

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

COMMUNITY PROGRAMME

JUNE 2019.



*Pentecost*

*Troparion*

**BLESSED** art thou, O Christ our God: who didst shew the fishermen to be most wise by the sending them of the Holy Spirit; and didst use them to draw the whole world into thy net. O thou that lovest all men, glory be to thee.

BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
JUNE.

See selected lives of Saints on another page.

- 01 Wistan of Evesham, Martyr  
Wite of Dorset, anchoress and Martyr
- 02 Oda the Good, Archbishop of Canterbury
- 04 Edfrith, Bishop of Lindisfarne  
Petroc, Abbot and Missionary
- 05 Boniface of Crediton, Apostle and Patron-Saint of Germany and  
his 52 Companion-Martyrs
- 10 Ithamar, Bishop of Rochester
- 11 Herebald, Hermit in Brittany\*
- 15 Edburgh of Winchester, Virgin
- 17 Botolph and Adulf, Confessors  
Briavel, Hermit  
Nectan, Hermit and Martyr
- 20 Edburgh of Castor, Virgin
- 21 Engelmund, Abbot and Missionary\*
- 22 Alban of Verulamium, Protomartyr of Britain
- 23 Audrey, Abbess of Ely
- 25 Adalbert of Egmond, Archdeacon and Missionary\*  
Cyneburgh of Gloucester, Martyr
- 29 Peter and Paul, Holy Apostles.

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 IN JUNE

FRI.MAY 31<sup>st</sup>. VESPERS 4pm.

SAT.JUNE 1<sup>st</sup>. DIVINE LITURGY 10am ( St Justin Martyr Rome 166 & St Wistan of Repton Martyr 850 )

SUN.JUNE 2<sup>nd</sup>. 6<sup>th</sup>. SUNDAY OF PASCHA The Blind Man . ( The Second Ecumenical Council 381)

WED.JUNE 5<sup>th</sup>.LEAVE TAKING OF PASCHA;Forefeast of the Ascension.

VESPERAL-DIVINE LITURGY 7pm ( Fast from 1pm if you wish to take Holy Communion )

THUR.JUNE 6<sup>th</sup>. 3<sup>rd</sup> HOUR AND TYPIKA 9am.

SAT.JUNE 8<sup>th</sup>.VESPERS 4pm.

SUN.JUNE 9<sup>th</sup>. 7<sup>TH</sup>.SUNDAY OF PASCHA ( First Ecumenical Council 325 & St.Cyril of Alexandria 444)

DIVINE LITURGY 10am.

SAT.JUNE 15<sup>th</sup>. VESPERS 4pm Saturday of Souls.

SUN.JUNE 16<sup>th</sup>.8<sup>TH</sup>.SUNDAY OF PASCHA HOLY PENTECOST

DIVINE LITURGY 10am VESPERS OF KNEELING 11-45am. ( Chrismation of baby Mary )

SAT.JUNE 22<sup>nd</sup> VESPERS 4pm (St Alban Protomartyr of Britain 209 )

SUN JUNE 23<sup>rd</sup>.1<sup>st</sup>. SUNDAY AFTER PENTECOST ( All Saints & St Etheldreda of Ely 679 )

DIVINE LITURGY 10am

MON.JUNE 24<sup>th</sup>. BEGINNING OF THE APOSTLES FAST

THE NATIVITY OF THE HOLY AND GLORIOUS PROPHET & FORERUNNER JOHN BAPTIST

DIVINE LITURGY 10am ( At St Fursey's Chapel ;111 Neville Road Sutton )

FRI.JUNE 28<sup>th</sup>. THE ALL-PRAISED LEADERS OF THE APOSTLES PETER AND PAUL 67

VESPERS 4pm. ( End of the Apostles Fast )

SAT. JUNE 29<sup>th</sup>. VESPERS 4pm.

