

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY  
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Tel. 01692 580552.

COMMUNITY PROGRAMME  
FOR JULY 2016.



**TROPARION OF ELIJAH**

*(Tone 4)*

The glorious Elijah, the Angel in body, the pillar of the prophets and second forerunner of Christ's advent, by sending grace from on high upon Elisha, dispels diseases, purifies lepers and overflows with healings for those who honor him.

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  
Grimbald, Monk  
Urith of Chittlehampton, Virgin-Martyr
- 09 Everild, Abbess of Everingham
- 11 Amabilis, Virgin\*  
Thurketyl, Abbot of Crowland
- 13 Mildred, Abbess of Minster-in-Thanel
- 14 Deusdedit, Archbishop of Canterbury  
Marchelm, Missionary\*
- 15 Edith, Abbess of Polesworth
- 16 Plechelm, Missionary and Bishop
- 17 Kenelm, Martyr
- 18 Edburgh, Virgin
- 20 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

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.

Wherefore 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.



SERVICES FOR JULY.

FRI. JULY 1<sup>st</sup>. VESPERS 4pm ( All the Saints of Britain)

SAT. JULY 2<sup>nd</sup>. DIVINE LITURGY 10am, ( All the Saints of Britain)

( No services on Sunday July 3<sup>rd</sup>.)

MON. JULY 4<sup>th</sup>. VESPERS 4pm ( St. Athanasius founder of Great Lavra on Mt Athos c1000)

TUES. JULY 5<sup>th</sup>. TYPIKA 9am.

SAT. JULY 9<sup>th</sup>. VESPERS 4pm. ( The New Martyrs of the Turkish Yoke)

SUN. JULY 10<sup>th</sup>. 3<sup>rd</sup>. SUNDAY OF PENTECOST.

DIVINE LITURGY 10 am.

VESPERS 4pm. St Olga. Princess of Russia 969

SUN. JULY 17<sup>th</sup>. 4<sup>th</sup>. SUNDAY OF PENTECOST. ( Fathers of the first Six Ecumenical Councils )

DIVINE LITURGY 10am

VESPERS 4pm

MON. JULY 18<sup>th</sup>. SUMMER PILGRIMAGE TO ST WALSTAN OF BAWBURGH.

( None Orthodox are very welcome to join us.)

TUES. JULY 19<sup>th</sup>. HOLY AND GLORIOUS PROPHET ELIJAH.

VESPERS 4pm

WED. JULY 20<sup>th</sup>. TYPIKA 9am

SAT. JULY 23<sup>rd</sup>. VESPERS 4pm

SUN. JULY 24<sup>th</sup>. 5<sup>th</sup>. SUNDAY OF PENTECOST ( Dormition of the Righteous Anna)

DIVINE LITURGY 10am

VESPERS 4pm

SUN. JULY 31<sup>st</sup>. 6<sup>th</sup>. SUNDAY OF PENTECOST.

DIVINE LITURGY 10am

VESPERS. 4pm.

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

Local readers are very welcome to attend these services which are normally ; 3<sup>rd</sup> Hour 9am with a reading from the Fathers. 6<sup>th</sup>. Hour 12noon ( this may vary according to pressure of work) Vespers 4pm. Compline 9pm for those 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.

### MONDAY BIBLE STUDY.

This takes place in the library at St Fursey's House and begins at 2.30pm. Tea and cake 3.30pm Vespers 4pm. At the moment we are studying the Gospel according to St John using the Orthodox Study Bible. We will have our summer break after the summer pilgrimage and resume in September. Local readers are very welcome you do not need to be Orthodox to come along.

### NORWICH MARKET STALL

This will be on Wednesday July 6<sup>th</sup>. The stall is opposite Primark with our icons and books and various other items. It is an important part of our missionary work and it brings our Orthodox Christian Faith to the notice of the wider public. Cennydd and Marina have been helping for eight years and it has been a long day for them all the way from Walsingham and have felt the need to retire; Their help and support has need much appreciated so thank you Cennydd and Marina. David who was received into the Orthodox Church in May is now helping with the stall so thank you David.

### COFFEE MORNING REPORT.

This was held on June 9<sup>th</sup>; The weather was very kind to us and £225 was raised. The helpers arrived in good time and we were able to start with the 3<sup>rd</sup> Hour Service after which the preparations were quickly done as the first customers arrived at 10am. We had the raffle at 11:45 and we had the mid-day service at 12noon and then we were able to sit down and have a well earned rest; many thanks to all helped and supported a very pleasant event. God Bless you all.

