

ORTHODOX ENGLAND

In this issue:

Multinational Orthodoxy

*St Bede the Venerable preaches
against the filioque*

Irish Monasticism

*A Symbolic Interpretation of
Regnard the Fox*

On Galilee's Shore

and much more . . .

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Editorial:

MULTINATIONAL ORTHODOXY

Introduction: Faith is more important than Nationality

TODAY we imagine that we are international. But have we never read the Old Testament with its succession of place-names and events, from Ararat to Ur, from Jerusalem to Kittim, from the Lebanon to Egypt, from Sinai to Mesopotamia? Have we never read the New Testament? Was the Saviour not worshipped by wise men from the East, from, as the Tradition tells us, Persian Babylon? Did not the Saviour flee into Egypt as an infant? Did He not grow up in 'his town' of Capernaum, where there was a Roman centurion and a Jewish synagogue and where the educated spoke Greek? Did He not pass through Samaria and visit the coastlands of Tyre and Sidon? Was he not judged by Pontius Pilate who finished his life in Gaul?

Have we not read of the day of Pentecost and the international community in Jerusalem speaking in each other's tongues? Have we not heard of the Apostle Paul's travels and how he was shipwrecked in Malta and ended in Rome, perhaps visiting Spain? Have we not heard from the Tradition of the Church how the Twelve Apostles went to all the ends of the known world – to India and Ethiopia, to Armenia and Britain? The Church, Orthodoxy, is not a nationality, but a Civilisation. Therefore, the Church was from the start international and continued to be so:

St Athanasius of Alexandria († 373) was exiled to German Trier; in the fourth century also St Chrysolius from Armenia was martyred in Flanders; St Martin of Tours († 397) was born in Pannonia (Hungary), grew up in Italy and became a saint in western France; in the fifth century St Gregory left Milan for Alexandria and then became Bishop of Omir in the Arabian desert; St Abraham († c. 480) was born on the banks of the Euphrates, but became Abbot in Auvergne in Gaul; St Columban († 615) the Irishman travelled to what is now England, then Luxembourg and reposed in Italy; the Greek St Theodore of Tarsus († 690) was exiled to Rome and became Archbishop of Canterbury; in the tenth century St Daniel of Cadiz left Spain for Rome, Constantinople and Jerusalem, but finished his course in Egypt; in 1001 the relics of a Persian

bishop called Ivo were found in an English town which has since been called St Ives; St Simeon of Trier († 1035) was born in Syracuse, but lived in Constantinople, by the Jordan, in Bethlehem and Sinai before setting off for Normandy and then Trier. These are but a few examples. Here are some more international stories from the past of the Church.

Yemen and Ethiopia

At the southern end of the Red Sea, where the trade of the entire Indian Ocean came within reach of Alexandria, the Kingdom of Axum straddled the straits, joining the highlands of northern Ethiopia (a formidable reservoir of tribes) to the Yemen in southern Arabia. This remarkable forerunner of the later Christian kingdom of Ethiopia identified Christianity with strong kingship, certainly from the fourth century on and probably much earlier.

Wales and Ireland

There are stories about the fourth-century migration of a tribe called the Desi from south-eastern Ireland to Wales. It is by means of these settlers, presumed to have maintained contact with their kinsfolk in Ireland, that elements of Romano-British culture are most likely to have seeped back there. One such element was language, the borrowing of a number of Latin loanwords into Old Irish. Another was Christianity: the Irish settlers were near neighbours of Caerleon-on-Usk with its Diocletianic martyrs, Julius and Aaron, and its Christian landed gentry in the villas of Gwent and Glamorgan. It was probably from south Wales that Christianity first came to Ireland.

The Basque Country

Basque Calahorra possesses a genuine veneration for the early martyrs, vouched for in the work of one of the most distinguished figures the region ever produced, the Christian poet Prudentius (348–c. 410). It is thought that he composed his Latin verse celebration of the martyrdoms of Spanish and other saints in twelve parts for the consecration of Calahorra Cathedral c. 400. His work is the earliest literary evidence for the veneration of those martyrs. Of his life his works are the sole record. The relative frequency of

his references to saints associated with Zaragoza has led some to regard him as a native of that city, but more reasonably it has been argued that he came from Calahorra. Indeed mediaeval tradition has it that he was born at Armentia, a site now represented only by a fine Romanesque church, on the outskirts of Vitoria in Alava. This particular belief may have arisen when the see of Calahorra was possibly transferred to Armentia after the Arab conquest of Spain in 711. Prudentius' body is also recorded in the tenth century as being in the monastery of San Prudencio de Laturce.

Britain

The withdrawal of the Roman armies after 406 left a power vacuum on the island. An entire government *élite* vanished. The buried treasures that lie in such numbers beneath the soil of East Anglia speak of the sudden loss of an imperial order. In one hoard, discovered at Hoxne in Suffolk, 14,600 gold and silver coins had been stowed away in wooden chests. The tableware alone included 78 silver spoons. A woman's golden necklace weighed 250 grams. A collection of heavy armbands, of cosmopolitan 'barbarian' workmanship worn by Roman officers all over the Empire, indicates the hasty departure of a military man of the old style.

Yet, in a province with twenty-eight walled cities, 'castellated towers and gatehouses ... reared menacingly skyward', the surviving *élites* of Britain, Christians among them, felt that they could look after themselves, without an Empire to protect them. But the settlement of Saxon mercenaries as billeted guests, in the traditional late Roman manner, proved a failure. Other Saxon bands settled permanently, and with no governmental control. They soon invited their Anglian and Jutish cousins over with them from the coasts of what is now Holland, Belgium and northern France. It would be left to new missionaries from Rome and from Ireland to convert the heathen settlers.

Austria and Slovenia

The garrison of Passau in modern Austria held out after the invasion of this part of the Roman Empire. Some of the soldiers went to Italy to fetch for their comrades their last payment. But nobody knew that they had been killed by barbarians on the way. One day, when St Severinus was reading in his cell, he suddenly closed the book and began to sigh ... The river, he said, was now red with

blood. And at that moment, the news arrived that the bodies of the soldiers had been washed ashore.

Severinus was a saint of the open frontier. A mysterious stranger, he came to Noricum as a hermit in around the year 454. Some thought he was a fugitive slave, but he spoke the good Latin of an upper-class Roman. Until his repose in 482 he moved along the Danube, from one small walled town to another, preaching collective penance, organising tithes for the relief of the poor, denouncing grain-hoarders in times of shortage.

Along the Danube, city-walls defined the 'Romans'. These were small towns with small Christian congregations. The church at Lorch, for instance, held some 200 worshippers: it was a fifth of the size of a Cathedral in Gaul. Only the upper classes of the cities had emigrated to Italy. The Christian graves of humble 'Romans' continued for centuries to cluster around St Severinus' church at Lorch. Their Christianity, largely deprived of clerical leadership, became a folk religion – to such an extent that memories of distinctive early Christian, late Roman practices, such as public penance, survived into modern times in the folk songs of Slovenia. In the Alpine hinterland of Noricum, away from the dangerous banks of the Danube, large basilicas, modelled on the churches of northern Italy, flanked by hospices and pilgrimage-shrines containing exotic relics, continued to be built long after the repose of St Severinus.

This was a thriving pilgrimage centre, similar to the many others that stretched right across the Orthodox Christian world of the late fifth century, from St Albans in Britain to St Martin's at Tours, from the new shrine of St Symeon the Stylite in northern Syria (he who had corresponded with St Genevieve of Paris) to that of St Menas at what is now called El-Alamein in Egypt.

Constantinople, Gaul, Ireland and Spain

Historians of costume agree that women's dress – and even men's too – among the Franks and the English changed under the influence of the Mediterranean, especially of Constantinople, in the wake of the coming of Christianity. A telling example of this is the so-called '*Chemise de Sainte-Bathilde*' preserved in St Bathilde's monastery at Chelles just outside Paris: it is a fragment of a linen shirt with embroidery in four colours round the neck to simulate a necklace with a cross pendant.

We cannot tell whether this really did belong to the Englishwoman, St Bathilde, though it would

seem to date from her lifetime. Its main point of interest for us is the way in which the necklace was apparently worn: necklaces with pendants were a fashion derived from the eastern part of the Roman Empire. The Empress Theodora, St Justinian's wife, is depicted wearing one in the mosaics of San Vitale in Ravenna. The embroidery on the Bathilde garment represents a fashion which clearly derived from such a model. An English example is the necklace with a pendant cross found in a grave of c. 700 at Desborough in Northamptonshire.

Cogitosus in his *Life of St Brigid*, composed in about 650, described the hanging crowns – another tradition from Constantinople – which hung in the saint's church in Kildare. We can form some idea of what these may have looked like from the surviving votive crown of the Visigothic King Recceswinth, from the hoard of treasure found at Guarrazar, now to be seen in Madrid.

India, Africa, Persia, China, the Himalayas and England

Exotic goods, sometimes from very distant parts of the world, were reaching the north of England during the seventh and eighth centuries. The famous account of the repose of St Bede has come down to us among the 'little presents' distributed by the monk to his brethren were pepper and incense. St Cuthbert's pectoral cross, which may still be seen at Durham, had as its centrepiece a garnet backed by a shell which had come from the waters of the Red Sea or the Indian Ocean. His liturgical comb was made of elephant ivory from India or East Africa. When his relics were enshrined eleven years after his repose, in 698, it was wrapped in silk from Constantinople, originally from Persia or China. As for the famous Lindisfarne Gospels, the *lapis lazuli* pigment used in them came from the Himalayas.

Morocco

In what is now Morocco and western Algeria, Moorish chieftains of the High Atlas absorbed the Roman cities of the plains. They emerged as common 'kings of the Moorish and Roman peoples'. The symbiosis of Berber warrior highlanders with Latin-speaking townsfolk ended only with the arrival of Islam. A Roman-style town council, recorded in Latin inscriptions, survived at Volubilis near the Atlantic coast of Morocco, up to the 650s. Moorish kings adopted Latin names. The Berber ruler who held the Arab armies at bay in the

late seventh century bore the name Cæcilius, a common Latin name in Africa, once borne by St Cyprian of Carthage.

