

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

COMMUNITY PROGRAMME
JANUARY 2015.



*The Epiphany, or the Baptism of our Lord Jesus Christ in
the Jordan (January 6th)*

Troparion

WHEN thou wast baptized in Jordan, O Lord, then
was made manifest the worship of the Trinity:
for the Voice of the Father bare witness to thee,
naming thee his beloved Son; and the Spirit in form
of a dove made good the certainty of his word. O
Christ our God, who wast manifested and hast
enlightened the world, glory be to thee.

BRITISH ORTHODOX SAINTS
 COMMEMORATED IN
 JANUARY.

- 01 Elvan and Mydwyn, Missionaries
 03 Fugatius and Damian, Missionaries
 06 Peter, Abbot of Canterbury
 07 Brannoc of Braunton, Monk
 08 Athelhelm, Archbishop of Canterbury
 Ethelbert, Bishop in Ireland*
 Pega, Anchoress
 Wulsin, Bishop of Sherborne
 09 Adrian, Abbot of Canterbury
 Berhtwald, Archbishop of Canterbury
 10 Sethrid, Abbess in France
 12 Benedict, Abbot of Wearmouth
 13 Kentigern (Mungo), Apostle of North-West England
 15 Ceolfwulf, King of Northumbria, Monk
 16 Fursey of East Anglia, Missionary
 17 Mildgyth, Virgin
 18 Wilfrid, Missionary and Martyr in Sweden*
 22 Berhtwald, Bishop of Ramsbury
 25 Sigebert, King of East Anglia, Martyr
 Thordgyth of Barking, Nun
 28 John the Wise of Malmesbury
 30 Bathild of Chelles, Queen*
 31 Adamnan of Coldingham, Monk
 Wilgils, Hermit

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.

Where fore 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 FOR JANUARY

FRI. JAN. 2ND. Forefeast of the Theophany (Repose of St. Seraphim)
ROYAL HOURS FOR THE THEOPHANY
3RD. Hour 9am . 6th Hour 12noon. 9th Hour 3pm
VESPERS 4PM
SAT. JAN. 3RD. VESPERS 4PM.
SUN. JAN 4TH. THE HOLY THEOPHANY OF OF OUR LORD JESUS CHRIST.
DIVINE LITURGY 10AM with the Blessing of the Waters.
BLESSING OF TGHE WATERS AT SUTTON STAITHE 12.30PM
TUES. JAN. 6TH. TYPIKA FOR THE THEOPHANY 9AM
VESPERS 4PM St. John the Baptist the Forerunner

SAT. JAN 10TH. Saturday after the Theophany (St. Gregory Bishop of Nyssa)
SUN. JAN. 11TH. SUNDAY AFTER THE THEOPHANY
DIVINE LITURGY 10AM
VESPERS 4PM

PATRONAL FESTIVAL OF ST. FURSEY'S PARISH AND COMMUNITY.

THUR. JAN. 15th. ST. FURSEY OF BURGH CASTLE (Enlightener of Easr Anglia)
VESPERS 4PM (After the Bible Study)
FRI. JAN. 16th. VESPERS 4PM
SAT. JAN 17TH. DIVINE LITURGY 10AM
(Followed by a Feast to which all are welcome)

(No services on Sunday January 18th.)

SAT. JAN. 24TH. St Xenia Fool for Christ of St. Petersburg 1803
VESPERS 4PM
SUN JAN 25TH. SUNDAY OF ZACCHAEUS (St Gregory the Theologian)
DIVINE LITURGY 10AM
VESPERS 4PM
SAT. JAN 31ST. St. Arsenius of Paros 1877
VESPERS 4PM
SUN. FEB. 1ST. SUNDAY OF THE PUBLICAN AND THE PHARISEE
(Beginning of the Tenten Triodion)
DIVINE LITURGY 10AM
VESPERS 4PM

