

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
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COMMUNITY PROGRAMME
JULY 2017.



Commemoration of the Six Ecumenical Councils.
This common commemoration of the first six Ecumenical Councils
is held on the Sunday between July 13th and 19th.

BRITISH ORTHODOX SAINTS
COMMEMORATED
IN JULY.

See selected lives of Saints on the back page.

- 01 Cewydd, Hermit
- 02 Swithin, Bishop of Winchester, Wonderworker
- 05 Modwenna of Burton, anchoress
Modwenna of Whitby
- 06 Saxburgh, Abbess of Ely
- 07 Boswell, Abbot of Melrose
- Ethelburgh of Faremoutiers, Abbess
- Hedda, Bishop of Winchester
- Willibald, Bishop and Missionary
- 08 Edgar the Peaceful, King of England
- Grimbald, Monk
- Urith of Chittlehampton, Virgin-Martyr
- 09 Everild, Abbess of Everingham
- 11 Amabilis, Virgin*
- Thurketyl, Abbot of Crowland
- 13 Mildred, Abbess of Minster-in-Thamet
- 14 Deusdedit, Archbishop of Canterbury
- Marchelm, Missionary*
- 15 Edith, Abbess of Polesworth
- 16 Plechelm, Missionary and Bishop
- 17 Kenelm, Martyr
- 18 Edburgh, Virgin
- 20 Arild of Gloucestershire, Virgin-Martyr
- Etheldwitha of Winchester, Widow
- 24 Christiana, Virgin*
- 24 Lewina, Virgin-Martyr
- Wulfhad and Ruffin, Martyrs
- 28 Ardwin, Gerald, Fulk and Bernard, Confessors*
- 30 Ermengyth of Thanet, Virgin
- Tatwine, Archbishop of Canterbury
- 31 Joseph of Arimathea
- Neot, Hermit

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. / 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. //



COMMUNITY PROGRAMME
JULY 2017.

SERVICES IN JULY

FRI.JUNE 30th. VESPERS 4pm.

SAT.JULY 1st DIVINE LITURGY 10am (Commemorating Sts.Cosmas and Damian Rome 304)
(Followed by a finger buffet)

SUN.JULY 2nd No liturgy in the morning.VESPERS 4pm

SAT.JULY 8th VESPERS 4pm

SUN.JULY 9th 5th SUNDAY AFTER PENTECOST (St Pancras of Taormina 1st cent)
BAPTISM AND CHRISMATION OF ELLY 9.30am
DIVINE LITURGY 10am (Approx.)
VESPERS 4pm.

SAT. JULY 15th VESPERS 4pm

SUN.JULY 16th. 6th SUNDAY AFTER PENTECOST (Commemoration of the Fathers of the First
Six Ecumenical Councils)
DIVINE LITURGY 10am.VESPERS 4pm.(St.Margaret of Antioch303)
VESPERS 4pm

WED.JULY 19th.Commemoration of the Holy and Glorious Prophet Elijah.VESPERS 4pm

SAT. JULY 22nd Holy Myrrh-bearer St.Mary Magdelene
VESPERS 4pm

SUN.JULY 23rd 7th SUNDAY AFTER PENTECOST (Prophet Ezekiel 6th cent. BC)
DIVINE LITURGY 10am.
VESPERS 4pm.

MON.JULY 24th VESPERS 4pm (Commemoration of the Dormition of St.Anna Mother of BVM)
TUES.JULY 25th TYPIKA 9am.

SAT. JULY 29th VESPERS 4pm (St.Olaf King of Norway 1030)

SUN. JULY 30th 8th SUNDAY AFTER PENTECOST (St.Silas of the Seventy)
DIVINE LITURGY 10am.
VESPERS 4pm.

DAILY SERVICES IN ST FURSEY'S CHAPEL.

These are 3rd Hour 9am with areading from the early church Fathers.6th Hour 12noon but this varies according to pressure of workVespers 4pm.Compline 9pm when visitorsare in residence on retreat or the is an evening event.Do check before coming in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

A POSSIBLE ORTHODOX CHURCH IN STALHAM

In spite of our shock and upset when the Norfolk Police Authority increased their asking price from £80,000 to £130,000 for Stalham Police Station some of St Fursey's Congregation visited the building with the Estate Agents and were pleased with what we saw and could see that with an extension on the back it would make an ideal place of worship and mission. We have had the building surveyed and the report has just arrived and are no serious problems. We launched an urgent appeal last month and our Building Fund now stands at £108,000. We are very grateful to all those who have supported our appeal; Several Orthodox Parishes have been very generous and have building needs of their own. GOD BLESS YOU ALL; PLEASE KEEP US IN YOUR PRAYERS AND WITH YOUR CONTINUED GENEROUSITY WE WILL NOT FAIL.

