



## **St John's Church News No 39: September 2012**

**ЦЕРКОВЬ СВТ. ИОАННА ШАНХАЙСКОГО  
ST JOHN'S RUSSIAN ORTHODOX CHURCH  
Military Road, Colchester, Essex CO1 2AN**

His Holiness Kyrill, Patriarch of Moscow and All the Russias  
Most Rev. Metropolitan Hilarion, First Hierarch of ROCOR  
Very Rev. Mark, Archbp of Berlin, Germany and Great Britain

**For this newsletter in electronic form: [www.orthodoxengland.org.uk/zchurchnews.htm](http://www.orthodoxengland.org.uk/zchurchnews.htm)**

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### **Расписание Богослужений / Services in September**

#### **Saturday 1 September**

5.30 pm: Vigil / Всенощное бдение

#### **Sunday 2 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

#### **Saturday 8 September**

5.30 pm: Vigil / Всенощное бдение

#### **Sunday 9 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия. Service for those going back to school or studies / Краткий молебен для учащихся

**Saturday 15 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 16 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Thursday 20 September**

5.30 pm: Vigil for the Nativity of the Most Holy Mother of God / Всенощное бдение праздника Рождества Пресвятой Богородицы

**Friday 21 September: Nativity of the Most Holy Mother of God / Рождество Пресвятой Богородицы**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия.

**Saturday 22 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 23 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Wednesday 26 September**

5.30 pm: Vigil for the Exaltation of the Life-Giving Cross / Всенощное бдение праздника Воздвижения Животворящего Креста Господня

**Thursday 27 September: Exaltation of the Life-Giving Cross / Воздвижение Животворящего Креста Господня**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Saturday 29 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 30 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Baptisms in July and August / Крестины**

22 July: Sofia Kerans

25 August: Ekaterina Butyan

**Weddings in August and September**

31 August: Stefan and Mihaila Ionescu

2 September: Timothy Phillips and Victoria Andrews

## **NEWS**

### **June: Our Patronal Feast**

On 30 June we had a very successful patronal feast, which was attended by over 200 people. There were about 120 communions. We were very pleased to welcome Fr Vladimir and 50 parishioners from our Cathedral in London. We hope that they will be able to come to our patronal feast every year.

### **July: Church**

You will remember that in late May we had the first part of our Bell Sound Machine installed. The rest of the machine will be fitted shortly and we will hear bells as in Russia. We will be the only church in this country to have this system.

### **July: A Letter of Thanks from Greece for our Collection for them**

Parish Youth Society, All Saints Church,  
Kallithea.  
Athens,  
Greece.

St John's Orthodox Church,  
Colchester.

04/07/2012

Greetings our dear brothers and sisters!

First of all, we would like to thank you for what you did for us. We regret not having contacted you earlier, but we were trying to find the best way we could. to use the 380 Euros that you deposited into our account. Finally, we would like to inform you that the money was given to pay the rent of three children of 18-20 years old, of whom the father died and the mother committed suicide.

Fr Anargiros Sigalas

P. S.: Please send us your names so that we can pray for you.

### **July: Southampton Conference**

On Saturday 14 July Fr Andrew was invited to speak at a Church Conference at the Greek Orthodox Church in Southampton (originally in another location in Portsmouth) about the history of the first millennium of the Church in these islands. Fr Andrew's title was: 'The Saints of the Isles and the Isles of the Saints'. The talk is reproduced below.

## **Railings Painted**

Huge thanks to John Boulden (husband of Pam, Panagiota) who in August painted for free the left-hand church railings. Thank you very much indeed!

## **The Saints of the Isles and the Isles of the Saints**

### **Introduction**

First of all, I thank you for the kind invitation today. I often seem to speak abroad, but only more rarely here.

Originally, the title given to me for this talk was ‘Britain and the Undivided Church’. However, it is impossible to talk about ‘Britain’ in our field of interest without talking about Ireland. Therefore I will not speak of Britain, but of ‘The Isles’, meaning the British Isles and Ireland, even though, as you will see, it is difficult to talk about any aspect of the Isles without mentioning the rest of the Christian world. The second part of my talk was given the title ‘The Undivided Church’. However, that phrase is theological nonsense. The Church as the Body of Christ can never be divided. Therefore, the title of my talk today is: ‘The Saints of the Isles and the Isles of the Saints’.

About twenty years ago I remember reading a newspaper article which gave me culture shock. It concerned a new Archbishop of Canterbury called George Carey. At that time he was being prepared for his first trip to the Vatican to see the Pope of Rome. His preparations included being taught how to make the sign of the cross. Great was my shock. How can an Archbishop not know how to make the sign of the cross, even if it is the new way, from left to right, and not the traditional way, from right to left? Our Orthodox three-year olds know how to make the sign of the cross and it is the first thing we teach adult catechumens before baptism.

