

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,
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Tel. 01692 580552.

COMMUNITY PROGRAMME
OCTOBER 2016.



THE EIGHTEENTH ANNIVERSARY OF OUR DEDICATION
DIVINE LITURGY SATURDAY OCTOBER 1ST 10am.
Celebrant His Eminence Metropolitan Silouan Oner

BRITISH ORTHODOX SAINTS COMMEMORATED IN OCTOBER

- 03 Ewald the Fair and Ewald the Dark, Martyrs
 07 Osyth of Chich, Martyr
 08 Iwi of Lindisfarne, Hermit
 10 Paulinus, Bishop of York
 11 Ethelburgh, Abbess of Barking
 12 Edwin, King and Martyr
 Wilfrid, Bishop of York
 14 Burchard, Bishop and Missionary*
 15 Thecla of Wimborne, Abbess and Missionary
 16 Lull, Archbishop and Missionary
 Vitalis, Hermit*
 17 Ethelbert and Ailred, Martyrs
 Nothelm, Archbishop of Canterbury
 19 Ednoth, Bishop of Dorchester-on-Thames, Martyr
 Frideswide of Oxford, Virgin
 20 Acca, Bishop of Hexham
 21 Condedus, Hermit*
 Tuda, Bishop of Northumbria
 23 Elfleda of Glastonbury, Virgin
 Ethelfleda, Abbess of Romsey
 26 Albinus, Bishop and Missionary*
 Cedd, Apostle of Essex
 Cuthbert, Archbishop of Canterbury
 Eata, Bishop of Hexham
 Edfrid, Abbot of Leominster, Confessor
 28 Eadsige, Archbishop of Canterbury
 30 Ethelnoth the Good, Archbishop of Canterbury
 31 Begu, Nun
 Foillan, Missionary in East Anglia

Troparion of St. Furse

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 Furse
 Wherefore 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



SERVICES AT ST.FURSEY'S CHAPEL IN OCTOBER.

FRI.SEPT.30th. His Eminence Metropolitan Silouan visits St.Furseys for 18th Dedication Festival.
Vespers time and place to be announced.

SAT.OCT. 1st. DIVINE LITURGY 10am followed by a buffet.

SUN.OCT. 2nd.No Liturgy but VESPERS 4PM for St.Dionysios the Areopagite Bishop of Athens.

SAT.OCT.8th. VESPERS 4PM.

SUN.OCT.9th. 16th SUNDAY AFTER PENTECOST (Holy Apostle James,son of Alphaeus)
DIVINE LITURGY 10am VESPERS 4PM.

SAT. OCT.15th.VESPERS 4pm.

SUN.OCT.16th.17th.SUNDAY AFTER PENTECOST(Commemoration of the Seventh Ecumenical
Council 787)

DIVINE LITURGY 10am VESPERS 4pm

SAT.OCT.22nd.VESPERS 4pm.

SUN.OCT.23rd. 18th.SUNDAY AFTER PENTECOST (Holy Apostle James,the Brother of the Lord and
son of Joseph.)

DIVINE LITURGY 10am VESPERS 4pm

SAT.OCT.29th. VESPERS 4pm

SUN.OCT.30th. 19th.SUNDAY AFTER PENTECOST (Holy Apostle Cleopas)

DIVINE LITURGY 10am VESPERS 4pm.

DAILY SERVICES AT ST. FURSEY'S CHAPEL.

These are normally 3rd Hour with a reading from the Fathers 9am; 6th Hour 12noon (variable
depending on workload)Vespers 4pm Compline 9 pm when visitors are in residence on retreat of
an evening event,Local readers are very welcome to come but please ring 580552 just incasel have
been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

MONDAY BIBLE STUDY.

This takes place in the library at St. Fursey's House at 2.30pm.Tea and cake 3.30pm Vespers 4pm
and we finish about 4.30pm'Local readers are very welcome.At the moment we are studying St.
Johns Gospel with the help of the Orthodox Study Bible.

