

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

COMMUNITY PROGRAMME  
OCTOBER 2017.



THE NINETEENTH ANNIVERSARY OF OUR DEDICATION.  
DIVINE LITURGY SATURDAY OCTOBER 7<sup>th</sup>. 10 am

## BRITISH ORTHODOX SAINTS COMMEMORATED IN OCTOBER

- 03 Ewald the Fair and Ewald the Dark, Martyrs
- 07 Osyth of Chich, Martyr
- 08 Iwi of Lindisfarne, Hermit
- 10 Paulinus, Bishop of York
- 11 Ethelburgh, Abbess of Barking
- 12 Edwin, King and Martyr  
Wilfrid, Bishop of York
- 14 Burchard, Bishop and Missionary\*
- 15 Thecla of Wimborne, Abbess and Missionary
- 16 Lull, Archbishop and Missionary  
Vitalis, Hermit\*
- 17 Ethelbert and Ailred, Martyrs  
Nothelm, Archbishop of Canterbury
- 19 Ednoth, Bishop of Dorchester-on-Thames, Martyr  
Frideswide of Oxford, Virgin
- 20 Acca, Bishop of Hexham
- 21 Condedus, Hermit\*  
Tuda, Bishop of Northumbria
- 23 Elfleda of Glastonbury, Virgin  
Ethelfleda, Abbess of Romsey
- 26 Albinus, Bishop and Missionary\*  
Cedd, Apostle of Essex  
Cuthbert, Archbishop of Canterbury  
Eata, Bishop of Hexham  
Edfrid, Abbot of Leominster, Confessor
- 28 Eadsige, Archbishop of Canterbury
- 30 Ethelnoth the Good, Archbishop of Canterbury
- 31 Begu, Nun  
Foillan, Missionary in East Anglia

### 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.



SERVICES AT ST.FURSEY'S CHAPEL IN OCTOBER.

SUN.OCT.1st.17th SUNDAY AFTER PENTECOST.The Protection of Our Most Holy Lady.  
DIVINE LITURGY 10am.VESPERS 4pm.

MON.OCT.2nd. Hieromartyr Dionysios the Areopagite.Bishop of Athens 1<sup>st</sup>.cent.Vespers 4pm.

THUR.OCT.5th. Holy Apostle Thomas 1<sup>st</sup>. Cent.Vespers 4pm.

FRI.OCT.6th. VESPERS FOR OUR DEDICATION FESTIVAL 4pm.

SAT.OCT.7th. NINETEENTH ANNIVERSARY OF OUR DEDICATION  
DIVINE LITURGY 10am ( Followed by a buffet meal)

SUN.OCT.8th. No liturgy today.Vespers 4pm for St James Son of Alphaeus)

TUES.OCT.10th.Apostle Philip of the Seventy;one of the Seven Deacons.Vespers 4pm.

SAT. OCT.14th. VESPERS 4pm

SUN.OCT. 15<sup>th</sup>. 19<sup>th</sup>. SUNDAY AFTER PENTECOST

The Fathers of the Seventh Ecumenical Council 787 The Holy Icons.

DIVINE LITURGY 10am VESPERS 4pm

TUES.OCT.17th.Holy Apostle and Evangelist Luke.Vespers 4pm.

FRI.OCT.20th.The St. Dimitrios Commemoration of the Dead.  
Memorial Service for the Departed 4pm

SAT. OCT.21st. VESPERS 4pm

SUN.OCT.22nd.20th. SUNDAY AFTER PENTECOST.

DIVINE LITURGY 10am. VESPERS 4pm ( St.James the Brother of the Lord.)

WED. OCT.25th.Glorious Great Martyr Dimitrious the Myrrh-flowing of Thessaloniki c.306.  
St.Eata of Hexham and Lindisfame 686 Vespers 4pm.

FRI.OCT.27th. St Stephen the hymnographer 794.Vespers.

