

## SELECTED LIVES OF THE SAINTS

**ETHELDRICTHA** (Alfreda, Ælfryth) (d. c.835), recluse. The daughter of Offa, king of Mercia, Etheldritha was sought in marriage by \*Ethelbert, king of the East Angles. On his death, through her father's treachery, she became a hermit at Croyland c.793. There she remained for the rest of her life and was famous for her prophecies. Her tomb was among those of Croyland saints arranged round that of \*Guthlac, but her relics were lost in 870 when the Danes destroyed the monastery. Such is the Croyland tradition about her, but it lacks any supporting evidence from elsewhere. Feast at Croyland: 2 August. A.A.S.S. Aug. I (1733), 173-5.

**BETTELIN** (2) (Bertram) of Ilam (Stafford), where a chapel, font, and well preserve his memory and where substantial fragments of his shrine survive. Very little is known about his life. It seems likely that he was an Anglo-Saxon hermit, who lived and died in this neighbourhood and was venerated locally.

Legend supplied striking but probably fictitious details, such as that he was the son of a Mercian prince, that he fell in love with an Irish princess, brought her back to England and left her in the forest in urgent need of a midwife. When he returned, a pack of wolves was devouring her, so he became a hermit for the rest of his life. This story is borrowed from the Legend of St. Bertelme of Fécamp. Feast: 10 August.

N.L.A., i. 162-7; Görtach, p. 67; see also B.T.A., iii. 517.

**SIGFRID** (1) (d. 688), abbot of Wearmouth. Nothing is known of his origins or early life, but in 686, while still a deacon, he was chosen to succeed \*Eosterwine, the first abbot of Wearmouth appointed by the founder \*Benedict Biscop to rule the community in his absence. Sigfrid was notable for his knowledge of Scripture, his temperance, and obedience. Unfortunately he also had a weak constitution and died of a lung disease after Benedict's return in 686, on 22 August, 688. \*Bede is the authority for this data: a cult at Wearmouth and Jarrow is certain, following \*Ceolfrith's translation of his relics.

*Baedae Opera Historica* (ed. C. Plummer, 1956), i. 164-404; ii. 353-77; J. F. Webb and D. H. Farmer, *The Age of Bede* (1983).

**BREGOWINE** (d. 764), archbishop of Canterbury. Reputedly a Continental Saxon who became a monk in England after attending the school founded by \*Theodore, he became archbishop in 761. He received the pallium from Pope Paul I. The only recorded act of his episcopate is an attempt to recover the monastery of Cookham (Berks.) from Cynewulf, king of Wessex. But there are also later references to a synod held by him. A letter of his to \*Lull, archbishop of Mainz, survives. This reminds him of their friendship during a visit to Rome, regrets the loss of contact due to war, and refers to the present of a reliquary.

Like his predecessor \*Cuthbert he was buried in the baptistery of Canterbury cathedral, to the intense indignation of the monks of St. Augustine's, whose ancient privilege it was to bury the archbishops in their own church. When the baptistery was destroyed by fire in 1067, the relics of Bregwine and other archbishops buried there were placed together over the vault of the north transept.

In 1121-2 a German monk named Lambert, who had friends in high places, came to Canterbury and obtained permission from the dying archbishop Ralph to transfer Bregwine's body to a monastery he planned to build in his own country. But Lambert died soon afterwards, supposedly through the saint's displeasure, and was buried at Canterbury. Bregwine's relics were translated, not to his native Germany, but to the altar of St. Gregory in the south transept of Canterbury Cathedral: this event was the occasion for the short Life by Eadmer. There is no surviving record of an early feast. Florence of Worcester placed his death on 24 August, while some 15th-century calendars record his feast on 26 August.

Life by Osbern in H. Wharton, *Anglia Sacra* (1691), i. 75-7; B. W. Scholz, 'Eadmer's Life of Bregwine.'

**SEBBI** (Sebbe), king of East Saxons 664-94. After the apostasy of King Sighere, Sebbi sustained bishop Jaruman of Mercia in his conversion of the East Saxons (Essex, Hertfordshire, and London). Sebbi resigned his throne and became a monk shortly before his death, being notable for his prayer, penance, and lavish almsgiving. He was buried by the north wall of the old cathedral of St. Paul, London. There seems no trace of an ancient liturgical cult: his name was added to the Roman Martyrology, presumably through Bede's account of him.

