

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

COMMUNITY PROGRAMME  
MAY 2018.



HOLY ASCENSION  
*Dismissal Hymn. Fourth Tone*

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

BRITISH ORTHODOX SAINTS  
 COMMEMORATED IN  
 MAY.

- 02 Ultan, Missionary in East Anglia
- 03 Aldwyn, Abbot of Partney
- Elwin, Bishop of Lindsey
- Philip, Hermit\*
- 04 Ethelred, Abbot of Bardney
- 05 Echa of Crayke, Hermit
- 06 Edbert, Bishop of Lindisfarne
- 07 John of Beverley, Bishop of York
- Liudhard of Canterbury, Bishop
- 08 Indract, Dominica and Companion-Martyrs
- Wiro, Bishop and Missionary
- 10 Simon the Zealot
- 11 Fremund of Offchurch, Martyr
- 12 Ethelhard, Archbishop of Canterbury
- 15 Bercthun, Abbot of Beverley
- 16 Carantoc, Monk and Missionary
- 17 Mailduf, Abbot of Malmesbury
- 18 Elgiva of Shaftesbury, Widow
- 19 Dunstan, Archbishop of Canterbury
- 20 Ethelbert, King of East Anglia, Martyr
- 21 Helen, mother of Constantine, Emperor of the Roman Empire
- 25 Aldhelm, Bishop of Sherborne
- 26 Augustine, Archbishop of Canterbury and Apostle of the English
- Bede the Venerable
- 30 Walstan of Bawburgh, Confessor

TROPARION OF ST. FURSEY.

Establishing thy monastery in a Roman fortress,  
 thou didst teach men that the Orthodox Faith is  
 a true bastion against the onslaughts of every  
 evil force. O Father Fursey.

Where fore pray to God for us that we may all  
 be bastions of the Faith standing firm against  
 the rising tide of falsehood, that our souls may  
 be saved.



## SERVICES IN MAY.

TUES.MAY 1<sup>st</sup>. MID- FEAST OF PENTECOST;ST ATHANASIUS OF ALEXANDRIA  
VESPERS 4pm.

FRI. MAY 4<sup>th</sup>. VESPERS 4pm.

SAT. MAY 5<sup>th</sup>. DIVINE LITURGY 10am ( The Samaritan Women Martyr Photini )  
( Followed by our usual feast,)

SUN. MAY 6<sup>th</sup>. NO LITURGY AT ST FURSEY'S BUT PATRONAL FESTIVAL AT ST JOHNS .NORWICH.

MON.MAY 7<sup>th</sup>. ST JOHN THE THEOLOGIAN.VESPERS 4pm after Bible Study.

SAT.MAY 12<sup>th</sup>. VESPERS 4pm.

SUN.MAY 13<sup>th</sup>. 6<sup>TH</sup>.SUNDAY OF PASCHA The Blind Man.  
DIVINE LITURGY 10am.

WED.MAY 16<sup>th</sup>.LEAVETAKING OF PASCHA Forefeast of the Ascension.

VESPERAL-DIVINE LITURGY 6pm.Fast from 12noon.

THUR.MAY17<sup>th</sup>.TYPIKA FOR THE ASCENSION 9am.

SAT. MAY 19<sup>th</sup>. AFTERFEAST OF THE ASCENSION.VESPERS 4pm

SUN.MAY 20<sup>th</sup>. 7<sup>th</sup>. SUNDAY OF PASCHA.Fathers of the First Ecumenical Council 325.

DIVINE LITURGY 10am.

VESPERS 4pm.for The Emperor Constantine and his Mother St Helenac330

FRI.MAY 25<sup>th</sup>. LEAVETAKING OF THE ASCENSION VESPERS 4pm.

SAT.MAY 26<sup>th</sup>. Saturday of Souls.St.Augustineof Canterbury Evangelizer of England c605

VESPERS 4pm.

SUN. MAY 27<sup>th</sup>.8<sup>th</sup>.SUNDAY OF PASCHA;HOLY PENTECOST ( St.Bede the Venerable 735 )

DIVINE LITURGY 10am.

VESPERS 4pm for the Day of the Holy Spirit on Monday.

MON. MAY 28<sup>th</sup>. VESPERS 4pm for the Third Day of the Holy Trinity.

