

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

COMMUNITY PROGRAMME  
DECEMBER 2015.



CHRIST IS  
BORN!  
GLORIFY  
HIM!

*The Nativity of Christ (December 25th)*

*Troparion*

THY Nativity, O Christ our God, hath revealed to the world the Light of wisdom: for in it those who worshipped the stars were taught by a star to adore thee, the Sun of Righteousness, and to know thee, the Dayspring from on high. Glory be to thee. O Lord.

*Kontakion*

THE Virgin to-day giveth birth to him who is above all creation; and the earth offereth the cave to him whom none can approach unto. Angels and shepherds sing glory, and wise men journey with a star, since for our sake hath come as a new-born Child he who from all eternity is God.

BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
DECEMBER.

- 03 Birinus, Apostle of Wessex  
Lucius, King in Britain\*  
Sola, Hermit\*
- 07 Diuna, Bishop and Missionary
- 08 Budoc, Celtic Missionary  
Gunthild of Wimborne, Virgin
- 09 Ethelgiva, Abbess of Shaftesbury  
Wolfeius, Hermit
- 12 Agatha of Wimborne, Virgin
- 13 Edburgh of Lyminge, Virgin  
Edburgh, Abbess of Minster-in-Thanel
- 14 Hibald, Abbot
- 15 Offa, King of Essex, Monk
- 18 Winebald, Abbot and Missionary
- 23 Frithebert, Bishop of Hexham
- 25 Alburgh of Wilton, Nun
- 30 Egwin, Bishop of Worcester

**TROPARION OF ST. FURSEY**

tone five

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 Faith /  
standing firm against the rising tide of falsehood /  
that our souls may be saved. //

**KONTAKION OF ST. FURSEY**

tone four (or five )

Thou didst need the walls of stone / to defend the  
Faith against its pagan enemies, O Father Furse, /  
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 Furse. //



SERVICES IN DECEMBER.

FRI. DEC. 4<sup>th</sup>. GREAT MARTYR BARBARA VESPERS 4PM.

SAT. DEC. 5<sup>th</sup>. DIVINE LITURGY 10AM

SUN. DEC. 6<sup>th</sup>. ST. NICOLAS THE WONDERWORKER 4PM

TUES. DEC. 8<sup>th</sup>. CONCEPTION OF THE HOLY THEOTOKOS BY ST. ANNA.  
VESPERS 4PM

FRI. DEC. 11<sup>th</sup>. ST. SPYRIDON THE WONDERWORKER OF TREMITHUS CYPRUS ( 348)  
VESPERS 4PM ( Father Stephen preaching at the Greek Orthodox Church in  
Great Yarmouth on Saturday December 12<sup>th</sup>. 10am)

SUN. DEC. 13<sup>th</sup>. 28<sup>th</sup> SUNDAY AFTER PENTECOST. Sunday of the Forefathers and Foremothers  
DIVINE LITURGY 10AM.  
VESPERS 4PM

SAT. DEC. 19<sup>th</sup>. Saturday before the Nativity of Christ. VESPERS 4PM

SUN. DEC. 20<sup>th</sup>. 29<sup>th</sup> SUNDAY AFTER PENTECOST. The Commemoration of all the Righteous  
who pleased God from Adam to St. Joseph the Betrothed and the Forefeast of the  
Nativity. DIVINE LITURGY 10AM,  
VESPERS 4PM.

WED. DEC. 23<sup>rd</sup>. FOREFEAST OF THE NATIVITY OF CHRIST.  
ROYAL HOURS (Anticipated )  
1<sup>st</sup>. Hour 7am. 3<sup>rd</sup>. Hour 9am 6<sup>th</sup>. Hour 12noon. 9<sup>th</sup> Hour 3pm  
VESPERS 4PM

THURS. DEC. 24<sup>th</sup>. EVE OF THE NATIVITY OF CHRIST  
DIVINE LITURGY FOR THE NATIVITY OF CHRIST 10AM (Followed by  
carols and refreshments )

For practical and pastoral reasons there will be no services at St Fursey's on Christmas Day

SUN. DEC. 27<sup>th</sup>. THIRD DAY OF THE NATIVITY. St. Stephen the First Martyr.  
DIVINE LITURGY 10AM.  
VESPERS 4PM

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3<sup>rd</sup>. Hour 9am with a Reading from the early Church Fathers; 6<sup>th</sup>. 12 noon (this  
is sometimes shortened due to pressure of work ) Vespers 4pm. ( As soon as I get back from taking  
Lady her walk ) Compline 9pm when visitors are in residence on retreat or after an evening  
talk. Local readers are very welcome to attend these services but please ring to check in case I have  
been called away as sometimes happens.

