

ORTHODOX ENGLAND

In this issue:

*The Sorrowing Widow
Will the Isles Ever Meet in Christ?*

Coming to Church

*The Saints of England
2,000 Years of History*

The Waiting

and much more . . .

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CONTENTS

Editorial: The Contemporary Jurisdictional Situation of English Orthodoxy	1
From the Holy Fathers: St Comgan of Skye (8th C.) The Sorrowing Widow	2
Will the Isles ever Meet in Christ? St Nicholas of Tokyo and the Future of Orthodoxy in These Islands	2
Coming to Church	5
The Saints of England 4. – Founders of Christian Culture	8
2,000 Years of History	15
Baron Avro Manhattan	17
Questions and Answers	19
Opinion Page: On Mr Blair as a Roman Catholic and EU Ambitions	23
The Waiting	25

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Editorial: THE CONTEMPORARY JURISDICTIONAL SITUATION OF ENGLISH ORTHODOX

ON 14 May 2008 Cardinal Walter Kasper, the Vatican official in charge of ecumenical relations, stated that the Anglican Church should decide which tradition it wishes to adhere to – ‘the Catholic and Orthodox or the Reformed’. ‘At the present time’, he said, ‘this Church is situated between two traditions and must define itself. This is impossible without taking some difficult decisions’. This statement was made before the then forthcoming Lambeth Conference. Clearly, he was referring to problems such as homosexual clergy, a female priesthood and episcopate and several other divisive questions within the largely already split Anglican Communion.

There is no doubt that the Cardinal was right, though there was nothing original in his assertions. Indeed, people have been saying exactly the same thing ever since Anglicanism was thought up by its Tudor monarchs and founders in the sixteenth century. However, the remark does highlight the question of where dissident Anglicans should head, given the present crisis and the realities of openly homosexual bishops and female bishops which are coming to the Church of England (they have existed for years elsewhere in the Anglican Communion).

To any outside observer of the Church of England, it is clear that it is almost exclusively a Protestant organisation. Words like ‘priests’ and ‘sacrament’ are unknown to most members of the ‘C of E’ and they have no idea what either word means. Anglicanism always was, after all, a form of Protestantism with some Roman Catholic externals and rites, kept in order to preserve illusions. Nevertheless, 25 years ago perhaps as many as 10% of English ‘Anglicans’ used to employ words like ‘priest’ and ‘sacrament’, calling themselves ‘Anglo-Catholic’ (Roman Catholic Anglicans, some of whom had a hobby interest in Orthodoxy, especially in the ‘Greek’ Churches). In the last 25 years or so, most of these Anglo-Catholics have died out, some of them have fled to Rome, and a few have left for the Orthodox Churches, especially to the Antiochene Deanery, which was set up in England to cater specifically for ex-Anglicans.

Historically, up until the late 60s, Anglicans who joined the Orthodox Church and tried to become Orthodox joined or thought about joining the Church Outside Russia, ROCOR. The case of Timothy Ware, now Metropolitan Kallistos, is a good example. However, by the early 70s the unusual Sourozh Diocese created by the personality of Metropolitan Antony Bloom (officially under the Moscow Patriarchate, but having very little in common with it) became more attractive to Anglicans. In the 80s the trend among Anglicans was to the Greek Thyateira Archdiocese, led then by Archbishop Methodios. In the 90s, when some 250 Anglicans, some ten of them Anglican clergy, left the Church of England, disagreeing with female vicars, they were unable to find acceptance for their agenda by either the Russian or Greek Churches. Therefore, they set up their own jurisdiction under the Patriarchate of Antioch.

Led in reality by the bridge figure of the ex-Anglican Metropolitan Kallistos Ware (even though he is part of the Patriarchate of Constantinople, he now ordains their clergy), they have done much excellent work in trying to provide a home for former Anglicans, not only Anglo-Catholics, but especially ‘Charismatics’ and even Evangelicals. In finding a half-way home for Anglicans, they have providentially helped many, much better than Non-ex-Anglican and Non-English Orthodox clergy could do. Moreover, when female bishops are accepted in the Church of England, perhaps the Antioch jurisdiction will be joined by a few other dissident Anglicans and Anglican clergy, who will wish to be ordained as Orthodox priests at once. However, some of these future dissidents may emigrate to the tiny Amphipolis Vicariate – also mainly composed of ex-Anglicans with a few Protestantised Russians, who left the unique Sourozh Diocese after the death of its founder, Metropolitan Antony Bloom, and joined a special branch of the Patriarchate of Constantinople.

Despite all this, we should not lose the perspective of reality. We should remember that even in the mid-nineteenth century, only half of the English population were Anglicans. In reality, the ‘State Church’ has not for generations been a State Church. Today, with far less than half of the

population even nominally Anglican and only 1–2% actually practising some form of Anglicanism, (outnumbered by Roman Catholicism), Orthodox jurisdictions in England are looking much more broadly than the Church of England, at the 90% of the population of England. Basically attached to no religion at all, they have little idea of what Anglicanism or any other form of Christian belief actually is. These are the people who seek and turn up on our doorsteps with queries.

The Church of England (most of its nominal members – and most are nominal – have never heard the word ‘Anglican’ and do not know what it means – they call themselves ‘C of E’) is in general a dwindling and ageing organization. It is a State Church in a State which could not care less whether its State religious ideology survives or not. The sixteenth and seventeenth centuries are over.

As for its future head, Prince Charles, he has little interest in it, as we know for reasons which we are unable to disclose in public. Once Queen Elizabeth is gone, there will be changes.

Today, all Orthodox jurisdictions in England are called on to witness to what is basically an agnostic and atheist population in an agnostic and atheist country. Anglicanism is, with some exceptions, often irrelevant. It is time to move on. Any Orthodox jurisdiction that grows in this country in terms of English people, both seekers after Orthodoxy and those already members of the Orthodox Church but who wish to integrate Her life more deeply, that is, the serious, committed and long-term, will be the jurisdiction that provides spiritual (not intellectual) nourishment. And in that area the field is completely open, for all monopolies end at spirituality.

Fr Andrew

From The Holy Fathers: ST COMGAN OF SKYE (8TH CENTURY): THE SORROWING WIDOW

AN old couple were admired by everyone in their village for the happiness of their marriage. They never quarrelled, and were always loving and affectionate toward each other. Eventually the husband died, and the wife was overcome with sorrow. Her children and her neighbours tried to console her, but to no avail. Weeks and months passed, and still the old woman was grieving and inconsolable; tears of sorrow rolled down her cheeks from morning till night.

Comgan heard about her. He asked a wealthy friend to lend him a ring with a precious jewel set in it. He took it to the old woman, and said to her: ‘I want you to find a family which has no sorrows and give that family this ring’.

The woman set off in search of a family with no sorrows. She visited every home in the region and talked to every family. Finally she returned home, and gave the ring back to Comgan. Her sorrow had gone.

WILL THE ISLES EVER MEET IN CHRIST? ST NICHOLAS OF TOKYO AND THE FUTURE OF ORTHODOXY IN THESE ISLANDS

Introduction: Two Island Archipelagoes

OFF the north-east coast of the Eurasian land mass lie the Isles of the East, the Japanese Archipelago. Off the north-west coast of the same Eurasia lie the Isles of the West, the Anglo-Celtic Archipelago. Japan consists of four main islands, one country and thousands of small islands. The British Isles and Ireland consist of two main islands, four countries and thousands of small islands.

Both the Isles of the East and the Isles of the West have ancient but now constitutional monarchies; both have economies which are among the four largest in the world, both have widely ignored State religions; both are island peoples who are by tradition impassive and reserved; both drive on the left. On the other hand, English has become the world language, but Japanese has not, though almost exactly twice as

many live people in Japan as in the Anglo-Celtic Isles.

Our focus, however, is not on such geographical and social parallels and differences, but spiritual parallels and differences regarding Orthodox Christianity.

Orthodoxy

Orthodoxy, previously almost quite unknown in Japan, really arrived there in 1861 with a single man. This was a young Russian priest-monk, Fr Nicholas (Kasatkin) (1836–1912), who was to labour at missionary and translation work and at cultural, diplomatic, fund-raising and organizational work for the next fifty years. Despite the setback of the Russo-Japanese War of 1904–5, in 1912, by which time Fr Nicholas was Archbishop of Tokyo and All Japan, there were in Japan 2 Orthodox Cathedrals, 7 churches, 276 chapels, 175 meeting houses, 34 priests, 8 deacons, 115 lay catechists and 34,110 faithful. This was 25% of the total number of Christians in Japan.

In 1970, 100 years after his Japanese mission had formally begun, the much venerated Archbishop Nicholas was formally canonised as 'Equal-to-the-Apostles' (his feast-day being the day of his repose – 3/16 February) and the Japanese Orthodox Church, still over 30,000 strong, was proclaimed an Autonomous Orthodox Church under the canonical protection of the Russian Orthodox Church. Today it consists of 3 dioceses and 69 parishes¹.

Almost at the same time as Fr Nicholas arrived in Japan, in 1856 to be precise, in England an Oxford scholar, Stephen Hatherly, joined the Russian Orthodox Church through the offices of the Russian priest in London, Fr Eugene Popov. He was followed in 1864 by a former Roman Catholic priest, Dr Joseph Overbeck, received into the Russian Church by the same priest². Although Stephen Hatherly later became Fr Stephen, 150 years on there are still probably fewer than 2,000 English Orthodox – and only a handful of Scottish, Irish and Welsh background.

Despite catching up with St Nicholas as regards translation work (thanks mainly to English becoming the world language and being widely used among descendants of Orthodox immigrants in the USA), little progress towards a native Orthodox Church seems to have been made in the

Isles of the West, when compared to the Japanese Orthodox in the Isles of the East. Frankly, the chances of an Autonomous Orthodox Church in the Isles of the West developing in the next few decades are zero. This is for the simple reason that in these islands, unlike in Japan, there have not been 30,000 native Orthodox faithful passing down the Tradition for three generations. For that is what it takes to be able to support an Autonomous Church. In other words, the necessary critical mass is completely absent.

Why the difference between the two island archipelagoes? Why the apparent failure of Orthodoxy in the British Isles and Ireland, as compared to Japan?

The Difficulties of Orthodoxy in the Western Context

1. Apostasy

To explain this apparent failure, we must look beyond the British Isles and Ireland to the whole Western European historical and cultural context, to which these islands belong. Unlike Japan, Western Europe was once an integral part of the Orthodox Christian world. However, that was a very long time ago, and in the last thousand years its culture has led Western Europe progressively further and further away from Orthodoxy, into spiritual and cultural apostasy, into the compromises of Roman Catholicism and sometimes Protestantism and in recent generations to overt atheism. The twentieth century apostasy from all faith has hardly been a felicitous age for the birth of new Churches.

