

# ORTHODOX ENGLAND

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**Vol 13, Number 3**  
**March 2010**



## Editorial: ORTHODOX CHRISTIAN OR EASTERN ORTHODOX?

**H**OW interesting it is that many Protestants (and quite a few Roman Catholics, though the latter tend to prefer the pagan word 'Byzantine') like to refer to the Church of Christ as 'Eastern Orthodox'. This reflects the same mentality with which they ask us Orthodox – and quite sincerely – the question: 'Are you Christians?' What lies behind this mentality?

The answer is simply that by calling us 'Eastern', Anglicans and others can distance themselves from us and therefore from the Church of Christ. This in fact is only self-justification. For them, since we are 'Eastern', we are culturally irrelevant and can be dismissed – as we are dismissed – as 'Orientals'. This mentality reveals the fundamentally provincial, racist and ethnocentric view of the world of so many Protestants and Roman Catholics. In reality, it is not the West (Western Europe, the Americas and Australia) that is at the centre of the world, nor is it the East (India, China and Japan), but Jerusalem. However, Jerusalem, with its icons, lamps, incense and robed and bearded priests (the native Christians of Jerusalem) is not acceptable to the provincial Western deviations from Christianity.

Therefore, already in the 19th century, for example, Protestants made out that the Orthodox Holy Sepulchre with its miraculous Holy Fire is not the actual Tomb of Christ. They invented 'the Garden Tomb', a sanitized, Protestant piece of Jerusalem garden, where there were no icons, lamps, incense, robes or beards. (In the 19th century, Roman Catholics did the same as the Protestants, by inventing 'the Virgin Mary's house' in an old cowshed in Ephesus. How could her house possibly be in Orthodox Jerusalem?) For them the centre of the Church was in off-centre and provincial towns like Papal Rome, Luther's Eisleben, Henry VIII's Canterbury or Calvin's Geneva, certainly not in the Orthodox Church in Jerusalem, in the centre of things, at the heart of the Crucifixion and the Resurrection.

To make out that the Church of Christ is 'Oriental' or 'Eastern' is in other words just an excuse for off-centre extremists, the heterodox, to put themselves at the centre of the Church. They shift the centre to themselves to divert attention from the real centre and to flatter themselves. Their centres are myths. This explains why Protestant 'theologians', following Roman Catholic

scholastics, make out that 'Eastern Orthodoxy', i.e. Christianity, is little more than a mystery (or 'mystical') cult. This, they claim, was inspired by Plato and continued by St Dionysius the Areopagite (or, as they call this great saint, 'the Pseudo-Dionysius'). Thus, they imply that the Church of Christ is a pseudo-Church and that the manmade inventions of Rome, Eisleben, Canterbury and Geneva are actually the birthplaces of the Church of Christ.

Of course, it is true that St Dionysius was a convert from Platonism (See Acts 17) and that therefore his now lost original writings, revamped in their present form by a sixth-century (?) writer, reflect Platonist philosophy. But St Dionysius is only one of the Church Fathers. Although protestantised Orthodox, like the late Fr Alexander Schmemmann and his disciples dislike St Dionysius' writings, as he does not reflect their pragmatic, protestantised outlooks, he is still one of the Church Fathers, whatever the intellectuals make out.

In reality, there is nothing 'Platonist', or even 'Neo-Platonist' about the Orthodox Church. It is simply that its heterodox enemies are Aristotelians, i.e. anti-Platonists. They therefore see 'Platonism' in anyone who opposes their narrow pragmatism, their Aristotelian, Western ideologies. This is also why these Western ideologists consider the Church and her theology to be 'mystical', that is 'obscurantist' or 'esoteric'. In reality, the Church and her theology are 'normal', but those who have no sense of the sacred will of course see the Church and her theology as 'mystical'. When they call the Church 'mystical', they are not talking about the Church, but about their own lack of any spiritual experience.

We Orthodox Christians are not 'Eastern Orthodox'. We are not 'Orientals', except for those who live in the Far East. We are Christians who belong to the Church of Christ. If you want to find 'Eastern Orthodox', please go and visit Orthodox churches in India, Vietnam, Thailand, Hong Kong, Malaysia, Indonesia, Korea, Japan. And there you will find that the only people who can legitimately be called 'Eastern Orthodox' have exactly the same faith in Christ and His Church as Orthodox anywhere else, in Canada, Brazil, Kenya, New Zealand, England, Italy, Greece, Romania or Russia.

*Fr Andrew*

## From The Righteous: ABBOT ÆLFRIC OF EYNHAM

23 April: The Passion of  
The Holy Martyr George

Heretics have written falsehoods in their books about the holy man called George. Now we will tell you the truth about him, so that their errors may not secretly harm anyone.

**S**T George was a rich nobleman who lived in the province of Cappadocia in heathen times under the cruel Emperor Dacian. One day Dacian ordered the heathen to gather for his devil-worship as an insult to his Lord. He threatened and frightened the people so that they would sacrifice to the false gods with him. When the holy man saw the error of the heathen and how they sacrificed to the devils and dishonoured their Lord, he was not afraid. He distributed his belongings in alms to the poor to the praise of the Saviour.

