

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
 ST. FURSEY'S HOUSE, 111 NEVILLE ROAD,
 SUTTON, NORWICH. NR12 9RR.
 Tel. 01692 580552.

COMMUNITY PROGRAMME
 AUGUST 2016.

AUGUST 6

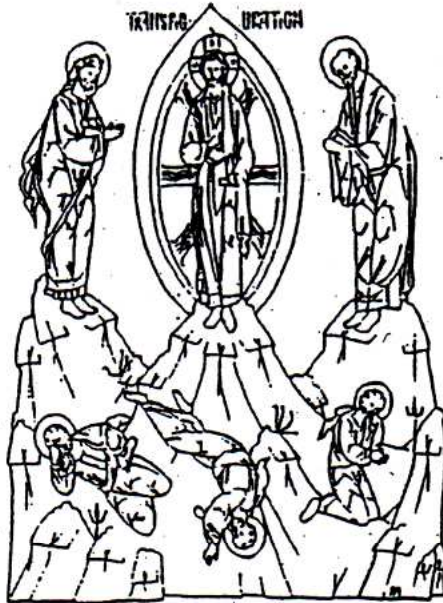
The Transfiguration of our Lord
 and God and Saviour Jesus Christ

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 meditations. 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.

MON AUG.1st. Procession of the Lifegiving Cross of the Lord.(St.Cennydd of Llangennith)
Typika 9am.

TUES.AUG. 2nd.Translation of the Relics of St Stephen from Jerusalem to Constantinople 428.
Typik 9am.

FRI.AUG.5th. Forefeast of the Transfiguration of Our LORD.
Typika 9am.

SAT.AUG.6th.TRANSFIGURATION OF OUR LORD.
VESPERS 4pm.

SUN.AUG.7th.7th.SUNDAY AFTER PENTECOST.Afterfeast of the Transfiguration.
(Patronal Festival at Great Walsingham. Divine Liturgy 10.30am)

SAT.AUG.13th.Leavetaking of the Transfiguration.Vespers 4pm.

SUN.AUG.14th 8th.SUNDAY AFTER PENTECOST-DORMITION OF THE THEOTOKOS
DIVINE LITURGY 10am, VESPERS 4pm.

SUN.AUG. 21st.9th SUNDAY AFTER PENTECOST.Afterfeast of the Dormition.

SAT.AUG.27th.The Newly-revealed Great Martyr Phanourios of Rhodes Vespers 4pm

SUN.AUG,28th.10th.SUNDAY AFTER PENTECOST.Anna the Prophetess,the daughter of Phanuel.
DIVINE LITURGY 10am VESPERS 4pm.for the Beheading of St.John the Baptist.

MON.AUG.29th.THE BEHEADING OF THE HOLY AND GLORIOUS PROPHET AND FORERUNNER AND
BAPTIST JOHN,
Typika 9am.

DAILY SERVICES AT ST FURSEY'S CHAPEL'

These are normally 3rd.Hour with a reading from the Fathers 9am,6th Hour 12noon this varies according to the work load.Vespers 4pm and Compline 9pm when there are visitors on retreat.Local readers are always welcome to attend these services.

COMMUNITY NEWS AND NOTICES

MONDAY BIBLE STUDY.

After our summer break in August we resume on Monday September 5th.Our change from Thursday seems to be working well and everyone is welcome to attend,We begin at 2 30pm in the library at St Fursey'sHouse ;a break at 3.30 for tea and cake Vespers 4pm and finish about 4.30pm.

NORWICH MARKET STALL.

This will be on Wednesday September 7th and it continues to be an important part of our missionary outreach so please remember us in your prayers and visit us if you can.

EVENING TALKS ON THE ORTHODOX CHRISTIAN FAITH.

We had our short course of evening talks during July and four people attended and we look forward to blessing several of them as Catechumens during September with Chrismation into the Orthodox Church in time for Christmas;Please pray for this aspect of our work.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

On June 28th an official from Tesco's rang me to say that the piece of land we had been offered was not after all available for sale; we were very disappointed about this but during the same week it came to our notice that there was another ; if not better, possibility an there will be a meeting on July 21st by those involved so there may be some exciting news in the October Newsletter This is an important issue, as those who come to St Furseys understand; for example at our June Saturday Liturgy 8 of our regulars were away but we still had 13 people in our little church so 21 would have been a real chush. PLEASE PRAY FOR US.