To bring back people from spiritual and cultural apostasy is extremely difficult. Western people typically say: 'I cannot become (Orthodox) Christian, because it is against my culture'. In Russia, where this apostasy also happened, but lasted for only three generations, it took the blood of millions of martyrs and confessors to begin to restore Orthodoxy. However, in Japan, where the underlying culture was Buddhist, with nationalist or Shintoist and Confucian influences, there was no question of apostasy, for the Japanese had for the most part, never even heard of Christ. And although this does not mean that Japan was a blank sheet for Orthodox missionaries, they did not have to deal with the difficult heritage and compromises of apostatic Christianity.

2. Division

No Orthodox missionary has ever come to the British Isles or Ireland. However, hundreds of thousands of Orthodox have settled here in recent decades, especially since 1945. However, they have come as political or economic refugees, and striven to retain their cultures with, what was for native people, their foreign languages and cultures. Since each refugee group has come from a different Orthodox nation, these recent waves of immigration have been divided into 'jurisdictions'. And here we recall the saying: 'United we fall, divided we stand'.

As for native people, in the last few decades since about 1930, they have more or less consecutively joined the Russian Orthodox Church Outside Russia (ROCOR), until the 1960s, then the Russian Patriarchal Church, especially in the 1970s, then the Patriarchate of Constantinople, especially in the 1980s, until in the 1990s ex-Anglicans forged their own jurisdiction under the Patriarchate of Antioch, followed in the 2000s by a transfer of group of English people from the Russian Patriarchal Church to another subdivision of the Patriarchate of Constantinople. The reasons for this state of division are not only linked with the ethnic, linguistic, social and political divisions of immigrants and the small numbers of native Orthodox, but also with the divisive personalities of local representatives of the Orthodox episcopate since 1945 and indeed even before, as was already the case with the divisive figure of Fr Stephen Hatherly.

In this sad history of division, further division and then subdivision, possibly the only light is the recent reunion of ROCOR and the Russian Patriarchal Church. But even here, it must be said that this is not especially relevant, since most native English people are either under some branch of the Patriarchate of Constantinople or else in the ex-Anglican jurisdiction or deanery under the Patriarchate of Antioch. Russian Unity therefore seems to have come too late. And in any case, what difference does it make anyway, when the numbers of native Orthodox in these islands are so minute?

3. Lack of a Resident Charismatic Orthodox Leader³

As we have mentioned above, the lack of a non-divisive personality to lead Orthodox has been a notable problem. There has been any number of intellectuals, but no saint. The lack of any figure who can be called a resident Orthodox leader has been a major factor in the failure to give birth to an Autonomous Orthodox Church either in these

islands, or in any other Western European nation. There has been no St Nicholas of London, or of Paris, or of Berlin, who has spent 50 years converting his people.

There is a story about St Nicholas of Japan and how one day one of his disciples asked him why he did not have a map of Japan into which he could stick pins in order to target particular towns and places systematically, like the Protestants had. He said that that was not how the Orthodox Church works. We are not a secular organisation. We are the Church and the Church works not through pins in maps but through the Holy Spirit. Wherever people are summoned by God to the Church, that is where we must work. This story illustrated the fact that for a successful mission, we do not need intellectuals who talk and read about saints, we need saints who live in Christ through the Holy Spirit. Japan had St Nicholas – we did not.

Conclusion

Reading the above, some might feel gloomy and pessimistic. As regards an Autonomous Church of the Isles, this is not going to happen. But here we need to 'go with the flow', we cannot impose our private desires, the artificial creation of a Local Church, on reality. A Local Church can only come to maturity with time and according to God's Will. People do not set up churches – God does. We have already seen the error of a top-down creation of a Local Church in the USA. It does not work, it is not an organic, spiritual, grass-roots growth, but an imposed, intellectual superstructure, a house built on sand. The Church does not belong to us, we do not create Churches. The Church belongs to God, and it is He Who creates Churches.

Nevertheless, there is at the present time one real hope for a Local Church to grow up across our territory. This is the hope for the foundation of a Metropolia of Western Europe, the basis of a future Church of Western Europe. On this little island, with its feeble Orthodox witness, we need broader horizons. We need to overcome local insularity and realise how cut off these islands are from the centres. And by centres I mean spiritual, not intellectual, centres. When we begin *living* Orthodoxy here in Western Europe, as it is lived in Eastern Europe, then and only then shall we begin to talk seriously of a Local Orthodox Church of Western Europe.

Fr Andrew

21 May / 3 June 2008; Sts Constantine and
St Helen, Equal-to-the-Apostles

1. For the best work on St Nicholas in English, see *Saint Nikolai Kasatkin and the Orthodox Mission in Japan*, Divine Ascent Press, Monastery of St John of Shanghai and San Francisco, California, 2003.
2. See *Orthodox England*, Vol 4, No 3 (March 2001), pp. 4-12.
3. The word 'charismatic' has a totally different meaning when used inside the (Orthodox) Church as compared to outside the Church. Outside the Church, as in the phrase 'the charismatic movement', it means personal emotion and excitement with resulting novelties, psychic

manipulations and personality cults. All of this is completely alien to the Church, which is why former 'charismatics' have such difficulty in integrating the utterly different world of the Church. In order to do this, they have to renounce their individualistic egos and accept the Church. Inside the Church, 'charismatic' refers to the presence of the Holy Spirit in sobriety, humility and obedience, spiritual vigilance and virtue through repentance and piety, in obedience to the Tradition of the Church.

COMING TO CHURCH

1. Introduction: Why We Come to Church

WHEN we come to Church, we bring all of ourselves, heart (spiritual faculties), soul (emotional faculties), mind (mental faculties) and body (physical faculties) to Church. The worship of the Church engages all these faculties, our heart in prayer, our soul in the beauty of seeing, hearing, smelling, tasting and touching, our mind in the pattern of the service and its content and our body in the physical acts of worship, making the sign of the cross, bows and prostrations.

However, in coming to Church we also bring with ourselves all our sins and, hopefully, all our repentance. The awareness of our sins and therefore our desire for repentance are in fact why we come to Church. And although coming to Church is simple, getting rid of our sins and repenting for them is complicated.

2. Throwing Away Baggage

The fact that we bring sin, that is impurity, with us to Church includes bringing with ourselves all kinds of prejudices and reflexes, both personal and national, both individual and cultural. If we are to jettison all this needless baggage, as we must, we have to develop a heightened awareness. There is nothing new in this. This heightened awareness is what Christ asked of His disciples, who constantly argued about the first place in the Kingdom, fell asleep, ran away and denied Christ and His Resurrection. We repeat their same errors. We should not, for 'we have received the Heavenly Spirit', unlike the disciples who only on the Day of Pentecost ceased to be disciples and became apostles.

When we come to Church from the world, the fact is that we bring with us all sorts of worldly, secular values. Much depends on how permeated with Christian values the secular culture that we bring with us is. Some people find coming to Orthodoxy very hard, because they come from a very secular culture.

Some years ago, I remember a conversation with an Englishwoman who had become Orthodox. She told me that what she found hard was that she could no longer go to the pub on Saturday evenings, as she had been brought up to do by her parents, and that on Sundays she had to get up at 8.00 instead of at 11.00 as before. On top of that there was so much fasting in Orthodoxy and she had been brought up to eat meat at least twice a day.

It struck me what an easy life I had had. Although my parents never set foot in any church, they never went to pubs on Saturdays or any other day (they would have been horrified by it) and they never got up after 8.00am on Sunday mornings. As for meat, my mother had a rigid meal schedule that included meat four times a week and no more. I realised how fortunate I was in comparison with that Englishwoman. My parents had, unwittingly, prepared me for Orthodoxy far better than she had been prepared by her parents. Everything depends on our way of life, which is more or less distant from Orthodoxy.

3. Energy and Guts: The Temptations of Coming from a Non-Orthodox Background

And here it must be said that those who have been educated and trained in one of the denominations, such as the various forms of Protestantism, including Anglicanism, and Roman

Catholicism, are in many ways, even worse off. Having been trained in the wrong thing, their situation is rather like that of one who from the beginning has taken the wrong path in a forest. Having followed the wrong path for some miles and realising that it was the wrong one, they have to retrace their footsteps and go back to the start in order to take the right path. If they attempt to cross over through the forest, looking for a 'short cut' from the wrong path to the right path, without going back to the source and unlearning the falsity that they have been conditioned to, they will get lost in the thickets and brambles of the forest.

That is a very dangerous tactic. However, over the years I have seen this path taken by many ex-Anglican and Roman Catholic clergy and even laypeople, who have been received into the Orthodox Church. I have never seen it work out. They always get lost. Thus, I have seen people who have been Orthodox for forty and fifty years, but who have never quite integrated the Church, never quite accepted Her. On the other hand, there are others who, after a few years, have integrated, because they came from another and unformed background. That is, they have obtained an Orthodox heart. But even those took several years, at least seven, before they got to that point.

It is all rather like companies who train their own staff, refusing to employ staff who have been trained elsewhere. They want people who have an openness and unformedness of mind who do not enter their company with alien 'corporate values'. This flexibility or suppleness of mind is essential. It goes hand in hand with a certain energy, even guts. If we do not have flexibility, then we cannot adapt ourselves to the demands of Orthodoxy. And if we do not have the energy to pursue Orthodoxy, so that it enters into our guts, it will remain some superficial sort of feeble and sentimental pietism.

What exactly are the temptations that stand in the way of our absorbing and assimilating the Orthodox Christian Faith?

4. The Temptations of Great Expectations and Illusions

We sometimes meet people who have been disappointed with Orthodoxy. Having been Orthodox for a year or two, they begin to fall away. The fact is that we can only be disillusioned, if we have illusions at the start. And this is all a matter of

preparation. It is helpful if those who wish to be received into the Church have some experience of the Church, that is to say experience of different parishes, of different situations.

I remember once meeting someone who had become Orthodox a few months before telling me that Orthodox worship was 'heaven on earth'. I thought to myself that this person had been received prematurely. And then a year or two later the inevitable happened and he lapsed. His illusions had not been lost before he had been received and his zeal had not been channelled afterwards. The illusions that had fed his zeal could be likened to a piece of paper that had caught fire, flared up, then died down and turned into blackened ashes. It is much better to be like a piece of coal. It is difficult to make the fire catch the coal, it needs paper and wood to do so, but once the coal is alight, it burns long and lastingly, glowing in the dark and gives fire to other pieces of coal, wood and paper around it. In other words – Orthodoxy is a struggle and for the long term – or else it is not at all.

The problem with so many converts is that they only become Orthodox with their minds. Their attachment is merely intellectual, bookish, as such an attachment might be to any other sort of fleeting pastime or playful hobby. They fail to become Orthodox wholeheartedly, with their spirit, with their emotions, in their blood and bones. As a result, their bodies are not directed Churchwards by their wills and they are absent from services. This is why, if they are not carefully prepared, they lapse. We always begin by trying to discourage potential converts, in order to find out whether their purpose is really serious or not.

The only disillusionment we should expect in the Church is disillusionment with ourselves, that our zeal for the Faith is not turned to repentance and our own cleansing from sin. And this can only be achieved if we actually come to services when they are available. The only great expectations that we can legitimately have in the Church are expectations of repentance in ourselves. We do not expect repentance of others, we are not moralists. Our expectation of repentance is only from ourselves.

