

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH.
 ST.FURSEY'S HOUSE, 111, NEVILLE ROAD.
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 Tel. 01692 580552.

COMMUNITY PROGRAMME
 SEPTEMBER 2019.



The Nativity of the Most Holy Mother of God (September 8th)

Troparion

THY birth, O Mother of God and Virgin, hath declared joy to all the universe: for from thee arose the Sun of Righteousness, Christ our God: who brake the curse and gave the blessing, who abolished death and bestowed upon us the life which is eternal.

Kontakion

JOACHIM and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death at thy holy birth, O thou most pure. Thy birth is celebrated by thy people also, who are redeemed from the guilt of transgressions: they sing to thee, The barren giveth birth to the Mother of God, who nurtureth our life.

*The Exaltation of the Honourable and Life-giving Cross
 (September 14th)*

Troparion

O LORD, save thy people, and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by the virtue of thy Cross preserve thy habitation.

Kontakion

O THOU who wast of thine own will lifted up upon the Cross, grant thy mercies to thy new community which is called after thy Name; in thy power make glad our faithful rulers and give them victory over their enemies. May they have for their aid thine armour of peace, a trophy invincible.



BRITISH ORTHODOX SAINTS
COMMEMORATED IN
SEPTEMBER.

01	Drithelm of Melrose, Monk
02	Hieu, Abbess of Tadcaster
03	Balin, Monk
	Hereswith of Chelles Widow
06	Bega, anchoress
	Felix and Augebert, Martyrs*
07	Alcmund and Tilbert, Bishops of Hexham
08	Ethelburgh, Abbess of Lyminge
	Ina and Ethelburgh, King and Queen of Wessex
09	Bettelin of Crowland, Hermit
	Wulfhild, Abbess of Barking
10	Frithestan, Bishop of Winchester
	Otger, Missionary
13	Wilfrida, Abbess of Wilton
16	Edith of Wilton, Virgin
17	Socrates and Stephen, Martyrs in Britain*
19	Theodore of Tarsus, Archbishop of Canterbury
23	Cissa of Crowland, Hermit
25	Ceolfrið (Geoffrey), Abbot of Wearmouth
	Egelred of Crowland, Martyr
28	Lioba, Abbess and Missionary
	Tetta, Abbess of Wimborne
30	Honorius, Archbishop of Canterbury
	Tancred, Torthred and Tova, Hermits and Martyrs

TROPARION OF ST. FURSEY

tone five

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 Faith /
standing firm against the rising tide of falsehood /
that our souls may be saved. //



COMMUNITY PROGRAMME

SEPTEMBER 2019

- SAT AUG 3RD VESPERS 4PM (ST AIDAN OF LINDISFARNE 651).**
- SUN SEPT 1ST 11TH SUNDAY AFTER PENTECOST CHURCH NEW YEAR
DIVINE LITURGY 10AM.**
- FRI SEPT 6TH VESPERS 4PM (ST MICHAEL OF COLOSSAI).**
- SAT SEPT 7TH DIVINE LITURGY 10AM (FOREFEAST OF THE NATIVITY OF
THE THEOTOKOS).**
- SUN SEPT 8TH 12TH SUNDAY AFTER PENTECOST – NATIVITY OF BVM.
DIVINE LITURGY 10AM.**
- SAT SEPT 14TH EXALTATION OF THE HOLY CROSS VESPERS 4PM.**
- SUN SEPT 15TH 13TH SUNDAY AFTER PENTECOST – EXALTATION OF THE
HOLY CROSS – DIVINE LITURGY 10AM FOLLOWED BY
THE VENERATION OF THE HOLY CROSS.**
- WED SEPT 18TH VESPERAL LITURGY 7PM FOR (ST THEODORE OF TARSUS
688) 7TH ARCHBISHOP OF CANTERBURY. PATRON OF
OUR ARCHDIOCESE).**
- SAT SEPT 21ST VESPERS 4PM**
- SUN SEPT 22ND 14TH SUNDAY AFTER PENTECOST – DIVINE LITURGY
10AM – VESPERS 4PM – (CONCEPTION OF ST JOHN THE
FORERUNNER).**
- WED SEPT 25TH VESPERAL – DIVINE LITURGY 7PM – ST JOHN THE
THEOLOGIAN.**

SAT SEPT 28TH VESPERS 4PM.

