

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

COMMUNITY PROGRAMME
JUNE 2017.



BLESSED art Thou, O Christ our God, Who
hast shown forth the fishermen as su-
premely wise by sending down upon them the
Holy Spirit, and through them didst draw the
world into Thy net. O Befriender of man, glory
be to Thee.

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 Fursey.

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 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 IN JUNE.

SAT.JUNE 3rd. Saturday of Souls.St.Kevin of Glendalough.618.

SUN.JUNE 4th. 8th.SUNDAY OF PASCHA;PENTECOST

DIVINE LITURGY 10am.VESPERS OF KNEELING 12noon.(About 20mins)

MON. JUNE 5th.DAY OF THE HOLY SPIRIT (St Boniface of Crediton 754)

TYPIKA 9am.VESPERS 4pm.

TUES.JUNE 6th.THIRD DAY OF THE TRINITY

TYPIKA 9am.

FRI. JUNE 9th. St Cyril of Alexandria 444 St.Colomba of Iona 597
VESPERS 4pm.

SAT. JUNE 10th.DIVINE LITURGY (For All Saints)
(Moved because of Pentecost)

SUB. JUNE 11th.(No Liturgy in the morning but Vespers 4pm for the Fast)

MON.JUNE 12th.BEGINNING OF THE APOSTLES FAST

SUN.JUNE 18th.2nd.SUNDAY AFTER PENTECOST(Allthe Saints of Britain)

DIVINE LITURGY 10am

(Father Stephen and Rosalind have a few days off in Cambridge)

WED.JUNE 21st.VESPERS 4pm (For St.Alban Protomartyr of Britain c209)

THUR.JUNE 22nd.TYPIKA 9am for St. Alban.

FRI.JUNE 23rd.VESPERS 4pm for the Nativity of St JOHN THE BAPTIST.

SAT.JUNE 24th.VESPERS 4pm.

SUN.JUNE 25th.3rd. SUNDAY OF PENTECOST(New Martyrs of the Turkish Yoke)

DIVINE LITURGY 10am.VESPERS 4pm.

WED.JUNE 28th.VESPERAL DIVINE LITURGY 7pm

For the Holy and All-praised Apostles Peter and Paul

THUR.JUNE 29th.TYPIKA 9am Synaxis of the Twelve Apostles

FRI. JUNE 30th. VESPERS 4pm

SAT. JULY 1st. DIVINE LITURGY 10am(followed by a buffet lunch)

DAILY SERVICES IN ST FURSEY'S CHAPEL

These are normally ;3rd.Hour 9am with a reading from the Fathers.6th Hour 12noon (variable according to the pressure of work) Vespers 4pm.Compline 9am when visitors are in residence on retreat.Local readers are very welcome to come to these servces.

COMMUNITY NEWS AND NOTICES

NORWICH MARKET CHARITY STALL

Our next visit to Norwich market will be on Wednesday June 7th. From 9am when we begin to set up the stall until 4pm when we begin to pack up; this continues to be a very important part of our missionary work and it is also a very important witness to our Orthodox Christian Faith in an increasingly secular society. Over the years Norwich has become much more cosmopolitan and we meet people from many different backgrounds which is very stimulating. Please pray for this aspect of our work and if you can come and see us; we have a large display of mounted icon prints and many new books on Orthodox teaching.

COFFEE MORNING SATURDAY JUNE 24TH 10AM TO 12NOON

This has become a very pleasant annual event so do come along and bring a friend; there will be plenty of coffee and cake or tea if you prefer; a raffle, cake stall with home made cake tarts and pies; tombola, an icon and book stall and bric a brack; The money we raise will go to the new church building fund.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

On Monday May 8th when I telephoned the Estate Agent about the sale of the disused Police Station I was told that the Police Authority had authorised them to do with the sale and the asking price had been raised from £ 80.000 to £130.000 an increase of £50.000. I was greatly shocked to learn this but after some reflection and general discussions it has been decided by the Community to go ahead with trying to raise the additional money by an urgent general appeal; Metropolitan Silouan has given his blessing to this. Preliminary plans have been submitted to North Norfolk District Council. Preparations are being made to launch the appeal and I am very grateful for the help of William and Allister with this because we want the appeal to go out on the Internet. As the saying goes; 'nothing ventured nothing gained'. Having approached 20 companies and individuals in and around Stalham during the past six years and being disappointed each time other possibilities have been exhausted. PLEASE PRAY FOR US.

