

**ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH CHURCH  
YARMOUTH ROAD, STALHAM NR12 9RR**

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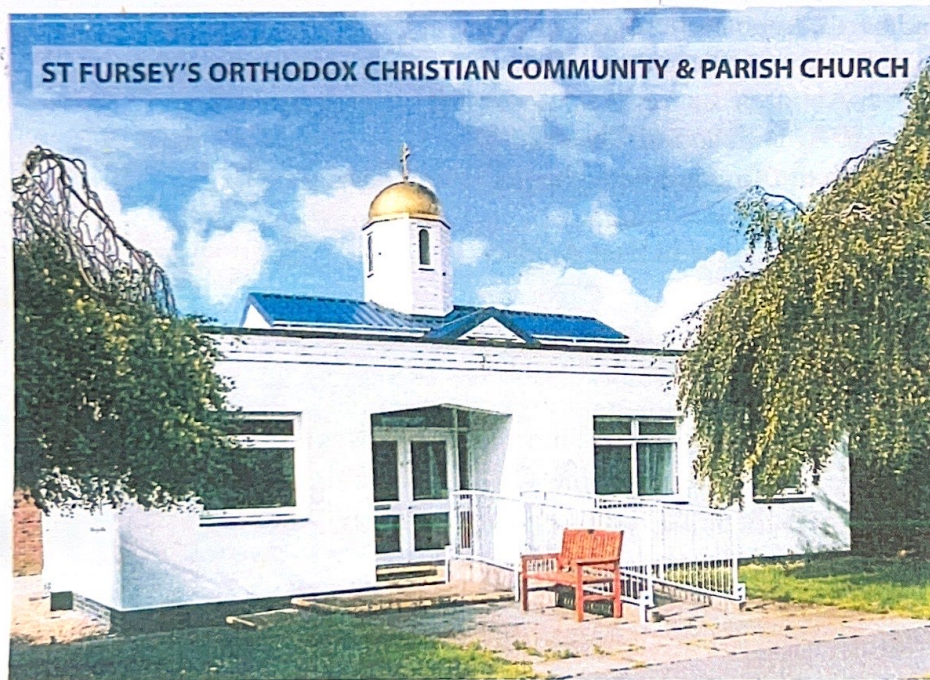
**COMMUNITY PROGRAMME & NEWSLETTER**

**SERVICES IN OCTOBER 2022**

**THE 24<sup>TH</sup> ANNIVERSARY OF OUR DEDICATION**



**THE ORIGINAL CHAPEL BEING BUILT IN THE GARDEN OF ST FURSEYS HOUSE AUG 1998**



## 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.



### SERVICES IN THE PARISH CHURCH

Sat Oct 1 <sup>st</sup>	<b>24<sup>th</sup> Anniversary of our Dedication</b> <b>Vespers 4pm.</b>
Sun Oct 4 <sup>th</sup>	<b>24<sup>th</sup> Anniversary of our dedication</b> <b>16<sup>th</sup> Sunday After Pentecost</b> <b>Divine Liturgy 9:30am.</b> (St Dionysius the Areopagite of Athens).
Sat Oct 8 <sup>th</sup>	<b>Vespers 4pm.</b> <b>St Pelagia of Antioch</b>
Sun Oct 9 <sup>th</sup>	<b>17<sup>th</sup> Sunday after Pentecost</b> (St James son of Alphaeus 1 <sup>st</sup> ). <b>Divine Liturgy 9:30am.</b>
Sat Oct 15 <sup>th</sup>	<b>Vespers 4pm.</b> <b>St Lucian of Antioch 312.</b>
Sun Oct 16 <sup>th</sup>	<b>18<sup>th</sup> Sunday after Pentecost</b> (Fathers of the Seventh Council 787) <b>Divine Liturgy 9:30am.</b>
Sat Oct 22 <sup>nd</sup>	<b>Vespers 4pm.</b> (St James).
Sun Oct 23 <sup>rd</sup>	<b>19<sup>th</sup> Sunday after Pentecost.</b> (St James Brother of the Lord). <b>Liturgy of St James 9:30am.</b>
Sat Oct 29 <sup>th</sup>	<b>Vespers (St Anastasia).</b>
Sun Oct 30 <sup>th</sup>	<b>20<sup>th</sup> Sunday after Pentecost</b> <b>Divine Liturgy 9:30am.</b>

### Daily Services in St Fursey's Chapel (Neville Road)

These are normally 3<sup>rd</sup> Hour 9am with reading from the Fathers' (At the Parish Church on Tuesdays & Thursdays). Vespers 4pm.