### SUMMER PILGRIMAGE TO ST WALSTAN OF BAWBURGH 1016,

PILGRIM PRAYRS AT ST.FURSEY'S CHAPEL 10am

TRAVEL TO ST. WALSTANS CHURCH .BAWBURGH ABOUT 10.30am

HAVE A LOOK ROUND HIS CHURCH AND THE NEARBY HOLY WELL ON ARRIVAL.

MID-DAY SERVICE 12NOON 6<sup>th</sup> Hour .

PICNIC LUNCH bring your own

TALK 1.30pm The Significance of St.Walstan for Orthodox Christians 1000 years after his death.

VESPERS 2.30pm Clear up and departure about 3.30pm

DONT FORGET THIS ON MONDAY JULY 18<sup>th</sup>.

INTRODUCTORY TALKS ON THE ORTHODOX CHURCH BEGIN ;

MONDAY JULY 4<sup>th</sup>. 7Pm .FINDING THE NEW TESTAMENT CHURCH;COME AND SEE

Three other talks will be HEAVEN UPON EARTH ; THE DIVINE LITURGY.

OUR DESTINY ; PARTAKERS OF THE DIVINE NATURE,

WINDOWS INTO HEAVEN ;THE HOLY ICONS.

Dates to be decided according to the convenience of those who attend.Come and join us.

# 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.

# Vespers

In the Orthodox Church the liturgical day begins in the evening with the setting of the sun. This practice follows the Biblical account of creation: "And there was evening and there was morning, one day." (Genesis 1:5)

The Vesper service in the Church always begins with the chanting of the evening psalm: "... the sun knows it's time for setting, Thou makest darkness and it is night. . . ." (Psalm 104:19-20) This psalm, which glorifies God's creation of the world, is man's very first act of worship, for man first of all meets God as Creator.

Bless the Lord, oh my soul, O Lord my God,  
Thou art very great . . .

O Lord, how manifold are Thy works! In wisdom  
hast Thou made them all. The earth is full of Thy  
creatures. (Psalm 104:24)

Following the psalm, the Great Litany, the opening petition of all liturgical services of the Church is intoned. In it we pray to the Lord for everyone and everything. (See below pp. 164)

Following this litany a number of psalms are chanted, a different group each evening. These psalms normally are omitted in parish churches though they are done in monasteries. On the eve of Sunday, however, sections of the first psalm and the other psalms which are chanted to begin the week are usually sung even in parish churches.

Psalm 141 is always sung at Vespers. During this psalm the evening incense is offered.

Lord, I call upon Thee, hear me. Hear me, O Lord.  
Let my prayer arise in Thy sight as incense.

And let the lifting up of my hands be an evening  
sacrifice. Hear me, O Lord. (Psalm 141:1-2)

At this point special hymns are sung for the particular day. If it be a Church feast, songs in honor of the celebration are sung. On Saturday evenings, the eve of the Lord's Day, these hymns always praise Christ's resurrection from the dead.

The special hymns normally end with a song called a Theotokion which honors Mary, the Mother of Christ. Following this, the vesperal hymn is sung. If it be a special feast or the eve of Sunday, the celebrant will come to the center of the church building with lighted candles and incense. This hymn belongs to every Vesper service.

O Gladsome Light of the holy glory of the Immortal Father, heavenly, holy, blessed Jesus Christ. Now we have come to the setting of the sun and behold the light of evening. We praise God, Father, Son, and Holy Spirit. For it is right at all times to worship Thee with voices of praise, O Son of God and Giver of Life, therefore all the world glorifies Thee.

