

## 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 Plegelm and Otger had built a church and monastery. Pepin of Herstall 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.

*AA.SS. 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. Snelgers, "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 of 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.



Antiochian Orthodox

St Furseys Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland Parish Priest Fr Stephen Weston

Archbishop: His Eminence

01692 581849

Metropolitan Silouan Oner

NR12 9PG

COMMUNITY PROGRAMME & NEWSLETTER

May 2024



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.

**SERVICES IN MAY 2024**  
(In the Parish Church unless otherwise stated)

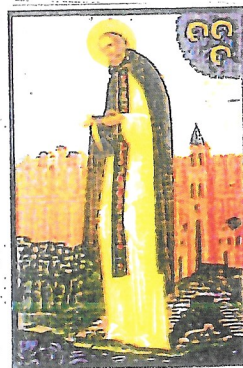
**BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
MAY:**

- 02. Ultan, Missionary in East Anglia
- 03. Aldwyn, Abbot of Partney  
Elwin, Bishop of Lindsey  
Philip, Hermit\*
- 04. Ethelred, Abbot of Bardney
- 05. Echa of Crayke, Hermit
- 06. Edbert, Bishop of Lindisfarne
- 07. John of Beverley, Bishop of York  
Liudhard of Canterbury, Bishop
- 08. Indract, Dominica and Companion-Martyrs  
Wiro, Bishop and Missionary
- 10. Simon the Zealot
- 11. Fremund of Offchurch, Martyr
- 12. Ethelhard, Archbishop of Canterbury
- 15. Bercthun, Abbot of Beverley
- 16. Carantoc, Monk and Missionary
- 17. Mailduf, Abbot of Malmesbury
- 18. Elgiva of Shaftesbury, Widow
- 19. Dunstan, Archbishop of Canterbury
- 20. Ethelbert, King of East Anglia, Martyr
- 21. Helen, mother of Constantine, Emperor of the Roman Empire
- 25. Aldhelm, Bishop of Sherborne
- 26. Augustine, Archbishop of Canterbury and Apostle of the  
English
- Bede the Venerable
- 30. Walstan of Bawburgh, Confessor

**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.



Sat April 27 <sup>th</sup>	Lazarus Saturday Liturgy of St John Chrysostom 9:30am Vespers for Palm Sunday
Sun April 28 <sup>th</sup>	Entry of Our Lord into Jerusalem Procession of Palms and Liturgy of St John Chrysostom 9:30am.
Mon April 29 <sup>th</sup>	<b>PASSION WEEK</b> (St Joseph the All Righteous) 3 <sup>rd</sup> Hour + Reading from the, Fathers' 9am.
Tues April 30 <sup>th</sup>	Great & Holy Tuesday (The Parable of the 10 Virgins) 3 <sup>rd</sup> Hour + Reading from the, Fathers' 9am.  – Compline & Canon 7pm. Parish Church.
Wed May 1 <sup>st</sup>	Great & Holy Wednesday (The Sinful Woman who anointed the Lord) 3 <sup>rd</sup> Hour + Reading from the, Fathers' 9am. 6 <sup>th</sup> Hour 12 Noon   (ANOINTING SERVICE 7PM) PARISH CHURCH
Thurs May 2 <sup>nd</sup>	Great & Holy Thursday (The Mystical Supper) 3 <sup>rd</sup> Hour + Reading from the, Fathers' 9am.  Vesperal Liturgy 7pm Parish Church. (Strict Fast from 1pm)
Fri May 3 <sup>rd</sup>	Great & Holy Friday (Parish Church) The Redeeming Passion of the Lord    Hour 3pm. Vespers & Procession of Icons 4pm. Compline & Canon. 7PM
Sat May 4 <sup>th</sup>	Great & Holy Saturday (Parish Church) Descent of the Lord into Hell. Vespers (Part of Vigil) 4pm.

