

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH.  
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COMMUNITY PROGRAMME  
 SEPTEMBER 2018.



*The Nativity of the Most Holy Mother of God (September 8th)*

*Troparion*

THY birth, O Mother of God and Virgin, hath declared joy to all the universe: for from thee arose the Sun of Righteousness, Christ our God: who brake the curse and gave the blessing, who abolished death and bestowed upon us the life which is eternal.

*Kontakion*

JOACHIM and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death at thy holy birth, O thou most pure. Thy birth is celebrated by thy people also, who are redeemed from the guilt of transgressions: they sing to thee, The barren giveth birth to the Mother of God, who nurtureth our life.

*The Exaltation of the Honourable and Life-giving Cross (September 14th)*

*Troparion*

O LORD, save thy people, and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by the virtue of thy Cross preserve thy habitation.

*Kontakion*

O THOU who wast of thine own will lifted up upon the Cross, grant thy mercies to thy new community which is called after thy Name; in thy power make glad our faithful rulers and give them victory over their enemies. May they have for their aid thine armour of peace, a trophy invincible.



BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
SEPTEMBER.

- 01 Drithelm of Melrose, Monk
- 02 Hieu, Abbess of Tadcaster
- 03 Balin, Monk
- 04 Hereswith of Chelles Widow
- 06 Bega, Anchoress
- 07 Felix and Augebert, Martyrs\*
- 08 Almund and Tilbert, Bishops of Hexham
- 09 Ethelburgh, Abbess of Lyninge
- 10 Ina and Ethelburgh, King and Queen of Wessex
- 11 Bettelin of Crowland, Hermit
- 12 Wulfhild, Abbess of Barking
- 13 Frithestan, Bishop of Winchester
- 14 Otger, Missionary
- 15 Wilfrida, Abbess of Wilton
- 16 Edith of Wilton, Virgin
- 17 Socrates and Stephen, Martyrs in Britain\*
- 19 Theodore of Tarsus, Archbishop of Canterbury
- 23 Cissa of Crowland, Hermit
- 25 Ceolfriith (Geoffrey), Abbot of Wearmouth
- 26 Egelred of Crowland, Martyr
- 28 Lioba, Abbess and Missionary
- 29 Tetta, Abbess of Wimborne
- 30 Honorius, Archbishop of Canterbury
- 31 Tancred, Torthred and Tova, Hermits and Martyrs

TROPARION OF ST. FURSEY

tone five

Establishing thy monastery in a Roman fortress /  
thou didst teach men that the Orthodox Faith is a  
true bastion / against the onslaughts of every evil  
force O Father Furse. / Wherefore pray to God  
for us / that we may all be bastions of Faith /  
standing firm against the rising tide of falsehood /  
that our souls may be saved. //



COMMUNITY PROGRAMME  
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SERVICES FOR SEPTEMBER

FRI.AUG.31<sup>st</sup>. Deposition of the Sash of the Most Holy Theotokos at Chalkoprateia ( c.530  
St Aidan of Lindisfarne (651) VESPERS 4pm.

SAT.SEPT.1<sup>st</sup>. CHURCH NEW YEAR.Day of Prayer for the Protection of the Environmeent.  
DIVINE LITURGY 10 am. ( Followed by finger buffet )

SUN.SEPT.2<sup>nd</sup>.No Liturgy today. Vespers 4pm.

FRI. SEPT.7<sup>th</sup>. Forefeast of the Nativity of the Theotokos.St.Kassiani the Melodist 9<sup>th</sup> cent.  
VESPERS 4pm.

SAT.SEPT 8<sup>th</sup>. THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER VIRGIN MARY.  
( Main celebration of the feast on Sunday) VESPERS 4pm.

SUN.SEPT.9<sup>th</sup>. 15<sup>th</sup>. SUNDAY AFTER PENTECOST;THE NATIVITY OF THE THEOTOKOS  
DIVINE LITURGY 10am. VESPERS 4pm.

THUR.SEPT.13<sup>th</sup>.Forefeast of the Exaltation of the Holy Cross.Vespers 4pm.

FRI.SEPT.14<sup>th</sup>. THE UNIVERSAL EXALTATION OF THE HOLY CROSS  
TYPIKA 9am ( Main celebration on Sunday)Vespers 4pm

SAT. SEPT. 15<sup>th</sup>.After feast of the Exaltation.Vespers 4pm

SUN.SEPT.16<sup>th</sup>.16<sup>th</sup>. SUNDAY AFTER PENTECOST;EXALTATION OF THE HOLY CROSS.  
DIVINE LITURGY 10am. VESPERS 4pm.

