

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

COMMUNITY PROGRAMME
DECEMBER 2016.



CHRIST IS
BORN!
GLORIFY
HIM!

The Nativity of Christ (December 25th)

Troparion

THY Nativity, O Christ our God, hath revealed to the world the Light of wisdom: for in it those who worshipped the stars were taught by a star to adore thee, the Sun of Righteousness, and to know thee, the Dayspring from on high. Glory be to thee. O Lord.

Kontakion

THE Virgin to-day giveth birth to him who is above all creation; and the earth offereth the cave to him whom none can approach unto. Angels and shepherds sing glory, and wise men journey with a star, since for our sake hath come as a new-born Child he who from all eternity is God.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
DECEMBER.

- 03 Birinus, Apostle of Wessex
Lucius, King in Britain*
Sola, Hermit*
- 07 Diuna, Bishop and Missionary
- 08 Budoc, Celtic Missionary
Gunthild of Wimborne, Virgin
- 09 Ethelgiva, Abbess of Shaftesbury
Wolfeius, Hermit
- 12 Agatha of Wimborne, Virgin
- 13 Edburgh of Lyminge, Virgin
Edburgh, Abbess of Minster-in-Thanel
- 14 Hibald, Abbot
- 15 Offa, King of Essex, Monk
- 18 Winebald, Abbot and Missionary
- 23 Frithebert, Bishop of Hexham
- 25 Alburgh of Wilton, Nun
- 30 Egwin, Bishop of Worcester

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 Fursey. / 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. //

KONTAKION OF ST. FURSEY

tone four (or five)

Thou didst need the walls of stone / to defend the
Faith against its pagan enemies, O Father Fursey, /
but pray for us that we may have a spiritual wall
around us / to defend the Faith against its enemies.
/ Following thee and praising thy eternal memory,
/ we stand firm against every error, ever singing: /
Rejoice, beloved of God, our Father Fursey. //



SERVICES FOR DECEMBER AT ST.FURSEY'S

FRI.DEC.2nd. VESPERS 4PM

SAT.DEC.3rd. DIVINE LITURGY 10AM (Followed by a fasting vegan meal)

SUN.DEC.4th. no liturgy in the morning VESPERS 4PM.

MON.DEC.5th.VESPERS 4PM (For.St.Nicholas of Myra in Lycia c.345)

THUR.DEC. 8th.VESPERS 4PM (Conception of the Mother of God by St.Anna,)

SAT.DEC.10th.VESPERS 4PM

SUN.DEC.11th.25th SUNDAY AFTER PENTECOST(Sunday of the Holy Forefathers)

DIVINE LITURGY 10AM VESPERS 4PM (For St.Spyridon of Trimythous 348)

SAT.DEC.17th. Saturday before the Nativity of Christ (Prophet Daniel and the Three Holy Children)

SUN.DEC.18th.26th SUNDAY AFTER PENTECOST (The Righteous who pleased God from Adam to St.Joseph)

The Reception and Chrismation of William and Craig into the Orthodox Church 9.30am
DIVINE LITURGY 10AM VESPERS 4PM.

MON.DEC 19th.VESPERS 4PM (St Ignatios the God –bearer of Antioch c107)

FRI.DEC.23rd.FOREFEAST OF THE NATIVITY OF CHRIST

ROYAL HOURS; 3RD.HOUR 9AM. 6TH.HOUR 12NOON 9TH HOUR 3PM.

VESPERS 4PM.

SAT. DEC.24th.EVE OF THE NATIVITY OF CHRIST.

DIVINE LITURGY 10AM Followed by light refreshments,

For practical and pastoral reasons there will be no services on Christmas Day until Vespers
Wed.Dec.28th.

SAT.DEC.31ST. Leavetaking of the Nativity of Christ;Saturday before the Theophany.

VESPERS 4PM

SUN.JAN.1ST. THE CIRCUMCISION OF OUR LORD Forefeast of the Theophany;(St.Basil the Great
379)

DIVINE LITURGY OF ST.BASIL 10AM VESPERS 4PM

DAILY SERVICES AT ST,FURSEY'S CHAPEL.

