

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.

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; A.A.S.S. 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.



Antiochian Orthodox
Christian Archdiocese
Of the British Isles And Ireland
Archbishop: His Eminence
Metropolitan Silouan Oner

St Furse's Antiochian Orthodox
Christian Parish Church Stalham
Parish Priest Fr Stephen Weston
01692 581849
NR12 9PG



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.

Services in November 2023

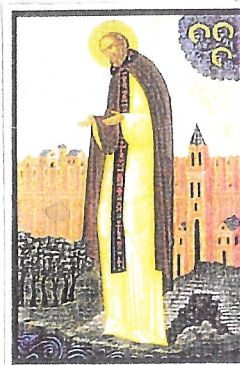
(In the Parish Church unless otherwise stated).

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 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



Sat November 4 th	Vespers 4pm.
Sun November 5 th	22nd Sunday after Pentecost Divine Liturgy 9:30am.
Tues November 7 th	Synaxis of the Archangel Michael & the other Bodiless Powers. Vesperal Liturgy 7pm.
Sat November 11 th	St Martin the Merciful Bishop of Tours Vespers 4pm.
Sun November 12 th	.23rd Sunday after Pentecost Divine Liturgy 9:30am St Machar Bishop of Aberdeen (16 th c) (St John Chrysostom. 407)
Wed November 15 th	BEGINNING OF THE NATIVITY FAST (VEGAN)
Thurs November 16 th	Holy Apostle & Evangelist Matthew Typika 9am.
Sat November 18 th	Vespers 4pm
Sun November 19 th	24th Sunday after Pentecost Entry of the Holy Theotokos into the Temple (Anticipated) Divine Liturgy 9:30am
Sat November 25 th	Vespers 4pm (St Catherine of Alexandria)
Sun November 26 th	25th Sunday after Pentecost. Divine Liturgy 9:30am. (Metropolitan Celebrates)
Thurs November 30 th	Holy Apostle St Andrew First Called. Divine Liturgy 9am. (St Fursey's Chapel, Sutton)

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

In addition to the above services the 3rd Hour and Reading from the Fathers' is held in the Parish Church on Tuesday and Thursday 9am.

Daily Services in St Fursey's Chapel (Neville Road) normally 3rd Hour Monday and Friday and Vespers 4pm. (Please check before coming). Confessions by appointment (before or after services).

Community News & Notices

THURSDAY BIBLE STUDY

This has resumed on Thursday evenings at 7pm at the Parish Church. We are studying the shorter letters of St Peter and St John with the aid of the Orthodox Study Bible.

ADVANCED NOTICE OF COFFEE MORNING & OPEN DAY

FRIDAY 1ST DECEMBER 2023

We have our third open day of the year on Friday 1st December. This is both an evangelistic event as well as a fund raising one. There will be the usual icon and book stall with Orthodox Christmas cards available, Raffle, Tombola, and home-made cake stall. Please come and support this event.

METROPOLITAN SILOUAN'S VISIT

Metropolitan Silouan visits us on Saturday November 25th for Vespers 4pm followed by his meeting the Trustees of the church afterwards and will celebrate the Divine Liturgy on Sunday November 26th.

Every Blessing to our Readers

Father Stephen

PS: Please Note my new Telephone No: 01692 581849

ST FURSEY'S ACCOUNTS OCT 2022 TO SEPT. 2023	
<u>INCOME</u>	
9863	
9037	Donations
10261	cont+Books
4000	Open Days
255	Conference
-	Charity Jar
26	Candle money
<u>10772</u>	<u>RENTS</u>
	Current Acc of to Oct. 21791
	RESERVE ACCOUNT.
BF	22765
Trans	21006 to Current Acc
	1765
	HMRC 1425
	<u>23363</u>
<u>EXPENSES</u>	
2022	2023
567	Postage
397	1 icon prints
1036	Chapel
1816	B sales
450	Fr S.
50	Donations
1200	Bishop
254	OGSW
1332	Loan
* 5294	Mis.
<u>12396</u>	+ 4679
	<u>11534</u>
* Includes	+ Altar 1430.
several fees 21713	Innov 1019
Innov 948	E leader 1960
Water 366	

On the morning of Thursday, August 31st, pilgrims from Saint Furseys Christian community embarked on a journey to Ely, to venerate the Holy relic of Saint Audrey, a beloved figure in the English pantheon of saints. Arriving at the church bearing her name, we participated in a Readers service, where members of Orthodox parishes from Northampton, Walsingham and Stalham took turns in chanting and reading. Following this time, we gathered for a communal picnic before embarking on a guided tour of Ely Cathedral. The gracious tour guides displayed genuine interest in our Orthodox faith as we shared our connection to Saint Audrey and her sisters, St Withburga and Seaxburgh, and their historic connection to the site. This day was a wonderful opportunity to share our profound and ancient faith, honor the Saints, and celebrate the divine miracles wrought by the Lord through their intercession. It also provided a chance to forge new bonds with fellow Orthodox Christians from across the United Kingdom.

A description and photo of our pilgrimage to Ely



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.