## DAILY SERVICES AT ST.FURSEY'S CHAPEL.

These continue as usual;3<sup>rd</sup>. Hour 9am with reading from the Fathers.Vespers 4pm.Local readers are very welcome to attend these services.Due to pressure of work the mid-day service and Compline do not take place;also we have discontinued having visitors on retreat;this will enable us to concentrate on all the background work involved with our new church at the former police station in Stalham.

## COMMUNITY NEWS AND NOTICES

### AN ORTHODOX CHRISTIAN CHURCH IN STALHAM.

REJOICE;REJOICE;St Fursey's Orthodox Chistian Community are now the owners of the former police station on Stalham,the completion date was March 28<sup>th</sup>.After the Divine Liturgy on Lazarus Saturday March 31<sup>st</sup> we visited the building and blessed it with the Theophany House Blessing service both inside and outside and after a good cleanup we had our first Liturgy there on Sunday April 22<sup>nd</sup> the Sunday of the Myrrh-bearing Women in one of the largest rooms.There is much behind the scenes

**NORWICH MARKET STALL.**

COFFEE MORNING THURSDAY MAY 24<sup>TH</sup> 10AM TO 12NOON.

**ARCHDIOCESAN CONFERENCE AT SWANWICH MONDAY MAY 28<sup>TH</sup> TO WEDNESDAY MAY 30<sup>TH</sup>.**

ST. FURSEY'S ORTHODOX CHRISTIAN COM. A. Jan. March			
2017	INCOME	2018	
£1074		£1393	
1246	Donations	759	
170	Icon + Book	184	
10	Candle money	—	
12	Charity Jon	—	
<u>2512</u>		<u>2336</u>	
	£	394	
Transfer from Budget Fund £5000			
2017	EXPENSES	2018	
120	Postage	110	
36	Icon prints	20	
100	Chapel	48	
720	Books + Cards	420	
502	Miscellaneous	602*	
450	F. r. S. b. .	450	
200	Bishop	200	
84	Office	92	
<u>2312</u>		<u>1942</u>	
Conference £310 Donation 222			

# Twelfth Century

## Major Trends

The twelfth century saw the continual struggle of the **Comneni** imperial dynasty in Constantinople with the crusading Latins from the West and the encroaching Moslem Turks in the East. The emperor **Alexius Comnenus** officially sanctioned Mount Athos as the center of Orthodox monasticism. **Euthymios Zigabenus** produced his **Dogmatic Panoply**, a handbook of the official doctrines of the Church. Although there was a genuine interest in theology in the empire at this time, the actual theological work in Eastern Christendom was limited to a repetition and cataloging of traditional doctrines.

Art and architecture developed in the twelfth century with such classical Byzantine monuments as the church buildings and mosaics of the Church of **Saint Luke** and the Church of **Daphni** near Athens. In Russia **Saint Alypius** (d. 1114), the "father of Russian iconography," lived in this period. Some of the greatest architectural and iconographic achievements of Novgorod, Vladimir, Suzdal, and Pskov came from this time.

## Kievan Russia

Christianity in Kievan Russia continued to expand and develop. A fire in Kiev in 1124 is reported to have destroyed six hundred church edifices — an indication of the great development of this cosmopolitan city which had become a leading center of European and Byzantine culture and trade. Early in this century, the Prince **Vladimir Monomakh** (d. 1125) wrote his famous "charge to my children," a document intended to guide his sons in their lives as Christian leaders. Byzantine influence was still very strong in Kievan Christianity. The **Russian Primary Chronicle** containing the lives of many early Kievan saints, was edited traditionally by the monk **Nestor** of the caves monastery.

## Serbia

The Serbians were granted statehood by the Byzantine emperor through the efforts of the ruler **Nemanya** (1113-1199). It was Nemanya's son, Rastko, who fled to Mount Athos to become a monk by the name of Sava. He was destined to become the great national saint and leader of the Serbian people. Sava finally brought his father to Mount Athos to end his life in the monastic habit with the name of **Simeon**, canonized by the Church as **Saint Simeon the Myrrh-flowing**. The Byzantine emperor **Angelos** gave the Serbian father and son the monastery of **Hilandari** on Mount Athos which remains until today as the Serbian monastery on the holy mountain.