DAILY SERVICES IN ST. FURSEY'S CHAPEL

These are normally 3rd Hour 9am. 6th. Hour 12noon Vespers 4pm. Compline 9pm when visitors are in residence on retreat or when there is an evening event. Local readers are very welcome to come to these services; you do not need to be Orthodox Christian to do so but please ring 01692 580552 to check before hand just inn case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

CHRISTMAS THANKS

As I prepare this January Newsletter on December 16th. May I thank all of you who have sent cards and donations; they are much appreciated. As we look forward to celebrating Our Lords Nativity we are also planning two very important events for January ;the Theophany and our Patronal Festival.

THE THEOPHANY.

This Great Feast celebrates the Baptism of Our Lord by St John the Baptist in the river Jordan which was the manifestation of the Holy Trinity. This feast was celebrated as early as the second century long before the celebration of Our Lords Nativity. It reveals to us the Holy Trinity and the importance of water for our physical and spiritual life. In the Orthodox Church water is blessed at the beginning of the Liturgy and containers of it are taken home by the faithful for use at home and homes are blessed at this time by the priest. It is also the custom for a water course in the locality to be blessed and so we will bless the waters of SUTTON STAITHE 12.30PM after the Liturgy on Sunday January 4th.

PATRONAL FESTIVAL.

St. Fursey's Day is January 16th. He died at Peronne in Northern France in 650 having gone there in about 645 after 15 years or so at Burgh Castle when he established the Orthodox Christian Faith in Eastern Norfolk. He came from Northern Ireland in about 630 and the round towered churches in the area suggest an early Celtic influence as St Fursey may have seen some early examples in Ireland. There are some round towered churches on the continent where Celtic Missionaries worked. We have transferred the celebration to Saturday so that those who are working may come and join us and still use the local buses.

THE ANTIOCHIAN ORTHODOX DEANERY BECOMES AN ARCHDIOCESE.

As I write this newsletter this momentous event is still being prepared for and we hope and pray that Father Philip who was our parish priest for a short time may be our Metropolitan bishop for this new Archdiocese; however the Holy Synod of Antioch have delayed the appointment until June 2015 so as to allow practical arrangements to be made; a Bishop's house and office with secretarial help and a suitable stipend to live on.

THE THURSDAY BIBLE STUDY

During December and early January we have our usual break because it gets so dark during the afternoon; even so Vespers in our little chapel is very beautiful when it starts in the dark with only the icon lamps for light and all the lights go on during the Hymn of Light half way through. We will begin again on THURSDAY JANUARY 15TH so that we can sing Vespers for St Fursey at 4pm on his proper day. We continue with St. Marks Gospel using the Orthodox Study Bible as our guide. This opens to our local readers we begin at 2.30pm in the library at St Fursey House Tea and cake 3.30pm Vespers 4pm and we finish about 4.30pm.

Communion

After the **Our Father**, the children of God receive Holy Communion. The celebrant again offers the **Peace of Christ** to the people, and with bowed heads they pray together for their worthy participation in Holy Communion. The celebrant prays that Christ Himself would come to distribute His Body and Blood.

Attend O Lord Jesus Christ our God, out of Thy holy dwelling place, from the throne of the glory of Thy kingdom, and come to sanctify us, O Thou who sittest on high with the Father and art here invisibly present with us, and by Thy mighty hand impart unto us Thy most pure Body and precious Blood, and through us to all of the people.

