

## EXTRACTS FROM THE LIVES OF THE SAINTS.

**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 Connore (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

**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

St Furse's Antiochian Orthodox

Christian Parish Church Stalham

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

Archbishop: His Eminence

01692 581849

Metropolitan Silouan Oner

NR12 9PG

## COMMUNITY PROGRAMME & NEWSLETTER

November 2024



*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  
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

SERVICES IN NOVEMBER 2024

(In the Parish Church unless otherwise stated)

Sat Nov 3 <sup>rd</sup>	VESPERS 4PM
Sun Nov 4 <sup>th</sup>	19 <sup>th</sup> Sunday after Pentecost St Winifred of Treppynon 7 <sup>th</sup> cent. Divine Liturgy 9:30am.
Thur Nov 7 <sup>th</sup>	VESPERS 4PM Chapel Neville Road
Fri Nov 8 <sup>th</sup>	Synaxis of Archangel Michael and the other bodiless powers. Divine Liturgy 9am. Chapel Neville Road
Sun Nov 10 <sup>th</sup>	20 <sup>th</sup> Sunday after Pentecost St Justus Arch of Canterbury 627. Divine Liturgy 9:30am.
BEGINNING OF NATIVITY FAST Sat Nov 16 <sup>th</sup>	Vespers 4pm. (St Matthew App & Evang).
Sun Nov 17 <sup>th</sup>	21 <sup>st</sup> Sunday after Pentecost St Matthews Apostle & Evangelist St Hilda 680. Divine Liturgy 9:30am.
Wed Nov 20 <sup>th</sup>	Forefeast of the Entry of the Theotokos Vesperal Divine Liturgy 7pm Chapel (St Edmund King & Martyr).
Thurs Nov 21 <sup>st</sup>	Entry of the Most Holy Theotokos 9am TYPIKA
Sat Nov 23 <sup>rd</sup>	VESPERS 4PM. (St Columba 615).
Sun Nov 24 <sup>th</sup>	22 <sup>nd</sup> Sunday after Pentecost (St Catherine of Alexandria VM 305). Divine Liturgy 9:30am.
Sat Nov 30 <sup>th</sup>	VESPERS 4PM (St Andrew the First called).
Sun Dec 1 <sup>st</sup>	23 <sup>rd</sup> Sunday after Pentecost Holy Prophet Nahum 7 <sup>th</sup> cent. Divine Liturgy 9:30am.

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

These are normally 3<sup>rd</sup> hour 9am 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.**

Confessions by appointment before or after services.

### Community News & Notices

#### Thursday Bible Study

This has resumed on Thursday evenings 7pm at the Parish Church; we continue to study the Book of Revelation, using the Orthodox Study Bible. Due to numbers coming we meet in the meeting room not the priest's room as before.

#### Advanced Notice of Open Day & Coffee Morning

Friday December 6th 10am

We have our third open day and coffee morning on Friday December 6<sup>th</sup>. 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, home made cake stall, bric-a-brac, CD and DVD stall. Come and support us!

### PILGRIMAGE REPORT - TO BEESTON ST. LAWRENCE.

This took place as planned on Saturday October 5<sup>th</sup>. We started in the Parish Church at 10am with Andrew, David, and John, after the service we travelled to Beeston St Lawrence and met Andrew and Margaret, so we had 6 pilgrims! After the midday service we had our picnic in the church porch. We were blessed with very nice weather. The talk began at 1:30pm and we learned of the significance of the round tower church and the possible link with Celtic tradition from Ireland through St Fursey. There were round towered churches in Ireland and the use of black conglomerate stone in the church cast doubt on the usual explanation for the round towers i.e., lack of local stone. We finished with Vespers and dispersed. We were amazed at the wonder acoustics of the church. Many thanks to Fr Ben Bradshaw for allowing us to use this church.

### CONGRATULATIONS!

TO FR STEPHEN ON RECEIVING OVER 2,300 VIEWS ON YOUTUBE ON HIS SERMON ON

*"GOD DOES NOT DO COINCIDENCES."*

We now have over 200 subscribers on our YouTube Channel. If you have not done so, please subscribe to "Orthodox Norfolk" or "#Orthodox Norfolk. Thank you John.

Every Blessing to our Readers

Father Stephen - Telephone No: 01692 581849.

# Entrance of the Theotokos into the Temple

The second great feast of the Theotokos is the celebration of her entrance as a child into the Jerusalem Temple which is commemorated on the twenty-first of November. Like the feast of her nativity, this feast of Mary is without direct biblical and historical reference. But like the nativity, it is a feast filled with important spiritual significance for the Christian believer.

