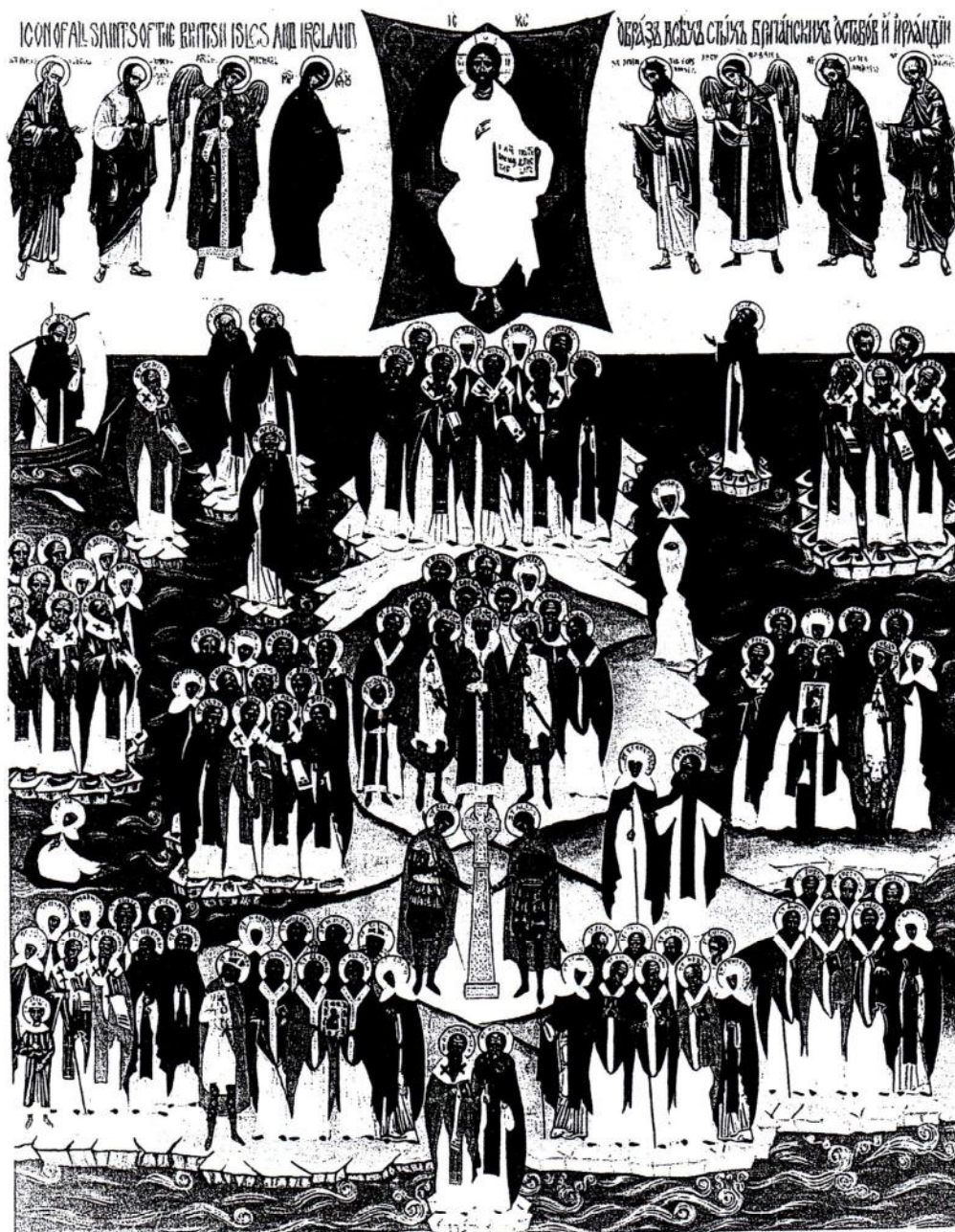


ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY,
 ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,
 SUTTON, NORWICH. NR12 9RR.
 Tel. 01692 580552.

COMMUNITY PROGRAMME
 JUNE 2015.



