

ORTHODOX ENGLAND

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Bishop Daniel of Winchester

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Old English Prayers

and much more . . .

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Editorial: THOUGHTS ON A SERVICE FOR ALL THE SAINTS OF WESTERN EUROPE

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Introduction

NATURALLY, it is not possible to include the 10,000 saints of Western Europe in such a service. This is all the more the case since God has revealed to us the names of only a few of His saints. In order to compile a list of such saints and to avoid anachronisms, we also have to try to put ourselves into the hearts and minds of those who lived in Western Europe in about 1000. This was before the Western peoples were finally cut off from life-giving communion with the Church by the political and religious élite of the age and well before the distorting introduction of such myths of 'saints' as are to be found in the 'Golden Legend'.

Thus, we must bear in mind that Western Europe was for much of the first millennium very different from today. In the north it was an unknown, little-populated and thickly forested area of Germanic peoples or else, in the south, a series of peripheral provinces, control of which had been lost to the Christianized Roman Empire. Indeed, by the sixth century Old Rome was no longer a city, but merely a rundown town, with a population of about 30,000 – compared to New Rome's nearly one million. Old Rome's worldly glory lost, it survived in its spiritual glory as the supreme pilgrimage centre of the West, renowned for its apostles, martyrs and saints. It is notable that it was only when its worldly, that is, pagan glory, was revived in the eleventh century that it fell away from the Faith.

We must bear in mind that the Faith came to the West from Greek-speaking Asia and not from somewhere in Europe. The theme of light from the East (sunrise) coming to the West (sunset), both in the first millennium and again, by renewal, at the end of the second millennium, has to be one of the main ones in the service. The capital of the Empire was already in the fourth century in New Rome, removed from Old Rome. New Rome, the largest city in the world had a very high level of civilization. This was not in a provincial corner of the world like Western Europe, it united East and West, Asia and Europe, as well as North Africa. Hence, the symbolism of the double-headed eagle.

To try to make out that at the Schism the Christian world was cut into two halves is historically absurd. The levels of civilization were utterly different. In reality, in the eleventh century it was the outlying peripheral Western provinces, with perhaps 10% or 20%, and certainly not 50%, of the population of Orthodox Christendom, which had been lost. This was still of course a tragedy, and one from which Western Europe has never recovered.

This service, like that for All the Saints of the Isles (the archipelago of Great Britain and Ireland) takes as its model the Service for All the Saints of the Russian Lands. This has also inspired services for All the Saints of the French Lands and All the Saints of the Swiss Lands. Whereas these services deal with the relevant saints region by region, spiritual centre by spiritual centre, the Service for All the Saints of Western Europe must view each contemporary land as a region of the province of Western Europe. And this is indeed a very small area when viewed, for example, from the vastness of Russia.

Here it is important to present these regions in order of their historical enlightenment, that is to say, from Italy, where Greek was replaced by Latin only at the end of the second century, then to the other Western Mediterranean countries, including southern Gaul, then to northern Gaul, then to Celtic Britain and Ireland and from there, later on, eastwards and northwards to the rest of the Germanic world, ending in Scandinavia.

If we leave aside the Basques and the Maltese, three races are concerned by the evangelization of Western Europe. In order these are the Latin, the Celtic and the Germanic. During the first millennium, interacting with one another, each country in Western Europe (and mainly these did not exist at the time) produced different numbers of saints. This is linked to how early or late they received the Word of God. We should not forget either the great veneration for the Mother of God (*Dei Genetrix*) and the Archangel Michael (for example, the geographical progression from Mt Gargano, Mont St Michel and Skellig Michael) all over Western Europe in the first millennium.

1. The Latin Lands

a. The Italian Lands and Malta (Italy also has a great many relics). (60 names – Odes 1 and 3 in the canon?)

i. Italy:

Apostles: First in Italy comes a city – Rome. This is because the two leading apostles, Peter and Paul were martyred here, leading it to become the centre of the Western Patriarchate. After them came:

Popes (the Greek word for fathers): Sts Clement (100?), Sylvester (335), Leo (461), Gregory (604), Martin (655) and Zacharias (752) and many others.

Martyrs: Sts Ignatius of Antioch (c. 107), Eustathius and family (118), Eleutherius, Anthea and Comps (120), Sophia, Faith, Hope and Charity (2nd cent), Justin Martyr (165), Tatiana (225), Cecilia (230), Valentine and Comps (273), Lawrence (258), Eugenia (262), Chrysanthus and Daria (283), Crispin and Crispinian (285), Sebastian and Comps (287), Boniface and Aglaida (290), Susanna (295), Erasmus (303), Agapia, Chionia and Irene (304), Anastasia (304), Vitus (early 4th cent?), Januarius (c. 305), Pancras (early 4th cent), Agnes (c. 350) and many others, especially in Rome.

Righteous Man: St Alexis (early 5th cent).

Righteous Women: Sts Sabina (4th cent?), Monica (387), Fabiola (399).

Fathers: St Ambrose (397). St Maximus the Confessor (662) could also be mentioned here.

Hierarchs: Sts Apollinaris of Ravenna (1st cent), Paulinus of Nola (431).

Monastic founders: Sts Benedict (550), Columban (615).

We should not forget the later saints from Calabria such as Sts Nilus (1004), Bartholomew of Rossano (1065) and the relics of St Nicholas in Bari, which arrived there in 1087.

ii. San Marino: St Marinus (4th cent).

iii. Sicily: St Pancras (1st cent), St Agatha (251), St Lucy (304).

iv. Corsica and Monaco (the latter is named after monks): St Devota (303).

v. Sardinia: Sts Hippolytus of Rome (c.235), Eusebius (371).

vi. Malta: Apostle Paul, Publius (112).

b. Gaul and the French Lands. (Let us not forget that France is also a land of relics). (38 names – Odes 4 and 5 in the canon?)

i. Gaul and France:

Martyrs: St Dionysius of Paris (1st cent?), Photinus of Lyons, Blandina and Companions (177), Justus of Beauvais (3rd cent), Foi of Agen (3rd cent), Victor of Marseille (303).

Hierarchs: Sts Martial of Limoges (c. 250), Saturninus of Toulouse (257), Julian of Le Mans (Cenomansis) (3rd cent), Germanus of Auxerre (448), Remigius (533), Germanus of Paris (576), Gregory of Tours (594), Valery (621), Eligius (660), Omer (670).

Church Fathers: St Irenaeus of Lyons (200), Hilary of Poitiers (368), John Cassian (433), Vincent of Lerins (445).

Monastic founders: St Martin of Tours (397), come from Pannonia (later Hungary) via Italy, Honoratus of Lerins (429), Genevieve (500), Wandrille (668).

Queens: St Clotilde (545), St Radegund (587), Bathilde (680).

ii. Flanders (Belgium): Sts Chrysolius (4th cent), St Servatus (384), Bavo of Ghent (654), Gertrude of Nivelles (659), Eligius (660), Amand (675), Lambert (705), Hubert (727).

iii. Switzerland: Sts Beatus, (1st cent), Maurice and the Theban Legion (287), Gall (645).

c. The Iberian Peninsula (30 names – Ode 5 and 6 in the canon?)

i. Galicia: Holy Apostle James (Galicia).

ii. Spain, including Andorra and the Basque Country: Sts Geruntius of Italica (c.100), Aciscus and Victoria (c. 304), Eulalia of Merida (304), Martyrs of Saragossa (304), Vincent (304), Hosius (c. 359), Emilian (574), Hermenegild (586), Leander (601), Fulgentius (633), Florence (636), Isidore (636), Eugene (657), Ildephonsus (667), Julian of Toledo (690), Beatus (789), Eulogius of Cordoba (859) and many other martyrs in Cordoba, Gennadius of Astorga (936?), Daniel of Cadiz (10th cent).

iii. Catalonia and the Balearics: St Eulalia of Barcelona (304).

iv. Portugal: Sts Paul and Companions in Porto (c.300), Verissimus, Maxima and Julia in Lisbon (c. 300), Martin of Braga (580), Fructuosus of Braga (665), Rosendus of Dumio (967), Senhorina of Basto (982).

2. The Celtic Lands (21 names – Ode 7 in the canon?)

a. Wales: Sts Julius and Aaron (304?), Illtud (early 6th cent), Teilo, (6th cent), Gildas (570?), David (589), Winefride (7th cent).

b. Cornwall: St Petroc (6th cent).

c. Ireland (with the Orkneys, the Shetlands, the Faeroes and Iceland): Sts Palladius (432), Patrick (461), Brigid (c. 525), Finnian (549), Ita (c. 570), Brendan (c. 575), Kevin (c. 618).

d. Scotland: Sts Ninian (450?), Columba (597), Kentigern (612).

e. Brittany: Sts Brieuc (510), Samson (565), Malo (7th cent).

3. The Germanic Lands (43 names – Odes 8 and 9 in the canon?)

a. England: Aristobulus (1st cent), Alban (305?), Augustine (c. 604), Oswald (642), Paulinus (644), Aidan (651), Audrey (679), Hilda (680), Cuthbert (687), Benedict Biscop (689), Theodore (690), Bede (735), Edmund (869), Edward (979), Edith (984), Dunstan (988).

b. The Netherlands, Frisia and Luxembourg: Sts Willibrord (Clement) (739), Adalbert (c. 740), Gregory of Utrecht (776).

c. The German Lands (Let us not forget that München = monks and the immense treasures of relics, for example those of the Three Wise Men in Cologne (Köln from the Latin 'colonia') and the other Roman centres of piety and also relics in Trier and Augsburg):

Sts Ursula and Comps (300?), Afra of Augsburg (c. 304), Athanasius the Great was in exile in Trier, where he wrote the Life of St Antony, Severus of Trier (455), Swithbert (713), Boniface (754), Lioba (782), Winebald (761), Walburgh (779), Willibald (787), Lull (786), Ludger of Frisia (809), Kilian (c. 689), Simeon of Trier (1035).

d. Switzerland and Liechtenstein: See above under France.

e. Austria: Sts Severinus of Noricum (482), Rupert of Salzburg (717), Modest of Carinthia (c. 722).

f. Denmark: St Anschar (Oscar) (865).

g. Sweden: Sts Olaf (950), Sigfrid (1045), Anna (1050).

h. Norway: Sts Olaf (1030), Hallvard (1043).

j. The Orkneys, the Shetlands, the Faeroes, Iceland: See under Ireland.

