

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

COMMUNITY PROGRAMME
FEBRUARY 2017.



Troparion

REJOICE, O Mother of God, Virgin full of grace;
for from thee hath arisen the Sun of Righteous-
ness, Christ our God, who doth give light to those in
darkness. Do thou also, O righteous Elder, be glad
of heart, who receivest in thine arms the Christ who
hath set free our souls and hath bestowed upon us
resurrection.

Kontakion

O THOU who didst sanctify the virgin womb by
thy birth and bless the hands of Simeon, as was
meet, who hast preceded us and hast now saved us,
Christ our God: do thou in the midst of tribulations
give peace to thy community, and strengthen the
rulers whom thou hast loved, for thou alone lovest all
men.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
FEBRUARY.

See selected lives of Saints on another page.

- 03 Laurence, Archbishop of Canterbury
Werburgh of Chester, Abbess
Werburgh, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr
Liephard, Bishop and Martyr in France*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit
Elflada, Abbess of Whitby
- 10 Merewenna, Abbess of Romsey
Trumwin, Bishop of Abercorn
- 11 Caedmon of Whitby, Monk and Hymnographer
- 12 Ethilwald, Bishop of Lindisfarne
- 13 Ermenhild, Abbess of Ely
Huna of Ely, Priest and Hermit
- 15 Sigfrid, and Companions, Apostle of Sweden
- 17 Finan, Bishop of Lindisfarne
- 18 Colman, Bishop of Lindisfarne
Ethelina of Gloucestershire
- 21 Erkengota, Virgin
- 23 Jurmin of East Anglia, Confessor
Milburgh, Abbess of Wenlock
- 25 Ethelbert, King of Kent
Walburgh the Myrrh-Giver, Abbess
- 27 Alnoth of Stowe, Martyr
- 28 Herefrith, Monk
Oswald, 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. //



SERVICES OF FEBRUARY.

WED.FEB.1st. Forefeast of the Meeting.(St.Bridget of Kildare 525)

VESPERS 4pm.

THUR.FEB.2nd.THE MEETING OF OUR LORD AND SAVIOUR JESUS CHRIST IN THE TEMPLE.

DIVINE LITURGY 10am (with the Blessing of Candles;Candlemass)

FRI.FEB.3rd. Afterfeast of the Meeting Righteous Symeon the God –receiver and Anna the Prophetess.

TYPIKA.9am.

SAT.FEB.4th. VESPERS 4pm.

SUN.FEB.5th.SUNDAY OF THE PUBLICAN AND THE PHARISEE.(Beginning of the Triodion)

DIVINE LITURGY 10am VESPERS 4pm.

SAT.FEB.11th.Saturday of the Prodigal Son.(St.Caedmon of Whitby 680)

VESPERS 4pm.

SUN.FEB. 12th.SUNDAY OF THE PRODIGAL SON.(New Martyr Kristo the Gardener Albania 1748)

DIVINE LITURGY 10am. VESPERS 4pm.

SAT. FEB.18th.Saturday of Meatfare;Saturday of Souls.

VESPERS 4pm with Trisagion of the Departed.

SUN.FEB. 19th.SUNDAY OF MEATFARE;SUNDAY OF THE LAST JUDGEMENT.

DIVINE LITURGY 10am VESPERS 4pm.(No more meat until Pascha-Easter)

SAT.FEB.25th.Saturday of Cheesefare,(Clergy meeting in London)

SUN.FEB.26th.SUNDAY OF CHEESEFARE.The Expulsion of Adam from Paradise.Forgiveness Sunday.

DIVINE LITURGY 10am.Followed by Vespers of Forgiveness 11.45am

(No more dairy products;vegan fast until Pascha-Easter)

FIRST DAY OF GREAT LENT.

MON.FEB.27th.3rd. HOUR 9am with the Prayer of St. Ephraim and a reading from the Fathers

6th.HOUR 12 Noon with the Prayer of St.Ephraim

VESPERS 4pm with the Prayer of St.Ephraim.

COMPLINE 7pm with the Great Canon of St. Andrew of Crete.