It must be said that this mentality of great expectations often stems from a secular conditioning, that of the consumer society in

which we live. There are those who treat the Church as a supermarket. If the supermarket does not have in stock what we want (and not what we need), then we are angry and go to another supermarket. And once we have picked what we want from the supermarket of our choice, we throw everything else away and do not go again, as if faith were an option, a matter of mere consumer choice. The assumption that the Church is a kind of 24/7 welfare system reflects the modern mentality of rights and not responsibilities. The Church is what we make it – we are the Church and if the human aspect of the Church is unworthy, then it is our fault.

5. The Temptations of Rigidity and Narrowness

Another error that comes from rejecting the reality of the Church is to impose our vision of what our tiny minds think the Church should be, rejecting reality. The inability to accept reality first and then to do our best to contribute something positive towards it through our personal repentance is a considerable problem. This imposition of ourselves always takes the forms of the imposition of a set of rigid external rules.

Thus, some people are upset with ritual differences. The fact is that there are several ways of celebrating the services; admittedly the variations are very minor, but we must learn that there is more than one way. I can remember, for example, someone coming to our church and saying that we had a very strange, if not actually 'uncanonical' (!) way of singing 'Our Father'. I asked him how they sang it in his parish. He described a very well-known melody often used by converts, but one that was different from the one that we had sung that Sunday. I then informed him that there are over a hundred different melodies for 'Our Father' and that the 'Our Father' can also be read. He was astonished; he had actually thought that there was only one way. It turned out that this man had been Orthodox for three years but had never been to another Orthodox parish. His convert parish priest had forbidden him! This is a classic example of 'parochialness', on which was built ignorance and bigotry. The fact is: the world is wider than our narrow minds.

Another example of such rigidity is in the way in which some ex-Protestants abandon quoting

chapter and verse, but instead go in for quoting canons or the Typikon, when they spot something that is not being done according to their narrow and often ill-instructed ways.

The canons are guides. Some of them are universally abandoned – for instance, the canon that a bishop cannot be transferred from one diocese to another. This canon has for centuries been overlooked in the many cases where it is spiritually profitable for the Church that a bishop should change sees. (We think of the example of St John of Shanghai, who actually changed sees and continents – twice). Here there is, as is so common among ex-Protestants, a lack of understanding that the Church is ruled by synods of bishops, not by individuals, that the canons must be respected, but not always literally, perhaps only in spirit. Unfortunately, the literalism, 'following the word and letter of the law', of those of Protestant culture make it difficult to accept these facts.

For example, if a bishop gives his blessing for the transfer of a feast to another day, then we do it, whatever the Typikon may say (though it must be said that there are cases in which the Typikon always allows feasts to be transferred). I remember one such man telling us that it was 'not Orthodox' to transfer patronal feasts. I told him to speak to his (ROCOR) bishop and ask why the bishop was 'not Orthodox', since it was the bishop who had given his blessing for the transfer of the patronal feast to a Saturday!

The same thing goes for the practice of baptising children at home, or celebrating panikhidas on Sundays, or bowing down before the Cross on the Sunday of the veneration of the Cross – all universal practices – acceptable to the Church, but not to astonishingly narrow-minded converts, who are, naturally, superior to the Church! The image of a proud convert (and a convert, not an Orthodox, he is), who refuses to prostrate himself on the Sunday of the Veneration of the Cross, when those whom he despises as 'foreign peasants', bishops and clergy and people whose collective age in Orthodoxy is millions of years, are prostrating themselves before it, is one that remains with me. The refusal to bow is unbending rigidity, that is, literally, 'towering' pride, the insularity of those who think themselves superior to the Church.

6. Conclusion: Priorities

We recently heard the (true) story of someone who did not come to church because he 'had to' stay at home and look after his dog. His priest told him that he had, quite literally, got his priorities reversed, that is, that he should learn to spell dog backwards.

This story illustrates the situation of many. If we do not come to church services, in which all the theology and teachings of our Church are contained, if we do not put our support of the

Church first, then we cannot say that we are Orthodox, because, simply we have reversed our priorities. As the Gospel says, we must seek first the kingdom of God and all the rest must come after. Or, put another way, we must first *love God and love our neighbour*. These six words say all that we need to know. Yes, Orthodoxy is simple. It is only us who make it complicated.

Priest Andrew Phillips

*The Talk after the Liturgy
on the Sunday of the Cross, 2008*

THE SAINTS OF ENGLAND

4. Founders of Christian Culture

A NOTABLE landmark in the early centuries of English history is the arrival in Canterbury of the Greek monk Theodore from Tarsus, the town of the Apostle Paul in Asia Minor. During the next, eighth, century or so, England stood out and was illumined in the sight of all Western Europe as the main custodian of the tradition of Christian learning, which he had brought with him.

From this period date the stone churches and to it belong the famous Crosses, the Gospel of Cuthbert and ultimately the Winchester School of Illumination. Although the knowledge of Latin and Greek, of the Scriptures and the Fathers, and the very use of letters and language, were new things to the English of those days, they took them over and made them their own very quickly and successfully. This is proved by the circumstance that St Bede, from a barbarian Northumbrian family, was to become one of the greatest exponents of Patristic literature. St Aldhelm, of whom we shall hear more, was a disciple of one of the teachers whom St Theodore brought with him from overseas.

We find, then, that as soon as this rough and ready, newly-converted society had been given a great ideal, it was eager to express its new knowledge. This ideal was much too comprehensive to find expression in poetry alone; it demanded the service of all the arts. It received them. And those who commanded and directed this wholesale service were, in the main, our English saints.



An Icon of St Theodore of Tarsus/Canterbury

There is no monument of English literature until after the arrival of St Augustine. The presumption is that the pagan English had been a people without learning, possibly even without an alphabet. Each of the three groups, Angles, Saxons and Jutes, spoke a close dialect of the same ancient Germanic; and we may take it that these three

dialects melted into the common speech; the tongue of Sts Bede, Aldhelm, Hilda and the others. English literature begins by being English, and it makes its appearance already well-developed. St Cædmon, the first English poet whose name we know, shows few of the stammerings and lisps of a child, who has not yet learned to speak. He is at his ease and knows what he wants to say.

Surely, by right, St Cædmon is the patron saint of all English poets. He was by heaven, and not a master taught. The story has been told often enough. One night, when the servants of the monastery were gathered in the hall and the harp was going from hand to hand, Cædmon left the company, because he could neither sing nor play. He went to the stable to see to the cattle. As he slept, he had a vision in which an angel told him to sing. 'I cannot'. 'Yes, you can. Sing to me a song of Creation'. Thereupon, in his sleep, as often happens, he did what he could not do when awake. In the morning he remembered the verses and recited them to St Hilda and the nuns. All agreed that he had received a divine gift, which is what every genuine poet exercises. So he became a monk at St Hilda's suggestion and, then 'he turned all he was taught into sweet verse'.

This tale throws an attractive light upon the manners of the age. And St Cædmon proves that poetic inspiration may be born anyhow and anywhere – in the humblest of corners, even within the bare walls of a monastic dormitory. Is it not in silence and obscurity that our best ideas are usually born and nurtured? Our poor serving brother took hold of the rude idiom of his age and fashioned it into some beginning of a musical instrument. St Cædmon is a rebuke to those who only look to pagan sources for their poetic inspiration, for he shows the power the Gospel has to feed the imagination. It is on the lips of this lowly cowherd, who had little in his head besides religious notions, that English speech first bursts into poetry, or rather first bursts into poetry destined to survive. His poetry may be only a youthful cry; but it is the cry of a youth about to grow up into a strong man whose voice will be heard throughout the world. This was round about the year 660. Cædmon continued to compose and sing for some years.

St Bede asserts that Cædmon had many imitators but few equals, referring doubtless to the school of which he was the unconscious founder. This one-time monastic serf bridges the gap between pagan and Christian poetry. As far as we

Nú scýlum hezgan hezænigæz Uard, Metudæz
mæcti end hīz mōðzigan. uezic Uuldurzadur. ſue
he uundra zihuz. éci Driçctm, ōi aſtelidæ: he
æziſc ſcōp ælda baznum heben zil hziſe. halez
Scepen: þā middunzearð monczynnæz Uard. éci
Driçctm. æfter ziadæ ſinum foldu. Fzēā
allmectiz.

Above: Cædmon's Hymn of Creation in the original Northumbrian dialect, written in the script that would have been familiar to him.

know, he was the first to provide the scalds or bards with Christian materials. And with this song-burst of his came to us the poetic love of nature, the feeling for soft landscape, love of animals and tenderness of domestic sentiment.

In St Cædmon's poems, too – or rather in those of his school – the old blood shows through. The warfare described is the warfare of the place and place. The raids of the Old Testament kings are the raids of the Picts into Northumbria. Abraham behaves and talks like an English noble, while Isaac's story, has the flavour of the grim sacrifices of the pagan North. The 'climate' of Cædmon's poems is also that of Whitby. The devils in hell are tormented by 'nights that are immeasurably long', and by 'an east wind with a bitter-cold frost'. It contains some harsh pictures, but this is in accord with the fashion of Christian art which adapts itself to the modes of those prevalent in a given period. Similar is St Bede's sermon on the torments of hell.

As regards sermons, it is said of St Boniface of Devon that when he was only five, he so loved to listen to sermons that he had to be watched, for he was all agog to follow the preachers from place to place. These wandering evangelists were common and corresponded to the minstrels with whom the people had long been familiar. Some of the former took over from the latter in the fullest sense of the words, accompanying their discourse on the harp. St Aldhelm was one such and he was accustomed to sing as well as preach, disdaining to limit himself to mere prose, which is only the language of reason. It was the love of our forefathers for the spoken word that produced the Old English homilies we have today. These, by several centuries, are earlier than the earliest documents of

any other modern language. The people wanted sermons, and they got them, three during one eucharist, as we see from St Dunstan's life.

In the actual work of writing, St Bede had no assistants. 'I am my own secretary. I dictate, I compose, I copy all myself'. However, he did have a scribe working for him when he came to pass away, as we shall see. He translated the Greek Gospel into Latin. Invariably he asked his readers to pray for him. At the end of his great book, than which no country can boast an earlier or more conscientious history, he adds the following prayer: 'O good Jesus who hast deigned to refresh my soul with the sweet streams of knowledge, grant that one day I may come to Thee, Who art its fountain-head'. In the composition of this record, he sought the collaboration of bishops and abbots up and down the land. He sent a priest to consult the Roman archives. In all that he relates he is cautious and careful. 'I would not that my children should read a lie', was one of his sayings.

