

ST. FURSEY'S ORTHODOX CHRISTIAN STUDY CENTRE,
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COMMUNITY PROGRAMME
IN NOVEMBER 2015.



NOVEMBER 21

The Entry into the Temple of our Most Holy
Lady, the Theotokos and Ever-virgin Mary

Dismissal Hymn. Fourth Tone

TODAY is the prelude of God's good will and
the heralding of the salvation of mankind.

In the temple of God, the Virgin is presented
openly, and she proclaimeth Christ unto all.
To her, then, with a great voice let us cry aloud:
Rejoice, O thou fulfilment of the Creator's dis-
pensation.

Kontakion. Fourth Tone

THE most pure temple of the Saviour, the
most precious bridal chamber and Virgin,
the sacred treasury of the glory of God; is on
this day brought into the house of the Lord,
bringing with her the grace that is in the Divine
Spirit. And the Angels of God chant praise
unto her: She is the heavenly tabernacle.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
NOVEMBER.

- 03 Clodock, Hermit
Runwold of Northumbria, Confessor
Wulgan, Confessor
- 04 Birnstan, Bishop of Winchester
Clair (Clarus), Priest and Martyr
- 05 Kea, Bishop in Devon
- 06 Edwen of Anglesey, Virgin*
- 07 Clement (Willibrord) of Northumbria, Apostle of the Frisians
- 08 Gregory, Abbot in Switzerland*
Willehad, Bishop and Missionary
- 10 Justus, Archbishop of Canterbury
- 11 Berhtwine, Bishop*
- 12 Liafwine of Deventer, Missionary
Ymar of Reculver, Martyr
- 14 Dubricius, missionary Bishop
- 16 Aelfric, Archbishop of Canterbury
- 17 Hilda, Abbess of Whitby
- 19 Ermenburgh, Abbess of Thanet
- 20 Edmund, King of East Anglia, Martyr
- 24 Enfleda, Abbess of Whitby
- 27 Congar, Abbot of Congresbury
- 29 Aylwine of Athelney, Monk

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



THE MARKET STALL IN NORWICH.

This will be on Wednesday November 4th opposite Primark. This continues to be a very important part of our Christian witness and missionary outreach. Please pray for us on the day and come and visit us if you can. We have a large display of icons, books and cards and at this time of year we have icon calendars for 2016 which we get from the Orthodox Church in America.

AUTUMN EVENING TALKS'

As I prepare this newsletter on Monday October 19th; slightly later than usual, we look forward to our first talk on Tuesday evening October 20th on Finding the New Testament Church. Our next talk on Tuesday October 27th will be on the Divine Liturgy; called Heaven upon Earth. We continue the series into November, the third talk will be on Tuesday Nov. 3rd, OUR HUMAN DESTINY

Tuesday Nov. 10th. WINDOWS INTO HEAVEN.

Each talk will begin about 7pm in the front sitting room at St. Fursey's House. We will have some refreshment at 8pm. Compline about 8'30pm and finish about 9pm. Readers are welcome to come to one or all of these talks as you wish. We look forward to seeing you.

A POSSIBLE ORTHODOX CHURCH IN STALHAM.

I spoke to Tesco's representative on Thursday October 15th and he told me that the TESCO Board had received three offers for the development of their land but as they had asked for more details from the developers they had postponed a decision until their next meeting at the beginning of November so we have to be patient a little longer as these plans involve the widening of the nearby road which affects us. KEEP PRAYING.

THE ENTHRONEMENT OF METROPOLITAN SILOUAN.

This will take place at the Antiochian Orthodox Cathedral of St George on Regent Park Road on Saturday November 28th 4.30pm by Patriarch JOHN. Several of us hope to go but we will not be able to stay for the Patriarchal Liturgy on Sunday.

