

SELECTED LIVES OF THE SAINTS.

ALDATE (Eldad) (d. 577) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the Sarum and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him; it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; E.B.K. after 1100. ii. 40.

CUTHMAN (d. 8th century), Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in R.P.S., which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning-church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham,

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

A.A.S.S. Feb. II (1658), 197-9; R.P.S.; C.S.P.; G. R. Stephens and W. D. Stephens, 'Cuthman; a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman; what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codicis Gothani appendix', *Anal. Boll.*, lviii (1940), 197-9.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneŷa in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; R.P.S.

MILBURGA (Milburh) (d. 715), abbess, daughter of Merewald, king of Mercia, and *Ermenburga, princess of Kent; Milburga was the sister of *Mildred and *Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of *Botulf of East Anglia. Its first abbess was Liobsynde, a French nun from Chelles; its second abbess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by *Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by *Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting *Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details

of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

A.A.S.S. Feb. III (1658), 388-91; G.F., pp. 305-6; N.L.A., ii 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans Shropshire Archaeol. Soc.*, lvij (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gautoises', *Anal. Boll.*, lxxix (1961), 153-6.



Antiochian Orthodox

St Furseŷ's Antiochian Orthodox

Christiani Parish Church Stalham

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

Archbishop: His Eminence

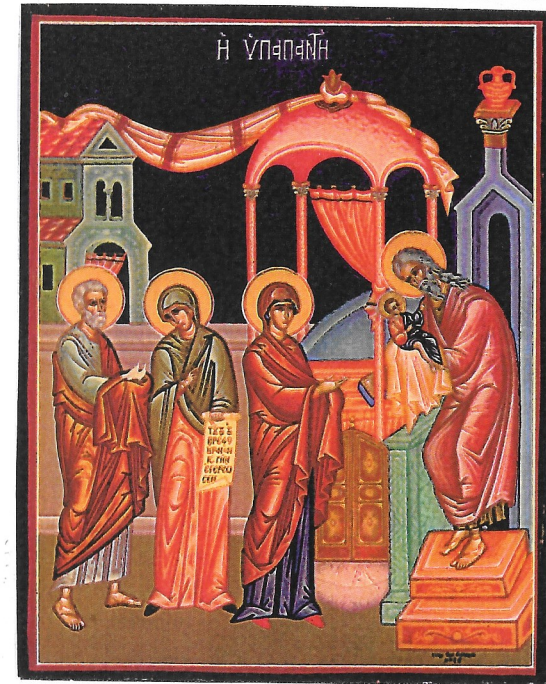
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Metropolitan Silouan Oher

NR12 9PG

COMMUNITY PROGRAMME & NEWSLETTER

February 2024



Troparion

REJOICE, O Mother of God, Virgin full of grace; for from thee hath arisen the Sun of Righteousness, Christ our God, who doth give light to those in darkness. Do thou also, O righteous Elder, be glad of heart, who receivest in thine arms the Christ who hath set free our souls and hath bestowed upon us resurrection.

SERVICES IN FEBRUARY 2024

BRITISH ORTHODOX SAINTS COMMEMORATED IN FEBRUARY.

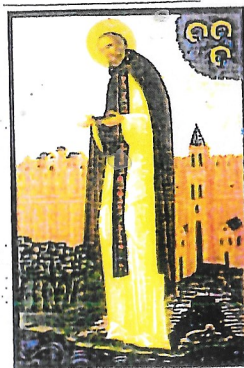
See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury
Werburgh of Chester, Abbess
Werburgh, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr
Liephard, Bishop and Martyr in France*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit
Elfleda, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey
Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely
Hunia of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne
Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor
Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent
Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk
Oswald, Bishop of Worcester

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 Furse.

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.



Thurs February 1 st	Forefeast of the Meeting (Chapel) Vespertal Liturgy 7pm.
Fri February 2 nd	The Meeting of Our Lord and Saviour Jesus Christ in the Temple. Typika 9:00am.
Sat February 3 rd	Righteous Symeon the God Receiver and the Prophetess Anna. VESPERS 4:00PM.
Sun February 4 th	35 th Sunday after Pentecost After feast of the Meeting Divine Liturgy & Blessing of Candles 9:30am. VESPERS 4:00pm.
Sat February 10 th	(St Scholastica). VESPERS 4:00pm.
Sun February 11 th	36 th Sunday after Pentecost (Empress Theodora. Restorer of Icons 867) Divine Liturgy 9:30am. VESPERS 4:00pm
Sat February 17 th	(St Theodora the Restorer) VESPERS 4:00pm
Sun February 18 th	37 th Sunday after Pentecost Sunday of the Canaanite Woman Divine Liturgy 9:30am.
Sat February 24 th	VESPERS 4:00pm 1 st and 2 nd Finding of the Head of St John the Baptist Forerunner.
Sun February 25 th	Sunday of the Tax Collector & Pharisee Divine Liturgy 9:30am. (Beginning of the Triodion)

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

In addition to the above services there is also the 3rd Hour Service
9am on Tuesday followed by Coffee & refreshments and discussion.
Also 3rd Hour Service 9am and reading from the Fathers.' Also, at St
Furse's Chapel in Sutton 3rd Hour 9am reading from Fathers on
Monday & Friday and Vespers 4pm each day.

