

SELECTED LIVES OF THE SAINTS.

ERKENWALD (Earconwald) (d. 693), bishop of London, was London's most important diocesan between *Mellitus and *Dunstan, and its principal saint in the Middle Ages. Reputed to be of royal blood he was certainly rich; he founded the monasteries of Chertsey (Surrey) and Barking (Essex). He ruled the former, while his sister *Ethelburga was abbess of the latter. Even before being consecrated bishop by *Theodore in succession to the simoniacal Wine, Erkenwald was reputed to be holy. His diocese of the East Saxons extended over Essex and Middlesex: in the preamble to the Laws of Ina of Wessex he is called 'my bishop'. He helped Theodore and *Wilfrid to be reconciled shortly before the former's death in 690. In *Bede's time miracles were reported as caused by the couch in which Erkenwald used to be carried in his declining years.

He died at Barking on 30 April 693: his relics were claimed by the nuns there, by the monks of Chertsey, and by the clergy of London. The claim of the last was successful, and Erkenwald was buried in the cathedral of St. Paul which he had enlarged. The relics escaped the fire of 1087 and were placed in the crypt; on 14 November 1148 they were transferred again to a new shrine behind the high altar; on 1 February 1326 there was a further translation to yet another shrine, which was constantly enriched by canons and merchants of London until well into the 15th century. Vernacular literature about the saint and his shrine was also written. Miracles were reported there until the 16th century. Feast: 30 April; translation feasts, 1 February and 13 May. Bede, *H.E.*, iv. 6. B. Colgrave (ed.), *Eddius Stephanus' Life of St. Wilfrid* (1927), p. 87; W. Dugdale, *History of St. Paul's Cathedral* (1658); W. R. Matthews and W. M. Atkins, *A History of St. Paul's Cathedral* (1957).

BECCA AND HETHOR, monks and martyrs of Chertsey (Surrey), killed by the Danes in 870. The memory of these monks, supposed to be as many as ninety, was kept alive in fragmentary chronicles and by William of Malmesbury. Their deaths, like those of monks of Peterborough, Bardney, Ely, and Crowland, were believed to be the work of the same Danish army as that which killed *Edmund of East Anglia. It seems unlikely that the number of the monks concerned is accurate. Feast: 10 April.

DEICOLA (1) (Dicul, Dicuill) (late 7th century), Irish abbot of Bosham. This devout but unimportant abbot with five or six monks was found by *Wilfrid when he evangelized Sussex (681-6). Nothing is known of him, but his name occurs in a few ancient martyrologies. Challoner's *Memorial* (for convenience only) places him on 18 April with *Deicola of Lure. Bede, *H.E.*, iv. 13; R. Chalouffier, *Memorial*, p. 21.

WIGBERT (d. c.738), abbot. English by birth, Wigbert was one of *Boniface's many English helpers in the evangelization of Germany. He became abbot of Fritzlar, near Cassel, where his most famous disciple was Sturm, the future abbot of Fulda. He also founded the monastery of Ohrdruf (Thuringia), but he died at Fritzlar. In 774 during the Saxon wars, his relics were translated to Buraburg and then to Hersfeld, whose patron he thus became. Feast: 13 August.

Life by Lupus, *Vita Wigberti* (ed. C. Holder-Egger), *M.G.H., Scriptores*, xv. 37-43; W. Levison, *England and the Continent in the Eighth Century* (1946), pp. 76-9, 235-6; B.T.A., iii. 322.

