

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
ST. FURSEY'S HOUSE, 111 NEVILLE ROAD.
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COMMUNITY PROGRAMME
DECEMBER 2017.



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-Thanet
- 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.

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.

KONTAKION OF ST. FURSEY.

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 IN DECEMBER AT ST. FURSEY'S.

FRI.DEC.1st. VESPERS 4pm. (Prophet Nahum)

SAT.DEC.2nd.DIVINE LITURGY 10am.(Prophet Habakkuk)
(Followed by a finger buffet)

SUN.DEC.3rd.26th.SUNDAY AFTER PENTECOST (Prophet Zephaniah)
No liturgy in the morning Vespers 4pm.for Great Martyr Barbara

TUES.DEC.5th.St. Nicholas the wonderworker of Myra in Lycia c.345
VESPERS 4pm

FRI.DEC.8th. Conception of the Most Holy Theotokos by the Righteous Anna.
VESPERS 4pm

SAT. DEC.9th.VESPERS 4pm

SUN.DEC.10th. 27th.SUNDAY AFTER PENTECOST
DIVINE LITURGY 10am.VESPERS 4pm

TUES.DEC.12th.St Spyidon the Wonderworker of Trimythousc348
Patronal Festival of the Greek Orthodox Parish in Great Yarmouth

SAT.DEC. 16 th.VESPERS 4pm. (Prophet Haggai)

SUN.DEC. 17th. 28 th.SUNDAY AFTER PENTECOST Sunday of the Holy Forefathers.

Chrismation and Reception of Brian into the Orthodox Church. 9.30am
DIVINE LITURGY 10am.VESPERS 4pm.

TUES.DEC.19th.Forefeast of the Nativity of Christ.Hieromartyr Ignatios of Antioch c 107.
VESPERS 4pm.

WED. DEC.20th. Forefeast of the Nativity of Christ.
VESPERS 4pm.

THUR.DEC.21st. Forefeast of the Nativity of Christ.
VESPERS 4pm.

FRI. DEC.22nd. Forefeast of the Nativity of Christ.
ROYAL HOURS.
3 rd. HOUR 9am.6th.HOUR 12 noon. 9 th.HOUR 3pm.
VESPERS 4pm.

SAT. DEC.23rd. SATURDAY BEFORE THE NATIVITY OF CHRIST.
VESPERS 4pm.

SUN.DEC.24th. EVE OF THE NATIVITY OF CHRIST
DIVINE LITURGY FOR THE NATIVITY OF CHRIST 10am
(Followed by light refreshments and some carol singing)

For practical and pastoral reasons there will be no services on Christmas Day or Boxing Day.

WED.DEC.27th. THIRD DAY OF THE NATIVITY (Protomartyr and ArchdeaconStephen)
VESPERS 4pm.

THUR.DEC.28th.After feast of the Nativity.The 20,000Martyrs of Nicomedia.302.
VESPERS 4pm.

FRI. DEC. 29 th Afterfeast of the Nativity of Christ.The Holy Innocents
Typika 9am.Prayers for the modern innocents;babies killed by abortion.

SAT. DEC. 30 th.VESPERS 4pm.

SUN.DEC. 31 st..30th. SUNDAY AFTER PENTECOST;Leavetaking of the Nativity.
DIVINE LITURGY 10am VESPERS 4pm.

COMMUNITY NEWS AND NOTICES.

NORWICH MARKET STALL

This will be on Wednesday December 6th opposite Primark. We have a large display of icons, books, cards, keyrings, prayer ropes and some very nice Icon Calendars which we import from America at £12 each. Please do not throw them away at the end of the year. The prints can be mounted and blessed for devotional use. We have a break from the stall during winter months (January, February and March) and resume in April. We have hired the stall for the first Wednesday in the month in 2018 from April to December. This is a very important part of our missionary work so please pray for us and those who visit the stall. The talks we have are more important than the money we raise.

AN ORTHODOX CHURCH IN STALHAM.

Readers will be pleased to know that our negotiations with the Norfolk Police Authority for the purchase of Stalham Police Station are progressing; perhaps a bit slower than we would like but our Solicitor is very clear that she wants detail to be pinned down so that there can be no problems later. We hope to have a Completion date by the end of November so God willing the building will be ours by Christmas. Praise God. Next year will be very exciting as we make progress on our new Church. This will be in our twentieth year; we started in 1998 with four people.