OUR FIRST BAPTISM.

On Sunday April 30th Victoria Grace daughter of John and Selina Mongan was baptised at St. Fursey's. This took place after the Liturgy at 12noon because we could not get both our normal congregation and John's family in the church at the same time. It was a very joyful occasion and we look forward to seeing her grow and develop in her Christian faith; John and Selina have three other children and it is a joy to see them at the Liturgy. (As I prepare this Newsletter on Monday May 15th we look forward to the adult baptism of Allister and his Chrismation with Andrew on May 28th. and God willing the baptism of Elly Williams little girl later in the summer she is now five years old and comes to the liturgy regularly ;she is a great credit to William and Laura. Also Tracy has been coming to the Liturgy and Bible Study for several months and we hope to receive her into the church in the autumn.)

Second Century

The Persecutions

The second century saw the further development of the Christian faith, and the greater persecution of the Church by the Roman imperial authorities, for whom Christianity was an "illegal religion."

The Christians were criminals in the eyes of the Romans, not only religiously, but politically. They transgressed the laws of the state because they refused to honor the earthly emperor as king, lord, and god, which was required of them as members of imperial society. They prayed for the civil authorities and gave "honor to whom honor is due" (Romans 13:1-7), but they refused to give the earthly king the glory and worship which was due to God, and to His Christ, alone. Thus the Roman law declared: **It is not lawful to be a Christian.**

One of the first witnesses to the Christians which we have in secular writing is found in the second century correspondence between Pliny the Younger and the Emperor Trajan, who ruled from 98-117. This correspondence reveals that Christianity was indeed proscribed, and that though Christians should not be sought out and were innocent of the gross charges against them, such as the sacrifice of children and the eating of human flesh (a misunderstanding of the eucharist which was conducted in "secret meetings"), the Christians nevertheless were to be executed if, when seized, they refused to give up their faith.

The persecution of the Christians in the second century was largely local, conducted according to the zeal of the local imperial authorities. Nevertheless, the persecutions were widespread and the Christians were generally hated even by the most tolerant and openminded of the Roman rulers. They were hated mostly for what was considered their stubbornness and intolerance due to their exclusive devotion to Christ as Lord. They were persecuted also for what was considered to be the political danger which they brought to the unity of law and order in the imperial reign, particularly because of the increasing number of persons who were joining the Church.

Among the most famous of the Christian leaders and martyrs of the second century were the bishops **Ignatius of Antioch** (d.c. 110) and **Polycarp of Smyrna** (d. 156), and the philosopher **Justin** (d.c. 165). Each of these men who were killed for the faith left writings which, together with the *Didache*, the *Letter to Diognetus*, the letters of **Clement of Rome**, the *Letter of Barnabas*, the *Shepherd of Hermas* and the apologetic writings of such men as **Athenagoras of Athens**, **Melito of Sardis**, **Theophilus of Antioch** and the greatest of the second century theologians, **Irenaeus of Lyons**, all give a very vivid picture of the faith and life of the second century of the Church.

Defense of the Faith: Apologists

The most important developments in the second century, in addition to the persecutions and the growth of Church membership, were the defenses of the Christian faith against the false teachings, the so-called **apologies** against the Christian **heresies** as well as against Judaism and paganism. There was also the development of Church doctrine and the beginnings of post-apostolic theology; the establishment of the same basic church order in each local community led by its bishop, presbyters and deacons; the first foundations of the Christian liturgy and sacramental life completely separated from the Jewish synagogue; and the beginnings of the establishment of the canon of the holy scriptures of the New Testament Church.