<b>Sun May 5<sup>th</sup></b>	<b>HOLY PASCHA</b> <b>Paschal Liturgy 9:30am</b> <b>CHRIST IS RISEN: HE IS RISEN INDEED!</b> <b>Vespers of Pascha 12 Noon.</b>
Bright Monday May 6 <sup>th</sup>	<b>BRIGHT WEEK</b> <b>Glorious Great Martyr St George</b> <b>Patron Saint of England</b> <b>Divine Liturgy 9am.</b>
Bright Tuesday May 7 <sup>th</sup>	<b>Holy Apostle &amp; Evangelist St Mark</b> <b>Divine Liturgy 9am.</b>
Bright Thursday May 9 <sup>th</sup>	<b>Translation of the Relics of St Nicholas</b> <b>3<sup>rd</sup> Hour 9am.</b>
Bright Saturday May 11 <sup>th</sup>	<b>Vespers 4pm.</b>
<b>Sun May 12<sup>th</sup></b>	<b>2<sup>nd</sup> Sunday of Pascha</b> <b>St Thomas Sunday</b> <b>Divine Liturgy 9:30am.</b>
Sat May 18 <sup>th</sup>	<b>Vespers 4pm.</b>
<b>Sun May 19<sup>th</sup></b>	<b>3<sup>rd</sup> Sunday of Pascha</b> <b>Holy Myrrh Bearing Women &amp; St Joseph of</b> <b>Arimathea &amp; Nicodemus</b> <b>Divine Liturgy 9:30am.</b>
Tues May 21 <sup>st</sup>	<b>Holy Equal to the Apostles Emperor</b> <b>Constantine (337) &amp; his mother St Helen of</b> <b>Colchester (330)</b> <b>3<sup>rd</sup> Hour 9am.</b>
Sat May 25 <sup>th</sup>	<b>Third Finding of the Head of St John the</b> <b>Baptist</b> <b>Vespers 4pm.</b>
<b>Sun May 26<sup>th</sup></b>	<b>4<sup>th</sup> Sunday of Pascha The Paralyse Man</b> <b>St Augustine of Canterbury</b> <b>Divine Liturgy 9:30am.</b>
Tues May 28 <sup>th</sup>	<b>3<sup>rd</sup> Hour 9am St Bede Venerable</b> <b>Mid-Feast of Pentecost.</b>
Wed May 29 <sup>th</sup> & Thurs May 30 <sup>th</sup>	<b>3<sup>rd</sup> Hour 9am.</b>

The above services are in the Parish Church but there are also daily services in St Fursey's Chapel, Neville Road, Sutton. These are usual 3<sup>rd</sup> hour with reading from the Fathers, Monday & Friday, and Vespers daily at 4pm.

### Community News & Notices

Thursday evening **Bible Study 7pm**. These resume on Thursday May 9<sup>th</sup> in the Priests room in the Parish Church. Refreshments 8pm. Little Compline 8:30pm.

### Jobs at the Parish Church & Grounds

Although the Parish Church has been in use for some time, there are several jobs that need doing on a regular basis. Andrew does most of the church cleaning and John does most of the jobs outside. We thank them very much. At the moment, we are finishing the boxing in of some pipes in the toilet. Russell is organising some new fencing in the car park and a trench for a power cable to the garages, which we hope will become a meeting room for young people. Funds permitting.

### NEXT OPEN DAY & COFFEE MORNING

**Friday June 7<sup>th</sup> – 10AM to 12 NOON**

Icon stall and book sales, Home made cake stall, raffle, tombola, plants stall, bric a brac. Coffee & cake, teas, and refreshments. Talks on Orthodox Christian Faith as needed.

**May Supplement** – Icon card & Leaflet. Metropolitan Silouan has given his blessing to distributing the Icon of the Holy Theotokos, Protectress of the Unborn and a relevant leaflet about the teaching of the Orthodox Church on abortion and contraception. They come from an Orthodox Monastery in Australia.

**Every Blessing to our Readers**

**Father Stephen - Telephone No: 01692 581849.**

MODERN DAY SLAVERY

Creating awareness about Slavery is a very Important part of combating Slavery. People in everyday life often believe it only happens overseas. And that often because of the National Press it is just the issue of boat traffickers.