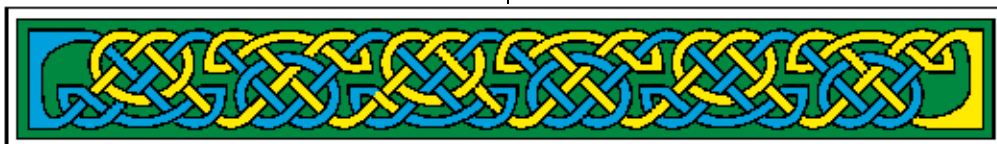
St John of Shanghai, who lived mainly in Paris, could be mentioned in Ode IX as the reviver of veneration of the saints of the West

From the Holy Fathers: ST BONIFACE (✚ 754) WRITES TO BISHOP DANIEL OF WINCHESTER

I LEARNED recently from a priest who came directly from you to Germany that you have suffered blindness. You know better than I, my master, who said, 'Whom the Lord loves he chastens'; and Paul, the Apostle, says: 'When I am weak, then am I strong'; and 'My power is made perfect in weakness' and the Psalmist, 'Many are the afflictions of the righteous'. You, my father, have, as Antony is reputed to have said of Didymus, eyes that can see God and His angels and the glorious raptures of the heavenly Jerusalem. Wherefore I believe, trusting in your wisdom and patience, that God has sent this trial

for the perfecting of your strength and the increase of your worthiness and that by means of it you may see more clearly with the eyes of the spirit and may desire all the more the things which God loves and requires and may so much the less see and desire what God loves not but forbids. For what are our bodily, eyes in these perilous times but, so to speak, windows of sin, through which we look upon sins or sinners or, worse still, bring sins upon our own selves by what we see and lust after?

That Your Holiness may be well and may offer prayers for me in Christ is my earnest desire.



The Decline of England 8 HAROLD II GODWINESSON

By Eadmund

EADWEARD III¹ occupied us over the space of two articles, not because the events of his reign were particularly numerous or dramatic, but because they had important implications for the history that followed. I would like to be able to spread Harold II over so large a space, but although the events of his reign were both dramatic and important, its tragic shortness precludes it.

Harold was good-looking, tall and physically strong. In character he was courageous, clever, serious and responsible, never foolhardy or inept, but he could disguise his intentions. He had a sunny temperament, could stand being contradicted, liked to discuss plans with his friends, was honourable and easy-going and never inflexibly fixed on a plan. Occasionally he was too slow to act, and although he was persevering, he liked to enjoy himself on the way to his goal.

He was also a successful and experienced general, and in response to Welsh border raids had inflicted a more stringent punishment on the Welsh than had been done for many years. His military ability was known and feared all over Europe. The device on his personal banner, a warrior worked in pure gold and jewels, and the names given to two of his sons, Eadmund and Magnus, commemorating Eadmund 'Ironside' and Magnus of Norway, emphasize this side of his character. However on his coinage the word *pax*, also used by King Eadweard III at the beginning of his reign, shows the true desire of his heart. In several cases before his accession he showed a strong tendency towards peace in preference to war, even when this was not necessarily directly of benefit to himself. In 1065 he had agreed to Tostig's exile in order to avoid civil war.

He had had a mistress for many years, probably since 1044 when he became Earl of East Anglia. She was called Eadgyth, and known as 'Swan-neck', and was also called '*Dives*' because she was very rich. There is a word '*blachleor*' found in Englisc poetry meaning literally white-cheeked, and understood in the sense of 'fair', as distinct from the countrywoman's sunburnt skin resulting from fieldwork, and it is probably the whiteness of the swan's neck that is compared to Eadgyth's.



*Harold II Hunting
from the 'Bayeux Tapestry'*

Harold had a number of children by her and regarded her as his 'wife', although in the tradition of the Danish kings, he wished to keep his marriageability in case of diplomatic need. This arrangement is a parallel with Cnut's 'marriage' to Ælfgifu, which was not repudiated when he took Emma in a marriage blessed by the church. Harold's second marriage, duly blessed by the church, was probably made soon after he acceded to the throne, when he took Aldith, the sister of Eadwine and Morkere, who had previously been married to Gruffydd of Wales (whom Harold had killed). This was in order to create an alliance with the young earls, and his son by Aldith, also called Harold (born posthumously in 1067 at Chester), would have bound them even closer to the throne, although later on, had circumstances been different, there might have been a dispute about the succession, just as there was between Harold Harefoot and Hardecnut.

Eadweard III on his deathbed had bequeathed the kingdom to Harold, because it had become obvious to everybody that the succession would be

disputed, and Eadgar the Ætheling, who was still a child, would not be able to hold it against the enemies who were prowling across the narrow seas. This bequest was upheld by the Witan, and consecrated in Westminster Abbey by Ealdred, Archbishop of York, following a new *Ordo* adapted by Ealdred from that used in the German Empire, following Eadweard III's funeral. The reasons for this slightly unusual procedure were that there was doubt as to the canonicity of Stigand's appointment to the Archbishopric of Canterbury, and the foreign claims to the throne. It was desired by all English people to send a clear and immediate signal to all foreign claimants that the English throne was well and truly occupied.

Harold Goes North

It must have been obvious, however, that this message of defiance would be challenged in the near future, and Harold at once set about organizing his kingdom to prepare for it. Support for him was widespread: there was only one source of restlessness, the Earldom of Northumbria, probably less from resentment at a West Saxon on the throne, as from a fear that Harold would overturn the settlement of 1065 and restore his brother Tostig. King Harold immediately travelled north, not with an army, but only a small party, including Bishop Wulfstan of Worcester, a man widely renowned for his holiness and concern for the common folk. Harold's conciliatory approach and Wulfstan's powers of persuasion were successful, and the Northumbrians swore allegiance to him. He also may have appointed Waltheof, son of Siward, to an earldom. If this were so, it would be a further gesture to the Northumbrians that Tostig would not return. Apart from filling vacancies caused by death, Harold left the major posts in the hands of those who had held them previously. His second marriage also probably took place at this time.

Harold Returns South

With his position established and probably accompanied by his new bride, the King returned from York to celebrate the Easter festivities at Westminster in April. Shortly after, on 24 April, Halley's comet made its appearance. It came quite close on this occasion and was observed to be unusually bright. It remained visible for a full week, and provoked wonder and fear as to what it might portend – such apparitions commonly presaged disaster, although its connection with the

fall of King Harold was, of course, a product of hindsight to be seized on with malicious glee by the Normans. However it was the prelude to the return of Tostig from Flanders, with a large Flemish fleet provided by his brother-in-law, Count Baldwin V. He raided along the south coast, possibly in an attempt to repeat his father's successful campaign of 1052, but he did not receive the same welcome that Earl Godwine did, and all he achieved was the recruitment of some sailors at Sandwich, probably under threat of force.

Tostig Invades

King Harold was in London, celebrating the Finding of the True, Life-giving and Holy Cross on 3 May when he received the news of the raids, and called out land and naval forces to deal with his brother. Tostig quickly retreated, and turned north, hoping perhaps to rally support in his more extensive former landholding. Harold, however, continued to call out forces to deal with the expected Norman invasion. He had unprecedented wealth directly available to him, for he now held all the lands formerly held by the King, in addition to his former Earldom. The troops from these, the largest land force in living memory, were mobilized and deployed all along the Channel coast. A large fleet was collected in the Thames, which then proceeded to Sandwich. The fact that Harold could muster such an overwhelming force speaks volumes for his power and control over his kingdom, and the willingness of his subjects to serve him.

While these preparations were in train, Tostig continued his northward movement. He made a brief attempt to entice his brother Gyrth to support him, but this was rebuffed, and he raided near the mouth of the Burnham River in Norfolk, before entering the Humber estuary with sixty ships, and ravaged and slew many men in Lincolnshire. Earls Eadwine and Morkere, doubtless mindful of their vested interest in retaining Northumbria, led a land force against him which expelled him decisively. Deserted by his men he fled with only twelve ships to the protection of his sworn brother Malcolm, king of Scots, where he remained impotently throughout the summer. He had made his move and Harold and the northern earls had dealt with it decisively: without outside help he could not return.

William Prepares for War

William was encountering a certain amount of resistance from his barons, who were reluctant to undertake the risk of invading England. However the abundant wealth of the country and William's strength of will overcame their scruples, at a time when the King of France was a minor under the tutelage of Baldwin V of Flanders, and the other principalities were either vassal states or absorbed in their own internal troubles. If William had faced opposition in France, it is unlikely that he would have undertaken the invasion at all. The Pope, irritated by his impotence against the English church and fearful of the Normans in Sicily, granted him a banner, turning his invasion into a crusade: an unspeakable treachery against a country that had always been not only supportive of the papacy, but very loyal to it.

William's fleet was ready in the mouth of the river Dives by 18 June, and was probably ready to sail in July, but contrary winds kept it in harbour. Sometime between mid-July and late August or early September it left, but ran into storms and had to take refuge at St Valery, where contrary winds prevented any further attempts.

Meanwhile, on the other side of the channel Harold had maintained his watch, with his fleet based at the Isle of Wight, and land forces all along the coast. On 8 September he was then forced to disband them. The reason was that all their provisions had gone, and they could not be kept any longer – hardly surprising after four months on standby for the largest force ever assembled in England. This date probably marked the end of the two month service period of the second of two hosts called out one after another – an amazingly complex feat of logistics.

The fleet sailed back to London. The accounts in the Chronicle are not clear at this point, but there is a chance that the Duke's fleet actually met the English one in mid-channel during the storms, and this would explain records of losses on both sides.

By the middle of September Harold was back in London, perhaps preparing for the feast of the exaltation of the True Cross on 20 September. The prospect of invasion must have seemed less likely, and with the season of autumn storms now approaching it was unlikely that it would happen at least until the next year, and maybe not at all.

King Harald Hardradi

Harald Hardradi was the uncle of King Magnus Olafsson, who now ruled both Norway and Denmark. Earlier both men had been chased into exile at the court of Prince Iaroslav of Novgorod, when Cnut completed his conquest of Norway in 1030. There Magnus remained, awaiting the opportunity to return, which happened when Cnut died in 1035. Harald, however, journeyed to Constantinople and took service in the Varangian guard, where he gained great experience of different kinds of warfare, accumulated immense wealth, and used this to secure an advantageous marriage with Elizabeth, the daughter of Iaroslav, probably in 1044. The following year he returned to Norway, and either purchased or extorted a share of the kingdom from his nephew. Following Magnus' death in 1047 he then took the whole of Norway for himself. He also attempted to seize Denmark, which Magnus had ruled, and which Harold doubtless considered part of his inheritance. However in the confusion following Magnus' death, Swegn Ulfsson had seized the throne, and Harald embarked on a bitter sixteen-year struggle for possession of it. Although Harald won most of the battles, he failed to eliminate Swegn, and the wealth that he had collected gradually dissipated. In need of finance, he was on the lookout for some profitable venture in which he could use his vast experience and battle-hardened troops. Tostig's appeal to him from Scotland fell on friendly ears. Tostig had local knowledge, which would be useful, and may even have retained some local supporters. Tostig may even have played up his influence over his younger brothers and the English nobles. In Harald's mind, once the expedition had succeeded, Tostig could be rewarded or disposed of as the situation required.

Harald invades: the Battle of Gate Fulford

Three hundred Norwegian ships crossed the North Sea in the late summer carrying a large army, and sailed down the east coast of Scotland, using the same northerly winds that confined William to port. They joined Tostig's small force either off the Scottish coast or at the mouth of the Tyne. They then sailed down the coast and up the Rivers Humber and Ouse, before landing at Riccall. Harald led his forces north directly towards York, but just outside the city they came upon Eadwine and Morkere on the left bank of the Ouse, at Fulford.