St Aldhelm, the good Bishop of Sherborne, was acquainted with the three languages inscribed on the Saviour's Cross. However, St Cædmon was a

better poet and St Bede was superior as a writer. Nevertheless, Alfred the Great proclaimed Aldhelm the prince of English poetry, so that he is the first Poet Laureate. He was an accomplished musician as well. His heart was superior to his intelligence, he was a good monk, remaining humble and mild and detached from learning. It is said that admirers came to him from Greece and Spain. He must have been a popular bishop. The monastery of Malmesbury was founded by him, and it was due to his reputation that it became and remained one of the most powerful monastic centres in the kingdom. When he had finished it, it was the finest building then in England.

When he was in Canterbury, he heard that a French ship had just arrived at Dover. Off he went in the hope of getting a book. He searched about, picked up a volume and asked the price. The sailors, seeing him so poorly dressed, laughed and told him to be off. He jumped ashore. At once a storm arose and drove the ship and sailors out to sea. But Aldhelm threw himself into a rowing boat and went after them, praying all the time. His prayer calmed the storm and the sailors gave him



St Lawrence's Church, Bradford-on-Avon

the book for nothing. It was a complete copy of the Bible and he took it to Malmesbury.

He reposed in 709. A chapel which he built at Bradford-on-Avon was two centuries later rebuilt, perhaps preserving the original plan. It is still more or less preserved. Writing in the seventeenth century, John Aubrey, the antiquary, refers to a tradition of his time associating the discovery of Haslebury quarry with St Aldhelm. This quarry produced the finest freestone in the west of England. It is still known as St Aldhelm's Box; 'the old men's story being', says Aubrey, 'that the saint riding in that part threw down his glove and bade them dig and they should find great treasure', meaning the quarry.

St John of Beverley, at whose tomb Henry V gave thanks for his victory at Agincourt, was also a teacher and founder of schools. So, too, was Egbert the Archbishop of York. Alcuin later wrote an interesting account of his master's way of life. Egbert was also the first English bishop ever to have a mint. St Dunstan was another outstanding teacher, the sort that children see in their best dreams. He is the patron of all pupils who are cursed with harsh preceptors. While he taught at Canterbury, he invariably sided with the former against the latter.

Before his birth, his mother was at church on the Feast of the Entrance into the Temple, when all the candles were blown out except her own. The clergy and people then had to relight theirs from hers. This was an intimation that her son would one day be a light to sheep and shepherds: a torchbearer. Torchbearer he certainly was. He taught his clergy not only theology, but all sorts of handicrafts. He made vestments, metal crosses, censers and was also a musician and illuminator of manuscripts. For centuries he was the favourite hero of the English in the South and the Midlands, the protector of jewellers and also of gold-dealers. Of pagan writings, he said: 'The good that is in their writings belongs not to the pagans, but to God alone, from Whom is all good'.

The youth of the best families were confided to St Wilfrid to be educated in his monasteries. He did not abuse the trust reposed in him. When the boys were old enough, they had to make up their minds what they intended to be. If they chose secular life, Wilfrid sent them back to their parents fully equipped. He also had a great flair for music. He was an architect besides and is credited with the invention of whitewash. As for St Ceolfrid, he placed a copy of Blessed Jerome's Bible in the



Above: St Martin's Church, Canterbury, given by King St Ethelbert to St Augustine to start his mission from, showing English architectural details below the modern plaster.

Below: An exterior view of the S Wall of St Martin's



porch of his church round about the year 700, and he may well have been the first so to do. The Scots owed their first stone churches him, for at the request of their king he sent masons from Northumbria to set up the new buildings.

The culture of the early English nuns will be revealed elsewhere, but here we may note that St Walburgh of Eichstadt is the first woman writer in England or Germany of whom we have any knowledge. Before migrating, she spent twenty-six years in the monastery of Wimborne, and then, while in Germany, wrote a Life of St Winebald, as well as an account of St Willibald's travels in Palestine.

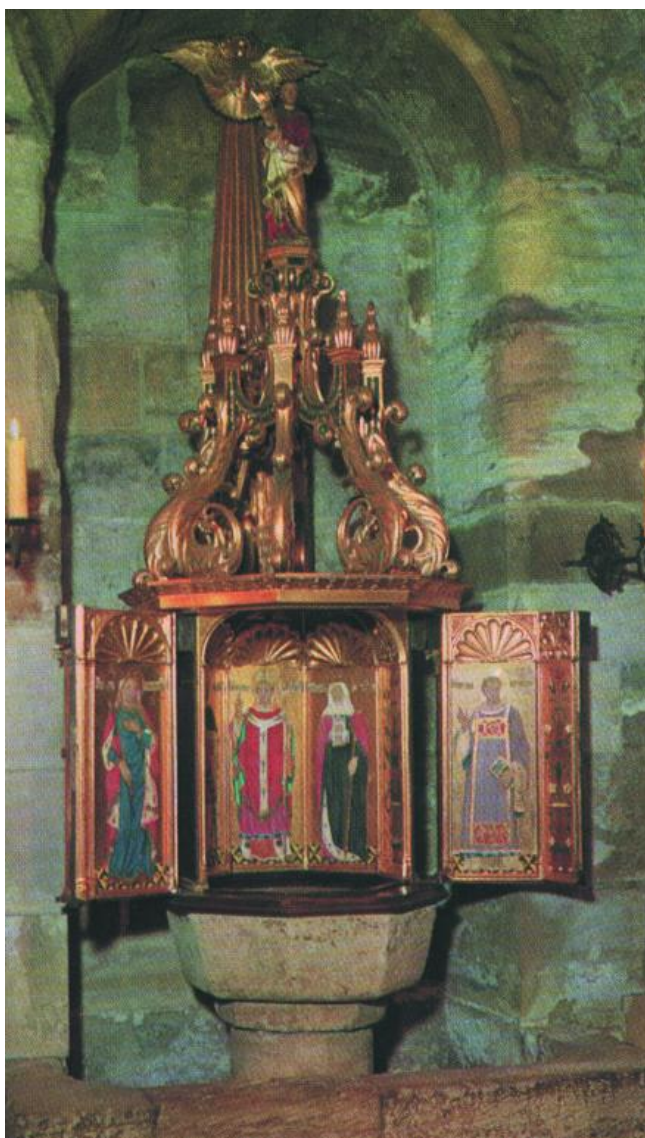
The conversion of the people naturally led to the erection of churches. Only a few left by the Romans appear to have escaped devastation; St Bede speaks of two in the city of Canterbury, one of which was repaired and given to St Augustine by King Ethelbert. The new buildings



Above: A Gospel book c. AD 1000 on which the Archbishops of York still take their oath.

Below: The crypt font cover at York Cathedral, over the spot where King Edwin was baptized AD 627. The cover was designed in 1946 by the architect, Sir Ninian Comper (1864–1960).

Painted on the panels are St Paulinus, King Edwin, Queen Ethelburga [recte Æpelburh], St Hilda [recte Hild], and the deacon St James



were of timber for the most part, but York Cathedral, founded by St Edwin, was of stone. St Wilfrid used stone and used it to some purpose. At the close of the twelfth century, the Prior of Hexham wrote with enthusiasm of St Wilfrid's church, in that place still standing and comparing favourably with the new Norman structures. That the humble places of worship were very much improved everywhere can be inferred from the lament pronounced after the Norman Invasion by Bishop Wulfstan, the last Old English bishop: 'We are destroying the works of our forefathers in order to obtain praise. These pious men knew not how to raise up pompous edifices, but they did know how to win people for God. We heap up stones and neglect the care of souls'.

In some ways, St Benedict Biscop was the founder of English Church art. He brought masons and glassworkers from France, painters and mosaic workers from Italy and a music master from Rome. He had his own monastic church decorated with icons out of the Old and New Testaments. He drew up an *Ordo* or Calendar of Festivals. He opened classes for teaching chant and he himself taught in them. He was besides a collector of books. From his six pilgrimages to Rome he brought back chests filled with manuscripts; and amongst the last instructions he gave to his monks, as he lay dying, was a warning to them against allowing the library, to be spoiled or dispersed by unscrupulous or absent-minded borrowers.

St Cuthbert's Gospels, known as the *Book of Durham* – now in the British Museum – was written by St Edfrith, who succeeded to the See of Lindisfarne in 698. His successor St Ethilwald had it bound and adorned with gold and precious stones. About a century later, owing to the devastations of the Danes, it was carried to a place of safety. The story goes that, on the voyage to Ireland, the book was lost and afterwards washed up at Whitehaven practically unharmed, although the salt water left some stains that can be seen to this day. In the pillage of the sixteenth century, it was despoiled of its cover and jewels. The account of the washing up is not so far-fetched as it sounds, for this very thing happened to the *Vercelli Book*, so called because it was cast up by the sea at this little fishing port in Lombardy. Where it came from and how it ever contrived to get into the water at all is a mystery which will never be solved. But it came ashore all right, and this precious piece of flotsam represents a fourth part of all existing manuscripts of Old English poetry.

