

ORTHODOX ENGLAND

In this issue:

*On the Day of Holy Pentecost
Orthodoxy Shines Through Western
Myths: The Western Church
from 1050 to 1250*

*Translations
At Hereford*

and much more . . .

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Editorial: ON HISTORICAL TERMS

SINCE the history books were mainly written by Non-Orthodox, they contain all manner of errors, often unconscious, so brainwashed are their authors by their own ethnocentric propaganda. Here are a few guidelines for use in translating their errors into Christian language.

Anglo-Saxon = Early English/Old English

The term 'Anglo-Saxon' is used by the Normanist historians of the Norman-founded British Establishment. In reality, the 'Anglo-Saxons' are the ancestors of the English and not of another race, which is why we call them 'Early English' or 'Old English'. It was the Normans who were another race and spoke a foreign language – as indeed they still do from their positions in the Establishment.

Byzantine = Roman/Christian

The Byzantine Empire never existed. There was only the Roman Empire. Byzantium was a small, pre-Christian, pagan port, renamed as New Rome and later called Constantinople.

Christian – see Western Christian below

Dark Ages = Pre-Schism/The Age of Saints

Those who call the period of Western European history (and only Western European history) between 400 and 1000 'Dark' are talking about their own dark ignorance of it. The 'Dark Ages' are the pre-Schism period of the history of Western Europe from about 400–1000. This period is also known as 'the Age of the Saints'.

Doctors = Church Fathers

The self-important pretension of Western provincials can be seen in their assertion that there are 'Four Eastern Doctors' and 'Four Western Doctors'. These 'Doctors' are in fact Church Fathers. In calling the Fathers 'Doctors', i.e. mere intellectuals or teachers, is more or less to say that they were no more than pagan philosophers like Aristotle, Plato and Socrates. This is absurd.

The very many Church Fathers of 'the East' were (and are) of many different nations and wrote in many different languages, not only Greek, and they far outnumbered the Latins. (For example, we should recall that the whole of the Orthodox Easter service is Syrian, composed by St John Chrysostom

and St John of Damascus). Indeed, even the greatest 'Western' Fathers, St Irenaeus of Lyon (a Greek), St Justin Martyr (born in Palestine), St Hilary of Poitiers (the St Athanasius of the West), St Ambrose of Milan and St John Cassian (ordained deacon in Constantinople by St John Chrysostom) merely transmitted Orthodoxy to the Latins from the East.

As regards Blessed Augustine, he was rather a pious bishop, writer, philosopher and administrator, as was St Leo the Great (declared a 'Doctor of the Church' only in 1754), even in his famous Tome. (It must be said that St Leo, like St Innocent I, confined to Rome, often confused the local Church of Rome with the universal Church, on which they tried to impose local Roman customs). Blessed Jerome was a saintly translator and commentator and St Gregory the Dialogist was a bishop, hagiographer and missionary. After all, it was 'the East' where Christ lived and taught and where the Gospels and Faith were written down and defined. And all Seven Universal Councils took place in the 'East' for this reason.

Early Medieval = Pre-Schism

The term 'medieval' was invented by neo-pagan Western historians, who divide history into ancient (pagan), inbetween and modern (neo-pagan). The part inbetween they call 'the Middle Ages' or, in Latin, '*mediæval*'. Since this period was marked by Christianity, the term 'medieval' has become a term which for them evokes hatred and condemnation. The term 'medieval' is meaningless outside Western Europe. 'Early medieval' is therefore pre-Schism, whereas after this early period we use the term 'post-Schism' or 'Roman Catholic'.

Eastern Orthodox = Christian

In an attempt to pervert the meaning of Christian into heretical, anything authentically Christian has to be distanced and made exotic. By using the term 'Eastern Orthodox' for Christian, Western historians are clearly trying to distance themselves from the religion of Christ, Who Himself was in His human nature Asiatic and Eastern (although they do not like to recall this). Once they have made Christian into something as remote and exotic as 'Eastern Orthodox', they can then kidnap the term Christian and pervert it into

something that applies to their own historical and cultural deformations

Eastern Roman = Roman

In their self-important attempt to make out that the Roman Empire was divided into two equally important halves, heretical historians try to make out that the Roman Empire was only Western Roman. They overlook the fact that all the civilisation, theology, technical know-how and population were centred around New Rome, a city of half a million to one million, very large like many other Roman cities such as Alexandria, Antioch and Ephesus, which were also part of the ('Eastern') Roman Empire. The virtually deserted and provincial Old Rome had long been overtaken by other small Western towns like Milan and Trier. But even the largest towns in the Western provinces, which had been conquered by barbarians, only had a population of 25,000. Most were little more than villages, with populations of well under 5,000. The fact that some unimportant Western provinces of the Roman Empire were conquered by barbarians does not mean that the Roman Empire did not exist or became 'Eastern'.

Enlightenment = Anti-Christian

Anti-Christian historians refer to the eighteenth century period of neo-paganism as the 'Enlightenment'. This was the period that brought terrible wars and ended with the French Revolution, with its ensuing genocides and ten million dead. We would refer to it as 'the Endarkenment'.

Orthodox = Christian

Unfortunately, the word 'Christian' has been so abused that it often has to be replaced by the word Orthodox. Thus we speak of the 'Orthodox' Church and it means the Christian Church. Similarly, the term 'early Christian' means 'early Orthodox'.

Renaissance = Neo-Pagan

The French word 'renaissance' means rebirth and refers to the rebirth of paganism in Western Europe, largely in the fifteenth century.

The Fall of Rome = The barbarian takeover of some of the Western provinces of the Roman Empire

Rome never fell, although in 1204 it was plundered by Western barbarians, who called themselves 'Catholics'. It then revived and carried on until 1453, when it was transferred to Moscow. Thus, despite being occupied again by Polish Catholics at the beginning of the seventeenth century and then by Western-educated atheists in 1917, Rome still exists as the Centre of authentic Christendom or World Orthodoxy.

The West = Anti-Christianity

The West has little concept of the Incarnation, concentrating, since it was founded in the late eleventh century, only on 'Jesus', the human nature of Christ. Therefore they accuse real Christians of being 'erastians' or 'caesaropapists', when in fact they are themselves anti-Christian, disincarnate papocaesarists.

Theology = Theological Science/Philosophy/Ideology

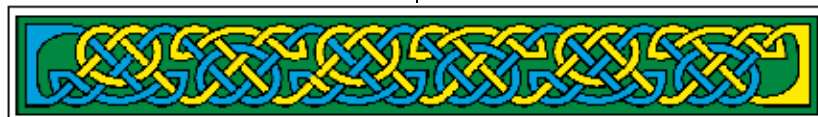
Used outside its Orthodox sense, theology is a mere science or intellectual game of skill, which can be studied and taught by atheists and believers alike.

Western = Heretical/Anti-Christian

When the term 'Western' is not being used in its neutral geographical sense, it usually means heretical or anti-Christian. For example, historians speak of the crusades carried out by 'Western' soldiers.

(Western) Christian = Frankish/Heretical/Anti-Orthodox

In a similar way to the above, the word 'Christian' used outside its first millennium Orthodox sense (sometimes this is made clear by less ethnocentric and more sensitive historians by the use of 'Western Christian') usually means heretical. For example: 'The Christians invaded the Holy Land'. The Christians did not invade it, Christians had been living there since the first century, they were the natives. Moreover, they had been getting on peacefully with the Muslim newcomers. They rightly eyed the new 'Christians', whom they called 'Franks,' as barbarians.



From the Righteous: Abbot Ælfric (c. 1000): ON THE DAY OF HOLY PENTECOST

... **A** LITTLE earlier in this reading you heard how the Holy Spirit came over the apostles like fiery tongues and gave them knowledge of all languages: God had found the humble company worthy of what the proud host had long before lost. This had happened after Noah's flood, when giants had raised up a city and a tower so high that its roof reached the heavens (Gen. 11). At that time there was one language among all mankind and the work was begun against the will of God. So God scattered them, giving each worker an unknown language, so that none of them could understand each other's speech. They stopped building and went various ways all over the world. After this there were as many languages as there were workers.

Now again, on this day, through the coming of the Holy Spirit all languages became united and concordant, for the whole holy company of Christ's disciples spoke in all languages. What was even more wonderful was that when one of them preached in one language, it seemed to all who heard it as though he were speaking in his own language, whether they were Jews, Greeks, Romans, Egyptians or of whatever nation those who heard the teaching might be. In this community their humility gained them this power and the pride of the giants gained shame.

The Holy Spirit appeared over the apostles with the appearance of fire and over Christ at His Baptism in the form of a dove. Why over Christ in the form of a dove? Why over the disciples of Christ with the appearance of fire?

Books say that doves are very meek, innocent and peaceful by nature. The Saviour is the Judge of all mankind, but He came not to judge mankind, as He Himself said, but to save it. If He had judged mankind when He first came to earth, who then would have been saved? But He did not want to condemn sinners by His coming but to gather them into His kingdom. First, He wanted to direct us with gentleness, so that afterwards He could preserve us at His judgement. Therefore the Holy Spirit was seen in the form of a dove above Christ, because He lived in this world in meekness, innocence and peace. Neither did He cry out, nor



*Pentecost: an icon from the Æthelwold
Benedictional*

was He inclined to bitterness, nor did He stir up strife, but He endured man's wickedness in His meekness. But He who for the sake of the conversion of sinners was mild at His first coming, will judge the careless strictly at His second coming.

The Holy Spirit was seen as fiery tongues above the apostles. This meant that they burned to do God's will and preach God's kingdom. They had fiery tongues when they preached the greatness of God with love, so that the hearts of the heathen, which had become cold through lack of faith and fleshly lusts, might be kindled to fulfil the heavenly commandments. If the Holy Spirit does not teach a man's inward mind, the words of the preacher that are proclaimed outwardly will be vain. It is the nature of fire to consume whatever is near it. So shall do the teacher, who is inspired by the Holy Spirit, extinguishing every sin in himself and then in those in his care.

The Spirit was revealed in the form of a dove and with the appearance of fire, for He causes those whom He fills with His grace to be meek in innocence, but burn to do the will of God. Meekness without wisdom is not pleasing to God, nor wisdom without meekness. As it is said of the blessed Job – he was meek and righteous. What is righteousness without meekness? Or what is meekness without righteousness? But the Holy Spirit, who teaches both righteousness and meekness, is revealed both as fire and as a dove, for He causes the hearts of those whom He enlightens with His grace to be meek through innocence and kindled by love and wisdom. God is, as Paul said, a consuming fire (Heb. 12, 29). He is a fire unspeakable and invisible. Concerning that fire the Saviour said: 'I am come to send fire on earth and what will I, if it be already kindled'. (Lk. 12, 49). He sent the Holy Spirit on earth, and by His inspiration he kindled the hearts of earthly men. So burns the earth, when the earthly man's heart, which before was cold through fleshly lusts, is kindled to the love of God.

