

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111, NEVILLE ROAD,
SUTTON, NORWICH. NR12 9RR.
Tel. 01692 580552

COMMUNITY PROGRAMME
APRIL 2016.



IN the grave bodily; in Hades with Thy soul,
Though Thou wast God; in Paradise with the
thief; and on the Throne with the Father and
the Spirit wast Thou Who fillest all things,
O Christ the Uncircumscribable.

**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.



SERVICES IN APRIL.

FRI.APRIL 1st. VESPERS 4pm.(St.Mary of Egypt.)

SAT.APRIL 2nd.Blessing of Three Catechumens 9.45am DIVINE LITURGY 10am
(Anticipating the Veneration of the Cross)

SUN.APRIL 3rd.VESPERS 4pm (Fourth Week of Great Lent.)

SAT. APRIL 9th.VESPERS 4pm (St.Theodore Abbot of Crowland.Martyr 870.

SUN.APRIL 10th.FOURTH SUNDAY OF GREAT LENT(St.John Climacus of Sinai 7th c)
DIVINE LITURGY 10am
VESPERS 4pm (Fifth Week of Great Lent)

FRI'APRIL 15th. Akathist Hymn of the Most Holy Theotokos 4pm

SAT. APRIL 16th. VESPERS 4pm

SUN.APRIL 17th. FIFTH SUNDAY OF GREAT LENT (St. Mary of Egypt 5th.cent.)
DIVINE LITURGY 10am.
VESPERS 4pm. (Sixth Week of Great Lent)

FRI.APRIL 22nd. VESPERS 4pm

SAT.APRIL 23rd. LAZARUS SATURDAY
DIVINE LITURGY 10am
VESPERS 4pm

SUN APRIL 24th. ENTRY OF OUR LORD INTO JERUSALEM (Palm Sunday)
Blessing of Palms
DIVINE LITURGY 10AM
VESPERS 4PM

PASSION WEEK (Holy Week)

MON. APRIL 25th. GREAT AND HOLY MONDAY
Commemoration of Blessed Joseph the All-Righteous.
3rd.Hour 9am. 6th. Hour 12noon. Vespers 4pm. Compline 7pm

TUES.APRIL 26th. GREAT AND HOLY TUESDAY
Commemoration of the Parable of the Ten Virgins.
3rd.Hour 9am. Vespers 4pm Compline 7pm

WED. APRIL 27th. GREAT AND HOLY WEDNESDAY
Commemoration of the Sinful Women who anointed the Lord.
3rd. Hour 9am. 6th Hour 12noon. Vespers 4pm. Compline 7pm

THUR.APRIL 28th. GREAT AND HOLY THURSDAY
Commemoration of the Mystical Supper and the Betrayal
3rd.Hour 9am.6th.Hour 12noon
VESPERAL-LITURGY 3PM.(Fast from 9am)

FRI.APRIL 29th. GREAT AND HOLY FRIDAY
Celebration of Our Lord's Redeeming Passion.
ROYAL HOURS
1ST.HOUR 7AM. 3RD.HOUR 9AM. 6TH.HOUR 12NOON.
9TH.HOUR 3PM.VESPERS 4PM (BURIAL SERVICE)
COMPLINE 7PM.

SAT. APRIL 30th. GREAT AND HOLY SATURDAY

Commemoration of Our Lord's Descent into Hell

3rd. Hour 9am. (Church cleaning and decorating)

VESPERS 4PM (First part of the Paschal Vigil)

SUN. MAY 1st. HOLY PASCHA-THE RESURRECTION OF OUR LORD.

DIVINE LITURGY 10AM

A note about the date of Easter or Holy Pascha in the Orthodox Church.

The Orthodox Church follows the teaching of the Council of Nicaea for establishing the date of Easter in 325. The Roman world followed the Julian Calendar but this was altered in 1582 by Pope Gregory XIII and this was adopted in England in 1752. The Orthodox Church has not accepted this change as far as Easter is concerned so there is a 13 days difference

This means that according to the Julian Calendar which was in use in New Testament times May 1st is really only April 18th. I hope this helps to explain a confusing situation.

COMMUNITY NEWS AND NOTICES.

MONDAY BIBLE STUDY.

Our change to Monday seems to be working well. We begin at 2.30pm in the library at St. Fursey's House. Tea break 3.30pm Vespers 4pm This finishes about 4.30pm. At the moment we are studying the Gospel according to St. John with the help of the Orthodox Study Bible.

NORWICH MARKET STALL.

Our new season begins in April. We have booked each first Wednesday of the month until December so our first market stall will be on Wednesday April 6th. If you can come and visit us it will be good to see you ; we are opposite Primark. This is a very important part of our Christian witness in a very secular society.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

As we prepare this newsletter we look forward to hearing from Tesco's representative by the end of March ; the delay has tested our patience greatly as we have been trying to get some land for five years but we remain hopeful; please remember all those involved in your prayers.