SAT.OCT.28th. VESPERS 4pm

SUN.OCT.29th. 21<sup>st</sup> SUNDAY AFTER PENTECOST St. Anastasia of Rome 3<sup>rd</sup> cent.

DIVINE LITURGY 10am VESPERS 4pm.

DAILY SERVICES IN ST FURSEY'S CHAPEL.

These are normally 3<sup>rd</sup>.Hour 9am with a reading from the Fathers .6<sup>th</sup>.Hour 12noon ( variable depending on workload) Vespers 4pm and Compline 9pm( after an evening event or when visitors are in residence on retreat) Local readers are very welcome to come but please ring 580552 to check in case we have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

MONDAY BIBLE STUDY.

This takes place in the library at St. Furseys House at 2.30pm.Tea and cake 3.30pm.Vespers 4pm and we finish about 4.30pm.At the moment we are studying the acts of the Apostles with the help of the Orthodox Study Bible.All welcome.

## THIS MONTHLY NEWSLETTER.

Many thanks to all of you who send stamps and donations for this modest newsletter which are much appreciated as the cost of postage is considerable. You can download this monthly newsletter by logging onto ORTHODOX STALHAM and you can then print it off yourself if you wish thanks to my nephew Nathan who makes this possible. Also many thanks to Andrew one of our new Trustees who helps with the folding and posting of the newsletter as Jean use to do.

## OUR MARKET STALL IN NORWICH.

Our next market stall will be on Wednesday October 4<sup>th</sup>. The stall is opposite PRIMARK; do come and visit us if you can and remember us in your prayers. This is a very important part of our missionary outreach and is a visible Christian witness in the centre of Norwich.

## METROPOLITAN SILOUAN

We planned his visit to us last year but due to his need to recover after his serious operation we have needed to postpone this until he is fully recovered. We keep him in our love and prayers.

## AN ORTHODOX CHURCH IN STALHAM.

As this newsletter is being prepared on Sept. 15<sup>th</sup>, the legal process is underway for us to buy the police station in Stalham we hope that this will be completed within the next few weeks and we shall have a Divine Liturgy in one of the rooms after a good cleanup. The planning process will then be underway and God willing the building work will begin early next year with the Consecration of the new church by October 2018 the Twentieth Anniversary of the founding of the Community. PLEASE CONTINUE TO PRAY FOR US; ALSO THE APPEAL REMAINS OPEN TO PAY FOR THE BUILDING WORK; WE CANNOT DO ANYTHING WITHOUT PRAYER.

## MODERN AGE SLAVERY 29

St FURSEYS has received a thank you on behalf of the survivors of sex trafficking in Mumbai a cheque for £15. This was to Norwich St Edmunds Rotary club to purchase a bus to transport the woman survivors from safe houses to training and education centre. So far they have raised £3025 towards the approx £17,000. and eventually a donation will be given from RAGAS.

Also we have received 2 £5 donations for the Kalimpong shelter home to build over the training centre. Which makes our total held by Rotary club of Dunbar £110.

ZAMBIA DUE TO U.K. REGS PANADOL OR ASPRIN ETC can no longer be sent. Please can you respond to this project for a christian orphanage with over 80 babies and children, with exercise books, pencils, and very important FOOD tins of fish, baked beans, and bars of soap. This project needs your support and prayers.

MOLDOVA. Thank you Nanette Kings Lynn for the lovely layettes and also May and June for lovely knitwear. Please readers we need more for the extreme cold winter months for children and babies some living in extreme poverty. Hats are needed. Traffickers will groom these people by false promises.

