

SELECTED LIVES OF THE SAINTS

OSITH (Osgyth, Osyth) (d. c.700) of Chich (Essex), was an obscure Anglo-Saxon princess. Her tribe was that of the Hwiccas; she was married to Sighere, king of the East Saxons (c.664-83), at the instigation of his overlord Wulfhere, king of Mercia (656-75). One purpose of the marriage may have been to consolidate Christianity in Essex, whose state was precarious owing to Sighere's apostasy; *Bede has nothing to say of Osith, but does recount the reconversion of Sighere by bishop Jaruman. The son of Sighere and Osith, called *Offa, became king of the East Saxons but abdicated in 709. Osith meanwhile had founded a convent at Chich, died there, and was venerated as a saint.

Bede's silence and the lack of corroborative evidence to support these details from her late Legend make the story suspect. Its more picturesque details include the appearance of a large and aggressive white stag whenever Sighere tried to consummate the marriage (ignoring the fact that they had a son). Osith's flight to some East Anglian bishops who accepted her vow of chastity and persuaded her husband to give her land for her nunnery, her violent death at Chich at the hands of pirates because she refused to commit idolatry, and her carrying her severed head after death to a church three miles away, where she was buried.

ETHELBURGA (1) (Edilburh) (d. 675); abbess of Barking. Of a wealthy (possibly royal) family and sister of *Erkenwald, Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited *Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun *Tortgith after a vision of Ethelburga. Feast: 11 October; Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulftrida) 23 September.

ETHELPLEDA (Elfleda) (fl. c.960), abbess of Romsey. Daughter of Ethelwold of Wessex who founded Romsey; Ethelfleda joined the community at an early age under *Merewenna and eventually became abbess.

Her Legend tells that she was brought to the notice of the king and queen and stayed at court, where her habit, for ascetical reasons, of bathing in the nude at night-time was the occasion of the queen's nervous illness, caused by her indiscreet curiosity when she followed her to see where she went. The queen was afterwards cured by the abbess's intercession. Ethelfleda died at an advanced age. Feast: 23 October.

TECLA (Thecla) **OF ENGLAND** (Thecla of Kitzingen) (d. c.790), Benedictine nun and abbess, English by birth and a relative of *Lioba. Tecla was a nun of Wimborne (Dorset) who was sent by the abbess Tetta to help *Boniface in his missionary work in Germany. For a time she was a nun under Lioba at Tauberbischofsheim until becoming abbess of Ochsenfurt and later Kitzingen. The year of her death is unknown, but her cult is testified by liturgical books which assign her feast, with the Roman Martyrology, to 15 October. Dates of 27 or 28 September are also found. Her shrine remained at Kitzingen until her relics and others were scattered during the Peasants' War of the 16th century.

BEGU (d. 660), Anglo-Saxon nun of Hackness (N. Yorkshire) who, according to *Bede, saw in a vision the death of *Hilda, the foundress of both Whitby and Hackness. In c.1125 the Whitby monks, short of relics of local saints owing to the translation of Hilda to Glastonbury and the lack of interest in *Caedmon, found at Hackness a sarcophagus, supposedly by revelation, which was inscribed *Hoc est sepulchrum Begu*. The relics in it were translated to Whitby, where miracles were reported, but another set of miracles was claimed by St Bees, one of whose monks wrote this account of the Whitby translation. The two saints, the Irish Bega and the Yorkshire Begu, were thenceforth confidently identified. The lack of literary survivals of the Whitby cult is notable. Feast: 31 October.



