

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

COMMUNITY PROGRAMME
AUGUST 2018.

AUGUST 6

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

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

Kontakion. Grave Tone

ON the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.



AUGUST 15

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

IN giving birth thou didst preserve thy virginity; in thy dormition thou didst not forsake the world, O Theotokos. Thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

Kontakion. Second Tone

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



British Orthodox Saints Commemorated in August

- 01 Cennydd (Kenneth) of Llangennith (6th)
Ethelwold, Bishop of Winchester and Father of Monks
- 02 Alfreda of Crowland, Virgin
Plegmund, Archbishop of Canterbury
Sidwell, Virgin Martyr
- 05 Oswald, King and Martyr
- 06 Hardulph, Hermit
- 08 Ultan Abbot of Crayke
- 10 Bettelin of Stafford, Hermit
- 12 Janbert, Archbishop of Canterbury
- 13 Wigbert, Abbot and Missionary
- 14 Werenfrid, Missionary
- 17 James, the Deacon of York
- 19 Credan, Abbot of Evesham
Sebald, Hermit
- 20 Edbert of York, Monk
Oswin, King and Martyr
- 22 Arnult, of Eynesbury, Hermit
Ethelgitha, of Northumbria, Abbess
Sigfrid, Abbot of Wearmouth
- 23 Ebbe the Younger and her Companion Martyrs
- 24 Bregwine Archbishop of Canterbury
- 25 Ebbe the Elder, Abbess of Coldingham
- 26 Ninian, Bishop of Whithorn
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 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



COMMUNITY PROGRAMME
AUGUST 2018.

WED.AUG.1st. BEGINNING OF THE DORMITION FAST (St.Cennydd Hermit of Llangennith.)

THUR.AUG.2nd.Translation of the Relics of St Stephen from Jerusalem to Constantinople c.628.
TYPIKA 9am

SAT.AUG.4th. FOREFEAST OF THE TRANSFIGURATION
VESPERS 4pm.

SUN AUG.5th. 10th. SUNDAY AFTER PENTECOST;TRANSFIGURATION OF OUR LORD.
(Patronal Festival at Walsingham;no liturgy at St Fursey's)

MON.AUG.6th.TYPIKA FOR THE TRANSFIGURATION'9am.

SAT AUG. 11th.Afterfeast of the Transfiguration VESPERS 4pm

SUN.AUG 12th 11th. SUNDAY AFTER PENTECOST Afterfeast of the Transfiguration.
DIVINE LITURGY 10am. VESPERS 6pm.

TUES.AUG.14th.FOREFEAST OF THE DORMITION (Prophet Micah)
VESPERAL – DIVINE LITURGY 6.30pm (fast from 1.30pm)

WED.AUG. 15th.THE DORMITION OF OUR MOST HOLY LADY AND EVER VIRGIN MARY
TYPIKA 9am.

SAT.AUG.18th. Afterfeast of the Dormition.St.Arsenios of Paros 1877.
VESPERS 4pm.

SUN.AUG.19th. 12th. SUNDAY AFTER PENTECOST.Afterfeast of the Dormition.
DIVINE LITURGY 10am.VESPERS 4pm.

SAT.AUG.25th. Apostle Titus of the Seventy Bishop of Crete.1st cent. VESPERS 4pm.

SUN.AUG.26th. 13th.SUNDAY AFTER PENTECOST.
DIVINE LITURGY 10am. VESPERS 4pm.

TUES.AUG.28th.VESPERS 4pm.The Beheading of the Forerunner St.John the Baptist.
WED.AUG.29th.TYPIKA 9am.

THUR.AUG.30th.The Deposition of the Cincture of the Most Holy Theotokos at the Church of
Chalkoprataia.(530) St.Aidan of Lindisfarne (651)
VESPERS 9am

SAT.SEPT.1st CHURCH NEW YEAR ;DAY OF PRAYER FOR THE ENVIRONMENT
DIVINE LITURGY 10am.

DAILY SERVICES IN ST.FURSEY'S CHAPEL.

