

SELECTED LIVES OF THE SAINTS.

ALDWYN (Aldwine) (early 8th century), abbot of Peartney (Lincs.). A brother of Elwin, second bishop of Lindsey, and of Ethelhild, abbess. Aldwyn's uncertain claim to sanctity is reflected in the absence of any clear feast day: he did, however, give his name to Coln St. Aldwyn, Glos.

ETHELWIN (2), bishop of Lindsey, died c.700. Brother of Edilhum (friend of Egbert and of Aldwin), abbot of Peartney (Lincs.) and also of abbess Ethelhild nearby. Ethelwin was consecrated by *Theodore in 680. His diocese (roughly modern Lincolnshire) had formerly been part of Northumbria, but was later under the rule of kings of Mercia. Little is known of his achievements or even the place of his seat (see *Herefrith), but *Bede mentions him and his family. Feast: 3 May (or 29 June in Wilson's *Martyrologe*).

Bede, *H.E.*, iii. 11, 27; Stanton, p. 193.

ECHA OF CRAYKE (North Yorkshire) (d. 767). He was a hermit renowned for his holiness and gift of prophecy. Feast: 5 May.

ETHELBERT (2) (779-94), king of the East Angles. He was venerated as a martyr because of his violent death for political reasons at the hand of Offa, king of Mercia, whose daughter Ælfthryth he visited, with a view to marriage, at Sutton Walls (Hereford and Worcester). There he was assassinated in 794, presumably on 20 May. The body was buried by the river Lugg at Marden and later translated to Hereford, where it remained until the Danes burnt it in 1050. His head was buried at Westminster. William of Malmesbury, however, said that Ethelbert's relics were still at Hereford; he clearly felt some misgiving about his cult as a martyr and invoked the authority of *Dunstan as well as the witness of miracles in favour of its continuance. Ethelbert is titular of Hereford cathedral, of churches at Marden (Herefordshire), Little Dean (Glos.), and of eleven others in East Anglia. The cult flourished in medieval England: Hereford was reckoned as second only to Canterbury as a pilgrimage centre: fragments of the shrine remain. Feast: 20 May.

WIRO (Wera) (d. c.753), monk and bishop of Utrecht. A Northumbrian who was, like *Willibrord, an apostle of Frisia; Wiros was appointed to the see of Utrecht by *Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiros had been consecrated at Rome earlier, as his biographer claims. He also joined with Boniface in his letter of correction to Ethelbald, king of Mercia, in 746. The centre of his cult was Odilienberg, near Roermond, where he and his companions Pleghelm and Otger had built a church and monastery. Pepin of Herstal had given them the land for these and had encouraged their diffusion of Christianity in Frisia. Wiros was English and died in Holland, but some writers wrongly made him an Irishman who died in Ireland. In this latter they were followed by the Roman martyrology. Feast: 8 May.

