

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY AND PARISH,
ST. FURSEY'S ORTHODOX CHRISTIAN PARISH CHURCH,
YARMOUTH ROAD, STALHAM . NR12 9PG.

COMMUNITY PROGRAMME

APRIL 2019.



IN the grave bodily; in Hades with Thy soul,
Ithough Thou wast God; in Paradise with the
thief; and on the Throne with the Father and
the Spirit wast Thou Who fillest all things,
O Christ the Uncircumscribable.

BRITISH ORTHODOX SAINTS
COMMEMORATED IN
APRIL.

- 01 Agilbert, Bishop of Dorchester-on-Thames
06 Elstan, Bishop of Ramsbury
09 Theodore, Abbot of Crowland and his Companion-Martyrs
10 Beocca, Hethor and Companions, Martyrs under the Danes
Hedda, and his 84 Companions, Abbot of Peterborough
11 Guthlac of Crowland, Hermit and Wonderworker
12 Wigbert, Monk and Missionary*
18 Deicola, Abbot of Bosham
19 Alphege the Martyr, Archbishop of Canterbury
20 Caedwalla, King of Wessex
22 Arwald and Arwald, Martyrs
24 Egbert of Ireland, Bishop
Ives of Huntingdonshire, Bishop and Hermit
Mellitus, Archbishop of Canterbury
27 Kenedr, Missionary
Winewald, Abbot of Beverley
29 Swithbert the Younger, Bishop and Missionary*
Wilfrid the Younger, Bishop of York
30 Erkenwald, Bishop of London

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 APRIL.

FRI. APRIL 5th. VESPERS 4pm

SAT. APRIL 6th. Fourth Saturday of Great Lent. Saturday of Souls.

DIVINE LITURGY OF ST JOHN CHRYSOSTOM 10am (Followed by buffet meal)

VESPERS 4pm

SUN. APRIL 7th. FOURTH SUNDAY OF GREAT LENT (St John Climacus of Sinai)

DIVINE LITURGY OF ST BASIL.

FRI. APRIL 12th. THE AKATHIST HYMN OF THE MOST HOLY MOTHER OF GOD. 7pm.

SAT. APRIL 13th. Fifth Saturday of Great Lent.

VESPERS 4pm.

SUN. APRIL 14th. FIFTH SUNDAY OF GREAT LENT. St Mary of Egypt.

DIVINE LITURGY OF ST BASIL

FRI. APRIL 19th. VESPERS FOR LAZARUS SATURDAY 4pm.

SAT. APRIL 20th. LAZARUS SATURDAY

DIVINE LITURGY 10am

VESPERS FOR PALM SUNDAY 4pm.

SUN. APRIL 21st. ENTRY OF OUR LORD INTO JERUSALEM (Palm Sunday)

Blessing of Palm Branches and Procession 10am

DIVINE LITURGY OF ST JOHN CHRYSOSTOM.

PASSION WEEK. (Services from Monday to Thursday at St Furseys Chapel)

MON. APRIL 22nd. GREAT AND HOLY MONDAY. (St Joseph the All-Righteous)

3rd Hour with reading from the Fathers 9am

6th Hour with reading from the Prophet Ezekiel

Vespers 4pm.

Compline with Canon of St Andrew of Crete 7pm

TUES. APRIL 23rd. GREAT AND HOLY TUESDAY (Parable of the Ten Virgins)

3RD. Hour with reading from the Fathers 9am

6th Hour with reading from the Prophet Ezekiel

Vespers 4pm

Compline with Canon of St Andrew of Crete 7pm

WED. APRIL 24th. GREAT AND HOLY WEDNESDAY (The Sinful Women who anointed the Lord)

3rd. Hour with reading from the Fathers 9am

6TH Hour with reading from the Prophet Ezekiel 12 noon.

Vespers 4pm

ANOINTING SERVICE 7PM

THUR. APRIL 25th. GREAT AND HOLY THURSDAY. (The Mystical Supper)

3rd. Hour with reading from the Fathers 9am

6th Hour with reading from the Prophet Ezekiel 12noon

VESPERAL – LITURGY 7pm

FRI. APRIL 26th. GREAT AND HOLY FRIDAY (The Redeeming Passion of the Lord) PARISH CHURCH

THE ROYAL HOURS. 3RD HOUR 9am; 6th HOUR 12noon. 9th Hour 3pm

VESPERS AND PROCESSION OF ICONS 4pm

COMPLINE AND CANON 7pm

SAT.APRIL 27th. GREAT AND HOLY SATURDAY (The Descent of Our Lord into Hell)PARISH CHURCH
VESPERS 4pm.

