

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
 ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,
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COMMUNITY PROGRAMME
 AUGUST 2015.

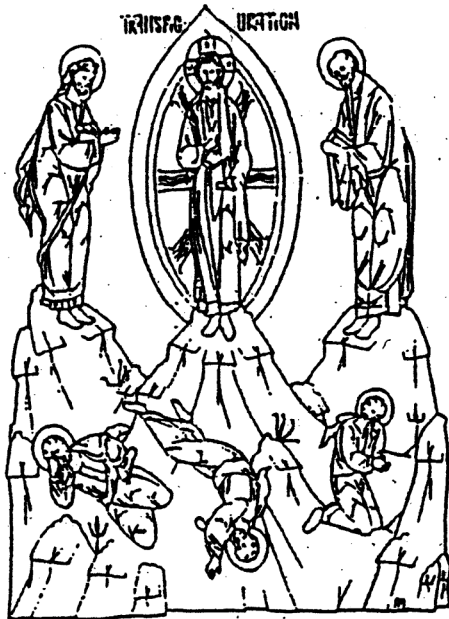
AUGUST 6

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

THOU wast transfigured on the mountain, O Christ our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us who are sinners all Thy light ever unending, through the prayers of the Theotokos; Light-bestower, glory to Thee.

Kontakion. Grave Tone

ON the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence 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 preserve thy virginity; in thy dormition thou didst not forsake the world, O Theotokos. Thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

Kontakion. Second Tone

THE grave and death could not hold the Theotokos, who is unsleeping in her intercessions and an unfailing hope in her mediations. For as the Mother of Life she was translated to life by Him Who dwelt in her ever-virgin womb.



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



SERVICES FOR AUGUST.

BEGINNING OF THE DORMITION FAST.

SAT. AUG. 1ST. St. Cennydd (Hermit of Llangennith) 6th cent.

VESPERS 4PM.

SUN. AUG. 2nd. 9th. SUNDAY AFTER PENTECOST. (Translation of the Relics of St. Stephen)
(Patronal Festival at Walsingham ; no Liturgy at St. Furseys)

WED. AUG. 5th. FOREFEAST OF THE TRANSFIGURATION OF OUR LORD.

VESPERAL-LITURGY 7PM (Fast from 1pm)

THUR. AUG. 6th. TRANSFIGURATION OF OUR LORD.

TYPIKA SERVICE 9AM

SUN. AUG. 9th. 10th. SUNDAY AFTER PENTECOST (Afterfeast of the Transfiguration)

DIVINE LITURGY 10AM,

VESPERS 4PM.

FRI. AUG. 14th. FOREFEAST OF THE DORMITION (Prophet Micah 8th.cent.)

TYPIKA 9AM. (No Vespers)

SAT. AUG. 15th. DORMITION OF OUR LADY THE MOTHER OF GOD.

VESPERS 4PM

SUN. AUG. 16th. 11th SUNDAY AFTER PENTECOST (Afterfeast of the Dormition)

DIVINE LITURGY 10AM

VESPERS 4PM.

SUN. AUG. 23rd. 12th. SUNDAY AFTER PENTECOST (Leavetaking of the Dormition)

DIVINE LITURGY 10AM.

VESPERS 4PMPM

SAT. AUG. 29th. BEHEADING OF ST JOHN THE BAPTIST,

VESPERS 4PM

SUN. AUG. 30th. 13th. SUNDAY AFTER PENTECOST.

DIVINE LITURGY 10AM

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3rd Hour 9am with a reading from the Fathers, 6th Hour 12noon. Vespers 4pm. Compline 9pm when visitors are in residence or after an evening talk. Visitors are always welcome but please ring 580552 before coming to make sure I have not been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

NORWICH MARKET STALL.

This will be on Wednesday August 5th. Being the first Wednesday of the month. Please pray for us as this is an important part of our missionary outreach and Orthodox presence in the centre of Norwich. If you can please come and visit us on the stall opposite Primark.

