

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH  
CHURCH  
YARMOUTH ROAD, STALHAM NR12 9PG

COMMUNITY PROGRAMME

APRIL 2021

*William*



*The Entry of our Lord into Jerusalem : The Sunday of the  
Palms*

*Troparion*

○ CHRIST our God, thou didst before thy very  
Passion confirm the truth of the general Resurrec-  
tion, by raising Lazarus from the dead. Wherefore  
we also, like the children bearing the symbols of  
triumph, cry out unto thee, the vanquisher of death:  
Hosanna in the highest. Blessed is he that cometh in  
the name of the Lord.

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 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.



ST FURSEY'S CHURCH COMMUNITY PROGRAMME

SERVICES IN APRIL 2021

(In the Parish Church unless otherwise stated)

Sat April 3 <sup>rd</sup>	Saturday of Souls. Vespers 4pm.
Sun April 4 <sup>th</sup>	Third Sunday of Great Lent. Veneration of the Cross. Liturgy of St Basil 10am.
Sat April 10 <sup>th</sup>	Saturday of Souls. Vespers 4pm.
Sun April 11 <sup>th</sup>	Fourth Sunday of Great Lent. St John Climacus ( <i>of the Ladder</i> ). Liturgy of St Basil 10am.
Fri April 16 <sup>th</sup>	Akathist of the Holy Theotokos ( <i>Either 4pm or 7pm?</i> )
Sat April 17 <sup>th</sup>	First Saturday of Great Lent. (St Cuthbert) Vespers 4pm.
Sun April 18 <sup>th</sup>	Fifth Sunday of Great Lent. St Mary of Egypt. Liturgy of St Basil 10am.
Fri April 23 <sup>rd</sup>	Vespers for Lazarus Saturday.
Sat April 24 <sup>th</sup>	Lazarus Saturday. Divine Liturgy 10am. Vespers for Palm Sunday 4pm.
Sun April 25 <sup>th</sup>	Liturgy of St John Chrysostom. Blessings of Palms, Procession Divine Liturgy 10am.

**HOLY WEEK SERVICES**  
**From Monday to Thursday in St**  
**Furseys' Chapel**

<b>Monday April 26<sup>th</sup></b>	<b>Great &amp; Holy Monday</b> <i>(St Joseph the All Righteous)</i> 3 <sup>rd</sup> Hour + Reading from the Fathers 9am. 6 <sup>th</sup> Hour 12 Noon Reading from Ezekiel. Vespers 4pm. Compline & Canon 7pm.
<b>Tuesday April 27<sup>th</sup></b>	<b>Great &amp; Holy Tuesday</b> <i>(The Parable of the 10 Virgins)</i> 3 <sup>rd</sup> Hour + Reading from the Fathers 9am. 6 <sup>th</sup> Hour 12 Noon Reading from Ezekiel. Vespers 4pm. Compline & Canon 7pm.
<b>Wed April 28<sup>th</sup></b>	<b>Great &amp; Holy Wednesday</b> <i>(The Sinful Woman who anointed the Lord)</i> 3 <sup>rd</sup> Hour + Reading from the Fathers. 9am. 6 <sup>th</sup> Hour 12 Noon Reading from Ezekiel. Vespertal Liturgy 7pm. <i>(Strict Fast from 1pm).</i>
<b>Thurs April 29<sup>th</sup></b>	<b>Great &amp; Holy Thursday</b> <i>(The Mystical Supper).</i> 3 <sup>rd</sup> Hour + Reading from the Fathers. 9am. 6 <sup>th</sup> Hour 12 Noon Reading from Ezekiel. Vespertal Liturgy 7pm. <i>(Strict Fast from 1pm).</i>
<b>Friday April 30<sup>th</sup></b>	<b>Great &amp; Holy Friday (Parish Church)</b> The Redeeming Passion of the Lord Royal Hours. 3 <sup>rd</sup> Hour 9am, 6 <sup>th</sup> Hour 12 Noon. 9 <sup>th</sup> Hour 3pm. Vespers & Procession of Icons 4pm. Compline & Canon pm St Fursey Chapel.
<b>Sat May 1<sup>st</sup></b>	<b>Great &amp; Holy Saturday (Parish Church)</b> Descent of the Lord into Hell. Vespers (Part of vigil) 4pm.
<b>Sun May 2<sup>nd</sup></b>	<b>Holy Pascha. The Resurrection.</b> Paschal Liturgy 10am. Paschal Vespers 12 Noon.