Made bold through Christ, he said to the Emperor: 'All the gods of the heathen are cruel devils and our Lord truly made the heavens' (Ps. 96, 5). Emperor, your gods are golden and silver, stone and wooden, the handiwork of unbelievers and you set guards over them to protect them from thieves'. Dacian was furious with the holy man and asked him where he came from and what his name was. George answered the impious man, saying: 'I am a true Christian and I serve Christ. My name is George and I have authority in my country of Cappadocia. I prefer to give up this worldly honour now and serve the kingdom of the glorious God in holy service'.

Dacian answered: 'You are mistaken, George. First approach and offer your sacrifice to the unconquered Apollo, he who may truly take pity on your ignorance, and turn to his homage'. George asked the fiendish Emperor: 'Which is to be loved or who is sacrifice to be offered to, to Jesus Christ, the Redeemer of all the ages, or to Apollo, chief of all the devils? At this, Dacian, with demonic anger, ordered the holy man to be hung up on a gibbet, his limbs to be torn with iron claws and torches to be lit on either side of him. Then he ordered him to be taken out of the town, tortured with scourges and rubbed with salt. But the holy man remained unharmed.

Then the Emperor ordered him to be imprisoned and enquiries made to find a noted sorcerer. A sorcerer called Athanasius heard about



this, came to the Emperor and asked him boldly: 'Why did you order me to be brought here at once? Dacian answered Athanasius: 'Can you defeat the Christian's sorcery? The sorcerer answered Dacian: 'Order the Christian to come to me and may I be found guilty if I cannot completely defeat his magic with mine'. Dacian was pleased that he had found such a sorcerer. He ordered the champion of God to be brought from the prison and said furiously to the saint: 'I have obtained this sorcerer for you, George. Defeat his magic or let him defeat you. Either let him undo you, or else undo him'. George looked at the heathen magician and said that he saw Christ's grace in him.

At once Athanasius took a great bowl, filled it with a poisoned drink and dedicated the whole drink to the devils. He gave it to George to drink, but it did not harm him. Then the magician said again: 'I will do one more thing and if that does not harm him, I will submit to Christ'. He took a cup with a lethal drink and cried out to the black devils, the chief devils, the most powerful ones, and in their names enchanted the fearful drink. He gave it to the Lord's saint to drink, but the fiendish beverage did not harm him in the slightest. Seeing

that he could not harm George, the sorcerer fell at his feet, pleading for baptism. St George baptized him at once.

Dacian was furious. He ordered the sorcerer who had believed in God to be seized, taken out of the town and beheaded at once. On the second day, the wicked Emperor again ordered George to be tied to a large wheel and two sharp swords to be set against him, so he could be drawn up and pushed backwards. George commended himself boldly to God, saying: 'Give heed, O God, to deliver me, make haste now to help me, O Lord' (Ps. 70, 1). With this prayer he was taken to the wheel. The heathen turned the wheel savagely, but at once it broke apart, bent to the ground, and the holy man remained unharmed.

Dacian became sad and swore by the sun and all his gods that he would destroy George with various tortures. The blessed George said to him: 'Your tortures are passing, but I am not afraid of your threats. You have my body in your power, but it is God, and not you, who has my soul'. The Emperor ordered his torturers to fetch a brass cauldron, fill it with boiling lead and, when it was hottest, lay George inside it. The saint raised his eyes to heaven and prayed to his Lord, saying boldly: 'I go into you in my Lord's name and I hope in the Lord that He will now deliver me unharmed from this boiling cauldron. To Him is praise and glory through all the ages'.

Making the sign of the cross over the cauldron, he laid himself on it. The lead was cooled by God's might and George sat safely in the cauldron. Then the Emperor said to the servant of Christ: 'George, don't you know that our gods are striving with you and they are still patient so that they may have mercy on you. I urge you now, as a beloved son, to renounce the Christian teaching completely and accept my advice at once, so you sacrifice to the venerable Apollo. In this way you can obtain great honour'.

Filled with the Holy Spirit, the holy martyr smiled and said to the wicked man: 'It is fitting that we sacrifice to the immortal God'. After this the blinded Dacian ordered that his dead gods and the devil's temple be magnificently adorned with precious silver. He ordered the faithful martyr to be

brought to him, thinking that he would worship his gods and offer his sacrifice to the lifeless gods. George bowed down to the earth, praying to his Lord thus on bended knee: 'Almighty God, hear now the prayer of your servant and utterly destroy these miserable images, even as wax melts before the fire, so that men may know Thee and believe in Thee, that Thou only are God, the Almighty Creator'.

After this prayer, very suddenly a fire burst out from Heaven and burned up the temple. All the gods were completely swallowed up by the earth and never appeared again. The priests were swallowed together with them in the same way, as well as some of the heathen who were standing nearby. George asked the wicked Emperor: 'What sort of gods are you trying to make us believe in? How can they save you from danger, when they can't even save themselves? At this Dacian issued a decree and ordered the champion of God to be killed. 'Take the guilty man who by magic has turned our venerable gods to dust. Drag him through all the streets and paved roads with his face lying down and then put him to the sword'.