A MESSAGE FROM RUTH;

Did you see the TV programme ' An Island Parish ' The nun in the hermitage is Mother Mary who is Orthodox. She joins in the island life and is well known. I had a letter from her recently.... She had three leaks in the hermitage roof this winter so she is having some major repairs do to it. She has had several visits from people who have come to the the island of Unst. Among them was an Antiochian Orthodox priest who served the Divine Liturgy for her and this meant a great deal to her. I was so impressed by not only her spiritual life but also her practical building work. Her address is ; ST. SUNNIVA HERMITAGE, FEALL, HAROLDSWICK, UNST. SHETLAND ZE2 9ED. She asks for our prayers; She will be added to our proskomedia prayers at St. Furseys. P

Modern Age Slavery 22

Mark Little [chairman RACS/RAG] was armed with good wishes of club, district and the blessings and wholesome support of a local church. He travelled to the Rotary International Convention in Seoul Korea. To give a voice for the voiceless and enslaved children of the World. He had asked for volunteers to help staff the RACS/RAG stand. The response was amazing fully Manned and supported!! For the readers who have access to a computer look at www.racsrag.org and read the full story.

GIVE THE CHILDREN A VOICE £100 has been raised £50 has been given to RACS/RAG for useage at the R.I. Atlanta Georgia 2017 Convention, and £50 to Nottingham [Renal] for children awaiting kidney transplants where no money is exchanged for a organ. We have had receipts and thankyou letters. Mark thanks Fr Stephen for his prayers and support, [E Mail on back wall of chapel] We are going to continue with GIVE THE CHILDREN A VOICE, and I am going to to do talks in the new church year in Kings Lynn. Many people don't know of the Alliance and though Police forces are doing talks, and Mark Little are doing all they can, Slavery is still remaining very much a problem because of Lack of Awareness.

Fr Stephen has agreed to open a small resource appeal for "Bakhita House " where young women have been rescued in England from sexual Exploitation trafficked in by unscrupulous traffickers, and survived in horrendous conditions. They rescued a young woman who was 25 men a night. This happened in this country. It is not just overseas.

I have a table at Traceys open garden & fete on the 27th August 2-5 oclock for RACS/RAG for awareness and resources for GIVE THE CHILDREN A VOICE. PLEASE VISIT THE STAND. 27 St Catherines Ave Catfield NR29 5AP. The garden is amazing. Rotary Club of Broadlands are having a table with games for Local charities.

KALIMPONG PHASE ONE IS COMPLETED 9 ROTARIANS AND PARTNERS are going to visit Kalimpong Mid September. So watch this space for PHASE TWO.

Co-ordinator Pat Hinkins St Furseys Orthodox Community [action against child slavery]

SPONSERS ROTARIANS AGAINST CHILD SLAVERY/ROTARY ACTION GROUP.

www.racsrag.org

Monasticism

Although not considered as one of the sacraments of the Church since it is not essential to the Christian life as such and is not a necessary element for the very existence of God's People, **monasticism** has played an important role in Christian history and is highly valued by the Orthodox Church.

In the Orthodox Tradition the monastic calling is considered to be a personal gift of God to the individual soul for his salvation and service to the Body of Christ. The monastic vocation is the calling to personal repentance in a life dedicated solely to God. The ultimate Christian virtue of love is sought by the monk or nun primarily through prayer and fasting, and through the exercise of the Christian virtues of poverty, chastity, humility and obedience.

The monastic Christian does not normally exercise any particular ministry in the Church such as that of priest, pastor, teacher, nurse or social worker. The monk is normally a layman and not a cleric, with each monastery having only enough clergy to care for the liturgical and sacramental needs of the community itself.

In Orthodox Christian history many missionaries, teachers and bishops have come from men with monastic vocations. For centuries the bishops have been traditionally selected from among the monks. These additional callings, however, are considered to be acts of God's will expressed in his People, and are not the purpose or intention of the monastic vocation as such. Indeed, one must enter a monastery only in order to repent of his sins, to serve God and to save his soul according to the ideals of monastic asceticism. The ceremony of monastic profession indicates this very clearly. Thus, for example, Saint Herman of Alaska was first dedicated to the monastic life, and only then, in obedience to his spiritual father, left his solitude to become a great missionary.

The Monastic Ranks

The Orthodox monastic tradition has four classical ranks which apply equally to men and to women. The first step is that of novice, which in church terminology is called the rank of obedience. At this first stage the candidate for monastic profession simply lives in the monastery under the direction of a spiritual father or mother.

The second step is that of **riasa-bearer**, which means that the person is more formally accepted into the community, and is given the right to wear the monastic robe, called the **riasa**. At this stage the candidate is not yet fully committed to the monastic life.