OUR CHARITY STATUS.

We became a Registered Charity last year and our number is 1166650 and it is now possible to Gift Aid donations from those who pay Income Tax so that the tax can be claimed from the Government without any more liability to the donor. Many thanks to those who do this and to David and Alice who do the administrative work.

THE CHRISMATION OF ANDREW.

This took place on Sunday May 28th and a very joyful event it was too; He was overcome with all the gifts and well wishes and he has already made a great contribution to the life of the Community. He now helps with the work involved with this news letter; Many thanks to Andrew and welcome home.

NORWICH MARKET CHARITY STALL.

Our next visit to Norwich market will be on Wednesday July 5th. This continues to be a very important part of our missionary work and it is very important that there is a visible Christian presence on the market sometimes. We enjoy meeting people from many different backgrounds and we find that young men come to us for help in their spiritual lives. PLEASE PRAY FOR US. Many thanks to David more recently Alice for their help on the stall.

LATE SUMMER PILGRIMAGE

We hope to have our usual annual pilgrimage in SEPTEMBER to the burial place of St Blida at Martham she was the mother of St. Walstan the Patron saint of Norfolk farmers and the last known Orthodox saint of Anglo-Saxon England. More about this next month

INTRODUCTORY EVENING TALKS ON OUR ORTHODOX CHRISTIAN FAITH.

We have these talks each year for those who wish to learn about our Orthodox Christian Faith. There are several people who have already expressed an interest in these and the themes will be;

1. Finding the New Testament Church.
2. Heaven upon Earth (the Liturgy)
3. A meaning and purpose in life. (Deification)
4. Windows in to Heaven. (Icons)

Please let anyone who may be interested know about these talks; dates and times to follow to suit work times and other commitments. WATCH THIS SPACE.

OUR NINETEENTH DEDICATION FESTIVAL.

This will be on Saturday October 7th Divine Liturgy 10am His Eminence Metropolitan Silouan will be with us again on this occasion. Please make a note of it in your diary.

Third Century

The Christian Church lived in relative peace from the death of Marcus Aurelius (185) to the time of the Emperor Decius (249). When Decius came to power, he inaugurated a universal persecution of Christians throughout the whole empire. The persecutions by Decius were continued in force by Valerian (253-260). During this time, not only were the Christians forced to sacrifice to the imperial gods, but the clergy were sought out to be killed and all Christian properties were to be confiscated and destroyed. There was an all-out attempt to purge the Church of its leadership and to destroy it completely.

After Valerian, however, Gallienus, his son, stopped the policy of general persecution and the Christians once more lived in relative peace until the end of the century. During this period, there was an astounding growth in Church membership which perhaps reached up to ten percent of the population of the empire.

The Lapsed

The persecutions by Decius and Valerian, as well as the peaceful times which preceded and followed, brought a great interior crisis to the Christian Church in the third century. The question arose about what to do with those Christians who denied Christ under the threat of torture and execution, and who lapsed from Christian life into sin in times of peace. The maximalists in the Church urged that there could be no repentance for grave sins committed after baptism. They denied repentance to those who "lapsed" from the Christian life and opposed the bishops who agreed to allow the repentance and readmittance of sinners to Holy Communion after periods of penance. Thus, there were a number of schisms in the Church which caused some people to leave the Church for what they considered to be a more pure and rigorous form of Christianity. Among those who left was **Tertullian** (d.c. 220), the great father of Latin theology in North Africa, and a prolific writer of Christian treatises of every kind. Tertullian joined the heretical movement of **Montanus** which began in the end of the second century and claimed to be the church of the "new prophecy" of the Holy Spirit which was more perfect than that of the "second testament" of Christ.