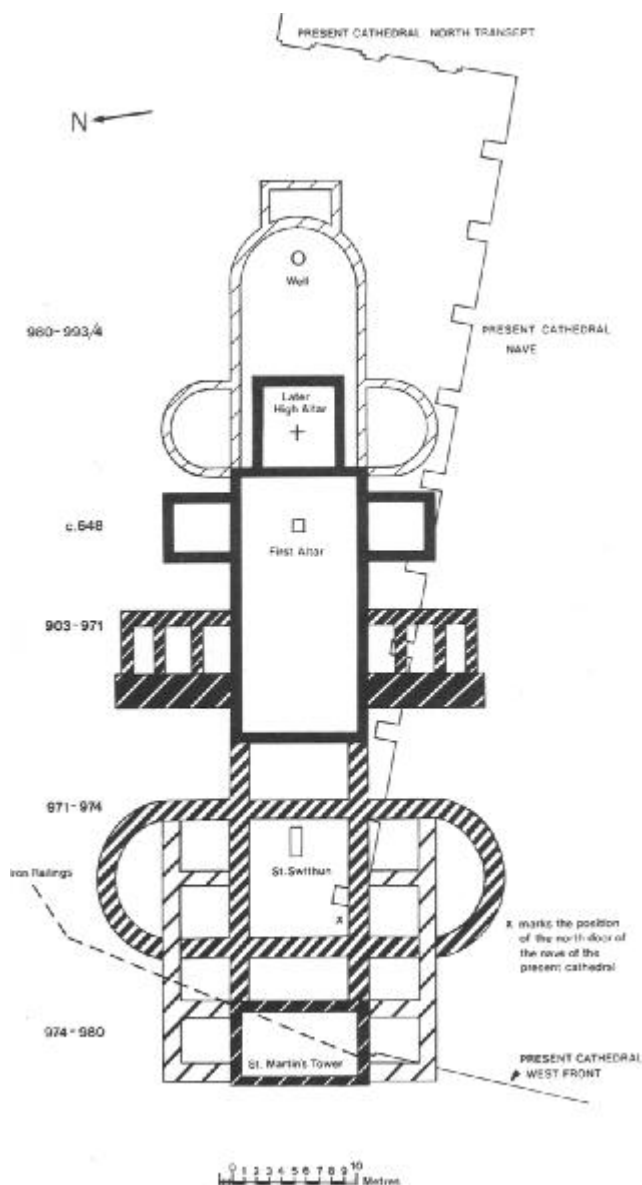


Above: St Wilfrid's crypt at Ripon

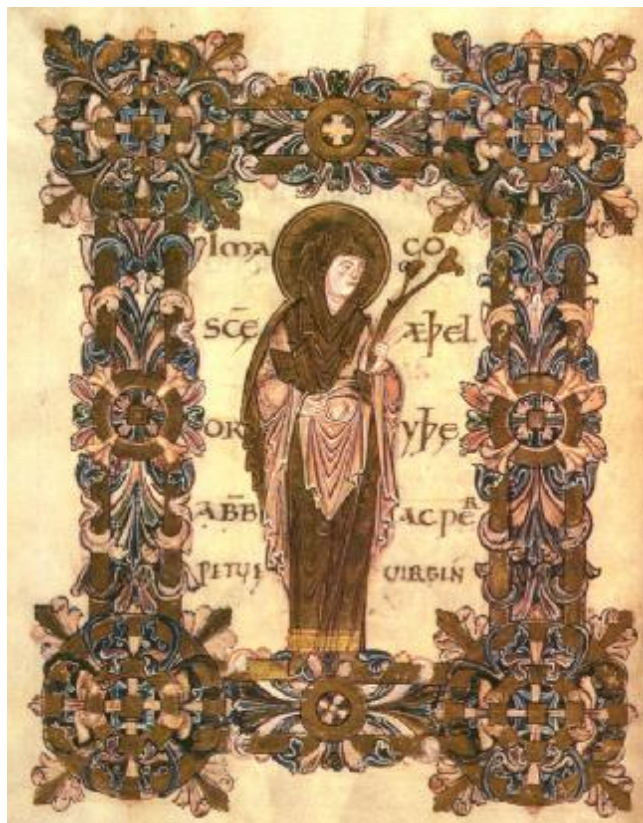
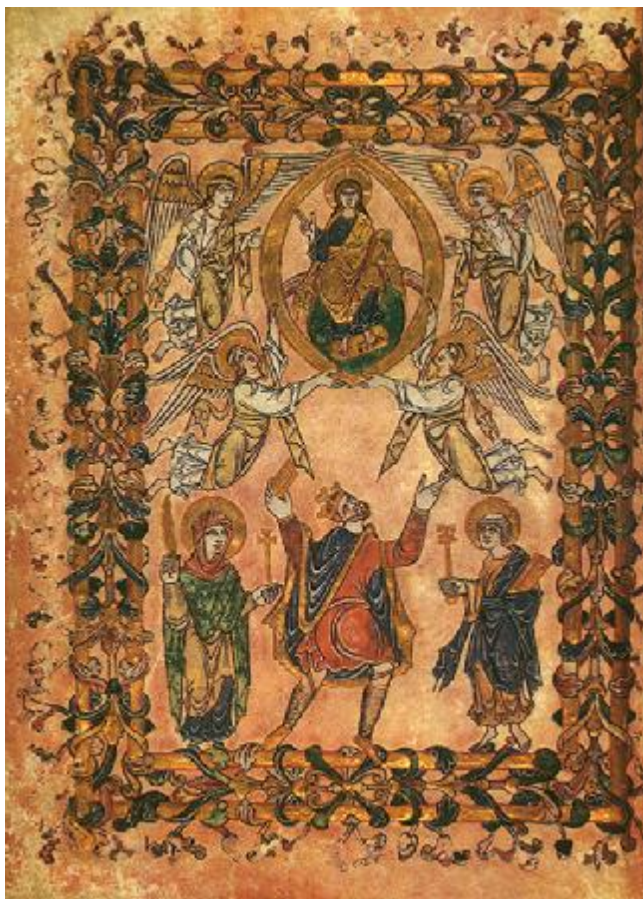
Below: (Top) Winchester Cathedral and (Bottom) Canterbury Cathedral: both destroyed to make way for Norman buildings



The icons which St Benedict Biscop imported comprehended the whole Gospel history with the concord of the Old and New Testaments. Meanwhile, an independent centre of illumination had existed in Ireland from the sixth century. These two sources of inspiration combined to produce Old English painting. Thus St Cuthbert's Gospels bears strong marks of Orthodox icons from the Imperial Capital in Constantinople, but equally unmistakable evidence of provincial Irish iconography, with a Coptic current in them. The next two or three centuries were so prolific in works of calligraphy and illumination, that public museums and collections abroad contain more examples of Old English work than any others produced during the period.



Plan of the English Cathedral at Winchester showing how it relates to the present building



Above: A leaf from the Æthelwold Benedictional.

Above left: The New Minster Charter: King Saint Edgar offers the Abbey charter to Christ.



Norman conquerors compelled English nuns to tell in needlework the story of England's defeat: a portion of the Bayeux Tapestry showing Harold Godwinsson on his way to Bosham



A self-portrait of St Dunstan at the feet of Christ

The first dignitaries of the Church not only encouraged this art but practised it as well, and a sample has come down to us the pen and brush of St Dunstan. St Ethelwold, Bishop of Winchester, was another practitioner. New Minster, or Hyde Abbey, in this Cathedral city was one of the principal centres and many of the finest manuscripts are known to have been produced there, the sacred poem of Caedmon, for example, and St Ethelwold's *Benedictional*. The decorations of the latter are peculiar to the Old English school and exhibit rich masses of acanthus foliage,

unsurpassed by any contemporary production of the same class.

Old English nuns and ladies were generally greatly proficient in the art of embroidery. We are told that Edward the Elder's four daughters excelled in needlework, and that St Dunstan himself drew patterns for vestments which the nuns executed in threads of gold. The school of embroidery at Ely was particularly famous. And after the Norman Invasion, Englishwomen made the famed Bayeux Tapestry, now in France.

... to be continued

2000 YEARS OF HISTORY

BOTH the Jews and the Orthodox Church consider that the day starts at sunset. Thus, 'Christmas Eve' means the first part of Christmas Day, not the evening before Christmas. The same is true for Easter Eve.

Emperor Justinian paid two Persian monks who had lived in China to return there and secretly bring back silkworm eggs. Thus, in about 550, Constantinople was able to begin silk production.

In c. 890 Catalan shepherds found in a cave carving of the Mother of God. It has come to be known as 'The Black Madonna of Montserrat', one of the great Christian shrines of Spain. Entirely black, it was presumably brought from North Africa by Christians fleeing the Muslims or 'Moors' (= blacks). It is interesting, since it proves that at this time Western Europeans had no racism against black people, had no idea of 'white supremacy', for the Black Madonna was greatly venerated.

In the year 900 the 'Athens of the West', the Muslim city of Cordoba in the region of Andalusia (named after the Germanic Vandals – Vandalusia) had a library of 400,000 books, miles of paved streets and a population of half a million. London was a once glorious Roman city now fighting for its life against Viking attacks and Paris a bastioned island.

In England in about the year 1000 there was on average about one church for every 200 people. Thus the cities of Norwich, Lincoln and York with populations of between 5,000 and 10,000 had respectively 50, 49 and 41 churches.

The brightest star in historic times was the supernova of 1054 in the Crab Nebula. It was far brighter than Venus, bright enough to be visible in daylight and to cast a shadow at night. However,

no Western European took note of it, seemingly blinded.

In Western Europe the Middle Ages everyone still believed what the Orthodox Church has always taught – that the heart is the seat of the intelligence.

In 1147 Moscow, also known in English as Muscovy, which is much closer to its actual Russian pronunciation, was first recorded. Its name comes from the Finnish words for 'waterway' – mos-kva. It was founded by Yuri Dolgoruki, whose grandfather was no other than the last English King of England, Harold Godwinsson.

In the late twelfth century Eric Gnipsson was appointed Bishop of America ('Vinland') by Pope Paschal II nearly four centuries before the Italian sailor Columbus discovered already populated islands in the Caribbean.

After the death of Francis of Assisi in 1226, his followers, who promoted a life of poverty, were burned at the stake as heretics. The Roman Catholic authorities had no desire to encourage poverty because it was entirely committed to the financial power structures of Western Europe.

Thomas Aquinas, whose rationalistic philosophical system remains the basis of Roman Catholicism to this day, was kidnapped by his own family. When he joined the new Dominican order in 1244, his family objected, abducted him, but he escaped and made his way to Paris.

The 'Holy Roman Emperor' the German King Frederick II, who died in 1250, was an open atheist. He set up a court to which he welcomed Jews and Muslims and used Muslim mercenaries in his battles with the Pope of Rome.

Magnus IV, King of Sweden and Norway (1319-1364) crusaded against Novgorod in the 1340s and 1350s. Punished by God for his salvation, he saw the errors of his ways and converted to Orthodoxy, becoming a monk in Novgorod under the name Gregory.

Ten years before Henry VIII broke with Rome, he wrote a book called *Assertion of the Seven Sacraments*, which attacked Luther's theses and affirmed his loyalty to the Pope. In recognition of this he received the title of 'Defender of the Faith', which has been retained by all his Protestant successors to this day.

By 'deciphering' the Book of Revelation Michael Stiffler, a minister in Lochau in Germany, proclaimed that the world would end on 18 October 1533. When it did not, the minister was given a thrashing by the local townspeople.

It is estimated that over the thirty-eight years of his reign the Machiavellian Henry VIII (1509-1547) killed over 70,000 people – not including his wives and one victim whom he had boiled alive. On the other hand, over the thirty years of his reign, Henry's near-contemporary Ivan IV (1530-1584) (called 'the Terrible' by mistranslation – it should be 'the Threatening') was responsible for the deaths of 2,000.

In 1561 Patriarch Joasaph II of Constantinople recognized Ivan IV of Russia as 'the Tsar of all Orthodox'.

In 1652 in the town of Kostroma, north-east of Moscow, a Russian merchant called Kyrill Isaakov opened a shipment of dyes from England and to his surprise found a barrel of gold coins. He wrote to London and asked what he should do. The reply came that he should use the gold for charity. Therefore he decided to build the Church of the Resurrection in Kostroma. It still stands today and on the Church gates there is a bas-relief of the lion and the unicorn, a sign of his gratitude to the anonymous Englishman who unwittingly paid for the church to be built.

The physicist Robert Boyle (1627-1691) learned Hebrew and Aramaic, wrote essays on religion and financed missionary work in the Far East. In 1680 he was elected president of the Royal Society, but would not accept because he disapproved of the form of the oath.

By 1700 it is estimated that there were 20,000 churches in Russia, an average of about one

church to every 200 people. This is the same as in England in the Year 1000 (see above).

On 27 January 1756 Johannes Chrysostomus Wolfgangus Theophilus Mozart was born. Although he became known to the world by the names of Wolfgang and Amadeus (Theophilus in Latin), his baptismal name was indeed John Chrysostom, on whose feast day he was born.