SUN.JUNE 30<sup>th</sup>. 2<sup>nd</sup> SUNDAY AFTER PENTECOST ( All the Saints of Britain )

DIVINE LITURGY 10am.

COMMUNITY NEWS AND NOTICES.

NORWICH MARKET STALL

Our market stall will be on Wednesday June 5<sup>th</sup> from 10am to 4pm. This is a very important part of our missionary outreach so please pray for us and those who come to us seeking information about the Orthodox Church. Although we welcome all Orthodox Christians to our worship at St Fursey's our primary task is to bring the Orthodox Christian Faith to English people especially those in our own locality. Several of our regular worshippers were received into the Orthodox Church as a result of the market stall.

MONDAY BIBLE STUDY.

This takes place in the priests room at the Parish Church. It begins at 2pm we have a break about 3.15 for tea and cake and sing Vespers promptly at 4pm which finishes about 4.30pm. At the moment we continue with Genesis. Do come and join us if you can.

BUILDING OUR NEW PARISH CHURCH.

All being well we hope the building work will begin in June and continue through the summer the delay has been caused by the building control drawings taking longer to be considered by North Norfolk District Council. This is a very exciting project so please pray for us; THE BUILDING FUND IS STILL OPEN FOR DONATIONS WHICH WILL BE VERY WELCOME.

QUARTERLY ACCOUNTS FOR JANUARY – MARCH.

These should have appeared in last month's newsletter but due to lack of space and forgetfulness they were omitted so here they are; my apologies.

ST FURSEY'S Accounts Jan. - March 2019					
2018	INCOME	2019	2018	EXPENSES	2019
£1393		£ 231	110	Postage	130
759	Donations	1112	20	Icon prints	-
184	Icon + Book sales	625	48	Chapel	20
-	Candles money	12	420	Books + Cards	130
<u>2336</u>		<u>1980</u>	602	Miscellaneous	644
	Excess of expenses over income	£188	450	Fr Stephen	450
			200	Bishop	200
			420	Office	594
			<u>1942</u>		<u>2168</u>
	TRANSFER FROM BUILDING FUND	£3200			
	PARISH CHURCH Ex	£3440			
				Balance in Build Fund	£15464

# THE ART OF PRAYER N<sup>o</sup> 5

An Orthodox Anthology

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Compiled by  
IGUMEN CHARITON  
OF VALAMO

Translated by  
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and  
E. M. PALMER

Edited with an Introduction by  
TIMOTHY WARE

THE FRUITS OF PRAYER

(iii) THE BURNING OF THE SPIRIT

## *Quench not the Spirit*

'Quench not the Spirit . . . ' (1 Thess. v. 19). Man usually lives careless and unconcerned about the worship of the Church and his own salvation. Then grace awakes the sleeping sinner and calls him to salvation. Listening to this call with a sense of repentance, he resolves to devote the rest of his life to works that are pleasing to God, and by so doing to achieve salvation. This resolution shows itself in eagerness and zeal: and these in their turn become effective when strengthened by divine grace through the holy sacraments. From this moment the Christian begins to burn in spirit—that is, he begins to be unremittingly zealous to fulfil all that his conscience shows him to be the will of God.

It is possible either to sustain and strengthen this burning of the spirit, or to quench it. It is warmed above all by acts of love towards God and our neighbour—this, indeed, is the essence of the spiritual life—by a general fidelity to all God's commandments, with a quiet conscience, by deeds that are pitiless to our own soul and body, and by prayer and thoughts of God. The spirit is quenched by distraction of the attention from God and God's

works, by excessive anxiety about worldly matters, by indulgence in sensual pleasure, by pandering to carnal desires, and by infatuation with material things. If this spirit is quenched, then the Christian life will be quenched too.