The great defender of the Catholic Church at this time was **Cyprian**, the bishop of Carthage (d. 258), who himself died a martyr's death after opposing the so-called "pure" Church of Novatian in Rome which opposed the reintegration of the "lapsed" into the communion of the Church. Although a great reader of the theology of Tertullian, Cyprian defended the Catholic Church of the apostolic and episcopal

succession against the spiritualistic "pure" churches of the self-styled maximalists. He insisted that the Church, as Christ, exists to save sinners and that "outside of the Church there is no salvation." (Letter 73)

Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church trust that he is in the Church . . . ? This unity we ought to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopacy to be one and undivided . . . The episcopate is one, each part of which is held wholly by each one. The Church also is one . . . (On the Unity of the Church 4, 5)

It is not possible to have God as Father who does not have the Church as mother. (On the Unity of the Church 6)

He is not a Christian who is not in the Church of Christ. (Letter 55)

Development of Theology

The third century also witnessed the emergence of the first formal school of Christian theology. It was located in Egypt, in Alexandria, founded by **Pantaenus**, developed by **Clément** (d.c. 215), and crowned by the outstanding theologian and scholar **Origen** (d. 253). Whereas Tertullian, the father of Latin theology, absolutely rejected any alliance between "Athens" and "Jerusalem," that is, between pagan philosophy and Christian revelation, the Alexandrians insisted that Greek philosophy was a sound preparation for the Christian Gospel and that the truths of the pagans could be and should be united to and fulfilled in the truths of the Christian faith. Thus, Origen wrote to his disciple Saint Gregory the Wonderworker:

I desire you to take from Greek philosophy those spheres of knowledge which are potentially an introduction to Christianity, and whatever information from geometry and astronomy may serve to explain the sacred books . . .

The work of Origen was phenomenal. He wrote numberless treatises on many themes. He did the first truly systematic and literary studies of the books of the Bible. His work laid the foundation for virtually all subsequent Greek theology in the Church. Much of the teaching of Origen was judged by the Church to be false, however, and, because of its persistence among his disciples, its author was formally condemned by the fifth ecumenical council in the year 553.

Among the theologians of the third century who must be mentioned with Tertullian, Cyprian, Clement and Origen are **Dionysius of Alexandria** (d. 265), **Hippolytus of Rome** (d. 235), **Gregory the Wonderworker in Cappadocia** (d.c. 270) and **Methodius of Olympus** (d. 311). All of these men developed Orthodox Christian theology, and particularly laid the foundation for the doctrine of the Holy Trinity which would cause such controversy in the fourth century. **Paul of Samosata** and **Lucian of Antioch** also lived at the end of the third century and are known for their heretical teachings concerning the Trinitarian character of God.

Liturgical Development

Writings also exist from the third century which give an insight into the canonical and liturgical life of the Church of this time. These are the so-called **Teachings of the Apostles** from Syria, and the **Apostolic Tradition** of Hippolytus of Rome (d. 235) who wrote in Greek. The former gives regulations concerning the hierarchal offices and the sacramental practices in the Church of Syria, and describes the liturgical assembly. The latter also gives similar information, in a more lengthy and detailed way about the Church in Rome. It contains the text of the oldest fixed eucharistic prayer in Church history that we possess, as well as the form for the sacraments of baptism, chrismation and ordination.

Baptism and Chrismation in the Apostolic Tradition of Hippolytus

And when he who is to be baptized goes down to the water, let him who baptizes lay hand on him saying thus:

Dost thou believe in God the Father Almighty?

And he who is being baptized shall say: I believe.

Let him forthwith baptize him once, having laid his hand upon his head. And after this let him say:

Dost thou believe in Jesus Christ, the Son of God,
Who was born of the Holy Spirit and the Virgin Mary,
Who was crucified in the days of Pontius Pilate,
And died and was buried

And He rose the third day living from the dead
And ascended into heaven,

And sat down at the right hand of the Father,
And will come to judge the living and the dead?

And when he says: I believe, let him baptize the second time. And again let him say:

Dost thou believe in the Holy Spirit in the Holy Church
and the resurrection of the flesh?

And he who is being baptized shall say: I believe.

And so let him baptize him the third time.

And afterwards when he comes up from the water, he shall be anointed by the presbyter with the Oil of Thanksgiving saying:

I anoint thee with holy oil in the Name of Jesus Christ.

And so each one drying himself with a towel, they shall now put on their clothes, and after this let them be together in the assembly (Church).

And the Bishop shall lay his hand upon them invoking and saying:

O Lord God, who didst count these Thy servants worthy of deserving the forgiveness of sins by the laver of regeneration, make them worthy to be filled with Thy Holy Spirit and send upon them Thy grace, that they may serve Thee according to Thy will; for to Thee is the glory, to the Father and to the Son with the Holy Ghost in the Holy Church, both now and ever and world without end. Amen.

After this, pouring the consecrated oil from his hand and laying his hand on his head, he shall say:

I anoint thee with holy oil in God the Father Almighty and Christ Jesus and the Holy Ghost.

