

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 *Eitheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Eitheldreda'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 Eitheldreda, Sexburga, *Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Eitheldreda, to her east. She is depicted with Eitheldreda in a fine reredos from Eitheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Eitheldreda'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 tyrant, who cut off hir heade because she would not consent to lye with the 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 Glasstonbury. 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.

ST FURSEY'S ORTHODOX CHRISTIAN COMMUNITY & PARISH CHURCH

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COMMUNITY PROGRAMME & NEWSLETTER

JULY 2023



TROPARION OF ELIJAH

(Tone 4)

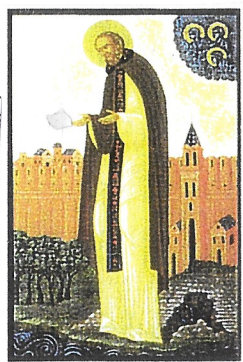
The glorious Elijah, the Angel in body, the pillar of the prophets and second forerunner of Christ's advent, by sending grace from on high upon Elisha, dispels diseases, purifies lepers and overflows with healings for those who honor him.

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

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 Furse. / 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 IN JULY 2023

(In the Parish Church unless otherwise stated).

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| Sat July 1 st | Wonderworking Unmercenaries St Cosmos and Damian of Rome (3 rd Century). Vespers 4pm. |
| Sun July 2 nd | 4th Sunday after Pentecost The Placing of the Robe of the Theotokos at Blachernae, Constantinople (5 th Century) Divine Liturgy 9:30am. |
| Sat July 8 th | The Appearance of the Kazan Icon of the Most Holy Theotokos (1579) Vespers 4pm. |
| Sun July 9 th | 5th Sunday after Pentecost St Pancras Bishop of Taormina Sicily & Martyr (1 st Century). Divine Liturgy 9:30am. |
| Sat July 15 th | St Swithun of Winchester 862 Vespers 4pm. |
| Sun July 16 th | 6th Sunday after Pentecost 4 th Ecumenical Council (451) Chalcedon Divine Liturgy 9:30am. Vespers 4pm Marina, VM. |
| Wed July 19 th | Holy Glorious Prophet Elijah Vesperal Liturgy 7pm. (St Furse Chapel, Neville Road). |
| Sat July 22 nd | St Mary Magdalene Holy Myrrh-Bearer & Equal to the Apostles Vespers 4pm. |
| Sun July 23 rd | 7th Sunday after Pentecost. (The Holy Prophet Ezekiel) Divine Liturgy 09:30am. |
| Tues July 25 th | Dormition of Righteous Anne, Mother of the Most Holy Theotokos. TYPIKA 9am. |
| Sat July 29 th | St Olaf King of Norway 1030 Vespers 4pm. |
| Sunday July 30 th | 8th Sunday after Pentecost (St Silvanus of the Seventy and those with him). Divine Liturgy 9:30am. |

Daily Services in St Fursey's Chapel (Neville Road) Sutton

These are normally 3rd Hour 9am with a reading from the Fathers (at the Parish church on Tuesday and Thursday). Vespers 4pm. Local readers are welcome but please ring 01692 580552 to make sure it is still on.

Community News & Notices

COFFEE MORNING & OPEN DAY REPORT

Our first open day and coffee morning of 2023 took place on Friday June 2nd. There was the usual tombola, raffle, cake stall, bric a brac, icon and book stalls. Although some of our regular friends were unable to come we had several new visitors from surrounding villages and I spent most of the morning answering their questions about the Orthodox Christian Faith and Church and St Fursey's place in it. We raised £138 on the day, so many thanks to those who helped on the day. - Next Open Day Friday September 1st.

WORK ON THE CHURCH CONTINUES

Although most of the work on the church has been completed some lesser jobs still need to be done, such as the placing of the Icons of Lesser Feasts on the church walls and the re-arrangements of some of the Icons already in place. Also the Bishops' Throne has been placed in the apse which is the historic place for it, so that the large cross used for the Good Friday services can be placed in the south transept. Also, some pictures of the Consecration of the Church will be placed on the wall of the passage as a permanent memorial of the momentous event. A picture of Michael McCall has been placed in the porch as he was a great benefactor of St Fursey's and made the purchase of the police station possible. Without his great generosity nothing could have been done. Memory Eternal!

BIBLE STUDY

We are coming to the end of our study of St Matthew's Gospel. We usually have a summer break in July and August and resume in September. We plan to study the short epistles of St James, St Peter, St John and Jude. They are important in spite of their shortness. The Advertised time is Thursday evenings 7pm.