Antiochian Orthodox

St Furse's Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland Parish Priest Fr Stephen Weston

Archbishop: His Eminence

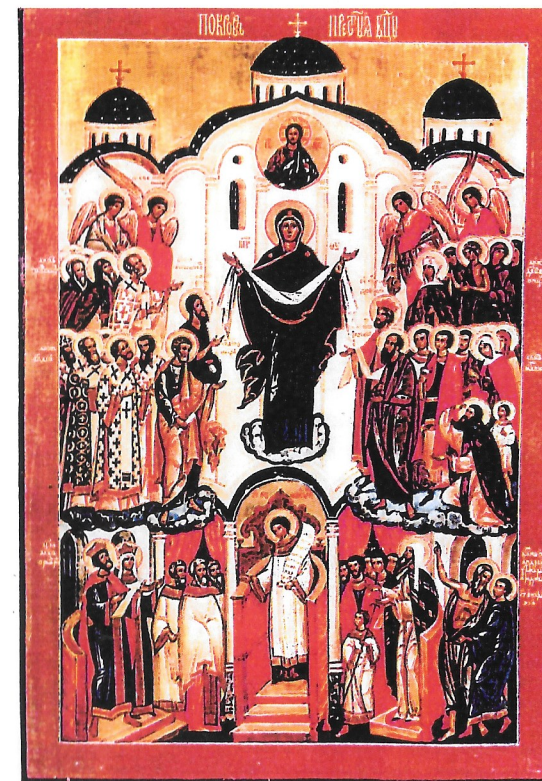
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COMMUNITY PROGRAMME & NEWSLETTER

October 2024



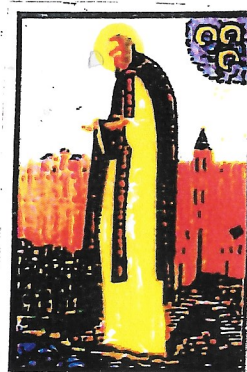
The Protecting Veil of the Most Holy Mother of God.

BRITISH ORTHODOX SAINTS COMMEMORATED IN OCTOBER

- 03 Ewald the Fair and Ewald the Dark, Martyrs
- 07 Osyth of Chich, Martyr
- 08 Iwi of Lindisfarne, Hermit
- 10 Paulinus, Bishop of York
- 11 Ethelburgh, Abbess of Barking
- 12 Edwin, King and Martyr
- Wilfrid, Bishop of York
- 14 Burchard, Bishop and Missionary*
- 15 Thecla of Wimborne, Abbess and Missionary
- 16 Lull, Archbishop and Missionary
- Vitalis, Hermit*
- 17 Ethelbert and Ailred, Martyrs
- Nothelm, Archbishop of Canterbury
- 19 Ednoth, Bishop of Dorchester-on-Thames, Martyr
- Frideswide of Oxford, Virgin
- 20 Acca, Bishop of Hexham
- 21 Condedus, Hermit*
- Tuda, Bishop of Northumbria
- 23 Elfleda of Glastonbury, Virgin
- Ethelfleda, Abbess of Romsey
- 26 Albinus, Bishop and Missionary*
- Cedd, Apostle of Essex
- Cuthbert, Archbishop of Canterbury
- Eata, Bishop of Hexham
- Edfrid, Abbot of Leominster, Confessor
- 28 Eadsige, Archbishop of Canterbury
- 30 Ethelnoth the Good, Archbishop of Canterbury
- 31 Begu, Nun
- Foillan, Missionary in East Anglia

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.



Thurs Oct 3 rd	St Dionysius the Areopagite
Sat Oct 5 th	Pilgrimage to Beeston St Lawrence The significance of the round tower churches. (See details on other page).
Sun Oct 6 th	15 th Sunday after Pentecost 26 th Anniversary of our Dedication Divine Liturgy 9:30am
Sat Oct 12 th	Vespers 4pm St Edwin KM 633
Sun Oct 13 th	16 th Sunday After Pentecost Fathers of the Ecumenical Council 787. Divine Liturgy 9:30am
Fri Oct 18 th	Holy Apostle St Luke Divine Liturgy 9am at St Fursey Chape, Neville Rd, Sutton.
Sat Oct 19 th	Vespers 4pm. St Frideswide of Oxford Abbess. 735
Sun Oct 20 th	17 th Sunday after Pentecost Divine Liturgy 9:30am.
Tues Oct 22 nd	Vesperal Divine Liturgy of St James, The Lord's Brother, 7pm.
Sat Oct 26 th	Vespers 4pm. Great Martyr Demetrius Myrrh flowing of Thessalonica 306.
Sun Oct 27 th	18 th Sunday after Pentecost The Protection of Our Most Holy Lady the Theotokos Ever Virgin Divine Liturgy 9:30am.