#### COMMUNITY NEWS AND NOTICES.

Thanks are due to all the members of our Community and Parish for their faithful help, prayer and regular attendance during the past year. Elly moved away to Exmouth during the year to be closer to her son and she will be greatly missed. She attends the Orthodox Church in Exeter. Jean has made a good recovery from her illness but is unable to get to church very much and she receives the Holy Gifts once a month at home and we thank her for her generous support. Katherine in Stalham is also unable to get to church and receives the Holy Gifts at home and we thank her and her companion Rosalie for their generosity and prayers. Many thanks to Kathy from Horning for all she does for us; washing cleaning and sewing. Thanks are due to Ruth our lead singer and for all the help she gives to our new comers in learning to sing the peoples part in the Liturgy and for all her support in other ways. Thanks are due to Sue for her singing in the choir and for doing the Prokeimenon so perfectly. Ann moved from Sutton to Fleggburgh during the year and continues to come regularly to the Liturgy and helps with the singing. Lynn – Mary was Chrismated (received into the Church by Anointing) on the Sunday before Christmas and always brings a cake for the refreshments which is much appreciated. Her father Dick normally comes with her which is a great joy. Oksana and David from Happisburgh come regularly to the Liturgy their presence is much appreciated. During the year Tatiana from Riddington joined us (originally she came from Belio-Russia) she helps with our singing and with Oksana cleans the church. Thanks are due to Cennydd and Marina from Walsingham for their help on the monthly market stall in Norwich and they often get to the Liturgy on a Saturday. Many thanks are due to Pat and Geoff who attend the 3rd Hour service on a Tuesday and often on a Saturday and for her work with the Rotarians in combating slavery. We also have a good number of friends in the locality and beyond who help and support us through the year so a special word of thanks to you all.

#### NORWICH MARKET STALL.

This will be on Wednesday December 2<sup>nd</sup>. We have a large display of cards icons and books and also some very nice Icon Calendars for 2016. We have a break during the winter months and start again on Wednesday APRIL 6TH 2016; and the first Wednesday of each month through the year until December.

#### AN ORTHODOX CHURCH IN STALHAM.

As readers will know we have been working towards this goal for four years and I can now say that some progress has been made. I had a very positive talk with Tesco's representative on Thursday November 12<sup>th</sup> who told me that the sale of the George Bush was going ahead and would take about six to eight weeks to complete and in the New Year he would be in a position to discuss the sale of the piece of land we are interested in; there are several issues to be resolved so we are not there yet but praise God some progress has been made and we remain hopeful; keep praying because this is very important for the development of our Parish long term. At the last Saturday Liturgy we had 15 people in our tiny church and 6 of our regulars were absent so readers will appreciate our need.

ADVANCE NOTICE; THE BLESSING OF THE WATERS AT SUTTON STAITHE AS A PART OF OUR CELEBRATION OF OUR LORDS BAPTISM (THEOPHANY) SUNDAY JANUARY THE 10TH 12NOON (Approx.) ALL WELCOME.

# THE ART OF PRAYER N° 7

## An Orthodox Anthology

---

Compiled by  
IGUMEN CHARITON  
OF VALAMO

Translated by  
E. KADLOUBOVSKY  
and  
E. M. PALMER

Edited with an Introduction by  
TIMOTHY WARE

### (i) THE KINGDOM WITHIN US

#### *The four steps of the ladder*

Remember the wise teaching of St. John of the Ladder. He describes the way of our ascension to God in the form of a ladder with four steps. Some people, he says, tame their passions; others sing, that is, pray with their lips; the third practise inner prayer; finally the fourth rise to seeing visions. Those who want to ascend these four steps cannot begin from the top, but must start from the bottom; they must step onto the first rung and so ascend to the second, then to the third, and finally to the fourth. By this ladder everyone can ascend to heaven. First you must work on taming and reducing passions; then practise psalmody—in other words, attain the habit of oral prayer; after this, practise inner prayer; and so at last reach the step from which it is possible to ascend to visions. The first is the work of the novice; the second is the work of those who are progressing; the third, of those who have progressed to the end; and the fourth is reserved for those who have achieved perfection.