Kenyan church leader shot dead in Mombasa city

KENYA

On Sunday 11 January church official, George Karidhimba Muriki, was gunned down by unidentified assailants on a motorbike. George Karidhimba Muriki was standing inside the entrance gate of his church, located in the Majengo neighbourhood of Mombasa City when the attack occurred. It was reported that police stopped the gunmen from getting inside the church, preventing greater carnage. No one has yet claimed responsibility for the attack, but many suspect Somali Islamists Al-Shabaab to be behind the incident.

Indian Prime Minister speaks out for religious minorities



Narendra Modi breaks his silence on religious violence Global Panorama / CC BY-SA 2.0

On 17 February, India's Prime Minister Narendra Modi gave a speech condemning religious violence stating, "We consider the freedom to have, to retain, and to adopt, a religion or belief, is a personal choice of a citizen." This is a welcome message from the Hindu nationalist leader of the BJP. The speech followed arrests at a large-scale protest in New Delhi on 5 February when hundreds of Christians gathered to protest the recent spate of attacks against Christian buildings. There have been six such attacks since December. Some 200 Christians were reported to have been arrested during the protest.

Nepalese Christians forced to convert to Buddhism

NEPAL

Commissioned by a leader of the RPP, a Nepalese nationalist party, a Buddhist monk was sent to convert the Christian community in Borang village in Nepal's Dhading district. The Christian villagers were detained and forced to accept Buddhist teachings. Church leaders who did not comply were attacked. A pastor was captured, beaten for three days and forced to sign a document agreeing not to report the incident, not to leave the village and to close the church. On 1 February a group of assailants attempted to set the church building ablaze. They also attacked the pastor's home, cutting off the electricity and phone lines. Unable to leave or contact authorities, the pastor is still in Borang and local Christians are concerned about his health.



To view our most current news scan this with your device

SERVICES IN NOVEMBER 2015.

SUN.NOV.1st. 22nd. SUNDAY AFTER PENTECOST. (St. Cadfan of Bardsey Island 6th.)
DIVINE LITURGY 10AM
VESPERS 4PM

FRI. NOV. 6th. VESPERS 4PM (St. Illtyd Abbot of Llanilltyd Fawr 6th)
SAT. NOV. 7th. DIVINE LITURGY 10AM (Archangel Michael and all the Bodiless Powers)
(Followed by a feast to which all those who attend the Liturgy are welcome.)
SUN. NOV. 8th. VESPERS 4PM.

SAT.NOV.14th. VESPERS 4PM (Holy Apostle Philip 1st)

SUN.NOV.15th. BEGINNING OF THE NATIVITY FAST.

24th. SUNDAY AFTER PENTECOST. (St. Malo of Brittany 7th.)
DIVINE LITURGY 10AM
VESPERS 4PM (St. Matthew the Apostle and Evangelist)

SAT. NOV. 21st. ENTRY OF THE MOTHER OF GOD INTO THE TEMPLE.
VESPERS 4PM.

SUN. NOV. 22nd. 25th. SUNDAY AFTER PENTECOST AND AFTER FEAST OF THE ENTRY.
DIVINE LITURGY 10AM.
VESPERS 4PM. (St.Colombanus of Ireland Abbot of Luxeuil and Bobbio 7th.)

SAT. NOV. 28th. ENTHRONEMENT OF METROPOLITAN SILOUAN 4.30PM LONDON.
(We leave by train 12noon and return by 10.30pm approximately)

SUN.NOV. 29th. 26th. SUNDAY AFTER PENTECOST .(St.Brendan of Barr 573)
DIVINE LITURGY 10AM.
VESPERS 4PM. (Holy Apostle Andrew the First-Called)

DAILY SERVICES AT ST. FURSEY'S CHAPEL,

These are normally 3rd. Hour at 9am with a reading from the early church fathers, 6th. Hour 12noon, Vespers 4pm and Compline 9am when visitors are in residence on retreat or when there is an evening event. Local readers are very welcome to come to these services but please ring before hand in case I have been called away as some times happens. (01692 580552)

COMMUNITY NEWS AND NOTICES.