I relate this story to explain to you Orthodox culture shock at the whole state of Christianity in these islands. Amazingly, there are still some who imagine that Christianity in these islands today is at the centre of worldwide Christianity. It is not. These islands are at the margins, on the periphery, a provincial province. ‘Unsplendid isolation’ is not a matter of pride, but of great regret. The centre of the Church is not in Canterbury, indeed it is nowhere in Europe and never has been. The centre of the Church is in Jerusalem, in Asia, for Christ Himself was in His human nature an Asian. Throughout history billions of other Christians have understood this, including, for example, a man called William Blake.

As to how these Isles came to be cut off from the wider currents of Christianity, so losing the sense of catholicity and falling into localism or ‘phyletism’, this is a question which does not concern us here. What concerns us is that this ‘unsplendid isolation’, indeed isolationism, was not always the case. Here are a few brief glimpses of what it was like before.



## 1. Romano-Celtic Christianity and Britain

Throughout this talk I will refuse to use the term ‘Celtic’ (Keltic) Christianity because the word Celtic has been so abused. In the 19<sup>th</sup> century it was used for self-justification by Puritans, who put forward the fantasy that the Celts were proto-Protestants. In the late twentieth century it was used by neo-pagan ecologists. They both overlooked the fact that there was no such thing as ‘The Celtic Church’. There was only the Church among Celtic peoples and that Church used Latin in its services, it was hierarchical, believed in the priesthood, the episcopate, sacraments and practised an austere asceticism. Therefore, to describe it, I use the term ‘Romano-Celtic’.

We should recall that the first converts to Christ were Jewish, followed by Greeks. In the West the first Church Fathers, like Sts Irenaeus and Justin Martyr were Greeks. The language of the Church of Rome was Greek until the end of the second century, when Latin first came into use. The very word ‘pope’ is Greek and means ‘daddy’. It referred to all bishops until the eleventh century. The greatest Latin Fathers continued to be inspired by Greek, like St Ambrose, or else translated from Greek or lived in the Greek-speaking East, like St Jerome and St John Cassian. We recall how St Hilary of Poitiers was called ‘the Athanasius of the West’ and how St Athanasius came and lived in Trier, in what is now Germany, and there wrote his famous Life of St Antony.

I do not wish to speak of legends here, which concern the supposed presence in Roman Britain of certain legendary figures, rather I would speak of traditions which stretch back to the early centuries of the first millennium. The figures here are apostolic and international, who made use of the providential infrastructure of the Roman Empire. First of all, there is the Holy Apostle Aristobulus of the Seventy who, according to those early sources evangelised in the west of Britain, and then there are the Holy Apostles Peter and Paul, said by ancient, pre-medieval sources to have come to Roman London.

As regards the native saints of the Isles, we have, in the third or early fourth century, St Alban and Sts Julius and Aaron, whose feast it is today. One wonders if St Aaron was not Jewish. It is a Jewish name. Romano-British Christianity was alive in the towns and villas of Roman and, for a time, post-Roman Britannia. We know the plans of churches in Silchester and Colchester and we have found Christian mosaics and artefacts in many villa sites in what are now England and Wales. In all, there are no fewer than 68 towns and cities in this country today which have ‘chester’ or ‘caster’ in their names and they probably all had Romano-Celtic churches. Certainly, there were bishops in London and York, perhaps in Colchester, perhaps in other centres like

Gloucester and Lincoln, for those bishops attended Church Councils in Arles and Rimini in the fourth century.

However, Christianity was certainly a minority, even elitist, religion that only concerned urban and villa life. After the Roman administration left Britain in 410, it left behind it a Christian Faith which was weak, even if reinforced by the mission in 429 of St Germanus of Auxerre, who reinvigorated Christian life here. St Germanus' influence is clear from the life of his disciple St Illtud, who taught St Gildas and influenced the monastery of St Cadoc.

Meanwhile, in the south-east of what is now England, Germanic peoples, collectively called 'Saxons', had been settling in numbers. By 450 Roman towns and country villas in the south-east, the strongholds of Christianity, had been more or less abandoned. With pressure from settlement in the east, what is now Wales became the centre of Roman learning. Wales was the real heir of Roman Britannia. This was helped by the spiritual renewal from St Germanus. Wales preserved Latin names like Constantine, Helen, Ambrose (Emrys), Dubricius, Justinian and Paul Aurelian. It was the red Roman dragon which became the national emblem of Wales and the country is called Cymru (Cambri) – the land of the fellow-countrymen.