LEBANON. I was invited by Fr Stephen to a evening arranged by him to meet ARACHIMANDRITE Fr Philip from Lincolnshire and Fr Hananius from Lebanon who is the Father who runs the parish near to the Balamand university in Beirut Lebanon, which has grown during his time there. The area has had its problems with terrorist actions against them. But what came over was the love of their church and parish and genuine love of their people. Many Syrians have fled to Lebanon, and have to find work, but of course are very much at risk of sex trafficking, and forced labour. Internal political instability insufficient funding and threats of violence extremism continue to limit the government ability to effectively address trafficking. RESOURCE REFWORLD

Fr Hananius told us that young people often now go overseas for opportunities for careers. But as we now are becoming very aware of as anti-traffickers, that they are very much at risk. If they know little of the dangers that they face from groomers. The evening we shared conversation tea and cake and a very beautiful compline service in a candle lit chapel at St Furseys. The years of christianity to year 2017. The fight of the faith alliance to combat the evil of human slavery can be won but can't be won by doing nothing. Please pray for the faith alliance and also for Lebanon and its people.

Pat Hinkins Member of RAGAS co-ordinator of St Furseys Orthodox Community [action against child slavery] SPONSERS OF ROTARIANS ACTION GROUP AGAINST SLAVERY.

# Sixth Century

## Emperor Justinian I and the Monophysites

The sixth century of Orthodox Church history in the East was dominated by the person and policies of the emperor **Justinian I** (527-65).

Justinian understood the relationship between the Church and the state to be one of unity and cooperation between the **priesthood** (which "concerns things divine") and the **empire** (which "presides over mortals"). His goals were to regain the western part of his empire from the barbarian invaders, and to win back the monophysites to the Orthodox faith of the Council of Chalcedon. He hoped to reunite completely the one Church and empire. Justinian accomplished his first goal by the efforts of his armies which were led by the general **Belisarius**. He failed in his second goal, although his attempts were bold and persistent.

Justinian's main attempt to win back the monophysites to the Orthodox Church was through the official condemnation of three theologians whom the supporters of the Council of Chalcedon generally favored, but whom the opponents of Chalcedon despised. By imperial decree in 544 and by decision of a council held in 553 (traditionally referred to as the **Second Council of Constantinople** and the **Fifth Ecumenical Council**) Justinian formally condemned the so-called **Three Chapters**. These were the objectionable writings of **Theodoret of Cyr** and **Ibas of Edessa**, and the writings and the person of **Theodore of Mopsuestia**.

The condemnation of the **Three Chapters** displeased the strict supporters of the Chalcedonian Council. They did not agree with the wrong and ambiguous doctrines of these three theologians, but they did not see any reason for their condemnation. Justinian's efforts to appease the monophysite opponents of Chalcedonian Orthodoxy through the condemnation of the **Three Chapters** was ultimately fruitless. The measure did not convince the dissenters to reunite with the Church or the Empire.

## The Fifth Ecumenical Council

In addition to rejecting the unorthodox and ambiguous teachings of the **Three Chapters**, the **Fifth Ecumenical Council** carefully clarified the Orthodox doctrine of the **hypostatic union** of divinity and humanity in Christ. In a long series of statements, the Council affirmed, without ambiguity, the traditional Orthodox faith that Jesus Christ, the Son of God, is "one of the Holy Trinity," one and the same divine person (hypostasis) Who has united personally (hypostatically) in Himself the two natures of God and man, without fusing them together and without allowing their separation in any way.

The **Fifth Council** also officially condemned the teachings of **Origen** (d. 254) and his sixth-century disciples who taught and practiced a "spiritualistic" version of Christianity which held many unorthodox doctrines. They taught that Christ was the only created spirit who did not become material through sin; that men's souls were pre-existent spirits; and that all creation will ultimately be saved through its spiritualization by God in Christ the Savior.

## Emperor Justinian I and Reform

Justinian's reign also saw a concerted attack against the remnants of Hellenistic paganism in the empire. The University of Athens was closed in 529 and exclusively Christian learning and culture was promoted.

Justinian built many Church buildings in the imperial city and throughout the empire, particularly in Jerusalem, Bethlehem, and on Mount Sinai in Egypt. His greatest creation was the temple dedicated to **Christ the Wisdom of God** in Constantinople — the magnificent Church of the **Hagia Sophia**. Iconography, engraving and mosaic work flourished during this time. The basilicas of Ravenna, the seat of the imperial authority in the West during the barbarian conquests, were built.