THURSDAY BIBLE STUDY.

We meet in the library at St.Furseys House 2.30pm.Tea and cake 3.30pm. Vespers 4pm.which ends about 4.30pm. At the moment we are studying St Pauls Letter to the Romans using the Orthodox Study Bible as our guide.New friends are always welcome.

MONTHLY NEWS LETTER.

Many thanks to all who give donations and stamps towards the cost of our modest newsletter;my computer skills are very limited as you see but we do our best with the time we have. We hope to be able to send it by email to those who wish to get it in this way but it is still nice to get some proper post some times but postage is very expensive now.

THE ART OF PRAYER N° 6

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

(i) THE KINGDOM WITHIN US

The ladder to the Kingdom

Enter eagerly into the treasure-house that lies within you, and so you will see the treasure-house of heaven: for the two are the same, and there is but one single entry to them both. The ladder that leads to the Kingdom is hidden within you, and is found in your own soul. Dive into yourself and in your soul you will discover the rungs by which to ascend.

ST. ISAAC THE SYRIAN

The essence of Christian life

People concern themselves with Christian upbringing but leave it incomplete: they neglect the most essential and most difficult side of the Christian life, and dwell on what is easiest, the visible and external.

This imperfect or misdirected upbringing produces people who observe with the utmost correctness all the formal and outward rules for devout conduct, but who pay little or no attention to the inward movements of the heart and to true improvement of the inner spiritual life. They are strangers to mortal sins, but they do not heed the play of thoughts in the heart. Accordingly they sometimes pass judgements, give way to boastfulness or pride, sometimes get angry (as if this feeling were justified

by the rightness of their cause), are sometimes distracted by beauty and pleasure, sometimes even offend others in fits of irritation, are sometimes too lazy to pray, or lose themselves in useless thoughts while at prayer. They are not upset about doing these things, but regard them as without significance. They have been to church, or prayed at home according to the established rule, and carried out their usual business, and so they are quite content and at peace. But they have little concern for what is happening in the heart. In the meantime it may be forging evil, thereby taking away the whole value of their correct and pious life.

Let us now take the case of one who has been falling somewhat short in the work of salvation; he becomes aware of this incompleteness, and sees the incorrectness of his way of life and the instability of his efforts. And so he turns from outward to inward piety. He is led into this either by reading books about spiritual life, or by talking with those who know what the essence of Christian life is, or by dissatisfaction with his own efforts, by a certain intuition that something is lacking, and that all is not going as it should.

Despite all his correctness he has no inner peace; he lacks what was promised to true Christians, 'peace and joy in the Holy Spirit' (Rom. xiv. 17). Once this troubling thought is born in him, then by talking with people who have knowledge he will come to realize what the matter is, or he may read about it in a book. Either of these things will enable him to see the essential defect in the order of his life, namely his lack of attention to the movements within himself, and his lack of self-mastery.

He understands then that the essence of the Christian life consists in establishing himself with the mind in the heart before God, in the Lord Jesus Christ, by the grace of the Holy Spirit: in this way he is enabled to control all inward movements and all outward actions, so as to transform everything in himself, whether great or small, into the service of God the Trinity, consciously and freely offering himself wholly to God.

THEOPHAN THE RECLUSE

The new heaven of the heart

Much labour and time is needed in prayer, in order painfully to achieve a state of mind free from all disturbance—that new heaven of the heart in which Christ dwells, as the Apostle says: 'Know ye not your own selves, how that Jesus Christ dwells in you?' (2 Cor. xiii. 5).

Instead of concentrating upon external behaviour, all those who work on themselves must have as their aim to be attentive and vigilant, and to walk in the presence of God. If God grants it, a soreness will appear in your heart; then what you desire, or even something higher still, will come of itself. A certain rhythm will set itself in motion, in virtue of which everything will progress aright, coherently and in the proper way, without your thinking about it. Then you will carry a Teacher within you, wiser far than any earthly teacher.

