

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 Elfreda 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 Alkwaerd, 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, Edith, 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 Gywas, 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 Cynfrid 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 *Werburga; 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

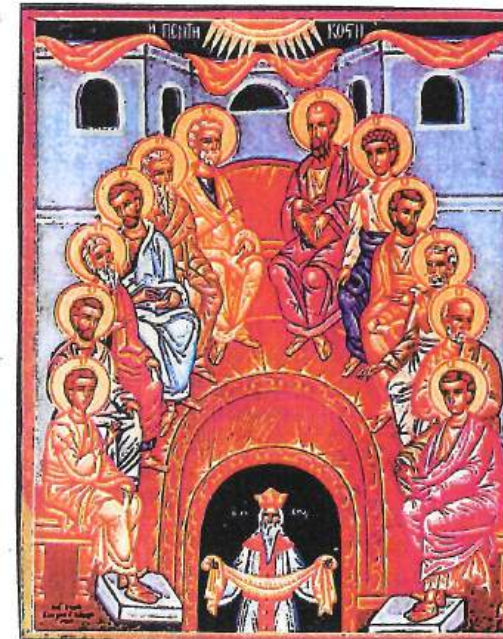
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Metropolitan Silouan Oner

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COMMUNITY PROGRAMME & NEWSLETTER

June 2026



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.

St Fursey's Antiochian Orthodox Church

SERVICES IN JUNE 2026

(In the Parish Church unless otherwise stated)

Sun May 31 st	PENTECOST Divine Liturgy 9:30am. Vespers of Kneeling 11:20 Approximately.
Monday June 1 st	Day of the Holy Spirit St Justin Martyr (1661) St Wistan of Repton (850) 3 rd Hour 9am Chapel.
Tuesday June 2 nd	Third Day of the TRINITY 3 rd Hour 9am (Parish Church).
Saturday June 6 th	VESPERS 4PM.
Sun June 7 th	1st Sunday After Pentecost All Saints Divine Liturgy 9:30am.
Monday June 8 th	Beginning of the Apostles' Fast 3 rd Hour 9am. (Chapel).
Saturday June 13 th	VESPERS 4PM.
Sunday June 14 th	2nd Sunday of Pentecost All Saints of Britain Divine Liturgy 9:30am.
Saturday June 20 th	VESPERS 4PM.
Sunday June 21 st	3rd Sunday of Pentecost Martyn of the Turkish Yoke. Divine Liturgy 9:30am.
Tuesday June 23 rd	Nativity of St John the Baptist Divine Liturgy 10am (Anticipated).
Saturday June 27 th	VESPERS 4PM (St Joanna – Myrrh Bearer)
Sunday June 28 th	4th Sunday after Pentecost Divine Liturgy 9:30am. (St Peter & St Paul leaders of the Apostles).

BRITISH ORTHODOX SAINTS COMMEMORATED IN JUNE.

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr
Wife 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.

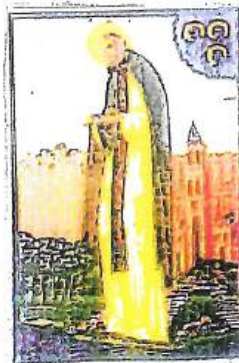
TROPARION OF ST. FURSEY.

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 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.

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.



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.

SERVICES IN SAINT FURSEY'S CHAPEL (NEVILLE ROAD)

These are normally 3rd Hour on Monday 9am and Vespers 4pm Monday and Tuesday. NB: Fr Stephen has time with Rosalind in Lowestoft from Wednesday to Saturday a.m.

COMMUNITY NEWS & NOTICES

OPEN DAY AND COFFEE MORNING

Friday June 5th from 10am onwards. This consists of coffee or tea with biscuits or cake as refreshment plus home-made cake stall, Icon and book stall, raffle, and tombola, bric à brac, DVD and CD stall. Short talks on the Orthodox Christian Faith as needed.

COME AND SEE AND BRING A FRIEND!!

MANY THANKS TO FR PAULINUS

I was ill with kidney trouble from the beginning of February for two months with three visits to the hospital. Thanks be to God I am now fully recovered but I need to cut back a bit on my Parish work. Many thanks to various members of the congregation who are now taking on more and a special thanks to Fr Paulinus for celebrating the Divine Liturgy for me in my absence and he will be able to help in the future.