(This will be the daily pattern of services for the first week of Lent except for Tuesday night when have the last of our talks)

PLEASE NOTE THAT THERE IS NO SATURDAY LITURGY IN FEBRUARY DUE TO THE NEARNESS OF THE PATRONAL FESTIVAL SO THE NEXT ONE WILL BE ON SATURDAY MARCH 4TH.

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3rd. Hour 9am with a reading from the Fathers;6th. Hour 12noon ; Vespers 4pm;Compline 9pm when visitors are in residence on retreat.Local readers are welcome to come to these services but please check before coming in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES

INTRODUCTORY TALKS ON THE ORTHODOX CHRISTIAN FAITH.

Tues.Feb.7th. FINDING THE NEW TESTAMENT CHURCH

tues.Feb.14th.HEAVEN UPON EARTH;ORTHODOX WORSHIP.

Tue's.Feb.21st.OUR HUMAN EXISTENCE;DEIFICATION

Tues Feb 28th.WINDOWS INTO HEAVEN.THE HOLY ICONS.

We begin at 7pm Refreshments 8pm Compline 8.30pm Finnish 9pm

WEEKLY BIBLE STUDY.

This is now on Monday afternoons;We meet at 2.30pm in the library at St. Fursey's House,Tea and cake 3.30pm VESPERS 4pm and we finish about 4.30pm.We have just started to study the letters of St Paul.Some people are shy about coming because they say they do not know much about the Bible but this is why we have the Bible study to improve our knowledge and so strengthen our Christian Faith;so do come along.

PATRONAL FESTIVAL REPORT.

Saturday January 14th was a cold and frosty morning the side roads and paths were very slippery and we were threatened with snow;at 10am there were 5 people in church so we made a start and by the time of the Gospel there was 18 people in church and 7 regulars were absent which was a remarkable situation;it was especially good to see the children and their parents;several of older members of the community commented on our young congregation compared with what it was like five years ago; so we thank God for His goodness towards us. The meal after the liturgy has become a table buffet which spreads out into the sitting room due to more people coming and thank you to all who make this such a happy occasion.

A POSSIBLE ORTHODOX CHURCH IN STALHAM.

I spoke to the estate agents last week and was told that we should have the publicity by the end of January the sale would be in the public domain until the end of February and then a decision will be made;the asking price of £80,000 is immediately available thanks to a very generous donor;so keep praying.

GIFT AID;

Thanks to David and Alice-Photini our gift aid system is now up and running so if you would like to help in this way at no extra cost to yourselves please ask for the letter and form to fill in .Many thanks.Father Stephen.

COFFEE MORNING;

This will be on SATURDAY JUNE 24TH 10AM TO 12NOON Please make a note of this in your diary and bring your friends.

Modern Age Slavery No 25

Well 'Songs of Praise' team arrived at St Fursey's and filmed the blessing of the Icon of St Luke who is the Patron Saint of Artists who painted the first Icon. This was a Christmas gift to all at Bakhita House. As Father blessed the Icon with holy water the petals of the flower stuck to the Icon. So we gently lifted them off and Fr Stephen put them in a plastic bag and we sent them with the Icon. What a lovely blessing for the girls to receive. Fr Stephen has received a thank you card. Plus I received a thank you for the Mother Of God Icon which has been placed in their quiet room. Also we received a lovely Christmas e-mail message. With a security photo of a young woman and her toddler. She was rescued seven months pregnant. The message was Our guests are looking forward to Christmas, this

Meeting of the Lord

Forty days after Christ was born he was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well his mother Mary underwent the ritual purification, and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Luke 2:22-36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Luke 2:26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vesper service:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel. (Luke 2:29-32)

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that he would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son. (Luke 22:34-35) Anna also was present and, giving thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem." (Luke 2:38)

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through whom the world was created, now is held as an infant in Simeon's hands: this same Son of God, the Giver of the Law, now himself fulfills the Law, carried in arms as a human child.

