

SELECTED LIVES OF THE SAINTS.

SEXBURGA (Sexburg), abbess of Ely 679-c.700. Daughter of King Ahna of East Anglia. Sexburga married Erconbert, king of Kent, by whom she had two sons who succeeded their father as kings, and two daughters, *Erkengota and *Ermengild. While Sexburga was queen, she founded a nunnery at Minster-in-Sheppey, to which she retired as abbess after her husband's death in 664. In 679, on the death of her sister *Etheldreda, foundress of Ely, Sexburga became abbess there in her place. In 695 she translated Etheldreda's body, still incorrupt, into an old Roman sarcophagus from Grantchester, which was brought to the church at Ely. Sexburga died on 6 July. In 1106 the relics of saints Etheldreda, Sexburga, *Withburga, and Ermengild were again translated into new shrines at Ely, where they remained until the Reformation. Sexburga lay at the feet of Etheldreda, to her east. She is depicted with Etheldreda in a fine reredale from Etheldreda's shrine, now at the Society of Antiquaries, London, and also figures in sculptured scenes of Etheldreda's life at Ely Cathedral. Feast: 6 July, translation, 17 October.

Bede, H.E., iii, 8; iv, 19-21; R.P.S. E. O. Blake (ed.), *Liber Eliensis* (1962); J. Bentham, *The History and Antiquities of the Conventual and Cathedral Church of Ely* (1771), and W. Stevenson, *Supplement to Bentham's History* (1817).

BOISIL (Boswell) (d. c.661), abbot of Melrose. Formed in the Irish monastic tradition by an unknown master and monastery, Boisil, when a monk of Melrose, was so esteemed for his learning, holiness, and prophecies that he attracted *Cuthbert, then a young man, to his community in 651. Boisil was also known for the preaching journeys in the neighbouring villages which Cuthbert too used to share. In c.659, when *Eata, abbot of Melrose, left to found Ripon, Boisil succeeded him. On Cuthbert's return from Ripon c.661, Boisil was stricken by the plague. Together they read the Gospel of John before Boisil died. Cuthbert also caught the disease, but recovered from it in accordance with Boisil's prophecy.

Boisil gave his name to St. Boswells (Roxburghshire), and churches were dedicated to him at Lessuden and Tweedmouth. His relics were translated to Durham in the 11th century. The Stonyhurst College manuscript of the Gospel of John, written in uncial script of

the 8th century and at an early date, placed in Cuthbert's coffin, probably came from Wearmouth or Jarrow, both of which were founded after Boisil's death; if so, it cannot have been Boisil's copy. A more authentic memorial of Boisil is the large fragment of his 8th-century shrine, which was brought to Jedburgh from Old Melrose. Feast: 7 July; translation, 8 June.

Bede, H.E., iv, 27-8; v, 9; B. Colgrave, *Two Lives of St. Cuthbert* (1940); C. F. Battiscombe (ed.), *The Relics of St. Cuthbert* (1956); C. A. Ralegh-Radford, *Two Scottish Shrines: Jedburgh and St. Andrews*, *Archaeol. Jnl.*, cxii (1955), 43-60.

ARILD (Alkeld) (date unknown), virgin. The place of her death was Kingston-by-Thornbury (Glos.), the cause of it, according to Leland, was 'one Muncius a tyrant, who cut off his head because she would not consent to lie with him'. After the Norman Conquest her relics were translated to Gloucester Abbey, where her shrine was famous for miracles. She was depicted in the East Window and a statue of her was on the reredos of the Lady altar. Two churches were dedicated to her: at Oldbury-on-Severn and Oldbury-on-the-Hill. Feast (at Gloucester): 20 July.

J. Leland, *Itinerary*, ii, 60; v, 156; E.B.J. after 1100, ii, 41-2; E. S. Lindley, 'St. Arild of Thornbury', *Trans. Bristol and Glos. Arch. Soc.*, lxx (1951), 152-3.

KENELM (Cynhelm) (d. 812 or 821), prince of Mercian royal family. The historical Kenelm was the son of Coenwulf, king of Mercia 796-821. Kenelm signed a number of charters from 803 to 811; already in 798 Pope Leo III had confirmed to him the ownership of Glastonbury. But Kenelm died before his father, possibly in battle against the Welsh, and was buried at Winchcombe Abbey. When *Oswald revived Winchcombe in the second half of the 10th century, Kenelm was regarded as a martyr and figured as such in liturgical books, including a sacramentary, written at Winchcombe.