The texts of the service tells how Mary was brought as a small child to the temple by her parents in order to be raised there among the virgins consecrated to the service of the Lord until the time of their betrothal in marriage. According to Church tradition, Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to be "nourished" there by the angels in order to become herself the "holy of holies" of God, the living sanctuary and temple of the Divine child who was to be born in her.

There is no doubt that the verses of the Old Testamental Psalm 45, used extensively in the services of the feast, provided a great inspiration for the celebration of Mary's consecration to the service of God in the Jerusalem Temple.

Hear, O Daughter, and consider and incline your ear; forget your people and your father's house, and the king will desire your beauty. Since he is your Lord, bow to him. . .

The princess is decked in her chamber with gold-woven robes, in many-colored robes she is led to her king, with her virgin companions, her escort, in her train.

With joy and gladness they are led along, as they enter the palace of the king.

Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations, therefore, the peoples will praise you forever and ever. (Psalm 45:10-17)

The Orthodox Church understands these words of the psalm to be a prophecy directly related to Mary the Theotokos. According to the Gospel of Saint Luke which is read at the Vigil of each of her feasts, Mary herself speaks the following words:

My soul magnifies the Lord and my Spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations shall call me blessed; for he who is mighty has done great things for me and holy is his name. And his mercy is on those who fear him from generation to generation. (Luke 1:47-50)

The main theme of the feast of Mary's entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that "the dwelling of God is with man" and that the human person is the sole proper dwelling place of the Divine Presence. (Ezekiel 37:27; John 14:15-23; Acts 7:47; II Corinthians 6:11; Ephesians 2:18-22; I Peter 2:4; Revelation 22:1-4)

Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator's dispensation. (Troparion)

The most pure Temple of the Saviour, the precious Chamber and Virgin, the Sacred Treasure of the Glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven! (Kontakion)

The fortieth chapter of Exodus about the building of the tabernacle is read at Vespers, together with passages from the First Book of Kings and the Prophecy of Ezekiel. Each one of these readings all end with exactly the same line, "for the glory of the Lord filled the house (tabernacle) of the Lord God Almighty." (Exodus 40:35; I Kings 8:11; Ezekiel 44:4)

Once again on this feast, the Old Testament readings are interpreted as symbols of the Mother of God. This "glory of the Lord" is referred to the Mother of Christ and it "fills" her and all people after her who "hear the word of God and keep it" as the Gospel of the festal liturgy proclaims. (Luke 11:37-28) The epistle reading at the Divine Liturgy also proclaims this very same theme. (Hebrews 9:1-7)

Thus, the feast of the Entrance of the Theotokos into the Temple is the feast which celebrates the end of the physical temple in Jerusalem as the dwelling place of God. When the child Mary enters the temple, the time of the temple comes to an end and the "preview of the good will of God" is shown forth. On this feast we celebrate—in the person of Christ's mother—that we too are the house and tabernacle of the Lord.

. . . We are the temple of the living God, as God said, "I will live in them and move among them, and I will be their God, and they shall be my people." (II Corinthians 6:11; Isaiah 52:11)

