

ORTHODOX ENGLAND

In this issue:

*When was Christ Born?
St Bede the Venerable on Nativity Eve
The Second Declaration of Utrecht
The Museum Mentality
Christ the Golden Blossom*

and much more . . .

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Editorial: WHEN WAS CHRIST BORN?

The Church Reckoning

ACCORDING to the Church reckoning, Christ was born on earth as man in the Year 5508 from the Creation. We can take this literally, as 5,508 years from the Creation, or else, if we wish, symbolically. (*In Thy sight, O Lord, a thousand years are as one day* – Ps 89, 4 / 2 Pet. 3, 8). Symbolically, this would mean that He was born eight years into the second half of the sixth 'day' (= period) since the Creation. This symbolises the reversal of the Fall: Christ as the New Adam, representing the New Creation or the Re-Creation, is born after the first half of the sixth period since the Creation. In the 'Dionysian' dating system, which is used by the contemporary world, this would mean that He was born as man eight years before AD1 (there being no Year 0), in other words in 7BC. However, what do the Gospels say?

Herod

First of all, we have Matt. 2, 1 (see also Lk. 1, 5) which says the following: *Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Now, historians tell us that Herod probably ruled from 37BC to 4BC, though some scholars disagree slightly with these dates. The Jewish historian Josephus tells us that Herod died shortly after an eclipse of the moon (Antiquities of the Jews, Book XVII), but eight days before Passover (Wars of the Jews, Book II). Modern astronomers state that there was a total eclipse on 23 March 5BC and a partial eclipse on 13 March 4BC. So, if the above is correct, Herod died in 4BC or 5BC.*

Secondly, there is Matt. 2, 16: *Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.* This means that Herod lived long enough after the birth of Christ to order the slaughter of all those aged up to 2. This would suggest that Christ was born up to two years before Herod died, probably in 6BC or 7BC.

The Romans

Next we have Lk. 2, 1, which mentions a census or registration for tax, decreed all over the Roman Empire by Cæsar Augustus (Octavian). This was decreed in 8BC. Unfortunately, this piece of information is not so helpful, as this registration or census did not take place on one day or even in one year. For example, in Judæa it certainly began before Herod died, but it was only completed some years after his death. This was because the tax caused an uprising, of which the ringleader was put to death by Herod, on 12 March 4BC. The census was then further delayed by Herod's death, which took place soon after, and completed only when Cyrenius was governor of Syria (Lk. 2, 2). But it does mean that Christ cannot have been born as man before 8BC.

Lk. 3, 1 states that Christ was baptized in the fifteenth year of the reign of Tiberius. Lk. 3, 23 states that Christ was *about thirty years old* when he began his public ministry. It seems that Tiberius reigned from AD14 to AD37. If this is so, it means that Christ began preaching in about AD29. In other words, he must have been born at latest in 2BC (AD29 – 2BC = 30 years – there being no Year 0). However, it is difficult to reconcile this with the general agreement that Herod had died at latest in 4BC. As regards the date of Christ's crucifixion, we have more precise information, because it occurred under Pontius Pilate. He is independently recorded by two historians, the Jewish Josephus and the Roman Tacitus, and also by an inscription on the Pilate Stone, found in 1961. We know that Pilate was prefect of Judæa from AD26 to AD36. If, and we emphasise if, Christ began his public ministry when he was thirty and this lasted for three years, as St John's Gospel suggests, this indicates that Christ was born thirty-three years before Pilate was prefect. This gives us from 7BC to AD3 as a birth date. Since we believe that Herod died in 4BC, Christ must have been born as man between 7BC and 4BC.

Astronomy

In calculating the time of the birth of Christ, we should not be confused by the speculations of astronomers, made from the reference to the Magi (wise men) 'from the east' (Matt. 2, 1) and the star.

Firstly, Magi, the word used in the Greek of the Gospel, is actually a Persian word. It indicates that the Magi were astronomers/astrologers – in those days it was the same thing – quite possibly coming from Persian Babylon, now Iraq. They came to Herod some time after the birth of Christ – they worshipped Christ in a house (Matt 2, 11) and not in the cave where He was born – and Herod slaughtered infants *from two years old and under, according to the time which he had diligently inquired of the wise men.*

As for the star which they had first seen two years before this, it was clearly not a star – stars cannot be followed like lanterns, especially during the daytime – and do not then suddenly stop over precise places (Matt 2, 9). The Church Fathers all agree that this was neither a star, nor a conjunction of planets, shooting star, comet etc, but the Holy Spirit. Similarly, some dating speculations have been evolved from the three-hour eclipse of the

sun, which took place at the crucifixion, from the sixth hour (12.00) to the ninth hour (15.00). Again, astronomical records will not help us here. This was not an astronomical event, not an afternoon solar eclipse, as can be seen from reading accounts, for example in Matt 27, 45, Mk. 16, 33 and Lk 24, 44–45. It lasted three hours – which eclipses, let alone total eclipses, never do. This too was a miracle, a manifestation of the Holy Spirit.

Conclusion

In conclusion, it is certain that Christ was born on earth as a man in what we would call the early years BC. Indeed, we cannot help coming to the conclusion that in all likelihood Jesus Christ was born as man on earth in 6BC or else in 7BC. Now 7BC means eight years before the AD system starts. And this is exactly the traditional reckoning of the Church.

From the Fathers: ST BEDE THE VENERABLE ON NATIVITY EVE

(Matthew 1, 18–25)

IN very concise but very true words, Matthew the Evangelist describes the birth of our Lord and Saviour Jesus Christ (This was) when the Son of God, eternal from before the ages, appeared in time as the Son of man. Having taken us through the generations of ancestors from Abraham to Joseph, Mary's spouse, and shown that as they were created they were all begotten as well as begetting, Matthew then turns to speak about Mary. He explains the difference there was between her child-bearing and that of others: the others gave birth after the usual joining of male and female. However, as He was the Son of God, Christ was born into the world by a virgin. It was completely fitting that when God wished to become man for the sake of men, he was born of none other than a virgin. If a virgin bears a child, she can bear no other son than God.

When Mary his mother was betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. Luke the Evangelist clearly explains the sequence of events and where the conception took place. Since this is certainly well-known to your reverences, something must be said about some of the things that Matthew wrote. First of all we should note that in stating 'before they came together', what is suggested by the verb

'come together' is not actually sleeping together, but the period of marriage before the betrothed started to be a wife.

Therefore, *before they came together*, before they celebrated the wedding in a suitable ceremony, *she was found to be with child of the Holy Spirit.* In the sequence of events recounted, they 'came together' later, when Joseph took his wife at the angel's command, but they did not sleep together, for there follow the words, *and he did not know her.* She was found to be with child by none other than Joseph. By marital privilege he knew almost everything about his future wife, and so, with one searching look, he soon saw that she was with child.

There follow the words: *Joseph, her husband, since he was a just man and did not wish to expose her to scorn, wished to send her away privately.* Joseph saw that his betrothed had conceived, but he knew perfectly well that she had not been touched by any man. Since he was just and wished to do everything justly, he chose the best course of action – he would neither disclose this to others, nor himself take her to wife, but secretly changing the proposal of marriage, he would allow her to

remain in the position of a betrothed woman, as she was.

Now, he had read in Isaiah that a virgin of the house of David would conceive and give birth to the Lord. He also knew that Mary came from that house and so he believed that this prophecy had been fulfilled in her. But if he had sent her away secretly and not taken her to wife, and if she, as a betrothed woman, had given birth, then there would surely have been few who would have called her a virgin rather than a harlot. Hence, all at once Joseph adopted a better plan. In order to preserve Mary's reputation, he would take her to wife, holding a wedding ceremony, but he would always keep her chaste. For the Lord preferred to keep some ignorant of the way He was born rather than have them attack His mother's reputation.

There follow the words: *As he was pondering these things, behold, an angel of the Lord appeared to him in his dreams, saying, 'Joseph, son of David, do not fear to receive Mary as your wife, for what is born in her is of the Holy Spirit. She will give birth to a son and you shall call his name Jesus, for he will save his people from their sins'.* There is no doubt that these words speak of the way he was conceived and the dignity of his birth: she would conceive by the Holy Spirit and give birth to Christ.

Although the angel did not openly call Him Christ, nevertheless, in explaining the origin of the name Jesus, he applied to Him the terms 'Author of salvation' and 'Saviour of the people'. Thus he clearly indicated that he was Christ. In this way Joseph could learn what he had not known and he could completely remove from his mind any (thought of) contact with the mother of God. However, in this divinely arranged plan, he was commanded of righteous necessity to take her to wife, but only in name, so that she would not be stoned as an adulteress by the Jews. Thus, while fleeing into Egypt she could have the comfort of a male who, with family care, would watch over her womanly weakness and testify to her perpetual virginity. Orthodox interpreters also set out other reasons why Joseph was to take the mother of God to wife and those who desire to will find these reasons in their writings.

The Evangelist also uses the example of a prophesy of the virgin birth. In this way, not only proclaiming the fact himself, but also recalling that it had been foretold by a prophet, a miracle of such majesty would be believed all the more. Now this Evangelist often confirms everything he says with the testimonies of the prophets. For he wrote his

Gospel especially for those Jews who had come to believe, but, though reborn in Christ, were nevertheless unable to tear themselves away from the ceremonies of the law. For this reason he attempted to raise them up from the fleshly sense of the law and the prophets to the spiritual sense, which concerns Christ. Thus they could access the sacraments of the Christian faith all the more, inasmuch as they acknowledged that they were only what the prophets had foretold.

He says: *Behold a virgin shall be with child and give birth to a son, and his name shall be called Emmanuel, which means 'God with us'.* The Saviour's name, because of which He is called 'God with us' by the prophet, signifies the two natures of His One Person. For He Who was born before time from the Father is God Himself in the fullness of time, became Emmanuel (that is, 'God with us') in His mother's womb because He deigned to take the weakness of our nature into the oneness of His Person, when *the Word was made flesh and dwelt among us*. In a wonderful manner He began to be what we are. While not ceasing to be what He had been, He assumed our nature in such a way that He Himself would not lose what He had been.

