

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH.
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COMMUNITY AND PARISH NEWSLETTER
| NOVEMBER 2019



*The Presentation in the Temple of the Most Holy Mother of
God (November 21st)*

Troparion

TO-DAY is the prelude of God's goodwill and the preheralding of the salvation of men: in the temple of God the Virgin plainly appeareth, and early proclaimeth Christ to all. To her let us also cry out with loud voice, Rejoice, O fulfilment of the Creator's dispensation.

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



ST FURSEY'S CHURCH COMMUNITY PROGRAMME

SERVICES IN NOVEMBER 2019

Friday Nov 1st	Vespers 4pm. Wonder Workers & Un-mercenaries Cosmas & Damian.
Saturday Nov 2nd	Divine Liturgy 10am. Vespers 4pm.
Sunday Nov 3rd	20th Sunday after Pentecost. Divine Liturgy 10am. (St Winifred).
Thursday Nov 7th	Vesperal Liturgy 7pm. (St Fursey Chapel). Archangel Michael & the other Bodiless Powers.
Friday Nov 8th	TYPIKA – 9am for the feast.
Saturday Nov 9th	Vespers 4pm.
Sunday Nov 10th	21st Sunday after Pentecost - Divine Liturgy 10am. St Justus Archbishop of Canterbury 627. Vespers 4pm. (St Fursey Chapel) for St Martin of Tours 397.
Friday Nov 15th	Beginning of the Nativity Fast.
Saturday Nov 16th	Vespers 4pm – (St Matthew Apostle).
Sunday Nov 17th	22nd Sunday after Pentecost. Divine Liturgy 10am. St Hilda of Whitby 680.
Wednesday Nov 20th	Entry of the Theotokos into the Temple – Vesperal Liturgy 7pm.
Thursday Nov 21st	TYPIKA - 9am for the feast.
Saturday Nov 23rd	Vespers 4pm.
Sunday Nov 24th	23rd Sunday after Pentecost – Divine Liturgy 10am. (Great Martyr St Catherine of Alexandria 305).

Saturday Nov 30th	St Andrew the First Called. Vespers 4pm.
Sunday Dec 1st	24th Sunday after Pentecost. Divine Liturgy 10am

All the Services listed above will take place at the Parish Church, Yarmouth Road, Stalham, unless otherwise noted. **The daily services in St Fursey's Chapel at 111 Neville Road, Sutton, will be as usual 3rd Hour 9am with reading from the Fathers. 4pm Vespers and Compline 9pm when there is an evening event.**

COMMUNITY NEWS & NOTICES

Building our Parish Church in Stalham

After six-months of delay due to much red-tape, our builder came on October 12th and building work began on Monday October 14th, which involved digging trenches for new drains and for the foundations. He expects to be here for three weeks concluding with the laying of the raft for the steel work and walls which are planned for late November into December, weather permitting. Members of the congregation are providing much appreciated manual labour.

FINANCES

On a separate page the Parish Current Accounts are shown: our accounting year is from October to September. It is interesting to note that donations into the current account were £4938 and the income was over £8000 for the first time in our history!

BUILDING FUND ACCOUNT

Funds are rather stretched due to all the fees and charges we have incurred due to the complications of building a public place of worship. We took out a loan from the Archdiocese for £25000. This enabled us to repay a loan of £20000 to a private lender. Many thanks for this. Repayments are £250 per month. During the year the Building Fund received £9475 in donations. Many thanks to the donors. The Current Account has £2593 of building fund money and the Building Fund Account has £3402. The builder holds £6000 for immediate expenses.

*****MORE DONATIONS WILL BE MUCH APPRECIATED*****

Great Litany

After the opening proclamation, the **Great Litany** is chanted. This litany begins every liturgical service of the Orthodox Church, as well as virtually all sacraments and special services. It is the all-embracing prayer of the Church for everyone and everything. It consists of petitions to which the people respond: **Lord have mercy.**

The Great Litany begins with prayers "in peace" and "for peace." The people then proceed in the litany to pray for their eternal salvation; for the welfare of God's churches and for the union of all; for the faithful and God-fearing of the particular community; for the bishops, priests, deacons and all the people of the Church; for the nation and its institutions for which all are responsible: the president, civil authorities and armed forces; for the given city and country and for all cities and countries; for good weather and abundant crops; for travellers, for the sick, the suffering and those in captivity.

Finally, after asking God for the deliverance from everything harmful and negative and for his divine help, salvation, mercy and protection, the people remember the Theotokos and all the saints and commend themselves and each other and all their life to Christ their God.

The Great Litany then ends with a doxology proper to the Holy Trinity to whom are due all glory, honor and worship forever. Once more the prayer is completed by the Amen of the people.

Antiphons

After the Great Litany, psalm verses are chanted proper to the particular occasion. These psalm verses are called the **antiphons** because they were, and sometimes still are sung by the people in two choirs, each responding antiphonally to the other. There are three sets of antiphons at each Divine Liturgy.

