

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 Æthelbert, 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. *AASS*, 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. Bertalmio of Fécamp. Feast: 10 August.

NLA, 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 Æthelwine, 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. Æthelwine is the authority for this date: a cult at Wearmouth and Jarrow is certain, following Æthelwine's translation of his relics.

Beaede Opera Historica (ed. C. Plummer, 1956), I, 364-404; II, 353-77; 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 Osbert in H. Wharton, *Anglia Sacra* (1691), I, 75-7; B. W. Scholz, 'Eadmer's Life of Bregwine.'

SEBBI (Sebbe), king of East Saxons 664-94. After the apostasy of King Sighere, Sebbi sustained bishop Jaruman of Mercia in his conversion of the East Saxons (Essex, Hertfordshire, and London). Sebbi resigned his throne and became a monk shortly before his death, being notable for his prayer, penance, and lavish almsgiving. He was buried by the north wall of the old cathedral of St. Paul, London. There seems no trace of an ancient liturgical cult: his name was added to the Roman Martyrology, presumably through Bede's account of him.

Antiochian Orthodox

Archdiocese Of the British Isles And Ireland

Archbishop: His Eminence

Metropolitan Silouan Oner



St Fursey's Antiochian Orthodox

Christian Parish Church Stalham

Parish Priest Fr Stephen Weston

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COMMUNITY PROGRAMME & NEWSLETTER

AUGUST 2026

AUGUST 6

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

O THOU who wast transfigured upon the mountain, Christ our God, and shewedst to thy disciples thy glory, as they were able to bear it: kindle thine everlasting light even upon us sinners, by the intercessions of the Mother of God. O Giver of Light, glory be to thee.

Kontakion

UPON the mountain wast thou transfigured, O Christ our God, and thy disciples, as far as they were able, beheld thy glory: so that, when they should see thee crucified, they might understand thy suffering to be of thy own will, and might proclaim to the world that thou art verily the glorious light of the Father.



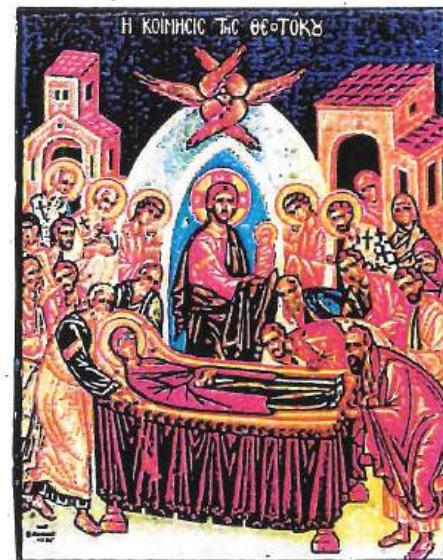
AUGUST 15

The Dormition of our Most Holy Lady,
the Theotokos and Ever-virgin Mary
Dismissal Hymn, First Tone

IN giving birth thou didst keep thy virginity: in falling asleep thou didst not forsake the world, O Mother of God. Thou art passed over into Life, who art the Mother of Life, and by thy intercessions dost deliver our souls from death.

Kontakion

NEITHER grave nor death had power over the Mother of God, who resteth not in her intercessions and is a hope that faileth not in her protection: for the Mother of Life hath been brought into Life by Him who dwelt in her ever-virginal womb.



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 Arnulf, 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
Pandwyna 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 Bamon, 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



St Fursey's Antiochian Orthodox Church

SERVICES IN AUGUST 2026

(In the Parish Church unless otherwise stated)

Saturday Aug 1 st	Beginning of the Dormition Fast (St Cennydd Hermit of Llangennith 64)
Sunday Aug 2 nd	9 th Sunday After Pentecost Translation of the relics of St Stephen (c 428). Divine Liturgy 9:30am.
Tuesday Aug 4 th	Vespers Liturgy for the Transfiguration (Anticipated) 7pm St Fursey's Church, (Neville Road).
Saturday Aug 8 th	Vespers 4pm.
Sunday Aug 9 th	10 th Sunday after Pentecost Sunday after the Transfiguration Divine Liturgy 9:30am.
Saturday Aug 15 th	Dormition of Our Lady Vespers 4pm.
Sunday Aug 16 th	11 th Sunday after Pentecost After Feast of the Dormition Divine Liturgy 9:30am
Saturday Aug 22 nd	After Feast of the Dormition (St Sigfried of Wearmouth (688). Vespers 4pm.
Sunday Aug 23 rd	12 th Sunday after Pentecost Leave-taking of the Dormition Divine Liturgy 9:30am.
Saturday Aug 29 th	Beheading of St John Baptist Vespers 4pm.
Sunday Aug 30 th	13 th Sunday after Pentecost (Beheading of St John the Baptist) Divine Liturgy 9:30am.
Monday Aug 31 st	St Aidan of Lindisfarne (651) 3 rd Hour 9am (St Fursey's Chapel).

