

ORTHODOX ENGLAND

In this issue:

One Hundred and Ten Saints of the Isles

*St Gildas the Wise on Those Who Put
Fasting Above Love*

The Ages of English History

*The 'Reformation' and Archbishop
Matthew Parker*

Responding to the State of Britain

Icons and an Iconostasis in Old England

and much more . . .

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Editorial: SOME NOTES ON THE CHURCH FOR BEGINNERS

What the Church is

1. The Church on earth is the spiritual hospital where sinners – all of us – stand before God and may gradually be cleansed through heartfelt repentance of the spiritual diseases from which we all suffer.
2. The Church can thus be defined as the place of the sick who become increasingly aware through inner revelation that they need healing and so seek and find it.
3. The Church is not heaven or paradise, but the place of desire for paradise. That is to say, this is the place of desire for salvation, that is, the place for the cleansing of our hearts through acquiring the Holy Spirit insofar as we are able.
4. Those who try to find spiritual healing through the channels of the grace of God, the Holy Spirit, Who is present in the Church in the sacraments, and combine this with the disciplines of prayer, fasting and almsgiving, will be tempted at every turn.
5. The more they try, the more they will be tempted. As the place of temptation, the Church is therefore the place for sobriety, which is how we resist temptation.
6. Those who do not try to find healing, for example, those outside the Church or who do not try to live a Church life, will not be tempted and will have an easy life.
7. This is because the devil does not need to tempt those who already belong to him by their laziness and negligence.
8. Indeed, the absence of temptation is a danger sign; the only sign of safety is the presence of humility.

What the Church is not:

1. The Church is not a place of perfect people, who have already been fully healed of all their spiritual maladies.
2. The Church is not a club, social centre, social or national institution, a forum for expressing opinions, or a discussion group. God is not revealed through discussions, but through

revelation to the heart that is being cleansed through the disciplines of repentance.

3. The Church is not a self-serving ego-trip, in which all others are condemned by pompous, pretentious, self-appointed 'experts'. It is about the humble service and support of all others.

4. The Church is not a place of boasting of one's 'spiritual father', even if you actually have a genuine spiritual father and this is not self-delusion, as it often is. Such boasting comes from the spiritual disease of delusions of pride, not from humility.

5. The Church is not the place of philosophy. The philosophers are all dead, skeletons in their graves. Only Christ is Risen.

6. The Church is not the place of unChurched intellectuals. The latter confuse the reason (the brain) and the emotions (sentimentalism) with the spirit (the heart), which is the organ for perception of what is beyond the fallen reason and the illusions of emotions. Intellectuals idolise 'culture', but hate the 'cult' (worship) of the Church. This is why they rarely attend Church services but rather talk about the Church. This is why they usually want to 'reform' or 'modernise' the Church, that is, to make it in their own sinful image, reducing it to the size of the tiny fallen, human reason. Thus, they are humanists, for they wish to humanise what is Divine.

7. The Church is not the place where we read of great ascetics like St Isaac the Syrian, St Symeon the New Theologian and St Gregory Palamas. All such reading does is induce dreaminess and fantasy; we do not cast such pearls before the swine of our souls. Our base souls are not ready for such high writings. Leave them to those who have spent thirty years and more in the strict disciplines and ascetic traditions of monasteries and so know obedience.

8. The Church is not a place of spiritual visions and exaltation. If we have such visions and exaltation, we must at once reject them because we are of course unworthy of them.

Fr Andrew

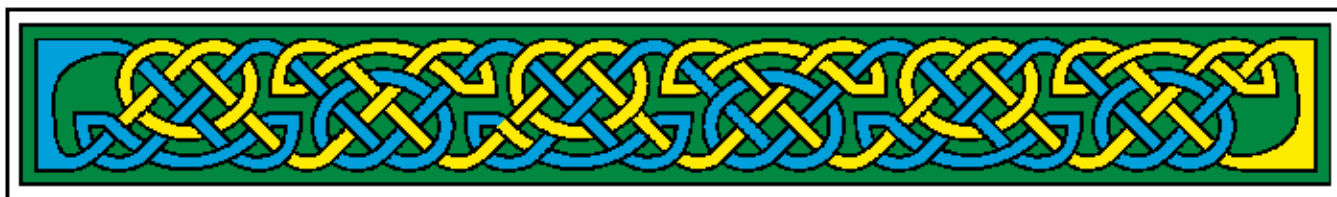
From the Righteous:

ABBOT ÆTHELWULF: ON THE ANGELS

URGE everyone to render eloquent praise in abundance to God on high, and with hands outstretched to the stars to give thanks to the Lord. He sends winged birds in response to the prayers of his devout people who flock to the churches, and then fly back to the stars bearing our prayers with them. They present them to God

Himself for His consideration. How can I describe everything adequately? For angels descend from heaven, shining with light, to carry blessed souls up to the stars. Resplendent with glory, they praise the Lord, decked with crowns of flowers forever.

Abbot Æthelwulf – De Abbatibus



ONE HUNDRED AND TEN SAINTS OF THE ISLES

Key to the 2012 Icon of
All the Saints of the Isles

Top row, centre: Jesus Christ

To the left: The Most Holy Mother of God, Archangel Michael, Apostle Peter, Apostle Andrew.

To the right: Holy Forerunner John, Archangel Gabriel, Apostle Paul, Apostle Aristobulus.

Second level, *left*, Saints of the Western Isles and Man: St Brendan in boat, *below him*: St Finbar, then St Donan, St Adomnan, St Columba of Iona, *below them*, St Maughold of Man.

Other Saints of Scotland:

Back row: St Flannan, St Ronan, St Comgan, St Fergus, to their right, St Servan of the Orkneys. *Front row:* St Cainnech, St Ninian, St Kentigern, St Fillan, St Triduana, To the far right of them, the saints of Lindisfarne, founded from Iona: *Back row:* St Aidan, St Colman. *Front row:* St Finan, St Cuthbert, St Edfrith.

Saints of Ireland: *Back row:* St Kevin, St Finnian, St Patrick.

Centre row: St Enda, St Columban, St Brigid.

Front row: St Maelruain, St Ita, St Palladius.

Below them in sea: St Ia.

Saints of Wales: *Back row:* St Seiriol, St Cybi, St Asaph, St Winifred.

Centre row: St Paternus, St Gildas, St Cadoc, St Deiniol.

Front row: St Dewi (David), St Illtud, St Teilo, St Dyfrig.

Saints of Cornwall (bottom left): *Back row:* St Morwenna, St Nectan, St Rumon, St Urih.

Front row: St Lide of Scilly, St Samson, St Piran, St Petroc, St Neot.

Saints of Northern and Central England:

Back row: St Herbert, St Bede, St Benedict Biscop, St Ceolfrih, St Cædmon, St John of Beverley, St Ebbe.

Middle row: St Werburgh, St Chad, St Wilfrid, St Paulinus, St Willibrord, St Hilda.

Front row: St Egwin, *in front of him* St Kenelm, St Oswin, St Oswald the Martyr, St Edwin, St Oswald of Worcester.

Below them around the Cross St George the Great Martyr and St Alban.

To the right of them and above, the fen saints: St Audrey and St Guthlac.

Saints of East Anglia (on the right).

Back row: St Walstan, St Fursey, St Botolph, St Felix.

Front row: St Withburgh, St Ethelbert of East Anglia, St Edmund, St Cedd, St Osyth.

Saints of South-West England.

Back row: St Aldhelm, St Edith, St Walburgh,



St Willibald.

Front row. St Edward, St Wite, St Edgar, St Elstan, St Boniface.

On the Channel Islands: St Branwalader and St Helier.

Saints of Southern England:

Back row. St Frideswide, St Birinus, St Alphege, St Oda.

Front row. St Eanswythe, St Swithin, St Ethelwold, St Hedda, St Cuthman,

Other Saints of the South-East and Kent:

Back row. St Erconwald, St Ethelburgh of Barking, St Ethelbert of Kent

Front row. St Dunstan, St Augustine, St Theodore, St Mildred.

The Saints of the New Icon of All The Saints of the Isles

The ever-memorable Archimandrite David of Walsingham, was known to many of us. Some fifty years ago now, Mark Meyrick (as he then was) was received into the Russian Orthodox Church Outside Russia (ROCOR) from Anglicanism. He soon came under the influence of earlier ROCOR missionaries, indirectly that of St John of Shanghai, and directly that of another former Anglican, Fr Lazarus (Moore).

Fr Mark, as he had by then become, went to live, serve and paint icons near the Roman Catholic/Anglican shrine at Walsingham in Norfolk. This had come into being in the Middle Ages, following a typically Catholic apparition of the Virgin Mary in 1131. From there, however, Fr Mark issued a much-appreciated annual Orthodox calendar and spread the veneration of local saints who had been forgotten by almost everyone except for some English Roman Catholics. He also had many short hymns to native, especially Celtic, saints written.

In particular, it is to Fr Mark that we owe several icons of local saints painted at that time, and, above all, his inspired Icon of All the Saints of the British Isles and Ireland. (Not merely 'of the British Isles', because that would exclude Ireland, and not merely 'of Great Britain and Ireland', because that would exclude islands like the Channel Islands, the Isle of Man and many others).

Already in the nineteenth century Protestants had had the quite unhistorical idea that what they called 'the Celtic Church' had been the first Protestants – despite their monasticism,

sacraments, hierarchy and use of Latin. Some zealous Anglicans, confused by the Easter dating error adopted by the Celts from Rome, which they falsely equated with the new calendar error, further developed this myth.

They actually claimed that England had fallen out of communion with the rest of the Orthodox world after the Synod of Whitby in 663/4. This was despite having a Greek Archbishop of Canterbury from 669 on, Rome having Greek Popes into the mid-eighth century, what is now Germany having a Greek Empress in the tenth century and the daughter of the last King of England marrying into the Kievan Royal Family in the eleventh century.

Fr Mark lived very poorly, without the resources to study Church history and hagiography. He had to rely on outdated scholarship of the above Anglo-Catholic variety and sometimes tended towards the concept that the only pure historical Church in the British Isles was the 'Celtic', accepting the myths of a non-existent 'Celtic Church'. His Icon of All the Saints of the British Isles and Ireland therefore included many obscure and even legendary figures, such as Sts Fugatius and Damian, St Socrates and Stephen and St Joseph of Arimathea (not legendary, but his presence in Britain is). Therefore, for instance, the apostle of Ireland, St Palladius, was omitted from his Icon – presumably because he headed a mission sent from Rome.