St. John Chrysostom discusses this burning of the spirit at some length. Here in brief is what he says. 'A thick mist, darkness and clouds are spread over the earth. Referring to this the Apostle said: "For ye were sometimes darkness" (Eph. v. 8). We are surrounded by night, with no moonlight to help us, and it is through this night that we must walk. But God gave us a bright lamp when He kindled the grace of the Holy Spirit in our souls. But of those who have received this light, some have made it brighter and clearer, such as Paul, Peter, and all the saints; but others have quenched it, such as the five foolish virgins or those who suffered shipwreck in the faith, the Corinthian fornicator or the fallen Galatians. And so Paul says, "Quench not the Spirit", that is the gift, for he usually speaks of the "gift" of the Holy Spirit. And what quenches it is an impure life. For if anyone pours water or throws earth upon the light of a lamp, it goes out, and this also happens if they simply pour the oil out of it: in the same manner the gift of grace is extinguished. If you have filled your mind with earthly things, if you have given yourself up to the cares of daily business, you have already quenched the Spirit. The flame also goes out when there is not enough oil, that is, when we do not show charity. The Spirit came to you by God's mercy; and so if it does not find corresponding fruits of mercy in you, it will flee away from you. For the Spirit does not make its dwelling in the unmerciful soul.

'Let us, then, take care not to quench the Spirit. All evil actions extinguish this light: slander, offences and the like. The nature of fire is such that everything foreign to it destroys it, and everything akin to it gives it further strength. This light of the Spirit reacts in the same manner.'

This is the way in which the spirit of grace manifests itself in Christians. Through repentance and faith it descends into the soul of each man in the sacrament of baptism, or else is restored to him in the sacrament of repentance. The fire of zeal is its essence. But it can take different directions according to the individual. The spirit of grace leads one man to concentrate entirely on his own sanctification by severe ascetic feats, another it guides pre-eminently to works of charity, another it inspires to devote his life to the good organization of Christian society, and again another it directs to spread the Gospel by preaching: as for example Apollos, who, burning in spirit, spoke and taught about our Lord (Acts xviii. 25).

*Solitude, prayer, meditation*

Cast aside everything that might extinguish this small flame which is beginning to burn within you, and surround yourself with everything which can feed and fan it into a strong fire. Isolate yourself, pray, think over for yourself what you should do. The order of life, of occupation and work, which you forced yourself to adopt when you were seeking for grace, is also the most helpful in prolonging within you the action of grace which has now begun. What you need most in your present position is solitude, prayer, and meditation. Your solitude must become more collected, your prayer deeper, and your meditation more forceful.

*The transfiguration of soul and body by divine fire*

I do not say that all is accomplished at once as soon as we attain the state of conscious communion with God. This is only the foundation laid for the next stage, for a new chapter in our Christian life. From now on the transfiguration or spiritualization of soul and body will begin as we share increasingly in the spirit of life that is in Jesus Christ. Having mastered himself, man will begin to instil into himself all that is true, holy, and pure, and to drive out all that is false, sinful, and corporeal. Until now he made strenuous efforts to do this, but was robbed of the fruits of his efforts every moment of the day; so that whatever he succeeded in achieving was at once all but destroyed. Now the case is different. He stands firmly on his feet, not yielding at all before difficulties, and conducts himself according to the aim of his life.

According to St. Barsanouphios,<sup>1</sup> when we receive in our heart the fire which the Lord came to send on earth (Luke xii. 49), all our human faculties begin to burn within. When by long friction fire is ignited and logs begin to burn with it, the logs thus kindled will crackle and smoke until they are properly alight. But when they are properly alight they appear to be permeated with fire, and produce a pleasing light and warmth without smoke and crackling. So it happens within men. They receive the fire and begin to burn—and how much smoke and crackling there is only those who have experienced it can know. But when the fire is properly alight the smoke and crackling cease, and within reigns only light. This condition is a state of purity; the way to it is long, but the Lord is most merciful and all powerful. Thus it is clear that when a man has received the fire of conscious communion with God, what lies before him is not peace but great labour. But from this point onwards he will find the labour sweet and full of fruit, whereas before the work was bitter and bore little fruit or none.

