



Sunday of the Samaritan Woman

Fifth Sunday of Pascha

1 / 14 May

Resurrection Tropar, Tone 4: When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

Resurrection Kondak, Tone 4: My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

Kondak of the Sunday of the Samaritan Woman, Tone 8: Having come to the well in faith, the Samaritan woman saw Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the kingdom on high forever.

Matins Gospel VII

Epistle: The Acts of the Apostles 11: 19-26 & 29-30

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

BARNABAS AND SAUL TO ANTIOCH

The persecution turned out to be no slight benefit, as 'to those who love God all things work together for good' (Rom.8:28). If they had made it their express study how best to establish the Church, they would have done nothing else but this: they dispersed the teachers ...When Stephen was slain, when Paul was twice in danger, when the Apostles were scourged, then the Gentiles received the word, and also the Samaritans. Paul declared: 'It was necessary that the Word of God should be spoken to you first; but since you reject it and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles' (ch.13:46) ... 'And the hand of the Lord', it says, 'was with them,' that is, they wrought miracles ...Even so, it is no small part of providential management for Paul to be there ...In this way that Voice of the Gospel, that Trumpet of Heaven is not shut up in Jerusalem ...Truly this is the reason why it was there they were appointed to be called Christians, because Paul spent so long a time in Antioch!

St. John Chrysostom. Homily XXV on Acts XI. B#55, pp.162-163.

The Gospel According To St. John 4: 5-42

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, you have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' For you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this

mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labours." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

Homily

"Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (Jn. 4:6-7). The Samaritan woman became filled with confusion and doubt of a purely worldly nature: How could He, a Jew, ask to drink from her, a Samaritan? The Jews had no dealings with the Samaritans. And even more, He said that if she knew Who He was, then she herself would ask drink from Him, and He would give her Living Water. How could He give her something to drink? Why, He didn't even have anything to draw water with, and the well was deep.

In worldly terms this was impossible. And what kind of "Living Water" was this? Christ was speaking about heavenly, spiritual things; but she understood in earthly, worldly terms. And she said to Christ: "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? ...Jesus answered and said unto her: Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn. 4:11, 13-14).

Still more confusing. But one thing was clear. He was offering a completely unusual kind of water. He who drank of it would never thirst. What a convenience. She would never have to come to this well and bend down to draw water. What a work and time saver. Although this offer seemed incredible, it was just too tempting and profitable to pass up; it paid to try it at least. "Sir, give me this water, that I thirst not, neither come hither to draw" (Jn. 4:15), said the Samaritan woman in absolute frankness, explaining the practical point of view she had in mind. And now she stood, in full anticipation of a material, worldly gift. And Christ, now using her attention, suddenly changed the topic of conversation: "Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly" (Jn. 4: 16-18).

Terror and joy seized the Samaritan woman. This was the secret of her life, which tormented her sick conscience. How much she wanted to free herself from these pangs of conscience, to repent. But until this time no one could help her. But now, before her stood the One Who knew the secret of her heart. This was an unusual man. He could save her, teach her to repent, to pray. But where to pray?

The woman said to Him: "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me...the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship in spirit and in truth" (Jn. 4:19-21, 23-24). The heart of the Samaritan woman accepted this Divine revelation with trembling, but still she was living by what she knew in worldly terms: "I know [she said] that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am He" (Jn. 4:25-26). This was all. All earthly understandings were overturned. She became a new person. She believed.

Is it not the same with us, brothers and sisters? So often we ask God for earthly goods which to us seem so necessary, and God does not give them to us. Yet our prayer is never in vain. So it was with the Samaritan woman. She asked Christ for water. And He gave her water, but not the one she was asking for, but another one —His water, which became a "well of water springing up into everlasting life." He gave her Eternal Life. But in order to receive this water of Christ, she had to repent.

Let us do the same. Then He will reveal Himself to us and say, "I that speak unto thee am He." And we will have such joy that we will not be able to contain it within ourselves. No. Without noticing it ourselves, we will start to preach Christ. And not in words only, but in our whole life. And those around us will say: "Now we believe, not because of thy saying," but seeing thy life which thou hast dedicated to Him, we "know that this is indeed the Christ, the Saviour of the world!" (Jn. 4:42).

