

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY,
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COMMUNITY PROGRAMME
JANUARY 2018.



*The Epiphany, or the Baptism of our Lord Jesus Christ in
the Jordan (January 6th)*

Troparion

WHEN thou wast baptized in Jordan, O Lord, then
was made manifest the worship of the Trinity:
for the Voice of the Father bare witness to thee,
naming thee his beloved Son; and the Spirit in form
of a dove made good the certainty of his word. O
Christ our God, who wast manifested and hast
enlightened the world, glory be to thee.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
JANUARY.

- 01 Elvan and Mydwyn, Missionaries
- 03 Fugatius and Damian, Missionaries
- 06 Peter, Abbot of Canterbury
- 07 Brannoc of Braunton, Monk
- 08 Athelhelm, Archbishop of Canterbury
Ethelbert, Bishop in Ireland*
Pega, Anchoress
Wulsin, Bishop of Sherborne
- 09 Adrian, Abbot of Canterbury
Berhtwald, Archbishop of Canterbury
- 10 Sethrid, Abbess in France
- 12 Benedict, Abbot of Wearmouth
- 13 Kentigern (Mungo), Apostle of North-West England
- 15 Ceolfwulf, King of Northumbria, Monk
- 16 Fursey of East Anglia, Missionary
- 17 Mildgyth, Virgin
- 18 Wilfrid, Missionary and Martyr in Sweden*
- 22 Berhtwald, Bishop of Ramsbury
- 25 Sigebert, King of East Anglia, Martyr
Thordgyth of Barking, Nun
- 28 John the Wise of Malmesbury
- 30 Bathild of Chelles, Queen*
- 31 Adamnan of Coldingham, Monk
Wilgils, Hermit

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 AT ST. FURSEY'S CHAPEL

MON.JAN. 1st. Circumcision of Our Lord.
TYPIKA 9am

FRI.JAN. 5th. EVE OF THE THEOPHANY.
ROYAL HOURS; 3rd Hour 9am with a Reading from the Fathers.
6th. Hour 12noon. 9th. Hour 3pm. Vespers 4pm.

SAT. JAN 6th. VESPERS 4pm.

SUN. JAN 7th. THE HOLY THEOPHANY (BAPTISM) OF OUR LORD AND GOD AND
SAVIOUR JESUS CHRIST.(Transferred from Saturday)
THE DIVINE LITURGY OF ST JOHN CHRYSOSTOM 10am
WITH THE GREAT BLESSING OF THE WATERS.(IN CHURCH)
THE GREAT BLESSING OF THE WATERS AT SUTTON STAITHES 12.30PM

SAT. JAN. 13th. VESPERS 4pm.

SUN. JAN 14th. SUNDAY AFTER THE THEOPHANY
DIVINE LITURGY 10am. VESPERS 4pm.

PATRONAL FESTIVAL OF ST. FURSEY'S PARISH AND COMMUNITY

MON. JAN. 15th. VESPERS 4pm.(After the Bible Study)

TUES. JAN. 16th. DIVINE LITURGY FOR ST. FURSEY'S DAY 10am.
(Followed by the usual buffet meal

(St Fursey came to Norfolk in 630 and established the Christian faith here from his monastery at
Burgh Castle after about 10 years he moved to Northern France and died at Peronne in 650.)

SAT. JAN. 20th. VESPERS 4pm.

SUN. JAN. 21st. SUNDAY OF ZACHAEUS.
DIVINE LITURGY 10am. VESPERS 4pm.

SAT. JAN. 27th. VESPERS 4pm (The Translation of the relics of St. John Chrysostom)

SUN. JAN. 28th. SUNDAY OF THE PUBLICAN AND THE PHARISEE.
DIVINE LITURGY 10am VESPERS 4pm

THEOPHANY HOUSE BLESSINGS.

In the Orthodox Church it is the custom for the homes of the faithful to be blessed with the Holy
Water from the Great Blessing of the waters and for small bottles of the Holy Water to be taken
home and used at ones prayer time; Please let Father Stephen or Father Paulinus know if you would
like us to come and bless your home.

COMMUNITY NEWS AND NOTICES.