And sealing him on the forehead, he shall give him the kiss of peace and say: The Lord be with you.

And he who has been sealed shall say: And with thy spirit.

And so he shall do to each one severally.

Thenceforward they shall pray together with all the people. But they shall not previously pray with the faithful before they have undergone all these things.

And after the prayers, let them give the kiss of peace.

Eucharist in the Apostolic Tradition of Hippolytus

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We have them in the Lord.

Let us give thanks to the Lord.

That is proper and right.

We thank Thee God through Thy beloved servant Jesus Christ whom Thou hast sent in the latter times to be our Savior and Redeemer and the messenger of Thy counsel, the Logos who went out from Thee, through whom Thou hast created all things, whom Thou wast pleased to send out from heaven into the womb of the Virgin, and in her body He became incarnate and was shown to be Thy Son born of the Holy Ghost and of the Virgin. In order to fulfil Thy will and to make ready for Thee a holy people, He spread out His hands when He suffered in order that He might free from sufferings those who have reached faith in Thee.

And when He gave Himself over to voluntary suffering, in order to destroy death, and to break the bonds of the devil, and to tread down hell, and to illuminate the righteous, and to set up the boundary stone, and to reveal the Resurrection, He took bread, gave thanks, and said: 'Take, eat, this is my body which is broken for you.' In the same manner also the cup, and said: 'This is my blood which is poured out for you. As often as you do this you keep my memory.'

When we remember His death and His resurrection in this way, we bring to Thee the bread and the cup, and give thanks to Thee, because Thou hast thought us worthy to stand before Thee and to serve Thee as priests.

And we beseech Thee that Thou wouldst send down Thy Holy Spirit on the sacrifice of the church. Unite them, and grant to all the saints who partake in the sacrifice, that they may be filled with the Holy Spirit, that they may be strengthened in faith in the truth, in order that we may praise and laud Thee through Thy servant, Jesus Christ, through whom praise and honor be to Thee in Thy holy church now and forever more. Amen.

how barnabas is helping

Food relief
for Iraqi Christians
displaced and
persecuted

"What have you eaten today?" a young Iraqi Christian girl in Jordan was asked after she fell. "Nothing," she replied, "It's not my turn."

These words highlight the scale of need facing Iraqi Christians forced to flee their homes because of conflict and anti-Christian persecution by Islamic State and similar groups. They also show why Barnabas' assistance is so important.

A typical monthly family food package for Iraqi Christians displaced to Iraqi Kurdistan or living as refugees in Jordan includes oil, tea, lentils rice, sugar, milk and salt, and can cost between £12 (\$15; €13) and £16 (\$20; €18).

Iraqi Christians avoid the normal camps for internally displaced people or refugees for fear of threats and violence from the Muslim majority in these camps. They are therefore dependent on churches and charities to help them.



Iraqi Christians in Jordan with food that Barnabas Fund helped provide

Project reference 20-246 and 20-383

PROJECT JOSEPH FEEDING OVER 100,000 PEOPLE IN KENYA AND UGANDA

In response to the growing famine across parts of Africa, Barnabas Fund has extended Project Joseph to Uganda and Kenya, with grants to provide food aid for over 100,000 people including some 70,000 South Sudanese refugees.

Starvation beckons for millions in east Africa, as extreme weather conditions have led to crop failure, dried up water sources and dying livestock. At the time of writing, cholera is spreading in South Sudan. Disease is feared in Kenya too, as people weak with hunger cannot dispose of the carcasses of their dead animals. People are eating poisonous fruits which have to be boiled for hours to make them safe. In Uganda, where over 700,000 South Sudanese refugees have recently arrived, fleeing from the famine in their own country, food prices

are spiralling rapidly; this in turn will affect Kenya, which imports much of its food from Uganda.

Working through churches and Christian ministries, Barnabas Fund is assisting some of the neediest with maize and beans, in some cases with cooking oil too.

When planting time arrived in March, people had no seed left, as they had eaten it. Barnabas also provided maize and bean seeds for 600 of the stronger families in Uganda i.e. those who would be physically able to plant it. The cost per family was £6.60 (\$8.10; €7.60). Half the families also received ground nut seeds. With favourable weather conditions the first harvest will be in June.



