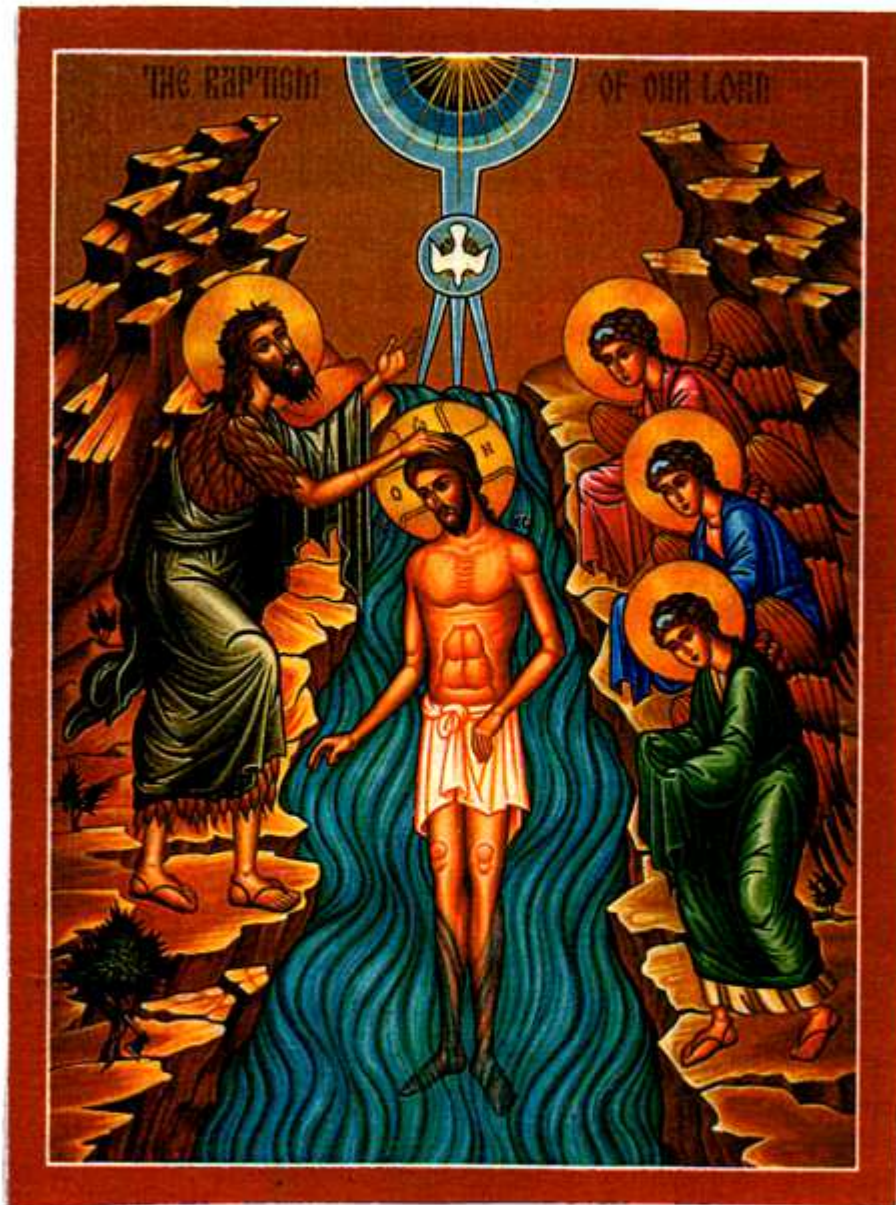


ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,
ST. FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH,
YARMOUTH ROAD, STALHAM . NR12 9PG.

COMMUNITY PROGRAMME
JANUARY 2019.



*The Epiphany, or the Baptism of our Lord Jesus Christ in
the Jordan (January 6th)*

Troparion

WHEN thou wast baptized in Jordan, O Lord, then
was made manifest the worship of the Trinity
for the Voice of the Father bare witness to thee,
naming thee his beloved Son; and the Spirit in form
of a dove made good the certainty of his word. O
Christ our God, who wast manifested and hast
enlightened the world, glory be to thee.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
JANUARY.