At the end of the first century and at the beginning of the second century, many false writings about Christ were produced. These were the so-called **apocryphal** writings (not to be confused with the Old Testament apocrypha), the so-called **pseudepigrapha** (See above page 30). These false writings carried the names of the apostles and introduced into Christian circles many fanciful and legendary stories about the childhood of Christ, the life of the Virgin Mary and the activities of the apostles.

Together with the pseudepigrapha, there also appeared the false teachings of **gnosticism**, the Christian heresy which transformed Christianity into a kind of spiritualistic, dualistic, intellectualistic philosophy. (See above page 44) The genuine Christians of the Orthodox faith had to contend with these false teachings. The result of their struggle was the production of the theology of the **apologists**, that is, those who defended the true faith and the original gospel of Christ. The result also was the teaching of **apostolic succession** in the Church, the doctrine that the genuine faith and life of Christianity is passed over from church to church, from generation to generation and from place to place, through the succession of the **Holy Tradition** of the Church in the consecration of bishops, whose teachings and practice is identical to each other and to that of the apostles of Jesus.

Another result was that the Church began firmly to establish exactly which writings belong to the holy scripture of the Church and which do not, their decision being based on the genuine apostolic testimony contained in the writings, and their use in the Church at the liturgical gatherings.

Church Order and Liturgy

In the writings of the second century apologists, martyrs, and saints, it is seen that each local Christian Church was headed by one **bishop** who presided over

the Church which was administered by the **presbyters** or elders, and served by the **deacons**. Thus Saint Ignatius of Antioch writes in his letters:

I exhort you to strive to do all things in harmony with God: the bishop is to preside in the place of God, while the presbyters are to function as the council of the apostles, and the deacons, who are most dear to me, are entrusted with the ministry (i.e., good works) of Jesus Christ. (Letter to Magnesians 6, 1)

Take care, then, to partake of one Eucharist; for one is the Flesh of our Lord Jesus Christ, and one the cup to unite us with His Blood, and one altar, just as there is one bishop assisted by the presbytery and the deacons, my fellow servants. (Letter to Philadelphians 4)

Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the Catholic Church. (Letter to Smyrneans 8, 2)

Saint Ignatius was the first to use the term **catholic** to describe the Church. It is an adjective of quality that tells how the Church is, namely, full, perfect, complete, whole, with nothing lacking in it of the fulness of the grace, truth and holiness of God.

In the **Didache** and the **Apologies** of Saint Justin and Saint Irenaeus, there are also descriptions of the Christian sacraments.

Baptize as follows: after explaining all of these points, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water . . . (Didache 7, 1)

Let no one eat and drink of your Eucharist but those who are baptized in the name of the Lord . . . (Didache 9)

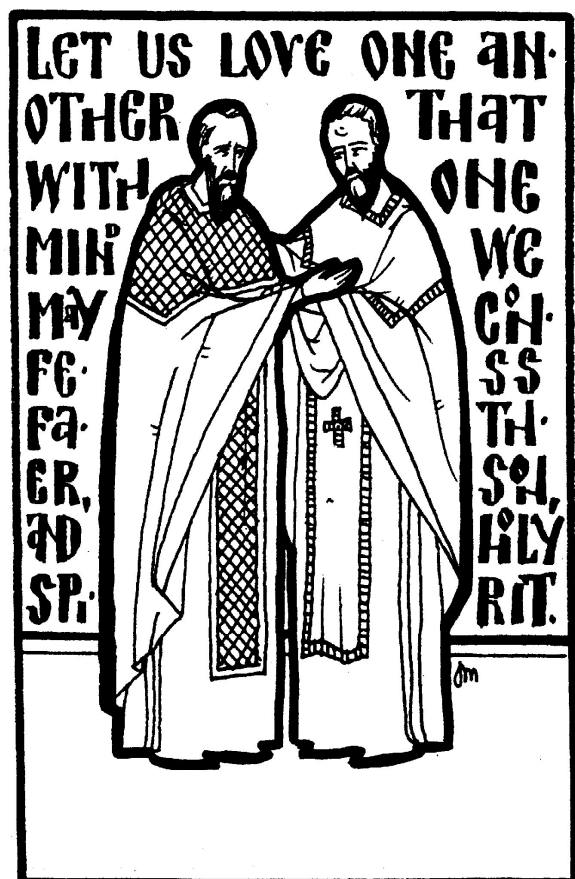
On the Lord's own Day, assemble in common to break bread and give thanks (i.e., the eucharist, which means thanksgiving); but first confess your sins so that your sacrifice may be pure.

