

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 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

**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



Antiochian Orthodox

St Fursey's Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland

Parish Priest Fr Stephen Weston

Archbishop: His Eminence

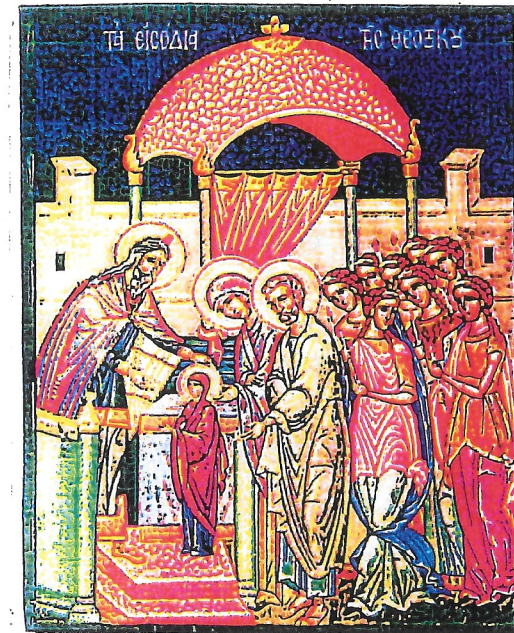
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Metropolitan Silouan Oner

NR12 9PG

COMMUNITY PROGRAMME & NEWSLETTER

November 2025



*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.

## SERVICES IN NOVEMBER 2025

(In the Parish Church unless otherwise stated)

### 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



Sat Nov 1 <sup>st</sup>	St Cosmas & Damian of Mesopotamia Wonderworkers and Unmercenaries 3c. <b>Vespers 4pm.</b>
Sun Nov 2 <sup>nd</sup>	<b>21<sup>st</sup> Sunday after Pentecost</b> <b>Divine Liturgy 9:30am.</b>
Sat Nov 8 <sup>th</sup>	St Michael & the other Bodiless Powers. <b>Vespers 4pm.</b>
Sun Nov 9 <sup>th</sup>	<b>22<sup>nd</sup> Sunday after Pentecost</b> <b>Commemoration of St Michael &amp; the other</b> <b>Bodiless Powers.</b> <b>Divine Liturgy 9:30am.</b>
Tues Nov 11 <sup>th</sup>	St Martin of Tours 397 <b>3<sup>rd</sup> Hour 9am.</b>
Thurs Nov 13 <sup>th</sup>	St John Chrysostom 407 <b>3<sup>rd</sup> Hour 9am.</b>
Sat Nov 15 <sup>th</sup>	<b>BEGINNING OF THE NATIVITY FAST</b> <b>(We are Vegan during the FAST).</b>
Sun Nov 16 <sup>th</sup>	<b>23<sup>rd</sup> Sunday after Pentecost</b> <b>St Matthew Apostle &amp; Evangelist</b> <b>Divine Liturgy 9:30am.</b>
Thurs Nov 20 <sup>th</sup>	Forefeast of the Entry of the Theotokos <b>3<sup>rd</sup> Hour 9am</b> <b>Vespers 4pm.</b>
Fri Nov 21 <sup>st</sup>	The Entry of the most Holy Mother of God into the Temple. <b>Divine Liturgy 10am.</b>
Sat Nov 22 <sup>nd</sup>	Afterfeast of the Entry.
Sun Nov 23 <sup>rd</sup>	<b>24<sup>th</sup> Sunday after Pentecost.</b> <b>St Columbanus of Ireland 615</b> <b>Divine Liturgy 9:30am.</b>
Tues Nov 25 <sup>th</sup>	St Catherine of Alexandria 313 <b>3<sup>rd</sup> Hour 9am.</b>
Thurs Nov 27 <sup>th</sup>	Great Martyr James the Persian 421 <b>3<sup>rd</sup> Hour 9am.</b>
Sat Nov 29 <sup>th</sup>	St Brendan of Bire 573. <b>Vespers 4pm.</b>
Sun Nov 30 <sup>th</sup>	<b>25<sup>th</sup> Sunday after Pentecost</b> <b>St Andrew the First Called 162.</b> <b>Divine Liturgy 9:30am.</b>

## CONFESSIONS

Confessions before or after any service or by appointment.

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

#### In Addition to the Above Services

These are normally 3<sup>rd</sup> hour 9am with a reading from the Fathers, **Monday & Friday** (in 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.

**NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind, hopefully on the beach at Lowestoft.**

#### Community News & Notices

**THURSDAY BIBLE STUDY:** This has resumed on Thursday evenings 7pm in the meeting room at the Parish Church. We are studying the Book of Exodus using the Orthodox Study Bible.

**AN APOLOGY RE: PILGRIMAGE:** The pilgrimage planned for October 3<sup>rd</sup> the 27<sup>th</sup> Anniversary of our Dedication had to be postponed due to several people being ill including myself. We hope to have a pilgrimage to the site of St Fursey's Monastery at Burgh Castle near Great Yarmouth next year after Easter.

## OPEN DAY COFFEE MORNING SATURDAY DECEMBER 6TH

Our last coffee morning on September 6<sup>th</sup> was very successful and the general opinion was that we should move our coffee morning to a Saturday rather than a Friday. So, our next Coffee Open Day & Coffee Morning will be on Saturday December 6<sup>th</sup>. Please come if you can and bring your friends. There will be an Icon and Book Stall with Orthodox Christmas Cards, Raffle and Tombola, Home Made Cake Stall bric-a-brac, CD/DVD Stall.

A BLESSING TO ALL OUR READERS.

**Father Stephen**

**Telephone No: 01692 581849.**

### November 20

#### Forefeast of the Entrance of the Most Holy Mother of God into the Temple;

**VESPERS**

*At "O Lord, to You I call..."*

*(Tone 1)*

#### For the Forefeast

6. The virgins bearing torches, who with their light accompany the ever-Virgin, truly prophesy the future in the Spirit. For the Temple of God, the Theotokos, with virginal glory enters as a little child into the Temple.
5. The Theotokos, glorious fruit of a sacred promise, is truly revealed to the world as higher than all creation. Piously led into the House of God, she fulfills the vow of her parents, and she is preserved by the Holy Spirit.
4. O Virgin, fed in faith by heavenly bread in the Temple of the Lord, you brought forth for the world the Bread of Life that is the Word. As His chosen Temple without spot, you were betrothed mystically through the Spirit to be the Bride of God the Father.

# Church Building

In the long history of the Orthodox Church a definite style of church architecture has developed. This style is characterized by the attempt to reveal the fundamental experience of Orthodox Christianity: God is with us.

The fact that Christ the Immanuel (which translated means "God with us") has come, determines the form of the Orthodox church building. God is with man in Christ through the Holy Spirit. The dwelling place of God is with man. "The Most High does not dwell in houses made with hands," says St. Stephen quoting the Old Testament prophets. St. Paul says that men are the temples of God:

Christ Jesus himself (is) the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit. (Ephesians 2:21-22)

The words of St. Peter are very much the same.