*O ye enlighteners and teachers of these Northern Isles
 ye who have shed the light of the truth of God abroad in the land
 pray for us unto Him, we beseech you, that He will have mercy
 on us and teach us in singleness of heart to glorify Him*

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
JUNE.

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr
- Wite of Dorset, anchoress and Martyr
- 02 Oda the Good, Archbishop of Canterbury
- 04 Edfrith, Bishop of Lindisfarne
- Petroc, Abbot and Missionary
- 05 Boniface of Crediton, Apostle and Patron-Saint of Germany and
his 52 Companion-Martyrs
- 10 Ithamar, Bishop of Rochester
- 11 Herebald, Hermit in Brittany*
- 15 Edburgh of Winchester, Virgin
- 17 Botolph and Adulf, Confessors
- Briavel, Hermit
- Nectan, Hermit and Martyr
- 20 Edburgh of Castor, Virgin
- 21 Engelmund, Abbot and Missionary*
- 22 Alban of Verulamium, Protomartyr of Britain
- 23 Audrey, Abbess of Ely
- 25 Adalbert of Egmond, Archdeacon and Missionary*
- Cyneburgh of Gloucester, Martyr
- 29 Peter and Paul, Holy Apostles.

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 Furse.

Wherefore 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 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 JUNE.

FRI. JUNE 5th. St. Boniface of Crediton (754)
VESPERS 4PM.

SAT. JUNE 6th. LEAVETAKING OF PENTECOST.
DIVINE LITURGY 10AM (Followed by a meal)

SUN. JUNE 7th. VESPERS 4PM.

MON. JUNE 8th. BEGINNING OF THE APOSTLES FAST. (until June 29th.)

SAT. JUNE 13th. VESPERS 4PM.

SUN. JUNE 14th. 2nd. SUNDAY AFTER PENTECOST (All the Saints of Britain)
DIVINE LITURGY 10AM
VESPERS 4PM.

SAT. JUNE 20th. VESPERS 4PM.

SUN. JUNE 21st. 3rd. SUNDAY AFTER PENTECOST. (New Martyrs of the Turkish Yoke)
DIVINE LITURGY 10AM
VESPERS 4PM.

TUES. JUNE 23rd. NATIVITY OF ST. JOHN THE BAPTIST. VESPERS 4PM.

FRI. JUNE 26th. VESPERS 4PM.

SAT. JUNE 27th. St. Joanna the Myrrh-bearer.
DIVINE LITURGY 10AM (Followed by a meal)

SUN. JUNE 28th. THE ALL-PRAISED LEADERS OF THE APOSTLES Sts. PETER & PAUL.
VESPERS 4PM.

MON. JUNE 29th. TYPIKA 9AM. (For Sts Peter and Paul.)P

We will have two Saturday Liturgies in June because we will be unable to have one in July due to the Orthodox Fellowship of St. John the Baptist Conference at Walsingham. Some of us hope to attend this on Saturday July 4th.

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3rd. Hour 9am with a reading from the Fathers. 6th. Hour 12noon. Vespers 4pm. Compline 9 pm when visitors are in residence on retreat. Local readers are very welcome to attend these services but please ring first to make sure I have not been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

COFFEE MORNING WED. JUNE 10th 10am to 12noon

Please make a note of this date in your diary and come and bring a friend if you can; there will be plenty of coffee and cake, a raffle, a cake stall with home made cakes, tarts and pies, a tombola, an icon and book stall, bric a brac and various other items. This is usually a very pleasant event and a good chance to meet old friends and make new ones so do come along.

ELLY HAS MOVED

Dear Elly was a founder member of St Fursey's Orthodox Christian Community. She was received into the Church by Father Alexander on October 3rd. 1998 with Jean and myself ; thus making the nucleus of our Community together with Ruth who was already Orthodox. Her husband Paddy was received to the Orthodox Church on August 31st. 2004 and he assisted at the Liturgy until he became too frail to get to church and he and Elly received the Holy Gifts at home until he reposed. Elly returned to an active life in the Church. Recently her family felt that it would be better if she moved down to Devon to be near to her son Ken in Exmouth. She will be greatly missed by us all and we hope that she will be happy in her new home and she is only 10 miles away from the Orthodox Church in Exeter. God bless you Elly.