These are normally 3rd.Hour 9am with a reading from the Fathers.6th Hour12noon,(this
issometimes shortened due to pressure of work)Vespers 4pm(as soon as i get back from taking
Lady her walk)Compline 9pm when visitors are in residence on retreat or after an evening
event.Local visitors are alwayswelcome but please check before coming,God bless ,Father Stephen.

COMMUNITY NEWS AND NOTICES.

NORWICH MARKET STALL

This will be on Wednesday December 7th We have a large display of icons, books and cards and also some very nice Icon Calendars for 2017 which we import from America. We have a break during the winter months and we will resume on Wed. April 5th and the first Wednesdays of each month through out the year until December. This is a very important aspect of our missionary work so please pray for us and those who visit the stall.

AN ORTHODOX CHURCH IN STALHAM.

PLEASE PRAY FOR THE BLESSING OF GOD ON THIS MATTER; A property has come onto the market which is of great interest to us; the asking price is £80 000 which thanks to a very generous donor has been made available to us so this has been offered. The powers that be have told us that it will remain in the public domain for two months; so we hope that no one else is interested so all being well a decision may be made by Christmas. We have been struggling for 5 years and have had 20 disappointments so we do not want another one; KEEP PRAYING AND HOPING.

A MOMENTOUS YEAR.

Many thanks to all the members of our Community and Parish for their faithful help, prayer and regular attendance during the past year; Our founder member Jean is not able to get to church now but receives the Holy Gifts at home each month and we thank her for her generous support, Katherine who is in sheltered accommodation in Stalham also receives the Holy Gifts at home once a month and we thank her and her companion Rosalie for their generous interest and support. Many thanks to Kathy from Horning for all the help that she gives especially with the washing and sewing. Thanks to Ruth for all her help and support and the encouragement that she gives to our new people especially in the realm of singing the Liturgy. Thanks are due to Sue for her singing in the choir and for transporting William and Craig our Catechumens from Norwich. Thanks to Ann who sings in the choir but recently she has had to look after her poorly husband who sadly died recently; so our thoughts and prayers are with her at this time. Many thanks to Lynn-Mary who comes to us from West Runton she always brings a cake for the refreshments after the Liturgy which is much appreciated; her father Dick sometimes comes to Vespers in the week. Oksana and David moved from Happisburgh to Norwich during the year but they still come to the Liturgy at St. Fursey's from time to time and their presence is much appreciated. Tatiana comes to us from Riddlington and her help in the choir is much appreciated. Thanks are due to Cennydd and Marina from Walsingham; they helped on the market stall for 8 years following on from Jean but they gave up this job during the year; but they still come to the Saturday Liturgy regularly. Many thanks Pat and Geoff who attend the 3rd Hour service on Tuesdays and often on a Saturday and for all her work with the Rotarians in combating slavery, David and Alice-Photini were received into the Orthodox Church in May and were married on September 24th this the first wedding at St Fursey's. David helps on the market stall and is being trained as a Reader; Kevin was received into the Church on the same occasion and has been blessed as our altar server. We look forward to the Chrismation of William and Craig in December; Recently Andrew and Allistair started to attend the Liturgy and have expressed an interest in being received into the Church during next year. In addition to all this we were blessed by the visit of our bishop His Eminence Metropolitan Silouan for our Dedication festival; and lastly dear Father Deacon Paulinus arrived in August and several members of the community were able to attend his ordination as priest in Lincoln on Sunday November 13th which was a wonderful occasion; it will be a great help to have an assistant priest at St Fursey's so please pray for him as he begins his priestly ministry among us.

enveloped in wonder and silence; it is impossible for it to return again to its own means of knowledge and apply them, lest it be deprived of Divine Providence, which secretly and unceasingly looks after the soul, cares for it and constantly watches over it. If the soul is thus deprived, it is because it has proved itself to be living in self-reliant fantasies, as though, on the strength of its own knowledge, it were able sufficiently to provide for itself.

40. Those in whom the light of faith is burning are no longer so shameless as to return in their prayers to their former petitions: 'Give us this,' or 'Take away that,' and they have no care for themselves. For at each moment, by the spiritual eyes of faith, they see the Fatherly Providence which gives them the protection of that true Father, Whose infinite love surpasses all fatherly love and Who, more than all, can and has the power to help us in a measure greater than anything we may ask, think or conceive.

