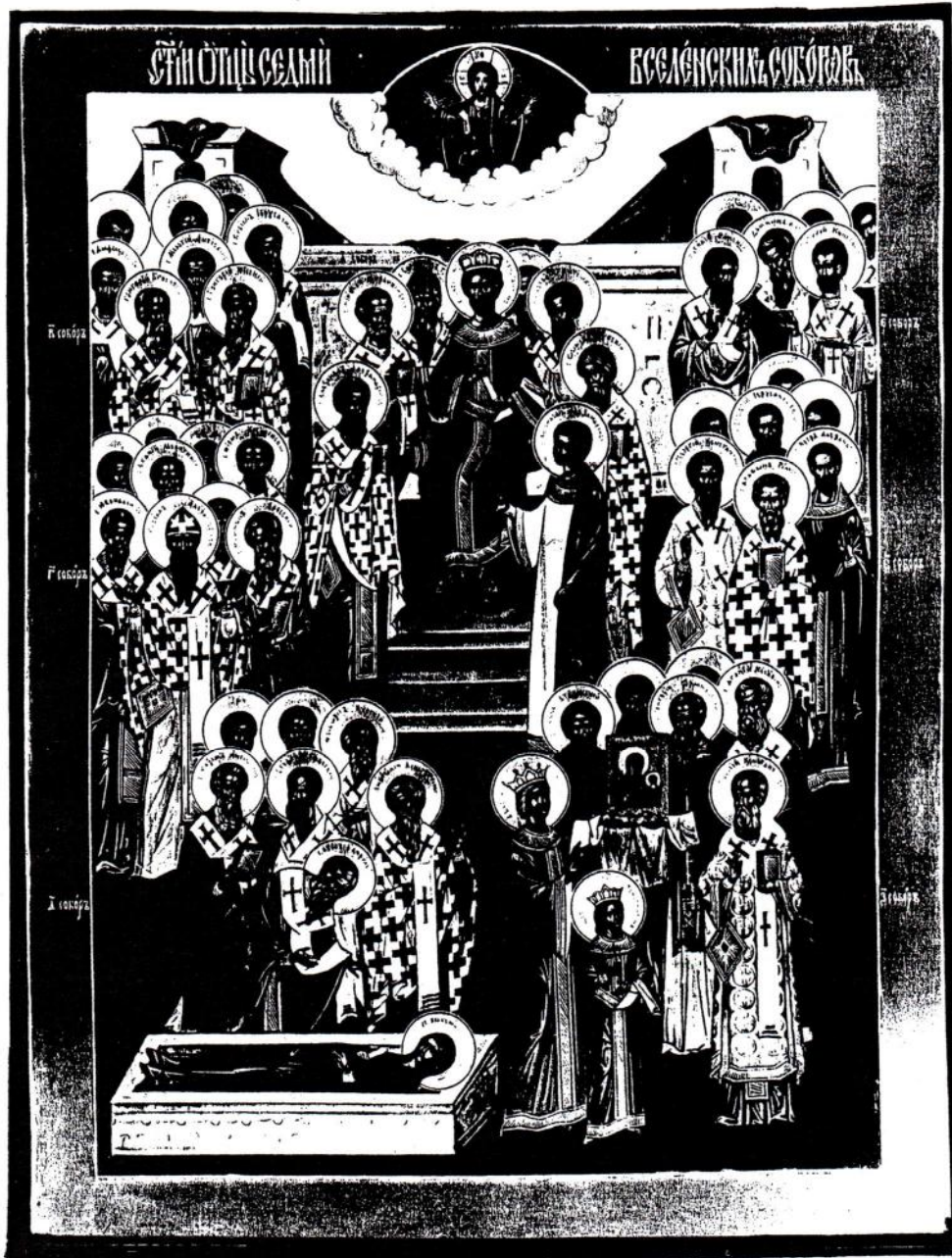


ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY  
ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,  
SUTTON, NORWICH. NR12 9RR.  
Tel. 01692 580552.

COMMUNITY PROGRAMME  
JULY 2015.



**Commemoration of the Six Ecumenical Councils.**

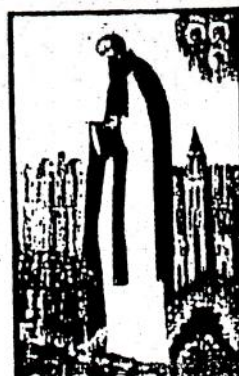
This common commemoration of the first six Ecumenical Councils is held on the Sunday between July 13th and 19th.