Fr Mark also omitted from his Icon many other very major saints. These included St Ethelbert of Kent, St Chad, St Botolph, St Benedict Biscop, St Wilfrid, St Edfrith of Lindisfarne, St John of Beverley, St Ceolfrið, St Bede the Venerable, St Willibrord, St Oswald of Worcester and St Walstan in England. He also overlooked major Irish saints such as St Enda, St Finnian, St Ita, St Finbar and St Columban; major Scottish saints like St Flannan, St Fillan, St Comgan and St Ronan; major Welsh saints like St Cadoc, St Cybi, St Paternus and St Teilo; and major Cornish saints like St Rumon, St Piran and St Samson. Finally, the order in which he portrayed the 105 local saints whom he selected for the Icon is sometimes surprising geographically. This has been corrected as far as possible in the new Icon which we have commissioned, which includes 110 local saints, giving 120 figures in all.

In the new Icon, entirely inspired by the old one, we have made a conscious attempt to select the major saints of the Isles, differing in about one third of cases from Fr Mark's choices. Apart from Christ the Saviour, the Most Holy Mother of God,

the Holy Prophet, Forerunner and Baptist John and the Holy Archangels Michael and Gabriel, four Apostles are included because of their links with these islands. These are the Holy Apostles Peter and Paul because they are said by ancient, pre-medieval sources to have come to Roman London, the Holy Apostle Andrew, Patron-Saint of Scotland, and the Holy Apostle Aristobulus of the Seventy, because he evangelised in Britain. On the Icon there also appears St George the Victorious, the second Patron-Saint of England. Here too are some different choices from those of Fr Mark.

Having grown up without any Church background, in the 1960s I had been haunted by the presence of then unknown and quite mysterious, forgotten saints who lived around me. These were especially Sts Edmund, Albright (Ethelbert), Audrey, Botolph, Cedd and Osyth. Back in the 1970s, without any support, I had begun researching the lives of such Saints of the Isles and writing their lives, using all the academic sources, but in an accessible and Orthodox way. I commemorated them using a revised version of Orloff's translation of *The General Menaion*, which I had photocopied at Cambridge University Library. That was a vital missionary tool.

Seeing the extraordinary lack of services to local saints, some thirteen years ago, I then began composing some services to them in the hope that others would compose better ones in due course. I also encouraged another, far more able than myself, to compose many more such services. Seeing another crying need, some nine years ago, I composed the service to All the Saints of the Isles, which was inspired by the service to All the Saints of the Russian Lands. This was again out of local need. Since then, this service to all the Saints of the Isles has found acceptance in many jurisdictions, both in these islands and in North America, usually on the third Sunday after Pentecost.

The following list of 110 saints of these Isles is given by nation, Wales, Ireland, Scotland and England, in order of when they first received the Light of the Gospel. Wales comes first because it held on to Roman-British Christian tradition. Then comes Ireland, enlightened in part from Wales, then Scotland, which was both enlightened and indeed named from Ireland, and finally England (including Celtic Cornwall and the West), which was enlightened both from Rome and from Ireland. Within each country the saints below are listed chronologically and not alphabetically.

We should be careful to avoid modern nationalism. There was no such thing as Wales, Ireland, Scotland and England for centuries – many saints worked in more than one of the four nations. Notably, no fewer than sixteen of the saints listed for England were Irish or Celtic, one was Roman-British, two Italian, one Burgundian, one Lombard, one Greek, one Danish and several others learned the monastic life in Ireland or in France, or else were themselves missionaries on the Continent, notably in what is now Brittany, the Netherlands and Germany.

Altogether, twelve saints are listed from Wales, ten from Ireland and fourteen from Scotland, making thirty-six saints. Together with the sixteen Celts who enlightened England, in effect this means that fifty-one saints (St Palladius was Gaulish) or nearly half the saints portrayed, are in fact Celtic. This has been balanced to reflect the Anglo-Celtic nature of these islands, since there are fifty-one who are English. Some may still question why there are only fifty-one Celtic saints. Most of the problem here is to do with their Lives. Unfortunately, a great many Celtic saints have no life (or else a fictional one, sometimes written almost 1,000 years after they lived). As a result, we often do not know which century they lived in, where they lived, what they did, or even if they were male or female and how to spell their names.

In other words, we have tried to select saints, of whom we have more than just a name and a late legend. This means saints who are well-known, either internationally, nationally or else regionally, rather than those who have only ever been known or even heard of in a tiny area or tiny village. This does not of course in any way mean that a parish cannot add its own locally venerated saints. Indeed, we have also been careful to include saints known in relatively small areas, like the Isle of Skye, the Hebrides, the Orkneys, the Isles of Scilly, the Isle of Man and the Channel Islands, so that these areas should not feel left out in some way.

We have not included contemporary saints associated with these islands. These include: The New Martyrs Alexandra and Elizabeth (both grand-daughters of Queen Victoria – the catechism of the former began in Windsor Castle), St Nikola (Velimirovic) and St Justin (Popovich) (both of whom studied at Oxford), and St John of Shanghai, whose diocese included these islands for twelve years. This is because their associations with the Isles were only brief and they did not repose here.

In St John's Orthodox Church in Colchester, we have a chapel dedicated to all the local saints, with their icons and copies of the services to them. It is our hope that this new Icon of all the Saints of the Isles will also find acceptance among the native peoples of these Isles and their descendants overseas. As for the inspired Fr Mark, later Archimandrite David, a pioneer and working without support in very difficult conditions, who preceded me in the missionary work of ROCOR, we can only pray with immense gratitude:

To the ever-memorable Archimandrite David –
Eternal Memory!

*Archpriest Andrew Phillips,
St John's Orthodox Church,
Colchester, Essex*

*24 June / 7 July 2011
Birth of St John the Baptist*

Saints of Wales

1. St Cadoc (*abbot*) lived in the early 6th century in south Wales and was a monastic founder.
2. St Illtud (*abbot*), one of the most celebrated of the Welsh saints, he spent his early life at court, but renounced the world and became a monk. He was a disciple of St Cadoc and later founded the monastery known as Llan-Illtud (Llantwit) which became a nursery for many of the saints of the Church in Wales. He reposed in about 505.
3. St Paternus (*bishop*) was a monk and bishop in south-east Wales and held on to ancient Romano-British Christian traditions. He reposed in the early 6th century.
4. St Teilo (*abbot*) was a major 6th century Welsh saint, who was much venerated in south Wales especially.
5. St Seiriol (*abbot*), a 6th century saint who has given his name to Ynys-Seiriol, a Welsh island off the coast of Anglesey.
6. St Cybi (*abbot*) was the founder of a monastery at Holyhead in north Wales. The island where it stands is called Holy Island. Other places in Wales are connected with him. He reposed in the 6th century.
7. St Dyfrig (Dubricius) (*bishop*) who is one of the most famous of the Saints of Wales. He was the founder of Welsh monasticism, establishing many monasteries in Wales and the West of England. In

old age he retired to the Island of Bardsey where he reposed in about 550.

8. St Gildas (*abbot*) the Wise was born in what is now Scotland and became a disciple of St Illtud of Wales. He was extremely learned and became one of the foremost historians of that era. Some of his writings have survived. For much of his life he remained in the west as a hermit, before visiting Ireland and Brittany. He reposed at the Monastery of Rhuis in Brittany, which he had founded, in about 570.

9. St Deiniol (*bishop*), founded two monasteries in North Wales, both named Bangor. With St David and St Dyfrig he held a synod of bishops in 545. He reposed in about 584.

10. St David (Dewi) (*bishop*). His birth, early years and the rest of his life were accompanied by miracles. He founded monasteries which followed the way of life of the Desert Fathers. Although his rule was strict, many monks came to him. He went with St Teilo and St Paternus on pilgrimage to Jerusalem, where he may have been ordained. On returning to Wales he attended the great Synod at what is now called Landewi Brefi, where he was acclaimed leader in Wales and his monastery there was designated the chief monastery of Britain. The decrees of the Synod were written down by St David and accepted by the whole Church in Britain. He reposed in about 589.

11. St Asaph (*bishop*), related to St Deiniol, was a disciple of St Kentigern. As a bishop he worked mainly in north Wales, but St Asaph is also named after him. He reposed in the early 7th century.

12. St Winifred (*abbess*) was beheaded by a heathen suitor when she defended her virginity. Her body was restored to life. In thanksgiving St Winifred became a nun and later Abbess of her monastery in Denbighshire. She reposed in about 650 and her holy well is a place of pilgrimage to this day.

Saints of Ireland

13. St Palladius (*bishop*), Apostle of Ireland. Probably originally from Auxerre, he was sent from Rome in 431 and worked in the south-east of Ireland, before St Patrick and in an area where St Patrick did not work. St Palladius later worked also near Aberdeen in Scotland. He probably reposed in about 450.

14. St Patrick (*bishop*), Patron-Saint of Ireland, known as the Enlightener of Ireland. His

grandfather was a priest and his father a deacon and Roman official in northern Britain, but Patrick was captured and carried off into slavery in Ireland. Enduring hardship, his Orthodox spirit developed. He escaped and lived in Britain or Gaul, where he may have become a monk with the disciples of St Martin of Tours. In any case he was prepared for his labours in Ireland either in Britain or in Gaul. He was consecrated bishop and returned to Ireland. When he reposed in about 461, many in Ireland had been baptized.

15. St Brigid (*abbess*), the daughter of an Irish chieftain, she founded the first convent in Ireland. The Book of Lismore records: 'She was innocent, she was abstinent, she was prayerful, she was patient, she was glad in God's commandments, she was firm, she was loving: she was a consecrated casket for keeping Christ's Body and His Blood: she was a temple of God, her heart and mind were a throne of rest for the Holy Spirit'. She reposed in about 525.

16. St Enda (*abbot*) is one of the great Irish monastic leaders, an influential pioneer who was trained at St Ninian's monastery in Galloway in Scotland. He founded the monastery of Inishmore in the Aran Islands. He reposed in about 530.

17. St Finnian (*abbot*), Abbot of Clonard and Teacher of the Saints of Ireland, was an outstanding Irish monk who went to Wales to be trained in the Egyptian monastic life. On returning to Ireland he founded a monastery at Clonard. He reposed in 549.

18. St Ita (*abbess*) is second only to St Brigid in fame as a nun and is called 'the foster-mother of the saints of Ireland'. She reposed in about 570.

19. St Brendan the Voyager (*abbot*) was an Irish monk who founded many monasteries, becoming Abbot of Clonfert. He set sail for the ocean with other monks and the events of his voyages are recorded. He may have visited Iceland and America and he also travelled extensively in Scotland, Wales and Brittany. After many years of monastic toil he reposed in about 575.

20. St Columban (*abbot*) was the greatest of all Irish missionaries and is famed throughout Western Europe where he spent much of his life, leading Irish missions. Born in Ireland, he became a monk young and left Ireland in about 590 for what is now France and later Italy. He stood up to all, rulers and popes alike. He reposed in 615.

21. St Kevin (*abbot*) is chiefly remembered as the founder of the great monastery of Glendalough, parts of which survive, where he reposed in about 618.

