

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

COMMUNITY PROGRAMME

FEBRUARY 2015



*Troparion*

REJOICE, O Mother of God, Virgin full of grace;  
for from thee hath arisen the Sun of Righteous-  
ness, Christ our God, who doth give light to those in  
darkness. Do thou also, O righteous Elder, be glad  
of heart, who receivest in thine arms the Christ who  
hath set free our souls and hath bestowed upon us  
resurrection.

*Kontakion*

○ THOU who didst sanctify the virgin womb by  
thy birth and bless the hands of Simeon, as was  
meet, who hast preceded us and hast now saved us,  
Christ our God: do thou in the midst of tribulations  
give peace to thy community, and strengthen the  
rulers whom thou hast loved, for thou alone lovest all  
men.

BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
FEBRUARY.

See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury  
Werburgh of Chester, Abbess  
Werburgh, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr  
Licphard, Bishop and Martyr in France\*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit  
Elfreda, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey  
Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely  
Huna of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne  
Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor  
Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent  
Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk  
Oswald, 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. //



## SERVICES FOR FEBRUARY

SUN.FEB. 1<sup>ST</sup>. SUNDAY OF THE PUBLICAN AND PHARISEE.  
(Beginning of the Lenten Triodion)  
DIVINE LITURGY 10AM.  
VESPERS 4PM.

MON. FEB. 2<sup>ND</sup>. THE MEETING OF THE LORD IN THE TEMPLE  
TYPIKA 9AM ( Main celebration on Saturday )

TUES.FEB. 3<sup>RD</sup>. The Righteous Symeon the God-receiver and the Prophetess Anna  
Typika 9am.

FRI. FEB. 6<sup>TH</sup>. St. Dorothy Virgin and Martyr (304)  
3<sup>rd</sup>. Hour 9am Vespers 4pm

SAT. FEB. 7<sup>TH</sup>. AFTER FEAST OF THE MEETING (Candlemass )  
DIVINE LITURGY ( with the Blessing of Candles ) 10am  
( There will be our usual feast after the liturgy )  
VESPERS 4PM

SUN. FEB. 8<sup>TH</sup>. SUNDAY OF THE PRODIGAL SON  
TYPIKA 9AM VESPERS 4PM

SAT. FEB. 14<sup>TH</sup>. Saturday of Holy Souls .Vespers 4pm

SUN. FEB. 15<sup>TH</sup>. SUNDAY OF THE LAST JUDGEMENT  
( Meatfare; on more meat until Easter )  
DIVINE LITURGY 10AM  
VESPERS 4PM

SAT. FEB 21<sup>ST</sup>. Saturday of Cheesefare Commemoration of All Monks and Nuns.  
Vespers 4pm.

SUN. FEB. 22<sup>ND</sup>. SUNDAY OF CHEESEFARE.  
Expulsion of Adam from Paradise ;Forgiveness Sunday  
DIVINE LITURGY 10AM followed by the Vespers of Forgiveness.  
( Orthodox Christians try to be Vegan until Easter )

MON. FEB. 23<sup>RD</sup>. FIRST DAY OF ORTHODOX LENT  
3<sup>RD</sup>. Hour 9am with reading from the Fathers.  
6<sup>th</sup> Hour 12 noon with reading from the Prophet Isaiah  
Vespers 4pm with the prayer of St.Ephraim the Syrian.  
Compline 8.30pm with Great Canon of St. Andrew of Crete  
( This will be our pattern of worship for the first week of Lent )

SAT. FEB. 28<sup>TH</sup>. St. Theodore the Recruit.  
Vespers 4pm

SUN. MARCH 1<sup>ST</sup>. FIRST SUNDAY OF LENT  
Sunday of Orthodoxy ( 843 )  
DIVINE LITURGY 10AM.  
VESPERS 4PM.



#### DAILY SERVICES IN ST. FURSEY'S CHAPEL.

3<sup>RD</sup>. Hour 9am with reading from the Fathers; 6<sup>th</sup>. Hour 12noon. Vespers 4pm. Compline 9pm when visitors are in residence, but during the first week of Lent at 8.30pm due to the reading from the Great Canon of St. Andrew of Crete. Local readers are always welcome at these services but please check before coming in case I have been called away.