BRITISH ORTHODOX SAINTS  
 COMMEMORATED  
 IN JULY.

See selected lives of Saints on the back page.

- 01 Cewydd, Hermit
- 02 Swithin, Bishop of Winchester, Wonderworker
- 05 Modwenna of Burton, anchoress  
 Modwenna of Whitby
- 06 Saxburgh, Abbess of Ely
- 07 Boswell, Abbot of Melrose  
 Ethelburgh of Faremoutiers, Abbess  
 Hedda, Bishop of Winchester  
 Willibald, Bishop and Missionary
- 08 Edgar the Peaceful, King of England  
 Grimbold, Monk  
 Urith of Chittlehampton, Virgin-Martyr
- 09 Everild, Abbess of Everingham
- 11 Amabilis, Virgin\*
- 13 Thurketyl, Abbot of Crowland
- 14 Mildred, Abbess of Minster-in-Thanel  
 Deusdedit, Archbishop of Canterbury
- 15 Marchelm, Missionary\*
- 16 Edith, Abbess of Polesworth
- 17 Plechelm, Missionary and Bishop
- 18 Kenelm, Martyr
- 20 Edburgh, Virgin  
 Arild of Gloucestershire, Virgin-Martyr  
 Etheldwitha of Winchester, Widow
- 24 Christiana, Virgin\*
- 24 Lewina, Virgin-Martyr  
 Wulfhad and Ruffin, Martyrs
- 28 Ardwin, Gerald, Fulk and Bernard, Confessors\*
- 30 Ermengyth of Thanet, Virgin  
 Tatwine, Archbishop of Canterbury
- 31 Joseph of Arimathea  
 Neot, Hermit

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 FOR JULY.

SUN. JULY 5TH. 5TH. SUNDAY AFTER PENTECOST/ ( St.Morwenna of Morwenstow 6th.)  
DIVINE LITURGY 10AM  
VESPERS 4PM

TUES. JULY 7TH. The Kazan Icon of the Most Holy Theotokos 1579 Vespers 4pm.

SUN. JULY 12TH. 6TH. SUNDAY AFTER PENTECOST ( St. Veronica healed by Christ )  
DIVINE LITURGY 10AM  
VESPERS 4PM ( Synaxis of the Archangel Gabriel )

THUR. JULY 16TH. Great Martyr Margaret (Marina ) of Antioch in Pisidia (c.303 )  
Passion-bearers Emperor Nicholas II and Empress Alexandra and their Children.  
VESPERS 4PM.

SAT. JULY 18TH. SUMMER PILGRIMAGE TO ST. OLAVES.

SUN. JULY 19TH. 7TH. SUNDAY AFTER PENTECOST ( Fathers of the First Six Councils )  
DIVINE LITURGY 10AM  
VESPERS 4PM ( Holy Prophet Elijah 9th c, BC )

TUES. JULY 21ST. The Holy Myrrh-bearer and equal to the Apostles Mary Magdalene .Vespers 4pm.

FRI. JULY 24TH. Dormition of the Righteous Anna ,mother of the Most Holy Theotokos. Vespers 4pm.

SUN. JULY 26TH. 8TH. SUNDAY AFTER PENTECOST ( Martyr Parasceve of Rome 2nd cent.)  
DIVINE LITURGY 10AM  
VESPERS 4PM ( Great Martyr and Healer Panteleimon 305 )

THURS. JULY 30TH. Procession of the Honourable Wood of the Cross of the Lord.  
St. Joseph of Arimathaea 1st. Cent. Vespers 4pm.

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

Local readers are very welcome to attend these services which are normally ; 3rd Hour 9am with a reading from the early church Fathers. 6th. Hour 12noon, Vespers 4pm and Compline 9pm when visitors are in residence on retreat. Do check before coming by ringing 01692 580552 in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

THURSDAY BIBLE STUDY

This takes place in the library at St. Fursey's House and begins at 2.30pm. Tea break 3.30pm. Vespers 4pm which lasts about half an hour. At the moment we are studying St. Pauls letter to the Romans. We finish for the summer break on July 16th. And we will resume on Thursday Sept. 10th. Other Christians are very welcome to come it is not exclusively for Orthodox Christians.

SUMMER PILGRIMAGE TO ST. OLAVES NEAR HADDISCOE SATURDAY 18TH JULY.

