

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,
ST. FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH,
YARMOUTH ROAD, STALHAM . NR12 9PG.

COMMUNITY PROGRAMME

APRIL 2022



IN the grave bodily; in Hades with Thy soul,
Although Thou wast God; in Paradise with the
thief; and on the Throne with the Father and
the Spirit wast Thou Who fillest all things,
O Christ the Uncircumscribable.

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.



APRIL 2022

SERVICES IN APRIL 2022

(In the Parish Church unless otherwise stated)

Sat Apr 2 nd	Saturday of Souls Vespers 4pm
Sun Apr 3 rd	Fourth Sunday of Great Lent St John Climacus of Sinai Divine Liturgy 9:30am. (St Basil).
Thurs Apr 7 th	Complete Canon of St Andrew of Crete and Life of St Mary of Egypt 7pm.
Sat Apr 9 th	Saturday of Great Lent Vespers 4pm.
Sun Apr 10 th	Fifth Sunday of Great Lent St Mary of Egypt Divine Liturgy 9:30am. (St Basil).
Thurs Apr 14 th	Compline & Canon 7pm.
Fri Apr 15 th	Vespers for Lazarus Saturday 4pm.
Sat Apr 16 th	Lazarus Saturday Divine Liturgy of St Basil 10:00am. Vespers for Palm Sunday
Sun Apr 17 th	Entry of Our Lord into Jerusalem Divine Liturgy 9:30am (St John) And Procession of Palms.

Apr 18 to 24	HOLY WEEK SERVICES MONDAY TO THURSDAY St Fursey's Chapel
Mon Apr 18 th	Great & Holy Monday <i>(St Joseph the All Righteous)</i> 3 rd Hour + Reading from the Fathers 9am. 6 th Hour 12 Noon Reading from Ezekiel. Vespers 4pm – Compline & Canon 7pm.
Tues Apr 19 th	Great & Holy Tuesday <i>(The Parable of the 10 Virgins)</i> 3 rd Hour + Reading from the Fathers 9am. 6 th Hour 12 Noon Reading from Ezekiel. Vespers 4pm – Compline & Canon 7pm.
Wed Apr 20 th	Great & Holy Wednesday <i>(The Sinful Woman who anointed the Lord)</i> 3 rd Hour + Reading from the Fathers 9am. 6 th Hour 12 Noon Reading from Ezekiel. VESPERS 4PM. ANOINTING SERVICE 7PM
Thurs Apr 21 st	Great & Holy Thursday <i>(The Mystical Supper)</i> 3 rd Hour + Reading from the Fathers 9am. 6 th Hour 12 Noon Reading from Ezekiel. Vesperal Liturgy 7pm. <i>(Strict Fast from 1pm)</i>
Fri Apr 22 nd	Great & Holy Friday <i>(Parish Church)</i> The Redeeming Passion of the Lord Royal Hours. 3 rd Hour 9am, 6 th Hour 12 Noon, 9 th Hour 3pm. Vespers & Procession of Icons 4pm. Compline & Canon pm St
Sat Apr 23 rd	Great & Holy Saturday <i>(Parish Church)</i> Descent of the Lord into Hell. Vespers <i>(Part of vigil)</i> 4pm.
Sunday 24 th April	Holy Pascha - The Resurrection. Chrismations 9am. Paschal Liturgy 9:30am.

CHRIST IS RISEN: HE IS RISEN INDEED!

Mon Apr 25 th	Bright Monday Great Martyr St George Divine Liturgy 9:30am.
Sat Apr 30 th	Bright Saturday Vespers 4pm.
Sun 1 st May	2 nd Sunday of Pascha – St Thomas Sunday Divine Liturgy 9:30am.

COMMUNITY NEWS & NOTICES

CHRISMATIONS AT PASCHA

We welcome John, Jonathan and Russell-John into the Orthodox Church by Chrismations on Easter Day. They have already made a great contribution to the life of the community. Also, during Lent, we welcomed Penelope into the parish from the Russian Orthodox Church in Norwich. A warm welcome to you all.

A Baptism

The son of John and Rosanna Morgan was baptised on Friday March 18th. So, a warm welcome to Joseph. His four sisters and big brother John have been able to attend the liturgy often, since we began to use our new church which has more space!