Stand or sit before the icons in an attitude of prayer, and bring your attention down to the place where your heart is: then, without hurrying, practise the Jesus Prayer there, always keeping in remembrance the presence of God. Do this for half an hour, an hour, or more. It is hard at the beginning, but when the habit is once acquired, it will be accomplished as naturally as breathing.

*All is in the hands of God*

Where there is zeal, the grace of the Holy Spirit, like a flame, will also be present. A flame is kept ablaze by fuel, and spiritual fuel is prayer. As soon as grace touches the heart, the seed of prayer is sown there, and there straightway follows the turning of mind and heart towards God. Thoughts of God then follow in due course.

The grace of God turns the attention of the mind and heart towards God, and keeps them fixed upon Him. Since the mind is never without activity, when it is turned towards God it will think about Him. That is why the remembrance of God is the constant companion of the state of grace. Remembrance of God is never idle but invariably leads us to meditate on the perfection of God and on His goodness, truth, creation, providence, redemption, judgement, and reward. All these together comprise God's universe or the realm of the spirit. He who is zealous lives always in this realm. Conversely, dwelling in this realm supports and animates zeal. If you want to remain zealous, keep yourself in the state described above. Each part of this realm is as it were a log of spiritual fuel. Always have such fuel within reach, and as soon as you notice that the fire of zeal is waning, take a log from your spiritual woodpile and renew the fire, and all will go well. Out of the sum of all these spiritual movements there will emerge the fear of God, the standing in awe before God in the heart. This fear is the guardian and defender of the state of grace. Steep yourself in this godly fear, reflect deeply upon it, and impress it firmly upon your conscience and heart. Revivify it constantly within yourself, and in its turn it will fill you with life.

Your garret is exactly like a cell in the desert. It is possible for you not to see or hear anything. You can read a little and think; you can pray a little and again think. And that is all. If only God would give us warmth of heart and establish it in us! Pure conscience and unceasing turning to God in prayer will normally produce this warmth. But all is in the hands of God.

**Subject:** MODERN DAY SLAVERY 39

I am finding it more and more that though it is more known about Modern Day Slavery. A lot of people still are unaware of the MODERN DAY SLAVERY HELPLINE in this country. It can help to free slaves by using the [helpline.it](http://helpline.it) is a part of Human Trafficking & modern Day Slavery.

Awareness of help for a victim is just a phone call away.

So please take note of this number 08000 121 700 but in a emergency situation use 999.

THE FALCONER CHILDRENS HOME AND ORPHANAGE KABULAMEMA ZAMBIA We have sent more goods to this very rural orphanage . They are facing very challenging times at the moment. Neil Starling came to pick up the goods both for us and CAISTER METHODIST CHURCH.

Both CHURCHS responded as a extra this time with BABYS DRY MILK.

The situation at the moment is it is very much needed. We have received thankyou cards on behalf of the children.

Simon recently requested an extra quantity of food parcels. So if anyone can help to donate it would be most gratefully received. Dried food rice pasta porridge oats Weetabix packet soup NOT TINNED.

TINNED FOOD MEAT FISH BAKED BEANS

BABY FOOD MILK POWDER BABY PORRIDGE RUSKS

They are having very hard times please if you can try to donate even a tin of bake beans helps against malnourishment.

Also we are now collecting feminine sanitary items. As well as soap toothpaste etc and good quality clothes and educational needs.

- Pat Hinkins RAGAS MEMBER (Rotary e.club of Innovation) East Anglia

Co-ordinator for ST FURSEYS ORTHODOX CHURCH COMMUNITY (Action Against Child Slavery)

Sponsors of RAGAS [www.ragasonline](http://www.ragasonline)

## Mass grave of Ethiopian Christian martyrs executed by IS discovered in Libya



A video posted by IS on social media in 2015 showed the brutal executions of the Ethiopian Christians on a beach near Sirte, on the north coast of Libya

A mass grave containing the bodies of 34 Ethiopian Christians martyred in 2015 by Islamic State (IS) militants was discovered in Sirte, Libya on 23 December last year.