Through their influence, knowledge of Christianity penetrated the oases of the deep Sahara, so that, in the Touareg language the word for any sacrifice, 'tafaske', was derived from the Christian high festival of Pascha/Easter and Latin was spoken in small Saharan oases up until at least the eleventh century. Pope Leo IX, writing to Bishop Thomas of Carthage in 1053, lamented the fact that there were only five bishops left in the whole of North Africa. There had been over 600 in Blessed Augustine's day. These remnant communities slowly faded away as the years passed. Some were a long time dying. At Gafsa, deep in today's Tunisia, research has revealed a little society of Berber Christians which – almost incredibly – survived into the fifteenth century.

Spain and Palestine

In the ninth century near Cordoba in Spain the Christians Aurelius and Sabigotho sold all their property and retired to the monastery of Tabanos. Their friends Felix and Liliusa did likewise. There they were joined by a visitor from abroad, a Palestinian monk named George who was a monk of the famous monastery of St Sabas, founded in the fifth century (and still there in the twenty-first) between Jerusalem and the Dead Sea. From Tabanos the five emerged publicly to denounce Islam and suffer the supreme penalty. They were executed in July 852 to become martyrs for the Faith.

From Iona to Iceland

The Viking Orlygr Hrappsson was fostered by a Hebridean bishop, otherwise unknown, named Patrick. When Orlygr wished to emigrate to Iceland in about 880 or so, Bishop Patrick told him to build a church there in honour of St Columba and provided him with timber, a bell, a missal and consecrated earth to lay beneath the corner pillars of the building. Orlygr did as he was told and founded a church dedicated to St Columba at his farmstead near Reykjavik.

Hungary

The Hungarians frequently preyed upon Macedonia and Thrace, twice appeared before the walls of Constantinople and once struck as far south as Attica in Greece. The diplomats of

Constantinople went into action, as they had when faced by the Russians in the ninth century. As early as the 920s a cleric named Gabriel was sent on a mission to the Magyars, though how he fared we do not know.

About twenty years later an imposing delegation from the Magyars arrived in Constantinople. One of its leaders, a chief named Bultsu, was baptised. The Emperor Constantine Porphyrogenitus was godfather, the new convert was given rich presents and given – a rare and signal honour – the imperial title of *patricius*, 'patrician'. The occasion was splendidly illustrated in the manuscript, now in Madrid, of our main informant, the chronicler Scylitzes, with a picture of the Roman Emperor hovering by the font from which his new spiritual son was about to emerge.

However, if the establishment in Constantinople thought that they had thereby welcomed the Magyars into the Roman family of Orthodox Christian nations, they were to be disappointed. As soon as he returned to his own people Bultsu apostatised and went back to making war upon his Christian neighbours. He was among the leaders of the raid into Germany which was defeated by Otto I at the River Lech in 955 and had the misfortune to be captured there. As an apostate he could expect no mercy. Otto had Bultsu hanged at Regensburg.

On other occasions the results were better. A few years after Bultsu's baptism another Magyar chief named Gyula was given the same treatment. When he returned to his people he brought with him a monk named Hierotheus who had been consecrated a bishop for the Magyars by the Patriarch of Constantinople. We are told that Gyula thereafter lived at peace with the Roman Empire

and that Hierotheus made many converts. Orthodox influence among the Magyars, which was to continue strong for two centuries to come, was concentrated in the eastern half of the lands they settled, roughly speaking to the east of the river Tisza. To the north lay of this lay the borderlands of Carpatho-Russia, where the Slav Orthodox Moravian mission was also at work.

Conclusion: Unity in Diversity

As we can see above, the Church has always been a model of unity in diversity, for we worship the Trinitarian God – Three Persons in One Essence. Only in the Church do we find this unity in diversity. Outside the Church we find either disunity and conflict, or else homogeneity and monotony imposed from above. Christian unity is not about disunity, but neither is it about sameness. The saints always worked in many countries, placing Faith above nationality, but were always incarnate in specific countries and cultures.

Only when the contemporary world understands this will we stand any chance of escaping the present twofold trend of globalisation and conflict. Although globalisation is international, it is also profoundly anti-national and therefore conflictual. For globalisation destroys national identities and national sovereignty, so provoking nationalism – the hatred of other countries. Instead, the world should rather work towards creating the love of countries, starting with love of the country where we are born and then the love of other countries. This is in the knowledge that Faith is greater than nationality, and that God made us all and everything that is good in the countries where He put us.

Father Andrew

From the Saints: ST BEDE THE VENERABLE ON THE GOSPEL OF ST JOHN, CHAPTER 16, PREACHES AGAINST THE *FILIOQUE*

FOR he does not speak on his own, but speaks whatever he hears'. The Spirit does not speak on his own, that is, without the participation of the Father and Son, for the Spirit is not divided or cut off (from them); he speaks whatever he hears. Clearly he hears because of the unity of his substance (with them), and his sharing of their knowledge. He does not speak on his own, because he does not exist on his own. The Father

is the only one who does not receive His existence from another, for the Son is born of the Father, and the Holy Spirit proceeds from the Father. The Spirit hears from the One from Whom he proceeds, for he does not exist on his own but as (coming) from the One from Whom he proceeds. From the One from Whom he derives his essence he also derives his knowledge. From Him, then, he derives his hearing, which is the same as his knowledge.

As to what he adds, 'And he will make known to you the things which are to come', it is true that a countless number of the faithful have foreknown and proclaimed the things which are to come as a result of the gift of the Spirit. There are some who, filled with the grace of the Spirit, heal the sick, raise the dead, command demons and shine forth with many virtues; they lead an angelic life on earth; nevertheless they do not know by a revelation of the Spirit the things that are to happen there. We can also take these words of the Lord to mean that when the Spirit comes, he may announce to us the things which are to come when he brings back to our memory the joys of the heavenly fatherland, when he makes known to us the feasts of the commonwealth on high through the gift of his breathing on (us). He announces to us the things which are to come when he draws us away from the delights of present things and kindles in us the desire for the kingdom which has been promised us in heaven.

'He will honour me, because he will take from what is mine and make it known to you'. The Spirit honoured Christ because such great love was kindled through him in the hearts of the disciples that they cast aside fleshly fear and resolutely preached the effect of the resurrection of him, from whom they had fled in fear at the time of his passion. Hence it is written, And they were all filled with the Holy Spirit, it, and spoke the word of God with confidence' (Acts 4, 31). The Spirit honoured Christ, when holy teachers who were

filled with spiritual grace worked so many and such great miracles in Christ's name so that by them they might convert the whole world to faith in Christ by them; when they bore so many and such great contests of suffering for the name of Christ, until even the necks of proud persecutors submitted to the sweetest yoke of Christ. The Spirit honours Christ when by his inspiration he kindles in us a love of the vision of him and when he impresses on the hearts of the faithful that he is to be believed equal to the Father in his divinity.

'Because he will take from what is mine', he said, 'and declare it to you'. The Holy Spirit received that which he has from the same source as the Son, namely, from the Father, because in this Trinity, the Son is born of the Father and the Holy Spirit proceeds from the Father. It is the Father alone, however, who is born of no-one and proceeds from no-one.

'All things that the Father has are mine. Therefore I have said that he will take from what is mine and declare it to you'. He spoke of those things which belong to the very divinity of the Father, in which he is equal to Him: 'All things that the Father has are mine, because I have them too'. It was not that the Holy Spirit was going to receive (something) from a created being, subject to the Father and the Son, that caused him to say, 'He will take from what is mine', but doubtlessly (because he was going to receive it) from the Father, from Whom the Spirit proceeds and from Whom the Son is born.

IRISH MONASTICISM

Origins

MONASTICISM, like Christianity itself, has its origin in the East. It spread quickly from St Antony in Egypt, eastwards to Palestine, Syria and onwards to Armenia and Mesopotamia, and westwards to Italy, Gaul and onwards to the Isles of the West. Who were the bearers of monasticism to the West?

In 336–337 the Egyptian St Athanasius the Great was exiled to Trier, now in Germany. There, it seems, he wrote his Life of St Antony at the request of monks in the West, to whom he dedicated the work. In any case, his Life of St Antony was translated into Latin around 380 and contributed to the development of monastic life in the West. Notably, it was later read on Iona and both St Antony and St Paul of Thebes are depicted on several Irish high crosses.

About the same time St Martin of Tours (c. 315–397) founded the first monastery in Gaul near Poitiers, which was soon followed by others, notably at Marmoutier (= 'Martin's monastery') outside Tours. A disciple of St Martin of Tours, St Victricius, Bishop of Rouen, visited Britain in about 396. In Rouen there was a monastery at the end of the fourth century and St Victricius may have borrowed the rule of his monks from Trier. There is strong reason to believe that the Romano-Briton St Ninian (c. 360 – c. 432) founded a monastic community at Whithorn in Wigtownshire in about 394, and possibly others, also on the lines of those of St Martin.

The influence of another monk was also very important in Gaul. St John Cassian had spent many years as a monk in Bethlehem and Egypt and was familiar with the life and teachings of the Desert



St Martin of Tours by the hand of the late Leon Liddament, St. Seraphim's Studio, Walsingham, England.

Fathers. About the year 415 he established a monastery and a convent in Marseilles. In his 'Institutes' he relates traditions of monastic life and also analyses the eight passions. In his 'Conferences' he records his talks with Egyptian spiritual fathers. His writings on monastic life were later read in the British Isles, notably by St Columba and St Columban.

A contemporary of St John Cassian, St Honoratus (c. 350–429), founded a monastery on one of the islands of Lerins (now called St Honorat), off Cannes in the south of France. This was where he settled after a pilgrimage to Greece and Rome around the year 410. St Lupus of Troyes also became a monk there and later accompanied St Germanus of Auxerre to Britain in 429. St Germanus had been much influenced by monasticism in Gaul. It is possible that St Patrick, the Apostle of the Irish, lived for a time on Lerins.

St Patrick founded several communities in Ireland after the middle of the fifth century. Then came the formation of similar monasteries in Wales and Cornwall. Then, in 563, St Columba (c. 521–97) and his companions landed on the island of Iona from Ireland, and introduced Irish monastic life into Scotland.