Historically the antiphons were chanted by the people in solemn procession to the church where the Divine Liturgy of the day was to be celebrated. Today, although they are now part of the service itself, they still form the joyful preparation for entrance into the worship of Christ through the Word of the Gospel and the offering and receiving of Holy Communion.

The psalms normally sung as the antiphons at the Divine Liturgy of the Lord's Day are Psalms 103 and 146. On feast days other psalms are used with particular relevance to the special celebration. To these psalm verses, refrains are added proper to the occasion.

Following the second antiphon, a hymn by the Emperor Justinian, **Only-begotten Son**, is always sung. It is a hymn of faith in the divinity of Christ and his incarnation, crucifixion and resurrection as "one of the Holy Trinity" for the salvation of men.

In addition to the two sets of antiphons and the singing of **Only-begotten Son**, which belong to every Divine Liturgy, a third antiphon is chanted which on normal Sundays in most Orthodox Churches is the **Beatitudes** of Christ's Sermon on the Mount according to the Gospel of St. Matthew. (Matthew 5:3-12) The **Beatitudes** are sung with the refrain taken from the words of the Good Thief on the Cross: **Remember us, O Lord, when Thou comest in Thy Kingdom.** (Luke 23:42) On festal occasions special psalm verses with the singing of the **Troparion** of the day constitute the third antiphon at the Divine Liturgy.

Small Entrance

During the singing of the third antiphon, whether it be the Beatitudes or the Troparion of the day, the so-called **Small Entrance** is made. The Small Entrance is the solemn procession of the clergy to the altar led by the Book of the Gospels. If the bishop is celebrating, the Gospel Book is brought out to him in the center of the church in the midst of the people where he has been standing from the beginning of the liturgy.

After the exclamation: **Wisdom! Let Us Attend!** the clergy enter the royal gates of the iconostasis while all sing the Hymn of Entrance:

O come, let us worship and fall down before Christ. O Son of God . . . Save us who sing unto Thee: Alleluia.

A special line is added before the final phrase of the entrance hymn at each liturgy, proper to the celebration. Thus, for example, on the Lord's Day this line would always be, **Who rose from the dead.**

If the priest is serving the Divine Liturgy alone, or with a deacon, the Small Entrance is made by the clergy circling the altar table and coming to the middle of the church with the Gospel Book in order to enter through the royal gates of the iconostasis accompanied by the Hymn of Entrance.

The Small Entrance is the first significant movement of the Divine Liturgy. It follows the primary liturgical action which is the gathering of the faithful into the one community of the Church of God. The Small Entrance is the movement of the entire Church through its Head Jesus Christ, in the person of the celebrant, to the altar which symbolizes the Kingdom of God. It is the movement made possible by the Gospel of Christ, the Way to the Kingdom. It can only be accomplished by following Jesus, the Living Word of God in human flesh. (John 1:1-18)

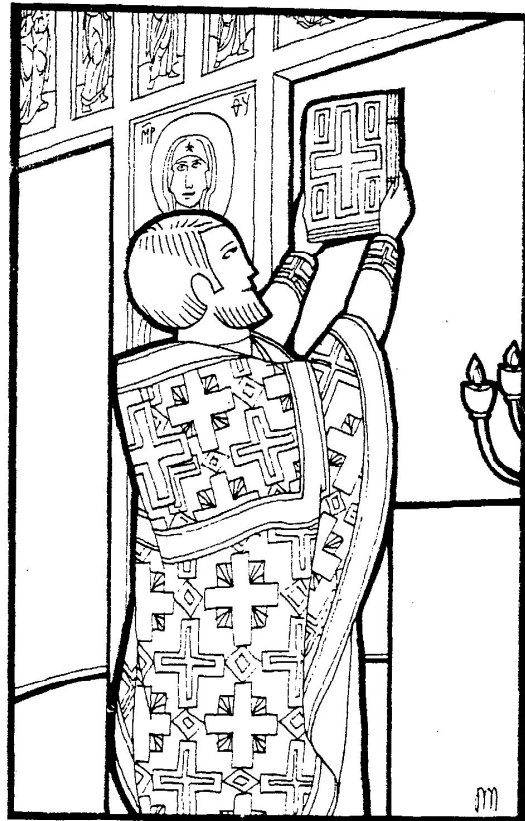
There can be no approach to God the Father but through Christ, the Son of God. (John 14:6) There can be no communion with God the Father except by the fulfillment of his commandments which are given by Jesus and proclaimed in the words of his Gospel. Thus it is the Gospel of Christ, the Son and Word of God, which takes us into the realm of the Father and into the eternal life of the Blessed Trinity whose Kingdom we enter and experience in the Divine Liturgy of the Church.

Technically speaking, the Small Entrance is not completed when the clergy enter the sanctuary and stand before the altar table. It is completed only with the singing of the **Thrice-Holy Hymn** during which the clergy proceed to the place behind the altar table (called the **High Place**), at which time the chief celebrant turns and blesses the people with the solemn biblical greeting: **Peace be unto all!**

While the clergy are still before the altar table, the people sing the **troparia** and **kontakia** of the day. These are hymns which praise the saving events or holy persons celebrated liturgically at the particular gathering. On Sundays these songs always praise Christ's resurrection from the dead.

