

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

COMMUNITY PROGRAMME  
FEBRUARY 2018.



*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*

○ 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  
Werburch of Chester, Abbess  
Werburch, Abbess of Bardney
- 04 Aldate, Bishop of Gloucester and Martyr  
Liephard, Bishop and Martyr in France\*
- 07 Richard, Confessor
- 08 Cuthman of Steyning, Hermit  
Elfleda, 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 IN FEBRUARY.

Thurs. FEB.1<sup>st</sup>. Forefeast of the Meeting.( St.Bridget of Kildare 525

Vespers 4pm.

Fri. FEB. 2<sup>ND</sup>. THE MEETING OF OUR LORD AND SAVIOUR JESUS CHRIST IN THE TEMPLE.

VESPERS 4pm.

SAT. FEB. 3<sup>RD</sup>. AFTERFEAST OF THE MEETING . RIGHTEOUS SIMEON THE GOD RECEIVER,  
AND ST. ANNA THE PROPHETESS.

DIVINE LITURGY 10am.Followed by finger buffet.

VESPERS 4pm.

SUN. FEB.4<sup>th</sup>. SUNDAY OF THE PRODIGAL SON.

(No liturgy today)

VESPERS 4pm.

SAT. FEB. 10<sup>th</sup>.Saturday of Meetfare and Saturday of Souls.

VESPERS 4pm.

SUN. FEB.11<sup>th</sup>.SUNDAY OF MEETFARE.SUNDAY OF THE LAST JUDGEMENT.(St Caedmon of

DIVINE LITURGY 10am

Whitby)

VESPERS 4pm.

SAT. FEB.17<sup>th</sup>.Saturday of Cheesefare.Commemoration of All monks and nuns

VESPERS 4pm.

SUN.FEB. 18<sup>th</sup>.SUNDAY OF CHEESEFARE;The Expulsion of Adam from Paradise.

Forgiveness Sunday.

DIVINE LITURGY 10am.Followed by Vespers of Forgiveness.

MON. FEB.19<sup>th</sup> GREAT LENT BEGINS ( Vegan fast until Pascha)

3<sup>rd</sup>. Hour 9am with reading from the Fathers,

6<sup>th</sup>. Hour 12noon with reading from Isaiah.

Vespers 4pm with readings from Genesis and Proverbs

Compline 7pm.Great Canon of St Andrew of Crete.

( This is our usual pattern of worship during the first week of Great Lent)

FRI. FEB.23<sup>rd</sup>. Finding the Head of St.John the Baptist.

Vespers 4pm

SAT. FEB.24<sup>th</sup>.First Saturday of Great Lent.Commemoration of St.Theodore the Recruit

VESPERS 4pm.

SUN FEB.25<sup>th</sup>. FIRST SUNDAY OF GREAT LENT.Sunday of Orthodoxy.

DIVINE LITURGY ( St. Basil ) 10am

Vespers 4pm

#### DAILY WORSHIP IN ST FURSEY'S CHAPEL.

These are normally 3<sup>rd</sup>. Hour 9am with a reading from the Fathers; 6<sup>th</sup>. Hour 12noon; Vespers 4pm. Compline 9pm occasionally after an evening event. Local readers are very welcome to come to any of these services but please ring before coming in case I have been called away as sometimes happens.

#### COMMUNITY NEWS AND NOTICES.

##### MONDAY BIBLE STUDY.

We meet at 2.30pm in the library at St Fursey's House 'Tea break 3.30pm Vespers 4pm we finish about 4.30pm We have just started to study the book of Genesis using the Orthodox Study Bible as our guide we regular references to the teaching of the early Church Fathers Local readers are very welcome; you could make attendance at this a part of your Lenten discipline.

##### AN ORTHODOX CHURCH IN STALHAM.

As I prepare this Newsletter we are just coming to the end of a long legal process to purchase the old Police Station in Stalham for conversion into a church. All being well the process should be completed by the end of January. We had hoped that completion would be possible by St. Fursey's Day but this will be the case now. More patience is needed it seems

##### BUILDING FUND APPEAL FOR OUR NEW CHURCH.

Our building fund stands at £134,000 at the moment but this includes a temporary loan of £20,000 which was to cover the cost of VAT which I am pleased to say will not now be needed so it will be returned when we pay for the Police Station; so in reality the building fund stands at £114,000 so we have still a way to go to get to the £150,000 which is our target. Many thanks to all our readers who have contributed up to now. Also I must tell you about the beautiful chandelier that has been given for the new church and also for a set of Holy Vessels for the celebration of the Divine Liturgy which has been given by the family of a very dear friend who has recently reposed in the Lord. These gifts are much appreciated and there will be a public recognition of them in the new church. MAY GOD BLESS YOU ALL.

