

ORTHODOX ENGLAND

In this issue:

The Council of Gangra
St Columba of Iona
St Ninian: Scotland's First Saint
Iona of My Heart
Macbeth, King of Scotland
Two Scottish Prayers

and much more . . .

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Editorial: THE COUNCIL OF GANGRA

THE Council of Gangra, in Paphlagonia in Asia Minor, was held in 340. It was attended by thirteen bishops and issued twenty-one canons. It had been called to counter a certain Bishop Eustathius of Sebaste in Armenia, who had preached a 'spiritualistic' heresy connected with Gnosticism. He and his heretical disciples held the anti-Incarnational views condemned by the Council of Gangra. Bp Eustathius, naturally, a vegetarian, was extremely strict and ascetic, so much so that he had fallen into the heretical views condemned by the canons below. For this 'zeal without knowledge', he was deposed by the Council of Gangra and his disciples were excommunicated.

The essential sin of the Eustathians was pride, the thought that they had become perfect and were above the Church. Thus, they thought that they could disobey the Church. Phariseeism, bigotry and censorious judgement of others were the results of their sin, which developed into heresy, for it led them outside the Church. The canons of Gangra are contained in the *Rudder*, the book of Canon Law of the Orthodox Church, to this day. This is because they are still topical. For example, the canons still today describe a certain form of pride and inverted snobbery that can be found among those, fortunately few, who despise the simple, non-intellectual piety of ordinary Orthodox and try to spread a sectarian spirit.

It should be noted that the word 'anathema' used in these, as in many other, canons, does not mean a curse, as in colloquial English, but means a separation. In other words, in the context of the Councils, it simply signifies the statement of fact that someone with such heretical views and practices is separated from the grace of God, that their teachings and practices are without grace.

CANON I

If anyone disparages marriage or loathes or disparages a wife who sleeps with her husband, even though she is faithful and reverent, and makes out that she cannot enter the Kingdom of heaven, let him be anathema.

CANON II

If anyone adversely criticizes someone who eats meat (meat without blood and that has not been sacrificed to idols or strangled) with reverence and

faith, claiming that he has no hope of salvation, let him be anathema.

CANON III

If anyone on the pretext of piety teaches a servant to scorn his master and leave his service and not to give his services to his master with favour and all honour, let him be anathema.

CANON IV

If anyone discriminates against a married priest on the grounds that he should not take communion when that priest celebrates the Liturgy, let him be anathema.

CANON V

If anyone teaches that the church building is contemptible and so are those who gather for services there, let him be anathema.

CANON VI

If anyone holds services in a chapel of his own, separately from the Church and, scorning the Church, wants to perform the functions of the Church without a priest's help, as approved of and consented to by a bishop, let him be anathema.

CANON VII

If anyone wants to take or give Church offerings or produce outside the Church, against the advice of the bishop or of the people in whose hands those things have been placed, and does not want to act with their consent and approval, let him be anathema.

CANON VIII

If anyone gives or takes any fruit or produce, apart from the bishop or the person appointed to look after alms, let both the giver and the taker be anathema.

CANON IX

If anyone remains a virgin or keeps continence, abominating marriage, as if he were a hermit, and not for the good example and holy nature of virginity, let him be anathema.

CANON X

If anyone leading a life of virginity for the Lord proudly despises married people, let him be anathema.

CANON XI

If anyone scorns those who in good faith hold agape meals after the Liturgy, to which their brothers and sisters and the poor are invited to join them in honouring the Lord, and refuses to answer the invitations to them, in order to denigrate them, let him be anathema.

CANON XII

If any man wears poor and ragged clothes, allegedly for the sake of ascetic exercise, and claims that he is endowed with righteousness by this and looks down on those who wear smart or ordinary clothes, according to the custom, let him be anathema.

CANON XIII

If, for the sake of an alleged ascetic exercise, any woman changes her clothing and instead of ordinary, everyday woman's clothing, puts on man's clothing, let her be anathema.

CANON XIV

If any woman abandons her husband and wants to leave him because she abominates marriage, let her be anathema.

CANON XV

If anyone abandons his children or fails to devote himself to feeding them, and fails, inasmuch as it depends on them, to bring them up to be godly and respect God, and, on the pretext of ascetic exercise, neglects them, let him be anathema.

CANON XVI

If any children leave their parents on the pretext of godliness, all the more so if the parents are pious, and fail to pay due honor to their parents' godliness, that is to say, refuse to spend time with them, let them be anathema.

CANON XVII

If any woman, for the sake of an alleged ascetic exercise, cuts off her hair, which God gave her to remind her that she is subject to the will of her husband, let her be anathema, on the grounds that she has disobeyed the command to be obedient

CANON XVIII

If anyone for the sake of an alleged ascetic exercise fasts on a Sunday, let him be anathema.

CANON XIX

If any who engage in ascetic exercise, without physically needing it, pride themselves on this and break the fasts, kept by the Church and appointed for all Christians, under the delusion that their reasoning in this matter is perfect, let them be anathema.

CANON XX

If anyone finds fault with those who gather for the services, liturgies and commemorations in honour of the martyrs, because he is imbued with pride and is overcome with loathing, let him be anathema.

CANON XXI

We state these things not in order to cut off from the Church of God those who wish to engage in ascetic exercise according to the Scriptures, but to cut off those who take the matter of ascetic exercises as something to be proud of, who look down on those who live and behave in an easier manner and who introduce novelties contrary to the Scriptures and the canons of the Church. For we do indeed admire virtue with humility, welcome continence with modesty and godliness, esteeming those who leave worldly affairs with humility to become hermits, and we honour modest cohabitation in marriage and do not despise wealth with justice and the doing of good. We also praise frugality and modest and plain dress, which is worn solely to protect the body; whereas we abhor loose and exaggerated fashions in dress. We also honour the houses of God and embrace the services held there as holy and beneficial; though we do not confine piety to these houses of God, but honour every place built in the name of God. We also consider gathering in the church of God to be a benefit to the public. We also congratulate those who do good to the poor according to the traditions of the Church, over and above what is required. And, briefly, we prayerfully hope that everything that will be done in the Church and in church is that which has been handed down according to the Tradition, from the Divine Scriptures and Apostolic traditions.

From the Holy Fathers: ST COLUMBA OF IONA

ACCORDING to tradition, the following was composed by St Columba as a hymn of thanks and praise while he was grinding grain in the mill on Iona:

Ancient of days, Enthroned on high
The Father Unbegotten, He
Whom neither space nor time can contain,
Who was and is and ever shall be:
And Only-begotten Son and Holy Spirit,
Who co-eternal glory share:
One only God, of Three Persons,
We praise, acknowledge, and declare.

Beings heavenly first He made;
Angels and archangels of light,
In Principalities and Thrones,
And mystic rank of Power and Might,
That love and Mystery Divine
Should not dwell aimlessly alone,
But have vessels wherein to pour
Great wealth of gifts ineffable.

Cast from the highest heights of heaven,
Far from the angels' shining state,
Fades from glory Lucifer,
Falling in scorn infatuate.
Angels apostate share his fall,
Steeled with his hate and fired with pride,
Banished from their fellows bright,
Who in the heavenly seats abide.

Dire and all foul, the Dragon great,
Whose deadly rage was known of old,
The slippery serpent, wilier
Than all living thing earth does hold
From the bright realm of heaven he could
A third part of the stars entice,
In Hell's abyss to quench their light,
In headlong fall from Paradise.

Earth next and Heaven, sea and sky,
Found shape within the Eternal mind,
And stood created. Next appeared
The fruitful herb and tree in kind
Sun, moon and stars that climb the heavens,
And birds and fishes great and small,
And beasts and herds and living things,
And man to be the king of all.

From every glad Angelic tongue,
As soon as the stars sprang into light,
Burst forth the wondering shout that praised
The Heavenly Creator's might
And, as His handiwork they saw,
Arose from loving hearts and free
The due tribute of wondrous song,
Swelling in sweetest harmony.

'Gainst Satan's wiles and Hell's assault
Our primal parents could not stand
And into new abysses fell
The leader and his horrid band
Fierce forms, with noise of beating wings,
Too dread for sight of mortal eye,
Who, fettered, far from human ken,
Within their prison houses lie.

Him, banished from his first estate,
The Lord cast out for evermore
And now his wild and rebel crew
In upper air together soar.
Invisible, lest men should gaze
On wickedness without a name,
And, breaking every barrier down,
Defile themselves in open shame.

In the three quarters of the sea
Three mighty fountains hidden lie,
Whence rise through whirling water-spouts
Rich-laden clouds that clothe the sky:
On winds from out his treasure-house
They speed to swell bud, vine and grain,
While the sea-shallows emptied wait
Until the tides return again.

Kings' earthly glory fades fast,
And for a moment is its stay.
God has all might; and at a nod
The giants fall beneath his sway.
Beneath waters deep, with mighty pangs
In fires and torments dread they rave,
Choked in the whirlpool's angry surge,
Dashed on the rocks by every wave.

Like one that through a sparing sieve
The precious grain does slowly pour,
God sends down upon the earth
The cloud-bound waters evermore.
And from the fruitful breasts of heaven,
While changing seasons wax and wane,
The welcome streams that never fail
Pour forth in rich supplies the rain,

Mark how the power of God supreme
Has hung aloft earth's giant ball,
And fixed the great encircling deep,
His mighty hand supporting all.
Upon the pillars which he made,
The solid rocks and cliffs that soar,
And on the sure foundations rest
That stand unmoved for evermore.

None doubts that within the earth
Glow the devouring flames of hell,
Wherein is captive darkest night
Where noisome beasts and serpents dwell,
Gehenna's old and awful moan,
And cries of men in anguish dire,
And falling tears and gnashing teeth,
And thirst, and hunger's burning fire.

