

SELECTED LIVES OF THE SAINTS.

WISTAN (Wynstan, Winstoh), 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 Elflæda 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 Alfwærd, 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 (Æthelthryth, 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 Gyrowas, 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 Peada, 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 Fursey's Antiochian Orthodox

Christian Parish Church Stalham

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

Archbishop: His Eminence

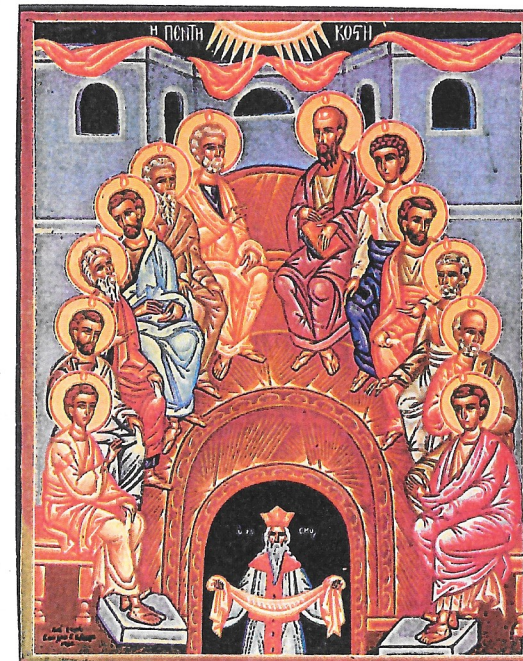
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Metropolitan Silouan Oner

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COMMUNITY PROGRAMME & NEWSLETTER

June 2025



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
- 02 Wite of Dorset, Anchoress and Martyr
- 04 Oda the Good, Archbishop of Canterbury
- Edfrith, Bishop of Lindisfarne
- 05 Petroc, Abbot and Missionary
- 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.

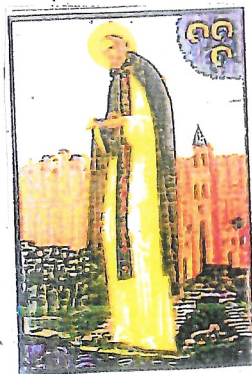
TROPARION OF ST. FURSEY.

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 Fursey.

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 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 JUNE 2025

(In the Parish Church unless otherwise stated)

Sat May 31 st	Afterfeast of the Ascension. St Hermas of the Seventy VESPERS 4pm.
Sun June 1 st	7th Sunday of Pascha Fathers of the First Ecumenical Council .325 St Justin Martyr. (St Wistan of Repton). DIVINE LITURGY 9:30am.
Sat June 7 th	Saturday of Souls Martyr Valeria of Caesarea (305).
Sun June 8 th	8th Sunday of Pascha Pentecost Divine Liturgy 9:30am. Vespers of Kneeling 11:30 approx.
Tues June 10 th	Third Day of the Trinity. 3 rd Hour 9am & Reading from the Fathers.
Sat June 14 th	Vespers 4pm.
Sun June 15 th	1st Sunday After Pentecost Commemoration of All Saints Divine Liturgy 9:30am.
Mon June 16 th	Beginning of the Apostles' Fast.
Tues June 17 th	3 rd Hour 9am with prayers for the Fast.
Sat June 21 st	Metropolitan Silouan's visit. Vespers 4pm.
Sun June 22 nd	2nd Sunday after Pentecost All Saints of Britain Divine Liturgy 9:30am (St Alban Protomartyr of Britain 209).
Mon June 23 rd	Vespers for Nativity of John the Baptist.
Tues June 24 th	Nativity of St John the Baptist Divine Liturgy 10am.
Sat June 28 th	Vespers for Saints Peter & Paul.
Sun June 29 th	3rd Sunday after Pentecost. Holy & Glorious and All Praised Leaders of the Apostles Peter & Paul. (c. 67). 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. NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind.

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Community News & Notices

Thursday Bible Study

We meet in the meeting room at the Parish Church at 7pm. We continue to study St Paul's Letter to the Hebrews, followed by refreshments. 8pm. Compline about 8:30pm, finishing about 9pm.

Open Day & Coffee Morning

Our next Open Day and coffee morning will be on Friday June 6th 10am onwards. This will consist of coffee or tea, biscuits and cake as refreshments, plus homemade cake stall, Icon and book stall, raffle, tombola, bric-a-brac, DVDs, and CDs – second-hand books. Talks on the Orthodox Christian Faith as needed.

Other Open Days are planned for the first Saturday in September 6th and December 6th. The move from Friday has been made because it has been difficult to get helpers for Friday dates.

METROPOLITAN SILOUAN – will visit St Fursey's on Saturday and Sunday June 21st & 22nd. Please pray for him and his visit.

A BLESSING TO ALL OUR READERS.

Father Stephen - Telephone No: 01692 581849.

THE CHURCH

AN EARTHLY HEAVEN

The church is the temple of God, a sacred precinct, a house of prayer, the assembly of the people, the body of Christ. Its name is the bride of Christ. It has been cleansed by the water of His baptism, sprinkled by His blood and adorned in bridal array, and sealed with the ointment of the Holy Spirit... The church is an earthly heaven, in which the God beyond the heavens dwells and walks about.

It represents the crucifixion, burial and resurrection of Christ: it is glorified more than Moses' tabernacle of witness, in which were the mercy seat and the Holy of Holies. It is prefigured in the patriarchs, foretold in the prophets, founded in the apostles, adorned by hierarchs and fulfilled in martyrs.

Germanus of Constantinople (c. 634-733)

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

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.

From the treatise Against Heresies by Saint Irenaeus, bishop
(Lib. 3, 17, 1-3: SC 34, 302-306)

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.