

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH
CHURCH

YARMOUTH ROAD, STALHAM NR12 9PG

Tel: 01692 580552

COMMUNITY PROGRAMME

FEBRUARY 2022



Troparion

REJOICE, O Mother of God, Virgin full of grace;
for from thee hath arisen the Sun of Righteous-
ness, 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.

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
Elflada, 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
Huna 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 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.



FEBRUARY 2022

Tues Feb 1 st	Forefeast of the Meeting. (St Bridget of Kildare 525) Vesperal Divine Liturgy for Meeting 7pm
Wed Feb 2 nd	Meeting of Our Lord in the Temple Vespers 4pm. (The Righteous Symeon the God Receiver and Prophetess Anna)
Sat Feb 5 th	Vespers 4pm
Sun Feb 6 th	33rd Sunday after Pentecost Sunday of Canaanite Women Divine Liturgy 9:30am.
Sat Feb 12 th	Vespers 4pm. (St Ethelwald of Lindisfarne)
Sun Feb 13 th	Sunday of the Tax Collector & the Publican (The Beginning of the Triodion) Divine Liturgy 9:30am. Vespers 4pm.
Sat Feb 19 th	Saturday of the Prodigal Son
Sun Feb 20 th	Sunday of the Prodigal Son Divine Liturgy 9:30am Vespers 4pm. (St Fursey's Chapel).
Wed Feb 23 rd	1st and 2nd Finding of the Head of St John the Baptist the Prophet & Forerunner. Vesperal Divine Liturgy 7Pm.
Sat Feb 26 th	Saturday of Meatfare: Saturday of Souls Vespers 4pm.
Sun Feb 27 th	Sunday of Meatfare Sunday of the last Judgement Divine Liturgy 9:30am.

Daily Services at St Fursey's Chapel

(Neville Road)

In addition to the above services in the Parish Church there are our usual daily services at St Fursey's Chapel at 111 Neville Road, Sutton in my garden). 3rd Hour 9am and Reading from the Fathers.' Vespers 4pm.

OUR CATECHUMENS

Three Catechumens were blessed at the Liturgy on Sunday January 30th, Russell, John and Jonathon. Please pray for them as they prepare for reception into the Orthodox Church by Chrismation. Their lessons will be on Tuesday evenings until Holy Pascha at 7pm.

COMMUNITY NEWS & NOTICES

Introductory talks on the Orthodox Christian Faith & Church in February.

Thursdays in February 7pm to 9pm.

- 1) Thursday February 3rd
"Finding the New Testament Church"
- 2) Thursday February 10th
"Heaven upon Earth." Orthodox Worship.
- 3) Thursday February 17th
"Deification." Our Human Destiny.
- 4) Thursday February 24th
"Windows into Heaven." Icons.
- 5) Thursday March 3rd
"When England was Orthodox."

These talks are intended to be an introduction to the Orthodox Christian Church and Faith for those who wish to proceed further on their spiritual pilgrimage and for those who have no previous Christian background.

St Fursey's Orthodox Christian Community and Parish is a part of the Patriarchate of Antioch. St Peter ministered in Antioch after the persecution of St Stephen in Jerusalem (see Acts) before he went to Rome. Our current Patriarch John is the 167th successor to St Peter. He ordained me Deacon and Priest when he was Antiochian Orthodox Metropolitan of Western Europe in Paris in May 2011.

SERVICES IN OUR PARISH CHURCH

With the blessing of Metropolitan Silouan and the permission of the North Norfolk District Council we were able to have our first service in our new church on Christmas Eve. We thank Alan, Tony and Tony Junior our builders for creating such a beautiful place. The electrician Daniel also did a good job with the chandeliers. Various icons are already in place but we need to erect the Icon Screen and install the Royal Doors. These have been beautifully painted by Thekla in Louth. Metropolitan Silouan has asked us to investigate the possibility of a stone altar before he gives us a date for the consecration of the church. This is now being done.

Outreach in Stalham

After Easter we hope to begin an Icon and Bookstall outside the church. We are very near the Academy (school) and many parents spend time outside the church taking their children to school and collecting them in the afternoons. This will be on Thursdays, either weekly or monthly; we will see what happens from May onwards.