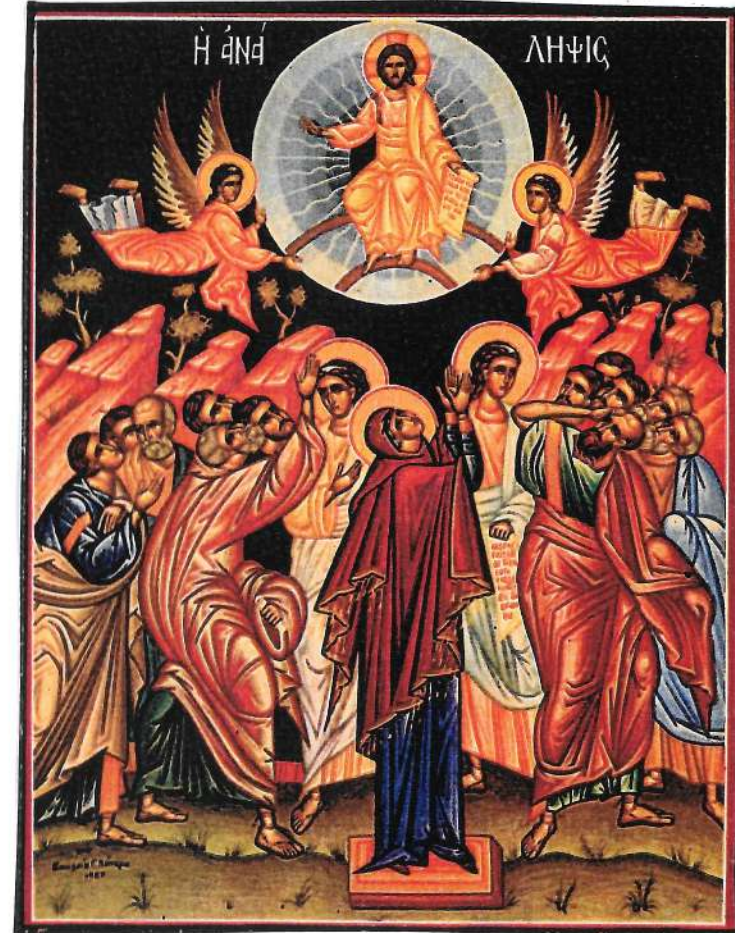
A.A.S.S., Maii II (1680), 309-20 prints the unreliable *Life* which is no earlier than 858; L. van der Essen, *Étude critique et littéraire sur les Vies des saints mérovingiens* (1907), pp. 105-9; W. Levison, *England and the Continent in the Eighth Century* (1956), pp. 82-3; I. Snieders, 'L'influence de l'hagiographie irlandaise', *R.H.E.*, xxiv (1928), 849-50.

INDRACT (d. c.700), martyr. He is described in the *Martyrology of Tallaght* (c.800) as a martyr for the faith at Glastonbury, and his name also occurs in an 11th-century litany. William of Malmesbury portrayed him as the son of an Irish king, who, with his nine travelling companions, was set upon and killed by brigands: 'credulous antiquity regarded them as martyrs.' Another *Life* says that Huna, the king's thane, murdered them, believing that they carried gold. The place of their death is believed to be Huish Episcopi. Ina, king of Wessex (688-726); translated the relics to Glastonbury, where they were buried beside the high altar of the Old Church, destroyed by fire in 1184. William Worcester mentions that his body lay at Shepton Mallet in 1478: by then his companions were estimated at one hundred. Feast 8 May, but the Bollandists list him under 5 February.

G. H. Doble, 'St. Indract and St. Dominic', *Som. Rec. Soc.*, lvii (1942), 1-24; M. Lapidge, 'The cult of St. Indract at Glastonbury' in *Ireland in Early Medieval Europe* (ed. D. Whitelock, 1981), pp. 179-212.

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH CHURCH
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COMMUNITY PROGRAMME & NEWSLETTER

MAY 2023



*The Thursday of the Ascension of our Lord Jesus Christ
Troparion*

THOU hast ascended in glory, Christ our God, thou hast made glad the disciples by the promise of the Holy Spirit: through this blessing thou hast verily assured them that thou art the Son of God, the Redeemer of the world.

BRITISH ORTHODOX SAINTS
 COMMEMORATED IN
 MARCH.

(See selected lives of Saints on another page.)

- 01 Swithbert the Elder, Bishop of the Frisians
- 02 Chad, Bishop of Lichfield
- Cynibil, Confessor
- 04 Owen of Lichfield, Hermit
- 06 Baldred and Billfrith, Hermits
- Cyneburgh and Cyneswith, Abbesses of Castor and Tibba,
 Anchoress
- 07 Eosterwine, Abbot of Wearmouth
- 08 Felix, Bishop of Dunwich
- 09 Bosa, Bishop of York
- 12 Alphege the Elder, Bishop of Winchester
- Gregory the Great, Pope of Rome and Apostle of the English
- 13 Gerald of Mayo, Abbot
- 16 Aristobulus the Holy Apostle, Bishop of Britain
- 17 Withburgh of Dereham, Virgin
- 18 Edward the Martyr, King of England
- Egbert of Ripon, Confessor
- 19 Alcmund, Martyr
- 20 Cuthbert, Bishop of Lindisfarne and Wonderworker of Britain
- Herbert of Derwentwater, Hermit
- 23 Ethilwald of Farne, Hermit
- 24 Hildelith, Abbess of Barking
- 25 Alfwold, Bishop of Sherborne
- 27 Alkeld, Martyr in Yorkshire
- 30 Osburgh, Abbess of Coventry

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.