THEOPHAN THE RECLUSE

Theory and practice. The dangers of too much reading and talk

He who seeks the inner kingdom of God and a living communion with Him, will naturally seek to remain continually in the thought of God. Turning his mind towards Him with all his might, his one desire will be to read only of Him, to speak only of Him. But these occupations alone will not lead to what is sought, unless accompanied by other, more practical activities. A certain type of mystic talks only of these occupations: the reason is that such teachers are people of theory and not of practice. There is some exaggeration on this subject in Roman Catholic instructions concerning spiritual life, and this is not without danger.

This practice of reading and speaking of God will, used on its own, create a facile habit for such things: it is easier to philosophize than to pray or pay attention to oneself. But since it is a work of the mind, which falls so easily into pride, it predisposes a man to self-esteem. It may altogether cool the desire for practical effort, and consequently hinder sound progress by a flattering successfulness in this mental activity.

For this reason sound-minded teachers warn their pupils of the danger, and advise them not to concern themselves too much with such reading and talk to the detriment of other things.

THEOPHAN THE RECLUSE

Finding the place of the heart

At last the period of vexatious searching passes; the fortunate seeker receives what he has sought. He finds the heart and establishes himself in it with his mind before God, and stands before Him unswervingly like a faithful subject before the King, receiving from Him the power and strength to rule over all his inner and outer life, according to God's good pleasure. This is the moment when the kingdom of God enters within and begins to manifest itself in its natural strength.

THEOPHAN THE RECLUSE

The kingdom of God within us; and the spiritualization of soul and body

Now begins the task of accustoming ourselves to spiritual prayer to the Lord. The first-fruits of this prayer quicken our faith, faith reinforces our efforts and multiplies their fruits; and so the work proceeds successfully.

If we attain this habit of spiritual prayer to the Lord, we shall find that, by God's mercy, the inward longing for Him comes more frequently. And subsequently it comes about that this interior involvement is confirmed for ever, and the man dwells inwardly before God without ceasing. This is the establishing of the kingdom of God within us. But let us add that with this comes also the start of a new cycle of changes in our inner life, which may be called the spiritualization of soul and body.

From the psychological point of view, this must be said of the kingdom of God: it is born in us when the mind is united with the heart, both alike adhering steadfastly to the remembrance of God.

Then man surrenders to the Lord his consciousness and freedom as a sacrifice pleasing to Him, and receives from God power over himself; and by strength received from Him he rules over all his inner and outer life as God's vicegerent.

THEOPHAN THE RECLUSE

ANNUAL ACCOUNTS OF ST FURSEY'S Oct 14 to Sept 2015

INCOME

	2014	2015
\$ 906		\$ 746
3668		3344
97		62
1735		1958
575		699
277		238
665		230
32		24
<u>7955</u>		<u>7301</u>
7209		6629
<u>\$ 746</u>		<u>\$ 672</u>

EXPENSES

	2014	2015
135	Market Stalls	135
770	Postage	403
341	Icon prnts	375
662	Chapel	304
819	Books/Cards	1193
1800	Fr Stephen	1800
977	Miscellaneous	1022
30	Deacons	30
245	Donations	228
690	Bishop	861
445	Photocopies	90
295	Car Rep	128
		100
		<u>6629</u>
	<u>7209</u>	

Second Canon

(Irmos) Him before whom the angels and all the hosts of heaven are afraid, their Creator and Lord, O ye priests praise, O ye children glorify, O ye people bless and exalt above all for ever.

Bright with joy today, Joachim makes glad; and Ann, without reproach, offers unto the Lord God the sacrifice given to her according to the promise, her holy daughter.

The saints David and Jesse exult today and Judah is filled with pride. For from their root a branch has sprung, the pure Virgin from whom pre-eternal God is to be born.¹

Today Mary, the undefiled and living Tabernacle, is offered up in the house of God, and Zacharias receives her in his hands as a holy treasure of the Lord.