Eadwine and Morkere had sent messengers to Harold, but until he could arrive with support they were on their own, and they were determined to protect the city of York from this surprise attack if they could. On Wednesday 20 September they joined battle, which appears to have been long and bloody. At first they may have enjoyed some success, but Eadwine and Morkere had no experience in war, although some of their men may have fought in the earlier campaigns in Wales; however this could not compare with the Norwegian's sixteen years in the wars in Denmark. Harald and Tostig eventually won, and although Eadwine and Morkere escaped the carnage, most of their men were either slain or drowned in the nearby marshes.

York now lay open for the taking, and the terrified citizens capitulated, agreeing to all the Norwegian terms, and giving promises that they would assist with the taking of the rest of the kingdom, although it is doubtful whether they would actually have provided such help.

Harold to the Rescue

Harold had immediately begun to gather troops for the third time that year. Once again the organization that enabled him to make such demands and have them met shows that the king was efficient and had the full support of the people. Before the Battle of Gate Fulford had even started, he was on the road north, collecting soldiers as he travelled. His army moved at an amazing speed. We know that each *fyrdman*² had to present himself at the muster point with an extra horse, which would have enabled them to use the animals alternately.

It was during this journey to York that Harold learned of the disaster at Gate Fulford, but he continued on his way, arriving at Tadcaster on Sunday 24 September, where he stopped briefly to marshal his troops and gather information. He learned that the Norwegians were eight miles beyond York, and thirteen miles from their ships at Riccall, and he decided to attempt to surprise them. This plan depended, of course, on no word of his presence reaching the Norwegians, and this seems to have been the case – proving the loyalty of the local men to him rather than to the hated Tostig and his Viking companion. On Monday 25 September, his army rested and regrouped, Harold marched through York to meet the Norwegian host at Stamford Bridge, where they were waiting for hostages to be brought from the surrounding

countryside. They were completely unprepared for battle, apparently even having left their *bymies*³ on their ships. As Harold approached the Norwegians fell back across the river Derwent – they were probably unable to hold their opponents at the river, where defence would have been easier had they been ready⁴.

Although the Englisc used horses to transport their armies from place to place, they did not use them as cavalry in battle, preferring to dismount and fight on foot⁵. Although the Englisc had the initial advantage of surprise, they probably suffered from fatigue later in the day as a result of their fifteen-mile advance from Tadcaster that morning, after a long journey from the south. The Norwegian lack of body armour must have been telling, however, and late in the day, after many had fallen on both sides, Tostig and King Harald were both killed. The fall of their great leader probably broke the morale of the remaining troops, and the survivors attempted to flee. The Englisc pursued them all the way to their ships. The retreat became a rout, and only twenty-four ships were required to carry home the survivors: 500–1,000 of the 7,500 men who had first landed in Northumbria. However Harold was generous in victory. He did not seize or imprison the survivors, although they included Olaf, the son of the dead king, and Earl Paul of Orkney. He allowed them all to go after swearing to maintain peace and friendship with him thereafter.

This campaign demonstrates the continuing effectiveness of the English military system. Eadwine and Morkere were able to muster a force substantial enough to oppose the large Norwegian army in what must have been a period of only a few days from the time the alien fleet was first sighted. King Harold was able to muster a substantial army from places as widely scattered as Essex and Worcestershire and to bring it to York in only ten days, and then to defeat totally the still considerable Norwegian army. Everything must have seemed set fair for Harold: surely William of Normandy would not dare to make an invasion attempt when he heard the news.

But then the wind changed ...

William Invades

William had been trapped in St Valery, his position rapidly becoming untenable as supplies ran out until the 27 September, when the wind veered round to the south, and he seized the

opportunity for which he had waited so long. He embarked his army and crossing the channel overnight made landfall at Pevensey on 28 September, where he was able to make a landing unopposed. Harold would probably have moved rapidly against William's forces had he been in London, but as he was in the north, William had secured seventeen clear days in which to disembark his army and consolidate his position. He heard the news of Harold's absence on landing, and at first he did not know whether he was going to have to fight Harold Godwinsson or Harald Hardrada and Tostig. Finding Pevensey unsuitable as a base of operations, he moved his troops to the nearby port of Hastings, where he built a pre-fabricated wooden castle on a mound, to guard his escape route to his ships and set his forces to scouting and raiding the surrounding countryside, both to gather supplies, of which he was very short, and probably also to provoke a response. Harold owned this area, and these were his personal tenants whom William had dispossessed. However he soon learned of Harold's crushing victory, and may have even considered abandoning the invasion. His followers, who had been reluctant to undertake it in the first place, also had second thoughts. This would account for his remaining in his static defensive position, close to his ships for seventeen days, and making no effort to advance inland.

These seventeen days of inactivity gave Harold a breathing space. He heard of William's arrival on 29 or 30 September, while he was still in York, restoring his tired men and tending to the wounded. He sent messages summoning the southern fyrd for the fourth time, and with the core of his somewhat depleted northern army marched south. Eadwine and Morkere had taken such a crushing defeat at Gate Fulford that they were unable to accompany him, but marched south later, arriving in London not long after the final battle. Harold moved as fast southward as he had northward, and reached London around 8–9 October: another almost unbelievable forced march. There he paused only to gather reinforcements, and then marched towards Hastings.

The shoreline has changed since those days, and it is important to remember that at that time Hastings was situated on a peninsular, and Harold was determined to keep William bottled up there, and deny him the opportunity of using his cavalry to range far and wide, ravaging the countryside for fresh supplies and even setting up more pre-

fabricated castles to preserve their lines of communication. He knew the country well, and chose the site of the battle carefully where the Hastings road ascends a steep hill. There was no town there then, and Harold's muster point was 'the hoar apple tree' on Caldbec Hill, obviously a local landmark. The troops camped there for the night

The Battle of Senlac Ridge

The following morning William marched up the road from Hastings, just as Harold was deploying his forces along the top of Senlac ridge, half a mile forward, the best defensive position in the area.⁶ William's early arrival did not prevent Harold from deploying his troops, and there they stood beating the flat of their swords on their shields, crying 'U t! U t! U t!'⁷

William found himself having to attack uphill over heavy ground: a severe handicap for cavalry. He began the attack with a shower of arrows, which the Englisc simply caught on their shields, and followed this with an infantry attack, but the Englisc stood their ground, inflicting considerable casualties, and the attack quickly faltered. Some historians have made much of the supposed advantage of William's cavalry over the Englisc infantry, but this is largely illusory. The traditional Englisc shield wall was pretty much impregnable, even on level ground. Uphill it was as good as a stone wall, as the Normans found when they made their first assault on it. Englisc battle-axes made short work of the legs of the horses and found their way through shields. The Breton troops on the Norman left wing panicked and broke, and the collapse of the left wing caused confusion and fear to spread through the Norman host, fanned by the rumour that Duke William had been killed. William was forced to push back his helmet to reveal his face, and ride about the battlefield chasing his own fleeing troops to force them back to the fight.

Unfortunately a group of Englisc fyrdmen broke ranks to pursue the fleeing Normans, and William, who had by now rallied his own knights, cut them off, surrounding and overwhelming them. This has often been seen as the decisive moment of the battle, but the fighting continued for long after, and it is more likely that Norman casualties cancelled out the Englisc losses. The Englisc regrouped successfully, and continued to resist all attacks made on them, no matter what the Normans did, and they began to despair.

In an attempt to repeat the earlier unintentional breach in the Englisc ranks, William ordered a series of feigned retreats. This could only have been carried out by small groups of the most highly trained knights, and the stratagem did succeed in drawing forward further small groups of the less disciplined among the Englisc fyrd, who were then surrounded and killed, but it failed to make any significant impact on the Englisc main body, which remained a formidable force. Most battles at this time were brief and bloody affairs, over in a couple of hours, but in the late afternoon they still held their position on Senlac Ridge, as though rooted in the soil, their terrible chant of 'U t! U t! U t!' still as loud and defiant as ever, and the Normans were still trapped. Harold only had to hold his line until nightfall and William would be beaten. Harold could expect reinforcements: William could not – the next day would surely bring Norman defeat, destruction or ignominious surrender.

William was now desperate, and put everything he had into one final throw, combining archers, infantry and cavalry. The archers shot their arrows upwards, so that they fell from the sky onto the Englisc host like a deadly rain. The Englisc army, after having stood invincible for the whole day, wavered and broke, and the Norman cavalry were able at last to penetrate its ranks. The fyrdmen fled into the gathering dusk; but the huscarls, loyal to their lords, stood their ground. Harold, fatally wounded, was hacked down by Norman knights, along with his brothers; but their bodies were later found beneath a huge heap of warriors who had fought on beyond hope to take vengeance for their deaths on the hated Normans.

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- 1 I am continuing to use the Englisc numbering of monarchs, especially as 'The Confessor', the title by which Eadweard is commonly known, was bestowed by a post-Conquest pope, whose authority we Orthodox do not recognize.
- 2 Fyrdman = a member of the fyrd, or local militia, which made up the bulk of the English army. The remainder was supplied by the huscarls, or permanent trained bodyguard, of the individual commanders.
- 3 Byrnie = mail-coat
- 4 The account of a lone Norwegian holding the bridge against the English troops is, unfortunately, a later addition. Harald's Saga also has the celebrated speech where King Harold offers Tostig peace and the whole of Northumbria if he will join him, but on Tostig's enquiry as to how much Harold would give to his Norwegian ally, promises Harald 'seven feet of Englisc soil, or as much more as he is taller than other men.'
- 5 There is a record of an Englisc cavalry force being trained, but when it was first used in battle against the Welsh it proved completely unsuccessful, and the experiment was abandoned. The account in Harald's Saga must be disregarded in this particular also.
- 6 The exact position of the battlefield is still not definitely known and has recently again been the subject of some lively debate. The most likely site now seems to be the roundabout on the main road to Hastings, to the East of Battle Abbey, although the site of Harold's final defeat still seems likely to be the traditionally accepted Haroldstone where the high altar of Battle Abbey was later set up.
- 7 'U t, ut, ut' (pronounced 'Oot, oot, oot,') means 'Out, out, out,' and was the Englisc battle cry at Senlac.

Orthodoxy Shines Through Western Myths (18)

THE CONVERSION 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 civilization. The anti-Orthodox prejudices of such scholarship, when it mentions Orthodoxy at all, come simply from the fact that history is 'written by the winners',

and even despite the First World War, up until the Second World War most Western scholars thought that the West had won.

It is different today, when the near-millennial crimes of the West are visible to all and nobody any longer listens to the voices of ecclesiastical institutions which moulded the last thousand years of Western history – they are clearly compromised.

Interestingly, contemporary secular scholarship, which in its ignorance of Orthodoxy cannot in any way be accused of being pro-Orthodox, is an excellent source for Orthodox to understand what went wrong with the West. We can understand how, by renouncing the Orthodox Christian Faith in its anti-Trinitarian and anti-Christic *filioque* heresy, its former Church became a series of -isms, Catholicism, Protestantism, Lutheranism, Calvinism, Anglicanism etc, which have bred modern-day secularism and will eventually lead to the end of the world.

