

SELECTED LIVES OF THE SAINTS.

ETHELDRITHA (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.

AA.SS. 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.

NLA., i. 162-7; Görlich, 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 date: a cult at Wearmouth and Jarrow is certain, following *Ceolfrið's translation of his relics.

Baedae Opera Historica (ed. C. Plummer, 1956), i. 364-404; ii. 355-77; 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 baptistry 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 baptistry 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



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COMMUNITY PROGRAMME & NEWSLETTER

AUGUST 2024

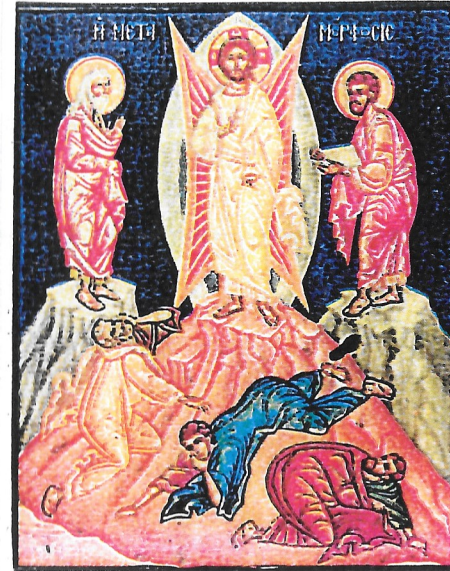
AUGUST 6

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

O 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.



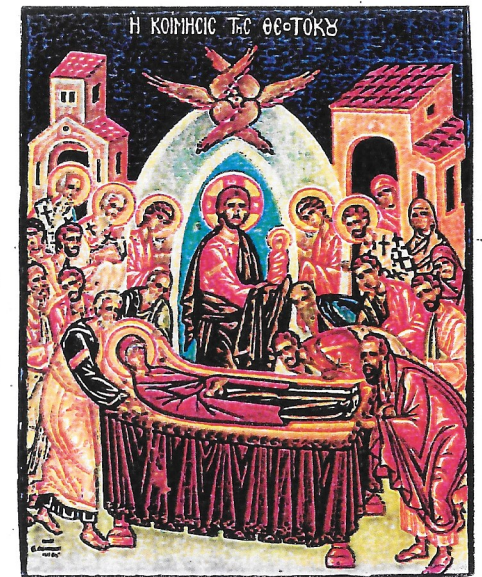
AUGUST 15

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.



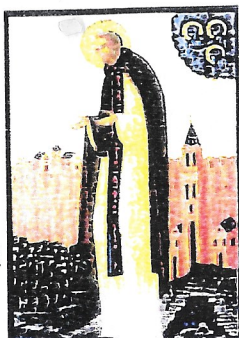
SERVICES | August 2024
(In the Parish Church unless otherwise stated)

British Orthodox Saints Commemorated in August

- 01 Cennydd (Kenneth) of Llangennith (6th)
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 Wigbert, 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



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|----------------------------|---|
| Thurs Aug 1 st | Beginning of the Dormition Fast Procession of the Honourable Wood of the Cross of the Lord 3 rd Hour 9am Reading from the Fathers Vespers 4pm St Fursey Chapel for Translation of the relics of St Stephen |
| Sat Aug 3 rd | Holy Myrrh-bearer Salome Vespers 4pm |
| Sun Aug 4 th | 6th Sunday after Pentecost Seven Youths of Ephesus (250) Divine Liturgy 9:30am |
| Mon 5 th August | Forefeast of the Transfiguration Vespers 4pm |
| Tues Aug 6 th | Transfiguration of Our Lord Divine Liturgy 9am |
| Sat Aug 9 th | Vespers 4pm Saint Matthias Apostle |
| Sun Aug 10 th | 7th Sunday After Pentecost St Blane Bishop of Bute 6th C. Divine Liturgy 9:30am |
| Wed Aug 14 th | Forefeast of the Dormition Vespers 4pm |
| Thurs Aug 15 th | Dormition of the Theotokos Divine Liturgy 9am (End of the Fast) |
| Sat Aug 17 th | Vespers 4pm |
| Sun Aug 18 th | 8th Sunday after Pentecost Divine Liturgy 9:30am |
| Sat Aug 24 th | Vespers 4pm |
| Sun Aug 25 th | 9th Sunday after Pentecost St Titus of the Seventy Bishop of Crete Divine Liturgy 9:30am |

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|----------------------------|--|
| Wed Aug 28 th | Vespers 4pm Beheading of St John the Baptist |
| Thurs Aug 29 th | Beheading of St John the Baptist The Forerunner Divine Liturgy 9am |
| Sat Aug 31 st | Vespers 4pm St Aidan 651 Deposition of the Sash of The Most Holy Theotokos 530. |

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

These are normally 3rd hour with reading from the Fathers, Monday & Friday (at 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, hopefully on the beach at Lowestoft.