Community News & Notices

THURSDAY EVENING BIBLE STUDY

After our winter break, we resume our Bible Study on Thursday February 8th at 7pm at the present room in the Parish Church. We have the Vespers Liturgy on February 1st for the Meeting (Candlemass). We intend to study the Letters of St John the Theologian.

THE SERVANT OF GOD JOSEPH (Latter)

Craig has been a faithful member of St Fursey's Orthodox Church for seven years, and was eager for his grandfather to be received into the Church. Joseph was blessed as a Catechumen in November and we were impressed by the firmness of his answers to our questions. He was Chrismated (anointing with Holy oil (myrrh?)) on December 10th (to be a Christian means to be an anointed one). I took the Holy Gifts to him in his care home on Thursday January 4th and he reposed in the Lord on January 6th the Theophany. I will never forget the expression of joy on his face after Holy Communion (in spite of his dementia at the age of 94!) Nobody should say they are too old to be received into the Orthodox Church!

PLEASE NOTE THE STATEMENT FROM MT ATHOS!

Every Blessing to our Readers

Father Stephen - PS: Please Note my new Telephone No: 01692 581849.

ATHONITE AND GREEK ELDERS OPPOSE MANDATORY ELECTRONIC IDS—“WE UNDOUBTEDLY LIVE IN APOCALYPTIC TIMES”

Athos, December 27, 2023

Photo: vimaorthodoxias.gr

The abbots and brotherhoods of five Athonite monasteries, as well as the abbots and abbesses and their brotherhoods and sisterhoods of dozens of monasteries in Greece issued a statement on the mandatory electronic IDs recently introduced in Greece yesterday.

The abbots of Xeropotamou, Dochariou, Karakallou, Philotheou, and Konstamanitou monasteries on Athos, as well as the elder and elders of 36 monasteries in Greece call for the state to abolish the mandatory nature of the new IDs, because “we do not wish to assist in imposing any tyrannical power in the least.”

The monastics also warn that the “immense power of digital information” will be used to “establish a global totalitarian system” that will be used “to impose [the] global domination” of the prophesied Antichrist.

“We undoubtedly live in apocalyptic times,” the monastics write. “Therefore, let us not be complacent. Let us acquire the ‘good anxiety’ about what is happening around us.”

And they urge:

Our times require us to live our Christian identity dynamically and authentically, with spiritual vigilance, repentance, and prayer, so that we may acquire the “mind of Christ,” to be able to discern the signs of the times and the way in which we must act. Let us cultivate the martyric and ascetic mindset of our Church. Let us learn to use electronic means with moderation, prudence, and discrimination. And finally, let us be prepared to sacrifice, when necessary, not only the comforts of the digital world, but even our own lives, in order to confess our faithfulness to the Triune God.

Read the full statement:

The modern achievements in the field of digital technology reveal the greatness of man, but at the same time, they also demonstrate his tragedy, when, having become autonomous from God, he abuses them and does not use them for his good but for his self-destruction. We know that in our days, the international political scene is shaped by the global markets, without the consent of the people. And we also know

that these markets are not based on ethical values or principles, but only on economic interests or other pursuits.

Therefore, there are many citizens who are justifiably concerned that the immense power of digital information will be used in the future to restrict their personal freedoms, to suffocate control of their private lives, and to gradually establish a global totalitarian system. Such a tyrannical system will someday be used as infrastructure by the expected—according to the prophecy of Revelation—Antichrist, in order to impose his global domination.

Because freedom is a supreme and non-negotiable good, because democratic values are fundamental elements of a healthy society, and because, finally, we do not wish to assist in imposing any tyrannical power in the least, we declare, as humble monks of the Holy Church of Christ and as free Greek citizens, that we disagree and are opposed to the mandatory nature of the electronic identity/card and Personal Number and we ask that they be made optional. Also, we disagree with the methodical abolition of cash and the evolving unification of databases concerning the personal data of Greek citizens. All these interconnected factors—abolition of cash, unified databases, Personal Number, electronic identity/card—inevitably lead to the complete control of citizens' economic and social activities.

The state, faithful to the principles of democracy and the rule of law and respecting the freedom of all citizens without exception, must always maintain alternative means of identification and access to services or goods. In any case, it must also effectively protect citizens from the misuse of digital information, essentially ensuring their privacy and all their individual rights and freedoms.

In this light, we hope that the Greek government will listen to our legitimate concerns, as expressed in this text, will hear us and will not proceed to limit our constitutionally guaranteed freedoms with the imminent issuance of the Presidential Decree for the Personal Number. On the contrary, we want to believe that with a democratic disposition, it will make the necessary legal-technical corrective moves, so that our substantiated positions are respected. In the unlikely case that our positions are ignored in the issued Presidential Decree, we will return with a new announcement-statement, in which we will describe our further stance, founded on the rights provided by the constitution of our homeland to every Greek citizen.