Idealistically speaking, the native Christians of 'Britannia', now concentrated in and near Wales, were fighting for Christ against the pagan Germanic settlers. The military officer Arthur who lived in the early sixth century, may have been one of them. However, the reality is that most of the British who did not leave with the Romans or emigrate to what is now Brittany were not Christians. They intermarried freely with the pagan settlers, as is made clear from the writings of the sixth-century Welsh St Gildas, who condemned the nominal, half-barbarous Christianity of sub-Roman Britain. This mass intermarriage is confirmed by contemporary English DNA, so strongly Celtic on the mother's line. The Romano-Celtic strongholds, above all in the west of present-day England, Wales and the area west of Hadrian's Wall, preserved some form of Christianity. Roman Christian villa and urban life continued. In Wales there was to come out of this Roman heritage the great figure of St David, by legend consecrated by the Patriarch of Jerusalem - a story perhaps not literally, but symbolically, true.

Roman civilisation in northern Britain had increasingly become a Christian one, as during the fourth century Roman civil servants had been baptised. Here two names stand out. These are Patrick (Patricius) and Ninian. They were the apostles of the age. Both were Britons probably from the sub-Roman, Christian region, south-west of Hadrian's Wall and both were influenced by St Germanus of Auxerre. St Ninian (+ 450?) worked in Galloway and in what is now the southern Lowlands of Scotland, with his centre in Whithorn. He became the apostle of the southern Picts. Ninian had learned the faith in Rome. His stone church, dedicated to St Martin of Tours (+ 397), was in a place called in Latin 'Candida Casa', in Old English 'Whithorn'. (St Martin himself was born in what is now Hungary, and lived in northern Italy before settling in Tours in what is now western France). As for St Patrick, we shall speak of him a little later.

## **2. Romano-Celtic Christianity and Ireland**

One of the mysteries of history is how Ireland became Christian and not only acquired but then also preserved Latin learning, when it had all but disappeared in Western Europe. After all, the

Romans had never invaded Ireland. However, from Roman coins and other vestiges found around the coasts of Ireland, it is clear that there were trading (as well as raiding) contacts, especially with Roman villas in what is now south Wales.

It may not have been a case of 'Welsh' traders taking the Gospel to Ireland in the third or fourth centuries, but the Irish taking it back themselves. They may have taken Roman-Celtic Christian culture back from Caerleon, the place of martyrdom of Sts Julius and Aaron, and from Roman Christian landed gentry in Gwent and Glamorgan to Ireland. Some say that St Declan of Ardmore, the first to bring Christianity to the Waterford area in the first half of the fifth century, had been instructed in Wales. Certainly the school of St Illtud on Caldey Island must have had considerable influence in Ireland.

The south of Ireland is claimed to have been the first area of Ireland to receive Christianity, but not from Wales. In the south of Ireland, they have found early Mediterranean pottery and glass from Christian Egypt. Indeed, sherds of Egyptian pottery from about this period have also been found at Tintagel in Cornwall. And if pottery had arrived, why not also Christianity and monasticism? Was not Ireland for long the only place in Western Europe outside Italy where there was knowledge of Greek? The later record of St Angus the Culdee says that a group of seven monks came to Ireland from Egypt directly. Only this can explain the Egyptian-type illustrations of the Book of Kells and the Egyptian bindings of Gospel books recently found in Irish bogs. This provincial Egyptian style was later taken to Iona and from there to England, where the style can be seen quite clearly in the Lindisfarne Gospels or in the Gospels of St Chad. And from there this style was then taken to the Continent.

We also know that other refugees crossed the seas from south-west Gaul and made their way to southern Ireland. They brought their Latin learning with them, as is recorded early in the fifth century. The links of Ireland with Spain are also clear. The Spanish Orosius speaks of a city in Galicia (a Celtic name), in north-west Spain, which had a direct relationship with Ireland. An Irish design of the period called the marigold design must have reached Ireland from Spain or else from southern France. (Later, there would be a Celtic emigration to Galicia, with the 'Welsh' founding the monastery of Santa Maria de Bretonia in Galicia).

By this time a number of Christian loan-words had appeared in Irish, the words for 'Christian', 'church' and 'priest'. The word for bishop had not yet appeared. This first Irish Christianity, existing before St Patrick, seems to have spread through the south and east of Ireland and knowledge of it must have reached Gaul and then Rome. This knowledge must lie behind the episcopal mission of Bishop Palladius, sent to Ireland by the saintly Pope Celestine (+ 432). Most likely the former deacon of Bishop Germanus of Auxerre, Bp Palladius came to work in Ireland with those 'already believing in Christ'. He probably came to Ireland from south-west Wales; tradition says that he landed in south-east Ireland in 431. Three other bishops from Gaul came with him or soon after. Their names are also associated with the south-east and midlands of Ireland and south-west Wales.

It is now that we must mention the next mission to Ireland, that of the Romano-Celtic Patrick (c. 385 - c. 461), who, we believe, came from northern Britain, perhaps under the influence of St Ninian. In any case, Patrick's home seems to have been just south of Hadrian's Wall. Brought up

as a Christian, his grandfather a priest, his father a deacon and with the Roman name of 'Patricius', in 432 he took classic Romano-Celtic Christianity, renewed from Gaul, to Ireland. That Patrick had been instructed in Auxerre under Bishop Germanus, by whom he was ordained, seems highly likely. St Patrick's importance is clear inasmuch as he, and not those who had gone before him, came to be thought of as the Apostle of Ireland.