CONFESSIONS

Confessions before or after any service or by appointment.

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

COMMUNITY NEWS & NOTICES PILGRIMAGE REPORT

Our Pilgrimage to the site of St Fursey's Monastery at Burgh Castle near Great Yarmouth took place on Saturday July 18th. It was a cloudy day and on six people attended (perhaps due to the short notice) but we had not had a pilgrimage since 'COVID.' We had a service at the Parish Church at 9am and travelled to Burgh Castle and visited the Anglican Parish Church which had a small exhibition about St Fursey, one Victorian stained glass depicting him. Then we proceeded to the remains of the Roman Fort and got ready for our mid-day service on the site of St Fursey's chapel within the fort. It was very windy and we found some shelter for our picnic by some bushes, where we had our talk about St Fursey's companions, his brothers Ultan and Foillan, and his priest friends Gobun and Dicuila. We learnt about them from the Venerable Bede's history. We will have a rethink for next year because we want to resume our annual pilgrimage to the site of Anglo Saxon Christianity when England was Orthodox!

OUR NEXT OPEN DAY FRIDAY SEPTEMBER 4TH

Please book this day in your diary and bring a friend. It will start at 10am. We hope to have some stalls outside the church and some inside as well. There will be an Icon stand and book stall, home-made cake-stall, raffle and tombola, and a stall with DVDs and CDs. It is good to see old friends but we usually get some new visitors who are interested in Orthodoxy, so it is good to spend some time with them.

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.

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!

God Bless You All! Father Stephen Telephone No: 01692 581849.

ST FURSEY'S CHURCH Acc April-June 2026			
2025	Income	2026	Expenses
£2168		£1850	
2367	Donations	4180	200 Postage
160	Icons + Books	196	50 Icon prints
234	Open Day	167	462 Chapel
1500	Rent	1450	180 Books
6195		7843	232 Bishop
			300 office
			985 M's
			1300 Loan
			333 Fr's to Ex
			450 Items
			3748
			3770

