

SELECTED LIVES OF THE SAINTS.

ERKENWALD (Barconwald) (d. 693), bishop of London, was London's most important diocesan between *Mellitus and *Dunstan, and its principal saint in the Middle Ages. Reputed to be of royal blood he was certainly rich; he founded the monasteries of Chertsey (Surrey) and Barking (Essex). He ruled the former, while his sister *Ethelburga was abbess of the latter. Even before being consecrated bishop by *Theodore in succession to the simoniacal Wine, Erkenwald was reputed to be holy. His diocese of the East Saxons extended over Essex and Middlesex; in the preamble to the Laws of Ina of Wessex he is called 'my bishop'. He helped Theodore and *Wilfrid to be reconciled shortly before the former's death in 690. In *Bede's time miracles were reported as caused by the couch in which Erkenwald used to be carried in his declining years.

He died at Barking on 30 April 693; his relics were claimed by the nuns there, by the monks of Chertsey, and by the clergy of London. The claim of the last was successful, and Erkenwald was buried in the cathedral of St. Paul which he had enlarged. The relics escaped the fire of 1087 and were placed in the crypt; on 14 November 1148 they were transferred again to a new shrine behind the high altar; on 1 February 1326 there was a further translation to yet another shrine, which was constantly enriched by canons and merchants of London until well into the 15th century. Vernacular literature about the saint and his shrine was also written. Miracles were reported there until the 16th century. Feast: 30 April; translation feasts, 1 February and 13 May. Bede, *H.E.*, iv. 6. B. Colgrave (ed.), *Eddius Stephanus' Life of St. Wilfrid* (1927), p. 27; W. Dugdale, *History of St. Paul's Cathedral* (1658); W. R. Matthews and W. M. Atkins, *A History of St. Paul's Cathedral* (1957).

BECCA AND HETHOR, monks and martyrs of Chertsey (Surrey), killed by the Danes in 870. The memory of these monks, supposed to be as many as ninety, was kept alive in fragmentary chronicles and by William of Malmesbury. Their deaths, like those of monks of Peterborough, Bardney, Ely, and Crowland, were believed to be the work of the same Danish army as that which killed *Edmund of East Anglia. It seems unlikely that the number of the monks concerned is accurate. Feast: 10 April.

DEICOLA (1) (Dicul, Dicuill) (late 7th century), Irish abbot of Bosham. This devout but unimportant abbot with five or six monks was found by *Wilfrid when he evangelized Sussex (681-6). Nothing is known of him, but his name occurs in a few ancient martyrologies. Challoner's *Memorial* (for convenience only) places him on 18 April with *Deicola of Lure. Bede, *H.E.*, iv. 13; R. Chaloffier, *Memorial*, p. 21.

WIGBERT (d. c.738), abbot. English by birth, Wigbert was one of *Boniface's many English helpers in the evangelization of Germany. He became abbot of Fritzlar, near Cassel, where his most famous disciple was Sturm, the future abbot of Fulda. He also founded the monastery of Ohrdruf (Thuringia), but he died at Fritzlar. In 774 during the Saxon wars, his relics were translated to Buraburg and then to Hersfeld, whose patron he thus became. Feast: 13 August. Life by Lupus, *Vita Wigberti* (ed. C. Holder-Egger), *M.G.H., Scriptores*, xv. 37-43; W. Levison, *England and the Continent in the Eighth Century* (1946), pp. 76-9, 235-6; B.T.A., iii. 322.

CAEDWALLA (d. 689), king of Wessex 658-88. A descendant of Ceawlin, king of Wessex, the Saxon Caedwalla, whose name indicates some British blood connection, became king by conquest. His notorious violence was to some extent tamed by *Wilfrid, to whom he gave 300 hides of the conquered Isle of Wight. He was a successful ruler but abdicated in order to go to Rome and become a Christian. He was baptized on Holy Saturday 689 and given the name of Peter by Pope Sergius. Soon afterwards he was taken ill and died, still wearing his white baptismal robes. He was buried in the crypt of St. Peter's; his epitaph, written by Crispus, archbishop of Milan, is reproduced by Bede. There is no clear evidence of an ancient-liturgical cult; his reputed sanctity is accounted for partly by Bede's account of him and partly by the belief that the sacrament of Baptism remits all sin and makes the recipient, if he commits no subsequent sin, worthy of immediate heavenly reward. Caedwalla was the first of four Anglo-Saxon kings to end his days in Rome. He was aged about thirty and died on 20 April.

Bede, *H.E.*, iv. 15-16; v. 7; W. J. Moore, *The Saxon Pilgrims to Rome* (1937).