## COMMUNITY NEWS & NOTICES

We have continued the Instruction Talks on Orthodoxy on Thursday nights at 7pm. When these finish the Bible Study will continue as before with St Matthew's Gospel. We can reconsider this timing, if need be, during the winter months.

### OPEN DAYS

We have had two Open Days during the summer; June and September which have brought the Orthodox Church to the notice of Stalham people and we plan another for Friday December 2<sup>nd</sup> from 10am. This is really a glorified Coffee Morning with nearly £200 being raised each time but more importantly, are the talks I have been able to give about the Orthodox Church and the building of our parish church.

### **THE CONSECRATION OF THE CHURCH**

Metropolitan Silouan will be coming on Saturday November 26<sup>th</sup> for the consecration of the parish church. We hope to have the Mayor of Stalham in attendance and also the three builders, Alan, Tony and Tony Junior who built the church. Also, thanks to Jonathan, John and Russell, plans are being made for the engraving of the foundation stone and the altar slab for the new altar.

### **PAT HINKINS AND HER WORKS ON MODERN DAY SLAVERY**

Pat has done a great deal of work to raise awareness of modern slavery and has raised a lot of money to help victims of it. Readers will be aware of this through her monthly article. Sadly, due to her health problems she needs to stop this work. If one of our readers could continue this important work, please let me know.

# THE ART OF PRAYER No 2.

## An Orthodox Anthology

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Compiled by  
IGUMEN CHARITON  
OF VALAMO

Translated by  
E. KADLOUBOVSKY  
and  
E. M. PALMER

Edited with an Introduction by  
TIMOTHY WARE

### REMEMBRANCE OF GOD

#### *Secret converse with the Lord*

Everywhere and always God is with us, near to us and in us. But we are not always with Him, since we do not remember Him; and because we do not remember Him we allow ourselves many things which we would not permit if we did remember. Take upon yourself this task—to make a habit of such recollection.

Make yourself a rule always to be with the Lord, keeping your mind in your heart, and do not let your thoughts wander; as often as they stray, turn them back again and keep them at home in the closet of your heart, and delight in converse with the Lord.

THEOPHAN THE RECLUSE

#### *Become a real man*

The more firmly you are established in the recollection of God—in mentally standing before God in your heart—the more quiet will your thoughts become and the less will they wander. Inner order and success in prayer go together.

In this way our spirit is restored to its just rights. When it is so re-established, there will begin an active and vital transformation of soul and body, and of outer relationships, until they are finally cleansed. And you will become a real man.

THEOPHAN THE RECLUSE

*Remembrance in the heart and in the head*

When remembrance of God lives in the heart and there maintains the fear of Him, then all goes well; but when this remembrance grows weak or is kept only in the head, then all goes astray.

THEOPHAN THE RECLUSE

*Be still and silent*

I have often reminded you, my dear sister, about the remembrance of God, and now I tell you again: unless you work and sweat to impress on your heart and mind this awe-inspiring Name, you keep silence in vain, you sing in vain, you fast in vain, you watch in vain. In short, all a nun's work will be useless without this activity, without recollection of God. This is the beginning of silence for the Lord's sake, and it is also the end. This most desirable Name is the soul of stillness and silence. By calling it to mind we gain joy and gladness, forgiveness of sins and a wealth of virtues. Few have been able to find this most glorious Name, save only in stillness and silence. Man can attain it in no other way, even with great effort. Therefore, knowing the power of this advice, I entreat you for the love of Christ always to be still and silent, since these virtues enrich remembrance of God within us.

THEOPHAN THE RECLUSE

*A swift entry to Paradise*

When you establish yourself in the inner man by the remembrance of God, then Christ the Lord will enter and dwell within you. The two things go together.

And here is a sign for you, by which you can be certain that this glorious work has begun within you: you will experience a certain feeling of warmth towards the Lord. If you fulfil everything prescribed, then this feeling will soon begin to appear more and more often, and in time will become continuous. This feeling is sweet and beatific, and from its first appearance it stimulates us to desire and seek it, lest it leave the heart: for in it is Paradise.

Do you wish to enter this Paradise as quickly as possible? Here, then, is what you must do. When you pray, do not end your prayer without having aroused in your heart some feeling towards God, whether it be reverence, or devotion, or thanksgiving, or glorification, or humility and contrition, or hope and trust. Also when after prayer you begin to read, do not finish reading without having felt in your heart the truth of what you read. These two feelings—the one inspired by prayer, the other by reading—mutually warm one another; and if you pay attention to yourself, they will keep you under their influence during the whole day. Take pains to practise these two methods exactly and you will see for yourself what will happen.