The Holy Spirit is not the same in his nature as He was seen, for He is invisible, but, as we said before, He appeared as a dove and as fire, as a sign. He is called *Paracletus* in Greek, that is, Comforting Spirit, because He comforts the sad who repent of their sins, giving them hope of forgiveness and relieving their sorrowful minds. He forgives sins and He is the path to forgiveness for all sins. He gives His grace to whom He wills. To one man He gives wisdom and eloquence, to another good knowledge, to another great faith, to another power to heal the sick, to another prophetic power, to another discernment of good and evil spirits, to another He gives divers tongues, to another interpretation of various sayings.

The Holy Spirit does all these things, distributing to everyone as to Him seems good, for He is the Almighty Worker, and as soon as He enlightens the human mind, He turns it from evil to good. He enlightened the heart of David, when in his youth he loved the harp, and made him to be a psalmist. There was a cowherd called Amos, whom the Holy Spirit turned into to a great prophet. Peter, whom the same Spirit of God turned into an apostle, was a fisherman. Paul, whom He chose as a teacher of all nations, persecuted Christians. Matthew, whom He turned into an evangelist, was a taxman. The apostles dared not preach the true faith for fear of the Jews, but after they had been fired by the Holy Ghost,

they despised all physical tortures and fearlessly preached the greatness of God.

The dignity of this day is to be celebrated because Almighty God, that is the Holy Spirit, Himself vouchsafed to visit the children of men at this time. At the birth of Christ, the Almighty Son of God became man, and on this day the faithful became gods, as Christ said: 'I said, Ye are gods and all of you are children of the Most High' (Ps 81, 6). The chosen are children of God, and also gods, not by nature, but through the grace of the Holy Spirit. One God is by nature in three persons, the Father, and His Son, that is, His Wisdom, and the Holy Spirit. Their nature is indivisible, ever existing in one Godhead.

Nevertheless, the same has said of His chosen: 'Ye are gods'. Through Christ's human nature, we were redeemed from bondage to the devil and through the coming of the Holy Spirit we were made gods. Christ took on human nature at His coming and we took on God through the visitation of the Holy Spirit. He who has not in him the Spirit of God is not God's. Everyone's works show what spirit leads him. The Spirit of God always leads to holiness and goodness, the spirit of the devil leads to sins and deeds of wickedness.

The Holy Spirit came over the apostles twice. Christ blew the Holy Spirit onto the apostles before His resurrection, saying: 'Receive ye the Holy Spirit' (Jn. 20, 22). Again, on this day, the Almighty Father and the Son sent the Spirit to the faithful company dwelling in this world. Jesus blew His Spirit onto his disciples as a sign that they and all Christians should love their neighbours as themselves. Then, as He had promised, He sent the Holy Spirit from heaven, so that we should love God above all else. The Holy Spirit is one, though He came over the apostles twice. So also there is one love and two commandments, that we should love God and men. But we should learn from men how we may come to the love of God, as John the apostle said: 'He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?' (1 Jn. 4, 20) ...

Orthodoxy Shines Through Western Myths (2)

THE PAPAL MONARCHY: THE WESTERN CHURCH FROM 1050 TO 1250

Christ left to Peter to govern not only the whole church but also the whole world.

Pope Innocent III († 1216)

Once, kings and emperors, dukes, counts and officers, valiant knights of theirs, governed the land. I see the clergy stand in the lords' places, traitors and thieves who have hypocrites' faces

Peire Cardenal, troubadour († c. 1278)

From the Frontispiece of *The Papal Monarchy*

Introduction

OLDER Western scholarship on Church history is not generally of much use to Orthodox. Most of it is simply anti-Orthodox and therefore anti-authentic Christianity, even openly boasting of its 'Judeo-Christian' and not Christian civilization. The anti-Orthodox prejudices of such scholarship, when it mentions Orthodoxy at all, come simply from the fact that history is 'written by the winners', and even despite the First World War, up until the Second World War most Western scholars thought that the West had won.

It is different today, when the near-millennial crimes of the West are visible to all and nobody any longer listens to the voices of ecclesiastical institutions which moulded the last thousand years of Western history – they are clearly compromised. Interestingly, contemporary secular scholarship, which in its ignorance of Orthodoxy cannot in any way be accused of being pro-Orthodox, is an excellent source for Orthodox to understand what went wrong with the West. We can understand how, by renouncing the Orthodox Christian Faith in its anti-Trinitarian and anti-Christic *filioque* heresy, its former Church became a series of -isms, Catholicism, Protestantism, Lutheranism, Calvinism, Anglicanism etc, which have bred modern-day secularism and will eventually lead to the end of the world.

In the following article, the second in a series taken from various works of secular scholarship, we have selected extracts from *The Papal*

Monarchy: The Western Church from 1050 to 1250 (The Oxford History of the Christian Church) by Professor Colin Morris. These abundantly illustrate the post-Orthodox deformations of Western culture which began with the spread of the new *filioque* culture behind the Papacy.

Although ominously threatened for nearly three centuries before under Charlemagne, these deformations were not definitively implemented until the eleventh century. The date of 1054 is thus seen to be symbolic of the very real spiritual fall which took place in Western Europe in the eleventh century. In the year 1000, the fall had by no means been certain. In 1054 it was. And it is that fall which has defined the subsequent history of not just Western Europe, but the whole world. But let the learned professor speak.

On the General Changes in the former Western Church from 1050 on

From pages 2-3:

All this... makes it appropriate to speak of papal monarchy as a special feature of the centuries after 1050.

The beginning of the period is easy to define. Although much use was made of earlier precedents, the elaboration of the rhetoric of papal monarchy scarcely began before the middle of the eleventh century, and was then rapidly developed in the circle of Gregory VII (1073–85). There is no similarly clear terminal date.

What we are seeing is the making of Christendom in its later form, for there are innumerable institutions and attitudes which did not exist in 1050, but which by 1250 were firmly established and remained characteristic of modern history. Among them were the birth of theology as an academic discipline, the inquisition, central direction of the affairs of the regional churches, the growth of the friars, prince-bishops, diocesan records, chivalry, the crusades, regular confession and the elevation of the host... whereas to go back before 1050 is to enter a region which is by comparison alien to our own, To historians who worked in a culture where the ideal of

Christendom was still vital, these developments came to appear inescapable and to Catholic scholars they appeared also right

From page 9:

The second half of the eleventh century was a particularly decisive time in the history of the church. To mention only three of the more important developments, the popes emerged as the leaders of an international reform movement in western Europe; they became involved in a dispute with the empire whose effects were to be longlasting; and they directed the military efforts of Christendom against Islam, most notably in the First Crusade. The papal reform movement, the investiture contest and the crusades went far beyond previous precedents for papal activity, and were to have a profound impact upon the future history of the church.

From pages 32–33:

The dignity of the church of Rome rested, in the eyes of contemporaries, on its standing as the shrine of the apostles ... The foundation-texts of the Roman Church were the promises given by Christ to Peter, with power to bind and loose, but these were not generally regarded as giving jurisdiction over all other churches. Isidore had taught that the powers of Peter had been conferred on all the apostles, and his teaching was quoted at the synod of Arras in 1025. In line with this, Burchard of Worms declared that the order of bishops had begun with Peter, so that Rome was to be revered as the first see and enjoyed a primacy among bishops; but its bishop could not properly be termed chief of the bishops or their prince.

There was before 1050 no very clear statement of a programme, and no co-ordination of the reforming endeavours by an authority which could champion them throughout western Europe. These were provided only by the dramatic change within the Roman Church after the intervention of Henry III in 1046. The implementation of the programme, moreover, could take place only in the context of developments in society as a whole, which were only beginning in the middle of the eleventh century ...

From pages 79–82:

In the middle of the eleventh century, there were many signs of dissatisfaction with the prevailing conditions within the church ... What could not have been foreseen was the scale of the offensive, its suddenness, the coherent ideology

which was developed to support it, and the decisive impact which it was to have on the whole history of the western church. In the course of twenty-five years, the popes began to intervene vigorously in the affairs of other churches and became the leaders of an international reform movement.

In looking for an explanation of what was to happen, we need keep in mind some much more general considerations. One is the coexistence of several currents of reform in the middle years of the eleventh century.

The sudden leap forward within the generation after 1046 was the consequence of the take-over at Rome by a group of enthusiastic reformers; and that in turn was made possible by the existence of special political circumstances in Italy which allowed leaders from outside to be imposed by imperial authority, and then to sustain themselves control against the power which had originally placed them there.

There was, first, a series of overlapping initiatives, in various parts of Europe and different sections of the church, which had become apparent before 1050 and thereafter made steady progress.

From page 86:

The future character of the reforming papacy was determined by the next pope, that *papa mirabilis* Leo IX. Perhaps few elements in his policy were completely new, but he implemented it with a force and vision which in a few short years changed the character of the Roman Church and its standing in western Christendom ... In his five years in office he held eleven or twelve synods which issued canons against simony and clerical marriage, and reasserted the validity of canon law and the necessity of the canonical election of bishops. Contemporaries were struck by his conviction of the international responsibility of the Roman Church, which was vividly expressed in his travels in 1049 in northern Italy, Germany, and France and in the synods of Reims and Mainz in the autumn of that year.

From page 91:

Peter Damian, who was far from being an uncritical admirer, nicknamed him (the future Pope Gregory VII) 'holy Satan'.

Papocæsarism: The Militarization of the former Western Church, as it becomes a State.

From page 144-146:

Even within Europe, the clergy had been obliged to accept warfare as a fact. Blessings of arms can be found from the tenth century onwards, and it is probable that at the time of the conversion the priests of the new religion had taken over from the old the function of protecting weapons from evil magic by appropriate rituals ... The failure of the central authority to maintain order in large parts of Europe, and most notably in France, left bishops with no real alternative but to defend themselves, and the movement towards the militarization of bishops' households was very general in the eleventh century. It was said of Bishop Wulfstan of Worcester (1062-95), the last surviving Old English bishop, that he was obliged to fill his court with knights as the Norman king and bishops required ... The arrival of the reforming party in control of the Roman Church, was, in this, as in so many respects, an important turning-point because 'the church reformers were the very men who stood for the idea of holy war and sought to put it into practice'.

Ecclesiastical contingents were a particularly important element in German armies, and Leo IX, who had already been engaged in the service of Henry III as bishop of Toul, would not have found his Norman campaign as strange as some contemporaries did. There were also more fundamental reasons of ideology. The reformers assumed that they had a duty of leadership within Christendom. Far more than in the previous Peace of God movement, they were prepared to do what the lay power had left undone, and if necessary to challenge rulers who obstructed their reforms. Leadership of this type necessarily involved decisions about the use of force, which was so fundamental a part of the duties of government. A further reason was the profound conviction of the papal reformers that God was calling them to restore right order in Christian society. For clergy, this meant the ending of simony and a celibate life in community; for the aristocracy, it meant to put their swords at the disposal of God and the Roman Church. The devout warrior now stood beside the holy priest in the attainment of a church which would be free, catholic, and chaste: the first clear statement of the duties of the Christian knight is to be found in the extreme Gregorian Bonizo of Sutri.