SUN.APRIL 28th HOLY PASCHA ;THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST
PASCHAL LITURGY 10am
PASCHAL VESPERS 12noon (refreshments to follow)

MON.APRIL 29th BRIGHT MONDAY (St George the Martyr)
TYPIKA 9am
VESPERS 4pm

TUES.APRIL 30th BRIGHT TUESDAY (St Mark the Evangelist)
3rd Hour 9 am with reading from the Fathers.
VESPERS 4pm (St Fursey's Chapel)

COMMUNITY NEWS AND NOTICES.

MONDAY BIBLE STUDY.

This takes place in the priests room at the parish church on Monday afternoons at 2pm.We continue to study Genesis.We have a break for tea and cake about 3.15 and start Vespers promptly at 4pm we finish about 4.30pm All local readers are very welcome.

OUR FOUNDERESS RUTH

Our dear friend Ruth (Brandon) had a stroke before Christmas and was admitted to the James Paget hospital in Gorleston and had several more strokes and reposed peacefully in the Lord AT 4am on March 16th.May she rest in peace and rise again in glory.No details about the funeral yet.

ANOTHER WELCOME

We had the joy of Baptising and Chrismating Alistair on Sunday February 17th He lives in Gorleston and had been coming to St Fursey's for some time so it was a great joy to us when he asked to be received into the Orthodox Church.

NORWICH MARKET STALL

We resume again in April;although it is our intention to keep to the first Wednesday in the month ; due to events beyond our control we have had to settle for the second Wednesday in April so the date is WEDNESDAY APRIL 10 th.COME AND SUPPORT US IF YOU CAN.

COFFEE MORNING AND OPEN DAY THURSDAY MAY 23rd.

We had a successful Coffee Morning at our new parish church last year so we will continue this annual event but this year light lunches will be available after the short mid-day service and there will be an introductory talk on the Orthodox Christian Church and our place within it between 2pm and 3pm there will be a chance for questions and discussion ending with Vespers 4pm;More details next month.

What is **HOLY WEEK** ?

It's the week before Easter when we relive Christ's suffering and death.

During Holy Week, we follow the footsteps of Christ, who passed from:

DEATH...

We, too, experience Christ's journey to the Cross. This journey takes us to the reality of sin and death.



TO LIFE

Christ conquered sin and death, and His triumph is ours as well. By uniting ourselves with Christ, we discover that death has no power over us.

OPEN YOUR HEART TO CHRIST!

The events of Holy Week are the most moving of the year. To get the most out of them, participate in each day's services. Make prayer, fasting, confession and Holy Communion essential parts of your Holy Week.



PALM SUNDAY

celebrates Jesus' triumphant entry into Jerusalem.

JESUS ENTERED THE CITY

on a donkey. The people met Him with palm branches and cried, "Hosanna! Blessed is he who comes in the name of the Lord!"

HE CAME AS KING of Israel. Jesus showed He was the triumphant but humble Messiah prophesied by Zechariah.



WE RECEIVE PALM BRANCHES

on this day to show that we too accept Jesus as King, and that we are willing to follow Him to the Cross.

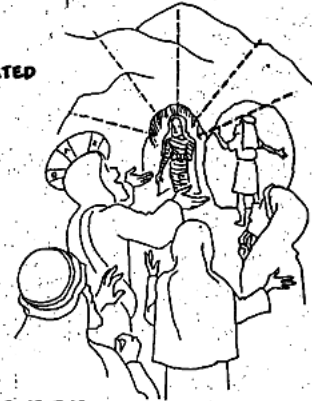


LAZARUS SATURDAY

and Palm Sunday introduce us to Holy Week and Christ's Journey to the Cross. On Lazarus Saturday, we find that death is the enemy that Christ came to conquer, and that Christ is truly the giver of life!

THE RAISING OF LAZARUS IS CELEBRATED ON THIS DAY.