PILGRIM PRAYERS 10AM AT ST. FURSEY.S  
TRAVEL TO ST. OLAVES ABOUT 10.30AM  
A LOOK ROUND THE PRIORY RUINS, ON ARRIVAL.  
MID DAY SERVICES ( 6th Hour )

Picnic lunch ; bring your own.

TALK 1.30PM .” Who was St. Olave; and the Danish influence on Norfolk “

VESPERS 2.30PM. Clear up and departure about 3.30pm.

We thanks Mrs Jill Rose the Warden of the Priory for letting us attend..

#### A NEW ORTHODOX CHURCH IN STALHAM.

As we prepare this Newsletter on June 15<sup>th</sup> we await developments from Tesco's Agent who have agreed in principle to sell us some land in Stalham for an Orthodox Church the price has to be agreed and we need to wait a little longer due to a nearby development and a road widening scheme which of course involves North Norfolk District Council so we will need to be patient a little longer; hopefully there will be some news next month; but thanks be to God for the progress we have made and please pray for all those involved.

#### NORWICH MARKET STALL.

We will be on the charity stall opposite Primark with our icons and books on Wednesday July 1<sup>st</sup>. From 9am to 4.30pm. This is a very important part of our missionary work bringing our Orthodox Christian Faith and Church to the notice of the public. Although the money raised is very useful the most important thing is the talks we have with young people. Some thought is being given to attending a sizeable carboot sale in Stalham on a Friday.

#### SATURDAY LITURGIES.

These continue to be well supported and it is often a crush in our little chapel hence the need for a larger place of worship. We will also be able to be more visible to the public eye and this will enable us to develop our mission in the area. We have two Saturday Liturgies in June because we will not be able to have one in July due to the Conference at Walsingham. Our next Saturday Liturgy will be on SATURDAY SEPTEMBER 5TH. 10AM

#### A POSSIBLE PILGRIMAGE TO PERONNE IN FRANCE THE SHRINE OF ST FURSEY.

As a result of Rosalind's U3A holiday in France the possibility of a pilgrimage has arisen perhaps from Monday May 16<sup>th</sup> to Friday 20<sup>th</sup> 2016. Peronne is about 20 miles from Calais and it may include a visit to Reims where there are some relics of St. Furseus. There will be some Orthodox Worship but we expect some there will be some who are not Orthodox so some consideration will be needed. Although everything is rather vague at the moment please let me know if there is any interest.

#### THE COMMEMORATION OF THE FATHERS OF THE ECUMENICAL COUNCILS.

Although there are no Great Feasts in the month of July there are several lesser feasts which are very important of which the Commemoration of the Fathers of the First Six Ecumenical Councils is one; the Orthodox Church thinks of herself as the Church of the Councils for she observes them faithfully and so remains true to teaching of the Apostles which the Councils upheld against the pressure of many errors. Sadly many of these errors are still evident so we need to be vigilant. Our Lord said He is the Way the Truth and the Life and the Teaching of the Fathers of these Councils help us to be faithful to Him as they were. The Truth is a Divine Person not an opinion.

#### COFFEE MORNING REPORT

Many thanks to all who helped and supported the Coffee Morning on Wednesday June 10<sup>th</sup>. It was rather a dull day and the sun struggled to peep out at lunch time but fortunately it remained dry. Although ten of our regulars were unable to come for various reasons we were able to raise £238 which was a very good result. We had four people who had never been before so that was good. It was good to be working together and after the Mid day service seven helpers sat down to a well earned lunch. So I think I can say that an enjoyable time was had by all; so once again many thanks to you all. Father Stephen.

# THE ART OF PRAYER No 2.

An Orthodox Anthology

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Compiled by  
IGUMEN CHARITON  
OF VALAMO

Translated by  
E. KADLOUBOVSKY  
and  
E. M. PALMER

Edited with an Introduction by  
TIMOTHY WARE

## REMEMBRANCE OF GOD

*Secret converse with the Lord*

Everywhere and always God is with us, near to us and in us. But we are not always with Him, since we do not remember Him; and because we do not remember Him we allow ourselves many things which we would not permit if we did remember. Take upon yourself this task—to make a habit of such recollection.

Make yourself a rule always to be with the Lord, keeping your mind in your heart, and do not let your thoughts wander; as often as they stray, turn them back again and keep them at home in the closet of your heart, and delight in converse with the Lord.