The remains have been exhumed. According to the Libyan Interior Ministry, the grave was found as a result of evidence gathered from detained IS members.

Sirte, the hometown of deposed leader Colonel Gaddafi, was controlled by IS in 2015 until they were defeated in late 2016 by local forces with US support.

This is the second mass grave of Christians to be discovered in Sirte. In October 2017 the bodies of 20 Egyptian martyrs were uncovered and repatriated to Cairo. A martyred Ghanaian man killed alongside them was also exhumed. All those murdered refused to deny Christ, which would have saved their lives.

LITURGY PAGE.

PENTECOSTARION

ODE SIX  
*Heirmos*

TOSSED by the tempest of the cares  
of life, and cast into the deep by  
the sins that sail with me, and being  
thrown to the soul-corrupting beast,  
like Jonas I cry to Thee, O Christ:  
Draw me up out of the depth that  
bringeth death.

*Troparion*

THOU hast abundantly poured forth  
of Thy Spirit upon all flesh, even  
as Thou didst say, and all creation is  
filled with Thy knowledge, O Lord; for  
Thou, the Son, didst come forth im-  
mutably from the Father; and the  
Spirit indivisibly proceedeth.

*The Second Canon  
Heirmos*

THOU hast shone forth from the  
Virgin  
As forgiveness and salvation for us, O  
Christ Master,  
That, like as Jonas was reft from the  
belly of the sea monster,  
Thou mightest snatch from corruption  
All the fallen race of Adam.

*Troparia*

O RULER of all, renew within us  
the cherished, upright Spirit,  
That we may eternally have Him Who  
proceedeth from the Father,  
With Whom He is most perfectly  
united;  
He is a burning heat, purging away  
hateful, polluted matter  
And cleansing our minds of defilement.

As for the Apostles in Sion who  
awaited Thy coming, O Spirit,  
Thou, with Thy fiery breath,  
Hast consecrated them with a coveted  
dignity,  
Even the knowledge of the Word, be-  
gotten of the Father,  
Which swiftly exposed the cruel prattle  
of the heathens' babblings.

*Katavasia:* Tossed by the tempest . . .  
Thou hast shone forth . . .

KONTAKION  
*Plagal of Fourth Tone*

ONCE, when He descended and  
confounded the tongues, the  
Most High divided the nations; and  
when He divided the tongues of fire,  
He called all men into unity; and with  
one accord we glorify the All-holy  
Spirit.

OIKOS

GRANT Thou speedy and lasting  
consolation unto Thy servants, O  
Jesus, when our spirits are despondent.  
Be Thou not parted from our souls  
when they be in affliction; be Thou not  
far from our minds when we are in per-  
ils, but do Thou ever anticipate our  
needs. Draw nigh unto us, draw nigh,  
O Thou Who art everywhere present,  
and even as Thou art ever with Thine  
Apostles, thus do Thou also unite unto  
Thyself us who long for Thee, O Com-  
passionate One, that, being united with  
Thee, we may praise and glorify Thine  
All-holy Spirit.

## HOMILY PAGE.

From the treatise Against Heresies by Saint Irenaeus, bishop

(Lib. 3, 17, 1-3: SC 34, 302-306)

### THE SENDING OF THE HOLY SPIRIT

When the Lord told his disciples *to go and teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Spirit*, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

*The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God* came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit.

## SELECTED LIVES OF THE SAINTS.

**WISTAN** (Wynstan, Winston), prince of the royal family of Mercia, murdered 850. Grandson of Wiglaf, king of Mercia 827-40 and son of Wigmund who died in 839, Wistan was chosen as king in 840 on his grandfather's death, according to his legend, but asked his mother Elfeda to rule as regent. Berhtic (Brifardus), Wistan's cousin, wished to marry her and seize power, but Wistan refused to allow the marriage, which he regarded as incestuous. Berhtic then murdered him at a place called Wistanstowe (probably Wistow, Leicestershire): three of Wistan's followers fell with him. Wistan's body was buried in the royal monastery of Repton with those of his father and grandfather.