St Ninian's Chapel behind the harbour frontage street in the Isle of Whithorn now stands as a restored 14th century reception chapel although excavation revealed traces of an earlier, 12th century chapel. It was used by sea-borne pilgrims visiting the shrine of St Ninian.

An Old Irish litany of saints mentions seven Egyptian monks who were buried in 'Dysert Ulaidh' on the west coast of Ireland. And in the life of St John the Almsgiver, we read of an Alexandrian aristocrat who in about 600 travelled to Britain. It even seems that the Irish wheel cross originated in Egypt

Practices

Irish cenobitic monasteries resembled the settlements of pioneers in territories newly opened to exploration. They comprised a large number of separate cells, each forming the abode of one or more cenobites, built sometimes of wood, sometimes of stone. Those of the latter type had so-called 'beehive' cells, round, oval, or rectangular in shape, and were built of flat stones without mortar, the roof being formed by the gradual convergence of the walls in corbals. Some of the cells have tiny chapels next to them.

These can still be seen on Skellig Michael off south-west Ireland to this day. The still-standing groups of beehive-shaped cells, enclosed within a 'cashel', to be found on such islands off the west coast of Ireland and in the highlands and islands of Scotland, enable us to understand something of the life of the Irish monks. On Iona the abbot inhabited a small lodge situated on a hillock. Besides the cells of the monks, the monastic city included one or more chapels, likewise very modest in construction and dimension, and, in addition, a kitchen, a refectory, a guest-house and workshops. A rampart and ditch surrounded the buildings by way of



Top Left: 'Beehive' stone cells at Skellig Michael

Upper & Lower Middle Left: Further views of Skellig Michael, the top one showing the cross

Bottom Left: Skellig Michael 'Beehive' huts with an inset showing similar structures from a monastery in Egypt for comparison

Top Right: The long, stone staircase leading up from the sea to the cliff-top monastery at Skellig Michael

defence. The whole settlement resembled the monastic colonies in the Egyptian deserts

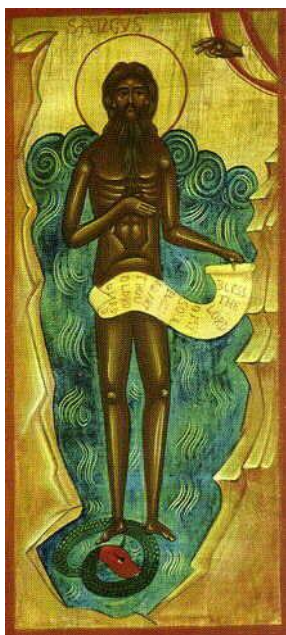
Yet the Irish monks in all countries of north-west Europe regarded the life of a solitary as more perfect than that of the cenobite, and there was always the urge to migrate to the desert. On the other hand it happened sometimes that anchorites returned to their monasteries after living in complete isolation. But there were other Irish ascetics who began and ended their religious life as hermits, never becoming members of a community.

There was always the same emphasis on the privation of the flesh, as in Egypt, Palestine, and

Syria. The quantity and quality of food were reduced to a minimum. Sleep was curtailed. Long offices were read and sung in the little chapels. The austerities included fasts, vigils, exposure to the elements, nakedness, the wearing of chains and other instruments of penance – very much like those favoured by the hermits in the Nitrian and other deserts of Egypt. Although Celtic monasticism was mainly cenobitic (in the Pachomian sense) in its outward form, yet the spirit which lived in it was strongly anchoretic.

As in Ireland, in the monastic villages of Brittany, Wales and Scotland, worship consisted mainly of the recitation of psalms, accompanied by gestures of adoration and penitence – prostrations on the ground, genuflections, or standing with the arms outstretched in the form of a cross – 'cross vigils'. Reminiscent of the self-imposed penances of the hermits of Egypt and Palestine was standing in the sea or in a stream or pond for hours on end, while reciting psalms or other prayers (as in the lives of St David of Wales and the English St Cuthbert of Lindisfame). As regards prostrations, in a Culdee text of the eighth century we learn that monks were not to do more than two hundred prostrations a day. However, it is recorded that an anchorite in Clonard, a man of great asceticism, made seven hundred prostrations a day.

The food of the Irish and other Celtic monks consisted mainly of vegetables, bread, eggs, and occasionally fish. Their drink was either milk or water. The more ascetic often abstained from all food for several days. In a cold, damp climate such privations involved heroic powers of endurance. Those anchorites and hermits who dwelt alone on islands or in caves on the mainland had to survive on an even more frugal diet than that provided in the monasteries. Fasting was also an important part of the asceticism. In the *Rule of Cormac Mac Cioluain* (c. 900), it is stated that a monk should



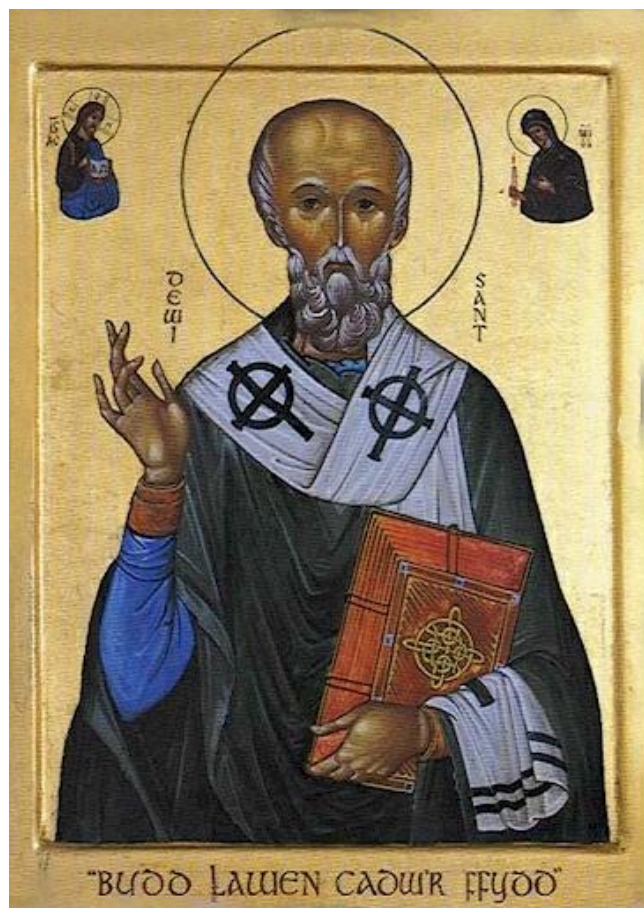
Icon of St Angus (Oengus, Aengus) of Keld, fd. March 11

Many ascribe to him the reform of Irish monasticism and its emergence as an ordered ascetic and scholastic movement.

He is called the Culdec because this reform produced the groups of monks in Ireland and Scotland, who were really anchorites but lived together in one place, usually thirteen in number after the example of Christ and His Apostles.

The name Culdec probably comes from the Irish Ceile Dee (companion) rather than the Latin Cultores Dei (worshippers of God).

The Culdees produced the highly decorated High Crosses and elaborately illuminated manuscripts which are the glory of the Irish monasteries.



St David, Bishop of Mynyw (Menevia, now called St David's) from the hand of Aidan Hart of Shropshire

renounce meat and wine. Among many others, we read that both St Samson of Dol and St Columba prayed unceasingly and were transfigured by the Divine Light as a result.

We can also see parallels in other practices. For example, there were Irish spiritual fathers who advised not only monks but also laypeople. The 'soul-friend' ('anamchara') was a guide who helped in all the difficulties of spiritual life and a wise soul-friend was one who had learned humility. These spiritual fathers made use of



St Columban

penitential manuals which give the penance for various sins.

Right up to the eleventh century there were 'very many men, shut up in cells apart, in various places in the district of the Scots' (= Irish), who, according to Margaret of Scotland's biographer, Turgot, 'led the life of angels upon earth' and who were held in respect and visited by the Queen. However, after Margaret, who had married Malcolm III (Canmore) in 1068-9, monastic life died out in favour of the new-fangled Roman Catholicism, imposed by the Normans. All the Celtic countries still have place-names to remind us of these countless solitaries and wandering saints. Legends about them were recorded by much later Roman Catholic chroniclers, often perhaps on a basis of truth, though they are difficult to authenticate.

In Europe

The Irish and the other Celts maintained close contact with the Church on the Continent, especially with the Church of their cousins in Armorica (later called Brittany), in Gaul, and also in northern Spain. Here, from the sixth century on, there was a settlement of refugee Britons, similar to those in Brittany, with their own bishop and

churches. Some place-names there still survive to remind us of their presence.

In the days of Blessed Jerome, Britons also travelled to the holy sites of Palestine and some visited the Desert Fathers in Egypt. We learn from Theodoret of Cyrhus (also fifth century) that 'Britons' flocked to the pillar of St Simeon the Stylite. The spirit of the hermits and anchorites of the Egyptian deserts survived among the Irish monks, and was transplanted by them from Ireland to Gaul, Switzerland, and Italy during the sixth and seventh centuries, mainly by the Irish.

The most famous of these wandering monks was St Columban (543-615), who was born in Ireland, where he became a monk at Bangor in Co. Down. At the age of forty he went to preach the Gospel overseas. Accompanied by twelve monks he landed in Gaul in about 585, making his way to Burgundy, where a monastic community was established at Annegray in Haute-Saone. Here was complete isolation – a clearing in a wooded valley, shut in by rocky mountains.

Before long another foundation was made at Luxeuil, in the ruins of a Roman fortress (as the Burgundian disciple of St Columban and his followers, St Felix of East Anglia, was later to do in England). The monks observed the penitential rule of Columban, which put to shame the less austere lives by the monks in the Frankish communities. Always craving for greater solitude, the Irish abbot took one of his monks named Gall into Switzerland, and thence to what is now the Vorarlberg of Austria. Here at the east end of Lake Constance (the Bodensee) they built a few huts and a chapel.

Then Columban wandered over the Alps into Italy, where he founded a monastery at Bobbio. No matter where he was, this typical Celtic monk had such a yearning for solitude that he often withdrew from the hut settlements when life became too distracting. All is reminiscent of the Egyptian monks fleeing further into the desert from Nitria, in the hope of finding greater isolation at Cellia, Scete, or the far distant Climax. Columban wanted to be utterly alone even at his death. St Columban left his brethren at Bobbio and retired to a cave on the mountain-side, where he reposed in 615.

