

The Orthodox Christian Community of
St Anne and All Saints of Worcestershire

meeting at

St John the Baptist Chapel

Chapel Lane, Bransford

Worcestershire

WR6 5JQ

Come and See!

No 61

May 2024



Most holy Theotokos, St Anne, all the Saints of Worcestershire, all the Saints of Britain, and all the Saints, pray to God for us!



Here is the **The Paschal Homily of Saint John Chrysostom** that is read at the Paschal liturgy, it says everything needful:

“Is there anyone here who is a devout lover of God? Let them enjoy this beautiful bright festival. Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord!

Are there any now weary with fasting? Let them now receive their wages! If they have toiled from the first hour, let them receive their due reward; If any have come after the third hour, let him with gratitude join in the Feast!

And he that arrived after the sixth hour, let him not doubt; for he shall have sustained no loss. And if any have delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay.

We have all striven through Great Lent to the best of our ability, fasting and praying, to the best of our ability. Now it is time to look forward to the Good News of Pascha and say, after the trials of Great Lent and Great and Holy Week:

Christ is Risen, He is risen indeed!

And with Him each and every one of us is resurrected to new life!

For the Lord is gracious and receives the last even as the first. He gives rest to him who comes at the eleventh hour, as well as to him who toiled from the first. To this one He gives, and upon another He bestows. He accepts the work as he greets the endeavor. The deed He honors and the intention He commends.

Let us all enter into the joy of the Lord! First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry; partake, all, of the cup of faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the death of our Saviour has set us free. He has destroyed it by enduring it.

He destroyed Hades when he descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, You, O Hell, have been troubled by encountering Him below.

Hell was in an uproar because it was done away with. It was in an uproar, because it was mocked. It was in an uproar, for it was destroyed. It is in an uproar, for it is annihilated.

It is in an uproar because it is now made captive. Hell took a body, and it discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see. O death, where is your sting? O Hades, where is your victory?

Christ is risen, and you, O death, are annihilated! Christ is risen, and the evil ones are cast down! Christ is risen, and the angels rejoice! Christ is risen, and life is liberated! Christ is risen, and the tomb is emptied of its dead; for Christ, having risen from the dead, is become the first-fruits of those who have fallen asleep.

To Him be glory and power forever and ever. Amen!"



Calendar for May in the year of our Lord 2024.



28th April:



9:15am. Matins

10.00 am. Divine Liturgy

Palm Sunday

Holy Week and Pascha

Wednesday 1st May

7.00pm Sacrament of Holy Unction

Thursday 2nd May

10.00am Vespers and Liturgy of Saint Basil

7.00pm Matins of the twelve Gospels

Friday 3rd May

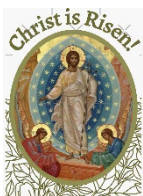
10.00am Royal hours followed by Vespers of the deposition.

7.00pm Matins of the lamentations

Saturday 4th May

10.00am Vesperal Liturgy of Saint Basil – Earthquake Service
Baptism of Catechumens

Christ is Risen!



10.00pm Paschal Matins and Liturgy of Saint John Chrysostom

Sunday 5th May

1.00pm Vespers of Agape followed by BBQ (Bring your food and drink, we'll provide the fire!)



Please always check the web page and Facebook for any changes to the schedule:

<http://stanneallsaintsworcester.org/>
<https://www.facebook.com/StAnneOrthodoxCommunity/>

For your Diary:

12th May 2024: 11:15 Divine

Liturgy – Thomas Sunday

26th May 2024 9:15 Matins

10:00 Divine Liturgy – Sunday of the Paralytic

Food banks:

"I was hungry and you gave me something to eat."

Matthew 25:35



At all times we should discern Christ's presence in everyone around us, and minister to them as if we were ministering to Christ Himself. (Matt 25:40). There is a continual need for good quality tinned, dried, and packeted foods.

Be generous; give of your bounty. Please bring whatever you can (and some "luxuries" too, as this certainly cheers people up).

Leave donations in the box by the entrance.



**A multi-ethnic community of the
Greek Orthodox Christian Church**

<http://stanneallsaintsworcs.org/>

enquiries.stanneallsaintsworcs@gmail.com

<https://www.facebook.com/StAnneOrthodoxCommunity/>

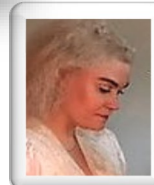
**Meeting at
St John the Baptist Chapel
Chapel Lane, Bransford, Worcestershire.**

Priest: Fr. Theodore Hopkin



**Newsletter Editor, Catechist
and Parish Coordinator:**

Melangell Roe-
Stevens Smith.