CAEDWALLA (d. 689), king of Wessex 658-88. A descendant of Ceawlin, king of Wessex, the Saxon Caedwalla, whose name indicates some British blood connection, became king by conquest. His notorious violence was to some extent tamed by *Wilfrid, to whom he gave 300 hides of the conquered Isle of Wight. He was a successful ruler but abdicated in order to go to Rome and become a Christian. He was baptized on Holy Saturday 689 and given the name of Peter by Pope Sergius. Soon afterwards he was taken ill and died, still wearing his white baptismal robes. He was buried in the crypt of St. Peter's: his epitaph, written by Crispus, archbishop of Milan, is reproduced by Bede. There is no clear evidence of an ancient liturgical cult: his reputed sanctity is accounted for partly by Bede's account of him and partly by the belief that the sacrament of Baptism remits all sin and makes the recipient, if he commits no subsequent sin, worthy of immediate heavenly reward. Caedwalla was the first of four Anglo-Saxon kings to end his days in Rome. He was aged about thirty and died on 20 April.

Bede, *H.E.*, iv. 15-16; v. 7; W. J. Moore, *The Saxon Pilgrims to Rome* (1937).



Antiochian Orthodox

St Furse's Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland

Parish Priest Fr Stephen Weston

Archbishop: His Eminence

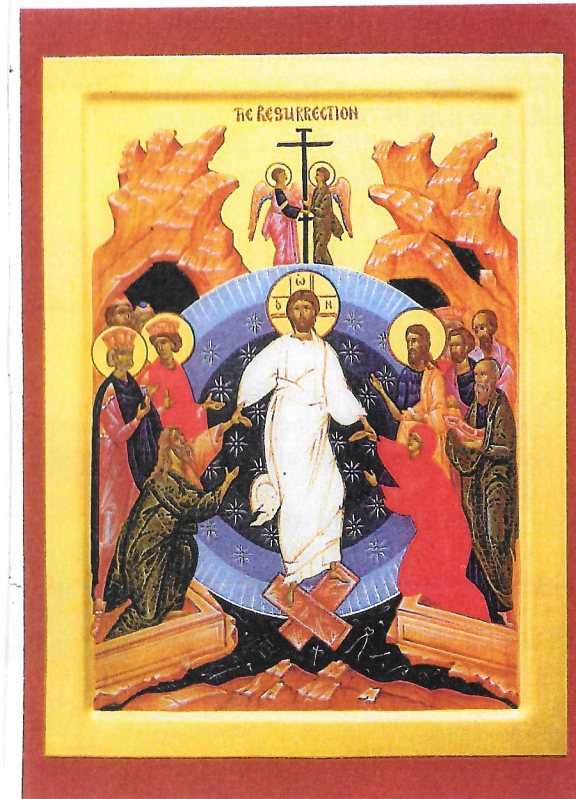
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Metropolitan Silouan Oner

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COMMUNITY PROGRAMME & NEWSLETTER

April 2025



In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

BRITISH ORTHODOX SAINTS
 COMMEMORATED IN
 APRIL.

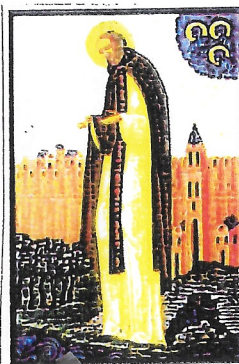
- 01 Agilbert, Bishop of Dorchester-on-Thames
- 06 Elstan, Bishop of Ramsbury
- 09 Theodore, Abbot of Crowland and his Companion-Martyrs
- 10 Beocca, Hethor and Companions, Martyrs under the Danes
 Hedda, and his 84 Companions, Abbot of Peterborough
- 11 Guthlac of Crowland, Hermit and Wonderworker
- 12 Wigbert, Monk and Missionary*
- 18 Deicola, Abbot of Bosham
- 19 Alphege the Martyr, Archbishop of Canterbury
- 20 Caedwalla, King of Wessex
- 22 Arwald and Arwald, Martyrs
- 24 Egbert of Ireland, Bishop
 Ives of Huntingdonshire, Bishop and Hermit
 Mellitus, Archbishop of Canterbury
- 27 Kenedr, Missionary
 Winewald, Abbot of Beverley
- 29 Swithbert the Younger, Bishop and Missionary*
 Wilfrid the Younger, Bishop of York
- 30 Erkenwald, Bishop of London

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.