The heathen dragged the holy man as Dacian had directed them, until they came to the place of execution. The martyr asked permission to pray to Almighty God and commend his spirit to Him. He thanked God for all His mercies, that He had protected him from the deceitful devil and given him victory through the true faith. He also prayed for all Christians and that God would make it rain, because at that time the heat was wasting the land. After this prayer he crossed himself and asked his executioner to kill him.

On his death, believers from his own country straightaway came and took his body to the town where he had suffered. There amid great honour to the praise of the Almighty they buried him. Then the Lord sent showers of rain and watered the earth which had been burned up, just as George had prayed for before he bowed his head to death. Dacian was suddenly killed by fire coming from heaven, together with his companions, as he was going home with his senior officials. And so, before he reached his house, he went to hell. But St George travelled to Christ, with Whom he abides in everlasting glory. Amen.

## TWO MISPRINTS

In the final part of the series on *The Saints of England* in OE 13, 2, it said that St Wilfrid made his first pilgrimage to Rome in 634. This should have

been 654. It also said that St Ethelburga went abroad and reposed in 604. This should have been 664. We apologise for these two misprints.

## THE CHILDREN OF LIGHT

### 8. Heart and Mind

It could be said that there are four ways of looking at life: with God in our hearts, with God in our minds, without God in our hearts and without God in our minds. These different ways of looking at life may be combined. For example, there are those who look at life without God, neither in their hearts, nor in their minds and there are those who have God in their hearts, but not in their minds. It follows from this that not only may the human-being be in conflict with God, but also that the human-being may be in conflict with himself, with his heart and his mind. How should we regard this struggle?

The human heart is strange. Without God, it can be overpowered by evil emotions. With God, it can be the centre of all human life, the place of faith. Faith is by its nature not irrational, but super-rational, above reason, but the heart itself can become emotional and irrational. The heart with faith is capable of understanding what is above the reason, intellect and mind. Even secular writers, outside the Church, have understood these matters. So, in recent times, the Danish philosopher Kierkegaard had an understanding of this: 'Beyond reason there is passion'. Long ago, another Western philosopher, Pascal, in his 'Thoughts', said the famous: 'The heart has its reasons which the mind cannot know'.

There are other examples. Even the French novelist, Saint Exupéry, wrote in his children's book *The Little Prince*: 'It is quite simple, you only see well with the heart. The essential is invisible for the eyes' And again: 'What I can see there is but a shell, the most important is invisible', 'Language is the source of misunderstandings' and 'The eyes are blind, we must seek with our hearts'. The Russian poet, Tyutchev, who also knew the human heart, called the spoken word 'a lie'. He considered that it was impossible to express ourselves, especially the emotions, for how can feelings and intuitions be expressed in rational language?

The heart with God gradually becomes the most important source of understanding and Love. With a healthy heart we are enabled to understand others, to have compassion and sympathy with them, rather than vainly thinking about and for ourselves. This is why it is very dangerous to attempt to judge others: *And why beholdest thou the mote that is in thy brother's eye, but*

*considerest not the beam that is in thine own eye?* (Matt. 7, 3). Rather we may attempt to judge the hearts of others by looking rather at their eyes than their external dress, for: *The light of the body is in the eye: if therefore thine eye be single, thy whole body shall be full of light* (Matt. 6, 22).

How dangerous it is to judge others at all. Indeed, we are told in the New Testament not to judge, so that we shall not be judged ourselves. Therefore we can see how important it is that, if we are to make any judgements at all, we should express them as advice drawn from our hearts, not in any way as head-borne condemnations.

Of course, each human heart is very different. We only have to look at the saints to see how very different they are from each other in the expressions of their holiness. Each saint's heart praises God in its own way and yet is at one in this praise, just as individual flowers form one bouquet. The heart unites us in praising God. But this is only the heart that has thrown off the distortions of the passions, pride, anger, envy, lust, greed, vanity, selfishness, hatred. Our hearts must throw off the passions of the adult and become child-like.

The world of the heart is by the grace of God the world of faith. In English we use the phrase, 'His heart's in the right place'. But what happens if our hearts are in the wrong place? Without the grace of God the heart becomes hysterical, unruly, unwilling to sacrifice itself, it is wilful, unwilling to renounce its own will, to sacrifice itself for Love. It refuses to accept God and cannot find rest. The heart without God divides instead of uniting, it is filled with passion, not faith, because there is no faith. Without faith, the heart becomes the place of cruel irrationality, of passion. And yet sometimes it is also true that the sins of passion and of the heart bring us nearer to salvation than the cold sins of the reason.

Why is this so? It is because faith starts in the heart and not in the mind. Emotions, however damaging they may be, can bring people nearer to God. Even the psychologically disturbed often believe in the presence of God. The demons are not atheists; they know God, but refuse to obey Him. A disturbed mind is no longer strong enough to interfere with the ways of the heart. However, because the mind is disturbed, there is no control of the will, which cannot therefore be directed



towards doing good. But the heart still naturally senses God.