Antiochian Orthodox

Archdiocese Of the British Isles And Ireland

Archbishop: His Eminence

Metropolitan Silouan Oner



St Fursey's Antiochian Orthodox

Christian Parish Church Stalham

Parish Priest Fr Stephen Weston

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## COMMUNITY PROGRAMME & NEWSLETTER

August 2025

Paul

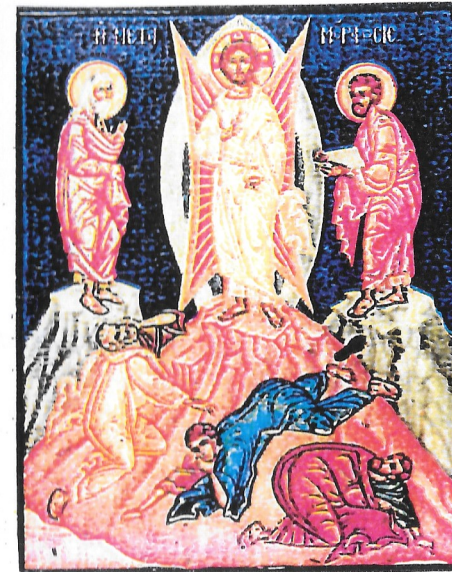
AUGUST 6

The Transfiguration of our Lord and God and Saviour Jesus Christ  
*Dismissal Hymn, Grave Tone*

○ THOU who wast transfigured upon the mountain, Christ our God, and shewedst to thy disciples thy glory, as they were able to bear it: kindle thine everlasting light even upon us sinners, by the intercessions of the Mother of God. O Giver of Light, glory be to thee.

*Kontakion*

UPON the mountain wast thou transfigured, O Christ our God, and thy disciples, as far as they were able, beheld thy glory: so that, when they should see thee crucified, they might understand thy suffering to be of thy own will, and might proclaim to the world that thou art verily the glorious light of the Father.



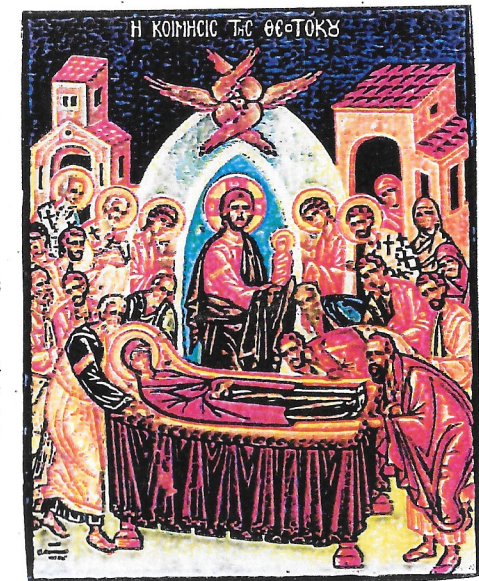
AUGUST 15

The Dormition of our Most Holy Lady, the Theotokos and Ever-virgin Mary  
*Dismissal Hymn, First Tone*

IN giving birth thou didst keep thy virginity: in falling asleep thou didst not forsake the world, O Mother of God. Thou art passed over into Life, who art the Mother of Life, and by thy intercessions dost deliver our souls from death.

*Kontakion*

NEITHER grave nor death had power over the Mother of God, who resteth not in her intercessions and is a hope that faileth not in her protection: for the Mother of Life hath been brought into Life by Him who dwelt in her ever-virginal womb.