- Lazarus, a friend of Jesus, had been dead four days when Jesus went to the tomb where he was buried.
- Jesus said, "I am the resurrection and the life," and brought Lazarus back to life.
- This miracle led many to faith, but also to the chief priests' decision to kill Jesus.



WE, TOO, RECEIVE THE PROMISE OF NEW LIFE.

- We celebrate the divine love that brought Lazarus back to life — the same love that Christ offers to each one of us today.

HOLY MONDAY

services help us understand Christ's passage from death to life — and how each of us can also become free from sin and death. So we commemorate:



CHRIST THE BRIDEGROOM

by singing "The Hymn of the Bridegroom," warning us to be prepared for Christ's coming. The priest carries the Icon of Christ the Bridegroom in procession. We behold Christ as the Bridegroom of the Church, bearing the marks of suffering, yet preparing a marriage feast for us in God's Kingdom.

HOLY TUESDAY

services urge us to be spiritually prepared to receive Christ. We should take this time to reflect on:

THE PARABLE OF THE TEN VIRGINS

The maidens who filled their lamps with oil were prepared to receive the bridegroom. Those with empty lamps were shut out of the marriage feast.

So each of us should light our lives with faith and good works and be ready to receive Christ.

OUR READINESS TO MEET CHRIST

This is the message of the hymn proclaiming: "Thy Bridal Chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me."

HOLY WEDNESDAY

services ask us to repent our sins and to forgive others. Today's services are:

THE BRIDEGROOM SERVICE

sung on Tuesday evening. We remember the sinful woman who anointed Christ in anticipation of His death. Her repentance and love of Christ is the theme of the Hymn of Cassiane chanted tonight. We, too, may be forgiven if we confess our sins and obey God's will. The Gospel reading is John 12:17-50.



THE SACRAMENT OF HOLY OIL

is celebrated (in many Orthodox churches) on Wednesday evening when we confess our sins and seek to be reconciled with God. The priest anoints us with holy oil that we may be healed physically and spiritually.



HOLY THURSDAY

celebrates the Last Supper Jesus ate with His disciples. The services on this day recall:

THE WASHING OF THE DISCIPLES' FEET

Jesus' washing of His disciples' feet set an example of humility and love for the earliest members of the church. In today's cathedral churches, this action is repeated as the Bishop washes the feet of Christians after the Liturgy.



THE BETRAYAL

Jesus announced that a traitor (Judas Iscariot) was among the Twelve. He pointed out the betrayer by handing him part of the meal.



THE LAST SUPPER

Jesus offered Himself as the true food for all of us at the Last Supper. The bread and wine of this meal became the Body and Blood that give us eternal life.



CHRIST'S VIGIL IN THE GARDEN

Before He was arrested, Jesus prayed in the Garden of Gethsemane and endured the agony of His impending death. (Luke 22:43-44).



THE DIVINE LITURGY OF ST. BASIL

At this solemn service, we celebrate the meaning of what Christ said and did at the Last Supper. Before the great entrance, this special hymn is chanted:

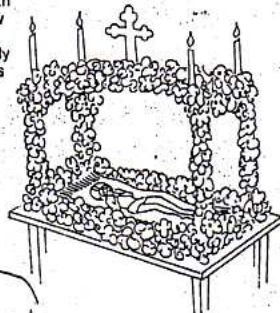
"Of Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom."

HOLY SATURDAY

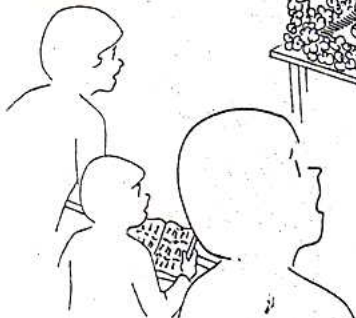
On Holy Friday evening, the Matins of Holy Saturday are sung. At this service, we sing:

THE HYMNS OF THE LAMENTATIONS

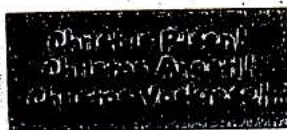
We lament Jesus' undeserved death for our salvation. With both sorrow and joy we sing the Lamentations (Praises) to Him who is symbolically buried, yet who we already know is the risen Lord and Giver of Life. At this service, the Epitaphios is taken in a candlelight procession around the church.



"In a tomb they laid Thee, O Christ the Life. By Thy Death Thou has cast down the might of death and become the font of life for all the world."