NORWICH MARKET STALL

We will be on the charity stall in Norwich with our Icons and Books on Wednesday JUNE 3rd. From 9am to 4.30pm. This is a very important part of our missionary work ;to bring our Orthodox Christian Church and Faith to the notice of the public. The money we raise is a great help but the most important thing is the talks we have with young people. Please remember us in your prayers and come along if you can.

A POSSIBLE ORTHODOX CHURCH IN STALHAM.

PRAISE BE TO GOD THAT AT LAST SOME PROGRESS HAS BEEN MADE AND TESCO HAVE SAID THAT THEY ARE WILLING TO SELL SOME LAND TO US; A PRICE HAS TO BE AGREED AND WE WILL NEED TO WAIT A LITTLE LONGER DUE TO A NEARBY DEVELOPEMENT AND ROAD WIDENING SCHEME. HAVING WAITED FOR PROGRESS FOR FOUR YEARS WE CAN BE PATIENT A LITTLE MORE. THANKS BE TO GOD BUT KEEP PRAYING.

MODERN AGE SLAVERY 15

So much has happened since my last article. Last month Fr Stephen printed a Barnabas Aid article on Christian woman. Official I.S. Slave prices. We have decided to send to Barnabas Aid a small donation of £15. To try to alleviate the suffering of persecuted christians at risk of trafficking.

KALIMPONG SHELTER HOME. All together I collected £100 which we have sent to Rotary club of Dunbar for Phase 2.

Fr Stephen blessed some lovely articles for Moldova thank you for the gifts and especially Lynn – Mary who crocheted crosses. We received a thank you letter from Rev Colin. By now they will be on a truck to go to Moldova. Please keep knitting etc as we have been told another truck will go in October. Hopefully we will have plenty of warm knitted clothes to send for babies and children for the harsh winter.

Also Rotary club of Broadland are collecting prescription glasses to be sent overseas. Please give me or Father any you don't want. As it helps people to keep employment. Without work their families are put at risk of traffickers to put children in Bonded labour which is a crime against humanity.

Keiron sends his thanks for the £85 and has sent it to the Nepal fund. He is at the moment trying to set up a Rotaract club for 18 – 30yr olds, to fight slavery and the England issues.

Melpo who St Furseys originally sponsored, is now working for Barnado's with their work with children affected by slavery in this country. Please pray.

Basu who met up with Mark Little in India. Rotary club of Delhi agreed to allow Basu to tell his story. And has agreed to advise and support Basu's Objectives of Creating an N.G.O. Mark Little met Basu in a Ashram for boys pulled from slavery. Some number of years ago, and had not seen him since.

Our next awareness and fundraising after much thought, Fr Stephen has agreed for us for around about a year to raise funds to 'GIVE THE CHILDREN A VOICE' for RACS/RAG. To help them to pay for leaflets, website, and expenses to really give the children a voice. Also half of the money raised to go to Nottingham hospital for children who are waiting for kidney transplants. To try to help both children and families, who could be put at risk of traffickers, and to help alleviate the suffering of Norfolk children that are travelling back and forth for very high tech treatment. We are aware that Nottingham hospital put a lot of safeguarding into checking that NO MONEY is exchanged for kidney donors. The children have to lay for hours on dialysis so special toys are used, and parents are helped so this we feel is a worthwhile charity. 50% to RACS/RAG 50% to Nottingham hospital [renal].

Organ slavery is a evil crime but is going on in many country's, and it's not just kidneys but all organs. So please help and pray to GIVE THE CHILDREN A VOICE. We now have the Alliance and the commitment to End slavery in todays Modern World.

Pat Hinkins. Co-ordinator St Furseys Orthodox Community. [Action Against Child Slavery] Sponsors of RACS/RAG.

THE ART OF PRAYER

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

(iii) THE JESUS PRAYER

For laymen as well as monks

Every Christian must always remember that he should unite with the Lord our Saviour with all his being, letting Him come and dwell in his mind and in his heart; and the surest way to achieve such a union with the Lord, next to Communion of His Flesh and Blood, is the inner Jesus Prayer.

Is the Jesus Prayer obligatory for laymen too, and not only for monks? Indeed it is obligatory, for, as we said, *every* Christian should be united with the Lord in his heart, and the best means to achieve such a union is precisely the Jesus Prayer.