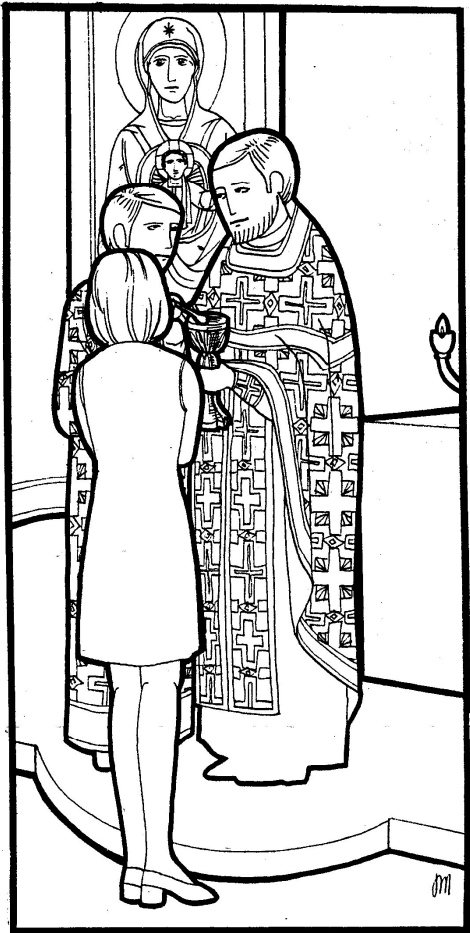
The consecrated Lamb is then elevated with the proclamation: **Holy Things are for the holy!** The people respond: **One is Holy! One is the Lord Jesus Christ! To the glory of God the Father, Amen.** The celebrant then breaks the Lamb into four pieces according to the way it was cut at the **prothesis**. (See above p. 159) One piece of the sanctified-bread (IC) is put into the chalice together with a cup of hot water which symbolizes the living character of the Risen Christ whose body and soul are reunited and filled with the Holy Spirit in the glorified life of the Kingdom of God.

The clergy then receive Holy Communion from the bread (XC), and drink from the consecrated cup. While the clergy participate in the Holy Mysteries, the people sing a special communion verse which changes according to the celebration. They may sing other hymns proper to the season as well, especially if the communion of the clergy takes a long time.

The faithful people receive Holy Communion on a spoon. They are given both the consecrated bread (NI KA), and the sanctified wine. The communion of the faithful is always from the gifts offered and sanctified at the given Divine Liturgy. Holy Communion is never taken from any "reserve." As we have mentioned, all who are members of the Church through the sacraments of baptism and chrismation, including small children and infants, may partake of Holy Communion.

During the communion of the faithful the people sing: **Receive the Body of Christ, Taste the Fountain of Immortality, Alleluia.** Before the reception of Holy Communion generally, the following prayer is recited by all. It is each person's act of personal commitment to Christ, with faith in him and the Sacred Mysteries of his Church.

I believe O Lord and I confess that Thou art truly the Christ, the Son of the Living God, who camest into the world to save sinners, of whom I am the first. (See I Timothy 1:15)



I believe also that this is truly Thine own most pure Body, and that this is truly Thine own most precious Blood. Therefore I pray Thee: Have mercy upon me and forgive me my transgressions. . .

And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of sins and unto life everlasting.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant. For I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Following Holy Communion in some churches it is the custom of the people to take some bread and wine. This helps them to receive the holy gifts, and to have something more to eat since they have been fasting.

Thanksgiving

After the communion of the people, the celebrant blesses them with the words: **O Lord, save Thy people and bless Thine inheritance.** The people sing in response.

We have seen the True Light! We have received the Heavenly Spirit! We have found the True Faith! Worshipping the Undivided Trinity, Who has saved us.

The celebrant then blesses the faithful with the eucharistic chalice in which the gifts not received are still present, as he takes them to the table of oblation where the youngest member of the clergy consumes them. During the removal of the consecrated gifts the people sing:

Let our mouths be filled with Thy praise O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy Holy, Divine, Immortal and Life-creating Mysteries. Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness. Alleluia! Alleluia! Alleluia!

A litany of thanksgiving is then sung to the Lord with prayers of gratitude that he has blessed his people with participation in the "heavenly and immortal mysteries." The prayers also ask God to keep the whole day "perfect, holy, peaceful and sinless;" that through the reception of Holy Communion, God would "make straight our path, strengthen us all in Thy fear; guard our lives, make firm our steps. . ."