Joseph, arising from sleep, did as the angel of the Lord commanded him, and accepted his wife and did not know her. He accepted her as his wife for the reasons which we mentioned above. He did not know her maritally because of the hidden mysteries of which he had learned. But if anyone wishes to oppose our explanation and contend that Joseph never took the blessed mother of God to wife in name, in a wedding ceremony, let him explain this passage in the holy Gospel better. At the same time let him prove that the Jews allowed anyone to come together with his betrothed in fleshly union and we willingly defer to his sound understanding – only we may not believe that anything at all took place regarding the mother of the Lord for which public opinion could defame her.

In reality, no one should suppose that the next part (of verse 25), *'until she gave birth to her first-born son'*, should be understood as though after her son was born, (Joseph) did know her, an opinion that some have perversely held. For you of the brotherhood should be aware that there have been heretics who because of that saying, *'He did not know her until she gave birth to her son'*, believed that after the Lord was born, Mary was known by Joseph and from that (union) came those

whom Scripture calls the brothers of the Lord. To support their error, they take up this (passage) which applies the term 'first-born' to the Lord.

May God turn this blasphemy away from the faith of us all and may He help us to understand in orthodox piety that our Saviour's parents were always distinguished by inviolate virginity, and that in the usual way of the Scriptures the term 'brothers of the Lord' was not applied to their children but to their kinsmen. And (may He grant us to understand) that the reason why the Evangelist did not bother to say whether (Joseph) knew her after the Son of God was born, was because he did not suppose that anyone would dispute it. Since it was granted to them by a singular grace to have a son born to them while they remained in chaste virginity, they could in no way break the rules of chastity and pollute the most sacred temple of God with the seed of their corruption. Also we should note that the word 'first-born' does not (according to the opinion of heretics) simply mean those who are followed by other children, but, according to the authority of the Scripture, they are any who open the womb first, whether other children follow them or not.

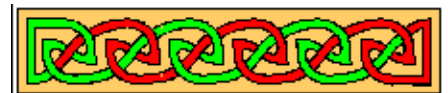
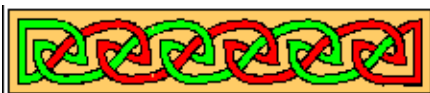
Nevertheless, we can understand that the Lord was said to be first-born for a particular reason, according to what John says in Revelation about *Him Who is the faithful witness, the first-born of the dead and the prince of the kings of the earth*. And the Apostle Paul (says), *Now those whom He has foreknown, He has also predestined to become conformed to the image of His Son, that He Himself should be the first-born among many brothers*. He is first-born among many brothers because *to as many as received Him He gave the power to become sons of God*, of whom He is rightly named the first-born, because in dignity He came before all the sons of adoption, even those who in their birth preceded the time of His incarnation. Therefore, they can with the greatest truth bear witness with John, 'He who comes after us was before us'. That is, 'He was born in the world after us, but by the merit of his virtue and kingdom, He is rightfully called the firstborn of us all'.

Through His own divine birth, He can also rightly be called first-born because, before

begetting any other creature by creating it, the Father begot a Son eternal together with Himself; and before begetting, by redeeming them, any other sons of adoption for himself by the Word of truth, the eternal Father begot a Word eternal together with Himself'. Hence the Word himself, the very Son of God, (His) virtue and wisdom, says, *I came forth from the mouth of the Most High, first-born before every creature*. Mary gave birth to her first-born son, that is, the son of her substance; she gave birth to Him Who was also born God from God before every creature, and in that humanity in which He was created He rightly 'went before' every creature.

And he (Joseph) called his name Jesus 'Jesus' in Hebrew means 'saving' or 'saviour' in Latin. It is clear that the prophets most certainly call on His name. Hence these things are sung in great desire to behold Him: My soul will exult in the Lord and take delight in his salvation. My soul pines for Thy salvation. I, however, will glory in the Lord; I will rejoice in God my Jesus And especially this: *God in Thy name save me!* as if (the prophet) meant: 'Thou who are called Saviour, make bright the glory of Thy name in me by saving me'.

Jesus is the name of the Son Who was born of a virgin, and, as the angel explained, (this) signified that He would save his people from their sins. He who saves from sins is doubtless He Who will save from the corruption of mind and body, which occur as a result of sins. 'Christ', is a term of priestly and royal dignity, for from 'chrism', that is, anointing with holy oil, priests and kings were called 'christs' in the law, and they signified Him Who appeared in the world as true king and high priest and was anointed with the oil of gladness above those who shared with Him. From this anointing, that is, the chrism, He Himself (is called) 'Christ', and those who share this anointing, that is, this spiritual grace, are called 'Christians'. In that He is Saviour, may He deign to save us from sins. In that He is high priest, may He deign to reconcile us to God the Father. In that He is King, may He deign to grant us the eternal kingdom of His Father, Jesus Christ our Lord, Who with the Father and the Holy Spirit lives and reigns as God for all ages. Amen.



A Call to Europe: THE SECOND DECLARATION OF UTRECHT

The Orthodox Church can offer the young people of Western Europe the faith as it was in the first ten centuries...Before the Schism all of Europe was Orthodox. Therefore what the Church can offer is simplicity and authenticity of faith. We teach purity of faith, ascetic life and spirituality, that which does not exist in the Roman Catholic and other churches. The West was torn away from these values and is now nostalgic for them.

*His Holiness Patriarch Bartholomew,
6 December 2010 (www.romfea.gr)*

Introduction:

The Destiny of Western Europe

FROM Western Europe, this tiny corner of the Eurasian Continent, people sailed out for centuries to dominate the world. From Portugal and Spain, from France and Great Britain, from the Netherlands and Belgium, from Germany and Italy, they founded colonial empires all over the world, in Africa, the Americas, Oceania and Asia. However, all too often Western Europeans ruled their new empires in the wrong way and on the wrong principles. They forgot the law of their being, which was to bring Christ to the nations. So what should have been missionary work was deformed into the slavery of exploitation and colonisation.

And so developed rivalries, leading to the tribal wars of Western Europe, which in the last century became World Wars. In these Wars not only did Western Europeans kill one another, but even their colonial troops killed one another – all in the name of Western Europe. After the Second Great War, war-weary, at last Western Europe decided that enough was enough. And so today we have a European Union in most of Western Europe and even in parts of Central and Eastern Europe and also a common European currency in much of Western Europe.

Some say that this Union in its present form is desirable, others that it is undesirable. Some say that this present Union will be successful, others that it will be unsuccessful. These are opinions. All we can say for sure is, as we have seen recently in Greece and in Ireland, that this Union is difficult. Today, however, we would speak not of political

and economic unity, which is always, ironically, divisive, but rather of spiritual unity. To understand what spiritual unity is, we must first draw a spiritual map of Europe. This map consists not necessarily of capital cities, but of spiritual capitals, spiritual oases great and small.

For example, although these spiritual capitals may in Italy be Rome and in France Lyon, in Ireland the spiritual capital may rather be the remote western island of Skellig Michael, in Scotland the island of Iona and in England the island of Lindisfarne. In Spain it may be the town of Compostela, in Sweden Uppsala, in Belgium Nivelles, in Germany Fulda, in Luxembourg Echternach, in Switzerland Einsiedeln, in Iceland Skalholt, in Norway Stiklestad, in Denmark Roskilde, in Austria Salzburg, in Portugal Braga and here in the Netherlands Utrecht. These spiritual capitals can be divided into two types, episcopal and monastic. However, these are in fact one and the same, for our best monasteries have always produced bishops and our best bishops have always been monastics. Thus, Utrecht is an episcopal spiritual capital.

These capitals – and many others – mark the presence of the other Western Europe. This other Western Europe is that which was, and invisibly is, in communion with the heart of the Church on earth, with Jerusalem, and, from there with the rest of Orthodox Christian Asia and Eastern Europe, which stretches to the Pacific shores and across them to Japan and Alaska and onwards. The Western Europe that is in communion with this much vaster world is the Western Europe of the first millennium, that of the saints, who are the sacramental signs of the presence of the Holy Spirit amongst us. From Iceland to Sicily, from Spain to Sweden, from Portugal to Austria, from Norway to Malta, from Slovenia to Ireland, the saints of Western Europe and of the whole Orthodox Church are in our midst. And here in Utrecht too.

The Glory of Utrecht and the Other Western Europe

From the Roman fortress of *Trajectum*, 'the crossing point' on the Rhine, which was the northern frontier of the Roman Empire, was born Utrecht, a spiritual stronghold, a fastness of the spirit. Here, in the old Roman *castellum* in the very

early seventh century was built the first church of the Netherlands, then in the diocese of the Bishop of Cologne. Missionary work began to the south around Antwerp under St Amand, Bishop of Maastricht, who was given responsibility for the conversion of the Frisians who lived from the mouth of the Scheldt to the mouth of the Weser. He was followed by St Eloi who in about 650 preached to the north among the Frisians. In 678 there came St Wilfrid from England and he wintered along the North Sea coasts and preached and baptized among the Frisians.

Finally, in 690, a priest called Willibrord came from England with eleven followers to Utrecht and began to preach and baptize in and around this city. In 695 Fr Willibrord was given the name Clement and consecrated 'Archbishop for the Frisian people', in effect for what we now call the Netherlands. From his base in Utrecht Archbishop Willibrord restored the ruined church and dedicated it to St Martin. He founded another church, dedicating it to the Saviour and making it his Cathedral. It was from Utrecht that the Archbishop went out to Danes beyond the Elbe, to Heligoland, Zeeland, Walcheren and Echemach and ordained priests and consecrated bishops. Despite the pagan reaction to his mission between 715 and 719, Archbishop Willibrord returned to Utrecht and rebuilt his mission until his repose in 739.

