

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 *Martyrology*).

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; Wiro was appointed to the see of Utrecht by *Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiro 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. Wiro 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. Mail 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 islandaise', *R.J.L.E.*, xxiv (1928), 849-50.

INDRAGT (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 Worcestre 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

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Metropolitan Silouan Oner

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COMMUNITY PROGRAMME & NEWSLETTER

May 2026



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.

St Fursey's Antiochian Orthodox Church

SERVICES IN MAY 2026

(In the Parish Church unless otherwise stated)

Sat May 2 nd	St Athanasius of Alexandria 373. Vespers 4pm.
Sun May 3 rd	4 th Sunday of PASCHA Paralysed Man Liturgy 9:30am.
Sat May 9 th	St Nicholas of Myra (Relics 1087) Vespers 4pm.
Sun May 10 th	5 th Sunday of PASCHA The Samaritan Woman (St Photini) Divine Liturgy 9:30am.
Sat May 16 th	St Brendan the Voyager 575. Vespers 4pm.
Sun May 17 th	6 th Sunday of PASCHA The Blind Man Divine Liturgy 9:30am.
Wed May 20 th	Forefeast of the Ascension of Our Lord Vespers 4pm.
Thurs May 21 st	The Ascension of Our Lord Divine Liturgy 10am.
Sat May 23 rd	Afterfeast of the Ascension St Mary wife of Cleopas Myrrh Bearer Vespers 4pm.
Sun May 24 th	7 th Sunday after PASCHA Fathers of the 1 st Ecumenical Council 325. Divine Liturgy 9:3am.
Sat May 30 th	Saturday of Souls Vespers 4pm.
Sunday May 31 st	8 th Sunday of PASCHA HOLY PENTECOST Apostle Hermas of the Seventy Divine Liturgy 9:30am.

CONFESSIONS

Confessions before or after any service by appointment.

Services at St Fursey's Chapel in the garden of my home have been modified since my recovery from illness; there will now Monday 3rd hour 9am, Vespers Monday and Tuesday 4pm. Normally I will be with Rosalind from Wednesday am to Saturday am.

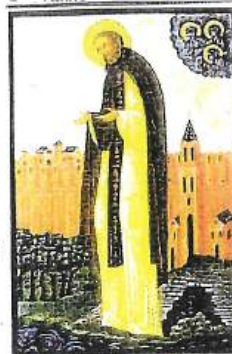
BRITISH ORTHODOX SAINTS COMMEMORATED IN MAY:

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.



COMMUNITY NEWS & NOTICES

YouTube and Tik-Tok from John:

Apparently 2100 people logged into our Sermon on Sunday April 12th our Easter and we have 400 regular subscribers on Tik-Tok. Praise God for this chance to do something about some of the anti-Christian stuff which is on the internet.

NEXT OPEN DAY- COFFEE MORNING

Our next Open Day will be on Friday 5th June from 10am onwards. This will consist of coffee or tea and biscuits or cake for refreshments and various stalls, homemade cake stall, Icon and Bookstall, raffle, tombola, bric-a-brac, DVD and CD stall, second-hand books.

Informal talks on the Orthodox Christian Faith will be given as needed. Other Open Days will be on 4th September and 4th December.

THANKS ARE DUE

Many thanks for Fr Paulinus for looking after St Fursey's during my illness. Praise God I am now fully recovered. Also many thanks for John and other members of the congregation for the extra jobs they have done; may they continue! I have been told that I was

doing too much, hence things have to be done differently so that I can spend more time with Rosalind. Also many thanks to all who sent Easter cards and Get Well cards!

CHRIST IS RISEN: HE IS RISEN INDEED ALLIEULA!

PS: Praise God we have received several enquiries from people who wish to become Orthodox. We will have some introductory talks in September. After this, for those who wish to proceed into Orthodoxy will be Blessed as Catechumens and teaching sessions will be after the liturgy on Sunday mornings for 1 hour for 3 months, with Chrismation in line for Christmas!

God Bless You All!

Father Stephen

Telephone No: 01692 581849.

Post-Easter Sundays

St. Thomas Sunday: Antipascha

Every day during the week of Easter, called Bright Week by the Church, the paschal services are celebrated in all their splendor. The Easter baptismal procession is repeated daily. The royal gates of the sanctuary remain open. The joy of the Resurrection and the gift of the Kingdom of eternal life continue to abound. Then, at the end of the week, on Saturday evening, the second Sunday after Easter is celebrated in remembrance of the appearance of Christ to the Apostle Thomas "after eight days". (John 20:26)

It is important to note that the number eight has symbolical significance in both Jewish and Christian-spiritual tradition. It signifies more than completion and fullness; it signifies the Kingdom of God and the life of the world to come since seven is the number of earthly time. The sabbath, the seventh day, is the blessed day of rest in this world, the final day of the week. The "first day of the week," the day "after Sabbath"; stressed in all of the gospels as the day of Christ's Resurrection (Mark 16:1, Matthew 28:1, Luke 24:1, John 20:1, 19), is therefore also the "eighth day", the day beyond the confines of this world, the day which stands for the life of the world to come, the day of the eternal rest of the Kingdom of God. (See Hebrews 4).

The Sunday after Easter, called the Second Sunday, is thus the eighth day of the paschal celebration, the last day of Bright Week. It is therefore called the Antipascha, and it was only on this day in the early church that the newly-baptized Christians removed their robes and entered once again into the life of this world.

In the Church services the stress is on the Apostle Thomas' vision of Christ and the significance of the day comes to us in the words of the gospel:

Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." (John 20:27-29)

We have not seen Christ with our physical eyes nor touched his risen body with our physical hands, yet in the Holy Spirit we have seen and touched and tasted the Word of Life (1 John 1:1-4), and so we believe.