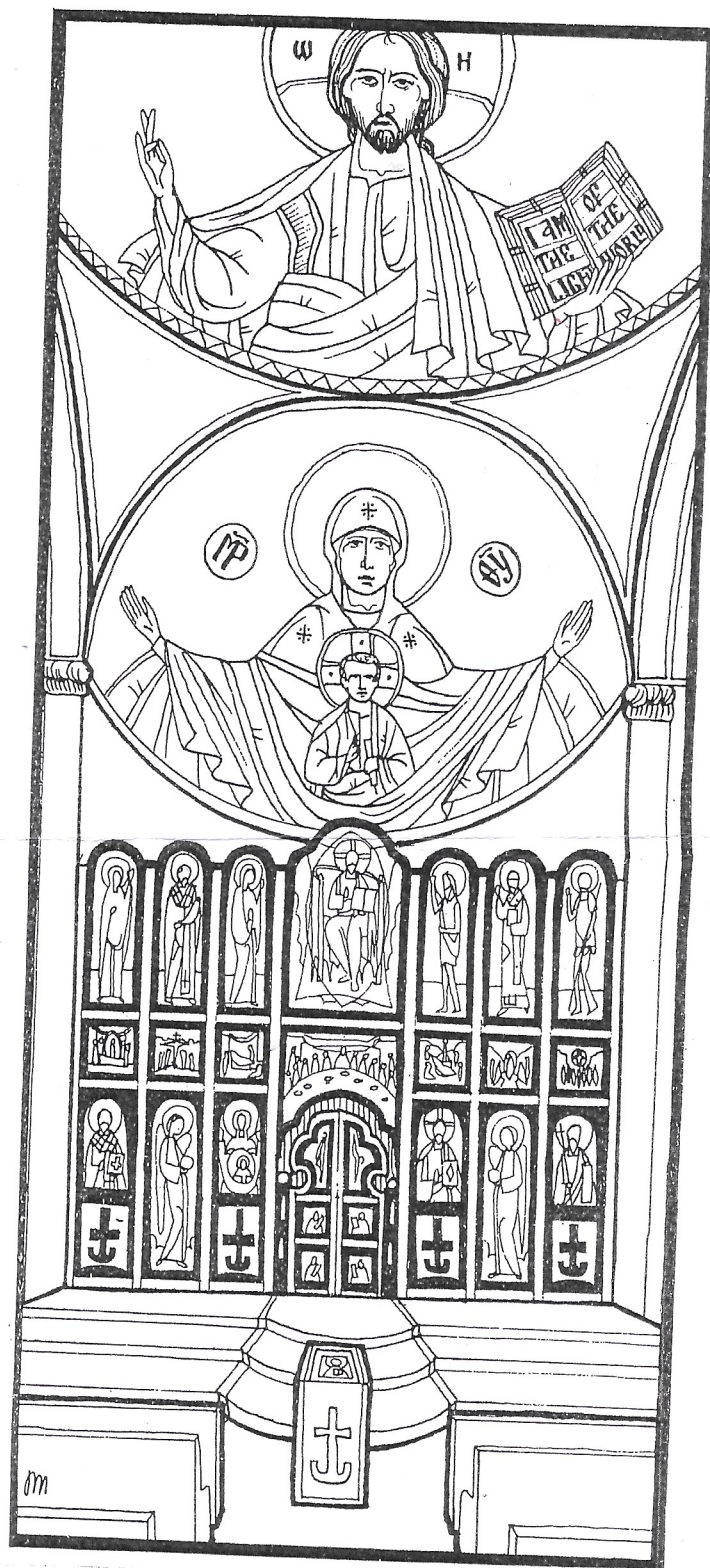
Come to him (Christ), to that living stone...and like living stones be yourselves built into a spiritual house...to offer spiritual sacrifices acceptable to God through Jesus Christ. (I Peter 2:4-5)

"We are the temple of the living God..." (II Corinthians 6:16). And it is exactly this conviction and experience that Orthodox Church architecture wishes to convey.

Orthodox Church architecture reveals that God is with men, dwelling in them and living in them through Christ and the Spirit. It does so by using the dome or the vaulted ceiling to crown the Christian church building, the house of the Church which is the People of God. Unlike the pointed arches which point to God far up in the heavens, the dome or the spacious, all-embracing ceiling gives the impression that in the Kingdom of God, and in the Church, Christ

"unites all things in himself, things in heaven and things on earth," (Ephesians 1:10) and that in Him we are all "filled with all the fullness of God." (Ephesians 3:19)

The interior of the Orthodox Church building is particularly styled to give the experience of the unity of all things in God. It is not constructed to reproduce the upper room of the Last Supper, nor to be simply a meeting hall for men whose life exists solely within the bounds of this earth. The church building is patterned after the image of God's Kingdom in the Book of Revelation. Before us is the altar table on which Christ is enthroned, both as the Word of God in the Gospels and as the Lamb of God in the eucharistic sacrifice. Around the table are the angels and saints, the servants of the Word and the Lamb who glorify him—and through him, God the Father—in the per-



petual adoration inspired by the Holy Spirit. The faithful Christians on earth who already belong to that holy assembly—"...fellow citizens with the saints and members of the household of God..." (Ephesians 2:19)—enter into the eternal worship of God's Kingdom in the Church. Thus, in Orthodox practice the vestibule symbolizes this world. The nave is the place of the Church understood as the assembly and people of God. The altar area, called the sanctuary or the holy place, stands for the Kingdom of God.

# 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)

ST FURSEY'S CHURCH ACCOUNTS OCT. 2024 - SEPT 2025

INCOME

9573	894
7477 Donations	7782
1335 Sale of wnt books	1198
874 open days	925
50 Christmas jar	50
5550 rents	5400
<u>15979</u>	<u>16249</u>
1271 Reserve Acc	71514
2869 Cr. Acc. Paid	2443
CS to OCT 25.	72099

EXPENSES

2600	Postage	2600
170	1 con pmt	650
901	Unpaid	850
1207	Birch's	1400
1800	Fr. Stephen	1800
50	Exp	50
1200	Bishop	1200
1000	Office	2800
1332	Lour	1332
1057	mos.	* 3699
<u>9383</u>		<u>14381</u>

\* Includes £1174 hireware.

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.