The first striking manifestation of the new papal militarism was the expedition of Leo IX against the Normans in 1053. Its aim was to defend the territories of the Roman Church and to protect the population against Norman savagery, and it was undertaken after an appeal to Henry III had failed to persuade the emperor to repress the Norman menace. The personal participation of the pope shocked some contemporaries, including Peter Damian, and Leo himself was worried about what he had done, especially after the disastrous defeat at Civitate. He was reassured, his biographer tells us, by a vision of the fallen in heaven, where they were placed in the ranks of the martyrs. Subsequent popes used force to secure their control of the Roman countryside, and the growing spirit of militarism may be seen in the practice of Alexander II in sending the banner of St Peter as a sign of approval of a campaign. It is true that there are some questions about the despatch of these banners, but it is likely that they were sent to Erlembald, the Patarine leader at Milan, in 1063, to Roger of Sicily in the same year, to the leaders of the Barbastro campaign in Spain in 1064, and to William of Normandy for his invasion of England in 1066. There are reasons for thinking that Hildebrand was the inspirer of this policy, which he continued as Gregory VII in orchestrating the opposition to Henry IV, encouraging armed resistance by the princes, and associating his sympathizers in the ranks of the 'militia of St Peter'. The phrase is very rare before Gregory, and the concept, a military fellowship of those who are sworn to implement papal policy, was totally new. Gregory was militarizing the traditional idea of the 'faithful', and seeing the fideles, not indeed as vassals, but as warriors in St Peter's service. Historians of the crusades have often noticed the way in which in the thirteenth century the idea was deflected for use in western Europe against the enemies of the Roman Church. This did indeed happen, as we shall see later, but in a sense it was a return to the origins of the movement, for the eleventh-century popes employed armed force against their European enemies before they directed it against the infidels elsewhere.

At the same time the idea that warfare should be undertaken in the service of God against the unbeliever was becoming more generally accepted.

From page 484:

While the popes were sponsoring expeditions to recover Jerusalem, they were also directing

crusades against a variety of enemies, including Greeks, heretics, and political opponents in Italy. The crusade against Christians has often been seen as a new phenomenon which, by alienating public opinion, led to the discrediting of the movement as a whole. This view must be formulated with some care, because there was nothing new about the use of warfare against the enemies of the church within western Europe. The campaign of Leo IX against the Normans and the use of 'knights of St Peter' by Gregory VII had been precedents for the First Crusade, so that it might almost be said that the war against Islam was a by-product of the holy war at home.

From page 488:

The position of crusading within the western church during the first half of the thirteenth century was paradoxical. Crusades had never before been so prominent in papal policy or Christian consciousness. Historians have supposed that widespread disillusionment with crusading arose because of persistent failure, the increasing weight of taxation required to support expeditions, and resentment against the political misuse of the movement. Certainly, this became a commonplace of satirists' complaints:

Rome, to Saracens you turn the other cheek.
All your victims are Latin or else Greek.
In the pit of hell, Rome, is your true location,
Sitting in damnation.

God knows I want none
Of your pilgrims' dispensation
If their stated destination
Is at Avignon!

Rome, you understand
That my words are biting,
Since with tricks against
Christians you are fighting.

Tell me in what text do you find it written,
Christians should be smitten?
God, you who are true bread for us every day,
Bring down what I pray
On the Romans' head.

The Crusades: The Roots of Hitler's anti-Jewish policies

From page 355:

... dark clouds were already gathering, dark enough for many historians to date the beginning of the continuous persecution of Judaism to 1096. There were problems of two kinds. One was a

change in the social and political position of the Jews. They began to acquire a special and very unpopular function: that of moneylenders. The mid-twelfth century, with its growth of the money economy, saw an increasing need for loans; it was also the time when usury, understood in a very extended sense, was being prohibited to laymen as well as to clergy. It was therefore convenient to have a group of licensed usurers whose activities were not restrained by law. Deuteronomy 23: 19-20 had prohibited lending at interest to a brother, but permitted it to a foreigner.

The inevitable beginning of Protestantism, as an immediate movement of protest against the eleventh-century transformation of the Church in the West into a State.

From page 342-43:

Tanchelm of Antwerp (died c.1115) provides us with a good example of a Gregorian who became a threat to the hierarchy. He seems to have begun in the service of a Gregorian sympathizer, Count Robert II of Flanders, and his message was rigorist: 'He said that the efficacy of the sacraments proceeded from the merits and holiness of the ministers ... This blasphemer urged the people not to receive the sacraments of the body and blood of Christ, and not to pay their tithes to the ministers of the church'. Our sources add that Tanchelm took to demagogic excesses, including golden raiment, a large armed escort, ceremonies of marriage to the Virgin, and the distribution of his bath water to drink, but these stories (even if true) can be paralleled from other popular preachers, and they do not prove that his teaching was bizarre'. Another teacher with an anti-sacramental message was Henry of Lausanne, a former monk and a man of some learning. In 1116 he came to Le Mans where in the absence of its scholarly Bishop Hildebert, he 'turned the people against the clergy with such fury that they refused to sell them anything ... and treated them like gentiles and publicans'. At this stage, Henry may have simply been an anticlerical reformer like Erlembald of Milan before or Arnold of Brescia after him, but more radical views were beginning to circulate in southern France, where Pope Calixtus II at the council of Toulouse in 1119 condemned those who 'reject the sacrament of the body and blood of Christ, the baptism of children, the priesthood and other ecclesiastical orders, and condemn the ties of legitimate matrimony'.

Henry of Lausanne, having been expelled from Le Mans, preached in a series of southern cities,

and we last hear of him Toulouse in 1145. By this time his teaching was similar to condemned at the council. He may have been influenced in a more radical direction by Peter of Bruis, the priest of a country the Hautes-Alpes who was expelled about 1119 and for the next twenty years preached in southern France until he was burned, apparently in a popular tumult. Peter rejected infant baptism, the mass and prayers for the departed. He recognized that Christ offered mass before his Passion, but held that he had made no provision for its continuance; and he taught that it was wrong to reverence the cross, which was the shameful instrument of Christ's suffering. By this time the threat of unorthodox teaching had come serious enough to require attention, and the first substantial treatise against it, *Contra Petrobrusianos*, was composed by Peter the Venerable about 1139, to be followed a few years later by a preaching Campaign by Bernard of Clairvaux.

The source of these new ideas was partly the improving level of education, which made it possible for clergy to make up their own minds about the meaning of the Scriptures and to apply rigidly the Gregorian policy of condemning the sacraments of unworthy ministers and glorifying the poverty of the apostolic church. It was paradoxically easy to move from an ultra-Gregorian position to the denial of hierarchical authority when this was perceived as failing in its duty of uprooting simony.

The Origin of the Modern State as a reaction to eleventh-century Papism

From page 553:

The word state (*status*) was still not normally used in the modern sense, although it does occur about 1228 ... The growth of these new political entities has been seen as a reaction to ecclesiastical claims: 'the Gregorian concept of the church almost demanded the invention of the concept of the state'.

Papal Power filters down into the Clergy: The Beginning of Clericalism

From page 172:

The price paid for these limited and ambiguous successes was the creation of a series of rifts within the common culture of Christian Europe. It is a curious paradox that the very period which saw the adoption of 'Christendom' as a standard expression

also saw the disruption of its post-Carolingian inheritance. The separation of clergy from laity was a major feature of the reforming programme ... If the traditional dating of the schism between the Latin and Greek churches to 1054 is an oversimplification, the events of that year critically worsened relations just when Christian unity was going to be required in face of the revived threat of Islam in the east and the First Crusade, whatever Urban II's intentions, further jeopardized the mutual understanding of the two great traditions.

The Evils of Compulsory Clerical Celibacy

From pages 28-29:

Not many people in the year 1000 thought there was much wrong with clerical marriage, but it had certainly become more prominent than before, with the appearance of married canons in major churches, the growing number of local churches served by married priests, and the tendency for son to succeed father in them.

From page 540:

The campaign against clerical marriage had undoubtedly reduced the number of married priests, perhaps almost to vanishing point, but in consequence it had produced a great deal of sexual immorality. When Archbishop Odo of Rouen visited the deanery of Eu in January 1249, he found eight priests who were reputed to be incontinent. Several of them were suspected of having relations with more than one woman, while the rural dean, appropriately to his higher status, was having an affair with the wife of the knight of the village. There are plenty of similar reports, and the impression is confirmed in detail by the visitation records from Kent in 1292. The opponents of the Gregorian reform seem to have been right in their pessimistic prophecies about the result of denying marriage to the clergy; indeed, people were still making the same complaints against Innocent III:

Non est Innocentius, immo nocens vere qui quod Deus docuit, studet abolere; jussit enim dominus feminas habere, sed hoc noster pontifex jussit prohibere.

Innocent by name, but not innocent in deed, trying to abolish rules which God has decreed. For the Lord provided a woman for a man, but it's been prohibited by a papal ban.

New Practices

From pages 494–494:

The element which had largely disappeared was the presence of a general Christian community in each place, and its loss can be seen in the disintegration of the old baptismal ceremony.

The collapse of the originally unitary ceremony (of baptism) proceeded throughout the period from 1050 to 1250 ... The dissolution of the ceremony was taken further by the abandonment of the practice of giving communion to children, which probably took place in the course of the thirteenth century and may well have been connected with the refusal of the cup to the laity, since this was how infants received. The decision to restrict communion to adults may have been a deliberate one by the Lateran reformers. Bishop Odo of Sully prohibited child communion at Paris, and *Omnis utriusque sexus*, with its rule about confession and communion for those of years of discretion, implicitly excluded children. By the end of the period the communal rite of initiation had collapsed.

The Appearance of 'Catholic Spirituality'.
The New Pietism: Devotion to 'Jesus', the
human nature of Christ:

From page 376–377:

This concern was characteristic of another feature of twelfth century theology: it was profoundly Christ-centred, and its image of Christ was that of the historical Jesus, as he was perceived in a pre-critical age.

Devotion to the crucified humanity of Christ was prominent in monastic spirituality in the twelfth century, and particularly in circles with hermit connections; we find it in Peter Damian, in Anselm of Canterbury, and in its most fully developed form in the Cistercians. The adoration of the wounds of Christ figured prominently in *the meditation of Anselm of Canterbury on the Passion*, and reflection' on the five wounds occurs several times in the devotions of Peter Damian: 'Lord, by the five wounds of your most holy body you have healed all the wounds which were inflicted on us by the five senses of our body'. The same type of meditation may be found in Bernard of Clairvaux, and in the Cistercian writers as a whole growth of an affective relationship between the believer and Christ was prominent ... The Cistercians appear deliberately to have promoted

the devotion to the crucified humanity as an appropriate path for simple Christians to follow, and in doing so they made a rather startling adjustment to Biblical teaching ...

There is at this point an unmistakable link between the learned and the popular worlds. The devotion to the historical Jesus was spreading among the faithful as a whole in such forms as reverence for his body in the eucharist, a growing attachment to the cult of his mother the Blessed Virgin (on which more will be said in a later chapter), pilgrimage to the relics of the apostles, and devotions before the crucifix.