Thus, the monastic ideal and practice of spiritual life reached the British Isles through the Gallican Church, pilgrims who travelled to the East, spiritual literature, e.g. the Life of St Antony and the writings of St John Cassian, and perhaps also through pilgrims who travelled from the East to the West, such as the seven Egyptian monks buried in Ireland.

Orthodoxy Shines Through Western Myths 3

REFORM AND THE PAPACY IN THE ELEVENTH CENTURY: SPIRITUALITY AND SOCIAL CHANGE

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 civilisation. 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 third in a series taken from various works of secular scholarship, we have selected extracts from *Reform and the Papacy in the Eleventh Century: Spirituality and Social Change* by Kathleen G. Cushing (Manchester University Press, 2005). 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 author speak.

The Western religious revolution of the eleventh century. From Pages 1 and 3:

Although the equation of Church and society can by and large be used to describe the condition of earlier mediaeval Europe as well, it is the argument of this book that during the course of the eleventh century the symbiosis of Church and society became more pronounced. This, of course, was a consequence of the movement for ecclesiastical reform. Indeed, as it will be argued, the attempt to improve standards in religious life had a revolutionary impact on eleventh-century European society. Although these efforts emerged initially at local levels in the later tenth and were promoted by local clergy and lay powers, they increasingly were directed in the eleventh century by a newly-ascendant Church hierarchy, and especially a reinvigorated Roman papacy ... in the process of promoting reform, the Church would ultimately begin both to delineate and impress a unique identity for the Latin West.

Assessing reform and the papacy from the perspectives of social and religious change must inevitably take account of recent and even ongoing debates about how to characterize the eleventh century as a whole ... it is useful here briefly to discuss what is perhaps the most contentious historiographical debate: that surrounding the 'feudal revolution' and the by now almost synonymous *mutation de L'an mil* or 'transformation of the year 1000'. Taking their cue from Marc Bloch's *Feudal Society*, this interpretation was developed by French mediaevalists such as Jean Francois Lemarignier, Georges Duby, Pierre Bonnassie, Jean-Paul Poly, Eriq Boumazel and Guy Bois, who characterized the eleventh century as the time when European civilization was created.

In broad terms, the *mutationnistes* hold that, around the year 1000, European society – and especially French society – suddenly experienced a far-reaching transformation that included the proliferation of castles, banal lordship and 'evil customs' (*malæ consuetudines*), the progressive reduction of a free peasantry to serfdom, major

changes in class structure, the reorganization of noble kin groups and familial strategies, changes in the character of the nobility, and corresponding shifts in marriage patterns and cultural outlooks.

Rome in the Year 1000. From Page 18

While the development of papal authority and the transformation of the papacy in the eleventh century will be the subject of Chapter 4, it is worthwhile reminding ourselves how far even Christianity in Rome had become localized. Indeed, in many ways the papacy around the year 1000 was just another centre of local power in a western Europe where power emanated from many localized centres.

Mediaeval Rome derived its pre-eminence from the fact that the Apostles Peter and Paul had decided to journey to the capital of the then greatest empire on earth, where both were subsequently martyred, reputedly on the same day. Over the course of the following two centuries and beyond spiritual and secular power increasingly combined to establish Rome's Christian paramount status, which – after the fall of the empire – was all that remained of Rome's former glory, at least in the West. By the year 1000, the city drew its material wealth from its place at the centre of the Christian world, and the city earned its living from what can be called a religious 'tourist trade'. Although the penitents, supplicants and pilgrims who came *ad limina apostolorum* (to the doorstep of the Apostles) required food, housing and pastoral care, the city nonetheless was a far cry from what it had been when it was the political heart of the Roman Empire. Both in terms of its population and physical size, Rome had been reduced from its former glory to effectively a provincial backwater, with population probably of 25,000–30,000 inhabitants, down from a peak of nearly 500,000 in the fourth century. Moreover, by the eleventh century the inhabited part of Rome was substantially smaller than the uninhabited sections...

The Papacy changes after the early eleventh century. From Page 24

... Nevertheless, these documents also demonstrate that the papacy during the tenth and earlier eleventh centuries was an essentially passive institution, fixed in Rome, where individuals came for sanction, privileges, guidance and increasingly, it must be noted, judgement. As

will be seen, the development of the papacy into a force seizing the initiative to extend its authority over the western Church and Christian society as a whole characterizes the transformation of the Apostolic See during the course of the eleventh century. However much aristocratic Roman families (and others) would continue to seek to control election to the papacy, the pope increasingly needed to be as efficient and effective as the institution over which he presided in order to extend his authority beyond the city walls. The 'Roman family' could of course never be entirely disregarded, but the balance of power was slowly shifting as eleventh-century popes began to concentrate on the wider western European family of the *societas christiana*.

The Revolution of the eleventh century and 1049. From Page 36

... though the reformers were insistent that ecclesiastics were to be unmarried and celibate, that they were to shed neither human nor animal blood, and that they were expressly forbidden from trafficking in the Holy Spirit by selling ecclesiastical office. Reform was also about setting boundaries, both for and between different parts of society. It was chiefly (and initially) an exercise in clerical discipline, but it was also, or least eventually became, an attempt to construct a new social order, or one based on firm distinctions between ecclesiastical and lay spheres, all within the ecclesiastical hierarchy itself. Those clergy, both monastic and secular, as well as the laymen of every rank over whom they attempted to set themselves, who did not respect the new and increasingly enforced dispensations of status and condition became in the eleventh century 'matter out of place', dangerous anomalies who contravened social order. Indeed, the exercise of power in the eleventh century, as R. I. Moore has suggested, became increasingly conditional on the performance of specific roles, each of which was defined by a particular code of moral and especially sexual conduct. This discourse, as Moore rightly suggest underlies the entire transformation of European society during this period

The papacy, at least from the middle part of the eleventh century, took a prominent part in these developments, but its initiatives owed much earlier social, political and religious change as well as the actions of local religious authorities. The anachronistic focus of many historians solely (the

reform papacy, and especially the pontificate of Gregory VII), has not only obscured these earlier developments but in large sense has also failed to take into account the very nature and cultural context of reform efforts the eleventh century. It is thus of considerable importance that attention be devoted both to the transformation of the papacy throughout the entire eleventh century and also the context of the changing society in which the reforming movement and papacy both existed and developed. For far too long, these respective threads have been approached in isolation from one another.

Indeed, it is not just papal historiography that divides at 1049 with the elevation of Pope Leo IX. Rather, the historiography of the entire eleventh century in many ways remains divided between those historians, like the *mutationnistes*, who focus on socio-economic history, especially in France before 1050, and those who concentrate on the ecclesiastical and political history of the post-1050 reform papacy. Trying to draw both threads together is no small challenge, for the issue of how to understand to nature and the timing of those changes ...

The Change in the use of the word Pope and in the role of the Pope.

From Pages 57–58–59

Indeed in the early Church and for all intents and purposes to circa 1000, the pope as Peter's successor was known chiefly as the Bishop of Rome; in fact, the title *papa* was seldom used before the late eleventh century. The pope was effectively the first among equals (*primus inter pares*), meaning among the other bishops, though special esteem was accorded to the Bishop of Rome because the city had been the site of the Apostles' martyrdom. The pontificate of Gregory I (590–604) is instructive here.

Although, like Leo I, he has often been seen as a key figure in development of what many mediaeval historians term the 'papal monarchy', Gregory illustrates the theoretically strong, but in practical terms restricted position of the pope in the early Church. Gregory referred to himself as the 'servant of the servants of God' (*servus servorum Dei*), a title adopted by many of his successors particularly from the second half of the eleventh century. This not only underlined his humility, but also reinforced Gregory's understanding both of papal authority and the pope's pastoral role. Gregory clearly was convinced that the pope was

the jurisdictional as well as the spiritual head of the Church; yet it is evident from the letters in his Register that he understood this chiefly in terms of the Roman Church being the final court of appeal rather than as an executive authority. More important for Gregory was the pontiff's pastoral role, which obliged him to have *cura animarum* (care of souls) for all the churches under his headship. This was not, as has often been argued, a claim for 'absolute authority'. Rather, Gregory understood papal primacy in terms of defending and extending the faith, along with securing ultimate appellate jurisdiction in ecclesiastical matters ...

Although the *Donation of Constantine* (a ninth-century forgery) appeared to grant political power to the pope in Italy, in the centuries before the eleventh century, the pope remained effectively a spiritual leader, bishop of his city, with little consistent authority beyond its environs. As indicated in Chapter I, the papacy was effectively just one localized centre of power in a Latin West made up of local centres. There was no sustained attempt by pre-eleventh-century pontiffs to arrogate to themselves 'political' power as universal leaders, beyond their claims to universality in spiritual terms. Indeed, such a concept would have been meaningless before the reformers of the eleventh century separated the secular and the divine.

The turning-point: Bruno of Toul (Pope Leo IX (1049–1054), responsible for the Western Schism. Page 65.

The elevation of Bishop Bruno of Toul as Pope Leo IX on 12 February 1049 has long been seen as the decisive moment in the fortunes of both the papacy and the movement for ecclesiastical reform ... Leo IX was the reformer *par excellence* ... Leo was a model for how the Roman papacy could assume tangible leadership over the universal Church.

How the Schism was implemented: Councils, Legates and Canon Law. Page 83.

... other equally significant extensions of governance can be seen in the developments in three age-old traditions: councils, legates and canon law, all of which were vital in extending papal authority and the papal promotion of reform.

Councils had long been a central feature of the Church, but what is peculiar to the eleventh

century is that Rome managed to use these gatherings to her advantage. In the early Church, they had often been rivals to papal authority, with ecumenical councils exercising a universal jurisdiction concerning faith and doctrine which would later become associated more with the papacy itself. In fact, the first oecumenical or universal council at Nicaea in 325 had been convened by the Emperor Constantine; Pope Silvester I (314–25), who was unable to attend on account of age and ill health, merely sent representatives. This set a precedent that continued for the first seven oecumenical councils that were recognized as authoritative by both the Eastern and Western churches up to Nicaea II (787): they were all convened by emperors and the popes sent representatives rather than being personally present. Only from the eleventh century onwards were matters of faith to be more often decided by the pope with the assistance of councils, such as when Innocent III convoked the Fourth Lateran Council in 1215.

