

## SELECTED LIVES OF THE SAINTS.

**WISTAN** (Wynstan, Winstan), prince of the royal family of Mercia, murdered 850. Grandson of Wiglaf, king of Mercia 827-40 and son of Wigmund who died in 839, Wistan was chosen as king in 840 on his grandfather's death, according to his legend, but asked his mother Elfeda to rule as regent. Berhtic (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtic then murdered him at a place called Wistanstowe (probably Wistow, Leicestershire); three of Wistan's followers fell with him. Wistan's body was buried in the royal monastery of Repton with those of his father and grandfather.

In 1019 Alfwaerd, abbot of Evesham (later bishop of London) asked King Cnut to give him Wistan's relics. From then on Evesham was the centre of the cult. It is of special interest because some of Wistan's miracles were suspected and verified twice over. In Lanfranc's time, his former chaplain, Walter of Cerisy, was abbot of Evesham and subjected Wistan's relics, especially his head, to an ordeal by fire, from which it emerged unscathed. Over a century later, according to Thomas of Marleberge, the supposed miracle of 'hair' growing at Wistanstowe on the ground where the martyr fell, each year on his feast day, was verified by a commission sent by Baldwin, archbishop of Canterbury. Whatever the substance may have been, there was no doubt of the extraordinary phenomenon. Three ancient church dedications to Wistan are known, including Wistow and Wigston (Leics.). The Shropshire village of Wistanstow has a less convincing claim to be the site of the saint's death. Feast: 1 June.

**ETHELDREDA** (Ethelthryth, Ediltrudis, Audrey) (d. 679), queen, foundress and abbess of Ely. She was the daughter of Anna, king of East Anglia, and was born probably at Exning (Suffolk). At an early age she was married (c.652) to Tondberht, ealdorman of the South Gyrwas, but she remained a virgin. On his death, c.655, she retired to the Isle of Ely, her dowry. In 660, for political reasons, she was married again, this time to Egfrith, the young king of Northumbria, then only fifteen years old and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage. But twelve years later he wished their marital relationship to be

normal; Etheldreda, advised and aided by \*Wilfrid, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him, became a nun at Coldingham under her aunt \*Ebbe (672), and founded a double monastery at Ely in 673. Egfrith married again: Wilfrid, some years later, was exiled from Northumbria. Etheldreda meanwhile restored an old church at Ely, reputedly destroyed by Penda, the pagan king of Mercia, and built her monastery on the site of the present Ely cathedral. For seven years she lived an austere life of penance and prayer, eating only one meal a day, wearing woollen clothes instead of linen, watching each morning between Matins and dawn. In this wealthy family monastery, where she was joined or succeeded by sisters and nieces, she died of a tumour on the neck, interpreted as a divine punishment for her vanity in wearing necklaces in her younger days. It was the result of the plague, which also carried off several other nuns in her community.

Seventeen years later her body was found incorrupt: Wilfrid and her physician Cynefrid were among the witnesses. The tumour on her neck, which had been cut by her doctor, was found to be healed. The linen cloths, in which her body had been wrapped, were as fresh as the day when she was buried. Her body was placed in a stone sarcophagus of Roman workmanship found at Grantchester and translated by \*Sexburga on 17 October 695. Her shrine was much frequented and she became the most popular of the Anglo-Saxon women saints.

Ely was refounded by \*Ethelwold in 970 as a monastery for monks only; it was so lavishly endowed by him and King Edgar that it became the richest abbey in England except Glastonbury. Etheldreda's shrine remained and was presented by Emma, wife of King Cnut, with a purple cloth, richly worked with gold and jewels. After the Norman Conquest a new choir was built, which made necessary a new translation. This was eventually accomplished in 1106 and involved the relics of the other Ely saints: Sexburga, \*Ermengild, and \*Werbunga also. Ely became a bishopric in 1109, and the shrine was rich enough for it to be stripped in 1144 by bishop Nigel to pay a fine of 300 marks. It was restored by bishop Geoffrey in 1225 and yet another translation took place in 1252, with some supposed relics of \*Alban; when the cathedral was consecrated. The shrine



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

JUNE 2024



Pentecost

Troparion

**BLESSED** art thou, O Christ our God: who didst shew the fishermen to be most wise by the sending them of the Holy Spirit; and didst use them to draw the whole world into thy net. O thou that lovest all men, glory be to thee.

**BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
JUNE.**

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr
- Wite of Dorset, anchoress and Martyr
- 02 Oda the Good, Archbishop of Canterbury
- 04 Edfrith, Bishop of Lindisfarne
- Petroc, Abbot and Missionary
- 05 Boniface of Crediton, Apostle and Patron-Saint of Germany and his 52 Companion-Martyrs
- 10 Ithamar, Bishop of Rochester
- 11 Herebald, Hermit in Brittany\*
- 15 Edburgh of Winchester, Virgin
- 17 Botolph and Adulf, Confessors
- Briavel, Hermit
- Nectan, Hermit and Martyr
- 20 Edburgh of Castor, Virgin
- 21 Engelmund, Abbot and Missionary\*
- 22 Alban of Verulamium, Protomartyr of Britain
- 23 Audrey, Abbess of Ely
- 25 Adalbert of Egmond, Archdeacon and Missionary\*
- Cyneburgh of Gloucester, Martyr
- 29 Peter and Paul, Holy Apostles.

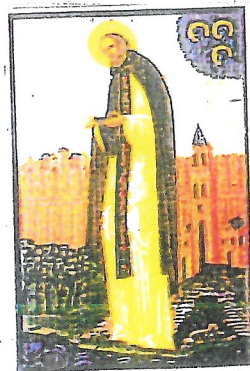
**TROPARION OF ST. FURSEY.**

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 Furse.

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.

**KONTAKION OF ST. FURSEY.**

Thou didst need the walls of stone to defend the Faith against its pagan enemies, O Father Furse, 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 Furse.



**SERVICES IN JUNE 2024**

(In the Parish Church unless otherwise stated)

Sat. June 1<sup>st</sup>. VESPERS pm. (St Justin Martyr 166 & St Wistan of Repton 850)  
SUN. JUNE 2<sup>ND</sup>. 5<sup>TH</sup> SUNDAY OF PASCHA The Samaritan Women.  
(St Photini the Martyr)  
DIVINE LITURGY 9.30am.

Sat. June 8<sup>th</sup>. VESPERS 4pm. (St Theodore Stratelates 319)  
SUN. JUNE 9<sup>th</sup> 6<sup>th</sup> SUNDAY OF PASCHA The Blind Man.  
(St Cyril of Alexandria 444 and St Colomba of Iona 597)  
DIVINE LITURGY 9.30am.

Wed. June 12<sup>th</sup> Forefeast of the Ascension.  
VESPERAL DIVINE LITURGY 7pm.  
THURS. JUNE 13<sup>TH</sup> ASCENSION OF OUR LORD. TYPIKA 9AM

Sat. June 15<sup>th</sup>. VESPERS 4pm (Prophet Amos)  
SUN. JUNE 16<sup>th</sup>. 7<sup>th</sup>. SUNDAY OF PASCHA (Father of the Council Nicea 325)  
DIVINE LITURGY 9.30am

Sat. June 22<sup>nd</sup>. VESPERS pm St Alban 1<sup>st</sup> Martyr of Britain 209  
SUN. JUNE 23<sup>rd</sup>. 8<sup>th</sup>. SUNDAY OF PASCHA PENTECOST (St Audrey of Ely 679,  
DIVINE LITURGY 9.30 VESPERS OF KNEELING 11.30am. 9 Approx.)

MON. JUNE 24<sup>th</sup>. NATIVITY OF ST JOHN THE BAPTIST THE FORERUNNER  
DIVINE LITURGY 9am.

Sat. June 29<sup>th</sup>. ALL-PRAISED LEADERS OF THE APOSTLES ST PETER AND ST PAUL  
VESPERS 4pm.  
SUN. JUNE 30<sup>th</sup>. 1<sup>st</sup>. SUNDAY OF PENTECOST ALL SAINTS  
DIVINE LITURGY 9.30am

DAILY SERVICES IN ST FURSEYS CHAPEL (Neville road)

These are normally 3<sup>rd</sup> Hour with reading from the Fathers 9am on Monday and Friday (at the Parish Church on Tuesday and Thursday) Daily Vespers 4pm. Local readers are very welcome to attend but ring 01692 581 849 to check the service is on.

COFFEE MORNING AND OPEN DAY; FRIDAY JUNE 7<sup>TH</sup>. FROM 10AM Onwards.

We have these several times a year not only to raise funds (we have a £20000 loan from the Archdiocese) but also to make our Orthodox Christian Faith better known to local people. Weather permitting we will have various stalls on the two lawns in front of the church; an icon and book stall, with many free leaflets; a raffle; tombola; homemade cakes bric a brac second hand books and DVDs and costume jewellery. COME AND SUPPORT US THANKS

## THURSDAY BIBLE STUDY

This has been resumed at the Parish Church in the priests room at 7pm .We are studying the Book of Revelation or The Apocalypse using the Orthodox Study Bible as a guide.

## SOME WELCOMES;

1 ) We welcome Samuel a young stonemason who is eager to do something for the church. He is the second stonemason associated with St Furseys as we also Tobias ; There is much study and training over several years and membership of professional Guilds involves much travel even abroad so long absences occur.

