

ST. FURSEY'S ORTHODOX CHRISTIAN COMMUNITY
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COMMUNITY PROGRAMME
 AUGUST 2017.

AUGUST 6

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

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 Tune

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 Eltisbury, 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 Aldan, 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.

TUES.AUG. 1st. BEGINNING OF THE DORMITION FAST.

TYPIKA 9am. VESPERS 4pm

WED. AUG. 2nd. Translation of the Relics of the Protomartyr Stephen from Jerusalem to Constantinople.

TYPIKA 9am

SAT. AUG. 5th. Forefeast of the Transfiguration. St. Oswald King and Martyr 642.

SUN. AUG. 6th. THE HOLY TRANSFIGURATION OF OUR LORD

(Patronal Festival at Walsinghamno Liturgy at St. Fursey's)

SAT. AUG. 12th. VESPERS 4pm.

SUN. AUG 13th. 10th. SUNDAY AFTER PENTECOST (Leavetaking of the Transfiguration)

DIVINE LITURGY 10am VESPERS 4pm

MON. AUG. 14th. FOREFEAST OF THE DORMITION OF THE THEOTOKOS.

VESPERAL LITURGY 6pm.

TUES. AUG. 15th. TYPIKA FOR THE DORMITION 9am

SAT. AUG. 19th. VESPERS 4pm.

SUN. AUG. 20th. 11th. SUNDAY AFTER PENTECOST (Afterfeast of the Dormition)

DIVINE LITURGY 10am VESPERS 4pm

SAT. AUG. 26th VESPERS 4pm

SUN. AUG. 27th. 12th. SUNDAY AFTER PENTECOST (St. Phanourios of Rhodes.

DIVINE LITURGY 10am VESPERS 4pm (Prophetess Anna)

MON. AUG. 28th. BEHEADING OF THE HOLY AND GLORIOUS PROPHET AND FORERUNNER AND BAPTIST JOHN. VESPERS 4pm

WED. AUG. 30th. The Placing of the Sash of the most Holy Theotokos at Chalkoprateia 530.

St Aidan of Lindisfarne 651 St. Eanswythe of Folkstone 640.

VESPERS 4pm

SAT. SEPT. 2nd. DIVINE LITURGY AND FEAST

DAILY SERVICES IN ST. FURSEY'S CHAPEL.

These are normally 3rd. Hour with a reading from the early church Fathers 9am. 6th. Hour 12noon this may vary according to pressure of work. Vespers 4pm Compline 9pm when visitors are in residence on retreat. Local readers are very welcome to come; several do but please check by ringing 580552 just in case I have been called away as sometimes happens.

COMMUNITY NEWS AND NOTICES.

A POSSIBLE ORTHODOX CHURCH IN STALHAM

Rejoice; Rejoice; One Friday June 30th we were told by the Estate Agent that the Police Authority had accepted our offer of £105,000 for Stalham Police Station; we are still waiting for the official letter so that the legal process can begin but the Estate Manager has very kindly offered to let us have access to the building whenever we need it. We thank God for His many blessings to us and thanks are also due to all those who responded to our urgent appeal to make this possible. We will need to pay £21,000 VAT and we will need to have a short term loan for this but being Registered as a Charity and for VAT purposes we will get that back. Fund raising will need to continue to pay for the cost of building work. Exciting and daunting times lay ahead but with the help of the Lord we can leap over a wall. PLEASE REMEMBER US IN YOUR PRAYERS; AND THE APPEAL IS STILL OPEN.

COFFEE MORNING REPORT.

The coffee morning took place on Saturday June 24th. I was a very pleasant occasion as always and we had several stalls; Icons and books; homemade cakes; raffle; tombola; bric a brac; plants and vegi; and £252 was raised. Having the event on a Saturday was an experiment but on reflection we felt that we should revert to our usual Thursday next year. Thankyou all so much to all the helpers and those who came and gave so generously.

SUMMER PILGRIMAGE

We hope to have our Pilgrimage on Saturday September 16th to the site of the shrine or St. Blida the mother of St Walstan the patron saint of Norfolk farmers. We have been there twice before and it is good to commemorate our local saints and ask them for their prayers.

ST FURSEY'S COM AKA APR-JUNE 2017					
2016	INCOME	2017	2016	EXPENSES	2017
£766		£1195	150	Postage	220
920	Donations	979	78	Icon prints	105
160	Coffee Morning	252	81	Chapel	161
252	Medieval Stalls	269	710	Books	424
975	Icon Books	450	45	Stall rest	45
20	Candle money	24	141	Office	258
15	Charity jar	-	450	Fr Stephen	450
400	Surrender	320	300	Bishop	300
<u>3506</u>		<u>3484</u>	358	Miscellaneous	425
		Less 2988			<u>2388</u>
		£ 1096	2313		
			to July		

Fourth Century

Constantine

The fourth century began with the greatest persecution ever waged against the early Church, that of the emperor **Diocletian**. The longest list of early martyrs comes from this period (303-306).