Purgatory not invented until the later twelfth
century

From page 379:

It was the fate of the departed to remain in the tomb until the last day. The only exceptions were saints and martyrs, who were thought to behold the face of God in heaven where their intercessions could avail for their brethren on earth. Ordinary Christians did not expect to go to heaven when they died, and did not console themselves with the thought that they would shortly be rejoining loved ones who had died before them. The state of the departed was represented by the legend of the sleepers of Ephesus, who were awoken after two or three hundred years to refute a heretic who denied the resurrection of the dead. The position was starkly expressed in a poem attributed to Hildebert of Lavardin:

*Ad mortis diem veniam,
Illostquam nil quibo facere
Quo poenas passim fugere,
Sed consumar in cinere
Dissolvarque in pulvere.*

For there is nothing I can do
When I arrive at death's last day
To turn my punishment away.
I shall be turned to ash and must
Be finally dissolved in dust.

No room is left in these lines for purgatory or the continued life of the soul. The reality to which death is the gate is the final judgement, for until then the individual soul will be asleep ...

The Invention of Contemplation

From page 379:

Although Augustine had no expectation of a perfect life on earth as a result of a historical change, he did think that in this present age the faithful could participate by foretaste in the heavenly experience. In his language, we can in the sixth day enter by anticipation into the joys of the seventh. Monastic tradition sought to make this possible by contemplation, and it underlay the devotion to the heavenly Jerusalem which developed rapidly in the eleventh and twelfth centuries. The character of this devotion is reflected in its hymns. There was only one of major importance before 1050, *Urbs beata Jerusalem*, which pictured Jerusalem 'coming down out of heaven from God' (Rev. 21: 2).

The New 'Feudal' Position of Prayer: Kneeling with Hands Clasped

From page 504:

The word *fideles* meant both 'believers' and 'sworn men', and it was easy to amalgamate the two. The change was reflected in the adoption of a new position of prayer, kneeling with hands together, which is that of a man doing homage to his lord. Papal portraits adopted the attitude in the thirteenth century, but official iconography was probably conservative and the new style was apparently spreading before 1200.

The General Paganization of the former Western Church: Local Western Barbarian culture replaces the culture of the Church of Christ: The Corruption of the Lives of the Saints

From pages 502-3:

The process is difficult to trace, but the indications are that by 1250 a Christian cosmology had made a deep impression on the cycle of the year and the ancient world of spirits.

This success was bought at a price, for it was partly due to the marvels and legends which were embodied in the Christian system. It is impossible to distinguish clearly between Christian and pagan magic. The peasants of Montailou held beliefs about charms and spirits which cannot be labelled as belonging to any one world-view. Aleksander Gieysztor has emphasized that much of the magic in late mediæval Poland had been imported from

the west with the Gospel, which offered at first exorcism and later healing at such shrines as that of St Stanislas. Biblical stories became entangled in a web of fantasy. The tendency is still apparent in modern versions of the Christmas story, but in the Middle Ages every Biblical event and personage carried a baggage of myth. Learned culture in earlier centuries had been conservative in its resistance to the marvellous and the bizarre, but in the twelfth and thirteenth centuries it was much more ready to accept them. Often these strange stories came from outside Christendom: from the east (where the Alexander legend was set, with its many wonders) or 'the matter of Britain', Celtic stories which formed the basis of the Arthurian romances. There are also signs of the adoption of popular stories into the lives of saints ... (the saints) whose lives were most popular in the thirteenth century. The latter group was remote from the contemporary world of them did not exist historically ... They took the hearers to a world of fable, where the extraordinary could come to the rescue without the restraints of everyday reality.

The reduction of the saints to legend jeopardized the attempt being made, in all sorts of ways, to bring the believer into thought-world of the New Testament.

Conclusion

Distance from God = Alienation from the Church. The Loss of Jerusalem and the West as Babylon.

From pages 379-380:

From 1050, Jerusalem-hymns strike a different note. It is we who are going to Jerusalem, not the city which comes to us, and it is a long way from our present discontents. In his *Hymn to the Trinity* Hildebert could only salute Jerusalem from afar, *de longinquo*, and Peter Abelard produced the classic description of pilgrim humanity:

*Nostrum est interim mentem erigere Et totis
patriam votis appetere, Et ad Ierusalem a
Babylonia Post longa regredi tandem exsilia.*

Now in the meantime, with hearts raised on high,
We for that country must yearn and must sigh,
Seeking Jerusalem, our native land,
Through our long exile on Babylon's strand.

The solidity of the membership of the heavenly city has disappeared and been replaced by a sense

of distance. The contrast with the original Christian confidence is remarkable.

This sense of distance and note of longing spread in lay society too. We hear it in verse, for instance in Jaufre Rudel's 'distant love', and the search for Jerusalem is reminiscent of the quest theme so beloved in chivalric literature, while the crusades were an acting out on a prodigious scale of the pilgrimage to Jerusalem. The same awareness of alienation began to influence the ceremonial of death. Safety no longer seemed to lie in membership of a community; on the contrary, those who could afford it now provided special ceremonies for the salvation of themselves and

their families. The change in the course of two generations can be illustrated by the prayers for two Frenchmen of royal birth. When Philip I of France died in 1108 in the great Benedictine abbey of Fleury, he was clothed in a monastic habit and was commemorated within the liturgical ceremonies of the house, whereas on the death of Duke Geoffrey Plantagenet of Brittany in 1186, Philip Augustus had him buried in Notre-Dame at Paris and appointed four priests to celebrate mass in perpetuity for the departed. Earlier gifts had been made to monastery without condition in anticipation of burial and commemoration there: now the conditions were spelled out, and a donor would give a sum 'for celebrating his anniversary'.

ROMAN CATHOLIC SAINTS IN THE ISLES

Introduction

ALL over Western Europe it is the same story. On average, 85% of all those who are venerated as saints by Roman Catholicism either lived in parts of the world, Africa, Asia or Eastern Europe, which have always been Orthodox, or else they lived in Western Europe before 1054 – the date of the Western Schism, the year zero of Roman Catholicism. Of the remainder, what we would call 'Roman Catholic saints', most lived between 1054 and 1200. Only about 5% of the total lived after 1200.

The indications are clear: after 1054, the source of holiness, the Holy Spirit, quickly began to dry up outside the communion of the Orthodox Churches. After all, the Holy Spirit had been confined by the new papal ideology to the Pope. It now proceeded not directly from God, but in the physical absence of the Son, from His 'substitute', whom God had allegedly appointed in the bishops of Rome. From now on, therefore, holiness in Western Europe meant closeness to the popes of Rome, who characteristically began to monopolize the task of canonization, taking it away from Local Churches and their bishops and dioceses. This 'quenching of the Spirit' becomes even more obvious, if we examine the actual lives of 'Roman Catholic saints', many of whom have since been rejected even by Roman Catholicism as frauds.

There is no better example of these than in the British Isles themselves, where there were a number of xenophobic cults. These include the anti-semitic and unofficial cults of children from the prosperous Eastern counties, supposedly

murdered by Jews. They are William of Norwich († 1144), Robert of Bury St Edmunds (1171–1181) and Hugh of Lincoln († 1255). Two other cases of unofficial, xenophobic cults, this time of those murdered by French pirates on the south coast, are also known. They are of Simon of Atherfield, perhaps a hermit, murdered in the Isle of Wight in 1211 and Thomas of Hales, a monk, in Dover in 1295.

The Saints of the Isles

In the historical context of the four countries of England, Scotland, Ireland, Scotland and Wales, Roman Catholic 'saints', those venerated as saints only by Roman Catholics, are those who lived after 1066. In the first millennium, the 'Age of the Saints', when Orthodox Christianity was the only form of the Christian Faith known in these Isles, there was an enormous number of saints. Apart from large groups of martyrs, in England, apart from in Celtic Cornwall, there were over 300 individual saints within 450 years. In the Celtic areas, Ireland, Wales, Cornwall, Scotland and islands like the Hebrides, Skye, Man, Guernsey or Jersey, Egyptian-style monasticism played a huge role in establishing Orthodox Christianity. There every settlement seems to have had a local saint, and the thebaid of saints can be counted in thousands over the 650 years or so of their lifetimes.

In the second millennium, at the beginning of which these Isles fell fully victim to the newly-invented ideology of Roman Catholicism through the papally-sponsored Viking-Norman Invasion of 1066, far fewer were venerated as 'saints'. It is true

that we could include among them the 40 Roman Catholics executed by the Protestants in England and Wales in the sixteenth and seventeenth centuries, of whom the most famous must be Thomas More. They were canonized by the Pope of Rome as recently as 1970. However, even including these, the number of Roman Catholic 'saints' over the second millennium is approximately only 2% of the number of saints during the last 650 years of the first millennium.

Although those 40 Roman Catholics died sincerely, and often tragically and horribly, for their confession of Roman Catholicism, they did not therefore die for the Orthodox Church of Christ. And it cannot be forgotten that if some 300 Roman Catholics were murdered by the Protestant State, the Roman Catholic State in turn murdered some 300 Protestants, mainly in the time of 'Bloody Mary'. It is clear that as regards Roman Catholics murdered by Protestants and *vice versa*, we are in the realm of politics, not in the realm of Orthodox martyrdom.

Worse still, since the seventeenth century there has been only one Roman Catholic 'saint' – the very recently canonized Cardinal Newman. If we exclude him and the forty martyrs for Catholicism, because their executions were political, then the total number of Roman Catholic 'saints' over a thousand years is scarcely forty, perhaps only 1% of the number during the last 600 years of the first millennium. By breakdown of country, the numbers are as follow:

Wales: 0
Ireland: 2
Scotland: 7
England: 33

We will see that, if we exclude the Welsh among the 40 martyrs of the Protestant Reformation, poor Wales has not produced a single saint, according to Roman Catholic reckonings. If we further examine these 'saints' by nation and by type, we will come to some even more significant conclusions.

Ireland

There were thousands of Irish saints during the first millennium, especially between about 450 and 850, when the Viking invasions took place, even if most of them were only ever venerated very locally. Since then, there have only been two Irish RC 'saints', Malachy and Christian, both of the twelfth century.

Malachy, Archbishop of Armagh (1094–1148), was the Irish bishop who destroyed the old piety and holiness of the Island of Saints by introducing the new 'reformed' papal ideology of Gregory VII, Hildebrand. This revolutionary ideology proclaimed firstly that the Pope of Rome had replaced Christ as head of the Church and, secondly, that the Holy Spirit was declared to proceed from Christ, and therefore from His substitutes on earth, i.e. from the Popes of Rome.

Malachy papalised the liturgy of the Celts and from 1121 on systematically introduced Roman Catholicism, known then as 'the Gregorian Reform'. Characteristically, he went to Rome to be further indoctrinated and later died with Bernard of Clairvaux at Clairvaux in France. As for the second 'saint', Christian, Bishop of Lismore (d. 1186), he was a disciple of Malachy, a papal legate and again he had much to do with the same preacher of the blood-soaked Crusades, Bernard of Clairvaux.

Thus, both of them were concerned with destroying the Orthodox heritage of Ireland, being indoctrinated abroad. Indeed, their 'sanctity' is to do with their administrative abilities to introduce Roman Catholicism into Ireland. In no way could they ever be venerated as saints in the Orthodox sense of the word.

