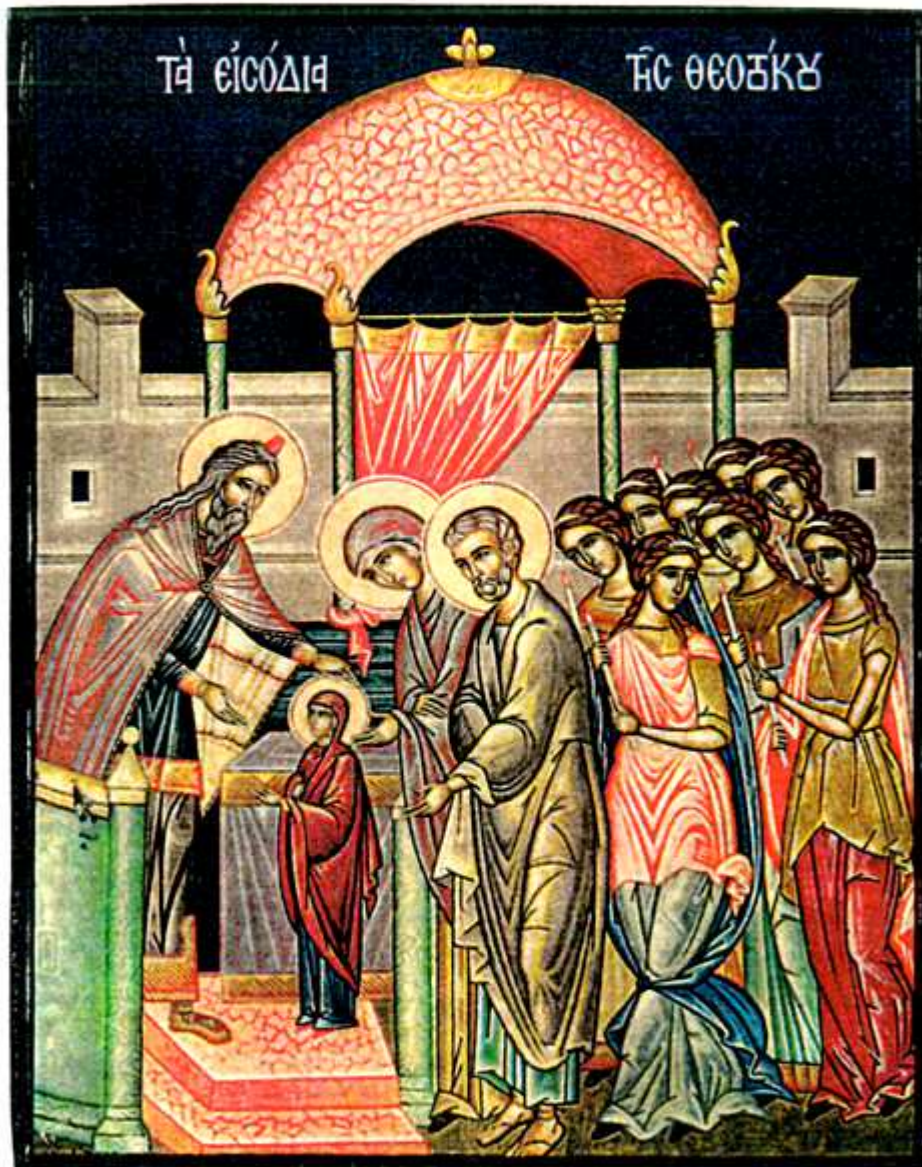


ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH.
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COMMUNITY AND PARISH NEWSLETTER
NOVEMBER 2018.



*The Presentation in the Temple of the Most Holy Mother of
God (November 21st)*

Troparion

TO-DAY is the prelude of God's goodwill and the preheralding of the salvation of men: in the temple of God the Virgin plainly appeareth, and early proclaimeth Christ to all. To her let us also cry out with loud voice, Rejoice, O fulfilment of the Creator's dispensation.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
NOVEMBER.