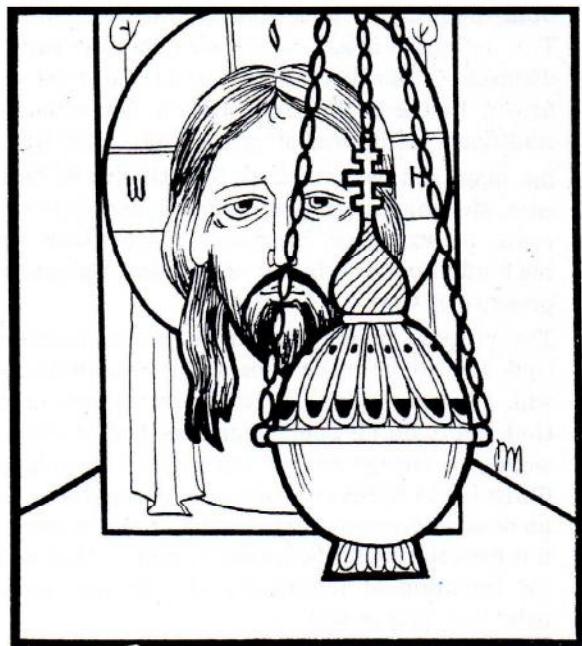
Christ is praised as the Light which illumines man's darkness, the Light of the world and of the Kingdom of God which shall have no evening. (Isaiah 60:20; Revelation 21:25)

A verse from the Psalms, the **prokeimenon**, follows—a different one for each day, announcing the day's spiritual theme. If it be a special day, three readings from the Old Testament are included. Then more evening prayers and petitions follow with additional hymns for the particular day, all of which end with the chanting of the **Song of St. Simeon**:

Lord, now lettest Thou Thy servant depart in  
peace according to Thy word, for mine eyes have  
seen Thy salvation: which Thou hast prepared  
before the face of all people. A light for revela-  
tion to the Gentiles, and to be the glory of Thy  
people Israel. (Luke 1:29-32)

After proclaiming our own vision of Christ, the Light and Salvation of the world, we say the prayers of the **Thrice-holy** through to the **Our Father**. We sing the main theme song of the day, called the **Troparion**, and we are dismissed with the usual benediction.

The service of Vespers takes us through creation, sin, and salvation in Christ. It leads us to the meditation of God's word and the glorification of his love for men. It instructs us and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the eves of the Divine Liturgy, it begins our movement into the most perfect communion with God in the sacramental mysteries.

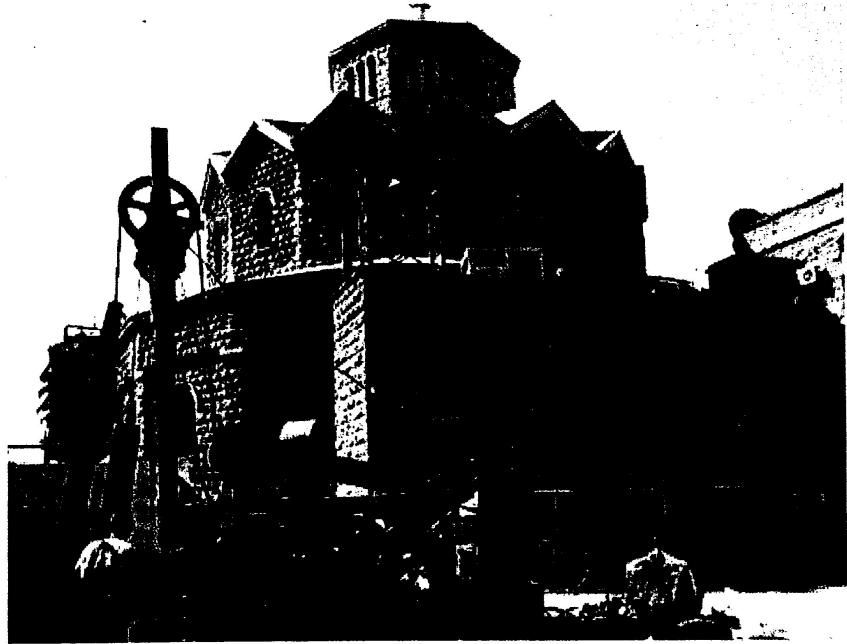


## Wells in Aleppo improve water supplies for Christians

A total of 23 wells in the Syrian city of Aleppo had been brought back into use or dug afresh in the grounds of churches and Christian institutions by the end of 2015, thanks to the generosity of Barnabas supporters. They will provide water for up to 200,000 people. The siting of the wells is important, so they can be managed by Christians and are protected from being poisoned or otherwise compromised.

Wells are vital, as mains water supplies - piped from Lake Assad - are often disrupted by bomb damage in the conflict that has ravaged the city, and some areas of Aleppo only receive mains water for a few hours, twice a month.