CHRISTMAS THANKS

As I prepare this Newsletter on December 20th may I thank all those who have sent cards and donations, they are much appreciated. As we prepare to celebrate Our Lords' Nativity we are also planning two very important events for January; the Theophany of Our Lord and our Patronal Festival.

THE THEOPHANY.

This Great Feast celebrates the Baptism of Our LORD by St. John in the River Jordan during which the Holy Trinity was made manifest. This Feast also reveals the sacredness of water; a necessity for all life both physical and spiritual. At the beginning of the Liturgy a large container of water is placed at the front of the church and this is blessed according to the Rite of St Sophronius Bishop of Jerusalem about 630 A. D. The faithful bring containers to church and these are filled with the Holy Water to take home and to use as a means of healing and blessing. After the Liturgy we go to Sutton Staithe about 12.30pm and bless the waters there as a public expression of our faith. In recent years this event has been seen in the press. Also as a part of the celebration of our faith it is the custom for the priest to go to the homes of the faithful and bless them with the Holy Water of the Theophany. PLEASE LET ME KNOW IF YOU WOULD LIKE EITHER MYSELF OR FATHER PAULINUS TO COME TO DO THIS.

THE PATRONAL FESTIVAL.

St. Furseys' Day is on Tuesday January 16th. He died at Peronne in Northern France on AD 650 having gone there in about AD 645 after spending about 15 years at Burgh Castle establishing the Orthodox Christian Faith in Norfolk among the pagan English. The Liturgy will be on Tuesday January 16th rather than on the nearest Saturday, at 10am followed by a finger buffet. For those who have not been to the site of St Furseys' monastery at Burgh Castle it is hoped to arrange a pilgrimage there in the summer.

AN ORTHODOX CHURCH IN STALHAM

As I prepare this newsletter we continue to wait for the completion date, it should not be too long now as we have had all the legal questions answered; there is just an outstanding query about the VAT. So God willing by the time I prepare the February Newsletter on January 15th the Stalham Police Station will be ours. Then it will be a case of organising a massive cleanup so that we can have our first liturgy there in none of the larger rooms and so mark it out as an Orthodox place of worship. Building work will begin as soon as the plans are approved. It will be an exciting year.

OUR WEEKLY BIBLE STUDY.

After a short break for Christmas and the New Year we begin again on Monday Jan. 8th at 2.30pm in the library at St Furseys' House. Teabreak at 3.30pm Vespers 4pm. Finish about 4.30. Having finished studying the Acts of the Apostles we move into the Old Testament and study Genesis using the Orthodox Study Bible as our guide. ANYONE CAN COME AND JOIN US.

Ninth Century

End of the Icon Debate

Following the council of 787 at which the veneration of the holy icons was formally defended in the Church, new imperial rulers emerged who once again attacked both the veneration and the venerators of the holy images. When the Empress Irene died in 802, Leo the Armenian became the emperor. In 815 he ordered the icons in the churches to be placed beyond the reach of the faithful so that they could not be honored and kissed. On Palm Sunday in 815, **Saint Theodore**, the abbot of the great **Studios Monastery** in Constantinople, led a public procession with the holy icons. This procession was met by imperial attacks, tortures, and murders. Only in 843, with the ascendancy of the **Empress Theodora**, under the leadership of the **Patriarch Methodius**, were the holy icons returned once and for all to the Church. This formal return of the icons on the **First Sunday of Lent** in that year marked the beginning of the annual celebration of the **Feast of the Triumph of Orthodoxy** still observed today.

Cyril and Methodius: The Mission to the Slavs

In the middle of the ninth century the patriarch of Constantinople, **Saint Photius**, sent missionaries into Moravia to bring the Christian faith to the Slavic people. The Greek brothers, **Constantine** and **Methodius**, arrived in Moravia in 863. Constantine had already created the Slavic alphabet — now called the **Old Slavonic** or **Old Bulgarian** — which the brothers used to translate church books into the Slavic language. Their work consisted of teaching the alphabet, introducing the liturgical books and ritual, and training men for the priesthood.