MONDAY BIBLE STUDY.

At the moment we are coming to the end of our study of Acts; we shall have a break over Christmas and New Year. We shall resume on Monday January 8th. By general request we are going to study the Book of Genesis using the Orthodox Study Bible and the early Fathers which will be very revealing. Everyone welcome especially local readers.

THANKS ARE DUE.

As we approach the celebration of Our Lord's Nativity we send special greetings to you all. Many thanks to all the members of our Community and Parish for their faithful help, prayer and regular attendance during the past year. As special word of thanks to Father Paulinus; for all his help and support and good humour we appreciate him very much. Our founder member Jean is not able to get to church now but receives the Holy Gifts at home each month; we thank her for her generous support. Katherine lives in Stalham in sheltered accommodation and also receives the Holy Gifts each month. Her friend, and companion Rosalie has recently reposed at the age of 98; she was very generous to us as well. Kathy who lived in Horning and was a faithful member of St Fursey's has moved to Wales to be nearer her family; we miss her very much. Thanks are due to Ruth for her help and support; after a serious operation she is now back with us; praise God. Thanks are due to Sue for her help with the choir. William and Craig (Peter) our young men are growing in the faith and are helping as altar servers and candle bearers. Elly; Williams little girl Elly is a great delight and Laura her mother comes sometimes too. Ann has now returned to us after being away for several months after the death of her husband Brian. She is a great help in the choir. Many thanks to Lynn-Mary who comes to us from West Runton and helps with the catering at the Saturday liturgy and often brings a cake. Tatiana comes to us from Riddlington and she helps with the refreshments after the liturgy and sings in the choir. She and her husband Gunter look after Lady for me when I have a few days off with Rosalind. Many thanks to Reader David for all his help. He was ordained Reader at the conference in May by Bishop Silouan. He also helps on the market stall and makes the altar bread. His wife Alice-Photini is a great help in the choir and helps with refreshments too. Andrew was Chrismated in May and has been a great help in many ways especially with the Newsletter. We look forward to the Reception of Brian into the Church the Sunday before Christmas and thanks are due to him for giving lifts to people who come to us from Norwich. We thank Cennydd and Marina for their help and friendship; they come to us from Walsingham on Saturdays from time to time. And lastly a word of thanks to Pat and Geoff who attend regularly but remain Methodist or the work they do for our Anti Slavery projects.

Icons

In the Orthodox Church the icons bear witness to the reality of God's presence with us in the mystery of faith. The icons are not just human pictures or visual aids to contemplation and prayer. They are the witnesses of the presence of the Kingdom of God to us, and so of our own presence to the Kingdom of God in the Church. It is the Orthodox faith that icons are not only permissible, but are spiritually necessary because **"the Word became flesh and dwelt among us."** (John 1:14) Christ is truly man and, as man, truly the **"icon of the invisible God."** (Colossians 1:15; I Corinthians 11:7; II Corinthians 4:4)

The **iconostasis** or **icon screen** in the Orthodox Church exists to show our unity with Christ, his mother and all the angels and saints. It exists to show our unity with God. The **altar table**, which stands for the Banquet Table of the Kingdom of God, is placed behind the so-called **royal gates**, between the icons of the Theotokos and Child and the glorified Christ, showing that everything which happens to us in the Church happens in history between those **"two comings"** of Christ: between his coming as the Saviour born of Mary and his coming at the end of the age as the King and the Judge.

The icons on the royal gates witness to the presence of Christ's good news, the gospel of salvation. The four evangelists who recorded the gospels appear, and often also an icon of the Annunciation, the first proclamation of the gospel in the world. (In Greek the gospel is the **evangelion**, the authors of the gospels the **evangelistoi**, the annunciation the **evangelismos**.)

Over the doors we have the icon of Christ's Mystical Supper with his disciples, the icon of the central mystery of the Christian faith and the unity of the Church in the world. It is the visual witness that we too are partakers in the **"marriage supper of the lamb"** (Revelation 19:9), that we too are blessed by Christ **"to**

eat and drink at my table in my kingdom" (Luke 22:30), blessed to **"eat bread in the Kingdom of God."** (Luke 14:15)

Over and around the central gates are icons of the saints. The **deacon's doors** in the first row (for the servants of the altar) usually have icons depicting deacons or angels, God's servants. The first row also has an icon of the person or event in whose honor the given building is dedicated, along with other prominent saints or events. Depending on the size of the iconostasis, there may be rows of icons of the apostles, the major feasts of the Church, the prophets and other holy people blessed by God, all crowned on the top by the cross of Christ.