THE ENTHRONEMENT OF METROPOLITAN SILOUAN.

The took place at the Antiochian Orthodox Cathedral of St George. Regent Park London on Saturday February 27th. St Fursey's Community was represented by six people which was very pleasing. The service was quite short ; it was wonderful to hear Byzantine chant in Arabic and troparia was then sung very beautifully in English by a women soloist whose voice was most beautiful. We then had some welcoming address from various Christian representatives , Metropolitan Silouan's sermon was inspiring and we look forward to him coming to visit us in due course.

SOME USEFUL DATES;

St Fursey's Pilgrimage to Peronne; Mon. May 9th. To Fri. 13th.

Diocesan Conference with Metropolitan Silouan at Swanwick Mon. May 30th to Wed. June 1st.

St. Fursey's Coffee Morning and Stalls Thursday, June 9th.

St. Fursey's Summer Pilgrimage Mon. July 18th. (St Walstan at Bawburgh to be confirmed)

SORRY FOR PREVIOUS ERRORS DUE TO A SENIOR MOMENT.

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.

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.

LAZARUS SATURDAY

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

THE RAISING OF LAZARUS IS CELEBRATED ON THIS DAY.

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



WE, TOO, RECEIVE THE PROMISE OF NEW LIFE.

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

HOLY MONDAY

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



CHRIST THE BRIDEGROOM

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

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 Cassiane chanted tonight. We, too, may be forgiven if we confess our sins and obey God's will. The Gospel reading is John 12:17-50.



THE SACRAMENT OF HOLY OIL

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



HOLY THURSDAY

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

THE WASHING OF THE DISCIPLES' FEET

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



THE BETRAYAL

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



THE LAST SUPPER

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



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:

CHRIST'S VIGIL IN THE GARDEN

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



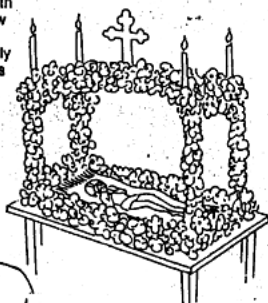
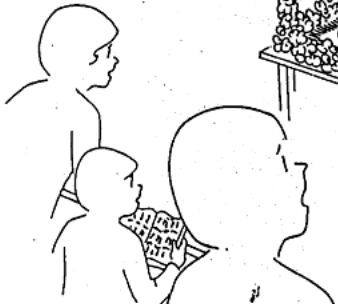
"O! Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom."

HOLY SATURDAY

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

THE HYMNS OF THE LAMENTATIONS

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



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

HOLY FRIDAY

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

THE PASSION OF JESUS CHRIST

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

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

THE TWELVE GOSPEL READINGS

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

THE PROCESSION

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



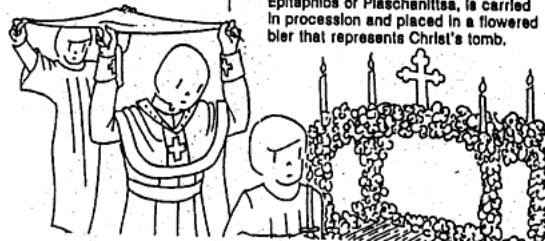
FRIDAY MORNING SERVICES

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

FRIDAY AFTERNOON SERVICE

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

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



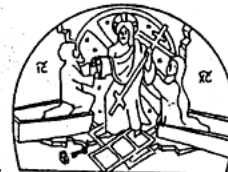
HOLY PASCHA - EASTER SUNDAY

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

TODAY WE CELEBRATE OUR LORD'S GLORIOUS RESURRECTION.
Services include:

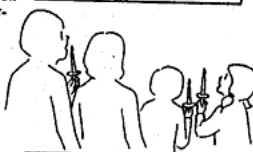
THE RESURRECTION SERVICE

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

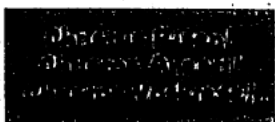


THE PASCHAL LITURGY AND SERMON OF ST. JOHN CHRYSOSTOM

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



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



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

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

MODERN AGE SLAVERY 20.

BAKHITA HOUSE PROJECT the house offers practical help to vulnerable and traumatised victims of human trafficking. TO RAISE FUNDS

AQUILA MUSIC TRUST

presents

SATURDAY 30TH APRIL 2016 AT 7.30.

JOHN GLENN & AQUILA in CONCERT for BAKHITA HOUSE LONDON.

PSALMS & SONGS of HOPE & TRUST. ADMISSION £5.00.

The Narthex Cathedral of St John the Baptist Unthank Road Norwich NR2 2PA.

In Conjunction with Rotary Club of Norwich St Edmund.

Tickets available from Cathedral Shop or Mark Little on 01508 492829.