BISHOP JUSTIN²

² Justin (Polyansky), a celebrated spiritual writer in Russia during the late 19th and early 20th centuries, Bishop first of Tobolsk and later of Ryazan.

The power of the Name

What shall we say of this divine prayer, in invocation of the Saviour, 'Lord Jesus Christ, Son of God, have mercy upon me'?

It is a prayer and a vow and a confession of faith, conferring upon us the Holy Spirit and divine gifts, cleansing the heart, driving out devils. It is the indwelling presence of Jesus Christ within us, and a fountain of spiritual reflections and divine thoughts. It is remission of sins, healing of soul and body, and shining of divine illumination; it is a well of God's mercy, bestowing upon the humble revelations and initiation into the mysteries of God. It is our only salvation, for it contains within itself the saving Name of our God, the only Name upon which we call, the Name of Jesus Christ the Son of God. 'For there is none other name under heaven given among men, whereby we must be saved,' as the Apostle says (Acts iv. 12).

That is why all believers must continually confess this Name: both to preach the faith and as testimony to our love for the Lord Jesus Christ, from which nothing must ever separate us; and also because of the grace that comes to us from His name, and because of the remission of sins, the healing, sanctification, enlightenment, and, above all, the salvation which it confers. The Holy Gospel says: 'These are written, that ye might believe that Jesus is the Christ, the Son of God.' See, such is faith. And the Gospel adds, 'that believing ye might have life through his Name' (John xx. 31). See, such is salvation and life.

ST. SIMEON OF THESSALONICA¹

¹ St. Simeon, Archbishop of Thessalonica (died 1429): Byzantine theologian and liturgist.

The simplicity of the Jesus Prayer

The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart, and call to Him: 'Lord Jesus Christ, Son of God, have mercy on me!' The essential part of this is not in the words, but in faith, contrition, and self-surrender to the Lord. With these feelings one can stand before the Lord even without any words, and it will still be prayer.

THEOPHAN THE RECLUSE

A refuge for the indolent

From experience in the spiritual life, it can fairly be concluded that he who has zeal to pray needs no teaching how to perfect himself in prayer. Patiently continued, the effort of prayer itself will lead us to prayer's very summit.

But what are weak and indolent people to do, and especially those who, before they have understood the true nature of prayer, have become hardened by outward routine, and cooled by their formal reading of the appointed prayers? As a refuge and source of strength they can still use the technique for practising the Jesus Prayer. And is it not chiefly for them that this technique was invented, so as to graft true inner prayer into their hearts?

THEOPHAN THE RECLUSE

A remedy against drowsiness

It is written in books, that when the Jesus Prayer gains force and establishes itself in the heart, then it fills us with energy and dispels drowsiness. But for it to become habitual to the tongue is one thing, and for it to be established in the heart is another.

THEOPHAN THE RECLUSE

Delve deeply

Delve deeply into the Jesus Prayer, with all the power that you possess. It will draw you together, giving you a sense of strength in the Lord, and will result in your being with Him constantly whether alone or with other people, when you do housework and when you read or pray. Only you must attribute the power of this prayer, not to the repetition of certain words, but to the turning of the mind and heart towards the Lord in these words—to the action accompanying the speech.

THEOPHAN THE RECLUSE

Oral and inner prayer

One can recite the Jesus Prayer with the mind in the heart without movement of the tongue. This is better than oral prayer. Use oral prayer as a support to inner prayer. Sometimes it is required in order to strengthen inner prayer.

THEOPHAN THE RECLUSE

Avoid visual concepts

Hold no intermediate image between the mind and the Lord when practising the Jesus Prayer. The words pronounced are merely a help, and are not essential. The principal thing is to stand before the Lord with the mind in the heart. This, and not the words, is inner spiritual prayer. The words here are as much or as little the essential part of the prayer as the words of any other prayer. The essential part is to dwell in God, and this walking before God means that you live with the conviction ever before your consciousness that God is in you, as He is in everything: you live in the firm assurance that He sees all that is within you, knowing you better than you know yourself. This awareness of the eye of God looking at your inner being must not be accompanied by any visual concept, but must be confined to a simple conviction or feeling. A man in a warm room feels how the warmth envelops and penetrates him. The same must be the effect on our spiritual nature of the all-encompassing presence of God, who is the fire in the room of our being.