SAT.SEPT.22<sup>nd</sup> Martyr Phokas the gardener of Sinope (320)Vespers 4pm.

SUN.SEPT.23<sup>rd</sup>.17<sup>th</sup>.SUNDAY AFTER PENTECOST.Conception of the ForerunnerSt. John the Baptist.  
DIVINE LITURGY 10am.VESPERS 4pm.

TUES.SEPT.25<sup>th</sup>.The Holy Apostle and Evangelist St John the Theologian ( c 100 )  
Vespers 4pm.

SAT.SEPT.29<sup>th</sup>. VESPERS 4pm

SUN.SEPT.30<sup>th</sup>. 18<sup>th</sup>. SUNDAY AFTER PENTECOST.St.Honorius Archbishop of Canterbury (653 )  
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 12 noon but this varies according to pressure of work.Vespers 4pm.Compline 9pm when there is an evening event.Local readers are very welcome but please check before coming.

## COMMUNITY NEWS AND NOTICES

### THE BLESSING OF CATECHUMENS

We will Bless Joe and Lucy as Catechumens of the Orthodox Church on Saturday September 1<sup>st</sup> at 9.30 am before the Liturgy ; this Rite goes back to the early days of Church before the time of the Emperor Constantine c 306. This is a great joy to have them coming to us.

### SUMMER PILGRIMAGE

Since the beginning of the Community and indeed before its founding in 1998 it has been our custom to have a summer pilgrimage to a significant site of Anglo-Saxon Christianity when England was Orthodox. This year we return to the site of St Fursey's Monastery at Burgh Castle on SATURDAY SEPTEMBER 15<sup>th</sup>. We will be able to park our cars by the Parish Church but it is a good walk to the walls of the Roman Fort and a beautiful view Breydon Water will reward us.

#### PILGRIMAGE PROGRAMME.

Pilgrim prayers and sprinkling at St Fursey's Chapel 10am

Travel to Burgh Castle 10.30am and walk to the Fort and look round.

Mid-day service on the site of St Fursey's 7th century chapel'

Picnic lunch 12.30pm ( Bring our own and something to sit on )

A talk about St Fursey and the establishment of Christianity in 7<sup>th</sup> cent Norfolk. 1.30pm

VESPERS IN HONOUR OF ST FURSEY AND THE HOLY CROSS 2.30PM. FINNISH ABOUT 3.30pm

ALL ARE WELCOME TO COME AND JOIN US AT ANY PART OF THE PROGRAMME. Please ring me 01692580552.

### NORWICH MARKET STALL

The Charity Stall on Norwich market is unit 183 opposite TESCO and will be on Wednesday September 5<sup>th</sup> from 9.30am to 4pm. This continues to be an important part of our missionary outreach and it is important to have a visible Christian presence there in this secular age. PLEASE COME AND SUPPORT US IF YOU CAN.

### OUR FUTURE ORTHODOX CHURCH IN STALHAM.

Praise God that work has now begun on the first phase of the development the former police station. Our builder Nathan is working very hard with the help of volunteer labour from St Fursey's congregation; a wall has come down and a beam has gone up to make two rooms into one; this will be a temporary place of worship from October until the new church is built; God willing next year. A new kitchen will be installed in another room and another W.C. which disabled people will be able to use. An official from the Building Control department of North Norfolk District Council has visited the site approval has been given. We have been the victim of many delays and difficulties but to see progress being is a great encouragement to us all. PLEASE CONTINUE TO PRAY FOR US AND IF YOU CAN HELP US WITH A DONATION; WE GIVE THANKS TO GOD FOR HIS MANY BLESSINGS TO US.

### MONDAY BIBLE STUDY.

For various reasons; not least all the additional admin work in connection with the building work at the Church; the new session will begin later than usual on Monday October 1<sup>st</sup>. at 2pm ( note earlier time) Vespers will start promptly at 4pm and finish 4.30pm. We will continue with the book of Genesis. Local readers are very welcome.