In 1019 Alfwaerd, abbot of Evesham (later bishop of London) asked King Cnut to give him Wistan's relics. From then on Evesham was the centre of the cult. It is of special interest because some of Wistan's miracles were suspected and verified twice over. In Lanfranc's time, his former chaplain, Walter of Cerisy, was abbot of Evesham and subjected Wistan's relics, especially his head, to an ordeal by fire, from which it emerged unscathed. Over a century later, according to Thomas of Marleberge, the supposed miracle of 'hair' growing at Wistanstowe on the ground where the martyr fell, each year on his feast day, was verified by a commission sent by Baldwin, archbishop of Canterbury. Whatever the substance may have been, there was no doubt of the extraordinary phenomenon. Three ancient church dedications to Wistan are known, including Wistow and Wigston (Leics.). The Shropshire village of Wistanstow has a less convincing claim to be the site of the saint's death. Feast: 1 June.

**ETHELDREDA** (Æthelthryth, Ediltrudis, Audrey) (d. 679), queen, foundress and abbess of Ely. She was the daughter of Anna, king of East Anglia, and was born probably at Exning (Suffolk). At an early age she was married (c.652) to Tondberht, ealdorman of the South Gyrwas, but she remained a virgin. On his death, c.655, she retired to the Isle of Ely, her dowry. In 660, for political reasons, she was married again, this time to Egfrith, the young king of Northumbria, then only fifteen years old and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage. But twelve years later he wished their marital relationship to be

normal; Etheldreda, advised and aided by \*Wilfrid, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him, became a nun at Coldingham under her aunt \*Ebbe (672), and founded a double monastery at Ely in 673. Egfrith married again: Wilfrid, some years later, was exiled from Northumbria.

Etheldreda meanwhile restored an old church at Ely, reputedly destroyed by Penda, the pagan king of Mercia, and built her monastery on the site of the present Ely cathedral. For seven years she lived an austere life of penance and prayer, eating only one meal a day, wearing woollen clothes instead of linen, watching each morning between Matins and dawn. In this wealthy family monastery, where she was joined or succeeded by sisters and nieces, she died of a tumour on the neck, interpreted as a divine punishment for her vanity in wearing necklaces in her younger days. It was the result of the plague, which also carried off several other nuns in her community.

Seventeen years later her body was found incorrupt: Wilfrid and her physician Cynefrid were among the witnesses. The tumour on her neck, which had been cut by her doctor, was found to be healed. The linen cloths, in which her body had been wrapped, were as fresh as the day when she was buried. Her body was placed in a stone sarcophagus of Roman workmanship found at Grantchester and translated by \*Sexburga on 17 October 695. Her shrine was much frequented and she became the most popular of the Anglo-Saxon women saints.

Ely was refounded by \*Ethelwold in 970 as a monastery for monks only; it was so lavishly endowed by him and King Edgar that it became the richest abbey in England except Glastonbury. Etheldreda's shrine remained and was presented by Emma, wife of King Cnut, with a purple cloth, richly worked with gold and jewels. After the Norman Conquest a new choir was built, which made necessary a new translation. This was eventually accomplished in 1106 and involved the relics of the other Ely saints Sexburga, \*Ermengild, and \*Werbunga also. Ely became a bishopric in 1109, and the shrine was rich enough for it to be stripped in 1144 by bishop Nigel to pay a fine of 300 marks. It was restored by bishop Geoffrey in 1225 and yet another translation took place in 1252, with some supposed relics of \*Alban; when the cathedral was consecrated. The shrine was destroyed in 1541.