As a Gate of salvation and a spiritual Mountain, as a living Ladder,² let us, the faithful, honour the true Virgin and Mother of God, who is blessed by the hands of the priests.

Prophets, apostles and martyrs of Christ, ranks of angels and all the dwellers upon earth, let us honour with hymns the pure Virgin, for she is the blessed Mother of the Most High.

They that divinely bore thee, O Undefiled and Pure, offered thee in the temple as a spotless sacrifice; and in strange fashion thou dost lodge in the sanctuary of God, there to be prepared as a dwelling-place for the Word.

We bless the Lord, Father, Son, and Holy Spirit.

Let 'Holy, Holy, Holy'³ be sung to Father, Son, and Holy Spirit, indivisible Unity, one Godhead, that holds all creation in the hollow of the hand unto all ages.

Both now . . .

He who is without beginning, begins: from a Virgin Maid the Word is born in the flesh according to His good pleasure, God and mortal man, and in His extreme compassion He refashions us who had fallen.

We praise, bless, and worship the Lord; we extol and exalt Him above all for ever.

NOVEMBER 21st

1. The Entry into the Temple of the Most Holy Mother of God.

When the most holy Virgin Mary had reached the age of three, her parents, holy Joachim and Anna, took her from Nazareth to Jerusalem, to give her to the service of God in fulfilment of their promise. It was three days' journey to Jerusalem, but, going as they were on God's work, they did not find the journey difficult. Many of Joachim and Anna's kinsmen gathered to take part in this celebration, in which the invisible angels of God also took part. Maidens went ahead with lighted candles in their hands, followed by the most holy Virgin, led on either side by her father and mother. The Virgin was clad in royal and beautiful garments, like those of the 'king's daughter', the Bride of God (Ps. 44:9,10). Behind them walked many of their kinsfolk and friends, all bearing lighted candles. There were fifteen steps leading to the Temple. Her parents stood the Virgin on the first step, and she ran quickly to the top on her own, where the High Priest, Zacharias, the father of St John the Forerunner, met her and, taking her by the hand, led her not only into the Temple but into the Holy of Holies, the holiest place of all, into which none could enter except the High Priest, and that once a year. St Theophylact of Ochrid says that Zacharias was 'out of himself, and moved by God' when he led the Virgin into the chief place in the Temple, beyond the second curtain — otherwise there could be no explanation of his action. Her parents then offered sacrifices to God, according to the Law, received the priest's blessing and returned home, leaving the most holy Virgin in the Temple. She dwelt in the Temple for nine whole years. While her parents were alive, they visited her often. When they departed this life, the holy Virgin was left an orphan, and longed to remain in the Temple for the rest of her days, without entering into marriage. This being contrary both to the Law and Israelite custom, she was confided at the age of twelve to St Joseph, a kinsman of hers in Nazareth, so that she might, under the protection of betrothal, live in virginity and thus fulfil both her desire and the demands of the Law, for it was unknown in Israel at that time for a girl to vow perpetual virginity. The holy Virgin Mary was the first to do this, and was later followed by thousand upon thousand of virgin men and women in the Church of Christ.

SELECTED LIVES OF THE SAINTS.

WULGANUS (Wulgan), confessor. His body was claimed to rest at Christ Church, Canterbury 'in a chest on the beam beyond the altar of St. Stephen'. He has been identified as the patron of Lens, near Douai. According to C.S.P. he was born in Canterbury and went to Arras, where he died a holy death. Feast: 3 November.