After Diocletian's abdication, a power struggle developed among the imperial leaders. In 312, **Constantine** engaged in battle with his main contender for the western throne, **Maxentius**. Before the battle of the Milvian bridge near Rome, Constantine had a vision, perhaps in a dream. He saw the **Cross** or **Labarum** (**Chi Rho: XP**) of Christ with the words, "**In this sign, conquer.**" He placed the Christian symbol on his troop's tunics and weapons, and they won the battle. Constantine quickly moved to grant freedom to Christians to practice their faith in the empire, and also showed his own preference for Christianity by giving a number of privileges and advantages to the Church. Before Constantine died he built a city in the ancient site of **Byzantium** for his new imperial capital — a city named **Constantinople**, in his honor. Constantine himself was baptized only on his deathbed in 337. Together with his mother, **Helen**, who recovered the True Cross of Christ in Jerusalem, Constantine is recognized a saint of the Church. Christianity became the official religion of the empire in 380 by decree of the emperor **Theodosius**.

Inner Struggles

During Constantine's time, the Church recovered its property and was free from external persecution. Inner troubles immediately arose, however, to disturb the peace. First, there was the **Donatist Schism** in North Africa. The schism is so-called for **Donatus**, the principal theologian of a group that rejected the regularly elected bishop of Carthage on the grounds that one of the bishops who participated in his consecration had shown weakness in the time of persecution. Instead of forcing the Church to solve its own problems, Constantine intervened in the controversy. First, he sided with the Donatists, then he sided with their opposers, using imperial power to enforce his decisions. The schism resulted in the ultimate destruction of the once glorious Church in North Africa, and established the precedent of imperial intervention in Church affairs.

The **Arian** controversy then arose. **Arius**, an Alexandrian priest, taught that the **Divine Logos**, the **Word of God** Who became man — Jesus Christ — is not the divine **Son of God**. He was merely a creature like everything else created out of nothing by God. According to Arius, God is not the uncreated Holy Trinity. God is the Father, the Creator, alone. God the Father created His **Logos** or **Word** or **Son** as the first and greatest of His creatures. This Logos, Who may be called divine only in a manner of speaking, is God's

instrument for the salvation of the world, being born as the man Jesus. Thus Jesus Christ is not the uncreated, divine Son of God having exactly the same uncreated divinity as God the Father. He is a **creature**, as is the Holy Spirit. God is not the Holy Trinity.

The First Ecumenical Council

The controversy raised by the teaching of the Arians was brought to the decision of the whole Church at the Council which Constantine called in **Nicea** in 325. This council, known as the **First Ecumenical Council**, decreed that the **Logos, Word** and **Son of God** is uncreated and divine. He is **begotten** — that is, born or generated — from the Father, and **not made or created** by Him. He is of one essence with the Father (**homoousios**). He is **True God of True God**, the **Word of God by Whom all things were made**. It is this uncreated, only-begotten divine Son of God Who became man from the Virgin Mary as Jesus Christ the Messiah of Israel and the Savior of the world.

The Second Ecumenical Council

The decision of the Nicene Council was not universally accepted in the Church for a long time. The controversy raged for many decades. Numerous councils were held in different places which formulated various statements of faith. The Arian party gained imperial support and the defenders of the Nicene faith were greatly persecuted. The troubles persisted until 381 when, at a council in Constantinople, known now as the **Second Ecumenical Council**, the original decision of Nicea was reaffirmed and the divinity of the Holy Spirit was proclaimed. The combined statement of these two councils comprises the **Symbol of Faith**, the **Creed** of the Orthodox Church.

The Fathers of the Church

The great defenders of Nicene Orthodoxy were **Saint Athanasius the Great**, bishop of Alexandria (d. 373) and the **Cappadocian** bishops, **Saint Basil the Great** (d. 379), his brother **Saint Gregory of Nyssa** (d. 394), and their friend **Saint Gregory Nazianzen the Theologian** (d. 389). These fathers of the Church taught and explained the true Christian faith, suffering greatly for their defense of the central doctrine of Orthodox Christianity, that God is the **Most Holy Trinity**: three uncreated and divine persons of the Father, the Son, and the Holy Spirit, in one and the same uncreated, divine nature.

The Councils of the Church

The Council of Nicea also made a number of **canons** concerning the order and discipline of the Church.