THEOPHAN THE RECLUSE

*Become a real man*

The more firmly you are established in the recollection of God—in mentally standing before God in your heart—the more quiet will your thoughts become and the less will they wander. Inner order and success in prayer go together.

In this way our spirit is restored to its just rights. When it is so re-established, there will begin an active and vital transformation of soul and body, and of outer relationships, until they are finally cleansed. And you will become a real man.

THEOPHAN THE RECLUSE

*Remembrance in the heart and in the head*

When remembrance of God lives in the heart and there maintains the fear of Him, then all goes well; but when this remembrance grows weak or is kept only in the head, then all goes astray.

THEOPHAN THE RECLUSE

*Be still and silent*

I have often reminded you, my dear sister, about the remembrance of God, and now I tell you again: unless you work and sweat to impress on your heart and mind this awe-inspiring Name, you keep silence in vain, you sing in vain, you fast in vain, you watch in vain. In short, all a nun's work will be useless without this activity, without recollection of God. This is the beginning of silence for the Lord's sake, and it is also the end. This most desirable Name is the soul of stillness and silence. By calling it to mind we gain joy and gladness, forgiveness of sins and a wealth of virtues. Few have been able to find this most glorious Name, save only in stillness and silence. Man can attain it in no other way, even with great effort. Therefore, knowing the power of this advice, I entreat you for the love of Christ always to be still and silent, since these virtues enrich remembrance of God within us.

THEOPHAN THE RECLUSE

*A swift entry to Paradise*

When you establish yourself in the inner man by the remembrance of God, then Christ the Lord will enter and dwell within you. The two things go together.

And here is a sign for you, by which you can be certain that this glorious work has begun within you: you will experience a certain feeling of warmth towards the Lord. If you fulfil everything prescribed, then this feeling will soon begin to appear more and more often, and in time will become continuous. This feeling is sweet and beatific, and from its first appearance it stimulates us to desire and seek it, lest it leave the heart: for in it is Paradise.

Do you wish to enter this Paradise as quickly as possible? Here, then, is what you must do. When you pray, do not end your prayer without having aroused in your heart some feeling towards God, whether it be reverence, or devotion, or thanksgiving, or glorification, or humility and contrition, or hope and trust. Also when after prayer you begin to read, do not finish reading without having felt in your heart the truth of what you read. These two feelings—the one inspired by prayer, the other by reading—mutually warm one another; and if you pay attention to yourself, they will keep you under their influence during the whole day. Take pains to practise these two methods exactly and you will see for yourself what will happen.

THEOPHAN THE RECLUSE

*Unceasing remembrance is a gift from God*

Remembrance of God is something that God Himself grafts upon the soul. But the soul must also force itself to persevere and to toil. Work, making every effort to attain the unceasing remembrance of God. And God, seeing how fervently you desire it, will give you this constant recollection of Himself.

THEOPHAN THE RECLUSE

*Frequent prostrations*

All the time from waking to sleeping, walk in the remembrance of the omnipresence of God, having always in mind that the Lord sees you and assesses every movement of your thoughts and heart. For this purpose pray with the Jesus Prayer unceasingly, and, frequently approaching the icons, bow down or prostrate yourself according to the movement and demands of your heart. Thus during the whole day your time will be frequently interrupted by these prostrations, and will be passed in the unceasing thought of God and in performance of the Jesus Prayer, during every kind of occupation.

THEOPHAN THE RECLUSE

## REMEMBRANCE OF GOD

### *The thought of God and the Jesus Prayer*

It is possible to replace the thought of God by the Jesus Prayer, but where is the necessity for this when they are one and the same? The thought of God is the keeping in mind—without any deliberately imposed concept—of some truth such as the Incarnation, the death on the Cross, the Resurrection, God's omnipresence, or others.

### THEOPHAN THE RECLUSE

### *God's nearness and presence in the heart*

Seek and ye shall find. But what is one to seek? A conscious and living communion with the Lord. This is given by the grace of God, but it is also essential that we ourselves should work, that we ourselves should come to meet Him. How? By always remembering God, who is near the heart and even present within it. To succeed in this remembrance it is advisable to accustom oneself to the continual repetition of the Jesus Prayer, 'Lord Jesus Christ, Son of God, have mercy upon me', holding in mind the thought of God's nearness, His presence in the heart. But it must also be understood that in itself the Jesus Prayer is only an outer oral prayer; inner prayer is to stand before the Lord, continually crying out to Him without words.