THIS MONTHLY NEWSLETTER.

Many thanks to all of you who send stamps and donations for this modest newsletter they are much
appreciated as the cost of postage is considerable;and I know that many of you prefer getting it in
the post the old fashioned way;You can download the monthly newsletter by logging onto
ORTHODOX STALHAM and the newsletters for each month can be downloaded in the usual way
thanks to my nephew Nathan.

OUR MARKET STALL IN NORWICH

Our next market will be on Wednesday October 5th. The charity stall is opposite PRIMARK. do come and visit us if you can and also remember us in your prayers. This is a very important part of our missionary outreach and it is very important to have a visible Christian presence in Norwich market ;it is always a very stimulating day and the money we raise is also a help.

A WELCOME TO FATHER DEACON PAULINUS.

Father Deacon Paulinus came to us during August after moving from Lincoln as the result of his work in the prison service. Sayedna Silouan gave his blessing to the move at the Diocesan Conference in May. Having a Deacon to assist at the Liturgy is a great help even though it a bit of a squeeze in our little chapel; so dear Father welcome to St Fursey's may you be very happy with us and we look forward your ordination as a priest. God Bless you.

A POSSIBLE ORTHODOX IN STALHAM

We are hoping to secure a property in Stalham; we expect it to go on the market after Sept 22nd and will remain on the market for two months ;hopefully no one else will be interested in it .The asking price is available thanks to a very generous doner ;after 5 years of struggle and twenty disappointments please pray that this time we will be successful; Gods will be done.

Modern Age Slavery No 23

The latest news from Racsrag is that Officially they have changed the name to RAGAS which stands for Rotarian Action Group Against Slavery.

Traceys open garden Fete was well organised but Tracey was let down by local support. Both Rotary Club of Broadlands and RACSRAG tables were made very welcome. Father Stephen visited and enjoyed tea & cake. I opened a game for Give The Children A Voice, which was name a dog. Due to lack of visitors I have kept it open for people who were unable to attend. The prize is a Cuddly Polar Bear and £5. All profits go to RAGAS & Nottingham QMC renal kinder ward.

The appeal for the girls in Bakhita House that have been rescued from Sexual Exploitation in this country has gone well. The money will be spent on whatever the girls themselves choose to make their lives easier in the stay at the house. To give them freedom of choice which had been taken from them by traffickers, who sold them over to survive in conditions of dehumanisation by slave owners of the worst kind. Donations so far are £86. We are keeping this open for a couple of months. To really get behind the Bakhita project to try to really make a difference from all people of goodwill to help them.

I have lots of prayer support from churches in various parts of the country, for my work in the new church year. So please continue to pray and also pray for all children in Slavery Globally.

When you purchase articles just think of children forced to work Controlled by Violence, with no medical attention and hardly fed. If you have access to a computer look up the new website, ragas.online 46 million people are enslaved some less than 4 years of age!!! according to Walk Free Global Slavery Index.

Moldova. Time to send the goods collected. Thankyou to everyone who has donated. Both from the St Furseys area and King's Lynn. Beautiful articles also knitwear from Mays sister and friends. Please continue to Donate as this is a long term project, and is very well received in Moldova, The poverty there puts the children very much at risk of traffickers.

Co-ordinator Pat Hinkins. St Furseys Orthodox Community [Action Against Child Slavery]
Sponsors of Rotarians Action Group Against Slavery. Website. Ragas.online

ST ISAIAH THE SOLITARY

Introductory Note

There is some uncertainty about the identity of the author of the *Twenty-Seven Texts* that follow. According to St Nikodimos, St Isaiah the Solitary lived around the year 370 and was a contemporary of St Makarios the Great of Egypt. Most historians today consider him to be later in date. He is now usually identified with a monk Isaiah, who lived initially at Sketis in Egypt, and who then moved to Palestine at some date subsequent to 431, eventually dying in great old age as a recluse near Gaza on 11 August 491 (according to others, in 489). Whichever date is preferred, it is evident that the author reflects the authentic spirituality of the Desert Fathers of Egypt and Palestine during the fourth and fifth centuries. St Nikodimos commends in particular his advice on the rebuttal of demonic provocations and on the need to be attentive to the conscience.