22. St Maelruain (*abbot*) was an Irish abbot who was part of the strict Culdee movement in the later eighth century whose aim was to revive ascetic life in Ireland. Several of his writings survive. He reposed in 792.

Saints of Scotland

23. St Triduana (*nun and virgin*) lived the monastic life near Edinburgh. She was much venerated and may have lived as early as the 4th century.

24. St Ninian (*bishop*), Apostle of the Southern Picts, was the son of a Christian chieftain. In his youth he went on pilgrimage to Rome and venerated the tombs of the Apostles and the catacombs. He was consecrated bishop and may have learned the monastic life from St Martin of Tours before returning to Britain. He founded the famous monastery of Candida Casa, 'the White House'. He laboured for more than 30 years for the baptism of parts of northern Britain. He reposed in about 432.

25. St Servan (*abbot*), Apostle of the Orkney Islands in the 6th century. He became Abbot of Culross where St Kentigern Mungo was a novice and a monk. He reposed at Culross.

26. St Columba (*abbot*) of Iona is one of the best-known saints of the Irish Church. He was long considered (and by some still is) to be the Patron-Saint of Scotland and certainly its Apostle. Having learned the monastic life from St Finnian of Clonard, he was ordained priest and spent many years teaching and preaching. Columba went into voluntary exile in Scotland where he founded the monastery of Iona and converted the Northern Picts. For centuries the centre of the evangelization of Scotland, the monastery's influence endured through the centuries, becoming the burial place of its kings, and is still a place of pilgrimage. St Columba reposed in 597.

27. St Cainnech (Kenneth) (*abbot*). Devotion to St Cainnech in Ireland is second only to that accorded to St Patrick and St Brigid. He is renowned as a poet and lover of lonely places. He founded many monasteries and later went to Scotland where he worked with St Columba of Iona. After a life resplendent with miracles he reposed in c. 600.

28. St Finbar (*bishop*) is patron of Cork in Ireland and of Barra in the Outer Hebrides. He reposed in about 610.

29. St Kentigern (Mungo) (*bishop*) was a bishop in Strathclyde, now Glasgow. His nickname 'Mungo' means 'the beloved'. When driven out by persecution he went first to Cumberland and then to Wales where he founded a monastery. He returned to what is now Glasgow in Scotland and continued his missionary work there, travelling everywhere on foot. He was a strict ascetic, spending the nights in prayer and psalms. He performed many miracles and reposed in 612.

30. St Donan (*monk and martyr*) was martyred by sea-raiders together with 52 other monks. This was on the island of Eigg in the Inner Hebrides in 618.

31. St Flannan (*bishop*) was Irish, but he travelled across the sea to Lewis and Harris, near where the Flannan Islands are named after him. He reposed in the 7th century.

32. St Ronan (*hermit*) was a hermit of the 7th century who settled on the island of North Rona, where a chapel of his time survives.

33. St Adomnan (Adam) (*abbot*) was Abbot of Iona and the biographer of St Columba. He reposed in 704.

34. St Fillan (*abbot*) was Irish and the nephew of St Comgan. He is recalled especially in north-western Scotland. He was much venerated and healed especially the mentally ill. He reposed in the early 8th century.

35. St Fergus (*bishop*) was an Irish bishop who became the apostle of large areas of Scotland, especially around Aberdeen. He reposed in the first third of the 8th century.

36. St Comgan (*abbot*) was an uncle of St Fillan. Driven out of Ireland, he founded a small monastery on Skye. He reposed in the eighth century.

Saints of England (Including Saints In Cornwall, Irish Saints and Missionaries From and To Overseas)

37. St Alban (*martyr*), Protomartyr of Britain. Still a pagan, he sheltered a Christian priest and was converted by him. When soldiers came for the priest, probably during the persecution of Diocletian, Alban, dressed in the priest's clothes, gave himself up and was beheaded in his place. He probably suffered in about 305.

38. St Ives (*virgin*) was born in Ireland and migrated to Cornwall, settling at Porthya, now St Ives. As a sign that her mission was pleasing to God, a leaf was miraculously enlarged to carry her over the sea. For many years she laboured for Christ before receiving a martyr's crown in about 450.

39. St Piran (*monk*) came from Ireland or Wales and settled in Cornwall and was the patron of Cornish tinners. He reposed in about 480.

40. St Maughold (*bishop*) of Man was sent from Ireland, perhaps by St Patrick or his disciples, to preach the Gospel to the Manx. He reposed in 498.

41. St Morwenna (*holy woman*), led a virtuous life and witnessed to Christ in Cornwall in the 6th century. Her memory is perpetuated in several places in Cornwall and she has been seen in her church in Morwenstow in Cornwall.

42. St Nectan (*hermit*) desired to follow the life of St Antony and set sail from Wales, intending to settle wherever his boat should rest. This proved to be Hartland in Devon. He fell into the hands of robbers, preached the Gospel to them, but was beheaded. Miraculously he picked up his head and carried it to a nearby fountain. One of his two murderers was converted at the sight and buried him. This was in the 6th century. Miracles still occur at the place where his relics rested.

43. St Rumon (*bishop*) was an Irish monk and probably bishop who lived in the 6th century and is the patron-saint of Tavistock in Devon. He was also venerated in Cornwall.

44. St Urith (*virgin*) of Chittlehampton was a maiden of holy life who was baptized in the 6th century. With patience she suffered the jealousy of her heathen stepmother, who eventually was overcome with hatred and bribed men to kill her. The place of her martyrdom was marked by the miraculous appearance of a spring in the Devon village of Chittlehampton.

45. St Branwalader (*bishop*) was from Brittany and eventually became Bishop of Jersey in the Channel Islands. He reposed in the 6th century.

46. St Helier (*hermit and martyr*), born in what is now Belgium, was instructed in the Faith by his teacher. He was baptized and learned the ascetic life at the monastery of Nanteuil. From there he went to a group of strict hermits on the Isle of Jersey and later withdrew to a cave in the rocks. From there he evangelised the local inhabitants. When pirates raided the island St Helier preached

Christ to them and was killed, thus becoming Jersey's first martyr, in about 560.

47. St Petroc (*abbot*) is the most famous of all Cornish saints. He was the son of a Welsh king, but when his father died, he refused to succeed him and instead became a monk. He spent some time in Ireland and then went to Cornwall, establishing many churches there and in Devon. He reposed in about 564.

48. St Samson (*bishop*) came from Wales, where he lived on Caldey Island as a hermit. He then went to Cornwall and the Isles of Scilly before going to the Channel Islands and Brittany, where he was a bishop. He is perhaps the most important missionary from Wales of that century. He reposed in 565.

49. St Augustine (*archbishop*) was sent by St Gregory the Great (The Dialogist), arriving in 597, and was later consecrated Archbishop of Canterbury. With a group of forty monks he managed to evangelize south-east England in his brief time here. He founded two more episcopal sees, London and Rochester, and reposed in about 604.

50. St Ethelbert (*king and confessor*) of Kent and High King of Britain, was baptized by St Augustine. Without his co-operation St Augustine could never have done what he did. He reposed in 616.

51. St Edwin (*king and martyr*), was baptized with his nobles and many others by St Paulinus of York. He reigned in a Christian spirit, bringing peace and order to his kingdom. In 633, he was killed fighting the pagan Mercians and was revered as a martyr.

52. St Eanswythe (*abbess and virgin*), English princess and founder of the first convent in England in Folkestone. She reposed in about 640.

53. St Oswald (*king and martyr*). He was baptized on the holy Island of Iona, and later sent for missionaries from there to evangelize his kingdom. In response, St Aidan came to Northumbria and established the monastery of Lindisfarne. The champion of heathenism, Penda of Mercia, attacked Northumbria and Oswald was slain in battle by the Cross he had raised up at Heavenfield, praying for his subjects with his last breath. This was in 642.

54. St Paulinus (*bishop*), first Bishop of York, was one of the second group of missionaries sent from Rome to England in 601. When Ethelburgh, sister of King Edbald of Kent, went to York to marry King Edwin of Northumbria, St Paulinus accompanied

her as chaplain. He baptized King Edwin, his nobles and many others at Easter. He reposed in 644.

55. St Felix (*bishop*), Apostle of East Anglia, was born in Burgundy, and came to preach in East Anglia. He baptized King Anna and his daughters (including St Audrey and St Withburgh), founding the monastery at Soham. He built his Cathedral in Dunwich. He reposed in 647.

56. St Fursey (*abbot*) was an Irish monk who came to England and founded a monastery at Burgh Castle in Norfolk, in the deserted remains of a Roman fortress. During an illness his soul was parted from his body and he saw heaven and hell. So great were the crowds of pilgrims who came to him that he departed into solitude. The records of his vision survives. After living as a hermit he founded another monastery at Lagny in France. He reposed there in 650 and four years later, when his body was moved to a more worthy resting place, it was found to be incorrupt.

57. St Birinus (*bishop*), from northern Italy, he began to evangelize the people of Wessex and set up his see at Dorchester on Thames near Oxford. He baptized King Cynegils, built churches and brought many to God through his labours. He reposed in 650 and he has been heard walking in the church in Dorchester in recent days.

58. St Oswin (*king and martyr*), cousin of St Oswald, next to whom he stands, and a disciple of St Aidan, was King in Northumbria and, killed in 651, was venerated as a martyr.

59. St Aidan (*bishop*), one of the most glorious Irish Saints, was a leading evangelizer of the North of England. Originally from St Columba's monastery of Iona, he became Bishop of Lindisfarne. Many incidents are recorded concerning his love and humility. He was a friend of kings and beggars alike. He reposed in 651.

60. St Finan (*abbot*) was from Iona and became Abbot of Lindisfarne. A zealous missionary, he reposed in 661.

61. St Cedd (*bishop*) founded the monastery of Lastingham. The brother of St Cedd, he became the Apostle and Bishop of Essex, with his see in London, and founded many churches. He reposed in 664, leaving his church at Bradwell on Sea on the Essex coast, which church survives mainly intact to this day.

62. St Chad (*bishop*), brother of St Cedd, was a true monk. Renowned for his humility, he was the first Bishop of Lichfield and reposed in 672.

63. St Ethelburgh (*abbess*), sister of St Erconwald, was appointed by him Abbess of the convent at Barking in Essex. She is said to have shown herself in every way worthy of her brother, in holiness of life and in care for those under her. Miracles were recorded at her convent during her lifetime. She reposed in 675.

64. St Colman (*bishop*). A monk of Iona, he became the third Bishop of Lindisfarne. He later went first to Iona and then to Ireland, where he established two monasteries. He reposed in 676.