SORRY FOR THE LATE APPEARANCE OF THESE ACCOUNTS FOR JANUARY TO MARCH 2026.

God Bless You All!

Father Stephen

Telephone No: 01692 581849.

ST FURSEY'S ACCOUNTS JAN-MAR 2026			
INCOME		EXPENSES	
2025	2026	2025	2026
181648	1562	150 Postage	150
1734 Donations	2522	300 Icons + Bibles	100
7561 Icon + Bibles	-	75 Chapel Ex	50
1350 Rents	1350	649 Eledon	744
<u>5489</u>	<u>5434</u>	1390 Mis + Insurem	1550
Reserve acct mark	3094	300 Bishop	300
Transfer 1000 -	2094	450 Fr Stephen	450
Current Acc of	1757	333 Icon	333
		<u>3647</u>	<u>3677</u>

Craig and Daniel's Enlightening Trip to Serbia

After two plane journeys and a coach ride, we arrived at the Hotel Nobel and had all but an hour to unpack! Our group was about 27 people – most of whom were Lebanese parishioners from St. George's Antiochian Orthodox Cathedral, London, led by Fr. Michael Touma. Having unpacked and surviving on one hour of sleep, we piled into the tour bus where we met our lovely Orthodox Serbian guide, Zorana, and our friendly driver, Mario.

Day 1

Nestled in the heart of Belgrade, the first cathedral we visited was St. Sava – the second biggest cathedral in the world. According to our guide, the icons inside were gilded entirely in 24 karat gold. St. Sava of Serbia lived in the 13th Century, and the cathedral was erected where his relics were burned by the Ottomans in 1594. Construction began in 1935, was delayed due to WW2 and was finally consecrated in 2004. We also paid a visit to the crypt – which had saints on every surface – and the neighbouring smaller church, St. Sava. We also visited the Cathedral of St. Michael the Archangel and St. Mark's Cathedral (and its beautiful Byzantine-Serbian architecture) just to name a few. At the end of day, we dined at the historic "Tri šešira" which, in Serbian, means "Three Hats". Here, we enjoyed delicious Serbian food and good conversation accompanied by a gypsy band that played all night.

Day 2

On day two, we drove out of the city to the Fruška Gora Mountain. The front entrance of the Krušedol Monastery was painted bright red to signify royalty. The main building – despite being 500 years old – still stands strong as a beacon of Orthodoxy. By the grace of God, we were given the opportunity to venerate the holy relics of Saint Branković, Patriarch Arsenije III Čarnojević, Duchess Ljubica Obrenović and King Milana Obrenovića, after which we all sang "Christ is Risen from the Dead" in various languages which brought some pilgrims to tears. The next monastery was Novo Hopovo which has history dating back to the 15th Century and wonderful Byzantine-style iconography on every surface of its interior. Our final stop was at St. Nicholas Cathedral – one church among many which had an interesting blend of both Byzantine-style icons and westernized Roman Catholic style paintings. St. Nicholas's relics emitted a fragrant scent of myrrh, but a few pilgrims commented that some of these westernized cathedrals felt like museums, rather than churches, and I couldn't help but agree.

Day 3

On day three, we ventured even further out into the mountains by the Danube River. The first monastery we saw was perched on the lip of a large cave in the far distance; the second was the Transfiguration Monastery. Despite its humble appearance, this monastery was the highlight of my trip. Why? Because I had the opportunity to venerate the relics of 'he who sits on the left hand of Christ' – John the Baptist. As I kissed the glass which contained this holy Martyr, tears involuntarily flowed from my eyes. Then, we had coffee with some monks who told us about the miracles which had occurred there, such as the healing of a paraplegic. Midday we explored a stream below the monastery. Afterwards, we visited the ancient Blagovestenje Monastery and finished with the awe-inspiring Lelic Monastery with its cool-blue interior, gilded icons and the relics of Bishop Nikolaj.