SERVICES IN APRIL 2025

(In the Parish Church unless otherwise stated)

Wed April 2 nd	Liturgy of the Presanctified Gifts 7pm.
Sat April 5 th	VESPERS 4pm.
Sun April 6 th	5th Sunday of Great Lent St Mary of Egypt Liturgy of St Basil 9:30am.
Wed April 9 th	Compline & Great Canon of St Andrew and life of St Mary of Egypt 7pm.
Friday April 11 th	Vespers for Lazarus Saturday 4pm.
Sat April 12 th	Lazarus Saturday Liturgy of St John Chrysostom 9:30am Vespers for Palm Sunday 4pm.
Sun April 13 th	Entry of Our Lord into Jerusalem Procession of Palms 9:30am. Liturgy of St John Chrysostom.
Mon April 14 th	PASSION WEEK (St Joseph the All Righteous) 3 rd Hour + Reading from the, Fathers' 9am. 6 th Hour 12 Noon - Chapel. Vespers 4pm - Chapel.
Tues April 15 th	Great & Holy Tuesday (The Parable of the 10 Virgins) 3 rd Hour + Reading from Fathers' 9am. 6 th Hour 12 Noon Chapel. Vespers 4pm - Chapel.
Wed April 16 th	Great & Holy Wednesday (The Sinful Woman who anointed the Lord) VESPERS 4PM Chapel. ANOINTING SERVICE 7PM.
Thurs April 17 th	Great & Holy Thursday 3 rd Hour & Reading 9am. VESPERAL LITURGY OF LAST SUPPER 7PM. (Strict Fast from 1PM).

Friday April 18 th	Great & Holy Friday (Parish Church) (The Redeeming Passion of the Lord). 3rd Hour 9am (Chapel) ROYAL Hours, 6th Hour 12 Noon (Chapel) ROYAL Hours, 9th Hour 3pm. (Death of Our Lord). Vespers – Burial Service 4PM & Procession of Icons. Compline & Canon. 7PM Chapel.
Sat April 19 th	Great & Holy Saturday (Parish Church) (Descent of the Lord into Hell). Vespers 4pm.
Sun April 20th	HOLY PASCHA: RESURRECTION OF OUR LORD JESUS CHRIST. (BEGINNING OF THE PENTECOSTARIAN). Paschal Liturgy 9:30am Vespers of Pascha 12 Noon.
	BRIGHT WEEK
Monday April 21 st	Pascal Hours 9am (Chapel). Vespers 4pm (Chapel).
Tuesday April 22 nd	Pascal Hours 9am (Parish Church). Vespers 4pm (Parish Church).
Wed April 23 rd	Vesperal Liturgy for St George Great Martyr 7pm Liturgy.
Thurs April 24 th	Pascal Hours. 9am Parish Church Vespers for Mother of God Life Giving Spring. 4pm Chapel.
Sat April 26 th	Bright Saturday Vespers 4pm.
Sun April 27 th	2 nd Sunday of Pascha – St Thomas Sunday Divine Liturgy 9:30am.

CONFESSIONS

Confessions before or after any service or by appointment.