Holy week is a magnificent celebration of **CHRIST'S PASSION AND RESURRECTION!**



Let Christ's glory enter your life during Holy Week and Easter!

- ✓ **PARTICIPATE** in the services of Holy Week.
- ✓ **REFLECT** on Christ's supreme sacrifice and His victory over death.
- ✓ **PREPARE** yourself to receive the sacraments of Holy Confession, Holy Oil and Holy Communion.

HOLY FRIDAY

is a day of mourning, fasting and prayer. We commemorate:

THE PASSION OF JESUS CHRIST

On this day, Our Lord went to the Cross and died to take away our sins. The power of death and the reality of evil rule the world on this dreadful day. Yet, Jesus Christ's death marks the beginning of His -- and our -- victory over death's power.

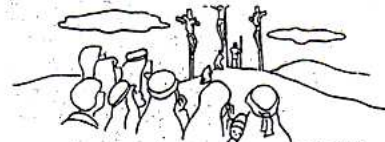
This solemn service is Matins of Friday sung on Thursday evening. It consists of:

THE TWELVE GOSPEL READINGS

These narratives from the four Gospels relate the events of Jesus' Holy Passion, and His last instructions to the disciples.

THE PROCESSION

In some churches, after the fifth Gospel, the crucifix is adorned with a flower wreath, and carried in procession. This symbolizes Christ's coming to Golgotha to offer Himself as sacrifice for the world's sins.



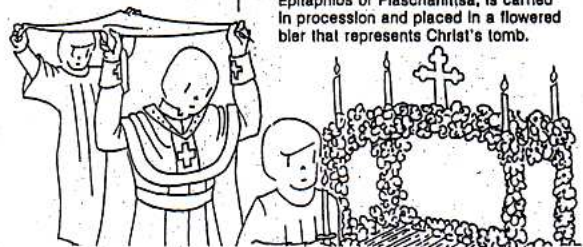
FRIDAY MORNING SERVICES

retell the story of Christ's passion with the addition of prophecies, psalms and hymns. These services, or "Royal Hours," help us keep vigil at the side of the crucified Christ, and relate Jesus' suffering to our own redemption.

FRIDAY AFTERNOON SERVICE

is a vesper (The Apokathlosis) marking the beginning of Holy Saturday:

- In many churches, the priest takes Christ's sacred body, called the Epitaphios or Placchanlita, is carried in procession and placed in a flowered bier that represents Christ's tomb.



HOLY PASCHA - EASTER SUNDAY

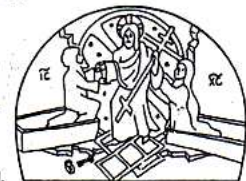
On Saturday at midnight, Easter Matins and the Divine Liturgy are sung.

TODAY WE CELEBRATE OUR LORD'S GLORIOUS RESURRECTION.

Services include:

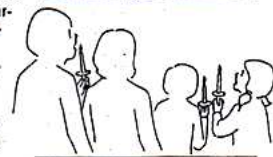
THE RESURRECTION SERVICE

At midnight in a darkened church, the faithful receive the resurrection light from the priest and form a procession out of the church. The congregation hears the good news of Christ's triumph from the Gospel. The joyous hymn of Christ's resurrection is triumphantly chanted -- "Christ is Risen!"



THE PASCHAL LITURGY AND SERMON OF ST. JOHN CHRYSOSTOM

Invite us to take part in the feast of the resurrection and to receive Holy Communion.



BUILDING OUR BYZANTINE STYLE CHURCH.

There has been a slight delay in starting this exciting project due to various complications regarding the Building Control process but these are being sorted out and all being well building work will begin in April. Money is very tight and Nathan our builder is doing everything he can to keep costs down so volunteers will be needed to help as before; PLEASE SEE ENCLOSED PAGE ABOUT THE PROCESS INVOLVED; THE BUILDING FUND IS STILL OPEN AND WE NEED MORE HELP; PLEASE SUPPORT US AGAIN IF YOU CAN; MANY THANKS.

Subject: MODERN DAY SLAVERY 38

What is the situation in the Modern Day Slavery at the moment?. And what are the projects that we are trying to create awareness and small resource doing and achieving?

It is estimated that 45.8 million people world-wide are trapped in some form of slavery according to the GLOBAL SLAVERY INDEX.