While these hymns are being sung, the celebrant of the liturgy prays before the altar for the general absolution and forgiveness of sins of the entire assembly so that all of the people might be made worthy by God "to stand before the glory of Thy holy altar and to offer worship and praise which are due unto Thee." There then follows the singing of the **Thrice-Holy Hymn** of the angels which perpetually resounds in the presence of the Kingdom of God. **Holy God! Holy Mighty! Holy Immortal! Have mercy on us! (Isaiah 6:1-5)**

This version of the Thrice-Holy Hymn is of very ancient origin. It is a hymn to the Holy Trinity in whose presence the Christians now find themselves at the liturgy. It is within the presence of the Kingdom of God that men are made competent by Christ and the Holy Spirit to hear, to understand and to do the Word of God which will be announced to them from the throne of the Father.



Monday Bible Study

Due to the building work and for other reasons we have discontinued the Bible Study for the time being.

CHARITY STALL NORWICH MARKET

This continues to be an important part of our mission and will be on Wednesday November 6th, from 10am to 4pm. Please come and support us. In December it will be on Wednesday December 18th. All being well next year, we will be able to revert to the first Wednesday in the month all through the year.

STALHAM TOWN HALL INDOOR MARKET

We attended this on Tuesday October 8th as planned; it was a happy occasion. We had a steady flow of enquirers and made a modest £34. We intend to continue to attending the **Indoor Market** on the second Tuesday of the month; **Tuesday November 12th**.

MATTINS

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.

ST. FURSEY'S CURRENT ACCOUNT Oct 2018 to Sept 2019

INCOME

£893
3118 Donations Less \$14
53 Candle money 4938
1555 Icon + Book sales 29
690 Market Stalls 1430
288 Coffee Morning 855
572 Conferences 155
35 Charity jar 555
53

7267

+ Excess of expenses over income
£514.

Current Account of £854
1-0 October 2019

EXPENSES

120 Market stall expenses 222
641 Postage 461
155 Icon prints 79
525 Chapel 84
1399 Books + Cards 922
1800 Fr Stephen 1800
1356 Miscellaneous 1215
30 Deanery 30
60 Donations 60
800 Bishop 500
862 Office 1788
7753
7161

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.

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.

G.P., pp. 163-4; *E.B.K. before 1100*, s.d. 4 Nov.

KEA (Ke, Quay), monk and bishop, who worked in Devon and Cornwall, where Landkey (Devon) and Kea (Cornwall) bear his name. He is identical with Breton Quay (Saint-Quay in North Brittany) and Saint-Quay-Portrieux near Saint-Brieuc), whose Legend survives. It seems likely that Kea, Fili, and *Rumon came from Glastonbury; as they travelled into Devon and Cornwall they founded Christian centres. Noble parentage is claimed for Kea and some association with *Gildas, who is brought into the story as a bell-founder. He is also associated with stags in his Legend and in Breton pictures of him. It is probable that Kea migrated to Brittany and died there. He is invoked for the cure of toothache. Feast: 5 November.

G. H. Doble, *The Saints of Cornwall*, iii (1964), 89-104.

ERNIN (Ernan) (1) (6th century), monk. Ernin came from North Wales, the son of Helig whose territory on the mainland opposite Anglesey was permanently flooded by the sea. Ernin, on losing his lands, became a monk at Bardsey.

ERNIN (2) (6th century), Breton hermit. He was reputedly a native of Britain who settled on land at Duault, near Carhaix, where, the local tradition says, a stag took refuge and hounds did not dare attack it. Ernin died and was buried at Locarn. Count Conmore (later of Domnonia) ordered a chapel to be built there; this was on the site of the present church at Locarn where Ernin's head and arm are enshrined.

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.

Bede, *H.E.*, i. 29-ii. 9; *AA.SS.* Nov. IV (1925), 533-7, W. St. John Hope, *Recent Discoveries in the Abbey Church of St. Austin at Canterbury* (1916).

CONGAR (1) (Cungar, Cyngar, Docco) (6th century), eponym of Congresbury (Somerset). Probably of Pembrokeshire origin (Llanwngar near St. David's), Congar was one of the Welsh missionaries who founded Christian communities in Somerset and Devon. A Winchester litany of c.1060 contains his name. Congresbury claimed to have his body enshrined during the Middle Ages (it is mentioned in 11th- and 14th-century pilgrim guides), most Somerset calendars have his feast, and there seem to have been no rival claimants to his relics. Late medieval wills include legacies for lights at his shrine. Congresbury is first mentioned in Asser's *Life of Alfred* as a derelict Celtic monastery which was assigned to Asser, bishop of Crediton. A 12th-century Life was concocted at Wells: this consists of a hotch-potch of hagiographical and folkloric elements mainly drawn from Lives of other Welsh saints. Feast: 27 November.