These are normally 3rd Hour with a reading from the early church Fathers 9am.Vespers 4pm...Local readers are very welcome to attend these services but please check before you come in case I have been called away.

COMMUNITY NEWS AND NOTICES.

ST FURSEY'S PARISH CHURCH IN STALHAM.

As this newsletter is being prepared the process in getting the former police station registered as a public place of worship is underway; it is a lengthy process but a start has been made. When the new church is built we shall also apply to become registered for marriages. Our architect has put plans into North Norfolk District Council. There will be two stages; a wall between two rooms will be removed to make a temporary place of worship; this enlarged area will become a meeting room later on when the church is built. A part of another room will become a new toilet for disabled use and a priest's room and another room will become a new kitchen as the existing one will be taken down to make room for the transept of the new church. All this is very exciting but needless to say it is also a bit daunting. Many thanks to Father Paulinus, the Trustees and members of the congregation for all their help. ALSO MANY THANKS TO THOSE OF YOU WHO HAVE ALREADY RESPONDED TO OUR SECOND APPEAL AND £1750 HAS BEEN RAISED; THE BUILDING FUND ACCOUNT IS NOW £29,238 and the current account is £4768. Many fees have been paid but we face many more costs.

OUR PHOTOCOPIER.

This developed a fault and it needed a new part which cost £175 plus Vat and fitting. The toner cartridges; black and colour cost £200 for the four. We need this for our evangelism and newsletter.

SUMMER PILGRIMAGE.

After some discussion it was agreed to postpone this to the 3rd Saturday in September 15th to the site of St Fursey's Monastery at Burgh Castle.

NORWICH MARKET STALL

Our next charity stall on Norwich market will be on Wednesday September 1st. Although the new site of the stall is very good at Unit 183 opposite Tesco getting hold of the key is proving to be a problem but we hope this will be solved by our next visit. Do come and visit us if you can and buy our icons, cards, books and prayer ropes,

THE BIBLE STUDY.

After our summer break this will continue from Monday September 3rd at 2.30pm at St Fursey's House; we will return to the Parish church when the alterations are completed. We will continue with our study the book of Genesis. It may be desirable to alter the day and time but we will decide this together if need be.

TWO NEW CATECUMENS

As a result of our Introductory Talks Joe and his sister Lucy desire to become members of the Orthodox Church; They are friends of William and Craig. They will be blessed as Catecumens in September and God willing receive Chrismation in time for Christmas.

| ST FURSEY'S Acc April - June 2018 | | | |
|-----------------------------------|-------------|-------------------|-------------|
| INCOME | | EXPENSES | |
| 2017 | 2018 | 2017 | 2018 |
| £1195 | £434 | 220 Postage | 135 |
| 979 Donations | 710 | 105 Loan prints | 49 |
| 232 Coff money | 240 | 161 Chapel | 140 |
| 264 Market stall | 254 | 424 Books | 240 |
| 450 Books / wine | 184 | 45 Stall Rent | 30 |
| 24 Candles | — | 258 Office | 100 |
| 320 Conference | 288 | 450 Fr Stephen | 450 |
| <u>3484</u> | <u>2110</u> | 300 Bishop | 100 |
| | | 425 Mrs Cellanows | 226 |
| £1640 | | <u>2388</u> | <u>1470</u> |

BUILDING FUND ACCOUNT

March 2018 £134,616 Purchase of Building £109,340

April Balance £25,276

Legacy 10 000

GIFT AID 2 008

Donations 1 750

39,034

Expenses Ins: 492

Builder Exp 1400

Survey 2040

Water 117

Skip 234

N.M.D.C 810

Admin Fee 95

N. Power 52

Tel. 40

RST Beam 111

GPO 297

Electrician 700

6927

Transfers to Current Acc £10,000

Building Acc. in July £23,238

Current Acc. £4,768

Sixteenth Century

Russia during the Reign of Ivan the Terrible

In Russia, in the sixteenth century, the "third Rome" theory became a political reality. The monk **Philotheus of Pskov** informed the Muscovite **Tsar Basil III** (1505-1533) of his vision based on the book of **Daniel** that the Russian tsardom was to be the final earthly reign of God's People. The first Rome had fallen through heresy. The second Rome, Constantinople, had fallen through sin. The **third Rome**, Moscow, was standing. There was to be no fourth Rome.