Scotland

The first post-Schism 'Scottish' 'saint' is Margaret, Queen of Scotland (1046–1093), who married King Malcolm III of Scotland. It was precisely she who introduced Roman Catholicism there, being much influenced by the Norman invaders and usurpers in England. Although English in origin, she was educated and indoctrinated abroad and was only eight years old when the Western Schism took place.

Margaret 'reformed' the Church in Scotland, made Iona into a Roman Catholic monastery and was canonized by the Pope in 1249. Her son, David of Scotland (c.1085–1153), also a Roman Catholic saint, continued his mother's papalizing policies. Although personally pious, he introduced Norman colonists and their legal system, introducing feudalism and abolishing the traditional Celtic system of land ownership.

There are two other 'Scottish' saints who were not Scottish at all, but who are perhaps more sympathetic to Orthodox. Both from the Orkneys, these were Magnus, Earl of Orkney (c.1075–1116) and his nephew Rognvald (Ronald). Magnus (in

Greek Maxim) was a penitent pirate ('viking') who had refused to fight, preferring to read the Psalter, and he became a Christian. He is considered to be a martyr, as he was a Christian who was murdered for political reasons. In this way he resembles the Russian 'passion-bearers'. His relics are in Kirkwall Cathedral in the Orkneys to this day. Rognvald († 1158/9), also Earl of Orkney, was a pious man who began building the cathedral in Kirkwall, was murdered in Caithness and a popular cult grew up around him.

Now come three 'saints' who are actually Scottish. First is William of Perth (d. 1201). After a pilgrimage to the Holy Land, the devout William, a fisherman by trade but who looked after the poor, was murdered in Rochester in England and was venerated there locally. Next is Adam, Bishop of Caithness († 1222), who increased feudal taxes in a purely political move and was murdered by his outraged flock. He was never officially canonised even by Roman Catholicism, which brutally dealt with the murderers and their families. Adam was followed by Gilbert, Bishop of Caithness († 1245), the son of a feudal lord, who was a noted administrator – hardly a criterion for holiness.

England

The 33 RC English saints, or rather saints who lived in England or else were of English origin, fall into various categories, as follows:

1. Those Close to their Orthodox Heritage

Like Magnus and Rognvald in the Orkneys, there were saints of English origin, who lived and died just after the Norman Invasion and seem to have preserved elements of the older pre-Schism and pre-Norman piety. They instinctively seem nearer to us Orthodox. Very sympathetic is Waldef († 1076), Earl of Northampton and Huntingdon. He had fought against the Normans in 1066 and then at York. In 1075 he again revolted against Norman tyranny and was beheaded and venerated locally by English people as a saint. Also soon after 1054 comes Eskil († c.1080), who was an English or Anglo-Danish missionary bishop in Sweden. Related to St Sigfrid, like him he was martyred there by pagans.

Other highly sympathetic saints, who seem to have preserved the holiness and integrity of Old England include Henry († 1127) of Coquet. He was born in Denmark, but lived on Coquet Island near Tynemouth, an island which had been associated with St Cuthbert. Like that great saint,

he lived as a hermit, giving spiritual advice to those who came to him. Wulfric of Haselbury in Somerset (c.1080–1154) was also an ascetic and hermit, noted for his clairvoyance, similar to Henry and Godric. Christina of Markyate (c.1097–c.1161) became an anchoress near St Albans, after nearly being raped by the Norman bishop Ralph Flambard. She was famed for her clairvoyance and many went to her for advice.

Similar to the three above is another hermit, Godric of Finchale (c.1069–1170). He was born in Norfolk, became a pedlar and then a merchant, travelling abroad and becoming captain of a ship. Then he went on pilgrimages to Rome and the Holy Land. On his return, inspired by the example of St Cuthbert, Godric became a hermit in north-eastern England, finally settling at Finchale near Durham. He lived in ascetic repentance for his past. He wore a thick beard, loved and protected animals and wrote hymns to the Mother of God and St Nicholas, which he set to music. They still survive. Godric was much venerated in the northeast.

2. Norman Administrators and Lawyers

Of these there is first of all a pre-Norman. This is the half-Norman King of England, Edward 'the Confessor' (1003–1066). Even before 1066, he had invited Normans into England to build the first castles and he also hired them to build Westminster Abbey, where his bones are kept. However, he was not canonized until 1161 in highly political circumstances, when the Norman rulers decided that he would be a useful symbol for the by then Normanised England of the 'Anglo-Normans'. However, for many deeply English people, Edward seems to have been more of a traitor than a saint, having promised the English kingdom to the semi-barbarian William the Bastard, Count of Normandy and so precipitated the invasion and occupation, which continues to this day.

In order to govern the spoils of their conquest, the Normans required many administrators, among whom were some who were later claimed to be saints. Firstly, there is Wulfstan, Bishop of Worcester (c.1008–1095), who was the only English bishop left in place by the Conqueror. He had been appointed even before the Invasion, quite uniquely, by papal legates and with the approval of the half-Norman King Edward. He zealously promoted the new fashion of clerical celibacy and submitted at once to the Norman

invaders and defended them against English patriots. He was canonised in 1203. For many he too was a traitor to the English cause. The heretic Anselm (1033–1109), the Norman-appointed Italian Archbishop of Canterbury was known as a philosopher and 'father of scholasticism' and wrote specifically 'against the Greeks' in favour of the *filioque* heresy. He also enforced clerical celibacy and tried to control the Church in Wales, Ireland and Scotland. He may have been canonized in 1165.

The Norman aristocrat Osmund († 1099), Bishop of Salisbury, was a typical Norman bureaucrat, canonized for political reasons only in 1456 and at vast expense. William Fitzherbert, Archbishop of York († 1154) was also of Norman birth. He was consecrated by his uncle and died suddenly, possibly having been poisoned. He was canonised in 1227 but venerated only in York. He was seen by many as a political appointee and his canonisation was that of the Norman Establishment. Abroad, there was Henry of Finland († 1156), who was an English missionary who baptised Finns into Roman Catholicism after their defeat by the Swedes. He was killed by a Finn whom he had baptised and his veneration was also seen as political. Thomas Becket, Archbishop of Canterbury (1118–1170) is perhaps the most famous English RC saint. From a wealthy Norman family, he studied in Italy and France. As he was a brilliant and very secular organiser, King Henry II made him Archbishop of Canterbury. Here he showed his stubbornness and tactlessness and tried to interfere in State affairs, as was the RC ideology. This led to six years of exile in France. It was as a result of his meddling that he was later murdered in Canterbury Cathedral.

Hugh, Bishop of Lincoln (c. 1140–1200) was in fact French, but came to England at the age of 35. He was very learned and an excellent organiser, renowned for his sense of justice. He was canonized in 1220. Edmund Rich of Abingdon, Archbishop of Canterbury (1175–1240), was the son of a wealthy merchant. He studied in Oxford and Paris. A pioneer of Scholasticism, he proved himself a fine administrator and also writer when he was Archbishop. He died in France and was canonized in 1246. Richard, Bishop of Chichester (1197–1253) studied in Oxford, Paris, Bologna and Orleans. A disciple of Edmund Rich, he was an expert in canon law and fine administrator, who tried to enforce clerical celibacy and preached the Crusade. This academic was canonized in 1262.

Finally, Thomas Cantelupe, Bishop of Hereford (1218–1282) was the son of a powerful Norman family. He studied in Paris and Oxford and became an energetic administrator. He died, exhausted from lawsuits, and was canonized in 1320.

3. 'Mystics'

As a reaction to the fact that the Papacy had in effect become a secular State, a place of mere lawsuits, many turned away to seek what they considered to be a more 'spiritual' way. Unfortunately, outside the Orthodox Church, they did not have Her spirit of sobriety and vigilance, and so they turned to new orders, especially the Cistercians, which they mistakenly thought had returned to the 'Primitive Church'. In reality, these individuals, though very sincere, were also rather Protestant and could in fact be called 'pre-Charismatics'. They became interested in a revivalist type of personal emotionalism and revivalism, which encouraged all manner of 'visions', 'excitement' and a mystical self-exaltation, which was also the fashion in Flanders and in Italy with Francis. Many representatives of this school, such as Richard Rolle and Juliana of Norwich were never canonized, but some were, for example:

Stephen Harding († 1134) was from south-west England, but lived mainly as a Cistercian in France. He became the third Abbot of Citeaux and was a fine administrator. He was canonized in 1623. Gilbert of Sempringham in Lincolnshire (c.1083–1189) was the son of a Norman knight and also closely linked with the Cistercians. He founded his own order and thirteen monasteries. He was canonized in 1202. Robert of Newminster (c.1100–1159) in Northumberland, was also a Cistercian Abbot. He studied in Paris, returned to England and was known for his meditations and visions. His cult was purely local.

Waldef of Melrose (c.1100–1160) was of an aristocratic family and brought up at the Scottish court. He was another Cistercian Abbot. He was said to have had eucharistic visions and been a simple, humble and kind man. He was never formally canonized. Ailred of Rievaulx (1110–1167) was probably the most famous English Cistercian. He was also present in his youth at the Scottish court with Waldef, but later became Abbot of Rievaulx in Yorkshire and a nationally famous writer and preacher. He was very much a humanist and he too was never formally canonized.

Other prayerful individuals include Walter of Cowick (12th century) in Devon. Little is known of him, but he was locally venerated as a saint. Also Margaret of Hulme († 1170) in Norfolk was locally venerated as a martyr. Little is known of her. Margaret of England († 1192) was born in Hungary and lived in the Holy Land and France as a Cistercian nun. Robert of Knaresborough (1160-1218) in Yorkshire joined the Cistercian monastery at Newminster, but soon chose to live as a hermit in a cave at Knaresborough. He was venerated locally, but never formally canonized. Simon Stock († 1245) was the administrator of the Carmelites and associated with Oxford and Cambridge. He was never actually canonized, but his cult was approved in 1564. John of Bridlington († 1379) studied at Oxford and was the strict but merciful prior of his monastery in Bridlington. He was canonized in 1401.

Conclusion

There is no holiness outside the Church because the Church is the Body of Christ, through Which flows the Holy Spirit, Who proceeds from God the Father. Without the Church, there is no Holy Spirit, the source of holiness, and therefore we cannot find the inward spirit of holiness there. However, outside the Church, we can find many human virtues, inspired precisely by the outward

'imitation of Christ', so beloved of Roman Catholic piety. Thus, outside the Church there may be piety, sincerity and righteousness and, above, we can see examples of this to varying degrees.

Nevertheless, as can be seen from the above, there were very few saints in the Middle Ages. Several of them were never considered as saints even by official Roman Catholicism at the time. Others have been rejected by Roman Catholicism since. Yet others could never be considered as saints in the Orthodox sense of the word. However, there are a small number, especially early on, who managed to keep their Orthodox roots and are interesting examples of righteousness and piety. All of this was not because of, but rather, in spite of, the official 'Church', which, if anything, persecuted them.