The third rank is that of the **small schema** which means that the person is a professed monastic. He or she now receives a new name and wears the monastic schema (a cloth with the sign of the cross), the veil and the mantle (**mantia**). At this stage the person pledges to remain in the monastic community in perpetual obedience to the spiritual leader and to the

head of the monastery, called the **abbot** or **abbess** (**igoumenos** or **igoumenia**). The service of profession, in addition to the hymns and prayers, includes a long series of formal questioning about the authenticity of the calling, the tonsuring (i.e. the cutting of the hair), and the vesting in the full monastic clothing.

The final rank of the monastic order is that of the **great schema**. This last step is reserved for very few, since it is the expression of the most strict observance of the monastic ideals, demanding normally a state of life in total seclusion in perpetual prayer and contemplation. With this final profession a new name is again received, and a new monastic insignia—the **great schema**—is worn.

In the Orthodox tradition there is no prescribed length of time that a person must remain in one or another of the monastic ranks. This is so because of the radically personal character of the vocation.

Thus, some persons may progress rapidly to profession, while others may take years, and still others may never be formally professed while still remaining within the monastic community. The decision in these matters is made individually in each case by the spiritual director and the head of the community.

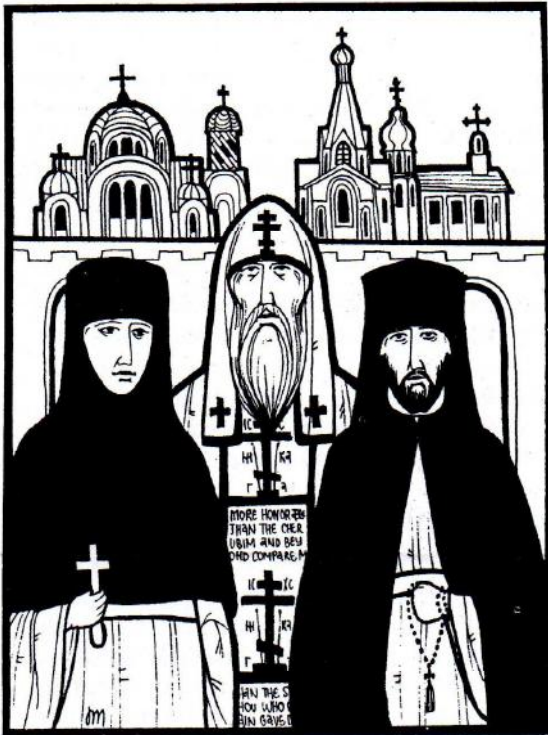
Types of Monasticism

Although the Orthodox Church does not have religious orders as the Latin Church does, there are in Orthodoxy different styles of monastic life, both individually and in community. Generally speaking some monasteries may be more liturgically oriented, while others may be more ascetic, while still others may have a certain mystical tradition, and others be more inclined to spiritual guidance and openness to the world for the purpose of care and counseling. These various styles of monasticism, which take both a personal as well as a corporate form, are not formally predetermined or officially legislated. They are the result of organic development under the living grace of God.

In addition to the various spiritual styles of monastic life, three formal types of organization may be mentioned. The first is that of **coenobitic** monasticism. In this type all members of the community do all things in common. The second form is called **idiorhythmic** in which the monks or nuns pray together liturgically, but work and eat individually or in small groups. In this type of monasticism the persons may even psalmodize and do the offices separately, coming together only for the eucharistic liturgy, and even then, perhaps, only on certain occasions. Finally there is the **eremitic** type of monasticism where the individual monks or nuns are actually **hermits**, also called **anchorites** or **recluses**. They live in total individual seclusion and never join in the liturgical prayer of the

community, except again perhaps on the most solemn occasions. In the rarest of cases it may even happen that the holy eucharist is brought to the monk or nun who remains perpetually alone.

In the Orthodox Church today in the Western world there are only a few communities with a genuinely monastic life. In the traditional Orthodox countries monasticism still thrives, although with greatly reduced numbers due to the political and spiritual conditions. In recent years, in some places, there has been a renewed interest in monasticism, particularly among the more educated members of the Church.



Other Feasts

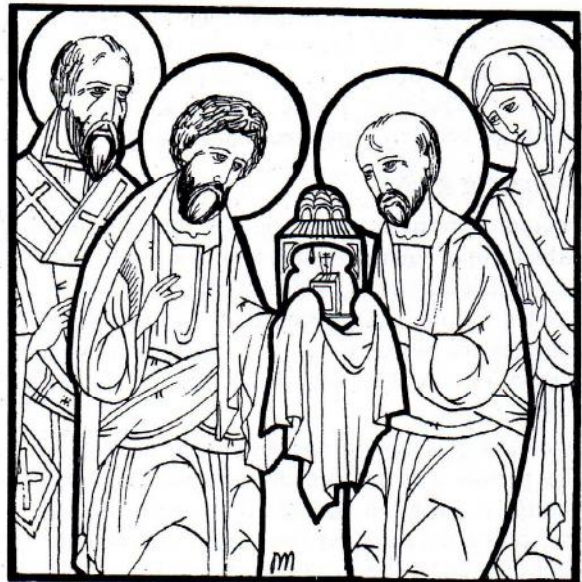
On each day of the year the Orthodox Church commemorates certain saints or sacred events in its history. In addition to the twelve major feast days mentioned above, the entire Orthodox Church celebrates a number of other days with special liturgical and spiritual solemnity.