**SUN SEPT 29TH 15TH SUNDAY AFTER PENTECOST – DIVINE LITURGY
10AM.**

DAILY SERVICES IN ST FURSEY'S CHAPEL (NEVILLE RD, SUTTON).

Please note that for the time being all our services are at St Fursey's Chapel whilst building work goes on at the parish church. In addition, to the above services; our daily services are normally 3rd hour at 9am with a reading from the Fathers. Vespers at 4pm and Compline at 9pm, after an evening talk.

COMMUNITY NEWS & NOTES

MONDAY BIBLE STUDY

This will resume on Monday September 2nd at 2pm in the library at St Fursey's House. Refreshments 3.15 approx. Vespers 4pm promptly. We will be studying the Book of Revelation. Come and join us.

NORWICH MARKET

Although this is normally the first Wednesday in the month, in September it will be on Wednesday September 11th from 10am to 4pm. This is a very important part of our missionary work.

Please pray for us.

Also, we begin to have our mission stall at the Tuesday Indoor Market in Stalham Town Hall on Tuesday October 8th, 9am to 12pm. Please come and support us if you can.

THE SUPPLEMENT.

This month we will begin to look at the divine Liturgy of the Orthodox Church using extracts from the Handbook on the Orthodox Church by Father Thomas Hopko.

The Divine Liturgy

The word **liturgy** means **common work** or **common action**. The **Divine Liturgy** is the common work of the Orthodox Church. It is the official action of the Church formally gathered together as the chosen People of God. The word **church**, as we remember means a gathering or assembly of people specifically chosen and called apart to perform a particular task.

The Divine Liturgy is the common action of Orthodox Christians officially gathered to constitute the Orthodox Church. It is the action of the Church assembled by God in order to be together in one community to worship, to pray, to sing, to hear God's Word, to be instructed in God's commandments, to offer itself with thanksgiving in Christ to God the Father, and to have the living experience of God's eternal kingdom through communion with the same Christ Who is present in his people by the Holy Spirit.

The Divine Liturgy is always done by Orthodox Christians on the Lord's Day which is Sunday, the "day after Sabbath" which is symbolic of the first day of creation and the last day—or as it is called in Holy Tradition, the **eighth day**—of the Kingdom of God. This is the day of Christ's resurrection from the dead, the day of God's judgment and victory predicted by the prophets, the **Day of the Lord** which inaugurates the presence and the power of the "kingdom to come" already now within the life of this present world.

The Divine Liturgy is also celebrated by the Church on special feast days. It is usually celebrated daily in monasteries, and in some large cathedrals and parish churches, with the exception of the week days of Great Lent when it is not served because of its paschal character. (See above pp. 77)

As the common action of the People of God, the Divine Liturgy may be celebrated only once on any given day in an Orthodox Christian community. All of the members of the Church must be gathered together with their pastor in one place at one time. This includes even small children and infants who participate fully in the communion of the liturgy from the day of their entrance into the Church through baptism and chrismation. Always everyone, always together. This is the traditional expression of the Orthodox Church about the Divine Liturgy.

Because of its common character, the Divine Liturgy may never be celebrated privately by the clergy alone. It may never be served just for some and not for others, but for all. It may never be served merely for some private purposes or some specific or exclusive intentions. Thus there may be, and usually are, special petitions at the Divine Liturgy for the sick or the departed, or for some very particular purposes or projects, but there is never a Divine Liturgy which is done exclusively for private individuals or specific isolated purposes or intentions. The Divine Liturgy is always "on behalf of all and for all."

Because the Divine Liturgy exists for no other reason than to be the official all-inclusive act of prayer, worship, teaching and communion of the entire Church in heaven and on earth, it may not be considered merely as one devotion among many, not even the highest or the greatest. The Divine Liturgy is not an act of personal piety. It is not a prayer service. It is not merely one of the sacraments. The Divine Liturgy is the one common sacrament of the very being of the Church itself. It is the one sacramental manifestation of the essence of the Church as the Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as the mystical Body and Bride of Christ.