Thursday Bible Study

The Thursday evening Bible study will resume on Thursday April 28th, 7pm. We will continue with our study of St Matthew's Gospel. We have refreshments about 8pm and end with Compline about 8:30pm. Times are approximate.

Continuing Jobs on the Church

Some decorating needs to be done on the church entrance area, the passage, the priests' room, the toilet and kitchen, so a working party is being planned for May: Watch This Space! An Open Day is also Planned.

Blessings to our Readers - Father Stephen

MODERN DAY SLAVERY.

In the light of the news on the Ukraine crises of refugees coming to the UK.
These mothers and children will be very vulnerable to traffickers.
The need to be vigilant, is very important.

If you are worried about something that you have seen as with other crimes
,It is important that you report any suspicions of modern slavery to
The Police, The Modern Slavery Helpline or Crimestoppers.

DO NOT ATTEMPT TO DO ANYTHING YOURSELF
YOU PUT YOURSELF IN DANGER AND THE PERSON OR CHILD
CO-ORDINATOR

Pat Hinkins Member of RAGAS (Rotary E Club of Innovation)

ST FURSEYS ORTHODOX COMMUNITY (Action Against Child Slavery)

SUPPORTERS OF ROTARY ACTION GROUP AGAINST SLAVERY www.ragas.online

MODERN DAY SLAVERY HELPLINE 08000 121 700

Lauds. Four stichera are sung:

TONE TWO

Today a tomb holds Him who holds the creation in the hollow of
His hand; a stone covers Him who covered the heavens with glory.
Life sleeps and hell trembles, and Adam is set free from his bonds.
Glory to Thy dispensation, whereby Thou hast accomplished all
things, granting us an eternal Sabbath, Thy most holy Resurrection
from the dead.⁵²

What is this sight that we behold? What is this present rest? The
King of the ages, having through His Passion fulfilled the plan of
salvation, keeps Sabbath in the tomb, granting us a new Sabbath.
Unto Him let us cry aloud: Arise, O Lord, judge Thou the earth,
for measureless is Thy great mercy and Thou dost reign for ever.⁵³

Come, let us see our Life lying in the tomb, that He may give life
to those that in their tombs lie dead. Come, let us look today on the
Son of Judah as He sleeps, and with the prophet let us cry aloud to
Him: Thou hast lain down, Thou hast slept as a lion; who shall
awaken Thee, O King? But of Thine own free will do Thou rise up,
who willingly dost give Thyself for us. O Lord, glory to Thee.⁵⁴

TONE SIX

Joseph asked for the body of Jesus and he laid it in his own new
tomb: for it was fitting that the Lord should come forth from the
grave as from a bridal chamber. O Thou who hast broken the power
of death and opened the gates of Paradise to men, glory to Thee.

Glory be to the Father. . . .

Theotokion

Ewe that bore the Lamb, Thy Mother stood, O Master, by the
Cross and wept for Thee, O Creator of all things, as she looked
upon Thy great longsuffering. For by Thine own will Thou wast
born incarnate, and hast suffered in the flesh all Thy Passion that
Thou mightest save the world.

From an Easter homily by Saint Melito of Sardis, bishop

[Nn. 65-71: SC 123, 95-101]

THE LAMB THAT WAS SLAIN HAS DELIVERED US FROM DEATH AND GIVEN US LIFE

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the hand of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

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).

BEOCCA 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. Challoffer's *Memorial* (for convenience only) places him on 18 April with *Deicola of Lure. Bede, *H.E.*, iv. 13; R. Challoffer, *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).

What is **HOLY WEEK** ?

It's the week before Easter when we relive Christ's suffering and death.

During Holy Week, we follow the footsteps of Christ, who passed from:

DEATH...

We, too, experience Christ's journey to the Cross. This journey takes us to the reality of sin and death.



TO LIFE

Christ conquered sin and death, and His triumph is ours as well. By uniting ourselves with Christ, we discover that death has no power over us.

OPEN YOUR HEART TO CHRIST!

The events of Holy Week are the most moving of the year. To get the most out of them, participate in each day's services. Make prayer, fasting, confession and Holy Communion essential parts of your Holy Week.



