

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111, NEVILLE ROAD,
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COMMUNITY PROGRAMME
JUNE 2018.



THE FEAST OF ALL SAINTS OF BRITAIN

Most blessed Martyrs of Christ, ye gave yourselves up as voluntary sacrifices, and have sanctified the land of Britain with your blood, and illumined the air by your death. And now ye live in the heavens in the unwaning Light, ever praying for us, O seers of God.

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 IN JUNE

FRI.JUNE 1st. Justin Martyr (166) Martyr Wistan of Repton (850)

VESPERS 4pm.

SAT.JUNE 2nd.DIVINE LITURGY 10am.ALL SAINTS DAY.

(Followed by buffet meal)

SUN.JUNE 3rd.NO LITURGY TODAY;VESPERS 4pm THE APOSTLES FAST BEGINS.

SAT. JUNE 9th.St Cyril of Alexandria (444)St Columba of Iona (597)VESPERS 4pm.

SUN.JUNE 10th.2ND.SUNDAY OF PENTECOST.All the Saints of Britain.

DIVINE LITURGY 10am VESPERS 4pm.(St Bartholomew and Barnabas.)

SAT.JUNE 16th.VESPERS 4pm.

SUN.JUNE 17th.3RD.SUNDAY AFTER PENTECOST.(Tst Nectan of Hartland Devon 6th.c St.Botolph 7th.)

THUR.JUNE 21st.St Alban Protomartyr of Britain (209) VESPERS 4pm

SAT.JUNE 23RD.St.Etheldreda of Ely (679) VESPERS 4pm

SUN.JUNE 24th.4TH. SUNDAY AFTER PENTECOST;NATIVITY OF ST JOHN THE BAPTIST FORERUNNER.

DIVINE LITURGY 10am VESPERS 4pm

THUR.JUNE 28th. HOLY AND GLORIOUS LEADERS OF THE APOSTLES PETER AND PAUL(C.67)

VESPERS 4pm.

FRI. JUNE 29th. TYPIKA 9am.

DAILY SERVICES AT ST FURSEY'S CHAPEL.

3rd.Hour 9am with a reading from the Fathers.Vespers 4pm.Local readers are very welcome to attend these services.The Mid-day service and Compline do not happen now due to pressure of

COMMUNITY NEWS AND NOTICES

ST FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH, STALHAM

After many years of struggle it is hard to believe that this is now a reality.To buy the former police station we spent £105.000 plus £4320 on legal fees;£109.4320 in total.We could not have done this without the hard work of our Trustees and congregation and the wonderful generosity of many people;Orthodox Christians as well as none Orthodox Christian friends and relations;we thank them all and praise God for them.We have employed an architect and builder and plans are now afoot to draw up plans for the approval of the Local Authority to build a Byzantine style Orthodox Church at the back of modest size;the Trustees are now planning to re-launch the second part of our Appeal for this building work;we have a Legacy for £10.000 plus a loan for £20.000 so we have £30.000 To start with (the loan will need to be repaid eventually)so we need to raise another £50.000.Our Lord will make it happen but He expects us to work hard for it and so we shall;SO WATCH HIS SPACE.

THE MONDAY BIBLE STUDY.

This now happens at St.Fursey;s Parish Church on Monday afternoons 2.30pm in one of the rooms there Tea and cake 3.30pm Vespers 4pm in another room which is a tempary chapel.We are studying Genesis at the moment with the Orthodox Study Bible as our guide.YOU ARE VERY WELCOME TO COME ALONG.

NORWICH MARKET CHARITY STALL WEDNESDAY JUNE 6th 9am to 4pm.

This continues to be an important part of our outreach and we sell books on Orthodox theology and prayer,mounted icon prints which it make in my garage;occasion cards and Prayer ropes.The stall is now in the main part of the market no183 opposite Tesco.Although the money we raise is useful the main purpose of our being there is to be a Christian presence and to be available to talk about our Orthodox Christian Faith;COME AND SEE US IF YOU CAN.

INTRODUCTORY TALKS ON THE ORTHODOX CHRISTIAN FAITH.