... It was only with the elevation of Pope Leo IX in 1049, however, that councils began to be significant instruments of the papacy, being convened not only at Rome itself, but also across the Alps, as when Leo presided over councils at Rheims and at Mainz in 1049.

The eleventh-century transformation. Page 86

Throughout the course of the eleventh century, the papacy underwent nothing short of a phenomenal transformation. From being a revered, but restricted, local centre of power with at best intermittent ability to make its authority felt beyond Rome and the papal patrimony, by the pontificate of Urban II the papacy had acquired something of an unassailable position. By emphasizing and refining (if not, on occasion, inventing) the theoretical justifications of papal authority from the early Church, by capitalizing on the need of local monasteries and churches across the Latin West for privileges confirmed by apostolic authority, which the papacy turned to its own advantage, by forging links with kingdoms and lay rulers on the periphery of the Latin West, and by extending the apparatus of administration (however rudimentary it may have remained), the papacy was increasingly able both to direct its own affairs and to impose its authority more consistently. By the end of the eleventh century, even if it remained unable wholly to impose its will and demand complete

obedience to its commands, the Roman papacy had become a power that rulers, churchmen and society at large could disregard only at an extremely high price.

From the Church in the West to a Westernised Church. How the Schism became physically visible. Page 93

... This linkage of building and reform was increasingly common. Henry III's gifts to the bishopric of Speyer, for instance, were made on the condition that the canons pursue their studies and be rigorous with their prayers. In England, moreover, following the Norman Conquest, with the appointment of churchmen from Normandy and further afield at the death of English bishops and abbots, every major cathedral and monastery was reconstructed. These projects were accompanied by attempts to bring the Anglo-Saxon Church into conformity with Roman practice. In the Iberian peninsula, construction accompanied both the promotion of reform and the suppression of the Visigothic liturgical rite, for instance at Compostella in 1056. Similar large-scale cathedral projects took place at Lucca, Rheims, Cologne, Canterbury, Worcester, Durham, Norwich, Merseburg and elsewhere across Europe ...

Compulsory celibacy, clericalisation and the appearance of self-flagellation. The path to perversion. Page 115

The priesthood, now claiming for itself the role both of guardian and critic of social and religious morality, increasingly found itself in an ambivalent position; what had previously been acceptable was no longer tolerated. Celibacy and virginity were no longer just the special property of monks, but were now also to be the defining characteristics – as required by their sacramental roles – of the secular clergy, who were increasingly required to distance themselves from worldly contact. Moreover, with the progressive extension of the sacred orders in the eleventh century to include the subdeacons among the higher clergy, outward form was no longer acceptable and increasingly explicit language was deployed to remind the recalcitrant Peter Damian, for one, insisted on complete celibacy, chastity and the avoidance of all sexual thoughts as essential for the individual who had any sacramental role. This was to be achieved, according to Damian, through ascetic self-denial, fasting and even the 'blessed discipline' of self-flagellation ...

The practical implications and ramifications of the Schism. How objectives shifted in the second half of the eleventh century, how the ascetic became worldly and the voluntary and spiritual became compulsory and moral.

Page 133.

In the second half of the eleventh century, the objectives of reform were shifting, as were the means of persuading individuals to accept those expanding goals. Just as, in episcopal hagiography, bishops increasingly had to be seen not only as practical men of action but also true 'religious', successfully negotiating the tension between the spiritual and the secular, so too ascetics were being called back into the world for active roles. Persuading the clergy to accept new codes of behaviour meant not simply delineating what the reformers deemed to be appropriate and inappropriate activities with an ever more vehement and consistent language of purity, but also (and perhaps especially) more sharply enforcing them. For the reformers, this increasingly meant walking a very thin line between customary social assumptions and their ever-changing vision of Christian society.

A Paradox: Clericalisation means the clergy are empowered but also emasculated. The path to the homosexualisation of the Western clergy and the potential rise of pedophilia. Pages 151–2.

... This development was paralleled by an increasingly 'paternalistic' (if we can use the expression) Church, which claimed authority over the laity in regard not just to marriage but spiritual matters at large. At the same time, the Church also needed to ensure that its personnel, whose celibacy and even virginity had been used to establish them as the appropriate custodians both of property and power, lived up to the ideal of Christian perfection by removing themselves from all the trappings of male lifestyles. Perhaps, as has been suggested by Leyser, this was in some ways a sort of compensation for the disinherited: their possibly unwilling vows of chastity and poverty allowed them – at least potentially – to exercise extensive power and oversee tremendous wealth.

This inevitably draws attention to what many historians have more recently referred to as a 'crisis of masculinity' in eleventh-century Europe. It will already have been evident from the preceding pages that the socio-religious and political changes

in the eleventh century were chiefly about men. As has also been revealed through the examination of various texts and legislation in previous chapters, at the centre of reform preoccupations in the eleventh century lay the issue of the behaviour and the customs of men, whether clergy or laymen. This preoccupation, as we have seen, most often found its expression in the condemnation of specific activities for both groups, for instance in the prohibitions of incest or those barring the clergy from bearing weapons. Moreover, it has already been argued that what underlay both these preoccupations and the legislation was the issue of what kind of man was the appropriate one to exercise power in and over society.

For the clergy, however, this issue had important ramifications for their identity as men. Indeed, as Miller has discussed, the legislation promoting the separateness (and superiority) of the clergy effectively denied them the cultural symbols of lay masculinity within eleventh-century society. Whether it was the right to bear arms, have hunting dogs, visit taverns or enjoy women. But a crisis of identity can equally be applied to laymen in the eleventh century. Ecclesiastical censures, with their reference to 'typical' (in other words, 'bad') lay behaviour, clearly underscored not only the lower status of laymen as compared with the clergy, but also implicitly emphasized the inferior quality of their claim to exercise power. It can scarcely be denied that part and parcel of the reformers' claim to direct society included a concerted undermining (at least in rhetorical terms) of lay authority as a whole. For the younger sons, however, who had been denied the right to become fully gendered adult males because of familial pressures and the need to transmit estates intact in a system of primogeniture, the outlook was not just bleak in 'real' terms but also in terms of their function or identity within society. In fact, with so many ecclesiastical writers both censuring men and prescribing appropriate male behaviour – chiefly to distance and privilege certain groups or type, of men (e.g., clergy) from their competitors – can it be any wonder that male identities as a whole were threatened?

Swanson has recently suggested using the analytic category of a 'third gender' in order to explain the identity of the reforming clergy in the eleventh century and beyond. By taking into account the ambiguous status of the clergy's position simultaneously as men, but also as 'brides of Christ' vowed to celibacy, he argued that the

reform period essentially witnessed (the construction of what he termed 'emasculinity'.

The eleventh-century Revolution began among the elite. However, since 'the fish rots from the head', this guaranteed the separation of the secular from the divine, eventually leading to secularism. The 'wholesale reinvention of Latin European society' will take place in the coming centuries. Pages 160-161.

It therefore needs to be acknowledged that, on one very important level, the reform of the Church and Christian society in the eleventh century tells us more about the image of a perfected society that a small *élite* minority of high church officials thought was in the best interests of their world. Inevitably, the full reform and reconstruction of the Church and Christian society was an ideal that could never be fully realized.

This is not to suggest that there was no real change. The reform movement left an indelible mark on western European society, and its repercussions would be felt for centuries. The development of the Roman papacy as an institution with the capacity to make its authority felt more consistently beyond Rome increasingly enabled eleventh-century popes to take a decisive role not only in impressing reform measures but also in demanding adherence to them. Although there can be no denying that simony, clerical marriage and concubinage, as well as lay control over churches and ecclesiastical appointments, continued after the end of the eleventh century, these would no longer be seen as acceptable or justifiable practices, even if they were often inevitably tolerated in reality, especially at lower

levels. Moreover, it is evident that the privileging of the status of the clergy on account of their celibacy and service at the altar, over both the 'fighters' and the 'workers', had contributed to an increasing recognition that their identities lay first and foremost in the ecclesiastical sphere.

The redefining of the behaviour and cultural traditions of the lay aristocracy, though clearly this was not solely the product of the reform movement, nonetheless does give an unambiguous indication of changes in the rules and conventions by which eleventh-century society functioned. Roles within Christian society, even those of anointed kings and emperors, were increasingly being classified according to their utility for the objectives of the Church and especially the papacy – a Church, and again especially a papacy, moreover, that clearly had positioned itself both as the definer and enforcer of that utility. Furthermore, the elevation of the populus – their participation in the 'peace' of God and in the boycott of unworthy clergy – both as witnesses and as tangible forces that made the reforms of Nicholas II and especially Gregory VII so potent and even revolutionary, reveals the extent to which the religious and cultural assumptions of the 'unreformed' Church were being tested and found wanting.

The second and decisive rupture in 1080 between Gregory VII and Henry IV in many ways merely hastened what was always perhaps an inevitable outcome of reform: the irrevocable separation of the secular and the divine. Thus the challenge that faced the reformers of the eleventh century – to renew the Church and Christian life – was ultimately, perhaps inevitably, the wholesale reinvention of Latin European society.

A SYMBOLIC INTERPRETATION OF *REYNARD THE FOX*

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Introduction

MOST readers would probably agree that *Reynard the Fox* is the greatest narrative poem of John Masefield. Certainly, L. A. G. Strong eulogised it as 'his masterpiece' and 'the finest English narrative poem of the century', and 'what the poet had been born to achieve', calling it 'a magical poem'¹

A description of a fox-hunt against the backdrop of the English countryside and its inhabitants, *Reynard* was written in 1919. This was just after the traumatic Great War, which JM had witnessed at first hand. Indeed, it was issued just after his account of *The Battle of the Somme*. *Reynard* could perhaps be considered as a sort of therapy for the author.

Following on from the new edition of *Reynard the Fox*, reviewed in Volume Eighteen of the JM Journal in 2009², it is perhaps time to look at a tentative symbolic interpretation of this narrative epic. Our starting point for this must be JM's own words. For a new edition of *Reynard* in 1946³, he admitted that the poem was not simply 'the tale of the hunting of a fox'. He wrote: 'It is... a symbol of the free soul of humanity, then just escaped from extinction by the thoughtless, the debased and the determined leagued against it for four years of war'⁴.