**Choir Mistress and
Safeguarding Officer**

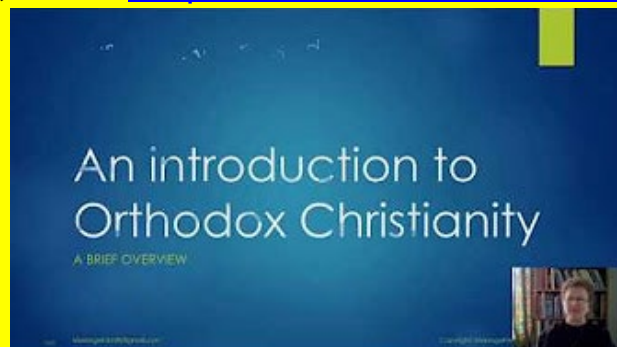
Xenia (Olivia)
James-

**An introduction to
Orthodox Christianity**

is constantly available on YouTube:

https://www.youtube.com/playlist?list=PLMBT8ZVFv-Y_74SgbhykKefFnVw6e7TG2

Any questions, email: Enquiries.StAnneAllSaintsWorcs@gmail.com



Red Eggs:



Why do we dye our eggs red for Pascha? Orthodox Christians dye our eggs red for the following reasons: First of all, the red symbolizes the blood of Christ, which the Lord shed for our salvation.

Also, according to tradition, some time after the Resurrection of Christ, Saint Mary Magdalene went to Emperor Tiberius Caesar and courageously announced to him that Christ had risen from the dead and explained how this all took place. After she finished Tiberius noticed a man next to him holding a basket of eggs. Tiberius then challenged Mary that if what she said was indeed true, then the white eggs in the basket should be turned into red eggs. Suddenly the eggs turned red leaving Caesar perplexed. This is why our tradition is to dye our eggs red for Pascha.

This incident is depicted in the iconography of the Russian Monastery of Saint Mary Magdalene in Gethsemane of Jerusalem. The Monastery was built in 1885 by Tsar Alexander III and his siblings in honour of their mother, Tsarina Maria. Inside the church of the Monastery above the Holy Altar is a large painting which depicts Saint Mary Magdalene in front of Tiberius Caesar handing him a red egg.

Ingredients and Equipment



12 uncooked eggs, at room temperature

Skins from 15 onions

2 tablespoons white vinegar

4 1/2 cups of water

Saucepan

Strainer

Bowl

Slotted spoon

Paper towels

Cooling racks

Olive oil (or other edible oil) for polishing

Instructions for Making Red Eggs

Carefully remove any material clinging to the surface of the eggs.

Make the dye with the onion skins: In a stainless saucepan, place onion skins and white vinegar in 4 1/2 cups of water and bring to a boil. Lower heat and simmer, covered, for 30 minutes.

Strain dye into a glass bowl, and let cool to room temperature. In a stainless saucepan (around 8 1/4 inches in diameter), add the cooled,

strained dye and the eggs. The eggs should be in one layer and covered by the dye.

Bring to a boil over medium heat. When boiling, reduce heat to low, cover and simmer.

Dyeing time will be affected by the original colour of the eggs. Start checking for colour at 12 to 15 minutes. Do not simmer longer than 20 minutes (see step 7 if they aren't red enough). When eggs are the right colour, proceed to step 8.

If eggs are not a red enough colour after 20 minutes, leave in the pot and remove from heat. When the pot has cooled enough, place in refrigerator and let sit until your desired colour is reached.

Remove eggs with a slotted spoon and cool on racks.

When the eggs are cool enough to be handled, coat lightly with olive oil and polish with paper towelling. Refrigerate until time to use.