.55% of modern day slaves are woman and children

.26% of them are children under 18 years old

.More than 14.000 victims of human trafficking are estimated to be living here in the U.K.

Human trafficking generates an estimated £116 billion a year.

HUMAN TRAFFICKING IS AN OPEN WOUND ON THE BODY OF CONTEMPORARY SOCIETY... It is a crime against Humanity which

is a very true quote of Pope Francis.

BAKHITA HOUSE This project is named after St Josephine Bakhita the patron saint of victims of human trafficking and modern slavery.

They are supporting woman who have escaped human trafficking and modern day slavery. The Metropolitan police recently rescued victims of trafficking into Caritas Bakhita House. Through collaboration the most vulnerable victims are given first class support. IN Safe accommodation Healthcare and counselling Legal advice and assistance Therapeutic activities life skills Education and employment help ICT. and the religious sisters in constant presence in accompanying the guests. My mental and physical health was poor when I arrived at Caritas Bakhita House but by the time I left I was a different person. I no longer feel broken a quote from a guest. They have helped 102 woman and had 8 babies born in the house.

We will look at our other projects in number 39 article such as THE FALCONER TRUST ZAMBIA YOU CAN FREE US INDIA AND RAGAS and PHASE 2 KALIMPONG PROJECT ETC

CO-ORDINATOR Pat Hinkins Ragas member (e.club of INNOVATION East Anglia)

ST FURSEYS ORTHODOX CHURCH COMMUNITY STALHAM

Sponsors of RAGAS

MODERN DAY SLAVERY HELPLINE 08000 121 700

PAT HINKINS. .

From an Easter homily by Saint Melito of Sardis, bishop

[Nn. 65-71: SC 123, 95-101]

THE LAMB THAT WAS SLAIN HAS DELIVERED US FROM DEATH AND GIVEN US LIFE

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the hand of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

Lauds. Four stichera are sung:

TONE TWO

Today a tomb holds Him who holds the creation in the hollow of His hand; a stone covers Him who covered the heavens with glory. Life sleeps and hell trembles, and Adam is set free from his bonds. Glory to Thy dispensation, whereby Thou hast accomplished all things, granting us an eternal Sabbath, Thy most holy Resurrection from the dead.⁵²

What is this sight that we behold? What is this present rest? The King of the ages, having through His Passion fulfilled the plan of salvation, keeps Sabbath in the tomb, granting us a new Sabbath. Unto Him let us cry aloud: Arise, O Lord, judge Thou the earth, for measureless is Thy great mercy and Thou dost reign for ever.⁵³

Come, let us see our Life lying in the tomb, that He may give life to those that in their tombs lie dead. Come, let us look today on the Son of Judah as He sleeps, and with the prophet let us cry aloud to Him: Thou hast lain down, Thou hast slept as a lion; who shall awaken Thee, O King? But of Thine own free will do Thou rise up, who willingly dost give Thyself for us. O Lord, glory to Thee.⁵⁴

TONE SIX

Joseph asked for the body of Jesus and he laid it in his own new tomb: for it was fitting that the Lord should come forth from the grave as from a bridal chamber. O Thou who hast broken the power of death and opened the gates of Paradise to men, glory to Thee.

Glory be to the Father. . . .

TONE SIX

Moses the great mystically prefigured this present day, saying: 'And God blessed the seventh day.'⁵⁵ For this is the blessed Sabbath, this is the day of rest, on which the only-begotten Son of God rested from all His works. Suffering death in accordance with the plan of salvation, He kept the Sabbath in the flesh; and returning once again to what He was, through His Resurrection He has granted us eternal life, for He alone is good and loves mankind.

Both now. . . .

Theotokion

Ewe that bore the Lamb, Thy Mother stood, O Master, by the Cross and wept for Thee, O Creator of all things, as she looked upon Thy great longsuffering. For by Thine own will Thou wast born incarnate, and hast suffered in the flesh all Thy Passion that Thou mightest save the world.

SELECTED LIVES OF THE SAINTS.