First among the feasts universally celebrated by all the Orthodox are those of **Saint John the Baptist** of whom Christ has said that "among those born of women there has arisen none greater." (Matthew 11: 11; Luke 7:28) The feasts of the apostles are also celebrated in all the churches, particularly the feast of **Saints Peter and Paul** which is preceded by a prescribed fasting period. Certain other saints are especially venerated throughout the world as well, such as **Saints Nicholas and George**, the **Prophet Elias** and the **Archangel Michael**, together with the hierarchs, **Saints Basil the Great, John Chrysostom and Gregory the Theologian.**

Each local church also has its own particularly holy days. In the Greek Church **Saints Spiridon, Demetrios, Nektarios** and others are highly venerated, just as **Saints Sergius, Seraphim, Tikhon and Vladimir** are in the Russian Church; **Saint Sava** in the Serbian Church; and **Saint Herman** in the American Church.

In addition to those special festal days of the particular national churches, there exists also the practice for certain cities, towns and monasteries to have liturgical celebrations of holy persons or events proper to their own particular interests and desires. Thus there exist certain saints, for example, which are celebrated with great solemnity in just a very few places in the Church, perhaps even in just one particular place where they have a special importance for the faithful.

It is necessary to note that in the Orthodox Church the liturgical feasts are not "institutions" which are legislated by some ecclesiastical authority apart from the interest and consent of the people. The feasts of the Church, and even the **canonization of saints**, always follows from the living devotion of the Christian people. If there were no popular interest and veneration of a certain holy person, there would be no official canonization and no liturgical festival established in his or her honor. Once a person is recognized as a saint, however, and it is agreed that God himself is presenting this person as a living witness to himself and his Kingdom, then the Church hierarchy will set the day of the feast and will compose the proper liturgical service and hymns to be used in the celebration. The frequency and fervor of the celebration will then depend solely upon the will of the people, and once established the feast could only disappear organically, in a way similar to its appearance. It would not, and indeed it really could not be "disestablished" by the decree of any church authority.



ST FURSEY'S Acc. APRIL-JUNE - 2016

2015 Income	2016	2015 Expenses	2016
£645	£ 766	108 Postage	150
698 Donations	920	25 Lun prinks	78
250 Coffee Morning	160	80 Chapel	81
285 MK Stall	252	250 Books / cards	710
560 / Cons + Books	975	45 Stall rent	45
14 Candle money	20	125 Office	141
14 Charity yr	15	450 Fr Stepha	450
- S wnwale,	400	180 Bishop	300
<u>2466</u>	<u>3508</u>	157 Miscellan	<u>358</u>
	less <u>2313</u>		<u>2313</u>
	£ <u>1195</u>	<u>1380</u>	

Australia receives Middle Eastern Christian families through Operation Safe Havens

AUSTRALIA

It is with joy that we can report that between April and June, Australia welcomed 15 Christian families into their country (two Iraqi, 13 Syrian), becoming the fourth country (alongside Poland, the Czech Republic and Canada) to receive specifically Christian refugees from the Middle East through Barnabas Fund's Operation Safe Havens. Barnabas Fund covered the airfares of each family settling in Australia. In further good news, the Australian House of Representatives passed unopposed a motion calling the actions of Islamic State (IS) against the Assyrian people "genocide". The majority of Christians in Iraq and Syria are ethnic Assyrians, the indigenous people of the region, who lived there for many centuries before the arrival of the Muslim Arabs.

Genocide of Christians and other religious minorities by Islamic State (IS) continues with yet more brutal attacks

SYRIA

Christians and other religious minorities in Syria continue to be the target of brutal attacks by the Sunni Muslim fighters of Islamic State (IS), further highlighting the genocide facing them in the Middle East. On 12-13 May a group from IS entered the town of Al-Zara, near Hama in Syria, populated by Christians and Alawites (a minority Shia Muslim group). Approximately 120 men, women and children were killed. Some of the bodies were sawn into pieces.

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 . . .

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

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; Görlach, p. 67; see also B.T.A., lii. 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 *Ceolfrith's translation of his relics.

Baedae Opera Historica (ed. C. Plummer, 1956), I. 364-404; li. 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.