Receive him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive him as a babe now obeying the Law. For he it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up his divinity, has been incarnate of the Virgin in time. And as a babe of forty days he is voluntarily brought by his mother to the Temple, according to the Law. And the elder Simeon takes him in his arms and cries out: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, O Lord, who has come to save the human race—glory to Thee! (Vesper Verses of the Feast)

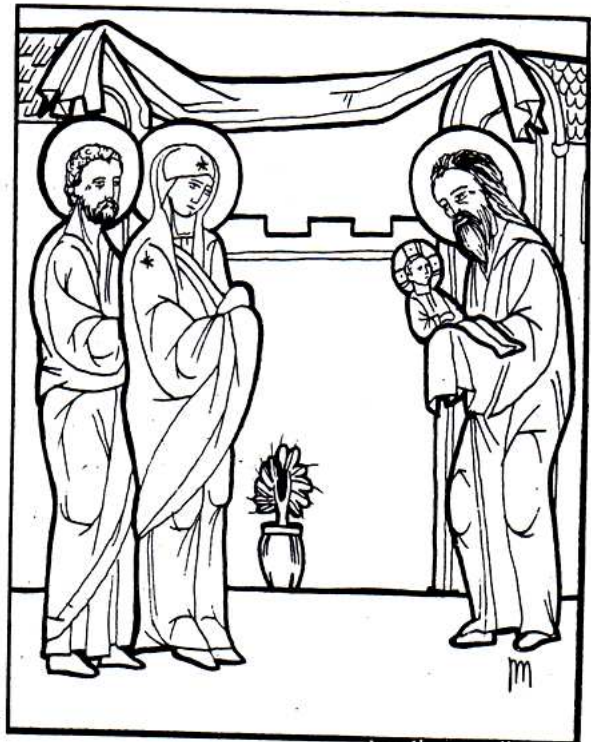
The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testamental readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a "revelation to the Gentiles." (Luke 2:32)

The celebration of the Meeting of the Lord in the Church is not merely an historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace!
From you shone the Sun of Righteousness,
Christ our God, enlightening those who sat in
darkness! Rejoice and be glad, O righteous elder;
you accepted in your arms the Redeemer of our
souls who grants us the resurrection. (Troparion)

By Thy nativity, Thou didst sanctify the Virgin's
womb. And didst bless Simeon's hands, O Christ
our God. Now Thou hast come and saved us
through love. Grant peace to all Orthodox
Christians, O only Lover of man. (Kontakion)

It is customary in many churches to bless candles on the feast of the Meeting of the Lord.



Pre-Lent

The paschal season of the Church is preceded by the season of **Great Lent**, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about **Zacchaeus** the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was." (Luke 19:3) The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

The following Sunday is that of the **Publican and the Pharisee**. The focus here is on the two men who went to the Temple to pray, one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God. (Luke 18:9) The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.

The next Sunday in the preparation for Great Lent is the **Sunday of the Prodigal Son**. Hearing the parable of Christ about God's loving forgiveness, we are called to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong. (Luke 15:11-24).

The next Sunday is called **Meatfare Sunday** since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the **Last Judgment**. (Matthew 25:31-46) We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

...for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and in prison and you visited me.

For truly I say to you, if you did it to one of the least of these my brothers, you did it to me. (Matthew 25)

We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called **Cheesefare Sunday** and **Forgiveness Sunday**, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us.

If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses. (Matthew 6:14-18)

was not the case for any of them last year. Our baby above has had a better start in life because of Bakhita House. The guests message is [Merry Christmas and thanks for the love and respect shown to us, for making us feel safe and giving us hope]. A massive thank you to all of you that have supported us in so many ways this year. You have all made a difference to our guests lives. We wish you a peaceful festive season and a happy new year xx. Perhaps a little belated now but I would like to share with you the importance of Bakhita House, at a very informal christmas event I had a conversation with a lady that had young children. We did speak about Bakhita House and she told me about her career before she had her children. She worked at a rescue centre for rescued prostitutes in the U.K. They were all from overseas and a good few were pregnant. The girls were petrified and though it was obvious they had been trafficked the girls were too petrified to tell them. So nothing could be proved. Some of their stories were horrifying. She stated when you watch the t v a lot of the content is not made up, it is the same in real life. In her day if only the girls could have been made safe. So I feel that Bakhita House certainly is a answer to prayer. Though it is a limited few. We need to remain very supportive and prayerful. Fr Stephen has agreed to help Bakhita House over the long term. At the moment St Furseys Orthodox Communities appeal is £142, plus Fr Stephen has offered £25 from St Furseys to top up what we raise. I need more small donations before I send off.