But there are many other areas that Traffickers and Exploiters work

There are also many countries around the world where awareness is so low that even the countries own Government do little to prevent it.

Our laws also cover the trafficking of a person for the removal of organs. No money can be exchanged for an organ. There has been only 1 case in the United Kingdom.

I received the end of year report from Caritas Bakhita House, which is very close to my heart. Since it opened 188 woman aged 15 to 70 have stayed at the house, from 49 countries and 14 gave birth whilst there.

They had been exploited through various forms of exploitation included sexual exploitation Domestic Servitude Crime and Sham Marriages.

Their bravery has helped secure prison sentences totalling 188 yrs and 4 months for those who exploit. It took 1683 days for one woman case to complete, the rapist received 31 yrs in prison.

This was made possible by the support she received. Some brilliant orgs assisted, I include BAKHITA HOUSE AND CENTRE FOR WOMANS JUSTICE

If you wish to donate online [www.rcdow.org.uk/donate](http://www.rcdow.org.uk/donate) and select BAKHITA INITIATIVE

Pat Hinkins phf

Founder Member of Rotary Action Group Against Slavery

From a discourse by Saint Anastasius of Antioch

[Oratio 4, 1-2: PG 89, 1347-1349]

IT WAS NECESSARY THAT CHRIST SHOULD SUFFER AND SO ENTER INTO HIS GLORY

Christ, who has shown by his words and actions that he was truly God and Lord of the universe, said to his disciples as he was about to go up to Jerusalem: *We are going up to Jerusalem now, and the Son of Man will be handed over to the Gentiles and the chief priests and scribes to be scourged and mocked and crucified.*

These words bore out the predictions of the prophets, who had foretold the death he was to die in Jerusalem. From the beginning holy Scripture had foretold Christ's death, the sufferings that would precede it, and what would happen to his body afterward. Scripture also affirmed that these things were going to happen to one who was immortal and incapable of suffering because he was God.

Only by reflecting upon the meaning of the incarnation can we see how it is possible to say with perfect truth both that Christ suffered and that he was incapable of suffering, and why the Word of God, in himself incapable of suffering, came to suffer. In fact, man could have been saved in no other way, as Christ alone knew and those to whom he revealed it. For he knows all the secrets of the Father, even as *the Spirit penetrates the depths of all mysteries.*

It was necessary for Christ to suffer: his passion was absolutely unavoidable. He said so himself when he called his companions dull and slow to believe because they failed to recognize that he had to suffer and so enter into his glory. Leaving behind him the glory that had been his with the Father before the world was made, he had gone forth to save his people. This salvation, however, could be achieved only by the suffering of the author of life as Paul taught when he said that *the author of life himself was made perfect through suffering.* Because of us he was deprived of his glory for a little while, the glory that was his as the Father's only-begotten Son, but through the cross this glory is seen to have been restored to him in a certain way in the body that he had assumed. Explaining what water the Savior referred to when he said: *He that has faith in me shall have rivers of living water flowing from within him,* John says in his gospel that *he was speaking of the Holy Spirit which those who believed in him were to receive, for the Spirit had not yet been given because Jesus had not yet been glorified.* The glorification he meant was his death upon the cross for which the Lord prayed to the Father before undergoing his passion, asking his Father to give him the glory that he had in his presence before the world began.

ST FURSEY'S ACCOUNTS JAN-MAR 2024

INCOME

2023	2024
£ 2754	£ 1919
809 Donations	1839
395 Cont Bank	160
1350 Rents	1350
<u>5208</u>	<u>5268</u>
2000 Transfer	
7208	
<u>6133</u> Exp	

£ 1648

Reserve Acc £2480

EXPENSES

2023	2024
215 Postage	150
207 In cont Bank	70
517 Chapel	170
1142 E lectre	1494
1464 Miscell Areas	653
300 Bishop	300
450 Fr Stephen	450
333 Loan	333
1430 Foundation show + altar	-
<u>6133</u>	<u>3620</u>