Some of the psychologically disturbed are 'religious' in evil ways, but these are those who are possessed by demons, as we see in the Gospels. However, there are others who are 'abnormal', 'simple-minded', who can actually be better Christians than those who are 'normal'. They do not have to struggle against the interference of the mind, they are able to open their hearts, for they are free: *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God* (I Cor. 3, 18-19).

The mind without God becomes the dwelling-place of the devil. Of course, there is a difference between apathy and militant atheism, but the difference is not so great as some think. The difference is in activity and passivity – the mind is still his dwelling-place. We only have to consider the reactions of militant atheists towards Christians, how violently and demonically they can act towards the harmless. The devil is at work in the minds of atheists in Eastern Europe and China who destroy churches and torture and slaughter ordinary Christians. The mind is the last outpost of atheism. When the heart has fallen, the mind will foolishly struggle on in its delusion, denying the Truth, which the heart speaks to it. The mind without God also divides.

Mankind fell by taking the fruit from the Tree of Knowledge. How often throughout history mankind has continued to take the fruit and so sell his soul to the devil for illusory and temporary gains. Kierkegaard said of this: 'Knowledge, in order to be real, must exert a positive influence on existence, instead of remaining an empty abstract'.

Indeed, how often knowledge is vain and useless. Unnecessary knowledge is a burden – just as freedom without God is a burden. How often intellectuals have fallen into the error of thinking that by knowing everything they would find the Truth. In reality, they have not been in love with the Truth, but in love with the idea that they could find the Truth by themselves. All the degrees and honours of this world, as was said long ago, are dust and vanity without God. With God, it all becomes unnecessary and futile. Intellectuals may forget that the common man with his weaker intellect, and yet often wiser heart, cannot understand the artifices of the philosophers. The common man may understand the heart, for the

heart is universal; a powerful intellect is not. The heart unites us: the intellect divides us. If mankind is to live in unity, then he must live by the heart, not by the mind.

Sometimes, intellectuals are so obsessed by their brains that they forget Love, the wisdom or knowledge of the heart, the wisdom of God. They forget real life. Sometimes they narrowly specialize in one field of knowledge. Then, in their specialized knowledge, they forget the rules of common sense. More than this, intellectuals can become parasites, living off others. The German philosopher Nietzsche was an extreme example. How obsessed he was with knowledge. If Nietzsche had experienced greater love in his childhood and youth, how differently he would have turned out. Such people can forget the ordinary and yet often most important things in life.

We can see the struggle of the mind in European civilization. Down the ages there have been constant battles between the leading people of Christian Europe and Pagan Europe: Does God exist or does He not exist? We can see the weakness of the hearts of many famous people who refused to believe in God. Yet, at the same time, we can also see teachings of the heart, those of the saints. These were and are successful because they combined the wisdom of the heart with the wisdom of the mind. Those who were not saints failed because, though very clever, they possessed little or no wisdom of the heart. Their hearts were blinded by their minds.

Today we still live with the same civilization, Christian struggling against the anti-Christian. At the moment it is the anti-Christian who is in control of the historical forces of the age, allowed to be so by God. Through these Christian and anti-Christian forces society has been built up into what it is now. Industrialisation on the present scale is the temporary victory of the Godless mind and heart over the heart and mind that lives with God. It is the destruction of Nature and of human lives in the artificial process of imitating life itself, a process which cannot succeed, which leads not to life, but to death.

The nearest that mankind can get to self-creation is the mechanical robot – a Czech word which means 'slave', soulless and inhuman. In the process of making the robot, mankind destroys itself. Mankind deserts the teachings of the heart, he deserts God and, as a result, he destroys himself in futile materialism, contrary to God's Word on the sanctity of all Life. *Seek ye first the kingdom of*

God. The chaos and the moral meaningless of modern society, the wealth of the West, the poverty of the 'Third World', the devil in Capitalism and in Communism, religious apathy and religious repression, the urbanisation of towns and villages alike, the arms-race – these are the rotten fruits of the intellect,

What need is there to seek further than God, the All-knowing and the All-seeing? There is ultimately no need for anything else: *For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist* (Lk. 21, 15). *And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written* (Jn. 21, 25).

However, we would not deny that the mind can be good – as long as it is a mind with God, not as described above, a mind without God. The good mind demonstrates that scientific knowledge can be to the benefit of mankind. It is, for example, in the sciences of medicine, nutrition, building, agricultural techniques, those which deal with our simple, everyday needs. These are not the extravagant superfluities of 'Defence', of atomic bombs, of space programmes, these are not superfluities, these is practical, useful, simple science which has its applications in the day-to-day life of all.

Just as the 'best Art' ought to be guided by a religious conscience, so ought science. Useful science is that which is useful to build a Christian society. It should concern itself with mankind, not with the machine. Mankind, however, should not forget his real mission in life, as a result of science, his mission is a spiritual mission, to glory in God, to love, to improve the fallen world, to return to God. Science should not always deny men physical toil by the construction of machines. Freedom through the machine is impossible, for eventually the machine becomes a tyrant over mankind. Anyway is not work healthy and natural? Without a certain amount of physical work, people become lazy, frustrated and even violent. They forget their hearts, which become fatted up – and the result is Death, both physical and spiritual.