His mission, sent after the repose or departure of Bishop Palladius, converted the north and east of Ireland, with its centre at Armagh. Certainly, Bishop Patrick went where none had gone before him. The (Christian) dove was indeed greater than the (Roman) eagle. There is no doubt that his mission was later much influenced by the ascetic movement from Egypt, for after St Patrick Armagh became a great monastic centre. In the early fifth century monastic influences from Egypt had poured into southern Gaul, and from there into Ireland. These came from the Desert Fathers of Egypt and Palestine, and it was their influence which shaped St Martin of Tours (+ 397) and St John Cassian (+ 433).

St Martin became extremely popular in Ireland and his life was translated in the Book of Armagh and reached Ireland before 460. This was not a one-way movement. In the mid-fourth century the first Bishop of Toul in eastern France was an Irishman called Mansuetus (+ c. 350). It is known that one of the earliest, greatest and most learned Abbots of Lerins in southern Gaul was a 'Briton', Faustus. It seems likely that this centre, where lived the Church Father St Vincent of Lerins, was a major source of inspiration for the Irish liturgy and monastic life. Two other British bishops are recorded from this period, Fastidius (c. 425) and Riocatus (c. 475).

The essentially Egyptian ascetic movement took deep root in southern Gaul and spread north to Tours on the River Loire. From its mouth at Nantes, Ireland is a sea journey away and Irish ships were often reported there. Seeking the desert, islands, caves and hills, Ireland and anywhere else that had not been affected by the Roman Empire (the Channel Islands, the Isles of Scilly, Cornwall, parts of Wales and Scotland) would have made ideal destinations for these ascetics. Eventually, these 'papas' (fathers) would be drawn to the Orkneys, to the Shetlands, in about the year 700 to the Faeroes, and certainly by the early ninth century, Iceland, and perhaps even further afield, to North America.

There also seem to have been direct contacts with the North African and Mediterranean world and southern Ireland. Many sites in Ireland have the prefixes Disert (desert) and Teampall (temple). The word 'desert' is directly linked with the east. The 'deserts' predominate in the south of Ireland. Egyptian monastic influence can also be seen in the physical layout of monasteries, fasting, other ascetic practices and the importance of Saturday night vigil services.

It is interesting to see the fusion of all these influences from Romano-Celtic Wales, Gaul, Spain, North Africa, Egypt, the 'East' and from St Ninian's Whithorn and from St Patrick, in central Ireland. Here were created the great Irish monasteries of the sixth and seventh centuries, of St Enda of Aran (+ c. 530) and, above all, of St Finnian of Clonard (+ 549), called 'the Teacher of the Saints of Ireland'. They merged the learning of St Patrick, the influence of St Ninian and that of the Romano-Celtic Sts Dubricius, Cadoc, Gildas, David and especially Illtud in Wales with currents from Egypt and Gaul. Thus, in Ireland austerity was combined with learning. And the spiritual descendants of these pioneers spread from there.



If the main characteristic of monasticism in the east is the desert, in the west it is the island. No more suitable place for ascetics can be found than this archipelago of Isles – in Celtic languages – Ynys, Inch and Inish. It can be seen above all in the Irish or Irish-inspired who populated them, whether on Aran and Inishmore (St Enda), Inishmurray (St Laserian), Scattery (St Senan), Inishbofin (St Colman), Skellig Michael, the Isle of Man (St Maughold), Iona (Sts Columba and Adamnan), Rona (St Ronan), Barra (St Finbar), the Flannan Islands (St Flannan), Inch Cailleach (St Kentigerna), Inch Kenneth (St Kenneth), Inch Murrin (St Mirin), Bardsey (St Cadfan), Caldey (St Dyfrig), Barry Island (St Barrog), Ynys Seiriol (St Seiriol), Bass Rock (St Baldred), Lindisfarne (Holy Island) and Inner Farne (Sts Aidan and Cuthbert) and many others. Hence the title of this talk.

### **3. Romano-Celtic Christianity and Scotland**

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

Prophecy of St Columba

In the year 563 St Columba arrived on Iona with twelve disciples, all his kinsmen. It was 12 May, Pentecost Eve, the eve of the outpouring of the Holy Spirit on the future Scotland. What can we say of these Irish Christian missionaries, who actually gave their name, 'Scoti', to Scotland, formerly Caledonia? What can we say of St Columba, the first patron saint of Scotland before the Apostle Andrew? What can we say of him whom St Bridget prophesied as 'a great tree overshadowing both Ireland and Scotland'? He was the Enlightener of the North and, through St Aidan and Lindisfarne and many other disciples, the Enlightener of nearly half of England.