Finally, we advise our faithful brothers who struggle in the world not to rush to receive the new identities and Personal Number, but to exhaust all available timeframes. At the same time, let them protest with every suitable and legal means, with coordinated movements and interventions, to make them optional.

Moreover, in terms of proving their identity, let them use the conventional means of identification, avoiding the corresponding digital ones (e.g. smart applications like Gov.gr Wallet), knowing that the following apply:

1. According to the provisions of Law 3731/2008 (art. 25), services, for the processing of administrative procedures, are obliged to accept as a means of identification both the passport and the driving license.
2. According to a decision of the Council of State (1602/2021, Section D), even if 15 years have passed since the issuance of the old identity card, it is considered a valid document and the competent services are obliged to accept it, as long as there is no reasonable doubt about its authenticity.

We undoubtedly live in apocalyptic times. Therefore, let us not be complacent. Let us acquire the "good anxiety" about what is happening around us. Behind the promised conveniences of modern digital society lie the bonds of an unfree system. Is there any benefit capable of offsetting the loss of freedom, for which rivers of blood have been shed in our blessed homeland?

Our times require us to live our Christian identity dynamically and authentically, with spiritual vigilance, repentance, and prayer, so that we may acquire the "mind of Christ," to be able to discern the signs of the times and the way in which we must act. Let us cultivate the martyric and ascetic mindset of our Church. Let us learn to use electronic means with moderation, prudence, and discrimination. And finally, let us be prepared to sacrifice, when necessary, not only the comforts of the digital world, but even our own lives, in order to confess our faithfulness to the Triune God.

The life of the entire world and each person separately is in the hands of God. He Who daily cares for the birds of the sky and the lilies of the field, does not cease to lovingly cover with His good providence all His children. He, it is certain, that even in the present circumstance and in every other forthcoming difficulty *will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it* (1 Cor. 10:13).

Electronic identification cards have been a volatile issue in Greece for decades. Holy elders such as St. Paisios have warned about them, and the clergy and the people have rallied against them a number of times over the years, including several rallies leading up to the roll-out of the new IDs this month.

Two dozen Orthodox missionary and academic associations signed a text protesting the government's plan for this month; hierarchs have taken various stances, with some

counseling vigilance against the possibility of something nefarious, while others have simply said Christians should wait and see what the Synod will say.

In its statement in September, the Synod mainly addressed the question of the legality of the new IDs, saying that is a matter entirely for the state to handle, while nothing that the hierarchs will further address all the ramifications of the new IDs at a later date.

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12/27/2023

Director of Orthodox Africa Savagely Attacked by Machete

Updated: 3 hours ago



In a shocking turn of events, our beloved founder, Fr. Silouan Brown, recently faced a terrifying encounter with violence, as he was attacked by a machete-wielding burglar in his home at our mission center in Kampala. The attacker just missed his head and the blunt machete hit his shoulder. He is back home and patched up. This disturbing incident serves as a stark reminder that spiritual warfare can manifest itself in unexpected ways. In response to this harrowing event we must renew our dedication to the church and this mission.

Father Silouan, the founder and director of Orthodox Africa charity, has dedicated many years to working with African priests and missions. Despite being acutely aware of the challenges and risks associated with serving in Africa, he embraced the call to serve at the Holy Annunciation Church on Bukasa Island, Uganda. This mission is under the umbrella of the Russian Orthodox Church Outside of Russia (ROCOR), which has had a longstanding presence in Africa.



ST FURSEY'S Acc. OCT - DEC 2023			
2022 Income		2023	
£573		£1791	
3668 Donations		1862	
225 Open Days		107	
795 Icon + Books		600	
25 Candle money		25	
1200 Rents		1200	
<u>6486</u>		<u>4385</u>	
Building Fund <u>2411</u>			
After Transfer of £1000 to Current Account,			
Carry Forward to Jan,			
		£1364	
		<u>£1000</u>	
		<u>£2364</u>	

2022 Expenses		2023	
450 Fr. Stephen		450	
132 Postage		150	
400 Books		300	
130 Icon prints		-	
300 Bishop		300	
250 Chapel		250	
333 Loan		333	
1050 Miscellaneous		1238	
<u>2779</u>		<u>3021</u>	

Miscellaneous items include water insurances, heat, wood varnish, paper, tomes, work of printer.

THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim¹ and praised in song by the seraphim, who was made flesh of her without her knowing wedlock, the Giver of the Law who fulfils the commandment of the Law. She gave Him into the arms of the priest and Elder; and holding the Life, he asked to be released from life, saying: 'Now, O Master, let me depart to declare to Adam that I have seen the pre-eternal God and the Saviour of the world made a babe without undergoing change.'

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

From a sermon by Saint Sophronius, bishop

(Orat. 3 de Hypapante 6. 7: PG 87, 3, 3291-3293)

LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.