*Merciless and ruthless towards ourselves*

Giving yourself in prayerful surrender to God and His grace, call out each of the things that incite you to sin and try to turn your heart away from them, directing it towards their opposite. In this way they will be uprooted from the heart and their violence will subside. In this task give free scope to your power of discernment and lead your heart in its wake.

This struggle against the forces of evil is absolutely essential if we are to break our own will. It is necessary to go on working on ourselves in this way until, instead of self-pity, there is born in us mercilessness and ruthlessness towards ourselves, a desire to suffer, to torture ourselves, to tire out our soul and body. This must be continued until, instead of trying to please men, we form a feeling of repulsion against all bad habits and connections—until we form a hostile and fierce resistance against them, at the same time submitting ourselves to all the wrongs and disparagements which men inflict upon us. It is necessary to go on working until our appetite exclusively for things material, sensory, and visible disappears completely, and is replaced by a feeling of disgust for such things; and instead we begin to thirst and to search only for what is spiritual, pure, and divine. Instead of earthliness—the limitation of life and happiness solely to this earth—the heart comes to be filled with a sense of being but a pilgrim on earth, whose whole longing is for his heavenly home.

THEOPHAN THE RECLUSE

*The protection of the virtues*

He who is always at home within his own heart is a stranger to all the pleasures of this life. He walks in the Spirit, and so knows nothing of the lusts of the flesh. All the wiles of the demons against such a man remain ineffective, for he makes his way under the protection of the virtues, which stand as gatekeepers keeping guard over the city of purity.

ST. DIADOCHOS OF PHOTIKE

### *The three spiritual giants*

If you wish to gain victory over the passions, enter within yourself through prayer and God's help; then descend into the depths of your heart and there track down these three powerful giants—forgetfulness, laziness, and ignorance. It is these three who uphold the ranks of our spiritual adversaries: supported by these three, all the other passions, returning to the heart, act, live, and gain strength in self-indulgent and uninstructed souls. But if by means of great attention and persistence of mind, and with help from above, you find those evil giants that are unbeknown to many, you will easily drive them away with the weapons of righteousness—with the remembrance of what is good, with the eagerness that spurs the soul to salvation, and with knowledge from heaven.

ST. MARK THE MONK<sup>1</sup>

### *Only one way to begin—by taming the passions*

There is only one way to begin: and that is by taming passions. These cannot be brought under control in the soul except by guarding the heart and by attention. Those, therefore, who pass through all these stages in due order, each in its own time, can, when the heart is cleansed from passions, devote themselves entirely and wholly to psalmody, and to fighting against thoughts; and they can look up towards heaven with their physical eyes or contemplate it with the spiritual eyes of the soul, praying aright in purity and truth.

THEOPHAN THE RECLUSE

### *Fighting Satan in the heart*

The most important work that a spiritual wrestler can do, is to enter within the heart, there to fight Satan; to hate and repel the thoughts that he inspires and to wage war upon him.

ST. MAKARIOS OF EGYPT

*I will rise up and go forth*

After the initial awakening by grace, the first step belongs to man's free will. Exercising this free will, he journeys into himself in three ways. First, his will inclines towards good and chooses it. Secondly, it removes obstacles: in order to disrupt the ties which bind him to sin, it banishes from his heart self-pity, the desire to please men, the inclination towards things sensory and earthy, and in their stead it stirs up mercilessness to himself, absence of desire for things of the senses, acceptance of every kind of disgrace. It makes him feel that his true home lies in the world to come, whereas here he is but a wanderer and an exile. Thirdly, free will is inspired to start at once on the right path, permitting no self-indulgence, and making man hold himself constantly on the alert.

In this way everything calms down in the soul. Incited by grace, the man is freed from all shackles, and with complete readiness says to himself: I will rise up and go forth.