Meals at Iona were of the simplest. Wednesdays and Fridays were the regular fast days, though the rule was relaxed between Easter and Pentecost. In Lent the fast was kept till the evening of every day except Sunday. While porridge was the chief food, meal and flour were also baked into loaves. The monks used seal skins for coverings and their oil for light. For fuel the monks cut peat. They slept on heather or bracken, covered by a sheet and blanket. They slept with their cassocks on, for they had to rise at dead of night to go to services. Their pillow was generally of wood, though in the case of Columba it was of stone: a small granite stone found near where he was buried has always been regarded as his pillow.

The brothers lived arduous lives: they did the services day and night, they did farm work, as well as travelling on missions for the Saint by land and by sea, and they copied the Scriptures. The characters and designs used by these early scribes, today wrongly thought of as 'Celtic', were probably of Eastern origin and had come to Ireland from Ravenna through Gaul. Though early Irish manuscripts have features peculiar to Ireland, similar interlacings are also found in early

Italian churches. These interlacings symbolise life and immortality, having neither beginning nor end. It is believed by many that the Book of Kells was written on Iona.

St Columba said: 'If you wish to know the Creator, understand Creation'. St Columba asked St Dicuil: 'Why do you always smile?' The answer was: 'Because no one can take God from me'. Once when he was visiting a monastery on the island of Eigg, he met two monks who each claimed to be a better preacher than the other. 'Stretch out your right hands towards Heaven', said Columba. The monks did as he told them and the Saint spoke: 'One of you is slightly taller than the other, but neither can come anywhere within reach of the white cloud floating above us. To your knees, monks! Pray for each other and for the people, and then both of you will reach higher than the clouds'.

St Columba travelled all over Scotland. He is said to have founded one hundred churches 'which the wave frequents', that is on the coast and on the isles. He and his disciples found their way into the wildest glens, as well as to the farthest isles of the ocean. Wherever they went, settlements were established on the pattern of the monastery of Iona and from each of these centres the monks went out to preach the Gospel:

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

#### **4. Romano-Celtic Christianity and England**

In about 449 a pagan Celtic, or 'British', leader invited closely-related Saxons, Angles and Jutes as mercenaries to Britain. In this he merely continued a Roman policy, whereby many soldiers stationed in Britain had been Germanic mercenaries and had long ago settled here. In this way, they had given the name 'the Saxon Shore' to the southern and eastern coasts of what is now England. When the new mercenaries could not be paid, they decided to remain in the south and east of Britain, where already lived their kindred. Given the quarrels between the mainly pagan Celtic tribes, the invaders soon established their own pagan kingdoms in what would be called England, intermarrying with the native British, or Celtic, women.

According to the Venerable Bede, Pope Gregory of Rome, the former papal ambassador to New Rome (later called Constantinople), was the first to be inspired to enlighten the so-called 'Anglo-Saxons', that is, the pagan English. Denied his apostolic, missionary dream when he was appointed Pope, Gregory appointed the Italian Abbot Augustine and 40 companions to carry out this mission which arrived here in 597, with cross and icon of the Saviour. It was through this mission that Augustine converted the English High King, Ethelbert of Kent, who provided the Roman missionaries with the freedom to spread the light of Christ.

It was indeed Kings, for example, Sts Oswald, Oswin, Edwin and their families, queens, princes and princesses, who did so much to spread Christianity throughout England in the seventh century. This time was looked back on as a Golden Age. This Conversion of England was an international operation, launched from Italy and from Irish Scotland. It would be a mistake to see

the Christianisation of this Anglo-Celtic archipelago outside the context of the rest of Europe, Asia and Africa, east and west, north and south. As we have seen, one of the great inspirations of the Irish Church was Egypt. As we know, St Augustine was Italian and St Columba was Irish. Of other great saints of England (not 'English saints'), St Birinus was a Lombard, St Felix was a Burgundian, St Theodore was a Greek and St Adrian was an African. There is no room for narrow nationalism in the Church.

Mediterranean influences were not only those of Sts Augustine, Justus, Mellitus and Benedict of Wearmouth, who carried back from Rome great amounts of manuscripts, icons and relics. It was by the late seventh century, thanks largely to the Greek Archbishop of Canterbury St Theodore of Tarsus (+ 690), a friend of St Maximus the Confessor, that the term 'English' started to have its contemporary use, uniting under its name the nearly forgotten pagan terms of Angles, Saxons and Jutes. It was only on this basis that saints like Wilfrid of York and Bede the Venerable could conceive of the English Church and People.