We may well wonder how great these figures could have become, had they been able to remain in communion with the Church. Among them, we would point especially to Waldef († 1076), Eskil († c.1080) Henry († 1127) of Coquet, Wulfic of Haselbury (c.1080-1154), Christina of Markyate (c.1097-c.1161) and Godric of Finchale (c.1069-1170), who died just over 100 years after the Norman Invasion. After them, it would seem as though the living vestiges of Orthodox holiness dried up. Such was the fruit of the ideology of the time, cut off from the Church of God.

QUESTIONS & ANSWERS



I have been told that the Orthodox Church is more conservative than other Churches. Is this the case?

B. J., Colchester

I think that this is very misleading indeed. In some respects – married priests, the importance of laity, freedom to move around at services etc – we are much more liberal than other Churches. The point is that we are not conservative, but Traditional (with a capital T, because we follow the 2,000 year-old Tradition) and the Tradition is always radical and new, because it is inspired by the Holy Spirit.



I am confused about St James. In the Church of England we had St James the Less and St James the Greater. It seems that in the Orthodox Church there are three apostolic St James. Can you please explain to a bewildered ex-Anglican?

R. S., London

1. One of the Twelve (hence the title 'the Greater'), St James 'the Greater' is commemorated by the Orthodox Churches as St James, the son of Zebedee the fisherman and brother of St John the Theologian on 30 April. He saw the Transfiguration on Mt Tabor, went to Spain, was beheaded in Jerusalem in AD 45 and later his relics were taken back to Santiago (Spanish for St James) in Spain.

(He is commemorated on 25 July in Roman Catholicism and its associated denominations).

2. St James 'the Less' is a 'brother (i.e. cousin) of the Lord and, as one of the Seventy (hence his title 'the Less'). He is commemorated by the Orthodox Churches on 23 October. The son of Joseph by his first marriage, he accompanied the Christ-child to Egypt (as can be seen on icons of the Flight into Egypt), was renowned for his fasting, wrote the Epistle, the first liturgy, which despite its length is still celebrated once a year in some places. He was the first 'Bishop' of Jerusalem and governed his see for 30 years. Even the Jews called him 'James the Just'. However, he was martyred by Jews in Jerusalem in AD 63. (He is commemorated on 1 May in Roman Catholicism and its associated denominations, together with the Apostle Philip because their relics were later enshrined together in Rome).

3. St James, the son of Alphaeus, is one of the Twelve Apostles. He is the brother of the Apostle Matthew and was crucified in Egypt. He is commemorated by the Orthodox Churches on 9 October. (He is confused by Roman Catholicism and its associated denominations, which had lost traditions from the East, where he lived and worked, with St James the Less).

The confusion and merger of St James 'the Less' with St James the son of Alphaeus in Anglicanism was inherited by it from Roman Catholicism. It comes from their abandonment of the early traditions, which were present in the Fathers, through almost the whole of the first millennium in the West and in the Orthodox Church today, which distinguish them.



What are the teachings of the Orthodox Church as compared to the Church of England?

D. B., Colchester

To answer this question, we must turn to history. The Orthodox Church is the Church and Faith of the apostles, of ancient times. Everything that is not found in the Orthodox Church happened later in history. If you like, the Orthodox Church is like a grandmother, Roman Catholicism is like a mother and the Church of England is like a grand-daughter.

Obviously, although a grand-daughter is different from both its grandmother and its mother, she also inherits some things from her mother and even from her grandmother. So, to take an obvious case, when members of the Church of England say they worship God, this is because they have inherited this belief from the Orthodox Church,

their grandmother, down through Roman Catholicism, their mother. Therefore, some of the beliefs of the Church of England, for example, that God is the Holy Trinity, that Jesus Christ is the Son of God, are beliefs that go back to her grandmother, the Orthodox Church. She has inherited other beliefs from her mother, Roman Catholicism.

Yet other beliefs grew up only in the sixteenth century, when the Church of England was born out of the Reformation and left Roman Catholicism. Those later beliefs are basically rejections of Roman Catholic beliefs in the Middle Ages and those beliefs are therefore not shared by her Roman Catholic mother. However, they are not shared either by her Orthodox grandmother, because the grandmother Orthodox Church never accepted what her daughter, Roman Catholicism, accepted.

It can be said that everything that is different in Roman Catholicism and the Church of England from the Orthodox Church comes from changes that were made to the Faith after the first millennium. Everything that is shared between them all comes from things that the Roman Catholic Church and the Church of England have kept and retained from the Orthodox Church, from the first millennium. In this sense the Orthodox Church can say to the Roman Catholicism and to the Church of England: 'We are your past'.



Is there a St Penelope?

P. V., London

No. But since Penelope was the pagan name of the Great Martyr Irene, St Irene could be taken as your patron-saint



How do we set out an icon-corner in our homes?

D. I., Southend

The icons should, if possible, be somewhere on the wall which faces east (where the Sun of Righteousness rises), either in the middle of the wall, or, better, in the south-east or north-east corners. On the right hand side there should be an icon of the Saviour, on the left an icon of the Mother of God. The family icon, if you have one, should be on the right of the Saviour. Icons of other patron-saints can go elsewhere, by the sides of the other icons or else below them, but not above them. This pattern imitates that of the iconostasis at church. Some devout people actually have a sort of 'home iconostasis'. Wealthy people may develop

this into a domestic chapel, but they should ask their bishop for a blessing first



Would you recommend that those relatively new to the Faith read the Philokalia?

H. J., Bristol

Definitely not. First read the Gospels, then the Epistles, then the Psalter, then Genesis and Exodus in the OT (which is not a 'Protestant book', as some uninstructed ex-Anglican converts say), then the Lives of the Saints, then Unseen Warfare, then St Macarius the Great, then St John of the Ladder (not the later chapters). Only then could you read selected authors of Volume 1 of the Philokalia. I would recommend: The 153 chapters of Evagrius, St John Cassian, St Mark the Ascetic and, although harder, St Diadochos. So much of the rest is high level and meant for those who have lived the monastic life for years.



How can you justify using such un-Biblical technical words as 'hypostasis' to describe God?

B. L. Stowmarket

Hypostasis is perfectly Biblical. It occurs in Hebrews 1, 3, where it is correctly translated as 'person' - 'the express image of his person'.



Why does Lent last for forty days?

E. N., Worcester

There are four origins. First of all, there is the commemoration of the forty hours between the afternoon of Great Friday and Easter Sunday morning, when Christ gave Himself up to the power of death. Then there is the forty-day fast of Christ. Then there are the forty years of wandering by the Israelites in the desert. Finally it represents an approximate time of the year, which we offer to God.



I understand why Orthodox give the title of Blessed and not Saint to Blessed Augustine of Hippo. But why is 'Blessed Jerome' so called?

A. H., California

On the one hand, Blessed Jerome of Stridon lived as an ascetic, translated the Scriptures into Latin (the Vulgate), wrote the lives of St Paul the Hermit and St Hilarion the Great. He also suffered greatly at the hands of Pelagians and he took a fully Orthodox line, not confessing the excesses of Blessed Augustine in the matter of free will and grace.

On the other hand, he was not a theologian and therefore made various mistakes in his initial assessments of both Origen and Pelagius (which he later corrected), was incorrect on the question of clerical celibacy and also showed a distinct lack of charity in his treatises and letters to some of his correspondents.

In other words, he was a formidable intellectual, knowing Latin, Greek and Hebrew and he mainly used his intellect in the service of the Church, but he did make mistakes. However, it seemed to the mind of the Church that, just like Blessed Augustine, he never attained the heights of theology or grace which Western saints and fathers like St Cyprian of Carthage, St Hilary of Poitiers, St Ambrose of Milan, St Martin of Tours, St Vincent of Lerins and St John Cassian attained. Hence the title 'Blessed'. But this title is greater than that of Tertullian and Clement of Alexandria, who are simply known as 'Church writers' and did not attain any level of holiness.



In the supplication in the litany, 'For them that travel by water, land and air, the sick, the suffering, those in captivity, and for their salvation', to whom do the words 'and for their salvation' relate to, to all those mentioned or only to 'for those in captivity'?

Priest G., France

To all.



Why do some Roman Catholics call Orthodox Monophysites?

A. L., Oxford

I think you are quite right to say 'some' Roman Catholics. They do this because those in question are themselves Nestorians/Arians. For them Jesus Christ is 'the man-God', not 'the God-man' (Theanthropos/Bogochelovek). In other words, as modernistic liberals, they only see the human nature of Christ suffering on the Cross, that is, humanism. By definition, humanists, those who worship human nature, always condemn the Church as inhuman ('Monophysite'). Respectable Roman Catholics would not call Orthodox Monophysites.



Why has the end of the world not yet come? It has been predicted as 'near' by many saints.

N. T., New York State

It is because we human-beings, and even saints, constantly underestimate how much God loves us.

He wants to save as many of us as possible and so the world is allowed to go on in the hope that more can be saved.



Can you give some facts about Gytha, the daughter of King Harold of England, who, I believe, married in Russia?

J. B., New England

The eldest daughter of the last English King, King Harold II Godwinsson (1022–1066) and his wife Edith the Fair, was called Gytha (Jutta in modern German). Born in 1053, she was so named after his mother Gytha (1019–1069), who was Danish. Her grandfather, Godwine, had died in 1053.

Seeing that further resistance was useless after the English defeats at and after Hastings, in 1069 Gytha was taken for safety's sake to St Omer in Flanders. She went there together with her grandmother Gytha († 1069), her aunt Gunnhild († 1087) and two of her brothers. These were Godwine (the eldest child, named after his grandfather and born in about 1046) and Edmund. From here these royal children later went to the court of their cousin King Sven (Swein) II of Denmark. From here, in 1074 or possibly 1075, Gytha was sent to marry the Russian Prince of Smolensk, the half-Greek Vladimir II Monomach.

Prince Vladimir was around twenty-one years old and ruler of the city of Smolensk in western Russia. He held an important position in the hierarchy of Russian princes. At this time, Russia consisted of a series of principalities, each based on a major city and each ruled by a member of the dynasty of St Vladimir. The principalities were arranged in a rough hierarchy with Kiev at the summit. This was usually ruled by the senior prince. Vladimir probably welcomed his marriage as providing him with a royal connection. It also brought with it an alliance with the Danes which might prove very useful in dissuading the neighbouring Poles from invading Russia.

The marriage proved fruitful and in 1076 Mstislav, first of a number of sons, was born to Gytha in Novgorod. Two years later, Vladimir was promoted to the position of Prince of Chernigov, following the expulsion of his cousin, Oleg, from the city. He successfully ruled this, the second city in Russia. In 1094, he was expelled by Oleg and moved to his father's city of Pereyaslavl.

It is likely that Gytha accompanied her husband throughout this period and shared his successes

and failures. She appears to have provided him with a large number of children, as many as eight sons and three daughters. In this respect, Gytha was even more fruitful than her mother, the East Anglian Edith (also called 'Swan-neck', † 1066), who had had seven children, and her grandmother and namesake, Gytha, who had had nine children.