65. St Audrey (*abbess*), one of the most revered of English women saints. The old spelling of her name was approximately Ethelthryth, shortened to Elthryth. The daughter of King Anna of East Anglia and the spiritual daughter of St Felix, she retired to the double monastery which she founded at Ely. Many miracles were attributed to her intercession. She reposed in 679.

66. St Hilda (*abbess*) was abbess of the double monastery of Whitby. The Synod of Whitby took place there and she was counsellor to kings, bishops and ordinary folk. Filled with wisdom, all who knew her called her mother, such was her godliness and grace. She reposed in 680.

67. St Cædmon (*monk*), stands next to St Hilda of Whitby, of whose monastery he was a cowherd and then hymnographer and monk. He reposed in 680.

68. St Botolph (*abbot*) was born in East Anglia and founded a monastery at Iken in Suffolk. He was widely venerated after his repose in 680 and is considered to be the patron-saint of travellers.

69. St Ebbe (*abbess*) of Coldingham was a righteous and wise abbess. She reposed in 683.

70. St Cuthbert (*bishop*), the monk of Lindisfarne, used to take long journeys on horseback and on foot into the remotest parts of Northumbria to minister to the scattered people and keep the spirit of Christianity alive among them. Consecrated bishop, he continued in the same way. A worker of miracles, he attracted people by the beauty of holiness which shone from him. He reposed in 687.

71. St Herbert (*hermit*), disciple and friend of St Cuthbert, was venerated in the Lake District and is still remembered there. He lived as a hermit on the island in Lake Derwentwater which still bears his name. He reposed in 687.

72. St Benedict (*abbot*) founded the monastery at Wearmouth and collected books and icons, loving

pilgrimages to Rome. Without his collection, the Northumbrian enlightenment and the work of St Bede would have been impossible. He reposed in 689.

73. St Theodore (*archbishop*). A Greek monk from Tarsus, he was consecrated Archbishop of Canterbury in Rome, where he was a friend of St Maximus the Confessor. His huge achievements were in organisation, education, administration and discipline and he reposed in 690.

74. St Erconwald (*bishop*). St Theodore of Canterbury consecrated Erconwald Bishop of Essex with his see in London. He founded a monastery at Chertsey and another for nuns at Barking. He reposed in 693.

75. St Werburgh (*abbess*) of Chester lived the monastic life and was greatly venerated after her repose in about 700.

76. St Osyth (*abbess*). She was the wife of Sighere, King of Essex, and founded a monastery at Chich, where she reposed in about 700. The village there later came to be called St Osyth.

77. St Mildred (*abbess*) learned the monastic life in France and became an Abbess in Kent. She reposed in about 700.

78. St Hedda (*bishop*), disciple of St Birinus. When the Diocese of Dorchester was divided, St Hedda was consecrated bishop of the separated part. He was known as a good and just man who in carrying out his duties was guided by an inborn love of virtue. He reposed in 705.

79. St Wilfrid (*bishop*) was a monastic founder of apostolic zeal and also Bishop of York. He is famed both for his travels to Rome and his difficult character in his youth. He was a great missionary, both in the North and in the Midlands as well as in Sussex and even in Frisia. He reposed in 709.

80. St Aldhelm (*bishop*) was the first English Church writer of distinction and became the first Bishop of Sherborne. His brief episcopacy was marked by energy and enterprise. He reposed in 709.

81. St Guthlac (*hermit*). As a youth he entered the army of King Ethelred of Mercia, but soon left it to enter the monastery at Repton, where he engaged in ascetic war. From there he withdrew to a hermitage in the Fens where he lived in the tradition of the Desert Fathers. He had a close relationship with birds and animals. He reposed in his hermitage in 714, his life was written and his hermitage later became Crowland monastery.

82. St Ceolfrith (*abbot*) was Abbot of Wearmouth and Jarrow. Under him there were 600 monks and great spiritual prosperity. He reposed in 716.

83. St Egwin (*bishop*), Bishop of Worcester and founder of Evesham Monastery. The foundation was inspired by a vision of the Mother of God. He reposed in 717.

84. St John (*bishop*) of Beverley was Bishop of York and a man of immense love. He showed special care for the poor and disabled. He reposed in 721 and his holy relics are still in Beverley.

85. St Edfrith (*bishop*) was Bishop of Lindisfarne and wrote the Lindisfarne Gospels in honour of St Cuthbert. He was devoted to his memory and stands next to him in the Icon. He reposed in 721.

86. St Bede The Venerable (*priest-monk*), whose name means 'prayer', is the nearest England has ever had to a Church Father. Brought to a monastery as a child, he became a prolific Church writer. Although more a compiler and not an original writer, he especially wrote Scriptural commentaries. He even began translating the Gospels into Old English in his monastery in Jarrow. He reposed in 735 and is widely venerated in Western Europe.

87. St Frideswide (*abbess and virgin*), Patroness of Oxford, where she founded a monastery. She reposed in about 735 and her shrine became a centre for pilgrimage.

88. St Willibrord (Clement) (*archbishop*) was from the Yorkshire coast and learned the monastic life in a monastery in Ireland. His great achievement was in the Netherlands, opposite where he lived, and he is known as the Apostle of Frisia, where he spent nearly fifty years, based in Utrecht. He is considered to be the Patron-Saint of the Netherlands. He reposed at his monastery at Echternach in Luxembourg in 739.

89. St Withburgh (*abbess*), the youngest of St Audrey's three saintly sisters, she lived in solitude for some years at Holkham in Norfolk. She later founded a monastery at Dereham where she reposed in about 743. Her body was found incorrupt 50 years later and was translated to Ely to lie with her sisters. In the spot where she died at Dereham a well sprang forth with healing properties and it is still there today.

90. St Boniface (*archbishop*) was a native of Crediton in Devon and missionary on the Isle of Wight, where he is remembered at Bonchurch. Above all, he is the Apostle of the German Lands,

where the results of his labours endured. He brought other missionaries from England, including nuns, and was martyred in Friesland in 754.

91. St Cuthman (*righteous man*) lived a holy life as a shepherd in Sussex in the mid 8th century.

92. St Walburgh (*abbess*), a nun of Wimborne. She was a sister of St Willibald and with him joined St Boniface's missionaries to Germany, where she reposed in 779. Her shrine is famous for the miraculous oil which still exudes from her relics there.

93. St Willibald (*bishop*) accompanied St Boniface on his mission to the German Lands, where he became a bishop and reposed, probably in 787.

94. St Ethelbert (*king and martyr*), King of East Anglia, was assassinated by men working for the power-seeking King Offa of Mercia in 794. Hereford, near where he was killed, became a huge centre of pilgrimage for him and the Cathedral was part-dedicated to him.

95. St Kenelm (*prince and martyr*) of Mercia, was venerated in the south and the west of England. His life says he was seven years old when he was murdered in 821. His shrine was at Winchcombe in Gloucestershire.

96. St Swithin (*bishop*), Bishop of Winchester, a greatly loved saint, he was a wonderworker, healer, lover of the poor and adviser to Egbert, King of Wessex. He reposed in 862.

97. St Edmund (*king and martyr*), King of East Anglia, Martyr and first Patron-Saint of England, alongside St George, who became the second Patron-Saint 500 years later. A pious young King, he was captured by the Danes and, refusing to resist or to share his Christian kingdom with the heathen invaders, he was tied to a tree and shot through with arrows, then beheaded, in 869. He was very soon revered as a martyr and his body was enshrined at what became known as Bury St Edmunds, where a great monastery was later founded. He represents those many others who were also martyred by the Northmen at that time.

98. St Wite (*nun*) is the only Orthodox English saint, whose relics are intact. These are at her church of Whitchurch Canonorum in Dorset. She was probably a nun martyred by pagan Danes in the ninth century.

99. St Neot (*hermit*) lived at the time of King Alfred the Great and reposed in about 877. He was a hermit in Cornwall and worked many miracles after his repose.

100. St Oda (*archbishop*) was of Danish descent, but became Archbishop of Canterbury. He encouraged the monastic revival and was called 'Oda the Good'. He reposed in 958.

101. St Edgar (*king and confessor*), King of England, had a tempestuous youth, but then repented and became known as 'the Peaceful'. During his reign some thirty monasteries were founded or at least re-established. He was sorely missed after his repose in 975.

102. St Edward the Martyr (*king and martyr*). The son of King Edgar, he was assassinated in 978 at the age of about fifteen, at the instigation of courtiers and came to be venerated as a martyr.

103. St Elstan (*bishop*), monk at Abingdon in the reign of St Edgar the Peaceful, then Bishop of Winchester. He reposed in 981.

104. St Ethelwold (*bishop*). A monk at Glastonbury under St Dunstan, he is called 'the Father of Monks'. He founded a monastery at Abingdon, and later a number of others including Peterborough. He was consecrated Bishop of Winchester and reposed in 984.

105. St Edith (*nun*) of Wilton was the daughter of King Edgar and Wulfryth. Her mother took her as a baby to the nunnery at Wilton near Salisbury, and she lived there all her short life, 'knowing not the world rather than forsaking it'. She refused to become abbess there and at other convents, preferring to serve her sisters in the humblest ways. She reposed in 984.

106. St Dunstan (*archbishop*), born 10 years after the death of King Alfred, he refounded the monastery at Glastonbury and later became Archbishop of Canterbury. The present coronation rite of the English sovereign derives from that compiled by Dunstan for the coronation of King Edgar. As Archbishop he was a champion of Church discipline; but although many feared his sternness, all marvelled at his holiness, so that he became known as 'The Good Archbishop'. He reposed in 988.

107. St Oswald (*bishop*), Bishop of Worcester, was a holy man, ascetic and monastic reformer. He advised kings and helped the poor. He later became Archbishop of York, reposing in 992.

108. St Lide (*hermit*) was a hermit on the Isles of Scilly. Of Celtic background, he may have lived as late as the year 1000.

109. St Alphege (*archbishop*), Archbishop of Canterbury and Martyr. When the Danes invaded Canterbury, Alphege was taken captive and a ransom demanded for him. He would not allow the ransom to be paid and the Danes killed him. He suffered in 1012.

110. St Walstan (*righteous man*) lived at Bawburgh in Norfolk. A simple man, he is the patron of farm labourers and is still venerated today. He reposed in about the year 1016.

THE AGES OF ENGLISH HISTORY

ONE of the problems with the heterodox categorization of history is that it does not refer to how people saw themselves at the time. For example, those who lived in 'the Dark Ages' never called them 'the Dark Ages', those who lived in 'the Middle Ages' never called them 'the Middle Ages' and terms like 'Saxon' (at the time they called themselves 'Englisc'), 'Gothic' (at the time called 'French') or 'Renaissance' were also invented centuries after those periods had passed.

Below we suggest what Orthodox historians may use when speaking of the history of the territory that is now England, replacing terms like 'Saxon', 'the Dark Ages', 'early mediæval', 'the Middle Ages' etc.