The problem of modern science is that it desires to know everything – but it is not for mankind to know God's Mysteries. Let those who industrialise and destroy Nature live next to the industrial plants, as they belch out their smoke. Mankind is overreaching himself – like Faust, he sells his soul to the devil. There is much knowledge which has

no spiritual benefit to mankind. 'A little knowledge is dangerous', as the proverb says – and a little knowledge is all that mankind can ever know. The more we know, the more we know how little we know. Scientific knowledge has its benefits in medicine, hygiene and social concerns, but, *Which of you by taking thought can add one cubit unto his stature?* (Matt. 6, 27).

And yet there are people who would not agree with this. There are scientists and industrialists who believe very much in Western technological society and its general direction. On the other hand, there are others who would say that we have allowed scientific knowledge too much scope in this presentation of the role of science in life. They reject scientific discoveries concerning medicine and technology. The mind with God and the mind without God are divided on this issue. But more than this, the mind without God is divided as to the benefits of scientific knowledge and industrial development. The mind is split into two, which we shall here call East and West.

## 9. East and West

The heart makes mankind unite when God is present in it. But the mind makes mankind divide into two groups – East and West, which follow what has been called 'the Way of Mary and the Way of Martha' (Lk. 10, 38–41; Jn. 11; Jn. 12.1–8).

Recently a Californian psychologist, a Dr Robert Ornstein, conducted simple experiments with people suffering from brain damage. He came to the conclusion that others had reached long before, namely that the East and the West are different. The reasons for this are in the cultural conditioning of the human brain and the resulting reflexes. By conducting experiments with those patients with brain damage on the left-hand side of their cranium, he discovered that they lacked certain rational and intellectual faculties which a normal person would have. Conversely, by conducting experiments on patients with brain damage on the right-hand side, he discovered that they lacked certain artistic and intuitive faculties.

Ultimately by considering people born in the East and the West, he concluded that Westerners have well-developed hemispheres on the left-hand side of the brain, performing, as he had earlier discovered, the rational and analytical processes of the mind. Equally, he came to the conclusion that Easterners have well-developed hemispheres on the right-hand side of the brain, performing the



intuitive processes of the mind. Therefore, the right-hand side of the brain of Westerners is weakly developed and the left-hand side of the brain of Easterners is weakly developed.

Whatever the value of such research, let us examine the East and the West more closely, so that we can, broadly speaking, see differences in the ways of life of these two groups of people.

Generally speaking, the inward-looking, more self-exploratory East is the birthplace of ancient religions. China had an advanced civilisation long before the Birth of Christ. Buddhism grew up in India before Christ. Hinduism began long before that. The sacred books of these religions, their 'Old Testaments', were written down before the New Testament. Before the Birth of Christ some inhabitants of the East had attained a certain wisdom and piety, of which the pagan West with its relatively primitive or at best astronomically-based Nature-worship had little knowledge.

A second impression of the East is that of its physical poverty, of the toiling masses with their little piece of ground, living sometimes miserable existences, only just growing enough food to live on. Yet nobody for thousands of years, until Western influences began to seep into the East, cared too much about this. Their religions neither seemed to be concerned, nor even to understand that dynamic and active concept of the West, the concept of social concern. Nobody seemed to be interested that somebody was dying. This must have been because they considered the world to come was far more important than this world. It was no good fighting against the inevitable. Death would come and the souls of the dead would either be given a new life by God or would be received into a kind of heavenly bliss. Thus the East tended not to care about the external or physical circumstances of people, but more about the inner man. In general, the East seemed to hold quietist, fatalist and mystical opinions about human life.

This strong tendency to care more about loving God rather than our neighbour may also lead to violence, so it is said. In the East violence is not always superficial, it may by nature be hysterical and brought about by stirring up the emotions. Violence in the East may be totally irrational, passionate and uncontrollable. We only have to consider, for example, the Hindu-Muslim massacres at the end of the 40s of last century; or we can look at the Hsiao Mieh purge of over ten million people in the 1950s in Communist China. Such hysterical violence, once released from

beneath the normally impassive, indifferent and subservient exterior, is cruel and uncontrollable.

Violence is closely linked to sensuality and the Indian subcontinent is well-known for its works on sexuality. The inward-looking East seemed to be preoccupied with the exploration of the body and the senses in order to obtain pseudo-spiritual experiences from purely erotic sensations. This psychic sensuality was closely linked with the Eastern, especially Chinese and Japanese concepts of outward behaviour. Etiquette was made much of. Disturbance, social change, was not desirable. Therefore, courtesy, delicacy and gentleness, sometimes even effeminacy, and as a result, élitist aristocratism, were encouraged and considered a sign of good breeding.