St Nikodimos here gives no more than short extracts from a much longer work, as yet untranslated into English.¹

¹ Greek text edited by the monk Avgoustinos (Jerusalem, 1911; reprinted, Volos, 1962); French translation by Dom Hervé de Broc, *Abbé Isaïe: Recueil ascétique*, with an introduction by Dom L. Regnault (Collection Spiritualité Orientale, No. 7, 2nd edition, Abbaye de Bellefontaine, 1976).

On Guarding the Intellect: Twenty-Seven Texts

1. There is among the passions* an anger of the intellect, and this anger is in accordance with nature. Without anger a man cannot attain purity: he has to feel angry with all that is sown in him by the enemy. When Job felt this anger he reviled his enemies, calling them 'dishonourable men of no repute, lacking everything good, whom I would not consider fit to live with the dogs that guard my flocks' (cf. Job 30: 1, 4. LXX). He who wishes to acquire the anger that is in accordance with nature must uproot all self-will, until he establishes within himself the state natural to the intellect.

2. If you find yourself hating your fellow men and resist this hatred, and you see that it grows weak and withdraws, do not rejoice in your heart; for this withdrawal is a trick of the evil spirits. They are preparing a second attack worse than the first; they have left their troops behind the city and ordered them to remain there. If you go out to attack them, they will flee before you in weakness. But if your heart is then elated because you have driven them away, and you leave the city, some of them will attack you from the rear while the rest will stand their ground in front of you; and your wretched soul will be caught between them with no means of escape. The city is prayer. Resistance is rebuttal* through Christ Jesus. The foundation is incensive power*. ¹ Practice* of the virtues.

3. Let us stand firm in the fear of God, rigorously practising the virtues¹ and not giving our conscience cause to stumble. In the fear of God let us keep our attention fixed within ourselves, until our conscience achieves its freedom. Then there will be a union between it and us, and thereafter it will be our guardian, showing us each thing that we must uproot. But if we do not obey our conscience, it will abandon us and we shall fall into the hands of our enemies, who will never let us go. This is what our Lord taught us when He said: 'Come to an agreement with your adversary quickly while you are with him in the road, lest he hand you over to the judge, and the judge deliver you to the officer and you are cast into prison' (Matt. 5: 25). The conscience is called an 'adversary' because it opposes us when we wish to carry out the desires of our flesh;* and if we do not listen to our conscience, it delivers us into the hands of our enemies.

4. If God sees that the intellect has entirely submitted to Him and puts its hope in Him alone, He strengthens it, saying: 'Have no fear Jacob my son, my little Israel' (Isa. 41: 14. LXX), and: 'Have no fear: for I have delivered you, I have called you by My name; you are Mine. If you pass through water, I shall be with you, and the rivers will not drown you. If you go through fire, you will not be burnt, and the flames will not consume you. For I am the Lord your God, the Holy One of Israel, who saves you' (cf. Isa. 43: 1-3. LXX).

5. When the intellect hears these words of reassurance, it says boldly to its enemies: 'Who would fight with me? Let him stand against me. And who would accuse me? Let him draw near to me. Behold, the Lord is my helper; who will harm me? Behold, all of you are like an old moth-eaten garment' (cf. Isa. 50: 8-9. LXX).

6. If your heart* comes to feel a natural hatred for sin,* it has defeated the causes of sin and freed itself from them. Keep hell's torments in mind; but know that your Helper is at hand. Do nothing that will grieve Him, but say to Him with tears: 'Be merciful and deliver me, O Lord, for without Thy help I cannot escape from the hands of my enemies.' Be attentive to your heart, and He will guard you from all evil.

7. The monk should shut all the gates of his soul, that is, the senses, so that he is not lured astray. When the intellect sees that it is not dominated by anything, it prepares itself for immortality, gathering its senses together and forming them into one body.