The One Thing Needful - Archbishop Andrei

Saints of the Week

1 / 14 May — The Holy Prophet Jeremiah - born 650 years before Christ in the village of Anathoth, not far from Jerusalem, he began to prophesy at an early age, during the reign of King Josiah (Jer. 1:1-19). He preached repentance to the King and nobles and the false prophets and priests, and, in the time of that King Josiah, barely escaped death at the hands of the enraged nobles. He prophesied to King Jehoiakim that his burial would be like that of an ass; that is, he would be cast dead out of Jerusalem and his body would be for a long time dragged around the ground without burial (22:18). For this, Jeremiah was thrown into prison. Being unable to write there, he sent for Baruch, who stood outside the window of the prison while Jeremiah dictated to him. When the King read this prophecy, he took the paper in fury and threw it into the fire. By the providence of God, Jeremiah was saved from prison, and the words of the prophecy were fulfilled upon Jehoiakim. He prophesied to King Jeconiah that he would be carried off to Babylon with his whole family and that he would die there, all of which quickly came to pass (24:1; 27:20). Under King Zedekiah, he put a yoke on his neck and walked through Jerusalem prophesying the fall of the city and slavery under the yoke of Babylon (27:2). He wrote to the slaves in Babylon, telling them that they would not return to Jerusalem but would remain for seventy years in Babylon, which came to pass (25:11). In the valley of Topnet, near Jerusalem, where the Jews had brought children to the idols for sacrifice, Jeremiah took a whole pot in his hands and smashed it in front of the people, prophesying the imminent crushing of the Jewish Kingdom (19:10-11). The Babylonians soon over-ran Jerusalem, killed King Zedekiah, burned the city down and utterly destroyed it. They slaughtered an enormous number of Jews in the valley of Topnet, in the place where children had died as sacrifices to idols and where the prophet had broken the pot. Jeremiah, with the Levites, took the Ark out of the Temple and bore it off to the mountain of Nebo, where Moses had died, and hid it in a cave. He hid the fire from the altar in a deep well. He was forced by some Jews to go with them to Egypt, where he lived for four years and was then stoned to death by his countrymen. He prophesied to the Egyptians the destruction of their idols and the coming there of a Virgin with a Child. There is a tradition that Alexander the Great himself visited the grave of the Prophet Jeremiah,* and ordered that his body be moved and buried in Alexandria. *The Egyptians almost deified St Jeremiah, and they therefore buried him as a king. He was regarded as a wonder-worker after his death. The dust from his tomb was taken as a medicine against snake-bite, and today many Christians invoke his help against it; Our Holy Father, the Martyr Acacius the Slipper Maker; Our Holy Father Paphnutius of Borovsk;

St. Asaph, bishop of Llanelwy, Wales c.550 - Related to Saint Deiniol and Saint Tysilo. Hermit near Tenegal, Wales. Servant to Saint Kentigern. Second bishop of the Welsh see now known as Saint Asaph. At Tengenel, near Holywell, Wales, there are an ash-tree, well, and valley that tradition says belonged to Asaph.

2 / 15 May — The Holy Martyrs Hesperus, Zoe, Cyriac and Theodulus - in the time of the Emperor Hadrian (117-138), a pagan called Catallus bought Hesperus, his wife Zoe and their sons Cyriac and Theodulus as slaves. Being convinced Christians, they refused to eat anything that had been sacrificed to idols, but threw all that had been thus offered to the dogs, and themselves went hungry. Catallus, discovering this, became very angry and began to torture his slaves cruelly. He first tortured the children, but they remained unfaltering in the Faith and sought yet harsher tortures. At last all four of them were cast into a burning furnace where, after prayers of thanksgiving, they gave their spirits into the Lord's hands. Their bodies remained whole and untouched by the fire; St Athanasius the Great, Archbishop of Alexandria - on this day are commemorated the translation of his relics and their miracles;