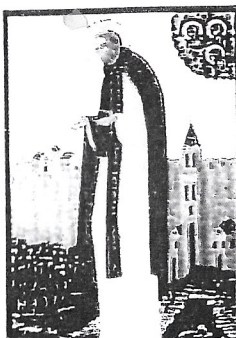


British Orthodox Saints Commemorated in August

- 01 Cennydd (Kenneth) of Llangennithi (6<sup>th</sup>)  
Ethelwold, Bishop of Winchester and Father of Monks
- 02 Alfreda of Crowland, Virgin  
Plegmund, Archbishop of Canterbury  
Sidwell, Virgin Martyr
- 05 Oswald, King and Martyr
- 06 Hardulph, Hermit
- 08 Ultan Abbot of Crayke
- 10 Bettelin of Stafford, Hermit
- 12 Janbert, Archbishop of Canterbury
- 13 Wighbert, Abbot and Missionary
- 14 Werenfrid, Missionary
- 17 James, the Deacon of York
- 19 Credan, Abbot of Evesham  
Sebald, Hermit
- 20 Edbert of York, Monk  
Oswin, King and Martyr
- 22 Arnult, of Eynesbury, Hermit  
Ethelgitha, of Northumbria, Abbess  
Sigfrid, Abbot of Wearmouth
- 23 Ebbe the Younger and her Companion Martyrs
- 24 Bregwine Archbishop of Canterbury
- 25 Ebbe the Elder, Abbess of Coldingham
- 26 Ninian, Bishop of Whithorn  
Pandwynna of Eltisley, Virgin
- 27 Decuman, Hermit and Martyr
- 29 Edwold of Cerne, Hermit  
Sebbe, King of the East Saxons, Monk  
Willeic, Abbot and Missionary
- 30 Bumon, Irish Missionary, Bishop
- 31 Aidan, Bishop of Lindisfarne  
Cuthburgh and Cwenburgh, Abbesses of Wimborne  
Eanswyth, Abbess of Folkestone

**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 IN AUGUST 2025**

(In the Parish Church unless otherwise stated)

Friday August 1 <sup>st</sup>	Beginning of the Dormition Fast. Procession of the Wood of the Life Giving Icons. St Cenydd (Kenneth) of Llangennithi (6 <sup>th</sup> ) The Blessing of the Waters. <b>Divine Liturgy 10am.</b>
Saturday August 2 <sup>nd</sup> / Tues July 8 <sup>th</sup>	Translation of the Relics of St Stephen. <b>Vespers 4pm.</b>
Sunday August 3 <sup>rd</sup>	8 <sup>th</sup> Sunday after Pentecost Holy Myrrh-Bearer Salome. <b>Divine Liturgy 9:30am.</b>
Tuesday August 5 <sup>th</sup>	Forefeast of the Transfiguration. <b>Vesperal Liturgy 7pm.</b>
Wed August 6 <sup>th</sup>	Transfiguration of Our Lord. <b>Vespers 4pm (St Fursey's Chapel).</b>
Saturday August 9 <sup>th</sup>	After feast of the Transfiguration St Matthias The Apostle c.63. <b>Vespers 4pm.</b>
Sunday August 10 <sup>th</sup>	9 <sup>th</sup> Sunday after Pentecost After Feast of Transfiguration Saint Deacon of Rome <b>Divine Liturgy 9:30am.</b>
Friday August 15 <sup>th</sup>	Dormition of Our Lady The Mother of God & Ever Virgin Mary <b>Divine Liturgy 10am.</b> End of Fast.
Saturday August 16 <sup>th</sup>	After Feast of the Dormition Translation of the Icon not made by hands. From Edessa to Constantinople 944 <b>Vespers 4pm.</b>
Sunday August 17 <sup>th</sup>	10 <sup>th</sup> Sunday after Pentecost After feast of the Dormition. <b>Divine Liturgy 9:30am.</b> (After Service at Sue's home in Eccles).
Saturday August 23 <sup>rd</sup>	Martyr Tydfil of Merthyr 480 <b>Vespers 5pm (Note later time).</b>
Sunday August 24 <sup>th</sup>	11 <sup>th</sup> Sunday after Pentecost <b>Divine Liturgy 9:30am.</b>

Thurs August 28 <sup>th</sup>	Vespers for the Beheading of St John the Baptist 4pm (at St Fursey's Chapel).
Friday August 29 <sup>th</sup>	Beheading of St John Baptist. Divine Liturgy 10am St Fursey's Chapel.
Saturday August 30 <sup>th</sup>	St Decuman of Watchet (Somerset) Vespers 4pm.
Sunday August 31 <sup>st</sup>	12 <sup>th</sup> Sunday after Pentecost. Deposition of the Sash of the Mother of God 530. St Aidan of Lindisfarne 65, Divine Liturgy 9:30am.

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

#### In Addition to the Above Services

These are normally 3<sup>rd</sup> hour 9am with a reading from the Fathers, Monday & Friday (in the Parish Church on Tuesday and Thursday). Vespers daily at 4pm. Local Readers are very welcome but please ring 01692 581849 to make sure it is still on. NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind.

**NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind, hopefully on the beach at Lowestoft.**

#### Community News & Notices

Sunday August 17<sup>th</sup>: Sue has invited St Fursey's congregation to her home in Eccles for the Blessing of her bungalow followed by refreshments.

NOTE: No Bible Study in August.

Advanced Notice: The Association of Orthodox Christian Psychotherapists Conference, Rippon College, Cuddesdon, Oxford.

Date: Wednesday September 24<sup>th</sup> and Thursday September 25<sup>th</sup>. Sue reminds us that this is open to all interested people.

NEXT OPEN DAY/COFFEE MORNING: SATURDAY SEPTEMBER 6<sup>TH</sup> FROM 10AM.

This is our second Open Day of the year. Please note the change to a Saturday as an experiment to see if more people come. A possible difficulty will be its effect on Vespers at 4pm! We will see! We will have an Icon and Book Stall, home made cake stand, raffle, tombola, bric-a-brac, many free leaflets etc.

COME AND SEE AND BRING A FRIEND!

#### ADVANCE NOTICE OF SEPTEMBER TALKS

1) Thursday September 4th – 7pm

"Finding the New Testament Church."

(As founded by Our Lord Jesus Christ)

2) Thursday September 11th - 7pm

"Heaven upon Earth: Orthodox Worship."

(The first liturgy was devised by St James of Jerusalem at the request of Our Lord himself).

3) Thursday September 18th – 7pm

"Deification" Our Human Destiny.

Partakers of the divine nature" 2nd Peter 1 V4.

4) Thursday September 25th – 7pm

"Windows into Heaven." Icons.

#### The Holy Icons.

"The veneration we pay to the holy icons passes to the prototype." St Basil the Great.

The commandments consider the worship of idols i.e., statues not icons.

A BLESSING TO ALL OUR READERS. Father Stephen - Telephone No:  
01692 581849.

# Prothesis

Before the actual beginning of the Divine Liturgy, the priest enters the Church with special prayers, and puts on his liturgical vestments. He then goes to the table of oblation to prepare the bread and wine for Holy Communion. This part of the liturgy is called the **prothesis** or **proskomede** which means **preparation**.

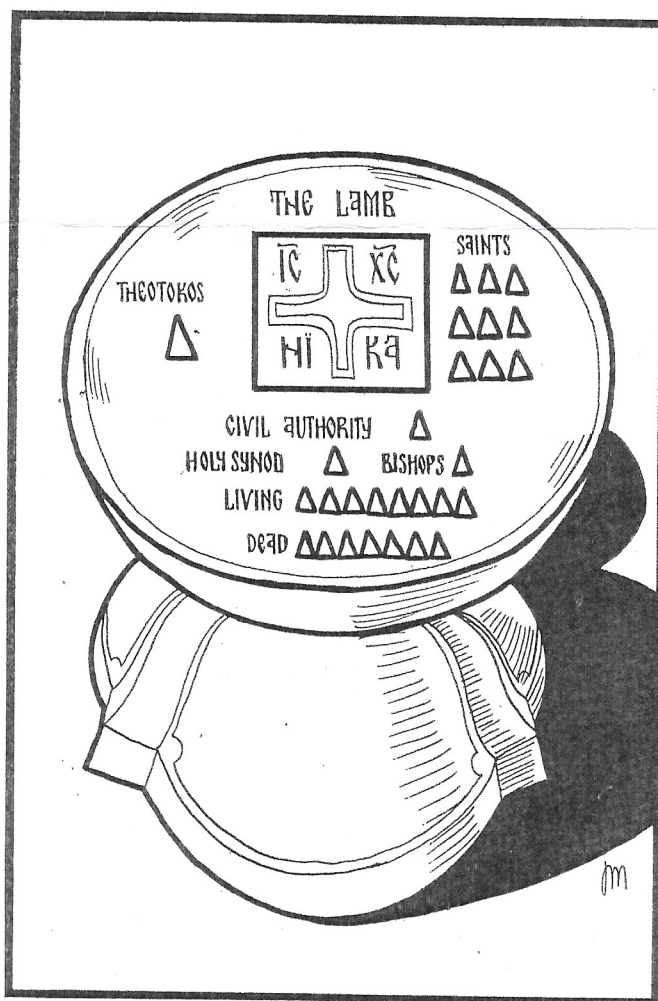
In its present form, the prothesis probably dates from the fourteenth century. When a bishop is celebrating the Divine Liturgy, the prothesis is performed just before the offertory procession called the **Great Entrance**. Otherwise it is done before the beginning of the Liturgy of the Word.