8. If your intellect is freed from all hope in things visible, this is a sign that sin has died in you.

9. If your intellect is freed, the breach between it and God is eliminated.

10. If your intellect is freed from all its enemies and attains the sabbath rest, it lives in another age,* a new age in which it contemplates things new and undecaying. For 'wherever the dead body is, there will the eagles be gathered together' (Matt. 24:28).

11. The demons cunningly withdraw for a time in the hope that we will cease to guard* our heart, thinking we have now attained peace; then they suddenly attack our unhappy soul and seize it like a sparrow. Gaining possession of it, they drag it down mercilessly into all kinds of sin, worse than those which we have already committed and for which we have asked forgiveness. Let us stand, therefore, with fear of God and keep guard over our heart, practising the virtues which check the wickedness of our enemies.

12. Our teacher Jesus Christ, out of pity for mankind and knowing the utter mercilessness of the demons, severely commands us: 'Be ready at every hour, for you do not know when the thief will come; do not let him come and find you asleep' (cf. Matt. 24:42-43). He also says: 'Take heed, lest your hearts be overwhelmed with debauchery and drunkenness and the cares of this life, and the hour come upon you unawares' (cf. Luke 21:34). Stand guard, then, over your heart and keep a watch on your senses; and if the remembrance* of God dwells peaceably within you, you will catch the thieves when they try to deprive you of it. When a man has an exact knowledge about the nature of thoughts,* he recognizes those which are about to enter and defile him, troubling the intellect with distractions and making it lazy. Those who recognize these evil thoughts for what they are remain undisturbed and continue in prayer to God.

13. Unless a man hates all the activity of this world, he cannot worship God. What then is meant by the worship of God? It means that we have nothing extraneous in our intellect when we are praying to Him: neither sensual pleasure* as we bless Him, nor malice as we sing His praise, nor hatred as we exalt Him, nor jealousy to hinder us as we speak to Him and call Him to mind. For all these things are full of darkness; they are a wall imprisoning our wretched soul, and if the soul has them in itself it cannot worship God with purity. They obstruct its ascent and prevent it from meeting God; they hinder it from blessing Him inwardly and praying to Him with sweetness of heart, and so receiving His illumination. As a result the intellect is always shrouded in darkness and cannot advance in holiness, because it does not make the effort to uproot these thoughts by means of spiritual knowledge.*

14. When the intellect rescues the soul's senses from the desires of the flesh and imbues them with dispassion,* the passions shamelessly attack the soul, trying to hold its senses fast in sin; but if the intellect then continually calls upon God in secret, He, seeing all this, will send His help and destroy all the passions at once.

15. I entreat you not to leave your heart unguarded, so long as you are in the body. Just as a farmer cannot feel confident about the crop growing in his fields, because he does not know what will happen to it before it is stored away in his granary, so a man should not leave his heart unguarded so long as he still has breath in his nostrils. Up to his last breath he cannot know what passion will attack him; so long as he breathes, therefore, he must not leave his heart unguarded, but should at every moment pray to God for His help and mercy.

16. He who receives no help when at war should feel no confidence when at peace.

17. When a man severs himself from evil, he gains an exact understanding of all the sins he has committed against God; for he does not see his sins unless he severs himself from them with a feeling of revulsion. Those who have reached this level pray to God with tears, and are filled with shame when they recall their evil love of the passions. Let us therefore pursue the spiritual way with all our strength, and God in His great mercy will help us. And if we have not guarded our hearts as our fathers guarded theirs, at least in obedience to God let us do all we can to keep our bodies sinless, trusting that at this time of spiritual dearth He will grant mercy to us together with His saints.

Chain of Hope in Action in Syria



Barnabas provides help with basic needs for thousands of Christians across Syria

The civil war in Syria has seen immense suffering for the whole population in a prolonged and complex struggle for power and territory. On top of this, Christians and other minorities have suffered cruel persecution, particularly from the Islamic State group whose actions have been recognised as genocide by the Council of Europe and the US House of Representatives.