Therefore, the West was, understandably, considered barbaric for its crudeness, coarseness and violence. Civilization was in this way worshipped. These feelings of delicacy – much stronger than even the French sort of sensuousness – were cultivated in the Arts and reached their extreme in the Oriental worship of Nature, in pantheism. The idea of the Orient was that mankind should live at one, in harmony with Nature (called 'Panentheism') and with the seasons. It was Rousseauism carried to extreme. Yet this Nature-worship was widespread in the Far East, in particular. It compares strangely with the Western idea of dominating Nature and finally destroying her altogether, only to recreate a new, artificial, semi-urbanised and denatured Nature.

Another impression of the East is that of social collectivism. People lived together in villages or communes. They lived within the feudal hierarchies of maharajas, princelings, samurai, intellectuals, artisans, soldiers, peasants, untouchables. Despite this feudal system, they still lived together without the Western concept of the individual and privacy, without the concept that one individual was fundamentally different from another, that one individual may have wanted to live in a different way from the mass. It was all or nothing, the group, the society, or nothing.

Two other impressions of the East remain. The first is that of patriarchalism, archaism, Nothing changed, nothing moved forwards or backwards. Unlike in the changing, active, dynamic and aggressive West, everything had been laid down, it seemed, before the dawn of history, and was obeyed with servility; everything was fixed in its pattern, in its hierarchy – nothing, it seemed, could ever be changed. As an example of this we only

need think of the Great Wall of China – which was built to keep out change. The East's approach to life was often conservative and fatalist.

Connected with this there is a second impression – that of sloth. Although peasants often toiled hard in the fields, they could also be very slothful: when meditating, no work could be done. The East often seemed impassive; internal events were rarely made public, made external. Just as nothing changed, so sloth preserved unchangingness and unchangeability. Nobody really seemed to be interested in applying already discovered scientific and industrial techniques to life around them. All was fixed and predetermined – people would live their life and then die. Later, hopefully, people would either be reincarnated or be received into some kind of heavenly bliss.

It will have been noticed that in describing the East in this very, very general way, we have at times used the past tense. This is because in the twentieth century there is much that has changed – above all, perhaps, in Japan and in China. Japan has become immensely westernised and materialistic. Its people generally live nowadays without thinking, without religion – except the religion of work. They have forgotten the traditional ways of Shintoist Buddhism. They have with their innate adaptability conformed to the West to an amazing degree. Nothing of any spiritual significance has come to replace the religions of the past.

Religion and their industry are in so many ways incompatible. At the moment the Japanese seem to be unfaithful to themselves, because they have rejected their past, they have uprooted themselves, in an attack of hysteria, from age-old traditions and, as a consequence, are disorientated. Even the Japanese will surely not be able to adapt to such a traumatically new way of life, which is so disharmonious with their past. They have done something wrong, they have been forced into committing a kind of spiritual hara-kiri, they have not been true to themselves and to their past. They are living in their own land as foreigners. The results of this westernisation of Japan will be seen in the future.

China however has taken a different path. China has adapted its past, its traditional philosophies, Taoism and Confucianism, adapting them to the philosophy of the present – Marxism. The result is Maoism. It has adapted Marxism to its own needs. It has adapted and digested, as Japan has failed to do. Communism is the new religion of China. The nearest that it has to a god is Mao Tse-Tung himself.

Fundamentally, this means that China has not rejected the poverty of the past, but that it has attempted to share out the poverty equally; that there should be no rich or poor, but all are poor. China lives in collectivist peasant communes. Thus, it has by and large accepted poverty, but in adopting the officially-promulgated forms of materialist Maoism, it has rejected the gods of the past, it has rejected mysticism.

On the other hand, it has not rejected the impassivity of the East in the face of Death, although it has attempted to eradicate disease. Therefore, it may be said that a type of social consciousness has developed. The Chinese temperament, however, remains similar. The character of the person is less important than his or her outward dress. We see this in the way the Communists all dress in the same way. Despite the apparent concern with the internal, internal, people still live communally. Individualism is alien to them.

People must live together, not asserting their own characters. Indeed, for the Easterner to go against the will of the majority would create a sense of shame. He feels guilty (only not in the Western sense) before the majority, if he errs. He feels together with others. This is how the Chinese commune works. The commune is held together through a sense that if one individual disobeys the will of the community, then the whole will fail. It is all or nothing. The individual in China must be subservient to the whole. Of course, sometimes the individual does assert himself and then a 'cultural revolution' takes place: Chinese Communism is dedicated to (an impossible) permanent revolution. If people live as Communists, however, corruption is inevitable (because of human nature) and, therefore according to Maoism, permanent revolution must take place in order that the individual be purged and suppressed. Violence is therefore a basic requirement of Chinese Communism.

Indeed, Chinese Communism has made the fullest use possible of violence. Communism was built on rivers of blood and that blood is still being shed. Communism, as one can see in photographs of the Red Guards, has made use of the hysterical nature of violence in the East. On the other hand, Communist China rejected sloth and China is at present hard at work building up its industry, including its armaments industry. Therefore, we see in modern China an adaptation of the past to

the present Communist, Godless and amoral ideology.