In the following article, the next in a series taken from various works of secular scholarship, we have selected extracts from a historian. These are from *The Conversion of Europe: From Paganism to Christianity, AD 371–1386*, by Richard A. Fletcher (1997). 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:

The eleventh-century Schism already results in proto-Protestantism in the 12th century (p. 479)

THE clericalization and bureaucratization of the church in the age of the Gregorian reform put an end to the free-and-easy provision for urban pastoral ministry of earlier days. The result was that the institutional church could no longer quickly and effectively respond to changing pastoral needs. The beginnings of a reaction to this state of affairs may be discerned in the twelfth century. Evangelical movements, or tendencies, or sects, began to develop among the laity. The Waldensians were evangelical preachers founded in about 1174 by a merchant of Lyons, Valdes, from whom they took their name. The *Humiliati* of Milan, Cremona and other north Italian cities were groups who attempted, from about 1180 onwards, to lead an apostolic life in which simplicity and

manual labour, almsgiving and preaching, were conjoined. Both of these sects spread widely in Germany and southern France. (The Waldensians still exist in small numbers in Piedmont.) Francis of Assisi sought after his conversion in about 1205 to combine a life of absolute poverty and mendicancy with evangelical preaching. The religious order which he founded spread with astonishing speed throughout western Christendom. The groups of women known as Beguines, who came together to lead an apostolic life, were active from about 1200 in the towns of the Low Countries and the Rhineland. All of these movements, and others, were distinctively, if not exclusively, urban. All were implicitly, and sometimes outspokenly, critical of the existing arrangements for pastoral ministry in the established church. All were regarded with suspicion, even the early Franciscans, by the ecclesiastical authorities, and some experienced persecution as heretics. These movements are not our concern here, because their mission was not to the heathen but was primarily an internal mission to a European family of believers which was already firmly if nominally Christian. They witness here to the tensions and dissatisfactions within the western church in the wake of the Gregorian reforms. 'If it ain't broke, don't fix it' is a maxim which ecclesiastical – and perhaps all other reformers would do well to keep at the forefront of their minds.

Fully-fledged Papism (p. 488)

The medieval papacy attained the zenith of its power in the pontificate of Innocent III between 1198 and 1216. In terms of the institutional machinery of papal government Innocent was the beneficiary of the initiatives taken during the Reforming era of the previous century and a half. He had access to the means of implementing his decisions which would have been the envy of Gregory VII. In a word, where Gregory had presided, Innocent governed. We need not dwell here on the process of change that had brought this state of affairs about, nor on the means by which papal government worked, save to note two significant features. First, written communication between the papal curia and the churches on Christendom's (*sic*) periphery became routine where formerly it had been rare. Second, the activity of papal legates – that is, churchmen appointed to act as the pope's representatives in a given region – became more pronounced. Correspondence between the *curia* and the rulers of Scandinavia, of which a couple of instances

were cited in the last paragraph, is an example of the first. As for the second, the re-organization of the Irish church by Cardinal John Paparo or of the Norwegian church by Cardinal Nicholas Breakspear (see Chapter 13), may stand as examples. But the single most important effect of the changes was that the popes could play a more assertive and direct role in the mission field than they had ever done before.

To Pride from Humility:
The Intellectuals Take over from Monks
after c. 1050 (pp. 488–89)

The reform of the church (*sic*) had generated, and was itself assisted by, an educational revolution. From the second half of the eleventh century onwards the monasteries lost their long pre-eminence as centres of learning to the schools attached to the cathedral churches of Europe. Some of these cathedral schools, first and most famously Paris, developed into self-regulating universities. The monastic syllabus of studies had been conservative and backward-looking. The learning of the schools was dynamic and progres-

sive; it quickly led to new departures of immense significance in Europe's cultural history, particularly in the disciplines of theology and law. From the middle of the twelfth century a training in the schools became a necessary qualification for a career in the higher ranks of the church. This too had implications for the mission field. After the twelfth century the management and direction of evangelistic endeavour fell more and more into the hands of heavyweight intellectuals, who believed with the usual arrogance of intellectuals that they had all the answers. For such persons it was no longer enough to dunk the convert in the waters of baptism and leave the rest to God's grace and human habit. The convert must be taught as well, and taught along lines acceptable to Roman bureaucrats and Parisian professors. This would involve defining in new and stricter ways the nature and extent of the cultural baggage which the convert might be allowed to carry across the threshold of conversion. That is why, to put it bluntly, we do not have a rich vernacular literature in Old Prussian or Old Finnish to stand alongside the glories of Old English or Old High German literature.

Service to All the Saints of the Western Lands THE THIRD SUNDAY AFTER PENTECOST

AT VESPERS

At Lord, I have cried, 6 stichera: Tone VIII

For one thousand years the light of the Sun of Righteousness shone forth from the East on the lands of the West forming a Cross over Europe, before they fell beneath the darkening shades of the Churchless night. Let us now return to the roots of our first confession of the Holy Spirit in the bright Sunrise of Orthodoxy, which is brought again from the East, and so shine forth the light of the Everlasting Christ once more.

O all the saints of the Western Lands, pray to God for our repentance and return, our restoration and resurrection. Tell the people to leave aside the things of men, the fallen fleshly mind and all its vain musings, for they are without the Saviour and the Spirit. And so, through your life in the Holy Trinity, shall we find salvation in the purity of the Orthodox Faith before the end.

Now do we sing to all the saints of the lands of the West and at their head the apostles Peter and Paul, the true glory of Old Rome, and, like stars in

the dark night sky, to the constellation of the martyrs and fathers who followed in their apostolic footsteps, leaving behind them the great treasury of holy relics. O First Rome, who art glorious in thy saints alone, do thou return to the eternal faith of Orthodoxy through the Holy Spirit Who proceeds from the Father, as the Saviour tells us.

Thus from the fountainhead of the East through Old Rome flowed streams of the Holy Spirit to all the lands of the West, through Gaul and Spain, to the uttermost isles in the far ocean and to all the lands of the north, where the darkness saw the light of Christ and all the trees of the forest bowed their heads before the Wisdom and Word of God, forsaking the superstitions and proud errors of the pagan past.

O all ye holy women, martyrs, matrons and queens, from Old Rome to Sicily of the south, from Sardinia to Iberia, from Gaul to the islands of Britain, from the Celtic realms to the Germanic lands of the north, preferring the humble truth of the Galilean to the proud might of paganism, ye have brought the words of Christ to dumb men,

raising up infants and kings to the measure of the stature of Christ, so hallowing your peoples and our souls by the light of the Holy Trinity.

In these latter times the light of the true Faith has come to us once more. Driven from the East by evil men, Divine Providence has shown us the surpassing Wisdom of the Word of God, to enlighten our hearts and our minds by the Holy Spirit in the Church. Wherefore now do we praise Archbishop John, who came from the east with true teaching to renew the commemoration of the saints of old, and who prays to God for the salvation of our souls.

Glory, Tone VI

O constellation of all the saints of the Western lands, who shine forth in the night sky, together we gather in your name, in praise to ask you to intercede for us with your prayers. Bring back the Western peoples from the inglorious darkness of their unwisdom to the Wisdom of God, that they may cast aside all the illusions of the fallen reason and know again that the only true glory and enlightenment is in the acquisition of the Holy Spirit.

Entrance, Joyful Light, Prokimenon The Lord is King. Readings: Isaiah 43, 9-14; Wisdom 3, 1-9; Wisdom 5, 15 - 6, 3.

At the Lity the stichiron of the church and these stichira of the saints in Tone I:

Rejoice with us, all ye choirs of the saints and angelic hosts, gathered together in spirit, let us sing with thanksgiving to Christ our God. For lo, the countless host who has been well-pleasing to God stands before the King of Glory and intercedes for us. These saints are the pillars and beauty of the Orthodox Faith; they have glorified the Church of God by their ascetic feats and the shedding of their blood; they have confirmed the Orthodox Faith in the Western lands with signs and wonders. Pray to the Lord that He may deliver us from trial and tribulation, setting us examples of forbearance in the face of evil.

Glory ... Now and ever ... *in the same Tone*

Now let all the ranks of saints and angels make glad with us, singing in spiritual choir. They have beheld Our Sovereign, the Queen of Heaven and Lady, Who is glorified by all the faithful. And the souls of all the righteous make glad with them, beholding Her most precious hands stretched forth in supplication, beseeching peace for the world,

renewal of the Orthodox Faith in the West and the salvation of our souls.

At the Aposticha, the Stichira of the Resurrection in the Tone of the Week and Glory ... in Tone VIII:

From south to north, all over the Western lands the light of Christ shone forth to the very edge of the known world, by ocean and seashore, on river and island, on high mountain and in green valley, in broad field and dense forest. The lowly Word of God was announced to haughty Rome and to dark lands where never Roman foot had trod, and humility conquered them all with the light of the Trinity.

Now and ever ... *Hymn to the Mother of God in Tone V:*

Let our hymns resound, together let us hymn the Birthgiver of God and Queen of Heaven, the Lady of the Western lands: Rejoice, O thou who from ages past hast crowned us with thy goodness and grace! Wherefore the Church celebrates with meet splendour thine all-honoured protecting veil and the memory of thy miracles. Take not thy mercy away from us, O Mother Mary, but look down upon our sorrows and oppression and raise us up once more, making us to be thy heritage as of old.

After the blessing of the loaves we sing 'Rejoice, O Virgin Mother of God' twice and the Troparion of the Saints once in Tone VI:

To the astonishment of angels and men alike, the Sun rose in the West, apostles and martyrs, holy women and holy fathers, kings and queens, peasants and shepherds all turned to Christ our God. Guided by the holy apostles Peter and Paul, receiving the right understanding of the Trinity through the Spirit, ye, O saints, raised up the Church of God, spreading His Word even to the very ends of the West, where the sun sets in the ocean.

AT MATINS

At God is the Lord the Troparion of the Resurrection twice, Glory ... the Troparion of the Saints, Now and ever ... Hymn to the Mother of God:

O Good One, Thou Who for our sakes wast born of the Virgin and endured the Cross, Who didst cast down death by death and as God revealed the Resurrection, disdain not that which Thou hast fashioned with Thy hands. Show forth Thy love for mankind, O Merciful One. Accept the supplications of the Birthgiver of God Who gave

birth to Thee and prays for us, and save Thy people, O Lord Who alone loves mankind.

After the readings from the Psalter, the Sessional Hymns of the Resurrection in the Tone of the Week with their verses and Hymns to the Mother of God:

After the Polyeleos, the Magnification:

We magnify you, O all ye saints who have shone forth in the Western lands, and we honour your holy memory, for ye intercede with Christ our God for the salvation of our souls.

Selected Psalm Verses

A Hear this, all ye people, give ear, all ye inhabitants of the world *(Ps 48, 2)*

B My mouth shall speak of wisdom and the meditation of my heart shall be of understanding *(Ps 48, 4)*

A Come, ye children, hearken unto me, I will teach you the fear of the Lord *(Ps 33, 12)*

B I have proclaimed the good tidings of Thy righteousness in the great congregation *(Ps 39, 10)*

A I have declared Thy truth and Thy salvation *(Ps 39, 11)*

B I will declare Thy name unto my brethren, in the midst of the church will I praise Thee *(Ps 21, 23)*

A That I may hear the voice of Thy praise, and tell of all Thy wondrous works *(Ps 25, 7)*

B O Lord I have loved the beauty of Thy house, and the place where Thy glory dwells *(Ps 25, 8)*

Magnification:

We magnify you, O all ye saints who have shone forth in the Western lands, and we honour your holy memory, for ye intercede with Christ our God for the salvation of our souls.