Throughout the bitter conflict Barnabas Fund has continued to bring hope and aid to beleaguered Christian communities. In the past year alone, Barnabas has sent more than £2.7 million (\$3.9m, €3.4m) to bring help and hope to Syrian Christians in the direst of circumstances.

"In this context of violence, privation, desolation, suffering and despair, we continue, as Christian humanitarian committees in Aleppo and all over Syria, through our presence, our resistance, our support, our aid and our solidarity to be there for the people, a glimmer of hope in the darkness that surrounds us," said a Christian leader in Aleppo, about aid provided by Barnabas.

LIFE-SUSTAINING PROGRAMMES

Barnabas supporters have enabled local Syrian churches and Christian groups to purchase food, hygiene items and medical aid for thousands of Christian families impacted by the war. For example, almost 170,000 food parcels were distributed among the neediest in the past year. In Aleppo, where many sections of the city have been cut off in a seige, 23 wells have been dug or restored on Christian premises to

provide access to safe drinking water for up to 200,000 people, at a cost of over £50,000 (\$72,200, €63,600).

Barnabas also responds quickly to specific attacks such as Hassake, Maaloula, Qaryatain, Saddam and Haffar, helping the Christians who have fled their homes. We have helped 131 released hostages with individual practical and medical assistance following their ordeal. We have funded training in how to counsel traumatised children and teenagers who are profoundly distressed by what they have experienced. Over recent winters we have provided over £200,000 (\$289,000, €255,000) for paraffin heaters and blankets to help those struggling to keep warm without electricity or fuel.

SUPPORT FOR INTERNALLY DISPLACED PERSONS AND REFUGEES

Hundreds of thousands of Christians have fled their homes, some displaced within Syria, others now refugees in neighbouring countries. Barnabas has been supporting them in Lebanon, Jordan, Turkey and Albania.

OPERATION SAFE HAVENS

In some cases, as a last resort, Syrian Christians decide they must escape their homeland for good and settle in a safer region. Then Barnabas Fund's Operation Safe Havens enables them to make the journey safely and helps with their practical needs on arrival. At the time of writing, we have helped 167 Syrian Christians to re-settle in Poland or Canada. >>

Chain of Hope Barnabas Fund activities in Syria

Health	Clinic support and individual medical care (examinations, surgery and medicines)
Education	Girls' Hostel for university students; kindergarten premises
Employment	Feeding programmes provide jobs in distribution; vocational training
Energy	Purchase of heaters & fuel in winter months
Youth	Trauma counselling for children and teenagers; small Christmas presents; support for orphans; eye tests and glasses for children
Spiritual Development	Contribution to construction of church ministry buildings in Damascus; support for church workers
Physical Needs	Feeding programme; blankets; wells to secure potable water supplies; temporary accommodation; travel and resettlement in safe countries (Operation Safe Havens)

HOMILY PAGE

From a sermon by Saint Augustine, bishop

[Sermo 136, 1.6: PL 38 [edit. 1861], 1471-1472, 1475]

THE BUILDING AND DEDICATION OF GOD'S HOUSE WITHIN US

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: *A new commandment I give you: love one another.* He says: *I give you a commandment.* He means: Before, you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes. Let us praise his goodness with our whole hearts. He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help. He awakened enthusiasm among those who were at first unconvinced, and guided to a successful conclusion the efforts of men of good will.

LITURGY PAGE

For the Dedication

(Tone 6)

6. The ancient Law commanded the celebration of the dedication, and it did well. But it is better to celebrate a dedication by a renewal; for, as Isaiah says, "the islands are renewed at the presence of God." These islands are the Churches of the Gentiles, which came to be founded and established in God. Thus, as we commemorate the dedication, let us celebrate a renewal!
5. Brethren: renew yourselves and begin a new life, putting aside your old nature. Let us control our passions which lead to death, re-dedicating all the faithful, so that they can hate the taste of evil. Let us no longer remember the former things, except to flee from them. In this way, man is renewed and the feast of the dedication may be celebrated.
4. O Christ, who are the eternal Word, establish Your Church as a tower of strength. Because You have founded it upon the Rock of Faith, it remains unshaken from age to age, since it contains You who became man for the Church in these latter days. We thank You, praising and singing: "You are from the beginning and eternal; O our King, glory to You!"