The songs and prayers following Holy Communion in the Divine Liturgy, as all parts of the holy service, presuppose that the members of the Church are partaking in the eucharistic mysteries and are receiving the gifts of Christ's Body and Blood. The offertory, the anaphora, the epiklesis, the remembrances, the Our Father and communion itself all affirm the active participation of the faithful.

Thus it is obvious from the text of the Divine Liturgy as it is always served in the Orthodox Church that the reception of Holy Communion on the part of the people is a regular and normal part of the liturgy and the life of Christians. It is not to be reserved for special days or seasons, but is to be done prayerfully and carefully at all times when the Divine Liturgy is celebrated.

It may happen that all members of the Church are not prepared to receive Holy Communion at the Divine Liturgy. It is even reasonable to expect that this will often be the case, given the present conditions of life and the great number of people who are just nominally Christians. However, be that as it may, it must be very forcefully affirmed, without any reservations or doubts, that the prayers, hymns and actions of the Divine Liturgy of the Orthodox Church presuppose the regular and normal participation of all of the people in Holy Communion; and that the failure on the part of the faithful to receive the Holy Mysteries of Christ is to deprive the Divine Liturgy of its essential meaning and purpose.

Benediction and Dismissal

After giving thanks to God for his gift of Holy Communion, the people are commanded by the celebrant of the liturgy to depart in peace. They respond to this command with the words: **In the Name of the Lord.**

A final prayer is read in the center of the Church, or at the icon of Christ, called the **ambo prayer**, in which the priest asks God's blessing and peace upon all of his people, the Church and the world. In this prayer the believers also affirm with the Apostle James that "every good gift and every perfect gift is from above, coming down from the Father of Lights." (James 1:17) Following this prayer which gives God "glory, thanksgiving, and worship", the people sing three times: **Blessed be the Name of the Lord henceforth and forevermore.**

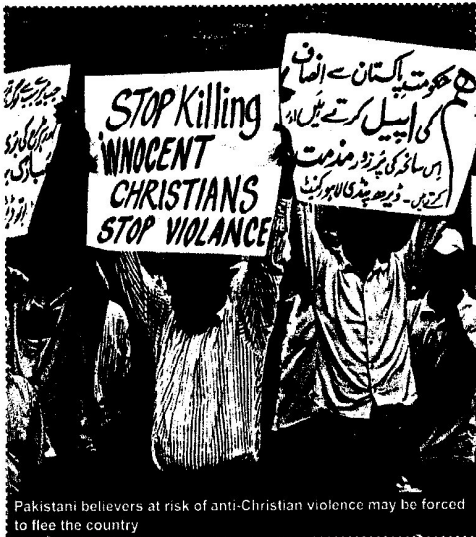
At this point the pastor of the community normally makes his announcements, greets his people and gives them his own personal blessing. The final benediction of the Divine Liturgy is then pronounced following the exclamation of glory to Christ as "our God and our Hope."

The final liturgical blessing is the blessing of Christ. It always begins on the Lord's Day with reference to his resurrection from the dead. On other days other references may be made to some saving aspect of the Lord's person and work. In this final benediction the mercy and salvation of Christ, the Lover of Men, is called down upon his people through the intercessions of the Theotokos and Ever-virgin Mary, and by the prayers of the saints of the day, the saint whose liturgy is served, the saints of the particular church, as well as all other saints especially venerated by the local community, such, for example, as St. Herman of Alaska in the American Church.

After the final benediction, the people venerate the Cross held by the celebrant, and receive pieces of the bread from which the eucharistic offering was taken at the beginning of the liturgy. This bread is called the **antidoron** which means literally "in place of the gifts", since it used to be given only to those who did not actually receive Holy Communion at the liturgy. Today usually all of the people take pieces of this bread for themselves, as well as for others absent from church.