Many thanks to all our readers who have sent stamps and donations towards the cost of our modest Newsletter which seems to be appreciated. As we approach a new church year in September I ask for your help again as the cost of postage is very high. Although I am not very good with modern technology, Ann one of our congregation has offered to help me with sending the Newsletter by e-mail, St Fursey's e-mail address is stfurseyssw@gmail.com if you would like to receive it in this way please send me your e-mail address. If I do not hear from you either by e-mail or by post I will assume that you do not wish to continue receiving it. Many thanks to Ann for her offer of help.

AN ORTHODOX CHURCH IN STALHAM.

I had a very positive talk with Tesco's representative last week and he told me that a developer had come forward with a plan for the former George Bush land which involved the widening of Lower Staithe road which involves a small part of the land which has been offered to us. He told me that we will hear more about the situation by the end of September. KEEP PRAYING.

A POSSIBLE PILGRIMAGE TO PERONNE THE SHRINE OF ST FURSEY IN FRANCE
 Our plan is to visit Peronne Monday May 9th to Friday May 13th. In a 3 star hotel with Rondo Travel, P & O Ferries with possible visits to Amiens and Reims 4 nights b & b with evening meal, a professional guide and a service each day £ 525 names by JULY 31ST AND £ 100 DEPOSIT BY AUGUST 31ST, Although the services will be Orthodox we hope that others Christians will feel free to join us.

Accounts for St Fursey's April - June 2015			
2014 INCOME	2015	2014 EXPENSES	2015
£ 548	£ 645	142 Postage	108
628 Donations	698	42 Icon print	25
277 Coffee Morning	250	85 Chapel	80
170 Market Stalls	285	383 Bortles/Cards	250
767 Icon sales	560	45 Stall Rent	45
33 Candle money	14	295 Office Exp.	125
15 Charity	14	450 Fr Ste Exp	450
5155 Wrenwick Conf	-	180 Bishops Fund	180
27 Cur Bust.	-	268 Miscellaneous	157
<u>2980</u>	<u>2466</u>	<u>1890</u>	<u>£ 1086</u>
£ 1090			<u>1380</u>

THE ART OF PRAYER No 3

An Orthodox Anthology

Compiled by
IGUMEN CHARITON
OF VALAMO

Translated by
E. KADLOUBOVSKY
and
E. M. PALMER

Edited with an Introduction by
TIMOTHY WARE

THE FRUITS OF PRAYER by Theophan the Recluse

(i) ATTENTION AND THE FEAR OF GOD

The first-fruits of prayer—attention and a warm tenderness of heart¹

Any rule of prayer that is properly followed will produce as its first-fruits attention and a warm tenderness of heart²; but especially will these things come from the practice of the Jesus Prayer, which stands on a higher level than psalmody and other forms of prayer. Attention gives birth to warm tenderness of heart, which in its turn increases attention. They grow in strength together, supporting each other. They give depth to prayer, gradually quickening the heart: banishing distraction and wandering thoughts, they bestow on prayer its purity. True prayer is a gift of God; so also are attention and warm tenderness of heart.

Natural fruits and the fruit of grace

Our task is the art of the Jesus Prayer. We must try to perform it quite simply, with our attention in the heart, always preserving the remembrance of God. This brings by itself its own natural fruit—collectedness of mind, devoutness and fear of God, recollection of death, stillness of thought, and a certain warmth of heart. All these are natural fruits of prayer in the heart, and are not the fruit of grace. This fact must be kept well in mind, lest we boast to ourselves and to others and become proud.

Our prayer begins to be of value only when grace comes. As long as we have only the natural fruits of prayer, what we achieve is valueless, both in itself and in the judgement of God. For the coming of grace is the sign that God has looked on us in mercy.

I cannot tell you just how this action of grace will be made manifest, but it is certain that grace cannot come before these natural fruits of inner prayer have made their appearance.

The natural fruits are accessible to all

The fruit of prayer is the concentration of attention in the heart accompanied by a feeling of warmth. This is the natural effect. Everyone can achieve it. And everyone, not only monks but laymen as well, can perform prayer of such a kind.

This sort of work is simple, and not on a high level. The Jesus Prayer is not in itself miraculous, but like any other short prayer it is oral and consequently external. Yet it can become the prayer of mind-in-heart in a wholly natural way. As for what comes from grace, on the other hand, this we must simply await; no kind of technique can lay hold on it by force.