Celtic influences came to Northern England, or Northumbria, through St Aidan (+ 651) and Lindisfarne, then to the Midlands, East Anglia and Essex through Sts Chad and Cedd and from the west St Aldhelm. In the North there is the outstanding Anglo-Celtic hermit-bishop St Cuthbert (+ 687). His pectoral cross has as its central embellishment a shell from the Indian Ocean and it is tinted with lapis lazuli, a local imitation of the real thing from the foothills of the Himalayas in Afghanistan. It was the Irish and Irish-trained English missionaries like St Aidan and St Cuthbert, whose lives of holiness provided a bridge of reconciliation on a practical level between English and Celt.

Here we should not overlook the influence of royal female saints like Sts Ebbe, Hild and Audrey. All of them are linked with coasts and islands. Here again we can speak of the Isles of the Saints and of Saints of the Isles. Indeed, much of the history of this Golden Age concerns monastic sites situated on islands, like St Cuthbert and the saints of Farne or St Herbert on Derwentwater, on peninsulas and headlands, like St Ebbe, St Hild or St Beg at St Bees, or in coastal Roman forts, such as St Fursey in Norfolk, St Felix in Dunwich and St Botolph in Iken in Suffolk, and St Cedd in Essex. Even inland, saints worked on islands, such as St Audrey in the Isle of Ely, nearby her St Huna and St Guthlac of Crowland, the English St Antony.

In the late seventh and early eighth centuries the missionary impulse from Ireland spread among the English, whether they were instructed in England or in Ireland. Thus, we have St Willibrord, an Englishman trained in Ireland, who became the Apostle of the Frisians, and St Boniface (+ 754), who from Crediton in Devon went to Nursling and sailed from Southampton to become the Apostle of the German Lands. It was St Boniface who was blessed by the Greek Pope of Rome, St Zacharias, and did so much to restore right Christian practice in corrupted Western Europe. (How about doing it again?). Together with him came a host of other missionaries, especially from the south and the west, from Tetbury, from Wimborne and from Hampshire.

When the Danish Vikings attacked northern England and Lindisfarne at the end of the eighth century, the faithful saw it as a punishment for their sins, the end of the Golden Age. Indeed, by 867, the pagan Danes had come to dominate the north and east of England, the area of Danish law. Faithful Christian leaders continued to defend English lands in the face of ongoing assaults

by the Danes. St Edmund, king and martyr of East Anglia, was martyred in Suffolk in 869. However, it was not until 878 that King Alfred 'the Great' of Wessex began the reconquest of England by baptising the Danes. And where did he start from? From an island, from the Isle of Athelney...

The great and pious King Alfred recognised the importance of connecting his own Law Code to the ancient Law given to Moses. Alfred's attention was directed both to temporal reforms and spiritual ones. Alfred alone is called 'the Great' and some have seen in him a saint. He it was who sent alms to India and collected travellers' tales from the Baltic and the White Sea in the Arctic. The ninth-century victories and reforms of King Alfred the Great of Wessex firmly cemented English identity. They would lead to the Silver Age of the great English monastic renaissance of the tenth century and its many saints, who included St Edward the Martyr (+ 978) and his spiritual mentor St Dunstan of Canterbury (+ 988), as well as St Oswald of Worcester and St Ethelwold of Winchester.

At this time English Church architecture developed considerably under the influence of those who had accompanied the Empress Theophano, by origin a princess from Constantinople, and virtual ruler of North-Western Europe at the time. As William Morris wrote in his book 'Gothic Architecture', 'The native English style derived from Byzantium through Italy and Germany'. This has been confirmed by the studies of academics such as David Talbot-Rice and Veronica Ortenburg. Churches then certainly looked very different from today's bland and iconoclastic Protestant churches, with their empty and colourless white internal walls and their unplastered external walls, picked clean of white plaster by Victorian vandals.

By the beginning of the eleventh century England, and indeed all these Isles, had fallen under the sway of Scandinavia, as we see from the life of the martyred Archbishop of Canterbury, St Alphege. These Scandinavian Kings were succeeded by the half-Norman (that is half-Scandinavian) King Edward in 1042. His death was followed by the final Viking attack and the English defeat of 1066. Most of the English nobility and senior clergy were either massacred or else dispossessed. Some headed for exile in New Rome, or Constantinople as it was later called. Only King Harold Godwinsson's daughter, Gytha, headed for Russia and married into the Royal House there, her son, Yuri Harold Dolgoruki, founding Moscow.

## **Conclusion**

Nearly forty years ago the late academic Fr John Meyendorff wrote in his book 'Byzantine (sic) Theology' that, 'the German-oriented papacy of the eleventh century was definitely no longer attuned to conciliarity'. This statement, couched in the ultra-cautious terms of the scholar, still based on the declarations of Orthodox bishops of the period, remains true today.

It might be said that in the eleventh century, spiritually self-isolated from the roots and heartland of Christianity in the East, the Western world entered its own unique 'Gothic' period, which in many ways it did not leave until its recent mass deChristianisation and repaganisation. It is not by chance, for instance, that the 'iconic' Houses of Parliament in London, though built not so long ago, were constructed in the Gothic style, a style quite unknown to the Orthodox Tradition.

