

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY  
ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,  
SUTTON, NORWICH. NR12 9RR.  
Tel. 01692 580552.

COMMUNITY PROGRAMME  
NOVEMBER 2016.



NOVEMBER 21

The Entry into the Temple of our Most Holy  
Lady, the Theotokos and Ever-virgin Mary  
*Dismissal Hymn. Fourth Tone*

**T**ODAY 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 dispensation.

*Kontakion. Fourth Tone*

**T**HE 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  
Rumwold 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 Liafvine 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



## SERVICES IN NOVEMBER

FRI. NOV 4<sup>th</sup>. VESPERS 4PM.

SAT. NOV.5<sup>th</sup>. DIVINE LITURGY 10AM ( Followed by a feast )

SUN. NOV.6<sup>th</sup>. No Liturgy VESPERS 4PM

MON. NOV.8<sup>th</sup>. VESPERS 4PM For St. Michael the Archangel and all the Bodiless Powers.

TUES. NOV.9<sup>th</sup>. TYPIKA 9am with a reading from the Fathers.

SAT. NOV.12<sup>th</sup>. VESPERS 4PM

SUN. NOV. 13<sup>th</sup>. 21<sup>st</sup>. SUNDAY AFTER PENTECOST (St. John Chrysostom 407 )

ORDINATION OF Father Deacon Paulinus at Lincoln.

( No Liturgy at St. Fursey's )

TUES. NOV.15<sup>th</sup>. BEGINNING OF THE NATIVITY FAST

( Vegan food until Christmas Eve )

TUES. NOV.15<sup>th</sup>. PRAYERS FOR THE BEGINNING OF THE FAST. 9AM

VESPERS 4PM for St. Matthew Apostle and Evangelist

SAT. NOV.19<sup>th</sup>. VESPERS 4PM ( anticipating the Entry of the Most Holy Theotokos )

SUN. NOV.20<sup>th</sup>. 22<sup>nd</sup>. SUNDAY AFTER PENTECOST ( Entry of the Theotokos )

DIVINE LITURGY 10AM VESPERS 4PM

SAT. NOV.26<sup>th</sup>. VESPERS 4PM

SUN. NOV.27<sup>th</sup>. 23<sup>rd</sup>. SUNDAY AFTER PENTECOST

DIVINE LITURGY 10AM VESPERS 4PM

### DAILY SERVICES AT ST. FURSEY'S

These are normally 3<sup>rd</sup> Hour 9am with a reading from the Fathers; 6<sup>th</sup> Hour 12noon variable according to work load; Vespers 4pm; Compline pm when visitors are on retreat or there is an evening event; local readers are very welcome.

### COMMUNITY NEWS AND NOTICES.

#### MONDAY BIBLE STUDY

We meet in the library at St. Fursey's House 2.30pm. Tea and Cake 3.30pm Vespers 4pm which ends about 4.30pm. At the moment we are studying the Gospel according to St. John using the Orthodox Study Bible as our guide. New friends are always welcome.

#### THE MARKET STALL IN NORWICH

This continues to be an important part of our missionary outreach on the first Wednesday of each month from April to December; so this month it will be on Wednesday November 2<sup>nd</sup>. It is opposite Primark. We have a large display of icons, books and cards and this time of year we have icon calendars for 2017. Please pray for this aspect of our work and come and visit us if you can; the stall is opposite Primark in the market place.

#### METROPOLITAN SILOUAN'S VISIT

Sayedna Silouan arrived at St Fursey's with his helper and driver Christopher at 2.30pm on Friday

Sept.30<sup>th</sup>.after some rest and refreshment we showed him the property in Stalham which we were interested in as our new church he made several interesting suggestions;we hope to make more progress by the end of the year in regard to this;we sang Vespers at 4pm and several of the faithful managed to attend at short notice;After the evening meal we were able to chat informally and we said Compline at 8.30pm.The faithful turned up in goodtime with goodies for the buffet and father Deacon Paulinus chanted Matins and the Liturgy was a very special event ;in his sermon sayedna spoke about our being saints and the need for a holy way of life.The atmosphere was very wonderful and the E.D.P. photographer commented on it;After the buffet meal Sayedna and Christopher had to leave for London We thank sayedna for his visit to us ;the first time our diocesan bishop as come to us;we look forward to his visit next year and hope we will be able to take him to the site of St Fursey's monastery at Burgh Castle.