When concerned with high contemplative prayer, it is necessary in the first place to be cleansed of passions. But here we are concerned with simple prayer, although this may lead to higher prayer.

If the practice of prayer is to proceed successfully, it is always essential at the outset to lay everything else aside, so that the heart is completely free of distraction. Nothing should obtrude on the mind: neither face, nor activity, nor object. At such a time all is to be driven out. Keep to this rule and there will be no need to desist from such prayer, which is to be said at any time. As soon as you are free, return to it immediately.

During the service attention must be paid to the office, but when something is read or sung indistinctly, repeat the Jesus

The dangers of distraction

As a special favour, you have allowed yourself a little distraction and have not taken enough care to keep watch over your eyes, your tongue, and your thoughts. So warmth has gone from you, and you are left empty. This is bad. Hasten to re-establish the proper inner order, or to receive it again in answer to your prayers. Shut yourself in, and do nothing but pray and read about prayer until your attention unites with God in the heart, and a spirit of contrition and warm tenderness is established there: this spirit will make it clear to you whether you are in the right state or have turned aside from it. You seem to regard attention as an excessive austerity, whereas in fact it is the root of all our inner spiritual life. This is why the enemy so particularly takes up arms against it, and uses every means to build up attractive images before the eyes of the soul, and suggests thoughts about special favours and distractions.

Soreness in the heart

Whether it be the Jesus Prayer or any other short prayer, it is good if it is always in the mouth. Only take care that the attention is in the heart and not in the head, and hold to this not only when standing in prayer but at all other times as well. Try to acquire a kind of soreness in your heart. Constant effort will achieve this quickly. There is nothing peculiar in this: the appearance of this pain is a natural effect. It will help you to collect yourself better. But the chief thing is that the Lord, who sees your effort, will give you help and grace in prayer. A different order will then be established in the heart.

Inner reintegration begins

Continue to practise this rule, and your thoughts will gradually quieten down more and more, while the debility you have noticed will be cured. If you persevere in the right way, it will create a soreness in your heart, and this pain will make your thoughts cleave to God alone; and so the wandering of your thoughts will cease. From that moment, if our Lord grants it, the reintegration of all our inner being commences and we never cease to walk before Him.

Falling in love with spiritual sweetness

You say that you are afraid of falling in love with spiritual sweetness. But you surely cannot think of doing any such thing. It is not for its sweetness that prayer is practised, but because it is our duty to serve God in this way, although sweetness goes of necessity with true service. The most important thing in prayer is to stand before God in reverence and fear, with the mind in the heart; for this sobers and disperses every folly and plants contrition before God in the heart. These feelings of fear and sorrow in the sight of God, the broken and contrite heart, are the principal features of true inner prayer, and the test of every prayer, by which we can tell whether or not our prayer is performed as it should be. If they are present, prayer is in order. When they are absent, prayer is not in its true course and must be brought back to its proper condition. If we lack this sense of sorrow and contrition, then sweetness and warmth may breed self-conceit; and that is spiritual pride, and will lead to pernicious illusion. Then the sweetness and warmth will vanish, leaving only their memory, but the soul will still imagine that it has them. Of this you should be afraid, and so you must increasingly kindle in your heart the fear of God, lowliness, and contrite prostration before Him, walking always in His presence. This is the heart of the matter.

The instability of inner sweetness¹

Do not become attracted by inner sweetness: without the Cross it is unstable and dangerous.

Consider every one to be better than yourself. Without this thought even a worker of miracles is far from God.

Sobriety and discernment

The warriors of Christ should keep watchful guard over two things in particular: sobriety and discernment. The first is directed within, the second outward. With sobriety we observe movements which come out of the heart itself; with discernment we foresee movements which are about to be roused in it under the impulse of external influences. The rule for sobriety is: after every thought has been banished from the soul by the memory of God's presence, stand at the door of the heart and watch carefully everything that enters or goes out from there. Especially do not let your actions be prejudiced by emotion and desire, for all evil comes thence.