These canons confirmed the primacy of the Church of **Rome** in the West, **Alexandria** in Africa, and **Antioch** in the East (Canon 6), and the recognition of the dignity of the Church in **Jerusalem** (Canon 7). The council prohibited the practice of penitential kneeling at the Church's Sunday liturgy (Canon 20). The

Council of Constantinople also produced canons, one of which stated that "the bishop of Constantinople shall have the prerogative of honor after the bishop of Rome because Constantinople is the New Rome." (Canon 3)

Liturgical Development

The fourth century witnessed a number of liturgical developments. During this time, the eucharistic prayers of the **divine liturgies**, named after **Saint Basil the Great** and **Saint John Chrysostom** (d. 407) were substantially formulated. The catechetical sermons of **Saint John Chrysostom** together with those of **Saint Cyril of Jerusalem** (d. 386) show that the sacraments of Baptism and Chrismation were being celebrated in the fourth century almost exactly as they are done in the Orthodox Church today. By this time, the **40 Day Lent** and the **Easter Feast** were well established. The **Nativity of Christ** was separated from the feast of **Epiphany** or **Theophany**, thus becoming a separate feast of the church to offset the pagan festival of the Sun which was celebrated on the twenty-fifth of December. (See Book II on *Worship*)

Monastic Life

The fourth century also saw the flourishing of monastic life in Egypt — led by **Saint Anthony the Great** (d. 356) — in Syria, and in the West. Among the monastic saints of this period were Paul of Thebes, Pachomius, Hilarion, Sabbas, Macarius of Egypt, Epiphanius of Cyprus, and Ephraim of Syria. Among the monastic saints in the West were Jerome, John Cassian, and Martin of Tours. The famous bishop saints of the fourth century were Saint Nicholas of Myra in Lycia, Saint Spyridon Trimunthys, and Saint Ambrose of Milan.



The Creed

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

SNOWDROPS STARTING ANEW. The £177 was spent on the women to have a special treat at the cinema and shelves for the rooms that were desperately needed. The Carousel game raised £20 at the coffee morning which I WON!! I will raise further funds at a later time. I now hold over £30 when this builds again another choice will be made by the guests.

MOLDOVA. Please keep the layettes coming, the standard I receive is amazing.

GIVE THE CHILDREN A VOICE. The Atlanta convention was an outstanding success 7,000 delegates turned up at a candle light vigil. Thousands of delegates were turned away from the sessions as they couldn't fit in, because the place couldn't take anymore it was filled to capacity. Please continue to pray. We are continuing to raise funds for RAGAS to speak out in Toronto. And kinder ward for children awaiting transplants that where security is high so NO money is exchanged for organs.

ROTARY CLUB OF BROADLANDS. We have a new collecting box to recycle specs for Vision Aid at Caister Methodist Church. Helps both medically and to keep people in work overseas.

ZAMBIA. Is a source, transit, and destination country for men woman and children for forced labour and sex trafficking. Most trafficked within the countries borders and involves woman and children from rural areas exploited in cities in domestic servitude or forced labour in agriculture, textile production, mining, construction, small businesses such as bakeries and forced begging. Zambian children may be forced by Jerabo gangs engaged in illegal mining to load stolen copper ore onto trucks in copper belt province. While orphans and street children are most vulnerable, children of affluent village families are also at risk of trafficking. SOURCE, Ref world/2017 Trafficking in persons report Zambia 27 June 2017. To read more www.refworld.org

THE FALCONER TRUST. Our box of goods is coming on well bars of soap, toothpaste. Plasters. And sudocream needed. If you need more info www.thefalconertrust.org This orphanage's children need your help. They are kept from babies to teenagers and are kept safe up to 100 children. Please pray for these babies and children.

Pat Hinkins Co-ordinator ST FURSEYS ORTHODOX COMMUNITY [ACTION AGAINST CHILD SLAVERY] SPONSERS OF RAGAS www.ragasonline

Christians unable to return to liberated homelands

IRAQ

Qaraqosh was liberated from Islamic State (IS) militants in October 2016, but the believers who lived in what was once the largest Christian town in Iraq still feel they cannot return. "It was not just Daesh [IS] who destroyed our homes, it was also our neighbours, the ones we considered our friends," explains an 80-year-old Christian now living in a Christian camp in Erbil. As the Christians fled from IS, Sunni Muslims from surrounding villages arrived on tractors and lorries and looted their houses. "Our neighbours betrayed us and the Iraqi army did nothing to stop Daesh. How can we possibly live somewhere we don't feel welcome or safe?"

Muslim youths target Christian on Sydney train

AUSTRALIA

A 30-year-old Christian man was attacked by five Muslim youths on a train in south-west Sydney in April. "Mike", who wears a cross given to him by his mother when he was a teenager, said "They ripped the cross off me, threw it to the ground, they said **** Jesus." The youths referred to Allah and then began to assault the Christian. "It's not just an attack on me, it's an attack on what I believe in and every Christian out there." New South Wales police stated following the assault that they were investigating an "alleged religiously-motivated" attack on a Sydney train.

Barnabas Fund has provided food and household essentials to needy Christians in the CAR who have been the victims of violence



Islamist Seleka militia continue violent attacks on Christians

CENTRAL AFRICAN REPUBLIC



Despite the presence of a UN peacekeeping force, Christians in the Central African Republic continue to experience violent attacks from Islamist Seleka, who are refusing to accept the result of last year's elections, which led to a Christian becoming president of this Christian-majority nation. At least 50 people were killed in April in separate attacks on three Christian communities in the central Bambari region.

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 in his destiny.

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.*, 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 *Ceolfrith's translation of his relics.

Bædæ 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.