Daily Services in St Furseys Chapel (Neville Road).

These are normally 3rd hour with reading from the Fathers, Monday & Friday (at the Parish Church on Tuesday and Thursday). Vespers daily at 4pm. Local Readers are very welcome but please ring 01692 581849 to make sure it is still on.

NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind, hopefully on the beach at Lowestoft.

Community News & Notices

St Fursey's Orthodox Christian Community was founded on October 3, 1998 when Fr Alexander Haig came to us from Colchester. He was the nearest Antiochian Orthodox priest and he looked after us for 12 years. Then we moved to the care of Fr Philip of Lincoln who looked after us until I was ordained in May 2011, when we became a parish within the Archdiocese. Much has happened since then and by the Grace of God our parish is growing and we are blessed with a beautiful place of worship. We have much to celebrate and thank God for. As a part of our celebrations we have a pilgrimage to Beeston St Lawrence on Saturday October 5th:

PROGRAMME:

3rd Hour and Pilgrim Prayers 10am Parish Church.

Journey to Round Towered Church at Beeston St Lawrence, arriving at approximately 11am. We will have a look round the church and note the significance of the church for Anglo-Saxon Orthodox Christianity in the area.

Mid-day Service 12 Noon (6th Hour)

Picnic – 12 to 12:30 (Bring own).

Talk 1:30 to 2:30

Vespers 2:30 to 3pm. Disperse.

We are grateful to Fr Ben Bradshaw for allowing us to visit his church.

The Open Day & Coffee Morning

Many thanks for all those who helped-out and supported us. We raised £356 on the day and with later donations and sales I was able to bank £510 on the following Monday. The best-ever God Bless you all.

IN ADDITION

In addition to what is already on the internet about St Fursey's please see the following information below:

Website and YouTube

Welcome to the information and technology age!! St Fursey's Church are pleased to announce that Sunday, mid-week morning and evening talks are now online. To access these, please follow the steps below.

1. On your computer, tablet, or phone, open search bar and type "Saintfursey.uk."
2. Scroll down to "Links".
3. Open link to "St Fursey's YouTube channel."
4. You can then access all of Fr Stephen's talks.
Enjoy! Tec Team (John).

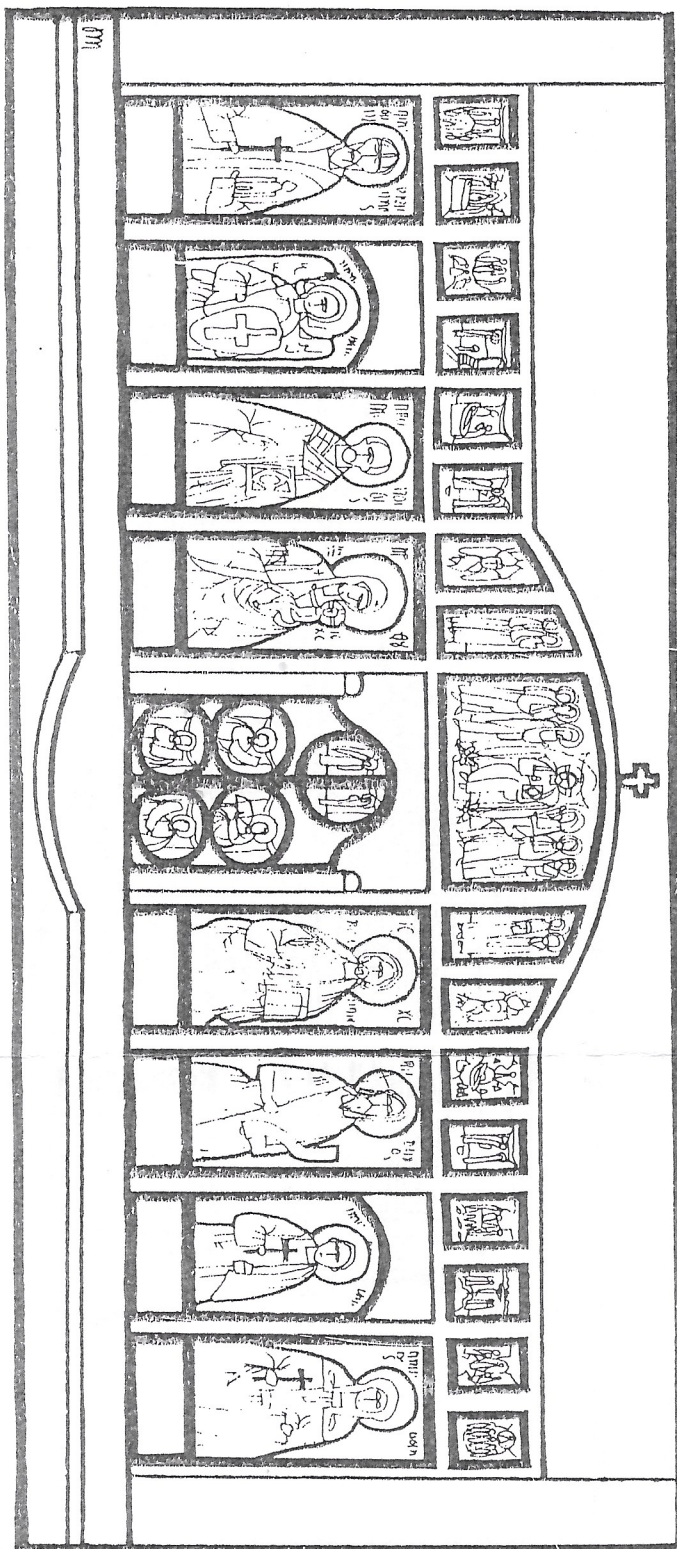
You Tube (October)