With the exception of Japan, which will probably remain a Capitalist American satellite for years to come, it seems that the whole of the Eastern world is heading in the same direction as China. India, like Ceylon, has a strong Communist Party. Indo-China is even now falling to Communism, as the Americans have finally admitted defeat there. Malaysia, Indonesia and Sarawak are also infiltrated by Communism, much to the disdain of Western Capitalism and the State Capitalism of Soviet ideology. The East has once more rejected the West. This time, however, the East has accepted Western technology and industrialisation and rejecting their own national ways of looking at God. Peasant and Industrial Communism, Maoism is now the moving force of the East.

The above is of course a generalised view of the East, but we do see its mysticism and religiosity now fading and a new, less mystical view growing up in its place – the religion of Communism, of amorality, of violence. We see its poverty, its collectivism, its patriarchalism now too merging into a new patriarchalism, permanent revolution – its hysterical violence, its impassivity, its sloth. Until the twentieth century the East was thought of by the West as the Way of Mary, the way of poverty, but also the way of religiosity, the way of loving a Supreme Being and, to a lesser extent, our neighbour. As we have seen, Communism has come and is destroying Hinduism, Islam, Buddhism, Taoism, Jainism, Parseeism, Shintoism. It is destroying them through its industrial developments, its blatantly materialistic outlook, its direct destruction of churches, temples and its personal assaults on believers.

The Eastern mind, artistic and intuitive, is being harnessed and adapted by its new masters to new purposes which acknowledge no God, except Mao. Maoism has no spiritual or moral force, it justifies all wars and murders. The moral forces of the past are being violently crushed. God is forgotten and, as a consequence, the human-being is forgotten. Life has become meaningless. Only youthful hysteria and the euphoria of building Communism now disguise the present meaningless of life in the New East.

The outward and adventure-seeking West is characterised first of all not by the mystical, by the attitudes of the old Non-Christian East, but by the social concerns of Roman Catholicism and

Protestantism. This can be called the Way of Martha, the way of loving one's neighbour. Both are versions of the Christian Faith, which have been created and adapted from the New Testament by the peoples of Western Europe, dominated by the Latin peoples and the Germanic peoples. It is through these versions of Christianity that we can see the psychology of the West at work. Let us look briefly back at the historical development of Roman Catholicism and Protestantism.

It was in the late eighth century that Roman Catholicism began to develop out of the Church in the West, thus cutting itself off from the rest of the Orthodox Church in the East of Europe. The schism arose from two main problems, which were linked. There was the disagreement about the Creed and that about the Papal Claims. There were other differences, but those were minor, cultural, political ones.

The disagreement about the Creed arose from the West's insertion of the words 'and from the Son', with reference to the procession of the Holy Spirit, into the Nicene Creed. Like the Gospel of St John, the Orthodox Church had always stated that the Holy Spirit proceeds from the Father alone and not from the Son as well. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me* (Jn. 16, 26). The Spirit proceeds not from the Son, but through the Son, says the Church.

The disagreement about the Papal Claims consisted in the rejection by the Church of the Pope's declaration that he was the head of the Church. Around himself the Pope set up a hierarchy of churchmen, 'cardinals'. This was in direct conflict with the traditional Christian system of Councils, whereby all bishops, the Bishop of Rome included, were declared equal. The Orthodox Church said that the Pope of Rome was setting himself up as an Emperor, a new Roman Emperor, a new 'Pontifex Maximus', the bridge between God and man, a 'Vicar of Christ'. This was in contradiction with the otherworldliness of the Church, of the Body of Christ, Whose kingdom is 'not of this world'.

These were the two main reasons for the Roman Catholic schism from the Orthodox Church. Many would say that both these differences are very abstract, even irrelevant for the ordinary person. Trinitarian theology is irrelevant. And yet surely both are important and represent the same thing: a new secularism entering into the life of the Church.

On the one hand we have the Pope becoming an Emperor, in direct conflict with the Church of the Apostles. On the other hand we have the claim that the Holy Spirit proceeds from the Son as well as from the Father. This implies, by definition, a weakening of the power of the Holy Spirit in the world, further secularisation, as those who symbolically represent Christ on earth can now claim the power of the Holy Spirit, the authority of God the Father – infallibility. The *filioque* error is in fact the ideology of the Papal Claims.

*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth (Jn. 14, 16).* Thus a claim that the Holy Spirit proceeds from the Son as well as from the Father weakens the fountainhead of the Holy Trinity; it divides and decreases the power the Holy Spirit in this world. Thus, the Western mind, having adapted Christianity to its secular needs, provided its justification for the creation of a secular Christianity and Church, despite the affirmation of the Gospels that Christians are not of this world:

*If ye were of this world, the world would love his own; but because ye are not of the world, therefore the world hateth you (Jn. 15, 19). They are not of the world, even as I am not of the world (Jn. 17, 16). Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should be delivered to the Jews, but now is my king not from hence (Jn. 19, 36). From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men (Matt. 16, 21–23).*

Some four hundred and fifty years after the placing of the Papal Bull of Excommunication on the altar of the Cathedral of the Holy Wisdom in Constantinople in July 1054, a new heresy was already gathering strength. The Germanic peoples, dissatisfied with the Latin view of the world, had grown tired of the worldliness and corruption of Roman Catholicism, which had inevitably developed since the eleventh century. Roman Catholicism, involved in the general decadence of the Renaissance, the revival of pagan values, had

grown so worldly that it had produced the idea of indulgences – remissions of sin for payments of money, which could be used to build up the Renaissance architectural 'splendour' of Rome. Hus and Wycliffe were the first major dissenters in Northern Europe, but only at the dawn of the 16th century did the movement gain ground with Luther and his followers.