Archbishop Willibrord, become St Willibrord, was followed by others from Germany, including his compatriot Archbishop Boniface, who had already visited Utrecht in 716 and helped there between 719 and 721. In 753, with the see of Utrecht temporarily vacant, it was Archbishop Boniface who consecrated one of his followers, Eoba, as Bishop of Utrecht. Together with Archbishop Boniface, in 753 Bishop Eoba began preaching and baptizing again and to the north around IJssel Meer. They wintered in Utrecht until 754 and then the following spring went north to Dokkum, where, on 5 June 755, Archbishop Boniface, Bishop Eoba and another fifty-one missionaries were martyred by the heathen. The bodies were taken back to Utrecht, but that of Boniface was taken on to Mainz and Fulda. They were all revered as holy martyrs.

For fourteen years after this, the see of Utrecht was once more vacant. However, since 747, there had been present in Utrecht a remarkable abbot from what is now Germany, the future St Gregory of Utrecht. It was he who from 754 to 768, as priest

and abbot of his monastery of St Martin, cared for the whole diocese of Utrecht. A gentle and learned man, he taught at his monastery and made it famous for its learning. Frisians, Franks, Saxons, Bavarians and English all learned the monastic life here. St Gregory reposed in 775. In 767 there appeared another English missionary from York, called Alubert, who was consecrated Bishop of Utrecht in York in 768.

It was at this time that there also appeared the first Frisian saint, Liudger. Having already come as a child to Utrecht before 754, he had gone to York, where he was ordained priest, returning to Frisia in 773. In 778 the new Bishop Alberic of Utrecht, St Gregory's nephew, instructed Liudger to go and rebuild the church in Deventer after the repose of St Liefwine, an English missionary there. St Liudger, as he became, worked for many years in the north in Deventer and around Dokkum, returning sometimes to his base in Utrecht, converting Frisians, Saxons and the people of Heligoland. He finished the last five years of his life as Bishop of Muenster in Germany, reposing in 809. Such was and is the glory of Utrecht, the glory of its saints, the glory of the other Western Europe.

The Declaration of Utrecht

Now we move on after the early glory of Utrecht, to over a thousand years after these events. 122 years ago, in 1889, at a time of great internal strife within Roman Catholicism, following the announcement of the new dogmas of the Immaculate Conception and Papal Infallibility, a Declaration was made in Utrecht. This 'Declaration of Utrecht' became famous as the statement of principles of the Dutch Old Catholic Church. I have a copy of the eight points of that Declaration in front of me.

Characteristically, its first point affirms belief in the famous formula of St Vincent of Lerins, that our Faith is that which is believed in all places, at all times and by all people. In affirming this, the Declaration of Utrecht is a rejection of novelties, affirming faith in the Church of the first millennium and Her Œcumenical Councils. The second, third, fourth and fifth points of the Declaration are all negative points, containing rejections of Roman Catholicism. The sixth point is anti-Protestant, since it affirms the Orthodox Faith in the sacrament of the Eucharist, the Body and Blood of Christ. The seventh point looks forward to high-level dialogue among academic theologians in order to establish agreement on disputed points and calls on the

clergy to preach the truths of Christianity in charity. Finally, the eighth point calls for the cleansing of the Roman Catholic Church and its hierarchy from errors and abuses and puts great hope in the ability of the Old Catholic movement to counter unbelief and indifference.

This Declaration of Utrecht has much to commend itself. In fairness, until the modern age of mass communications, travel and immigration, it represents the closest that any group in Western Europe has come to an understanding of Orthodoxy without actually joining the Orthodox Church. On the other hand, it is also a document of its time. It is written in an anti-Catholic language, closely related to anti-Catholic polemics of the nineteenth century. Indeed, its sharp anti-Catholic tone can even make it appear to be pro-Protestant. In nineteenth-century style, it is also marked by clericalism and expresses a very high level of confidence in the academic theology of intellectuals, rather than the living, grassroots theology of the people and clergy, to settle centuries-old differences.

It must also be admitted that the Declaration's view of the Church (ecclesiology) sometimes seems vague and Protestant. It speaks of a 'primitive Church', suggesting that the authors of the document believed in the branch theory of an 'invisible Church', which is yet to be formed or else re-formed. This theory is not accepted by the Orthodox Church and has expressly been rejected by the whole Russian Orthodox Church. The Declaration also contains no mention of fundamental Orthodox beliefs and practices, such as the veneration of the Mother of God and the saints, the veneration of icons and our prayers for the departed. This also reinforces the impression that the Declaration is a document written under Protestant influence.

Gathered together here in Utrecht from many lands, but more especially from the Netherlands, as Orthodox pilgrims to the saints of this ancient city, of whom we have earlier spoken, is it not time for us in this twenty-first century, 122 years after the First Declaration of Utrecht, to make a new Declaration of Utrecht? Below, I give the actual text of the First Declaration and propose the text for a Second Declaration. It too is written in eight points, closely modelled on the original eight and in places repeating them word for word. However, this proposed New Declaration is updated, both in content and language, in order to take account of the new realities of our time, above all of the reality

of the presence in the Netherlands and all Western Europe of many Orthodox bishops and dioceses of the Orthodox Church and Her clergy and faithful.

The Declaration of Utrecht, September 24, 1889

1. We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins in these terms: "*Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum.*" (Let us hold to what has been believed everywhere, always, by all; for this is truly and properly catholic). For this reason we preserve in professing the faith of the primitive Church, as formulated in the Œcumenical symbols and specified precisely by the unanimously accepted decisions of the Œcumenical Councils held in the undivided Church of the first thousand years.

2. We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18th, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome, decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to the Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of this primatial jurisdiction we do not wish to deny the historical primacy which several Œcumenical Councils and Fathers of the ancient Church have attributed to the Bishop of Rome by recognizing him as the *Primus inter pares* (First among equals).

3. We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the centuries.

4. As for other Encyclicals published by the Bishops of Rome in recent times for example, the Bulls *Unigenitus* and *Auctorem fidei*, and the *Syllabus of 1864*, we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognize them as binding on the consciences of the faithful. We also renew the ancient protests of the Catholic Church of Holland against the errors of the Roman Curia, and against its attacks upon the rights of national Churches.

5. We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them

only so far as they are in harmony with the teaching of the primitive Church.

6. Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our right to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross: but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews 9: 11–12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. 9: 24). The character of the Holy Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful in receiving the Body and Blood of our Saviour, enter into communion with one another (I Cor. 10: 17).

7. We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted ever since the divisions which arose between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members.

8. By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion.

The Second Declaration of Utrecht, 19 May 2011

In this city of Utrecht, once the Roman stronghold of *Trajectum*, where in the seventh century the first church was dedicated to St Martin

the Merciful, who came from Hungary though Italy to Gaul and there was trained in Holy Orthodoxy in the traditions of the monks of Egypt, and where the first Cathedral was dedicated to Christ the Saviour, crucified and risen in Jerusalem; in this city and these lands, where the Faith was brought from France by St Eloi, from England by St Willibrord, from Germany by St Gregory and also by many other saints of God; in this city and these lands, where Non-Orthodox are today tragically divided among Roman Catholic, Old Catholic and Protestant; in this city and these lands, where the Orthodox Faith has been renewed in recent decades by the strivings of many, especially of St John of Shanghai; in this city and these lands, following the Declaration of Utrecht of 24 September 1889, we Orthodox Christians proclaim this Second Declaration of Utrecht:

1. We adhere faithfully to the Rule of Faith laid down by St Vincent of Lerins in these terms: Let us hold to what has been believed in all places, at all times and by all people; for this is truly and properly catholic (*Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est, hoc est etenim vere proprieque catholicum*). For this reason we profess the Faith of the Universal Orthodox Church, as formulated in the original and unaltered Symbol of Faith of Nicæa-Constantinople and specified by the unanimously accepted decisions of the Œcumenical Councils. These were held in the first millennium and have been confirmed and confessed by the Orthodox Churches in Local Councils and by our Saints during the second and third millennia to this very day. We hold all that these Œcumenical Councils proclaimed and proclaim, the Orthodox Faith and its Biblical teaching of the Holy Trinity, Whom alone we worship, of the Holy Spirit Who proceeds from the Father (Jn. 15, 26), and the Incarnation of the Son of God, Who is true God and true man. Therefore, we also venerate the Most Holy Mother of God, giving her the name of 'Theotokos' or Birthgiver of God, and the saints and, as a consequence of the Incarnation, we honour the cross, the holy icons, holy relics and we pray for the departed.

2. We do not therefore accept decrees and teachings which contradict the Holy Scriptures and the bi-millennial Tradition of the Universal Orthodox Church.

3. In particular, we do not accept decrees concerning papal infallibility and a universal jurisdiction, which contradict the Faith of the

Universal Orthodox Church and Her ancient canonical constitution. In rejecting any supremacy of jurisdiction, we do not wish to deny the historical primacy which the Œcumenical Councils and the Fathers of the Church attributed and attribute to Orthodox popes of Rome. These were recognised as 'first among equals', as formulated by the Universal Orthodox Church during the first millennium and confessed by Her to this day.

4. Considering that the Holy Eucharist has always been the true central point of Orthodox Christian worship, we declare that we maintain with perfect faithfulness the Orthodox teaching concerning the Eucharist. In this we believe that we receive the Body and Blood of our Saviour Jesus Christ in the form of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition, nor a renewal of the sacrifice, which Christ the Son of God offered once for all upon the Cross. It is rather a redemptive sacrifice because it is the unceasing commemoration of the sacrifice offered on the Cross, and it is the act by which we represent on earth and take to ourselves the one offering which Jesus Christ makes in Heaven. This is according to the Epistle to the Hebrews 9, 11-12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. 9, 24). The character of the Holy Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful who receive the Body and Blood of our Saviour enter into communion with one another (I Cor. 10, 17).

5. It is our earnest hope that by witnessing to the Faith of the Church in their daily lives, Orthodox clergy and faithful will succeed in establishing agreement on disputed questions. These have been disputed by the Western world ever since the eleventh century and then by the anti-sacramental schisms of protest which have occurred since. These began especially in the sixteenth century and have developed apace in the formation in recent decades of new sects and serious deviations from Church Tradition, deviations which are spiritual in origin and therefore dogmatic, moral and liturgical.