We now have over 130 subscribers. If you haven't done so, please Subscribe, like and press the notification button. Father Stephen's Sermons are recorded on Sunday and the Midweek homilies See " Orthodox Norfolk " # Orthodox Norfolk. JOHN.

Regarding the Feast of the Protecting Veil;

In the Russian Tradition this is celebrated on October 1st but in the Greek or Byzantine Tradition it is celebrated on October 28th. At St Furseys being Antiochian we follow the Greek practice so we will Celebrate the Feast on Sunday October 27th being near to the date.

Vestments



In the Orthodox Church the clergy vest in special clothing for the liturgical services. There are two fundamental Christian vestments, the first of which is the baptismal robe. This robe, which is worn by bishops and priests at the service of holy communion and which should always be white, is the "robe of salvation": the white garment in which every Christian is clothed on his day of baptism, symbolizing the new humanity of Jesus and life in the Kingdom of God. (Revelation 7:9ff)

The second fundamental vestment for Christian clergy is the stole or epitrachelion which goes around the neck and shoulders. It is the sign of the pastoral office and was originally made of wool to symbolize the sheep—that is, the members of the flock of Christ—for whom the pastors are responsible. Both bishops and priests wear this vestment when they are exercising their pastoral office, witnessing to the fact that the ministers of the Church live and act solely for the members of Christ's flock.

As the Church developed through history the vestments of the clergy grew more numerous. Special cuffs for deacons, priests, and bishops were added to keep the sleeves of the vestments out of the way of the celebrants during the divine services. When putting on their cuffs, the clergy read lines from the psalms reminding them that their hands belong to God.

A special belt was added as well to hold the vestments in place. When putting on the belt the clergy say psalms which remind them that it is God who "girds them with strength" to fulfill their service. Only the bishops and priests wear the liturgical belt.

All orders of the clergy wear a special outer garment. Deacons, sub-deacons, and readers wear a robe called a sticharion. It is probably the baptismal garment, decorated and made more elaborate. Deacons and sub-deacons also wear a stole called the orarion,

probably originally a piece of material upon which were inscribed the liturgical litanies and prayers (orare means to pray). The deacon still holds up the orarion in a position of prayer when he intones his parts of the divine services. The sub-deacon's orarion is placed around his back in the sign of the cross.