- 01 Elvan and Mydwyn, Missionaries
03 Fugatius and Damian, Missionaries
06 Peter, Abbot of Canterbury
07 Brannoc of Braunton, Monk
08 Athelhelm, Archbishop of Canterbury
Ethelbert, Bishop in Ireland*
Pega, Anchoress
Wulsin, Bishop of Sherborne
09 Adrian, Abbot of Canterbury
Berhtwald, Archbishop of Canterbury
10 Sethrid, Abbess in France
12 Benedict, Abbot of Wearmouth
13 Kentigern (Mungo), Apostle of North-West England
15 Ceolfwulf, King of Northumbria, Monk
16 Fursey of East Anglia, Missionary
17 Mildgyth, Virgin
18 Wilfrid, Missionary and Martyr in Sweden*
22 Berhtwald, Bishop of Ramsbury
25 Sigebert, King of East Anglia, Martyr
Thordgyth of Barking, Nun
28 John the Wise of Malmesbury
30 Bathild of Chelles, Queen*
31 Adamnan of Coldingham, Monk
Wilgils, Hermit

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.

Where fore 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.

KONTAKION OF ST. FURSEY.

Thou didst need the walls of stone to defend the Faith
against its pagan enemies , O Father Fursey, but pray
for us that we may have a spiritual wall around us to
defend the Faith against its enemies. Following thee
and praising thy eternal memory we stand firm against
every error ever singing ; Rejoice beloved of God,
our Father Fursey.



COMMUNITY PROGRAMME
JANUARY 2019.

SERVICES IN JANUARY (In the Parish Church unless otherwise stated)

TUES. JAN 1st. CIRCUMCISION OF OUR LORD.(Forefeast of the Theophany and St Basil the Great)
LITURGY OF ST BASIL 10am (St Fursey's Chapel Sutton)

FRI. JAN 4th. ROYAL HOURS FOR THE THEOPHANY
3rd Hour 9am. 6th. Hour 12noon . 9th Hour 3pm
VESPERS 4pm. (All at St Fursey's Chapel)

SAT JAN 5th. VESPERS 4pm.

SUN.JAN 6th. THE HOLY THEOPHANY OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST.
LITURGY OF ST BASIL AND GREAT BLESSING OF THE WATERS 10am
BLESSING OF THE WATERS AT STALHAM STAITHE 12.30pm.

MON.JAN 7th.SYNAXIS OF ST JOHN THE BAPTIST.VESPERS 4pm.

SAT. JAN. 12th. AFTERFEAST OF THE THEOPHANY VESPERS 4pm

SUN,JAN.13th. 33rd SUNDAY AFTER PENTECOST.Sunday after the Theophany
DIVINE LITURGY 10am.

TUES.JAN.15th.PATRONAL FESTIVAL VESPERS 4pm (St Fursey's Chapel)

WED.JAN 16th.ST FURSEY OF BURGH CASTLE Enlightener of East Anglia 650.
DIVINE LITURGY 10am (St Fursey's Chapel)
(Followed by festive meal in St Fursey's House)

SAT. JAN 19th.St Makarios the Great of Egypt c 391. VESPERS 4pm.

SUN.JAN.20th. 34th SUNDAY AFTER PENTECOST.Sunday of the Ten Lepers.
DIVINE LITURGY 10am.

SAT.JAN 26th. VESPERS 4pm.

SUN.JAN 27th.35th.SUNDAY AFTER PENTECOST.Sunday of Zaccheus.
DIVINE LITURGY 10am.

THEOPHANY HOUSE BLESSINGS.

In the Orthodox Church it is the custom for the homes of the faithful to be blessed with the Holy Water from the Great Blessing of the Waters.Please let Father Stephen or Father Paulinus know if you would like one of us to come and Bless your home.

DAILY PRAYERS AT ST FURSEY'S CHAPEL'

In addition to the above services will still use St Fursey's Chapel at Neville Road Sutton for our daily prayers and anyone can still join me for these;the times for these are 3rd Hour with reading from the Fathers 9am and Vespers 4pm.

COMMUNITY NEWS AND NOTICES.

CHRISTMAS THANKS.

As I prepare this Newsletter on December 17th may I thank all those who have sent cards and donations; they are much appreciated. As we prepare to celebrate Our Lords Nativity we are also planning two very important events in January ; The Theophany or Our Lord and our Patronal Festival.