6. We exhort Orthodox clergy and laity to teach by example of daily life the essential truths always professed by the whole Orthodox Church, to avoid any violation of truth or love and to set an example to all in word and deed.

7. By maintaining and professing faithfully the teaching of Jesus Christ, Whose Body the Church is, by refusing to admit those errors which by sin

have come into the world, we believe that the Holy Spirit, proceeding from the Father though the Body of Christ and so transfiguring the repentant, will prevail over the gates of hell (Matt 16, 18) and over the evils of our day, which are unbelief, hostility and indifference to the Orthodox Church and Faith.

8. We, faithful clergy and people, representatives of the Local Orthodox Churches in Western Europe, united in spirit with the local Saints of Western Europe of the first millennium and all the Saints of the Universal Orthodox Church and asking for their prayers, declare that all our Orthodox Dioceses throughout Western Europe call on all people of faith and goodwill to unite in the Tradition of the Undivided Church of Christ and Her Holy Orthodox Faith.

Conclusion: The Unity of Western Europe

In the first millennium Western Europe had a unity, a unity that was founded in the Universal Church in Jerusalem which had spread into Asia, Africa and Europe. Despite pagan invasions, Western Europe remained part of the Christian Empire, whose capital was then in New Rome, called Constantinople. In the second millennium, the tiny corner of Eurasia that is Western Europe, separated and isolated from the Universal Church in Asia and Eastern Europe by rejecting the Church's knowledge of the Holy Trinity, tried to conquer Jerusalem, from which it had fallen out of communion. Cut off from the Universal Church, Western Europe, proudly imagining itself to be the centre and not a province and even claiming to represent the Universal Church, went out to conquer the world.

In so doing, it forgot the Universal Church and the Faith of Jerusalem, which by then had already spread as far as the Urals. Thus, the spirit of proud triumphalism took over Western Europe. In the course of the second millennium, the ideological capital of Western Europe changed many times, for example, from Rome to Lisbon, from Madrid to Geneva, from Paris to Vienna, from London to Berlin. The old spiritual capitals were mostly forgotten, many becoming only obscure villages. As for those which like Rome did not become villages, their spiritually important parts were overbuilt, buried beneath layer upon layer of the new and now we have to go down into crypts, catacombs and tombs to see where the saints of Western Europe lived and became holy.

For centuries Western Europe has thus been occupied by an alien spirit, a foreign presence. In its midst has been enthroned the sectarian spirit of pride, superiority, vanity and arrogance, imagined on account of its technology. Failing to understand that superior technology does not make superior humanity, Western Europe still has to take its place among the nations. Today, however, since its double attempt at suicide in two European Wars become World Wars, Europe has been humiliated, brought low. It is our prayer that from this lowliness there may yet come a new humility, a new realism.

The last thousand years in Western Europe have seen wars, divisions and controversies. They have seen all too little of the Law of Christ, of the Law of Love. Western European voices of the last millennium have had their wisdom, they have had their truth, but it has often been a divisive truth, a truth without spiritual wisdom. Today, in Utrecht and in many other cities, towns and villages all over Western Europe, the haunting voices of Western Europe's saints, its founding fathers and mothers, are mystically calling out of Western

Europe's past, calling it, and so us, to spiritual unity. These voices are joined by the voices of the martyrs and confessors of Eastern Europe and Asia, who have been heard here in recent decades. They have been brought here by those fleeing corrupt tyrannies, both political and economic, that have been installed there over the last century.

Western Europe is only the tiny, sunset end of the Eurasian Continent. Without the ancient faith of the rest of Europe, without the ancient faith of Jerusalem and Asia, Western Europe can do little, it is only a technopolis without a deeper spiritual significance. For a thousand years, Western Europe has not been a spiritual centre, spiritually it has been a province, struggling in isolation from the faith of Jerusalem and the Church, on which it turned its back. Our Second Declaration of Utrecht calls on the peoples of Western Europe to return to their lost unity, to their saints, to their roots and so to our Mother Orthodox Church.

Archpriest Andrew Phillips
Utrecht, the Netherlands
19 May 2011

ORTHODOXY SHINES THROUGH WESTERN MYTHS (4)

The Making of the Middle Ages

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 fourth in a series taken from various works of secular scholarship, we have selected extracts from a seminal work, which went through dozens of reprintings after its first publication, *The Making of the Middle Ages* by the Oxford scholar the late (Sir) Richard Southern (1953). 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 significance of the period from the late tenth to the twelfth centuries, p. 13

The formation of western Europe from the late tenth to the early thirteenth century is the subject of this book. The two dates within which it could most conveniently be framed are 972 and 1204.

p.15

This silence in the great changes of history is something which meets us everywhere as we go through these centuries... . The significant events (of these years) are often the obscure ones, and the significant utterances are often those of men withdrawn from the world and speaking to a very few. The truly formative work of the period was often hidden from the eyes of contemporaries and it is doubtless often hidden from ours The results of all this are still with us. In England we can perhaps feel the impact of these changes more immediately, and discern their effects in the make-up of our daily life more dramatically than anywhere else ... What the spiritual inheritance is, must be left to everyone to judge for himself, but it can scarcely be doubted that the questions which were raised and often apparently solved in this period are as living and insistent now as they ever have been.

The secret revolution of these centuries did not pass unnoticed by contemporaries. By the second half of the twelfth century, the consciousness of new achievement was widespread ...

The blindness of Western European leaders to the importance of Constantinople, p. 36

This blindness was shared by western statesmen till the end of our period. The world position of Byzantium was a closed book to men who were accustomed to large principles but to small fields of action, and unpractised in weighing and measuring practical issues on a large scale.

It is only habit of mind, at once too short-sighted and too long-sighted for true statesmanship, which can explain the astonishing blindness which deluded the leaders of the Fourth Crusade into thinking that the Eastern Empire could be scrapped, divided into a medley of primitive feudal properties, and that the land could then peacefully learn its Latin liturgy as if it were in the depth of Leicestershire and not at the centre of an envious and ruthless world. The modern awe and reverence for Byzantium and its age-long mission of preserving the intellectual wealth of the past would have found no echo in the medieval breast. The wealth of the past which the western Christians most valued in the Byzantine storehouse was the fund of relics of the True Cross, the Crown of Thorns, and the bodies of Apostles and Martyrs on which they cast covetous eyes from the time of the First Crusade. But Byzantium preserved inviolate the secret of its political longevity and bureaucratic stability, and remained the lonely and intolerant guardian of a political and intellectual order which had elsewhere been destroyed. Western Europe was not at home with its past, had not identified itself with its past, as Byzantium had done; but this Byzantine sense of being one with the past shut out all the more rigorously those who had strayed away from or had never known this past.

The novelty of the Crusades and original western opposition to them, pp. 49-50

Where and when the Crusading zeal of the West was born, it is hard to say. Certainly it was not born in the border lands where Christian and Moslem met in these lands we find rather the spirit of live-and-let-live, a certain tentative friendliness even, produced by the desire to avoid unnecessary trouble. The impulse to attack was generated further back, in the power-centres of Europe, partly at Rome, partly among the great families of Northern France, partly in prophetic souls. Perhaps it will never be possible to trace the early stages in the growth of the new spirit. The First Crusade burst on a world which had long been preparing for it in the recesses of its being, but there had been few outward signs of the work of preparation. Pope Urban II at the Council of Clermont in 1095 spoke the words which turned restlessness into action, but his words could have achieved nothing if this spiritual and material restlessness had not been there.

To this restless spirit the thinking part of Europe had long offered opposition. The passionate acceptance of the Crusade as an established aim of Latin Christendom, which characterises the twelfth century, did not come to birth without a struggle, and it is not irrelevant to note that the Eastern Church remained permanently antipathetic to the ideal. The monastic ideals of the eleventh century were in the main hostile to the idea of the Crusade. To a St Anselm, for instance, or a St Peter Damian, the Crusade made no appeal. There could be no place for it in the world which St Anselm pictured as a vast, turbulent, impure river, carrying off to destruction those who became immersed in it; against this destructive flood there stood only one safe refuge with peace within its walls – the Monastery.

The unity of East and West in the first half of the eleventh century, p. 53

All these men – Duke Richard II of Normandy, Abbot Richard of St Vannes, Gerard the Venetian hermit in Hungary and Simeon of Mount Sinai, are examples of the cosmopolitan society of the first half of the eleventh century. The interests of all of them ranged over a wide area and brought them in contact with men from the ends of Christendom. In different ways they illustrate the relations between Latin Christendom and its neighbours. There is a notable lack of barriers in the intercourse between East and West; we find the Abbot of St Vannes in cordial relations with the Eastern Emperor and the Patriarch of Jerusalem; the Duke of Normandy is a person well known on Mount Sinai; Venetian ships are trafficking with Egypt. In the reverse direction, the career of the Greek monk Simeon contains no hint that we are on the eve of a great split between East and West: he was listened to with respect by a French provincial Council, on his death he was venerated as a saint at Rome, and his name lived on at Rouen as the reputed source of important relics of St Catherine brought from Mount Sinai. In all this there is nothing which suggests the atmosphere of the Crusades. We come nearest to the temper which made them possible when we follow the Abbot of St Vannes round the Holy Places; and we come nearest to the situation which made them seem necessary when we read of Bedouins throwing stones at the Abbot as he celebrated Mass under their town walls. But Europe had a long way to go before the Crusade could appear either a reasonable or a likely possibility.

The change of the late eleventh century, p. 115

If we wish to catch a glimpse of the old church life of Europe before it was transformed by the zeal of the late eleventh century, we cannot do better than turn to the counts of Catalonia.