#### COMMUNITY NEWS AND NOTICES

##### THE THURSDAY BIBLE STUDY.

This takes place in the library at St. Fursey's House 2.30pm. Tea break 3.30pm Vespers 4pm we normally finish about 4.30pm. At the moment we are working through the Gospel according to St. Mark using the Orthodox Study Bible as our guide. Local readers are very welcome to join us; you do not need to be Orthodox.

##### THE THEOPHANY LITURGY SUNDAY JANUARY 4<sup>TH</sup>.

The Theophany celebrates the Baptism of Christ in the River Jordan and the revelation of the Holy Trinity the are references to this feast as far back as the 2<sup>nd</sup> century. After the Liturgy the waters were blessed for use in Church and the faithful took some home for personal use. After a short coffee break the twelve strong congregation went the short distance to Sutton Staithe where Paul the photographer and Laura the journalist were waiting for us. Some good photographs appeared in the Eastern Daily Press, the Great Yarmouth Mercury and the North Norfolk and Laura did a nice article too so many thanks to them. It is also customary for the priest to bless the homes of the faithful at this time.

##### ST. FURSEY'S SEVENTEENTH PATRONAL FESTIVAL.

We celebrated this on Saturday January 17<sup>th</sup> it was very cold and frosty but inspite of the weather seventeen people packed into our little church. At the end of the Liturgy the beautiful blessing cross carved by Ovidiu a friend of Tatiana in Bucharest was blessed and we also had a Memorial Service for the Departed. We had a wonderful feast afterwards so many thanks to all who contributed to this.

##### SOME USUFUL DATES FOR YOU CALENDARS AND DIARIES;

ORTHODOX EASTER OR PASCHA SUNDAY APRIL 12<sup>TH</sup>.

ANNUAL COFFEE MORNING WEDNESDAY JUNE 10<sup>TH</sup>

ORTHODOX FELLOWSHIP OF ST JOHN THE BAPTIST CONFERENCE FRI-SUN JULY 3<sup>RD</sup>- 5<sup>TH</sup>. We hope to attend with our icon and book stall so the Saturday Liturgy will be June 27<sup>th</sup>.

ANNUAL SUMMER PILGRIMAGE SATURDAY JULY 18<sup>TH</sup>, Venue to be decided.

DEDICATION FESTIVAL SATURDAY OCTOBER 3<sup>RD</sup>. LITURGY 10AM.

##### THE CHRISMATION OF LYNN SUNDAY DEC. 21<sup>ST</sup>. She has taken the name of

Lynn-Mary and her Name Day will be Nativity of Our Lady September 8<sup>th</sup>. Here are some words from her;

# Meeting of the Lord

Forty days after Christ was born he was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well his mother Mary underwent the ritual purification, and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Luke 2:22-36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Luke 2:26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vesper service:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel. (Luke 2:29-32)

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that he would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son. (Luke 22:34-35) Anna also was present and, giving thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem." (Luke 2:38)

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through whom the world was created, now is held as an infant in Simeon's hands: this same Son of God, the Giver of the Law, now himself fulfills the Law, carried in arms as a human child.

Receive him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive him as a babe now obeying the Law. For he it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up his divinity, has been incarnate of the Virgin in time. And as a babe of forty days he is voluntarily brought by his mother to the Temple, according to the Law. And the elder Simeon takes him in his arms and cries out: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, O Lord, who has come to save the human race—glory to Thee! (Vesper Verses of the Feast)

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the *prokeimenon* and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testamental readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a "revelation to the Gentiles." (Luke 2:32)

The celebration of the Meeting of the Lord in the Church is not merely an historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace!  
From you shone the Sun of Righteousness,  
Christ our God, enlightening those who sat in darkness!  
Rejoice and be glad, O righteous elder;  
you accepted in your arms the Redeemer of our souls who grants us the resurrection. (Troparion)

By Thy nativity, Thou didst sanctify the Virgin's womb. And didst bless Simeon's hands, O Christ our God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of man. (Kontakion)

It is customary in many churches to bless candles on the feast of the Meeting of the Lord.





## Pre-Lent

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about **Zacchaeus** the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was." (Luke 19:3) The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

The following Sunday is that of the **Publican and the Pharisee**. The focus here is on the two men who went to the Temple to pray, one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God. (Luke 18:9) The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.

