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.H.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; *AA.SS.* Nov. IV (1925), 531–7, 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
Archdiocese Of the British Isles And Ireland
Archbishop: His Eminence
Metropolitan Silouan Oner

St Fursey's Antiochian Orthodox
Christian Parish Church Stalham
Parish Priest Fr Stephen Weston
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COMMUNITY PROGRAMME & NEWSLETTER

November 2026

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.

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

SERVICES IN NOVEMBER 2026

(In the Parish Church unless otherwise stated)

Saturday Oct 31st	St Aristobulus of the 70. (1st Bishop of Britain). Vespers 4pm.
Sunday Nov 1st	22nd Sunday after Pentecost St Cadfan of Bardsey (6th). **Divine Liturgy 9:30am.**
Saturday Nov 7th	St Willibrord of Utrecht, Apostle of Frisia 739. Vespers 4pm.
Sunday Nov 8th	23rd Sunday after Pentecost Archangel Michael and the Bodiless Powers. **Divine Liturgy 9:30am.**
Saturday Nov 14th	Holy Apostle Philip & St Dyfrid of Bardsley (550) Vespers 4pm. **BEGINNING OF THE NATIVITY FAST**
Sunday Nov 15th	24TH Sunday after Pentecost St Malo of Britanny (7th)) **Divine Liturgy 9:30am.**
Monday Nov 16th	Holy Apostle & Evangelist Matthew c.60 TYPIKA 9am St Fursey's Chaple, Neville Rd.
Saturday Nov 21st	Entry of the Most Holy Mother of God into the Temple. **Vespers 4pm.**
Sunday Nov 22nd	Entry of the Most Holy Mother of God into the Temple. **Divine Liturgy 9:30am.**
Tuesday Nov 24th	Great Martyr St Catherine of Alexandria c.305 Divine Liturgy 10am.
Sat Nov 28th	St Stephen New Martyr 764 **Vespers 4pm.**
Sunday Nov 29th	26th Sunday after Pentecost St Brendan of Birr (573). Hieromartyr Philoumenos. Samaria 1979 (Custodian of Jacob's Well). **Divine Liturgy 9:30am.**
Tuesday Dec 1st	Holy Apostle St Andrew 1st called. St Tudwal of Brittany (6th century). Divine Liturgy 10AM. Transferred from November 30th.

CONFESSIONS before or after any service or by appointment.

Services at St Fursey's Chapel: There are normally 3rd Hour Monday with reading from the Fathers'. Vespers at 4pm. Tuesday Vespers 4pm and Compline 8:30pm after Bible Study. Please ring 01692 581849 to make sure it is on. Father Stephen has some off with Rosaline from Wednesday A.M. to Saturday.

Services at St Fursey's Chapel in the garden of my home 111 Neville Road 3rd Hour 9am. Vespers 4pm Monday and Tuesdays.

COMMUNITY NEWS & NOTICES
NEXT OPEN DAY & COFFEE MORNING FRIDAY DECEMBER 4TH 10AM TO 12 NOON

We start at 10am. Coffee or tea with cake or biscuit. There will be an Icon stall and book stall. Homemade cake-stand, Raffle and Tombola, DVD and CD stall, Icon Calendars for 2027 will be available for 2027. And Ideal Christmas Gift! £12.

BIBLE STUDY TUESDAYS 7:15PM

The Bible study continues with our study of Our Lord's parables in the Gospels. There are 30 to look at here in the Orthodox Study Bible. The commentary of St Theophilact of Ohrid 10th century and Archbishop Dimitri of the Armenian Orthodox Church. Refreshments c. 8:15. Compline 8:45. Finish 9pm. At St Fursey's House, 111 Neville Road, Sutton.

THE CATECHUMENS

We have five Catechumens: Nicki, Luke her brother, Lynn, Karl and Suzanne. We have their lesson on Sunday mornings after the Liturgy from approximately 12 noon to 1pm. Please pray for them. John is organising a boat trip for them.

THE NATIVITY FAST

The Nativity Fast from November 15th is a part of our preparation for the celebration of Our Lord's Nativity. It is not as strict as the Lenten Fast. It is vegan plus the allowance of fish on most days except Wednesdays and Fridays.