Queuing up for food from Barnabas in Uganda, where people are eating termites and searching for lungfish in dried-up swamps



Just £1 a week (\$1.25; €1.15) can provide food to keep a Ugandan Christian alive



Food supplies in Kenya, just before loading on trucks for distribution

£265,208 to give life-saving food to 105,500 Christians in Uganda and Kenya (\$330,495; €310,339)

£6,249 for maize and bean seeds (including transport costs) for 600 families in Uganda; half the families also received groundnut seeds

Project reference 00-1313 Project Joseph

FOR CONSIDERATION

The Ecumenical Councils are the greatest duels between Orthodoxy and the heretics. Today, the Church commemorates the first six Councils together:

The First Ecumenical Council in Nicaea in 325, at which 318 fathers were present. It is commemorated on May 29th and on the 7th Sunday after Easter. This Council refuted the Arian heresy against God the Son.

The Second Council in Constantinople in 381, was attended by 150 fathers. It is commemorated on May 22nd. This Council refuted the heresy of Macedonius against God the Holy Spirit.

The Third Council was in Ephesus in 431, with 200 fathers. It is commemorated on September 9th. This Council refuted the Nestorian heresy against the Mother of God.

The Fourth Council was in Chalcedon in 451, with 630 fathers present. It is commemorated on July 16th. This Council refuted the Monophysite heresy.

The Fifth Council was in Constantinople in 553, with 160 fathers, and is commemorated on July 25th. This Council refuted the heresy of Origen.

The Sixth Council was in Constantinople in 681, with 170 fathers. It is commemorated on January 23rd. This Council refuted the Monothelite heresy.

The Seventh Ecumenical Council, held in 787 with 367 fathers present, is not commemorated on this occasion, but on its own on October 11th. This Council refuted the iconoclast heresy.

At these Councils, by the guidance of the Holy Spirit, all heresies were condemned and the Orthodox faith defined and confirmed for all time.

(Tone 4)

O holy Fathers of the Councils, you are the faithful keepers of the Apostles' tradition. By proclaiming that the Three Persons of the Holy Trinity are one and consubstantial, you refuted the blasphemy of Arius; by teaching that the Holy Spirit is a distinct Person, one with the Father and the Son, you put Macedonius, Severus and other heretics to shame. Wherefore, we beseech you to intercede for us, preserving us from heresy and error and keeping our lives blameless in God's sight.

GOD BUILDS AND PROTECTS HIS CITY

Unless the Lord builds a house, the builders labor in vain. You are the temple of God. The Spirit of God dwells in you. This is the house and temple of God, full of his doctrine and his power, a dwelling place holy enough to house the heart of God. It is of this that the same inspired author is speaking, in the words: *Your temple is holy, marvelous in its goodness.* Man's holiness, justice and self-restraint constitute God's temple.

Such a temple must be built by God; if it were constructed by human effort, it would not last; it is not held together by resting on merely worldly teachings, nor will it be protected by our own vain efforts or anxious concern. We must build it and protect it in a different way. It must not have its foundations on earth or on sand that is unstable and treacherous. Its foundations must be rooted in the prophets and apostles.

It must be built up from living stones, held together by a cornerstone; an ever-increasing unity will make it grow into a perfect harmony, to the scale of Christ's body; its beauty and its charm are the adornment given to it by supernatural grace.

A house so built by God, that is, by God's guidance, will not collapse. Through the efforts of the individual faithful this house will grow into many houses, and thus will arise the blessed and spacious city of God.

For many years now God has been watching over this city, ever on the alert. He cared for Abraham in his wanderings; he rescued Isaac when he was about to be sacrificed; Jacob he enriched in his time of servitude; it is he who set Joseph over Egypt, after he had been sold into slavery; who supported Moses against Pharaoh; chose Joshua to lead his nation in war; rescued David from every peril and endowed Solomon with wisdom. He came to the aid of the prophets, he took Elijah up to heaven, chose Elisha; fed Daniel, and stood by and refreshed the three young men in the fiery furnace. He told Joseph, through an angel, of his virginal conception, he strengthened Mary, and sent John ahead to prepare the way. He chose the apostles and prayed for them, saying to his Father: *Father most holy, protect them. While I was with them, I kept them safe by the power of your name.* Finally after his passion, he promised us his eternal, watchful protection, in the words: *Behold, I am with you always until the end of the world.*

Such is the never-failing protection given to this blessed and holy city, a city built for God, fashioned by the coming together of many, yet seen in each one of us. It is therefore the Lord who must build this city if it is to grow to its appointed size. A building just begun is not the perfect work: final perfection is

SELECTED LIVES OF THE SAINTS.

