



LATE ADDITIONAL NEWS;OUR BISHOPS VISIT.  
His Eminence Metropolitan Silouan Oner will  
Be visiting St Fursey's Parish Saturday Feb.9<sup>th</sup>.  
And Sunday Feb.10<sup>th</sup>.He will arrive about 3.30pm  
At the Parish Church for Vespers 4pm.( Approx.)  
And celebrate the Divine Liturgy 10 am on Sunday.  
He hopes to meet the Trustees of the Parish,  
Members of the congregation and some of our  
Housebound members.Fr Stephen.

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

COMMUNITY PROGRAMME  
FEBRUARY 2019.



*Troparion*

REJOICE, O Mother of God, Virgin full of grace;  
for from thee hath arisen the Sun of Righteous-  
ness, Christ our God, who doth give light to those in  
darkness. Do thou also, O righteous Elder, be glad  
of heart, who receivest in thine arms the Christ who  
hath set free our souls and hath bestowed upon us  
resurrection.



BRITISH ORTHODOX SAINTS  
 COMMEMORATED IN  
 FEBRUARY.

See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury  
 Werburgh of Chester, Abbess  
 Werburgh, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr  
 Liephard, Bishop and Martyr in France\*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit  
 Elfleda, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey  
 Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely  
 Hunia of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne  
 Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor  
 Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent  
 Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk  
 Oswald, Bishop of Worcester

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.

Where fore 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 IN FEBRUARY

FRI. FEB. 1<sup>st</sup>. Forefeast of the Meeting

SAT.FEB. 2<sup>nd</sup>.THE MEETING OF OUR LORD AND SAVIOUR JESUS CHRIST IN THE TEMPLE.

DIVINE LITURGY 10am. Followed by finger buffet.

SUN.FEB.3<sup>rd</sup>. No liturgy today.Vespers at St Fursey's Chapel 4pm.

SAT.FEB. 9<sup>th</sup>. Leavetaking of the Meeting Vespers 4pm.

SUN.FEB.10<sup>th</sup>.37<sup>th</sup>. SUNDAY AFTER PENTECOST.Sunday of the Canaanite Women

DIVINE LITURGY 10am. Vespers at St Fursey's Chapel 4pm.

SAT.FEB.16<sup>th</sup>.Vespers 4pm.

SUN.FEB.17<sup>th</sup>.SUNDAY OF THE PUBLICAN AND PHARISEE( Beginning of the Triodion )

( Great Martyr Theodore the Recruit c.306 )

DIVINE LITURGY 10am. Vespers at St Fursey's Chapel.

SAT.FEB.23<sup>rd</sup>. Saturday of the Prodigal Son.Vespers 4pm.

SUN.FEB.24<sup>th</sup>.SUNDAY OF THE PRODIGAL SON.( 1<sup>st</sup> and 2<sup>nd</sup>.Finding of the Head of St.John the Baptist)

DIVINE LITURGY 10am. Vespers at St Fursey's Chapel 4pm.

## DAILY SERVICES IN ST FURSEY'S CHAPEL.

All the above services are in the Parish Church unless otherwise stated.The daily services in St Fursey's Chapel in Neville road are as usual;3<sup>rd</sup> Hour 9 am with reading from the Fathers.( On Tuesday in the parish church ) Vespers 4pm.( On Monday at the Parish Church )Compline 9pm occasionally after an evening event.

## COMMUNITY NEWS AND NOTICES.

### MONDAY BIBLE STUDY.

We meet in the priests room at the parish church 2pm with a break for tea and cake approximately 3.15pm Vespers 4pm.We are continuing with the Book of Genesis and use the Orthodox Study Bible as our guide.Local readers are very welcome to attend.

### DEVELOPMENTS AT THE PARISH CHURCH

Much progress has been made on the final touches needed such as painting and decorating thanks mainly to Ralph.As this letter is being prepared vinyl floor covering is being put down in the entrance lobby and passage and also in the kitchen and priests room.Next week some additional electrical jobs will be done by Connor our young electrician;he lives round the corner from the parish church. Many thanks to Ray Woolston for his work on the big notice board and to Richard Coultard for his work on the notice boards on the church porch. Our architect Andrew Love is preparing the building control drawings and it is hoped that building work will begin in March.All this involves a good deal of expense and the Building Fund now stands at £ 18,000 which is a loan so we still need to raise £20,000 by October.MANY THANKS TO ALL OUR READERS WHO HAVE ALREADY GIVEN TO THE FUND.