Indian Prime Minister speaks out for religious minorities

INDIA



Narendra Modi breaks his silence on religious violence Global Panorama / CC BY-SA 2.0

On 17 February, India's Prime Minister Narendra Modi gave a speech condemning religious violence stating, "We consider the freedom to have, to retain, and to adopt, a religion or belief, is a personal choice of a citizen." This is a welcome message from the Hindu nationalist leader of the BJP. The speech followed arrests at a large-scale protest in New Delhi on 5 February when hundreds of Christians gathered to protest the recent spate of attacks against Christian buildings. There have been six such attacks since December. Some 200 Christians were reported to have been arrested during the protest.

Taliban suicide bomb church attacks – Pakistan

PAKISTAN

At least 16 people were killed and over 70 injured when suicide bombers belonging to Jamaatul Ahrar, a splinter group from the Pakistani Taliban, attacked two Lahore churches in one of the largest Christian communities in Pakistan on Sunday 15 March. The attacks occurred during morning services in the predominantly Christian neighbourhood of Youhanabad in Lahore, capital of the Punjab province. Stopped at the church gates by church members acting as volunteer security guards, both bombers were unable to enter and blew themselves up at the entrances. Two of the guards died in the explosions and their brave actions prevented many more deaths.

Christian Montagnards flee Vietnam and take refuge in Cambodia

VIETNAM

The Montagnard Christians of Vietnam are fleeing their homes in the Central Highlands of Vietnam due to persecution from the authorities. Four different groups fled to Cambodia in January alone. Hiding in the jungle in the north-eastern Ratanakiri province of Cambodia, these groups were afraid of being arrested and forcibly deported to Vietnam. On 1 February a Montagnard family of five who had crossed into Cambodia's jungle were arrested and taken to a secret location by the police.

MODERN AGE SLAVERY 16

While on holiday I went to the Oriental museum of University of Durham. A fantastic museum. Lots of very well organised school outings were going on. Loads of children's activities were available. I read a information board called IMPACT OF TOURISM ON SOUTHEAST ASIA AMONG THE POOREST SECTIONS OF SOCIETY. Tourism has been one of the major causes of cultural change. As tourists we want to meet living lives different from our own. In some areas people have been displaced to make way for new tourist resorts and traditional ways of life and income generation have been destroyed. Tourists want to visit important historic sites, and exotic locations. Tourism can be a significant source of income for countries struggling to build their economies, but it can cause damage to fragile unique environments. In some areas tourism has also become a major cause of CHILD and SEXUAL EXPLOITATION..

In recent years there has been increasing calls for Southeast Asian Countries to work together to promote sustainable and responsible tourism. However achieving these goals lies not just with the governments of these countries, it also requires our co-operation as responsible tourists. That respects and supports different cultures local communities.

In Modern Age Slavery there are many other forms of slavery than sexual exploitation one of the most horrendous is Organ Slavery. Organ trafficking is a transnational crime organised by complex networks. Since its conducted in secret detection of the crime is difficult.

The United Nations convention against Transnational Organised Crime has defined trafficking in persons as The recruitment, transportation, transfer, harbouring or receipt of persons for the purpose of Exploitation which Includes removal of organs. Because of a shortage of the supply of organs. The shortage has attracted "transplant tourism" in the World. Donors who are poor have aggravated the problem. Payment for organs is prohibited in many countries of the World.

Awareness to this crime helps people to know not to be led astray by the traffickers. Often money handed over to groomed families who have loved ones in need of a organ, money is handed over but often thats the last they see of it. At the moment we at St Furseys are raising funds for ROTARIANS AGAINST CHILD SLAVERY/ROTARY ACTION GROUP and NOTTINGHAM HOSPITAL [RENAL] for young children that are awaiting transplant, and have to travel back and forth to Nottingham from different counties. Where no money can buy a kidney. As strict safeguarding is in place even with a father who is willing to give his kidney to his son. That NO MONEY is paid for that organ. Please help us to raise some resource to alleviate the suffering of these children and families. Special toys and help for the families is needed. Racs/Rag speaks out against all slavery globally. So 50% Rotarians against Child Slavery, 50% Nottingham Hospital [renal] [Kinder Ward]. Any monies will go first to St Furseys Orthodox Community it will then be split to the two charities by Father Stephen. Please support us in this project.