#### FATHER DEACON PAULINUS 'S ORDINATION AS PRIEST.

Father Deacon Paulinus came to us in August and has settled in with us very well and he will be ordained priest at Lincoln on SUN.NOV.13<sup>th</sup> several of St Fursey's congregation hope to attend so there will be no liturgy at Sutton on that day.It will be good to have an assistant priest at St Fursey's Needless to say this is an amazing development.



## Directions on Spiritual Training

(Short excerpts)<sup>31</sup>

16. Someone said with perfect truth that fear of death afflicts a man, whose conscience condemns him; but a man who bears good testimony in himself desires death as much as he desires life.

17. If something has become deeply united with your soul, you should not only regard it as your possession in this life, but believe that it will accompany you into the life to come. If it is something good, rejoice and give thanks to God in your mind; if it is something bad, grieve and sigh, and strive to free yourself from it, while you are still in the body.

18. Always keep in your mind the grievous afflictions of those stricken with sorrow and tribulations, that you may render due thanks for the small and insignificant adversities, which may happen to you, and be able to bear them with joy.

19. In times of cooling and laziness, imagine in your heart those past times when you were full of zeal and solicitude in all things, even the smallest; remember your past efforts and the energy with which you opposed those who wished to obstruct your progress. These recollections will reawaken your soul from its deep sleep, will invest it anew with the fire of zeal, will raise it, as it were, from the dead and will make it engage in an ardent struggle against the devil and sin, thus returning to its former rank.

20. The activity of cross-bearing is of two kinds: one consists in enduring bodily afflictions (bodily privations, inevitable in struggling with passions), and is called activity proper; the other consists in subtle doing of the mind, meditation on God, abiding in prayer, and so on, and is called contemplation. The first purifies the passionate part of the soul, the other brings light to its mental part. Every man who, before perfecting his training in the first activity, passes to the second, being attracted to its delights, not to speak of his own laziness, becomes overtaken by wrath for not having first mortified his 'members which are upon the

earth' (Col. iii. 5), that is, for not having overcome the impotence of thoughts by patient exercise in the activity of bearing the cross, and for presuming to let his mind dream of the cross's glory.

This is the meaning of the saying of the saints of old that, if a man's mind conceives an intention to climb on to the cross, before his senses are cured of their sickness and have achieved a state of serenity, he is overtaken by the wrath of God. A man whose mind is defiled by shameful passions, who is quick to fill it with fantasies, has an interdiction set on his lips, because, without first purifying his mind by suffering, without conquering carnal lusts, he puts his trust on what his ear has heard and what is written in ink, and has forged ahead on a path shrouded in darkness, when his eyes are blind.

21. Imagine virtue as the body, contemplation as the soul, and the two together as forming one perfect man, whose two parts—the senses and the mind—are made one by the spirit. Just as it is impossible for a soul to manifest its being before the forming of the body, with its members, has been completed; so too is it impossible for a soul to reach contemplation without active work in virtue.

22. When you hear that it is necessary to withdraw from the world, to leave the world, to purify yourself from all that belongs to the world, you must first learn and understand the term *world*, not in its everyday meaning, but in its purely inward significance. When you understand what it means and the different things that this term includes, you will be able to learn about your soul—how far removed it is from the world and what is mixed with it that is of the world. 'World' is a collective name, embracing what are called passions. When we want to speak of passions collectively, we call them 'the world'; when we want to distinguish between them according to their different names, we call them passions.

23. When you have learned what the world means, then, by discerning all that is implied in this term, you will also learn what ties you to the world and in what you are freed from it. I will say, more briefly, that the world is carnal life and minding of the flesh. Therefore a man is seen to be free of the world inasmuch as he has wrenched himself free of this.