I have hated the congregation of evil doers, and will not sit with the wicked *(Ps 25, 5)*

For I have kept the ways of the Lord, and I have not acted impiously towards my God *(Ps 17, 22)*

The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgement *(Ps 36, 30)*

His righteousness endures for ever *(Ps 110, 3)*

Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice *(Ps 131, 9)*

Blessed are they that dwell in Thy house, they will praise Thee unto ages of ages *(Ps 83, 5)*

Glory ... Now and ever ... Alleluia, Alleluia, Alleluia, Glory to Thee, O God *(Thrice)*

Then the Troparia or Evlogitaria, The assembly of the angels ...

Ipakoi and the following Sessional Hymns of the Saints

Tone VIII

Enlightened by the brightness of the saints, as though entering a paradise most fair, we have found delight in the streams of sweetness. Gazing in wonder at the boldness of their deeds, let us come to love their virtues, crying out to the Saviour: through their supplications, O God, grant us to partake of Thy kingdom.

Tone I

Today has dawned the all-honoured festival of the saints who have shone forth in the Western lands. Like unto the radiance of the sun and the brightness of the morning star, they enlighten our minds and arouse our hearts to emulate their godly life and their zeal for the Faith.

Glory ... **Tone VIII:**

Today the faithful of the Western lands celebrate the commemoration of Thy saints, O Lord. The heavens rejoice and the ends of the earth and the sea make glad. Through their intercessions deign to grant our souls great mercy.

Now and ever ... *in the same Tone:*

Looking down from on high, O Most Merciful Master, visit us who have been afflicted by error and sin, taking us unto Thyself and through the prayers of the Mother of God and all the saints of the Western lands grant our souls great mercy.

The Hymn of the Ascents in the Tone of the Week.

Prokimenon of the Tone of the Week.

Let every breath praise the Lord.

Gospel of the Resurrection.

Psalm 50.

Glory ... Through the prayers of the Apostles ... Now and ever ... Through the prayers of the Mother of God ... And the stichira of Repentance and the Resurrection.

Canon of All the Saints of the Western Lands, Tone VI

ODE I

Imos O ye people, let us send up a hymn to our wondrous God, Who freed Israel from bondage, crying out a song of victory to Thee Who alone art Master.

Refrain: All ye saints of the Western lands, pray to God for us!

In spiritual songs let us now hymn our godly fathers and mothers of every rank who have shone forth in piety, and whom every land has brought forth as flowers of the spirit, nurtured by the good earth of the Church of Christ, watered and sunned by the Spirit in the faith of the Holy Trinity.

O peoples of the south and west, ye were the first to receive the faith from apostolic Jerusalem, as the sign of salvation for your kin, whereby ye subdued the proud heathen to the Cross, which ye confessed as your invincible sign of the Resurrection. O saints who are the only true glory of Italia and Iberia, pray to the Lord that He may grant our souls great and rich mercy.

O Rome, thou wast visited by the apostles Peter and Paul, by Galilean simplicity and wise instruction, by zealous truth and pious wisdom, and didst become the centre of faith by blood, as wild beasts tore at the flesh of the martyrs, thou didst spread the light of Christ to the very ends of the West through the treasury of thy saints.

O holy Rome, thou and all the West are blessed by the blood of many martyrs, by the bearer of God the hierarch Ignatius, come from the east, by the holy family Sophia, Faith, Hope and Charity, by the fearless virgins Tatiana and Cecilia, by noble Valentine and manly Eugenia, by Chrysanthus and Daria, Lawrence and Sebastian, Agapia, Chionia and Irene, Anastasia and Vitus, Januarius and Pancras, by the pure lamb Agnes and all the great and noble host who witnessed to Christ.

O myriad of holy popes of old, true patriarchs of the Orthodox faith and primates of the West, Clement and Sylvester, Leo rightly called the Great, Gregory, maker of Angles into angels and writer of the Dialogues, Martin, who resisted the tyrant, and Zacharias, enlightener of the German peoples, pray ye all to God that the Western Lands may return to Christ before the end.

Hymn to the Birthgiver of God: Together with the angelic hosts, O Sovereign Lady, together with the honourable and glorious prophets and apostles and martyrs, who through all the Western lands have glorified thee, pray to God for us sinners.

ODE III

Imos None is holy as our Lord and none is righteous as our God, Whom all creation hymns in words of song: None is righteous save thee, O Lord.

Ye are a spiritual paradise, O lands of the Saints, bringing forth a multitude of heavenly blossoms, O blessed fathers and mothers, whose number it is not possible to reckon. We therefore praise and hymn the One Master for all the host of the saints of the Western lands.

The Italian lands were blessed by the sacred sign of the holy fathers, Ambrose of Milan from the north, Blessed Augustine from the south, Jerome the Learned in Rome who went to learn simplicity in Bethlehem, Justin Martyr from the east, and then by holy Maximus the Confessor who enlightened Rome with the words of the new fathers.

The Italian lands were blessed by holy hierarchs, Apollinaris of Ravenna and Paulinus of Nola, by the holy women Sabina, Fabiola and Monica, by the righteous Alexis the Man of God, and by the holy Benedict and Columban who brought many souls to the monastic life.

A whole land was dedicated to the holy hermit Marinus and Monaco was named after the monks; in Sicily there shone forth Pancratius, Agatha and Lucy, in Corsica the sacred Devota and Julia, and in Sardinia Hippolytus and Eusebius, while in Malta the light of the apostle Paul shone forth from his bay and enlightened Publius the saint.

In the latter times, having conquered the foolishness of this world, the Greeks shone forth in wisdom in the south, in Nilus of Calabria, Bartholomew of Rossano and a host of saints; the holy relics of Nicholas of Lycia were brought to Bari to comfort the people bereft of the Church. And neither do we forget Anthony and Macarius who sought refuge from the new errors in Holy Russia.

Hymn to the Birthgiver of God: Having fallen from heavenly citizenship, O all-pure one, I have become like unto a wild beast and am wholly condemned, O thou who gavest birth to the Judge, save me from all condemnation.

Kontakion of the saints, Tone III

Today the myriad of the Western saints glorifies Christ in heaven and builds a House of Wisdom for the faithful on earth, signing the Western lands with the holy Cross. Therein they baptize the heathen, old and new, showing the humble Cross

to be the emblem of the Resurrection, the greatest weapon against all enemies. Pray for us, O holy ones, that we may learn anew of the Wisdom of Christ by the Holy Spirit.

Ikos Today let us honour the saints of the Western lands, for, hearing the words of Christ, they are victorious by the Cross which they set before all the heathen, old and new, that they might bend their necks before the Son of God, accepting enlightenment from the Church of God. Pray for us, O holy ones, that we may learn anew of the Wisdom of Christ by the Holy Spirit.

Sessional hymn of the saints, Tone VIII

O, all the saints of the Western lands, by the light of the Holy Spirit make the dark night skies of the West into the bright day and pray for our repentance and return to the Orthodox faith, that our souls may be saved by the God Who alone lovest mankind.

Glory ... Now and ever: *Hymn to the Birthgiver of God:*

Lo! The time for the intercession of the Birthgiver of God is come, for temptations have grown manyfold. Behold! Now is the time to sing out to her! Let us therefore say with our whole heart O Sovereign Lady, help thy people!

ODE IV

Imos O Word of God, with divine vision the prophet perceived Thee Who wast to become incarnate of the Birthgiver of God, the mountain overshadowed, and trembling he glorified Thy might

O Paris, as Lutece of old thou wast blessed from Athens by Dionysius the wise with Rusticus and Eleutherius, who baptized the people with their blood, while Lyon was conquered by the blood of the blessed martyrs Bishop Photinus, the virgin Blandina and all their holy companions.

In the north Beauvais was won by the righteous martyrdom of Justus and Agen was vanquished by the martyr's faith of Foi, and so as not to be shamed, ancient Marseilles was sprinkled with the blood of Victor, who showed the pagans the victory of Christ.

From the blood of the martyrs shone forth the true teaching of Christ, eloquently expressed by the fathers of Gaul, by the peace of the Greek Irenaeus in Lyon and the joy of the Latin Hilary in Poitiers, called for his immortal words the western Athanasius.

There shone forth the great monastic fathers of the south, John Cassian, come from Egypt, the boast of the Orthodox teaching on grace and freewill, and Vincent the truly catholic father of Lerins, who spoke by the universal Holy Spirit.

The fathers were supported by a Thebaid of holy hierarchs: O, Martial of Limoges, the martyr Saturninus of Toulouse, Julian of Le Mans, Germanus of Auxerre, Remigius of Reims, Germanus of Paris, Gregory of Tours, and in the north Valery, Eligius and Omer, ye have patterned all the French lands with your righteousness and holiness.

Hymn to the Birthgiver of God: O Virgin Birthgiver of God, thou hope of all Christians, do thou grant unto us thy mercies which thou didst show to our forebears of old, and protect and preserve us from all evil.

ODE V

Imos Delivering me from the darkness of the passions, O Christ, vouchsafe, I pray Thee, that out of the deep night of the present age, my spirit may rise at dawn to the light of the day of Thy commandments.

O great wonderworker Martin, come from the plains of Pannonia through Italy, granting thy cloak to a beggar at Amiens, thou didst become the greatest saint of Gaul; hierarch and monk, thou didst heal a multitude of sick, raising from the dead, and thy name is glorified throughout all the land.

Holy Martin was joined by Honoratus in Lerins, the wise Genevieve in Paris, who wrote to the stylite Simeon, the dove Columban come from Ireland to the east and the ascetic Wandrille shone forth in the north, supported by the noble queens Clotilde, Radegund and Bathilde, who set examples to men and women alike.

From Gargano's Mount, Gaul was blessed by the holy Archangel Michael whose light shone forth on his Mount, beloved by hermits, in the north, as a marvel to all peoples. And the protector of those engaged in spiritual warfare took his blessed sword across the seas to other hermit-beloved isles, far and wide.

The north was enlightened by the martyr Chrysolius, come from distant Armenia, together with Servatus of Tongres, host of the Great Athanasius, and Bavo of Ghent, Gertrude shone forth in the monastic life in Nivelles, followed by the eloquent hierarchs, Eligius, Amand, Lambert

and Hubert, boast of the Belgian lands and all the north.

The white mountains of Helvetia, rising up to the heavens, were not forgotten by the snow of grace, for they were enlightened by Beatus, confirmed by the great Maurice and all the heroic martyrs of the Theban Legion and strengthened by Gall the great ascetic of Ireland, who calls us to repentance down all the ages.

Hymn to the Birthgiver of God: O Lady of the Western lands, thou who art the fervent helper for all who have recourse to thee; thou who art the hope of the hopeless, do thou look down upon the afflictions of thy people and reveal to us a sign of thy mercy, O Most Pure One.