In recent centuries the iconostasis in most Orthodox churches became very ornate and developed into a virtual wall, dividing the faithful from the holy altar rather than uniting them with it. In recent years this development has happily been altered in many places. The iconostasis in many church buildings now gives first place to the icons themselves and has become once more an icon **"stand"** or **"screen"** (**stasis**) rather than a solid partition.

Besides the iconostasis, Orthodox Church buildings often have icons or frescoes on the walls and ceilings. The **"canon"** of Church design is to have the icon of Christ the Almighty in the center of the building, and the icon of the Theotokos with Christ appearing within her found over the altar area. This latter icon is called the **"image of the Church"** since Mary is herself the prototype of the entire assembly of believers in whom Christ must dwell. In the altar area it is also traditional to put icons of the saints who composed Church liturgies and hymns. Directly behind the altar table there is usually an image of Christ in glory – enthroned or transfigured or resurrecting, and sometimes offering the eucharistic gifts.

Eighth Century

The Icon Debate

In the eighth century the Isaurian rulers Leo III (717-741) and Constantine V (741-775) in the East attempted to subject the Church to their rule. In order to gain control of the Church these two emperors viciously attacked the zealous Christians, especially the monks, who defended the integrity of the Church. The attack took the form of a fierce persecution against those who venerated the icons. The subject of the attack was well placed because there really existed an exaggerated veneration of icons among the pious people which truly bordered on idolatry and paganism.

A council held in 753 formally condemned the veneration of icons by Christians. It called for the removal of all images from the churches, public buildings, and homes of the people. This council was not only a political move by the rulers to gain authority over the Church, but it showed a reasoned and well skilled argumentation against icon veneration. The basis of the position of the council was taken primarily from the biblical teaching that God is invisible, therefore visible, graven images are not to be made and adored by true believers. It is possible that this argumentation was inspired by close contact with the Moslems who were fanatically strict on these very points.

The bishops of the Church were under strong imperial pressure to condemn officially the veneration of icons. When they did, a vicious persecution of those who continued to keep and to venerate the holy images immediately followed. The time between 762 and 775 is known as the "decade of blood" since hundreds of Christians, mostly monks, were imprisoned, tortured, and even killed for harboring and honoring icons.

The Seventh Ecumenical Council

In 787, during the reign of the Empress Irene (780-802), who favored icon veneration, a council was held in Nicea which defined the legitimate and proper use of icons in the Church. This council, now known as the **Seventh Ecumenical Council**, followed the theology of **Saint John of Damascus** (d. 749). The decision of the council affirmed that icons may be made and honored but not worshiped.

The bishops of the council reasoned that the very essence of the Christian faith is the incarnation of the Son and Word of God in human flesh. God indeed is invisible. But in Jesus Christ the invisible God has become visible. The one who sees Jesus sees the invisible Father. (John 14:8) When icon-painting and icon-veneration in the Church are denied, the true humanity of Jesus is denied. As well, it is denied that in and through Christ, the Holy Spirit has been given to men so that they may become holy, truly fulfilling themselves as created "**in the image and likeness of God.**" (Genesis 1:26)

Thus, it was the council's decision that the rejection of the holy images was the rejection of the fact of salvation by God in Christ and the Holy Spirit.

God the Father and the Holy Spirit cannot and must not be depicted. Christ, the Theotokos, and the saints can be depicted in iconographic form because they show the reality of man's salvation by God. They show the true transfiguration and sanctification of man — and the whole of creation — by Christ and the Holy Spirit. The images may be venerated in the Church since "honor rendered to the image ascends to its **prototype**, and he who venerates an icon adores the person (hypostasis) of the one portrayed." (Seventh Ecumenical Council)

After the council of 787 the attack against the icons continued. It finally ended in 843 when the icons were returned to the Churches where they remain today.