As the central mystical action of the whole church, the Divine Liturgy is always resurrectional in spirit. It is always the manifestation to his people of the Risen Christ. It is always an outpouring of the life-creating Spirit. It is always communion with God the Father. The Divine Liturgy, therefore, is never mournful or penitential. It is never the expression of the darkness and death of this world. It is always the expression and the experience of the eternal life of the Kingdom of the Blessed Trinity.

The Divine Liturgy celebrated by the Orthodox Church is called the **Liturgy of St. John Chrysostom**. It is a shorter liturgy than the so-called **Liturgy of St. Basil the Great** which is used only ten times during the Church Year. These two liturgies probably received their present form after the ninth century. It is not the case that they were written exactly as they now stand by the saints whose names they carry. It is quite certain, however, that the eucharistic prayers of each of these liturgies were formulated as early as the fourth and fifth centuries when these saints lived and worked in the Church.

The Divine Liturgy has two main parts. The first part is the **gathering**, called the **synaxis**. It has its origin in the synagogue gatherings of the Old Testament, and is centered in the proclamation and meditation of the Word of God. The second part of the Divine Liturgy is the **eucharistic sacrifice**. It has its origin in the Old Testament temple worship, the priestly sacrifices of the People of God; and in the central saving event of the Old Testament, the **Passover (Pascha)**.

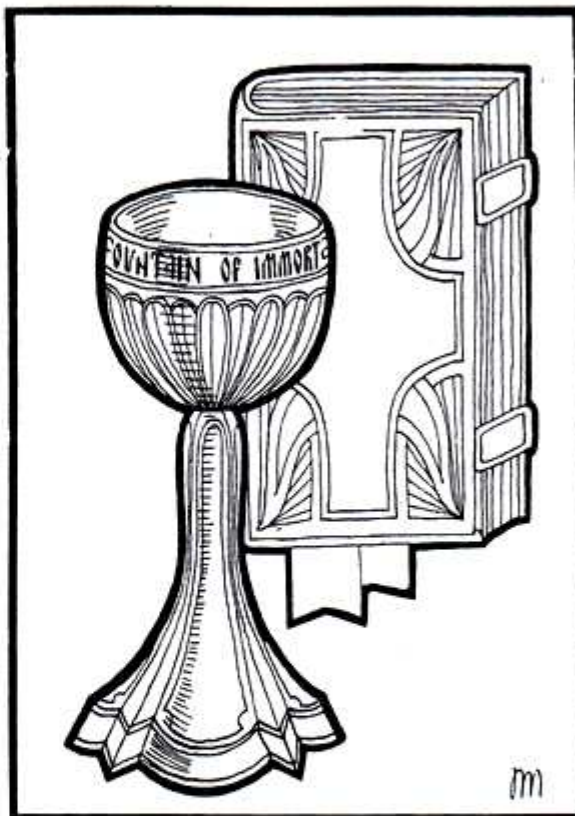
In the New Testament Church Jesus Christ is the Living Word of God, and it is the Christian gospels and apostolic writings which are proclaimed and meditated at the first part of the Divine Liturgy. And in the New Testament Church, the central saving event is the one perfect, eternal and all-sufficient sacrifice of Jesus Christ, the one great **High Priest** who is also the **Lamb of God** slain for the salvation of the world, the New **Passover**. At the Divine Liturgy the faithful Christians participate in the voluntary self-offering of Christ to the Father, accomplished once and for all upon the Cross by the power of the Holy Spirit. In and through this unique sacrifice of Christ, the faithful Christians receive Holy Communion with God.

For centuries it was the practice of the Church to admit all persons to the first part of the Divine Liturgy, while reserving the second part strictly for those who were formally committed to Christ through baptism and chrismation in the Church. Non-baptized persons were not permitted even to witness the offering and receiving of Holy Communion by the faithful Christians. Thus the first part of the Divine Liturgy came to be called the **Liturgy of the Catechumens**, that is, the liturgy of those who were receiving instructions in the Christian Faith in order to become members of the Church through baptism and chrismation. It also came to be called, for obvious reasons, the **Liturgy of the Word**. The second part of the Divine Liturgy came to be called the **Liturgy of the Faithful**.

Although it is generally the practice in the Orthodox Church today to allow non-Orthodox Christians, and even non-Christians, to witness the Liturgy of the Faithful, it is still the practice to reserve actual participation in the sacrament of Holy Communion only to members of the Orthodox Church who are fully committed to the life and teachings of the Orthodox Faith as preserved, proclaimed and practiced by the Church throughout its history.