# Seventeenth Century

## Russia: Time of Troubles

In the seventeenth century Russia entered the "time of troubles." **Boris Godonov**, who ruled from 1598, died in 1605. **Basil Shuiskii** ruled until 1610 when a Polish tsar was crowned. During this time of political and social upheaval, the Poles seized control of the country. They captured Moscow and the monastery of St. Sergius. **Patriarch Germogen**, the national leader, was imprisoned and starved to death in 1612, later being canonized a saint. From the end of the reign of Ivan III Russia was besieged with political turmoil, famine, and national disaster. **Saint Juliana Ossorgine** (d. 1604) was glorified by the Church at her canonization for her compassionate love and care of the suffering people.

## Russia: The Old Believer Schism

The "time of troubles" was followed in northern Russia by the **Old Believer Schism**. **Michael Romanov** (d. 1645) was crowned tsar in 1613. His father **Philaret** (d. 1633) became the patriarch of the church and the country's actual ruler in 1619. From 1645-1676 **Alexis Romanov**, a most devout and pious man, ruled as tsar. In 1652 Alexis chose the extremely popular and talented metropolitan of Novgorod, **Nikon**, to be patriarch of the Russian Church. Nikon refused the position at first. He accepted when he received the formal pledge of the leaders of church and state that they would give unwavering obedience to the gospels, the canons, the fathers of the Church, and to him personally as the "chief pastor and supreme father" of the Russian Church. During Great Lent in 1653 Nikon began his reforms of church practices which were to rend asunder both church and nation.

The reforms of Nikon were reasonable and unrevolutionary by modern standards. They called for the adjustment of the Russian liturgical practices to conform with those of the other Eastern Orthodox Churches. They called for corrections in the wording and spelling of liturgical texts. Concretely this reform meant that the Russians would henceforth cross themselves with three fingers instead of two, sing "alleluia" three times during psalmody instead of twice, and make other similar changes. In the Russia of Nikon's time such reforms — which appear slight today — were explosive. They directly denied the "third Rome" theory and practice of the Russian church and state. They put Russian Orthodoxy in subjugation to the Eastern patriarchates which were presently suffering under the Turks because of their sins (according to Russian mentality).

In 1657 the tsar Alexis returned from the fighting on the Polish front to find his church and nation in chaos. The opposition to Nikon was led by parish priests who themselves were considered "reformers" because they had been calling for a return among the people to strict obedience to the traditional rites and customs of the Russian Church. Nikon, who acted as the tsar's regent in his absence, felt confident that Alexis would support his actions by punishing those who were disobedient to him as "chief pastor and supreme father" of the Russian Church. The tsar, however, was not pleased with Nikon's actions. His open statement of displeasure caused the patriarch to resign in 1658 after publicly rebuking the tsar. From that time until 1666 Russia had no acting patriarch.

Alexis tried to make up with Nikon, but to no avail. In 1666 the Eastern patriarchs were consulted. A council was called in Moscow, presided over by the bishops of Alexandria and Antioch. It was engineered by the unscrupulous Metropolitan of Gaza, **Paisios Ligarides**. The council first excommunicated the opponents of Nikon's reforms — several million believers — from the Church. These opponents of Nikon, led by the **Archpriest Avvacum**, were called the **Old Believers** or **Old Ritualists**. The council then unfrocked Nikon for deserting his office and for showing disrespect to the tsar. The council officially refuted the **Council of a Hundred Chapters** which was held in 1551 — the most venerated of Russian Church sobors. Thus the council of 1666-1667 formally renounced the "third Rome" theory and the assumed supremacy of Russian Orthodoxy over all other churches.

Nikon remained under arrest until he died in 1681. Although he never changed his position and never yielded his opposition to the council of 1666-1667, he was buried in the church with full patriarchal dignity. The opponents of Nikon, the dissenting **Old Believers**, rejected the council and went into schism with the official Russian Church. Their leaders, such as Avvacum, were sought out and violently persecuted. They were sent into exile and harsh labor, a condition which endeared them to the masses of people who shared their rigorous, conservative, unyielding spirit. **Archpriest Avvacum** was burned alive with three of his supporters in 1682 for the "great blasphemies . . . uttered against the tsar and his household." His autobiography has become a classic of Russian literature.

In 1682 **Peter the Great** became tsar. His extreme and violent attempts to westernize Russia, and his fierce

opposition to traditional Russian ways caused the dissenters to think of him as the Anti-Christ. The Old Believers, in their desire to preserve the pure Orthodox faith and rituals of Russia, succeeded in preserving ancient Russian forms of iconography and liturgical chant which otherwise would likely have been lost in history.