41. He who has been given to taste the sweetness of faith, and who thereupon again returns to knowledge on the level of the soul, is like a man who has found a priceless pearl and has bartered it for a copper obol; or again like a man who has abandoned the freedom of being his own master and returned to a beggarly state of fear and slavery.

42. There are three modes by which knowledge ascends and descends. These modes are: body, soul, spirit. Knowledge is the gift of God to the nature of rational beings and was bestowed on them at their very creation. In its nature it is as simple and indivisible as sunlight, but corresponding to its application it undergoes changes and divisions. Listen to the order of this application.

43. *The first degree of knowledge.* When knowledge follows desires of the flesh, it embraces the following modes: wealth, vainglory, adornment, bodily comfort, care for book-learning, such as is suitable in the administration of this world and producing new things through inventions, arts and sciences, and all the other things which crown the body in this visible world. Because of these distinctive features knowledge becomes opposed to faith. It is called naked knowledge, for it excludes all concern for God, owing to the preponderance of the body, introduces into the mind an irrational impotence and limits all its concern to this world alone.

This is how this knowledge conceives itself: as if it were a mental power, which secretly governs man, a kind of divine management, which watches over man and takes perfect care of him. Therefore this knowledge does not ascribe the control of the world to God's Providence; on the contrary, all that is good in man, all that saves him from harm, all that naturally protects him from difficulties and the many adversities which accompany our nature, both secretly and openly, all this appears to this knowledge to be the result of its own care and its own methods.

Such is the opinion this blasphemous knowledge has of itself. It imagines that all things happen through its own providence; and in this it is in agreement with those who assert that nothing rules this world. All the same it cannot exist without constant cares and without fears for the body, and is, therefore, a prey to faint-heartedness, sorrow, despair and fears: fears that come from demons, fears that come from men, rumours about robbers, rumours about murders, worries brought by sickness, by want and lack of the necessities of life, fear of death, fear of sufferings and wild beasts, and of other similar things—all of which make this knowledge like a turbulent sea, on which sailors spend day and night, with no respite from attacks and buffetings by waves from every side.

Since this knowledge is incapable of placing all care of itself on God, through faith and trust in Him, it is constantly occupied in evolving and inventing various contrivances concerned with itself. But when these contrivances happen to fail in some case, it does not see in this the mysterious hand of Providence, and begins to quarrel with people, who resist or oppose it. In this respect, there is implanted in this knowledge the tree of the knowledge of good and evil, the tree which uproots love. Its qualities are pride and arrogance. It is puffed up, while yet it walks in darkness, it values what it has by earthly standards, and does not know that there is something better than itself.

44. *The second degree of knowledge.* When a man renounces the first degree, he becomes occupied with thoughts and desires of the soul; then, in the light of the nature of his soul, he practises the following excellent deeds: fasting, prayer, alms, reading of the Divine Scriptures, virtuous life, struggle with passions and so on.

Directions on Spiritual Training

34. Blessed are the pure in heart, for there is no time when they do not rejoice in the sweetness of tears—in which too they see the Lord at all times. While tears are still wet in their eyes, they are granted a sight of His revelations at the height of their prayer; and no prayer of theirs is without tears. This is the meaning of the Lord's saying: 'Blessed are they that mourn: for they shall be comforted' (Matt. v. 4). For if, with the help of tears, a monk has succeeded in crossing the realm of passions and entering the plain of purity of soul, he meets with the comfort which God grants for their purity to those that mourn. To mourn and shed tears is a gift of the passionless. If the tears of a man, who for a time weeps and mourns, can not only lead him to passionlessness, but even completely free and cleanse his mind of all memory of passions, what can be said of those who day and night exercise themselves in this doing with knowledge?

35. One of the saints said that a body that feared trials, lest it be led to extremity and lose its life, becomes a friend of sin. Therefore the Holy Spirit constrains it to die. For He knows that if it does not die, it will not conquer sin. If a man wishes the Lord to dwell in him, he forces his body to serve the Lord, to work in the commandments of the Spirit, written by the Apostle, and to preserve his soul from the works of the flesh, described by the Apostle (Gal. v. 19). When the body is united with sin, it reposes in works of the flesh, and the Spirit of God does not repose in its fruits. For when the body is being exhausted by fasting and humility, the soul is strengthened by prayer.