The Holy Martyrs Boris and Gleb - they were sons of the great Prince Vladimir, Baptiser of the Russian people. Until his baptism, Vladimir had many wives, and children by them. Boris and Gleb were brothers of one mother. Before his death in 1015, Vladimir divided the Kingdom among all his sons. But Svyatopolk, his eldest son and Prince of Kiev, desired to take the parts that were set aside for Boris and Gleb, so he sent men to kill Boris in one place and Gleb in another. Both brothers were deeply devout and pleasing to God in all things, and they met death with prayer and the lifting up of their hearts to Him. Their bodies remained uncorrupt and fragrant, and were buried in the town of Vishgorod, where to this day blessed strength flows forth from them to heal men of divers ills and sufferings;

St Michael (Boris), King of Bulgaria - born and educated as a pagan and was baptized under the influence of his uncle Bojan and his sister. At baptism, he was given the name Michael. Patriarch Photius sent him priests who gradually baptized all the Bulgarian people. Many Bulgarian noblemen opposed this new Faith but the new Faith conquered and the Cross glistened on many churches built by the devout Tsar Michael. The Faith among the Bulgarians, as among the Serbs, was especially established by the Five Followers, the disciples of St. Cyril and St. Methodius, who preached to the people the knowledge of Christ in the vernacular: the Slavonic language. In his old age Michael retreated to a monastery and was tonsured a monk. When his son Vladimir began to destroy his father's work and to exterminate Christianity, Michael again donned his military uniform, girded himself with a sword, ousted Vladimir from the throne and installed Simeon, his younger son, as Tsar. After that, he again clothed himself in the monastic habit and retreated in silence where, in mortification and prayer, he completed his earthly life "in the good faith; in the correct confession of our Lord Jesus Christ; great, honourable and devout," and took up habitation in the heavenly life on May 2, 906 A.D.

3 / 16 May — The Holy Martyrs Timothy the Reader and his wife Maura of Antinoe in Egypt - Strange was the destiny of these wonderful martyrs, husband and newly-wedded wife. Twenty days after their wedding, they were taken for trial for their Christian faith before Arrianus, governor of the Thebaid, in the time of the Emperor Diocletian. Timothy was a reader in the church where he lived. 'Who are you?', the governor asked him. Timothy replied: 'I am a Christian and a reader in the Church of God.' The governor said to him further: 'You see, don't you, the instruments prepared for torture?' Timothy replied: 'But you don't see the angels of God, which are strengthening me.' Then the governor commanded that he be pierced through the ears with iron rods, so that the pupils of his eyes leapt out with the pain. They then suddenly hanged him by the feet and stuffed his mouth with wood. Maura was at first afraid of torture but, when her husband gave her courage, she also confessed

her steadfast faith before the governor. He commanded that, first, her hair be torn out, then all her fingers cut off. After many other tortures, to which they would quickly have succumbed had they not been strengthened by the grace of God, they were both crucified, one in sight of the other. And thus, hanging on their crosses, they remained alive for nine full days, counselling each other and encouraging each other in endurance. On the tenth day they gave their spirits into God's hands, the God for whom they had suffered crucifixion, and thus became worthy of His Kingdom. They suffered with honour for Christ in 286. 'Maura' means 'black', from which it comes that in Macedonia the day of these saints is known as 'Black Day'. On the island of Zakynthos there is a church of Saints Timothy and Maura, in which many miraculous healings have taken place; Our Holy Father Theodosius of the Kiev Caves.