**COMMUNITY NEWS AND NOTICES**

We hope that the COVID review at the end of March will enable church services to be resumed in some way, so that mid-week Lent Services may also be possible.

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**Building our Parish Church**

We hope that during April we may be in a position to restart building work after the considerations of the builder estimates by the Trustees and there being enough money in the Building Fund: donations are still very much needed.

**BLESSINGS TO OUR READERS**

**Father Stephen**

THERE HAS BEEN SOME COMMENTS IN THE PRESS ABOUT THE USE OF PARISH CHURCH AND ONE CLERGYMEN SAID THAT IF A CHURCH HAD A CONGREGATION OF LESS THAN 30 IT SHOULD BE CLOSED HERE IS WHAT ST JOHN OF KRONSTAT OF THE RUSSIAN ORTHODOX CHURCH SAID c 1900.

*The House of God*

O holy temple, how good, how sweet it is to pray in thee! For where can there be ardent prayer if not within thy walls, before the throne of God, and before the face of Him Who sitteth upon it? Truly the soul melts from prayerful emotion, and tears flow down the cheeks like water. It is sweet to pray for all.

In the Church we are freed from worldly enchantment, and from the intoxication of worldly passions and desires; we become enlightened, sanctified, cleansed in our souls; we draw near to God, we are united with God. How worthily revered and loved should the temple of God be! How God's saints loved it!

Truly, the temple is heaven upon earth; for where the throne of God is, where the terrible mysteries are celebrated, where the angels serve together with men, where the Almighty is unceasingly glorified, there is truly heaven, and the heaven of heavens. And thus let us enter into the temple of God, and above all, into the Holy of Holies, with the fear of God, with a pure heart, laying aside all passions and every worldly care, and let us stand in it with faith and reverence, with understanding attention, with love and peace in our hearts, so that we may come away renewed, as though made heavenly; so that we may live in the holiness natural to heaven, not binding ourselves by worldly desires and pleasures.

## PALM SUNDAY

### GREAT VESPERS ON SATURDAY EVENING

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung:

#### STONE SIX

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest (twice).

Today the Word and coeternal Son of God the Father, whose throne is the heaven and whose footstool is the earth, humbles Himself and comes to Bethany, seated on a dumb beast, on a foal. Then the children of the Hebrews, holding branches in their hands, praise Him saying: 'Hosanna in the highest: blessed is He that comes, the King of Israel' (twice).<sup>1</sup>

Let us also come today, all the new Israel, the Church of the Gentiles, and let us cry with the Prophet Zechariah: Rejoice greatly, O daughter of Zion; shout aloud, O daughter of Jerusalem; for behold, thy King comes unto thee: He is meek and brings salvation, and He rides upon the colt of an ass, the foal of a beast of burden. Keep the feast with the children, and holding branches in your hands sing His praises: Hosanna to the highest; blessed is He that comes, the King of Israel (twice).<sup>2</sup>

Prefiguring for us Thy holy Resurrection, loving Lord, by Thy command Thou hast raised up from death Lazarus Thy friend, who was without the breath of life; and after four days in the tomb he had begun to stink. Then, O Saviour, mounted on a foal, and as though riding in a chariot, Thou hast given a sign unto the Gentiles. Therefore also Israel Thy beloved offers Thee praise out of the mouth of innocent babes and sucklings, as they behold Thee, Christ, enter the Holy City six days before the Passover (twice).<sup>3</sup>

Six days before the Passover Jesus entered Bethany, and His disciples came to Him, saying: 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?' Then He sent them, saying: 'Go into the village opposite, and ye shall find a man bearing a pitcher of water; follow him, and tell the master of the house: The Teacher says, In thy house shall I eat the Passover with My disciples' (twice).<sup>4</sup>

Glory be to the Father. . . .

From a sermon by Saint Andrew of Crete, bishop

(Oratio 9 in ramos palmarum: PG 97, 990-994)

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.  
BLESSED IS THE KING OF ISRAEL.