- 03 Clodock, Hermit
Rumwold of Northumbria, Confessor
Wulgan, Confessor
- 04 Birnstan, Bishop of Winchester
Clair (Clarus), Priest and Martyr
- 05 Kea, Bishop in Devon
- 06 Edwen of Anglesey, Virgin*
- 07 Clement (Willibrord) of Northumbria, Apostle of the Frisians
- 08 Gregory, Abbot in Switzerland*
Willehad, Bishop and Missionary
- 10 Justus, Archbishop of Canterbury
- 11 Berhtwine, Bishop*
- 12 Liafvine of Deventer, Missionary
Ymar of Reculver, Martyr
- 14 Dubricius, missionary Bishop
- 16 Aelfric, Archbishop of Canterbury
- 17 Hilda, Abbess of Whitby
- 19 Ermenburgh, Abbess of Thanet
- 20 Edmund, King of East Anglia, Martyr
- 24 Enfleda, Abbess of Whitby
- 27 Congar, Abbot of Congresbury
- 29 Aylwine of Athelney, Monk

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 IN NOVEMBER

FRI.NOV. 2nd. VESPERS 4pm.

SAT.NOV. 3rd. DIVINE LITURGY 10am.(St Winifred of Treffynon;Holywell Wales 7th cent.
(Followed by a finger buffet)

THUR.NOV.8th.THE ARCHANGEL MICHAEL AND THE OTHER BODILESS POWERS.
DIVINE LITURGY 10am (At St Fursey's Chapel 111,Neviille Rd.Sutton)

SAT.NOV.10th.VESPERS 4pm

SUN.NOV.11th.24TH. SUNDAY AFTER PENTECOST(St Martin of Tours 397)
DIVINE LITURGY 10am.

THURS.NOV.15th. BEGINNING OF THE NATIVITY FAST.

PRAYERS FOR THE BEGINNING OF THE FAST 9am (St Fursey's Chapel

THUR.NOV 15th VESPERS FOR ST MATTHEW 4PM (St Fursey's Chapel)

FRI. NOV.16th. TYPIKA FOR ST MATTHEW 9am (St Fursey's Chapel)

SAT.NOV.17th. VESPERS 4pm (St Hilda of Whitby 680)

SUN.NOV.18th.24th.SUNDAY AFTER PENTECOST.
DIVINE LITURGY 10am.

TUES.NOV.20th.Forefeast of the Entry of the Most Holy Theotokos into the Temple
VESPERAL DIVINE LITURGY 7pm (St Furseys Chapel)FAST FROM 1PM.

WED.NOV.21st.TYPIKA 8.30am (St Fursey'sChapel)

SAT.NOV.24th. VESPERS FOR THE AFTERFEAST AND ST CATHERINE OF ALEXANDRIA 4pm.

SUN.NOV.25th.26TH. SUNDAY AFTER PENTECOST;Leavetaking of the Entry and St Catherine.
DIVINE LITURGY 10am

FRI.NOV.29th. VESPERS 4pm.HOLY APOSTLE ANDREW THE FIRST CALLED

SAT.DEC.1st. DIVINE LITURGY10am.Followed by finger buffet.

ALL THE ABOVE SERVICES ARE AT ST FURSEY'S PARISH CHURCH UNLESS OTHERWISE INDECATED AND
IN ADDITION THERE ARE THE USUAL DAILY SERVICES AT ST.FURSEY'S CHAPEL IN SUTTON.

Normally;3rd Hour 9am with reading from the Father (on Tuesdays at the Parish Church)Vespers at
4pm . Compline 9 pm after an evening event.

Kontakion

THE most pure Temple of the Saviour, the highly
precious Bridal Chamber, the Virgin, the holy
Treasury of the glory of God, is to-day led into the
House of the Lord, and bringeth with her the grace
which is in the Divine Spirit. Of her Angels of God
sing, This is the heavenly Tabernacle.