We have received a appreciation certificate from Rotary club of Dunbar for our support of KALIMPONG project to build a shelter for women and young girls being trafficked out of North East India. It is on the notice board at the back of the chapel.

Pat Hinkins Co-ordinator St Furseys Orthodox Community [action against Child Slavery] sponsors of RACS/RAG.

DORMITION OF OUR MOST HOLY LADY

GREAT VESPERS

The Spotless Bride, the Mother of Him in whom the Father was well pleased, she who was foreordained by God to be the dwelling place of His union without confusion, delivers today her blameless soul to her Creator and her God. The spiritual powers receive her with the honours due to God, and she who is truly the Mother of Life departs unto life, the lamp of the Light which no man can approach, the salvation of the faithful and hope of our souls.

TONE THREE

(by Germanos)

Come, all ye ends of the earth, let us praise the most holy Translation of the Mother of God: for she has delivered her spotless soul into the hands of her Son. Therefore the world, restored to life by her holy Dormition, in radiant joy celebrates this feast with psalms and hymns and spiritual songs together with the angels and the apostles.

Glory be to the Father . . .

TONE FIVE

(by Theophanes)

Come, O gathering of those who love to keep the feasts, come and let us form a choir. Come, let us crown the Church with songs, as the Ark of God goes to her rest.¹ For today is heaven opened wide as it receives the Mother of Him who cannot be contained. The earth, as it yields up the Source of life, is robed in blessing and majesty. The hosts of angels, present with the fellowship of the apostles, gaze in great fear at her who bore the Cause of life, now that she is translated from life to life. Let us all venerate and implore her: Forget not, O Lady, thy ties of kinship with those who commemorate in faith the feast of thine all-holy Dormition.

Both now . . .

YOUR BODY IS HOLY AND EXCELLING IN SPLENDOR

In their homilies and sermons on this feast the holy fathers and great doctors spoke of the assumption of the Mother of God as something already familiar and accepted by the faithful. They gave it greater clarity in their preaching and used more profound arguments in setting out its nature and meaning. Above all, they brought out more clearly the fact that what is commemorated in this feast is not simply the total absence of corruption from the dead body of the Blessed Virgin Mary but also her triumph over death and her glorification in heaven, after the pattern set by her only Son, Jesus Christ.

Thus Saint John Damascene, preeminent as the great preacher of this truth of tradition, speaks with powerful eloquence when he relates the bodily assumption of the loving Mother of God to her other gifts and privileges: "It was necessary that she who had preserved her virginity inviolate in childbirth should also have her body kept free from all corruption after death. It was necessary that she who had carried the Creator as a child on her breast should dwell in the tabernacles of God. It was necessary that the bride espoused by the Father should make her home in the bridal chambers of heaven. It was necessary that she, who had gazed on her crucified Son and been pierced in the heart by the sword of sorrow which she had escaped in giving him birth, should contemplate him seated with the Father. It was necessary that the Mother of God should share the possessions of her Son, and be venerated by every creature as the Mother and handmaid of God."

Saint Germanus of Constantinople considered that it was in keeping not only with her divine motherhood but also with the unique sanctity of her virginal body that it was incorrupt and carried up to heaven: "In the words of Scripture, you appear *in beauty*. Your virginal body is entirely holy, entirely chaste, entirely the house of God, so that for this reason also it is henceforth a stranger to decay: a body changed, because a human body, to a preeminent life of incorruptibility, but still a living body, excelling in splendor, a body inviolate and sharing in the perfection of life."

Another early author declares: "Therefore, as the most glorious Mother of Christ, our God and Savior, giver of life and immortality, she is enlivened by him to share an eternal incorruptibility of body with him who raised her from the tomb and took her up to himself in a way he alone can tell."

All these reasonings and considerations of the holy Fathers rest on Scripture as their ultimate foundation. Scripture portrays the loving Mother of God, almost before our very eyes, as most intimately united with her divine Son and always sharing in his destiny.

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.

N.L.A., 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 *Ceolfriht'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 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 apostacy 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,