate Christianity in Essex, whose state was precarious owing to Sighere's apostasy; *Bede has nothing to say of Osith, but does recount the reconversion of Sighere by bishop Jaruman. The son of Sighere and Osith, called *Offa, became king of the East Saxons but abdicated in 709. Osith meanwhile had founded a convent at Chich, died there, and was venerated as a saint.

Bede's silence and the lack of corroborative evidence to support these details from her late Legend make the story suspect. Its more picturesque details include the appearance of a large and aggressive white stag whenever Sighere tried to consummate the marriage (ignoring the fact that they had a son), Osith's flight to some East Anglian bishops who accepted her vow of chastity and persuaded her husband to give her land for her nunnery, her violent death at Chich at the hands of pirates because she refused to commit idolatry, and her carrying her severed head after death to a church three miles away, where she was buried.

ETHELBURGA (1) (Ædilburh) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of *Erkenwald. Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited *Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun *Tortgith after a vision of Ethelburga. Feast: 11 October; Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfrida) 23 September.

ETHELFLEDA (Elffeda) (fl. c.960), abbess of Romsey. Daughter of Ethelwold of Wessex who founded Romsey; Ethelfleda joined the community at an early age under *Merewenna and eventually became abbess.

Her Legend tells that she was brought to the notice of the king and queen and stayed at court, where her habit, for ascetical reasons, of bathing in the nude at night-time was the occasion of the queen's nervous illness, caused by her indiscreet curiosity when she followed her to see where she went. The queen was afterwards cured by the abbess's intercession. Ethelfleda died at an advanced age. Feast: 23 October.

TECLA (Thecla) **OF ENGLAND** (Thecla of Kitzingen) (d. c.790), Benedictine nun and abbess. English by birth and a relative of *Lioba, Tecla was a nun of Wimborne (Dorset) who was sent by the abbess Tetta to help *Boniface in his missionary work in Germany. For a time she was a nun under Lioba at Tauberbischofsheim until becoming abbess of Ochsenfurt and later Kitzingen. The year of her death is unknown, but her cult is testified by liturgical books which assign her feast, with the Roman Martyrology, to 15 October. Dates of 27 or 28 September are also found. Her shrine remained at Kitzingen until her relics and others' were scattered during the Peasants' War of the 16th century.

BEGU (d. 660), Anglo-Saxon nun of Hackness (N. Yorkshire) who, according to *Bede, saw in a vision the death of *Hilda, the foundress of both Whitby and Hackness. In c.1125 the Whitby monks, short of relics of local saints owing to the translation of Hilda to Glastonbury and the lack of interest in *Caedmon, found at Hackness a sarcophagus, supposedly by revelation, which was inscribed *Hoc est sepulchrum Begu*. The relics in it were translated to Whitby, where miracles were reported, but another set of miracles was claimed by St. Bees, one of whose monks wrote this account of the Whitby translation. The two saints, the Irish Bega and the Yorkshire Begu, were thenceforth confidently identified. The lack of literary survivals of the Whitby cult is notable. Feast: 31 October.