Those who have seen the True Light, who have received the Heavenly Spirit, who have found the True Faith at the liturgy of the Church; those who have partaken of the holy, divine, immortal and life-creating mysteries of Christ, become competent to make the very same proclamation and testimony that was made by the apostles and by all true Christians in every age and generation. It is for this reason that the Church of God and its Divine Liturgy exist.

PERSECUTED PAKISTANIS DEPORTED FROM SRI LANKA



Pakistani believers at risk of anti-Christian violence may be forced to flee the country

SRI LANKA – Members of persecuted Pakistani minorities, including Christians, are thought to have been deported from Sri Lanka before their asylum claims could be assessed.

At least 142 people were detained in raids on Pakistani minority neighbourhoods in Negombo, Sri Lanka, between June and August. The United Nations High Commissioner for Refugees (UNHCR) said that 108 Pakistani citizens were sent home after 1 August.

Although a lawyer representing a Pakistani Christian managed to secure interim relief from deportations between 15 and 29 August, on September 1 a Sri Lankan court gave the government permission to begin further expulsions.

The UNHCR has demanded an end to the deportations. It is thought that some of the asylum seekers had sought to obtain refugee status through the UNHCR and were deported before their claims could be properly assessed.

Having seen a 700 per cent increase in asylum seekers over the past year, the Sri Lankan government claims that Pakistani refugees are a drain on the country's resources.

Christians often have to flee Pakistan following false accusations of blasphemy, which put them at risk of official punishment (potentially even the death sentence) and violence from radical Muslims. Others are displaced following anti-Christian violence against them or their communities.

CHRISTIANS ACCUSED OF MURDER FOUND NOT GUILTY

LAOS – A group of Christians in Laos who were falsely accused of murder have been declared innocent. The believers were arrested after a sick woman, Mrs Chan, sought prayer at her local church, converted to Christianity and later died.

Although the Savannakhet Office of Prosecutors said on 6 August that they had not committed any crime, Mrs Kaithong, Mr Puphet, Mr Muk, Mr Hasadee and Mr Tiang were not immediately released and were told they must wait for the district

chief to decide to free them.

The five Christians were arrested on 24 June after Mrs Kaithong appealed to the district chief over Mrs Chan's burial. Mrs Chan's eight children, who had also converted to Christianity from Buddhism, wanted a Christian burial for their mother. Despite the local authorities initially having given their permission, they later reversed their decision.

Although they were originally detained over the burial dispute, the five believers were later charged with murder.

CHRISTIAN TEENAGER KILLED IN ATTACK ON CHURCH IN UGANDA

UGANDA – An 18-year-old Christian woman was hacked to death and a one-year-old baby injured in an attack by Muslims during a prayer meeting at a church in Uganda.

Beatrice Mukashaka (18) was killed and three others, including a one-year-old baby, were injured.

The assailants escaped to a nearby mosque. Soon after, local law enforcement officers surrounded the building. A police officer was shot and killed when one of the attackers opened fire. Two suspects were arrested.

Pastor Jackson Turyamureba said that the church has had problems with a group of Muslims who had attempted to convert members of the congregation to Islam. Church member Polly Tashobya added that the group said they wanted to transform Uganda into an Islamic nation and would kill anyone who refused to convert.

*Beatrice Mukashaka
was killed and three
others were injured*

A group of Christians had gathered at Chali Born Victory Church on 27 June for an all-night prayer session when armed Muslims invaded the building around 2am.

THE HOLY THEOPHANY OF OUR LORD

Vespers

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

TOPE TWO

(by John the Monk)

The Forerunner beheld our Enlightenment, who has brought light to all mankind, draw near for baptism: and he rejoiced in soul while his hand trembled. And he shewed Him to the people, saying: 'Behold, the Redeemer of Israel, who sets us free from corruption.' O sinless Christ our God, glory to Thee (*twice*).