Of realms we read beneath the world
Where the departed spirits wait,
Who never cease to bend the knee
To Christ, the only Potentate.
They could not open the written Book,
Whose seven seals none but He might break,
Fulfilling thus the prophet's word,
That He should come, and victory make.

Paradise and its pleasant glades
From the beginning God did make;
Out of whose fountain-head there flow
Four rivers sweet, earth's thirst to slake
And midmost stands the tree of life,
With leaves that neither fade nor fall,
With healing to the nations fraught,
Whose joys abundant never pall.

Questions the Singer, 'Who has climbed
Sinai the mountain of the Lord?
The echoing thunders who has heard,
And ringing trumpet-blast outpoured?
Who saw the lightning's dazzle whirl,
And heaving rocks that crashed and fell,
'Mid meteors glare and darts of flame,
Save Moses, judge of Israel?

Rises the dawn: the day is near,
Day of the Lord, the King of kings
A day of wrath and vengeance just
Of darkness, clouds and thunderings
A day of anguished cries and tears,
When glow of woman's love shall pale,
When man shall cease to strive with man,
And all the world's desire shall fail.

Soon shall all mortals trembling stand
Before the Judge's awful throne,
And rendering the great account,
Shudder each hateful sin to own.
Horror of night! When none can work,
Wailing of men and flooding tears.
Opening the books by conscience writ,
Riving of hearts with guilty fears.

The trumpet of the archangel first
Shall blare afar its summons dread
And then shall burst earth's prison bars,
And graves give up their dead.
The ice of death shall melt away,
Whilst dust grows flesh, and bone meets bone,
And every spirit finds again
The frame that was before its own.

Wanders Orion from heaven's height,
To thread his hidden eastern way,
Ere set the gleaming Pleiades
Through bounds of ocean, day by day;
And Vesper, though his orbit's whirl
Be set twice twelve moons to endure,
One even by ancient paths returns
Both types of Him who comes for sure.

Xrist the Most High from heaven descends,
The Cross His sign and banner bright
The sun in darkness shrouds his face,
The moon no more pours forth her light
The stars upon the earth shall fall
As figs drop from the parent tree,
When earth's broad space is bathed in fire,
And men to dens and mountain flee.

Yonder in heaven the angel host
Their ever-ringing anthem raise,
And flash in maze of holy dance,
The Trinity Divine to praise:
The four-and-twenty elders cast
Their crowns before the Lamb on high,
And the four Beasts all full of eyes
Their ceaseless threefold praises cry.

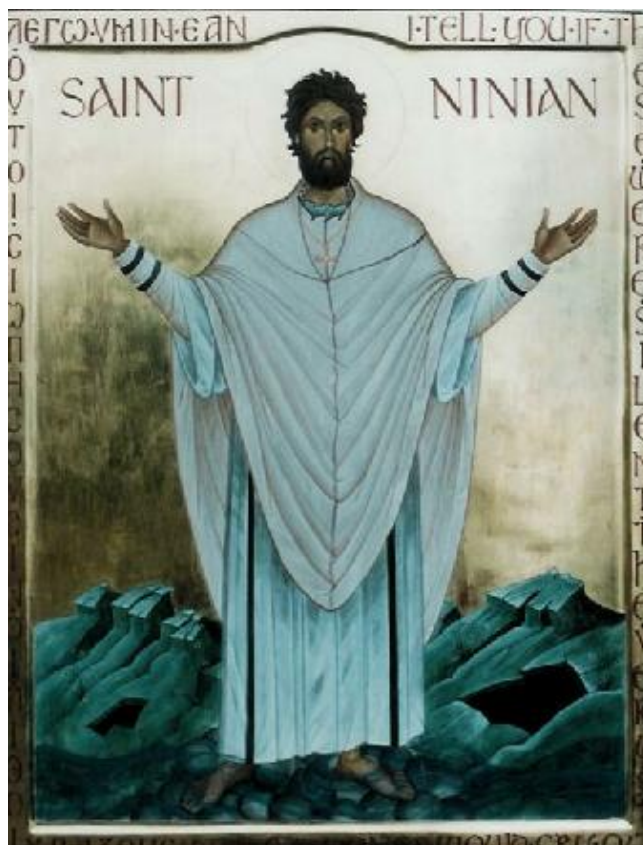
Zeal of the Lord, consuming fire,
Shall 'whelm the foes, amazed and dumb,
Whose stony hearts will not believe
That Christ has from the Father come.
But we shall soar our Lord to meet,
And so with Him shall ever be,
To reap the due rewards amid
The glories of Eternity.

ST NINIAN – Scotland's First Saint

AS the Roman Empire weakened and the Romans prepared to pull out of Britain in the year 410, there still remained strongholds of Roman and indeed Christian life in Britain. These were not in the south-east, where Germanic peoples, collectively called 'Saxons', had been settling, at first as soldiers since the beginning of the third century. It was they who had already given the name 'the Saxon Shore' to the southern and eastern coasts of what is now England.

Indeed, by the mid-fifth century Roman towns and country villas in the south-east, the only strongholds of Christianity, had been more or less abandoned. The Romano-British strongholds, on the contrary, were above all in the west of present-day England, Wiltshire, Somerset Dorset, Devon and Cornwall, south Wales and north Wales and the area to the south-west and the north-west of Hadrian's Wall.

Until about 425 there seems to have been no collapse in Roman civilisation in northern Britain as far as Strathclyde. This Roman civilisation had increasingly become a Christian one, as during the fourth century Roman civil servants had been baptized. In the northern region two names stand out as regards Romano-British Christianity. These were Patrick (Patricius) and Ninian (Nynia). They were the apostles of the age. Both were Britons and both probably came from the sub-Roman, Christian region south-west of Hadrian's Wall. St Patrick, son of a deacon and grandson of a priest, worked in Ireland, probably between about



St Ninian (+ c. 450)

431 to 462. And at about the same time St Ninian worked in Galloway and in what is now the southern Lowlands of Scotland, with his centre in Whithorn. He became the apostle of the southern Picts.

Most of what we know about him can be found in St Bede, but archaeology and other sciences help us with the rest. He tells us that Ninian was a Briton and had learned the faith in Rome. His stone church was dedicated to St Martin of Tours († 397) in a place called in Latin 'Candida Casa', in Old English 'Whithorn' and in modern English



Map showing the position of Whithorn

'the White House'. This has been confirmed by modern archaeology which has found white-painted masonry and inscribed Christian stones there.

Since Whithorn was accessible by sea to important towns like Carlisle and Maryport, it must have seemed a good location for the half-Christianity of the region to the north-west and the south-west of Hadrian's Wall. All of the local inhabitants, British Celts (the pro-Roman Votadinians) and Picts, spoke a similar language. This location, on a desolate, sandy spit, was typical of that of the ascetics of the age.

That Ninian's preaching should have been made in the Votadinian territory from his see at Whithorn receives support from archaeological and place name evidence. There is an inscribed stone at Whithorn dating from the mid-fifth century with the name '*Latinus*', its erector, carved on it in Roman capitals, and in the near and associated site of Kirkmadrine another inscribed stone has the chi-rho monogram encircled by the halo of glory, and, in Roman capitals, '*Hic iacent sancti et praecipui sacerdotes Ides, Viventius et Mavortius*': 'Here lie the holy and eminent bishops Ides, Viventius and Mavortius'. The Latinus stone attests an early local Christianity, for it begins, 'O praise the Lord': and the three early stones at Kirkmadrine all have the chi-rho monogram.



From Whithorn Museum

There is some evidence, again, for the survival of Ninian's name in place names. At a Ninianic site at Brampton, nine miles north east of Carlisle, a church of St Martin's lies within the lines of a Roman fort and beneath the northern rampart of the fort 'Ninewells', Ninian's well, adjoins a mass of fallen Roman masonry. Nynekirkes in Westmorland (Cumbria) also commemorates the saint.

Though dedications to Nynia throughout Scotland are frequent, and some may indeed date



back to the extension of his mission, the dating of these dedications still needs to be established.

While Ninian's work in the Wall region is attested by place names, we have no evidence as to how his episcopal see passed to Kirkmadrine. The relation of the three fifth-sixth century bishops to Whithorn suggests that at some time the see was moved to the adjacent minster: indeed, in that area



The View from St Ninian's Cave near Whithorn, where the saint loved to pray facing the sea.

of Brittonic Christianity there was no question of a territorial see at all. Nothing is known of the transfer of the see from Whithorn to this nearby site: but such a passage perhaps indicates a break in the veneration of St Ninian. Such a break is supported by the fact that St Ninian's name does not appear in place names north of the Wall in its native, Brittonic form, nor were personal names formed from it.

There is a suggestion that the church at Whithorn was dedicated to St Martin by St Ninian's disciples, given that St Ninian may have obtained relics of St Martin after a pilgrimage to Tours. This

would have inspired the dedication. Although place names like St Ninians near Stirling and also St Ninian's Isle in the Shetlands probably do not mean that St Ninian himself travelled to those places, his disciples, direct and indirect, must have done. The name Ninian appears in Scots as 'Ringan' and in the Gaelic as 'Truinnear' or 'Trinian', as on the Isle of Man. In any case, the extent of his influence can be seen from the map which shows dedications to him. St Bede asserted that St Ninian's relics lay in Whithorn. And it is there that Orthodox pilgrims should go, saying:

Holy Father Ninian, pray to God for us!