## Liturgical Development

Many liturgical hymns were written, including the **Christmas Kontakion** and songs by **Saint Romanos the Hymnographer** (d. 510). The emperor, Justinian, himself wrote the hymn **Only-begotten Son**, which is still sung at the **synaxis** of the divine liturgies in the Orthodox Church.

The sixth century witnessed a certain establishment and stabilization of liturgical worship throughout the Eastern Christian world, particularly because the liturgical practices of the imperial city of Constantinople were being accepted by other cities throughout the empire. The Church of Constantinople began to use certain liturgical feasts already in use in the Palestinian centers of Church life. These feasts were the **Nativity** and the **Dormition of the Theotokos** and the **Presentation of Christ to the Temple**. It is likely that the feast of the **Transfiguration** was celebrated in Constantinople by this time.

In addition to the festal celebrations of the capital city which spread throughout the empire, such elements as the formal liturgical **entrances**, and the chanting of the **Trisagion** and the **Creed** in the divine liturgy of the Church were added.

The convergence of several factors caused numerous changes in the Church's liturgical ritual and piety. These factors were the rise of the Constantinopolitan Church as the model for other churches; the development of the imperial **churchly ritual**; the appearance of the **mystical theology** of the writings under the name of **Dionysius the Areopagite**; and the attempts of the imperial powers to pacify the monophysites.

At this time the practices of the Church of Constantinople were combined with the original Jewish-Christian worship of the early Church, the **rule of prayer** which had developed in the Christian monasteries, and the liturgical practices of the Church in Jerusalem, to form the first great synthesis of liturgical worship in Orthodox history.

### Five Patriarchates

In the sixth century, Constantinople, at least in the minds of Eastern Christians, was firmly established as the primary **see** in the Christian **pentarchy**, which Justinian called the "five senses of the universe": **Constantinople, Rome, Alexandria, Antioch, and Jerusalem**. The title **ecumenical** was given to all the chief offices in the imperial city. When **John the Faster** (528-95), the bishop of Constantinople, assumed the title of **ecumenical patriarchate**, the designation was forcefully opposed by **Pope Saint Gregory the Great**, the bishop of Rome (590-604), as unbecoming of a Christian pastor. It is this same **Saint Gregory**, who was a theologian and pastor of saintly reputation, whose name is traditionally connected with the **Liturgy of the Presanctified Gifts** which the Orthodox celebrate on the weekdays of Great Lent (See Book II on *Worship*)

### The West

In addition to Saint Gregory, **Saint Benedict of Nursia** (c. 480-542) and his monastic disciples were to have great influence on the subsequent history of the Western Church. Among the saints of this century, mention must be made of **Saint Columba** and **Saint Augustine of Canterbury**, the contemporaries of Saint Gregory. These men were the most famous of the missionaries in Western Europe, England, and Ireland who labored among the barbarian tribes.

In Spain, in the sixth or seventh century, the word **filioque** was added to the Nicene-Constantinopolitan Creed. This action, which was done to stress the divinity of Christ to the invading barbarians — who were Arians — was destined to have grave consequences in later Church history.





## Government plans to tighten draconian 2009 Religion Law



KYRGYZSTAN

The government of Kyrgyzstan is proposing amendments to the already restrictive 2009 Religion Law which would ban the sharing of beliefs in public, censor all religious literature and make it harder for church congregations to register. Among the proposed amendments is the full state censorship of all religious literature imported or distributed in the country, and restricting its use to existing registered religious organisations. The registration of a religious community – including churches – would require 500 adult citizens to supply their details. Even the 200 adults required for registration under the current law is unattainable for many churches.

## Christian girls forced off bus for eating during Ramadan

JORDAN

Two Christian girls were forced off a bus travelling between Amman and Aqaba on 5 June because they were eating during Ramadan, when many Muslims observe a strict daytime fast. A Muslim passenger had complained and the driver ejected the girls at the next intersection, where they were met by police. Even Muslims are permitted by sharia law to eat during Ramadan if they are travelling. Although Jordan is generally viewed as one of the more tolerant countries in the Middle East, Islam is the state religion and eating in public during Ramadan is technically a criminal offence.