36. When the body is greatly burdened by the sufferings of silence, endures privations and want, and comes near to losing its life, it is natural for it to implore you and say: 'Give me a little freedom to live decently; I now walk righteously, for I have been tried by all kinds of bitter sufferings.' But as soon as you take pity on it and give it some small rest from sufferings it begins little by little to cajole you (and its cajolings are very powerful) by whis-

pering: 'We can live as we should even close to the world, by following the same rules which guide us now, since we have been well tried. Put me to the test, and if I am not as you wish, we can always go back. The wilderness will not run away.' Do not trust it, however hard it implores you and whatever promises it makes. It will not do as it says. If you grant its request it will cast you into great downfalls, and you will not be able to rise up from them again.

37. When trials make you despondent and you weary of them, say to yourself: 'Again, you long for impure and shameful life.' And if the body says to you: 'It is a great sin to kill oneself,' answer it: 'I am killing myself because I cannot lead an unclean life. I will die here lest I see the real death of my soul—death in God's eyes. It is better for me to die here for the sake of purity than to lead a bad life in the world. I have willingly chosen this death for my sins. I am killing myself of my own accord, for I have offended the Lord. No longer shall I anger Him. What can I find in a life remote from God? I shall endure these afflictions lest I be deprived of heavenly hope. What is my life in this world to God, if I live it wrongly and anger God?'

38. It is harmful for a monk to see the world and worldly things. What a change occurs in the mind of a man who has for a long time been silent, alone with himself, and who suddenly finds himself once more in the vortex of the world and sees and hears things to which he is not accustomed! Let us not be seduced by those who assert that we suffer no harm from hearing or seeing anything, that we are the same in our thoughts whether we are in solitude or in the world, that our modesty is not troubled either in the cell or outside it, and suffers no change for the worse, and that we feel no stirrings of passions even when we meet people and things. Such things can be asserted only by men so strong in spirit that even if they suffer wounds, they do not feel them. But we have not yet attained to such health, we still bear in ourselves festering wounds, which will swarm with worms if left open and untended even for a single day, instead of being covered with a plaster and bound tight with bandages.

39. Once a soul has surrendered to God with faith and has often experienced His help, it no longer cares for itself, but is

MODERN AGE SLAVERY 24.

Kalimpong. I said watch this space!! Well here goes it seems seven Rotarians from Dunbar and two partners [known as K9] were at the opening of the V.T.C. Phase 1. Within a opening start where a pipe band playing Scottish tunes into a school courtyard where 2500 pupils, members of Kalimpong Rotary including District 3240, teachers, community, reps all cheering them on. The V.T.C. Phase 1 was handed over from Rotary to the Diocese of Eastern Himalayas church of North East India. When the ribbon was cut a plaque with the names of the supporting clubs, churches and individuals. My name was listed as a Norfolk [individual] and Sutton methodist church, also RACS/RAG was amongst the listed.

Phase 2. As St Furseys Orthodox Community we have £100 being held by Rotary club of Dunbar for the Shelter Rescue Home above the V.T.C. To be built. They will need more funds and further global grants etc.

Thailand / Cambodia with the Direction of Fr Stephen we have sponsored £25 for a young girl called Buggy in her gap year. She is a member of Rotaract that Keiran founded. She is going to visit the Rescue Mission Centre in Thailand where a lot of the Akha children are rescued for rehab, education etc. She then goes on to Cambodia. She thanks us for the donation and our help. She had to raise over £2,000 herself to go. Please thank god for these youngsters coming forward.

My talks in Kings Lynn went well both at Highgate methodist church and St Johns Cof E "circle". I would like to thank Nigel for his support.

MOLDOVA. New transport arrangements have been made. Letter from Rev Colin on back wall of chapel. Thank you Lynn-Mary for such lovely items given with love. Also all friends that have donated such amazing articles both in Kings Lynn and in this area.

ST HELENS. Roman Catholics 4th Wednesday Over 60's Lunch Club. Thankyou for your offer of long term help for the girl's in BAKHITA house. Raising amongst yourselves £26 towards the St Furseys Orthodox Bakhita appeal. Also the card wishing them peace and joy with love at Christmas time, and the promise to us of help in your own small way in the future.

