

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH  
CHURCH

YARMOUTH ROAD, STALHAM NR12 9PG

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COMMUNITY PROGRAMME

NOVEMBER 2021



*The Presentation in the Temple of the Most Holy Mother of  
God (November 21st)*

*Troparion*

**T**O-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 AT THE PARISH CHURCH

Sat Nov 6 <sup>th</sup>	Vespers 4pm - St Illtud of Llanilltyd.
Sun Nov 7 <sup>th</sup>	20 <sup>th</sup> Sunday After Pentecost St Michael & the Other Bodiless Powers Divine Liturgy 09:30am.
Sat Nov 13 <sup>th</sup>	Vespers 4pm (St John Chrysostom 407).
Sun Nov 14 <sup>th</sup>	21 <sup>st</sup> Sunday after Pentecost (Holy Apostle Philip) Divine Liturgy 9:30am.
Mon Nov 15 <sup>th</sup>	Beginning of the Nativity Fast Vespers for St Matthew 4pm.
Sat Nov 20 <sup>th</sup>	Forefeast of the Entry of the Most Holy Theotokos into the Temple. (St Edmund King and Martyr 869).
Sun November 21 <sup>st</sup>	Entry of the Most Holy Theotokos into the Temple. Divine Liturgy 9:30am.
Thurs Nov 25th	Great Martyr Catherine of Alexandria 305 TYPIKA 9am.
Sat Nov 27 <sup>th</sup>	Vespers 4PM – St James the Persian 421.
Sun November 28 <sup>th</sup>	23 <sup>rd</sup> Sunday after Pentecost. Divine Liturgy 9:30am.
Mon Nov 29 <sup>th</sup>	St Andrew the First Called. Vespers 4pm.
Tues Nov 30 <sup>th</sup>	TYPIKA for St Andrew 9am.

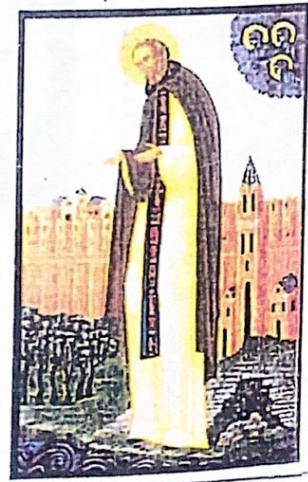
BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
NOVEMBER.

- 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



## **COMMUNITY NEWS & NOTICES**

### **ICON & BOOK STALL**

We have been unable to do anything in Norwich during the past year but we hope to have a stall outside the Parish Church on Thursdays starting next Spring.

### **Bible Study**

This has been resumed on Thursday evenings 7pm with discussion and refreshments ending with Compline 9pm. We continue with St Matthew's Gospel.

### **CATECHUMENS**

We have Isaac to be Baptised and Chrismated on Sunday November 28<sup>th</sup>. We have three other possible catechumens but we need to wait until the new church can be used.

### **Our New Parish Church**

Thanks to our brilliant builders Alan Tony and Tony Junior (TJ), much progress has been made. The interior plastering is being done and the floor will be done soon, then it will be tidying up the outside, much will need to be done on the interior i.e., painting the walls, installing the ICON Screen, making the extra icons and putting them in place. Help towards the cost of the additional ICONS will be much appreciated.

### **Finances**

Please see separate page for these.

**God Bless you all**

**Father Stephen**

## 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.

## MODERN DAY SLAVERY

WHAT CAN WE DO TO HELP to alleviate children at risk of being trafficked who are in poverty so they can be made safe.

One of our projects over a number of years is "THE FALCONER ORPHANAGE in remote ZAMBIA.

It is a christian orphanage for up to 100 orphans from Babies to young adult teenagers

In a area of Zambia that is very remote and are in poverty. A area that traffickers could pick up orphans..

The home is in the small village of KABULAMEMA being thirty four miles from KABOMPO which is the nearest township and four hundred and fifty miles from NDOLA on the copperbelt, where they have to go for their main shopping and bulk supplies.