Tsar Ivan III the Terrible (1533-1584) established his reign on this foundation. He was crowned tsar in 1547 as the successor to the Byzantine emperor. He ruthlessly persecuted his enemies as he subjected both church and state to his personal control. Among Ivan's many victims was **Metropolitan Philip of Moscow**. He was strangled by the tsar's henchmen in 1568 for his open opposition to the actions of the mad ruler. Philip has since been canonized by the Church as a saint.

In 1547-1549 the Church of Russia formally canonized many saints from different parts of the country, utilizing the national veneration of these holy people — who were previously honored only locally — as a means toward national unification. In 1551, the **Council of a Hundred Chapters** — the **Stoglav Sobor** — further asserted the supremacy of Russian Orthodoxy over the other Eastern Orthodox churches.

After the Russian defeat of the Turks in Kazan in 1551, Ivan built the famous **Church of St. Basil** in the Moscow kremlin in honor of Saint Basil, the Moscow Fool-for-Christ (d. 1552). This church building is known for its combination of Christian and Oriental styles.

During the early part of Ivan's reign his spiritual father was the priest **Sylvestr**. Many of *Ivan's early reforms* were guided by this simple pastor. Sylvestr was the main contributor to a book called **Domostroi** or **Home-builder** which taught Russian Christian families how they should arrange their lives according to the ritual and ethical practices of the Orthodox Church. The **Domostroi** was a very popular book which influenced generations of Russian families. Ivan exiled Sylvestr in 1559.

Also during Ivan the Terrible's reign, **Metropolitan Makarii of Moscow** (1542-1563) wrote twelve volumes called **Monthly Readings**. It was a vast collection of commentaries on the Bible, the lives of the saints, sermons, and other material for spiritual reading. At this time, the "non-possessor" **Saint Maxim the Greek** (d. 1556) was imprisoned and tortured for his attempts to revise and correct the liturgical books of the Russian Church. **Saint Gury** (d. 1563), the bishop of Kazan, was carrying on his mission among the Siberian tribes.

Russia during the Reign of Theodore

During the reign of Ivan's son, **Theodore**, the Patriarch of Constantinople, **Jeremiah II**, came to Moscow in quest of aid. The patriarchal church of Constantinople was under the power of the Turks. So, under the obvious pressures of that situation, the patriarch recognized the Muscovite bishop, **Job**, as the first **Patriarch of All Russia** in 1589. The installation document of the new patriarch was almost a repetition of the prophesy of Philotheus about Moscow as the third Rome. Thus the theory, which had become practice under Ivan III, was now officially affirmed by the highest prelate in the Orthodox Church. In 1593 the Russian Church received the approval of its status as a patriarchate from the bishops of Jerusalem, Alexandria, and Antioch. Thus, it was officially recognized as the fifth in honor among the Orthodox patriarchates.

The Union of Brest-Litovsk

The sixteenth century saw the development of the Polish-Lithuanian kingdom on the Western boundary

of Russia. By 1569 Poland and Lithuania had become one under **Sigismund**. The kingdom had taken segments of the Russian lands as far east as Kiev — territory populated almost exclusively by Orthodox Christians. Jesuits had entered this territory earlier, bringing Latin learning and practices. The result was the **Union of Brest-Litovsk** in 1596 through which the Orthodox bishops of the area effected a union with the Roman Church on the foundations agreed to in Florence a century earlier. The rites and customs of the Church for the masses of Orthodox faithful taken into the "unia" remained the same. The ecclesiastical hierarchy, clerical, and academic leadership of the Church was totally subjected to the Latin discipline and doctrine of the Roman papacy. This union of 1596 remained in effect in the territories which have continued to be ruled by non-Orthodox governments such as Poland, Austro-Hungary, and Czechoslovakia.