The words 'Lord Jesus Christ, Son of God, have mercy upon me' are only the instrument and not the essence of the work; but they are an instrument which is very strong and effective, for the Name of the Lord Jesus is fearful to the enemies of our salvation and a blessing to all who seek Him. Do not forget that this practice is simple, and must not have anything fanciful about it. Pray about everything to the Lord, to our most pure Lady, to your Guardian Angel; and they will teach you everything, either directly or through others.

THEOPHAN THE RECLUSE

Images and illusion

In order not to fall into illusion¹ while practising inner prayer, do not permit yourself any concepts, images, or visions. For vivid imaginings, darting to and fro, and flights of fancy do not cease even when the mind stands in the heart and recites prayer: and no one is able to rule over them, except those who have attained perfection by the grace of the Holy Spirit, and who have acquired stability of mind through Jesus Christ.

ST. NIL SORSKI²

² St. Nil Sorski (Nilus of Sora, ?1433-1508), Russian ascetic writer; monk at a remote hermitage in the forest beyond the Volga, and leader of the 'Non-Possessors' (a movement in 15th and 16th century Russia which protested against the monastic ownership of land).

Kazakh courts sentence Christians for illegal religious activities

KAZAKHSTAN

A court order has fined a Christian-run drug and alcohol rehabilitation centre and closed it down for three months after police seized religious books and materials, and accused the Centre of illegal activity (religious worship without authorisation).

On 19 January the court order was upheld meaning that the Centre, in the Pavlodar Region, had to pay a fine of 185,200 tenge (£660; €880; US\$1,000; AU\$1,300; NZ\$1,360). The Centre's director was also fined. In November 2014, another case accusing the same Centre of inciting religious hatred was dropped after police admitted to finding no evidence.

Furthermore, in separate incidents, two Christians have

received heavy fines for exercising their right to freedom of religion without state permission but have refused to pay, making them subject to further punishment.

In Uralsk, West Kazakhstan, Nikolai Novikov was fined three times between 2013 and 2014 for meeting to worship without state permission. He described the fines as "illegal" – indeed, they violate legally binding international agreements.

Maksim Volikov was fined on 19 December for talking to people on the street about his faith whilst giving out religious literature in North Kazakhstan. He was also issued a three month "ban on his activity", but he intends to appeal the fine and seizure of his materials.

Around 280 Christians taken captive in Syria

SYRIA



Displaced elderly Christian among the many who have fled their homes along the Khabur River

Islamic State (IS) fighters in the north-eastern region of Hassake raided numerous villages along the Khabur River in the early hours of 23 February, abducting those who did not manage to flee.

Men, women and children, including the entire population of the village of Tel Shamiram, were captured. Local residents overheard the militants confirm on wireless devices that they were holding the "crusaders", who were alive but the men had been separated from the women and children.

Four churches were burned during the raids and a car bomb and mortars were heard going off in subsequent days. At least 1,200 families have been displaced.

At the time of writing, 23 of the hostages have been released, 19 arriving safely in the city of Hassake on Sunday 1 March and another four on 3 March. According to the Assyrian Human Rights Network, a sharia court ordered the release of the captives after paying the humiliating *jizya* tax.

Islamic State in Libya behead 21 Christians

LIBYA



Twenty-one Christians executed on the Libyan coast

On 15 February a video was released depicting the co-ordinated beheading of 21 Christians by Islamic State militants. Twenty were Egyptians working in Libya, most of whom had been abducted from the Libyan city of Sirte on 4 January. The twenty-first man was an African also working in Libya. His nominal Christian faith had been re-kindled by the Egyptians, so that when IS came looking for Christians he refused to save his life by embracing Islam, but instead embraced martyrdom.

"All crusaders: safety for you will be only wishes, especially if you are fighting us all together. Therefore we will fight you all together"

The five-minute long video footage shows the hostages being led, handcuffed, in single-file before being made to lie face down. The Christians were then executed simultaneously.