At the moment I am holding nearly £80 for Give The Children A Voice, 50/50 with Rotarians Against Child Slavery operation usage, and to help to alliviate the suffering of very young children with kidney failure awaiting kidney transplants. The Q.M.C. Kinder charity helps children from a large area of the country, including all of East of England. The families have to travel back and forth to Nottingham. The Security on transplants is high so that No money changes hands for an Organ. If anyone has Music sheets of any kind and would like to donate them please contact 01692 598126.

Moldova I am now preparing to send the knitwear & layettes. Firstly they are blessed at St Furseys by Father Stephen. If any one has any ready please contact Father Stephen or myself.

PLEASE PRAY FOR ALL CHILDREN IN SLAVERY.

Pat Hinkins Co-ordinator St Furseys Orthodox Community [action against child slavery]

Sponsors of ROTARIANS AGAINST CHILD SLAVERY ROTARY ACTION GROUP.

www.racsrag.org

Islamic State kills believers in targeted blasts

SYRIA



Islamic State fighters

In the city of Qamishli, close to the Turkish border, jihadists bombed three Christian-run restaurants just five days after another group of 25 hostages was released on Christmas day, killing 13 believers.

Despite the magnificent Christmas news, Syrian Christians were again plunged into tragedy on 30 December when blasts killed a total of 16 people and wounded around 35 more when militants targeted restaurants in a mainly Christian part of the city in what appeared to be suicide-bomb attacks. The dead included 13 Christians.

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"People were making their preparations to celebrate this [New Year's] Eve, but they were shocked with the brutal attacks that killed and wounded dozens of civilians," said a local church leader. The day after the attacks, Islamic State claimed responsibility and the group's supporters began posting statements of responsibility on social media. In better news, a further 16 hostages were released on 14 January.

THE LORD DESCENDS INTO HELL

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve; he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

VESPERS

The service begins about the tenth hour of the day (four o'clock in the afternoon).⁵⁹ For the first part of the service the clergy wear dark vestments.

TONE ONE

Accept our evening prayers, O holy Lord, and grant us the remission of our sins, for Thou alone hast revealed to the world the Resurrection.

Walk about Zion, ye people, and encompass her; and within her walls give glory unto Him who is risen from the dead. For He is our God, who has delivered us from our iniquities.⁶⁰

Come, ye people, let us praise and worship Christ, glorifying His Resurrection from the dead. For He is our God, who has delivered the world from the delusion of the enemy.

By Thy Passion, O Christ, we have been set free from passions, and by Thy Resurrection we have been delivered from corruption. O Lord, glory to Thee.

TONE EIGHT

Today hell groans and cries aloud: 'It had been better for me, had I not accepted Mary's Son, for He has come to me and destroyed my power; He has shattered the gates of brass, and as God He has raised up the souls that once I held.' Glory to Thy Cross, O Lord, and to Thy Resurrection (*twice*).

Today hell groans and cries aloud: 'My power has been destroyed. I accepted a mortal man as one of the dead; yet I cannot keep Him prisoner, and with Him I shall lose all those over whom I ruled. I held in my power the dead from all the ages; but see, He is raising them all.' Glory to Thy Cross, O Lord, and to Thy Resurrection.

Today hell groans and cries aloud: 'My dominion has been swallowed up; the Shepherd has been crucified and He has raised Adam. I am deprived of those whom once I ruled; in my strength I devoured them, but now I have cast them forth. He who was crucified has emptied the tombs; the power of death has no more strength.' Glory to Thy Cross, O Lord, and to Thy Resurrection.

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

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 Saxons extended over Essex and Middlesex: in the preamble to the Laws of Ina of Wessex he is called 'my bishop'. He helped Theodore and *Wilfrid to be reconciled shortly before the former's death in 690. In *Bede's time miracles were reported as caused by the couch in which Erkenwald used to be carried in his declining years.

He died at Barking on 30 April 693: his relics were claimed by the nuns there, by the monks of Chertsey, and by the clergy of London. The claim of the last was successful, and Erkenwald was buried in the cathedral of St. Paul which he had enlarged. The relics escaped the fire of 1087 and were placed in the crypt; on 14 November 1148 they were transferred again to a new shrine behind the high altar; on 1 February 1326 there was a further translation to yet another shrine, which was constantly enriched by canons and merchants of London until well into the 15th century. Vernacular literature about the saint and his shrine was also written. Miracles were reported there until the 16th century. Feast: 30 April; translation feasts, 1 February and 13 May. Bede, *H.E.*, iv. 6. B. Colgrave (ed.), *Eddius Stephanus' Life of St. Wilfrid* (1927), p. 87; W. Dugdale, *History of St. Paul's Cathedral* (1658); W. R. Matthews and W. M. Atkins, *A History of St. Paul's Cathedral* (1957).

BEOCCA 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. G.P., p. 143; R.P.S.; C.S.P.

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

Bede, *H.E.*, iv. 13; R. 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, 235-6; B.T.A., iii. 322.

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

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