TATWIN (Tatuini, Tadwinus), archbishop of Canterbury 731-41. He was described by Bede as a man notable for his prudence, devotion, and learning. He was a priest of the monastery of Bredon in Mercia, to whose king, the powerful Ethelbald, he probably owed his promotion.

After receiving the pallium, he consecrated bishops for Lindsey (Lincs.) and Selsey (West Sussex) in 733, the only recorded act of his short episcopate.

Archdiocese of the British Isles And Ireland



Archbishop:

Metropolitan Silouan
(Oner)

St Fursey's
Antiochian
Christian Parish
Church

Yarmouth Road
Stalham
NR12 9PG

Parish Priest:

Father Stephen Weston

COMMUNITY PROGRAMME & NEWSLETTER

July 2026



TROPARION OF ELIJAH

(Tone 4)

The glorious Elijah, the Angel in body, the pillar of the prophets and second forerunner of Christ's advent, by sending grace from on high upon Elisha, dispels diseases, purifies lepers and overflows with healings for those who honor him.

BRITISH ORTHODOX SAINTS
COMMEMORATED
IN JULY.

See selected lives of Saints on the back page.

- 01 Cewydd, Hermit
- 02 Swithun, Bishop of Winchester, Wonderworker
- 05 Modwenna of Burton, anchoress
Modwenna of Whitby
- 06 Saxburgh, Abbess of Ely
- 07 Boswell, Abbot of Melrose
- Ethelburgh of Faremoutiers, Abbess
- Hedda, Bishop of Winchester
- Willibald, Bishop and Missionary
- 08 Edgar the Peaceful, King of England
- Grimbald, Monk
- Urith of Chittlehampton, Virgin-Martyr
- 09 Everild, Abbess of Everingham
- 11 Amabilis, Virgin*
- Thurketil, Abbot of Crowland
- 13 Mildred, Abbess of Minster-in-Thanel
- 14 Deusdedit, Archbishop of Canterbury
- Marchelm, Missionary*
- 15 Edith, Abbess of Polesworth
- 16 Plechelm, Missionary and Bishop
- 17 Kenelm, Martyr
- 18 Edburgh, Virgin
- 20 Arild of Gloucestershire, Virgin-Martyr
- Etheldwitha of Winchester, Widow
- 24 Christiana, Virgin*
- 24 Lewina, Virgin-Martyr
- Wulfhad and Ruffin, Martyrs
- 28 Ardwin, Gerald, Fulk and Bernard, Confessors*
- 30 Ermengyth of Thanet, Virgin
- Tatwine, Archbishop of Canterbury
- 31 Joseph of Arimathea
- Neot, Hermit

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 Faith /
standing firm against the rising tide of falsehood /
that our souls may be saved. //



From the Explanations of the Psalms by St. Ambrose, bishop

[Ps. 1, 4, 7-8: CSEL 64, 4-7]

THE APPEAL OF THE BOOK OF PSALMS

Though all Scripture is fragrant with God's grace, the Book of Psalms has a special attractiveness.

Moses wrote the history of Israel's forefathers in prose, but after leading the people through the Red Sea—a wonder that remained in their memory—he broke into a song of triumph in praise of God when he saw King Pharaoh drowned along with his forces. His genius soared to a higher level, to match an accomplishment beyond his own powers.

Miriam too raised her timbrel and sang encouragement for the rest of the women, saying: *Let us sing to the Lord, for he has triumphed gloriously; he has cast horse and rider into the sea.*

In the Book of Psalms there is profit for all, with healing power for our salvation. There is instruction from history, teaching from the law, prediction from prophecy, chastisement from denunciation, persuasion from moral preaching. All who read it may find the cure for their own individual failings. All with eyes to see can discover in it a complete gymnasium for the soul, a stadium for all the virtues, equipped for every kind of exercise; it is for each to choose the kind he judges best to help him gain the prize.

If you wish to read and imitate the deeds of the past, you will find the whole history of the Israelites in a single psalm: in one short reading you can amass a treasure for the memory. If you want to study the power of the law, which is summed up in the bond of charity (*Whoever loves his neighbor has fulfilled the law*), you may read in the psalms of the great love with which one man faced serious dangers singlehandedly in order to remove the shame of the whole people. You will find the glory of charity more than a match for the parade of power.