However, no one quarelling with his brother may join your assembly until they are reconciled; your sacrifice must not be defiled. (Didache 14)

Eucharist in the Apology of St. Justin

And on the day which is called Sunday, all who live in the cities or in the country gather together in one place and the memoirs of the apostles and the writings of the prophets are read as long as time permits. Then the reader concludes, and the president verbally instructs and exhorts us to the imitation of these excellent things, then we all rise together and offer up our prayers; and as I said before when we have ended our prayer, bread is brought and wine and water; and the president in like manner offers up prayers and thanksgivings according to his ability and the people give their assent by saying 'Amen'; and there is a distribution and a partaking by everyone of the Eucharist and to those who are absent a portion is brought by the deacons. And those who are well-to-do and willing give as they choose, each as he himself purposes; the collection is then deposited with the president who supports orphans, widows, those who are in want owing to sickness or any other cause, those who are in prison and strangers who are on a journey and in a word takes care of all who are in need. But Sunday is the day on which we hold our common assembly because it is the first day on which God, when He changed darkness and matter, made the world, and Jesus Christ our Savior on the same day rose from the dead.

(Apology 1, 67 of Saint Justin)



MODERN AGE SLAVERY 27

SNOWDROPS STARTING ANEW, Have spoken to Karen Antiss house manager before Easter. And she was awaiting a team meeting to discuss our donation of £177 to be spent on making life easier for the guests at the house. I received a beautiful hand made card to myself, May & Tracy from Bakhita House. As an on going project I now have a £10 donation and Linda Peers has donated us a Sight & Sound electric carousel a really lovely prize. I will be making up a game at St Furseys Orthodox Sutton's Coffee morning on the Sat 24th June 1000-1200. Plus Fr Stephen is selling cards on his Icon stall in Norwich facing Primart the 1st Wed each month. Please give him a visit

MOLDOVA. After preparing the goods to pass on to the new courier after Fr Stephen had blessed them. I received on Easter Sunday in Kings Lynn a large amount of layette items, these have been prepared & blessed & will travel with the previous items. A fantastic response by a very lovely christian lady. This is an on going project and helps children living in poverty that are at risk of traffickers so please continue to knit & donate layette items. Thank you for such an amazing standard of goods.

RAGAS newsletter. More than 1 million people are believed to be trapped as modern age slaves in Russia, many in the brick factories & small farms of DAGESTAN, a restive republic in North Caucasus, vagrants, soldiers & even entire families claim they have been drugged kidnapped & forced to work against their will. People often arrive in Dagestan under unusual circumstances. They tend to be migrants from Russia's impoverished regions or former Soviet satellites who initial head toward Moscow to find work. There at the capitals train stations, they are approached by recruiters who pose as employers. Well paid jobs are touted over lunch or a drink which the recruiters spike, hours later the migrants wake up in a bus or a train headed to a remote region like Dagestan, from where they have no means of escape. Force labour is big in Dagestan Recruiters can earn 20,000 roubles £285 for every person they sell into slavery. While brick factory owners boost profits by using workers they will never have to pay. [Source: Guardian] Awareness about slavery is a Global importance please if you have a computer follow the RAGAS website newsletter [ragas online] and we at St Furseys are still raising monies for GIVE THE CHILDREN A VOICE which is 50% to RAGAS & 50% to Kinder appeal for children awaiting kidneys where security ensures that no money is exchanged for a organ is enforced. Please help to ease the suffering of the kiddies & the parents.

