

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

YARMOUTH ROAD, STALHAM NR12 9PG

Tel: 01692 580552

COMMUNITY PROGRAMME

FEBRUARY 2021



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.

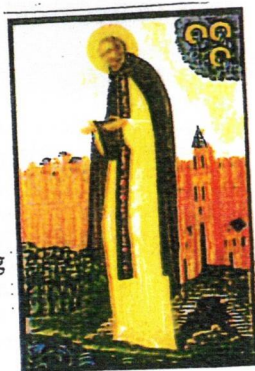
See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury
- Werburgh of Chester, Abbess
- 04 Werburgh, Abbess of Bardney
- Aldate, Bishop of Gloucester and Martyr
- Liephard, Bishop and Martyr in France*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit
- Elfreda, 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
- Huna 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 Furse.

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.



**READER STYLE SERVICES DURING CURRENT RESTRICTIONS MAINLY AT
ST FURSEY'S CHAPEL**

Mon Feb 1st	Forefeast of the Meeting. Vespers 4pm. Chapel.
Tues Feb 2nd	Meeting of Our Lord Jesus Christ in the Temple. TYPIKA at Parish Church am.
Sat Feb 6th	Vespers 4pm. Chapel.
Sun Feb 7th	35 th Sunday after Pentecost – Sunday of the Talents. TYPIKA at Parish Church 9am.
Tues Feb 9th	Leave taking of the Meeting. TYPIKA at Chapel 9am.
Sat Feb 13th	Vespers 4pm. Chapel.
Sun Feb 14th	36 th Sunday after Pentecost. Sunday of the Canaanite Woman. TYPIKA at Parish Church 9am.
Sat Feb 20th	Vespers 4pm. Chapel.
Sun Feb 21st	Sunday of the Publican & Pharisee. Beginning of Lenten Triodion. TYPIKA at Parish Church 9am.
Tues Feb 23rd	First & Second findings of the Head of John the Baptist. Vespers 4pm.
Sat Feb 27th	Saturday of the Prodigal Son. Vespers 4pm. Chapel.
Sun Feb 28th	Sunday of the Prodigal Son. TYPIKA, Parish Church 9am.

**FORGIVENESS SUNDAY MARCH 14TH.
FIRST DAY OF LENT MONDAY MARCH 15TH.**

OUR DAILY WORSHIP

During these very difficult times it is very important that we maintain our Orthodox cycle of worship in some way. In addition to the above Reader style services, we continue with our daily services at St Fursey Chapel. 3rd Hour at 9am and Vespers 4pm on behalf of our Community who cannot be present at the moment. Members of the Community worship at home in their Icon Corner and watch the Online Services provided by various Monasteries and Our Bishop urges us to pray at home and do extra spiritual reading. I keep in touch with St Fursey's people by telephone. God willing it will not be too long before we can get together again for our corporate worship. Meanwhile, we pray for all those who have the virus, for those who have died and those who are struggling to cope with the restrictions.

SOME SUGGESTED READING:

A Treasury of Russian Spirituality – Fedoton.
The Mystical Theology of the Eastern Church -Vladimir Lossky.
The Early Christian Fathers - Bettenson.
The Communion of Love – Matthew the Poor.
Hymn of Entry – Archimandrite Vasileios.
On 'The Mystical Life' – St Simeon New Theologian.
Saying of the Desert Fathers.
Writings of St John of Damascus.
Contemporary Mystics of Mt Athos.
These are available from St Fursey's Library plus much more.

Due to the COVID-19 restrictions, we cannot plan our Market stalls or coffee mornings but when things are better, we have various ideas to make our presence felt in Stalham and the surrounding villages.

BUILDING WORK

The Trustees are actively seeking three estimates from local builders to finish the church. God willing this will be achieved by October our 23rd Dedication Festival. PRAY FOR THIS PLEASE.

"THE LORD IS MY LIGHT AND MY SALVATION

WHOM THEN SHALL I FEAR"?

Read the psalms each day as a part of your daily prayer pattern.

BLESSINGS TO OUR READERS

Father Stephen

ST. FURSEY'S ORTHODOX COMMUNITY Acc Out. Dec

2019 INCOME	2020	2019 EXPENSES	2020
£3447	£349	450 Fr Stephen	450
+ 5120 Donations	+ 21286	147 Postage	150
504 Markets	NIL	260 Books	—
5201 Loan/Bank	20	130 Loan prints	—
10 Candle money	—	300 Bishop	300
<u>9501</u>	<u>21655</u>	179 Chapel	82
		57 Markets	—
+ includes £4000 Donations		750 Loan	750
+ includes £20,000 Donations		138 Miscellane	1122
£ To Jan, £18,801	<u>2411</u>		<u>2854</u>

BUILDING FUND OCT - DEC 2020

Donations £1080

No Building work —

Building Fund £1196

Donation of £20,000 is in Current Account and has been used to pay Current Acc bills.

THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim¹ 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,² 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 . . .

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.