### **The Unia**

In the seventeenth century, in the south of Russia, the unia continued in force, although large amounts of territory had been won back by the Russians. The lay brotherhoods in the **Ukraine** and **Galicia** served Orthodoxy well during this time by their absolute rejection of the uniate movement. Among these lay leaders were **Constantine Ostrozhskii** (d. 1608) and **Mileti Smotriskii** who wrote his **Lamentations of the Eastern Church** in 1610.

### **Peter Mogila**

In 1615 the theological academy of Kiev was founded. In 1620 **Theophanes**, the Patriarch of Jerusalem, consecrated seven bishops for the Orthodox in secret from the government. In 1633 **Wladyslaw IV**, the successor to **Sigismund**, gave permission for an Orthodox metropolitan of Kiev. **Peter Mogila** (d. 1647), the leading man of the Kiev theological school, was chosen. Mogila was fiercely anti-Roman but he was trained in Latin schools and had a deep respect for Latin scholastic learning. Through his many works, which included a Slavic translation of the catechism of the Jesuit Canisius and a priest's Service book, Latin influences entered the Orthodox Church in doctrinal formulation and liturgical practices. Mogila's works were judged acceptable by the Orthodox bishops in a council in **Kiev** (1640) and again in **Jassy**, in Moldavia (1643). Nevertheless, together with the forced westernization of Peter the Great's policies, they were a primary cause for almost two hundred years of captivity to Western influences in the theology and piety of the Orthodox people.

### **Cyril Lukaris**

**Cyril Lukaris** (d. 1638) served as patriarch of Alexandria and patriarch of Constantinople on seven different occasions under the Turks before they finally drowned him. His "**confession of faith**" was forthrightly condemned by the same church councils in Kiev and Jassy which upheld the orthodoxy of Peter

Mogila's catechism and service books. The "confession" of Cyril was a thoroughly Calvinist statement of faith. In 1662 a council of Eastern patriarchs in **Jerusalem** confirmed the decisions of the council of Jassy, and published a "**Confession of Faith of the Eastern Patriarchs**."

### **The East**

In the seventeenth century, the Turks destroyed the independence of the **Serbian** and **Bulgarian** churches. They submitted them directly to Constantinople thus establishing the Greek "phanariot" rule over the non-Greek Orthodox Christians in the Turkish empire. At this time in Russia, the bishop **Saint Dimitri of Rostov** (d. 1709) published his spiritual writings which included a twelve-volume edition of the **Lives of the Saints**. The holy abbot, **Saint Job** (d. 1651) of the Pochaev monastery also lived at this time.

### **The West**

In the West the nations were recovering from the religious upheavals of the reformation and counter-reformation. America was being settled by the religious dissenters from England: Puritans, Congregationalists, Baptists, and Quakers who were members of the **Society of Friends** founded by George Fox (d. 1691). In 1611 in England, the **King James Version** of the Bible was published. The Roman Church of this time was troubled by the movement of **Jansenism**, the doctrine which held that grace is given only to the elect of God. At this time in France, **Vincent de Paul** (d. 1660) founded his order dedicated to the works of charity and service to the poor and sick.



## Protestant church meeting raided by police

**AZERBAIJAN**

A Protestant house church in the city of Gyanja was raided by police on Sunday 28 January. Members of the 100-strong congregation could also face fines, which typically amount to 1,500 Manats, or around \$890 – nearly three months' average wages – for meeting without registering with authorities. "The invasion came during the service, and officers filmed everyone present with video-cameras and took their personal details, including of children", said one church member.

Azerbaijan was once a Christian region, but is now 96% Muslim. The government gives preferential treatment to "traditional" religions, such as Islam and Russian Orthodox Christianity. However, other forms of Christianity are actively restricted. All churches must register with the government, but registering can be a lengthy and confusing process and is often denied.

## Five killed in Islamist attack on church

**DAGESTAN**

Five women were killed in an Islamist terror attack on a church in Dagestan, in the North Caucasus region, on Sunday 18 February. A gunman, armed with a hunting rifle and a knife, opened fire on worshippers as they left a church in the city of Kizlyar. Five other people, including two members of the security services, were injured.