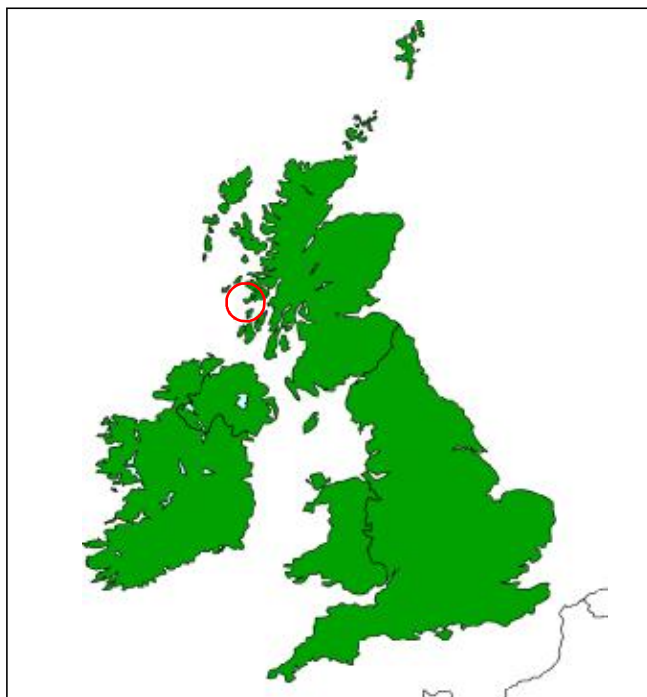
IONA OF MY HEART

Iona of my heart,
Iona of my love,
Instead of monks' voices
Shall be the lowing of cattle;
But before the world shall come to an end
Iona shall be as it was.

Prophecy of St Columba

Seven years before the end of the world, a deluge
Shall drown the nations: the sea at one tide
Shall cover Ireland and the green-headed Isay –
But Columba's Isle shall swim above the flood.

Old Gaelic Prophecy



Mull and Iona (ringed)

IN the year 597 St Augustine landed in Kent. But also in 597 St Columba reposed. The Conversion of England was an Anglo-Celtic operation. It would even be a mistake to see this Anglo-Celtic archipelago outside the context of the rest of Europe and Asia and Africa, east and west, north and south. One of the great inspirations of the Irish Church was Egypt. And as we know St Augustine was Italian and St Columba was Irish. Of other great saints of England (not 'English saints'), St Birinus was a Lombard, St Felix was a Burgundian, St Theodore was a Greek, St Ivo was a Persian and St John of Shanghai was from Little Russia. There is no room for narrow nationalism in the Church.

What then can we say of St Columba, who was the first patron saint of Scotland, before the Apostle Andrew, and still is, for those in the Highlands and the Islands? What can we say of him whom St Bridget prophesied as 'a great tree overshadowing both Ireland and Scotland'? He was the Enlightener of the North and, through St Aidan and Lindisfarne and many other disciples, the Enlightener of most of England.

St Columba arrived on Iona with twelve disciples, all his kinsmen, in 563. He was aged forty-two. It was 12 May, Pentecost Eve. The island of Iona was chosen because Ireland was no longer visible from its highest point. The island was known in Gaelic, as Hi, Y or I, pronounced as 'E' in English. St Adamnan, the writer of St Columba's life, refers to it as Ioua, because he made the name an adjective to agree with the Latin word for island 'insula' – *Ioua insula*. Now the early scribes made little difference between the letters u and n and so



Map of Iona

by a slip of the pen the island came to be known as Iona.

That at least is one of the explanations of its name, but there are many more. St Adamnan regarded the name Columba as being the same as Jonah, 'what in Hebrew is Iona, in the Greek language is called Peristera and in the Latin Columba'. Iona may also be the Gaelic for the Isle of Saints, I-Shona, as the 'sh' is not sounded and the word is pronounced, this gives I-ona. There is also a tradition that the island used to be called Innis-nan Druidneach or Isle of the Druids. After Columba settled at Iona it was generally called I-Colum-Cille or Icolmkill, the Island-of-Columba-of-the-Church, and Gaelic-speakers still call it by that name. Another traditional name was the Isle of Dreams, but by whatever name it was known, Iona was always associated with the things of the spirit. More recently IONA has been suggested as an acronym for all the Isles – Isles of the North Atlantic, rather than the unwieldy 'British Isles and Ireland'.

The monks wore a coarse cassock of undyed wool over a tunic of finer weave; on holydays they wore white robes. Columba himself never wore linen next to his skin; his dress was completed by a head-covering or cuculla, but whether the other monks wore this is not stated. In bad weather a coarse outer cloak could be worn over the ordinary cassock. The shoes were of hide, laced together with leather thongs.

The meals at the monastery were of the simplest, consisting chiefly of cereal, porridge, bread, milk, eggs and fish. The hours of the meals differed with the seasons of the year. Wednesday and Friday were the regular fast days, but the rule was relaxed between Easter and Pentecost. In Lent the fast was kept till the evening of every day except Sunday, when milk, bread and eggs were allowed during the day. On Sundays and holydays, or when there were guests at table, the food was better and more ample.

Seeing that the arable land of the monastery lay mostly near the western outlet of the Temple Glen, the monks probably went to and from their work by the Glen, a much more direct route than that followed by the modern road. The corn after being carried home was ground into coarse and fine flour and stored in chests. The grinding was done at first in a hand-quern such as was once used in remote parts of the Highlands and examples of which have been dug up at Iona; but later a water-mill was constructed, the wheel of which was turned by the stream which flowed down past the barn and smithy.

While porridge was the chief food, meal and flour were also baked into loaves, generally mixed with water, but sometimes with milk or honey or as a great luxury, with the roe of salmon. These loaves were baked on a flat stone supported over a fire. The monastery possessed also a little island where the seals or sea-calves bred; this seems to have been one of the rocky islands off the Ross of Mull, possibly the island of Erraid. The monks used the sealskins for coverings in the winter and the oil for burning in their cruses.

For fuel the monks cut peat from a moss near the north end, which is now worked out. They lit their fires with flint and steel and tinder: for artificial light in the long winter nights they used candles which were known in Britain as early as the time of St Patrick: their cruses for oil were probably the same as the lanterns they carried to light them to midnight services in the church.

The monks slept on pallets of heather or bracken, covered by a sheet, with a blanket of coarse material on the top. They lay down to rest with their cassocks on, for they had to rise at dead of night to go to service in the church. The pillow was generally of wood, though in the case of Columba himself it was of stone: a small granite stone found near the place where he was buried has always been regarded as his pillow. It is 20 inches long and has a cross incised on one side of

it Columba's bed is also said to have been less comfortable than those of his monks: tradition mentions a stone flag with a hide laid over it

The brothers lived arduous lives: they did the services day and night, they did the work of the farm, ploughing, sowing, harvesting, grinding, baking, building and so on, as well as travelling on missions for the Saint by land and sea, and copying the Scriptures. Columba worked as hard as any of his monks: he also carried home the grain from the fields on his back, the flour from the mill to the kitchen. When the day's work was done he rendered his monks the ancient service of washing their feet, following in all things the example of Christ. Although the monks worked hard, Columba was no thoughtless taskmaster: he often went out to encourage them in their work, sometimes walking – sometimes riding on a white pony and when he came to be an old man, driving in a little cart

If any of his monks wished to lead a solitary life, he went to live at some distance from the monastery, but without breaking off his connection with it. The place where such a monk lived was called a Disert, and there is a bay at Iona called Port-na-Disert, which means literally, the Hermitage.

Once when he had recalled a monk from Loch Awe and he had come all that long journey without delay, Columba praised his prompt obedience and told him he must now 'rest awhile'. And once on a very cold day in winter, Diarmid found Columba anxious and depressed. When he asked the cause of this sadness Columba answered, 'With just cause I am sad today, my child, seeing that my monks, now wearied after their severe labours, are engaged by Laisran in building a large house: with this I am much displeased'. St Columba's displeasure, says St Adarnan, was at that moment conveyed to Laisran in the monastery of Derry. He felt impelled to stop the monks in their building operations and to order some refreshment to be made ready for them. He also gave directions that they were to rest, not only on that day but also on other occasions of severe weather.

There are several stories of this nature showing how constantly Columba's monks were in his thoughts. He knew instinctively when they were in danger by sea or land. And though the stories may perhaps be exaggerated by his admiring biographers, they express the thoughts and feeling of the age. The monks looked on Columba as their father; he cared for them as his family and had

them always in his mind, whether they were with him at Iona, tempted perhaps by evil spirits of curiosity or jealousy, or whether they were sailing on long voyages at his request. Even through the exaggeration of the stories we can appreciate the close sympathy between Columba and his monks: his thought sped out to them in danger, comforting and strengthening them. Such bonds of sympathy are not unknown in our own day.

One of the most important occupations of the monks of Iona was the practice of writing and the transcription of the Scriptures. In this as in everything connected with the spread of Christianity in Scotland, we have to look to Ireland for the history and development of the art. Letters were known in Ireland before St Patrick's day: he used to instruct his disciples in the art of writing. The characters, and designs used by these early scribes were probably of Eastern origin and had come to Ireland from Ravenna through Gaul. The Irish adapted them to their own idea of beauty, but though early Irish manuscripts have features peculiar to Ireland, similar interlacings are found in early Italian churches, especially in those of Ravenna. These interlacings symbolized life and immortality, having neither beginning nor end.

Designs of interlaced ribbon work, plaited rushes, bands, cords and knots are common to the earliest art of various peoples, and when the first missionaries came to Ireland bringing copies of the Gospels, they naturally brought this art with them. The object of the writing was, of course, to multiply copies of the Scriptures. But although many service books were copied simply for use, the monks were so impressed by the grandeur of the message that they often tried to make the copy in some degree worthy of the matter: they thought nothing but the finest work they could achieve was good enough as a medium for the spread of the Gospels.

Illumination, for which Irish monks afterwards became so famous, was then in its infancy. The writing was sometimes done on wax tablets, but for important books like copies of the Gospels, parchment was used. The Irish did not understand the dressing of the skins so well as the continental scribes, and their parchment, made of the skins of calves, goats or sheep, was therefore not as thin as that used elsewhere. It is still believed by many that the Book of Kells was written on Iona.