Blessing of the Easter Baskets on Holy Saturday

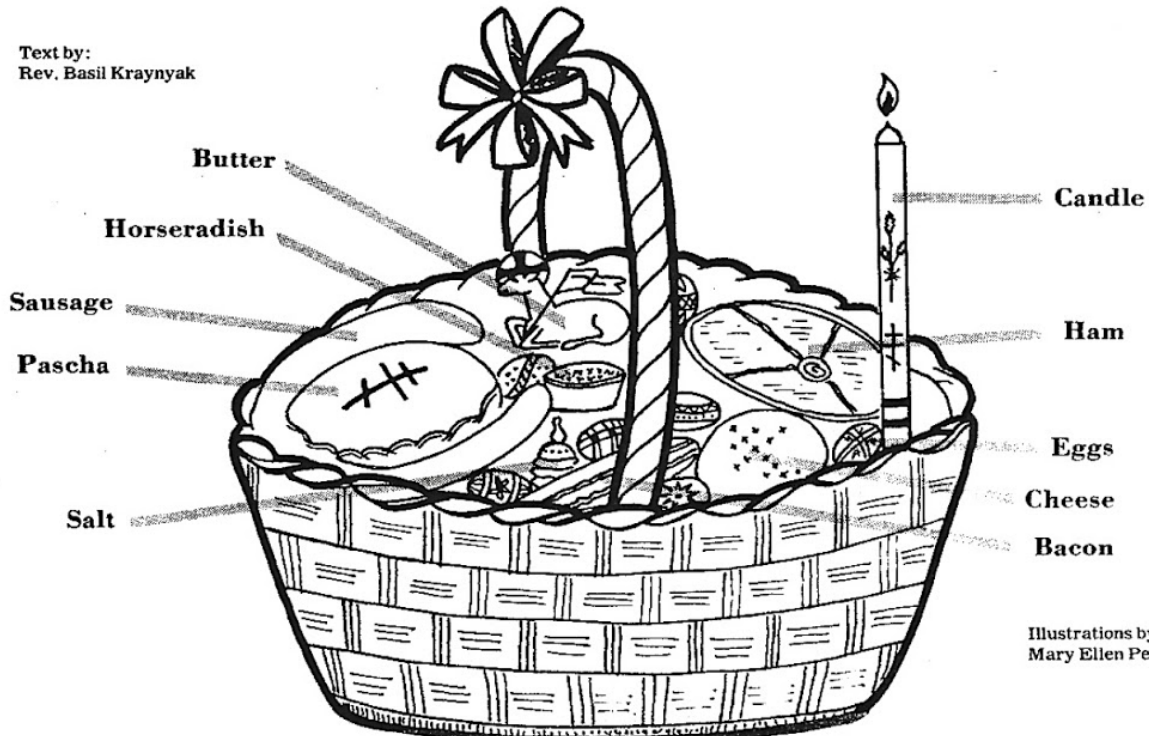
After the midnight Paschal Liturgy, we all gather together to bless the Pascha baskets. These baskets have been carefully prepared with many of the foods from which we've been fasting for the past month and a half during Great Lent. There are several foods traditionally included in the basket. Each has symbolic significance.

What goes into a food basket depends on the region one is from, the family's preferences, and financial means. While tastes vary by region and family, the basket usually contains a yeast bread, a bitter herb, wine, cheese, meat, butter, salt, wine, and a red egg, also Easter chocolate. A candle is placed in the basket so it can be lit during the blessing. Some families tie a bow or ribbon around the handle of the basket.

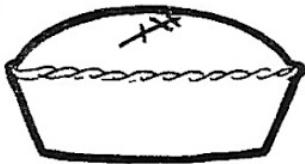


How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kraynyak



Illustrations by:
Mary Ellen Petro

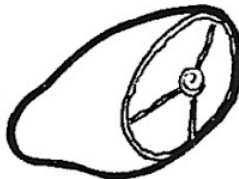


PASCHA - The Easter Bread (pron. pá-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (—) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

CHEESE (Slav. Hrudka or Sirets pron. hrood-ka or sí-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM (Slav Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



BUTTER (Slav. Maslo pron. ma-slo) This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

BACON (Slav. Slanina pron. sla-fi-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



SAUSAGE (SLAV. Kolbasi - pron. kol-buš-1) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

EGGS (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



SALT (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Slav. Chrin pron. khrin) Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.



Saints for April



Saint Ethelburga (Lyminge)

Abbess

Reposed: 647

Remembered: April 5

Ethelburga was the daughter of King Saint Ethelbert of Kent (f.d. February 24), who had been converted to Christianity by his wife Bertha (Tata) and Saint Augustine of Canterbury (f.d. May 27). Ethelburga married the pagan King Edwin of Northumbria. She and her chaplain Saint Paulinus (f.d. October 10) helped persuade Edwin to become a Christian in 627 and a saint (f.d. October 12). The behaviour of his wife, as much as the preaching of Paulinus, must have had a great influence in the conversion of Edwin and his court. Pope Boniface wrote to her to encourage her, addressing the letter to his daughter, "the most illustrious lady, Queen Ethelburga, Bishop Boniface, servant of the servants of God" ... He sent her the blessing of St Peter, and a silver mirror with an ivory comb adorned with gold, asking her to accept the present in the same kindly spirit as that in which it is sent. Edwin encouraged the advancement of Christianity in his kingdom, but on his death, paganism returned, and Ethelburga and Paulinus were forced to return to her native Kent. There she founded a double monastery at Lyminge where her brother Eadbald gave her the site of an old Roman villa at Lyminge, on Stone Street, near the

Roman fort of Lymne.