The founder of this orphanage was Miss Falconer a christian nurse from Manchester that after completing her tropical medicine in London.

She then went to be a nurse in a Leper settlement in CHITOKOLOKI.

There she saw the plight of little babies being left to die when their mothers died in child birth.

And left the settlement and on her own went further into the bush where she established her home and orphanage.

A verse from the BIBLE is on the WELCOME sign in front of the home.

It has on it the words of JESUS " Who so shall receive one such little child in my name, receives me"

No child was turned away.

She pasted away in 1998 MAMA to the children from 1947 untill 1998 coming back to England once in fifty years in 1952. she lived at KABULAMEMA during those years and often with only her orphan family to help she saved over 600 hundred babies often with older siblings.

Simeon who runs the Orphanage now is in his 60s who came to the orphanage as a young baby.

He was awarded by Rotary PAUL HARRIS AWARD some years ago.

Our project now as most of the readers of this newsletter knows is we send goods into the orphanage. Father Stephen in a short Blessing in my home blesses the goods.

And Neil Starling picks them up and takes them to Watton where they are dispatched from.

At the moment with various christians and churchs and people of goodwill are responding to a future library at the home.

Who want and care about keeping children safe from traffickers are responding to a future library at the home.

What is needed are Christian BIBLES S/H But like new( modern English reading) Chriistian stories for all ages also EDUCATIONAL BOOKS MATHS/ENGLISH ETC MUST BE LIKE NEW ALSO general stories for reading but NO horror. Just as important Paper NEW drawing and coloring books Pencils stickers ETC If anyone is interested to donate monies for transport please send it to Fr Stephen Cheque to be written to St Furseys Orthodox Community address on Newsletter with a covering note stating for what the cheque is being sent for PLEASE.

And PLEASE pray for all the children and the staff at this orphanage Covid is even in this remote area.

PLEASE HELP THESE CHILDREN to be kept safe

EDUCATION can help them to understand about Modern Day Slavery. and gives them a future.

They also need soap toothpaste sardines tinned meat babies dry milk .Nappies.

Co-ordinator

Pat Hinkins Member of Rotary action Group against Slavery (Rotary e club of Innovation) District 1080

St Furseys Orthodox Community (action against child Slavery)

Supporter of Rotary Action group against Slavery

## 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 \*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.

# Wisdom

The virtue of wisdom differs from knowledge in that wisdom is normally understood as the immediate insight into things, the practical understanding and grasping of what is true and right in its living expression and form. The wise man is the one who sees clearly and deeply into the mysteries of God. He is the one who can give concrete advice in the everyday affairs of life, the one who can point out the will of God to man who is confronted by actual problems and decisions. He is the one, who like Jesus, knows not only what is in God, but **“what is in man.”** (Cf. John 2:25)

In the Old Testament, a whole body of literature developed concerning the theme of divine wisdom. (See Book III, *Bible and Church History*) The Psalms, Proverbs and other wisdom writings such as Ecclesiastes, and the Wisdom of Solomon and Jesus, Son of Sirach show clearly what wisdom is, and what it is to be wise.

**Does not wisdom call, does not understanding raise her voice?**

**On the heights beside the way, in the paths she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud:**

**“To you, O men, I call, and my cry is to the sons of men. O simple ones, learn prudence; O foolish men, pay attention. Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips.**

**All the words of my mouth are righteous; there is nothing twisted or crooked in them.**

**They are all straight to him who understands and right to those who find knowledge.**

**Take my instruction instead of silver, and knowledge rather than choice gold; for wisdom is better than jewels, and all that you may desire cannot compare with her.**

**I, wisdom, dwell in prudence, and I find knowledge and discretion.**

**The fear of the Lord is hatred of evil.**

**Pride and arrogance and the way of evil and perverted speech I hate.**

**I have counsel and sound wisdom, I have insight, I have strength.”** (Proverbs 8:1-14)

In the New Testament, divine wisdom is found in Jesus Christ, who is Himself, **“the wisdom of God.”** (1 Corinthians 1:24)