We may think of the monk of Iona then, sitting in the writing room, copying the story of the life of Christ, poring over his work, intent on glorifying

God by the beauty of every curve. Through the open door or window he would see the green pastures sloping down to the Sound, he would hear the waves lapping on the white sands. He would reflect for a moment on the beauty of the world in which God had placed him, he would feel that He who created such beauty must be a loving Father who cared for His children. And then he would bend again to his task, forming his slender curves and lavishing on his glowing colours to the glory and the praise of God.

Once in Columba's younger days when he was in a church on Lambay Island off the Dublin coast, St Comgall suggested that Columba should make the offering of the body and blood of Christ in their presence. Colum Cille obeyed. And it was then that St Cainnech saw a fiery column over Colum Cille's head while he was engaged in the offering. St Columba once asked St Dicuil: 'Why do you always smile? The answer was: 'Because no one can take God from me'.

Once when St Columba was visiting a monastery on the island of Eigg, he came upon two monks who had been preaching in a spirit of rivalry, the one claiming to be a better preacher than the other. 'Stretch out both of you the right hand towards Heaven', said Columba. The monks did as he told them and the Saint went on. 'One of you is slightly taller than the other, but neither can come within reach of that white cloud floating above us. To your knees, O men! Pray for each other and for the people and both of you will reach higher than the clouds. Both monks fell on their knees, and their prayers which used to stick in the thatch, mounted now like sparks of fire into the heavens. Ever after there was brotherhood between the two monks, and the brotherhood of the monies made brothers of the folk'.

At his end St Columba said: 'These, my last words, I commend to you, my children, that you keep among yourselves unfeigned love and mutual peace, and if you observe this rule after the example of the holy fathers, God, the Strengtheners of the good, will help you; and I, dwelling with Him, will pray for you; and not only shall He provide you with the needs of the present life, but he will also give you the gifts of eternal good things, prepared for them that keep the Divine Commandments'.

When we consult the list of churches founded by St Columba, we see that he travelled all over Scotland from the Orkneys right down to Wigtownshire. It is impossible to ascertain whether

churches named after him were actually founded by him or by his monks after his death. He is said to have founded one hundred churches 'which the wave frequents', that is on the sea-coast, but there is no need to think the Saint himself visited all these places, although his travelling activities were enormous. He and his disciples found their way into the wildest glens of Caledonia as well as to the farthest isles of the ocean. Wherever they went, settlements were established on the pattern of the monastery of Iona and from each of these centres the monks went out to preach the Gospel. We can imagine the thoughts of these brave men as they crossed the wilds of northern Scotland, not knowing what danger of enemy or wild beast might lie in wait for them. The prayer for travelling, recently recovered from the traditional Gaelic, may have had its origin long ago in the minds of Columban monks:

Life be in my speech,
Sense in what I say,
The bloom of cherries on my lips,
Till I come back again.

The love Jesus Christ gave
Be filling every heart for me,
The love Jesus Christ gave
Filling me for every one.

Crossing corries, crossing forests,
Crossing valleys long and wild,
The fair white Mary, still uphold me,
The Shepherd Jesus be my shield,

The fair white Mary still uphold me.
The Shepherd Jesus be my shield.

There is a tradition that St Columba asked only to be allowed to keep the smallest door in Paradise, as long as he was in God's House and could see His glory and hear His voice. A prayer of the islands goes

I call on Mary, Aidful Mother of men,
I call on Bride, Foster-mother of Christ All-Powerful,
I call on Columba, Apostle of sea and shore,
And I call on heaven,
On all saints and angels that are on high.

St Columba said: 'If you wish to know the Creator, understand Creation'. To the lover of nature the appeal of Iona is indeed infinite; the everlasting sea in its changing aspects, the wide expanse of sky which in the damp climate of these islands shows a beauty and variety of colour not to be seen in drier atmospheres. One of the first things

Iona Abbey

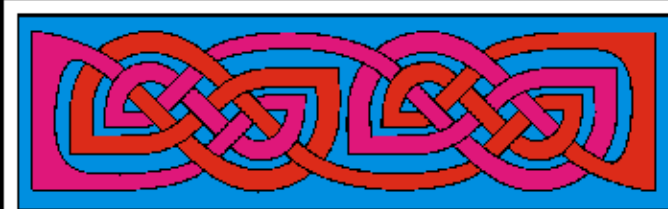


which strikes the pilgrim is the snowy whiteness of the sand in the bays and over the whole north end of the island, which is called in Gaelic Traigh Bhan na Mananch, the White Strand of the Monks, because at the final Danish invasion, in the end of the tenth century, the Danes landed there and killed the Abbot and fifteen of his monks who had come to meet them. Not only is the sand beautiful in its purity on land, but when the tide is full, the green freshness of the water over this snowy sand is indescribable. Further out from shore, where rocks and seaweed take the place of sand, the colour changes to deep blues and purples, while here and there over a sandbank patches of pale green light up the sea.

Looking out on the beauties of sea and sky in the long summer nights, when darkness hardly falls at all, we know that many hundred years ago St Columba looked out on the same beauties and

felt that in Iona he lived among those unseen things which are eternal. We remember the old Gaelic prophecy that Christ shall come again upon Iona.

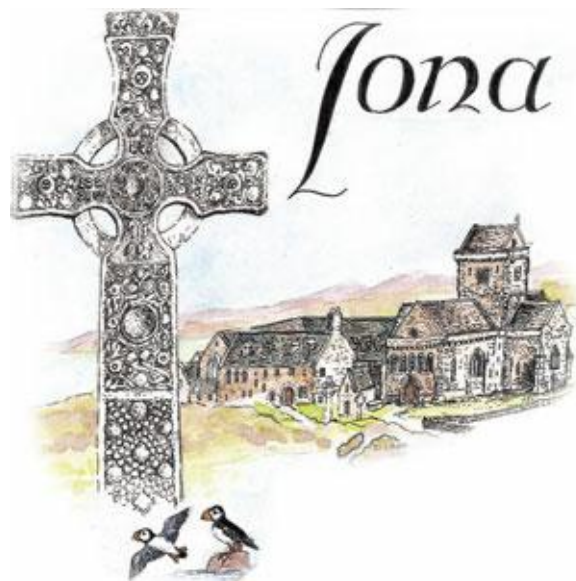
Iona is at the heart of everything. A small island, fashioned of a little sand, a few grasses salt with the spray of an ever-restless wave, a few rocks that wade in heather and upon whose brows the sea-wind weaves the yellow lichen. But since remotest days holy men have bowed here in worship. In this little island was lit a lamp whose flame lighted pagan Europe from the Angle in his fen to the swarthy folk who came by Greek waters to trade in the Orient. Here Learning and Faith had their tranquil home. From age to age lowly hearts have never ceased to bring their burden here. Iona herself has given us for remembrance a fountain of youth more wonderful than that which lies under her own rocks; And here hope waits. To tell the story of Iona is to back to God and to end in God.



FROM IONA

May the cross of Christ be over this face
and this ear.
May the cross of Christ be over this mouth
and this throat
May the cross of Christ be over my arms
From my shoulder to my hands
May the cross of Christ be with me, before
me.
May the cross of Christ be above me,
behind me.
With the cross of Christ may I meet every
Difficulty in the heights and in the depths.
From the top of my head to the nail of
my foot,
I trust in the protection of Thy cross,
O Christ

*(Attributed to Mugron,
Abbot of Iona, 10th century)*



MACBETH, KING OF SCOTLAND, Forerunner of Schism

'MACBETH' is best known as the subject of Shakespeare's tragic 'Scottish play' and the many works it has inspired. However, the play presents a highly inaccurate view of the reign of a real King of Scotland as a weak man, manipulated by his wife and haunted by guilt. In reality, Macbeth was a strong and able King of Scotland. As the first King of Scotland to die after the Western Schism of 1054, which led to the official foundation of Roman Catholicism, there are connections between him and events that were occurring all over Western Europe at that fatal time.

Macbeth (Mac Bethad mac Findlaích – the son of Bethad, the son of Findlaích) became King of the Scots in 1040, after he had killed the previous King, Duncan I. King Macbeth reigned for seventeen years until his own death in 1057, when he was in turn killed by Duncan's son, the future King Malcolm III.

As a regional 'king' or chieftain of Moray in north-east Scotland, Macbeth is first mentioned when the Scandinavian/Viking King Canute (Cnut), who then ruled over England and much of Scandinavia, went north in 1031. This was to accept the submission of the King of Scotland, Malcolm II and those with him, including

Macbeth. It is recorded that 'Malcolm, King of the Scots, submitted to him and became his man, with two other kings, Macbeth and Iehmarc'.

However, Malcolm II died only three years later in November 1034, quite possibly assassinated. He was at once succeeded by his young grandson Duncan (Donnchad mac Crínáin), apparently unopposed. He became Duncan I, but his brief reign was unsuccessful. After Strathclyde in southern Scotland had been attacked by Northumbria in 1039, Duncan led a revenge attack against the Northumbrian capital, Durham, in 1040. This was a disaster for the Scots. It was later that year that Duncan led an army into Moray, where he was killed by its regional king, Macbeth, in August 1040 at Pitgaveny near Elgin.

It was on Duncan's death that Macbeth became King of Scotland. After Duncan's father was killed in a battle between two Scottish armies in 1045, Macbeth was unchallenged. The chronicler Marianus tells how in 1050 King Macbeth made a pilgrimage to Rome, where 'he gave money to the poor, as if it were seed'. This was in the age of Pope Leo IX, the first 'reformist' pope, who also caused the Western Schism.

Significantly, Macbeth then became involved in the conflict in England between the English Earl

Godwin of Wessex and the half-Norman King Edward the Confessor. In 1052 Earl Godwin, whose son Harold Godwinsson was to fight against William of Normandy at Hastings in 1066, expelled the castle-building Normans from England in order to protect the English from feudalism. These Normans included Edward's new Archbishop of Canterbury, Robert of Jumieges, put in place to crown Duke William of Normandy King of England after Edward's death. These Normans were chased out of the country in the national uprising in 1052.