In the commentary on the Divine Liturgy which follows, we will concentrate our attention on what happens to the Church at its "common action." By doing this we will attempt to penetrate the fundamental and essential meaning of the liturgy for man, his life and his world. This will be a definite departure from the interpretation of the Divine Liturgy which treats the service as if it were a drama enacted by the clergy and

"attended" by the people, in which each part stands for some aspect of Christ's life and work. (e.g., the prothesis stands for Christ's birth; the small entrance for the beginning of his public ministry, the gospel for his preaching, the great entrance for Palm Sunday, etc.) This latter type of interpretation of the Divine Liturgy is an invention which, although perhaps interesting and inspiring for some, is nevertheless completely alien to the genuine meaning and purpose of the Divine Liturgy in the Orthodox Church.



BUILDING OUR NEW PARISH CHURCH IN STALHAM

Building work began in July and our builder Nathan, made good progress with some volunteer help. The two small rooms at the back of the old police station were demolished to make way for the north transept the walls of which have already begun to rise. Some work was done on the drains, some of which may need to be moved but we wait for the advice of Anglian Water. Our builder had a break during August for his own holiday and jobs back home in Wales and he will return in September to continue the building work. We hope to lay the drains for the foundations of the church and to erect the steel frames for the walls of the nave and crossing. Funds are getting a bit short so we need some more donations, please help us if you can.

Katherine (Kay Alexander) Reposed.

Kay was received into the Orthodox Church by Fr Alexander, who was our parish priest. She was a friend of Maria (Locke) and they had attended St Matthews Anglican Parish Church in Thorp Hamlet. After coming for a retreat, Kay decided to become Orthodox and took the name of Katherine. She and her friend Rosalie lived in a council flat in Norwich but we were able to get two apartments at Robert Smith Court in Stalham. Katherine had a very good voice inherited from her mother who had been an opera singer. After a serious illness she was not able to attend the liturgy, so she received the Holy Gifts at home once a month for several years. She had a fall and after sometime in hospital she moved to a care home at Horsford a month ago. She settled in quite quickly and she received the Holy Gifts on Tuesday August 13th but reposed in the home on Monday August 19th. She was 90-years old. We do not know anything about her funeral yet. The Orthodox Memorial Service was said for her on Tuesday after the 3rd hour service, more details later.

THE BIRTH OF OUR MOST HOLY LADY

Aposticha:

TONE FOUR

(*by Patriarch Germanos*)

The Joy of all the world has shone forth upon us, the far-famed Virgin sprung from righteous Joachim and Ann. On account of her exceeding goodness she is become the living Temple of God, and is in truth acknowledged as the only Theotokos. At her prayers, O Christ our God, send down peace upon the world and on our souls great mercy.

℣. Hearken, O daughter, and consider, and incline thine ear (*Psalms 44: 11*).

As foretold by the angel, today hast thou come forth, O Virgin, the all-holy offspring of righteous Joachim and Ann. Thou art a heaven and the throne of God, and a vessel of purity, proclaiming joy to all the world, O Protector of our life. Thou dost destroy the curse and givest blessing in its place. Therefore on this feast of thy birth, O Maiden called by God, intercede that our souls be given peace and great mercy.

℣. Even the rich among the people shall entreat thy favour (*ibid.*, 13).

Today let Ann, barren and childless, clap her hands with joy. Let things on earth put on their bright array; let kings dance and priests make glad in hymns of blessing; let the whole world keep feast. For lo, the Queen and spotless Bride of the Father has blossomed from the root of Jesse. No more shall women bear children in sorrow: for joy has put forth its flower, and the Life of men has come to dwell in the world. No more are the gifts of Joachim turned away: for the lament of Ann is changed to joy. 'Let all the chosen Israel rejoice with me', she says: 'for behold, the Lord has given me the living Pavilion of His divine glory, unto the joy and gladness of us all and the salvation of our souls'.

Glory be to the Father . . . Both now . . .

THE OLD HAS PASSED AWAY, ALL THINGS ARE MADE NEW

The fulfillment of the law is Christ himself, who does not so much lead us away from the letter as lift us up to its spirit. For the laws consummation was this, that the very lawgiver accomplished his work and changed letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive into what is light and liberating, so that we should be enslaved no longer under the elemental spirits of the world, as the Apostle says, nor held fast as bondservants under the letter of the law.