BAKHITA HOUSE. So far we have raised £137 for the girls that have been rescued in this country that have been trafficked in and exploited as sex slaves. There have been requests from various people to continue with Bakhita House over the long term in various ways of awareness, support and small resource. Which both myself and Fr Stephen are willing to do. We have sent to Karen Antiss the Service Manager a ICON of the MOTHER OF GOD 'she who points the way', for all the people of the house. As a gift from St Furseys. On the back wall of the chapel Bakhita house made a beautiful card for the 18th dedication service which Fr Stephen and Rev Fr Deacon Paulinus greeted his Eminence Bishop Silovan the First Bishop of the Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland. Please continue to pray for these girls Victims of Human traffickers.

MICRO FINANCE. On Sunday 6th Nov I was host at Acle methodist church my part as a team member of Cafe' church, a christian speaker for the charity "five talents" Impressed us all very much with the initiative of Micro finance. If you would like to know more and have a computer www.fivetalents.org.uk we as cafe' church are going to collect coppers over the next year and we have match funding 1p to 1p. Micro finance is very much a help against traffickers and is a hand up not a hand out of poverty. Micro finance is something that christians can do to help combat Slavery,. Especially in the rural areas.

I would like to give thanks to May Miles for her support over the last couple of years. Also for Caister methodist church for their long term support, and Rev Ron Skivington Baptist minister for years of prayer support for my work as a methodist for slavery. Also a special thankyou to Fr Stephen and Mark Little for the love and support for children in Slavery that have no Voice. Also all the people of good will for their prayers donations that are too numerous to mention. Have a peaceful and Happy Christmas.

Co-ordinator Pat Hinkins life member of RACS/RAG,
St Furseys Orthodox Community [Action Against Child Slavery]
SPONSORS RAGAS WEBSITE ragas.online

THE NATIVITY ACCORDING TO THE
FLESH OF OUR LORD AND GOD AND
SAVIOUR JESUS CHRIST

Vespers

On Lord, I have cried, *eight stichera are sung:*

TONE TWO

(*by Germanos*)

Come, let us greatly rejoice in the Lord as we tell of this present mystery. The middle wall of partition has been destroyed; the flaming sword turns back, the cherubim withdraw from the tree of life, and I partake of the delight of Paradise from which I was cast out through disobedience. For the express Image of the Father,¹ the Imprint of His eternity, takes the form of a servant, and without undergoing change He comes forth from a Mother who knew not wedlock. For what He was, He has remained, true God: and what He was not, He has taken upon Himself, becoming man through love for mankind. Unto Him let us cry aloud: God born of a Virgin, have mercy upon us (*twice*).

(*by Anatolios*)

When the Lord Jesus was born of the holy Virgin, all the world was enlightened. The shepherds watched in the fields, the Magi adored and the angels praised in song; but Herod was troubled: for God has appeared in the flesh, the Saviour of our souls (*twice*).

Thy Kingdom, O Christ our God, is a Kingdom of all the ages, and Thy rule is from generation to generation. Made flesh of the Holy Spirit and made man of the ever-Virgin Mary, Thou hast enlightened us by Thy coming. Light of Light, Brightness of the Father,¹ Thou hast made the whole creation shine with joy. All that hath breath praises Thee, the Image of the glory of the Father. O God who art, and who hast ever been, who hast shone forth from a Virgin, have mercy upon us (*twice*).

From a sermon by Saint Leo the Great, pope

(Sermo 1 in Nativitate Domini, 1-3: PL 54, 190-193)

CHRISTIAN, REMEMBER YOUR DIGNITY

Dearly beloved, today our Savior is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness.

No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life.

In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the origin of death, in that very nature by which he had overthrown mankind.

And so at the birth of our Lord the angels sing in joy: *Glory to God in the highest*, and they proclaim *peace to his people on earth* as they see the heavenly Jerusalem being built from all the nations of the world. When the angels on high are so exultant at this marvelous work of God's goodness, what joy should it not bring to the lowly hearts of men?

Beloved, let us give thanks to God the Father, through his Son, in the Holy Spirit, because in his great love for us he took pity on us, *and when we were dead in our sins he brought us to life with Christ*, so that in him we might be a new creation. Let us throw off our old nature and all its ways and, as we have come to birth in Christ, let us renounce the works of the flesh.

Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God's kingdom.

Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ.

SELECTED LIVES OF THE SAINTS.