On 12 September 1759 General James Wolfe repeated the whole of Gray's *Elegy*, while in a rowing boat on the St Lawrence River. He said that he would have preferred to have been the author of the poem rather than defeating the French in battle on the next day. The next day, in his moment of victory over the French the General died. The best known line of the *Elegy* is perhaps: 'The paths of glory lead but to the grave'.

Though his mathematical genius dominated thought for over two centuries, Sir Isaac Newton considered that his finest work was his interpretation of the Book of Daniel. He devoted several million words to it – all of which are today forgotten.

Napoleon, who called Charlemagne his forerunner, refused to be crowned by the Pope like Charlemagne. In 1804, having kidnapped Pope Pius VII, he crowned himself.

In 1815, Russians built Hawaii's first Orthodox church. In 1816 the Tsar refused to annex one of the Hawaiian islands because of political troubles in Russia.

In 1819 the Duke of Kent's baby daughter was baptized Alexandrina, named after Tsar Alexander of Russia. Her second name was Victoria and she went on to become known as Queen Victoria, Empress of India. In reality, therefore, the 'Victorian Age' should be called the 'Alexandrian Age' – named after the patron saint of the Tsar, the Orthodox hero St Alexander Nevsky.

The British Government asked the famous scientist Michael Faraday if poison gas could be prepared for use against Russian troops in the Crimean War (1853-1856) and, if it were feasible, would he carry out the task. The scientist, a devout Christian, replied that it was feasible, but that he would have absolutely nothing to do with it.

In 1867 Russia sold the 586,400 square miles of Alaska to the US government at less than two cents per acre. The logical purchaser would have been Great Britain, whose dominions in Canada border the west of Alaska, but Russia considered Great

Britain to be an enemy power because it had invaded Russia in the Crimean War.

In 1870 twice as many books on religion were published in England as works of fiction. Sixteen years later, novels far outnumbered religious works.

In March 1889 a German naval force shelled a village in Samoa, destroying some American property. Three American warships entered the harbour to attack the Germans. However, before a shot was fired, a hurricane blew up and sank all the ships. A truce was called for lack of ships.

American missionaries were very active in creating wars. Protestant missionaries in Hawaii were strong influences in the US annexation of the island, in China US missionaries caused American troops to be involved in suppressing the Boxer Rebellion in 1900. And Protestant efforts to overturn the rule of Catholic Spain in Cuba contributed to the Spanish-American War there, where concentration camps were invented even before the British introduced them in the Boer War in South Africa.

In 1943 the newly promoted German Field Marshal Friedrich Paulus surrendered with the 6th Army at Stalingrad. Hitler was furious – he had expected him to ‘die honourably’ that is, commit

suicide like other senior Nazis and as he himself would do later. Paulus explained: ‘As a human being and above all as a Christian, I do not have the right to take my own life’. Later he added: ‘If I had taken my own life there, that would have been cowardice’.

In 1946 a visitor to St Catherine’s Monastery on Mt Sinai found that the monks had not heard of World War II and that some had not heard of World War I.

In the 1970s Admiral R. J. Galanson of the US Navy dived in a deep submersible craft half a mile below the surface of the Pacific Ocean in order to view the wonders of the undersea world. The first thing he saw on the ocean floor was an empty beer can.

In 1997 Tony Blair, the British Prime Minister who in the next six years was to invade or bomb four different countries, Serbia, Sierra Leone, Afghanistan and Iraq, which presented no offensive threat whatsoever to the United Kingdom, said: ‘Mine is the first generation able to contemplate the possibility that we may live our entire lives without going to war or sending our children to war’.

BARON AVRO MANHATTAN

POET, artist, philosopher and writer on religious, historical and similar themes, Avro Manhattan is known for his forthright and uncompromising anti-Vatican views. He did much to explain Vatican persecutions of Orthodox Christianity to the Western world and Serbian Orthodox in particular are in debt to his exposition of their grievances.

Avro Manhattan was born in Milan on 6 April 1914 to wealthy American/Swiss/Dutch parents of Jewish extraction. His aristocratic roots (he was a descendant of the House of Savoy) meant that he was a Knight of the House of Savoy as well as a Knight Templar and a Knight of the Order of Mercedes. He was educated at the Sorbonne and the London School of Economics.

Strikingly handsome in his youth, Manhattan was a member of the H. G. Wells set, knew Bernard Shaw and lived with Picasso for a time in Paris. He was imprisoned in Italy for refusing to

serve in Mussolini’s Fascist army and it was in prison that he wrote his first book on astronomy.

Once free, he moved to London. From here, during World War II he ran a radio station called ‘Radio Freedom’, broadcasting to occupied Europe. He also wrote political commentaries for the BBC. For this service he was made a Knight of Malta. After the war he became a close friend of the scientist Marie Stopes. By then he had made a name with his book *The Vatican in World Politics* (1949), which ran to fifty-seven editions. The book was one of the best-selling books of all time. It was translated into most major languages, including Chinese, Russian and Korean. Another bestseller was *Vatican Imperialism* in the 20th Century (1965).

He was a member of several societies including the Royal Society of Literature, The Society of Authors, The Ethical Union, P.E.N. and the British Interplanetary Society. In all, he wrote some sixty books, publishing several during his later life in

County Durham. These included works on Vietnam and Ireland, the prophetic *Terror over Yugoslavia* in 1986 and *The Dawn of Man*, the fruit of 40 years of thought on evolutionary themes

Manhattan spent much of his later life after 1979 at the ornately decorated home of his wife's mother, 45 Henry Nelson Street, South Shields, County Durham. He died in 1990, only months before the contents of his prophetic book, *Terror over Yugoslavia*, unfolded. His other books include:

The Rumbling of the Apocalypse, Airoidi, 1934
Towards the new Italy (Preface by H. G. Wells), Lindsay Drummond, 1943
Latin America and the Vatican, C. A. Watts, 1946
The Catholic Church Against The Twentieth Century, C. A. Watts, 1947, 2nd edition, 1950
The Vatican in Asia, C. A. Watts, London, 1948
Religion in Russia, C. A. Watts, London, 1949
Catholic Imperialism and World Freedom, C. A. Watts, London 1952, 2nd edition, 1959
Terror Over Yugoslavia, the Threat to Europe, C. A. Watts, London, 1953
The Dollar and the Vatican, Pioneer Press, London, 1956, 3rd edition, 1957
Vatican Imperialism in the 20th Century, Zondervan, Michigan, 1965
The Vatican Billions, Chick Pub, Los Angeles, 1983
Catholic Terror in Ireland, Chick Pub, Los Angeles, 1988
Vatican Moscow Washington Alliance, Chick Pub, 1982
Vietnam ... why did we go?, Chick Pub, Los Angeles, 1984
The Vatican's Holocaust, Ozark Books, Springfield, MO. 1986
Murder in the Vatican, American, Russian and Papal Plots, Ozark Books, Springfield, MO. 1985

According to Manhattan, Roman Catholicism's arch-enemy is the Orthodox Church. The entire purpose of their 'Thousand Year War' is to destroy and subjugate it, or else force it to be absorbed into Roman Catholicism. Manhattan was convinced that the Vatican does not mind how it achieves this and to what lengths it has to go. He believed the

Vatican capable of efforts of a terrible, unscrupulous nature. It produces masterpieces of cunning and double-dealing. Every type of secret negotiation has been employed by it in order to overcome Orthodoxy, according to Manhattan. Thus, there are many events in history that are interpreted by Manhattan as backing up his theory, among them the Russian Revolution, which was, as is well known, welcomed and exploited by the Vatican.

As with all conspiracy theorists, there is much exaggeration in Manhattan's views. His view that the Vatican is behind all the evil in the world is, like all conspiracy theories, both absurd and wrong. There is only one source of evil in the world – the devil. True, his work is to destroy the Orthodox Church and, true, human-beings and their countless human organisations and institutions, of which the Vatican is only one, all, more or less, may do the devil's work at some point or other. However, they are all also capable of good work and we have to distinguish carefully between the average Roman Catholic and the institution of the Vatican.

Moreover, Orthodox should be careful. An enemy of the Vatican is by no means necessarily a friend of Orthodoxy. Protestants, Communists, Nazis and freemasons are all enemies of the Vatican, but, obviously, that does not make them friends of the Orthodox Church. Notably, Manhattan himself never became Orthodox and his books have been printed and reprinted by fundamentalist Protestants, who sometimes have extremely anti-Orthodox views

Webography

The entire text of *The Vatican's Holocaust* is provided on-line by Reformation.org

The entire text of *Vietnam ... why did we go?* is provided on-line by Reformation.org

The entire text of *The Vatican in World Politics* is provided on-line by cephas-library.com

Excerpts from *Vatican Imperialism in the 20th Century* are provided on-line by Reformation.org



QUESTIONS & ANSWERS



Can you give a few indications as to how we should write down the names of others in the books and papers we give to priests for commemoration at the Proskomidia?

T. L., Birmingham

1. Get these lists to the priest on time. Ideally, this should be done at the Vigil Service before the Liturgy. If not, then at the Hours in the morning. In the Russian Church, there is a dispensation (economy), that priests will accept such lists for commemoration right up until the Cherubic Hymn, but no later. Other Local Churches are not that generous in their practice. The booklets or papers should be sent up with two prosphora (offertory bread), one for the living and one for the departed.
2. The Christian names, and Christian names only, should be written clearly. Often they are not!
3. If you have a permanent booklet (pomianik) rather than just slips of paper, then why not do as some devout people do and write the names for the health and salvation of the living in red, and the names of the departed in black. For the departed you can also insert the date they passed on.
4. Write the names in order, Bishops, Priests, Deacons and then laypeople. By the way, do not write the names of Priests as 'Father so and so'. Formally, they are Priest so and so. Similarly deacons are commemorated as 'Deacon so and so' not 'Father Deacon so and so'. Similarly, laypeople should be commemorated by their baptismal names, e.g. Catherine, and not a diminutive, e.g. Cathy. Some people put in brackets after their names the surname and the date of repose. This can be useful. Firstly, you never forget who it is, secondly, you recall the anniversary of their repose, so that memorial services can take place.
5. Children before the age of confession are commemorated as 'Infant so and so'.
6. Update your booklets regularly. People pass on. Their names need to be transferred into the Departed section. On the other hand, there are also baptisms.

7. Finally, as regards Non-Orthodox, there are different practices. Naturally, those outside the Church cannot be commemorated at the Preparation (if I may translate Proskomidia), for particles cannot be taken out of the prosphora and put into the chalice in remembrance of Non-Orthodox. However, out of economy, some priests in parishes where there are people of a Non-Orthodox ethnic background, encourage these faithful to write the names of Non-Orthodox, living and departed, in a separate section of their booklets, so that their names can be read silently by the priest in the altar and he can ask for the mercy of God for them also. Of course, it is a duty for all of us to pray for Non-Orthodox of our acquaintance in our private prayers, in the mornings and, if possible, also in the evenings. We pray for the peace of 'the whole world', not just part of it.



What came first, the chicken or the egg?

A. P., Felixstowe

God.



How is it that Adam and Eve's children were able to marry each other? If brothers and sisters marry, their children will surely be disabled.