By this means remembrance of God will be established in the mind, and the countenance of God will be in your soul like the sun. If you put something cold in the sun it begins to grow warm, and in the same way your soul will be warmed by the remembrance of God, who is the spiritual sun. What follows on from this will presently appear.

Your first task is to acquire the habit of repeating the Jesus Prayer unceasingly. So begin: and continually repeat and repeat, but all the time keep before you the thought of our Lord. And herein lies everything.

### THEOPHAN THE RECLUSE

# “EXPERTS IN THE ART OF DYING”

CHRIST-LIKE CONDUCT DURING THE ARMENIAN GENOCIDE



Armenians marched by Turkish soldiers, Image Source: Project SAVE, Wikimedia

**How did Armenian Christians respond to the atrocities they underwent? Seven years into the worst period of the Armenian Genocide, Sisag Manoogian set down his thoughts and recollections. He tells how some Christians remained firm in their faith and Christ-like towards their enemies.**

“Not less than one million Armenians have perished during these last seven years. Some, by the grace of God, were experts in the art of dying, and these saved the name of Christianity in the presence of their enemies.

Some ferocious gendarmes marvelled when seeing men and women, even children, instead of trembling in the presence of death, show calm and dignity, and instead of cursing, pray for the forgiveness of their murderers. In their defencelessness they tried to defend the weaker ones; in their hunger they shared their last piece of bread with the poorest.

The pastor of the Syrian church in Ourfa saw thousands of women and children, who were exhausted with the journey, and so had to spend one night on the ground there, and march on next morning. He said nearly all were hungry, thirsty, and literally naked. Some of them found pieces of charcoal and wrote on the rocks: ‘As Jesus did not deny us, do not deny Him’; ‘We have not denied Him, follow us’.

These women were asked to repeat a short sentence after the Turkish teacher, or lift up their testimonial

finger to show that they were willing to accept Islam, which meant they could stay free in their homes, but they refused, choosing rather to suffer and die in the desert.

The victorious Turks... will acknowledge that the Armenians gave up everything precious, but clung to their Bibles; how they thanked God first before they drank water after five days’ hot journey in the desert without anything to quench thirst; how innocent victims showed wonderful peace and offered earnest prayers for the salvation of Turks and Turkey, before the rope was around their necks to hang them.

It is not, of course, intended by this account to give the impression that all Armenians show the Spirit of Christ under persecution. This would be far from the truth; but the role of true martyrs, whether living or dying, is a noble and long one.”

*These excerpts are taken from “Armenian Experts in the Art of Dying” by Rev. Sisag Manoogian, (2014). Our sincere thanks to his descendants, who have kindly allowed us to use the quotations.*

*“The Turks packed and tied poor young widows in the Oriental oxen carts and drove them through the crowded main markets, while the victims were screaming and pulling their hair in agony. In those helpless, hopeless days, the writer, his wife and his old mother repeatedly knelt down to pray for the forgiveness of such a matchless sin.”*

*Rev. Sisag Manoogian*

*“On one occasion Elmas saw a line of Armenian children being systematically beheaded by Turkish soldiers. Terrible thunder and lightning broke out, which the Turks relished as showing the approval of Allah for the killing of the Christian children. But when a bolt of lightning killed some of those doing the beheading, the rest of the soldiers were terrified, stopped the beheadings, and sent the remaining children away.”*

*AC and LC*

*“After been threatened, from Cilicia region in South-west Turkey, [my grandparents] fled in mid-April 1915 from Hajen city, leaving behind all their belongings, documents, and other things. They took the Der El-Zor route and after few months they reached Baghdad as a safe haven. During those days, they used to collect animal dung and take the seeds and grains from it to feed their children.”*

*Dr Jany Haddad*

*“The Turkish authorities ... rounded up [the elderly, the women and the children] and told them they were going to walk to a Der El-Zor, near Aleppo, where they could settle and live. All of them, even the pregnant women, were forced along the route in the heat of the summer of 1915. Eventually they realised that their promised destination was an empty desert region, with no settlements, no food and no water.”*

*AC and LC*

*“The Armenian men were told by their captors, ‘Convert to Islam and you will be safe.’ The Armenians shouted, ‘We are Christians!’ In response the Turkish soldiers doused the church building [where the men were imprisoned] with flammable liquid and set it on fire.”*

*AC and LC*

## FOR CONSIDERATION

The Ecumenical Councils are the greatest duels between Orthodoxy and the heretics. Today, the Church commemorates the first six Councils together:

The First Ecumenical Council in Nicaea in 325, at which 318 fathers were present. It is commemorated on May 29th and on the 7th Sunday after Easter. This Council refuted the Arian heresy against God the Son.