4 / 17 May — The Holy Martyr Pelagia of Tarsus - born in the town of Tarsus of pagan but noble and wealthy parents, she heard about Christ and the salvation of the soul from Christians, became inflamed with love for the Saviour and was a Christian in her soul. There was at that time a terrible persecution of Christians. It happened that the Emperor Diocletian himself stopped in Tarsus and that, during the time of his stay in the town, his son, the heir, fell deeply in love with Pelagia and wanted to make her his wife. Pelagia replied through her mother—a wicked woman—that she was already promised to her betrothed husband, Christ the Lord. Fleeing from the foul heir and her wicked mother, Pelagia sought and found Bishop Linus, a man renowned for his holiness. He instructed her in the Faith and baptised her. Then Pelagia gave away her luxurious clothing and great wealth, returned home and confessed to her mother that she was already baptised. Hearing of this, the Emperor's son, losing all hope of getting this holy maiden as his wife, ran himself through with a sword and died. Then the wicked mother denounced her daughter to the Emperor and she was taken for trial. The Emperor marvelled at the girl's beauty and, forgetting his son, burned with an impure passion for her. But when Pelagia remained unfaltering in her faith, the Emperor condemned her to be burned in a metal ox heated by fire. When they stripped the martyr, she signed herself with the sign of the Cross and, with prayers of thanksgiving to God on her lips, went into the ox, where, in the twinkling of an eye, she melted like wax. She suffered with honour in 287. Bishop Linus hunted for the remains of her bones and buried them on a hill under a stone. In the time of the Emperor Constantine Copronymos (741-775), a beautiful church was built on that site in honour of this holy virgin and martyr Pelagia, who was sacrificed for Christ to reign eternally with Him; The Hieromartyr Silvanus, Bishop of Gaza; Our Holy Father Nicephorus the Hesychast;

St. Ethelred, king of Mercia and monk in England (716) - abdicated to become a monk at Bardney, where he was later elected abbot (Benedictines). Saint Ethelred is depicted as a Benedictine abbot with royal regalia at his feet. He is venerated at Leominster.

5 / 18 May — The Holy and Great Martyr Irene - She lived in the Balkans in apostolic times, in the town of Magedon where her father Licinius was governor of a small region. Some think that she was a Slav. She was born a pagan of pagan parents. Penelope—for that was her pagan name—learned the Christian faith from her teacher, Appelianus. St Timothy, the disciple of the Apostle Paul, baptised her and her lady-in-waiting, and brought her a letter from the Apostle Paul to read. She infuriated her father by her refusal to marry, and he intended to torture her, but she brought him to Christianity in a miraculous way. She was tortured in different ways by four kings, other than her father, but God saved her through His angels. King Sedechias buried her up to the neck in a pit full of snakes and scorpions, but an angel of God neutralised the poison of the reptiles and preserved the holy maiden untouched. Then the same king attempted to saw her in two, but the sword broke against her body as against stone. This same king once again bound her to the wheel of a water-mill, then let the water in to drown her, but the water would not flow, but stood still, and the maiden remained whole and alive. King Sapor, Sedechias's son, shod her with nails, loaded a sack of sand onto her, put a bridle on her and commanded that she be led like an animal far outside the city. 'Truly I am as a beast before Thee, O Lord!', said the holy martyr as she ran bridled behind her torturers. But an angel of God caused an earthquake, and the earth opened and swallowed up her tormentors. Surviving all these tortures, by which an enormous number of pagans were brought to Christianity, Irene went to the city of Kallinikos, where she preached the Christian faith. The local king, Numerian, tried to kill her, throwing her into three burning metal oxen one after the other. But the maiden was preserved and remained alive, and many saw and believed. The Eparch, Vaudon, took her to the city of Constantina, where he thought to kill her by putting her onto a burning grid. But this did not harm St Irene, and many were brought to the true Faith. Finally, Irene came to the city of Mesembria, where the king killed her but God restored her to life. And the king, seeing this, together with many of the people, believed in Christ and was baptised. And thus St Irene, by her sufferings and miracles, brought over 100,000 pagans to faith in Christ. At last she laid herself in a grave and commanded Appelianus to close it. After four days, when the grave was opened, her body was not in it. Thus God glorified forever the maiden and martyr Irene, who had sacrificed all and endured all, that God should be the more greatly glorified among men; Ss Martin and Heraclius.