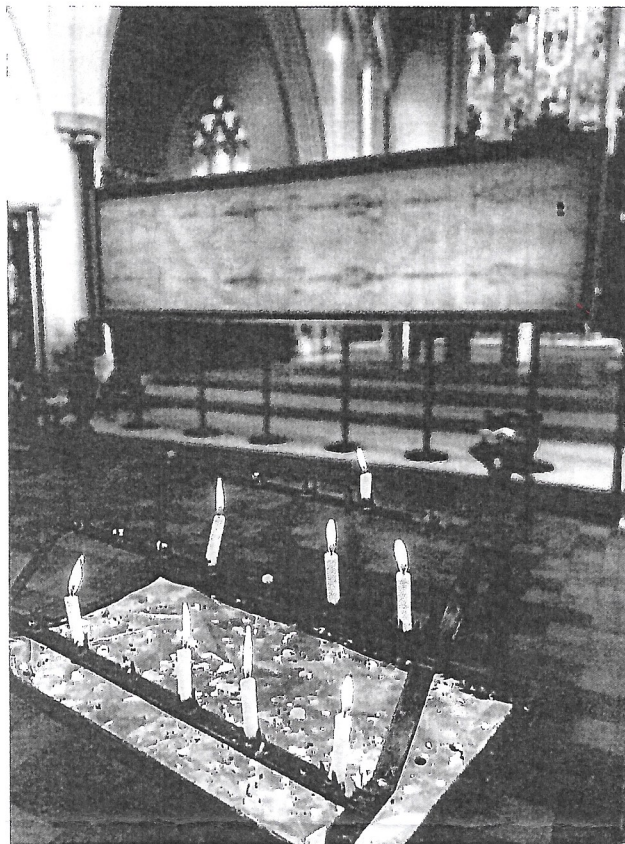
# Living Faith

The Turin Shroud is more than cloth for *Philip Corbett*

‘How strange to be hosting an exhibition of a copy of a forgery’ was how one correspondent expressed his amazement that I proposed we should host the Turin Shroud Exhibition at All Saints’, Notting Hill, in 2023. I shouldn’t have worried, or listened to him at all; in the end, the exhibition attracted over 2000 people from churches across London. Masses were celebrated in front of the image of the Shroud, schools visited, we had a concert of Handel’s *Messiah* and there were devotions from Roman Catholic and Orthodox groups. It is fair to say the Turin Shroud continues to attract a great deal of interest and comment. And whilst so much was positive and the visit of the exhibition was overwhelmingly spiritual and uplifting, the voices of detractors and naysayers are never far away.

The Shroud is believed to be the cloth in which Jesus was wrapped and placed into the tomb. It is 14 feet long and depicts the front and back of man who has suffered crucifixion. The figure is about 5ft 7 to 6ft in height and is bearded, gaunt, has sunken eyes and signs of dehydration. The figure is wearing a crown of thorns, bears the marks of scourging, had a wound on his left side from which blood and water have flowed, and also bears marks of the nails (through the wrists and heels – which is where the nails would have been hammered in Roman times, contrary to later artistic images of the crucifixion). The Shroud then travelled around the Middle East and it was during the Crusades that it was brought to France and then to its final resting place in Turin.

Much of the criticism of the authenticity of the Shroud comes from the carbon dating which took place in 1988. This analysis of a small fragment of the Shroud seemed to suggest that the cloth was manufactured between 1260 and 1390. There are several possibilities as to why this process may not be reliable, including that the Shroud cloth shows sign of repair from when it was burnt by incense. It is also possible that the piece of fabric might have been contaminated over time. New scholarship and study by scientists at Italy’s Institute of Crystallography of the National Council may have further debunked the carbon dating. The study, using wide-angle X-ray scattering, measures the natural aging of flax cellulose and converts it to ‘time since manufacture’. The team took a small fragment of the Shroud and by looking at it under X-ray were able to uncover tiny details of the linen’s structure and cellulose patterns. Cellulose in fabric breaks up over time and so can show the age or length of time since the garment was produced. By putting in place parameters such as temperature and humidity, the team were able to measure the breakdown of the cellulose. They then compared this to other fabric known to be from around the same period. To do this, they used a linen sample found at Masada, Herod’s fortress, from around 55AD,



and they matched. For further clarity, the team compared their findings with those for linen from the 13<sup>th</sup> century (the period in which the carbon dating suggested the Shroud was made) and found no matches. This new study has therefore concluded that the Shroud does indeed date from the time of Jesus’s crucifixion.

But what does this mean for us as Catholic Christians? Well, for those who believe that the Shroud is indeed the cloth in which our Lord was placed, these findings are yet another piece of proof that this is true. But there will always be those who doubt and debunk the Shroud. One lady who had seen our poster for the Turin Shroud exhibition came into church to tell me that my faith was weak and that I was leading people astray because all I could base my belief on was a 13<sup>th</sup>-century piece of cloth. It took me some time to explain that my faith was based on a relationship with God, a life of prayer and the working of the Holy Spirit. The Shroud is an aid to devotion, it deepens faith; it is not the basis of faith. As we gaze upon the image of the man on the Shroud, as we contemplate the wounds and scars, the torn beard, the bloodied side; we cannot help but be drawn deeper in the mystery of the passion, death and resurrection of our Lord. This new evidence will further convince some; it may never convince the sceptics. But for me, serious study of the Shroud and the image upon it can only deepen devotion and faith in our redeemer. ND

ST FURSEY'S CHURCH ACCOUNTS OCT 2023 to SEPT 2024

2023	2024	2023	EXPENSES 2024
4573	4573	647	Postage 600
6822	7477	277	Icon prints 170
585	1335	1079	Chapel 901
235	874	1178	Books 1207
50		450	Fr Stephen Ex. 1800
128	50	50	Donation 50
1350	126	1200	Bishop 1200
<u>9743</u>	<u>5556</u>	647	Office 1066
Current Acc of 6 Oct 24	£2151.00	1332	Loin 1332
Reserve Acc Sept	£1277	4674	Miscellaneous 1057*
Grft Aid	£2869	<u>11534</u>	<u>9383</u>
Transfer to Current Acc	£2000		
		* includes	Plumber £340
			Electrician £254
			Ruby £200
			Drains £384

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.