# OUR NEXT QUARTERLY OPEN DAY.

Our first open day was on the first Monday in December but we suffered from torrential rain but several visitors came and spent some money and listened to the talk on Orthodoxy; our next one will be on MONDAY MARCH 4<sup>th</sup>. from 10am to 4.30pm. DETAILS NEXT MONTH.

## PARISH FINANCES

Readers will notice that we do the accounts quarterly as this is more manageable than annually. The situation at the moment is BUILDING FUND £18480 after transferring £2000 to the CURRENT ACCOUNT which is £2323 to enable us to pay some big bills. We are owed £470 for icons which have been supplied but not paid for yet. We have additional regular costs on the parish church building such as insurance, electricity and water bills.

ST FURSEYS ORTH. CUM Accounts Oct. 2018: Dec 18.					
Income			Expenses		
2017		2018	2017		2018
£893		£1333	450	Fr Stephen	450
880	Donations	1275	135	Postage	76
225	Market stall	355	175	Books	340
732	Icon / Book sales	275	25	Icon prints	70
21	Candle money	8	115	Office	22
18	Charity jar	17	260	Bishop	-
58	Walsingham conj	70	170	Chapel	15
<u>2827</u>		<u>3333</u>	45	Market stall	20
	Donations to Building Fund		185	Miscellaneous	50
	3420		<u>1500</u>		<u>1043</u>
	Transfers to cum A 3000			Parish Church Expenses	4566



# THE ART OF PRAYER No 2.

## An Orthodox Anthology

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Compiled by  
IGUMEN CHARITON  
OF VALAMO

Translated by  
E. KADLOUBOVSKY  
and  
E. M. PALMER

Edited with an Introduction by  
TIMOTHY WARE

### REMEMBRANCE OF GOD

#### *Secret converse with the Lord*

Everywhere and always God is with us, near to us and in us. But we are not always with Him, since we do not remember Him; and because we do not remember Him we allow ourselves many things which we would not permit if we did remember. Take upon yourself this task—to make a habit of such recollection.

Make yourself a rule always to be with the Lord, keeping your mind in your heart, and do not let your thoughts wander; as often as they stray, turn them back again and keep them at home in the closet of your heart, and delight in converse with the Lord.

THEOPHAN THE RECLUSE

#### *Become a real man*

The more firmly you are established in the recollection of God—in mentally standing before God in your heart—the more quiet will your thoughts become and the less will they wander. Inner order and success in prayer go together.

In this way our spirit is restored to its just rights. When it is so re-established, there will begin an active and vital transformation of soul and body, and of outer relationships, until they are finally cleansed. And you will become a real man.

THEOPHAN THE RECLUSE

*Remembrance in the heart and in the head*

When remembrance of God lives in the heart and there maintains the fear of Him, then all goes well; but when this remembrance grows weak or is kept only in the head, then all goes astray.

THEOPHAN THE RECLUSE

*Be still and silent*

I have often reminded you, my dear sister, about the remembrance of God, and now I tell you again: unless you work and sweat to impress on your heart and mind this awe-inspiring Name, you keep silence in vain, you sing in vain, you fast in vain, you watch in vain. In short, all a nun's work will be useless without this activity, without recollection of God. This is the beginning of silence for the Lord's sake, and it is also the end. This most desirable Name is the soul of stillness and silence. By calling it to mind we gain joy and gladness, forgiveness of sins and a wealth of virtues. Few have been able to find this most glorious Name, save only in stillness and silence. Man can attain it in no other way, even with great effort. Therefore, knowing the power of this advice, I entreat you for the love of Christ always to be still and silent, since these virtues enrich remembrance of God within us.

THEOPHAN THE RECLUSE

*A swift entry to Paradise*

When you establish yourself in the inner man by the remembrance of God, then Christ the Lord will enter and dwell within you. The two things go together.

And here is a sign for you, by which you can be certain that this glorious work has begun within you: you will experience a certain feeling of warmth towards the Lord. If you fulfil everything prescribed, then this feeling will soon begin to appear more and more often, and in time will become continuous. This feeling is sweet and beatific, and from its first appearance it stimulates us to desire and seek it, lest it leave the heart: for in it is Paradise.