These will take place in a room in the Parish Church on Tuesday evenings in June.Start 7pm refreshments 8pm Compline 8.30pm Finish 9pm (approximate times)

TUES.JUNE 5th. FINDING THE NEW TESTAMENT CHURCH.

TUES.JUNE 12th.HEAVEN UPON EARTH (The Liturgy)

TUES.JUNE 19th;OUR HUMAN DESTINY (Deification)

TUES JUNE 26th.WINDOWS INTO HEAVEN (Icons)

A possible fifth talk if wanted called WHEN ENGLAND WAS ORTHODOX on Tuesday July 3rd

THESE TALKS ARE OPEN TO ALL WHO WISH TO KNOW MORE ABOUT OUR ORTHODOX CHRISTIAN FAITH AND CHURCH.WE BELONG TO THE ANTIOCHIAN PATRIARCHATE AND PATRIARCH JOHN IS THE 167TH.SUCCESSOR TO ST PETER IN THE SEE OF ANTIOCH (He was there before he went to Rome;see Acts and Galations2 Ver11)When he was Metropolitan of Western Europe he ordained me Deacon and Priest in 2011 before the Holy Synod of Antioch elected him Patriarch in 2012.

Churches attacked and torched by Islamists who threatened to kill Christians seen praying

MALI

"Our churches and chapels are now being targeted by extremists, who've told Christians not to gather to pray," explained a church leader in Mali. In September and October, several churches in central Mali were ransacked and set on fire. In one attack, the congregation were driven out of the church where they were worshipping and told they would be killed if they were "seen praying."

In 2012, Tuareg separatists and Islamist groups linked to Al Qaeda seized control of northern Mali and

declared the region an Islamic state. Sharia law, including punishments such as amputations for theft, was

"Our churches and chapels are now being targeted by extremists, who've told Christians not to gather to pray,"

imposed in Timbuktu. French and U.N. soldiers have since been deployed in Mali, but despite the government agreeing a peace deal with rebels, violence continues.

Fourteenth Century

Gregory Palamas

The fourteenth century was the time of the Palamite controversy in the Eastern Church. **Gregory Palamas** (d. 1359) was a monk of Mount Athos. He was a practitioner of the method of prayer called **hesychasm** (hesychia means **silence**). By this method the person utilizes a rigorous bodily discipline in order to unite his mind and heart in God through continuous repetition of the name of Jesus, usually in the form of the Jesus Prayer: **Lord Jesus Christ, Son of God, have mercy on me a sinner**. Through the use of this method of prayer the hesychast monks claimed to gain genuine communion with God, including the spiritual vision of the Uncreated Light of Divinity such as that seen by Moses on Mount Sinai, and the apostles of Christ at the transfiguration of the Lord on Mount Tabor.

In 1326 the Calabrian **Barlaam**, a Greek former uniate and a representative of the emerging humanist tradition of the Western renaissance, came to Constantinople. Barlaam and some Byzantine humanists who were highly influenced by Western philosophical and theological ideas, ridiculed the practice of hesychast prayer. They generally denied the possibility for men to be in genuine union with God. In 1333 Gregory Palamas confronted Barlaam's position and defended hesychasm. He established the Orthodox doctrine that man can truly know God and can enter into communion with Him through Christ and the Holy Spirit in the Church.

Essence and Energy

A council in 1346 upheld Gregory's teaching. The holy monk made his famous distinction between the unknowable and incomprehensible **Essence** or **Super-essence** of God, and the **actions, operations, or energies** of God which are truly uncreated and divine (such as the divine light). These **energies** are communicated to men by divine grace and are open to human participation, knowledge, and experience.

After some years of political turmoil and theological controversy, councils held in 1347 and in 1351 (the year that Gregory became archbishop of Thessalonica) again upheld Gregory's position as exactly that of the Bible and the Tradition of the Orthodox Church. Since that time the theological distinction between the divine **Superessence** and the divine **energies** has become an official part of the doctrine of the Orthodox Church. Gregory Palamas was canonized a saint of the Orthodox Church in 1368 — just nine years after his death.