From its inception, the uniate movement was always confronted with substantial opposition. Opposers were mainly Orthodox laymen who were organized into brotherhoods and blessed by **Patriarch Jeremiah of Constantinople** to defend the Orthodox faith, as early as 1588. In the beginning the anti-uniate movement was helped by the use of the printing press of **Ivan Fedorov**. This man was expelled from Muscovy with his "diabolical invention" by Ivan III.

The East

In the second half of the sixteenth century, the Eastern patriarchs were in contact with the Protestant reformers in the West. **Jeremiah II**, after a careful study of the **Augsburg Confession** — which was sent to him for his inspection — soundly declared the Lutheran teachings to be heretical.

During this same period, **Saints George and John the New** (1526) were added to the Church's list of saints for their martyrdom under the Moslems. Other Greek saints at this time were **Saints Vissarion, Bishop of Larissa** (d. 1541) and **Saint Philotheos of Athens** (d. 1589).

The West and the Protestant Reformation

The West in the sixteenth century went through the Protestant reformation and the counter-reformation of the Roman Church. **Martin Luther** (d. 1545), **John Calvin** (d. 1564) and **Ulrich Zwingli** (d. 1545) led the reformation movement on the European continent. They attacked the practical abuses of the Roman Church as well as its official teachings. **King Henry VIII** founded the **Anglican Church** by the **Act of Supremacy** in 1534 and **John Knox** (d. 1572) brought the Calvinist faith to Scotland.

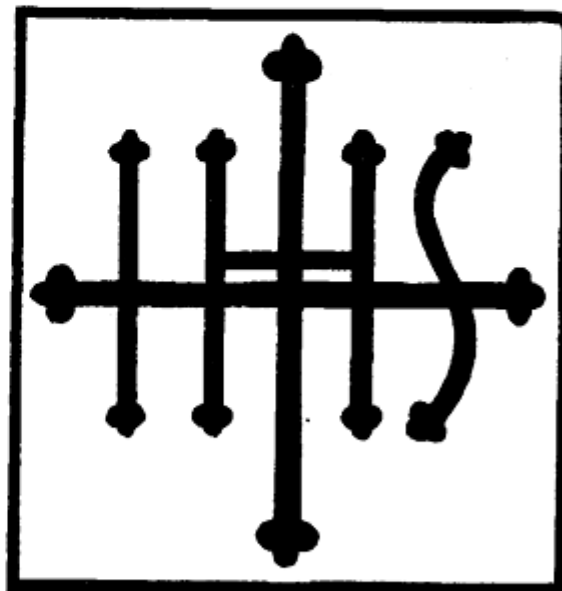
The Roman Church held the **Council of Trent** (1561-1563) which officially formulated the doctrines of purgatory, indulgences, transubstantiation of bread and wine in the eucharist and other positions attacked and denied by the Protestants. The Protestant position is based on the doctrine of justification by grace through faith alone. The Bible is the sole churchly authority, interpreted directly by each believer under the inspiration of God. The sacramental life of the Church is reduced to Baptism and the Lord's Supper, which is understood primarily as a memorial meal, in no sense a sacrifice. The Council of Trent reinforced the doctrines of the supremacy of the pope of Rome and the authority of the church hierarchy. Both these doctrines were main targets of the Protestant attack.

The West and the Counter-reformation

The Roman counter-reformation was led by the **Jesuits**. The **Society of Jesus** was founded in 1534 by **Ignatius of Loyola** (d. 1556) for the specific purpose of defending the Roman papacy. **Francis Xavier** (d. 1552)

was the famous Jesuit missionary who reached the Far East during this period. The Dutch Jesuit, **Peter Canisius** (d. 1597) led the counter-reformation in Germany, writing his famous **Catechism** which became a standard text of post-reformation catholicism.

In Spain the mystical writers, **Teresa of Avila** (d. 1582) and **John of the Cross** (d. 1591) were leading the reform of the religious life of the Roman Church. In Geneva, the Roman bishop of the city, **Francis de Sales** (d. 1622) was writing his works about the spiritual life. During this same time the artist **Titian** (d. 1576) was painting and the musician **Palestrina** (d. 1594) was producing his grandiose musical compositions which were used in the Roman Church.