However, Macbeth took the side of the Normans, who were to be used by the reformist

papacy as their shock-troops to spread schism by violence in Italy, England, Wales, Scotland, the Holy Land and Ireland. Macbeth had no qualms about receiving a number of Norman exiles from England at his court, becoming the first King of Scotland to introduce feudalism into his country.

Five years later Macbeth was defeated and mortally wounded or else killed outright by the future Malcolm III (King Malcolm Canmore, son of Duncan) on 15 August 1057, after retreating with his men to take his last stand at the battle at Lumphanan. He was buried on Iona.

ORTHODOXY SHINES THROUGH WESTERN MYTHS (8)

The Making of Europe

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 eighth in a series taken from various works of secular scholarship, we have selected extracts from a religious scholar. These are from *The Making of Europe* by the well-known Roman Catholic scholar Christopher

Dawson, Sheed and Ward, 1932. Although he was a very respectable and traditional Roman Catholic (he suffered a great deal after the Second Vatican Council), yet his insights into the history of religion largely support the Orthodox thesis because his prophetic spirit was so far ahead of his time. (See our article on him in *Orthodox England*, Vol 6, No 4). In fact, 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:

p. xx. The spiritual barrier of being outside the Orthodox Church.

We (i.e. Non-Orthodox – N. of Ed.) are cut off from the European past by a spiritual barrier and are forced to study it from outside with the disinterested curiosity of the archaeologist who disinters the relics of a dead culture.

pp. 46–47. In the eleventh century the West isolates itself from all that went before.

But although from the fifth century the two halves of the Empire drifted apart in religion as well as in politics, the division was not complete ... These conditions characterized the whole period with which we are about to deal. It was not until the eleventh century that the religious bond which united East and West was finally destroyed and Western Christendom emerged as an independent unity, separated alike in culture and religion from the rest of the old Roman world.

pp. 108–110. Orthodox culture versus modern European culture

But it is not possible to understand Byzantine (*sic*) culture if we look at it only from the economic or the political point of view. For, to a greater extent than that of any other European society, its culture was a religious one and found its essential expression in religious forms; and even to-day it survives to a great extent in the tradition of the Eastern (*sic*) Church. The modern European is accustomed to look on society as essentially concerned with the present life, and with material needs, and on religion as an influence on the moral life of the individual. But to the Byzantine (*sic*), and indeed to mediæval man in general, the primary society was the religious one, and economic and secular affairs were a secondary consideration. The greater part of a man's life, especially a poor man's, was lived in a world of religious hopes and fears, and the supernatural figures of this religious world were just as real to him as the authorities of the Empire. This 'otherworldly' spirit goes back, of course, to the early centuries of Christianity, but after the adoption of the new religion as the official cult of the Empire, it took on new forms which became characteristic of Byzantine (*sic*) culture. Above all, there was the institution of monasticism, which arose in Egypt early in the fourth century, and spread with extraordinary rapidity both in the East and the West... the monastic ideal became the standard of the religious life of the Empire. The monk was the superman, the ordinary cleric and layman followed the same ideal at a distance. They all accepted the subordination of secular activities to the purely religious life. To them the real forces that ruled the world were not finance and war and politics, but the powers of the spiritual world, the celestial hierarchy of angelic Virtues and Inteligences. And this invisible hierarchy had its counterpart and manifestation in the visible order

of the ecclesiastical hierarchy, and in the sacramental order of the Divine Mysteries. It was not hard for a Byzantine (*sic*) to believe in the miraculous interposition of Providence in his daily life, for he saw enacted before his eyes in the liturgy the continual miracle of the Divine Theophany.

This vision of spiritual reality and mystery was the common possession of the Byzantine world. The educated man reached it through the mystical philosophy of the Greek Fathers, above all Dionysius the Areopagite and Maximus Confessor, while the uneducated saw it through the many-coloured imagery of art and legend. But there was no conflict between the two views, since the symbolism of art and the abstractions of thought found their common ground in the liturgy and dogma of the Church.

pp. 210–11. Orthodox England

In England, the Church embodied the whole inheritance of Roman culture as compared with the weak and barbarous tribal states. It was the Church rather than the state that led the way to national unity through its common organisation, its annual synods and its tradition of administration. In the political sphere the Anglo-Saxon culture was singularly barren of achievement. The Northumbrian state fell into weakness and anarchy long before the fall of the Anglian art and culture. The popular conception of the Anglo-Saxon as a kind of mediæval John Bull is singularly at variance with history. On the material side Anglo-Saxon civilisation was a failure; its chief industry seems to have been the manufacture and export of saints, and even Bede was moved to protest against the excessive multiplication of monastic foundations which seriously weakened the military resources of the state.

But, on the other hand, there has never been an age in which England had a greater influence on continental culture. In art and religion, in scholarship and literature, the Anglo-Saxons of the eighth century were the leaders of their age. At the time when continental civilisation was at its lowest ebb, the conversion of the Anglo-Saxons marked the turn of the tide. The Saxon pilgrims flocked to Rome as the centre of the Christian world and the Papacy found its most devoted allies and servants in the Anglo-Saxon monk and missionaries. The foundations of the new age were laid by the greatest of them all, St. Boniface of Crediton, 'the Apostle of Germany', a man who had a deeper

influence on the history of Europe than any Englishman who has ever lived.

pp. 264–5. The Schism was forced on the papacy by the barbarian takeover.

Thus the new position of social hegemony in Western Europe that the Papacy acquired at this period was thrust upon it from without rather than assumed by its own initiative. As Dr Carlyle writes with regard to the rise of the Temporal Power, 'Any one who studies the Papal correspondence and the *Liber Pontificalis* in the eighth century will, we think, feel that the leadership of the Roman *respublica* in the West was forced upon them (the Popes) rather than deliberately sought. It was only slowly and reluctantly that they drew away from Byzantine (*sic*) authority, for after all, as civilized members of the Roman state, they, preferred the Byzantine (*sic*) to the barbarian'. In the same way in the ninth century the Papacy submitted to the control of the Carolingian Empire and even accepted the Constitution of 824, which made the Emperor the master of the Roman state and gave him practical control over the appointment of the Pope. Nevertheless, the bond of association with the Carolingian Empire of itself increased the political importance of the Papacy, and as the Empire grew weaker and more divided, the Papacy came to be regarded as the supreme representative of Western unity. Thus there was a brief period between the political effacement of the Papacy under Charlemagne and Lothair and its enslavement to local factions in the tenth century, when it seemed prepared to take the place of the Carolingian dynasty as the leader of Western Christendom. The pontificate of Nicholas I, (858–867) foreshadows the future achievements (*sic*) of the mediæval Papacy. He withstood the greatest men of his time, the emperors of the East and West, Hincmar, the leader of the Frankish episcopate, and Photius, the greatest of the Byzantine (*sic*) patriarchs, and he successfully asserted the spiritual authority and independence of the Holy See even when the Emperor Lewis II attempted to impose his will by the use of armed force.

His successors were incapable of maintaining so lofty (*sic*) a position.

pp. 270–71. The ethical and spiritual dualism of the tenth century West and the critical choice it faced in the eleventh century.

There were in fact two societies and two cultures in early mediæval Europe. On the one hand there was the peace-society of the Church, which was centred in the monasteries and episcopal cities and inherited the tradition of later Roman culture. And, on the other hand, there was the war-society of the feudal nobility and their following, whose life was spent in incessant wars and private feuds. Although the latter might be affected personally by the influence of the religious society, whose leaders were often their own kinsmen, they belonged socially to a more primitive order. They were the successors of the old tribal aristocracies of barbarian Europe, and their ethos was that of the tribal warrior. At the best they preserved a certain rude measure of social order and protected their subjects from external aggression. But in many cases they were purely barbarous and predatory, living in their strongholds, as a mediæval chronicler writes, 'like beasts of prey in their dens', and issuing forth to burn their neighbours' villages and to hold the passing traveller to ransom.

The vital problem of the tenth century was whether this feudal barbarism was to capture and absorb the peace-society of the Church, or whether the latter could succeed in imposing its ideals and its higher culture on the feudal nobility, as it had formerly done with the barbarian monarchies of the Anglo-Saxons and the Franks.

At first sight the prospects seemed even more unfavourable than they had been in the age that followed the barbarian invasions, for now the Church itself was in danger of being engulfed in the flood of barbarism and feudal anarchy. Princes and nobles took advantage of the fall of the Empire to despoil the churches and monasteries of the wealth that they had accumulated during the previous period. In Bavaria, Arnulf carried out a wholesale secularisation of church lands, as Charles Martel had done in the Frankish kingdom at the close of the Merovingian period, and the Bavarian monasteries lost the greater part of their possessions. In the West things were even worse, since the monasteries had been almost ruined by the ravages of the Northmen and the feudalization of the West Frankish kingdom left the Church at the mercy of the new military aristocracy, who used its resources to create new fiefs for their followers. Hugh Capet was lay abbot of most of the richest abbeys in his dominions, and the same policy was

followed on a smaller scale by every local potentate.

Thus the development of feudalism had reduced the Church to a state of weakness and disorder even greater than that which had existed in the decadent Merovingian state before the coming of St Boniface. Bishops and abbots received investiture from the prince like other feudatories and held their benefices as 'spiritual fiefs' in return for military service.

pp. 278–9. The spiritual decadence that led to the Schism in the eleventh century.