The hosts of angels were filled with fear, as they saw our Deliverer baptized by a servant and receiving witness through the coming of the Spirit. And the Father's voice was heard from on high: 'He upon whom the Forerunner lays his hand, the same is My beloved Son in whom I am well pleased.'¹ O Christ our God, glory to Thee (*twice*).

The streams of the Jordan received Thee who art the fountain, and the Comforter descended in the form of a dove. He who bowed the heavens,² bowed His head, and the clay cried aloud to Him that formed him: 'Why dost Thou command of me what lies beyond my power? For I have need to be baptized of Thee.'³ O sinless Christ our God, glory to Thee (*twice*).

Wishing to save man gone astray, Thou hast not disdained to clothe Thyself in the form of a servant. For it befitted Thee, as Master and God, to take upon Thyself our nature for our sakes. For Thou, O Deliverer, hast been baptized in the flesh, making us worthy of forgiveness. Therefore we cry unto Thee: O Christ our God and Benefactor, glory to Thee (*twice*).

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

SAME TONE

(by Byzas)

Thou hast bowed Thine head before the Forerunner and hast crushed the heads of the dragons.¹ Thou hast descended into the waters and hast given light to all things, that they may glorify Thee, O Saviour, the Enlightenment of our souls.

From a sermon by Saint Proclus of Constantinople, bishop

(Sermo 7 in sancta Theophania, 1-3: PG 65, 758-759)

THE WATERS ARE MADE HOLY

Christ appeared in the world, and, bringing beauty out of disarray, gave it luster and joy. He bore the world's sin and crushed the world's enemy. He sanctified the fountains of waters and enlightened the minds of men. Into the fabric of miracles he interwove ever greater miracles.

For on this day land and sea share between them the grace of the Savior, and the whole world is filled with joy. Today's feast of the Epiphany manifests even more wonders than the feast of Christmas.

On the feast of the Savior's birth, the earth rejoiced because it bore the Lord in a manger; but on today's feast of the Epiphany it is the sea that is glad and leaps for joy; the sea is glad because it receives the blessing of holiness in the river Jordan.

At Christmas we saw a weak baby, giving proof of our weakness. In today's feast, we see a perfect man, hinting at the perfect Son who proceeds from the all-perfect Father. At Christmas the King puts on the royal robe of his body; at Epiphany the very source enfolds and, as it were, clothes the river.

Come then and see new and astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man.

Today every creature shouts in resounding song: *Blessed is he who comes in the name of the Lord*. Blessed is he who comes in every age, for this is not his first coming.

And who is he? Tell us more clearly, I beg you, blessed David: *The Lord is God and has shone upon us*. David is not alone in prophesying this; the apostle Paul adds his own witness, saying: *The grace of God has appeared bringing salvation for all men, and instructing us*. Not for some men, but for all. To Jews and Greeks alike God bestows salvation through baptism, offering baptism as a common grace for all.

Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of baptism has recalled the dead to life by the power of the one who was baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove, reveals the Lord of mercy.

SELECTED LIVES OF THE SAINTS.

FURSEY (Fursa) (d. 650), Irish abbot or bishop. He became a monk in Ireland but left it as a 'pilgrim for Christ', coming to East Anglia c.630. King *Sigebert received him and his companions, especially *Foillan, kindly and gave them the old fortress of Cnobheresburg (Burgh Castle, Suffolk) with adjacent lands for a monastery. On the death of Sigebert in battle against Penda, king of Mercia, Fursey left for France. Again he was helped by a ruler, Erchinoald, mayor of Neustria, who gave him land for another monastery, which he built at Lagny-sur-Marne. He died at Mezerolles (Somme); his body was buried at Péronne (Picardy), afterwards called *Perrona Scottorum*, in another Irish monastery.

In 654 his relics were translated to a shrine 'in the shape of a little house', supposedly made by *Eloi. Another translation took place in 1056. Most of the relics remained until the French Revolution; a head reliquary survived even the Prussian bombardment of 1870. French, Irish, and English calendars (especially, Canterbury, which claimed head-relics) attest his cult.