The Second Council in Constantinople in 381, was attended by 150 fathers. It is commemorated on May 22nd. This Council refuted the heresy of Macedonius against God the Holy Spirit.

The Third Council was in Ephesus in 431, with 200 fathers. It is commemorated on September 9th. This Council refuted the Nestorian heresy against the Mother of God.

The Fourth Council was in Chalcedon in 451, with 630 fathers present. It is commemorated on July 16th. This Council refuted the Monophysite heresy.

The Fifth Council was in Constantinople in 553, with 160 fathers, and is commemorated on July 25th. This Council refuted the heresy of Origen.

The Sixth Council was in Constantinople in 681, with 170 fathers. It is commemorated on January 23rd. This Council refuted the Monothelite heresy.

The Seventh Ecumenical Council, held in 787 with 367 fathers present, is not commemorated on this occasion, but on its own on October 11th. This Council refuted the iconoclast heresy.

At these Councils, by the guidance of the Holy Spirit, all heresies were condemned and the Orthodox faith defined and confirmed for all time.

*(Tone 4)*

O holy Fathers of the Councils, you are the faithful keepers of the Apostles' tradition. By proclaiming that the Three Persons of the Holy Trinity are one and consubstantial, you refuted the blasphemy of Arius; by teaching that the Holy Spirit is a distinct Person, one with the Father and the Son, you put Macedonius, Severus and other heretics to shame. Wherefore, we beseech you to intercede for us, preserving us from heresy and error and keeping our lives blameless in God's sight.

GOD BUILDS AND PROTECTS HIS CITY

*Unless the Lord builds a house, the builders labor in vain. You are the temple of God. The Spirit of God dwells in you.* This is the house and temple of God, full of his doctrine and his power, a dwelling place holy enough to house the heart of God. It is of this that the same inspired author is speaking, in the words: *Your temple is holy, marvelous in its goodness.* Man's holiness, justice and self-restraint constitute God's temple.

Such a temple must be built by God; if it were constructed by human effort, it would not last; it is not held together by resting on merely worldly teachings, nor will it be protected by our own vain efforts or anxious concern. We must build it and protect it in a different way. It must not have its foundations on earth or on sand that is unstable and treacherous. Its foundations must be rooted in the prophets and apostles.

It must be built up from living stones, held together by a cornerstone; an ever-increasing unity will make it grow into a perfect harmony, to the scale of Christ's body; its beauty and its charm are the adornment given to it by supernatural grace.

A house so built by God, that is, by God's guidance, will not collapse. Through the efforts of the individual faithful this house will grow into many houses, and thus will arise the blessed and spacious city of God.

For many years now God has been watching over this city, ever on the alert. He cared for Abraham in his wanderings; he rescued Isaac when he was about to be sacrificed; Jacob he enriched in his time of servitude; it is he who set Joseph over Egypt, after he had been sold into slavery; who supported Moses against Pharaoh; chose Joshua to lead his nation in war; rescued David from every peril and endowed Solomon with wisdom. He came to the aid of the prophets, he took Elijah up to heaven, chose Elisha; fed Daniel, and stood by and refreshed the three young men in the fiery furnace. He told Joseph, through an angel, of his virginal conception, he strengthened Mary, and sent John ahead to prepare the way. He chose the apostles and prayed for them, saying to his Father: *Father most holy, protect them. While I was with them, I kept them safe by the power of your name.* Finally after his passion, he promised us his eternal, watchful protection, in the words: *Behold, I am with you always until the end of the world.*

Such is the never-failing protection given to this blessed and holy city, a city built for God, fashioned by the coming together of many, yet seen in each one of us. It is therefore the Lord who must build this city if it is to grow to its appointed size. A building just begun is not the perfect work; final perfection is brought about only in the very process of building.