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

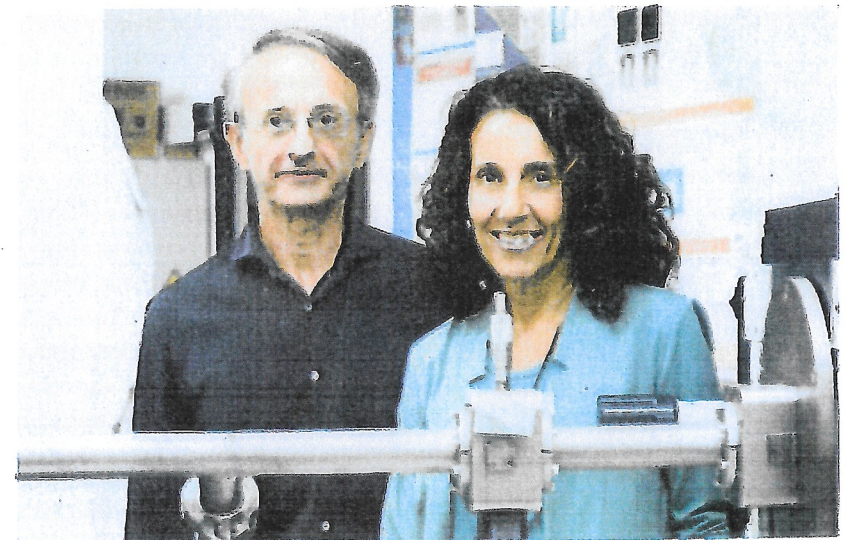
In Addition to the Above Services

These are normally 3rd 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.

The Daily Telegraph Monday 7th October 2024

'We proved that the Turin Shroud is 2,000 years old – the rest is a matter of faith'

For centuries, Christians have believed the relic is from the days of the New Testament – and now scientists have evidence to support this.



Researchers Liberato de Caro and Cinzia Giannini claim to have found evidence that suggests the Turin Shroud did cover the body of Christ.

The scientists who recently dated the relic to the time of Christ tell **Nick Squires** why they believe it is genuine.

Since the days of Galileo, science and faith have frequently been at odds with each other. But inside Professor Liberato De Caro's laboratory, they seem to be in union.

Nestled in an unprepossessing, modern office block on a busy road in the Italian town of Bari, on the Adriatic coast of Puglia, his team of scientists have come up with evidence which they say dispels centuries of speculation on the most disputed holy relic in Christendom. In fact, they claim to have produced evidence which proves what the faithful have long believed – that the Turin Shroud did indeed once cover the body of Christ.



Measuring 4.3 metres (14 feet 3 inches) long and 1.1 metres (3 feet 7 inches) wide, the cloth bears the image, eerily reversed like a photographic negative, of a crucified man whom the faithful insist is Christ. It appears to show the back and front of a gaunt, bearded man with long hair and sunken

eyes, his arms crossed on his chest. There appear to be blood stains emanating from wounds in his wrists, feet and side.

For hundreds of years it has been regarded by many as a medieval hoax. But De Caro's team have cast new light on the artefact, indicating it dates back 2,000 years after all, to the days of the New Testament. The hallelujah moment was reached in the humble surroundings of their small, third-floor laboratory, which belongs to the Institute of Crystallography (part of the state-funded Consiglio Nazionale delle Ricerche, or National Research Council). It is here that a tiny fibre plucked from the Turin Shroud – which is kept under lock and key in the royal chapel of the Cathedral of San Giovanni Battista in Turin – was placed in an apparatus called an X-ray micro-imaging machine.

The contraption consists of a long steel tube connected to wires, sensors and an ominous looking emergency red light. It also features an incongruous mascot: a tiny soft toy monkey dangling from a key ring. "He's our lucky charm," says Rocco Lassandro, the lab's chief technician. "We've had him for years."

Scientists led by Professor Liberato De Caro decided to subject the tiny shroud sample, which at 0.5 mm × 1 mm is smaller than a grain of rice, to a new dating method called Wide-Angle X-ray Scattering (WAXS) which measures the structural degradation and ageing of ancient materials.

"It's a sort of radiography, similar to the type of scan that you would do on a bone to see if there is a fracture. But this X-ray penetrates the material very deeply to analyse it at a microscopic level," Prof De Caro says. "Over time, the structure of the material degrades. We can tell from that how much time has passed and therefore date the object."

Cinzia Giannini, the director of the institute, likens the approach to using "a tiny laser beam".