BUDOC (Buoc, Beuzec) (6th century). Celtic saint, patron of Budock and Budoc Vean (Cornwall) and St. Budeaux (Devon). Budoc was honoured also in Pembrokeshire (Dyfed) in and near Steynton; to him was dedicated a Tironian monastery at Pill in 1200. An Oxford church (near the castle) was also dedicated to Budoc; it may well have been of pre-Conquest date.

Budoc is also venerated in Brittany. The 9th-century Life of *Winwaloe describes him as a teacher living in the island of Laured. The Life of *Maglorius, written c.900, and the 11th-century Chronicle of Dol, make him Maglorius' successor as bishop of Dol. He is the local saint of Plourin, where his relics are still preserved. There is a cult and no place-names at Dol, but place-names without a cult in Cornouaille. Whether this Breton bishop is the same as the abbot venerated in Pembrokeshire and Cornwall it is impossible to determine. The date of the Breton feast (9 December) is sufficiently close to the Exeter martyrology entry to favour an identification; it is a curious fact also that Budock faces St. Mawes across Falmouth harbour, while *Mawes was abbot of an island monastery in Brittany close to that of Budoc. The main centres of the cult(s) of Budoc are all close to the sea.

The most picturesque legend of Budoc concerns his birth at sea in a barrel. His mother Azenor had been falsely accused of infidelity to her husband by her jealous stepmother who had her thrown pregnant into the English Channel in a barrel. Fortified by visions of *Brigid she reached Ireland and became the washer-woman of the monastery of Beau Port, near Waterford, where her son was brought up. This story is derived from Greek mythology; with other late accretions it has done nothing to help unravel the tangled skeins of this saint's life and cult. Feast: 8 December; Glastonbury claimed to possess a relic.

ALBURGA (d. c.810), foundress of Wilton nunnery. Half-sister of Egbert, king of Wessex and widow of Wolstan, called Earl of Wiltshire. Alburga is said to have changed her husband's foundation of canons at Wilton into a nunnery, which she entered and where she died. Feast: 25 December.

W. Dugdale, *Monasticon*, ii. 315; Stanton, pp. 607-8.

OFFA OF ESSEX (d. c.709), king. Son of Sighere, king of the East Saxons, and of *Osith, Offa became king c.707, and was, according to *Bede, a lovable, handsome, and popular prince. But in 709 he left 'his wife, his lands, his kinsmen and his fatherland for Christ', abdicated, went to Rome where he was tonsured, and died a monk soon afterwards. His betrothal to Cyneswith, daughter of Penda of Mercia, claimed by Florence of Worcester and William of Malmesbury, is chronologically impossible. It must also be remembered that at this period the abdication and tonsuring of kings was sometimes the result of palace revolutions both in Gaul and in Britain. No record of an official cult of Offa has survived; Stanton assigns his feast to 15 December.

Bede, *H.E.*, v. 19; *G.R.*, i. 99; *G.P.*, p. 317; Florence of Worcester, i. 46-7; Stanton, pp. 600-1.

DIUMA (Dimma) (d. 658), bishop of the Middle Angles and Mercians. Of Irish origin, Diuma was one of the four priests sent by *Finan, bishop of Lindisfarne, to evangelize Mercia after the baptism of Peada, son of Penda c.652. The others were *Cedd, Betti, and Adda, of whom nothing is known. Their apostolate in Mercia, according to *Bede, was most successful. When Penda died in 654, the Christian King Oswiu of Northumbria ruled Mercia for a few years; during this time Diuma was consecrated bishop by Finan over the peoples of the Mercians and Middle Angles. It seems that he worked mainly among the latter and died in a district called *Inseppingum*. The 11th-century Anglo-Saxon saints' list (*R.P.S.*) says that he lies buried at Charlbury (Oxon.); the form of his name led to a belief that Dimma (Diuma) was a woman. Feast 7 December.

Bede, *H.E.*, ii. 21; *R.P.S.*

FRITHEBERT, bishop of Hexham 734-66. The successor of *Acca, he is also mentioned as the administrator of Lindisfarne while its bishop, Cynewulf, was in prison. No other details are known of his life. His bones were discovered at Hexham in 1154. Feast: 23 December.

J. Raine, *Memorials of Hexham Abbey*, i (S.S., 1864), pp. 199-200; *D.C.B.*, ii. 566.