JUSTUS (1) (Just) (d. 627), archbishop of Canterbury. He was one of the Roman missionaries sent in 601 by *Gregory the Great to reinforce *Augustine. He was consecrated first bishop of Rochester in 604. Together with *Laurence of Canterbury and *Mellitus of London, Justus wrote to both the Irish and the British Christians asking them to conform their customs to those of the Roman see: the extract of the letter in Bede is not tactfully worded and it seems to have been largely ignored. In 616 there was a pagan reaction in Kent and Essex after the death of *Ethelbert: without support from the pagan King Edbald, Justus and Mellitus thought the situation untenable and retired temporarily to France. But they returned after the conversion of the king: Justus became archbishop of Canterbury in 624 and received from Boniface V both the pallium and the power to consecrate bishops in England. Justus was buried like other early archbishops of Canterbury at St. Augustine's monastery. When the church was rebuilt in the 11th century his relics were translated with those of other archbishops to a site behind the high altar. Goscelin now wrote his Life. Justus and the writers of the letter to the Irish are mentioned in the diptychs of the Irish Stowe Missal. Feast: 10 November.

BIRSTAN (Brynstan, Beornstan), bishop of Winchester 931-4. Although his feast occurs in calendars of the 11th century (Winchester) and of the 12th (West Country), the only information about this saint comes from William of Malmesbury. He stressed his personal daily service of the poor, his devotion to the dead evidenced by his frequent prayers for them in the cemetery (to which the departed souls once answered 'Amen'), his assiduous private prayer, during which he died. His memory was neglected for some years but was revived by *Ethelwold, following a vision in which it was claimed that Birstan enjoyed equal heavenly glory with the other Winchester saints *Birinus and *Swithun; therefore he should receive equal honour on earth. Feast: 4 November.

DYFRIG (Dubricius, Devereux) (d. c.550), monk and bishop who worked mainly in the Hereford-Gwent area. He was one of the earliest and most important of the saints of South Wales, but there is very little early and authentic information about him. Madley (near Hereford) is claimed as his birthplace, and his earliest foundation was at Ariconium (= Archenfield, Hereford); he was also reputed to own land at Caerleon. These facts point to his close connection with Romano-British Christianity. Other places associated with him, either because he founded monasteries there or because the churches are dedicated to him, include Hentland, Whitchurch, Madley, and Moccas, in the Wye valley.

The 7th-century Life of *Samson testifies to his importance and to his activity far outside his principal sphere of influence. He is called bishop, even *papa* by some MSS. of this Life, which also attributed to him the ordination of Samson, his appointment as abbot (of Caldey?) and his consecration as bishop. At Caldey survives an ancient uncompleted inscription *Magi Dubr* (the tonsured servant of Dubricius). A church dedication to Dyfrig at Gwenddwr (Powys), and another at Porlock (Somerset) suggests that he or his disciples were active in the expansion of Christianity to the West and the South-West, possibly in association with the children of *Brychan. Dyfrig retired to Bardsey Island in old age and died there.

Later tradition, represented by the *Book of LlanDaw* and the Life by Benedict of Gloucester, claimed that he was a disciple of *Germanus of Auxerre and that he conceded to *David at the Synod of Brevi the 'metropolitan' status of archbishop of Wales. This is, of course, anachronistic, and the claims that he owned extensive properties claimed as part of the territory of the 12th-century bishops of Llandaff are also highly suspect. But the translation of Dyfrig's relics there in 1120 gave the cult new life.

The unreliable Geoffrey of Monmouth said that he crowned Arthur 'King of Britain' while Tennyson made him 'high saint' in his *Coming of Arthur*. Feast: 14 November.

N.L.A., i. 267-71; W. Davies, *The Llandaff Charters* (1979); H. Wharton, *Anglia Sacra* (1691), ii. 654 et seq.; Baring-Gould and Fisher, ii. 359-82; G. H. Doble, *Lives of the Welsh Saints* (1971); E. G. Bowen, *The Settlements of the Celtic Saints in Wales* (1954), pp. 33-48; S. M. Harris, 'Liturgical Commemorations of Welsh Saints: "St. Dyfrig" in Faith in Wales, xix. 4.