Priests wear their white baptismal robe over which they have their pastoral stole, cuffs and belt. They also wear a large garment called a **phelonion** which covers their entire body in the back and goes below their waist in front. This vestment was probably developed from the formal garments of the early Christian era and, under the inspiration of the Bible, came to be identified with the calling of the priestly life. When putting on his phelonion, the priest says the lines of Psalm 132:

Thy priests, O Lord, shall clothe themselves in righteousness, and the saints shall rejoice with joy always now and ever and unto ages of ages. Amen.

The bishops traditionally probably also wore the phelonion over which they placed the **omoforion**, the sign of their episcopal office as leading pastor of the local church. When the Christian empire was captured by the Turks in the fifteenth century, however, the Christian bishops of the East were given civil rule over all Christians under Turkish domination. At that time, since there was no longer a Christian empire, the bishops adopted the imperial insignia and began to dress as the Christian civil rulers used to dress. Thus, they began to wear the **sakkos**, the imperial robe, and the **mitre**, the imperial crown. They also began to stand upon the **orlets** (the eagle) during the divine services and to carry the **staff** which symbolized more their secular power than their pastoral office. At that time as well, the word **despota** (**vladyko** or **master**)—a title for temporal rather than spiritual



OCTOBER 1st

1. The Protecting Veil of the Most Holy Mother of God.

The Church has always glorified the most holy Mother of God as the Protectress and Defender of the Christian people, entreating, by her intercession, God's loving-kindness towards us sinners. The Mother of God's aid has been clearly shown times without number, both to individuals and to peoples, both in peace and in war, both in monastic deserts and in crowded cities. The event that the Church commemorates and celebrates today proves this constant protection of the Christian people by the Mother of God. On October 1st, 911, in the time of the Emperor Leo the Wise (or the Philosopher), there was an all-night vigil at the Blachernae church of the Mother of God in Constantinople. The church was crowded. St Andrew the Fool for Christ was standing at the back of the church with his disciple Epiphanius. At four o'clock in the morning, the most holy Mother of God appeared above the people with a veil spread over her outstretched hands, as though to protect them with this covering. She was clad in gold-encrusted purple and shone with an unspeakable radiance, surrounded by apostles, saints, martyrs and virgins. Seeing this vision, St Andrew gestured towards it and asked Epiphanius: 'Do you see how the Queen and Lady of all is praying for the whole world?' Epiphanius replied: 'Yes, Father; I see it and stand in dread.' As a result, this commemoration was instituted to remind us both of this event and of the Mother of God's constant protection whenever we prayerfully seek that protection, that shelter, in distress.

1. O Theotokos, the Holy Spirit has sanctified you more than the Ark of the Covenant; with your veil, brighter than the sun, you enlighten the Church and the people, protecting them with your precious veil. O pure and blessed Virgin, now save your Son's inheritance, who keep this holy feast!
- v. Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.

Aposticha (Tone 2)

1. As you are above all creatures in heaven and on earth, more glorious than the Cherubim, more noble than any here below, Christ has given you to His people as a firm bulwark and protectress, to shield and save sinners who fly to you. Therefore, O Lady all-embracing refuge, we solemnly recall your protecting veil and beg Christ to grant us great mercy.
 - v. Listen, daughter, and behold and lend your ear.
2. O people, let us sing a song of David to the Virgin, Bride of God and Mother of Christ, the King of All, saying: "O Master, on Your right stands the Queen in gold of Ophir; her robes are embroidered with pearls set in gold." When she, the chosen from among women, became more beautiful than all the world, You were born of her in Your great mercy and have given her to be the support of Your people, to care for their lives and protect them from all tribulation.
 - v. The rich among the people shall seek your favor.
3. O Theotokos, you are a mountain greater and more glorious than Sinai; for, unable to bear the descent of the glory of God in images and shadows, it caught fire, and there were thunders and lightning. Yet at the command of the Ruler of All, you, without being consumed, bore in your womb the Word of God who holds all things in the palm of His hand and who is Himself the divine Fire. O Lady, help those who keep your feast, for you have the boldness of a mother to approach Him. In your mercy, visit us, for you have from God the gift of caring for the Christian people and protecting them.
 - v. Glory be to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.