PALM SUNDAY

celebrates Jesus' triumphant entry into Jerusalem.

JESUS ENTERED THE CITY

on a donkey. The people met Him with palm branches and cried, "Hosanna! Blessed is he who comes in the name of the Lord!"

HE CAME AS KING of Israel. Jesus showed He was the triumphant but humble Messiah prophesied by Zechariah.



WE RECEIVE PALM BRANCHES

on this day to show that we too accept Jesus as King, and that we are willing to follow Him to the Cross.

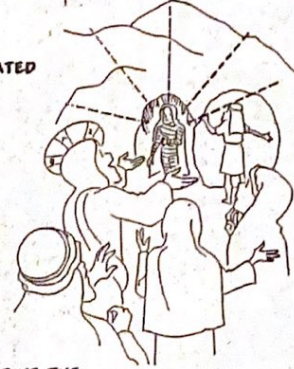


LAZARUS SATURDAY

and Palm Sunday introduce us to Holy Week and Christ's Journey to the Cross. On Lazarus Saturday, we find that death is the enemy that Christ came to conquer, and that Christ is truly the giver of life!

THE RAISING OF LAZARUS IS CELEBRATED ON THIS DAY.

- Lazarus, a friend of Jesus, had been dead four days when Jesus went to the tomb where he was buried.
- Jesus said, "I am the resurrection and the life," and brought Lazarus back to life.
- This miracle led many to faith, but also to the chief priests' decision to kill Jesus.



WE, TOO, RECEIVE THE PROMISE OF NEW LIFE.

- We celebrate the divine love that brought Lazarus back to life — the same love that Christ offers to each one of us today.

HOLY MONDAY

services help us understand Christ's passage from death to life — and how each of us can also become free from sin and death. So we commemorate:



CHRIST THE BRIDEGROOM

by singing "The Hymn of the Bridegroom," warning us to be prepared for Christ's coming. The priest carries the Icon of Christ the Bridegroom in procession. We behold Christ as the Bridegroom of the Church, bearing the marks of suffering, yet preparing a marriage Feast for us in God's Kingdom.

HOLY TUESDAY

services urge us to be spiritually prepared to receive Christ. We should take this time to reflect on:

THE PARABLE OF THE TEN VIRGINS

The maidens who filled their lamps with oil were prepared to receive the bridegroom. Those with empty lamps were shut out of the marriage feast.

So each of us should light our lives with faith and good works and be ready to receive Christ.

OUR READINESS TO MEET CHRIST

This is the message of the hymn proclaiming: "Thy Bridal Chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me."

HOLY WEDNESDAY

services ask us to repent our sins and to forgive others. Today's services are:

THE BRIDEGROOM SERVICE

sung on Tuesday evening. We remember the sinful woman who anointed Christ in anticipation of His death. Her repentance and love of Christ is the theme of the Hymn of Cassiana chanted tonight. We, too, may be forgiven if we confess our sins and obey God's will. The Gospel reading is John 12:17-50.



THE SACRAMENT OF HOLY OIL

is celebrated (in many Orthodox churches) on Wednesday evening when we confess our sins and seek to be reconciled with God. The priest anoints us with holy oil that we may be healed physically and spiritually.



HOLY THURSDAY

celebrates the Last Supper Jesus ate with His disciples. The services on this day recall:

THE WASHING OF THE DISCIPLES' FEET

Jesus' washing of His disciples' feet set an example of humility and love for the earliest members of the church. In today's cathedral churches, this action is repeated as the Bishop washes the feet of Christians after the Liturgy.



THE BETRAYAL

Jesus announced that a traitor (Judas Iscariot) was among the Twelve. He pointed out the betrayer by handing him part of the meal.



THE LAST SUPPER

Jesus offered Himself as the true food for all of us at the Last Supper. The bread and wine of this meal became the Body and Blood that give us eternal life.



CHRIST'S VIGIL IN THE GARDEN

Before He was arrested, Jesus prayed in the Garden of Gethsemane and endured the agony of His impending death. (Luke 22:43-44).



"O! Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom."