NOVEMBER 21st

1. The Entry into the Temple of the Most Holy Mother of God.

When the most holy Virgin Mary had reached the age of three, her parents, holy Joachim and Anna, took her from Nazareth to Jerusalem, to give her to the service of God in fulfilment of their promise. It was three days' journey to Jerusalem, but, going as they were on God's work, they did not find the journey difficult. Many of Joachim and Anna's kinsmen gathered to take part in this celebration, in which the invisible angels of God also took part. Maidens went ahead with lighted candles in their hands, followed by the most holy Virgin, led on either side by her father and mother. The Virgin was clad in royal and beautiful garments, like those of the 'king's daughter', the Bride of God (Ps. 44:9,10). Behind them walked many of their kinsfolk and friends, all bearing lighted candles. There were fifteen steps leading to the Temple. Her parents stood the Virgin on the first step, and she ran quickly to the top on her own, where the High Priest, Zacharias, the father of St John the Forerunner, met her and, taking her by the hand, led her not only into the Temple but into the Holy of Holies, the holiest place of all, into which none could enter except the High Priest, and that once a year. St Theophylact of Ochrid says that Zacharias was 'out of himself, and moved by God' when he led the Virgin into the chief place in the Temple, beyond the second curtain — otherwise there could be no explanation of his action. Her parents then offered sacrifices to God, according to the Law, received the priest's blessing and returned home, leaving the most holy Virgin in the Temple. She dwelt in the Temple for nine whole years. While her parents were alive, they visited her often. When they departed this life, the holy Virgin was left an orphan, and longed to remain in the Temple for the rest of her days, without entering into marriage. This being contrary both to the Law and Israelite custom, she was confided at the age of twelve to St Joseph, a kinsman of hers in Nazareth, so that she might, under the protection of betrothal, live in virginity and thus fulfil both her desire and the demands of the Law, for it was unknown in Israel at that time for a girl to vow perpetual virginity. The holy Virgin Mary was the first to do this, and was later followed by thousand upon thousand of virgin men and women in the Church of Christ. ..

Nineteenth Century

Russia: Spiritual Renewal

The seeds of spiritual renewal, planted in the previous century, blossomed in Russia. The Church continued to live under the domination of the state. While the Church was subject to strict governmental control and censorship, and while there did not exist a patriarch or church council of any kind during the entire century, the life of faith continued to show itself splendidly in the lives of the Russian saints, missionaries, theologians, and writers of the period.

The greatest Russian saint of the century, who has been called the greatest saint in Russian Church history, was **Saint Seraphim of Sarov** (d. 1833). Saint Seraphim was a monk who spent twenty years in total seclusion in the most intense prayer, fasting, and spiritual exercise. In 1825 he opened the doors of his enclosure, greeting the faithful who came to him with the radiant joy of the resurrected Christ and the Holy Spirit. In his spiritual instructions Saint Seraphim identified the purpose of the Christian life as the "acquisition of the Holy Spirit." He was canonized in 1903.

The most famous elders of the **Optina** monastery who lived at this time were: **Leonid** (d. 1841); **Macarius** (d. 1841); and **Amvrossy** (d. 1891). Amvrossy, together with Saint Tikhon of Zadonsk, is considered to be the inspirer of the greatest Christian writer of this time, **Fyodor Dostoevsky** (d. 1861).

Within the movement of spiritual renewal were the teachers of the ascetic life and the practice of the **Jesus Prayer**, the bishop-monks **Ignatii Brianchaninoff** (d. 1867), and **Theophan Govorov, the Recluse** (d. 1894) who wrote volumes of spiritual writings, including the Russian translation of the **Philokalia**. At this time, the popular book on the Jesus Prayer by an unknown Russian author, called **The Way of the Pilgrim**, made its appearance.

In the second half of the century **Father John Sergieff of Kronstadt** (d. 1908) lived and worked. Father John was a parish priest whose pastoral gifts earned him the title of "All-Russian Pastor." Through his great faith the saintly priest prayed, celebrated the liturgical mysteries, taught, and healed. He is greatly responsible for the eucharistic revival among Russian Orthodox in this century. He insisted on the participation in the holy sacraments by those who came to pray with him in his parish. In order to facilitate and to deepen the preparation of the faithful for the regular reception of Holy Communion, Father John instituted the practice of corporate, public confession. A great benefactor of the poor and a healer of the sick, Father John's spiritual counsels are published in his diary called **My Life in Christ**.

The leading Russian theologians of the nineteenth century were the great churchmen, **Metropolitan Philaret of Moscow** (d. 1867), and the layman **Alexei Khomiakov** (d. 1860) whose writings — such as the

famous **The Church is One** — were not originally published in Russia due to government censorship. Considered as one of the most original and creative of modern theologians, Khomiakov was among the first to discover the traditional patristic courses of Orthodox theology and spiritual life. He encouraged Orthodox thinkers to break from the "Western captivity" of scholastic theology and to meet the intellectual and spiritual world of the West with a sound knowledge and experience of the genuine Orthodox Tradition.