THEOPHAN THE RECLUSE

*Unceasing remembrance is a gift from God*

Remembrance of God is something that God Himself grafts upon the soul. But the soul must also force itself to persevere and to toil. Work, making every effort to attain the unceasing remembrance of God. And God, seeing how fervently you desire it, will give you this constant recollection of Himself.

THEOPHAN THE RECLUSE

*Frequent prostrations*

All the time from waking to sleeping, walk in the remembrance of the omnipresence of God, having always in mind that the Lord sees you and assesses every movement of your thoughts and heart. For this purpose pray with the Jesus Prayer unceasingly, and, frequently approaching the icons, bow down or prostrate yourself according to the movement and demands of your heart. Thus during the whole day your time will be frequently interrupted by these prostrations, and will be passed in the unceasing thought of God and in performance of the Jesus Prayer, during every kind of occupation.

THEOPHAN THE RECLUSE

## REMEMBRANCE OF GOD

### *The thought of God and the Jesus Prayer*

It is possible to replace the thought of God by the Jesus Prayer, but where is the necessity for this when they are one and the same? The thought of God is the keeping in mind—without any deliberately imposed concept—of some truth such as the Incarnation, the death on the Cross, the Resurrection, God's omnipresence, or others.

THEOPHAN THE RECLUSE

### *God's nearness and presence in the heart*

Seek and ye shall find. But what is one to seek? A conscious and living communion with the Lord. This is given by the grace of God, but it is also essential that we ourselves should work, that we ourselves should come to meet Him. How? By always remembering God, who is near the heart and even present within it. To succeed in this remembrance it is advisable to accustom oneself to the continual repetition of the Jesus Prayer, 'Lord Jesus Christ, Son of God, have mercy upon me', holding in mind the thought of God's nearness, His presence in the heart. But it must also be understood that in itself the Jesus Prayer is only an outer oral prayer; inner prayer is to stand before the Lord, continually crying out to Him without words.

By this means remembrance of God will be established in the mind, and the countenance of God will be in your soul like the sun. If you put something cold in the sun it begins to grow warm, and in the same way your soul will be warmed by the remembrance of God, who is the spiritual sun. What follows on from this will presently appear.

Your first task is to acquire the habit of repeating the Jesus Prayer unceasingly. So begin: and continually repeat and repeat, but all the time keep before you the thought of our Lord. And herein lies everything.

THEOPHAN THE RECLUSE

## **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).

## **GIFT AID MONEY**

Thanks to Photini we have received £4214 from the government in Gift Aid.

**Every Blessing to our Readers**

**Father Stephen**

## LITURGY PAGE

### For the Dedication

(Tone 6)

6. The ancient Law commanded the celebration of the dedication, and it did well. But it is better to celebrate a dedication by a renewal; for, as Isaiah says, "the islands are renewed at the presence of God." These islands are the Churches of the Gentiles, which came to be founded and established in God. Thus, as we commemorate the dedication, let us celebrate a renewal!
5. Brethren: renew yourselves and begin a new life, putting aside your old nature. Let us control our passions which lead to death, re-dedicating all the faithful, so that they can hate the taste of evil. Let us no longer remember the former things, except to flee from them. In this way, man is renewed and the feast of the dedication may be celebrated.
4. O Christ, who are the eternal Word, establish Your Church as a tower of strength. Because You have founded it upon the Rock of Faith, it remains unshaken from age to age, since it contains You who became man for the Church in these latter days. We thank You, praising and singing: "You are from the beginning and eternal; O our King, glory to You!"

### Troparion of the Dedication

(Tone 4)

As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of Your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through Your Mother, O You the Life and Resurrection of all!

## HOMILY PAGE

From a sermon by Saint Augustine, bishop

[Sermo 336, 1.6: PL 38 [edit. 1861], 1471-1472, 1475]

### THE BUILDING AND DEDICATION OF GOD'S HOUSE WITHIN US

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: *A new commandment I give you: love one another.* He says: *I give you a commandment.* He means: Before you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes. Let us praise his goodness with our whole hearts. He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help. He awakened enthusiasm among those who were at first unconvinced, and guided to a successful conclusion the efforts of men of good will.

## 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) (Ædilburh) (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 Wulfrida) 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.