Rome and the Popes until the mid-eleventh century, pp. 130–133

All the changes which have just been mentioned are summed up in the changing position of Rome in the Christian world. The Rome of the early part of our period was a town sunk in deep material decay. Itself a vast area of noble ruins, it stood in a countryside littered with the fragments of an ancient civilisation – useless monuments of a dead past except where ancient walls supported some modern stronghold. Sentimentally Rome was still the heart of Europe, but from an economic and administrative point of view it was a heart which had ceased to beat. The countryside in which the town lay had, through lack of drainage, lost much of its old fertility. The town was the centre of no large commerce. The greater part of the area of the Seven Hills was – as it long continued to be – a place of gardens, vineyards, ruins and emptiness. Within the Walls, which had once housed over a million people, a small population was gathered in clusters in the lower town, along the banks, and on the Island between the banks, of the Tiber. It was a town of churches – over three hundred at the end of the twelfth century, and probably not much less two centuries earlier. They were ancient churches, most of them, treasure houses of the relics of saints and martyrs of the early church ... It was these churches which were the basis of Rome's life. The pilgrimage to Rome was the city's staple industry: everyone depended on it to some extent.

How did men look on the Papacy in the early eleventh century? Leaving aside all speculation about what ought to have been, the Pope was (in the words of a great historian of the early church) 'the high-Priest of the Roman pilgrimage, the dispenser of benedictions and of privileges and of anathemas' ... Men went to Rome not as the centre of ecclesiastical government but as a source of spiritual power. The 'power' was St Peter's; like St Remigius at the council of 1049, he ruled from the tomb, but with a more world-wide view and a more compelling authority. This power brought many men to Rome who would have no thought of

going there when Rome became the centre of the everyday government of the church. Several English kings, for example, made the pilgrimage to Rome before 1066: after 1066, not one ...

Rome of course never ceased to be venerated as a great repository of Christian relics, but it is doubtful whether they could ever again give Rome the kind of importance which they gave her in the tenth and eleventh centuries. When the machinery of government was simple or non-existent, these tangible agents of spiritual power had an importance in public life which they lost in a more complicated age. The deficiencies in human resources were supplied by the power of the saints. They were great power-houses in the fight against evil; they filled the gaps left in the structure of human justice. The most revealing map of Europe in the centuries would be a map, not of political or commercial capitals, but of the constellation of sanctuaries, the points of material contact with the unseen world. The resting places of the saints were the chief centres of ecclesiastical organisation and of spiritual life ...

The corruption of the twelfth century,
pp. 147-48

... There is no saint among the twelfth-century Popes. The position of Rome underwent a subtle change in men's minds... The prevalent mood was one of satire. Men became more conscious of the classical grandeur and present corruption ... Rome is still great, but only with the ruins of her classical splendour, she is the supreme example of the decay of the works of human art, though even the ravages of time, fire and sword could not entirely obliterate the ancient comeliness; she is a noble ruin, defaced not only by decay but even more by the men who lived there, the representatives of a degenerate age. The men who lived in Rome in the twelfth century, from the Pope downwards, did not get much mercy from their contemporaries. They were the object of attacks which we should regard as both scurrilous and indecent. The picture in the *Gospel according to the Mark of silver*, of the Pope gathering his cardinals together and stimulating them in Biblical phrases to fleece the suitors at the Papal court - 'For I have given you an example, that ye also should take gifts as I have taken them', and again, 'Blessed are the rich, for they shall be filled; blessed are they that have, for they shall not go away empty; blessed are the wealthy, for theirs is the Court of Rome' - would seem today a crude piece of anti-religious propaganda; but it was a

piece of twelfth-century writing of perfect respectability and orthodoxy.

It was at this time that the 'martyrs' Albinus and Rufinus - Pale Silver and Red Gold - began to take their place among the most widely celebrated of the Roman saints. These literary characters first appear during the pontificate of Gregory VII, and the most powerful piece of literature which they inspired - a burlesque account of the translation of some of their relics to Rome - represents Urban II as an ardent devotee of these 'saints'. The Archbishop of Toledo is depicted bringing to Rome the loins of Albinus, and some of the ribs, breast bone, arms and left shoulder of Rufinus, which the Pope placed 'in the treasury of St Cupidity beside the mercy scat of St Avidity her sister, not far from the basilica of their mother St Avarice. Here the Pope buried them in great magnificence with his own hands'. In return for these pious gifts, the Archbishop obtained the legatine office, which was the object of his visit.

It would be difficult to exceed the savagery of these satires, and though it would be wrong to over-rate their importance, they seem to reflect a fairly general mood, or at least a mood into which men easily relaxed. Even John of Salisbury, the friend of Archbishop Thomas Becket and the supporter of the high claim of ecclesiastical jurisdiction, allowed himself this relaxation.

'I remember', he wrote, 'that I once visited Pope Adrian IV, to whom I was bound in the closest friendship, and stayed with him almost three months at Beneventum. One day, while we were talking as between friends, he asked me what men thought about him and the Roman Church. And I, making a mischievous use of my freedom, began to tell him what I had heard in various countries. They say, I said, that the Roman Church, which is the Mother of all Churches, behaves more like a stepmother than a mother; the Scribes and Pharisees sit there placing on men's shoulders burdens too heavy to be borne. They load themselves with fine clothes and their tables with precious plate; a poor man can seldom gain admittance, and then only that their glory may shine forth more brightly. They oppress the churches, stir up lawsuits, bring clergy and people into strife, have no pity for the oppressed, and look on gain as the whole duty of man. They sell justice, and what has been paid for today must be bought again tomorrow. Except for a few, who are pastors in fact as well as in name, they imitate the demons in this, that they think they do well when they

cease to do evil. And the Pope himself, they say, is burdensome and oppressive to all: while the churches which our fathers built go to ruin, he builds palaces, and he goes about not only in purple but in gold.'

The new mentality. The change from Churchliness to Roman Catholicism in monasticism. p. 215

Now until the eleventh century the doctrine of the monastic life laid down by St Benedict does not appear to have been either greatly added to or altered. The Rule formed part of the daily reading of the monastic body, and the teaching about humility and the acts of humility must have been familiar to every monk. This teaching was made the subject of commentaries but it did not receive the silent criticism of being transformed in the process of exposition ...

Then, as we have already seen, in the second half of the eleventh century there appeared signs of an uneasiness within the monastic order and among those converts to a religious life from whom the Benedictine order had drawn leaders in the past. The life of solitude, the religious life divested of those corporate ties which had stamped the old monasticism, began to appear with a new attractiveness. Not only did hermits multiply, but new corporate organisations also appeared which sought to introduce a greater degree of solitariness, a greater intensity, and a more acute spiritual strife into the religious life.

The new 'spirituality', imagination, self-exaltation, excitement of the mind, individualism, pp. 216-217

The Rule of St Benedict aimed at the stabilising of the will and the subjection of the body through a corporate discipline. St Anselm taught a reaching forward to the knowledge of God by a rousing of the mind: '*Excita mentem tuam*', he wrote, 'stir up your torpid mind, dispel the shadows which sin has cast on it ... chew over in thought, taste in understanding, swallow in longing and rejoicing'. It was in the innermost recesses of the conscious and awakened soul that God was to be found: 'Flee awhile your occupations, hide yourself a little from your tumultuous thoughts, throw off your burdensome cares and postpone your laborious distractions; enter into the chamber of your mind and exclude all else but God and those things which help you in finding Him; close the door and

seek Him'. We enter here into an inner world of movement and struggle, in which attack has taken the place of resistance as the predominant mood. The same attitude is apparent in St Anselm's famous programme of enquiry: *Fides quaerens intellectum*, 'Faith seeking understanding'. The static act of acceptance was replaced by a movement from acquiescence to understanding, in which there was no resting place short of a final illumination ...

The urge towards a greater measure of solitude, of introspection and self-knowledge which is exemplified by St Anselm in the bosom of the Benedictine order in the eleventh century ran like fire through Europe in the generation after his death and produced an outburst of meditations and spiritual soliloquies. Anselm was the founder of this new type of ardent and effusive self-disclosure, but for the men of the late Middle Ages the patron of this kind of literature was pre-eminently St Bernard. There was some justice in this literary distortion, for though these personal outpourings of devotion were not confined to any one religious order, it was the Cistercians who produced the greatest volume and, as it were, set the fashion in this type of literature. The Cistercians wrote under the dominating influence of St Bernard who, though he himself composed none of the Meditations which later went under his name, gave a theological background and a doctrinal stability and consistency to the devotional writings of his followers. The Cistercians occupy the central position in the spiritual life of the twelfth century ...

The new 'spirituality' (Roman Catholicism). The humanisation of Christ, the deification of the Virgin and the birth of emotionalism and pietism, pp. 221-222

This power of St Anselm and St Bernard to give varied and coherent expression to the perceptions and aspirations which they shared with their contemporaries is most clearly seen in their treatment of the central theme of Christian thought: the life of Christ and the meaning of the Crucifixion.

The theme of tenderness and compassion for the sufferings and helplessness of the Saviour of the world was one which had a new birth in the monasteries of the eleventh century, and every century since then has paid tribute to the monastic inspiration of this century by some new development of the theme. The homage to the Virgin for which new and more intense forms of

expression were found from a period quite early in the eleventh century was one symptom of the concentration of the humanity of Christ. We have already seen St Odilo of Cluny (d. 1049) offering himself, in an act of extreme self-abasement, as a serf to the Virgin; and his biographer was quick to see a symbolic meaning in the fact that both he and the other great monastic figure of the time, St William of Volpiano (d. 1031), died on 1 January, the Feast of the Circumcision: it was, he said, a divine recognition of Odilo's 'pious compassion for the tender wounds of the Lord's body' and of William's 'similar quality of affection for the humanity of the Saviour'. In the same generation we have seen St Richard of Verdun (d. 1046) provoking in himself a sense of bitter affliction in visiting the scenes of the Passion. These feelings of pious compassion were widely shared in the middle of the eleventh century, at the time when Anselm was wandering through France before he found a resting place at Bec. He was deeply affected by them, and in his earliest writings he gave these feelings a more poignant expression than they had ever had before. He dwelt with passionate intensity on the details of Christ's sufferings:

Alas that I was not there to see the Lord of angels humbled to the companionship of men, that He might exalt men to the companionship of angels... Why, O my soul, wert thou not present to be transfixed with the sword of sharpest grief at the unendurable sight of your Saviour pierced with the lance, and the hands and feet of your Maker broken with the nails?