OUR ORTHODOX PARISH CHURCH IN STALHAM;

Rejoice Rejoice we have obtained planning permission from North Norfolk District Council to build our new Byzantine style church on the back of the present building. We thank all those who made this possible; our architect Andrew Love . our local Councillor Robert Stevens and Planning Officer Daryl Watson. and builder Nathan. We hope to start in March 2019; We still need donations towards the cost of this so if you can help we will be very grateful. Funds at the moment are Building Fund £19167; and current account £1321.

We are a Registered Charity and the Trustees are; Chairman Father Stephen Weston.

Secretary Sub-Deacon David Boddy

Gift Aid Alice –Photini Boddy.

Church Warden Mr Andrew Dean

Safeguarding; Ms Susan Fraser

Site Manager Mr Ralph Clarke.

QUARERLY OPEN DAYS.

We plan these in order to get better known in Stalham and the first one was held on Monday December 3rd. The weather was poor as it rained all morning but we did have some visitors and we raised £86 but more importantly one lady has attended the liturgy. We plan another Open Day for March details later.

ANOTHER WELCOME

We had the joy of Baptising and Chrismating Joseph on Sunday December 9th He is a local G.P. and friend of William and Laura. Laura gave birth to Noah and he will be Baptised on January 20th. Joe will be his God-father.

OUR WEEKLY BIBLE STUDY.

We had a short break over the Christmas period and will resume on Monday January 7th. 2pm in the priests room at the parish church and will continue studying Genesis. We have a break for tea and cake about 3pm and Vespers 4pm.

NEWSLETTER AND SUPPLIMENT

We sent this Newsletter to 65 interested readers but it is available on the internet if you log onto ORTHODOX STALHAM download it onto your computer several people do this and it save us money on printing and postage. Not everyone has a computer so we are happy to continue to send it but a donation would be appreciated. As we begin a new year our we begin a new supplement called ; THE ART OF PRAYER these extracts come from my favourite book on prayer.

THE ART OF PRAYER

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

(iii) THE JESUS PRAYER

For laymen as well as monks

Every Christian must always remember that he should unite with the Lord our Saviour with all his being, letting Him come and dwell in his mind and in his heart; and the surest way to achieve such a union with the Lord, next to Communion of His Flesh and Blood, is the inner Jesus Prayer.

Is the Jesus Prayer obligatory for laymen too, and not only for monks? Indeed it is obligatory, for, as we said, *every* Christian should be united with the Lord in his heart, and the best means to achieve such a union is precisely the Jesus Prayer.

BISHOP JUSTIN²

² Justin (Polyansky), a celebrated spiritual writer in Russia during the late 19th and early 20th centuries, Bishop first of Tobolsk and later of Ryazan.

The power of the Name

What shall we say of this divine prayer, in invocation of the Saviour, 'Lord Jesus Christ, Son of God, have mercy upon me'?

It is a prayer and a vow and a confession of faith, conferring upon us the Holy Spirit and divine gifts, cleansing the heart, driving out devils. It is the indwelling presence of Jesus Christ within us, and a fountain of spiritual reflections and divine thoughts. It is remission of sins, healing of soul and body, and shining of divine illumination; it is a well of God's mercy, bestowing upon the humble revelations and initiation into the mysteries of God. It is our only salvation, for it contains within itself the saving Name of our God, the only Name upon which we call, the Name of Jesus Christ the Son of God. 'For there is none other name under heaven given among men, whereby we must be saved,' as the Apostle says (Acts iv. 12).

That is why all believers must continually confess this Name: both to preach the faith and as testimony to our love for the Lord Jesus Christ, from which nothing must ever separate us; and also because of the grace that comes to us from His name, and because of the remission of sins, the healing, sanctification, enlightenment, and, above all, the salvation which it confers. The Holy Gospel says: 'These are written, that ye might believe that Jesus is the Christ, the Son of God.' See, such is faith. And the Gospel adds, 'that believing ye might have life through his Name' (John xx. 31). See, such is salvation and life.

ST. SIMEON OF THESSALONICA¹

¹ St. Simeon, Archbishop of Thessalonica (died 1429): Byzantine theologian and liturgist.

The simplicity of the Jesus Prayer

The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart, and call to Him: 'Lord Jesus Christ, Son of God, have mercy on me!' The essential part of this is not in the words, but in faith, contrition, and self-surrender to the Lord. With these feelings one can stand before the Lord even without any words, and it will still be prayer.