##### GIFT AID;

Thanks to David and Alice-Photini our gift aid system is now up and running so if any of our generous donors would like to help in this way at no extra cost to yourselves; please ask for the letter and form from them or from me. Many thanks Father Stephen.

#### MODERN AGE SLAVERY 31

In December at St Furseys we had a guest speaker Rev'd Susan Carne who is the Community Chaplain in Norfolk. At the buffet after she spoke of the Christian service to support ex-offenders to successfully rebuild their lives after prison. By recruiting volunteers to mentor and work closely with them. We spoke of the dangers of groomers who would groom and traffic ex-offenders with out the help of education of the dangers of traffickers. And the importance of the service based on the model established by the community chaplaincy association. I feel that mentors should be given anti trafficking education. As well as the general mentors course. Rev'd Susan took Mark Little's card. My Methodist Superintendent minister is praying for the chaplaincy service. If anyone is interested and would like to know more please contact Rev'd Susan Carne on 07465 428456, [www.norfolkchaplaincy.org.uk](http://www.norfolkchaplaincy.org.uk)

# Prayer

Prayer is essential to Christian life. Jesus Christ himself prayed and taught men to pray. No one who does not pray to God can be a follower of Christ.

In the Orthodox Church all prayer is Trinitarian. We pray in the Holy Spirit, through Jesus the Son of God, and in his name, to God the Father. We call God "our Father" because Jesus has taught us and enabled us to do so. We have the capability of addressing God as Father because we are made sons of God by the Holy Spirit. (See Romans 8)

In the Church we also address prayers to Christ and the Holy Spirit, the Divine Persons who are one with God the Father and exist eternally in perfect unity with him, sharing his divine being and will.

In the Church we also pray to the saints—not in the same way as we pray to the Persons of the Holy Trinity, but as our helpers, intercessors, and fellow-members of the Church who are already glorified with God in his divine presence. Foremost among the saints and first among the mere humans who are glorified in God's Kingdom is Mary, the Theotokos and Queen of Heaven, the leader among our saintly intercessors before God. We can also pray to the holy angels to plead our cause before God.

In the traditional catechism of the Church three types of prayer are listed: **asking**, **thanking**, and **praising**. We can add a fourth type which can be called **lamenting** before God, **questioning** him about the conditions of life and the meaning of our existence, particularly in times of tragedy and confusion. We very often find all four kinds of prayer in the Bible.

Sometimes prayer is defined as a dialogue with God. This definition is sufficient if we remember that it is a dialogue of silence, carried on in the quiet of our hearts. In the Orthodox Church a more ancient and traditional definition of prayer calls it the **lifting of the mind and heart to God**, the standing in his presence, the constant awareness and remembrance of his name, his existence, his power and his love. This is the kind of prayer which is also called "**walking in the presence of God.**"

The purpose of prayer is to have communion with God and to be made capable of accomplishing his will. Christians pray to enable themselves to know God and to do his commandments. Unless a person is willing to change himself and to conform himself to Christ in the fulfillment of his commandments, he has no reason or purpose to pray. According to the saints, it is even spiritually dangerous to pray to God without the intention of responding and moving along the path that prayer will take us.

Praying is not merely repeating the words of prayers. Saying prayers is not the same as praying. Prayer

should be done secretly, briefly, regularly, without many words, with trust in God that he hears, and with the willingness to do what God shows us to do. (See Matthew 6:5-15; Luke 11 and 18; John 14-17)

The Orthodox Church follows the Old Testament practice of having formal prayers according to the hours of the day. Christians are urged to pray regularly in the morning, evening and at meal times, as well as to have a brief prayer which can be repeated throughout the day under any and all circumstances. Many people use the **Jesus Prayer** for this purpose: "**Lord Jesus Christ, Son of God, have mercy on me, a sinner!**" Of course, the form of the prayer is secondary and may vary from person to person. It is the power of the prayer to bring us to God, and to strengthen us in doing his divine will that is essential.

The prayers of a person at home differ from those in church, since personal prayer is not the same as the communal prayer of the Church. The two types of prayer are different and should not be confused.