In the handful of prayers composed during the period when Anselm was prior of Bec (1063–78), he opened up a new world of ardent emotion and piety, but it was once more St Bernard who guided most men into this world. St Bernard gave a more robust and a more integrated expression to the feelings which stirred St Anselm's delicate and cloistered sensibility. In Anselm, thought and feeling are like two sides of a coin: they are strictly related, but only one can be seen at a time. In Bernard thought and feeling are one; the remote speculations of Anselm meant nothing to him, but he invested feelings, which in Anselm can scarcely be cleared of a charge of sentimentality, with a vigour of thought and practical application which ensured their survival and gave them a deeper importance. The imaginative following of the details of the earthly life of Jesus, and especially of the sufferings of the Cross, became part of that

programme of progress from carnal to spiritual love which we have called the Cistercian programme:

This was (says St Bernard) the principal cause why the invisible God wished to be seen in the flesh and to converse with men, that he might draw all the affections of carnal men, who were unable to love except after the flesh, to the saving love of His flesh, and so step by step lead them to spiritual love.

In words like these, the emotions which stirred in the eleventh century and were first given lasting expression in the works of Anselm, became firmly grounded in the spiritual life of the Middle Ages. It was the glory of the Cistercian order that it not only provided the most solid and rational justification for these sentiments, but made them popular as no strain of piety had ever been popular before. It was the Cistercians who were the chief agents in turning the thin stream of compassion and tenderness which comes from the eleventh century into the flood which, in the later centuries of the Middle Ages, obliterated the traces of an older severity and reticence. In this expression of an ever-heightening emotion all countries in Western Europe had a share, and at different periods led the way.

The humanisation of Christ on the Cross in iconography, p. 226

... when the Saviour was depicted with an intensity of human feeling 'as a wretched man, nailed to the Cross, hideous even to behold'. It was the expression of this feeling which the artists of the late eleventh century were beginning to achieve. Until this time, the most powerful representations of the Crucifixion in Western Europe had expressed the sense of that remote and majestic act of Divine power which had filled the minds of earlier generations. But a change had been slowly creeping in, which led in time to the realisation of the extreme limits of human suffering: the dying figure was stripped of its garments, the arms sagged with the weight of the body, the head hung on one side, the eyes were closed, the blood ran down the Cross. The change did not happen all at once, nor was the new influence of humanity felt everywhere at the same time ...

The humanistic 'pietisation' of the Virgin and the child in iconography, p. 227

The transformation of the theme of the Virgin and Child was a natural corollary to the transformation of the theme of the Crucifixion. In the eleventh century, the West had long been familiar with the Child seated as if enthroned on his Mother's knee, holding up his right hand in benediction and, in his left, clasping a Book, the symbol of wisdom, or an orb, the symbol of dominion. This conception persisted and was never abandoned, but it was joined by many other forms which expressed the more intimate inclinations of later medieval piety, such as the laughing Child, the Child playing with an apple or a ball, the Child caressing its Mother, or the Child being fed from its Mother's breast. Some of these attitudes of the Holy Child had had a long history before they became, slowly in the course of the twelfth century, domesticated in western Europe. There was a long tradition of restraint to be overcome before these themes could win unreserved acceptance ...

Individualism, pietism and the deification of the Virgin, p. 236

But then quite suddenly towards the end of the eleventh century these restraints in the West began to break down. Large numbers of miracle stories of the Virgin began to appear.

These stories were drawn from many sources: a few were taken from ancient Latin sources such as the sixth-century book of miracles of Gregory of Tours; others had a Greek origin; others again were stories which had originally been connected with St Peter or St James, but which were now given the patronage of the Blessed Virgin. But the vast majority of the stories were new coin, expressions of a new piety and a new imagination. The world in which we move in these stories is one of unbounded, unbridled imagination. Time and place lose all significance, and we come under the sway of a universal power, uncramped by local ties, and exercised with an appearance of caprice for the protection of all who love the person from whom these benefits flow. Like the rain, this protective power of the Virgin falls on the just and the unjust alike—provided only that they have entered the circle of her allegiance. The power portrayed in these stories is not at all exercised, as that of other saints often was, to protect the possessions or privileges of this or that church; it is not even often used to cure the ailments of the flesh; it is concerned above all with the salvation of

souls. It is this which makes this literature – despite all its shortcomings – more spiritual and more exciting than the other miracle literature with which our period is so full. *The Miracles of the Virgin* were not written to proclaim the glories, or to enhance the reputation of any church or corporate body: they appealed solely to individuals; and if they had a propaganda purpose – as they very often had – it was the encouragement of pious practices, which came in time to occupy a position at the very centre of medieval personal devotion.

The new civilisation of the late eleventh century. Popular pietism veers to unOrthodoxy, the appearance of heresies, persecution and anti-semitism, p. 244

This union of learning and high spirituality with popular forms and impulses is something which meets us everywhere in the eleventh and twelfth centuries. Those who suffered from it felt it most. There was nothing which Berengar resented so much in Lanfranc as the fact that he lent the weight of scholastic erudition to the 'ravings of the multitude'. Whatever the merits of his case, he was certainly right in discerning the power of the multitude to raise new issues and to affect the solution of old ones. The unlettered world was breaking out in many ways in his day. When Fulbert was an old man, and Berengar and Lanfranc were young, it broke out into the first popular heresies which had troubled the West since the days of Arianism. At the same time it broke out even more powerfully in the suppression of heresy; and the conjunction of mass violence, secular power and ecclesiastical authority for this purpose formed a formidable combination. It broke out, too, into an enthusiasm for the Papal cause, which sometimes (as at Rheims in 1049) contrasts strangely with the coldness of bishops and rulers. It broke out in the following century in violence against the Jews, to which the new religious sentiment gave a specious justification. And there was a people's Crusade before that of the barons whose exploits occupied so much of the attention of contemporary chroniclers.

The manifestations of popular emotion leave an uncertain record behind them. But, whether in the field of thought or of action, they are sufficient to disclose, though dimly, the resources on which the eleventh-century pioneers could draw in bringing into existence a civilisation so different from the painful reconstruction of the Carolingian age in its apparently effortless variety and spontaneity.

QUESTIONS & ANSWERS



Having come to the church several times now, I have several questions.

1. Why do you make the sign of the cross?
2. Why do you bow down?
3. Why confess? Why do you feel so guilty?
4. Why all the colours when you could have white walls? Why is the church full of 'pretty' things when the money could go to worthy charities?
5. If you don't believe in God, are you damned to hell?
6. Should you save your soul or become a missionary?
7. Why is the liturgy the way it is? Why do the doors close and open?
8. Why ask for mercy (Lord have mercy)? Why do you say it a lot?
9. If He is the nature of love then why bother with it all? He's going to love you anyway.
10. Why go to church?
11. Why pray and ask for help if life has already been arranged for you?
12. Why fast?
13. Where do the hymns come from? Why not sing happier melodies? Why don't you play instruments?
14. Does the body and blood turn into bread and wine or is it the other way round? Do you really think it's true?
15. Why do women wear headscarves?

B. A., Colchester

1. The cross means God's, and so our own, victory over death, that is, Resurrection. So when we hear the name of God and when we want to protect ourselves we make the sign of the cross.
2. Bowing shows humility, we go low. This is a piece of realism before God. He created the Universe; we did not.

3. Confession shows humility, we recognise before God that we do bad things. We confess to God, not to a priest. We do not feel guilt after confession, rather we feel relief. Guilt is very negative. We do not have guilt, we have repentance. If you repent, then shame and guilt are erased.

4. Heaven is colourful, not boring. God is worthy of beauty. We give the best we can to God and give the best we can to other people. But God comes first because without Him we would not exist. We do not believe that our aim is this life but life after death. Sadly, there would always be poor people, even if we gave them all we have.

5. It depends on us. Do we live according to our conscience? If not, then our condemnation to hell starts here and now (just as our heaven can start here and now). Some people do not believe inside their minds but do believe inside their hearts. I do not believe that in fact there is a single person who does not believe in God, but they themselves may not be able to recognise this, because they do not know themselves, they are not able to listen to their hearts, blocking out the messages that their hearts send them.

6. Being a missionary means setting an example in our daily life and that means saving our soul. It is all the same thing for us.

7. The Liturgy is based upon the worship of the Apostles in the Temple at Jerusalem and that of Christ at the Last Supper. Essentially, little has changed since the first century. The doors represent the Gates of Paradise. Christ, in the form of communion, goes out and in through those gates or doors. So they are called holy or royal doors.

8. Because we are saved by mercy, for God is merciful love is His nature.

9. Because if we do not have love in ourselves, then when we are in His presence after our death, we shall experience His love as a burning fire. If, on the other hand, we are prepared to be before Him, before Love, and so have some love inside ourselves, we shall experience His presence as a wonderful warmth and light.

10. We go to Church to thank God, ask him for help, to get strength. We can pray anywhere, but most people do not. They need the stimulus of the church building. And we can only get spiritual strength from the sacraments at Church.

11. Nothing has been arranged for us. We are free and arrange our own lives by free choice.

12. Fasting helps us to pray. But we must fast in moderation.

13. The hymns are written down through the inspiration of the saints. There are thousands of melodies. They are melodies that show sobriety and repentance. Church music is different from other music for this reason. Musical instruments are replaced by the natural, human organ – the human voice. Instruments impose moods that are foreign to the Church because they are manmade, whereas the voice is given by God.

14. Bread and wine becomes the body and blood of Christ. It is a question of faith. The body and blood are spiritually real, not merely symbolic.

15. We are all called on to dress modestly in church. Women's hair can be sexually attractive. Some women use their hair – 'letting your hair down' – for this purpose. This would be immodest in church.



Did Orthodoxy not largely embrace the philosophy of 'Platonism'? Were the Fathers not steeped in 'Greek' philosophy? How do you distinguish the later 'philosophy' of the West after the schism from the earlier 'philosophy' of the Fathers before the schism?