The mission of Constantine and Methodius created hostilities with the Frankish missionaries from the Latin Church who had come to Moravia earlier. They believed that the official languages of the Church should be Hebrew, Latin, and Greek only. They did not believe that the Slavic language should be used in the Church services. Thus Constantine and Methodius went to Rome in 869 to justify their work, particularly the use of the native language in the liturgy. Pope Hadrian II blessed the Greek missionaries for their work.

Constantine died in 869. Just before his death he became a monk, taking the name of **Cyril** by which he is known as a saint of the Church, and from which his alphabet received the name **Cyrillic**.

Methodius was consecrated as the archbishop of Pannonia. When he returned to his missionary work, he was arrested by the Frankish-Germanic clergy with the help of Louis the German. In 873 when Pope John discovered what had happened to Methodius, he demanded his release. But after Methodius' death in

885, his work was all but destroyed by the Frankish-Germanic powers. Most of his disciples were arrested, exiled, or sold into slavery. Some escaped into Bulgaria where **Saints Clement** and **Naum** did great missionary work among the people there. The Bulgarians by this time were receiving the Christian faith. They had been attached to the Church of Constantinople in 870. The work of **Saints Cyril** and **Methodius**, the "evangelizers of the Slavs," continued on from Bulgaria through the Serbian lands, and ultimately into Kiev and Northern Russia in subsequent centuries.

The Filioque Issue

The clash between the East and the West was not only over the mission to the Slavs. It had deeper roots in the role which the new Frankish and Germanic rulers were to play in Western Europe and in the Western Church.

In the year 800, on Christmas Day, **Charlemagne** was crowned emperor by the Pope of Rome. In 792 this new ruler had already sent his **Caroline Books** (*Libri Carolini*) to Pope Hadrian I. The reason for Charlemagne's attack against the Eastern Church was that this was the only way in which he could discredit the Eastern emperor so that he himself could be recognized as the sole ruler in Christendom. In his vision of the new **Holy Roman Empire** Charlemagne wanted to include all of the East together with all of the West.

In 808 Pope Leo III of Rome reacted against the charges of Charlemagne against the East. He had the creed without the filioque enshrined in silver tablets on the doors of St. Peter's.

The Papacy

Although Charlemagne's attempts to establish rule over all Christendom did not succeed, the Roman popes began to extend their churchly governance over the whole of the West. Strong popes like **Nicholas I** (858-867) exerted their authority over all the bishops in the West, curbing the influence of lay authorities and the decentralization favored by the local metropolitans. In this process they were aided by the **False Decretals**, documents which claimed to be letters of the very earliest popes but which, in fact, were ninth-century Frankish forgeries. In addition, the so-called **Donation of Constantine** made its influence known. This claimed that the Emperor Constantine, in the fourth century, had given certain powers and privileges to the Roman bishops, including secular control over the territories around Rome which later came to be called the **papal states**.

Photius, Patriarch of Constantinople

From 861-886 the first open clash took place between the Eastern and Western Churches. In Constantinople there were two parties struggling for power in both ecclesiastical and civil affairs, the so-called zealots or conservatives and the moderates. To provide a leader capable of restoring peace to the Church, a layman named **Photius** was elevated to the patriarchal office.

The extremists of the so-called conservative party were not satisfied. They appealed to Rome, using the good name of the former patriarch **Ignatius** — who had peaceably retired for the good of the Church — against Photius and the imperial government which confirmed his election. Pope Nicholas seized the opportunity of this extremist appeal to interfere in the affairs of the Constantinopolitan Church, calling a council in that city in 861 to settle the dispute. When the papal legates came to the council they saw that Photius was the rightful patriarch, and all was happily settled. However, when the legates returned to Rome, Pope Nicholas rejected their decision, and held another council, this time in Rome in 863, at which he proclaimed Ignatius as the bishop of Constantinople, thus deposing Photius. His actions were ignored.