Pre-Roman: (Stone Age / Bronze Age / Iron Age.
The Celts arrive in about 500BC) – AD 43

Roman: 43–410

Sub-Roman: 410–597

The Age of the Saints: 597–793

The Age of Resistance: 793–1066

The Feudal Age: 1066–1327

The Middle Age: 1327–1534

The Protestant Age: 1534–1714

The Imperial Age: 1714–1945

The Post-Imperial Age: 1945–present

Orthodoxy Shines Through Western Myths (7)

THE ENGLISH CHURCH AND THE PAPACY FROM THE CONQUEST TO THE REIGN OF JOHN

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 ninth in a series taken from various works of secular scholarship, we have selected extracts from a religious scholar. These are from *The English Church and the Papacy, From the Conquest to the Reign of John* by the well-known Church historian Professor Z. N. Brooke, Dawson, Cambridge, 1989 edition. These extracts seem to illustrate abundantly 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:

pp. 23–31. The mid-eleventh-century revolution and England.

In the eleventh century there was nobody in England, or elsewhere (*sic*), who questioned the essential unity of the Church, or denied that it was under papal headship. This is certainly true of England after the Conquest, when William I brought the English Church back again into line with the Church as a whole, (*sic*) and it is for this reason that I have chosen the Conquest as the point from which to commence this enquiry. The Conquest does mark, in essentials, such a clean sweep with the past. Not only the new secular ruler, but also the ecclesiastical officials, came from the Continent. During Edward the Confessor's reign, foreigners had been introduced, but there was great hostility to them. Now they are imposed without effective resistance everywhere, and it is some time before an Englishman has a chance of promotion in the English Church. It is particularly the Church that is affected by one of principal results of the Conquest – the renewed connection with the Continent. The Church is re-organised and governed by foreigners, in accordance with the ideas that they brought with them from the Continent...

The eleventh century is, in Church history, the great century of reform, and it divides into two quite distinct halves. Before 1046, when the Papacy was still unreformed, the Church as a whole had no leader, and only a nominal head. The papal primacy was, indeed, generally acknowledged, though the scandals of the papal court had ruined its prestige and discredited its authority. The Roman Church was still the one from which authority was derived, and it had long been customary for archbishops to apply to the Pope for their *pallia*, and many monasteries based their privileges on papal charters; it had long been looked to as an authority to give a ruling on difficult questions of law, or as an arbitrator in important disputes. But when it departed from this passive role to take the initiative, when it tried to exert its authority over an archbishop or a bishop, it was strongly and

successfully resisted, and it had no means of enforcing its orders ...

But already, twenty years before that date (1066), reform had reached the Roman Church. By reforming the Papacy, and by nominating as Popes a series of German bishops all zealous for reform, Henry III restored to the Papacy its prestige and gave to the reform movement its natural leader. It was particularly the work of Leo IX that ensured that this should be permanent. Surrounding himself with cardinals of the same mind as himself, drawn especially from Lorraine, he made certain of the continuity of policy in the Roman Church; and by his progress north of the Alps, in France and Germany, as well as in Italy, he gave a reality to papal authority which had long been lacking, and attracted popular enthusiasm to his banner. From this time a new spirit enters into the Church. There is soon seen to be a cleavage in the ranks of the reformers. The old movement goes on, but the new movement under papal headship, in which the Church by itself sets its house in order, begins to get the upper hand and to supersede the old. The laity are still encouraged, and strongly encouraged, to help; but they are to be assistants and not directors ...

This takes some time before it comes to the front. Co-incidentally, and consequently, was gradually being created the centralisation of the Church under papal headship. The death of Henry III in 1056 removed the chief bar to papal independence, which was given a legal basis in the Election Decree of 1059. The inability of the imperial court to interfere allowed the process to continue unchecked, until with the accession of Gregory VII in 1073 it gathered momentum, and in spite of deadly contest with the ruler of the Empire eventually reached its appointed end. The early stages of the process are all dictated by the desire to effect the reform of the Church, which still remains the first object even with Pope Gregory VII. The enforcement of obedience on archbishops and bishops, who must be responsible for executing locally the decrees passed at Rome, is an important stage. To ensure this obedience, the Pope gives to the legates who are sent with his orders the power to act with full authority in his name. Not only must the archbishop obtain his *pallium* from Rome; he must go himself to Rome to receive it, and visits to Rome are frequently enjoined on the bishops of all countries. The Popes directly interfere, too, in the affairs of the local churches, great and small. It is a monarchical

authority that replaces the former almost feudal headship the Church. The papal authority becomes a reality and finds expression in several directions – legal and judicial as well as administrative. The Pope is supreme legislator, not merely an authority on doubtful points, and his decrees are binding on the whole Church.

pp. 132–5. William I and his attitude to the non-traditional, centralised Church

William I was behaving in the way that enlightened and spiritually-minded rulers had always behaved hitherto. The idea of a centralised Church directly controlled in all its parts by the Pope was novel to him, and therefore untenable; it involved a breach of tradition and custom, quite apart from the menace to his own authority. It was from every point of view distasteful to him, as it was to his contemporaries ... that the Pope should of his own initiative interfere, and interfere in such a way as to limit the king's authority over any of his subjects, must obviously be prevented at all costs. This was the normal position of a tenth- or eleventh-century ruler.

... There was also nothing out of the common in his reference to Rome in 1067 for the translation of a bishop. More noteworthy was his appeal for papal support for his invasion of England ...

p. 186. Clerical marriage continues to be the norm in the twelfth century.

For the repeated efforts of archbishops and legates, and the repeated decrees of Councils, had hardly broken the crust English custom. The reformers had particularly concentrated their efforts to oppose clerical marriage and the control of churches by laymen, but with little result. The parish clergy continued to marry ...

p. 227. The eleventh century revolution was resisted everywhere, but that resistance failed everywhere.

The English Church ... moved along the same path, more slowly indeed than was usually the case elsewhere, but always in the same direction. Everywhere the monarchy and the episcopate began by opposing, from perfectly sincere motives as well as from self-interest, the new centralising policy of the Papacy. Everywhere they were forced to accept it, bishops first, because conviction gradually came to them from the study of the law

and the authorities they all revered; the kings later, as circumstances forced them, most reluctantly, to yield. But they too in time came to the same general acceptance. This happened very quickly in France, where the reform movement had its origin, and where the royal power was weak. It was slowest in Germany, where the tradition of obedience to the king was strongest, and where the

imperial authority could rely on the precedents of centuries not merely for its control over the national Church but over the Papacy as well. England occupies a mean position. The episcopate absorbed the new ideas more slowly than in France, but the king was forced to yield to circumstances sooner than in Germany.

ON THE SOUL

by George Rose

HAVE it on the Highest Authority that 'man became a living soul'. Yet superficial denials of the existence of the soul are still made from time to time and a tale has been told of a young medical student who declared that in all the course of his studies in the dissection school he had never found one in the human anatomy.

Who but a fool has 'said in his heart there is no God' or looked for the soul in a dead body! But the

world is full of fools and the most tragic folly is reached when the government of whole nations is based on this denial.

To me one of the many proofs of the reality of the soul lies in the fact that mankind should ever have thought of such things as domes, spires, steeples and minarets to grace his religious buildings, pointing to heaven and serving no other purpose. The very word 'spire' is a witness, deriving as it does from the same root as 'the spirit'.

THE 'REFORMATION' AND ARCHBISHOP MATTHEW PARKER (1504-75)

By Eadmund

MATTHEW PARKER was the son of a maker of worsted in Norwich – a member of the burgeoning middle class, which had started when the Bubonic Plague (known more dramatically as the Black Death) had ravaged England, killing over a third of the population and thus creating a labour shortage. The Norman Barons, who had held England in servitude since 1066, had now lost their pool of cheap labour, and the serfs had begun to emancipate themselves, demanding better conditions and pay.

This process was accelerated by the victory of Henry Tudor at Bosworth Field in 1485. Henry was determined that the old order would either change or yield, and his statutes of Livery and Maintenance ensured that the days of the Norman landowner sitting in his castle terrorizing the country with his private army were numbered. He also sent his chancellor, Cardinal Morton, to visit the Barons in order to assess the amount of tax they should pay. If the Baron laid on a great spread to impress the Chancellor, Morton would inform the King that he was obviously wealthy. If the next



*A portrait of Archbishop Matthew Parker
(1504-75) aged 70*

Baron, thinking to profit by his predecessor's folly, only spared him a cheeseparing meal, Morton would inform the King that the Baron lived very simply, and therefore could obviously afford to contribute more.

Social pressures and 'Morton's fork' thus led to the rise of the middle class. Previously the only route to any kind of advancement had been through the church. Orthodoxy had come to a sudden end in 1066 and the simulacrum of it now run by the Norman Catholics provided an education that was stereotyped and unlikely to create original thinkers. However with the new men entering the field, new ideas had begun to emerge. Folk had seen for a long time that many of the practices of Catholicism were not in line with the actual meaning of the scriptures, and new translations of the bible were being made in Germany and the Netherlands.

Matthew Parker became an undergraduate at Corpus Christi College and obtained his BA in 1524, being both ordained priest and elected a fellow of the College in 1527. For the next seven years he studied the early centuries of Church history and consorted with reformers who met at *The White Horse Inn*, becoming friends with such people as Hugh Latimer, William Cecil and Nicholas Bacon. However he differed from the other reformers in one particular: he was not a controversialist and the debates and disputes in which he took part only served to turn him back to more studies in an attempt to find out the historical facts, not other people's opinions.

He reluctantly accepted a post as chaplain to Anne Boleyn at the royal court. She gave him the deanery of St John the Baptist College, at Stoke-by-Clare in Suffolk, where he spent what were probably the happiest years of his life, pursuing his scholarly interests and saving the College from dissolution when Henry VIII attacked the monasteries. After Anne's execution, when she commended Princess Elizabeth to his care, he managed to retain the favour of Henry VIII, who proposed him as the Master of Corpus Christi in 1544, a post for which he was accordingly chosen. He became Vice-Chancellor of the University and Dean of Lincoln, and this period involved him in some stormy episodes, as he had to withstand an attack by the Crown on the revenues of Cambridge University, which he was able to parry with great tact and skill.

On 24 June 1547, in anticipation that the law against married clergy would be changed by the

lower house of Convocation, he married Margaret Harlestone, to whom he had been betrothed for seven years in the hope of such a change, for until it came about he was, of course, doomed to celibacy. This marriage was very good for him, for he was a modest and unassuming man, and much of his later success was due to his wife, whom he did not long outlive. However he was deprived of all his preferment in 1553 on the accession of the Roman Catholic Mary and even went abroad for a while to avoid trouble. He was quite glad to be able to retreat into obscurity and to continue his studies in peace, but during this period he fell from his horse and suffered a strangulated hernia, which was to give him incessant ill-health and eventually contribute to his death.