W. H., Sussex

This is an old chestnut. Heterodox, like the historian Harnack and his school, always accuse the 'Greeks' (= Orthodox) of being Platonists. This is because they are themselves Aristotelians, that is, the opposite = rationalists. And for Aristotelians, anyone who does not agree with them is therefore a Platonist.

The Church clearly rejected Plato, Platonism and Neo-Platonism, inasmuch as it rejected Platonisers like Clement of Alexandria (a saint for Catholics) and Origen, condemning the latter as a heretic. The 'Greeks' (= pagans) were rejected – read St Paul. Hellenism went down at the Areopagus.

The Fathers did not – and do not – have a 'philosophy' (= speculation), they have theology = the knowledge of God.



The Gospels tell us to be perfect, like 'my Father in heaven'. But surely perfectionism is the sin of pride?

S. P., Colchester

Like all 'isms', perfectionism is indeed a sin, because it is a form of pride. But Christ does not want 'perfectionism' from us, He wants us to be 'perfect', that is to say, He wants perfect humility – the very opposite of pride.



What sort of outreach does the Orthodox Church have towards Anglicans who are dissatisfied with woman bishops and homosexual marriage?

B. H., London

The term 'outreach' is a Protestant term, which is all to do with proselytism. Therefore we do not have 'outreach' in any of the Orthodox Churches. Rather we are present. Anglicans are free to come to Orthodox services and discover us, if they wish. But, if I may take rather a harsh but Gospel saying (and I do not mean it literally), we do not 'cast pearl before swine'.

And here I must say from experience that I find very few Anglicans who are actually interested in Orthodoxy. However disgruntled some one may be with Anglicanism, this is not enough to make them love Orthodoxy. Being disgruntled with heterodoxy is not at all the same as loving the Orthodox Church and wanting to live in Her.



When did those elected to be Popes of Rome start changing their names?

J. L., London

This custom only became common after the Schism from the eleventh century on. I only know of one exceptional case before that, which was that of Pope John XII in 955.



I was told by a priest that if I fell back into my past, I would go to hell. Is that true?

H. C., Florida

I find it extraordinary and horrible that any priest should say such a thing, but then you tell me that he is a recent convert from Protestantism. No-one can say that anyone is going to heaven or hell.

On the other hand, it is true that if we repent for our sins, however many times we may fall back,

we are always forgiven, providing that the repentance is sincere. In the Gospel it says that we must forgive seven times seventy, that is, that God's mercy is unending. However, it is also true that our salvation hangs by a thread. We must therefore tread with care, but knowing that God is merciful.



I've been puzzling recently over two questions. Firstly, what quite do we Orthodox mean by the statement that Christ died for our sins. I come from an Anglican High Church background where sin tended to be something that left me riddled with guilt – and still does – and now I have Evangelical friends who bandy about this expression and, further, that Christ is their 'personal Saviour', who, since the time they have taken Him into their lives, makes sin much easier to cope with, even to shrug off. (So much for asceticism!) I've never quite understood what 'died for our sins' means, still less that we are 'washed in the blood of the Lamb'. How is it possible for me to say that He died for my present sins and yet I know that 'He came down from heaven for my salvation?'

Secondly, how are we as Orthodox to treat homosexuals when we meet them? You may be aware of the Evangelical couple who refused two 'gay' men to their hotel on the grounds that they could not accept or entertain homosexuals (or fornicators, for that matter) to a Christian-run guesthouse, since Biblical teachings disallow such behaviour and that therefore they had no option. I also find I'm uneasy in the presence of atheists, although I have lunch regularly with one, who is a very great friend. I steer off the subject of Orthodoxy when he asks me about it, since I hesitate to 'cast pearls before swine' – not that he is the latter!

H. J., Gloucestershire

Christ had to die so that He could rise from the dead, that is to say, so that He could raise us from the dead. The wages of sin are (= sin is) spiritual death. So He 'died for our sins', that is, because of our sins. Having said that, I would prefer a more Orthodox phrasing because the meaning would be clearer: 'Christ died so that we could be resurrected from sin'. Thus, we are 'washed in His blood', that is, redeemed, saved and resurrected by His crucificial and sinless sacrifice and resulting Resurrection

Sin is a spiritual disease which incapacitates our ability to be resurrected (from sin and from its consequence – death). It causes an inner blindness.

Guilt is pointless – it is human conditioning, moralism, which is secular. God does not give us guilt, people do. Guilt is paralysis, the inability to actively repent and real repentance is always active.

Christ is our Saviour (we do not use the phrase 'personal Saviour' – this sounds like egoism!) Potentially He saves all mankind, not just me (and there is no guarantee that He will be able to save me, because of my constant sinful inclinations and need for repentance for the same sins).

Protestants have little sense of sin, therefore little sense of ascetic life. (The exception being extreme Protestants, the Calvinists etc, who do have a sense of sin, but who then pervert the results into guilt, because they have no confession, no spirituality, only moralism. The result is the disease of psychiatry and 'therapy', which is the secular and so repentance-less substitute, as in the Calvinistic USA).

We treat homosexuals as any other (sinful) human beings, as we treat each other.

Thousands of hoteliers have over the years refused to have homosexual couples in their rooms by simply telling them that they are full. It is a sort of lie, but a lesser evil. The mistake of these two seems to have been that they were frank. (Was that naivety or a provocation on their part? I don't know). Similarly, I am sure that hoteliers have over the years refused to accommodate married men and their mistresses.

Of course, I am not justifying our atheist and persecuting governments and their laws which give human rights to homosexuals, but not to Christians, but such are the times we live in. So we just have to get round laws, even if it means lying. Sometimes, our only choice is the lesser evil.

We may be uneasy in the presence of atheists. All we have to do is not to 'cast pearls before swine'. If they ask questions out of real interest (and not idle curiosity), only then do we speak of faith. But otherwise, we tell them nothing, because they are not spiritually ready.



What is a priest?

P. T., Colchester

A priest is a road. Some roads are good, some roads are bad. But whatever the road is like, the most important thing is not the road itself, but what is transported on it – which is Christ.

OPINION PAGE

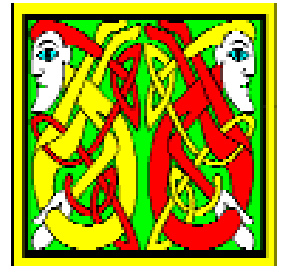
The Museum Mentality

Eadmund

WHEN I was little I didn't like museums very much. They always seemed to me then to be dry places with a lot of ancient artefacts locked away in glass cases. Of course, even then, there were a few museums that weren't like that – I remember being taken to the Science Museum in South Kensington when I was about ten or eleven years of age, and running from exhibit to exhibit with great glee. My understanding at that age was limited as to the exact nature of what I was seeing; but the reason for my excitement was that there was a little crank or a button on each case, which brought the exhibit to life – made it actually work. Nowadays, of course, museums are rapidly becoming more interactive, and the array of glass cases has become less. Even the static displays are now presented in a more imaginative way, so that a necklace or a buckle is shown being worn by a mannequin instead of just being set out with a description on a piece of white card. However I still tend to associate museums with rows of glass cases.

I find the conflict between the Museum Mentality and the interactive one is most vividly presented today in the field of transport. Whereas the Museum Mentality wants to preserve a specimen of each kind of railway engine or canal boat (for example) in some disused engine shed or warehouse, and even cut away chunks of the cylinder and boiler, or the cabin of the narrowboat, replacing the cut away portions with Perspex to reveal the inner workings. The only problem is that one needs qualifications in engineering to understand these inner workings. One does not need any training to appreciate the majesty of a steam locomotive running along the line, or the beauty of the painted boats still carrying their cargoes throughout the country in a far more 'green' way than any modern form of transport. That is why the Preservationists want to restore locomotives to working condition and actually run them on the railway lines or float canal boats on the waterways that were their original home.

I have always been a Preservationist rather than a Museum chap myself, but you may at this point



be wondering how all this relates to Orthodoxy. In religion, the Museum Mentality is, in my humble view, one of the biggest liabilities that we have to overcome if Christianity is ever to regain its following in the British Isles. A steam locomotive in a museum, or a canal barge in a dry dock cannot possibly endanger anybody. (It has been observed that if the steam locomotive were to be invented today, nobody would be allowed to drive it on grounds of Health and Safety!). In the same way God could not carry out His functions if He were imprisoned in a glass case.

There seems to be a strong body, even amongst alleged Christians, which considers that that is precisely where God belongs. God is fine as long as He is only a 'concept', to be 'worshipped' in a Sunday God-slot, but not to be discussed or allowed any influence on everyday life during the rest of the week, and certainly not to be believed in as a living Deity. His Church is no longer a Church according to the Orthodox idea, but has become a lifeless museum, full of glass cases, in which the items, once really used by the living, worshipping Christians, are stored where we can all see them and own them, but alas no longer use them. This is often actually true. How many Anglican churches are there where there certain bits of rare wall painting or a delicate bit of sculpture or some such item (and even occasionally holy relics) are literally imprisoned in this way.

I visited the treasury in the crypt of Canterbury Cathedral last year and was appalled by the number of holy icons and chalices and other such things that were locked up there, skilfully illuminated where they could be seen, but not touched. Surely the gift of an icon was so it could be used, and venerated. Chalices are meant to be filled with the Blood of Christ, not endlessly looked at in a desiccated atmosphere behind glass. One is reminded of the parable of the talents, only these are buried not in the earth, but in glass cases.

The native English look upon the Islamist fanatics with horror, not necessarily because they are terrorists, but often, above all, because they carry out their enormities in the name of religion.