THE DIVINE LITURGY OF ST. BASIL

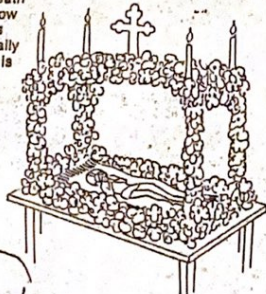
At this solemn service, we celebrate the meaning of what Christ said and did at the Last Supper. Before the great entrance, this special hymn is chanted:

HOLY SATURDAY

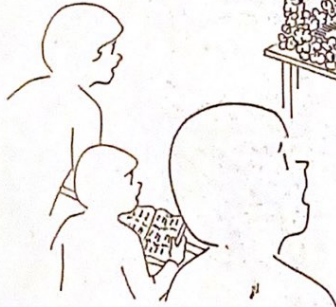
On Holy Friday evening, the Matins of Holy Saturday are sung. At this service, we sing:

THE HYMNS OF THE LAMENTATIONS

We lament Jesus' undeserved death for our salvation. With both sorrow and joy we sing the Lamentations (Praises) to Him who is symbolically buried, yet who we already know is the risen Lord and Giver of Life. At this service, the Epitaphios is taken in a candlelight procession around the church.

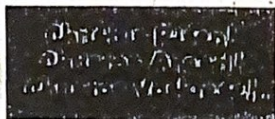


"In a tomb they laid Thee, O Christ the Life. By Thy Death Thou has cast down the might of death and become the font of life for all the world."



Holy week is a magnificent celebration of

CHRIST'S PASSION AND RESURRECTION!



Let Christ's glory enter your life during Holy Week and Easter!

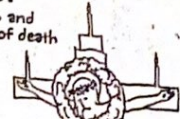
- ✓ **PARTICIPATE** in the services of Holy Week.
- ✓ **REFLECT** on Christ's supreme sacrifice and His victory over death.
- ✓ **PREPARE** yourself to receive the sacraments of Holy Confession, Holy Oil and Holy Communion.

HOLY FRIDAY

is a day of mourning, fasting and prayer. We commemorate:

THE PASSION OF JESUS CHRIST

On this day, Our Lord went to the Cross and died to take away our sins. The power of death and the reality of evil rule the world on this dreadful day. Yet, Jesus Christ's death marks the beginning of His — and our — victory over death's power.



This solemn service is Matins of Friday sung on Thursday evening. It consists of:

THE TWELVE GOSPEL READINGS

These narratives from the four Gospels relate the events of Jesus' Holy Passion, and His last instructions to the disciples.

THE PROCESSION

In some churches, after the 11th Gospel, the crucifix is adorned with a flower wreath, and carried in procession. This symbolizes Christ's coming to Golgotha to offer Himself as sacrifice for the world's sins.



FRIDAY MORNING SERVICES

retell the story of Christ's passion with the addition of prophecies, psalms and hymns. These services, or "Royal Hours," help us keep vigil at the side of the crucified Christ, and relate Jesus' suffering to our own redemption.

FRIDAY AFTERNOON SERVICE

is a vesper (The Apokathlosis) marking the beginning of Holy Saturday:

- In many churches, the priest takes Christ's body from the Cross, wraps it in a white cloth and places it on the altar, as a sign of His burial by Joseph of Arimathea.
- A cloth icon or shroud depicting Christ's sacred body, called the Epitaphios or Pashanlita, is carried in procession and placed in a flowered bier that represents Christ's tomb.



HOLY PASCHA - EASTER SUNDAY

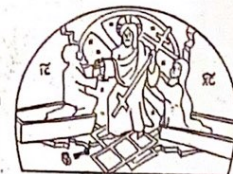
On Saturday at midnight, Easter Matins and the Divine Liturgy are sung.

TODAY WE CELEBRATE OUR LORD'S GLORIOUS RESURRECTION.

Services include:

THE RESURRECTION SERVICE

At midnight in a darkened church, the faithful receive the resurrection light from the priest and form a procession out of the church. The congregation hears the good news of Christ's triumph from the Gospel. The joyous hymn of Christ's resurrection is triumphantly chanted — "Christ is Risen!"



THE PASCHAL LITURGY AND SERMON OF ST. JOHN CHRYSOSTOM

invite us to take part in the feast of the resurrection and to receive Holy Communion.