In the tenth century ... as in the fifteenth century, the revival of Italian culture and its complete independence of the North were undoubtedly accompanied by a movement of religious decline and moral disorder. The Holy See had become the slave of nepotism and political factions, and had lost its international position in Christendom. And its situation was the more perilous inasmuch as the Church north of the Alps was being affected by the new moral ideals of the movement of monastic reform and had begun to set its own house in order. At the council of Saint-Basle de Verzy in 991 the French bishops openly declared their belief in the bankruptcy of the Papacy.

'Is it to such monsters (as Pope John XII or Boniface VII), swollen with their ignominy and devoid of all knowledge human or divine, that the innumerable priests of God throughout the world who are distinguished by their knowledge and virtues should lawfully be submitted?' asks their spokesman, Arnoul of Orleans. 'We seem to be witnessing the coming of Antichrist, for this is the falling away of which the apostle speaks, not of nations but of the churches'.

If Italy had remained isolated from Northern Europe, Rome would have naturally gravitated towards the Byzantine (*sic*) Empire, as was indeed the deliberate policy of Alberic and other leaders of the Roman aristocracy, and there would have been a real danger that the eleventh century would have witnessed a schism, not between Rome and Byzantium (*sic*), but between the old world of the Mediterranean and the East and the young peoples of Northern Europe. Actually, however, this danger did not materialise. The Northern movement of reform did not turn against the Papacy, as in the sixteenth century, but became its ally and co-operated with it to renew the religious life of Western Christendom; and the first representative

of this movement to occupy the Papal chair and to prepare the way for the new age was the very man who was the representative of the Gallican party at the council of Saint-Basle and recorded its anti-Roman pronouncements, Gerbert of Aurillac.

pp. 284–88. The eleventh century is the foundation of the apostasy of the modern world and it began among the Carolingians.

It is impossible to draw an abrupt line of division between one period and another, above all in the history of so vast and complex a process as the rise of a civilisation, and consequently the date which I have chosen to mark the end of this survey is a matter of practical convenience rather than of scientific definition. Nevertheless there is no doubt that the eleventh century marks a decisive turning-point in European history – the end of the Dark Ages (*sic*) and the emergence of Western culture (*sic*) ... with the eleventh century a movement of progress (*sic*) begins which was to continue almost without intermission down to modern times. This movement shows itself in new forms of life in every field of social activity – in trade and civic life and political organisation, as well as in religion and art and letters. It laid the foundations of the modern world not only by the creation of institutions that were to remain typical of our culture, but above all by the formation of that society of peoples which, more than any mere geographical unit, is what we know as Europe.

This new civilization was, however, still far from embracing the whole of Europe, or even the whole of Western Europe. At the beginning of the eleventh century Europe was still, as it had been for centuries, divided up between four or five distinct culture-provinces, of which Western Christendom appeared by no means the most powerful or the most civilized ...

Thus the culture that we regard as characteristically Western and European was confined in the main within the limits of the former Carolingian Empire, and found its centre in the old Frankish territories of Northern France and Western Germany. In the tenth century it was, as we have seen, hard pressed on every side and even tended to contract its frontiers. But the eleventh century saw the turn of the tide and the rapid expansion of this central continental culture in all directions. In the West the Norman Conquest took England out of the sphere of the Nordic culture that had threatened for two centuries to absorb it, and incorporated it into continental society; in the

North and East it gradually dominated the Western Slavs and penetrated Scandinavia by its cultural influence; while in the South it embarked with crusading energy on the great task of the reconquest of the Mediterranean from the power of Islam.

In this way the peoples of the Frankish Empire imposed their social hegemony and their ideals of culture on all the surrounding peoples, so that the Carolingian unity may be regarded without exaggeration as the foundation and starting-point of the whole development of mediæval Western civilization. It is true that the Carolingian Empire had long lost its unity, and France and Germany were becoming more and more conscious of their national differences. Nevertheless they both looked back to the same Carolingian tradition, and their culture was compounded of the same elements, though the proportions were different. They were still in essence the Western and East Frankish realms, though, like brothers who take after different sides of their family, they were often more conscious of their difference than of their resemblance. In both cases, however, the cultural leadership lay with the intermediate regions – the territories of the Empire that were most Latinized, and those in France where the Germanic element was strongest: Northern France, Lorraine and Burgundy, Flanders and the Rhineland. Above all, it was Normandy, where the Nordic and Latin elements stood in sharpest contrast and most immediate contact, that was the leader of the movement of expansion.

It was this middle territory, reaching from the Loire to the Rhine, that was the true homeland of mediæval culture and the source of its creative and characteristic achievements. It was the cradle of Gothic architecture, of the great mediæval schools, of the movement of monastic and ecclesiastical reform and of the crusading ideal. It was the centre of the typical development of the feudal state, of

the North European communal movement and of the institution of knighthood. It was here that a complete synthesis was finally achieved between the Germanic North and the spiritual order of the Church and the traditions of Latin culture.

It was not until the eleventh century that the military society was incorporated into the spiritual polity of Western Christendom by the influence of the crusading ideal.

pp. 289–90. The future of Europe is beyond superficial humanism, in the quest for a deeper spiritual tradition.

Today Europe is faced with the breakdown of the secular and aristocratic culture on which the second phase of its unity was based. We feel once more the need for spiritual or at least moral unity. We are conscious of the inadequacy of a purely humanist and occidental culture. We can no longer be satisfied with an aristocratic civilization that finds its unity in external and superficial things and ignores the deeper needs of man's spiritual nature. And at the same time we no longer have the same confidence in the inborn superiority of Western civilization and its right to dominate the world. We are conscious of the claims of the subject races and cultures, and we feel the need both for protection from the insurgent forces of the oriental world and for a closer contact with its spiritual traditions. How these needs are to be met, or whether it is possible to meet them, we can at present only guess. But it is well to remember that the unity of our civilisation does not rest entirely on the secular culture and the material progress of the last four centuries. There are deeper traditions in Europe than these, and we must go back behind Humanism and behind the superficial triumphs of modern civilisation, if we wish to discover the fundamental social and spiritual forces that have gone to the making of Europe.

QUESTIONS & ANSWERS



I have only lived in the West for three years, married to my French husband. How do you, who were born and brought up in the West, manage with the new calendar Christmas and yet remain faithful to

the Orthodox Christmas? How can you combine them?

N. S., Le Mans

Atheists, Jews and Muslims have no problem with it. Most of them keep 'Christmas'. Nor do the



vast majority of Western Europeans have any problems with it, this means all those who never set foot in any church on 25 December. In other words, 'Christmas' for them, as for us, is simply a part of the secular, cultural Western calendar, like any other bank holiday, a time at the end of the year to have a decorated tree and decorations in the house and give each other a present. This can all be done modestly and need in no way interfere with the preparations for the feast of Christ's Birth on 7 January, which is so important that we even take a day off work. In other words, 25 December is a cultural, not a spiritual, occasion.



Who is St Victoria?

L.A., Norwich

There are nine St Victorias

7 June (25 May) – Martyr Victoria of Ephesus. Icon: <http://www.ikonu.ru/info.php?id=375>.

14 June (1 June) – Martyr Victoria of Salonica.

6 November (24 October) – Martyr Victoria of Nicomedia.

Nothing is known about the lives of the above, but they were probably all martyred in the 3rd or early 4th centuries. However, we know much more about the following:

11 February (29 January) – Martyrs Victoria and 44 others in Albitina near Carthage († 304).

23 March (10 March) – Martyr Victoria (Niki) of Corinth († 258). Icon:

http://www.idrp.ru/buy/show_item.php?cat=9036

12 October (29 September) – Martyr Victoria. She was a servant martyred in Rome in c. 60 under Nero.

17 November (4 November) Martyrs Victoria and Acisclus, Patrons of Cordoba in Spain († 304). They were brother and sister and we have their lives in full.

21 December (8 December) – Martyr Victoria of Culusa (North Africa) († 477) also has a detailed life. A young mother, she was martyred by the Arians with 62 priests and 300 laypeople on that day. Many other Orthodox from the area were sent to mines in Sicily and Sardinia in those years.



Icon including the Martyrs SS Victoria and Anatolia of Rome

23 December (10 December) – Martyrs Victoria and Anatolia of Rome (✙ c. 250). They were sisters. See the second from right in the fresco from Ravenna below:



When should we remove Christmas trees and decorations? Is there a Twelfth Night tradition?

A. P., Felixstowe

Strictly, or liturgically, speaking, these should be removed on the leavetaking of Theophany (14/27 January).



Is Orthodoxy anti-Western?

E. H., Pennsylvania

This question reminds me of a convert I met nearly 40 years ago. He was always complaining that, 'you can't do that, you can't do this, it's Western'. It was quite an obsession with him. (He was of course himself an ex-Anglican, a typical neophyte). I don't think it is necessary to speak like that. We have to distinguish between what is Christian and what is Non-Christian – 'Christian' simply being the original word for Orthodox.

For example, I can think of few things more Orthodox than the lives of St Alban and St Cuthbert – yet they are thoroughly 'Western'. On the other hand, I can think of few things less Orthodox than the concentration camp and the Atomic Bomb – yet they too are thoroughly 'Western'. In between them stand Charlemagne and Thomas Aquinas; true, they are 'Western', but the main thing is that parts of their ideologies are simply not Christian.

In other words, let us not be superficial, let us look at the Orthodox Christian content of anything. What we should be saying is if something is Christian or not, not its geographical origin. The Communist Soviet Union, having violently renounced Orthodoxy, quickly became a master of concentration camps and atomic bombs. Even if Communism is a 'Western' ideology, it has mainly been practised outside the Western world by Non-Western and anti-Western, i.e. Non-Christian and anti-Christian people. Let us use the terms, Christian or not Christian; geography is too superficial.



Why is depression so common nowadays?

A. P., Felixstowe

The source of depression is in a lack of hope. And of course, without faith in God, what hope is there? There is only the prospect of death. This

explains why depression often leads to suicide, to death. Thus, those intellectuals who deny God and make propaganda out of their atheism, or lack of faith, bear a heavy responsibility to the simple souls whom they deprive of faith.