It was perhaps in unconscious reference to the isolation of Western Europe that many centuries later the Anglican cleric John Donne wrote that, *‘No man is an island entire of itself; every man is a piece of the continent, a part of the main unto himself’*. It could also be said that no nation is a nation entire of itself - and that includes island-nations.

Thank you for listening.

**На вопросы, посвященные личному молитвенному правилу христианина, отвечает настоятель Свято-Троицкого собора Саратова игумен Пахомий (Брусков)**

**Молитва – это свободное обращение души человека к Богу. Как соотносить эту свободу с обязанностью читать правило даже тогда, когда делать этого явно не хочется?**

Свобода – это не вседозволенность. Человек так устроен, что если он себе позволяет послабление, возвращаться в прежнее состояние бывает очень тяжело. В житийной литературе встречается масса примеров, когда подвижники оставляли свое молитвенное правило ради оказания любви пришедшим братьям. Таким образом, они заповедь любви ставили выше своего молитвенного правила. Но следует помнить, что эти люди достигли необычайных высот духовной жизни, непрерывно пребывали в молитве. Когда же мы чувствуем, что не хотим молиться, это банальное искушение, а не проявление свободы.

Правило поддерживает человека в духовно развитом состоянии, оно не должно зависеть от сиюминутного настроения. Если человек оставляет молитвенное правило, он очень быстро приходит в расслабление.

Кроме того, следует помнить, что когда человек общается с Богом, между ними всегда стремится встать враг нашего спасения. И не позволять ему это сделать не является ограничением свободы личности.

**В какой момент времени нужно читать утреннее и вечернее правило?**

Об этом четко и ясно написано в любом православном молитвослове: «Востав от сна, прежде всякого другого дела, стань благоговейно перед Всевидящим Богом и, совершая крестное знамение, произнеси...». Кроме того, сам смысл молитв говорит нам о том, что утренние молитвы читаются в самом начале дня, когда ум человека не занят еще никакими мыслями. А вечерние молитвы следует читать на сон грядущим, после всяких дел. В этих молитвах сон сравнивается со смертью, постель – со смертным одром. И странно, поговорив о смерти, пойти посмотреть телевизор или общаться с родственниками.

Любое молитвенное правило строится на опыте Церкви, к которому мы должны прислушиваться. Эти правила не нарушают человеческой свободы, а помогают получить максимальную духовную пользу. Конечно, из любого правила могут быть исключения, основанные на каких-то непредвиденных обстоятельствах.

### **Что еще, кроме утренних и вечерних молитв, может входить в молитвенное правило мирянина?**

В правило мирянина могут входить достаточно разнообразные молитвы и чинопоследования. Это могут быть различные каноны, акафисты, чтение Священного Писания или Псалтири, поклоны, Иисусова молитва. Кроме того, в правило должно входить краткое или более подробное поминовение о здравии и упокоении близких. В монастырской практике существует обычай включать в правило чтение святоотеческой литературы. Но прежде чем добавить что-то к своему молитвенному правилу, нужно хорошо подумать, посоветоваться со священником, оценить свои силы. Ведь правило читается независимо от настроения, усталости, других сердечных движений. А если человек пообещал что-то Богу, это нужно обязательно выполнять. Святые отцы говорят: пусть правило будет небольшим, но постоянным. При этом молиться нужно от всего сердца.

### **Может ли человек сам, без благословения начать читать каноны, акафисты в добавление к молитвенному правилу?**

Конечно, может. Но если он не просто прочитал молитву по стремлению сердца, а увеличивает тем самым свое постоянное молитвенное правило, лучше спросить благословение у духовника. Священник взглядом со стороны оценит его состояние правильно: на пользу ли будет ему подобное увеличение. Если христианин регулярно исповедуется, следит за своей внутренней жизнью, подобное изменение в его правиле, так или иначе, отразится на его духовной жизни.

Но это возможно, когда у человека есть духовник. Если духовника нет, и он сам решил что-то добавить к своему правилу, все-таки лучше посоветоваться на очередной исповеди.

### **В дни, когда служба длится всю ночь, и христиане не спят, нужно ли читать вечерние и утренние молитвы?**

– Мы не привязываем утреннее и вечернее правило к определенному времени. Однако было бы неправильно вечерние молитвы читать утром, а утренние – вечером. Мы не должны фарисейски относиться к правилу и читать его во что бы то ни стало, игнорируя смысл молитвословий. Если вы не собираетесь спать, зачем испрашивать благословение Божие на сон? Можно заменить утреннее или вечернее правило иными молитвами или чтением Евангелия.