THE NEWSLETTER

The Newsletter has a monthly circulation of 100, plus those who read it on our website. It is sent to 65 people each month and 5 are distributed locally. Although many people like to receive it in the post, it is expensive to do this, so donations and gifts of stamps are much appreciated. Many thanks to those who do this.

Every Blessing to our Readers

Father Stephen

Orthodox Youth Festival

Despite being a little on the upper end of the "youth" spectrum (!), I attended the Orthodox Youth Festival from 26-29th May. This was organised by Orthodox Christian Youth of Great Britain and they arranged a number of events aimed at the 18-35+ age group.

The weekend was held on the beautiful Essex coastline at Bradwell-on-Sea. It is here that St Cedd sailed down from Lindisfarne to Bradwell in 653 and established a stone Chapel on the beach. This chapel is remarkably still standing and possesses an air of great peace and tranquillity. It is only a very short stroll from the Chapel to the beach. The highlight of the weekend was to be able to attend services in the Chapel; Vespers on Saturday evening and the Divine Liturgy on the Sunday. However there was also a full programme of engaging and fun events to complement the services. The theme of the weekend was "Scripture through an Orthodox Lens" and there were stimulating talks around this theme from Orthodox priests, theologians and a delightful nun who came from the Essex Monastery. The keynote speaker was the American priest Fr Andrew Stephen Damick who is well known in the Orthodox world for his work promoting the Orthodox faith through Ancient Faith Ministries and for his survey of denominations and world religions from an Orthodox angle ("Orthodoxy and Heterodoxy"). As well as the services and talks, there was also ample opportunity to get to know other like minded Orthodox with social activities including Greek and Romanian dancing in evening, a Campfire and a quiz night as well. Overall, it was a great encouragement to spend the weekend with other like minded Orthodox. I would strongly encourage any younger Orthodox who are looking to grow in their faith and meet other Orthodox to check out the website (orthodoxyouth.co.uk) or email the committee (ofsjbvouthuk@gmail.com) or else speak directly to myself.

Joe.

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 the treatise On the Mysteries by Saint Ambrose, bishop

[Nn. 19-21. 24. 26-38: SC 25 bis, 164-170]

WATER DOES NOT SANCTIFY WITHOUT THE HOLY SPIRIT

The paralytic at the pool was waiting for someone. Who was this if not the Lord Jesus, born of a virgin? At his coming it is not a question of a shadow healing an individual, but Truth himself healing the universe. He is the one whose coming was expected, the one of whom God the Father spoke when he said to John the Baptist: *He on whom you see the Spirit coming down from heaven and resting, this is the one who baptizes in the Holy Spirit.* He is the one witnessed to by John: *I saw the Spirit coming down from heaven as a dove and resting on him.* Why did the Spirit come down as a dove if not to let you see and understand that the dove sent out by holy Noah from the ark was a figure of this dove? In this way you were to recognize a type of this sacrament.

Is there any room left for doubt? The Father speaks clearly in the Gospel: *This is my beloved Son, in whom I am well pleased;* the Son too, above whom the Holy Spirit showed himself in the form of a dove; and also the Holy Spirit, who came down as a dove. David too speaks clearly: *The voice of the Lord is above the waters; the God of glory has thundered; the Lord is above the many waters.* Again, Scripture bears witness for you that fire came down from heaven in answer to Gideon's prayers, and that when Elijah prayed, God sent fire which consumed the sacrifice.

Do not consider the merits of individuals but the office of the priests. If you do look at merits, consider the merits of Peter and also of Paul in the same way as you consider the merits of Elijah; they handed on to us this sacrament which they received from the Lord Jesus. Visible fire was sent upon them to give them faith; in us who believe an invisible fire is at work. That visible fire was a sign, our invisible fire is for our instruction. Believe then that the Lord Jesus is present when he is invoked by the prayers of the priests. He said: *Where two or three are gathered, there I am also.* How much more does he give his loving presence where the Church is, where the sacraments are!

You went down into the water. Remember what you said: I believe in the Father and the Son and the Holy Spirit. Not: I believe in a greater, a lesser and a least. You are committed by this spoken understanding of yours to believe the same of the Son as of the Father, and the same of the Holy Spirit as of the Son, with this one exception: you proclaim that you must believe in the cross of the Lord Jesus alone.