Gytha's life as a Russian princess may have been relatively pleasant. Although Russia was in many ways different from her own England, some things were familiar. A testament written by Vladimir himself records a great deal about the family. This relates that Vladimir's father understood five languages, one of which must have been Norse, since Vladimir's grandmother was a Swedish princess. This implies that Gytha and her husband both spoke Norse and so were able to converse with ease.

In addition, Vladimir was a warrior and hunter very much in the mould of Harold, Gytha's father. Like Harold, he was devout and founded churches in a number of Russian cities. He was canonised after his death. He ruled in a similar fashion to an English king through councils, courts and military force. He was very wealthy even by English standards, and Gytha would have lived in some style. The marriage was said to have been very happy and Vladimir appears to have had very strong feelings for his family, although these are usually only expressed towards his brothers and sons. Thus he records Gytha's death, though not her name, and among the advice he offers to his sons is 'Love your wives, but grant them no power over you'.

Gytha died on 7 May 1107, before her husband had attained the pinnacle of his career by becoming Grand Prince of Kiev in 1113, where he died in 1125. One of her sons, Yuri (George) Dolgoruki (the Long-Armed) founded Moscow. The eldest of her sons, Mstislav, later called the 'Great', born in Novgorod in 1076, was known in the Norse world by his grandfather's name, Harald. He went on to succeed his father as Grand Prince of Kiev in 1125, ruling the city until his death in 1132, after which he was canonized.

According to Norse sources, St Mstislav had two sons, who became Sigurd I of Norway and Eric II of Denmark, and a daughter by Christina of Denmark with a Norse name of Ingibiorg (her Orthodox or baptismal name is unknown). She later married Knut (Canute) Lavard of Denmark and bore him a son who became King Valdemar (Vladimir) I of Denmark. It is from him that the current Queens of both Denmark and Great Britain ultimately

descend. In this way, the blood of King Harold Godwinson, runs again in the veins of the rulers of England.



Should we study theology?

C. B., Woodbridge

Even the concept worries me. There is no point in 'studying' theology if our hearts are as hard as stone. In such a case such study will only be an academic exercise. In any case, real Orthodox theology is always experienced, never 'studied', that is, it is lived in the prayerful, liturgical context of a monastery, seminary or a parish with daily services. Think of what St Simeon Metaphrastes says in the fourth prayer before communion: 'All my precepts and every member have I polluted, corrupted and disabled', 'Much have I grieved Thy Holy Spirit'. If we have disabled every member, this includes our minds and hearts. Study therefore is useless until there is repentance in the heart. Only then can the illumination of our minds begin and so understanding be born, because we no longer 'grieve the Holy Spirit'.



It is said that even the blood of the martyrs cannot overcome schisms.

And yet the schism between the Moscow Patriarchate and ROCOR was overcome. How do you explain this?

L. O., Colchester

Very simply. There never was any schism! There was simply a separation, a waiting by ROCOR for the Patriarchate to become free. When it did finally become free, the two parts of the same Church, which had been separated merely by reason of external political persecution, naturally came together. What was interesting is that individuals on the fringes of both sides did not take part in this unity. This was because those tiny groups of individuals, first on the Patriarchal side in the West and then on the ROCOR side, were schismatic. But the Patriarchate and ROCOR as such were, quite clearly, never schismatic.



I had always been told that Orthodox should not kneel on Sundays, and yet I see that it is common practice.

What is the truth?

R. M., Kenilworth

Orthodox should not kneel (i.e. stand on their knees) on Sundays, the day of the Resurrection. However, in some parts of the Orthodox world, for instance in parts of Romania, it is done as an act of piety. And it is also done universally on one

Sunday of the year, at Vespers of Pentecost, at the kneeling prayers.

However, and I think this is what you really mean, kneeling is not the same as prostrations. Prostrations are made every Sunday, and not only on the Sunday of the Cross during Lent, by virtually all Orthodox.



My name is Linda. Who is my patron-saint?

L. B., Colchester

Either St Leah, our foremother, or else St Lydia.



Do Orthodox believe that the Psalms were all written by David? I see that the expression 'The Psalter of David' is used by Orthodox.

J. B., Oxford

We believe that the Psalms were either written (Psalm 50, for example), inspired, edited or collected by St David.



What are we as Orthodox to make of Edgar Cayce, the American psychic, and other such people?

S. P., Colchester

I knew little of this subject, but I have looked up some information about him.

Edgar Cayce (1877–1945) was a medium who would go off into trances and then give 'readings'. Notably, he would diagnose the sick, and tell people how loved ones (for example, US soldiers posted abroad) were doing. He also made prophecies about our own times and revealed information about 'Atlantis'. Some of his prophecies came true, others did not. Some 14,000 of his 'readings' were recorded and survive. He is often seen as the founder of the 'New Age' movement and he believed in reincarnation and astrology.

What interested me first of all is that Edgar Cayce was not a Christian, but an Arian. He did not believe that Christ is the Son of God. He even claimed that 'Jesus' had been trained in 'eastern religion' in India! Secondly, I note that he obtained his 'information' when in a trance, in other words, when his being could be taken over and controlled by other beings. Indeed, he openly claimed that the 'unconscious mind' was privy to knowledge, which could not be obtained consciously. Finally, I note that his 'information' was not always correct and that his trances brought him 'information' about 'Atlantis'.

On account of all the above, my suspicions are raised and, although I cannot be categorical about it, I suspect the demons rather than simple charlatanism. The unconscious mind can indeed have access to knowledge given by demons. Cayce was not lying here, he was simply deluded.

First of all, one who does not accept the divinity of Christ is obviously subject to demonic delusions. The fact that Cayce was in a trance when he was fed his 'information' is also very suspicious. Angels do not give us information when we are in a trance. (Not that they would give us sinners any information, because we are quite unworthy of any communication with angels). Angels communicate with the saints when they are conscious, not when they are in a trance or unconscious state. In any case, we always dismiss even dreams, and these were not even dreams, but 'readings' given when in a trance.

Demons are able to supply information which is sometimes correct and sometimes incorrect. For example, as a spiritual being, a demon can fly around the world in a second, find someone (a US soldier in the Pacific, for instance), establish how he is and then report back. Similarly, as a spiritual being, a demon can see inside someone's body and diagnose an illness, sometimes, in any case, caused by demonic activity, in a split second. In the same way, demons can predict the future, though here they will often make mistakes, because they are unable to understand how the grace of God can affect human freewill. This is why demons always predict disasters and catastrophes. They never predict what is good. (Sad to say, some modern news journalists appear to do the same).

However, what is most illuminating are the stories about Atlantis. Now, I think, despite what one of our bishops used to think (and some will know who I mean), we can only have two views on Atlantis. Either, it never existed and the whole thing was an entertainment mystery (even among the Ancient Greeks), which has been taken over by the money-making New Age industry (along with poor, deluded Edgar Cayce). Or else, Atlantis really did exist, was technologically quite 'advanced', but was founded on evil (demon-worship) and so was destroyed like the Tower of Babel for its pride. It was destroyed and disappeared in the Flood, which left only Noah and his family. Now if Atlantis did exist and was based on human pride and demonic technology, the demons would have known all about it and could indeed have informed Edgar Cayce about it, for, as spiritual

beings, demons are eternal and the past, present and future all merge for them. (This is why they whisper their lies and slanders to secular-minded historians, who, for example, even continue to bleat about the myth of an 'Eastern' (sic) Schism).

Therefore, I would be very wary of Edgar Cayce and any other 'psychics' and 'mediums'. These people, when not simple money-grubbing frauds as most of them are, are easily deluded by demons, for whom they operate as channels in order to delude gullible humanity.



What is the difference between the names Assumption and Dormition?

K. E., New York

The name 'Assumption' means the taking up of the Mother of God into heaven after She had 'fallen asleep'. 'Dormition' is the word referring to this falling asleep. It is the exact translation of the Greek 'kimisis', (from which we have the English word cemetery) and the Slavonic 'uspenie'. Although the feast was called 'Assumption' when it was first introduced into the West from the East before the end of the first millennium and is therefore not wrong, I think we should prefer the term 'Dormition'. This is because it is a precise translation and because the important thing about the feast is precisely that the Mother of God 'fell asleep'. In other words, she represents the first fruits of the Resurrection after Christ. It is for this reason that so many cemetery churches are dedicated to the Dormition. And, as the Church, firstly through the Apostle Paul, has always said it is the Resurrection which is the key to everything, making our Orthodox Faith not vain.

It is rather like the names 'Epiphany' and 'Theophany'. There is nothing wrong with the name 'Epiphany', which is very ancient (as can be seen, because it is also Greek), but 'Theophany', meaning 'The Appearance of God', does express the essential significance of the feast better than 'Epiphany'.



Who are the sisters of the Lord as mentioned in Matt. 13, 56?

M. T., Felixstowe

These are the children of Joseph, Christ's elderly guardian. As you know, the names of Christ's four 'brothers' are mentioned in that very verse – James, Joses, Simon and Judas. The names of the three 'sisters' are given in the Lives of the Saints as Esther, Tamar and Salome. These were the seven children of Joseph by his wife Solomonia, the daughter of Haggai. Haggai was the brother of the prophet

Zacharias, who in turn was the father of St John the Baptist. The 'sister' Salome was married to Zebedee, the father of the apostles John and James. Joseph took the Virgin into care when he was 80 and according to tradition reposed when he was 110.



Why could there not be some sort of Orthodox *Opus Dei*?

P. A., Brighton

Roman Catholicism is a very fragmented world. I am not speaking here of the Cathars and Waldensians etc, or all the thousands of protesting sects which have been formed from it since the Reformation, or the Old Catholics or the Traditionalists. I am speaking rather of internal fragmentation, of all the 'orders' and their tertiaries, of the organisations like the Knights of Columba or the Guilds and Associations which exist within it. And *Opus Dei*, called by some Catholics 'the Church within the Church' is just another example of this. In the Orthodox Church we belong to our parish, to our diocese, to our Local Church and to the Universal Orthodox Church. Surely there is no need to divide any further? Any such division would also be a source of pride: 'I don't belong to the Church, I belong to *Opus Dei*'. This sectarian and pharisaical pride can already be found among certain immature or newly-converted Orthodox who follow some particular pseudo-elder. It would be unwise to encourage it.



What is the origin of liturgical fans?

R. L. London

These were used in the Middle East (where Christianity started) to keep flies off the Gifts, so they were in fact fly-swatters. The practice was inherited from Orthodoxy by Roman Catholicism, which called the fan by the liturgical name of a '*flabellum*'.



Why do we not pray for pregnant mothers at the liturgy?

J. A., Paris

We do – in the last petition of the litany immediately after the Gospel, when we pray for 'those who bear fruit'.



What does the term 'Pan-Orthodox' mean?

B. F., Hereford

It means organised by or sponsored by the Patriarchate of Constantinople. This by no means indicates that it includes 'all Orthodox'.



I have six questions which relate to some new practices within the Patriarchate of Constantinople here in France.

- 1). What is the Service of the Presanctified?
- 2). Can you have the Presanctified in the evening and can you take communion in the evening?
- 3). Can you take communion without confession?
- 4). Can you celebrate a liturgy without an iconostasis?
- 5). Can you celebrate the liturgy in Catholic, Gothic churches, which are so cold?
- 6). Can you take a newly-baptised baby girl into the altar?