ODE VI

Imos O Thou who lovest mankind, accept me who am held fast by many sins, and who now fall down before Thy compassion, and save me as Thou didst save the prophet, O Lord.

Keeping the promise of the apostle Paul, in far Galicia the apostle James shone forth, drawing pilgrims from all the lands of the West and filling the field of faith with stars of holiness.

All through the land the apostolic faith was confirmed by the purity of the martyrs, Aciscus and Victoria, Eulalia of Merida and her namesake Eulalia in Barcelona, together with Vincent and the host of martyrs of Saragossa.

Hosius of Cordoba gave instruction to the great Constantine and presided at the First Council, and the host of saints, the hermit Emilian and the martyr Hermenegild, the three hierarch-brothers Leander, Fulgentius and Isidore and their holy sister, Florentina, the hierarchs Eugene, Ildephonsus and Julian of Toledo, and the holy priest Beatus taught the true faith.

Their faith was hallowed by the blessed blood of Eulogius and all the multitude of martyrs of Cordoba, with George come from Palestine, confirmed by the ascetic feats of Gennadius in Astorga and Daniel of Cadiz, who shone forth in Egypt.

On the Atlantic coasts of Lusitania, the faithful praise Paul and his companion martyrs in Porto; Lisbon too was hallowed by the blood of the most faithful Verissimus, Maxima and Julia, while in old Braga Martin wrote of the victory of the Word, as lived in the fruit of Fructuosus, the flower of Rosendus in Dumio and the nobility of Senhorina in Basto.

Hymn to the Birthgiver of God: Of old, the Creator of all wrought many wonders through Thee, O Virgin, and saved us from the invasion of enemies. Thus be thou now a protection and aid for the Western lands, O Lady and Queen, saving us from all the assaults of the enemy.

Kontakion and Ikos of the Resurrection in the Tone of the Week.

ODE VII

Imos On the plain of Dura the tyrant once built a furnace to torment those who bore God; and therein the three youths hymned the One God, saying: O God of our fathers, blessed art Thou!

O peoples of the north and west, ye were the next to receive the faith, from the cities of Italy and Gaul and the deserts of Egypt with zeal ye applied the faith, striving in faith in mountain fastnesses and echoing caves, on stormy ocean shores and far islands, by fast-flowing rivers and dark forests, bringing the light of Christ to those that formerly sat in the darkness of the spiritual wilderness.

Cymru boasts of its martyrs Julius and Aaron, and also its great Thebaid of new Egypt, the monastery-builders Illtud, Teilo, Gildas the Wise and the patriarch David come from patriarchal Jerusalem, whose faith was confirmed by the virgin-martyr Winefride. From here the saints went forth to enlighten the Cornish through Petroc and the many ascetics who peopled every hamlet and town, and then crossing to Armorica, Briec, Samson, Malo and a great host of hermit-saints shone forth the Word of Christ to the people there.

Preceded by the bold Palladius, the Roman Patrick come from Britain to drive out the serpent demons from the north of green Eire and monks of Egypt came to enlighten the south; so shone forth our holy mothers Brigid and Ita and our holy fathers Finnian and Kevin and a myriad of holy monks and nuns.

With many followers the great voyager Brendan sailed the ocean wide, after whom all the isles of the northern seas, Orkney, Shetland, Faeroe and Iceland, were peopled by the host of the holy monks and hermits of Eire, who went forth to all the lands of the West to preach the Word of God to all peoples.

Preceded by the Roman Ninian, from Eire the Caledonian land and all the Hebrides were enlightened by the dove of Christ Columba, who shone forth from holy Iona with his many ascetic followers; thus Picts and Scots alike heard the word

of Christ resounding in their northern mountains, while Kentigern the beloved preached in the southern hills.

Hymn to the Birthgiver of God: Grant us thine aid through thine entreaties, O Most Holy Birthgiver of God. Trials and tribulations have befallen us, sorrows have grown manifold and our foes have arrayed themselves against us. But, standing forth, do thou, O All-Pure One, deliver us. Cast down the uprisings of our enemies and grant us victory, that all who do evil to thy servants may be put to shame.

ODE VIII

Imos Becoming vanquishers of the tyrant and the flames by Thy grace, taking exceeding care to keep Thy commandments, the children cried aloud: Bless the Lord, all ye works of the Lord.

With zeal and love for God as valiant warriors for God the new Christians of the West rose up in Orthodoxy, to fight the pagan pride of Rome and heathen tribes through spiritual warfare, raising up the Church and nations in Christ, trampling down demons, baptizing the heathen in mighty ocean and sea and humble stream and pool, and granting humble words of wisdom to all.

Roman Britain first heard of Christ through the apostles and Aristobulus preached the Word in the west before the First Martyr Alban confessed the Living God in the east. Then came the great Augustine from Rome in the south and the great Aidan from Iona in the north to bring the Light of Christ to all, signing the whole island with the sacred cross.

Wherefore, with the mission of Paulinus of York, King Oswald was converted to the Cross by holy Aidan, and the abbess-queens Audrey and Hilda preached the Word and Cuthbert the Wonderworker of Britain set an example from his holy island, and all were brought together by the Greek Theodore, come from Tarsus of Paul, while the Venerable Bede, who loved the Scriptures, wrote down the deeds of the saints of God.

In times of harsh persecution by the Northmen, Edmund and a host of martyrs shone forth. Then the great Alfred was inspired from on high to return the people to Christ and baptize the heathen, rebuilding the Church and restoring the learning of the Church and the law of God.

After them came the martyr-King Edward, the noble Edith and the hierarchs Dunstan the confessor and Alphege the martyr, and in times of

persecution by new Northmen Gytha fled to Russia and brought forth Theodore, a scion from the root of Old England.

Hymn to the Birthgiver of God: Thou art the boast of Christians, O Sovereign Lady; thou art a weapon against our enemies and a bulwark for those who flee unto thee. On thee we now call for help, O Lady of the Western lands: Let not the foe of mankind rise up against thy peoples, but do thou vanquish them and save our souls.

ODE IX

Imos O Birthgiver of God, perfection of virginity, who exalts this feast with the grace of thy mystic presence, do thou bring to salvation those who magnify the most pure memory of thy Word.

In times of old there shone forth many martyrs in the German lands, Afra in Augsburg, Ursula and her companions in Cologne; in exile in Trier lived the great Athanasius and wrote the life of Anthony the Great, where the hierarch Severus ruled and later the hermit Simeon from Syracuse witnessed to Orthodoxy.

Desiring to bring the light of the Gospel to their cousins across the sea, Willibrord-Clement came to the Netherlands and Frisia, where also shone forth Adalbert in Egmont and Gregory in Utrecht, and to the German lands there came the martyr Kilian, Swithbert, the apostolic Winfrith-Boniface the Martyr, Lioba, Winebald, Walburgh, Willibald and Lull, nun and hierarch enlightening the heathen of one accord.

In the eastern kingdom there strove the holy monk Severinus in Noricum, enlightener of Austria, and the apostolic Rupert in Salzburg and Modestus, enlightener of Carinthia, bringing light from the east to the west and from the west to the east.

The lands of the north can also boast of Anschar, who brought the Danes the first light, of the martyred Olaf the King, from whom the Swedes learned of Christ, and of the enlightener Sigfrid come from England to baptize Anna of Novgorod, and of the repentant Swedish monk-King Magnus in later times; while in far Norrøya there shone forth Olaf the martyr-king and Hallvard the blessed of Oslo.

The German lands were not all lost, for after the darkness fell, men renounced the foolish reasonings of heresy and found salvation in foolishness for Christ in the Russian lands. Thus, Procopius came to Ustiug in repentance, as also

Isidore to Rostov from Brandenburg and the third fool-for-Christ John the Wonderworker. And in these latter times Alexander the New-Martyr, who resisted evil, has shone forth his victory in the city of the monks.

Hymn to the Birthgiver of God: O Virgin full of grace, who of old enriched the towns and hamlets of the Western lands with the images of Thy presence as with traces of sweet fragrance, accept our songs of thanksgiving and deliver thy lands from all misfortune, for we magnify thee as our never-failing protection.

Exapostilarion of the Resurrection; Glory ..., of the Saints

In truth ye have been revealed as beacons of light who have enlightened your lands and peoples with the faith of piety, O saints of the Western lands, who confessed the Holy Spirit aright, forsake us not and by your intercessions bring back to Wisdom all those who in foolishness of mind have fallen away from the Church of the Saviour, Who is wondrous in His saints.

Now and ever ...; Hymn to the Mother of God of the Resurrection:

At the Praises, 4 stichira of the Resurrection and 4 of the saints, Tone VI:

Rejoice, O saints, spiritual wellsprings of faith, ever watering your lands with streams of Wisdom from the God of Love on high! Rejoice, O roots which grew to bear fruit to feed the souls of the faithful! Rejoice, O righteous ones, ye only true glory of the Western lands, greatest among its peoples! Rejoice, O bright revelation to the darkness of the latter times!

He Who rules over Creation perceived the meek purity of your hearts and granted you the Spirit Who proceeds from the Father. Having enlightened your hearts with purity and so your minds with wisdom, O blessed saints, the Saviour has revealed you as bright suns of godly works and words in the darkness of the latter times.

Verse: The righteous cried, and the Lord heard them.

Loathing falsehood and loving the beauty of Christ, O saints of the Western lands, ye received the teachings of the Lord by the Holy Spirit, Who proceeds from the Father, and so brought forth the fruit of virtue and not the things of men. Therefore, ye were granted the heavenly kingdom and with joy we celebrate your holy memory in the darkness of the latter times.

Verse: Blessed are those who fear the Lord, that walk in His ways.

Now do we celebrate the myriad of saints of the Western lands, known and unknown to us, all of whose holy names the Maker of mankind alone knows. Wherefore we also celebrate the Wonderworker John who walked the streets of Western cities, recalling the saints of old to us unworthy ones and so calling all to repentance in the darkness of the latter times.

Glory ... Stichiron of the Gospel. Now and ever ...: Hymn to the Mother of God: All-blessed art thou, O Virgin Birthgiver of God ...

Great Doxology. And after the Thrice-Holy Hymn, the Troparion of the Resurrection. Dismissal. First Hour.

AT THE LITURGY

At the Beatitudes, 10 troparia: 6 in the Tone of the week and 4 of the saints in Tone IV:

We have not inherited our lands by the sword, but it is by Thy right hand, Thine upraised arm and the light of Thy countenance, and the by tears of Thy saints, their struggles and sweat, by their blood and their teaching, that our homes are firmly established.

When we turned away from Thee and failed to keep Thy commandments, then we were thrust aside and cast down, and we have become the least among all peoples. But have pity on us, O God our Saviour, through the entreaties of Thy saints.

Glory: Hymn to the Holy Trinity: O all-blessed Trinity, return us from exile, heal our sickness and our sorrow and lift up our spirits from sloth and the slumber of sin, that we may be worthy of our fathers and mothers who by their struggles glorified Thy Name in these lands.