When we go to church to pray, we do not go there to say our private prayers. Our private prayers should be said at home, in our room, in secret, and not in church. (Matthew 6:5-6) This does not mean that we do not bring our personal cares, desires, troubles, questions and joys to the prayer of the Church. We certainly can, and we do. But we bring ourselves and our concerns to church to unite them to the prayer of the Church, to the eternal prayer of Christ, the Mother of God, the saints and the brothers and sisters of our own particular church community.

In church we pray with others, and we should therefore discipline ourselves to pray all together as one body in the unity of one mind, one heart and one soul. Once again this does not mean that our prayers in church should cease to be personal and unique; we must definitely put ourselves into our churchly prayer. In the Church, however, each one must put his own person with his own personal uniqueness into the common prayer of Christ with his Body. This is what enriches the prayer of the Church and makes it meaningful and beautiful and, we might even say, "easy" to perform. The difficulty of many church services is that they are prayers of isolated individuals who are only physically, and not spiritually, united together.

The formal Church services are normally rather long in the Orthodox Church. This is so because we go to church not merely to pray. We go to church to be together, to sing together, to meditate the meaning of the faith together, to learn together and to have union and communion together with God. This is particularly true of the Divine Liturgy of the Church. (See below Chapter V) If a person wants merely to pray in the silence of his heart, he need not—and, indeed, he should not—go to the church services for this purpose. The church services are not designed for silent prayer. They exist for the prayerful fellowship of all God's people with each other, with Christ and with God.

# Tenth Century

## Cultural Renaissance

In the East, in the tenth century, there was a general continuation of the cultural renaissance of the ninth century. The writings of the Church fathers were collected. For the first time, **Saint Simeon Metaphrastes** codified the Church's **Lives of the Saints**. There was also a renewed interest in pagan antiquity led by such men as **Michael Psellus** and **John Italos** whose extreme "hellenization" led to conflicts with the Church.

In 960 **Saint Athanasius of Mount Athos** (d. 1000) founded the **Great Lavra** and thus opened the way to the development of the great monastic republic on the Holy Mountain. **Saint Simeon the New Theologian** (d. 1022) wrote his influential treatises about the indwelling of the Holy Spirit in Christians.

## Church and State

The tenth century also saw the increasing interpenetration of ecclesiastical and civil aspects of Byzantine Society. The Church received greater control over such matters as marriage and the family. For example, a church blessing — regulated by Orthodox canon law — in time comes to be required if a marriage is to be acknowledged as valid by the civil authorities. At the same time, the Church had to become more concerned with establishing "minimum requirements" than it had been earlier. This can be seen in the so-called "fourth marriage dispute," which was touched off in 925 as the patriarch of Constantinople **Nicholas Mystikos** refused to permit Emperor Leo VI to enter into a fourth marriage, thus bringing into Orthodox canon law the strict prohibition of a fourth marriage in the Church to anyone, under any circumstances. The Church's theology of marriage upholds perpetual monogamy as its standard: a union of one man and one woman which is not destroyed even by death. Remarriage, even of widows and widowers, does not conform to this standard, even though it may be accepted as a concession to human weakness. With the "fourth marriage dispute," however, attention comes to focus on the minimum — hence the misleading notion that the Orthodox Church "allows" three marriages to its faithful.

## Bulgaria

Tsar **Boris of Bulgaria**, who was baptized in 869 with Emperor Michael III of Constantinople as his godfather, finally turned definitively from Rome to Constantinople, and by the tenth century his church was firmly established within the Eastern Byzantine liturgy. Particularly under his son, **Tsar Simeon**, Bulgaria was a powerful state and a Byzantino-Bulgarian culture flourished. However, by the end of the century, the heresy of the **Bogomils** — a dualistic, spiritualistic sect of Manichaean tradition — was

## Vladimir of Kiev

In 988, the subjects of the Kievan principality were baptized in the Dnieper River under the leadership of the **Great Prince Vladimir**, thus beginning the history of the Orthodox Church in the Ukraine and in Russia. Vladimir received the Christian faith from Constantinople, being baptized there with the emperor Basil as his godfather. There is a legend that the legates of Vladimir could not find a more beautiful faith than that of the Byzantines. It is also well known that the Kievan prince found it politically and economically expedient to marry the Byzantine princess Anna, and to align his principality with the Constantinopolitan empire.

After his baptism Vladimir experienced a genuine spiritual conversion. He did much to establish Christian principles in his realm, and to enlighten his subjects with the Orthodox faith. For his personal and official acts of righteousness as a Christian prince of his time, Vladimir has been canonized a saint of the Church. His grandmother, the great princess Olga, who was converted before him and who apparently influenced his decisions and actions, has also been canonized a saint.