N. D., London

Adam and Eve contained the gene-pool of all humanity. There was then an enormous genetic wealth in them. As humanity multiplied, this was no longer the case and genetic deformities began to occur, as one faulty gene reinforced another. Nowadays, this can happen even when two complete strangers marry. (By the way, if incestuous marriages do take place, the handicaps that result are not often physical – they are much more likely to be mental and spiritual). At the same time, Adam and Eve's children clearly felt none of that natural revulsion that we now feel at the mere concept of close relatives marrying one another. That revulsion is an instinctive self-defence, given that we now know the consequences. When there were no consequences, like handicapped children, there was no natural revulsion.



The date 1054 is, you have said, useful as a symbol for dating the Schism. But in this case when exactly is the cut-off point, for example, for saints?

J. E., Manchester

As ever, there are two extremes to avoid. One is the ultra-ethnic view which more or less denies any holiness in Western Europe after the fourth century (and even that is generous among some of these ultra people). The other is the modernist viewpoint of those who paint 'icons' of Francis of Assisi and other anti-Orthodox crusaders and seem quite happy to think of them as saints – in fact some of them have no limit. I can remember a conversation with the late Elizabeth Behr-Sigel in France who seemed to venerate all Roman Catholic saints, especially Charles de Foucauld!

On the one hand, it is true that Charlemagne was a heretic, that problems began in other words at the end of the eighth century. On the other hand the Empress of Germany at the end of the tenth century was the Orthodox Theophano and in the first half of the eleventh century Henry of France married Anne of Kiev and Western pilgrims were freely given communion in Jerusalem and Constantinople and Eastern pilgrims did the same in Rome.

I think the roots of the Schism were obviously present well before 1054, but, and this is the important point, nothing became inevitable until that date. Therefore, although the excommunications that occurred in that year only concerned two people, that date of 1054 is still the one cut-off point that we can rely on for most of Western Europe (the only sure exception being Sicily and the south of Italy, where Orthodoxy survived for several decades after that date). Therefore, we come back once more to 1054, with the exception of Charlemagne and those around him who were openly anti-Orthodox



What is the most important book for Orthodox after the Holy Scriptures?

R. T., Felixstowe

Without any doubt, the twelve volumes of the *Lives of the Saints* – some 8,000 pages altogether. In Orthodox Russia these used to be given as a wedding dowry to brides, on which they could build their family life. After the many martyrdoms of the twentieth century, these would probably now extend to over 12,000 pages.



What would you recommend as healing for depression?

M. T., Cambridge

Read the Psalter. This lifts the soul up out of itself and its despondency.



Why is it that so many Russians and Greeks go to church and yet appear to understand nothing? Surely, to understand the services is the main thing? Why else go?

B. S., Oxford

We should be careful not to fall into the convert syndrome of rationalism, which is brought into the Church from the Non-Orthodox world. We do not go to church principally to understand, we go to pray and repent. Rational understanding comes second. It is much better to pray in church without understanding a single word than to understand everything and not to pray. Of course, it is good to pray and understand, but we must have our priorities right. In any case, when bread and wine are changed into the Body and Blood of Christ, do we really think that we can understand anything? The Church is a mystery and therefore we must respect Her, in prayer and repentance.



Why should you not whistle in front of icons? I have been told off for that.

M. J., Paris

In the Orthodox understanding, whistling shows a casual disrespect for the sacred. Whistling is associated with demonic mocking. Therefore we do not whistle in front of the presence of the sacred. In the same way, we should not sit with our legs crossed in front of icons. This also shows a casual disrespect.



What view do you take on organ donation, or transplantation? Is there a correct Orthodox position? Also, another question: what should we say to friends who say they will have an abortion if their child has some incurable, medical illness? One that will cause them to have a short and painful life?

G. F., Texas

These issues have come up before over the years in *Orthodox England*. These questions are not ones where the Church has a dogma in answer; they have not been 'dogmatized'. In other words, there is no 'Orthodox position' on these matters. These are pastoral issues. However, I would say

this in general, and I think that most Orthodox would agree with the general points I make:

Both issues result from a humanist/atheist view of things, that 'a good life' in the here and now is the only thing that counts, because there is nothing after death and God cannot take control human destiny and perform the miraculous, if we let Him.

We believe exactly the opposite to all this, that this life is to prepare us for the future, that the events of this life are in God's hands. If we are told by humanist/atheist doctors that we need a transplant through an organ donation, then we should first turn to God and His saints for healing or humbly accept that our time has come and we are ready to leave this world. Let His Will be done. If we are told by humanist/atheist doctors that our baby will be handicapped (as we were with our fourth child), then we let God take over, either the baby will pass on, according to His will, or else it will be healed – in our own case he was healed. Short and painful lives need not happen, if we obey God. They are our own creation. Only the devil blames God for such lives.

I am not saying that organ transplants are quite unacceptable (though I do personally think that about heart transplants). What I am saying is that all these questions arise from the faithlessness of today's secular world. In reality, where there is faith, these are simply non-problems. God is continually speaking to the world through the fog of this world, challenging it to have faith through such 'problems'. The only real problem is that the world is deaf and constantly turns aside from Him.



Which fruits are blessed at the Transfiguration?

L. F, London

In Greece and Italy, grapes. In Russia and England, apples. It is a question of climate and what we can grow locally.



Which political party or parties should we vote for at elections? Can you give some advice?

N. S, Portugal

I think it is wrong for clergy to advise parishioners who to vote for. I know that in Europe it is a practice in Roman Catholic and Protestant countries, and in Greece, but I still think it is wrong.

Generally, I would say only the following. First we should vote. The only election we should on

principle boycott is that which will take place at the end, when Antichrist will ask us to vote for him as master of the world. In the meantime, we should simply vote for the political party which is the least hostile to our Orthodox beliefs and values, vote, in other words, for the lesser evil. I know that can be a very difficult choice, but it is the choice of the conscience. That is why only we can make that choice.



I am interested in your views on the East-West schism. It seems to me that both the Roman Catholic formula of the Papacy and the Orthodox *primus inter pares* do not apply to the Papacy during the first millennium. This primacy is really much more complicated than it seems. I'm sure if St Peter was Pope of Rome in Pope Benedict's place today, the whole Church would trust him – because he is St Peter. It's Pope Benedict we don't trust. It seems to me, father, that this present situation is a result of the alienation of East and West before conflicts appeared. And at times it also seems that it is not a battle of truth and delusion but rather a battle of mentalities and cultures. As one of their bishops has said, the East differs from the West even at the points where it doesn't differ at all ... Alexis Khomiakov once wrote to an Anglican that even if they did have the full truth, they'd still approach it in a Protestant manner. I think something like that can be applied to the Romans as well. It's their mentality that's wrong. Their dogmas just happen to be corrupted. And so at times I really wonder if there is in fact anything that we and they actually have in common ... So the problem must lie deeper ... Most of us stick to the dogmatic differences. Some look deeper and say 'No, it's the primacy that does it'. But I've been led to believe that the root of the problem lies even deeper. The primacy may have divided the Church, but it's the result of something. And I think that something I can't define is really the root of the trouble.

E. L., Greece

As you know, Sts Peter and Paul are commemorated as Chiefs of the Apostles. They had a sort of 'primacy' (but not supremacy) over the other apostles, though it is clear from the Icon of Pentecost that this primacy is not understood at all in the Papist sense. Orthodox do not dispute this. No-one seriously doubts either that both were martyred in Rome. Of course, the see founded by St Peter was Antioch, St Paul founded Rome, as is witnessed to by his Epistle to the Romans.

The real problem is why, regardless of historical facts, the Roman Catholics should think that only their Popes automatically inherit some kind of mystical authority from St Peter, when they do not even share in his faith. This is quite incomprehensible. As in the troparion to St Leo the Great, of course he spoke with the voice of Peter (as the Greeks said at the IVth Council), but then all Orthodox who are inspired speak with the voice of Peter.

About thirty years ago I was much preoccupied by the above question of culture and faith, in effect the chicken or the egg question, which came first the Roman mentality or the *filioque* heresy and the papal claims?

I came to the conclusion that certainly the cultural mentality was there (the pagan Roman Empire was there before Christ), but then came an Orthodox period. Sadly, as so often happens, the pagan mentality (culture) began to creep through and eventually created the ground for the *filioque* and the papal claims, the *filioque* simply being the theological and dogmatic expression of the Papal claims and the whole mentality that went with it. In other words, the tragedy of the West is that it gave its local culture supremacy over the spiritual beliefs of the Church. It took 1,000 years for this process to happen, but it did happen, as we know.

Of course, this is the tragedy of many, the Monophysites for example, who put their ethnic culture above spiritual truth. And it is the tragedy of so many nominal Orthodox, who in effect are really only 'cultural Orthodox'.

This does mean, however, that if Western people really accept the Orthodox faith, spiritually, and incarnate it into their lives, they can become real Orthodox, but this is a question of putting Orthodoxy first, and Western culture second and allowing that culture to be transformed by Orthodoxy. It is no good, as some Western people do, joining the Orthodox Church and putting it into a little slot on Sunday mornings and then continuing to live as the rest of the pagan Western world, with all its values, political, economic, social etc. This sort of thing often happens in the USA, but then in the USA so many ethnic Orthodox do the same themselves, becoming merely cultural Orthodox.



Could you suggest some Orthodox reading?

S. J., New York

The Gospels and Commentaries of the Fathers on them (Blessed Theophylact)

The Lives of the Saints (for example *The Prologue of St Nicholas*)

Lives of the New Martyrs and Confessors

The Way of a Pilgrim/The Pilgrim Continues His Way

Fr Seraphim Rose – anything

Journey to Heaven – St Tikhon

The Little Russian Philokalia

The Optina Elders

The Magazine: *The Road to Emmaus*

The Desert Fathers (Benedicta Ward)

The Spiritual Meadow – John Moschos

Fr Michael Pomazansky – *Dogmatic Theology* and anything else by him

Fr Ephraim of Arizona – anything – but it is difficult

If you are academically minded, then anything by Khomyakov, Florovsky, Lossky.



I have a friend called Beverley (no middle name), who is interested in becoming Orthodox. What name could she take?

S. O., Essex

I would suggest Joanna, after St John of Beverley (Feast 7/20 May)



At what age can you be ordained? And are there any circumstances in which you can marry after ordination?

A. A., London

The guideline ages (not absolute, because there are dispensations in certain circumstances) are as follows. Subdeacons can be ordained from the age of 20, deacons from 25, priests from 30, bishops from 35 (Justinian, Novella 123). Only readers can marry after ordination. All those to be ordained to the subdiaconate, diaconate and priesthood must be married before ordination.



What is a heretic and what is a schismatic? What is the difference? Is salvation always impossible for them?