John V Paleologos and Rome

The leading Byzantine emperor of the fourteenth century **John V Paleologos** (1341-1391) continued to have the hope that the West would come to the aid of the Greeks in the face of the ever-increasing Turkish pressures in the East. In 1369 John personally entered into communion with the Roman Church, without an attempt at formal church union. This act produced no lasting results either for the ecclesiastical or political destiny of Constantinople.

Russia

The Russians continued in the south under the Tatar Yoke. In the northern wooded areas of Muscovy, led by the Prince **John Kalita** (d. 1341), and the **Metropolitan Alexis** as governing regent (1353-1378), the northern Russians remained free and continued to prosper. The genuine "builder of Russia" in the north at this time was **Saint Sergius of Radonezh** (d. 1392).

Saint Sergius

Saint Sergius was born in Rostov in 1314. He became a monk in 1334, going alone into the forests to fast and pray, giving the name of the **Holy Trinity** to his monastic chapel. Many persons followed St. Sergius, some to join him in his monastic life, and others to live around his monastic community as pioneers and settlers. St. Sergius was extremely humble. He dressed in the poorest clothes. He continually worked for others. He taught by example only, fleeing from his position of abbot — which had been forced on him by Metropolitan Alexis — when he felt that the monks rejected his leadership. He was a strict ascetic, a practitioner of silent prayer, and a mystic graced with splendid divine visions and living communion with God.

In 1380 Saint Sergius — who was regularly consulted by Metropolitan Alexis and the national leaders — blessed the prince **Dimitri Donskoi** to engage in battle with the Tartars. Dimitri's victory marked the beginning of the end of the Tatar control over the Russian lands.

The legacy of Saint Sergius to Russia and the Orthodox Church is immeasurable. Eleven of his disciples founded monastic centers in northern Russia around which lands were settled and developed. The mystical, spiritual life of the Russian Church, as well as the interrelation between the Church and the socio-political life of the Russian nation in later times was rooted in the person and work of Sergius of Radonezh.

Saint Stephen of Perm

A contemporary of St. Sergius, **Saint Stephen of Perm** (d. 1396) was a learned bishop who undertook missionary work among the Zyrian tribes. Although his work did not remain, Saint Stephen created the Zyrian alphabet and translated the church writings into the native language. Thus he combined the Byzantine tradition of fostering local church life and laying the spiritual foundations for future missionary work of the Russian Church among the Siberian tribes and in Japan and Alaska.

Saint Andrew Rublev

Saint Andrew Rublev (d.c. 1430), the greatest Russian iconographer and perhaps the greatest iconographer in Orthodox history, did his marvelous work at the end of the fourteenth and the beginning of the fifteenth centuries. He was a monk of the monastery of St. Sergius. He was the artistic follower of the iconographer **Theophanes the Greek**, and he worked together with his friend, **Daniel Chorny**. Rublev's most famous work is the icon of the **Holy Trinity**, painted for the Trinity-St. Sergius monastery, depicting in a perfect harmony of colors and lines the **Three Angels** who came to Abraham in the Old Testament. During this same period there was a renaissance of church art in the Byzantine empire, with many famous frescoes and mosaics coming from this period.

The Serbians and the Bulgarians

The Serbians were enjoying a flourishing period of their history under the rule of **Stephen Dushan**. The Serbian Church became a patriarchate in 1346. Also at this time, **Saint Clement of Ochrid** (d. 1375) lived and worked among the Bulgarians, being a leader of national enlightenment. Simultaneously, the Bulgarian monastery of **Zoographos** was established on Mount Athos.

Liturgical Development

Liturgically the fourteenth century reveals the order of worship in the Church as virtually the same as it is today. The **Commentary on the Divine Liturgy** was written by **Nicholas Cabasilas**. He also wrote a popular work called **Life in Christ**, which gives a symbolic interpretation of the liturgy showing ritual details which still remain in the Church practices today. For the first time the **prothesis** (proskomedie), as a separate rite preceding the liturgy of the Word, is found in the liturgical books.