## SELECTED LIVES OF THE SAINTS.

**SEXBURGA** (Sexburg), abbess of Ely 679–c.700. Daughter of King Anna of East Anglia. Sexburga married Erconbert, king of Kent, by whom she had two sons who succeeded their father as kings, and two daughters, \*Erkengota and \*Ermengild. While Sexburga was queen, she founded a nunnery at Minster-in-Sheppey, to which she retired as abbess after her husband's death in 664. In 679, on the death of her sister \*Etheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Etheldreda's body, still incorrupt, into an old Roman sarcophagus from Grantchester, which was brought to the church at Ely. Sexburga died on 6 July. In 1106 the relics of saints Etheldreda, Sexburga, \*Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Etheldreda, to her east. She is depicted with Etheldreda in a fine retable from Etheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Etheldreda's life at Ely Cathedral. Feast: 6 July, translation, 17 October.

Bede, *H.E.*, iii. 8; iv. 19–21; *R.P.S.* E. O. Blake (ed.), *Liber Eliensis* (1962); J. Bentham, *The History and Antiquities of the Conventual and Cathedral Church of Ely* (1771), and W. Stevenson, *Supplement to Bentham's History* (1817).

**BOISIL** (Boswell) (d. c.661), abbot of Melrose. Formed in the Irish monastic tradition by an unknown master and monastery, Boisil, when a monk of Melrose, was so esteemed for his learning, holiness, and prophecies that he attracted \*Cuthbert, then a young man, to his community in 651. Boisil was also known for the preaching journeys in the neighbouring villages which Cuthbert too used to share. In c.659, when \*Eata, abbot of Melrose, left to found Ripon, Boisil succeeded him. On Cuthbert's return from Ripon c.661, Boisil was stricken by the plague. Together they read the Gospel of John before Boisil died. Cuthbert also caught the disease, but recovered from it in accordance with Boisil's prophecy.

Boisil gave his name to St. Boswells (Roxburghshire), and churches were dedicated to him at Lessuden and Tweedmouth. His relics were translated to Durham in the 11th century. The Stonyhurst College manuscript of the Gospel of John, written in uncial script of

the 8th century and at an early date placed in Cuthbert's coffin, probably came from Wearmouth or Jarrow, both of which were founded after Boisil's death; if so, it cannot have been Boisil's copy. A more authentic memorial of Boisil is the large fragment of his 8th-century shrine, which was brought to Jedburgh from Old Melrose. Feast: 7 July; translation, 8 June.

Bede, *H.E.*, iv. 27–8; v. 9; B. Colgrave, *Two Lives of St. Cuthbert* (1940); C. F. Battiscombe (ed.), *The Relics of St. Cuthbert* (1956); C. A. Raleigh Radford, *Two Scottish Shrines: Jedburgh and St. Andrews*, *Archaeol. Jnl.*, cxii (1955), 43–60.

**ARILD** (Alkeld) (date unknown), virgin. The place of her death was Kingston-by-Thornbury (Glos.), the cause of it, according to Leland, was 'one Muncius a tiraunt, who cut off hir heade because she would not consent to lye withe hym'. After the Norman Conquest her relics were translated to Gloucester Abbey, where her shrine was famous for miracles. She was depicted in the East Window and a statue of her was on the reredos of the Lady altar. Two churches were dedicated to her: at Oldbury-on-Severn and Oldbury-on-the-Hill. Feast (at Gloucester): 20 July.

J. Leland, *Itinerary*, ii. 60; v. 156; *E.B.K. after 1100*, ii. 41–2; E. S. Lindley, 'St. Arild of Thornbury', *Trans. Bristol and Glas. Arch. Soc.*, lxx (1951), 152–3.

**KENELM** (Cynhelm) (d. 812 or 821), prince of Mercian royal family. The historical Kenelm was the son of Coenwulf, king of Mercia 796–821. Kenelm signed a number of charters from 803 to 811; already in 798 Pope Leo III had confirmed to him the ownership of Glastonbury. But Kenelm died before his father, possibly in battle against the Welsh, and was buried at Winchcombe Abbey. When \*Oswald revived Winchcombe in the second half of the 10th century, Kenelm was regarded as a martyr and figured as such in liturgical books, including a sacramentary, written at Winchcombe.

**TATWIN** (Tatuini, Tadwinus), archbishop of Canterbury 731–41. He was described by Bede as a man notable for his prudence, devotion, and learning. He was a priest of the monastery of Bredon in Mercia, to whose king, the powerful Ethelbald, he probably owed his promotion.

After receiving the pallium, he consecrated bishops for Lindsey (Lincs.) and Selsey (West Sussex) in 733, the only recorded act of his short episcopate.