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, *above every sovereignty, authority and power, and every other name that can be named, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: He will not dispute or raise his voice to make it heard in the streets. He will be meek and humble, and he will make his entry in simplicity.*

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: *Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.*

#### Kontakion

SEATED upon the throne in heaven and upon the colt on earth, O Christ our God, thou didst accept the praise of the Angels and the songs of the children who cried out to thee, Blessed art thou that comest to recall Adam from the dead.

## SELECTED LIVES OF THE SAINTS.

**ERKENWALD** (Earconwald) (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 Saxon 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.* E. Colgrave (ed.), *Saints' Lives of St. Wilfrid* (1927), p. 87; W. Dugdale, *History of St. Paul's Cathedral* (1658); W. R. Matthews and W. M. Atkins, *A History of St. Paul's Cathedral* (1937).

**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** (†) (Dicol, 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 Lura. *Bede, H.E., iv. 13;* R. Challoner, *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, 238-9; *E.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).

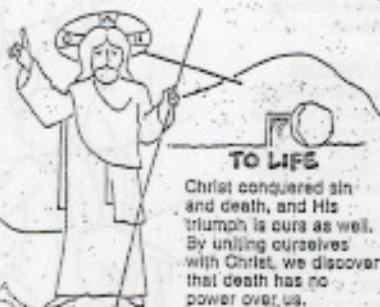
What is **HOLY WEEK**?

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!**

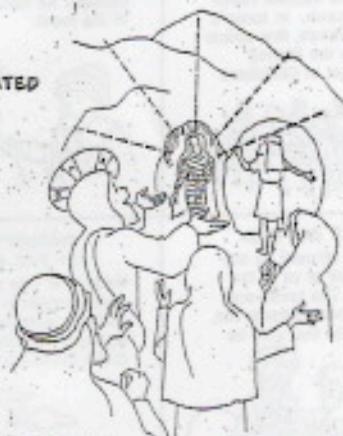
The events of Holy Week are the most moving of the year. To get the most out of them, participate in each day's services. Make prayer, fasting, confession and Holy Communion essential parts of your Holy Week.

**LAZARUS SATURDAY**

and Palm Sunday introduces 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.



**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**

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 Cassiana 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



**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 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).



### 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:

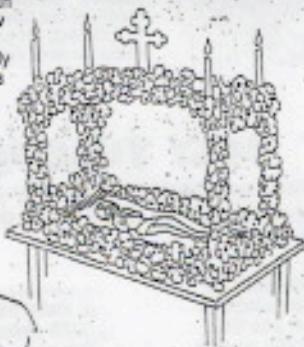
"O! Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom."

## HOLY SATURDAY

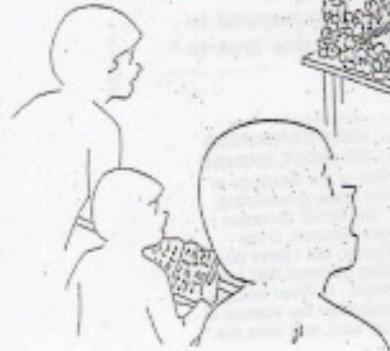
On Holy Friday evening, the Matins of Holy Saturday are sung. At this service, we sing:

### THE HYMNS OF THE LAMENTATIONS

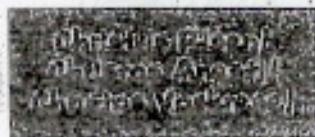
We lament Jesus' undeserved death for our salvation. With both sorrow and joy we sing the Lamentations (Praises) to Him who is symbolically buried, yet who we already know is the risen Lord and Giver of Life. At this service, the Epitaphs are taken in a candlelight procession around the church.



"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 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.

## 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 8th 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 Apokathlisis) 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 loon or shroud depicting Christ's sacred body, called the Epitaphos or Placchantisa, is carried in procession and placed in a flowered bier that represents Christ's tomb.



## HOLY PASCHA - EASTER SUNDAY

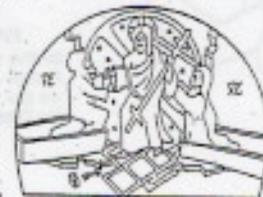
On Saturday at midnight, Easter Matins and the Divine Liturgy are sung.

**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

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