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

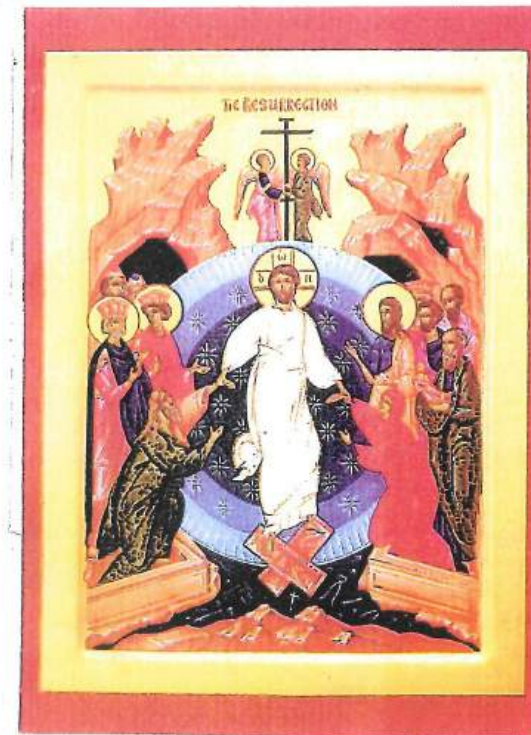
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Metropolitan Silouan Oner

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COMMUNITY PROGRAMME & NEWSLETTER

April 2026



In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
APRIL.

- 01 Agilbert, Bishop of Dorchester-on-Thames
- 06 Elstan, Bishop of Ramsbury
- 09 Theodore, Abbot of Crowland and his Companion-Martyrs
- 10 Beocca, Hethor and Companions, Martyrs under the Danes
Hedda, and his 84 Companions, Abbot of Peterborough
- 11 Guthlac of Crowland, Hermit and Wonderworker
- 12 Wigbert, Monk and Missionary*
- 18 Deicola, Abbot of Bosham
- 19 Alphege the Martyr, Archbishop of Canterbury
- 20 Caedwalla, King of Wessex
- 22 Arwald and Arwald, Martyrs
- 24 Egbert of Ireland, Bishop
Ives of Huntingdonshire, Bishop and Hermit
Mellitus, Archbishop of Canterbury
- 27 Kenedr, Missionary
Winewald, Abbot of Beverley
- 29 Swithbert the Younger, Bishop and Missionary*
Wilfrid the Younger, Bishop of York
- 30 Erkenwald, Bishop of London

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 Furseay.
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.

KONTAKION OF ST. FURSEY.

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



St Furseay's Antiochian Orthodox Church

SERVICES IN APRIL 2026

(In the Parish Church unless otherwise stated)

Sat April 4 th	Lazarus Saturday Vespers for Palm Sunday 4pm.
Sun April 5 th	Entry of Our Lord into Jerusalem Liturgy 9:30am.
Mon April 6 th	Great & Holy Monday (St Joseph the All Righteous). 3 rd Hour 9am.
Tues April 7 th	(Parable of the Ten Virgins 3 rd Hour 9am.
Wed April 8 th	Great & Holy Wednesday (The Sinful Woman who anointed the Lord) ANOINTING SERVICE 7PM.
Thurs April 9 th	Great & Holy Thursday The Service of Passion Gospels 7pm.
Fri April 10 th	Great & Holy Friday 3 rd Hour 9am (St Furseay's Chapel) Burial Service (Vespers 4pm) Procession of Icons.
Sat April 11 th	Great & Holy Saturday Burial of Our Lord and His descent into Hell Vespers 4pm.
Sun April 12 th	Holy Pascha The Resurrection Paschal Liturgy 9:30am Paschal Vespers 12 Noon. CHRIST IS RISEN – GLORIFY HIM!
	BRIGHT WEEK
Mon April 13 th	Paschal Hours 9am (Chapel)
Tues April 14 th	Paschal Hours 9am.
Thurs April 16 th	Paschal Hours 9am.
Sat April 18 th	Vespers 4pm.
2 nd Sunday of Pascha	St Thomas Sunday Divine Liturgy 9:30am.
Tues April 21 st	Great Martyr St George Divine Liturgy 10am (Anticipated).

Sat April 25 th	St Mark Apostle & Evangelist Vespers 4pm.
3 rd Sun of Pascha	Myrrh Bearing Women Divine Liturgy 9:30am.