What am I to say of the grace of prophecy? We see that what others hinted at in riddles was promised openly and clearly to the psalmist alone: the Lord Jesus was to be born of his seed, according to the word of the Lord, *I will place upon your throne one who is the fruit of your flesh.*

In the psalms, then, not only is Jesus born for us, he also undergoes his saving passion in his body, he lies in death, he rises again, he ascends into heaven, he sits at the right hand of the Father. What no man would have dared to say was foretold by the psalmist alone, and afterward proclaimed by the Lord himself in the Gospel.

These talks are designed to help non-orthodox understand some aspects of our faith and to remind ourselves of our Faith too; so, come along!

SUMMER PILGRIMAGE – SATURDAY JULY 18TH

Our pilgrimage to the site of St Fursey's monastery at Burgh Castle near Great Yarmouth will be on Saturday July 18th. The programme is as follows: -

Pilgrim Prayers at the Parish Church 9am

Visit the Anglican Parish Church 10:30 – 11:30 (see the story of St Fursey in the exhibition and see the stained-glass windows!)

Walk to the remains of the Roman Fort 11:30.

Mid-Day Service 12 noon on the site of St Fursey's Chapel.

12 Noon to 12:30.

Picnic Lunch 12:30 – 1:30. Bring your own.

Talk about St Fursey and his companions. 1:30 – 2:30.

Vespers 2:30 - 3.30.

Depart 3:30 approximately. Times are approximate and everything depends on the weather of course.

God Bless You All!

Father Stephen

Telephone No: 01692 581849.

St Fursey's Antiochian Orthodox Church

SERVICES IN JULY 2026

(In the Parish Church unless otherwise stated)

Saturday July 4 th	(St Andrew of Crete) VESPERS 4PM.
Sunday July 5 th	5 th Sunday After Pentecost St Athanasius of Mt Athos Greece 1000) Divine Liturgy 9:30am.
Saturday July 11 th	(St Euphemia the All Praised VM 304) St Sophrony of Essex 1993 VESPERS 4PM.
Sunday July 12 th	6 th Sunday of Pentecost St Veronica healed by Christ. Divine Liturgy 9:30am.
Saturday July 18 th	Martyrs Great Duchess Elizabeth and Nun Barbara 1918 VESPERS 4PM.
Sunday July 19 th	7 th Sunday of Pentecost Commemoration of 4 th Ecumenical Council 451 Divine Liturgy 9:30am.
Monday July 20 th	Vespers for Prophet Elijah 4PM (Chapel) Holy & Glorious Prophet Elijah (19 th BC) TYPIKA (Chapel) 9am.
Saturday July 25 th	Dormition of the Righteous Anna, of the Most Holy Mother of God VESPERS 4pm.
Sunday June 26 th	8 th Sunday after Pentecost (St Paraskevi of Rome (2 nd c). Divine Liturgy 9:30am.
Monday July 27 th	Great Martyr & Healer Panteleimon 305. TYPIKA 9AM (Chapel).

CONFESSIONS

Confessions before or after any service by appointment.

Services at St Fursey's Chapel in the garden of my home have been modified since my recovery from illness; there will now Monday 3rd hour 9am. Vespers Monday and Tuesday 4pm. Normally I will be with Rosalind from Wednesday am to Saturday am.

SERVICES IN SAINT FURSEY'S CHAPEL (NEVILLE ROAD)

These are normally 3rd Hour on Monday 9am and Vespers 4pm Monday and Tuesday. NB: Fr Stephen has time with Rosalind in Lowestoft from Wednesday to Saturday a.m.

COMMUNITY NEWS & NOTICES

Open Day & Coffee Morning Report June 5th Report

The weather was cloudy and windy but we did get some sunshine but it was chilly. We had a very good day. Many thanks to all who helped and supported us. We had our regulars support (but some were unable to come) but we had several new comers, three of whom were very, very interested in Orthodoxy, so I was able to spend some time with them. We raised £167 on the day: so many thanks. Our next Open Day and coffee morning will be on Friday September 4th (last year we tried a Saturday but it did not make any difference and it was a bit too much to do with Vespers at 4pm.

THE BIBLE STUDY

This takes place at St Fursey's House on Tuesday 7pm, followed by refreshments at 8pm and Compline at 8:30pm to finish at about 9pm. At the moment we are studying the Book of Exodus with the aid of the Orthodox Study Bible. We hope to finish it in July. We then have a summer break and resume in October Studying the Lord's parables.

Thanks to Father Paulinus

During recent months Father Paulinus has been a great help at St Fursey's, not only giving me some relief but also helping with the choir on some Monday nights to improve our singing!!