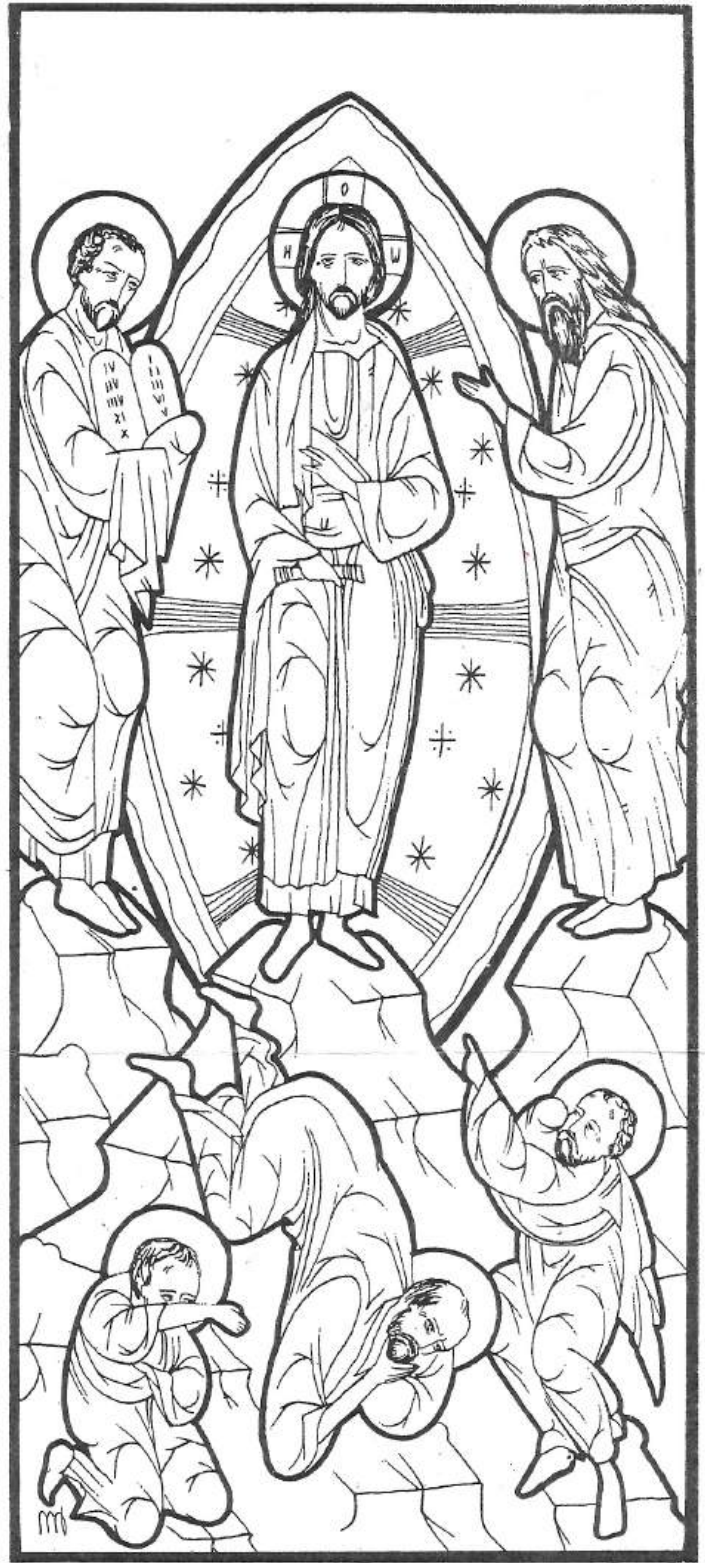
Transfiguration

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

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

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

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



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

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

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

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

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

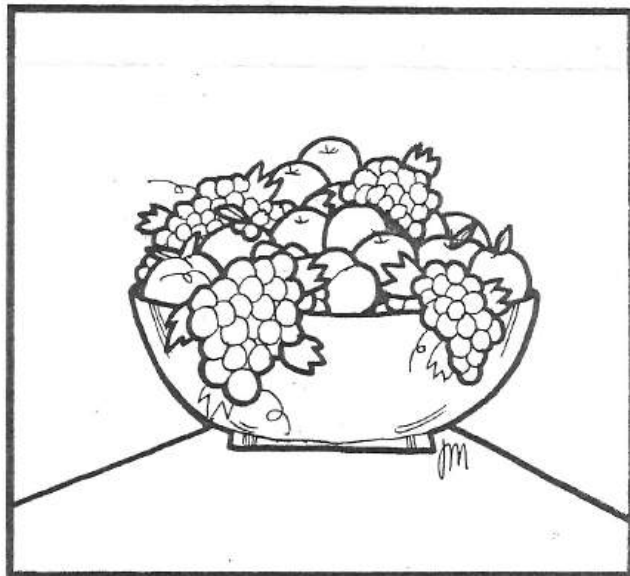
Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah-Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ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

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

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

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

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



6 AUGUST

THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

Small Vespers

On Lord, I have cried, *four stichera are sung:*

TONE FOUR

(to the special melody, Thou hast given an ensign . . .)

Come, let us rejoice, mounting up from the earth to the highest contemplation of the virtues: let us be transformed this day into a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ.¹ For in His mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor (*twice*).

O let us who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed Him as His well-beloved Son.² On Mount Tabor He makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord both of the living and the dead.³ For when He was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at His side the leaders and the preachers of both the Law and Grace.

Glory be to the Father . . . Both now . . .

TONE EIGHT

The shining cloud of the Transfiguration has taken the place of the darkness of the Law. Moses and Elijah were counted worthy of this glory brighter than light and, taken up within it, they said unto God: 'Thou art our God, the King of the ages.'

From a sermon on the transfiguration of the Lord by Anastasius of Sinai, bishop
(No. 6-10: Mélanges d'archéologie et d'histoire 67 (1955), 241-244)

IT IS GOOD FOR US TO BE HERE

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that *some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father.*" Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: *Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.*

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and—I speak boldly—it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: *Lord, it is good for us to be here.*

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?