CONFESSIONS

Confessions before or after any service. Fr Stephen will be in the Parish from Saturday pm to Tuesday and with Rosalind in Lowestoft from Wednesday to Saturday morning. The 3rd Hour at 9am in St Fursey's Chapel on Monday and at the Parish Church on Tuesday and Thursday (led by lay people). Vespers at St Fursey's Chapel 4pm Monday and Tuesday.

Community News & Notices

BIBLE STUDY AFTER EASTER

The Bible Study resumes after Easter but from now on it will be on a Tuesday evening.

AN APOLOGY & THANKS

I apologise for my absence for over a month due to a problem with my kidneys; a spell in hospital and recovery with Rosalind in Lowestoft. I have another operation on March 27th and will be absent for another two weeks which enables me to return for Good Friday. Many thanks to Fr Paulinus for all his help in looking after St Fursey in my absence. He is also Chaplain at the prison in Norwich so he has a heavy workload. This explains why we are not able to do so much in Holy Week.

THE NEWSLETTER

Due to my time in hospital I could not do the Newsletter for March and thanks to John and Andrew for the letter to those who received the newsletter in the post. The Newsletter will be available on the internet and it seems that many are able to do this but some still wish to have a hard copy in the post. There will be a saving on postage by more people getting the newsletter on the internet. The Newsletter is an important part of our outreach and it enables our readers to get some information about our services and also some knowledge about the Early Fathers which is so important to Orthodoxy.

God Bless You All!

Father Stephen

Telephone No: 01692 581849.

What is **HOLY WEEK** ?

It's the week before Easter when we relive Christ's suffering and death.

During Holy Week, we follow the footsteps of Christ, who passed from:

DEATH...

We, too, experience Christ's journey to the Cross. This journey takes us to the reality of sin and death.

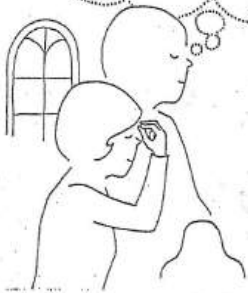


TO LIFE

Christ conquered sin and death, and His triumph is ours as well. By uniting ourselves with Christ, we discover that death has no power over us.

OPEN YOUR HEART TO CHRIST!

The events of Holy Week are the most moving of the year. To get the most out of them, participate in each day's services. Make prayer, fasting, confession and Holy Communion essential parts of your Holy Week.

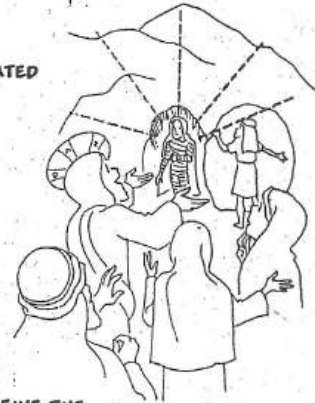


LAZARUS SATURDAY

and Palm Sunday introduce us to Holy Week and Christ's Journey to the Cross. On Lazarus Saturday, we find that death is the enemy that Christ came to conquer, and that Christ is truly the giver of life!

THE RAISING OF LAZARUS IS CELEBRATED ON THIS DAY.

- Lazarus, a friend of Jesus, had been dead four days when Jesus went to the tomb where he was buried.
- Jesus said, "I am the resurrection and the life," and brought Lazarus back to life.
- This miracle led many to faith, but also to the chief priests' decision to kill Jesus.



WE, TOO, RECEIVE THE PROMISE OF NEW LIFE.

- We celebrate the divine love that brought Lazarus back to life – the same love that Christ offers to each one of us today.

HOLY MONDAY

services help us understand Christ's passage from death to life – and how each of us can also become free from sin and death. So we commemorate:



CHRIST THE BRIDEGROOM

by singing "The Hymn of the Bridegroom," warning us to be prepared for Christ's coming. The priest carries the Icon of Christ the Bridegroom in procession. We behold Christ as the Bridegroom of the Church, bearing the marks of suffering, yet preparing a marriage Feast for us in God's Kingdom.

PALM SUNDAY

celebrates Jesus' triumphant entry into Jerusalem.

JESUS ENTERED THE CITY

on a donkey. The people met Him with palm branches and cried, "Hosanna! Blessed is he who comes in the name of the Lord!"

HE CAME AS KING of Israel. Jesus showed He was the triumphant but humble Messiah prophesied by Zechariah.



WE RECEIVE PALM BRANCHES

on this day to show that we too accept Jesus as King, and that we are willing to follow Him to the Cross.



HOLY TUESDAY

services urge us to be spiritually prepared to receive Christ. We should take this time to reflect on:

THE PARABLE OF THE TEN VIRGINS

The maidens who filled their lamps with oil were prepared to receive the bridegroom. Those with empty lamps were shut out of the marriage feast.