THEOPHAN THE RECLUSE

A refuge for the indolent

From experience in the spiritual life, it can fairly be concluded that he who has zeal to pray needs no teaching how to perfect himself in prayer. Patiently continued, the effort of prayer itself will lead us to prayer's very summit.

But what are weak and indolent people to do, and especially those who, before they have understood the true nature of prayer, have become hardened by outward routine, and cooled by their formal reading of the appointed prayers? As a refuge and source of strength they can still use the technique for practising the Jesus Prayer. And is it not chiefly for them that this technique was invented, so as to graft true inner prayer into their hearts?

THEOPHAN THE RECLUSE

A remedy against drowsiness

It is written in books, that when the Jesus Prayer gains force and establishes itself in the heart, then it fills us with energy and dispels drowsiness. But for it to become habitual to the tongue is one thing, and for it to be established in the heart is another.

THEOPHAN THE RECLUSE

Delve deeply

Delve deeply into the Jesus Prayer, with all the power that you possess. It will draw you together, giving you a sense of strength in the Lord, and will result in your being with Him constantly whether alone or with other people, when you do housework and when you read or pray. Only you must attribute the power of this prayer, not to the repetition of certain words, but to the turning of the mind and heart towards the Lord in these words—to the action accompanying the speech.

THEOPHAN THE RECLUSE

Oral and inner prayer

One can recite the Jesus Prayer with the mind in the heart without movement of the tongue. This is better than oral prayer. Use oral prayer as a support to inner prayer. Sometimes it is required in order to strengthen inner prayer.

THEOPHAN THE RECLUSE

Avoid visual concepts

Hold no intermediate image between the mind and the Lord when practising the Jesus Prayer. The words pronounced are merely a help, and are not essential. The principal thing is to stand before the Lord with the mind in the heart. This, and not the words, is inner spiritual prayer. The words here are as much or as little the essential part of the prayer as the words of any other prayer. The essential part is to dwell in God, and this walking before God means that you live with the conviction ever before your consciousness that God is in you, as He is in everything: you live in the firm assurance that He sees all that is within you, knowing you better than you know yourself. This awareness of the eye of God looking at your inner being must not be accompanied by any visual concept, but must be confined to a simple conviction or feeling. A man in a warm room feels how the warmth envelops and penetrates him. The same must be the effect on our spiritual nature of the all-encompassing presence of God, who is the fire in the room of our being.

The words 'Lord Jesus Christ, Son of God, have mercy upon me' are only the instrument and not the essence of the work; but they are an instrument which is very strong and effective, for the Name of the Lord Jesus is fearful to the enemies of our salvation and a blessing to all who seek Him. Do not forget that this practice is simple, and must not have anything fanciful about it. Pray about everything to the Lord, to our most pure Lady, to your Guardian Angel; and they will teach you everything, either directly or through others.

THEOPHAN THE RECLUSE

Images and illusion

In order not to fall into illusion¹ while practising inner prayer, do not permit yourself any concepts, images, or visions. For vivid imaginings, darting to and fro, and flights of fancy do not cease even when the mind stands in the heart and recites prayer: and no one is able to rule over them, except those who have attained perfection by the grace of the Holy Spirit, and who have acquired stability of mind through Jesus Christ.

ST. NIL SORSKI²

² St. Nil Sorski (Nilus of Sora, ?1433-1508), Russian ascetic writer; monk at a remote hermitage in the forest beyond the Volga, and leader of the 'Non-Possessors' (a movement in 15th and 16th century Russia which protested against the monastic ownership of land).

ANDREWS' STORY.

Father Stephen asked me to write a few words about my journey to Orthodoxy. So here goes. I was brought up a member of the Church of England and was content to potter along to services once a month for the first thirty years of my life. People were kind and welcoming but I began to feel a lack of something - difficult to place - but increasingly certain I needed more from my faith. Quite unplanned, in 2006, I met several Quakers through my support of the Peace Pledge Union. I was taken by their commitment to social causes and equally interested in the immediate and very real experience of the Holy Spirit within their lives. For ten years I attended Quaker Meetings but interestingly never joined as a Friend.

Then in 2016, unexpectedly, I noticed a market stall in Norwich selling icons. I was intrigued, began talking to a very tall priest, who when I told him my name, Andrew, immediately responded, 'The first called'. I was taken. No one had addressed me, it seemed, so personally. We talked and talked and one of my many questions was, 'What was the ego?' He replied without hesitation, 'A product of the fallen world', and I left with all manner of thoughts racing through my mind.