GIVE THE CHILDREN A VOICE £130 has been raised £65 to QMC Kinder Fund and £65 to RAGAS to give the children a voice in ATLANTA at the Rotary International Convention. Which makes it up to £115 each to 31st Dec 2016. The fund remains open and will split in two on 31st Dec 2017. Please we need more supportive response as it is very hard work to raise funds from such a small community church. Please remain praying for the Alliance. I have prayed the Global Network prayer for Trafficked Victims in churches in King's Lynn. Which I feel in small ways this prayer is being answered. But as both Christians and people of good will everywhere, there is so much more to do.

Benjamin Foundation. Rev'd Catherine did a sleep in St Mary's church Happisburgh I visited her travelling from King's Lynn the cause was for homeless teenagers, She was healthy well fed and under the roof of a church, with a loo. In the morning she said she had never been so cold in her life. The homeless teenagers are very much at risk of traffickers. She raised over £600 and is keeping the appeal open for a month. If anyone would like to donate cheques to Benjamin Foundation. Send to Rev'd Dobson, The Rectory, The Hill, Happisburgh, nr12 0pw. Remember the cards that were put in St Furseys programme sometime ago to donate furniture to 'Benjamin Foundation' charity shops. St Furseys cannot take in the furniture so please contact the Foundation itself not us.

Moldova. More knitwear and baby clothes have been donated thank you King's Lynn and May Miles Please we need more to send by the spring transport carriers. They are very much needed to alleviate the poverty of children at risk of traffickers.

Pat Hinkins Co-ordinator St Furseys Orthodox Community Action Against Child Slavery.
Sponsors of ROTARIANS ACTION GROUP AGAINST SLAVERY. Ragas online

ST. FURSEY'S ACCOUNTS OCT. 2016 - DEC 2016					
2015 INCOME		2016	2015	EXPENSES	2016
£672		£691	450	Fr Stephen	450
972 Donations		1006	150	Postage	150
204 Market stall		316	390	Books	494
755 Icon / Booksales		465	70	Icon prints	62
25 Candle money		33	150	Office	87
			300	Bishop	300
			53	Chapel	6
			45	Market stall	45
<u>2632</u>		<u>2511</u>	364	Miscellaneous	155
	Less	<u>1763</u>			<u>1763</u>
	£	<u>848</u>	<u>1972</u>		

THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim¹ and praised in song by the seraphim, who was made flesh of her without her knowing wedlock, the Giver of the Law who fulfils the commandment of the Law. She gave Him into the arms of the priest and Elder; and holding the Life, he asked to be released from life, saying: 'Now, O Master, let me depart to declare to Adam that I have seen the pre-eternal God and the Saviour of the world made a babe without undergoing change.'

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

TONE EIGHT

(by Andrew of Crete)

He who is borne on high by the cherubim and praised in hymns by the seraphim, is brought today according to the Law into the holy temple and rests in the arms of the Elder as on a throne. From Joseph He receives gifts fitting for God: a pair of doves, symbol of the spotless Church and of the newly-chosen people of the Gentiles; and two young pigeons,² for He is the Originator of the two Covenants, both Old and New. Simeon, having now been granted the fulfilment of the prophecies concerning himself, blesses the Virgin and Theotokos Mary, and foretells in figures the Passion of her Son. From Him he begs release, crying aloud: 'Now let me depart, O Master, as Thou hast before promised to me: for I have seen Thee the pre-eternal Light, the Lord and Saviour of the people that bear the name of Christ.'

TONE ONE

Let the choir of angels be amazed at this wonder, and let us mortal men raise our voices in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind.