This was assisted by Bede's account of his vision of the after-life, one of the earliest of its kind. During a state of trance he saw visions of heaven and hell, angels and devils; on recovering he described his experiences and warned against future and detailed punishments for sins. Feast: 16 January.

AA.SS. Ian. II (1643), 35-55; Bede, II.E., iii. 19; Vita Prima S. Fursei in M.G.H., *Scriptores rerum herov.*, iv. 423-49; W. Stokes, 'Betha Fursa', *Revue Celtique*, xxv (1904), 385-404; J. Hennig, 'The Irish Background of St. Fursey', I.E.R. (1952), 18-28.

MILDGYTH (7th century). She was the youngest and least famous of the three daughters of Merewald, king of Mercia, and *Ermenburga, princess of Kent; her sisters were *Mildred and *Milburga. According to one tradition she became a nun in Northumbria and was buried there; the Thanet tradition, however, made her a nun of Eastry, and the successor of Mildred, abbess of that monastery, and claimed that both of them were buried there. When the Danes destroyed Thanet, the bones of both of them were hidden at Lyming until Lanfranc translated them to his hospital of St. Gregory, Canterbury, in 1085. This tradition is represented by C.S.P., a 13th-century saints' list. Feast: 17 January.

C.S.P.: Stanton, pp. 24, 623.

SIGEBERT (I) (d. 635), king of East Anglia and martyr. Virtually all we know of him comes from *Bede. During the reign of his predecessor Redwald (who had attempted to combine the worship of Christ with that of the Germanic gods in the same church), Sigebert went into exile in Frankia and became a Christian. He returned as king in 630, a very learned man (*doctissimus*), and with the help of Honorius, archbishop of Canterbury, introduced *Felix as bishop of East Anglia, based at Dunwich (or possibly Felixstowe), and enabled with royal endowment *Fursey to establish his monastery at Burgh Castle. Felix under royal patronage also set up schools in East Anglia.

Sigebert did not reign for long; he resigned in favour of Ecgric and became a monk, possibly at Burgh Castle. Meanwhile Penda, king of Mercia, the scourge of other Anglo-Saxon kingdoms, made war on East Anglia. Sigebert's countrymen, fearful of the morale of the troops in battle, took him against his will out of his monastery and brought him to the army, hoping that the presence of one who had been a brave and famous general would allay their fears. He, however, refused to carry a weapon but only a staff. He was killed with Ecgric in the total defeat which followed. Sigebert, like some other Anglo-Saxon kings who died in battle, was venerated as a martyr. East Anglian liturgical books were destroyed in the Danish invasions and his feast has been variously assigned to 16 January and 27 September.

Bede, II.E., ii. 15 and iii. 18; P. Hunter Blair, *The World of Bede* (1970), pp. 106-9; Stanton, pp. 35-6.

PEGA (d. c.719), virgin, sister of *Guthlac. She lived as an anchoress at Peakirk (i.e. 'Pega's church') in Northamptonshire, not far from Guthlac's hermitage at Crowland. When he realized that his end was near (714), he invited her to his funeral. For this she sailed down the Welland, curing a blind man from Wisbech on the way. She inherited Guthlac's psalter and scourge, both of which, it was claimed, she later gave to Crowland. She went on pilgrimage to Rome and died there c.719. Ordericus Vitalis claimed that her relics survived in an unnamed Roman church in his day, and that miracles took place there. Feast: 8 January.

AA.SS. Ian. I (1643), 532-3; B. Colgrave, *The Life of St. Guthlac by Felix* (1956); C. F. Warner, *The Guthlac Roll* (Roxburghe Club, 1928); E. Clive Rouse, 'Wall paintings in the church of St. Pega, Peakirk, Northamptonshire', *Archaeol. Jnl.*, cx (1953), 135-49.