## The West

Together with the centralizing of papal power and the victory of the papacy over the secular rulers, the twelfth century West saw the rise of the **Victorine** school of Augustinian theology led by **Hugo** (d. 1141) and **Richard of St. Victor** (d. 1173). At this time **Peter Lombard** wrote his influential **Sentences**, while on the more popular level the spiritualistic, dualistic movements of the **Waldensians** and **Albigensians** were making their impact.

# Thirteenth Century

## The Fourth Crusade

The thirteenth century began with what has been considered the final confirmation of the schism between East and West, the **fourth crusade**. In 1204 the crusaders sacked Constantinople. They destroyed and pillaged the churches. They desecrated the altars. They stole the holy objects. A Latin, **Thomas Morosini**, was named patriarch of Constantinople, and a Frank was named emperor. Now, for the first time, the Latin West became an open enemy in the minds of the Greek people. Writings were directed against the papacy and the Latin Church as such. The Latin rule of Constantinople lasted until 1261 when the emperor **Michael Paleologos** recovered the city.

## The Council of Lyons

Michael III was in the unbearable situation of being attacked on the East by the Turks, and having no assurance that the Western Latins would not return again. For political reasons, therefore, he sent a delegation of bishops to the council of the Western Church in **Lyons** in 1274 hoping to gain sympathy, and military and economic aid for his crumbling empire. The Westerners proposed to the legates of Michael what was to become a classical formula of church union in subsequent centuries. They proposed that the East could keep its liturgical rites. The use of the word **filioque** in the creed could be optional as long as the doctrine it professed was not denied as heretical. The pope was to be recognized as supreme.

Michael's legates at the council of Lyons went further than was asked of them. They officially accepted the Roman formula of the papacy, and the Roman doctrine of the **filioque** — the first time in history it was required. The peace and help from the West which Michael desired lasted until his death in 1282.

When Michael died the acts of the union of Lyons were immediately rejected by the Eastern bishops. The

emperor was buried without the funeral rites of the Church.

### Serbia

In 1217 **Sava** went to Nicea to obtain the blessing of the church of Constantinople for an independent national church for the Serbians. In 1219 Sava himself was consecrated as the first "archbishop of the Serbian lands" by **Manuel**, patriarch of Constantinople, in the presence of the emperor Theodore. On Ascension Day in 1220, at an assembly of the Serbians at the Zitcha monastery, the newly-consecrated archbishop Sava crowned his brother **Stephan**, the grand zhupan, as the first "king of all the Serbian lands."

After a life of outstanding leadership, after passing through many grave trials and difficulties, after travelling extensively throughout the Christian East, Sava died on January 14, 1235. Sava was succeeded in office by **Arsenios**, a man of his own choosing who was elevated to the episcopal rank by Sava himself. Archbishop Sava, the founder and father of the Serbian Orthodox Church and one of the truly outstanding personalities in Orthodox Church history, has been canonized a saint of the Church, together with his father, **Saint Simeon**, his brother, **Saint Stephan** the First-Crowned, and his successor, **Saint Arsenios**.

### Bulgaria

The thirteenth century witnessed the reestablishment of a national church for the **Bulgarians** with the recognition of the archbishop of Trnovo as the head of the church in the Bulgarian lands.

### Russia

Russia in the thirteenth century was overcome by the Mongolian invasion. The **Tatar Yoke** fell over the land when the **Khan Batu** led four hundred thousand men against the Russians in 1237. The Kievan state collapsed in 1240.