24. Fear for the body is sometimes so strong in men as to make them incapable of any deeds worthy of honour or praise. But when fear for the soul is added to fear for the body, bodily fear melts in it like wax in the flame.

25. By nature the soul is passionless. Passions are something added to it, through the fault of the soul itself. If formerly the nature of the soul was luminous and pure through absorbing Divine light, and if it likewise becomes such when it regains its former rank, this of itself proves that the soul abandons its nature when it is moved by passions, as the children of the Church assert.

26. The natural state of the soul is knowledge of Divine creatures, both sensory and incorporeal. Its supernatural state is the movement (or action and state) of contemplation of the transubstantial Deity. The state contrary to its nature is the movement or disposition and life of the soul such as is found in passionate men, who serve passions. Thus it is clear that passions of the soul do not belong to the soul by nature.

27. If you wish to know the innermost in man and you have not yet reached the state when you perceive it by the spirit, you may learn it by each man's words, his mode of life and his disposition. A man who is pure in soul and without sin in his mode of life, always speaks the words of the Spirit with chastity; and he judges both the Divine, and what is in himself, in accordance with the measure of his understanding. But if a man's heart is filled with passions, these passions move also his tongue. Even if he speaks of spiritual matters, he does so under the influence of passion. A wise man notices such an one at the first meeting, and a pure man smells his stench.

28. The practices of a monk are the following: freedom from things of the flesh, labour of the body in prayers and constant memory of God in the heart.

29. Prayer is one thing, and contemplation in prayer is another, although prayer and contemplation mutually engender one another. Prayer is sowing, contemplation the reaping of the harvest, when the reaper is filled with wonder at the ineffable sight of the beautiful ears of corn, which have sprung up before him from the little naked seeds that he sowed.

30. The Saviour began the work of our salvation with fasting.

In the same way all those, who follow in the footsteps of the Saviour, build on this foundation the beginning of their endeavour, since fasting is a weapon established by God. Who will escape blame if he neglects this? If the Lawgiver Himself fasts, how can any of those, who have to obey the law, be exempt from fasting? This is why the human race knew no victory before fasting, and the devil was never defeated by our nature as it is: but this weapon has indeed deprived the devil of strength from the outset. Our

Lord was the Leader and the first example of this victory, in order to place the first crown of victory on the head of our nature. As soon as the devil sees some one possessed of this weapon, fear straightway falls on this adversary and tormentor of ours, who remembers and thinks of his defeat by the Saviour in the wilderness; his strength is at once destroyed and the sight of the weapon, given us by our Supreme Leader, burns him up. A man armed with the weapon of fasting is always afire with zeal. He who remains therein, keeps his mind steadfast and ready to meet and repel all violent passions.

31. Works and deeds gain passionlessness for the soul, mortify the 'members which are upon the earth' (Col. iii. 5) and give quietness from thoughts, when we acquire silence, and when the turmoil produced by impressions from the outer senses ceases in the soul. Otherwise success in this is not possible. For, if a tree is watered every day, can its root ever wither? Does water ever get less in a vessel if more is added daily? But when a man gains silence, his soul readily discerns passions, and the inner man, roused to spiritual work, overcomes them and, from day to day, lifts the soul nearer to purity.

32. How can one say that a man has attained purity?—When he sees all men as being good, and when none appears to him to be unclean and defiled—then he is indeed pure in heart.

33. What should a worker do when he keeps silence in his cell?—What need has a zealous man, sober in soul, to ask how to behave when he is alone with himself? What occupation can a monk have in his cell except to mourn? And what other occupation can be better? His very seclusion and solitude, by their likeness to life in a tomb, far from human joys, teach a monk that his work is—to mourn. And all the saints have left this life in short time of grace. But the creditor said to this: 'If he does not repay his debt at once, I shall immediately take him to court.' St. Isaac remarked: 'If according to the Gospel commandment you should by no means ask back your goods that another has taken away, how much more should you show magnanimity to a man who promises soon to repay his debt.' But the cruel man replied: 'Leave the Gospel commandment out of this for the present.' And he refused to listen to any more.