At each of the daily services until Ascension Day we sing the Easter Troparion. At each of the Sunday services beginning with Antipascha, we sing the Easter canon and hymns, and repeat the celebration of the "first day of the week" on which Christ rose from the dead. At all of the liturgies the epistle readings are taken from the Book of Acts telling us of the first Christians who lived in communion with the Risen Lord. All of the gospel readings are taken from the Gospel of St. John, considered by many to be a gospel written particularly for those who are newly-baptized into the new life of the Kingdom of God through death and new birth in Christ, in the name of the Holy Trinity. The reason for this opinion is that all of the "signs", as the miracles in St. John's Gospel are called, deal with sacramental themes involving water, wine and bread. Thus, each of the Sundays after Thomas Sunday with the exception of the third, is dedicated to the memory of one of these "signs".



The Myrrhbearing Women

The third Sunday after Pascha is dedicated to the myrrhbearing women who cared for the body of the Saviour at his death and who were the first witnesses of his Resurrection. The three troparia of Holy Friday are sung once again and form the theme of the day:

The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead.

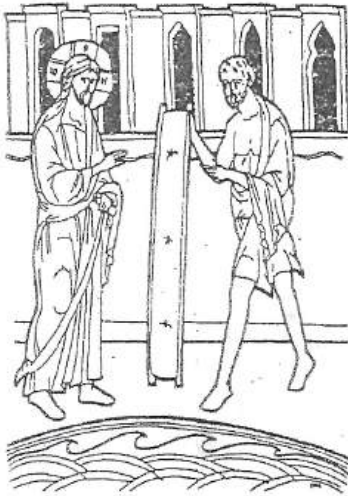
The angel came to the myrrhbearing women at the tomb and said: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption! So proclaim: The Lord is risen, granting the world great mercy.



The Paralytic

The fourth Sunday is dedicated to Christ's healing of the paralytic. (John 5) The man is healed by Christ while waiting to be put down into the pool of water. Through baptism in the church we, too, are healed and saved by Christ for eternal life. Thus, in the church, we are told, together with the paralytic, to "sin no more that nothing worse befall you." (John 5:14)

HEALING OF THE PARALYTIC



The Samaritan Woman

The fifth Sunday after Easter deals with the woman of Samaria with whom Christ spoke at Jacob's Well. (John 4) Again the theme is the "living water" and the recognition of Jesus as God's Messiah. (John 4: 10-11; 25-26) We are reminded of our new life in him, of our own drinking of the "living water," of our own true worship of God in the Christian messianic age "in Spirit and in Truth" (John 4:23-24) We see as well that salvation is offered to all: Jews and Gentiles, men and women, saints and sinners.

THE SAMARITAN WOMAN



The Blind Man

The sixth Sunday commemorates the healing of the man blind from birth. (John 9) We are identified with that man who came to see and to believe in Jesus as the Son of God. The Lord has anointed our eyes with his own divine hands and washed them with the waters of our baptism. (John 9:6-11)

Jesus used clay of spittle and told the man to wash in the waters of Siloam. He did so because it was the Sabbath day on which spitting, clay-making and washing were strictly forbidden. By breaking these ritual laws of the Jews, Jesus showed that he is indeed the Lord of the Sabbath, and, as such, that he is equal to God the Father Who alone, according to Jewish tradition, works on the Sabbath day in running his world.

There is scandal over the healing of the blind man on the Sabbath day. He is separated from the synagogue because of his faith in Christ. The entire Church follows this man in his fate, knowing that it is those who do not see Jesus as the Lord who are really blind and still in their sins. (John 9:4) The others have the light of life and can see and know the Son of God, for "you have seen him, and it is he who speaks to you." (John 9:37)

I come to Thee, O Christ, blind from birth in my spiritual eyes, and call to Thee in repentance: Thou art the most radiant Light of those in darkness! (Kontakion)

The Feast of Mid-Pentecost

In the middle of this fourth week, the middle day between Easter and Pentecost is solemnly celebrated. It is called the feast of Mid-Pentecost, at which Christ, "in the middle of the feast" teaches men of his saving mission and offers to all "the waters of immortality." (John 7:14) Again we are reminded of the Master's presence and his saving promise: "If anyone is thirsty let him come to me and drink." (John 7:37) We think also once again of our death and resurrection with Christ in our baptism, and our reception of the Holy Spirit from him in our chrismation. We "look back to one, and anticipate the other" as one of the hymns of the feast puts it. We know that we belong to that kingdom of the Risen Christ where "the Spirit and the bride say, 'Come!' And let him who is thirsty come, let him who desires take the water of life without price." (Revelation 22:17, Isaiah 55:1)

In the middle of the feast, O Saviour, fill my thirsting soul with the waters of godliness, as Thou didst cry unto all: If anyone is thirsty, let him come to me and drink! O Christ God, Fountain of life, glory to Thee! (Troparion)

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and drink the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life! (Kontakion)

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 Menaiion.

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.

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

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

Verses: 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 Augustine, bishop

(Sermo de Ascensione Domini, Mai 98, 1-2: PLS 2, 494-495)

NO ONE HAS EVER ASCENDED INTO HEAVEN
EXCEPT THE ONE WHO DESCENDED FROM HEAVEN

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: *If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth.* For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: *Saul, Saul, why do you persecute me?* and when he said: *I was hungry and you gave me food.*

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: *No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.*

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are sons of God. So the Apostle says: *Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ.* He too has many members, but one body.

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.