"It is a technique that has a huge range of applications. But this is the first time that it's been used on a sample from the shroud,"

When the fibre was analysed by the powerful X-ray machine, the scientists were astounded at the result that emerged. The shroud did not originate, as has long been thought, in the 13th century, but from 1,200 years earlier.

In age, it matched a similarly minute shred of linen that came from the Siege of Masada in AD73, when a band of Jews who had sought sanctuary on a sheer-sided outcrop in the desert were besieged by a Roman army. Rather than wait to be chopped to pieces by the swords of the advancing legions, who built a giant ramp so that they could access the cliff-top fortress, they took their own lives en masse. The scrap of cloth from Masada has been dated to 55–74AD.

“There was a sense of joy, of shock,” says Prof De Caro. “Why? Because we had verified that it could be authentic. We know for sure that the sample from the fortress of Masada is 2,000 years old. The results from the Turin Shroud sample were highly compatible. The direct comparison verified that the Turin Shroud sample is 2,000 years old.”

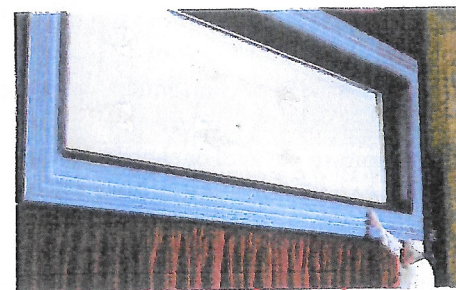
The scientists used slightly more sober language when they announced their extraordinary findings in the peer-reviewed journal *Heritage* in August. “The degree of natural aging of the cellulose that constitutes the linen of the investigated sample, obtained by X-ray analysis, showed that the Turin Shroud fabric is much older than the seven centuries proposed by the 1988 radiocarbon dating. The experimental results are compatible with the hypothesis that the Turin Shroud is a 2000-year-old relic, as supposed by Christian tradition.”

The provenance and authenticity of the Turin Shroud have divided opinion for centuries. It first emerges in the historical record in 1354 in medieval France. In a tale that could have come straight from the pages of a Dan Brown novel, a knight named Geoffroi de Charny presented it to a church in Lirey near Nantes in northern France. Nobody knows how he acquired it.

Not long afterwards, in 1389, the bishop of Troyes denounced the shroud as a forgery. Pope Clement VII declared that it was a man-made religious icon rather than a relic. In 1453, the royal House of Savoy acquired the cloth, moving it to a chapel in Chambéry, where it was damaged in a fire in 1532. Nearly 50 years later, in 1578, it was moved to Turin, the new Savoyard capital, where it has been ever since. It is exhibited only rarely.

For sceptics, the main scientific evidence that it must be a medieval fake came in 1988, when snippets were subjected to radio carbon dating by

laboratories in Oxford, Zurich and Tucson, Arizona. The results suggested that the linen cloth dated from sometime between 1260 and 1390AD. They confirmed what many sceptics had long believed – that the shroud was an ingenious hoax, a manufactured relic that would have been a cash cow for the medieval pilgrimage business.



Pope Francis touches the holy Shroud, believed by some Christians to be the burial shroud of Jesus of Nazareth.

Since then, however, many experts have called into question the accuracy of the dating. They say it was skewed by contamination – either from past restorations that used contemporary materials to repair the cloth, or from microbes, or even from damage caused by the 1532 fire, which could have altered its chemical composition.

It was not the radiocarbon techniques that were at fault, but the fact that the parts of the shroud that were tested were contaminated, said Jean-Christian Petitfils, a French historian who has studied the relic for more than 40 years.

“Traces of fungus and calcium carbonate were found,” Mr Petitfils, the author of *The Shroud of Turin: The Definitive Investigation*, told the *National Catholic Register*. “The sample area corresponded to a darned area: modern threads were inserted in the 16th century, in order to repair this area that had been worn away. The carbon-14 experiment (of 1988) is null and void.”