St. Ethelburga continued at Lyminge to the end of her life, and there remains a recess in the South wall of the parish church, which was probably her tomb, and her well on the village green, in a good state of preservation. When Lanfranc founded the Collegiate Church at Canterbury for the parish



clergy of the city, he translated the relics of St. Ethelburga, and they were enshrined there, just outside the Northgate, until the time of the Dissolution of the monasteries by Henry VIII.

Troparion of St Ethelburga - Tone 4
O holy Ethelburga, thou didst blossom as a lily in Kent

and then adorn Northumbria as bride of the martyr king Edwin.

Thou didst devote thy widowhood to thy convent in Kent.

Pray that we, following the example of thy long and fruitful life

may spend all our year's in God's service and find mercy at the last.

<http://celticsaints.org/2014/0405c.html>



Saint Tewdrig

Martyr

Reposed: 480

Remembered: April 1

St. Tewdrig was the son of King Nynniaw of Gwent's son, Llywarch. He was King of Gwent in the early 7th century,

but little is known of his reign.

In later life, he abdicated in favour of his son, Meurig, and became a hermit at Din-Teyryn (Tintern). Soon afterward, however, around 630, the Saxons invaded Gwent. The local monasteries were particularly badly hit by their raids and so Tewdrig decided to come out of retirement and take up his sword once more to defend the church.

Together with his son, the two Kings pushed back the Saxon menace, but Tewdrig was wounded in the Battle of Pont-y-Saeson and had to be taken to Flat Holm in the Bristol Channel for treatment. An ox-cart was called to take him there but, on their journey, the oxen stopped themselves at a miraculous spring (now known as St. Tewdrig's Well). Here Tewdrig's wounds were cleansed and here he died.

King Meurig built a great church on the spot and enshrined his father's saintly body there. The place became known Merthyr-Teyryn (Mathern) after the *Martyred-Prince* (it means 'place of a king'). Any king who lost his life in battle against pagan forces was deemed a martyr for the faith.

In 1616 a stone coffin was found by the altar in the church at Mathern with a badly damaged skull. A plaque in the church gives an account of the finding and reburial.

<http://www.earlybritishkingdoms.com/bios/tewdrigt.html> and

<http://www.synaxarion.org.uk/02WelshSaints/Tewdrig/Tewdrig.html>

For your prayers:



Our hierarchs.

Our priests.

Our monastics.

Our prospective clergy.

Our catechumens.

Our Church Committee and those who serve the church in any capacity.

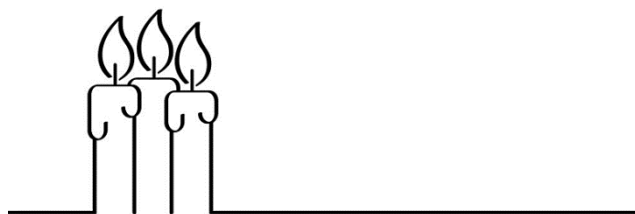
Those who are ill or need our support.

If you would like your name, or someone else's, on the prayer list

please email:

enquiries.stanneallsaintsworcs@gmail.com.

Please indicate if you are happy to have your name listed in the newsletter.



Children's Space:



Troparion (Special Melody)

Christ is risen from the dead,
trampling down death
by death,

and upon those in the tombs bestowing
life.

Christós anésti ek nekrón,
thanáto thánaton patísas,
ké tís en tís mnímasi,
zoín charisámenos!

Khristos voskrese iz mertvykh,
Smertiyu smert poprav,
E sushchim vo grobekh
Zhivot darovav!

Kontakion, tone 8:

Thou didst descend into the tomb,
O Immortal, Thou didst destroy the
power of death!

In victory didst Thou arise, O Christ
God, proclaiming "Rejoice" to the
Myrrhbearing Women, granting peace
to Thine Apostles, and bestowing
resurrection of the fallen.

Read: John 12:1-18

WHAT DO YOU THINK?

KS 2

1. What did Jesus do in Bethany, six days before Passover?
2. After they had supper together, what did Mary do? Do you think that was nice? Why or why not?
3. Did Judas think it was nice? Why or why not?