In addition to Khomiakov and the writer **Dostoevsky**, mention must be made of the Russian religious thinkers such as **I. Kireevskii** (d. 1856), **V. Soloviev** (d. 1900), **N. Federov** (d. 1905) and the brothers **S. Troubetskoy** (d. 1905) and **E. Troubetskoy** (d. 1920). Also the name of **Leo Tolstoy** (d. 1913), the great novelist who rewrote the gospels, created his own religion, and was excommunicated from the Orthodox Church, should be mentioned.

Russia: Missionary Activity

The nineteenth century in Russia, as in the West, was a missionary century. The priest, **Makarii Glukharev** (d. 1847), dedicated his life to the evangelization of the Siberian tribes. The lay professor, **Nikolai Ilminskii** (d. 1891) translated the scriptures and church books of the Orthodox faith into the languages of these peoples. The theological academy founded in **Kazan** became the center of the missionary activity of the Russian Church.

At this time as well, **Bishop Nikolai Kassatkin** (d. 1912) of Tokyo converted thousands of Japanese to the Orthodox faith, leaving at his death a self-governing local church with the scriptures and liturgical books in the native language, and a number of native pastors. Bishop Nikolai was canonized a saint in 1970.

Saint Herman of Alaska (d. 1837) was also canonized by the Orthodox Church in 1970 for his extraordinary holiness, expressed by his self-emptying love and care for the Alaskan people. In addition, the name of **Father John Veniaminoff** (d. 1879) must be mentioned in relation to the missionary activities of the Russian Church. Father John travelled across Siberia at the beginning of the century with his wife and children. He translated the scriptures, the church services, and a brief book of his own writing called **The Way to the Kingdom of Heaven**, into the Aleut language. He created the alphabet out of Slavonic characters. Father John was a great administrator, technician, and scientist. He was a teacher, a pastor, and a linguist. In 1839 he became bishop of Kamchatka and the Aleutian Islands. In 1868 he was elected **Metropolitan of Moscow** with the name of **Innocent**. Metropolitan Innocent was canonized as "Enlightener of the Aleuts and Apostle to America" in 1978.

The nineteenth century saw the growth of the Orthodox Church in America. Many immigrants came to the new world in the latter half of the century from the traditional Orthodox homelands of the old country. In 1812, the first Orthodox church building was constructed on the North American mainland at **Fort Ross** in California. In 1870 the first bishop of Alaska and the Aleutian Islands was named. In 1872 the center of the Orthodox mission was unofficially moved from Sitka to San Francisco, where it was officially established by **Bishop Nestor** in 1879. In 1898 **Archbishop Tikhon Belavin**, later to become the first patriarch of the Russian Church since the time of Peter the Great, was assigned as the American primate. He called for **local autonomy**, the use of **English** as the liturgical language, and the employment of the **local civil calendar** for ecclesiastical use.

The first Greek Orthodox parish in the United States was established in New Orleans, Louisiana, in 1867. This parish was given its churchly vessels by the Russian tsar "in token of his imperial pleasure over the beginning of Greek-speaking churches in the spiritual jurisdiction of the Holy Synod of the Orthodox Church of Russia."

The East

The nineteenth century in the East witnessed the independence of large numbers of Orthodox Christians from the Turkish yoke. The Greek uprising in 1821 caused the Turkish authorities to hang **Patriarch Gregory of Constantinople**, and five metropolitans, from the gates of the Phanar on Easter Sunday. After the independence of Greece was won, the autocephalous status of the Greek Church was declared in 1833. It was confirmed by Constantinople in 1850. The patriarchal theological seminary on the island of Halki was founded in 1844.

Five self-governing dioceses of **Serbian Orthodox** and two dioceses of **Romanian Orthodox** were set up outside the boundaries of the Turkish empire during the course of the century. Within the empire, the **Bulgarian** people sought and obtained permission from the Turks to have their own separate church jurisdiction. The Bulgarians were formerly governed in dioceses with other Orthodox Christians living in the same area by Greek bishops, who were appointed by the patriarch of Constantinople. Any action of establishing a separate church administration on the basis of **nationality** was officially condemned by the patriarchs of Constantinople, Alexandria, and Antioch in 1872 as the heresy of **phyletism**. This so-called **Bulgarian schism** was finally settled in 1945 when the Bulgarian patriarchate was established within determined **territorial** boundaries.