This is the highest, all-embracing benefit that Christ has bestowed on us. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the foreordained union of the Word with flesh. Today the Virgin is born, tended and formed, and prepared for her role as Mother of God, who is the universal King of the ages.

Justly then do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new.

Therefore, let all creation sing and dance and unite to make worthy contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator.

SELECTED LIVES OF THE SAINTS.

ALCMUND (1) (Ealhmund), seventh bishop of Hexham, ruled 767-81. He was buried beside *Acca outside the church; during the Danish invasions all trace of his grave was lost, but in 1032, following a supposed revelation, his relics were found and reburied inside the church. In 1154 the relics of all the saints of Hexham were collected into a single shrine; in 1296 they were scattered by the Scots. The date of Alcmund's death was 7 September, but no trace of a feast apart from the general one of the saints of Hexham has been found.

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.

LIoba (Liobgytha) (d. 782), abbess of Bischofsheim. Born of a noble Wessex family (her mother was a relative of *Boniface), Lioba was educated first at the nunnery of Minster-in-Thane and then at Wimborne (Dorset), where she became a nun under abbess Tetta. After some years' correspondence Boniface asked in 748 and obtained that she should be sent to help him in the evangelization of Germany by establishing convents. About thirty nuns were sent in all: they were settled at Tauberbischofsheim, possibly in Boniface's own previous residence, under Lioba as abbess. The Life by Rudolf of Fulda, written about fifty years after her death and based on the testimony of four companions, paints an attractive portrait. Lioba was both beautiful and accessible, intelligent and patiently kind. Her community was so highly esteemed that abbesses for other houses were taken from it, while Lioba's advice was sought by magnates of both Church and State. Her monasteries followed the Rule of

St. Benedict: all the nuns had to learn Latin: manual work in scriptorium, kitchen, bakery, brewery, and garden was assiduously practised, but all was subordinate to the public prayer of the Church.

Before his final mission to Frisia in 754 Boniface said goodbye to her, recommended her care both to *Lull and to the monks of Fulda, and said that he would like her body to be buried near his. After his death she used to visit Fulda on privileged terms. When she had been abbess for twenty-eight years, she resigned and retired to Schornsheim, but once visited Charlemagne's court at the invitation of his queen Hildegard. Lioba died soon afterwards and was buried near Boniface's tomb at Fulda. Her relics were translated in 819 and again in 838, this time to the church of Mount St. Peter. Hrabanus Maurus inserted her name into his martyrology c.836; it also occurs in litanies of the 9th century. Her cult has always been centred in Germany, but seems surprisingly to have been little known in England. Feast: 28 September.

Life by Rudolph of Fulda in AASS, Sept. VII (1757), 748-69; Eng. tr. by C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954); M. Tangl, *Die Briefe des heiligen Bonifatius und Lullus* (M.G.H., 1916); W. Levison, *England and the Continent in the Eighth Century* (1946); B.T.A., iii, 668-71. See also: T. Schieffer, *Wlfrid-Bonifatius und die christliche Grundlegung Europas* (1954), pp. 162-6.

HONORIUS (d. 653), archbishop of Canterbury. He came to England in 601, one of the second band of Roman missionaries to Kent. He succeeded *Justus as archbishop in 627, being consecrated at Lincoln by *Paulinus. He received the pallium from Pope Honorius with the instruction that when one archbishop died, the other would consecrate his successor. During his twenty-five years' rule he consolidated the work of conversion by sending the Burgundian *Felix to evangelize East Anglia. He received the exiled Paulinus to the see of Rochester after the disastrous battle of Hatfield Chase (634). He lived to see the apostolate of *Aidan in Northumbria, the replacement of *Birinus of Wessex by *Agilbert, the conversion of Peada and the Middle Angles, and the arrival of the young *Wilfrid in Kent on his way to Rome. Honorius, like his predecessors, was buried at Canterbury in the monastery of SS. Peter and Paul (later St. Augustine's), the centre of his cult. He is mentioned in the Roman and other martyrologies. Feast: 30 September.

Bede, H.E., ii, 15-18; iii, 14, 20, 25; v, 19.