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

From a sermon by Saint Sophronius, bishop

[Orat. 3 de Hypapante 6. 7: PG 87, 3, 3291-3293]

LET US RECEIVE THE LIGHT WHOSE BRILLIANCE IS ETERNAL

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

SELECTED LIVES OF THE SAINTS.

ALDATE (Eidād) (d. 577?) bishop, reputedly a Briton who was killed by the Anglo-Saxons at Deorham. He is mentioned in the Sarum and other Martyrologies; his feast occurs in a Gloucester calendar (14th-century addition); churches were dedicated to him at Gloucester and Oxford, as well as a famous Oxford street. But nothing seems to be known of him: it was even suggested (unconvincingly) that his name was a corruption of 'old gate'. Feast: 4 February.

Baring-Gould and Fisher, ii. 426-8; E.B.K. after 1100, ii. 40.

CUTHMAN (d. 8th century), Anglo-Saxon hermit saint, associated with Steyning (West Sussex), where he died and was buried. His name appears in a few early calendars, and in R.P.S., which clearly indicate a pre-Conquest cult. However, Edward the Confessor gave Steyning church to Fécamp, which monastery established a cell of monks on the site of his old wooden church. After the Conquest a stone church was built by them, but Cuthman's relics were transferred to Fécamp. The Lives preserved there may contain some genuine material. They say he was born c.681 probably at Chidham,

near Bosham, which was the centre of early missionary work. After his father's death he looked after his paralysed mother, for whom he made a wheelbarrow couch; with the help of a rope over his shoulders he used to wheel her wherever he went, travelling as a mendicant hermit. He finally settled at Steyning, where he built a hut for his mother and himself and later a church. Feast: 8 February.

A.A.S.S. Feb. II (1658), 197-9; R.P.S.; C.S.P.; G. R. Stephens and W. D. Stephens, 'Cuthman: a neglected saint', *Speculum*, xii (1938), 448-53; F. W. Cox, 'St. Cuthman; what is known of him', *Sussex Notes and Queries*, iv (1933), 204-7; P. Grosjean, 'Codicis Gothani appendix', *Anal. Boll.*, lviii (1940), 197-9.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; R.P.S.

MILBURGA (Milburh) (d. 715), abess. Daughter of Merewald, king of Mercia, and *Ermenburga, princess of Kent, Milburga was the sister of *Mildred and *Mildgyth. Merewald founded the nunnery of Wenlock c.670 and placed it under the direction of *Botulf of East Anglia. Its first abess was Liobsynde, a French nun from Chelles; its second abess was Milburga. Goscelin's Life of her (late 11th century) said she was consecrated as a virgin by *Theodore, had miraculous healing powers, and lived and died in a conspicuously saintly way. During her abbacy occurred the famous Vision of the Monk of Wenlock, described by *Boniface. Goscelin also preserved her testament, which is a long, apparently authentic list of lands which belonged to her at her death. Her tomb was long venerated, but its site was unknown when Cluniac monks from La-Charité-sur-Loire refounded Wenlock in 1079. The church had a silver casket which contained relics of Milburga and documents describing the site of her grave, near an altar then unknown. After consulting *Anselm, the monks excavated an old, disused church. Some boys playing on the site fell into a tomb, where bones were found with the remains of a coffin and an altar. Details of this discovery and of cures in 1101 were described by Otto, cardinal bishop of Ostia, the next year. These included the healing of lepers and the blind, also the vomiting of an extraordinary worm, which had caused a wasting disease. The distinction of this writer contributed to the diffusion of Milburga's cult, which resulted in five ancient churches being dedicated to her. Her feast was common in English calendars from the Bosworth Psalter (c.1000) onwards. Feast: 23 February; translation (according to Goscelin), 25 June.

A.A.S.S. Feb. III (1658), 388-91; G.P., pp. 305-6; N.L.A., ii. 183-92; A. Edwards, 'An early twelfth century account of the Translation of St. Milburga', *Trans. Shropshire Archaeol. Soc.*, lvii (1962-3), 154-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Gauloises', *Anal. Boll.*, lxxix (1961), 163-6.