God Bless You All! **Father Stephen**

ST. FURSEY'S ORTHODOX CHURCH OCT. 25 to SEPT 2026

2025	INCOME	2026	2025	EXPENSES	2026
£9894	£	2099	600	Postage	500
7782	Donations	10635	650	Icon prints	120
1198	Sale of Icons	736	650	Chapel	1098
925	Open Days	734	1400	Rates	1062
50	Charity Jar	50	1800	Fr Stephen	1800
5400	Rents	4435	50	Cr	-
16249		18719	1200	Bishop	1200
			2800	Office Exp	2621
			1332	Loan	1332
			3699	Misc	4498
			14381		14231

Reserve Au Sept 2025 £1514
Gift Aid income Sept25 2443
Reserve Au Sept 2026 4121
Gift Aid income Sept 26 1895
£ in October 2026 4460

Loan repayments to Hr Archdiocese to increase to £300 per month, from Nov. 2026

Matins

The morning service of the Church is called **Matins**. It opens with the reading of six morning psalms and the intoning of the Great Litany. After this, verses of Psalm 118 are sung:

> **God is the Lord and has revealed himself unto us. Blessed is he who comes in the name of the Lord.**

The **Troparion** is then sung and, if it be a monastery, various groups of psalms which differ each day are read. Once again there are hymns on the theme of the particular day. On major feast days, special praises and psalms are sung, which on the Lord's Day sing of Christ's resurrection from the dead. On major feasts and on Sundays, the **Gospel** is also read.

After the Gospel there is a long intercessory prayer followed by a set of hymns and readings called the **Canon**. These songs are based on the Old Testamental canticles and conclude with the song of Mary, the so-called **Magnificat**. (Luke 1:46-55) The **Great Doxology** is chanted followed by the morning litanies. The troparion is also repeated once again before the congregation is dismissed to begin the activities of the day.

The Matins service of the Church unites the elements of morning psalmody and prayer with meditation on the Biblical canticles, the Gospel reading, and the particular theme of the day in the given verses and hymns. The themes of God's revelation and light are also always central to the morning service of the Church. Sometimes, particularly in churches of the Russian tradition, the matins and the vesper services are combined to form a long **vigil service**. On special feast days, the **blessing of bread, wheat, wine and oil** is added to the Vespers, even when it is served separately from Matins. The faithful partake of the blessed food and are anointed with the oil as a sign of God's mercy and grace.

Hours, Compline, and Nocturne

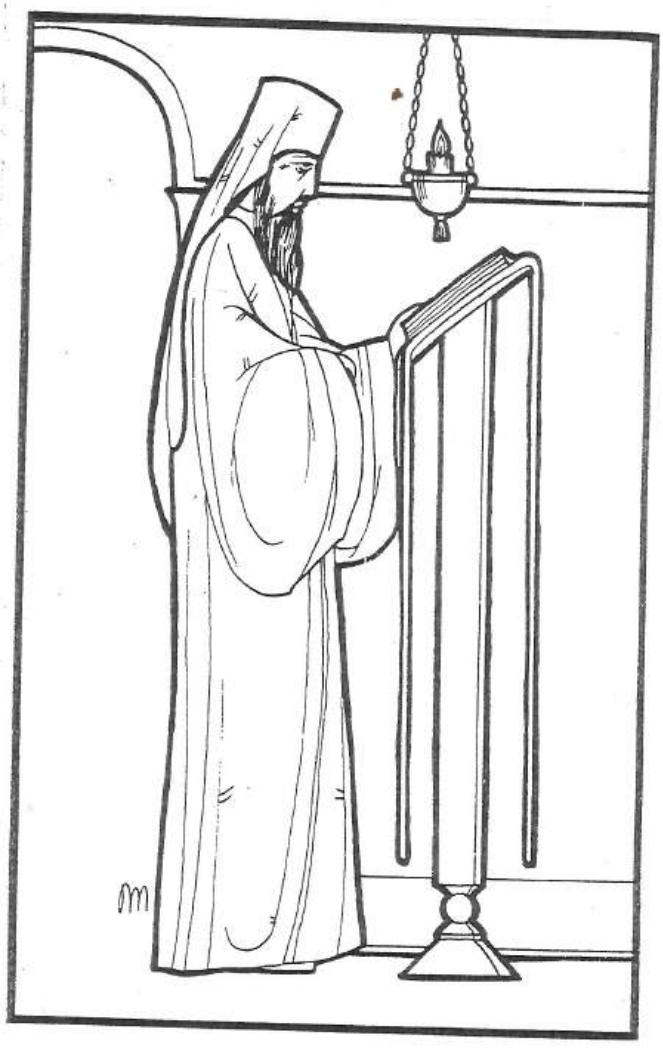
In addition to the liturgical services of Vespers and Matins, there are also the services of the **Hours, Compline**, and **Nocturne**. These services are chanted in monasteries but are seldom used in parish churches except perhaps during Lent and Holy Week, and on special feast days.