### **Можно ли женщине дома читать молитвенное правило с непокрытой головой?**

– Я думаю, что женщине лучше совершать молитвенное правило в платке. Это воспитывает в ней смирение и показывает ее послушание Церкви. Ведь из Священного Писания мы узнаем, что жена покрывает голову не для окружающих, а для Ангелов (1 Кор. 11,10). Это вопрос личного благочестия. Конечно, Богу все равно, в платке или без него вы встаете на молитву, но это важно для вас.

### **Каким образом читаются каноны и последование ко святому Причащению: в один день накануне или можно разделить их чтение на несколько дней?**

– Нельзя подходить к исполнению молитвенного правила формально. Свои отношения с Богом человек должен выстраивать сам, исходя из молитвенной подготовки, здоровья, свободного времени, практики общения с духовником.

Сегодня сложилась традиция при подготовке к Причастию читать три канона: Господу, Богородице и Ангелу Хранителю, акафист Спасителю или Богородице, последование ко святому Причащению. Я думаю, что лучше прочесть все правило в один день накануне Причастия. Но если тяжело, можно распределить и на три дня.

### **Зачастую друзья, знакомые спрашивают, как подготовиться к Причащению, как читать Псалтирь? Что им отвечать нам, мирянам?**

– Отвечать нужно то, что точно знаешь сам. Нельзя брать на себя ответственность что-то строго обязательно предписывать другому или говорить то, в чем не уверен. При ответе нужно руководствоваться общераспространенной традицией церковной жизни сегодняшнего дня. Если нет личного опыта, нужно прибегнуть к опыту Церкви, святых отцов. А если задали вопрос, ответ на который вам неизвестен, нужно посоветовать обратиться к священнику или святоотеческим творениям.

### **Прочитала перевод некоторых молитв на русский язык. Оказывается, раньше я вкладывала в них совершенно иной смысл. Нужно ли стремиться к единому пониманию, читать переводы или можно понимать молитвы так, как подсказывает сердце?**

Молитвы следует понимать так, как они написаны. Можно провести аналогию с обычной литературой. Мы читаем произведение, понимаем его по-своему. Но всегда интересно узнать, какой смысл в это произведение вкладывал сам автор. Также и текст молитвы. В каждую из них автор вложил особый смысл. Ведь мы же не заговор читаем, а обращаемся к Богу с определенным прошением или славословием. Можно вспомнить слова апостола Павла о том, что лучше пять слов сказать на понятном наречии, чем тысячу на непонятном (1 Кор. 14, 19). К тому же авторами большинства православных молитвословий являются святые подвижники, прославленные Церковью.

## **Как относиться к современным молитвам? Можно ли читать все, что пишут в молитвословах, или предпочитать более древние?**

– Лично меня больше трогают слова более древних канонов, стихир. Они кажутся мне более глубокими и проникновенными. Но многим людям нравятся и современные акафисты за их простоту.

Если Церковь приняла молитвы, относиться к ним нужно с благоговением, почтением и попытаться найти для себя пользу. Но понимать, что некоторые современные молитвы по своему содержанию не столь высокого качества, как молитвы, составленные древними подвижниками.

Когда человек пишет молитву для общественного употребления, он должен понимать, какую ответственность на себя берет. Он должен обладать молитвенным опытом, но при этом быть и хорошо образованным. Все тексты, которые предлагаются современными творцами молитв, должны подвергаться редактированию, проходить строгий отбор.

## **Что важнее – дочитать правило дома или прийти вовремя на службу?**

– Пойти на службу. Если человек собрался в храм, то на первом месте должна быть общественная молитва. Хотя отцы сравнивали общественную и домашнюю молитву с двумя крыльями птицы. Как птица не может лететь с одним крылом, так и человек. Если он не будет молиться дома, а только ходить в храм, то, скорее всего, молитва не пойдет у него и в храме. Ведь у него нет опыта личного богообщения. Если человек молится только дома, но в храм не ходит, значит, у него нет понимания того, что такое Церковь. А без Церкви нет спасения.

## **Чем мирянин может при необходимости заменить службу дома?**

Сегодня издается большое количество богослужебной литературы, различных молитвословов. Если мирянин не может присутствовать на службе, он может по каноннику прочесть и утреннюю, и вечернюю службы, и обедницу.

## **Можно ли читать правило сидя?**

Апостол Павел пишет: «Все мне позволительно, но не все полезно» (1 Кор. 6, 12). Устал или болеешь – можно сесть в Церкви, при чтении домашнего правила. Но следует понимать, чем при этом руководствуешься: болью, которая мешает молиться, или ленью. Если альтернативой чтению молитвы сидя является ее полное отсутствие, конечно, лучше читать сидя. Если человек тяжело болен, можно даже и лежать. Но если он просто устал или его борет лень, нужно побороть себя и встать. Во время богослужений Устав регламентирует, когда можно стоять или сидеть. К примеру, чтение Евангелия, акафисты мы слушаем стоя, а во время чтения кафизм, седальнов, поучений садимся.