B. S., Pennsylvania

First of all, I think we have to be very careful with the Protestant-style question of 'salvation'. Since we do not know if we ourselves will be saved, how can we have any presumption to talk about the salvation of others? Look at the Apostle Peter. If such people had tried to pronounce on his salvation on the night that he denied Christ three times, they would certainly have come to the wrong conclusion. Judgement depends on the repentance in people's hearts at the end of their lives, before the face of death. It seems to me to be the height of pride, taking God's prerogatives on ourselves, to try and judge the salvation of others. The real question is not about others, but: 'Is salvation possible for me?'

As for the first question: A heretic is someone who consciously denies the Church and Her teachings. So, for example, a Uniat bishop (and I have met one) who proclaims that the Orthodox Church is schismatic, that the filioque is a teaching that leads to salvation and that if we are not in communion with the Pope in Rome, we are damned, is a heretic. On the other hand, 'Aunt Mary', who is a non-Church-going Methodist and for whom being kind to her neighbours is the only thing that is important about Christianity, is not a heretic. This is because she has no consciousness – though she certainly does have a conscience. Something similar could be said about 'Aunt Maria', who is Romanian / Russian / Greek Orthodox, for whom Church is about being good, not eating meat on Great Friday, preparing all sorts of food on Great Saturday and going to Church for twenty minutes on Easter Sunday to get it blessed is not a heretic either. This is because she too has little consciousness – though she certainly does have a conscience. As regards their salvation, see my remark above.

As for the second question: Schismatics fall into different categories. They might include, for instance, Russian Old Believers, Greek Old Calendarists or Ukrainian nationalists. They have usually left the communion of the Church, either because they set little store by religion and much by nationalism, or else because they set great store by religion and some bishops or bishop of the Church upset them or their ancestors. Theirs is often a 'zeal not according to knowledge'. The problem here is that unless they return to the Church relatively soon (usually within a generation or two) their schism can take on a life of its own and, at that, not a Church life. Their schism can, for example, become nationalistic or ritualistic or built around admiration for, or hatred of, a dead personality and really rather meaningless.

As regards such schismatics, we can use the image of a branch being cut off a tree and then withering. At first it is still alive and even oozes sap (zeal), then it puts forth some twigs and greenery (other schisms and 'synods'), but then eventually dries out and dies. Thus, for example, there are the Russian Old Believers (more correctly the Old Ritualists), who divided into many groups. On the other hand, schismatics often return to communion with the Church, when the bishop who originally upset them or their ancestors either repents or else dies. It must be said here that bishops who provoke schisms carry a very heavy responsibility. Indeed, sometimes perhaps we should have greater doubts about their salvation than that of schismatics.



In the Orthodox Churches who is the patron saint of astronauts?

J. M., New York

St John of the Ladder.

OPINION PAGE

On Mr Blair as a Roman Catholic and EU ambitions

*By Elizabeth Ann Bidulph (A Roman Catholic)
in Christian Soldiers UKIP Christmas 2007 / New Year 2008*



THE leader of the Roman Catholics in England, the Most Rev Cormac Murphy O'Connor, described the ceremony welcoming former Prime Minister, Tony Blair into

the Roman Catholic Church, as 'a joyous occasion'. As I write, I find no mention anywhere of Tony Blair publicly repenting of the sinful laws and politically correct, 'anti-Christian' culture he

imposed upon the long suffering British people whilst he was in office. For lack of space I cannot go into great detail here, but every true Christian in the land can reel off the long list of Blair imposed, anti-Christian, politically correct edicts, everything from gay rights (when Mr. Blair in his own words told us that he 'skipped for joy' when he saw on television the first gay couple being showered with confetti as civil partnerships came into effect) to ease abortion (cold-blooded murder of unborn children), the encouragement of drink, drugs, immorality, violence and ungodliness, especially amongst the young, along with the unprecedented removal of Christian instruction in State schools, and its replacement with secular, politically correct, multi-faith dross.

British teenagers, who at one time would have enjoyed the benefits of Christian teaching, culture and discipline in ordinary state schools, now turn to drugs, drink, violence, immorality and self destruction because of the emptiness, loneliness and despair of life without the knowledge and the Peace of Christ. They have no idea that Jesus loves them and that he can lead them away from the path of destruction. Prior to, and since his entry into the Church of Rome, Blair has failed to call for the scrapping of his ungodly New Labour laws and the restoration of our traditional laws, based on the teachings of Christ and the Holy Bible.

Doesn't the fact that, the RC Church has welcomed with open arms such a man as Blair, who has defied God and His teachings and done so much to undermine our Christian culture, not demonstrate just how corrupt the RC Church has become? Are we all now to assume that the Vatican will smile on British Christians who, like Blair, reject Biblical Law and the teachings of Our Lord Jesus Christ, carry a copy of the Koran in their pocket and become card-holding members of the 'We Don't Do God' NU-Labour Party; Will we find favour if, like Blair, we worship at the altar of the secular, corrupt EU, an organisation whose main aim is to do away with our Christian Constitution, culture, our tradition, our history and our nation, as well as our borders, sovereignty, freedom, democracy, independence and our wonderful Christian monarchy, along with 1,000 years of Christian law and justice?

To find favour in the Vatican must we support a foreign, secular EU power which forcibly takes billions of pounds of the British taxpayer, while over a million British children and three million disabled people still live in poverty, and old age

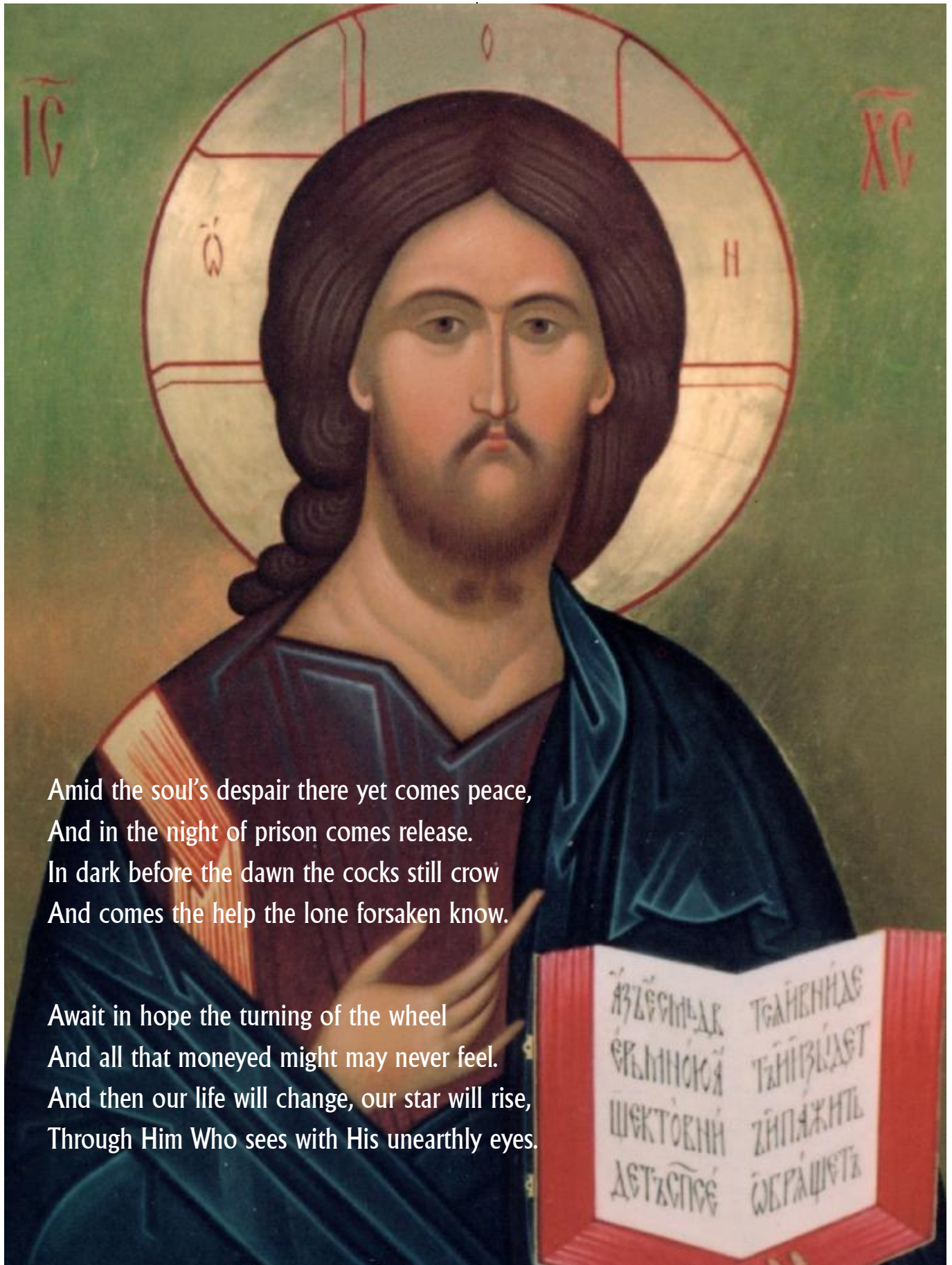
pensioners die from the cold every winter because they receive such paltry pensions? Should we Christians, look the other way while church leaders join the, EU 'Souls For Europe' project when, in return for promoting the 'benefits' of the EU to their congregations and so 'winning' hearts and souls for the EU, the clergy are rewarded with grants, thirty silver euros no doubt, for their so-called pet projects? – It is difficult to believe how far the EU has infiltrated both our civil and even church society, until you see the nasty evidence for yourself. So deep is the rot though that, whenever an organisation stands up in support of the EU, you can bet that, somewhere – and not very deep down – EU money and Satan are talking' ...

Lord Hailsham once described Britain as an elective dictatorship ... Could then, the 'joyous welcoming' into the RC Church of such a man as Blair, have anything to do with the fact that one day he could be 'crowned' President of the EU, the New Babylon? How can a Cardinal, a supposed servant of Christ, ever sanction our Christian nation being taken over by a godless political organisation whose roots can be traced back to the 1940 Third Reich in Germany, and whose symbol is the Woman riding the Beast, which we are warned about in Revelations?

'They exchanged their glory for an image of a bull, which eats grass ... They worshipped their idols, which became a snare to them' (Ps. 106). 'Our God is in Heaven ... But their idols are silver and gold made by the hands of men ... Those who make them will be like them, and so will all who trust in them' (Ps. 115).

It is now widely recognised that the EU was designed by the political classes for their own benefit, The decision to exclude God from the secular EU Constitution, and to impose it on our own ancient Christian nation was based on an EU document entitled, 'Lets leave God out of this'. The EU and our own government are now passing laws to restrict/prohibit true Christian groups and churches who believe, and openly preach, the Gospel which states that, there is only one God and one way to salvation, through God's only Son Jesus Christ, as Jesus Himself instructed us to do ...

THE WAITING



Amid the soul's despair there yet comes peace,
And in the night of prison comes release.
In dark before the dawn the cocks still crow
And comes the help the lone forsaken know.

Await in hope the turning of the wheel
And all that moneyed might may never feel.
And then our life will change, our star will rise,
Through Him Who sees with His unearthly eyes.