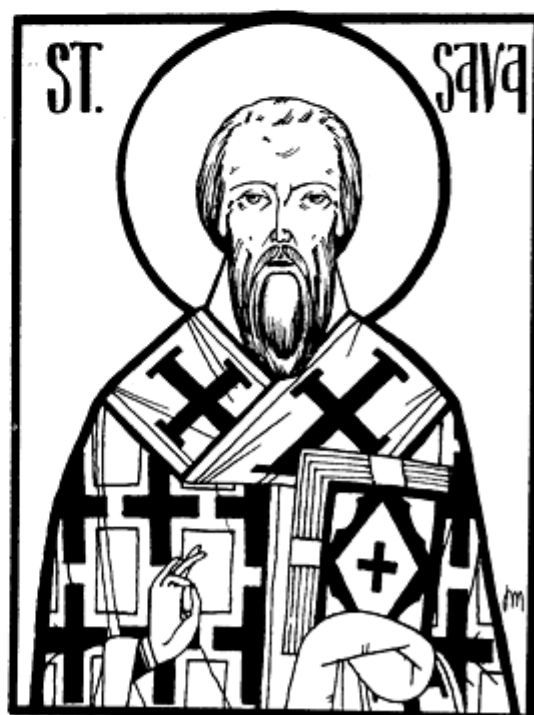
In 1231 **Alexander Nevsky** became the prince of Novgorod. This city-republic in the North had its own unique form of republican government as well as its own particular spiritual, architectural, and iconographic tradition. In 1240 Alexander led the Russians in a victorious battle against the Roman Catholic Swedes. In 1242 he once again led the Russian people to victory over the Teutonic knights who were attacking the Russian lands. Alexander then travelled to Khan Batu's headquarters in 1247, seeking mercy for the Russian peoples under the Tatar Yoke. Alexander agreed to pay tribute to the Khan in order to have peace for his people. He returned from Mongolia with the title of Grand Prince of Kiev. He died at the age of forty-two in 1263. In 1380 he was canonized a saint by the Church for his personal holiness, his military bravery, and his practical wisdom and diplomacy — all of which he dedicated selflessly to the service of his people as a true Christian statesman.

Alexander Nevsky's son **Daniel** went north to Moscow, beyond the Tatar Yoke, where he served as a prince from 1263 until the end of the century. **Saint Cyril** (1242-1281) and **Saint Peter** (1281-1326), Metropolitans of Kiev, who were residing in the Muscovite principality, were the outstanding hierarchs of the period.

### The West

The thirteenth century has been called the "greatest of centuries" in the Western Church. **Innocent III** succeeded in upholding the prestige and power of the papacy. The **Fourth Lateran Council** in 1215 defined the official doctrines of the Western Church. **Francis of Assisi** (d. 1226) founded his Franciscan Order with its first great members **Anthony of Padua** (d. 1231) and

the theologians **Bonaventure** (d. 1274) and **Duns Scotus** (d. 1308). The Spanish **Dominic** founded the Dominican Order of preachers with its great theologian **Albertus Magnus** (d. 1280) and his famous disciple **Thomas Aquinas** (d. 1274) who wrote the logical "summae" which dominated official Roman Catholic theology until the Second Vatican Council of the second half of the twentieth century. The mystical theologian **Meister Eickhart** (d. 1339) was also a member of the Dominican order. The **Carmelite** order, together with a number of smaller religious groups, emerged at this time in the Latin Church.





Following the actions of American, British and French armed forces last night, the three Patriarchs of Antioch have issued the following statement.

**A Statement Issued by the Patriarchates of Antioch and all the East for the Greek Orthodox, Syrian Orthodox, and Greek-Melkite Catholic**

**Damascus, 14 April 2018**

**God is with us; Understand all ye nations and submit yourselves!**

We, the Patriarchs: John X, Greek Orthodox Patriarch of Antioch and all the East, Ignatius Aphrem II, Syrian Orthodox Patriarch of Antioch and all the East, and Joseph Absi, Melkite-Greek Catholic Patriarch of Antioch, Alexandria, and Jerusalem, condemn and denounce the brutal aggression that took place this morning against our precious country Syria by the USA, France and the UK, under the allegations that the Syrian government has used chemical weapons. We raise our voices to affirm the following:

1. This brutal aggression is a clear violation of the international laws and the UN Charter, because it is an unjustified assault on a sovereign country, member of the UN.
2. It causes us great pain that this assault comes from powerful countries to which Syria did not cause any harm in any way.
3. The allegations of the USA and other countries that the Syrian army is using chemical weapons and that Syria is a country that owns and uses this kind of weapon, is a claim that is unjustified and unsupported by sufficient and clear evidence.
4. The timing of this unjustified aggression against Syria, when the independent International Commission for Inquiry was about to start its work in Syria, undermines of the work of this commission.
5. This brutal aggression destroys the chances for a peaceful political solution and leads to escalation and more complications.
6. This unjust aggression encourages the terrorist organizations and gives them momentum to continue in their terrorism.
7. We call upon the Security Council of the United Nations to play its natural role in bringing peace rather than contribute to escalation of wars.
8. We call upon all churches in the countries that participated in the aggression, to fulfill their Christian duties, according to the teachings of the Gospel, and condemn this aggression and to call their governments to commit to the protection of international peace.
9. We salute the courage, heroism and sacrifices of the Syrian Arab Army which courageously protects Syria and provide security for its people. We pray for the souls of the martyrs and the recovery of the wounded. We are confident that the army will not bow before the external or internal terrorist aggressions; they will continue to fight courageously against terrorism until every inch of the Syrian land is cleansed from terrorism. We, likewise, commend the brave stand of countries which are friendly to the Syria and its people.

We offer our prayers for the safety, victory, and deliverance of Syria from all kinds of wars and terrorism. We also pray for peace in Syria and throughout the world, and call for strengthening the efforts of the national reconciliation for the sake of protecting the country and preserving the dignity of all Syrians.

Some background points from Father Stephen;

1. In Roman times Antioch was the 3<sup>rd</sup> biggest city in the empire and we read of the work of St Peter and St Paul there in Acts; Patriarch John is the 167 successor to St Peter in the See of Antioch.
2. He ordained me Deacon and Priest when he was Metropolitan of Western Europe in May 2011.
3. From the time of the Crusades western involvement in the Middle East has had bad results.



GREAT VESPERS

## THE ASCENSION

**T**HE Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His mount. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He had with Him eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. All ye nations, clap your hands; for Christ hath ascended whither He was before. (*Twice*)

**O** LORD, the Cherubim were amazed at Thine Ascension, when they beheld Thee, O God, Who sittest on them, ascending upon the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee. (*Twice*)

**H**AVING beheld Thine ascents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant likeness of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us. (*Twice*)

**O** LORD, as the Apostles saw Thee being lifted up in the clouds, O life-giving Christ, they were filled with sorrow and wept with lamentation, saying with grief: O Master, leave not as orphans us Thy servants whom Thou didst love in Thy mercy, since Thou art compassionate. But as Thou didst promise, send us Thine All-holy Spirit, to illumine our souls. (*Twice*)

**O** LORD, when Thou didst fulfil the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and Who didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls. (*Twice*)

Glory; both now. *Same Tone*

**N**OT being separated from the bosom of the Father, O most sweet Jesus, and having lived on earth as a man, Thou wast taken up in glory today from the Mount of Olives. And having raised our fallen nature by Thy compassion, Thou didst seat it together with the Father. Wherefore, the heavenly orders of the Bodiless were amazed at the wonder and stood in awe and astonishment. They were seized with trembling and magnified Thy love for mankind. With them we on earth also glorify Thy condescension toward us, and Thine Ascension from us, entreating and saying: O Thou Who by Thine Ascension didst fill with infinite joy Thy disciples and the Theotokos who bare Thee, by their prayers deem us also worthy of the joy of Thy chosen ones, for Thy great mercy's sake.



OUR FAITH IS INCREASED BY THE LORD'S ASCENSION

At Easter, beloved brethren, it was the Lord's resurrection which was the cause of our joy; our present rejoicing is on account of his ascension into heaven. With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from men's sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold.

For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible.

And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord's ascension and strengthened by the gift of the Spirit; it would remain unshaken by fetters and imprisonment, exile and hunger, fire and ravening beasts, and the most refined tortures ever devised by brutal persecutors. Throughout the world women no less than men, tender girls as well as boys, have given their life's blood in the struggle for this faith. It is a faith that has driven out devils, healed the sick and raised the dead.

Even the blessed apostles, though they had been strengthened by so many miracles and instructed by so much teaching, took fright at the cruel suffering of the Lord's passion and could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. They were able to fix their minds on Christ's divinity as he sat at the right hand of his Father, since what was presented to their bodily eyes no longer hindered them from turning all their attention to the realization that he had not left his Father when he came down to earth, nor had he abandoned his disciples when he ascended into heaven.