SEXBURGA (Sexburg), abbess of Ely 679–c.700. Daughter of King Anna of East Anglia, Sexburga married Erconbert, king of Kent, by whom she had two sons who succeeded their father as kings, and two daughters, *Erkengota and *Ermengild. While Sexburga was queen, she founded a nunnery at Minster-in-Sheppey, to which she retired as abbess after her husband's death in 664. In 679, on the death of her sister *Etheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Etheldreda's body, still incorrupt, into an old Roman sarcophagus from Grantchester, which was brought to the church at Ely. Sexburga died on 6 July. In 1106 the relics of saints Etheldreda, Sexburga, *Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Etheldreda, to her east. She is depicted with Etheldreda in a fine retablo from Etheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Etheldreda's life at Ely Cathedral. Feast: 6 July, translation, 17 October.

Bede, *H.E.*, iii. 8; iv. 19–21; *R.P.S.* E. O. Blake (ed.), *Liber Eliensis* (1962); J. Bentham, *The History and Antiquities of the Conventual and Cathedral Church of Ely* (1771), and W. Stevenson, *Supplement to Bentham's History* (1817).

BOISIL (Boswell) (d. c.661), abbot of Melrose. Formed in the Irish monastic tradition by an unknown master and monastery, Boisil, when a monk of Melrose, was so esteemed for his learning, holiness, and prophecies that he attracted *Cuthbert, then a young man, to his community in 651. Boisil was also known for the preaching journeys in the neighbouring villages which Cuthbert too used to share. In c.659, when *Eata, abbot of Melrose, left to found Ripon, Boisil succeeded him. On Cuthbert's return from Ripon c.661, Boisil was stricken by the plague. Together they read the Gospel of John before Boisil died. Cuthbert also caught the disease, but recovered from it in accordance with Boisil's prophecy.

Boisil gave his name to St. Boswells (Roxburghshire), and churches were dedicated to him at Lessuden and Tweedmouth. His relics were translated to Durham in the 11th century. The Stonyhurst College manuscript of the Gospel of John, written in uncial script of

the 8th century and at an early date placed in Cuthbert's coffin, probably came from Wearmouth or Jarrow, both of which were founded after Boisil's death; if so, it cannot have been Boisil's copy. A more authentic memorial of Boisil is the large fragment of his 8th-century shrine, which was brought to Jedburgh from Old Melrose. Feast: 7 July; translation, 8 June.

Bede, *H.E.*, iv. 27–8; v. 9; B. Colgrave, *Two Lives of St. Cuthbert* (1940); C. F. Battiscombe (ed.), *The Relics of St. Cuthbert* (1956); C. A. Raleigh Radford, 'Two Scottish Shrines: Jedburgh and St. Andrews', *Archaeol. Jnl.*, cxii (1955), 43–60.

ARILD (Alkeld) (date unknown), virgin. The place of her death was Kingston-by-Thornbury (Glos.), the cause of it, according to Leland, was 'one Muncius a tiraunt who cut off hir heade because she would not consent to lye withe hym'. After the Norman Conquest her relics were translated to Gloucester Abbey, where her shrine was famous for miracles. She was depicted in the East Window and a statue of her was on the reredos of the Lady altar. Two churches were dedicated to her: at Oldbury-on-Severn and Oldbury-on-the-Hill. Feast (at Gloucester): 20 July.

J. Leland, *Itinerary*, ii. 60; v. 156; *E.B.K. after 1100*, ii. 41–2; E. S. Lindley, 'St. Arild of Thornbury', *Trans. Bristol and Glos. Arch. Soc.*, lxx (1951), 152–3.

KENELM (Cynhelm) (d. 812 or 821), prince of Mercian royal family. The historical Kenelm was the son of Coenwulf, king of Mercia 796–821. Kenelm signed a number of charters from 803 to 811; already in 798 Pope Leo III had confirmed to him the ownership of Glastonbury. But Kenelm died before his father, possibly in battle against the Welsh, and was buried at Winchcombe Abbey. When *Oswald revived Winchcombe in the second half of the 10th century, Kenelm was regarded as a martyr and figured as such in liturgical books, including a sacramentary, written at Winchcombe.

TATWIN (Tatuini, Tadwinus), archbishop of Canterbury 731–41. He was described by Bede as a man notable for his prudence, devotion, and learning. He was a priest of the monastery of Bredon in Mercia, to whose king, the powerful Ethelbald, he probably owed his promotion.

After receiving the pallium, he consecrated bishops for Lindsey (Lincs.) and Selsey (West Sussex) in 733, the only recorded act of his short episcopate.