... among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of Glory. But, as it is written, **“what no eye has seen, nor ear heard, nor heart of man conceived, what God has prepared for those who love Him”** (Isaiah 64:4, 65:17) God has revealed to us through the Spirit. (...) And we impart this in words not taught by human wisdom, but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit. (1 Corinthians 2:6-15)

In the holy Scriptures, the Spirit of the Lord is called **“the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.”** (Isaiah 11:2) It is this Spirit that the Lord gives to those who believe in Him.

**For God has made known to us in all wisdom and insight the mystery of His will, according to His purpose which He set forth in Christ, as a plan for the fulness of time, to unite all things in Him, things in heaven and things on earth.**

For this reason . . . I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of Him, having the eyes of your hearts enlightened, that you may know the hope to which He has called you, what are the riches of His glorious inheritance in the saints, and what is the immeasurable greatness of His power in us who believe . . .

For this reason I, Paul . . . have written . . . to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known . . . (Ephesians 1:9-10, 19-19, 3:1-10)

In the Church, as Saint Paul says, the divine wisdom is given to the spiritual person. The wise man, who possesses the Spirit of God, can show forth the **“knowledge of salvation to His people . . . to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”** (Luke 1:77-79) The opposite of divine wisdom is sinful foolishness which brings man to calamity, sorrow, ruin and death. (Cf. Proverbs 10-14) In the spiritual life of the Church, it is the wise men, the spiritual masters and saintly teachers, who have gained divine wisdom and so are made competent to direct and guide the destiny of men's immortal souls. It is for this reason that all men should submit themselves to their instruction and rule.

# Honesty

The wise man who has knowledge lives according to the truth through a totally honest life. Honesty means first of all, to speak the truth and never to "bear false witness." (Exodus 20:16)

There are six things which the Lord hates, seven which are an abomination to Him: haughty eyes, a lying tongue and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to do evil, a false witness who breathes out lies, and a man who sows discord among brothers. (Proverbs 6:16-19; Cf. 11:1, 12:17, 17:4, 21:28, 25:14, 18)

This basic scriptural teaching is also that of the apostles.

For we pray to God that you may not do what is wrong . . . but that you may do what is honest . . . for we cannot do anything against the truth, but only for the truth. (2 Corinthians 13:7-8)

Honesty also means to act truly and openly, without pretense or the presentation of a false image of oneself. It means, in a word, not to be a hypocrite.

Above all things, Christ the Lord hated and condemned hypocrisy, lying and deceit. He accused the devil himself, first and foremost, of being a deceiver and liar, pretending to be other than he is, presenting himself and his teaching as totally other than the falsehood and wickedness that they actually are. (Cf. John 8:44-47) This is the way of all the false prophets, and of the antichrist himself.

For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. (2 John 7)

Take heed that no one leads you astray. For many will come in my name saying "I am the Christ,"

and they will lead you astray. ( . . . ) and many false prophets will arise and lead many astray. ( . . . ) For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. (Matthew 24:4, 11, 24)

In His fierce condemnation of the evil of the scribes, pharisees and lawyers, Christ was most violent against their hypocrisy. Of all the evils of men, the most vile in the sight of the Lord is undoubtedly hypocrisy.

Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and the plate, but inside you are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and the plate, that the outside also may be clean.

Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all impurity. So you also outwardly appear righteous to men, but within are full of hypocrisy and iniquity. (Matthew 23: 25-28)

The spiritual person is not a hypocrite. He shows himself honestly for what he is, and does not pretend to be what he is not. He reveals himself to all exactly as he actually is. He does not say or do anything that would lead people to have a false impression of him or of anyone or anything. He is utterly honest and pure in all that he thinks, says and does, knowing that God sees all and judges with righteousness all those who "walk in integrity." (Cf. Psalm 26:1, 11)