End of the Icon Debate

Following the council of 787 at which the veneration of the holy icons was formally defended in the Church, new imperial rulers emerged who once again attacked both the veneration and the venerators of the holy images. When the Empress Irene died in 802, Leo the Armenian became the emperor. In 815 he ordered the icons in the churches to be placed beyond the reach of the faithful so that they could not be honored and kissed. On Palm Sunday in 815, **Saint Theodore**, the abbot of the great **Studios Monastery** in Constantinople, led a public procession with the holy icons. This procession was met by imperial attacks, tortures, and murders. Only in 843, with the ascendancy of the **Empress Theodora**, under the leadership of the **Patriarch Methodius**, were the holy icons returned once and for all to the Church. This formal return of the icons on the **First Sunday of Lent** in that year marked the beginning of the annual celebration of the **Feast of the Triumph of Orthodoxy** still observed today.

MODERN AGE SLAVERY 30

The importance of our project at St Furseys for the girls in Bakhita House. Since it opened in 2015 Bakhita House has accommodated 77 guests from 30 countries ranging from Afghanistan to Zimbabwe. In a week or two's time we will be sending off monies donated. For our "Snowdrops starting Anew" which is for the guests to choose for themselves what will make their lives easier while staying at the house.

Fr Stephen is making a St Nicholas Icon for Christmas for the house. Remembering St Nicholas gave money to a father which stopped his two daughters from prostitution in his time on earth. We can help women by not returning them back to sexual exploitation. They have been trafficked by unscrupulous traffickers etc.

Our next project is to help babies born to the house. Which at the moment one 7 month, and one 1 month old baby. To help them to bond with the mother. We need some funding support to achieve this.

I heard Lady Dannett as a key speaker for Rotary International District Conference. For her work as counsellor for her charity. About a Oxford University student that was groomed trafficked and forced to work as a prostitute for 4 men a day. Who then became pregnant she made a last ditch attempt to escape. Not knowing the father she knew they would harvest the baby for its organs and dispose of her. She did escape and is being put through RE-HAB. The baby is now a toddler and laughter comes from the counsellors office with the child but of course the past still haunts the mother but the bonding between mother and child saves both of them, and life as difficult as it is love has been achieved. Over the evils of slavery.

GIVE THE CHILDREN A VOICE we will be sending monies off in January 50/50 between RAGAS to speak out in Toronto in June and Nottingham QMC [kinder ward] to help the children in need of Organ Transplants where no money is exchanged for an organ.

GOOD NEWS India criminalizes sex with underage girls. A ruling by Indias top court criminalizes sex with underage brides could prevent thousands of girls being trafficked and sold on the pretext of marriage to try and extend their childhood. Hopefully the government will implement the new ruling.

PAINFUL NEWS. Activists are being held in Mauritanian jail. It seems anti-slavery activists Moussa Biram and Abdellahi Saleck have been held in a Mauritanian jail simply for speaking out against slavery. To read more and to sign FREEDOM UNITEDS PETITION to bring International pressure that is likely to make a real impact on activists rights to speak out in Mautitania. If you have a computer look up Website WWW.ragas.online issue 79, and read also other articles.

MOLDOVA. The layettes are now on their journey. Thankyou so very much Kings Lynn for such love and generosity. It is so heart warming to receive such lovely gifts for people who live in extreme poverty. Also my faithful friend May and her sister for knitwear, and May for her support and Ear for all things anti-slavery. Thankyou Fr Stephen and Mark Little for all the support and commitment to end child slavery. And last but not least for all at Caister Methodist church. A big thank you for always being there for anti-slavery. A special thankyou for Linda Peers. Also every prayer that has been said remembering that no prayer goes unheard. Hoping everyone of the readers of this programme/mag has a very joyful christmas and a very happy New Year.

PAT HINKINS MEMBER OF RAGAS

ST FURSEYS ORTHODOX COMMUNITY [Action Against Child Slavery]

SPONSER OF RAGAS WWW.ragas.online

DAILY SERVICES AT ST FURSEYS.

These are normally 3rd Hour 9am with areading from the Fathers of the Church.6th Hour 12noon (but this varies according to the pressure or work) Vespers 4pm (when I get back from taking Lady her walk).Compline when there is an evening event.Local readers are very welcome but please check before coming in case I have been called away as sometimes happens.

25 DECEMBER

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

(Sermon 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 Laureá. 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 *Infeppingum*. 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.