At the prothesis the priest first cuts a large cube of bread from the loaf of bread, traditionally called the **prospora**, which means the **offering**. This cube of bread is called the **Lamb**. It stands for Christ, the "Bread of life. . . which came down from heaven," the "Lamb of God who takes away the sin of the world." (John 3:29, 6:32-15)

While the priest is cutting the Lamb from the prospora bread, he recites verses from the Prophecy of Isaiah: He was led as a lamb to the slaughter. . . (Isaiah 53:7-8) He cuts the Lamb so that the seal with which the prospora bread is sealed, is on the top, in the center. The seal is a square with the symbols of Jesus Christ (IC XC) on the top and The Victor (NI KA) on the bottom. The Lamb is then cut from the bottom in the sign of a cross so that it can be easily broken into four pieces at the time of Holy Communion in the liturgy. (See below p. 191) The priest also symbolically pierces the side of the Lamb with the liturgical knife, traditionally called the **spear**, reciting the words of John 19:34-35.

After having poured wine mixed with water into the chalice, the priest then places a piece of bread on the **diskos** next to the Lamb in remembrance of the

Theotokos. Then pieces of bread are placed on the **diskos** in memory of John the Baptist, the prophets, apostles, hierarchs, martyrs, monastic saints, healers, and the whole company of the righteous with special mention of the saints commemorated on that particular day. Finally a piece of bread is placed on the **diskos** in memory of the saint whose liturgy is being celebrated.



In addition, pieces of bread are placed on the diskos for the bishop of the given church, for the civil authorities of the country and for all of the faithful both living and dead, once more with particular mention by name of those particularly remembered by the local community. (See Chart)

The diskos and the chalice are then covered with special covers, while the priest recites Psalm 93, and other psalm verses with the offering of incense. He finally recites in conclusion the following prayer:

O God, our God, who didst send the Heavenly Bread, the Food of the whole world, our Lord and God Jesus Christ, to be our Saviour, Redeemer and Benefactor, blessing and sanctifying us; Bless this offering, and accept it upon Thy heavenly altar. Remember those who offer it and for whom it is offered, for Thou art good and lovest mankind. Preserve us blameless in the celebration of Thy divine mysteries. For sanctified and glorified is Thy most honorable and majestic name; of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

The small dismissal and benediction follow this prayer, thus ending the service of the prothesis.

The prothesis is a rather late development in the history of the Divine Liturgy. It signifies the gathering of the entire Church of God into one great assembly: Christ the Head, together with the Theotokos and all the members of his Body, those already glorified with him in the presence of the Father, together with all of the faithful disciples on earth. The prothesis clearly shows that the eucharistic liturgy is always the action of the entire Church, with its head Jesus Christ, and is always offered "on behalf of all and for all."

6 AUGUST

## THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

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### Small Vespers

On Lord, I have cried, *four stichera are sung*:

TONE FOUR

(to the special melody, Thou hast given an ensign . . .)

Come, let us rejoice, mounting up from the earth to the highest contemplation of the virtues: let us be transformed this day into a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ.<sup>1</sup> For in His mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor (*twice*).

O let us who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed Him as His well-beloved Son.<sup>2</sup> On Mount Tabor He makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord both of the living and the dead.<sup>3</sup> For when He was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at His side the leaders and the preachers of both the Law and Grace.

Glory be to the Father . . . Both now . . .

TONE EIGHT

The shining cloud of the Transfiguration has taken the place of the darkness of the Law. Moses and Elijah were counted worthy of this glory brighter than light and, taken up within it, they said unto God: 'Thou art our God, the King of the ages.'

From a sermon on the transfiguration of the Lord by Anastasius of Sinai, bishop  
(Nn. 6-10: Mélanges d'archéologie et d'histoire 67 [1955], 241-244)

IT IS GOOD FOR US TO BE HERE

Upon Mount Tabor; Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that *some standing here* listening to me *will not taste death until they have seen the Son of Man coming* in the glory of his Father." Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: *Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.*

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and—I speak boldly—it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness; making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: *Lord, it is good for us to be here.*

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?