One jihadist, speaking in North-American accented English, declared "All crusaders: safety for you will be only wishes, especially if you are fighting us all together. Therefore we will fight you all together... We will conquer Rome, by Allah's permission."

(See Grace upon Grace, p. 16)

CANON IN HONOUR OF THE SAINTS OF BRITAIN.

(Acrostic: The Saints of Britain praise Thee.)

ODE 1

Saints of Britain, pray to God for us.

The sea became dry land for the Hosts of Israel
Who passed over singing the song of salvation;
and in the midst of these northern waters
The numberless saints of these islands
Join in the hymn of victory and triumph.

First Apostles and Saints of Britain, pray to God for us.

He who revealed to Philip the Way, the Truth and the Life
Sent forth his Apostles into the uttermost lands
That even in their day their life-giving teachings
Might call the Isles of Britain to give praise to Christ.

Saints of Britain, pray to God for us.

Even from the womb, O God, Thou callest each by name.
Thou alone canst number the Saints of this land.
Grant then the aid of their mighty intercession
To us who feebly echo their hymn of victory.

Glory be Both now

Set in Avalon, a church of wattles made by holy hands
The Son of God and of the Virgin Himself did dedicate
To the Mother of God - that in these northern lands
The first of churches should honour Her
Who is the first among men and angels.

ODE 6

Saint Gregory and all Saints of Britain, pray to God for us.

Not as Angles, but as angels in their beauty
The captives appeared to blessed Gregory in the slave market,
And, mourning that they should be in ignorance of the Gospel,
He resolved that they should be delivered from the wrath of God
And taught to sing 'Alleluia'.

Saint Augustine and all Saints of Britain, pray to God for us.

Proclaiming the song, 'Alleluia', Augustine and his disciples
Carried Thy pure icon and Thy precious Cross before the king.
And he, edified both by their lives and their teaching
Was baptised into the Name of the Trinity.

Glory be Both now

Rejoicing sevenfold in Augustine and his successors

Let us praise among them that new apostle from Tarsus,

The blessed Theodore, who, by his endeavours,

United this land to bless the Mother of God.

From a letter by Saint Cyprian, bishop and martyr

[Ep. 6, 1-2: CSEL 3, 480-482]

WE DESIRE TO GAIN THE LORD'S PROMISES:
WE MUST THEN IMITATE HIM IN ALL THINGS

I greet you, dearest brothers, and would like also to enjoy your company face to face, if only the conditions in which I find myself did not prevent my coming to see you. What could be more desirable or more joyful for me than to embrace you now, to be encircled by those pure and sinless hands that have kept the faith of the Lord and refused to offer sacrilegious worship?

What could be more pleasant, more sublime, than to kiss at this moment those lips of yours, which have given such glorious utterance in praise of the Lord; to be seen also by those eyes of yours, which have despised the world and proved themselves worthy of seeing God?

But, because there is no opportunity for my sharing this joy, I send this letter as my representative for your ears and eyes to hear and see. Through it I congratulate you, and at the same time urge you to persevere courageously and steadfastly in your witness to heavenly glory, and to continue with spiritual courage, now that you have entered on the way that the Lord has graciously opened up for you, until you receive the crown of victory. You have the Lord as your protector and guide, for he has said: *Behold, I am with you always, even to the end of the world.*

How blessed is the prison honored by your presence, how blessed the prison that sends men of God to heaven! Darkness brighter than the sun itself, more resplendent than this light of the world, for it is here that God's temples are now established, and your limbs made holy by your praise of God.

Let nothing else be now in your hearts and minds except God's commandments and the precepts of heaven: by their means the Holy Spirit has always inspired you to bear your sufferings. Let no one think of death, but only of immortality; let no one think of suffering that is for a time, but only of glory that is for eternity. It is written: *Precious in the sight of God is the death of his holy ones.* And again: *A sacrifice to God is an afflicted spirit; a broken and humbled heart God does not despise.*

Holy Scripture speaks also of the sufferings which consecrate God's martyrs and sanctify them by the very testing of pain:

Though in the eyes of men they suffered torments, their hope is full of immortality. They will judge nations, and rule over peoples, and the Lord will reign over them for ever.