So each of us should light our lives with faith and good works and be ready to receive Christ.

OUR READINESS TO MEET CHRIST

This is the message of the hymn proclaiming: "Thy Bridal Chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me."

HOLY WEDNESDAY

services ask us to repent our sins and to forgive others. Today's services are:

THE BRIDEGROOM SERVICE

is sung on Tuesday evening. We remember the sinful woman who anointed Christ in anticipation of His death. Her repentance and love of Christ is the theme of the Hymn of Cassiane chanted tonight. We, too, may be forgiven if we confess our sins and obey God's will. The Gospel reading is John 12:17-50.



THE SACRAMENT OF HOLY OIL

is celebrated (in many Orthodox churches) on Wednesday evening when we confess our sins and seek to be reconciled with God. The priest anoints us with holy oil that we may be healed physically and spiritually.



HOLY THURSDAY

celebrates the Last Supper Jesus ate with His disciples. The services on this day recall:

THE WASHING OF THE DISCIPLES' FEET

Jesus' washing of His disciples' feet set an example of humility and love for the earliest members of the church. In today's cathedral churches, this action is repeated as the Bishop washes the feet of Christians after the Liturgy.



THE BETRAYAL

Jesus announced that a traitor (Judas Iscariot) was among the Twelve. He pointed out the betrayer by handing him part of the meal.



THE LAST SUPPER

Jesus offered Himself as the true food for all of us at the Last Supper. The bread and wine of this meal became the Body and Blood that give us eternal life.



CHRIST'S VIGIL IN THE GARDEN

Before He was arrested, Jesus prayed in the Garden of Gethsemane and endured the agony of His impending death. (Luke 22:43-44).



"O Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom."

THE DIVINE LITURGY OF ST. BASIL

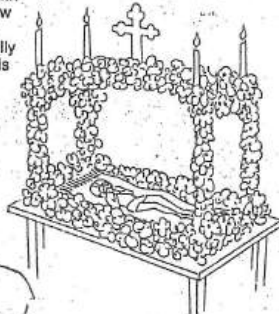
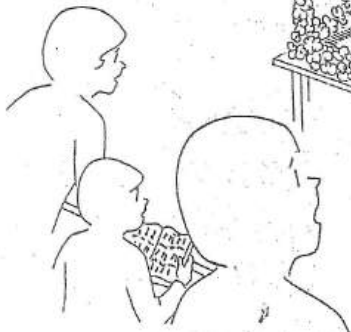
At this solemn service, we celebrate the meaning of what Christ said and did at the Last Supper. Before the great entrance, this special hymn is chanted:

HOLY SATURDAY

On Holy Friday evening, the Matins of Holy Saturday are sung. At this service, we sing:

THE HYMNS OF THE LAMENTATIONS

We lament Jesus' undeserved death for our salvation. With both sorrow and joy we sing the Lamentations (Praises) to Him who is symbolically buried, yet who we already know is the risen Lord and Giver of Life. At this service, the Epitaphios is taken in a candlelight procession around the church.



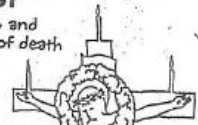
"In a tomb they laid Thee, O Christ the Life. By Thy Death Thou has cast down the might of death and become the font of life for all the world."

HOLY FRIDAY

is a day of mourning, fasting and prayer. We commemorate:

THE PASSION OF JESUS CHRIST

On this day, Our Lord went to the Cross and died to take away our sins. The power of death and the reality of evil rule the world on this dreadful day. Yet, Jesus Christ's death marks the beginning of His -- and our -- victory over death's power.



This solemn service is Matins of Friday sung on Thursday evening. It consists of:

THE TWELVE GOSPEL READINGS

These narratives from the four Gospels relate the events of Jesus' Holy Passion, and His last instructions to the disciples.

THE PROCESSION

In some churches, after the fifth Gospel, the crucifix is adorned with a flower wreath, and carried in procession. This symbolizes Christ's coming to Golgotha to offer Himself as sacrifice for the world's sins.



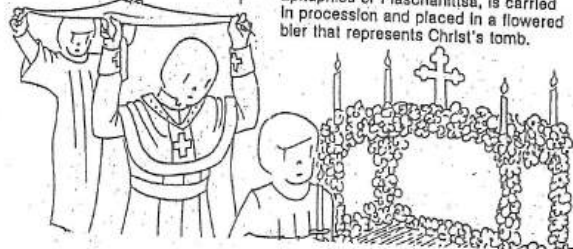
FRIDAY MORNING SERVICES

re-tell the story of Christ's passion with the addition of prophecies, psalms and hymns. These services, or "Royal Hours," help us keep vigil at the side of the crucified Christ, and relate Jesus' suffering to our own redemption.