Do you wish to enter this Paradise as quickly as possible? Here, then, is what you must do. When you pray, do not end your prayer without having aroused in your heart some feeling towards God, whether it be reverence, or devotion, or thanksgiving, or glorification, or humility and contrition, or hope and trust. Also when after prayer you begin to read, do not finish reading without having felt in your heart the truth of what you read. These two feelings—the one inspired by prayer, the other by reading—mutually warm one another; and if you pay attention to yourself, they will keep you under their influence during the whole day. Take pains to practise these two methods exactly and you will see for yourself what will happen.

THEOPHAN THE RECLUSE

*Unceasing remembrance is a gift from God*

Remembrance of God is something that God Himself grafts upon the soul. But the soul must also force itself to persevere and to toil. Work, making every effort to attain the unceasing remembrance of God. And God, seeing how fervently you desire it, will give you this constant recollection of Himself.

THEOPHAN THE RECLUSE

*Frequent prostrations*

All the time from waking to sleeping, walk in the remembrance of the omnipresence of God, having always in mind that the Lord sees you and assesses every movement of your thoughts and heart. For this purpose pray with the Jesus Prayer unceasingly, and, frequently approaching the icons, bow down or prostrate yourself according to the movement and demands of your heart. Thus during the whole day your time will be frequently interrupted by these prostrations, and will be passed in the unceasing thought of God and in performance of the Jesus Prayer, during every kind of occupation.

THEOPHAN THE RECLUSE



## REMEMBRANCE OF GOD

### *The thought of God and the Jesus Prayer*

It is possible to replace the thought of God by the Jesus Prayer, but where is the necessity for this when they are one and the same? The thought of God is the keeping in mind—without any deliberately imposed concept—of some truth such as the Incarnation, the death on the Cross, the Resurrection, God's omnipresence, or others.

### THEOPHAN THE RECLUSE

### *God's nearness and presence in the heart*

Seek and ye shall find. But what is one to seek? A conscious and living communion with the Lord. This is given by the grace of God, but it is also essential that we ourselves should work, that we ourselves should come to meet Him. How? By always remembering God, who is near the heart and even present within it. To succeed in this remembrance it is advisable to accustom oneself to the continual repetition of the Jesus Prayer, 'Lord Jesus Christ, Son of God, have mercy upon me', holding in mind the thought of God's nearness, His presence in the heart. But it must also be understood that in itself the Jesus Prayer is only an outer oral prayer; inner prayer is to stand before the Lord, continually crying out to Him without words.

By this means remembrance of God will be established in the mind, and the countenance of God will be in your soul like the sun. If you put something cold in the sun it begins to grow warm, and in the same way your soul will be warmed by the remembrance of God, who is the spiritual sun. What follows on from this will presently appear.

Your first task is to acquire the habit of repeating the Jesus Prayer unceasingly. So begin: and continually repeat and repeat, but all the time keep before you the thought of our Lord. And herein lies everything.

### THEOPHAN THE RECLUSE

Our New Year donations have been sent off After a very hectic Advent to Christmas Display at Caister Methodist Church for GIVE THE CHILDREN A VOICE.and ACTION FOR CHILDREN..All monies for GIVE THE CHILDREN A VOICE was put together with other small donations ETC and the total came to £85.04p with a top up to£90 by St Furseys a/c Spilt between RAGAS to speak out in HAMBURG convention.and THE KINDER FUND QMC.We still feel that the QMC ,KINDER ward is very important. where the safeguarding that no money is exchanged for a organ.We will still continue with GIVE THE CHILDREN A VOICE this year. On the Prayer Trust Table at the Display ST FURSEYS sponsored a STAR for YOU CAN FREE US INDIA for £15.

THE PRAYER TRUST sponsored a most beautiful gold star made by the guests in BAKHITA HOUSE in their ART DEPT for £20.

And we have collected small donations of £12 which as been sent off.

The Art Dept is a important Dept for REHAB purposes which we will look at supporting again in the future.

Also at the Display a Star was made by THE FALCONER TRUST and a sponsor was found for £50 and Martin Brocklebank made a star for ROTARY FOUNDATION ROTARY e.CLUB OF INNOVATION for £20.

CAISTER METHODIST CHURCH raised £160 for ACTION FOR CHILDREN a brilliant result all round.