OUR DEAR FRIEND MARINA – REPOSED NOVEMBER 22ND 2021

Ken and Marina (Lock) have been our friends for many years and helped on the market-stall in Norwich for several years. I met them at the Orthodox Church of St John the Theologian in Norwich. They met through the Ramblers Association. Marina became quite poorly some years ago and we all thought that her treatment had been successful but she suffered a relapse and reposed on November

22nd. Several of us were able to attend her funeral in Walsingham on December 22nd. She will be greatly missed and we will always remember her with thanksgiving when we see the chandeliers which she and Ken brought for us from Serbia. We will of course, keep in touch with Ken and hope to see him in the not, too distant future.

MARINA: MEMORY ETERNAL

God Bless you all

Father Stephen

DRAFT FOR ST FURSEYS FEB PROGRAMME/MAG

MODERN DAY SLAVERY

The Modern Slavery and exploitation helpline is part of a leading anti-Slavery charity UNSEEN.

If you have any concerns they provide information advice and guidance.

It is free, confidential, open 24hrs and is available in 200 languages.

The UK modern Slavery & Exploitation helpline is 08000 121 700.

You can also report concerns online

FALCONER TRUST ZAMBIA

I have at this time of writing a good number of Books also Prayer Trust Booklets and Bookmarks for this remote christian orphanage for a small library for the next pickup by Neil Starling

And will continue to collect Like New Secondhand BIBLES CHRISTIAN BOOKS EDUCATIONAL BOOKS AND GENERAL CHILDRENS BOOKS PRE SCHOOL TO YOUNG ADULTS

Also still collecting Tin Fish Meat Bake Beans Pasta Porriage Soap Toothpaste Nappies and Very good Babies to Teenagers clothes also materials to make clothes and craft. ETC.

Next month I will be doing perhaps a small project for BAKHITA HOUSE.

CO-ORDINATOR

Pat Hinkins Member of RAGAS (Rotary e Club of Innovation) 1080

St Furseys Orthodox Community (Action Against Child Slavery)

Supporters of Rotary Action Group Against Slavery www.ragasonline

TONE ONE

Let the choir of angels be amazed at this wonder, and let us mortal men raise our voices in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind.

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

ST. FURSEY'S ACCOUNTS Oct 2021 - Dec 2021			
2020 INCOME	2021	2020 EXPENSES	2021
£ 349	£ 863	450 Fr Stephen	1450
* 1286 DONATIONS	5583	150 Postage	120
NIL Markets	NIL	- Books	201
201 icon books	45	- Icon prints	130
Candle money	26	300 Bishop	300
<u>21655</u>	<u>6517</u>	82 Chapel	250
* Includes £20,000 Donation in current account to help pay current bills.		57 Market	-
		750 Loan	111
		1122 Misc.	1234
Carry forward to Jan 22 19		<u>2854</u>	<u>3736</u>
BUILDING FUND ACC £5000 Transfer Nov 30			
£20000 Loan Nov 22nd			
To Builders £6500 + £22640 = £29140 Dec 10			
TOTAL PAID TO BUILDERS £97,928			
For Dome 7440			
TOTAL FOR NEW CHURCH £105,368			
PURCHASE OF POLICE STATION + ALTERNATIVE £13400			
BUILDING FUND £132			

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 . . .

SELECTED LIVES OF THE SAINTS.

ALDATE (Eidat) (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 Huneya 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.P., 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.*, lvii (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 Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.

Peacemakers

"Blessed are the peacemakers, for they shall be called the children of God." (Matthew 5:9)

Christ, the "prince of peace," (Isaiah 9:6) gives the peace of God to those who believe in Him.

Peace I leave with you; my peace I give to you; not as the world gives do I give to you. (John 14:27)

I have said these things to you, that in me you may have peace. (John 16:33)

This is the peace which Saint Paul lists as one of the "fruits of the Holy Spirit" (Galatians 5:22); the "peace of God which passes all understanding." (Philippians 4:7) It is peace understood as "the liberation from passions, which cannot be attained without the action of the Holy Spirit." (Saint Mark the Ascetic, 4th c., *Two Centuries on Spiritual Law*) The peacemakers are those who have the peace of God in themselves and spread this peace to those around them. This peace, first of all, is the freedom from all anxiety and fear. It is the peace of those who are not anxious about their lives, about what they shall eat and drink, about what they shall wear. (Cf. Matthew 6:25-33) It is the peace with which men's hearts are not troubled nor afraid of anything. (Cf. John 14:27) It is the peace which exists in men even in the most terrible of human situations, in suffering and in death. It is the peace which is in the one who can say:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril or sword? As it is written, "For Thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered." (Psalm 44:22)

No, in all these things we are more than conquerors through Him who loved us. For I am sure neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:35-39)

The inner peace of God is not the absence of external conflict. The peacemakers of God are not those who are freed from terrific struggles in life, or those who can cause the absence and disappearance of strife among men. Christ Himself did not do this. On the contrary, the Prince of Peace Himself, the Lord who gives strength and peace to His people (Psalm 29:11), has claimed that He Himself will be the cause of much conflict among men.

Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it; and he who loses his life for my sake will find it. (Matthew 10:34-39; Luke 12:49-53)

The blessed peacemaker is the one who bears witness to Christ and takes up his cross and loses his life for the Lord without fear or anxiety. He is the one who enters every human conflict until the end of time, fortified by the peace of God. He is the one who does not deny the Lord or compromise His truth by the exercise of violence, but bears witness by his own peace in the midst of conflict, the peace which is "not as the world gives." (John 14:27) Thus, the peacemaker does not provoke others to irritation or violence, except by the truth and love of his life, and leaves all vengeance to the Lord. He is the one who follows Jesus in overcoming evil only by good.

If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourself, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." (Leviticus 19:18, Deuteronomy 32:35) No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." (Proverbs 25:21-22) Do not be overcome by evil, but overcome evil with good. (Romans 12:18-21)

In making peace, the peacemaker himself is a son of God like the Lord Jesus Himself, who paradoxically and inevitably is the cause of much scandal and strife. (Cf. Luke 2:34-35, 7:23, 21:18)

ORTHODOX SPIRITUALITY

Purity in Heart

"Blessed are the pure in heart, for they shall see God." (Matthew 5:8) Purity of heart means to be free of all wicked motivations and sinful intentions, and to have no unworthy interests and self-seeking desires. It means to be totally free from anything which blinds and darkens the mind so that it cannot see things clearly and honestly. It means to be totally liberated from anything which captivates and darkens the soul so that it cannot reflect and shine with the pure light of God.

In another place in His Sermon on the Mount, the Lord has said.

The eye is the lamp of the body. So if your eye is sound, your body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light that is in you is darkness, how great is that darkness! (Matthew 7:22-23)

The pure in heart are those whose eyes are sound. The pure in heart are those who can say with the psalmist:

The Lord is my light and my salvation;
whom shall I fear?
The Lord is the strength of my life;
of whom shall I be afraid?
One thing have I asked of the Lord,
that will I seek after;
that I may dwell in the house of the Lord
all the days of my life.
Thou hast said, "Seek ye my face!"
My heart says to Thee,
"Thy face, O Lord, do I seek."
Hide not Thy face from me. (Psalm 27)

To seek but one thing, the face of the Lord, is purity of heart. To will but one thing, the light of the Lord in the depth of one's soul, is to live in utter purity. It is for this reason that Christ's mother Mary is the image of perfect purity. The holy Virgin is "all-pure" not merely because of her bodily continence, but also because of her spiritual soundness. Her heart was pure. Her mind was sane. Her soul magnified the Lord. Her spirit rejoiced in God her Savior. Her body was His spiritual temple. For this reason God regarded her humility and did great things for her. For this reason all generations call her blessed. For this reason she is "full of grace" and the Lord is with her. For she, in her simple purity could say to God: "Let it be to me according to Your word." (Cf. Luke 1)



In the spiritual tradition of the Orthodox Church, purity of heart is an essential condition for union with God. When man's heart is purified from all evil, it naturally shines with the light of God since God dwells in the soul. This is the doctrine of the saints as expressed by Saint Gregory of Nyssa.

... the man who purifies the eye of his soul will enjoy an immediate vision of God... it is the same lesson taught by the Word (i.e. Christ) when He said, "The Kingdom of God is within you." (Luke 17:21)

This teaches us that the man who purifies his heart of every passionate impulse will see the image of the divine nature in his own beauty.

You must then wash away, by a life of virtue, the dirt which has clung to your heart like plaster, and then your divine beauty will once again shine forth. (*On the Beatitudes*, Sermon 6)

The Apostle Paul has said the same thing in his pastoral letters.

To the pure all things are pure, but to the corrupt and faithless nothing is pure; their minds and consciences are corrupted. They profess to know God, but they deny Him by their deeds; they are detestable, disobedient, unfit for any good deed. (Titus 1:15-16)

If anyone purifies himself from what is ignoble, then he will be a vessel of noble use, consecrated and useful to the master... ready for any good work. So shun youthful passions and aim at righteousness, faith, love and peace, along with those who call upon the Lord from a pure heart. (2 Timothy 2:21-22)