SERVICES IN MARCH 2023

Mon Feb 27 th	First Day of Great Lent St Fursey Chapel 3 rd Hour 9am + Reading from the Fathers. 6 th Hour 12 Noon St Fursey Chapel. Vespers 4pm. Compline Great Canon of St Andrew of Crete 7pm.
Tues Feb 28 th	First Tuesday of Great Lent Parish Church 3 rd Hour 9am Reading from the Fathers. Compline & Great Canon of St Andrew of Crete 7pm.
Wed March 1 st	3 rd Hour 9am + Reading (St David of Wales). 6 th Hour 12 Noon Vespers. Compline & Great Canon of St Andrew of Crete 7pm.
Thurs March 2 nd	First Thursday of Great Lent Parish Church. 3 rd Hour 9am + Reading from the Fathers. Compline & Great Canon of St Andrew of Crete 7pm.
Fri March 3 rd	First Friday of Great Lent. (Chapel). 3 rd Hour 9am + Reading. St Non mother of David. Compline + First Salutations/Akathist 7pm
Sat March 4 th	First Saturday of Great Lent. Commemoration of St Theodore the Recruit. Vespers 4pm.
Sun March 5 th	First Sunday of Great Lent. Sunday of Orthodoxy Divine Liturgy of St Basil 9:30 (Shortened Vespers 12 Noon Approx).
Wed March 8 th	Liturgy of the Presanctified Gifts (Chapel 7pm).
Sat March 11 th	Saturday of All Souls Vespers 4pm.
Sun March 12 th	Second Sunday of Great Lent. St Gregory Palamas. Divine Liturgy of St Basil 9:30am.

Community News & Notices

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

In addition to the above services in the Parish Church in Stalham there are the usual daily services in St Fursey's Chapel, Neville Road, Sutton. 3rd Hour 9am Monday and Friday. (This This 3rd Hour Service at Parish Church Tuesday and Thursday) with Reading from the Fathers.

THE CONSECRATION

Metropolitan Silouan visited Stalham on Saturday February 25th to consecrate St Fursey's Church. The format of the service goes back many hundreds of years. It included the placing of the relics of the Holy Innocents into the opening in the stone altar.