The services of **Hours** are called the **First, Third, Sixth** and **Ninth**. These "hours" conform generally to the hours of six and nine in the morning, noon, and three in the afternoon. The services consist mostly of psalms which are generally related to the events in the passion of Christ which took place at that particular hour of the day. The Third Hour also refers to the coming of the Holy Spirit to the disciples on Pentecost.

The troparia of the given day or of the feast being celebrated are added to the Hours. During the first days of Holy Week as well as on certain major feasts, the Gospel is also read during the Hours. On days when there is no Divine Liturgy, the so-called **Typical Psalms** which include elements of the Divine Liturgy such as the liturgical psalms, the Beatitudes, and the Creed are read after the Ninth Hour.

Compline is called the "after-dinner" service of the Church. Its name, both in Greek and Slavonic, indicates this. It is a service of psalms and prayers to be read following the evening meal, after Vespers has been served. On days when Vespers are connected to the Divine Liturgy, such as the eves of Christmas and Epiphany, Great Compline is added to Matins to form a Vigil service. During the first week of Great Lent, the Penitential Canon of St. Andrew of Crete is read at the Compline Service.

Nocturne is the midnight service of the Church. In monasteries it usually begins the all-night vigil of the monks. It contains a number of psalms together with the normal prayers found in other services, such as the **call to worship, the Thrice-Holy, the Our Father, the Troparion**, etc. Its theme is obviously the night and the need for vigilance. In the parishes, it is known almost exclusively as the service preceding Easter Matins at which the winding-sheet depicting the dead Saviour is taken from the tomb and is placed on the altar table.



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)

MATTINS

Second Canon

(Irmos) Him before whom the angels and all the hosts of heaven are afraid, their Creator and Lord, O ye priests praise, O ye children glorify, O ye people bless and exalt above all for ever.

Bright with joy today, Joachim makes glad; and Ann, without reproach, offers unto the Lord God the sacrifice given to her according to the promise, her holy daughter.

The saints David and Jesse exult today and Judah is filled with pride. For from their root a branch has sprung, the pure Virgin from whom pre-eternal God is to be born.[1]

Today Mary, the undefiled and living Tabernacle, is offered up in the house of God, and Zacharias receives her in his hands as a holy treasure of the Lord.

As a Gate of salvation and a spiritual Mountain, as a living Ladder,[2] let us, the faithful, honour the true Virgin and Mother of God, who is blessed by the hands of the priests.

Prophets, apostles and martyrs of Christ, ranks of angels and all the dwellers upon earth, let us honour with hymns the pure Virgin, for she is the blessed Mother of the Most High.

They that divinely bore thee, O Undefiled and Pure, offered thee in the temple as a spotless sacrifice; and in strange fashion thou dost lodge in the sanctuary of God, there to be prepared as a dwelling-place for the Word.

We bless the Lord, Father, Son, and Holy Spirit.

Let 'Holy, Holy, Holy'[3] be sung to Father, Son, and Holy Spirit, indivisible Unity, one Godhead, that holds all creation in the hollow of the hand unto all ages.

Both now . . .

He who is without beginning, begins: from a Virgin Maid the Word is born in the flesh according to His good pleasure, God and mortal man, and in His extreme compassion He refashions us who had fallen.

We praise, bless, and worship the Lord; we extol and exalt Him above all for ever.

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.