6 / 19 May — Holy, Righteous and Longsuffering Job - a descendant of Esau, the grandson of Abraham, and lived in Arabia about 2,000 years before Christ. His father's name was Zareth and his mother's Bosora; his full name was Jobab. He was an honourable and God-fearing man, and was very rich. But when he reached the age of seventy-nine, God permitted heavy temptation from Satan to fall on him, as is written in detail in the Book of Job. In one day, Job lost all his great possessions and his sons and daughters. Then a great sickness fell on him, from which his whole body was covered with sores from top to toe, and Job lay on a rubbish heap outside the town and scoured his boils with sherds of broken pottery. But Job did not complain of God, but patiently endured all his sufferings to the end. Therefore the Lord restored his health and gave him riches greater than he had had before, and there were born to him seven sons and three daughters; as many as he had had before. And Job lived for 248 years, glorifying and praising God. Job is regarded as the model of patient endurance of every suffering that God sends us, and is a type of the suffering Christ;

The Holy Martyr Barbarus - a soldier during the reign of Julian the Apostate. When the emperor's commander Bacchus led the Roman army against the Franks, Barbarus, who was secretly a Christian, was serving in the army. In battle there appeared a certain hero on the side of the Franks, similar to Goliath of old and he challenged the Romans to send one of their men to come out to do battle. Commander Bacchus advised Barbarus to go. Barbarus prayed in his heart to the Living Lord, went out and defeated that giant. As a result, the Frankish army became confused and fled. Then the commander prepared a great celebration and ordered that sacrifices be offered to the idols. During the sacrificial offerings, the commander learned that Barbarus kept himself apart. When he was asked about that, Barbarus declared that he is a Christian. The commander informed the emperor and the emperor ordered that Barbarus be subjected to the most severe tortures. But Barbarus endured all with rare courage and composure. During his tortures, many miracles were manifested and many soldiers, witnessing this, accepted the Faith of Christ. Among them was the Commander Bacchus along with Callimachus and Dionysius. All three were beheaded for the Name of Christ and, after them, Barbarus was also beheaded in the year 362 A.D. Their souls took up habitation in the kingdom of Christ the Immortal King; St Barbarus the Robber; Martyrdom of Father John (Karastamatis) of Santa Cruz (1985); St. Edbert, bishop of Lindisfarne (698).

7 / 20 May — Commemoration of the Appearing of the Precious Cross over Jerusalem - In the time of the Emperor Constantius, St Constantine's son, and Patriarch Cyril of Jerusalem, the Precious Cross appeared one day at nine o'clock in the morning above Golgotha, and spread as far as the Mount of Olives. This Cross was brighter than the sun and more beautiful than the loveliest rainbow. The whole people—believers and unbelievers—left their work and watched this heavenly sign in fear and wonder. Many unbelievers were converted to faith in Christ, and also many Arians abandoned their wicked heresy and returned to Orthodoxy. Patriarch Cyril wrote a letter to the Emperor Constantius about this sign, the Emperor himself being inclined towards Arianism. This took place on May 7th, 357. Thus was it demonstrated by this means that the Christian faith does not lie in the worldly theorising of the sensual understanding of men, but in the power of God, shown forth through wonders and signs without number; The Holy Martyr Acacius; Our Holy Fathers of Georgia;

St. John of Beverley, bishop of York (721) - Born in Harpham (Humberside), Yorkshire, England; died at Beverley, England, May 7, 721; canonized in 1037; feast of translation, October 25. Saint John trained for the priesthood and monastic life in Kent under the direction of SS. Adrian and Theodore, but returned to Yorkshire upon completing his studies to become a monk at Whitby Abbey, which was then under the rule of Saint Hilda. John founded a monastery in Humberside, England, on the site of a small church dedicated to Saint John the Evangelist, where he asked to be buried. In 687, after the death of Saint Eata, John he was consecrated bishop of Hexham. He is said to have shown special care for the poor and the handicapped. Whatever time he could spare from his episcopal duties he spent in contemplation. At regular seasons, especially during Lent, he retired to pray in a cell by the church of Saint Michael beyond the Tyne, near Hexham. He would take with him some poor person, whom he would serve during his retirement. He was transferred York as archbishop upon the death of Saint Bosa in 705, and Saint Wilfrid succeeded him at Hexham as part of the final settlement of the latter's long dispute with the Northumbrian kings. He continued his practice of periodic retirement for spiritual refreshment. His chosen retreat was an abbey that he had built at Beverley, then a forest. Not until old age had worn him out did he resign his office to Saint Wilfrid the Younger in order to spend the last four years of his life in the peace of his beloved abbey at Beverley.