MODERN AGE SLAVERY No 34

The Rotary International Global Convention in Toronto, RAGAS who we sponsor have partnered with Freedom United the largest modern anti-slavery community in the world. If you have a computer look up RAGAS newsletter 85 for more information at www.ragas.online. At the 25th June session Mark Little and Carol Hart Metzger and US survivor of sex trafficking Ann-Marie Jones, spoke to a 700 audience Rotarians had to be turned away, because of numbers exceeding capacity. Mark had travelled to his 9th convention to give a voice for the voiceless, vulnerable, and enslaved people of the world. Both Carol Metzger and Ann-Marie Jones gave very powerful presentations whilst Ann-Marie reduced many to tears. Many Rotarians have joined RAGAS Marks convention bag was bulging with completed applications from the stand in the House of Friendship. I have limited space so please look up newsletter . Please pray for a 15 year old girl Jeana who wrote a letter several years ago, she was commercially raped 7000 times who asked 2 questions Where are all the good men?, Where are the protectors? She may be dead by now but there are many like her to be prayed for, and that the good men will reach them in time to save them and will take action to protect these girls globally.

MOLDOVA Knitwear and Layettes have been delivered to Chris at Caister Methodist Church. To be sent on the next truck to Moldova for families in sheer poverty that are at risk of traffickers. Thank you Nannette, May, June, Doretta and David for such lovely articles.

CAN YOU SEE ME. My talk in Kings Lynn at the circle was very well received. I will continue with my Current Talk in Churches "My Experiences as a Abolitionist. The Card to carry in your purse or wallet is very important so you can phone the Modern Day Slavery Helpline if you see any of the listed symptoms that someone is in slavery. Or Crime Stoppers. If you require a card please ask me or Father Stephen.

This project is fully approved by "Serious Crime Division" and a part of Theresa Mays efforts to combat slavery in this country. You could help to save a human being from great suffering or death.

ZAMBIA. I have quite a nice lot of Educational needs and nappies. St Furseys also topped up the money for 2 doz Terri-Towelling nappies, and also a £5 top up for sardines and baked beans. We also received a £50 cheque from a reader, £30 was spent on goods for the orphaned children. Thank you for all the goods that we have received. I feel as a co-ordinator there are people who truly care.

SNOWDROPS STARTING ANEW. £20 of the £50 previously mentioned will be sent off to Karen Antiss the house manager of Bakhita House for emergency baby fund. For babies born in the house. So far all 5 babies have bonded with the mother. Please pray for all of the woman who are rescued from slavery of the worst kind, that they are given the love and compassion that they so desperately need. So they have a future and though the past must haunt them, they feel part of the real world again. Sometimes miles away from their homeland, where they can never return. Trafficked in by unscrupulous people.

GIVE THE CHILDREN A VOICE. 50/50 between RAGAS/QMC kinder ward. We are still continuing to raise funds to sponsor RAGAS at Hamburg Global Convention, and for Kinder Ward for children waiting kidney transplants where no money is exchanged for an organ.

In the new Rotary year I have had a transfer request approved. I am no longer a member of Rotary club of Broadlands, I am still the organiser of their specs recycling project. And will visit the club in the future. My new club is Rotary E.Club of Innovations [East Anglia]. This change will help me as meetings are on line.

PAT HINKINS LIFE MEMBER of RAGAS [Rotary E,Club of Innovations]

Co-ordinator ST FURSEYS ORTHODOX CHURCH COMMUNITY [ACTION AGAINST CHILD SLAVERY]

SPONSERS OF RAGAS WWW.ragas.online

MODERN DAY SLAVERY HELPLINE 08000 121 700.

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 *Cuthlac, 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. 1 (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.

NLA, i. 162-7; Görlich, 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.

Bede Opera Hist., iia (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 apostasy of King Sighere, Sebbe sustained bishop Jaruman of Mercia in his conversion of the East Saxons (Essex, Hertfordshire, and London). Sebbe 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.