The attacker was shot and killed by security forces at the scene. He was later identified as a 22-year-old resident of Dagestan. Islamic State media subsequently claimed one of its "soldiers" had carried out the shooting. The Russian republic of Dagestan is 95% Muslim. Christians comprise around 4% of the population. Dagestan borders Chechnya, where the Russian government has engaged in a long-running conflict with separatists. Statements supporting Islamic State have been made by several militant groups in the volatile region.

## European Parliament highlights seizures of Christian properties and "increased discrimination against Christians"

**TURKEY**



European Parliament building in Strasbourg

The European Parliament has highlighted concerns over anti-Christian discrimination in Turkey and the seizure of Christian properties.

In February, the parliament adopted a resolution stating it was "seriously concerned about the lack of respect for the freedom of religion [in Turkey], including the increased discrimination against Christians and other religious minorities; [and] condemns the confiscation of 50 Aramean churches, monasteries and cemeteries".

**Since 2008, Turkish authorities have seized as many as 50 properties from the Syriac Orthodox Church**

Since 2008, Turkish authorities have seized as many as 50 properties from the Syriac Orthodox Church, claiming that title deeds proving the historic Christian community's land ownership had lapsed. Protestant Christians in Turkey have also reported a rise in recent years in hate crimes and hate speech targeted at Christians.

## Sharia courts given jurisdiction over Christian conversion

**MALAYSIA**

Malaysia's highest court ruled on 27 February that Christians converting from Islam cannot change their officially registered religion without permission from a sharia court, effectively leaving converts open to being prosecuted for apostasy.

Judges admitted state Islamic (sharia) courts do not have formal jurisdiction over conversion, but decided it "could be implied" they could rule on those wishing to convert. Four Christians from Sarawak (the only state in Malaysia where Christians are more numerous than Muslims) had requested to be able to remove their Muslim status from their compulsory identity cards. The decision leaves Christian converts legally trapped as Muslims.

In appealing to a sharia court to change religion, they are open to prosecution for apostasy, which carries a three-year jail term. Classical Islam views apostasy as a very serious crime and all schools of sharia lay down a death sentence for men, with some applying the same for women.

## Pastor and three others injured in Indonesia church sword attack

**INDONESIA**

A sword-wielding attacker seriously injured a pastor and three other Christians when he ran into a church service in Sleman, on the island of Java, on Sunday 11 February. He was arrested at the scene and later identified as a 23-year-old Muslim university student who had attempted to travel to Syria to fight with Islamic State. The Indonesian national police chief stated, "He ended up launching his attack here." Eyewitnesses reported that the attacker damaged religious items inside the church, including Christian literature.

## THE BIRTH OF OUR MOST HOLY LADY

*Aposticha:*

### TONE FOUR

(by Patriarch Germanos)

The Joy of all the world has shone forth upon us, the far-famed Virgin sprung from righteous Joachim and Ann. On account of her exceeding goodness she is become the living Temple of God, and is in truth acknowledged as the only Theotokos. At her prayers, O Christ our God, send down peace upon the world and on our souls great mercy.

℣. Hearken, O daughter, and consider, and incline thine ear (*Psalms 44: 11*).

As foretold by the angel, today hast thou come forth, O Virgin, the all-holy offspring of righteous Joachim and Ann. Thou art a heaven and the throne of God, and a vessel of purity, proclaiming joy to all the world, O Protector of our life. Thou dost destroy the curse and givest blessing in its place. Therefore on this feast of thy birth, O Maiden called by God, intercede that our souls be given peace and great mercy.

℣. Even the rich among the people shall entreat thy favour (*ibid.*, 13).

Today let Ann, barren and childless, clap her hands with joy. Let things on earth put on their bright array; let kings dance and priests make glad in hymns of blessing; let the whole world keep feast. For lo, the Queen and spotless Bride of the Father has blossomed from the root of Jesse. No more shall women bear children in sorrow: for joy has put forth its flower, and the Life of men has come to dwell in the world. No more are the gifts of Joachim turned away: for the lament of Ann is changed to joy. 'Let all the chosen Israel rejoice with me', she says: 'for behold, the Lord has given me the living Pavilion of His divine glory, unto the joy and gladness of us all and the salvation of our souls'.

' Glory be to the Father . . . Both now . . .



THE OLD HAS PASSED AWAY, ALL THINGS ARE MADE NEW

*The fulfillment of the law is Christ himself*, who does not so much lead us away from the letter as lift us up to its spirit. For the laws consummation was this, that the very lawgiver accomplished his work and changed letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive into what is light and liberating, so that we should be enslaved no longer *under the elemental spirits of the world*, as the Apostle says, nor held fast as bondservants under the letter of the law.