Why do so many Anglicans who become Orthodox 'make it up as they go along'?

B. P., Colchester

Simply because they are not anchored in the Tradition, they have never lived it, but only lived outside it. For them Orthodoxy means to read a few books (probably written by other converts like themselves), look at a few websites, learn a few techniques, and that is it; they never understand that Orthodoxy is a way of life and the values which come from that life. Their lack of spiritual preparation, overnight receptions and ordinations, all cause so many scandals in the Church. I believe that the problem comes from certain bishops who ordain them without giving time and training. The worst thing is when these people think they know everything and refuse to learn from others. Tragically, after a few years, such movements die out like withered branches cut off from the tree of Orthodoxy. The only hope is that they live in places where Orthodox Romanians, Greeks and Russians etc can teach them and convert them to real (and not bookish) Orthodoxy.



What are the spiritual causes of Alzheimer's?

B. S., France

I think there must be many causes and I would not like to say that there are only two or three causes of it. On the one hand, I have noticed among a few sufferers that God has deprived them of their memories because they have been very mean in their lives. I conclude that nastiness to others, bitterness and cynicism can lead among a few to Alzheimer's. This is God leading these people to salvation by depriving them of the faculties and reasons for such nastiness, bitterness and cynicism. On the other hand, I have seen some very fine and innocent people suffering from Alzheimer's. I think in their case that God deprives them of their memory because He is protecting them from being hurt by the cruelties of this world any further and so consoling them. But I repeat these are only observations among some – there must be many other reasons for Alzheimer's. We remember not to judge. There is a mystery here.



Why are you opposed to 'isms'? In French the very word for Christianity is 'Christianisme'. Are you renouncing this? And are you not a Traditionalist yourself, so believing in Traditionalism?

A. B., Greece

Any 'ism' is a form of idolatry. So 'Roman Catholicism' is the cult of universality according to the Roman model, i.e. a form of human imperialism. Protestantism is the cult of protest, even when there is no need for protest. Modernism is the idolatry of all that is modern. Traditionalism is the idolatry of any 'tradition', however secondary it may be. I am not a traditionalist, I simply follow the 'Tradition' (not 'traditions' with a small t, that is, invented local customs). And someone who follows the Tradition is simply a Christian.

I am sorry to have to correct your French. The real French word for Christianity is 'Chrétiènte'. The word 'christianisme' was invented in the eighteenth century by the freemasons of the Encyclopedia who wanted to demote Christianity and make it into a mere 'ism'.



How can you understand the gesture of St Nicholas in giving Arius a slap?

A. B., Colchester

I think we should look at this in the same way as we look at someone giving a hysterical person a slap. In other words, it was intended to bring Arius to his senses because he was in a state of intellectual hysteria – not at all different from what many suffer today. However, St Nicholas was a saint, we are not saints.



I know this is going to sound strange, but who were the Nephilim mentioned in the Book of Genesis? I have an Evangelical friend who says that modern 'aliens' from spaceships are Nephilim. What do you think?

S. L., Suffolk

Genesis 6 is quite clear. The Nephilim (in the Septuagint, the word appears as 'giants'), were the offspring of demons with women. In other words, there must have been a species ('kind' in King James English) of demons (evil spirits or fallen angels) which became so gross, so material as a result of their fall, that they were able to impregnate women. The results were so gigantic (not only in physical size, but also in the size of

their knowledge and abilities), so foul that the Earth had to be cleansed by the Flood.

Demons need to possess the animal energy of bodies in order to come to power and take form, which is why they continually try and take over human-beings. This is why in the case of the Gadarene swine, they took over animal bodies, once they had been expelled from a human body.

It seems to me that the birth of 'Nephilim' is also recalled in various pagan mythologies, such as the African, Hindu, Greek and Norse, in which the gods and goddesses are demons and fornication is a favourite activity. The Church is quite clear that pagan idols are inhabited by demons and that paganism is ultimately demon-worship.

As for 'aliens' (how appropriate their name) and their spaceships, these are all clearly demonic (when they are not simply, as they usually are, the tall stories of publicity-seeking frauds). Even pictures of 'aliens' resemble closely the images of demons passed down to us in Church iconography and the Lives of the Saints. Interestingly, although these 'aliens' are supposed to come from various corners of God's vast and starry universe, they all look like one another. It is clear that they all belong to demonkind. The fact that they appear in the air is no surprise, the 'aerial realms' are the habitations of the demons and 'lights in the sky' and 'heavenly signs' are to be expected of demons.



Who performed the annual miracle of healing at Bethesda (Jn. 5)?

A. P., Colchester

The Canon at the Matins of the Sunday of the Paralytic states clearly that this was the Archangel Michael.



At the Vigil Service why does the priest stand in front of the royal doors for the great litany but say the other litanies at Vespers inside the altar?

S. T., Ipswich

The priest's place is at the altar; the deacon's place is in front of the royal doors, in order to call the people to prayer, which is his role. However, at the beginning of Great Vespers, if there is no deacon, the priest says the great litany in front of the doors because at this moment, standing in the dark, he represents Adam who has just been expelled from Paradise. This is the meaning of the first psalm and the censuring – Adam is in Eden. When the doors are closed and the lights switched

off, this is their expulsion and thus from then on we pray in repentance in the darkness of the world.



I have seen Anglican churches in England and they have signboards outside with the name of next week's preacher or priest-visitor and their qualifications. Why do we not do this in the Orthodox Church?

V. K., London

In the Church we serve Christ, not personalities. Among Non-Orthodox they have -isms, named after nationalities, systems or personalities – Anglicanism, Papism, Methodism, Baptism, Calvinism, Lutheranism and so on. We celebrate the Liturgy – fundamentally always the same. This is because we have the Tradition, not human inventions. The Tradition is much greater than human-beings because it is inspired by God the Holy Spirit



I cannot find anyone who can explain the system of awards for priests in the Orthodox Church. Can you?

S. R., London

By the Orthodox Church you mean the Russian Orthodox Church – as the system does not exist in other Local Churches. (Although some Local Churches in the Diaspora have recently begun copying the Russian Church. For example, the ex-Anglican Antiochian clergy asked to be allowed to wear simple Russian priest's crosses and the Thyateira jurisdiction seems to give out the titles 'economos' and 'protopresbyter' to all ex-Anglican clergy, almost regardless of how long they have been clergy). In the Russian Church the system is that an award is given every five years, providing that the priest is celebrating weekly and generally doing his job correctly. There are eleven awards and they are:

After five years: The confessor's cloth (nabedrennik). (Originally, priests were not allowed to hear confessions until they had this award. Perhaps this custom should be reintroduced?).

After ten years: The priest's hat (kamilavka).

After fifteen years: The golden cross

After twenty years: The title of Archpriest

After twenty-five years: The diamond (palitsa).

After thirty years: The jewelled cross

After thirty-five years: The priest's mitre (slightly different from the bishop's mitre).

After forty years: The second cross.

After forty-five years: The right to celebrate the Liturgy with open royal doors until after the Cherubic Hymn

After fifty years: The right to celebrate the Liturgy with open royal doors until after 'Our Father'.

After fifty-five years: The title of Protopresbyter. (There are only two priests with this title in the whole Russian Church, one in Moscow, the other in ROCOR in the USA. Both, of course, are aged over 85).

A priest can be given an award early for some special achievement. On the other hand, certain bishops do not abide by the above and give awards out very freely. (This is the case with certain Moscow Patriarchate bishops in the Diaspora and in the Ukraine. Here I have seen priests under the canonical age of ordination, which is thirty, already with a golden cross!). On the other hand, other bishops are very mean and virtually give no awards at all until something happens, for example, they realise how unjust they have been or else they are rebuked by fellow bishops!

If the system is applied fairly, it seems a very good system. Unfortunately, this is not always the case. Sometimes 'favourite' priests are made archpriests within a few months of ordination. Sometimes awards get 'forgotten' for a couple of decades, then you get four in four years! Sometimes awards are given for the wrong reasons. It all happens and it can cause scandal and division, as happened at the old Ennismore Gardens Cathedral, for example.



Nowadays we hear a lot about the importance of self-esteem and how people suffer from 'low self-esteem'. But surely low self-esteem is good because it is a kind of humility? What do you think?

T. F., Ipswich

There is a subtle but important difference between self-esteem, which comes from humiliation, and humility. In the Gospels we are told to love God and love our neighbour as ourselves. In other words, we are to 'love ourselves', in the sense that we respect ourselves because we are God's creation. This is not egoistic self-love and deluded narcissistic vanity, but realization that we are God's creation. Only when

we realize, that is, when we have a real perception that we are God's creation can we start to become genuinely humble. Humiliation is manmade and can provoke a violent response, either violence towards the self (self-mutilation or even suicide, for example) or else violence towards others ('the worm will turn').



I am pregnant with a daughter and want to call her Lilia. What could her baptismal name be, as there is no St Lilia?

O. K., London

It could be Leah (in Russian, Lia) or possibly Lydia. Although there is no St Lilia in the Russian calendar, there is a pre-Schism Spanish St Lilia (Lily in English).



Why are so many Anglican churches dedicated to St Peter only and not the Apostles Peter and Paul together, as in our Church?

V. K., London

The dedication to St Peter alone is an ancient custom which Anglicans inherited from the Roman Catholics and which they inherited in turn from the Local Western Church, that is, from before the Schism. There is nothing wrong with this custom in itself, but the danger comes when it falls out of the Orthodox context.

For example, just as Roman Catholicism looks especially, by deformation, to the Apostle Peter, so Protestantism has a special regard for the Apostle Paul. This is in opposition to the Orthodox veneration for both Apostles, and beyond them, for the Four Gospels, the New Testament, the Twelve Apostles, the Seventy Apostles, the Church Fathers, the Saints and the Councils, which are the ongoing New Testament in the ongoing New Testament Church – the Orthodox Church. The (Orthodox) Church has Catholicity, in Slavonic, 'Sobornost', not individualism.