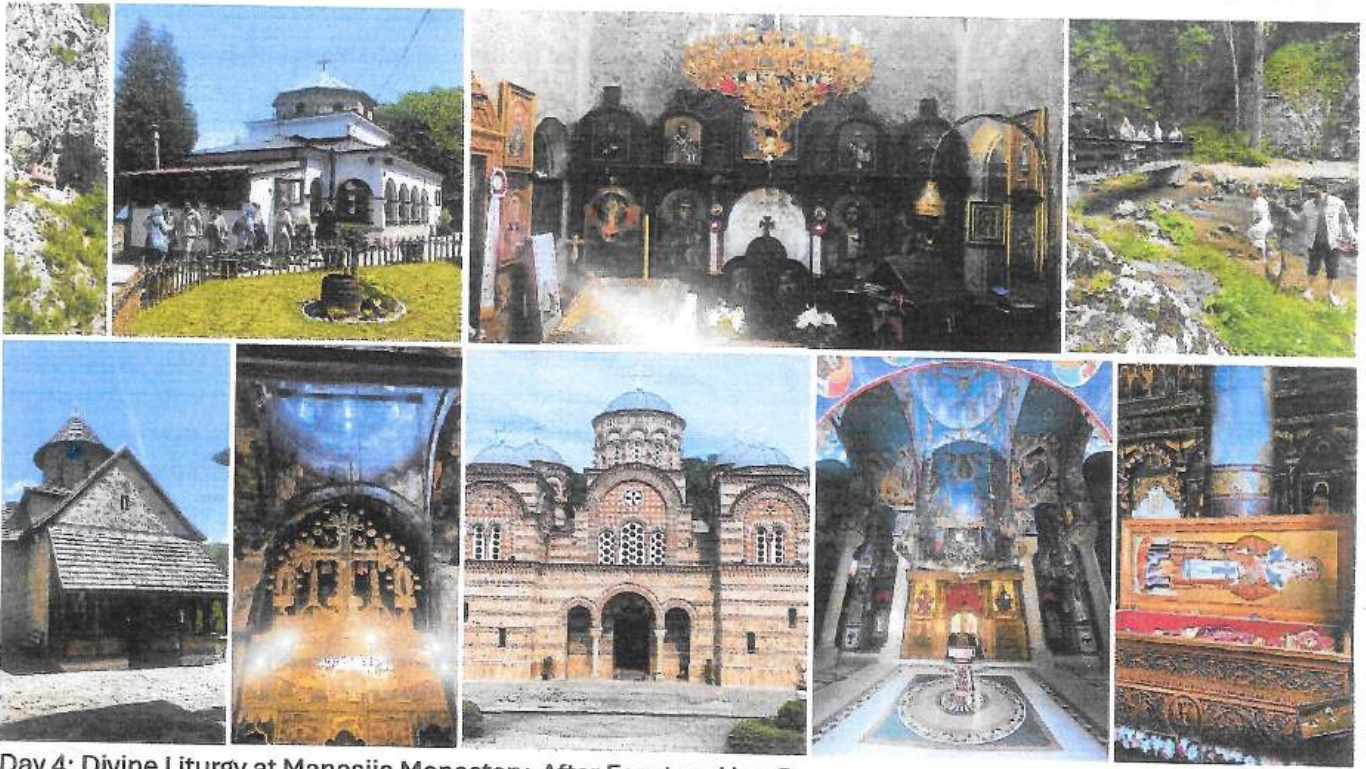
Day 4

On day four, we attended Divine Liturgy at the wonderful Manasija monastery. This monastery was consecrated in 1418. Due to attacks from Turks throughout its history, a fortress was erected around it. After the liturgy we had some lite-bites and afterward Craig and I along with a few others took a tour of the fortress ramparts. To say thank you for being our tour guide, Fr. Michael gave Zorana a famous three-handed icon of the Mother of God. Then, later that evening, half the group went back to St. Sava where a few of us conversed with an unfortunate beggar, stricken with painful swollen legs whose name was also Daniel. Please keep him in your prayers. Before midnight, I walked with Fr. Michael Touma and his family to eat some delicious ice cream at the famous Maestro Parlor.

Day 5

On the fifth and final day, we went to Rakovica Monastery where Patriarch Pavle is buried. His icon stood out to me as he is depicted so joyfully. When I asked why this was, I was simply told to read his autobiography! We then venerated St. Justin Popovic at Čelije Monastery. In conclusion, this was an enlightening and joyous pilgrimage. I made many new friends and unforgettable memories. As they say in Serbia: Khristos Vaskrse! Vaistinu Vaskrse!

Day 3: Transfiguration Monastery, Blagovestenje Monastery and Lelic Monastery with Relics of Bishop Nikolaj



Day 4: Divine Liturgy at Manasija Monastery. After Feast and Ice Cream



Day 5: Rakovica Monastery where Patriarch Pavle is Buried and Ćelije Monastery with St. Justin Popovic's Relics



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.

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.