This is the highest, all-embracing benefit that Christ has bestowed on us. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the foreordained union of the Word with flesh. Today the Virgin is born, tended and formed, and prepared for her role as Mother of God, who is the universal King of the ages.

Justly then do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new.

Therefore, let all creation sing and dance and unite to make worthy contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator.

## SELECTED LIVES OF THE SAINTS.

**ALCMUND** (1) (Ealhmund), seventh bishop of Hexham, ruled 767–81. He was buried beside \*Acca outside the church; during the Danish invasions all trace of his grave was lost, but in 1032, following a supposed revelation, his relics were found and reburied inside the church. In 1154 the relics of all the saints of Hexham were collected into a single shrine; in 1296 they were scattered by the Scots. The date of Alcmund's death was 7 September, but no trace of a feast apart from the general one of the saints of Hexham has been found.

**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.

**LIoba** (Liobgytha) (d. 782), abbess of Bischofsheim. Born of a noble Wessex family (her mother was a relative of \*Boniface), Lioba was educated first at the nunnery of Minster-in-Thane and then at Wimborne (Dorset), where she became a nun under abbess Tetta. After some years' correspondence Boniface asked in 748 and obtained that she should be sent to help him in the evangelization of Germany by establishing convents. About thirty nuns were sent in all; they were settled at Tauberbischofsheim, possibly in Boniface's own previous residence, under Lioba as abbess. The *Life* by Rudolf of Fulda, written about fifty years after her death and based on the testimony of four companions, paints an attractive portrait. Lioba was both beautiful and accessible, intelligent and patiently kind. Her community was so highly esteemed that abbesses for other houses were taken from it, while Lioba's advice was sought by magnates of both Church and State. Her monasteries followed the Rule of

St. Benedict: all the nuns had to learn Latin: manual work in scriptorium, kitchen, bakery, brewery, and garden was assiduously practised, but all was subordinate to the public prayer of the Church.

Before his final mission to Frisia in 754 Boniface said goodbye to her, recommended her care both to \*Lull and to the monks of Fulda, and said that he would like her body to be buried near his. After his death she used to visit Fulda on privileged terms. When she had been abbess for twenty-eight years, she resigned and retired to Schornsheim, but once visited Charlemagne's court at the invitation of his queen Hildegard. Lioba died soon afterwards and was buried near Boniface's tomb at Fulda. Her relics were translated in 819 and again in 838, this time to the church of Mount St. Peter. Hrabanus Maurus inserted her name into his martyrology c.836; it also occurs in litanies of the 9th century. Her cult has always been centred in Germany, but seems surprisingly to have been little known in England. Feast: 28 September.

*Life* by Rudolf of Fulda in *AASS*, Sept. VII (1757), 748–69; Eng. tr. by C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954); M. Tangl, *Die Briefe des heiligen Bonifatius und Lullus* (M.G.H., 1916); W. Levison, *England and the Continent in the Eighth Century* (1946); B.T.A., iii. 668–71. See also T. Schieffer, *Winfried-Bonifatius und die christliche Grundlegung Europas* (1954), pp. 162–6.

**HONORIUS** (d. 653), archbishop of Canterbury. He came to England in 601, one of the second band of Roman missionaries to Kent. He succeeded \*Justus as archbishop in 627, being consecrated at Lincoln by \*Paulinus. He received the pallium from Pope Honorius with the instruction that when one archbishop died, the other would consecrate his successor. During his twenty-five years' rule he consolidated the work of conversion by sending the Burgundian \*Felix to evangelize East Anglia. He received the exiled Paulinus to the see of Rochester after the disastrous battle of Hatfield Chase (634). He lived to see the apostolate of \*Aidan in Northumbria, the replacement of \*Birin of Wessex by \*Agilbert, the conversion of Peada and the Middle Angles, and the arrival of the young \*Wilfrid in Kent on his way to Rome. Honorius, like his predecessors, was buried at Canterbury in the monastery of SS. Peter and Paul (later St. Augustine's), the centre of his cult. He is mentioned in the Roman and other martyrologies. Feast: 30 September.

Bede, *H.E.*, ii. 15–18; iii. 14, 20, 25; v. 19.