The liturgical commentaries of **Simeon of Thessalonica** (d. 1420) which provide detailed information about church worship came from this period. An interesting note in Simeon's writings reveal that at this time the **Holy Eucharist** was still being given to Orthodox Christians in the sacrament of **matrimony**, and the blessed "common cup" was given only to those who were not allowed to receive Holy Communion in the Church.

The West

The West in the fourteenth century saw the "Babylonian captivity" of the Roman popes in Avignon (1303-1378), and the "great schism" within the Western Church between various claimants to the papal office. **Catherine of Sienna** lived at this time, as did **John Wycliffe**, the forerunner of the reformation in England, and the English mystical writers **Walter Hilton** and **Juliana of Norwich**. The end of the fourteenth and the beginning of the fifteenth centuries witnessed the development of the **Brothers of the Common Life** in the low countries. This movement's greatest representative was **Thomas a Kempis** who was the author of the famous **Imitation of Christ**. The writing of the **Divine Comedy** by **Dante Alighieri** (d. 1321) and the painting of **Giotto** (d. 1337) was during this period of history.

MODERN AGE SLAVERY No 33.

On Monday June 25th 1300 to 1430 hrs at Rotary International Global Convention in Toronto, RAGAS will be raising awareness of the nature and extent of contemporary slavery and to encourage as many delegates from around the world to participate in projects, that help to protect people from slavery and its consequences. Mark Little and two other speakers Rotarian Carol Metzker and Ann Marie Jones a survivor of slavery. Both Carol and Ann Marie will focus on how to protect children from sex trafficking. They will hear Ann Marie's story of encountering child-victims when she was a adult victim and how services including Rotary's assistance helped her on the road to recovery, and to learn practical ways to lend a hand to victims as well as to prevent further injustice.

St Furseys Orthodox Community are one of the sponsors of RAGAS at this Global Convention. We are now at present raising monies for next years convention in Hamburg [give the children a voice] 50% to QMC Kinder ward and 50% to RAGAS.

Our project "SNOWDROPS STARTING ANEW" BAKHITA HOUSE. We received 2 donations which amounted to £50. Suggested by Karen Antiss house manager a ice cream maker is purchased for the guests that have been rescued from slavery from around the World, and have been trafficked in by unscrupulous traffickers. We have received a thank you card and the guests are looking forward to making all different kind of flavours of ice cream. Which is a part of their first stage of RE HAB in a very practical way. Ice cream is a very simple treat. Which we all take for granted! We are about to raise funds for Bakhita House babies emergency fund. For babies born in the house. Small donations are very welcome.

The FALCONER TRUST educational needs and fish etc have been delivered to the Watton warehouse. It has been confirmed that it's been packed and will go out on the next batch of parcels. Neil Starling should be on his way to Zambia as I am writing this article, and the last leg of his journey to the very rural and remote christian orphanage is gruelling. The last 450 miles is by light aircraft. We are continuing to collect educational needs. Thank you Nanette and Richard St Johns Kings Lynn for your support in this project. Nappies are a problem so I am looking at trying to get some terri-towelling nappies to send in our next delivery. We can send disposable nappies but they take space. Please pray for the staff and up to 100 orphans in the orphanage, babies to young adults.

At present Rev'd Becca vicar of St Johns C of E in Kings Lynn and Mark Little RAGAS chairman are putting a service together for slavery in the modern age. A date is about to be decided. Please pray for this as Rev'd Becca is saying after a churches together meeting the situation in the modern world of slavery is horrific. So please positive prayer it is a powerful weapon against this evil. Also practical help is of the utmost importance.

Please remember there is a Modern Age Slavery Help line 0800 0121 700. If you see anybody being in slavery, Or Salvation Army 0300 303 8151, Or Crimestoppers 0800 555 111.

Pat Hinkins member of RAGAS [RC Broadlands].

Co-ordinator of St Furseys Orthodox Community [Action Against Child Slavery].