In 866 and 867 the Bulgarian Church was fluctuating between Constantinople and Rome. In 867 Photius and a council of five hundred bishops in Constantinople condemned Pope Nicholas for interfering in the affairs of the Bulgarian Church. But in this same year there was another political shift in Constantinople. Basil I became emperor by assassinating his predecessor and former patron, and for political reasons Ignatius was reinstated as patriarch in place of Photius. In 869 Pope Hadrian II, the successor of Nicholas, excommunicated Photius again for his role in the Bulgarian affair. But in 877 the situation changed. Photius, who was not in disfavor with the new emperor, again became patriarch when the venerable Ignatius died.

In 879 a huge council took place in Constantinople, once again with papal legates in attendance. At this council, presided over by Photius, the traditional privileges of the Pope of Rome in the East were clarified by Photius and accepted by John VIII who was the new pope. The councils of 863 and 869 which condemned Photius were declared null and void. The council of 787 was accepted as the seventh ecumenical council. The creed was affirmed without the filioque.

Photius was officially canonized a saint by the Orthodox Church in the tenth century. He was a man of many talents. He was a great theologian who wrote extensively, particularly on the question of the filioque by defending the procession of the Holy Spirit from the Father alone. He was a compiler of classical and patristic writings. He sponsored the mission to the Slavs. He defended the authentic Church Tradition in confrontation with the exaggerated claims of Nicholas,

while ultimately preserving unity with the Roman Church and Pope John VIII. He was an excellent diplomat in political affairs, with personal humility and wisdom which earned him the respect of good-willed persons of all parties in East and West. Saint Photius was one of the truly great bishops in Christian Church history.

Liturgical Developments

In the ninth century another great saint, **Saint Theodore of Studios** was responsible for liturgical development. Saint Theodore was the abbot of the Studios monastery in Constantinople who had, during his lifetime, about a hundred thousand monks in his charge. He is known for his defense of the holy icons, and for his role in the development of Orthodox liturgical worship. The liturgical **typikon**, the order of public worship in the Studios monastery, has become the normative order of worship for the entire Orthodox Church since the ninth century. The service books for Great Lent and Easter, the **Lenten Triodion** and the **Flower Triodion** (also called the **Pentecostarion**) are almost totally the work of the Studite monks, among the most famous of whom is **Saint Joseph the Hymnographer**.

Also dating from the ninth century is a copy of the **Divine Liturgy of St. John Chrysostom** which has the liturgy of the faithful in virtually the exact same form in which it is done in the Orthodox Church today.

Law Code

At the end of the ninth century, **Emperor Basil I** initiated a new codification of the civil law. One of the resulting works was the **Epanagoge**. It reaffirmed the system of the "symphony" or unity between the church and state.

The West

Generally speaking, the ninth century was one of the most significant centuries in Church history. It was a period of renaissance in the East, while in the West it was one of increasing centralization around the Roman papacy. The only theologian of note in the West at this time was **John Scot Erigena** (d. 877), who brought the strong influence of the Eastern theology of Dionysios and St. Maximus into the Western Church.

Christian asylum seekers forcibly returned from Europe live in fear

AFGHANISTAN

An Amnesty International report, released in October, highlighted the plight of Afghan Christian converts deported back to Afghanistan.

Farid was deported to Kabul in May 2017, after nine years in Norway, during which time the 32-year-old learned Norwegian. European authorities told him he would be safe, but he has been rejected by his immediate family and cannot live in his family's province. "I am scared," he explained, "I don't know anything about Afghanistan. Where

will I go? I don't have funds to live alone and I can't live with [Muslim] relatives because they will see that I don't pray [Islamic prayers]."

More than 9,000 asylum-seekers, some of whom are Christians, have been returned to Afghanistan from European countries since 2015. Afghan Christian converts from Islam can legally face the death penalty for apostasy; the last time a case reached the courts in 2006, the man was spared execution after being declared "insane."

Community Chaplaincy-Norfolk is a Christian service supporting ex-offenders to successfully rebuild their lives after prison.

This service is based on the model established by the **Community Chaplaincy Association**, a growing national network of local projects which harness the resources available within faith communities, most particularly volunteers who give their time to support those who are seeking to make a fresh start after leaving prison.

Susan Carne's role within Community Chaplaincy- Norfolk is to recruit and manage volunteer mentors who will work closely with ex-offenders who have expressed a desire to change their lives and want to break the cycles of behaviour that sees them returning to prison.