From this moment another movement starts in the soul—a movement towards God. Having mastered himself by understanding the motives of all his inclinations, thus regaining inner freedom, he must now sacrifice the whole of himself to God. Yet only half of the work has so far been achieved.

THEOPHAN THE RECLUSE

*It is never worth while to lose your temper*

On the face of it, there is nothing at all in the world over which it is worth losing our temper; for what is more valuable than the soul and its peace? This peace is destroyed by anger. When a man is angry, he assumes the rôle of a slanderer and fans the flames into a great blaze, in his imagination magnifying the offence of another. The reason for all this is that he does not keep his attention turned on himself—and so ill-feeling bursts out. Deep in the heart we cling to our right to judge and punish others for their sins, instead of ourselves. That is all there is to it. If a man saw himself as a sinner, being vividly conscious of all the consequences of sin, anger would be far from him.

THEOPHAN THE RECLUSE



## MODERN AGE SLAVERY 18

On the 17<sup>th</sup> October at County Hall at a Youth Peace Conference that I attended. Mark Little chairman of Rotarians Against Child Slavery spoke on the reality of child slavery in India and elsewhere. He told of a young girl called Maina a 11 year old who had been rescued from a circus in India where she was forced to be a trapeze artist holding a metal bit in her mouth with no safety net by day and a sexual slave by night. She was rescued and was placed in Punarnawa Ashram. To receive all forms of rehabilitation that Maina and girls that are rescued from sexual exploitation need.

Children from Norfolk schools aged 13 yrs and upwards were very much a part of the conference. The Norfolk police warned against taking explicit photo's of themselves and placing them on the internet and chat rooms and to be very aware of traffickers. Also the police fight against child abuse and youth violence and young peoples place in society and the ways they can assist the police.

The conference was very interesting and I was impressed by the children's participation that they put into it and certainly is what is needed for World peace and the end of child slavery. They gave hope for a better World.

Awareness is still very much an important deterrent against child slavery. Many people still refuse to believe what is going on. They have their heads in the sand.

At the moment £260 has been raised from donations, etc and my drop in event and is about to be split in two. £130 each for Racs/Rag and Nottingham [renal] Kinder appeal. I am also holding £18 for Moldova to help towards transport costs of our Layettes and Knitwear.

If anyone has music sheets of any kind please donate them to us 01692 598126. We will sell them and give all the funds to Keiran to help his Rotaract club to help the children in a rehab Ashram in Nepal. I have spoken to Keiran and Fr Stephen and Father has agreed that we are going to sponsor this project in the future. We will still collect goods for Moldova and certainly "Give The Children A Voice" will be continued with and further funding to be sent 50/50 between Rotarians against child slavery and Nottingham [renal] Kinder appeal to help very young children and their families, who wait for transplants. And where no money is exchanged for an organ.

Please look up Rotarians Against Child Slavery Action Groups website Newsletter. [www.racsrag.org](http://www.racsrag.org) The action group has now over 1400 Rotarians in 63 countries. In the last six years over 40 anti slavery projects have been completed for the benefit of survivors of slavery. Many of these projects can be viewed on the website. Also we are a part of the Alliance that is committed to end child slavery in all its forms. Please pray for all children in slavery around the World.

Pat Hinkins [life member of Racs/Rag]

co-ordinator St Furseys Orthodox Community [action against child slavery]

Sponsors of Rotarians Against Child Slavery Rotarian Action Group. [www.racsrag.org](http://www.racsrag.org)

## Pastor ordered to stop all Christian activity

**SRI LANKA**

A mob of around 50 villagers surrounded a church building in Padukka, in Sri Lanka's Colombo district, while the Sunday worship service was in progress on 5 July. At a police inquiry into the incident the next day, a senior Buddhist monk, the police officer in charge and the Grama Sevaka (area village officer) told the pastor to stop all Christian worship activities. "This is a Buddhist village," they told him.

## Supreme Court agrees to hear Aasia Bibi's appeal

**PAKISTAN**

The Pakistan Supreme Court agreed on 22 July to hear an appeal by Aasia Bibi, and stayed her execution. Ashiq Masih, Aasia's husband, told Barnabas that they "can see new hope for justice."