THAILAND. Last year we sponserd a young Roteract lady called Bussy to go to the rescue mission for children centre at Mai Suai Northern Thailand. She was the only English Roteracter the rest of the team were from New Zealand. I attended her talk at Norwich St Edmond Rotary club. The mission centre now is run for Akha children that are very much at risk of traffickers as they are no longer rescued from slavery. These children need to be rescued from the most appalling conditions, often from parents that are drug addicts. They as Bussy said are beautiful children, but need care and attention. She said both morning & evening they pray & sing christian songs with great enthusiasm not like being in assembly at school They need education and a new school as the existing buildings are dilapidated. She feels she wants to go back to visit the children. The team of Roteracts worked very hard & she felt it was a experience of a life time. UN NGO's are now recommending to keep children out of slavery & respond to projects that help to alleviate the problems that result in children getting trafficked especial children that governments don't recognise their existence. If they can get a education they have to be recognised but schools often refuse to allow them in . So Education is a way forward for these children.

ZAMBIA. A new project to collect goods for a Zambian orphanage of 100 children. Please look at the Falconer Trust website, I am awaiting conversations with Neal Starling. We are in need of collecting toiletries, non prescription drugs, medical items, panadol, plasters, bandages etc also bake beans ,tin meats,sardines etc. I will be writing about slavery in Zambia in my next article.

Pat Hinkins Co-ordinator St Furseys Orthodox Community Action Against Child Slavery.
Sponserers of ROTARIANS ACTION GROUP AGAINST SLAVERY. ragas online

LITURGY PAGE.

PENTECOSTARION

ODE SIX
Heirmos

TOSSED by the tempest of the cares
of life, and cast into the deep by
the sins that sail with me, and being
thrown to the soul-corrupting beast,
like Jonas I cry to Thee, O Christ:
Draw me up out of the depth that
bringeth death.

Troparion

THOU hast abundantly poured forth
of Thy Spirit upon all flesh, even
as Thou didst say, and all creation is
filled with Thy knowledge, O Lord; for
Thou, the Son, didst come forth im-
mutably from the Father; and the
Spirit indivisibly proceedeth.

The Second Canon
Heirmos

THOU hast shone forth from the
Virgin
As forgiveness and salvation for us, O
Christ Master,
That, like as Jonas was reft from the
belly of the sea monster,
Thou mightest snatch from corruption
All the fallen race of Adam.

Troparia

O RULER of all, renew within us
the cherished, upright Spirit,
That we may eternally have Him Who
proceedeth from the Father,
With Whom He is most perfectly
united;
He is a burning heat, purging away
hateful, polluted matter
And cleansing our minds of defilement.

As for the Apostles in Sion who
awaited Thy coming, O Spirit,
Thou, with Thy fiery breath,
Hast consecrated them with a coveted
dignity,
Even the knowledge of the Word, be-
gotten of the Father,
Which swiftly exposed the cruel prattle
of the heathens' babblings.

Katavasie: Tossed by the tempest . . .
Thou hast shone forth . . .

KONTAKION
Plagal of Fourth Tone

ONCE, when He descended and
confounded the tongues, the
Most High divided the nations; and
when He divided the tongues of fire,
He called all men into unity; and with
one accord we glorify the All-holy
Spirit.

OIKOS

GRANT Thou speedy and lasting
consolation unto Thy servants, O
Jesus, when our spirits are despondent.
Be Thou not parted from our souls
when they be in affliction; be Thou not
far from our minds when we are in per-
ils, but do Thou ever anticipate our
needs. Draw nigh unto us, draw nigh,
O Thou Who art everywhere present,
and even as Thou art ever with Thine
Apostles, thus do Thou also unite unto
Thyself us who long for Thee, O Com-
passionate One, that, being united with
Thee, we may praise and glorify Thine
All-holy Spirit.

HOMILY PAGE.

From the treatise Against Heresies by Saint Irenaeus, bishop

(Lib. 3, 17, 1-3: SC 34, 302-306)

THE SENDING OF THE HOLY SPIRIT

When the Lord told his disciples *to go and teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Spirit*, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit.

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