FRIDAY AFTERNOON SERVICE

is a vesper (The Apokathlosis) marking the beginning of Holy Saturday:

- In many churches, the priest takes Christ's body from the Cross, wraps it in a white cloth and places it on the altar, as a sign of His burial by Joseph of Arimathea.
- A cloth icon or shroud depicting Christ's sacred body, called the Epitaphios or Placanthissa, is carried in procession and placed in a flowered bier that represents Christ's tomb.



HOLY PASCHA - EASTER SUNDAY

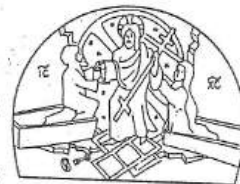
On Saturday at midnight, Easter Matins and the Divine Liturgy are sung.

TODAY WE CELEBRATE OUR LORD'S GLORIOUS RESURRECTION.

Services include:

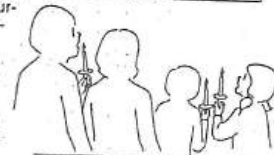
THE RESURRECTION SERVICE

At midnight in a darkened church, the faithful receive the resurrection light from the priest and form a procession out of the church. The congregation hears the good news of Christ's triumph from the Gospel. The joyous hymn of Christ's resurrection is triumphantly chanted -- "Christ is Risen!"

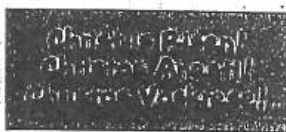


THE PASCHAL LITURGY AND SERMON OF ST. JOHN CHRYSOSTOM

Invite us to take part in the feast of the resurrection and to receive Holy Communion.



Holy week is a magnificent celebration of **CHRIST'S PASSION AND RESURRECTION!**



Let Christ's glory enter your life during Holy Week and Easter!

- PARTICIPATE** in the services of Holy Week.
- REFLECT** on Christ's supreme sacrifice and His victory over death.
- PREPARE** yourself to receive the sacraments of Holy Confession, Holy Oil and Holy Communion.

From an Easter homily by Saint Melito of Sardis, bishop

[No. 65-71: SC 123, 95-101]

THE LAMB THAT WAS SLAIN HAS DELIVERED US FROM DEATH AND GIVEN US LIFE

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the hand of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb; persecuted in David, dishonored in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

Lauds. Four stichera are sung:

TONE TWO

Today a tomb holds Him who holds the creation in the hollow of His hand; a stone covers Him who covered the heavens with glory. Life sleeps and hell trembles, and Adam is set free from his bonds. Glory to Thy dispensation, whereby Thou hast accomplished all things, granting us an eternal Sabbath, Thy most holy Resurrection from the dead.⁵²

What is this sight that we behold? What is this present rest? The King of the ages, having through His Passion fulfilled the plan of salvation, keeps Sabbath in the tomb, granting us a new Sabbath. Unto Him let us cry aloud: Arise, O Lord, judge Thou the earth, for measureless is Thy great mercy and Thou dost reign for ever.⁵³

Come, let us see our Life lying in the tomb, that He may give life to those that in their tombs lie dead. Come, let us look today on the Son of Judah as He sleeps, and with the prophet let us cry aloud to Him: Thou hast lain down, Thou hast slept as a lion; who shall awaken Thee, O King? But of Thine own free will do Thou rise up, who willingly dost give Thyself for us. O Lord, glory to Thee.⁵⁴

TONE SIX

Joseph asked for the body of Jesus and he laid it in his own new tomb: for it was fitting that the Lord should come forth from the grave as from a bridal chamber. O Thou who hast broken the power of death and opened the gates of Paradise to men, glory to Thee.

Glory be to the Father. . . .

TONE SIX

Moses the great mystically prefigured this present day, saying: 'And God blessed the seventh day.'⁵⁵ For this is the blessed Sabbath, this is the day of rest, on which the only-begotten Son of God rested from all His works. Suffering death in accordance with the plan of salvation, He kept the Sabbath in the flesh; and returning once again to what He was, through His Resurrection He has granted us eternal life, for He alone is good and loves mankind.

Both now. . . .

Theotokion

Ewe that bore the Lamb, Thy Mother stood, O Master, by the Cross and wept for Thee, O Creator of all things, as she looked upon Thy great longsuffering. For by Thine own will Thou wast born incarnate, and hast suffered in the flesh all Thy Passion that Thou mightest save the world.