If *Reynard* is a symbol, as the author states, to what extent can we see symbols in the rest of the poem? Here we must be careful. It is true that artists often do not consciously recognise their own symbolism. They are simply expressing themselves and symbols come out of their unconscious quite spontaneously. However, it is also true that with any symbolic interpretation there is a danger of reading into the work under consideration. But I would ask the indulgence of the reader for these tentative notes on a symbolic interpretation. They may at least stimulate a rereading in a new light.

The Title and the Style

Reynard the Fox was written after World War One. It is subtitled 'The Ghost Heath Run'. Why? Perhaps because in 1919 Europe was populated by 'ghosts' – some ten million of them. As for the 'Heath', perhaps it is literally 'the blasted heath' of the Somme, of all northern France and southern Belgium. And 'The Run' is that made by troops, running out of their 'foxholes' towards the enemy, that is, in their case, towards death, hunted down by 'the thoughtless, the debased and the determined', leagued against them.

The style of this epic poem is that of Chaucer, who was ever JM's mentor. Thus, the huntsmen who meet at 'The Cock and Pye' are the pilgrims who meet at the Tabard Inn in London, set to go to Canterbury. Even some of the names are Chaucerian. There are Martha and Susan and later we meet two girls called Jane and Ellen. The French name of the fox, *Reynard*, is also Chaucerian (see *The Nun's Priest's Tale*), but the French also reminds us of the Somme. Parallels can be drawn between Masefield's characters and Chaucer's, as Fraser Drew has extensively noted⁵. Notably, Sir Peter Bynd (pp. 49–50) is Chaucer's Knight and the clergyman from Condicote is perhaps Chaucer's Monk (p. 13–15)⁶. And then there is the use of a deeply English vocabulary, for

example Masefield's most Chaucerian word 'bright', for which some even criticised him (See for instance, pp. 12, 13, 15, 28, 49, 105, 113, 117, 122, 123).

The Symbolism of the Characters

Certain of Masefield's characters in *Reynard* return in later works, as has been noted by Fraser Drew⁷ and Bob Vaughan in his excellent review⁸. The first character to be introduced is Old Baldock the ploughman. Of him it is written (pp. 7–8):

An old man with a gaunt, burnt face,
His eyes rapt back on some far place
Like some starved, half-mad saint in bliss
In God's world through the rags of this.

He halted by the inn and stared
On that far bliss, that place prepared,
Beyond his eyes, beyond his mind.

Old Baldock is called 'old'. We wonder if he does not in some way represent the conscience of Old Europe, far older than the modern pretensions of twentieth century society and its death wish?

The other characters may certainly represent figures of a most English England. But could some of them at least not also be held to represent characteristics of different peoples of Europe, with all their qualities and foolishness, 'the thoughtless, the debased and the determined'? For example, Robin Dawe could be taken as the honest Englishman (pp. 46–47):

So, in Dawe's face, what met the eye
Was only part; what lay behind
Was English character and mind,

But surely Squire Harriew could also be taken as the German Kaiser (pp. 18–19):

He had a bitter tongue to swear.
A fierce, hot, hard, old, stupid squire,
With all his liver made of fire,

Small brain, great courage, mulish will.
The hearts in all his house stood still
When someone crossed the Squire's path.
For he was terrible in wrath,
And smashed whatever came to hand.

Indeed, his youngest daughter, Lou (p. 21):

... would sing
Songs made before the German King
Made England German in her mind
And what of Old Farmer Bennett (p. 16)?

Old Farmer Bennett followed these
 Upon his big-boned savage black,
 Whose mule-teeth yellowed to bite back
 Whatever came within his reach.
 Old Bennett sat him like a leech,
 The grim old rider seemed to be
 As hard about the mouth as he.

We wonder if he could not be taken to represent the Emperor of the prison of the peoples, the hated Austro-Hungarian Empire, 60% of whose subjects squirmed to be free. It was its tyranny which had sparked off terrorist vengeance and then the whole tragic chain of events that had led to the War. If that is the case, the beaters who hate Bennett represent those subjects, who say of Bennett

Women and men, he didn't care
 (He'd kill 'em some day, if he dare),
 The old swine's too free with fists and sticks

He hated all beyond his rasp,
 For he was minded like the asp

However it may be, taken together, it is the characters of Reynard, whether 'thoughtless', 'determined', or 'debased', who are about to attempt to destroy Europe.

The Symbolism of the Setting

a) Geography

The epic is set in the quintessential England of the Cotswolds. Many place-names are reminiscent of those in Oxfordshire, though there are dashes of Gloucestershire and Berkshire. The music of the names is reminiscent of a well-watered and wooded English landscape. Many of the names, like the characters, can be found in other Masefield works, especially in *The Hawbucks* and *The Square Peg*, but also in his children's novels and even some poems. The study of Masefield's place-names would merit a separate article in itself. Perhaps a researcher who had time to pore over large-scale maps of Oxfordshire and Berkshire could actually find JM's sources of inspiration.

However, this countryside could also represent almost anywhere in northern Europe. In geographical terms, the features of this European landscape form a list of natural features and animal names, often combined with human names or the names of settlements.

For example, we have in order: Framilode, Cowfoot's Wynd, Warren Hill, Condicote, Baydon Dean, Copse Hold Manor, Quickemshow, Ocle

Covers, Rowell Hill, Compton Lythitt, Fletchings, Tuttocks Green, the Sleins, Water's Oaken, Coombe, Cols Elm Grounds, Shifford's Main, Primrose Hill, Brady Ride, Cold Crendon, Blown Hilcote Copse, Water's End, Copsecote Larking, Ghost Heath Stubs, Braiches Ridge, White Hart's Thorn, Clench Brook Mill, Cowfoot Pastures, Nonely Stevens, Tott Hill Down, Howler's Oak Farm, Stonepits Farm, Upton Hope End, Manor Linney, Seven Springs Mead, Deerlip Brook, Water Hook, Water's Oaken, Uppat's Leas, Lob's Pound, Larks Leybourne Copse, Tipple Tine, Yell Brook, Neaking's Farm, Waysmore Road, Banner Barton Wood, Goat's Gorse, Toderton, Nonesuch Farm, Tineton Copse, Hazel Holt, Pantry Brook, Barton Balks, Scratch Steven Larches, Purtons' Tailing, Colston's Broom, Beggar's Oak, Long Hinton, Chipping Bare, Madding's Hollow, Dundry Dip, Goose Grass, Starveall, Curlew Calling, Blowbury Beacon, Wan Brook Valley, Harry's Thorn, Thirty Acre, Purlpit's Farm, Clench Royal, Moreton Tew, Pol Brook, Tinker's Birch, Colston's Gorses, Cheddesdon Mallow.

b) History

The second source of the place-names in Reynard is in the history of that Europe, of which England has always been a part. For example, we find references to the following periods of European history:

Pre-Roman: Tencombe Barrows (p. 63), Sars Holt Down (p. 67), the Sarsen Stones (p. 84), Maesbury Clump (p. 95).

Roman: The Roman Road (p. 63), the Roman Fort (p. 64).

Post-Roman: Wittold's Dyke (p. 75), Wan Dyke Hill (p. 87), Ashmund's Howe (p. 95), Arthur's Table (p. 96), Quichelm's Keeping (p. 97), Battle Tump (p. 98),

Christian: Godstow (p.13), Coln St Evelyn (p. 24), Clench St Michael, Poltrewood St Jevons, Naunton Crucis (p. 63), Nun's Wood Yews (p. 64 and p. 120), Godsdown Clumps (p. 75), Tineton Church (p. 87), Monk's Ash Clerewell (p. 92), East Stoke Church and High Clench St Lawrence (p. 103), Holy Hill and the Rood (p. 107), Rood Hill Bend (p.109).

Twentieth century: Here we also have grim references to death, reminiscent of the recent history of the European suicide of the Great War: Hope Goneaway (p. 33), Slaughters Court and Hungry Hill (p. 64), Corpse Way Stones (p. 65),

Gallows Hill (p. 82), Kill Down Gorge (p. 93), Dead Men's Town (p. 99), Moume End Wood (p. 109), Blood Brook (p. 110). We should also admit that the place names Ghost Heath, Starveall, and names with thorn and gorse in them also suggest suffering and hardship.

Conclusion

Reynard the Fox is, according to the author, the free human soul. We can also take him to be the soul of Europe, so nearly slaughtered in the Great War. He had been hunted, almost to death, by 'the thoughtless, debased and determined'. Little wonder that the action of *Reynard* takes place in winter. But miraculously he is still alive. This epic poem portrays a society that is heading towards a turning-point, represented by the last words of the

epic: 'A clock struck twelve and the church-bells chimed'. Masfield leaves society in 1919 to see whether it can forsake its suicidal urges and head towards a new spring – or not

- 1 John Masfield by L. A. G. Strong, Longmans, 1952, pp. 21 and 25.
- 2 The *Journal of the John Masfield Society*, Vol. Eighteen, 2009, pp. 29–36.
- 3 The parallel between 1919 and 1946 is that 1946 was one year after the end of Hitler's War, in which JM had lost his beloved only son Lewis
- 4 See *John Masfield's Great War* by Philip W. Errington, 2007, pp 27 and 28.
- 5 See Fraser Drew's *John Masfield's England*, New Jersey 1973, pp. 82–92.
- 6 All page numbers refer to those in the first edition of 1919.
- 7 Fraser Drew, *op. cit.*, pp. 93–96.
- 8 The *Journal of the John Masfield Society*, Vol. Eighteen, 2009, p. 33

WHEN ST PAUL'S CATHEDRAL WAS BUILT.

WHEN after the Great Fire of London, Sir Christopher Wren came to lay out the foundations for the new building, he had first to mark the proposed centre, the point where the nave, choir and transepts would meet underneath the proposed new dome, from which all other measurements would be taken. Accordingly, he picked up the first piece of broken rubble that came to hand and used this to mark the position on the ground. Legend has it that when he examined this piece of rock more carefully he discovered it was part of a broken tombstone, which had carved on it the single Latin word *Resurgam*: 'I will rise again.' Thereafter this word, so pregnant with hope for a new beginning, became the motto for the resurrection of both St Paul's and London.