Then the bishop of God said to himself: 'If they do not obey the Gospel commandments of the Lord, what is there that remains for me to do here?' He saw, moreover, how much the silence and serenity, to which he was used in the wilderness, were disturbed by the unavoidable business of administration



# ANNUAL ACCOUNTS FOR ST FURSEY'S COMMUNITY OF '15-Sept 16

## INCOME

2015 \$746 3344 62 1958 699 238 230 24 <hr style="border: 0.5px solid black;"/> 7301 less 6629 \$ 672	2016 \$672 4071 57 2280 894 160 595 28 <hr style="border: 0.5px solid black;"/> 8757 less 8066 \$ 691
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## EXPENSES

2015 135 403 375 304 1193 1800 1022 30 228 861 90 128 60 <hr style="border: 0.5px solid black;"/> 6629	2016 Market stall Postage Icon prints Chapel Books/Cards Fr. Ste. Miscellaneous Deacons Donations Bishop Heater Saw Porto 100 <hr style="border: 0.5px solid black;"/> 8066
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## JOURNEYING ON

Sitting here on the evening of 1<sup>st</sup> October, 2016, reflecting not just on the day, but on the past few months, my head spins and it is hard to digest the magnitude of what has happened, the life changing scale of events in recent months. On reflection, there have been a trinity of happenings. The first was my Chrismation on 22<sup>nd</sup> May 2016.

After years of ministering as a priest in the Church of England and moving to East Anglia from Durham, a change in church, tradition and faith was the last thing on my mind. However, after having met and spoken with Fr Stephen in 2015, things seemed to have been taken out of my hands. After an almost chaotic 12 months, I found myself standing in St Fursey's church with my wife Alice as we entered the Holy Orthodox Church together. Although happening quickly, we had been drawn to Orthodoxy for many years and the journey had finally ended as we entered as chrismated members. We have come home. The journey had come to an end, or so we thought!

It was during one of our classes and preparations for chrismation that we informed Fr Stephen that we were married in the registry office in South Shields. This was followed by a series of interesting discussions. Fr Stephen subsequently spoke to the Bishop and then came back to inform us that, it appeared that although legally married by the state, we were not officially married in accordance with the Orthodox Church. Shock of the new knowledge was quickly replaced by amusement, then lots of questions. Fr Stephen put a possibility to us that we could marry in the Holy Orthodox Church with the rite before the priest and Altar of our newly professed faith. After lengthy discussions with Alice we agreed that without any doubt, it would be right for us to get married within the church and so preparations began and a date picked. Saturday 24<sup>th</sup> September 2016 was the day we decided to pledge our love and to marry before Fr Stephen in St Fursey's Church. The day was wonderful with the sun shining, family and friends gathered to witness this very special event in our lives. I must admit I was not prepared for what I experienced even though I had performed many weddings in the past. Standing there before Fr Stephen, before the Church, before the Saints and before God, the ceremony took place. Prayers and readings were performed and Fr Stephen and Fr Paulinus led the service with utmost respect and dedication. The crowning ceremony for me was the point when I knew that this wedding was an essential part of my faith, my soul soared with love and gratitude. The placing of the crowns and circling the altar 3 times had moved me to tears and I thanked God that the Bishop had asked for this to happen.

I have seen the Bishop previously, though had never met him, so it was with great eagerness that I gathered with others in St Fursey's Church on Saturday 1<sup>st</sup> October to witness the visit of the Bishop to our little church. Divine Liturgy was a wonderful occasion and a powerful experience was had by all who were there. Receiving the Sacrament from him was a humbling event and will remain with me. However, sitting afterward as we shared stories of our past together was a highlight. The Bishop always had time for anyone who wished to talk with him. He shown to be compassionate, loving, kind and is a genuine Christian whose concern is for the people he shepherds. There was never a sign of judgement or criticism. I was moved with thanks and love for this man, a Bishop whose chief concern was for my/our welfare, and our salvation. I shall be indebted to him forever and shall no longer call him Bishop but am humbled to address him 'Sayedna'.

David Boddy

## 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 \*Birin 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 LlanDav* 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. Dobie, *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.