2) We welcome Mark who has come to us from the Russian Orthodox Church ; he spent some time in Russia with his Russian girlfriend but has returned home to England and lives with his mother in Stalham.He wishes to nurture his Orthodox Christian Faith in an English context

3) We welcome Seth a young man from Hemsby who has recently become a Christian and found St Furseys on the Internet and wishes to be received into the Orthodox Church which God willing will happen after a period of time perhaps by Christmas.

PLEASE PRAY FOR SAMUEL ;MARK AND SETH.

## THIS NEWSLETTER

Anne has typed this newsletter in a very professional way for a long time and we are very grateful to her; unfortunately she is unwell at the moment so we have had to revert to our old method ( myself) God willing Anne will soon be better and will be able to carry on with this job. We pray for her speedy recovery.

## THE POSTER AND HANDBILL

We thank Andrew our churchwarden for the lovely picture of the inside of the church as it looked at Our Lords Buriel service on Good Friday and we thank Sub Deacon Wiliam for making it into this poster and handbill ;he does a great job as our Communications officer.

## GOD BLESS ALL OUR READERS

FATHER STEPHEN..

## Christians in Ukraine give thanks for aid "miracles"

"Thank you to all our brothers and sisters for all you send us ...These are miracles for us. God bless you for everything you do."

These are the words of our church partner who distributes aid generously donated by Barnabas and food.gives supporters to Ukrainian villagers living in conflict zones.

We have sent 16 containers with food.gives and medical.gives aid to Ukraine in the 12 months to February 2024.

The contents included thousands of filled food.gives boxes, pallets of tinned food, supplies of baby milk as well as dried vegetable soup mix and dried fruit from the USA.

There were also hygiene supplies such as bandages, bars of soap, toothpaste and sanitary towels, plus clothing.

### Stoves and firewood delivered

Items donated through medical.gives included crutches, walking sticks, leg braces, walking frames and blood pressure monitors.

In addition, Barnabas has supplied 228 families with wood-burning stoves to provide heat for cooking and warmth for their homes.

We have supplied 31 larger stoves sufficient to warm a church hall or basement where people shelter.

We have also supplied Christian families with 240 tonnes of firewood.

"We thank you very much," added our church partner. "You are coming to us and help us so much with such necessary items like stoves, wood, food and sanitary aid.

"Thank you for everything. God bless you all."



Ukrainian Christians living in the ruins of their bombed village, close to the frontline of the war, receive food.gives boxes full of much-needed supplies. Aid was distributed swiftly because of the constant danger of renewed shelling



Ukrainian Christians gather up firewood provided by Barnabas



Ukrainian Christian children look through their family's food.gives box



Ukrainian Christian children with much-needed supplies delivered through food.gives

## PENTECOSTARION

ODE SIX  
*Heirmos*

TOSSED by the tempest of the cares of life, and cast into the deep by the sins that sail with me, and being thrown to the soul-corrupting beast, like Jonas I cry to Thee, O Christ: Draw me up out of the depth that bringeth death.

*Troparion*

THOU hast abundantly poured forth of Thy Spirit upon all flesh, even as Thou didst say, and all creation is filled with Thy knowledge, O Lord; for Thou, the Son, didst come forth immutably from the Father; and the Spirit indivisibly proceedeth.

*The Second Canon*  
*Heirmos*

THOU hast shone forth from the Virgin  
As forgiveness and salvation for us, O Christ Master,  
That, like as Jonas was reft from the belly of the sea monster,  
Thou mightest snatch from corruption All the fallen race of Adam.

*Troparia*

O RULER of all, renew within us the cherished, upright Spirit,  
That we may eternally have Him Who proceedeth from the Father,  
With Whom He is most perfectly united;  
He is a burning heat, purging away hateful, polluted matter  
And cleansing our minds of defilement.

As for the Apostles in Sion who awaited Thy coming, O Spirit, Thou, with Thy fiery breath, Hast consecrated them with a coveted dignity,  
Even the knowledge of the Word, begotten of the Father,  
Which swiftly exposed the cruel prattle of the heathens' babblings.

*Katavasia:* Tossed by the tempest . . .  
Thou hast shone forth . . .

KONTAKION  
*Plagal of Fourth Tone*

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

## OIKOS

GRANT Thou speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls when they be in affliction; be Thou not far from our minds when we are in perils, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, thus do Thou also unite unto Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

## THE SENDING OF THE HOLY SPIRIT

When the Lord told his disciples to go and teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Spirit, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate, as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit. Now, through the Spirit, the image and inscription of the Father and the Son have been given to us, and it is our duty to use the coin committed to our charge and make it yield a rich profit for the Lord.