M. N., Paris

- 1). The Presanctified is a special Lenten service (NOT a liturgy) of Vespers at which you can take communion, which has been prepared ('presanctified') at the Liturgy on the preceding Sunday.
- 2). Yes, you can take communion in the evening, for example, in emergencies, if you fall seriously ill in the evening and the priest brings you communion. However, if you were to take communion at the Presanctified service celebrated in the evening, you would first have to fast all day long. This is why, although it is in fact Vespers, this service usually finishes just after midday, at any rate before 2 o'clock. It is very hard to do a day's work, fast and then take communion in the evening. Some people would faint.
- 3). In principle, no. However, if you have had confession in the preceding seven days or very recently and nothing is troubling your conscience, the priest may bless you to receive communion. It all depends on the local practice, who you are and your way of life.
- 4). In exceptional circumstances, in mission fields or as an army chaplain, for example, yes.
- 5). Yes, although it is very hard. New churches need to get their own premises as soon as is practically possible.
- 6). No. Only baby boys are taken into the altar at the churching after baptism.

OPINION PAGE



The Values of a Protestant Childhood Contradicted by Modern England

by Jennifer Hunter

DURING my childhood and as a young person, Christianity always played a major role in my life, although it was not always obvious to me as an individual. I was brought up by older parents in a modest household in Yorkshire. My parents sent me to a Sunday school at the local parish church, a Church of England church dedicated to St Peter. As a small child, we were instructed in our scriptures in the old church hall dating back to 1830. I fondly remember the patches of peeling paint, the wooden floorboards and the rows of metal and cloth chairs. I loved the songs such as 'Praise Him, Praise Him, all his little children', together with the accompaniment of our youthful voices on a rather tinny-sounding piano. A local lady called Mrs Dicks led our Sunday school. She wore a large hat, a woollen checked coat and commanded order in our ranks. She was a childhood deity in a small peaceful Sunday afternoon heaven and I was silent and behaved myself impeccably as a mark of respect.

Had respect not been shown, my parents would soon have heard about this. I would have received an appropriate 'pat on the back', as long as it was hard enough, oft enough and low enough as my lovely late father used to tell me frequently because he maintained that it would not do me any harm! During my childhood I received many nether regional pats and my father's words were justified because they did not do me any harm. Indeed, I have lived on to tell some interesting tales. Those childhood pats taught me the difference between 'right and wrong' and influenced me as strongly as the contents of my Sunday school sessions. I strive to maintain a strong moral code of behaviour, but in recent years I have been tempted to stray from my personal moral path on many occasions due to a series of unfortunate incidents!

The parish vicar was a wonderful Welshman (yes, we had 'foreigners' in my home at that time) who had served in the Second World War. He influenced me to 'turn the other cheek' when people were unkind to me and to treat others the way I would wish to be treated. The Rev A. Gwynne John was another of my childhood deities

and in middle age I fully appreciate his wisdom and counsel. I have made my worst mistakes during my adult life when I have lost my temper. If people anger me nowadays, I tend to remain perfectly tacit and remember his wise words. Control of my feelings has enabled me to avoid further conflict. Perhaps this is an English characteristic, but I cannot say that for certain. I know that I was taught to retain a 'stiff upper lip'. The words of my vicar combined with my English reserve ensure that people never know what I am really thinking and, therefore, they are less likely to wield power and control over me as an individual.

Our Sunday school teachers read Bible stories to us and we had to draw pictures and describe the story or parable which had been related to us. Those were the days of innocence and simplicity for me. I never questioned the teachings of the Bible and was brought up to believe that good deeds and hard work would bring pleasure and success in later life as well as spiritual riches, the meaning of which I, of course, at that point in my life failed to understand. My church instruction coincided with my religious instruction at a local preparatory school. We sang a hymn and said The Lord's Prayer every morning with our hands firmly pressed together and our eyes closed. My mind was far from closed although my eyes remained so as I accepted my Christian instruction and absorbed the traditional melodies and words. This was my whole world – a world of Christian instruction coupled with traditional values and prayers for my Queen and country.

Then I had faith in the future and believed I would contribute something valuable during my adult life within this personal world of hope. Forty years later, I feel confused and saddened. The traditional values, to which I still remain loyal, have been eroded and almost destroyed. I have woken up in middle age to find myself in the midst of a society which is governed by political correctness and driven by dishonesty. Secular values appear to take precedence over spiritual ones, and hard work and good behaviour most certainly fail to reap a harvest of rewards. Christianity is now under threat in a variety of ways

as other religions are not simply tolerated, but promoted at the expense of Christian instruction and its accompanying way of life. I always had a lot of Roman Catholic friends in my home town. Some weeks ago, a small Roman Catholic Church in that area closed down and another church about three miles away was forced to close due to lack of funds. A very old congregational church building in the town was subjected (allegedly) to a brutal arson attack in summer and its ruins stand on a hill overlooking the town. The historic building must be demolished as all structures are now unsafe. At a junior school I used to listen to the 'Pancake Bell' of that church of St Mary which heralded the oncoming of Lent. Now the bell-tower is a ruin, but recently, and perhaps very significantly, the bell was found under a pile of debris.

Somehow, when reading about the bell, I sensed a glimmer of hope. Our way of life and Christian principles may have been eroded and smashed to pieces in recent years, but the solid soul of that particular church, namely the bell, remained in tact. Perhaps the soul of my England, although buried deep beneath the rubble of

crushed hopes, traditions and values still prevails, and I pray that it will be re-discovered and restored to its former glory. I equally pray that Christianity and spiritual values will come to the fore once again after being subjugated by those people who are brutally materialistic. I may appear to adopt a rather simplistic approach to life, but at least I am honest. I pursue truth and authenticity and have grown weary of the triumph of deceit and spin.

The only true course for my country is to return to those old, traditional values which were based on Christian principles and firm, solid foundations such as the work ethic, discipline and respect for others. There can never be a perfect state or society, but I certainly believe that there can and should be a society which is considerably better than the one I find myself experiencing and enduring today. Not only have I lost my job and most of my family, but most significantly, I have lost my identity. It appears to me, also, that my country has lost its identity and I for one want my 'better life' and country back.



TRANSLATIONS

'We all have the same God' = I can't be bothered to live a Christian life.

'There is only one God' = Absolutely true. What a pity you do not worship Him.

'I can't become Orthodox because of my culture' = I can't become a Christian because I am too attached to my worldly values.

'I am bored in church' = You don't pray.

'Everything is relative' = You are ignorant of the Absolute.

'Good Luck' = May God be with you.

'I was lucky/fortunate' = God blessed you / Your guardian angel was protecting you / Someone was praying for you.

'It was a coincidence' = God allowed it to happen.

'It's a fate worse than death' = You have no idea what you are talking about.

'It's not the end of the world' = No, not this time, but the end of our world can come at any time.

'Nothing is final until you're dead' = Nothing is final until you are spiritually dead.



AT HEREFORD

Words spoken by the poet John Masefield to the Right Worshipful the Mayor, the Councillors and Aldermen of Hereford, on Thursday, October 23rd, 1930

HAVE now to thank you for the great and beautiful honour that you have paid me in giving me the Freedom of this City.

It is a very great honour to be received into any city of men and women, as a fellow citizen, with privileges that few of the citizens enjoy.

I am the more conscious of the honour, since you pay it to me because I am a poet. Often a poet is a solitary, who is not at one with his community, and only enters it to wound its members and himself, to rebel against it and outrage it because of something in his mind that is not in this world at all; and cannot adjust itself, but wants the moon or some image of the moon, and so lives restless and dies wretched, leaving behind him the images of his wants.

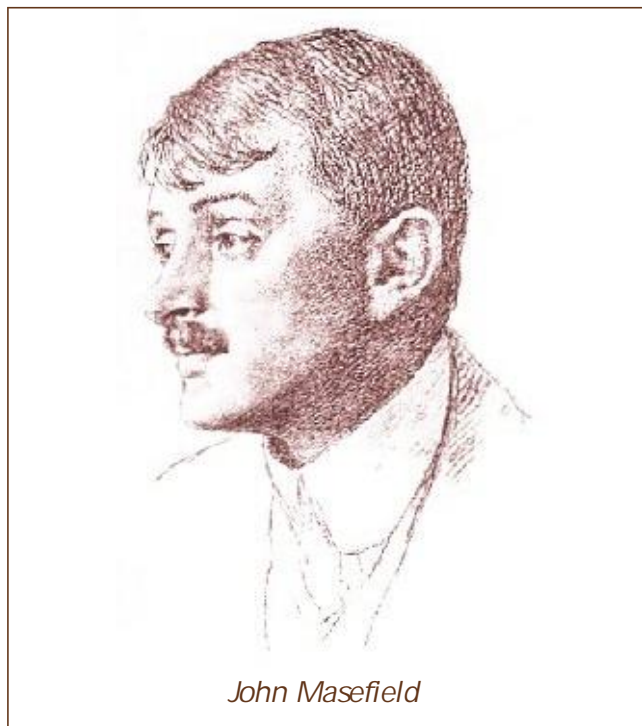
Many poets would say 'I am nothing, and belong nowhere, but in my mood I go into a place that is better than anywhere, and the king and queen of that place are greater than anybody here, and give me words to say.'

I believe that Life is an expression of some Law, or Will, that has a purpose in each of its manifestations. I believe that this world is a shadow of another world.

And looking intently on what is brightest and most generous in this world, which is but a little and dim thing compared with the real world, the great beauty and bounty and majesty of the real world are borne in upon the soul.

I am linked to this County by subtle ties, deeper than I can explain: they are ties of beauty. Whenever I think of Paradise, I think of parts of this County. Whenever I think of a perfect Human State, I think of parts of this County. Whenever I think of the bounty and beauty of God, I think of parts of this County.

I know no land more full of bounty and beauty than this red land, so good for corn and hops and roses. I am glad to have lived in a country where nearly everyone lived on and by the land, singing as they carried the harvest home, and taking such pride in the horses, and in the great cattle, and in the cider trees. It will be a happy day for England when she realises that those things and the men



John Masefield

who care for them are the real wealth of a land: the beauty and the bounty of Earth being the shadow of Heaven.

Formerly, when men lived in the beauty and bounty of Earth, the reality of Heaven was very near; every brook and grove and hill was holy, and men out of their beauty and bounty built shrines so lovely that the spirits which inhabit Heaven came down and dwelt in them and were companions to men and women, and men listened to divine speech. All up and down this County are those lovely shrines, all of the old time.

I was born in this County, where there are so many of those shrines, the still living evidence that men here can enter Paradise. I passed my childhood looking out on these red ploughlands and woodland and pasture and lovely brooks, knowing that Paradise is just behind them. I have passed long years thinking on them, hoping that by the miracle of poetry the thought of them would get me into Paradise, so that I might tell people of Paradise, in the words learned there, and that people would then know and be happy.

I have not done that of course, or begun to, but in giving me this freedom you recognise that I have tried, and I therefore thank you.