The next Sunday in the preparation for Great Lent is the **Sunday of the Prodigal Son**. Hearing the parable of Christ about God's loving forgiveness, we are called to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong. (Luke 15:11-24)

The next Sunday is called **Meatfare Sunday** since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the **Last Judgment**. (Matthew 25:31-46) We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

...for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and in prison and you visited me.

For truly I say to you, if you did it to one of the least of these my brothers, you did it to me. (Matthew 25)

We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called **Cheesefare Sunday and Forgiveness Sunday**, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us.

If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses. (Matthew 6: 14-18)

How I came to orthodoxy, how indeed, I am inclined to say I wandered into it, with maybe a gentle push? I have always been drawn to icons, not in a sense of look at the brushwork, the colours, more to the quiet serenity they portray, I purchased one on Monday morning at the antique shop in the village, and on the Wednesday I was in Norwich and suddenly found myself surrounded by icons, and stayed and chatted to the several people on the stall, and was invited to visit St Furseys, How interesting, I thought, but did no more, then I happened to mention this to my father who was interested at that time in comparative religion, and suggested we might attend a service, And I must say that I experienced a strong feeling of coming home after a long journey, The familiar, the comfort, and the love one feels for one's own home, And as I read and listened, finding out more, I became aware that thoughts and conclusions that have formed in my mind over the years of my life, fitted so well with The traditions and beliefs of orthodoxy, With my chrismation and sense of now belonging in the presence of God in orthodoxy, I feel that I have reached my destination, late as usual, but happy to finally arrived at the right place

#### MODERN AGE SLAVERY 13.

On the 2<sup>nd</sup> December Religious leaders during a meeting at the Pontifical Academy of sciences at the Vatican, Pope Francis and several of the world's leaders joined together in a pledge to end human slavery by 2020. The signatories of the declaration included Anglican Archbishop of Canterbury Justin Welby, Rabbi David Rosen, international Director of Inter religious Affairs for the American Jewish Committee, Ayatollah Mohammad Taqial – Modarresi, an influential Shiite scholar, Ecumenical Patriarch Bartholomew of Constantinople, as well as representatives for Ahmed el – Tayeb, a grand Imam from Egypt. The Pope signed the pledge to do "all in our power within our faith communities and beyond" to end modern slavery 2020.

On the 5<sup>th</sup> and 6<sup>th</sup> December in London, Rotary Judith Diment Rotary International Representative to the commonwealth of nations and Mark Little of Rotarian Action Group against child slavery were invited by Home secretary Theresa May to participate in the Santa Marta Conference on Modern Slavery. The Santa Marta Group is a alliance of International Police Chiefs and Bishops from around the world working together with civil society to eradicate human trafficking and human slavery. The group was formed at the first Santa Marta Conference convened by Pope Francis in the Vatican last April at which those present signed the "Declaration of Commitment" to combat human trafficking. The event brought together representatives of law enforcement officers, Bishops and other personnel from 33 countries.

The main problem still is that there is a lack of awareness of Modern Age Slavery. It is now illegal but there are more slaves now than when it was legal

Our knitted goods have been well received. Prof Fraser Brown of Aid for Romanian children says a big thank you to St Furseys Orthodox Community on behalf of the children of the Roma villages of Transylvania. Fraser and Anne shall be visiting Sighisoara in the new year, and will make sure that the clothing reaches those most in need.

Mark Little and his Grandson Keiran are going to India and Nepal, to administer vaccines for Polio and both Mark and Keiran are visiting Rehab centres for ex slaves. He then is going to Mentor Caitlin himself and hopefully get her safely placed as a volunteer. St Furseys Orthodox Community has placed with Racs Rag £15 for Keiran as a emergency payment to be changed into Rupees for the use in a Emergency situation that could occur as a volunteer. I would like to thank Shaun Cushion in partly helping with this payment.

On Feb 20<sup>th</sup> Mark and Keiran are meeting up with Basu Rai in Delhi, who Mark met in Balika ashram when Basu was 15. Basu has written his autobiography. His book is "From the Streets of Katmandu", he writes to help us fight with his own story of being orphaned as a very young child. That we all continue to fight against this horrendous evil of child slavery.