Now and ever ...: Hymn to the Mother of God: Gather in the scattered, return those who have been cut off, bring back again those who have fallen away from the Orthodox Faith, comfort the weeping and the sorrowing and heal the dissolution of these lands, O thou who art full of grace, beseeching God on our behalf with the saints who are our compatriots.

After the Little Entrance, the Troparion of the Resurrection, that of the church, if dedicated to the Mother of God, and that of the saints. Kontakion of the Resurrection, Glory ...: that of the saints; Now and ever ...: that of the church, if dedicated to the

Mother of God, or: O Intercession for Christians unashamed.

Prokimenon of the Tone of the Week and that of the saints in Tone VII:

Precious in the sight of the Lord is the death of His saints.

Epistle, as appointed, and that of the saints Hebrews, Section 330 (Heb. 11, 33 to 12, 2).

Alleluia, Tone I:

Verse: O God, Thou givest avengement unto me and hast subdued peoples under me.

Verse: Be glad in the Lord and rejoice, ye righteous.

Gospel, as appointed, and that of the saints: Matthew, Section 10 (Matt. 4, 25 to 5, 12).

Communion Verse:

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Note: If the church is dedicated to All the Saints of the Western Lands, at Matins we sing: Having beheld the Resurrection of Christ ...; Psalm 50. Glory ...: Through the prayers of all the saints of the Western lands, O Merciful One; Now and ever ...; Through the prayers of the Birthgiver of God ... And instead of Jesus, having risen from the dead ..., we sing the first stichiron at the Aposticha at Great Vespers) and the rest as usual.

ST KENELM, PRINCE AND MARTYR

BORN probably in 786, Kenelm (correctly, Cynehelm) was a Mercian prince, who was martyred in circumstances which are not clear. One suggestion is that his death in 811 was due to a power struggle within the Mercian royal family, another that he was beheaded while fighting paganism in the Welsh Marches. In any case, after being concealed, his relics were discovered at Romsley in the Clent Hills in Worcestershire and taken to Winchcombe in Gloucestershire, where they remained and were much venerated for several hundred years. Notably, we know that St Kenelm was honoured as a martyr there and elsewhere from at least the 970s on. With time, the saint worked so many miracles that he came to be venerated throughout England. Unfortunately, in the absence of a factual life, from the 12th century on various Norman legends, unworthy mediæval romances, were attached to his name. Nevertheless, we can say the following of him.

On his death in 796, the ambitious and powerful King Offa of Mercia had been succeeded by his son Ecgrif, who died, probably killed in battle, only five months later. He in turn was succeeded by a cousin, Coenwulf (Kenwulf), who reigned from 796 to 821, but had founded a monastery in Winchcombe in 789. Cynehelm (Kenelm) was his son. A letter dated 798, apparently from Pope Leo III to Prince Kenelm, gives his age then as 12. In 799 we also know that Kenelm witnessed a deed of a gift of land to Christ Church in Canterbury and from 803 onwards his name appears on a variety of charters. After 811



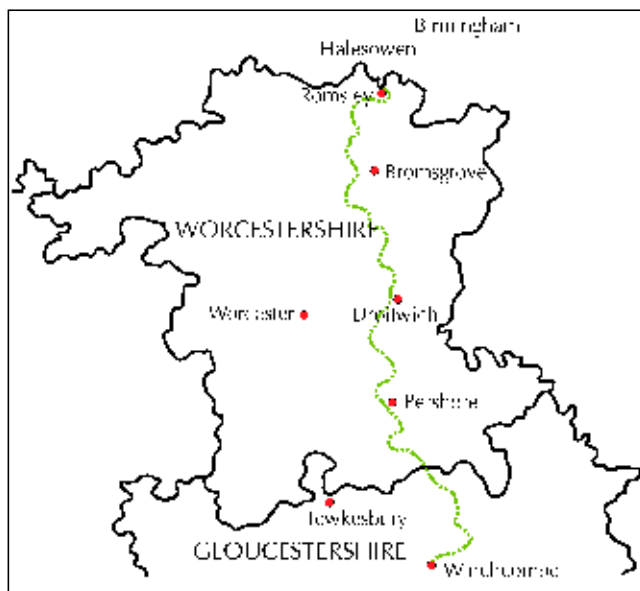
St Kenelm as depicted on the lych gate of St Kenelm's Church in Romsley

Kenelm is no longer mentioned and this points to the prince being 25 years old when he was martyred – in conditions of which we know nothing for sure. His feast day is on 17 July, the date of his translation to Winchcombe.



*St Kenelm's Church and Spring in Romsley
(Kenelmstowe)*

The two places most closely linked to the saint are Romsley in the Clent Hills, south of Birmingham, identified as the scene of his martyrdom, and Winchcombe near Cheltenham, where his relics were taken. In the small village of Romsley in Worcestershire stands the small 15th century church of St Kenelm, together with a handful of houses in a hamlet once called Kenelmstowe¹. In the Church grounds is St Kenelm's Spring (there is another spring above Winchcombe). Today, sixty-mile long pilgrims' walks, called St Kenelm's Trail and St Kenelm's Way, link Romsley to Winchcombe across the countryside of Gloucestershire and Worcestershire. Apart from Romsley there survive another



St Kenelm's Way



The Start of St Kenelm's Way

seven churches of St Kenelm. These are in Clifton-upon-Teme and Upton Snodsbury in Worcestershire, in the small Gloucestershire villages of Alderley and Sapperton, and also further afield in Enstone and Minster Lovell in Oxfordshire and in Stanbridge (Hinton Parva) in Dorset.

1. The suffix 'stowe' or originally 'stow' can mean the shrine, church or monastery of a saint. Other examples are: Edwinstowe, Felixstowe, Hibaldstow, Morwenstow (St Morwenna), Petrockstow, Warbstow (St Werburgh) and Wistow (St Wistan). History also records Albanstow, Edwardstow (formerly Shaftesbury), Etheldredstow and Guthlacstow (formerly Swaffham in Norfolk).

CHURCHES DEDICATED TO ST OSWALD, KING AND MARTYR (✝ 642)

THERE are sixty ancient dedications to St Oswald of Northumbria and they have an interest because their historical connection with the saint is, for the most part, distinctly to be traced.

First, we have the little chapel of St Oswald at Heavenfield. The monks of Hexham went there

yearly on the anniversary of St Oswald's martyrdom to commemorate the saintly king. There, in St Bede's time, they built and consecrated a little chapel, of which the foundations are visible to this day. The chapel was situated some miles to the north of Hexham, in the parish of St John Lee. In very old maps the place was named 'St Oswald', but now the place is given only as 'Wall', a name

which reminds us of the site of St Oswald's cross, close to the Roman Wall. It seems that at the end of the eighth century it was dedicated to Sts Cuthbert and Oswald jointly, but then became called St Oswald's.

A similar example of a connection between these two saints is to be found in the dedication of the church of Grantley in Yorkshire, Sts Cuthbert and Oswald, though this, too, is sometimes ascribed to St Oswald alone. There is something touching in this desire to link the two best loved Northumbrian saints, the warrior-king and the hermit-bishop, who never met face to face, but who yet were such kindred spirits, as can be seen from the following story.

The skull of King Oswald was preserved by the monks of Lindisfarne among their treasures. Now when the Danish invasion drove them forth on their wanderings and they carried with them the coffin of their great master, Cuthbert, they placed in it the skull of St Oswald, and there, when the coffin was opened in 1828, it was seen. Mediaeval sculptors always represented St Cuthbert holding the head in his hand as if next to his heart, a memorial of undying love and gratitude.

As one dedication marks the scene of St Oswald's first battle, so does another mark the scene of his last, this is Oswestry in Shropshire. This identification of Maserfield is generally given to Oswestry – which takes its name from the king.

It is somewhat remarkable that Northumberland proper, the district of all England most closely associated with Oswald, should have no dedication in his honour beyond the ruined chapel at Wall already mentioned. Durham follows with one ancient church, the old county of Cumberland with two; both these are ancient, and the antiquity of one of the two is shown by the name of the saint being incorporated in that of the parish – Kirk Oswald.

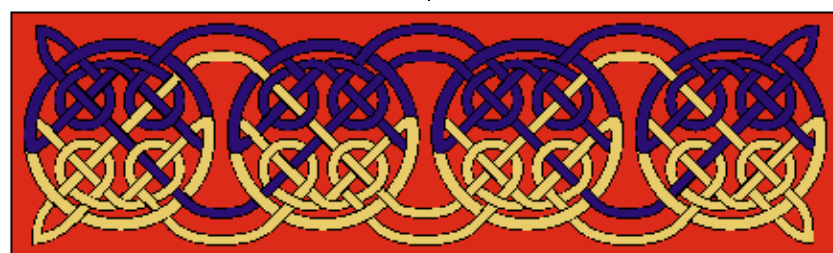
The old county of Westmoreland has three dedications to St Oswald, of which the best known is the church at Grasmere. Grasmere is one of the five parishes where the quaint ceremony of 'rush-bearing' has not fallen into disuse, and the festival

is there observed on the Sunday next to August 5, in other words, the Sunday next to St Oswald's Day (now on the new calendar). Another memorial of the saint may also be noted in the ancient carved alms-box, dark with age, inscribed with the name of 'King Oswald'.

The second example there is the little church of St Oswald at Burneside near Kendal. Although this is a post-mediaeval structure, it has a good right to its dedication-name as it is the successor of a much older chapel. The old County History of Westmoreland says: 'To what saint the chapel of Burneshead was dedicated we have not certainly found', but as it goes on to state that about thirty yards north-east from the church 'there is a well, called the Miller's Well, formerly St Oswald's,' we may assume that tradition is right in supposing the old chapel to have been St Oswald's. Finally, St Oswald's third Westmoreland dedication is at Ravenstonedale.

Yorkshire can claim more than a third of all the English dedications to St Oswald. This county has completely taken Oswald for its own. Even two Mercian-dominated counties have dedications – Lincolnshire has eight ancient churches and there are six ancient Nottinghamshire dedications. However, one of the Lincolnshire churches – Luddington – is known to have a special origin, for it was connected with the famous priory of St Oswald's in Gloucester. Derbyshire and Staffordshire each has a single dedication in his name, which may perhaps be accounted for by the same influence, as both these counties at one time lay in the sphere of Mercian and not Northumbrian rule.

In Cheshire and Lancashire Oswald's supremacy had been acknowledged during his lifetime, and in both these counties he is abundantly commemorated, though there is some confusion about the dedication in Chester itself. St Oswald's church here is, strictly speaking, only a portion of the Cathedral, which was set aside as a separate parish-church and distinguished by a separate dedication.



ST WALSTAN OF BAWBURGH (975–1016)

WE first published an account of the 1998 Orthodox pilgrimage to Bawburgh in OE 2, 3 (1999) and an annotated and updated *Life of St Walstan* in OE 4, 4 (2001). However, in all, some forty or fifty different lives of St Walstan, the local saint of Norfolk and patron of its farmers and labourers, have come down to us. The common elements of the more literal version below, the folklore removed, are taken chiefly from the two accepted primary lives of St Walstan. The first of these is the Latin *Life*, published in the 1516 *Nova Legenda Angliæ* and republished in 1901. The second is an English version, written in 1658 and known as the Lambeth (or English) *Life*.