*Wells are vital, as mains water supplies - piped from Lake Assad - are often disrupted by bomb damage in the conflict that has ravaged the city*



Siting wells in church grounds protects the water supply

*"In this context of violence, privation, desolation, suffering and despair, we continue, as Christian humanitarian committees in Aleppo and all over Syria, through our presence, our resistance, our support, our aid and our solidarity to be there for the people, a glimmer of hope in the darkness that surrounds us."*

– Barnabas Christian partner in Aleppo

## Iranian Christian released early from jail

In November 2015, the family of Soroush Saraie announced his early release from prison in Iran, where he had been serving a two-and-a-half year term. Arrested originally with six other Christians in October 2012 during a raid on a prayer meeting, he was found guilty of charges of "action against the national security" and "propaganda against the order of the system".

In July 2013 he was convicted and sentenced, a decision later upheld on appeal, and in July 2014 he was arrested and summoned to Adel Abad Prison in Shiraz to begin his jail term. The authorities released him from prison fourteen months early, and now Soroush and his family are praying that those arrested alongside him, who at the time of writing were still serving various sentences ranging from one to six years, would be released soon.

Many Iranian Christians are charged with security crimes as a pretext for detaining and punishing them.



A Syrian child collects water

# July 20

Commemoration of the Holy Prophet  
Elijah the Tishbite  
(3rd Class)

## GREAT VESPERS

∞ *First Kathisma: Blessed the man...*

∞ *At "O Lord, to You I call..."*

### FOR ELIJAH

*(Tone 1)*

6. O Word all-compassionate who carried Elijah the Tishbite away from the earth in a fiery chariot: through his intercession, save us who fervently sing to You a hymn of glory and who celebrate his honorable memory with joy.
5. Blessed Elijah, it is not in an earthquake, but in the coolness of a gentle breeze that you encountered God who brought you light. O God-inspired one, you went up to heaven in a wondrous way, on a chariot drawn by four horses: thus did you become a marvel to us all.
4. Elijah, all-wise, in your burning zeal for God you slaughtered the priests of confusion with your sword. With the word of your mouth, you dried up the clouds so that it would not rain, and when you left your mantle to Elisha, you filled him with all the graces of heaven.
- v. Glory be to the Father and to the Son and to the Holy Spirit.

*(Tone 6)*

O Prophet who foretold the coming of Christ, you are forever in the presence of God's glory, always watching over all the sick. Since you are serving God's majesty, always blessing and always glorified, obtain for us the forgiveness of our sins.

- v. Now and always and forever and ever. Amen.

From a treatise on the Lord's Prayer by Saint Cyprian, bishop and martyr

(Nn. 8-9: CSEL 3: 271-272)

#### OUR PRAYER IS COMMUNAL

Above all, he who preaches peace and unity did not want us to pray by ourselves in private or for ourselves alone. We do not say "My Father, who art in heaven," nor "Give me this day my daily bread." It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one.

God is then the teacher of harmony, peace and unity, and desires each of us to pray for all men, even as he bore all men in himself alone. The three young men shut up in the furnace of fire observed this rule of prayer. United in the bond of the

Spirit they uttered together the same prayer. The witness of holy Scripture describes this incident for us, so that we might imitate them in our prayer. *Then all three began to sing in unison, blessing God.* Even though Christ had not yet taught them to pray, nevertheless, they spoke as with one voice.

It is for this reason that their prayer was persuasive and efficacious. For their simple and spiritual prayer of peace merited the presence of the Lord. So too, after the ascension we find the apostles and the disciples praying together in this way. Scripture relates: *They all joined together in continuous prayer, with the women, including Mary, the mother of Jesus, and his brothers.* They all joined together in continuous prayer. The urgency and the unity of their prayer declares that God, who fashions a bond of unity among those who live in his home, will admit into his divine home for all eternity only those who pray in unity.

My dear friends, the Lord's Prayer contains many great mysteries of our faith. In these few words there is great spiritual strength, for this summary of divine teaching contains all of our prayers and petitions. And so, the Lord commands us: *Pray then like this: Our Father, who art in heaven.*

We are new men; we have been reborn and restored to God by his grace. We have already begun to be his sons and we can say "Father." John reminds us of this: *He came to his own home, and his own people did not receive him. But to all who received him, who believe in his name, he gave the power to become children of God.* Profess your belief that you are sons of God by giving thanks. Call upon God who is your Father in heaven.

## 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 retablo 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 Glos. 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.