Please pray for our work: our volunteers, our clients, our funding needs and that all that we do will be to the Glory of God.

If you are interested, or know anybody who might be interested, in becoming a volunteer for the scheme, or would like me to come and talk to your group or church about our work please contact Rev Susan Carne on 07465 428456 or email us at comm.chap.norf@hotmail.com

Web site: www.norfolkchaplaincy.org.uk

THE HOLY THEOPHANY OF OUR LORD

Vespers

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

— TONE TWO —

(by John the Monk)

The Forerunner beheld our Enlightenment, who has brought light to all mankind, draw near for baptism: and he rejoiced in soul while his hand trembled. And he shewed Him to the people, saying: 'Behold, the Redeemer of Israel, who sets us free from corruption.' O sinless Christ our God, glory to Thee (*twice*).

The hosts of angels were filled with fear, as they saw our Deliverer baptized by a servant and receiving witness through the coming of the Spirit. And the Father's voice was heard from on high: 'He upon whom the Forerunner lays his hand, the same is My beloved Son in whom I am well pleased.' O Christ our God, glory to Thee (*twice*).

The streams of the Jordan received Thee who art the fountain, and the Comforter descended in the form of a dove. He who bowed the heavens,² bowed His head, and the clay cried aloud to Him that formed him: 'Why dost Thou command of me what lies beyond my power? For I have need to be baptized of Thee.' O sinless Christ our God, glory to Thee (*twice*).

Wishing to save man gone astray, Thou hast not disdained to clothe Thyself in the form of a servant. For it befitted Thee, as Master and God, to take upon Thyself our nature for our sakes. For Thou, O Deliverer, hast been baptized in the flesh, making us worthy of forgiveness. Therefore we cry unto Thee: O Christ our God and Benefactor, glory to Thee (*twice*).

Glory be to the Father . . . Both now . . .

— SAME TONE —

(by Byzas)

Thou hast bowed Thine head before the Forerunner and hast crushed the heads of the dragons.¹ Thou hast descended into the waters and hast given light to all things, that they may glorify Thee, O Saviour, the Enlightenment of our souls.

From a sermon by Saint Proclus of Constantinople, bishop

[Sermo 7 in sancta Theophania, 1-3: PG 65, 758-759]

THE WATERS ARE MADE HOLY

Christ appeared in the world, and, bringing beauty out of disarray, gave it luster and joy. He bore the world's sin and crushed the world's enemy. He sanctified the fountains of waters and enlightened the minds of men. Into the fabric of miracles he interwove ever greater miracles.

For on this day land and sea share between them the grace of the Savior, and the whole world is filled with joy. Today's feast of the Epiphany manifests even more wonders than the feast of Christmas.

On the feast of the Savior's birth, the earth rejoiced because it bore the Lord in a manger; but on today's feast of the Epiphany it is the sea that is glad and leaps for joy; the sea is glad because it receives the blessing of holiness in the river Jordan.

At Christmas we saw a weak baby, giving proof of our weakness. In today's feast, we see a perfect man, hinting at the perfect Son who proceeds from the all-perfect Father. At Christmas the King puts on the royal robe of his body; at Epiphany the very source enfolds and, as it were, clothes the river.

Come then and see new and astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man.

Today every creature shouts in resounding song: *Blessed is he who comes in the name of the Lord*. Blessed is he who comes in every age, for this is not his first coming.

And who is he? Tell us more clearly, I beg you, blessed David: *The Lord is God and has shone upon us*. David is not alone in prophesying this; the apostle Paul adds his own witness, saying: *The grace of God has appeared bringing salvation for all men, and instructing us*. Not for some men, but for all. To Jews and Greeks alike God bestows salvation through baptism, offering baptism as a common grace for all.

Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of baptism has recalled the dead to life by the power of the one who was baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove, reveals the Lord of mercy.

*SELECTED LIVES OF THE SAINTS.

BRANNOC (Barnoc) (date unknown). He is the titular saint of Braunton (Devon), where William Worcester and Leland say he was buried. Some identify him with Brynach, the Welsh missionary of the 6th century. Feast (at Exeter and according to William Worcester): 7 January, while the feast of Brynach is 7 April. This makes the identification of the two unlikely.