4. Where did Jesus go the next day?
5. As He went, the people called Jesus "the King of Israel." What did they do to show honor to Him?
6. When you go to Divine Liturgy, listen closely. Do you hear the words that the people said to Jesus when He came near them on that day? We say (or sing) those words too, as He comes near to us!


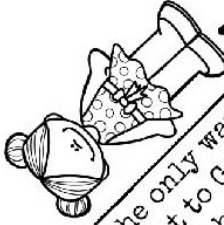
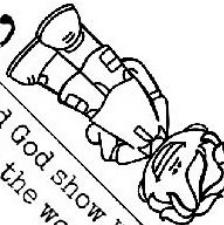
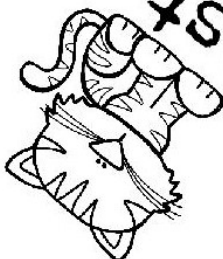
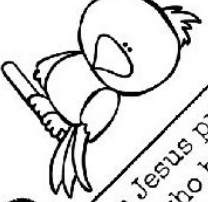
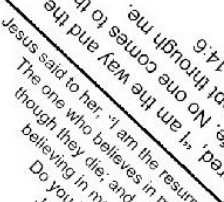
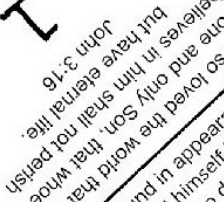
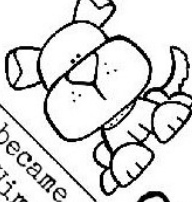
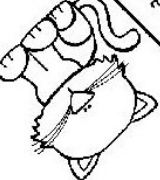
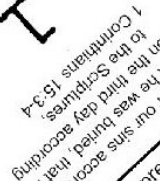
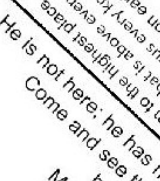


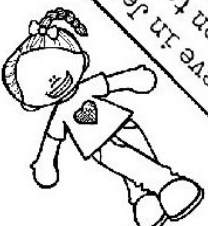
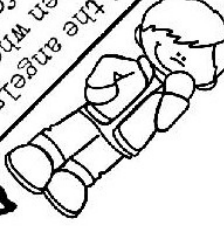

High School

1. What does the crowd do when they hear that Jesus is coming to Jerusalem?
2. What does Jesus do?
3. What do the disciples think about all of this?
4. What does the text mean when it says "Jesus was glorified?" When was He glorified and how was He glorified?
5. What do the disciples remember when Jesus is glorified?
6. When the text says they remember "that these things had been written of him" it is referring to the Old Testament texts that were quoted earlier. What does this tell you about what the disciples did in order to understand who Jesus was?
7. What does this suggest about faith?
8. Have you ever felt like you don't understand something about God or Jesus?
9. What is this gospel suggesting we need to do in order to come to a place where we can understand? What do you think about that? What is difficult about that? What is helpful about that?



April's Puzzle

Printable Easter finger Puzzle

 <p>Life</p>	 <p>4 What is the only way that we can get to God the Father?</p> <p>3</p>	 <p>2 How did God show His love for the world?</p> <p>1</p>	 <p>Easter</p>
 <p>6 What does Jesus promise to those who believe in Him?</p> <p>3</p>	 <p>4 Jesus answered, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?" John 11:25-26</p> <p>2</p>	 <p>1 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16</p> <p>3 And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Philippians 2:8</p>	 <p>8 When Jesus became a man, He humbled Himself to the point of what?</p> <p>2</p>
 <p>1 What happened three days after Jesus died?</p> <p>4</p>	 <p>1 I took Christ died for our sins according to the Scriptures that he was buried and on the third day raised to life again. 1 Corinthians 15:3-4</p> <p>4 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. John 14:3</p>	 <p>2 Therefore God exalted him to the highest place and gave him the name that is above every name, that in heaven and on earth and under the earth, Philippians 2:9-10</p> <p>4 He is not here; he has risen, just as he said. Come and see the place where he lay. Matthew 28:6</p>	 <p>3 Whose name has God highly exalted above every name?</p> <p>1</p>
 <p>!rastaH</p>	 <p>5 If we believe in Jesus, what will happen to us after we die?</p> <p>4</p>	 <p>1 What did the angels say to the women who were looking for Jesus' body?</p> <p>7</p>	 <p>Joy</p>

April's Colouring



Icon courtesy of Iconographics (www.theologic.com)