UPDATE KALIMPONG. Work commenced in Dec 2014. Funds will shortly be requested to commence Phase 2 which is the construction of a shelter home above the Vocational Training Centre for women and children rescued from trafficking. The estimated cost of Phase 2 is currently at \$92,000. I am holding to send to Rotary around £45 at the moment.

Please pray for the people who work tirelessly against Child Slavery.

QUOTE. "Slavery is far too big to be stopped by any individual, no matter how powerful, charismatic, or clever that person might be. The end of slavery is within our grasp but only if we join together to make it so" (Kevin Bales). {co-founder of Free the slaves, whose mission is to end all forms of human slavery within the next 25 years.}

Pat Hinkins Co-ordinator. Sponsors of Rotarian Action Group against child slavery

## THE MEETING OF OUR LORD

### GREAT VESPERS

#### TONE TWO

(by Andrew Pyros)

Him whom the Ministers at the Liturgy on high entreat with trembling, Simeon has now received below in his earthly arms, and he proclaims the union of the Godhead with mankind. Seeing the heavenly God as mortal man, he makes ready to withdraw from earthly things, and raises his cry in joy: 'Glory to Thee, O Lord, who hast revealed to those in darkness the Light that knows no evening.'

#### SAME TONE

(by Germanos)

Today Simeon takes in his arms the Lord of Glory whom Moses saw of old in the darkness, when on Mount Sinai he received the tables of the Law. This is He who speaks through the prophets; He is the Creator of the Law. This is He whom David announced; He is fearful to all, yet has great and abundant mercy.

#### SAME TONE

(by Germanos or John the Monk)

The holy Virgin offered in the Holy Place Him who is Holy, giving Him to the minister in holy things. And Simeon with exceeding joy received Him in his outstretched arms, and he cried out: 'O Master, now lettest Thou Thy servant depart in peace according to Thy word, O Lord.'

#### SAME TONE

(by the same)

The Creator of heaven and earth is carried today by holy Simeon the Elder in his arms: and he said in the Holy Spirit: 'Now am I set free, for I have beheld my Saviour.'



## HOMILY PAGE.

From a sermon by Saint Sophronius, bishop

[Orat. 3 de Hypapante 6. 7: PG 87, 3, 3291-3293]

### LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor; and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

## SELECTED LIVES OF THE SAINTS.

**ALDATE** (Eidad) (d. 577) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the *Surm* and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him: it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; *E.B.K. after* 1100, ii. 40.

**CUTHMAN** (d. 8th century). Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in *R.P.S.*, which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham.

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

*A.A.S.S.* Feb. II (1658), 197-9; *R.P.S.*; *C.S.P.*; G. R. Stephens and W. D. Stephens, 'Cuthman: a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman: what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codex Gothani appendix', *Anal. Boll.*, lviii (1940), 197-9.

**HUNA** (7th century), priest and monk. He lived under \*Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; *R.P.S.*

**MILBURGA** (Milburh) (d. 715), abbess. Daughter of Merewald, king of Mercia, and \*Ermenburga, princess of Kent, Milburga was the sister of \*Mildred and \*Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of \*Botulf of East Anglia. Its first abbess was Liobsynde, a French nun from Chelles; its second abbess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by \*Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by \*Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting \*Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

*A.A.S.S.* Feb. III (1658), 388-91; *G.P.*, pp. 305-6; *N.L.A.*, ii. 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans. Shropshire Archaeol. Soc.*, lvii (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.

# ST. FURSEY'S Acc. Oct. 2014 - Dec 2014

2013 Income 2014 2013 Expenses 2014

4561	802	30 Market Stall	45
678 Donations	945	103 Icon prints	69
488 Icon sales	404*	89 Chapel	93
306 Markets	150	234 Postage + 08/11/250	
38 Candle money	23	90 Books + Cards	191
5 Charity jar	20	128 Miscellaneous	115
135 Winter-Warmer	—	456 Fr. Stephen	450
<u>2211</u>	<u>2344</u>	60 Deenary	60
Amounts owing:		160 Bishop	180
1) X158		65 Syria	50
2) 25 X231		<u>1409</u>	<u>1503</u>
3) 58			