The Christian mother of five has been languishing on death row since 2010 when she was convicted of insulting the name of Muhammad, a crime that has a mandatory death sentence according to Pakistan's blasphemy laws.

## Boko Haram fighters slaughter Christians in simultaneous attacks

**NIGERIA**

Boko Haram militants, armed with AK-47 rifles and petrol bombs, raided two Christian villages in Nigeria's north-eastern Borno state on 27 July. They fired indiscriminately at villagers and torched homes, killing at least 29 people in the village of Dille.

The same day, Boko Haram fighters slit the throats of 16 Chadian Christian fishermen in villages on the Nigerian coast of Lake Chad. Some 17,000 people have been killed in Boko Haram attacks

# THE NATIVITY ACCORDING TO THE FLESH OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

## Vespers

On Lord, I have cried, *eight stichera are sung*:

-tone TWO

(*by Germanos*)

Come, let us greatly rejoice in the Lord as we tell of this present mystery. The middle wall of partition has been destroyed; the flaming sword turns back, the cherubim withdraw from the tree of life, and I partake of the delight of Paradise from which I was cast out through disobedience. For the express Image of the Father,<sup>1</sup> the Imprint of His eternity, takes the form of a servant, and without undergoing change He comes forth from a Mother who knew not wedlock. For what He was, He has remained, true God: and what He was not, He has taken upon Himself, becoming man through love for mankind. Unto Him let us cry aloud: God born of a Virgin, have mercy upon us (*twice*).

(*by Anatolios*)

When the Lord Jesus was born of the holy Virgin, all the world was enlightened. The shepherds watched in the fields, the Magi adored and the angels praised in song; but Herod was troubled: for God has appeared in the flesh, the Saviour of our souls (*twice*).

Thy Kingdom, O Christ our God, is a Kingdom of all the ages, and Thy rule is from generation to generation. Made flesh of the Holy Spirit and made man of the ever-Virgin Mary, Thou hast enlightened us by Thy coming. Light of Light, Brightness of the Father,<sup>1</sup> Thou hast made the whole creation shine with joy. All that hath breath praises Thee, the Image of the glory of the Father. O God who art, and who hast ever been, who hast shone forth from a Virgin, have mercy upon us (*twice*).

## HOMILY PAGE

From a treatise On the Refutation of All Heresies  
by Saint Hippolytus, priest

(Cap. 10, 33-34: PG 16, 3452-3453)

### THE WORD MADE FLESH MAKES MAN DIVINE

Our faith is not founded upon empty words; nor are we carried away by mere caprice or beguiled by specious arguments. On the contrary, we put our faith in words spoken by the power of God, spoken by the Word himself at God's command. God wished to win men back from disobedience, not by using force to reduce him to slavery but by addressing to his free will a call to liberty.

The Word spoke first of all through the prophets, but because the message was couched in such obscure language that it could be only dimly apprehended, in the last days the Father sent the Word in person, commanding him to show himself openly so that the world could see him and be saved.

We know that by taking a body from the Virgin he refashioned our fallen nature. We know that his manhood was of the same clay as our own; if this were not so, he would hardly have been a teacher who could expect to be imitated. If he were of a different substance from me, he would surely not have ordered me to do as he did, when by my very nature I am so weak. Such a demand could not be reconciled with his goodness and justice.

No. He wanted us to consider him as no different from ourselves, and so he worked, he was hungry and thirsty, he slept. Without protest he endured his passion, he submitted to death and revealed his resurrection. In all these ways he offered his own manhood as the firstfruits of our race to keep us from losing heart when suffering comes our way, and to make us look forward to receiving the same reward as he did, since we know that we possess the same humanity.

When we have come to know the true God, both our bodies and our souls will be immortal and incorruptible. We shall enter the kingdom of heaven, because while we lived on earth we acknowledged heaven's King. Friends of God and coheirs with Christ, we shall be subject to no evil desires or inclinations, or to any affliction of body or soul, for we shall have become divine. It was because of our human condition that God allowed us to endure these things, but when we have been deified and made immortal, God has promised us a share in his own attributes.