In your experience, what sort of problems do Anglicans and Catholics face when they become Orthodox?

C. M., Bristol

I think you mean the temptations they face when they join the Orthodox Church. Becoming Orthodox is quite another question.

First of all, I always avoid receiving practising Anglicans and Catholics who want to join the Church for negative or careerist reasons. They

come with their own proud agenda of 'change' and cannot accept the Church as She is. They should stay where they are, precisely because they do not actually want to become Orthodox and generally lapse from Orthodoxy, if they are mistakenly received (usually at their own or someone else's insistence). We do not practise proselytism in the Orthodox Church. However, there is the case of the lapsed, which generally means lapsed a long, long time ago. They can be received. Even here there can be temptations which come from an ingrained Anglican or Roman Catholic mentality.

For instance, Anglicans often tend to sectarianism (the essence of their Anglican Protestantism) or else cultishness (guru cults) of one extreme or another, either old calendarist or liberal-secularist. I am sure that you can think of many examples in England. Both sectarianism ('this church is not good enough for me, so I will go and start my own in my front room etc') and cultishness ('only X has the truth, no-one else is good enough for me') come of course from vulgar pride. In both cases, these victims of pride are unable to accept the breadth of Orthodoxy. This is typical of Protestantism. In the worst cases, such converts (and converts they are, since they never become Orthodox) combine both sectarianism and cultishness.

Lapsed Roman Catholics are much easier, but on one huge condition – that they get the practical ramifications of Papism out of their system (priestly celibacy, pietism, the need to worship a person in authority). Otherwise, on joining the Orthodox Church some keep to their old ways or else turn to fanatical anti-Catholicism and become old calendarists. I have seen that Irish, Spanish, Lithuanian and Italian Catholics tend to accept Orthodoxy much more easily than protestantized English Catholics. Some of these are Orthodox in everything in name anyway, since they never believed in the Pope or priestly celibacy either. In this sense, many Roman Catholic laypeople, who have never been indoctrinated, are Orthodox in everything but name anyway.

The key to the pastoral care of such new Orthodox is moderation.



What is the difference between a martyr and a passion-bearer?

A. P., Colchester

A passion-bearer is one who was killed by nominal Orthodox; a martyr is one who was killed by those of another faith.



How do we prepare ourselves and our children for communion – apart from reading the rule the evening before?

S. D., Colchester

Before communion we should all keep the preceding Wednesday and Friday fasts strictly and make a special effort to read our morning and evening prayers that week. (Those who take communion rarely also observe a three-day fast before communion). On the evening before communion we should make the effort to attend the Vigil service and have confession. If this is not possible for a good reason, we should make our confession during that week, or, if nothing else is possible, on the morning of the liturgy itself. And we should prepare that confession. We should try to avoid watching TV or listening to the radio or going out anywhere on the evening before communion.

The rule and prayers can be read either the evening before or else it can be split into two parts. One part is read on the evening before, the other part, for example, the prayers themselves, may be read on the morning of communion. Some people do not brush their teeth on the morning of communion. If we do so, we should be careful not to swallow water. Before communion men should trim their moustache, if they have one, so that no facial hair touches the communion as we take it. If we come to church by car, we should be careful with our eyes, especially avoiding distractions like advertising hoardings.

Children up until the age of seven can drink or eat before church, but not in church (except for babies). However, children should gradually be weaned away from this, so that by the time of their first confession, at the age of about seven (this can vary), they should not feel deprived when they have to fast completely. For example, a two-year old can eat what he wants before the liturgy, a six-year old should only be allowed to drink. Make

sure that children have something to eat after the liturgy. Don't make them wait until you get home.

Try and spend the day of communion quietly, reading or going for a walk. After communion try and read the prayers of thanksgiving on the day of communion itself, and then one of the prayers of thanksgiving each day for the next five days. Read them slowly.



A purely practical question: How do you clean candle wax from carpets in church?

O. V., London

For years we used to put old newspapers onto the wax marks on the carpet and then pass a hot iron over them. The wax would come through up onto the paper. However, more recently, we have discovered that if you pour just a little boiling water from a kettle onto the wax marks on the carpet (be careful not to burn yourself) and then rub an old rag onto where the boiling water is, the wax will come off onto the rag.



Should the secret prayers and Eucharistic canon of the Divine Liturgy be read secretly?

T. P., London

The term 'secret prayers' is a mistranslation. The correct translation is: 'sacramental prayers', 'prayers of the mysteries' or 'mystical prayers'. Certain of these so-called 'secret' prayers, for example, at the great litany and at the little litanies at the beginning of the Liturgy concern only the priest. It makes no sense to read them aloud. As for the prayers of the eucharistic canon, which have been read 'mystically' since the sixth century and universally so, since the eighth century, they too should be read 'mystically'. This does not necessarily mean secretly, in complete silence, but it certainly does not mean aloud, as rationalists, who have no sense of the sacred, do.

BOOK REVIEW

Millennium: The End of the World and the Forging of Christendom (*sic*)

by Tom Holland

DESPITE his erroneous title (Christendom had existed for 1,000 years before the millennium) this 2008 work is much more than an



account of the year 1000. The TV historian, Tom Holland, takes in all the major wars and political events over a 200-year period, starting with the

great shift of power from the Carolingians to the 'Ottonians' in the early 10th century, and ending with the Norman Conquest of Sicily in the late 11th century and the massacres in Jerusalem by the barbarian Crusaders in 1099.

This book is a study of one of the most crucial periods in European history, when Western Europe fell from the Age of the Saints and acquired its arrogant, secularist structures that still exist today, conditioning its culture and its thought and brainwashing most of its inhabitants. Notably, the 11th century, the core of this book, saw the affirmation of the feudal system; local lords built their castles and sent out their retainers to exact dues and services, drove the peasants into debt and turned them into serfs, that is, enslaved them. The new mediæval monks, whose monasteries and churches would be constructed on feudal castle lines, gave them protection and the popes of Rome developed a bureaucratic and legalistic system of governance.

Holland speaks above all of the essential dates – 1054, 1066, 1071 and 1077. The book ends with 1095, when the first crusade was proclaimed and the Western corner of Europe moved into the high middle ages: the age of ugly Gothic cathedrals, when the Western supremacy in nasty things, like machinery, weaponry, usury and much else, got under way. The new religion was central to this, and there is even a theory that it led to the invention of clocks, because the mediæval monks now had so many rituals to perform. It is right for Holland to claim the 11th century as the turning point – the Orthodox Church has always said so.

The central drama, which opens the book, is the battle between the papacy and German imperialism that were both developing fast. Canossa (1077) has entered Western vocabulary: a German Emperor, Henry IV, standing in the snow, barefoot and penitent, outside an Apennine rock-fortress, begging a pope for forgiveness. At bottom, there was a question of great significance for the future: should Church and State be separate? The Pope's anti-Orthodox (because anti-Incarnational) demands that he be allowed to look after his Church's own affairs contributed, in the end, to the idea that

the sacred and the secular were two different realms, and this led to modern Western secularization.

This was the age when a new form of Christianity began to emerge and define itself, that is, this was the age of the invention of Roman Catholicism. In 1057 there was a battle in Milan as to who should be bishop. A reformist movement, the Patarnes, attacked priests for marrying: they wanted celibacy, and one clericalist Cardinal, Pier Damiani, attacked women. On this the Oxford historian and reviewer Norman Stone, elsewhere no friend of the Orthodox Church, comments

'I have a bone to pick with Holland at this point. I do not think that he understands sex. Damiani was one of those fanatics – by nature a hermit, and a vegetarian – who advanced priestly chastity, an absurdity with no Biblical backing; and the Patarnes heresy was eventually taken up by the Cathars, who refused to eat anything that was the product of the sexual act

Alain Besançon writes of the Cathars that they had 'an intellectual hatred of creation'. At the bottom of all this is a view of the world as hopelessly sinful which edges into the great theological question of the day: how far Jesus Christ was a man. The British do not really like questions of this sort, arguing that they are really to do with bureaucratic machinations. That is certainly Holland's view when he talks about the great schism of 1054 that divided the Latin from the Orthodox Church: in Constantinople, priests married, a long-term consequence of which may even be that, whereas Latin Christianity is now going the way of the old Nestorians, Orthodoxy flourishes. Holland is weaker on the Orthodox world than he is elsewhere'.

Holland's populist, 'Channel 4' approach involves sweeping most of the evidence into cryptic references in the end-notes, and telling almost every part of the story with equal confidence – even the parts that concern the motives and feelings of the protagonists, which can normally only be guessed at. The result is a very good read, but not necessarily very good history.



Two Scottish Prayers



THOU angel of God who hast charge
of me
From the dear Father of mercifulness,
The shepherding kind of the fold of the saints
To make round about me this night

Drive from me every temptation and danger,
Surround me on the sea of unrighteousness,
And in the narrows, crooks and straits,
Keep thou my coracle, keep it always.

Be thou a bright flame before me,
Be thou a guiding star above me,
Be thou a smooth path below me,
And be a kindly shepherd behind me.
Today, tonight and for ever.

I am tired and I a stranger,
Lead thou me to the land of angels
For me it is time to go home
To the court of Christ,
to the peace of heaven.

(Carmina Gadelica, I, 49)

O MICHAEL of the angels
And the righteous in heaven,
Shield thou my soul
With the shade of thy wing;
Shield thou my soul
On earth and in heaven;

From foes upon earth,
From foes beneath earth,
From foes in concealment
Protect and encircle
My soul 'neath thy wing,
Oh my soul with the shade of thy wing!

(Carmina Gadelica, III, 149)