The next weekend I visited St Fursey's Chapel in Sutton. Within ten minutes the warm welcome, the icons, the deep sense of spirituality and presence of the saints, convinced me this was where I wanted to worship. Six months later, in May 2017, I was Chrismated and now I'm Church Warden of the new church of St Fursey's, Stalham. It's been a roller-coaster, on occasion one might say a challenge, but truly I've been blessed. I feel the Holy Spirit has been at work within me. He does not stop. Life in the Orthodox Church, in Christ, is exciting and unexpected. I look forward with great anticipation to where it's going to lead me.

Andrew Dean

THE HOLY THEOPHANY OF OUR LORD

Vespers

On Lord, I have cried, *eight stichera are sung*:

TONE TWO

(by John the Monk)

The Forerunner beheld our Enlightenment, who has brought light to all mankind, draw near for baptism: and he rejoiced in soul while his hand trembled. And he shewed Him to the people, saying: 'Behold, the Redeemer of Israel, who sets us free from corruption.' O sinless Christ our God, glory to Thee (*twice*).

The hosts of angels were filled with fear, as they saw our Deliverer baptized by a servant and receiving witness through the coming of the Spirit. And the Father's voice was heard from on high: 'He upon whom the Forerunner lays his hand, the same is My beloved Son in whom I am well pleased.'¹ O Christ our God, glory to Thee (*twice*).

The streams of the Jordan received Thee who art the fountain, and the Comforter descended in the form of a dove. He who bowed the heavens,² bowed His head, and the clay cried aloud to Him that formed him: 'Why dost Thou command of me what lies beyond my power? For I have need to be baptized of Thee.'³ O sinless Christ our God, glory to Thee (*twice*).

Wishing to save man gone astray, Thou hast not disdained to clothe Thyself in the form of a servant. For it befitted Thee, as Master and God, to take upon Thyself our nature for our sakes. For Thou, O Deliverer, hast been baptized in the flesh, making us worthy of forgiveness. Therefore we cry unto Thee: O Christ our God and Benefactor, glory to Thee (*twice*).

Glory be to the Father . . . Both now . . .

SAME TONE

(by Byzas)

Thou hast bowed Thine head before the Forerunner and hast crushed the heads of the dragons.¹ Thou hast descended into the waters and hast given light to all things, that they may glorify Thee, O Saviour, the Enlightenment of our souls.

From a sermon by Saint Proclus of Constantinople, bishop

(Sermon 7 in sancta Theophania, 1-3: PG 65, 758-759)

THE WATERS ARE MADE HOLY

Christ appeared in the world, and, bringing beauty out of disarray, gave it luster and joy. He bore the world's sin and crushed the world's enemy. He sanctified the fountains of waters and enlightened the minds of men. Into the fabric of miracles he interwove ever greater miracles.

For on this day land and sea share between them the grace of the Savior, and the whole world is filled with joy. Today's feast of the Epiphany manifests even more wonders than the feast of Christmas.

On the feast of the Savior's birth, the earth rejoiced because it bore the Lord in a manger; but on today's feast of the Epiphany it is the sea that is glad and leaps for joy; the sea is glad because it receives the blessing of holiness in the river Jordan.

At Christmas we saw a weak baby, giving proof of our weakness. In today's feast, we see a perfect man, hinting at the perfect Son who proceeds from the all-perfect Father. At Christmas the King puts on the royal robe of his body; at Epiphany the very source enfolds and, as it were, clothes the river.

Come then and see new and astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man.

Today every creature shouts in resounding song: *Blessed is he who comes in the name of the Lord*. Blessed is he who comes in every age, for this is not his first coming.

And who is he? Tell us more clearly, I beg you, blessed David: *The Lord is God and has shone upon us*. David is not alone in prophesying this; the apostle Paul adds his own witness, saying: *The grace of God has appeared bringing salvation for all men, and instructing us*. Not for some men, but for all. To Jews and Greeks alike God bestows salvation through baptism, offering baptism as a common grace for all.

Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of baptism has recalled the dead to life by the power of the one who was baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove, reveals the Lord of mercy.

SELECTED LIVES OF THE SAINTS.