The second half of the century witnessed the life of **Saint Nectarios of Aegina** (d. 1920). He was the **Archbishop of Pentapolis**, known for his evangelical preaching and manner of life — governed by humility, simplicity, poverty, and love for the brethren.

The West

The protestant West was characterized by missionary expansion and liberal theology. This was the era of the "quest for the historical Jesus" through the means of historical and biblical criticism. It was the time when the Christian faith was considered by the theologians, primarily, as a religion of feeling or of moral behavior. At this time, there was a clash between the **liberals** and the **fundamentalists**. The fundamentalists, particularly in America, insisted on using the Bible as a manual of science to be interpreted literally in a manner inconsistent with the purposes and intentions of the holy scriptures as understood and interpreted in Church Tradition. Thus in the Western Protestant world of the nineteenth century, the dominant choice offered was that of either **liberalism** of a rationalist or pietist variety, or sectarian **fundamentalism**. In the Roman Church at the end of the century, the papal ecclesiastical authority condemned the form of Roman Catholic liberalism called the heresy of **modernism**. This was officially done in 1907. Its roots, however were in the critical, rationalist movements of the nineteenth century with its emphasis on biblical criticism and the history of religions as the proper keys to the understanding of Christianity.

Earlier in the century in 1854, Pope Pius IX, officially promulgated the doctrine of the **Immaculate Conception of the Virgin Mary**. In 1870, the **First Vatican Council** reaffirmed the doctrines of the Council of Trent, and officially, for the first time in history, defined the dogma of the **infallibility** of the pope of Rome. This dogma declared that when the pope speaks **ex cathedra** on matters of faith or morals, his decision is binding on all catholics — since it is considered to be infallible. The Vatican dogma explicitly states that the infallibility of the pope is binding when he speaks "from himself and not from the consensus of the church."

The Roman saints, **John Vianney** (d. 1859), the Curé of Ars, and **Teresa of Lisieux** (d. 1897) lived at this time.

The East and the West

In 1848, in response to overtures directed to the Orthodox by Pope Pius IX, the Eastern Patriarchs issued their famous encyclical letter in which the doctrine of the conciliar character of the Orthodox is clearly professed. Signed by all the patriarchs of the Orthodox Church, together with twenty-nine bishops fully endorsed by Metropolitan Philaret of Moscow, the encyclical letter of 1848 is held as the most authoritative document in modern Orthodox Church history.

Second Canon

(*Irmos*) Him before whom the angels and all the hosts of heaven are afraid, their Creator and Lord, O ye priests praise, O ye children glorify, O ye people bless and exalt above all for ever.

Bright with joy today, Joachim makes glad; and Ann, without reproach, offers unto the Lord God the sacrifice given to her according to the promise, her holy daughter.

The saints David and Jesse exult today and Judah is filled with pride. For from their root a branch has sprung, the pure Virgin from whom pre-eternal God is to be born.¹

Today Mary, the undefiled and living Tabernacle, is offered up in the house of God, and Zacharias receives her in his hands as a holy treasure of the Lord.

As a Gate of salvation and a spiritual Mountain, as a living Ladder,² let us, the faithful, honour the true Virgin and Mother of God, who is blessed by the hands of the priests.

Prophets, apostles and martyrs of Christ, ranks of angels and all the dwellers upon earth, let us honour with hymns the pure Virgin, for she is the blessed Mother of the Most High.

They that divinely bore thee, O Undefiled and Pure, offered thee in the temple as a spotless sacrifice; and in strange fashion thou dost lodge in the sanctuary of God, there to be prepared as a dwelling-place for the Word.

We bless the Lord, Father, Son, and Holy Spirit.

Let 'Holy, Holy, Holy'³ be sung to Father, Son, and Holy Spirit, indivisible Unity, one Godhead, that holds all creation in the hollow of the hand unto all ages.

Both now . . .