## Liturgical Development

Liturgically the feast of the **Protection of the Virgin Mary** comes from the tenth century. **Saint Andrew the Fool for Christ** (d. 956) saw a vision of the Theotokos interceding before God and protecting the praying people of Constantinople with her veil (omophorion-protection) during the time of an attack from the pagan Slavs. Ironically the feast of the **Protection of the Theotokos**, which has been detached from its historical roots and is now celebrated primarily as the feast of the presence of Mary in the midst of the Church, is kept as a popular feast almost solely by the churches of Slavic tradition.

## The West

In the later ninth century the West entered one of the darkest periods in its history. New waves of invasions destroyed the relative security of the empire created by Charlemagne. The Church suffered from the domination of lay lords. Communication with the East was virtually cut off. There was the beginning of a reform movement, however, flowing from the **Monastery of Cluny** in France.

KALIMPONG UPDATE PHASE 2 [former shelter home] The Concept of the former shelter home has changed appointing Co-ordinator Dr Sharon. She sees the need not just for trafficked women and children but also for domestic abuse and teenage pregnancy and has renamed it the Woman's Crisis Centre. Proposals have been drawn up for a 3 story building. If you want to know more please contact [robinham23@gmail.com](mailto:robinham23@gmail.com) funds are now needed.

LEEWAY DOMESTIC VIOLENCE. Helps adults and children who are experiencing domestic abuse, which includes violent, psychological and financial abuse and is about a range of coercive and controlling behaviours. It also includes honour based violence, genital mutilation [fgm] and forced marriage. Domestic Violence can happen in any social class, religion etc. To learn more lookup [www.leewayssupport.org](http://www.leewayssupport.org) or if need of support phone HELPLINE 03005610077

Before christmas I attended as a Ragas member of R C of Broadlands a Benefit christmas party. All monies that were raised went to Leeway. Also Fr Stephen gave his approval for gifts of towels and a 16 piece cutlery set, to be presented to President Jacquie for her chosen charity Leeway at Broadlands New Year Lunch. They will help victims to set up homes to start anew. They were very well received and greetings Via myself as co-ordinator were sent to Fr Stephen and the community from Rotary International R.C of Broadlands. Monies raised by Broadlands is going to Leeway and Bakhita house [Babies born in the house]. Monies raised was £200 from christmas greetings and higher or lower raffle game, at the lunch.

GIVE THE CHILDREN A VOICE. £60 to RAGAS for TORONTO convention, £60 to QMC Kinder fund for children awaiting legal transplants. Also £70 to Bakhita house for SNOWDROPS STARFING ANEW, which has been put with other donations for a spring trip to Windsor castle and for another baby expected in March. St Furseys babies appeal is now open and Fr Stephen has put aside £10 to start the appeal. This appeal is very important for mothers to bond with babies when the father is unknown to them and by sheer force. Please open your hearts for these babies.

Pat Hinkins [Member of RAGAS] BROADLANDS R.C.

Co-ordinator ST FURSEYS ORTHODOX COMMUNITY action against child slavery.

SPONSER OF RAGAS [www.ragasonline](http://www.ragasonline)

ST FURSEY'S COM. A4 Oct, Nov, Dec, 2017					
2016	<u>INCOME</u>	2017	2016	<u>EXPENSES</u>	2017
£691		£893	450	Fr Stephen	450
1006	Donations	880	150	Postage	135
316	Market Stall	225	494	Books	175
465	Icon + Book sales	732	62	Icon prints	25
33	Candle Money	21	87	Office	115
—	Charity jar	18	300	Bishop	200
	Walsingham cf	58	6	Chapel	170
<u>2511</u>		<u>2827</u>	45	Market Stall	45
		Less 1500	155	Miscellaneous	185
		£1327	<u>1763</u>		<u>1500</u>
		To Jan 2018			

## THE MEETING OF OUR LORD

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot of the cherubim<sup>1</sup> 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,<sup>2</sup> 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** (Eidád) (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), abbess. 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 abbess was Liobsynde, a French nun from Chelles; its second abbess 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.*, lviii (1962-3), 134-51; H. P. R. Finberg, *The Early Charters of the West Midlands* (1962), pp. 197-224; P. Grosjean, 'Saints anglo-saxones des Marches Cautoises', *Anal. Boll.*, lxxix (1961), 163-6.