## Islamists target Christians in Marawi but local Muslims protect them

PHILIPPINES

Islamists launched an assault on the city of Marawi on the island of Mindanao in late May, torching a church and targeting Christians. In scenes reminiscent of actions by Islamic State in Iraq and Syria, they destroyed Christian symbols, vandalised the inside of the church and then torched the building. Muslims in the city lent Christians hijabs (Islamic head covering for women) to protect them from Islamists. At the time of writing, government forces are battling to recapture the city from militants, who have campaigned for Mindanao to become an Islamic state governed by sharia.

## Al Shabaab terrorists murder Christian teacher



KENYA

Al Shabaab was responsible for the 2015 attack on Garissa University in which Christians were singled out and murdered

Elly Ojiema, a Christian teacher from the village of Fafi in Garissa, north-east Kenya, was murdered by Al Shabaab militants on 14 June. Local Somali Muslims warned the Christian community that an attack was imminent and around 9pm armed men entered the school compound. Barnabas Fund's project partner in Garissa reported that "They found Elly under the bed and shot his leg, dragged him out and killed him by cutting his throat."

## Muslim state governor steps in to defend Christians after Muslim youth call for their eviction

NIGERIA



Barnabas Fund has come to the assistance of Christian communities attacked by Boko Haram; pictured is a village in Borno State, Nigeria

Sixteen Muslim youth organisations in Kaduna state issued an ultimatum for the predominantly Christian Igbo tribe to leave northern Nigeria by 1 October 2017, stating they were "no longer ... disposed to coexisting with the Igbo". Regional governors in Kaduna state were reportedly planning to send buses to evacuate Igbo communities, but the Muslim state governor intervened, halting the plans and ordering the arrest of the signatories to the anti-Igbo ultimatum.

Christians in Kaduna state have suffered a wave of attacks in the last two years, particularly from Muslim Fulani herdsman. A joint communique by Anglican Church leaders in northern Nigeria stated that "the recurring and orchestrated killings of Christians in Southern Kaduna, mass killings in parts of Benue State and others across the country have increased suspicion that the so-called herdsmen are an extension of terrorist groups carrying out an evil agenda of ethnic and religious cleansing."

## HOMILY PAGE

From a sermon by Saint Augustine, bishop

[Sermon 336, I.6: PL 38 (edit. 1861), 1471-1472, 1475]

### THE BUILDING AND DEDICATION OF GOD'S HOUSE WITHIN US

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: *A new commandment I give you: love one another.* He says: *I give you a commandment.* He means: Before, you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes. Let us praise his goodness with our whole hearts. He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help. He awakened enthusiasm among those who were at first unconvinced, and guided to a successful conclusion the efforts of men of good will.



## LITURGY PAGE

### For the Dedication

(Tone 6)

6. The ancient Law commanded the celebration of the dedication, and it did well. But it is better to celebrate a dedication by a renewal; for, as Isaiah says, "the islands are renewed at the presence of God." These islands are the Churches of the Gentiles, which came to be founded and established in God. Thus, as we commemorate the dedication, let us celebrate a renewal!
5. Brethren: renew yourselves and begin a new life, putting aside your old nature. Let us control our passions which lead to death, re-dedicating all the faithful, so that they can hate the taste of evil. Let us no longer remember the former things, except to flee from them. In this way, man is renewed and the feast of the dedication may be celebrated.
4. O Christ, who are the eternal Word, establish Your Church as a tower of strength. Because You have founded it upon the Rock of Faith, it remains unshaken from age to age, since it contains You who became man for the Church in these latter days. We thank You, praising and singing: "You are from the beginning and eternal; O our King, glory to You!"

### Troparion of the Dedication

(Tone 4)

As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of Your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through Your Mother, O You the Life and Resurrection of all!