At the end of Mary's reign in 1558 he had hopes of restoration to his beloved College, but these were doomed. The new Queen Elizabeth I, whom he had known as a young girl and whose mother he had served as chaplain, appointed him Archbishop of Canterbury, in spite of the fact the he had married (Elizabeth was a traditionalist and did not approve of married clergy). She is reported to have told Margaret, on meeting her for the first time, that she did not know what to call her: 'Madam I may not call you and Mistress I am ashamed to call you.' However even she later came to acknowledge her worth, and Margaret was nicknamed 'Parker's Abbess' because of her gravity, chastity, discretion, and piety.

The spiritual landscape of England was very tense at this particular time, and it will therefore be helpful for someone who has not studied the English Reformation if I describe it more closely. Thomas Cromwell, as well as supervising on behalf of his Royal master the Dissolution of the Monasteries, had sponsored a new, and the first legal, translation of the Scriptures into English: that of Coverdale, which appeared in 1535. For the first time the Scriptures thus ceased to be the forbidden handbook of the agitator and became, under some light safeguards, the common property of the nation. However Cromwell's cautious sponsorship of Protestantism came a cropper with his proposed marriage of the King to a Dutch Protestant, Anne of Cleves, which caused his fall. Henry had all that he had ever tried to obtain: control over the Church as well as the wealth of the monasteries, and he was happy to have it remain just as he had fashioned it. The church did not change markedly in its liturgy or ritual, and Archbishop Thomas Cranmer, who had rather precipitately and ill-advisedly taken a

wife, had to smuggle her out of London in a wine-barrel to avoid the King's wrath.

But although Henry hoped to keep his realm orthodox, steering a middle path between Rome and the extreme ideas that were now circulating in Europe, he was also more determined to keep it united, and he was willing to break with Catholicism if that proved necessary. By the end of his reign the Reformers included some of the greatest in the land. The King himself entrusted his son's tuition to three Reformers, and in his last months was meditating the crucial step of converting the Mass into a Communion. When he died leaving a son who was still a minor, he left a council of regency in which the Protestant element was significantly the stronger, and the only Catholic who could have made a fight of it, Gardiner of Winchester, was omitted. With the appointment of John Seymour Duke of Somerset, a man who, although honest himself, was slow to suspect others, as Protector of the Kingdom, the floodgates were opened. Somerset repealed the treason (Henry had created more treasons than all his predecessors put together) and heresy laws of the last reign, removing all doctrinal legislation from the statute book as well as all restrictions on the printing and use of the scriptures. At the same time, Archbishop Thomas Cranmer introduced his new Prayerbook – essentially the Anglican Prayerbook that is still in use today. It was a radical re-working of the Catholic liturgical books, the Breviary, the Missal and the Ritual. The eight divisions of the Catholic daily office were reduced to two, and the new Communion Service transformed what had been a sacrificial act into a commemorative one.

This total freedom in matters of religion gave a boost to Puritanism, which originated in the doctrines of John Calvin in Geneva, Switzerland. To the two basic tenets of Protestantism – the unique and exclusive authority of the Scriptures and the sanctity of the human conscience in interpreting them – Calvin added a third: the doctrine of predestination. While the Catholic held that a man might be saved by faith and conduct, and the Lutheran that he could be saved by faith alone, the Calvinist knew that God has predestined every human being either to salvation or damnation, and that no intensity of faith or integrity of conduct could alter that divine fore-ordination. This would appear to most to be an abhorrent, cruel and unjust doctrine, but its adherents dwelt in the serene certainty that they were among the

elect, and it generated in them a depth of conviction and a height of exaltation unknown to those who did not share its secret. The Puritan lived in a world of his own, of literal truth and unqualified error, of absolute good and evil, of white and black. It might be thought that his spiritual isolationism would cause him to cut himself off from the unregenerate and irredeemable multitude, and to withdraw into his own inviolable inner life; but for the majority of Puritans this was psychologically and practically impossible. The same urge which turned other deeply religious men into missionaries for their faiths turned the Puritans into policemen for theirs. Granted that most of their fellow-beings were lost eternally, they must none the less be persuaded, or compelled, to conduct themselves so as not to give scandal to God and his Elect.¹ Moreover Calvin's model church had been erected within the narrow confines of a Swiss city-state, but there could not be an English Geneva, there could only be a Genevan England, and the object of the Puritans was to puritanize it.

The new Archbishop would have to steer a middle course between the old Roman Catholics, who still accepted the Pope as head of the Church, the Henrician Catholics who accepted the Catholic religion but repudiated the Pope, and the extreme Protestants, now returning in large numbers from their Marian exile in Europe. Matthew Parker had shown himself a man of balanced judgement, deep learning, gentle yet firm, and conciliatory yet courageous – probably the only man in the kingdom at that time who could do the job. However it is hardly surprising that he balked at the responsibility, and he had to be compelled by Elizabeth and her minister William Cecil to accept it. Parker, forced into the position, found himself obliged to justify the Church that Queen and Parliament had given him.

Elizabeth was almost bound to the Protestant side, as to declare herself a Roman Catholic would be to declare herself a bastard with no right to the throne, although had she come out in favour of the Pope, some accommodation would doubtless have been forthcoming. Certainly her Catholicism would have bound her brother-in-law Philip II of Spain to her cause, and enabled her to extort a favourable peace from Henry II of France, perhaps even recovering Calais. But Elizabeth hated medicine of any kind, and Papal Supremacy would have been a bitter draught for the daughter of Henry VIII and Anne Boleyn to swallow. Elizabeth

had also suffered under Mary, and her pride and loyalty made her unwilling the desert the Protestant party who had made her their hope then. She also instinctively feared to conciliate the Catholic Powers, who would be likely to continue to push her to the last available inch. 'So although the road which led to Rome was certainly broad and in some respects inviting, ... so too, the Queen's bible told her, was the road which led to destruction'². However she was not about to abandon her popularity among the majority of her subjects by allowing the Puritan extremists the licence that they had enjoyed under Somerset.

Elizabeth's religious settlement was forged in Parliament, without ecclesiastical input. Indeed in the Lords, the bishops voted solidly against every government proposal, reaffirmed the old doctrines and the Papal Supremacy, and vetoed Parliamentary meddling with them. The Protestant radicals in the Commons, however, made the running there, and the minimal changes with which the Queen would have contented herself left them unsatisfied. The strenuous opposition of the bishops did achieve some amelioration in the Government's position, however, and the bill giving the Queen the Supreme Headship, which had already passed both Houses, was abandoned at the last moment. Two new bills, the first declaring Elizabeth the 'Supreme Governor' of the realm in matters spiritual, and the second restoring, with a few modifications, the Prayer Book of 1552, were introduced. Both Houses adopted these with alacrity, and the Uniformity Bill was through by the 28 April, the Supremacy Bill by the 29 April. 'The broader based an institution, the less deep its foundations will, or will need to, go. The Elizabethan Church was designed to appeal to the lukewarm multitude, and it enlisted their lukewarm support. To most Members of Parliament, as to most Englishmen, its chief merits were negative. It had no Pope, it had no Mass, it made no windows into men's souls, it lit no fires to consume men's bodies. The fact that it kindled no flame in men's hearts, if hardly a merit, was less of a defect in that most men's hearts were not inflammable.'³

The Church of England being now by law established, the battle had to be re-fought in innumerable engagements all over the country. With one dishonourable exception the bishops refused to take the Oath of Supremacy and were deprived of their sees. Estimates of the number of Clergy who refused to conform and lost their livings range from a near contemporary figure of

177 to a modern Catholic one of 2,000, and one is free to place one's guess at any point in between. Parker in particular, having suffered persecution, was eager to temper the Protestant wind to the hesitant shepherd. However he was determined to maintain the integrity of his church, both against the Roman Catholics and perhaps even more against the Puritans. His constant inquiries into those who refused to wear the surplice, and who preached doctrines against the Establishment line are supposed to have earned him the nickname of 'Nosey Parker', although in fact this term probably did not come about until the 19th century.

Parker was an avid book collector. He must have been horrified by the looting of the libraries in many monasteries up and down the country, when valuable manuscripts had in many cases been sold off to merchants by the hundredweight for use as wrapping paper. In 1568 he secured a licence from Queen Elizabeth to seek out 'auncient recordes or monumentes' from the libraries of the monasteries suppressed by Henry VIII and from the old Cathedral priories, now converted to the use of the Church of England. He thus had the first choice of many hundreds of manuscripts of the very highest importance. This was the first major antiquarian collection ever assembled in England, long before those of Thomas Bodley (1545-1613) or Robert Cotton (1571-1631), which became the foundations of the libraries of the Bodleian in Oxford and the British Museum (later the British Library) in London⁴. Among the documents that he was able to save were the following:

The oldest Latin illustrated Gospel Book in existence, now believed to be the very volume sent by St Gregory the Great to St Augustine (*Corpus Christi* ms.286).

One of the great Gospel Books written in Northumbria, almost certainly on the Island of Lindisfarne itself, and closely related to the famous Lindisfarne Gospels now in the British Library (*Corpus Christi* ms.197b).

The *Corpus Sedulius* (ms.173, part ii): containing the *Pascale Carmen* (Easter Song) of the ninth century poet Sedulius, a kind of biblical epic designed to bring pagans to Christianity.

The *Corpus Glossary* (ms.144): a celebrated alphabetical dictionary with definitions of well over 2,000 words in Old English. This is thought to have evolved from a lost anthology of English words originally put together in Canterbury to help the Mediterranean missionaries to understand the

local language. We know that Matthew Parker used it extensively from his annotations – it must have helped him to understand the Old English language, which by that time had become largely unintelligible. Even the script had become difficult to read, and antiquarians fell into the error of thinking that the ‘thorn’ rune standing for the sound that we now spell as ‘th’ was a ‘y’, giving rise amongst other things to the fashion of naming ancient buildings in such terms as ‘Ye Olde Cottage Tea Roomes’.

De Trinitate (About the Trinity), by St Augustine (ms.199): a Welsh copy from the second half of the 11th century, signed by the scribe Ieuan, who identifies himself as the son of Sulien († 1091) Bishop of St David’s.

A 10th century psalter, containing a beautiful drawing of King David (ms.411).

The *Portiforium* of St Wulfstan, known for many years incorrectly as the ‘Portiforium of St Oswald’, made for St Wulfstan of Worcester in the second half of the 10th century (ms.391). A *portiforium*, as the name suggests, was a book designed to be carried, later known as a Breviary, and contained a large amount of liturgical material that the Bishop would have needed in procession, as well as some private prayers.

The oldest known manuscript of the so-called ‘Anglo-Saxon Chronicle’, now usually called the Parker Chronicle, (ms.173) – an extremely valuable record of early English history and thus one of the most important books in the Englisc language.