## SELECTED LIVES OF THE SAINTS.

**ALDWYN** (Aldwine) (early 8th century), abbot of Peartney (Lincs.). A brother of Elwin, second bishop of Lindsey, and of Ethelhild, abbess. Aldwyn's uncertain claim to sanctity is reflected in the absence of any clear feast-day: he did, however, give his name to Coln St. Aldwyn, Glos.

**ETHELWIN** (2), bishop of Lindsey, died c.700. Brother of Edilthum (friend of Egbert and of Aldwin), abbot of Peartney (Lincs.) and also of abbess Ethelhild nearby. Ethelwin was consecrated by \*Theodore in 680. His diocese (roughly modern Lincolnshire) had formerly been part of Northumbria, but was later under the rule of kings of Mercia. Little is known of his achievements or even the place of his seat (see \*Herefrith), but \*Bede mentions him and his family. Feast: 3 May (or 29 June in Wilson's *Martyrology*).

Bede, *H.E.*, iii. 11, 27; Stanton, p. 193.

**ECHA OF CRAYKE** (North Yorkshire) (d. 767). He was a hermit renowned for his holiness and gift of prophecy. Feast: 5 May.

**ETHELBERT** (2) (779-94), king of the East Angles. He was venerated as a martyr because of his violent death for political reasons at the hand of Offa, king of Mercia, whose daughter Ælfthryth he visited, with a view to marriage, at Sutton Walls (Hereford and Worcester). There he was assassinated in 794, presumably on 20 May. The body was buried by the river Lugg at Marden and later translated to Hereford, where it remained until the Danes burnt it in 1050. His head was buried at Westminster. William of Malmesbury, however, said that Ethelbert's relics were still at Hereford; he clearly felt some misgiving about his cult as a martyr and invoked the authority of \*Dunstan as well as the witness of miracles in favour of its continuance. Ethelbert is titular of Hereford cathedral, of churches at Marden (Herefordshire), Little Dean (Glos.), and of eleven others in East Anglia. The cult flourished in medieval England: Hereford was reckoned as second only to Canterbury as a pilgrimage centre; fragments of the shrine remain. Feast: 20 May.

**WIRO** (Wera) (d. c.753), monk and bishop of Utrecht. A Northumbrian who was, like \*Willibrord, an apostle of Frisia. Wiro was appointed to the see of Utrecht by \*Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiro had been consecrated at Rome earlier, as his biographer claims. He also joined with Boniface in his letter of correction to Ethelbald, king of Mercia, in 746. The centre of his cult was Odilienberg, near Roermond, where he and his companions Plegelm and Otger had built a church and monastery. Pepin of Herstall had given them the land for these and had encouraged their diffusion of Christianity in Frisia. Wiro was English and died in Holland, but some writers wrongly made him an Irishman who died in Ireland. In this latter they were followed by the Roman martyrology. Feast: 8 May.

*A.A.S.S.* Maii II (1680), 309-20 prints the unreliable Life which is no earlier than 858; L. van der Essen, *Étude critique et littéraire sur les Vies des saints mérovingiens* (1907), pp. 105-9; W. Levison, *England and the Continent in the Eighth Century* (1956), pp. 82-3; I. Snieders, 'L'influence de l'hagiographie irlandaise', *R.H.E.*, xxiv (1928), 849-50.

**INDRACT** (d. c.700), martyr. He is described in the *Martyrology of Tallaght* (c.800) as a martyr for the faith at Glastonbury, and his name also occurs in an 11th-century litany. William of Malmesbury portrayed him as the son of an Irish king, who, with his nine travelling companions, was set upon and killed by brigands: 'credulous antiquity regarded them as martyrs.' Another Life says that Huna, the king's thane, murdered them, believing that they carried gold. The place of their death is believed to be Huish Episcopi. Ina, king of Wessex (688-726), translated the relics to Glastonbury, where they were buried beside the high altar of the Old Church, destroyed by fire in 1184. William Worcestre mentions that his body lay at Shepton Mallet in 1478: by then his companions were estimated at one hundred. Feast 8 May, but the Bollandists list him under 5 February.

G. H. Doble, 'St. Indract and St. Dominic', *Som. Rec. Soc.*, lvii (1942), 1-24; M. Lapidge, 'The cult of St. Indract at Glastonbury in Ireland in Early Medieval Europe' (ed. D. Whitelock, 1981), pp. 179-212.