A symbol for resurrection, used by Christians but of much more ancient origin, is the phoenix – the mythical bird which, according to legend, deliberately immolates itself in its own nest so that its young might be reborn from its ashes. This symbol seemed thoroughly appropriate for the new Cathedral as it rose out of the ashes of the old. Accordingly it was used as the main design element, in conjunction with the motto *Resurgam*, for one of the chief sculptures of the cathedral: the pediment relief over the south portico.



View of St Paul's Cathedral showing the phoenix relief on the south pediment

QUESTIONS & ANSWERS



Is there a traditional icon for kitchens?

A. L., Birmingham

Yes, for kitchens, dining rooms, canteens and refectories in monasteries, it is the icon of the Last Supper.



Is Jane an Orthodox name?

J. B., Colchester

Yes, it is the name of St Janna the Myrrh-Bearer.



Is the Virgin Mary so called in the Orthodox Church?

T. R., Ipswich

This term is indeed used, but more often we talk about the 'Ever-Virgin Mary' and, much more often than this, we say 'the Mother of God'. This is the common, everyday English usage for the Greek term Theotokos, Bogoroditsa in Slavonic, *Dei Genitrix* in Latin, literally, 'Birthgiver of God' in English. The reason for this is that many are virgins and not saints and none is a virgin and a mother – except her. The Mother of God is unique, she is 'Most Holy', and therefore this unique term is much more precise.



Why does the priest perform the Little Entrance at Vespers with a censer, but at the Liturgy with the Gospel?

M. M., Paris

Vespers is a service based on the Old Testament, on the evening of the world, on prefigurations and the foreshadowing of the coming of the Messiah and on expectancy. Thus, the Temple rite is used, where incense is offered to the God Who is symbolically still to come with the morning light. The Liturgy, which must always start in the morning, is based on the New Testament, the revelation of Christ. His revelation was summed up in the Gospel and it is the Gospel that is offered and it is the Gospel that is censed. The exception is Paschal Vespers, when the Little Entrance at Vespers is performed with the Gospel Book, to emphasise that Christ is risen among us.



How can baptism by blood (in the case of martyrs) be justified? Surely baptism must be by water.

J. B., Colchester

I believe that blood is 90% water.



Are there any leaders of Autocephalous Orthodox Churches who are converts?

H. A., London

Yes, two. Metropolitan Christopher, a former Roman Catholic, is the leader of the Church of the Czech lands and Slovakia and Metropolitan Jonah, a former Episcopalian, is the leader of the Church in America, which for the moment is autocephalous, although this is disputed.



What do Russian Orthodox think of the 1917–1918 Church Council in Russia? Some of its decisions have never been put into practice. Why not?

N. N., New Jersey

Councils take place, but their decisions then have to be received by the people. For example, this Council's main decision was to restore the Patriarchate. This was received immediately. However, other decisions were coloured by the Western Protestant politics of the 'democratic' and masonic Kerensky revolutionary government of the time. These have not been received and therefore are not practised. The principle of 'reception' (by the Holy Spirit and therefore by the Church) is vital in order to understand this.



Is the distinction between the Tradition and traditions a valid one? Or are all traditions part of the Tradition and so binding on us?

P. H., California

This distinction must be made, but be very careful because modernists deform its meaning. For example, they will tell you that the Tradition is to believe in the Holy Trinity but that for women to cover their heads in church is merely a tradition and so not binding. This is quite untrue. The Apostle Paul is quite clear. Women cover their

heads in Church – this therefore is part of the Tradition. However, what the Apostle never said is that women must cover their heads with headscarves, still less, with a particular shape or colour of headscarf. So, in pre-revolutionary Russia, aristocratic women wore hats to Church, headscarves were for peasants. In other words, the Tradition of female head-covering is constant, but traditions depend on fashions.



A Greek friend has told me that we cannot venerate any Western saint after 1009, when the *filioque* was first sung in Rome. Someone else, a convert, said that we cannot venerate any Western saint after the middle of the eighth century, when Charlemagne came to power. What is your view?

L. A., London

Once more we return to the question of when the schism happened. The Church has always taken the date of 1054. Of course, it is true that 1054 was the date of a vital turning-point in a process that began in the eighth century with Charlemagne and really began to speed up after about 1000, as all the secular historians (Southern, Leyser, Moore, Le Goff, Bloch, Cushing, Morris, Bartlett, Brooke, Tellenbach, Dawson, Riche, Focillon etc) show. However, we know that God allowed Charlemagne's provincial little empire to be destroyed and we also know that the process of schism continued after 1054 and continues today (for example, the introduction of homosexual clergy, female clergy etc).

At the end of the tenth century the Ottonian Empire was ruled by a princess from Constantinople – the Empress Theophano and what is now Germany was full of Greek iconographers. Theophano was the mother of Otto III, whose spiritual father was St Nil of Rossano. Many Orthodox saints from the East then lived in the West and many pilgrims from the West were given communion in the East. Are we going to say that they were not Orthodox?

Unfortunately, out of the chaos after Charlemagne, in the later ninth, tenth and early eleventh centuries, when everything was still possible in the West, including schism and Orthodoxy, came 1054. But this was not definitive until 1054. I think we should follow the Church in this matter, though it is clear that anyone before 1054 and who was consciously associated with the *filioque*, like Charlemagne or Pope Nicholas I, is a heretic.



Does the Russian Orthodox Church celebrate the Liturgy of the Presanctified in the evenings? if not, why not?

H. L., Colchester

No, it does not. According to the Typikon, this service must take place before 3.00 p.m. On top of this, there is the practical issue of how we can celebrate such a service, beginning with Matins, the Hours, the Typika and Vespers with the Presanctified, all in the evening? And how can we expect people to go to work all day and be prepared for communion, fasting from midnight and getting home perhaps at midnight? The merciful practice of the Church is to take communion at the Presanctified at about 1.00 pm or as late as 2.00 pm. This seems much more reasonable than modernist practices.



What would your advice be to a new priest with regard to confession?

Priest N.

Firstly, keep sacred the secret of confession. Secondly, never be shocked (you will soon find out that the variety of sins is actually quite small, so there is no reason to be shocked anyway). Thirdly, and very importantly, never judge. Lastly, listen to the confession without interrupting. If you have anything sensible to say, say it. Otherwise remain silent and give absolution. Some of the best confessions are when the priest says nothing. It is absolution that is the essential thing, providing that it is given for genuine repentance.



According to the Orthodox Church did St Paul write the Epistle to the Hebrews?

O. M., Oxford

Yes. However, technically, many would agree that he may not actually have written down every word, but dictated it so someone else, who did the actual writing or scribing. This is akin to the situation with St Moses and the first five books of the Old Testament or St David and the Psalter. It is the opposite case of St Mark's Gospel, which, according to many, was written down by the scribe St Mark, but largely dictated by St Peter. However, in this case the Gospel was attributed to St Mark, not St Peter.



Where do phobias come from?

J. A., Colchester

A phobia is a fear. All fear comes from the devil ('The fear of God' means the fear of losing God's love and the only way we can lose the love of God is through actions and thoughts which are inspired in us by the devil). It seems to me also that phobias have increased in number in modern times because fewer and fewer people are baptised. However, please do not misinterpret these words – I am not saying in any way that someone who has a phobia is 'possessed'. No, a phobia comes in at a much earlier stage and particularly affects anyone who does not practise the Faith.



Are the British perfidious? We often say this in France. Is there any truth in this from an Orthodox viewpoint?

M. M., Paris

'Perfidious Albion' is a nineteenth century phrase used not only in France, but also in other countries. I think that politics are perfidious everywhere – Britain has no monopoly, but there are special circumstances.

About 35 years ago the *émigré* academic Nikolai Zernov said to me that the nineteenth-century Russian view of the English was that they were backbiting hypocrites who were so devious that they could not be trusted. I replied to him that this was the perfect definition of the view of most English people of Anglicanism. Founded by the Tudor State without any principle, as a kind of illusory Catholicism, fundamentally it was Protestantism, Anglicanism was the perfect example of hypocrisy, a perversion and deformation of the national character. And from there, hypocrisy had affected all Anglicans, even involuntarily. Now, all that Nicholas knew about the English from his ivory tower in Oxford was upper-class Establishment Anglicanism, largely the high church. So he did not like to hear the view of Non-Anglican English people – and we have been the majority since Victorian times. However, I would repeat this view, even though it shocked him to hear it at the time. People never like to have their illusions shattered.

The national weakness and lack of principle which has typified English/British politics since the Reformation has its source in the hypocrisy institutionalised in Anglicanism. Therefore yes, Albion has been perfidious since the Reformation, but that does not mean that English people are essentially perfidious – just the post-Reformation Establishment. Essentially English people are not perfidious. But watch out for the Establishment and

all those who work for it, who have oppressed us English people (and many other peoples) for nearly 500 years. Once you peel this layer of history off the souls of English people (when it exists), you will not find us perfidious or hypocritical at all, but very honest.



What do you think of Jews who are baptized Russian Orthodox?

B. N., Moscow

The question is really too vague, because everybody is individual and we cannot have a single view of so millions of people.

However, I have noticed that some Russian Jews who become baptized as Orthodox tend to be unhealthily attached to ritual details, for example about fasting. These tend to be Jews who have some sort of religious background or a relatively close ancestor who practised Judaism. On the other hand, I have seen other Jews, from no religious background and often of mixed Jewish-Russian ancestry, who tend to be very liberal (for instance, Metropolitan Hilarion Alfeyev), because they want Orthodoxy to accommodate everyone. Obviously, we should avoid both extremes.



Why do we take blessings in our cupped hands?

S. P., Colchester

This goes back to the time when laypeople took communion from priests. They put their right hand on top of their left, so 'cupping' them and then held them out. Today, to take a blessing is still a sign that we are in communion with the Church. The refusal to take a blessing (or to give one) is a sign that we are not in communion.



Why was there a great loss of faith in the West in the 1960s?

D. K., Moscow

Because people stopped obeying the Ten Commandments. When you do that, grace leaves you and so faith is lost.