When, therefore, you recall that you will be judges and rulers with Christ the Lord, you must rejoice, despising present suffering for joy at what is to come.

SELECTED LIVES OF THE SAINTS.

WISTAN (Wynstan, Winston), prince of the royal family of Mercia, murdered 850. Grandson of Wiglaf, king of Mercia 827-40 and son of Wigmund who died in 839, Wistan was chosen as king in 840 on his grandfather's death, according to his Legend, but asked his mother Elfleda to rule as regent. Berhtic (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtic then murdered him at a place called Wistanstowe (probably Wistow, Leicestershire): three of Wistan's followers fell with him. Wistan's body was buried in the royal monastery of Repton with those of his father and grandfather.

In 1019 Alfwaerd, abbot of Evesham (later bishop of London) asked King Cnut to give him Wistan's relics. From then on Evesham was the centre of the cult. It is of special interest because some of Wistan's miracles were suspected and verified twice over. In Lanfranc's time, his former chaplain, Walter of Cerisy, was abbot of Evesham and subjected Wistan's relics, especially his head, to an ordeal by fire, from which it emerged unscathed. Over a century later, according to Thomas of Marleberge, the supposed miracle of 'hair' growing at Wistanstowe on the ground where the martyr fell, each year on his feast day, was verified by a commission sent by Baldwin, archbishop of Canterbury. Whatever the substance may have been, there was no doubt of the extraordinary phenomenon. Three ancient church dedications to Wistan are known, including Wistow and Wigston (Leics.). The Shropshire village of Wistanstow has a less convincing claim to be the site of the saint's death. Feast: 1 June.

ETHELDREDA (Æthelthryth, Ediltrudis, Audrey) (d. 679), queen, foundress and abbess of Ely. She was the daughter of Anna, king of East Anglia, and was born probably at Exning (Suffolk). At an early age she was married (c.652) to Tondberht, ealdorman of the South Gyrwas, but she remained a virgin. On his death, c.655, she retired to the Isle of Ely, her dowry. In 660, for political reasons, she was married again, this time to Egfrith, the young king of Northumbria, then only fifteen years old and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage. But twelve years later he wished their marital relationship to be

normal; Etheldreda, advised and aided by *Wilfrid, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him, became a nun at Coldingham under her aunt *Ebbe (672), and founded a double monastery at Ely in 673. Egfrith married again: Wilfrid, some years later, was exiled from Northumbria.

Etheldreda meanwhile restored an old church at Ely, reputedly destroyed by Penda, the pagan king of Mercia, and built her monastery on the site of the present Ely cathedral. For seven years she lived an austere life of penance and prayer, eating only one meal a day, wearing woollen clothes instead of linen, watching each morning between Matins and dawn. In this wealthy family monastery, where she was joined or succeeded by sisters and nieces, she died of a tumour on the neck, interpreted as a divine punishment for her vanity in wearing necklaces in her younger days. It was the result of the plague, which also carried off several other nuns in her community.

Seventeen years later her body was found incorrupt: Wilfrid and her physician Cynefrid were among the witnesses. The tumour on her neck, which had been cut by her doctor, was found to be healed. The linen cloths, in which her body had been wrapped, were as fresh as the day when she was buried. Her body was placed in a stone sarcophagus of Roman workmanship found at Grantchester and translated by *Sexburga on 17 October 695. Her shrine was much frequented and she became the most popular of the Anglo-Saxon women saints.

Ely was refounded by *Ethelwold in 970 as a monastery for monks only; it was so lavishly endowed by him and King Edgar that it became the richest abbey in England except Glastonbury. Etheldreda's shrine remained and was presented by Emma, wife of King Cnut, with a purple cloth, richly worked with gold and jewels. After the Norman Conquest a new choir was built, which made necessary a new translation. This was eventually accomplished in 1106 and involved the relics of the other Ely saints Sexburga, *Ermengild, and *Werbunga also. Ely became a bishopric in 1109, and the shrine was rich enough for it to be stripped in 1144 by bishop Nigel to pay a fine of 300 marks. It was restored by bishop Geoffrey in 1225 and yet another translation took place in 1252, with some supposed relics of *Alban; when the cathedral was consecrated. The shrine was destroyed in 1541.