The *Psychomachia* of Prudentius, an Englisc manuscript with eighty-one coloured drawings of allegorical and biblical scenes (ms.23). It is a late 4th century Latin poem on the struggle between virtues and vices for the possession of the human soul.

The Dialogues of Solomon and Saturn (ms.422): an Englisc poem.

The Life of St Guthlac (ms.307), a tenth-century biography of the fenland hermit of Crowland.

A collection of texts on musical theory (ms.260) by Hucbald of St Armand († 930) copied, probably at Canterbury in the 10th century. This sets out the construction of neumes (early musical notes).

The Winchester Troper (ms.473): the oldest complete book of polyphonic music in the whole of Europe and of incalculable importance for the origins of Western melody. A ‘trope’ is a musical setting of words like ‘Alleluia’ added to embellish

the end of a text in the Mass or the daily offices of monks.

Sancti Cuthberti vitam, metrice et prosaice scriptam (ms.183): ‘A life of St Cuthbert, written in verse and prose’. This was a gift by King Æthelstan of Wessex of the text of St Bede to the peripatetic monastery of St Cuthbert, driven from Lindisfarne by the Vikings, and in 934 based at Chester-le-Street. Subsequently the community settled at Durham, where the relics of St Cuthbert were enshrined. Its frontispiece shows King Æthelstan presenting the volume to St Cuthbert.

There were many more books in the collection of a later period, and Parker at times must have been bewildered by the multiplicity of his sources. However they gave him, or so he thought, an historical basis on which he fancied his church was founded. The Englisc material seemed to show continuity in the liturgy, and also showed that the Gospels had been translated into Englisc, and homilies were preached in Englisc. From these documents Parker fancied that the Englisc had had services in their own language. It is ironical that Parker, who was historically half the distance in time away from the Englisc, was less well informed about them than we are today. We now believe that in Pre-Conquest England all prayers in church were actually conducted in Latin⁵. A translation was made into Englisc of the Benedictine hours, but this was probably done by monks in gratitude to a lay benefactor, who might have used it amongst his retainers in his private house. However Parker was right in believing that the fact of making a translation was not considered at all heretical in Pre-Conquest England, as it was to become under the strict papal control of mediæval times.

Perhaps, had Parker had complete control of the Church, instead of simply being appointed to head an organization that had already been created by a secular authority, he might have ordered things differently. We must wonder how he managed to square the mangled remains of the monastic hours found in ‘Morning Prayer’ and ‘Evensong’ with the contents of the historical *Portiforium*. Perhaps he also baulked slightly at the Calvinistic overtones in some of Cranmer’s prose. However he is unlikely to have perceived the golden key, only vouchsafed to the Orthodox, which is that Roman Catholicism was founded in 1054, co-terminous with the Great Schism. Most modern Western historians have missed this fact, and have failed to associate with it the increased aggression of the Papacy in the 11th

century, so it would be unreasonable of us to expect Parker to have grasped it. However, had contemporary political circumstances been favourable, it is interesting to speculate on the kind of Church that Parker dreamed of in his scholarly retreat and might in a different time and place actually have come into being, before he was reluctantly compelled to accept the appointment to the Archbishopric of Canterbury.

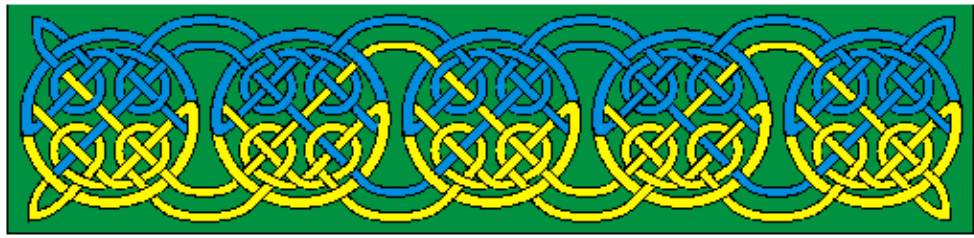
Recommended Reading

Bindoff, S. T., *Tudor England*, Penguin Books
Deanesley, Margaret, *The Pre-Conquest Church in England*: Adam and Charles Black 1963.
De Hamel, Christopher, *The Parker Library*, C.U.P.

1 Bindoff, S. T., *Tudor England* (No. 5 in the 'Pelican History of England'), Penguin Books 1950 with

subsequent reprints. The last two sentences are a direct quote, and the whole of this paper is deeply indebted to him.

- 2 Ibid.
- 3 Ibid.
- 4 Parker's knowledge of human nature and understanding of University politics is shown by a clause in the indenture by which he made provision for the future of his vast collection after his death. The books were left to Corpus Christ College, but they were to be checked each year. If ever more than twelve books were lost by negligence, the entire collection would revert to Caius College; and if they too should lose a like number to Trinity Hall, and in turn, if the losses continued, back to Corpus Christi. The collection is in fact still in the keeping of Corpus Christi, safe and intact!
- 5 Deanesley, Margaret *The Pre-Conquest Church in England*: Adam and Charles Black 1963.



AGAINST USURY (c. 735)

ALL believers are forbidden to lend money or goods for any unjust interest. That is to say no demand is to be made for a return of more than what was originally lent; but anyone who makes a loan of money or goods to another must do it for love and out of necessity, just as he would wish that it were done to himself. If anyone does this from wicked greed, the sacred books prescribe for him a fast of 3 years, 1 year with bread and water and 2 according as his confessor prescribes for him ...

If a bishop or an abbot or a priest or any minister of God whatsoever loans money for interest which is unjust and does not remember that which the Saviour says through the Psalmist David that those enjoy His kingdom who do not lend their money for usury (Psalm 15, 5); if anyone violates this law, he is not worthy to receive communion, before he has amended, as is written above, that is to say through a fast of three years

(*Penitential of Archbishop Egbert, 735-66*)

QUESTIONS & ANSWERS



What would you recommend as a reading list for future seminarians?

E. N., California

The first book that I would recommend – although it is much more than reading, far more

important – is a prayerbook. How many prayers do seminarians know by heart?

Secondly, the Scriptures and specifically this means the New Testament, furnished with a list of questions asking why certain parts of the Orthodox

Church no longer observe these instructions (for example I Cor 11; Jas 2, 19). This should be essential reading, followed by the Psalms and an appreciation of their prophetic quality.

Thirdly, there are the lives of the saints. The lives of some of the New Martyrs and Confessors (not deguttied and censored versions, as can be found on the internet), showing future seminarians what exactly the blood and guts confession of the Faith involves, are essential.

Finally, I would recommend a book by a contemporary saint, for example, St Nicolas of Ochrid, St John of Shanghai or St Justin of Chelije. Alternatively, a book written by one of the contemporary and universally respected, but not yet canonized Orthodox Elders, such as Fr John Krestiankin, Fr Paisios the Athonite, Fr Porphyrios or Fr Cleopa of Romania, could be recommended. Students need to know what the real Orthodox world writes and reads.



Is Liana an Orthodox name?

L. M., Washington.

I have always thought of it as short for Juliana, together with other forms like Leanne, Leigh-Anne etc.



How do we face and bear injustices?

S. S., Paris

Firstly: Know that injustice is always good for our humility, as a weapon against our pride.

Secondly: Know that God is in charge of everything. His Truth always triumphs, so do not despair in the face of the injustices which are in any case inevitable in this world. Injustice does not last, eventually you will be vindicated.



What exactly do the words of the Liturgy, 'The mercy of peace, the sacrifice of praise', mean? Are the last words related to Psalm 50, as I have always thought?

S. P., Felixstowe

Yes, they are. God wants a sacrifice of praise, not a sacrifice of blood (See Psalm 50). Our sacrifice is bloodless. The first words, 'the mercy of peace', refer to the same thing. The God of mercy wants mercy, not sacrifice. 'Blessed are the merciful, for they shall obtain mercy'. Mercy is the result of peace. If we have peace in our hearts, then we are merciful. We must be in this state of mercy, if we are to approach the God of mercy.



Why are Non-Orthodox altar tables oblong, but Orthodox altar tables square?

A. P., Felixstowe

I am not sure why this is so, but I do know that altars were always square in the churches of the first centuries. I could speculate that the change in the West might be due to the elongation of church buildings in the West, as in the Middle Ages, when Catholic churches (and later therefore Protestant ones) became rectangular.



What are the benefits of confession?

V. R., London

Without confession, national character can be deformed. This can be seen quite clearly in the English national character, with its reserve and hypocrisy, the result of Protestantism, especially of Puritanism. Before the Protestant Reformation, the English were famed as being open and affectionate. The influence of extreme Protestantism, Calvinistic Puritanism, is quite striking, even today. Thus, we have the novels of Agatha Christie, with their murders and scandals in quiet, polite villages, in the style of the game *Cluedo* or television series like *Midsummer Murders*. Here apparently 'nice', polite and well-educated people do the most terrible things. Backstabbing is the order of the day, hypocrisy and cant the norm beneath the cult of 'niceness'.

Protestantism says that we have 'a personal Saviour', that we are already saved. This is pride, because it excludes the recognition of our sinfulness and so repentance. Without confession of sins and some minimum level of guidance, we would go for years and decades without confession, everything would be hidden, 'bottled up', with terrible consequences eating away at our souls. Of course, in the puritanical USA they have invented 'therapy' as an alternative to sacramental confession. However, with 'therapy' there is no repentance and therefore no absolution, only talk.



I want my son to get married. Can I pray for him so he finds a wife?

T. Z., London

Yes, but do not pray for him to find 'a wife', but to find the right wife.



Why are priests' cassocks black?

R. S., New York

They are not, they can be any colour. Even the Roman Catholics did not dress in black until after

the Council of Trent at the end of the 16th century and that was under Protestant influence. Even today many of the Roman Catholic orders wear grey, brown or other colours and their Pope wears white (like the Patriarch of Romania). Only Orthodox monks wear black cassocks, as a sign of repentance.



I have read that a certain person would make an excellent Orthodox priest because he had previously been an Anglican vicar. Is this the case?

C. H., Colchester

No, it is not. In reality, it is far more difficult for a trained heterodox clergyman to become an Orthodox priest than for a heterodox layman. This is because trained heterodox clergymen first have to unlearn everything before they can start learning, whereas a heterodox layman has less to unlearn before he can start learning. And learning in the Orthodox sense is not at all about booklore, it is about feeling in the heart, feeling the teachings and traditions of the Church. Only once they have been felt can they be understood by the mind.

However, it is possible for an Anglican vicar to become an Orthodox priest after 10-30 years of being an Orthodox layman. I have seen this. What I have not yet seen is a former Catholic priest become an authentic Orthodox priest. But possibly it does exist. God works miracles.