He who is without beginning, begins: from a Virgin Maid the Word is born in the flesh according to His good pleasure, God and mortal man, and in His extreme compassion He refashions us who had fallen.

We praise, bless, and worship the Lord; we extol and exalt Him above all for ever.

COMMUNITY AND PARISH NEWS AND NOTICES.

MONDAY BIBLE STUDY.

We now meet in the priests room at the Parish Church at 2pm and we continue with the Book of Genesis we have a break for tea and cake at approximately 3pm and we start Vespers at 4pm promptly and finish at 4.30pm.

OUR MARKET STALL IN NORWICH.

Having been located at the new charity stall opposite Tesco during this year we have noticed a decline in customers and takings;as a result we have returned to the old charity stall in front of Next and opposite Primark.OUR NEXT VISIT WILL BE WEDNESDAY NOV.7th 9am to 4pm.We have a large display of icons and books as well as cards prayer ropes and keyrings. COME AND VISIT US IF YOU CAN.

SUMMER PILGRIMAGE REPORT.

Our summer pilgrimage to St Fursey 's monastery at Burgh Castle within the walls of the Roman Fort took place as planned on Saturday September 15th.It was a fine day and six of us took part;after pilgrim prayers in St Fursey's Chapel we set off for Burgh Castle parking the cars at the parish church and enjoying the walk to the Roman Fort and marvelled at the dramatic remains of the walls;it was not hard to imagine St Fursey and his monks being here;We had the 6th Hour service at 12noon followed by our picnic lunch then we had the talk about St Fursey's work in the area ending with Vespers.

OUR PARISH CHURCH IN STALHAM.

We are now functioning in the former police station and it is now legally recognised as a place of worship;we had to work through five different bureaucracies to achieve this so that we do not have to pay Council Tax to North Norfolk District Council;only the English civil service could invent such a process but Praise God we got there in the end;much work needs to be done in each of the new rooms and I thank all those who work so hard to complete what needs to be done before the building of the actual church begins when the planning process is finished in November.WE NEED TO RAISE ANOTHER £20.000 URGENTLY;PLEASE CAN YOU HELP? MANY THANKS TO ALL WHO HAVE GIVEN ALREADY;GOD BLESS YOU ALL;FATHER STEPHEN,

OPEN DAY—OPEN DAY—OPEN DAY. MONDAY DECEMBER 3RD- COME AND SEE

At the Trustees meeting after the liturgy on Sunday October 14th it was felt that we need to have an open day for Stalham people so that they could come and see what the Orthodox Church is about.There will be the icon and book stall refreshments a raffle and cake stall a short service and talk at 12noon.light lunches from 1pm and Bible Study 2pm Tea and cake 3pm Vespers 4pm,All this starts at 10am.

BUILDING FUND AS AT JULY 2018.

Total in hand £39,034 Expenses £6427. Balance £22,607.

Income from August £1350.Balance £23,957 Expenses £6440.

Balance in October £17,510.In Current Account £2560 Some cheques to be cashes.

WE ARE NOW SPENDING OUR £20,000 LOAN WHICH WE NEED TO REPAY OCTOBER 2019.

ST FURSEY'S CURRENT ACCOUNT Oct 2017 to Sept 2018

INCOME

cf 691		cf 893
4491	Donations	3118
84	Candle money	53
1531	Loan + Book sales	1555
860	Market Stall	690
252	Coffee Morning	288
520	Conferences	572
27	Charity jar	35
<u>8456</u>		<u>7267</u>

EXPENSES

185	Market Stall	120
609	Postage	641
285	Loan prints	155
252	Chapel	525
1718	Books/Cards	1399
1750	Fr Stephen	1800
1142	Miscellaneous	1356
30	Deveney	30
322	Donations	65
1000	Bishop	800
600p	photocopier / 06paw 862	
350		
<u>8243</u>		<u>7753</u>

Excess expenses over income
 2514 on current account
 covered by Transfers from
 Building Fund. See Building
 Fund elsewhere.

SELECTED LIVES OF THE SAINTS.

WULGANUS (Wulgan), confessor. His body was claimed to rest at Christ Church, Canterbury 'in a chest on the beam beyond the altar of St. Stephen'. He has been identified as the patron of Lens, near Douai. According to C.S.P. he was born in Canterbury and went to Arras, where he died a holy death. Feast: 3 November.