Troparion of the Dedication

(Tone 4)

As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of Your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through Your Mother, O You the Life and Resurrection of all!

SELECTED LIVES OF THE SAINTS

OSITH (Osgyth, Osyth) (d. c.700) of Chich (Essex), was an obscure Anglo-Saxon princess. Her tribe was that of the Hwiccas; she was married to Sighere, king of the East Saxons (c.664-83), at the instigation of his overlord Wulfhere, king of Mercia (656-75). One purpose of the marriage may have been to consolidate Christianity in Essex, whose state was precarious owing to Sighere's apostasy; *Bede has nothing to say of Osith, but does recount the reconversion of Sighere by bishop Jaruman. The son of Sighere and Osith, called *Offa, became king of the East Saxons but abdicated in 709. Osith meanwhile had founded a convent at Chich, died there, and was venerated as a saint.

Bede's silence and the lack of corroborative evidence to support these details from her late Legend make the story suspect. Its more picturesque details include the appearance of a large and aggressive white stag whenever Sighere tried to consummate the marriage (ignoring the fact that they had a son). Osith's flight to some East Anglian bishops who accepted her vow of chastity and persuaded her husband to give her land for her nunnery, her violent death at Chich at the hands of pirates because she refused to commit idolatry, and her carrying her severed head after death to a church three miles away, where she was buried.

ETHELBURGA (1) (*Edilburh*) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of *Erkenwald, Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited *Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun *Tortgith after a vision of Ethelburga. Feast: 11 October. Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfrida) 23 September.

ETHELFELEDA (Elfleda) (fl. c.960), abbess of Romsey. Daughter of Ethelwold of Wessex who founded Romsey; Ethelfleda joined the community at an early age under *Merewenna and eventually became abbess.

Her Legend tells that she was brought to the notice of the king and queen and stayed at court, where her habit, for ascetical reasons, of bathing in the nude at night-time was the occasion of the queen's nervous illness, caused by her indiscreet curiosity when she followed her to see where she went. The queen was afterwards cured by the abbess's intercession. Ethelfleda died at an advanced age. Feast: 23 October.

TECLA (*Thecla*) **OF ENGLAND** (*Thecla of Kitzingen*) (d. c.790), Benedictine nun and abbess. English by birth and a relative of *Lioba, Tecla was a nun of Wimborne (Dorset) who was sent by the abbess Tetta to help *Boniface in his missionary work in Germany. For a time she was a nun under Lioba at Tauberbischofsheim until becoming abbess of Ochsenfurt and later Kitzingen. The year of her death is unknown, but her cult is testified by liturgical books which assign her feast, with the Roman Martyrology, to 15 October. Dates of 27 or 28 September are also found. Her shrine remained at Kitzingen until her relics and others were scattered during the Peasants' War of the 16th century.

BEGU (d. 660), Anglo-Saxon nun of Hackness (N. Yorkshire) who, according to *Bede, saw in a vision the death of *Hilda, the foundress of both Whitby and Hackness. In c.1125 the Whitby monks, short of relics of local saints owing to the translation of Hilda to Glastonbury and the lack of interest in *Caedmon, found at Hackness a sarcophagus, supposedly by revelation, which was inscribed *Hoc est sepulchrum Begu*. The relics in it were translated to Whitby, where miracles were reported, but another set of miracles was claimed by St. Bees, one of whose monks wrote this account of the Whitby translation. The two saints, the Irish Bega and the Yorkshire Begu, were thenceforth confidently identified. The lack of literary survivals of the Whitby cult is notable. Feast: 31 October.