NB: There will be no Bible Study in August.

| Community Acc. April - June 2024 | | | |
|----------------------------------|-------------|----------------|-------------|
| 2023 INCOME | 2024 | 2023 EXPENSES | 2024 |
| £1333 | £1400 | 150 Post | 150 |
| 1108 Donations | 2374 | 50 Icon prints | 50 |
| 95 Icon + Books | 70 | 446 Chapel | 413 |
| 138 Open Day | 411 | 246 Books | 100 |
| 1350 Rent | 1500 | 300 Bishop | 300 |
| <u>4024</u> | <u>5755</u> | 250 Office | 257 |
| Reserve Acc £3209 | | 200 Mis | 605 |
| (Includes Gift Aid 2869) | | 333 Loan | 333 |
| £ to July £1193 | | 1019 Insurance | 1176 |
| | | <u>3444</u> | <u>3334</u> |
| | | Items | 1228 |
| | | | <u>4562</u> |

Community News & Notices

NEXT OPEN DAY (Coffee Morning)

FRIDAY 6TH SEPTEMBER 2024 FROM 10AM

There are regular open day and coffee mornings and are part of our evangelism. We will have an Icon stall and book sales, Home-made cake stall, raffle, tombola, plants stall, bric-a-brac. Coffee & cake, teas, and refreshments. Also there are many free leaflets on various aspects of Orthodox Christian Faith.

SEPTEMBER INTRODUCTORY TALKS

1) Thursday September 5th - 7pm

"Finding the New Testament Church."

(as founded by Our Lord Jesus Christ)

2) Thursday September 12th - 7pm

"Heaven upon Earth: Orthodox Worship."

3) Thursday September 19th - 7pm

"Deification" Our Human Destiny.

4) Thursday September 26th - 7pm

"Windows into Heaven." Icons.

These talks are open to everyone and sometimes lead to some people being Baptised and Chrismated into the Orthodox Church. In the Antiochian Patriarchate of our Patriarch John is the 167th successor to St Peter in the See of Antioch. He went there after the Persecution of St Stephen, before he went to Rome.