## SELECTED LIVES OF THE SAINTS.

**BUDOC** (Buoc, Deuzec) (6th century). Celtic saint, patron of Budock and Budoc Vean (Cornwall) and St. Budeaux (Devon). Budoc was honoured also in Pembrokeshire (Dyfed) in and near Steynton; to him was dedicated a Tironian monastery at Pill in 1200. An Oxford church (near the castle) was also dedicated to Budoc; it may well have been of pre-Conquest date.

Budoc is also venerated in Brittany. The 9th-century Life of \*Winwaloe describes him as a teacher living in the island of Laureä. The Life of \*Maglorius, written c.900, and the 11th-century Chronicle of Dol, make him Maglorius' successor as bishop of Dol. He is the local saint of Plourin, where his relics are still preserved. There is a cult and no place-names at Dol, but place-names without a cult in Cornouaille. Whether this Breton bishop is the same as the abbot venerated in Pembrokeshire and Cornwall it is impossible to determine. The date of the Breton feast (9 December) is sufficiently close to the Exeter martyrology entry to favour an identification; it is a curious fact also that Budock faces St. Mawes across Falmouth harbour, while \*Mawes was abbot of an island monastery in Brittany close to that of Budoc. The main centres of the cult(s) of Budoc are all close to the sea.

The most picturesque legend of Budoc concerns his birth at sea in a barrel. His mother Azenor had been falsely accused of infidelity to her husband by her jealous stepmother who had her thrown pregnant into the English Channel in a barrel. Fortified by visions of \*Brigid she reached Ireland and became the washer-woman of the monastery of Beau Port, near Waterford, where her son was brought up. This story is derived from Greek mythology; with other late accretions it has done nothing to help unravel the tangled skeins of this saint's life and cult. Feast: 8 December; Glastonbury claimed to possess a relic.

**ALBURGA** (d. c.810), foundress of Wilton nunnery. Half-sister of Egbert, king of Wessex and widow of Wolstan, called Earl of Wiltshire. Alburga is said to have changed her husband's foundation of canons at Wilton into a nunnery, which she entered and where she died. Feast: 25 December.

W. Dugdale, *Monasticon*, ii. 315; Stanton, pp. 607-8.

**OFFA OF ESSEX** (d. c.709), king. Son of Sighere, king of the East Saxons, and of \*Osith, Offa became king c.707, and was, according to \*Bede, a lovable, handsome, and popular prince. But in 709 he left his wife, his lands, his kinsmen and his fatherland for Christ, abdicated, and went to Rome where he was tonsured, and died a monk soon afterwards. His betrothal to Cyneswith, daughter of Penda of Mercia, claimed by Florence of Worcester and William of Malmesbury, is chronologically impossible. It must also be remembered that at this period the abdication and tonsuring of kings was sometimes the result of palace revolutions both in Gaul and in Britain. No record of an official cult of Offa has survived; Stanton assigns his feast to 15 December.

Bede, *H.E.*, v. 19; G.R., i. 99; G.P., p. 317; Florence of Worcester, i. 46-7; Stanton, pp. 600-1.

**DIUMA** (Dimma) (d. 658), bishop of the Middle Angles and Mercians. Of Irish origin, Diuma was one of the four priests sent by \*Finan, bishop of Lindisfarne, to evangelize Mercia after the baptism of Peada, son of Penda c.652. The others were \*Cedd, Betti, and Adda, of whom nothing is known. Their apostolate in Mercia, according to \*Bede, was most successful. When Penda died in 654, the Christian King Oswiu of Northumbria ruled Mercia for a few years; during this time Diuma was consecrated bishop by Finan over the peoples of the Mercians and Middle Angles. It seems that he worked mainly among the latter and died in a district called Infeppingum. The 11th-century Anglo-Saxon saints' list (R.P.S.) says that he lies buried at Charlbury (Oxon.); the form of his name led to a belief that Dimma (Diuma) was a woman. Feast 7 December.

Bede, *H.E.*, ii. 21; R.P.S.

**FRITHEBERT**, bishop of Hexham 734-66. The successor of \*Acca, he is also mentioned as the administrator of Lindisfarne while its bishop, Cynewulf, was in prison. No other details are known of his life. His bones were discovered at Hexham in 1154. Feast: 23 December.

J. Raine, *Mementos of Hexham Abbey*, i (S.S., 1864), pp. 199-200; D.C.B., ii. 566.