SPONSERS OF RAGAS WWW.ragas.online

LITURGY PAGE

VESPERS

At "Lord, I have cried....," *four verses of the Sunday in tone 2, then of the Saints of Britain:*

TONE 1:

Come, let us praise the Saints of Britain: holy Monks and Nuns, Hierarchs and Princes, Martyrs, Hieromartyrs and Wonderworkers, both named and unnamed. For by their deeds and words and various gifts, they became truly holy, and God hath glorified even their tombs with miracles. And now as they stand in the presence of Christ Who glorified them, they pray earnestly for us who with love celebrate their radiant Feast.

TONE 2:

With beautiful chanting let us praise the Divinely wise holy Hierarchs of Britain, bright adornments of the Church of Christ, crowns of the Priesthood, models of piety, unfailing sources of Divine healing, channels of spiritual gifts, rivers abundant in miracles gladdening the land of Britain with their flow, fervent helpers of pious Christians, for whose sake Christ sub-dueth the uprisings of enemies and bestoweth on us great mercy.

TONE 8:

Earth exulteth and Heaven rejoiceth, O holy monastic Fathers, as we praise your labours and spiritual struggles, your moral courage and purity of mind, for ye were not defeated by the law of carnal nature. O holy company and Divine army, ye are truly the strength of our land.

SAME TONE:

Blessed, Divinely wise Princes of Britain, shining with Orthodox wisdom and radiant with the brightness of the virtues, ye illumine the gatherings of the Faithful and dispel the darkness of the demons. Therefore, we honour you as partakers of unfailing Grace and untiring guardians of your inheritance.

TONE 5:

Rejoice, wonderworking holy Hierarchs of Britain. For ye are the first of all our intercessors with the Lord, leaders of Orthodoxy and guides to the True Faith. Rejoice, every place and land and city that hath reared citizens for the Heavenly Kingdom. These Saints have appeared as lights for our souls, they have shone spiritually with the glow of miracles and works and portents to the ends of the earth, and now they pray to Christ for the salvation of our souls.

Both now and ever, and unto the ages of ages. Amen.

HOMILY PAGE

From a sermon by Saint Augustine, bishop

(Sermo 329, in natali martyrum: PL 38, 1454-1456)

THE DEATH OF MARTYRS IS PRECIOUS, BOUGHT AT THE COST OF CHRIST'S DEATH

The Church everywhere flourishes through the glorious deeds of the holy martyrs. With our own eyes we can judge the truth of our song, that *the death of his saints is precious in the sight of the Lord*. It is precious in our sight and in the sight of the Lord as well, for in his name they died.

But the price of these deaths is the death of one man. See how many deaths he paid for by dying himself! For if he had not died, would the grain of wheat have been multiplied? You have heard what he said on his way to his passion, which was our redemption: *Unless the grain of wheat falls to the ground and dies, it remains alone; but if it dies, it bears much fruit*.

On the cross he made the great exchange. There the purse which held our price was opened, for when the soldier's spear opened his side, the price of the whole world flowed forth. Thus he purchased the faithful and the martyrs. But the faith of the martyrs has been tested; their blood is the proof. They paid back the price Christ paid for them, thus fulfilling the words of Saint John: *Just as Christ laid down his life for us, we too must lay down our lives for our brothers*.

Elsewhere it is said: *You are seated at a great table. Observe carefully all that is set before you, for you also must prepare such a banquet*. The table is large, for the banquet is none other than the Lord of the table himself. No one has his guests feed upon himself, and yet this is precisely what Christ our Lord does; though host, he himself is both food and drink. The martyrs recognized the food and drink they were given, in order to make repayment in kind.

But how can they make repayment, unless he first spends his riches on them and gives them the means to repay? And what does the psalm we have sung recommend when it says: *The death of the saints is precious in the sight of the Lord?*

In this psalm man ponders the great things he has received from God, the great gifts of grace from the Almighty: God created man, sought him when he was lost, pardoned him when he was found, supported him when he struggled in weakness, did not abandon him when he was in danger, crowned him in victory, and gave himself as the prize. Reflecting on all this, man cries out, saying: *What shall I give the Lord for all he has given me? I shall take up the cup of salvation*.

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. Berhtric (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtric 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

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.