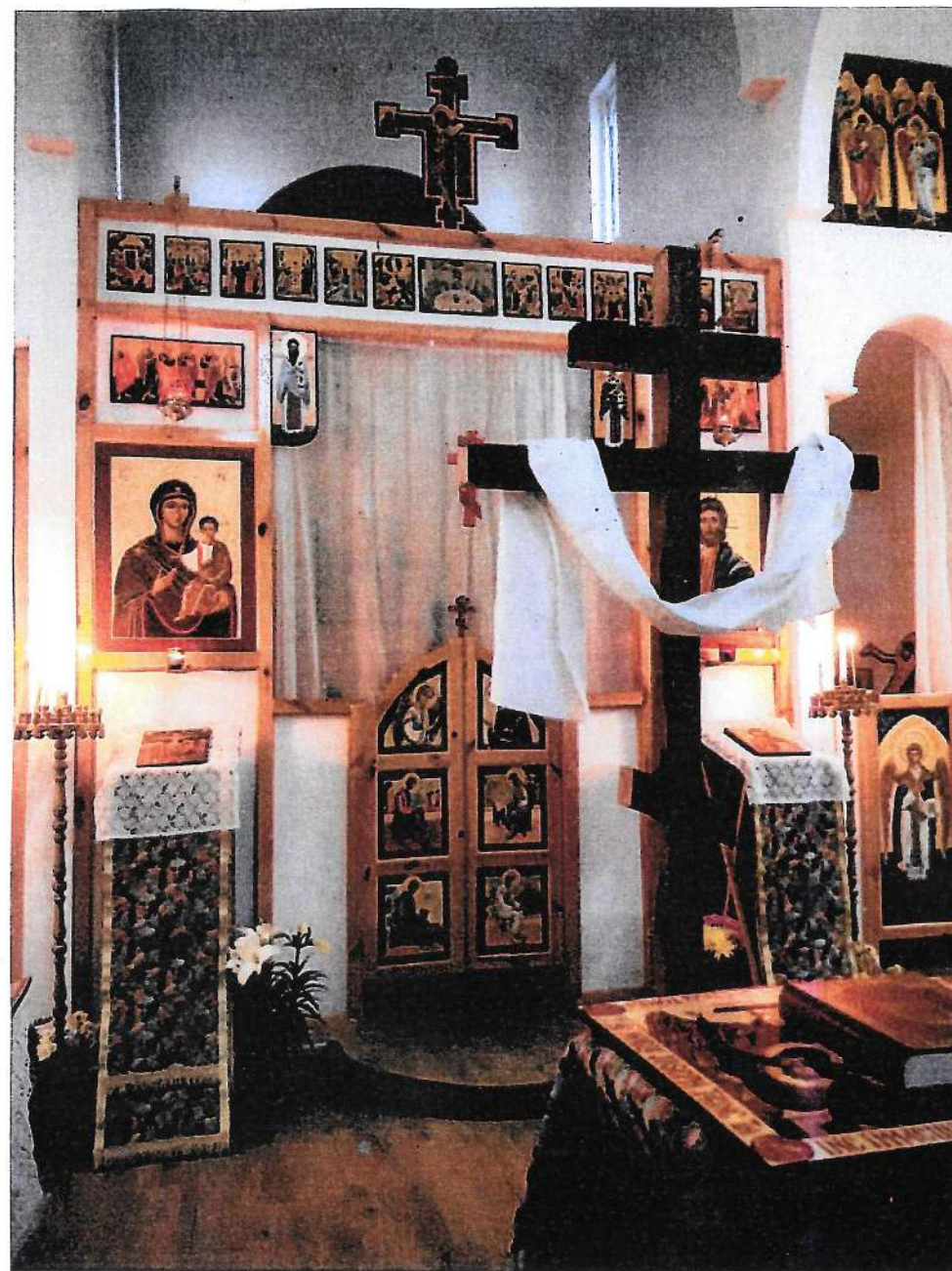
He was assisted by several priests and deacons and we had many visitors. We all enjoyed a super feast in the Stable Meeting Room at the Baptist Chapel because our meeting room was not big enough. Many thanks to all who made this such a wonderful event.

A PILGRIMAGE TO DEREHAM

Subdeacon William organised a pilgrimage to honour St Withburga on March 17th. She was a daughter of King Anna of East Anglia (638 – 654) and established her monastery at Dereham. He was supported by Father Paulinus and other pilgrims too; See picture.

CHRISMATION

Jane was received into the Orthodox Church by Chrismation on Easter Day. She has already been a great help to us in various ways. We wish her every blessing in her new Christian life.



The church after the Burial Service on Good Friday.

THE PILGRIMAGE.



On the 17th of March, a group of Orthodox Christian pilgrims including a Nun, a Priest and Subdeacon made their way to the Holy Well of Saint Withburga in Dereham. Many people do not realise that this was her first resting place before she was moved to Ely in the year 974. A spring of water miraculously burst forth from the ground where her tomb originally lay in Dereham, and still gently flows to this day-filling the Holy Well.

A service of supplication was sung, icons blessed and the pilgrims sprinkled with water from the Holy Well.

Saint Withburga was the daughter of King Anna, the King of East Anglia in the 7th century. He died whilst fighting against the pagan King Penda, in around 654. Her sister Etheldreda (Audrey) is much more famous and well known, but this group of Pilgrims were determined to remember and celebrate St Withburga on the day she reposed, which is March 17th, 743AD

A SPECIAL SUPPLIMENT



Metropolitan Silouan speaking to Father Stephen

The clergy at the end of the Consecration Service.



OUR NEXT OPEN DAY & COFFEE MORNING

As part of our evangelism in Stalham we intend to have a coffee morning and open day on Friday June 2nd from 10am onwards. There will be an icon and book stall with free information leaflets; a home made cake stand, a raffle and tombola. Please come and support this event. Short talks will be given as needed. There will be a similar event the first Friday in September and December. Also, we intend to make our presence felt at the car boot sale on the recreation ground on a Friday in Stalham.