## SELECTED LIVES OF THE SAINTS

**OSITH** (Osgyth, Osyth) (d. c.700) of Chich (Essex), was an obscure Anglo-Saxon princess. Her tribe was that of the Hwiccas; she was married to Sighere, king of the East Saxons (c.664-83), at the instigation of his overlord Wulfhere, king of Mercia (656-75). One purpose of the marriage may have been to consolidate Christianity in Essex, whose state was precarious owing to Sighere's apostasy; \*Bede has nothing to say of Osith, but does recount the reconversion of Sighere by bishop Jaruman. The son of Sighere and Osith, called \*Offa, became king of the East Saxons but abdicated in 709. Osith meanwhile had founded a convent at Chich, died there, and was venerated as a saint.

Bede's silence and the lack of corroborative evidence to support these details from her late Legend make the story suspect. Its more picturesque details include the appearance of a large and aggressive white stag whenever Sighere tried to consummate the marriage (ignoring the fact that they had a son). Osith's flight to some East Anglian bishops who accepted her vow of chastity and persuaded her husband to give her land for her nunnery, her violent death at Chich at the hands of pirates because she refused to commit idolatry, and her carrying her severed head after death to a church three miles away, where she was buried.

**ETHELBURGA** (1) (Ædilburh) (d. 675), abbess of Barking. Of a wealthy (possibly royal) family and sister of \*Erkenwald, Ethelburga was quite likely the owner, as well as the ruler, of Barking. A late tradition says that Erkenwald invited \*Hildelith from Chelles to be prioress and future abbess of Barking; her difficult task was to teach Ethelburga monastic traditions while retaining a subordinate role.

\*Bede devoted several chapters to marvellous events just before Ethelburga's death, such as the death of a three-year-old boy after calling 'Edith' three times for his favourite nun, and the cure of the nun \*Tortgith after a vision of Ethelburga. Feast: 11 October. Barking had translation feasts on 7 March, 4 May, and (with those of Hildelith and Wulfrida) 23 September.

**ETHELFLEDA** (Elflæda) (fl. c.960), abbess of Romsey. Daughter of Ethelwold of Wessex who founded Romsey; Ethelfleda joined the community at an early age under \*Merewenna and eventually became abbess.

Her Legend tells that she was brought to the notice of the king and queen and stayed at court, where her habit, for ascetical reasons, of bathing in the nude at night-time was the occasion of the queen's nervous illness, caused by her indiscreet curiosity when she followed her to see where she went. The queen was afterwards cured by the abbess's intercession. Ethelfleda died at an advanced age. Feast: 23 October.

**TECLA** (Thecla) **OF ENGLAND** (Thecla of Kitzingen) (d. c.790), Benedictine nun and abbess. English by birth and a relative of \*Lioba. Tecla was a nun of Wimborne (Dorset) who was sent by the abbess Tetta to help \*Boniface in his missionary work in Germany. For a time she was a nun under Lioba at Tauberbischofsheim until becoming abbess of Ochsenfurt and later Kitzingen. The year of her death is unknown, but her cult is testified by liturgical books which assign her feast, with the Roman Martyrology, to 15 October. Dates of 27 or 28 September are also found. Her shrine remained at Kitzingen until her relics and others' were scattered during the Peasants' War of the 16th century.

**BEGU** (d. 660), Anglo-Saxon nun of Hackness (N. Yorkshire) who, according to \*Bede, saw in a vision the death of \*Hilda, the foundress of both Whitby and Hackness. In c.1125 the Whitby monks, short of relics of local saints owing to the translation of Hilda to Glastonbury and the lack of interest in \*Caedmon, found at Hackness a sarcophagus, supposedly by revelation, which was inscribed *Hoc est sepulchrum Begu*. The relics in it were translated to Whitby, where miracles were reported, but another set of miracles was claimed by St. Bees, one of whose monks wrote this account of the Whitby translation. The two saints, the Irish Bega and the Yorkshire Begu, were thenceforth confidently identified. The lack of literary survivals of the Whitby cult is notable. Feast: 31 October.