INTRODUCTORY TALKS ON ORTHODOXY TUESDAY EVENINGS IN SEPTEMBER AT ST FURSEY'S HOUSE (LIBRARY)

1) Tuesday September 1st - 7pm

"Finding the New Testament Church."

We learn that the One Holy Catholic & Apostolic Church and the Orthodox Church are one and the same: founded at Pentecost as recorded in Acts of the Apostles.

2) Tuesday September 8th - 7pm

"Heaven upon Earth: Orthodox Worship."

The worship of the Orthodox Church has its origins in the Temple worship of the Old Testament as given to Moses by Our Lord in His pre-incarnate state: through the last supper and the Book of Revelation!

3) Tuesday September 15th - 7pm

"Deification" The Purpose of Our Humanity.

We consider St Peter's teaching in his second letter Chapter 1, verse 4 "and become partakers of the divine nature" once and learn that Our Lord as the second person of the Holy Trinity took upon Himself our human nature through Our Lady and the Holy Spirit in order to restore our fallen human nature.

4) Tuesday September 22nd - 7pm

"Windows into Heaven." The Holy Icons.

We will learn the Our Lord is truly man and the "Icon of the invisible God" Colossians 1. V15 and 1 Corinthians 1.15. And the 10 Commandments in Exodus 20. V4 reference to graven images do not forbid icons: (A graven image is a statue which is worshipped as a god!). St Basil the Great taught that the veneration we pay to the icons passes to the 'prototype' i.e. the saint depicted in the icon.

Daniel's Orthodox Christian Pilgrimage to Georgia

Day 1 – Friday

We checked into our Hotel in the morning and then had a tour of parts of the beautiful city of Tbilisi, the name of which roughly translates to 'warm spring'. The city itself had a whimsical rustic charm, filled with monuments such as the Gabriadze Clock Tower which had the appearance of leaning and being propped up by a steal beam. As well as statutes of famous Georgian figures such as the poet Nikoloz Baratashvili, Saint George, and Kartlis Deda, or the Mother of Georgia.



During our tour, we saw Anchiskhati Basilica (6th c.) Tbilisi's oldest surviving church. Then we went inside the incredible Sioni Cathedral (6th c.) which contains the skull of St. Thomas as well as St. Nino's cross. Once a simple slave girl, it was St. Nino who evangelized the pagan rulers, St. King Miran III and St. Queen Nana in the 4th century through her preaching and healing miracles. According to tradition, she made a cross using damp wood and tied it with locks of her own hair, because of the dampness, it warped into the shape you see below. This cross is all over Georgia, even on public hand railings. We ended the day with a lovely dinner and dancing.



Day 2 – Saturday

In the morning we departed for Mtskheta, Georgia's ancient capital. The first church we went to was the Svetitskhoveli Cathedral. According to legend, a woman named Sidonia was buried there, along with the Seamless Robe of Christ which was gifted to her by a Rabbi in the 1st century and now lays under a large wooden canopy. The second church was Samtavro Monastery which still contains the relics of St. Gabriel who famously burned a giant portrait of Lenin. In the evening we visited the gargantuan monument called The Chronicles of Georgia which began construction in the Soviet Era. Despite it being covered in Gospel scenes and Saints, it was never demolished.



Daniel's Orthodox Christian Pilgrimage to Georgia

Day 3 – Sunday

We attended liturgy and took Holy communion at Bodbe Monastery, the resting place of St. Nino and then we went to the place where she miraculously prayed for a sacred spring which has not ceased to flow water for 1,700 years. At the end of the day we went for Kakheti wine-tasting.



Day 4 – Monday

On Monday, we explored Uplistsikhe, a 3000 year old cave city carved into rock. According to Archaeologists, before Christ, this site was a place of worship for Pagans, now it has a church there. Later on we visited Ateni Sioni Monastery. I had a lovely conversation with a monk who had a real gift of grace. When I discovered relics of St. Nektarios of Aegina I asked the Monk if he had seen the film, he then showed me that he had the full thing on his phone which I made me laugh.



Day 5 – Tuesday

For our last full day in Georgia, we travelled to the David Gareja Desert where we saw incredible cave monasteries and striking green landscapes. The night before departure, I decided to go inside the splendid Holy Trinity Cathedral beside our hotel for one last adventure. Being a fairly new building, the interior was not finished, but still contained beautiful icons. Going into the crypt I heard chanting coming from a built-in chapel, there I discovered a small service for St. Georgia as it was his feast day, I was anointed with Holy oil and departed. What better way to conclude a truly illuminating trip to Georgia.