JUSTUS (1) (Just) (d. 627), archbishop of Canterbury. He was one of the Roman missionaries sent in 601 by *Gregory the Great to reinforce *Augustine. He was consecrated first bishop of Rochester in 604. Together with *Laurence of Canterbury and *Mellitus of London, Justus wrote to both the Irish and the British Christians asking them to conform their customs to those of the Roman see: the extract of the letter in Bede is not tactfully worded and it seems to have been largely ignored. In 616 there was a pagan reaction in Kent and Essex after the death of *Ethelbert; without support from the pagan King Edbald, Justus and Mellitus thought the situation untenable and retired temporarily to France. But they returned after the conversion of the king; Justus became archbishop of Canterbury in 624 and received from Boniface V both the pallium and the power to consecrate bishops in England. Justus was buried like other early archbishops of Canterbury at St. Augustine's monastery. When the church was rebuilt in the 11th century his relics were translated with those of other archbishops to a site behind the high altar; Goscelin now wrote his Life. Justus and the writers of the letter to the Irish are mentioned in the diptychs of the Irish Stowe Missal. Feast: 10 November.

BIRSTAN (Brynstan, Beornstan), bishop of Winchester 931-4. Although his feast occurs in calendars of the 11th century (Winchester) and of the 12th (West Country), the only information about this saint comes from William of Malmesbury. He stressed his personal daily service of the poor, his devotion to the dead evidenced by his frequent prayers for them in the cemetery (to which the departed souls once answered 'Amen'), his assiduous private prayer, during which he died. His memory was neglected for some years but was revived by *Ethelwold, following a vision in which it was claimed that Birstan enjoyed equal heavenly glory with the other Winchester saints *Birin and *Swithun; therefore he should receive equal honour on earth. Feast: 4 November.

DYFRIG (Dubricius, Devereux) (d. c.550), monk and bishop who worked mainly in the Hereford-Gwent area. He was one of the earliest and most important of the saints of South Wales, but there is very little early and authentic information about him. Madley (near Hereford) is claimed as his birthplace, and his earliest foundation was at Ariconium (= Archenfield, Hereford); he was also reputed to own land at Caerleon. These facts point to his close connection with Romano-British Christianity. Other places associated with him, either because he founded monasteries there or because the churches are dedicated to him, include Hentland, Whitchurch, Madley, and Moccas, in the Wye valley.

The 7th-century Life of *Samson testifies to his importance and to his activity far outside his principal sphere of influence. He is called bishop, even papa by some MSS. of this Life, which also attributed to him the ordination of Samson, his appointment as abbot (of Caldey?) and his consecration as bishop. At Caldey survives an ancient uncompleted inscription *Magi Dubr* (the tonsured servant of Dubricius). A church dedication to Dyfrig at Gwenddwr (Powys), and another at Porlock (Somerset) suggests that he or his disciples were active in the expansion of Christianity to the West and the South-West, possibly in association with the children of *Brychan. Dyfrig retired to Bardsey Island in old age and died there.

Later tradition, represented by the *Book of LlanDav* and the Life by Benedict of Gloucester, claimed that he was a disciple of *Germanus of Auxerre and that he conceded to *David at the Synod of Brevi the 'metropolitan' status of archbishop of Wales. This is, of course, anachronistic, and the claims that he owned extensive properties claimed as part of the territory of the 12th-century bishops of Llandaff are also highly suspect. But the translation of Dyfrig's relics there in 1120 gave the cult new life.

The unreliable Geoffrey of Monmouth said that he crowned Arthur 'King of Britain' while Tennyson made him 'high saint' in his *Coming of Arthur*. Feast: 14 November.

N.L.A., i. 267-71; W. Davies, *The Llandaff Charters* (1979); H. Wharton, *Anglia Sacra* (1691), ii. 654 et seq.; Baring-Gould and Fisher, ii. 359-82; G. H. Doble, *Lives of the Welsh Saints* (1971); E. G. Bowen, *The Settlements of the Celtic Saints in Wales* (1954), pp. 33-48; S. M. Harris, 'Liturgical Commemorations of Welsh Saints: "St. Dyfrig" in Faith in Wales', xix. 4.