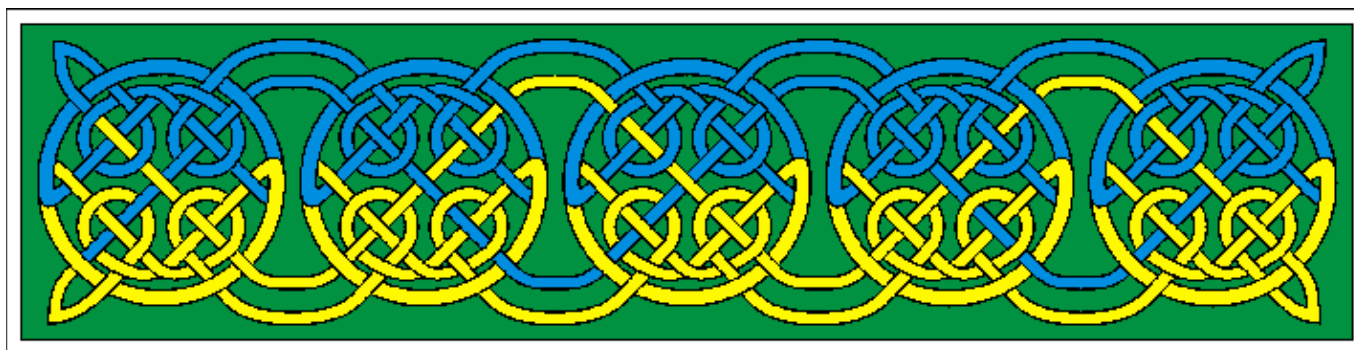
The idea of taking a piece of sculpture out of its glass case and venerating it, or even repairing it when it is broken or restoring it when its crystal eyes fall out and its paint has all been knocked off (I am thinking here of a specific English sculpture in Chichester Cathedral) is anathema to them. All the holy water stoups, *piscina*, *sedilia*, icons in high or low relief, must remain firmly locked away inside their glass cases, while the modern, sophisticated folk use the buildings which were once power-houses of the Christian religion, to discuss matters of social engineering that are actually more or less irrelevant to the worship of God. The Orthodox believe that we should worship God in Church, and His inspiration will then inform the work done by Christians in their daily lives. The Museum Mentality seems to be that the mechanics of worship are old-fashioned and, whilst they should not be actually thrown away, must be shut up in glass cases where they will be preserved, while the faithful muddle around and busy themselves with irrelevancies that have taken the place of religion.

I attended an Anglican Communion service recently, which proceeded in a more or less logical way (if you ignore the constant explanation and apology by the minister for the psalm or the lesson of whatever other part of the liturgy folk might not completely understand) until it was time for the sermon. There was then a complete hiatus while a slide projector was set up in the middle of the church, a screen erected at the east end, obscuring the altar, and someone from the regional synod gave a lecture on the way the collection would be spent, and how important it was for every member of the parish to contribute. This took such a long time that when the building was restored (at least to its museum state) the canon was severely

curtailed, so that only the actual words of consecration were spoken. The communion was then doled out almost as an afterthought, and everyone went out discussing the 'performance' they had seen and wondering if there was any way that they could spare another penny a week.

The problem would seem to me to be that these good people actually believe that what they are doing is the right thing. They seem quite happy with their glass cases. Life is, of course, much more comfortable that way. For generations they have not used the tools of worship, and would rather leave them locked up, where they cannot be harmed (or cause harm to anyone!). What we must all realize is that in the course of use tools will become blunted, *but that they can be repaired*, like the proverbial executioner's axe in the Tower of London, that has had many new heads and many new handles in the course of its long life. We must use our tools, because it is only by using them, and thus retaining the ancient skills that go with that particular use, that we can we dig around and aerate the roots, and take the resulting harvest from the vines, and produce good and living fruit for the Lord. Dead fruits, preserved in glass cases, like steam engines imprisoned in sheds or talents buried in the earth, are of no practical use to anyone.

O God, break through the glass in our minds and allow Thy spirit to come flooding out, as it flooded out of our forefathers before the Norman Conquest and its following Occupation. Then perhaps we shall be able to 'see the wood for the trees' and worship Thee and do Thy will as they did.





Advertisement

The Guild of St Edmund HALIGES EADMUNDES GESIPAS



STATE and CHURCH as one.

Left: The statue of King Alfred the Great at the top of the High Street at Winchester, the ancient capital city of Wessex.

Right: The church of All Saints at Brixworth, Northamptonshire, built in Saxon times, which contains a relic of St Boniface of Crediton.

A right-believing King and an Orthodox Church – how wonderful if these two again could be united and could rule us once more as they did before the Norman Conquest. We need to change the spirit of our nation, and joining the **GUILD OF ST EDMUND** [Halig Eadmundes Gesipas] is one small way in which you can bring that happy event closer. Discover just how much is still extant of our once great civilization. Learn about our many holy saints, who not only laid the foundations of it, but went out to convert their unlettered pagan cousins who still lived in the Netherlands, Germany and Austria. Learn the beautiful language that they spoke, and read in it the Gospels that were translated into *our* native tongue before anyone else in Europe heard them in their own language.

Advertisement

This magazine, *Orthodox England*, since its inception, has been publicising in different ways the concept of the DeNormanization of England. This is something that Eadmund Dunstall also tried to do in 1966, the 900th anniversary of the Battle of Sandlake (Hastings), when he went onto the High Street of Tenterden (then his home town) with a petition against these celebrations, which he considered mindless and unedifying. He collected over 200 signatures and the petition was later duly presented at Hastings Town Hall. Needless to say it did not achieve its desired result, but it did make a sufficient stir to cause the foundation of a Fellowship, called þa Engliscan Gesipas to promote the study and love of Anglo-Saxon things, with the ultimate object of educating the folk of this country so that when the 1000th anniversary came round they would do the whole thing differently.

Unfortunately, after having run perfectly satisfactorily for 30 years, in the 1990s a small group of politically motivated folk decided to cause trouble, and derailed the Fellowship from its course, creating a simulacrum of it, which would nevertheless be incapable of achieving the objects its founder desired. It was then formed into a Limited Company. Quite apart from the fact that the Englisc did not have even the concept of a Limited Company – something formed much later to absolve industrialists of their responsibilities – a Company of that sort is formed principally to make money, and the Fellowship was supposed to be something completely different. However at the time that it was founded, Eadmund was still naïve enough to believe that if one taught people about the wonders of Englisc culture and its achievements, they would automatically be moved to imitate them.

After several years of attempting to persuade the committee to re-adopt his original ideas, he has now been forced by their intransigence to resign from the Fellowship that he single-handedly formed, and to found another one, which he hopes will succeed in the areas where the first has so tragically failed. The new Fellowship is called:

THE GUILD OF ST EADMUND

Haliges Eadmundes Gesipas

The objects are:

- To bring together all Christians with a common interest in the manifold aspects of the Englisc [Old English or Anglo-Saxon] period, its language, culture and traditions, thus to create a common fund of information and enthusiasm and to breathe new life into our native language, literature and art.
- To encourage devotion to local saints, and the celebration of local anniversaries.
- To promote a wider interest in, knowledge of, and affection for, all aspects of the Englisc [Old English or Anglo-Saxon] culture and tradition.

As you will find, the emphasis of this new Guild is the same as that of the original Fellowship, concentrating on the positive rather than the negative. We look to the many things that have been left to us by our forefathers, rather than to the great Battle that ended the England that was the most civilized place then existing outside Constantinople and plunged our people into a state of slavery, from the effects of which we are still suffering. Our kings from the 7th to the 11th centuries were literate (the general standard of art and literature was way above that of the rest of Europe) and most of our rulers, among them King Alfred the Great, were loved. Fragments of their churches and carvings still surround us if you know where to look (and we do!), and there are over 300 native saints, whose names have often been mistranslated and many of whom have been neglected for years.

If you are sufficiently interested in these matters to pursue them further, then please log on to our website at

<https://sites.google.com/site/guildofsteadmund> where you will find more about the Guild, or print off the application form on the following page and return it.

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Haliges Eadmundes Gesipa

(THE GUILD OF ST EADMUND)

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* I am a practising Christian over 18 years of age. I understand that for administrative convenience my name and address may be kept on a computer database. This database will only contain names and addresses, and will not be disclosed to any other organization.

I enclose a cheque for £10 made out to **THE GUILD OF ST EADMUND**

I am over 60 and enclose a cheque for £8 made out to **THE GUILD OF ST EADMUND**

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Eadmund Dunstall, Gerefa Haliges Eadmundes gesipa,
28 Quested Road, Cheriton, Folkestone, Kent CT19 4BY

From the Righteous: CHRIST THE GOLDEN BLOSSOM

A Surviving Extract from the Blickling Homilies,
written at latest in the tenth century, by an unknown homilist



Dearest People,

We have often heard tell of the noble coming of our Lord, how He Himself in this world undertook to intercede for us, as the Patriarchs had announced and made known, the Prophets foretold and extolled and the Psalmists sang and proclaimed – that He would come from the throne of His kingdom of glory here into this world and would possess for Himself all these kingdoms as his own.

All this was fulfilled after the heavens had opened, the Power on high came down to this earth and the Holy Spirit dwelled in the noble womb, the best womb and the choice treasury, in which holy womb he abode nine months. Then the Queen of all virgins gave birth to the true Creator and Comforter of all people, the Saviour of all the world, the Preserver of all spirits, and the Helper of all souls, when the Golden-blossom came into this world, taking a human body from the most pure Virgin St Mary.

Through this giving birth we were saved, through this birth we were redeemed, through this union we were freed from tribute to the devil and

through this coming we were honoured, enriched and endowed. And afterwards the Lord Christ dwelled here in the world with men, showing them many miracles which He worked in front of them and he kindly healed them and taught them mercy.

Their hearts were stony and blind so that they could not understand what they heard here. Nor were they able to understand what they saw here, but Almighty God took away the hurtful covering from their hearts and made them bright with enlightened understanding, so that they might understand and know Him, Who had come down into this world for their salvation, help and refuge.

Afterwards He opened for them the ears of mercy, stirred them up to faith, showed forth His mercy and made known His kinship with them. Before, we had been orphans, because we had been bereft of the heavenly kingdom and were put out of the first (paradise) ...

Christ lives and reigns with all holy souls, always, without end, unto the ages of ages. Amen.