W. G. Hoskins and H. P. R. Finberg, *Devonshire Studies* (1952); William Worcester, p. 115; Baring-Gould and Fisher, i. 325-6.

SIGEBERT (I) (d. 635), king of East Anglia and martyr. Virtually all we know of him comes from *Bede. During the reign of his predecessor Redwald (who had attempted to combine the worship of Christ with that of the Germanic gods in the same church), Sigebert went into exile in Frankia and became a Christian. He returned as king in 630, a very learned man (*doctissimus*), and with the help of Honorius, archbishop of Canterbury, introduced *Felix as bishop of East Anglia, based at Dunwich (or possibly Felixstowe) and enabled with royal endowment *Fursey to establish his monastery at Burgh Castle. Felix under royal patronage also set up schools in East Anglia.

Sigebert did not reign for long: he resigned in favour of Ecgric and became a monk, possibly at Burgh Castle. Meanwhile Penda, king of Mercia, the scourge of other Anglo-Saxon kingdoms, made war on East Anglia. Sigebert's countrymen, fearful of the morale of the troops in battle, took him against his will out of his monastery and brought him to the army, hoping that the presence of one who had been a brave and famous general would allay their fears. He, however, refused to carry a weapon but only a staff. He was killed with Ecgric in the total defeat which followed. Sigebert, like some other Anglo-Saxon kings who died in battle, was venerated as a martyr. East Anglian liturgical books were destroyed in the Danish invasions and his feast has been variously assigned to 16 January and 27 September.

Bede, *H.E.*, ii. 15 and iii. 18; P. Hunter Blair, *The World of Bede* (1970) pp. 106-9; Stanton, pp. 35-6.

MILDGYTH (7th century). She was the youngest and least famous of the three daughters of Merewald, king of Mercia, and *Ermenburga, princess of Kent; her sisters were *Mildred and *Milburga. According to one tradition she became a nun in Northumbria and was buried there; the Thanet tradition, however, made her a nun of Eastry, and the successor of Mildred, abbess of that monastery, and claimed that both of them were buried there. When the Danes destroyed Thanet, the bones of both of them were hidden at Lymington until Lanfranc translated them to his hospital of St. Gregory, Canterbury, in 1085. This tradition is represented by C.S.P., a 13th-century saints' list. Feast: 17 January.

C.S.P.: Stanton, pp. 24, 623.

FURSEY (Fursa) (d. 650), Irish abbot or bishop. He became a monk in Ireland but left it as a 'pilgrim for Christ', coming to East Anglia c.630. King *Sigebert received him and his companions, especially *Foillan, kindly and gave them the old fortress of Cnobheresburg (Burgh Castle, Suffolk) with adjacent lands for a monastery. On the death of Sigebert in battle against Penda, king of Mercia, Fursey left for France. Again he was helped by a ruler, Erchinoald, mayor of Neustria, who gave him land for another monastery, which he built at Lagny-sur-Marne. He died at Mezerolles (Somme); his body was buried at Péronne (Picardy), afterwards called Perrona Scottorum, in another Irish monastery.

In 654 his relics were translated to a shrine 'in the shape of a little house', supposedly made by *Eloi. Another translation took place in 1056. Most of the relics remained until the French Revolution; a head reliquary survived even the Prussian bombardment of 1870. French, Irish, and English calendars (especially Canterbury, which claimed head-relics) attest his cult.

This was assisted by Bede's account of his vision of the after-life, one of the earliest of its kind. During a state of trance he saw visions of heaven and hell, angels and devils; on recovering he described his experiences and warned against future and detailed punishments for sins. Feast: 16 January.

AA.SS. Ian. II (1643), 35-55; Bede, *H.E.*, iii. 19; *Vita Prima S. Fursey* in *M.G.H., Scriptores rerum merov.* iv. 423-49; W. Stokes, 'Betha Fursa', *Revue Celtique*, xxv (1904), 385-404; J. Hennig, 'The Irish Background of St. Fursey', *I.E.R.* (1952), 18-28.