SAD NEWS My dear friend MAY MILES died suddenly on the 17th of December. We exchanged Christmas gifts on the 16th of December and she gave over her usual beautiful handmade card for the guests and staff in BAKHITA HOUSE. A very special lady and will be very much missed.

THE FALCONER TRUST

ST FURSEYS is still collecting for the Zambian Orphanage in a very rural area of Zambia. There is around 90 children and babies to late Teens. Please can you donate a small article like sardines bakebeans pasta toothpaste plasters cottonwool bandages Bars of SOAP Exercise books crayons (no felt tips) pens rulers rubbers Nappies Sudocream .Every little bit helps.Also Sandles and shoes that have not much wear all sizes but nearly new and CLEAN but no high heels.Also nearly new clothes for all sizes for babies to late teens.NO COATS OR WINTER WEIGHT would be appreciated NO SKULLS OR IMAGES this is a very Christian orphanage.

And these children need our help to keep them nourished and healthy and educational needs to keep them safe. Please pray for baby Beryl .who came in a couple of days old mother died soon after giving birth baby last report is doing well

RAGAS please look up [www.ragasonline](http://www.ragasonline) KALIMPONG PHASE 2 Australia ROTARY CLUBS are responding.

There is articles globally in the RAGAS newsletter please spare the time to read them.

BAKHITA HOUSE We are again trying to raise some monies for babies born in the house.Mothers and Babies need to bond..The mums have been trafficked in to this country and have been enslaved in Sexual Exploitation of the worst kind and need to start anew.Please open your hearts for these mums and Babies.

CO-ORDINATER Pat Hinkins Ragas member Rotary E.Club of INNOVATION

ST FURSEYS ORTHODOX CHURCH COMMUNITY (Action Against Child Slavery)

SPONSERS OF RAGAS

## THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim<sup>1</sup> and praised in song by the seraphim, who was made flesh of her without her knowing wedlock, the Giver of the Law who fulfils the commandment of the Law. She gave Him into the arms of the priest and Elder; and holding the Life, he asked to be released from life, saying: 'Now, O Master, let me depart to declare to Adam that I have seen the pre-eternal God and the Saviour of the world made a babe without undergoing change.'

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

### *TONE EIGHT*

*(by Andrew of Crete)*

He who is borne on high by the cherubim and praised in hymns by the seraphim, is brought today according to the Law into the holy temple and rests in the arms of the Elder as on a throne. From Joseph He receives gifts fitting for God: a pair of doves, symbol of the spotless Church and of the newly-chosen people of the Gentiles; and two young pigeons,<sup>2</sup> for He is the Originator of the two Covenants, both Old and New. Simeon, having now been granted the fulfilment of the prophecies concerning himself, blesses the Virgin and Theotokos Mary, and foretells in figures the Passion of her Son. From Him he begs release, crying aloud: 'Now let me depart, O Master, as Thou hast before promised to me: for I have seen Thee the pre-eternal Light, the Lord and Saviour of the people that bear the name of Christ.'

### *TONE ONE*

Let the choir of angels be amazed at this wonder, and let us mortal men raise our voices in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind.

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



From a sermon by Saint Sophronius, bishop

(Orat. 3 de Hypapante 6. 7: PG 87, 3, 3291-3293)

LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

## SELECTED LIVES OF THE SAINTS.

**ALDATE** (Eidat) (d. 577?) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the *Sarum* and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him: it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; E.B.K. after 1100, ii. 40.

**CUTHMAN** (d. 8th century), Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in *R.P.S.*, which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham,

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

AA.SS. Feb. II (1658), 197-9; *R.P.S.*; C.S.P.; G. R. Stephens and W. D. Stephens, 'Cuthman: a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman: what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codex Gothani appendix', *Anal. Boll.*, lviii (1940), 197-9.

**HUNA** (7th century), priest and monk. He lived under \*Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; *R.P.S.*

**MILBURGA** (Milburh) (d. 715), abbess. Daughter of Merewald, king of Mercia, and \*Ermenburga, princess of Kent; Milburga was the sister of \*Mildred and \*Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of \*Botulf of East Anglia. Its first abbess was Liobsynde, a French nun from Chelles; its second abbess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by \*Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by \*Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting \*Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

AA.SS. Feb. III (1658), 388-91; G.P., pp. 305-6; N.L.A., ii 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans. Shropshire Archaeol. Soc.*, lvii (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.