James

Also, James has begun his lessons as a Catechumen and we hope to receive him into the church at Pentecost.

Every Blessing to our Readers

Father Stephen



Metropolitan Silouan places the Relics of the Holy Innocents into the Altar.



Metropolitan Silouan Anoints the church With Holy Chrism

ST FURSEY'S Acc JAN-MARCH 2023			
INCOME		EXPENSES	
2022	2023	2022	2023
£1892	£2754	130	Postage 215
716 Donations	809	127	Icon prints 207
365 Icon Bkts	395	414	Chapel 517
1300 Rents	1350	-	Electric 1142
<u>£293</u>	<u>*5208</u>	1033	Miscel un. 1464
Building Fund	2269	300	Bishop 300
After Transfer	+2000	110	Office 75
Total Income	7208	333	Icon Foundation 333
Less Exp.	6133		shant altar 1430
c.p. to April	1075		<u>6133</u>

PENTECOSTARION



ASCENSION THURSDAY
VESPERS

For Lord, I have cried, we allow for six verses and chant three Stichera of the Feast:

First Tone

As Thou ascendest unto the Heavens, whence Thou also didst descend, leave us not orphaned, O Lord; let Thy Spirit come, bringing peace unto the world; show Thou unto the sons of men the works of Thy might, O man-befriending Lord.

THOUGH Thou wast not parted from His uncircumscribable bosom, Thou didst ascend unto Thy beginningless Father, O Christ, and the hosts on high accepted no addition to the thrice-holy praise. But even after Thou becamest man they recognized Thee as the one Son, only-begotten of the Father, O Lord. In the multitude of Thy compassions, have mercy on us.

THINE Angels said unto the Apostles, O Lord: Ye men of Galilee, why stand ye looking up into heaven? This is Christ God, Who hath been taken up from you into Heaven. He shall come again in the manner ye have seen Him going into Heaven. Worship Him in holiness and righteousness.

And three from the Menaion.

Glory; both now. *Second Tone*

THOU wast born as Thou Thyself didst will; Thou didst appear of Thine own choice; Thou didst suffer in the flesh, O our God. Thou didst arise from the dead, trampling down death; Thou didst ascend in glory, O Thou Who fillest all things, and didst send unto us the Divine Spirit, that we may praise and glorify Thy Divinity.

The Entrance, O Joyous Light, and the Prokeimenon:

Grave Tone

Our God is in Heaven and on earth; all things soever He hath willed He hath done.

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judæa became His sanctuary, Israel His dominion.

Verse: The sea beheld and fled, Jordan turned back.

Verse: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

For the Aposticha, the following Stichera:

Second Tone. When he took Thee

As they went up unto Olivet, * He that filleth all things then spake unto His disciples and said: * O My friends, the time of Mine ascent now draweth nigh. * Go ye forth unto every land * and preach to the nations, * teaching them the word which ye have heard from Mine own mouth. * Then the Lord ascended in glory * as upon a chariot. Wherefore, * the Apostles trembled and were seized with awe.

From a sermon by Saint Leo the Great, pope

(Sermo 2 de Ascensione 1-4: PL 54, 397-399)

OUR FAITH IS INCREASED BY THE LORD'S ASCENSION

At Easter, beloved brethren, it was the Lord's resurrection which was the cause of our joy; our present rejoicing is on account of his ascension into heaven. With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from men's sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold.

For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible.

And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord's ascension and strengthened by the gift of the Spirit; it would remain unshaken by fetters and imprisonment, exile and hunger, fire and ravening beasts, and the most refined tortures ever devised by brutal persecutors. Throughout the world women no less than men, tender girls as well as boys, have given their life's blood in the struggle for this faith. It is a faith that has driven out devils, healed the sick and raised the dead.

Even the blessed apostles, though they had been strengthened by so many miracles and instructed by so much teaching, took fright at the cruel suffering of the Lord's passion and could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. They were able to fix their minds on Christ's divinity as he sat at the right hand of his Father, since what was presented to their bodily eyes no longer hindered them from turning all their attention to the realization that he had not left his Father when he came down to earth, nor had he abandoned his disciples when he ascended into heaven.