Does everything have a beginning and an ending?

A. P., Felixstowe

No.

God has no beginning or ending. Indeed, we not use the word 'eternal' of him, but 'pre-eternal', to express the fact that He lives outside time, which He created, in categories which we, the created, cannot even begin to imagine.

Man has a beginning but no ending. He begins when God breathes a soul into him. And to describe the soul, we use 'immortal', because it has a beginning, but no ending.

Animals and plants, however, which have no soul, have a beginning and an ending, sometimes just a few hours, sometimes several years.



I have two liturgical questions. Firstly, when should the royal doors be closed after the Great Entrance? Secondly, when should the priest stop moving the aer over the Gifts during the Creed?

S. M., Manchester

Firstly: The Great Entrance represents the funeral procession of Christ, the entrance into His tomb. Therefore once the veils and aer have been placed on the Gifts, representing the burial shroud being wrapped around the Body of Christ, the royal or holy doors should be closed. This represents the sealing of the tomb by the stone. The priest then censes the Gifts. This is according to the liturgical guide of Bulgakov.

Secondly: After the words 'and rose again on the third day according to the Scriptures'. This is because the waving of the aer symbolises the wafting of the Holy Spirit over the crucified Body of Christ in the tomb, promising the Resurrection.



In the third century there was a quarrel between St Cyprian of Carthage and St Stephen of Rome about the baptism (or rebaptism, depending on your view) of heretics and whether it was necessary or not. The quarrel was cut short because both bishops were martyred. What is the Orthodox view of this?

V. C., Oxford

As you say, both were martyred and are therefore both are venerated as saints. However, St Cyprian's view is that of the Church, whereas Pope Stephen, seems to us to be arrogant and pompous and basically brought Rome into schism from the rest of the Church. (Clearly, he is venerated as a saint because he was a martyr, not because he was right on this earlier question).

St Cyprian's view recognises that there is no holiness and therefore there are no sacraments outside the Church. Of course, this does not mean that dispensation ('economy') cannot be used in accepting the sacramental forms that exist in heterodoxy (Roman Catholicism/Protestantism etc). And this indeed is the practice of the

Orthodox Churches, providing, of course that the heterodox sacramental forms are carried out in the name of the Holy Trinity and with water. The danger of extreme views, such as those of Pope Stephen, is that they abolish truth. On the other hand, if St Cyprian's views are adopted in an extreme form, that is, never with use of economy, they abolish mercy.



Why don't you sell Bibles at the Orthodox Church in Colchester?

J. C., Colchester

We sell New Testaments. This is because we consider that the New Testament is much more important than the Old Testament and we can only understand the Old Testament through the New. Only Protestants have Bibles with the Old Testament first and New Testament second, as if they were equal or as if the Old was actually superior to the New. For Orthodox the New Testament is much higher than the Old Testament, so for us they are separate. Once people know the Gospels, they should read the Acts of the Apostles and the Epistles and then read the Psalms. (This is the only part of the Old Testament which is very common among Orthodox and parts of which are well-known to the faithful, because they are prophetic of Christ). Only after all that should they carefully begin to read the prophecies about Christ and selected parts of the Old Testament.



Why are spiritual fathers dangerous?

C. J., Sussex

Spiritual fathers are not dangerous, only false spiritual fathers are dangerous. By false spiritual fathers, I mean, firstly, young and inexperienced priests who, spiritually proud, know nothing but think they know everything. Secondly, I mean priests who are out to control and boss about the naïve, making them into slaves, interfering in and breaking up their marriages or exploiting 'spiritual children' financially. Thirdly and finally, I mean the most dangerous of all, the intellectual and philosophical priests, who actually call themselves 'spiritual fathers' and reckon themselves 'startsy'. Under their influence those who confess with them actually regress spiritually and instead of living the Faith, merely think about it and discuss it. The result of this lack of doing or intellectualisation is superficiality and spiritual illness, 'prelest'. You will always find that such people believe that they are superior to other Orthodox, whereas in reality they are not even at the first letter of the spiritual

alphabet. Usually they end up falling away from the Faith entirely.



I have two questions. Firstly, if God knows everything, then he must know in advance what we are going to do. Therefore, how can we have freewill? And secondly, why can the demons not repent?

A. P., Colchester

God lives in eternity. Therefore the past, present and future are known to Him – he is 'omniscient'. However, this does not mean that He determines or predetermines what we do. Foreknowledge is not the same as predetermination and predestination. For example, if a child insists on splashing in a puddle, we as adults know what will happen, but we may not be able to prevent the child from doing so. So the child exercises freewill despite our foreknowledge. So we too have freewill, even though God foreknows the consequences.

God does not create our decisions. We create them. We create situations through our freewill. God created the world, but we have freewill as regards what we do with it. God creates life, we decide what to do with it, including killing it. True, God foreknows our decisions, but therefore, if they are wrong, he can still make good out of them. This is called Providence.

The angels and fallen angels (demons) are bodiless. The fact that they have no bodies means that they have a different nature from us. As a result, they are in some ways more limited, in other ways because they are immaterial beings, they are far less limited – for instance, they can pass through material things and fly at unimaginable speeds through space and time. When the angels were first created, they had freewill, but it was an ability that they lost at once after their first choice and some, it is said half of them, fell.

This lack of ability to change comes from their nature. We can understand this to some extent through ourselves. For example, someone who is totally paralysed (who cannot use his body) is very limited as to what sins he can commit. Of course, the person still sins mentally, but the loss of the use of his body does relatively limit him. On the other hand, the bodiless powers are totally limited. This also explains why the angels are amazed at what human-beings do, things which are unimaginable for them in their nature.



What wood was the Cross made of?

E. N., Colchester

Folklore gives many answers to this. English folklore suggests the aspen because it is light and shakes, in which is seen shivering or trembling at the crucified Godhead. However, in the Middle East, the aspen is an unlikely tree. Church Tradition says that the Cross was made of three sorts of wood. This is based on Isaiah 60, 13 (Septuagint): 'And the glory of Lebanon shall come unto thee, with the cypress, and pine, and cedar together, to glorify My holy place; and I will make the place of My feet glorious'.



Christ is God and man?

S. T. Colchester

We live according to our faith.

On the one hand, if we do not believe that Christ is the Son of man and instead believe only in distant gods, then our way of life changes. We become passive, negative, superstitious, pessimistic fatalists, as in Eastern religions and philosophies, in Arabia, Africa, India, China, Japan, in Islam (which means 'submission', with its 'inshallah' – as God wills), in Buddhism with its promise of reincarnation, in Confucianism with its worship of the past, in Hinduism, with its multitude of gods who demand our offerings. We lack ambition and do not take risks. However, at least, we do not fall into the modern Western disease of depression, for we accept all as God's will.

On the other hand, if we do not believe that Christ is the Son of God and instead believe only in 'Jesus', we become humanist activists, basing everything on the human person, on our egos, our selves, our 'human rights', demands and wants, continually striving for 'positive' change, so-called 'progress', in a 'can do' spirit, always foolishly grinning as in American toothpaste adverts, working for the 'progress' which tramples on sacred values, on everything that went before, all for the sake of the personalism of consumerism. When we do not achieve what we want, then we are frustrated, fall into depression and can even contemplate suicide, the Western epidemic.

If, however, we believe in the God-man, Jesus Christ, the Son of God Incarnate, then we shall find a balanced life, with neither superstitious fatalism, nor humanist activism.



Why are many Englishwomen so unfeminine and aggressive?

H. M., Coggeshall, Essex

I think you will find this mentality all over the Western world. It comes from the fact that the

economic system here exploits everyone as economic units. Therefore, the government began to manipulate schoolgirls in the 1960s. Mothers had to abandon their families, be removed from their homes to be exploited in wage-slavery as 'productive units' in factories and offices and dress and behave as men. And all this slavery and exploitation of womankind came about under the slogans of 'feminism' or 'emancipation'. The fashion started in the USA where everything is quantified in dollars. It soon spread to England and since then has spread to all northern Europe and is now common in southern Europe. They are trying to impose the system in Eastern Europe, where you come from, though most women there are still feminine. However, you can still meet some elderly Englishwomen who are still ladies, since this movement has conditioned above all the two younger generations since the 1960s.



Why is the Greek word 'epiousion' (= essential) in the Lord's Prayer translated as 'daily' in Western languages?

G. M., Paris

It seems to go back to a choice made in the late second century, when the Greek was translated into Latin as 'daily'. From Latin, it was then translated into Western languages (The Greek in any case was already a translation from the Aramaic).

'Ton arton imon ton epiousion' ('our daily bread') really means 'bread which is vital for the preservation of our essence' (according to St John Damascene in Book IV of *On the Orthodox Faith*). It was decided to translate this as 'daily, for without 'daily bread' we do indeed lose our essence.

Personally, I think a translation as 'vital bread', would perhaps means more than 'daily bread'. But it is too late to change what the Latin Fathers and Saints accepted throughout the first millennium.

1961–2011: SOBERING THOUGHTS

In the last fifty years successive governments of the United Kingdom have:

Abolished the death penalty, but legalized the murder of children in the womb.

Given away our sovereignty to the European Union.

Forced mothers out to work and enacted no-fault divorce on demand.

Legalized trading on Sundays and instituted a national lottery.

As a result:

6 million unborn children have died in 35 years. 40% of births are now illegitimate and 56% of marriages end in divorce.

There are two-and-a-half times as many murders as fifty years ago, 45 times as much violent crime, 18 times as many rapes are reported and crime rates generally have increased tenfold.

Public and personal debt has overtaken income – the average British household now owes almost £40,000.

Government has all too often become bureaucratic and profligate and several of our historic liberties have been taken away

The media and the arts often contain blasphemy, violence or perversion, while virtue is often derided.

ON GALILEE'S SHORE



I heard the rippling of a stream.
And so I thought it was a dream.
Then I heard His voice speak to me
And I walked with Him in Galilee.

‘Help those who need your help’, he said.
‘To those whose faith and souls are dead.
I brought you here your help to give.
Go, live with them that they may live’.

And so He took me, sinned and weak
And led me on to those who seek.
I felt my heart with brightness fill
And knew the light that is His will.

O. D.