Walstan, a man pleasing to God, was born in the year 975 to a noble and wealthy family, related through the mother to Elgiva the first wife of the King of England, Ethelred (reigned 978–1015), and so to his son Edmund Ironside. Walstan was born in the village of Bawburgh in Norfolk, just to the west of Norwich, his father was called Benedict and his pious mother Blida. In later times Blida also came to be venerated as a local saint at a chapel in Martham near Hemsby by the Norfolk coast, some fifteen miles north-east of Norwich.

From earliest childhood Walstan was obedient to God's will in everything. He was filled with the grace of humility towards the greatest and the least, devoid of pride and arrogance, and strove with all his mind and in all honesty to be humble and virtuous with dove-like simplicity. In his youth he studied the Scriptures and was instructed by Ælred the parish priest and Bishop Theodred of Elmham (bishop from 980–995).

In 988, when he was twelve years old, filled by Divine inspiration and the Gospel teaching, 'He who will not renounce all that he has, cannot be my disciple' (Lk 14, 33), Walstan renounced all his inheritance in order to devote himself to prayer without the cares of the world. His parents reluctantly let him leave and Walstan headed just a few miles north of Bawburgh to Taverham, giving away possessions to two poor men as he went.

In the name of Christ St Walstan bound himself in servitude and the strictness of obedience to a man called Nalga who lived in Taverham, humbly serving him in every way, becoming a simple farm labourer. He was so inspired by the grace of Divine virtue that not only did he give the poor his food, but he also gave away his clothes and shoes to the



Icon of St Walstan

needy and sick, exposing himself barefoot to various sufferings.

One day when a beggar asked Walstan for alms, he was moved with great piety and gave him his shoes that Nalga and his wife had given him, on condition that the beggar should not reveal the gift to anyone. But, as it has often been said, no pestilence is worse than the familiar enemy: Nalga's wife found out about this gift. Inventing some need, without delay she sent the holy confessor Walstan barefoot to the woods to load thorns and thistles onto a cart.

But since Almighty God defends his faithful in all dangers, he miraculously visited Walstan, so that he sat and boldly stood barefoot on the sharpest points of the thorns and thistles without suffering any harm from them, as if they were roses redolent with the sweetest fragrance. In proper order, with the Lord's help, he gathered them together into the cart as the woman had ordered. This royal man was winning for himself a crown of thorns. When she saw this miracle, she recognised her sin and, throwing herself in floods of tears at

Walstan's feet, begged his forgiveness. The man of God kindly raised her to her feet and forgave her all the injury she had done him.

When his master and his wife saw the signs and miracles which Walstan worked with God's permission, including the healing of animals, they came to love him devoutly and publicly declared that they would make him his heir, since they had no children. Walstan rejected this and asked for his labour nothing more than the calves to be born to a certain cow, which he said would be reward enough. His master agreed to this request at once. When the time came, the cow gave birth to two male calves, which Walstan tended and fed as well as he could. This was not out of greed, but so that God's will might be done through them, as he had been told by an angel of God that he would miraculously be taken by them to the place of his burial.

One Friday in May 1016 when Walstan was hay making in a meadow with a friend, an angel of God appeared to him and said, 'Brother Walstan, on the third day from today thou wilt enter Paradise', and at once vanished from his sight. Walstan thanked God for this revelation of his destiny. The next day at 3 pm, the ninth hour, Walstan put his scythe down and said that he was in no way permitted to work from that hour until the following Monday morning and he could hear at that moment the sound of heavenly bells and the notes of trumpets from heaven. He said to his friend: 'If you are willing to believe and approach me and place your foot devoutly on my foot, you will see with me the gates of heaven open and angels of God ringing the bells to the glory and praise of the Holy and Undivided Trinity'. The man did as he was told and was immediately favoured with the heavenly sights and sounds.

On that same Saturday afternoon, Nalga had gone to the nearby Norwich market where, to his amazement, he heard a proclamation that anyone knowing the whereabouts of Walstan, son of Blida and a relation of King Ethelred, should tell the authorities. Nalga learned that the Danes were forcibly taking over East Anglia and that Canute, son of Swein, was to be the new king. King Ethelred had fled to Normandy and his son, Edmund, was exhausted by constant war and without an adult heir. The proclamation warned that whoever sheltered the man called Walstan of Bawburgh must deliver him up immediately, on pain of confiscation of his property and death in the case of disobedience.

Alarmed, Nalga rushed back to Taverham and confronted his servant. 'What shall I say,' he asked, 'when you tell me you are heir to the kingdom and I risk everything by harbouring you?' Walstan answered that he should tell the truth and that he was his servant. He then told Nalga that an angel had appeared to him in a vision and foretold his death the following Monday, adding: 'I beseech you therefore to ask the priest to come to me when I am at work on the morning of that day so that I can have confession and the precious Body and Blood of Our Lord Jesus Christ and unction'.

When the time of Walstan's death came on the following Monday, he went out as usual to work in the meadow with his friend. As he worked, the village priest came, as requested. As the priest realised that he had no water to wash his hands before communion, Walstan prayed and a spring welled up before them and so he received the sacraments. Then he called his master and other honest people, fulfilled his last wish and commended his soul to God, the Blessed Virgin Mary and all the saints. He added that his body should be placed in a cart, that his two bulls should be yoked to it and, without any driver, they should take it wherever God ordained. He prostrated himself at once and prayed, saying:

'O hope and salvation of the believers, O glory and rest of those who labour, good Jesus, grant Thy servant this mercy, that if a labourer has any illness or other bodily disablement or if out of need anyone reverently visits me with good will and in Thy holy name on behalf of animals, may he not be denied Thy help and I pray Lord that the animals be restored to health'.

When he had finished speaking, a voice from heaven said: 'O holy Walstan, what thou hast asked has been granted. Come from thy labours to rest, come from thy misery to salvation'. And immediately in that very same meadow he gave up his spirit to Almighty God. Those who were with Walstan when he went up to heaven and left this world are most reliable witnesses to the fact that it was as if a dove whiter than snow had come out of the mouth of the saint and flown up to heaven, disappearing on high in a shining cloud.

Honest people who were there put Walstan's body on his cart as he had asked and the bulls took the road directly south by the banks of the River Wensum towards the woods at Costessey nearby. When the bulls entered a pool of very deep water in the wood with the holy body, God granted a

miracle for love and honour of St Walstan, that the wheels of the cart passed over the water as if over dry land, without sinking in at all.

When the bulls paused at the top of a steep hill in the woods with the body of St Walstan, another spring of water welled up (although until that time no water had been found there) and through Divine mercy is still there today. The bulls went down from there with the precious body towards Walstan's birthplace, the village of Bawburgh. When they had almost reached the place where the body now lies buried, they made another stop, where for love of St Walstan, Divine goodness made a third spring of wonderful power against fevers and many other illnesses, which is still there today.

Bishop Ælfgar (bishop from 1001–1021) came from Elmham on the third day with monks to bury Walstan. Knowing from his predecessor Bishop Theodred something of Walstan's childhood, the Bishop listened carefully to Nalga and the local people, who told of the many miracles that God had enabled Walstan to work in his life and he made diligent inquiries as to their truth. Being satisfied, he allowed the remains to be venerated as the relics of a saint and informed all the churches in the neighbourhood of this. The body was enshrined in a chapel on the north side of Bawburgh church and with Bishop Ælfgar's blessing, and by popular consent, the site became a place of pilgrimage.

Through Walstan's intercession, God bestowed miracles of healing on man and beast and those who sought the healing properties of the well water were rewarded with miraculous cures. For there the paralysed are cured, the blind receive sight, the deaf hear, the dumb speak, the lame walk, those with fever are relieved, the possessed are freed from demons and those deprived of their eyes and organs are found worthy to receive new members through St Walstan. Not only are believers freed from various ailments through this saint, but also animals suffering from all sorts of complaints are restored to pristine health.

That excellent man St Walstan went to the Lord in the year of our Lord 1016, on 30 May. In 1047 the church and shrine chapel were rededicated by Æthelmar, the next Bishop of Elmham (bishop from 1047–1070), to St Mary and St Walstan. St Walstan was widely venerated throughout Norfolk and this spread to Suffolk and North Essex. Unfortunately, his relics were burned and the chapel destroyed in 1538. The site of Nalga's farm at Taverham is now called Walstanham Plantation.

Praying to him who gave up a royal crown for a crown of thorns, let us follow in his footsteps along the paths of truth, justice and humility that we too may be worthy to come with him to the realm of light and glory, in which God reigns, unto the ages of ages. Amen.



The church of St Mary & St Walstan at Bawburgh

OLD ENGLISH PRAYERS

O HOLY, Ever-Virgin Mother of God, happy, blessed, glorious and noble, untouched and pure, chaste and undefiled Mary, immaculate, chosen and beloved by God. Endowed with singular holiness and worthy of all praise, the intercessor for the whole world in times of danger, hear, hear, hear us, Holy Mary, pray and intercede for us and scorn not to help. For we trust and we know for certain that thou canst obtain all things that thou dost wish from thy Son, our Lord Jesus Christ, the All-Powerful God, King of all the ages, who lives with the Father and the Holy Spirit without end. Amen.

(From the Book of Cerne, c. 825)

O HOLY Mary, glorious Mother of God and Ever-Virgin, who was found worthy to give birth to salvation for the world, hear me and have mercy on me now and everywhere through the honour and glory of thy most excellent virginity. I pray thee humbly, be my salvation and my helper before Almighty God and our Lord Jesus, that the kind Shepherd and Prince of peace may Himself purify me from the stains of sins and deliver me from the darkness of hell and lead me into eternal life, Through thee, O most pure Virgin Mary, He came into this most impure world, saved mankind with his blood, rose from death, destroyed the locks of hell and opened the doors of the heavenly kingdom; may He in His mercy deign to save, cleanse and guard me and, after the end of this passing life, may Jesus Christ our Lord grant me some part of eternal happiness in

the communion of the saints. To him be honour and glory with the Father and the Holy Spirit for ever and ever. Amen.

(From the Book of Nunnaminster, c. 775)

O SPLENDOUR of the world, the purest woman on earth of those that have ever been. Lady of the heavenly host and of the earthly orders and of those that dwell in hell ... Now show towards us that grace which the angel, God's messenger, brought thee. Especially we who dwell on earth pray for this: that thou wilt reveal to the folk that consolation, thine own Son. Then we may all with one accord rejoice when we gaze upon the Child at thy breast.

(Christ 1)

MAY we walk in prosperity this day of light: in the power of the most High God, greatest of gods, in a manner pleasing to Christ, in the light of the Holy Spirit, in the faith of the patriarchs, in the worth of the prophets, in the peace of the apostles, in the splendour of the saints ... in abundance of peace, in praise of the Trinity, with our senses alert, with constant good works, with spiritual powers, with holy life, in these things is the journey of all who toil for Christ Who leads His saints into eternal joy after death. That I may hear the voice of the angels praising God and saying Holy, Holy, Holy.

(Book of Cerne, c. 825)