Prof De Caro also believes that the results of the 1988 analysis are wrong. “The shroud has been the centre of attention for centuries. It was touched by countless people, displayed during parades, affected by smoke from candles.

There was a great deal of contamination. That is why the carbon dating gave a result that suggested that it dated from mediaeval times," he says.

He points out that tests conducted in 1999 found pollen on the shroud that were consistent with pollen from plants found in and around Jerusalem. And he suggests that if the shroud was a medieval forgery, surely it would be easy to replicate? Yet no one has managed to come up with a replica, faithful to every detail.

"With all the technology that we have in the third millennium, we still have not been able to reproduce it. Science has not been able to explain how the image was formed. There is no known physical or chemical process that would enable a corpse to generate an image like this. It's a total mystery."

It seems particularly fitting that the research has been carried out in Bari. For centuries, pilgrims flocked here en route to the Holy Land. The labyrinth of alleys and tiny piazzas in the old town are replete with shrines and white-stoned medieval churches, resembling a miniature Jerusalem. The 12th century Basilica of St Nicholas holds the remains of the saint – the inspiration for Santa Claus – and is a focus of devotion both for Roman Catholics and Orthodox Christians.

Inevitably, the question poses itself. Are the scientists religious? Prof De Caro is. As a young man he was an atheist, but says the wonders of the natural world convinced him that there must be some grand plan behind the creation of the Universe. He is now a committed Catholic and a deacon in his local church.

Personally, he thinks the shroud is genuine. "If I had to be a judge in a trial, weighing up all the evidence that says the shroud is authentic and the little evidence that says it is not, in all good conscience I could not declare that the Turin Shroud is medieval. It would not be right, given the enormous quantity of evidence in favour of it. It correlates with everything that the Gospels tell us about the death of Jesus of Nazareth."



The Turin Shroud on display in Turin Cathedral, 2015.

Prof Giannini, on the other hand, is not a firm believer. She says she believes in some sort of spiritual dimension to the world, but does not go to church.

Either way, the scientists insist that whatever the outcome of their X-ray examination, they would have published the results anyway, in the interests of academic rigour. "As scientists there are certain standards that we adhere to," says Prof De Caro.

So having lobbed a grenade into the world of shroud research, what happens next?

The team in Bari is keen for independent tests to be carried out by other laboratories around the world, so that their findings can be subject to scrutiny. The two samples – the one from the shroud, the other from the scrap of linen found at Masada – are currently kept at the University of Padua in northern Italy. There they wait to be examined afresh.

"The technique we used is non-destructive, which is a huge advantage. It means the tests could be conducted again by another laboratory," says Prof De Caro. The X-ray analysis may suggest that the Shroud is 2,000 years old. But, remarkable as the findings may be, they still don't definitively prove it is the cloth that covered Christ.

"Science can take us only to a certain point," says Prof De Caro. "Everything beyond that is a matter of faith."

NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind. Confessions by appointment before or after services.

Community News & Notices

Thursday Bible Study

This returns on April 24th at 7pm in the meeting room at the Parish Church. We will continue studying the letter of St Paul to the Hebrews, followed by refreshments and Compline.

YOUTUBE

Thanks to modern technology and John's ability the Sunday of Orthodoxy sermon received 2400 people. I have now also 410 regular subscribers, thus, keeping me on my toes as far as sermon preparation is concerned. Fr Stephen.

Next Open Day: Coffee Morning

Our next Open Day and coffee morning will be on Friday June 6th 10am onwards.

THIS MONTH'S SUPPLEMENT:- The Turin Shroud

It was reported in the Daily Telegraph on October 7th 2024 that some very interesting research had been done on the Turin Shroud, the content of which has been reproduced for the interest of our readers: As it is appropriate for the Easter Season! Perhaps the image was created by the resurrection?

CHRIST IS RISEN - HE IS RISEN INDEED. ALLIEULA – An Easter Blessing to all our Readers!

Father Stephen - Telephone No: 01692 581849.