ERKENWALD (Earconwald) (d. 693), bishop of London, was London's most important diocesan between *Mellitus and *Dunstan, and its principal saint in the Middle Ages. Reputed to be of royal blood he was certainly rich; he founded the monasteries of Chertsey (Surrey) and Barking (Essex). He ruled the former, while his sister *Ethelburga was abbess of the latter. Even before being consecrated bishop by *Theodore in succession to the simoniacal Wine, Erkenwald was reputed to be holy. His diocese of the East Saxons extended over Essex and Middlesex: in the preamble to the Laws of Ina of Wessex he is called 'my bishop'. He helped Theodore and *Wilfrid to be reconciled shortly before the former's death in 690. In *Bede's time miracles were reported as caused by the couch in which Erkenwald used to be carried in his declining years.

He died at Barking on 30 April 693: his relics were claimed by the nuns there, by the monks of Chertsey, and by the clergy of London. The claim of the last was successful, and Erkenwald was buried in the cathedral of St. Paul which he had enlarged. The relics escaped the fire of 1087 and were placed in the crypt; on 14 November 1148 they were transferred again to a new shrine behind the high altar; on 1 February 1326 there was a further translation to yet another shrine, which was constantly enriched by canons and merchants of London until well into the 15th century. Vernacular literature about the saint and his shrine was also written. Miracles were reported there until the 16th century. Feast: 30 April; translation feasts, 1 February and 13 May.

Bede, *H.E.*, iv. 6. B. Colgrave (ed.), *Eddius Stephanus' Life of St. Wilfrid* (1927), p. 87; W. Dugdale, *History of St. Paul's Cathedral* (1658); W. R. Matthews and W. M. Atkins, *A History of St. Paul's Cathedral* (1957).

BEOCCA AND HETHOR, monks and martyrs of Chertsey (Surrey), killed by the Danes in 870. The memory of these monks, supposed to be as many as ninety, was kept alive in fragmentary chronicles and by William of Malmesbury. Their deaths, like those of monks of Peterborough, Bardney, Ely, and Crowland, were believed to be the work of the same Danish army as that which killed *Edmund of East Anglia. It seems unlikely that the number of the monks concerned is accurate. Feast: 10 April.

DEICOLA (1) (Dicul, Dicuill) (late 7th century), Irish abbot of Bosham. This devout but unimportant abbot with five or six monks was found by *Wilfrid when he evangelized Sussex (681-6). Nothing is known of him, but his name occurs in a few ancient martyrologies. Challoner's *Memorial* (for convenience only) places him on 18 April with *Deicola of Lure.

Bede, *H.E.*, iv. 13; R. Challoñer, *Memorial*, p. 21.

WIGBERT (d. c.738), abbot. English by birth, Wigbert was one of *Boniface's many English helpers in the evangelization of Germany. He became abbot of Fritzlar, near Cassel, where his most famous disciple was Sturm, the future abbot of Fulda. He also founded the monastery of Ohrdruf (Thuringia), but he died at Fritzlar. In 774 during the Saxon wars, his relics were translated to Buraburg and then to Hersfeld, whose patron he thus became. Feast: 13 August.

Life by Lupus, *Vita Wigberti* (ed. C. Holder-Egger), *M.G.H., Scriptores*, xv. 37-43; W. Levison, *England and the Continent in the Eighth Century* (1946), pp. 76-9, 235-6; B.T.A., iii. 322.

CAEDWALLA (d. 689), king of Wessex 658-88. A descendant of Ceawlin, king of Wessex, the Saxon Caedwalla, whose name indicates some British blood connection, became king by conquest. His notorious violence was to some extent tamed by *Wilfrid, to whom he gave 300 hides of the conquered Isle of Wight. He was a successful ruler but abdicated in order to go to Rome and become a Christian. He was baptized on Holy Saturday 689 and given the name of Peter by Pope Sergius. Soon afterwards he was taken ill and died, still wearing his white baptismal robes. He was buried in the crypt of St. Peter's: his epitaph, written by Crispus, archbishop of Milan, is reproduced by Bede. There is no clear evidence of an ancient liturgical cult: his reputed sanctity is accounted for partly by Bede's account of him and partly by the belief that the sacrament of Baptism remits all sin and makes the recipient, if he commits no subsequent sin, worthy of immediate heavenly reward. Caedwalla was the first of four Anglo-Saxon kings to end his days in Rome. He was aged about thirty and died on 20 April.

Bede, *H.E.*, iv. 15-16; v. 7; W. J. Moore, *The Saxon Pilgrims to Rome* (1937).