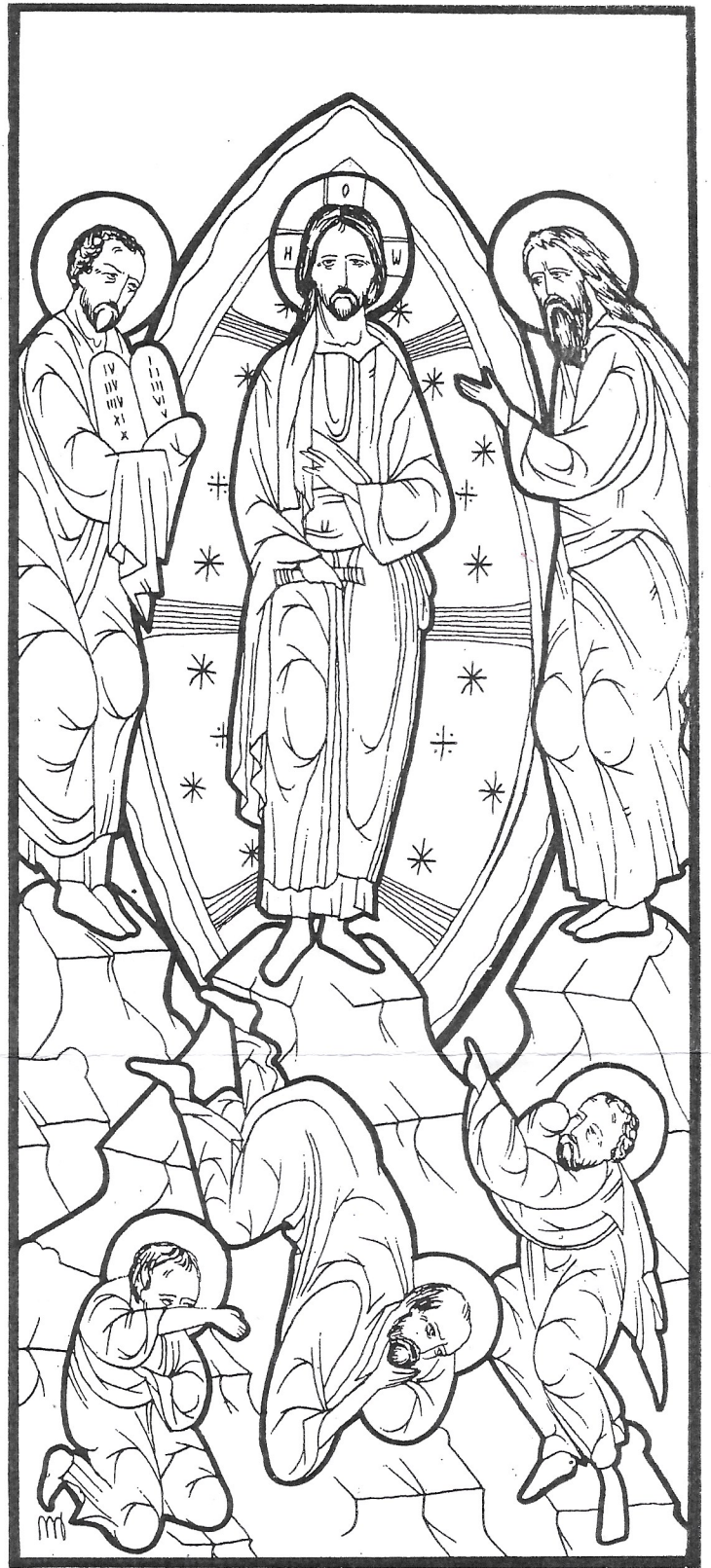
Transfiguration

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as "the Christ (Messiah), the Son of the Living God" he told them that "he must go up to Jerusalem and suffer many things. . .and be killed and on the third day be raised." (Matthew 16) The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James and John "up to a high mountain," by tradition Mount Tabor, and was "transfigured before them."

. . .and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah." He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my Beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." (Matthew 17:1-9; see also Mark 9:1-9; Luke 9:28-36; II Peter 1:16-18)

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ's transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, "all the fullness of God was pleased to dwell," that "in him the whole fulness of deity dwells bodily." (Colossians 1:19, 2:9) They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.



Thou wast transfigured on the mount, O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee. (Troparion)

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father. (Kontakion)

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of **Moses and Elijah** is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old. (Exodus 24:12-18; 33:11 - 34:8; I Kings 19:3-16)

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: **Moses for the Law and Elijah for the Prophets**. And Christ is the fulfillment of the Law and the Prophets. (Matthew 5:17)

They also stand for the **living and dead**, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah.

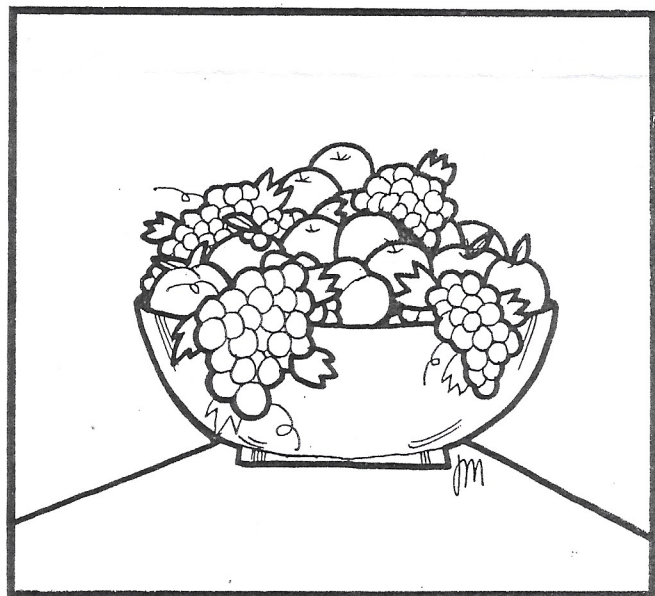
Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah-Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation—to be transformed and glorified by the majestic splendor of God himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today Saint Gregory Pala-

mas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

...for when they would behold Thee crucified,
they would understand that Thy suffering was
voluntary... (Kontakion)

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.



6 AUGUST

THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

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.¹ 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.² 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.³ 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?