I have two questions. Firstly, from an Orthodox point how do you consider a blood sample from John Paul II? Isn't the only blood that can exist in the Church Christ's? In this sense, is it not inconceivable that a man like Padre Pio with his bleeding *stigmata* could perform the Liturgy?

Secondly, a friend of ours, who is a collector of pre-Colombian objects and art – he considers that pre-Colombian religious objects and idols are 'art' – made a necklace from antique Indian stones and gave it to my wife as a very special and expensive gift. What should we do with it? Can she wear it? Should we sprinkle it with holy water? The Apostle says that all the gods of the pagans are demons. It applies directly to figures and idols.

G. J., Venezuela

Your first question: Blood *could* be considered relics in certain conditions, in solid or dried form for instance. There is the case of St Januarius, an ancient martyr in Italy, venerated by Orthodox. However, this is a case of liquefaction of his blood

on his feast day. Usually this blood is solid. Relics are basically solid, for example, bones.

There is something unhealthy in the veneration of liquid (as opposed to dried) blood. It is anatomical, like the Catholic veneration of hearts and other internal organs. *Stigmata* are a sign of psychic (not spiritual) activity, even of fraud. At present for example there are over 50 conjurors (professional entertainer) magicians in Spain who can create *stigmata* at will. It is not a sign of holiness, but of psychic technique, whether voluntary or involuntary. In Orthodoxy you do not celebrate the liturgy if you are bleeding (the case of menstruating women for instance).

Your second question: In the broadest sense art is anything that is artificial, that is man-made.

However, there is primitive art, low art, modern art etc etc. What interests us Orthodox is high art. High art is anything that is touched by the Divine, that is, the Sacred, which therefore inspires the Divine qualities of beauty, goodness and truth. This is why virtually all modern art is not High art.

If these stones are natural and not carved into idols – and you like them – you can leave them overnight in holy water and wear them if you wish. If you still do not like them, you could give them away. If they are carved in the form of idols, hide them (or bury them or throw them in a river) where none can see them or touch them.



Why do priests wear vestments and why are they buried in vestments?

G. A., Manchester

Vestments represent the beauty of the Kingdom of Heaven. Remember that in the services the priest represents Christ. We always give the best of what we have to the Church, the most beautiful in human culture. We are not Protestants. This does not mean that vestments have to be expensive, jewel-encrusted etc. But they should look decent and beautiful. Priests are buried in a set of vestments (usually the oldest one) because this shows that the most important thing in their lives is their priesthood and that they go to meet Christ thus.

LEICESTER: WHERE ST COLUMBA AND ST AUGUSTINE MET

WHAT happened at Leicester itself is not altogether clear ... the so-called Jewry Wall, which had formed part of a large Roman bath complex in the centre of the town, remained, as it still remains, an upstanding feature sufficiently prominent to be linked to the west front of the church of St Nicholas, which probably marks the first centre of Christian worship. Immediately to the east of St Nicholas' church there was in the fifteenth century another building whose two parts, separated by a row of columns, were dedicated respectively to St Augustine and St Columba. It was known as le Holy-bones, but

whether this referred to a pre-existing perhaps sub-Roman, cemetery on the site or to its possession of significant relics is not known. The unusual dedications may well go back to the seventh century when an earlier cult of the Humbrenian Columba could have been combined by Roman missionaries with devotion to Augustine. This would imply the survival of at least an inhabited urban nucleus of some sort remaining in the old town at that time.

*The English Settlements by J.N.L. Myres, Oxford
1986, pp. 184-5*

OPINION PAGE

Responding to the State of Britain

IDO not need to say that Britain is in a very bad state. It is in a very bad state financially. The country is in debt, and the debt is increasing. To try to bring the debt down, the Government is cutting public spending. This is leading to the loss of jobs, and to young people being unable to get a job.

The country is also in a very bad state morally and socially. MPs in the last Parliament were caught fiddling their expenses. Bankers have been paying themselves huge bonuses. The media have been polluting the country with scandal, and breaking the law to get it. Families are breaking up. There is a great deal of crime and anti-social behaviour. Old people are being neglected in some care homes. Young people are growing up with little to guide them and surrounded by temptations. I know someone who did her teacher training in an inner-city school. Out of a class of 26, only two were living with their own mother and father at home.

The Reason

We are in a mess. Why? As Christians, we know the answer. Since the war, as a country, we have rejected the Christian basis of our society. We have done away with laws that promote good behaviour, and brought in legislation that allows people

By P. G. Nelson



to do what they like. We have done what the Jewish nation did in Jeremiah's day. He wrote, 'Be amazed, O heavens, at this, and horrified; be utterly desolate, declares the LORD. For my people have committed two evils: they have forsaken me, the fountain of living waters, to hew reservoirs for themselves, cracked reservoirs that cannot hold water' (Jeremiah 2: 12-13).

This is a powerful picture. In Israel, pure water is a precious commodity. God says that he will provide his people with pure water. But the people have turned their backs on him, and tried to create their own supplies of water – useless supplies, that do not give water. This is exactly what Britain has done since the 1950s. The question is, what can we do about it? Let me suggest three things

Prayer

The first is to pray – pray for the country. After King Solomon had built and consecrated the temple in Jerusalem, the Lord said to him, 'I have heard your prayer and have chosen this place for myself as a house of sacrifice. If I shut up the heavens and there is no rain, or if I command locusts to devour the land, or if I send pestilence among my people, and my people, who are called by my name, humble themselves, and pray, and seek my face, and turn back from their evil ways,

then I will hear from heaven, and forgive their sin, and will heal their land' (2 Chronicles 7: 12-14). Here God promises his people that, if they repent of their sins and call upon him, he will have mercy on them. So the first thing we can do about the state of the country is to pray – pray that God will have mercy on us as a people, turn us back to him, and heal our land.

This is a prayer we can pray even if the country becomes as godless as Rome was before Constantine. The Apostle Paul instructed Timothy at Ephesus, 'I urge then, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all people – for kings and all those who are in high positions, that we may lead a tranquil and quiet life with all piety and dignity. This [such prayer] is good and acceptable in the sight of God our Saviour, who wants all people to be saved and to come to a full knowledge of the truth' (1 Timothy 2: 1-3). The Apostle Paul says that our first responsibility as Christians is to pray for the country, 'that we may lead a tranquil and quiet life with all piety and dignity'. This is something we can all do (compare Anna in Luke 2: 36-38).

Setting an Example

The second thing we can do is to set as good an example as we can of living according to the law of God and teaching of Jesus. Remember that Jesus said, 'You are the salt of the earth [preserving society]. But if salt has lost its potency, with what shall it be made salty? It is no longer good for anything, except to be cast out and trodden down by people. You are the light of the world [showing people how to live]. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a tub, but on a lamp-stand, and it gives light to all in the house. In the same way, let your light shine before people, so that they may see your good deeds and give glory to your father in heaven' (Matthew 5: 13-16).

Our responsibility as Christians is to set as good an example as we can to the people around us. They may not appear to notice, but they do, and one day they will acknowledge it. The Apostle Peter tells us, 'Beloved, I urge you as aliens and exiles to abstain from fleshly lusts, which war against the soul. Maintain good conduct among the people of the world, so that, while they speak against you as evil-doers, they may, by observing your good deeds, give glory to God on the day of his visitation' (1 Peter 2: 11-12).

Witness

The third thing we can do about the state of the country is to speak to others about our Christian faith. Jesus gave the Church the Great Commission, 'Go and make disciples of all nations ...' (Matthew 28: 19-20). Peter accordingly told individual Christians, 'Be ready always to make a case to everyone who asks you for an explanation of the hope that is in you' (1 Peter 3:15).

If we live as we should, people may sometimes ask us about our faith. If they do, this gives us an opportunity to speak to them about it. We may also be able to create opportunities, if we are prayerful, to speak to others about what we believe. What we say depends on who we are speaking to. However, most people these days know very little about the Christian faith. We accordingly have to begin at the beginning, as the Apostle Paul did at Athens (Acts 17: 22-31). We have to say that we believe in God, who created the universe in which we live, and has given us laws to live by. These laws are very important. Society works well when people keep them; it breaks down when people disobey them.

This is where our message to the country begins. Once people have grasped this, we can go on to tell them about Jesus – Jesus who came to save us from our failure to keep God's law and to help us to keep it in the future – Jesus who died on the cross to secure the forgiveness of our sins, rose from the dead, ascended into heaven, and who from heaven invites us to come to him for forgiveness and his help to live the life God wants us to live.

'God so loved the world,' we can say, 'that he gave his only begotten Son that whoever has faith in him should not perish, but have everlasting life' (John 3: 16). People need to hear this message. Our families need to hear it; our friends need to hear it; our colleagues need to hear it; our neighbours need to hear it. Who is going to tell them? Maybe we are the only ones who can tell them. If we are, we must try to do so, with the Lord's help. If Christians do this all over the country, there may yet be a turning back to God, and the revival for which we pray.

ICONS AND AN ICONOSTASIS IN OLD ENGLAND

Probably in 678, accompanied by Fr Ceolfrith and a retinue of others, Abbot Benedict of Wearmouth went on pilgrimage to Rome for the fifth time and spent at least one year there. He and his companions brought back holy relics, some for Wearmouth and some for other churches, as well as a large number of books and icons. The sources do not specify which relics, nor do they name the books, but the icons are described in detail.

The Life of Ceolfrith refers to St Benedict's wish to obtain in Rome 'images of the stories of the Scriptures worthy of veneration', without stating which ones he brought back. St Bede on the other hand, who had a lifelong familiarity with the icons, described them in detail. The icons were for St Peter's church in Wearmouth. Along its south (left) wall were placed icons showing Gospel events, while icons of the Revelation of St John were placed along the north (right) wall. Since none of these icons has survived, we can only guess at their forms, but we can think of the Mother of God and the Christ-child in Santa Francesca Romana in Rome (*see below*). This was painted in a wax medium on linen and stuck to a wooden panel. It is held to be of seventh century date, if not earlier.



There remains one other group of icons, described as, '*imaginem uidelicet beatæ Dei genetricis semperque uirginis Mariae, simul et duodecim apostolorum, quibus mediam eiusdem æcclesiæ testudinem, ducto a pariete ad parietem tabulato præcingeret*'. This can be translated: 'An icon of the Blessed Mother of God and Ever-Virgin Mary, and likewise (icons) of the twelve Apostles, with which he could cross the central arch of the church once a wooden frame had been placed from wall to wall'. This frame was the iconostasis separating the nave and the chancel (the altar) from wall to wall, so that the icons could be placed on it.

The result, St Bede remarks, was that all who entered the church, though unable to read, could see the countenance of Christ, His Mother and His saints wherever they looked. Looking at the icons, they would reflect on the Incarnation of the Lord and, with the perils of the Last Judgement before them, they could examine their own hearts the more closely.