PETER OF CANTERBURY (d. 607), abbot. First abbot of St. Augustine's (then called SS. Peter and Paul), Peter was probably the monk of that name who was sent by *Augustine to give news of the first Anglo-Saxon conversions to *Gregory the Great and who brought back to England Gregory's replies to Augustine's questions. Peter was sent later on a mission to Gaul, but was drowned in the English Channel in the bay of Ambleteuse (Amfleet). The local inhabitants, according to Bede, buried him in an 'unworthy place' but, as the result of a prodigy of mysterious light appearing over his grave at night, translated his relics to a church in Boulogne with suitable honour. At St. Augustine's, Canterbury, his feast was kept on 30 December; other authorities give 6 January.

Bede, *H.E.*, i. 27, 33; *AA.SS.* Ian. I (1643), 334.

SIGEBERT (1) (d. 635), king of East Anglia and martyr. Virtually all we know of him comes from *Bede. During the reign of his predecessor Redwald (who had attempted to combine the worship of Christ with that of the Germanic gods in the same church), Sigebert went into exile in Frankia and became a Christian. He returned as king in 630, a very learned man (*doctissimus*), and with the help of Honorius, archbishop of Canterbury, introduced *Felix as bishop of East Anglia, based at Dunwich (or possibly Felixstowe) and enabled with royal endowment *Fursey to establish his monastery at Burgh Castle. Felix under royal patronage also set up schools in East Anglia.

Sigebert did not reign for long: he resigned in favour of Ecgric and became a monk, possibly at Burgh Castle. Meanwhile Penda, king of Mercia, the scourge of other Anglo-Saxon kingdoms, made war on East Anglia. Sigebert's countrymen, fearful of the morale of the troops in battle, took him against his will out of his monastery and brought him to the army, hoping that the presence of one who had been a brave and famous general would allay their fears. He, however, refused to carry a weapon but only a staff. He was killed with Ecgric in the total defeat which followed. Sigebert, like some other Anglo-Saxon kings who died in battle, was venerated as a martyr. East Anglian liturgical books were destroyed in the Danish invasions and his feast has been variously assigned to 16 January and 27 September.

FURSEY (Fursa) (d. 650), Irish abbot or bishop. He became a monk in Ireland but left it as a 'pilgrim for Christ', coming to East Anglia c.630. King *Sigebert received him and his companions, especially *Foillan, kindly and gave them the old fortress of Cnobheresburg (Burgh Castle, Suffolk) with adjacent lands for a monastery. On the death of Sigebert in battle against Penda, king of Mercia, Fursey left for France. Again he was helped by a ruler, Erchinoald, mayor of Neustria, who gave him land for another monastery, which he built at Lagny-sur-Marne. He died at Mezerolles (Somme); his body was buried at Péronne (Picardy), afterwards called *Perrona Scottorum*, in another Irish monastery.

In 654 his relics were translated to a shrine 'in the shape of a little house', supposedly made by *Eloi. Another translation took place in 1056. Most of the relics remained until the French Revolution: a head reliquary survived even the Prussian bombardment of 1870. French, Irish, and English calendars (especially Canterbury, which claimed head-relics) attest his cult.

This was assisted by Bede's account of his vision of the after-life, one of the earliest of its kind. During a state of trance he saw visions of heaven and hell, angels and devils; on recovering he described his experiences and warned against future and detailed punishments for sins. Feast: 16 January.

AA.SS. Ian. II (1643), 35-55; Bede, *II.E.*, iii 19; *Vita Prima S. Fursei* in *M.G.H., Scriptores rerum merov.*, iv, 423-49; W. Stokes, 'Betha Fursa', *Revue Celtique*, xxv (1904), 385-404; J. Hennig, 'The Irish Background of St. Fursey', *I.E.R.* (1952), 18-28.

PEGA (d. c.719), virgin, sister of *Guthlac. She lived as an anchoress at Peakirk (i.e. 'Pega's church') in Northamptonshire, not far from Guthlac's hermitage at Crowland. When he realized that his end was near (714), he invited her to his funeral. For this she sailed down the Welland, curing a blind man from Wisbech on the way. She inherited Guthlac's psalter and scourge, both of which, it was claimed, she later gave to Crowland. She went on pilgrimage to Rame and died there c.719. Ordericus Vitalis claimed that her relics survived in an unnamed Roman church in his day, and that miracles took place there. Feast: 8 January.