These 'Protestants' objected strongly, and sometimes violently, to the worldliness of Rome, to the supposedly God-given authority of the Roman Popes (among who could be numbered the notorious Borgias). The Protestants were iconoclastic, they wanted to end everything that had been developed through the centuries by the Church. They wanted to return to a mythical idea of the Apostolic Church; a Church, as they imagined it, of bare white walls, simple, plain dress and hymns, with a new and simplified theology.

All this appealed to the bluntness, plainness, pragmatism, rationalism and desire for openness of the Germanic mind. They wanted a new theology – a new and culturally adapted interpretation of the Bible – the Old and New Testaments – suited to their needs and conditioned by them. They wanted to see a Church which propounded the philosophy of loving our neighbour, of hard work and honesty, a Church propounding what they saw as the virtues of the Germanic peoples and not the virtues and sometimes vices of the Latin peoples.

In the 16th century, to men of the conviction of Luther, all seemed to be clear. A new 'Apostolic' Puritanism was required; all the superfluity of the Old Church had to be removed. Thus began what was, until the coming of the twentieth century, one of the most traumatic experiences ever undergone by Western Christianity, the Counter-Reformation. It is perhaps Dostoyevsky who had the clearest insight into the psychology of those who led the Counter-Reformation. In *The Legend of the Grand Inquisitor*, he tells of the Roman Catholic who preferred to see men killed rather than allow them to live as Non-Catholics. Dostoyevsky, as has already been mentioned, understood that Faith, as Love, is freely given and received. It cannot be forced. The Roman Catholic with his Church-State did not understand this cornerstone of the Christian edifice. Without Freedom there can be no Faith.

Hundreds of thousands were murdered in the course of the Counter-Reformation. The men who murdered were not real Christians. Roman Catholicism, as we know, did not succeed in stamping out Protestantism. Indeed, it is impossible

that they could ever have succeeded in this, once the first drop of blood had been shed. If Roman Catholics had been true to the teachings of Christ, then Protesters would have seen the good in them and not invented Protestantism. However, as it was, the Protestant mind grew until it expanded to other Germanic lands, until Roman Catholicism was confined, with the political and ethnic exceptions of Ireland, Poland, Hungary and Slovakia, to the Latin peoples.

It is interesting in this context to note the development of Anglicanism, the mixture of Protestant and Roman Catholic, in England. England, English but with a Norman super-structure, Germanic but outwardly Latinised, developed a Church which in an English way would be a compromise of the old and the new. It was able to achieve this without much strife relatively, by reason of its insularity from the mainland of Europe. We see in Protestantism and Anglicanism new adaptations of Christianity, new interpretations of the Bible, so that the Germanic mind could provide itself with a justification for its way of life and thought; just as the Western élite had done in the Year 800. Just as Roman Catholicism had tended to secularise itself in relation to the Church (the Creed and the Papal Claims), so Protestantism tended to secularise itself in relation to external trappings, to the pomp and splendour of the Papacy.

Roman Catholicism tended to forget love of neighbour, precisely because it had tended to forget the love of God, because it had much secularized itself and given itself a human-being for a leader (the Pope) – instead of the Holy Spirit. Protestantism, developing mainly in the 16th century, began to remember the love of neighbour once more. It wanted to get rid of external pomp and show. However, it remained with the same error as Roman Catholicism, from an Orthodox point of view, for Protestantism too tended to forget the love of God. Therefore the differences between Roman Catholicism and Protestantism are rather small for Orthodox. Both are secularized forms of Christianity, both are more concerned with society rather than with God.

The Protestant mind stressed in Christianity hard work and industriousness. Developed from the Roman Catholic mentality, it helped to develop Western Europe and later colonized and exploited much of the Non-Christian world. Thus, it can be said that the Western way is 'the Way of Martha', the way of organizing our earthly life. It is typical

that when Protestantism had matured, in about 1700 it gave rise to the Industrial Revolution. *Martha, Martha, thou art careful and troubled about many things. But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her* (Lk. 10. 41–42).

Now, there is nothing inherently wrong with the Way of Martha, but what happens when Martha begins to forget to pray altogether? What happens when Martha remembers her fellow-creature, but forgets about God? Then there is no Christianity, but man-worship, humanism. The problem is that a partial truth distorts the whole.

We have already looked at what happened when Mary forgot about Martha: the masses and the intellectuals created Maoism; the ancient religions of the East have been forgotten or brutally suppressed. Mary lost her God because she lost her neighbour. But just as they forgot Martha, so Martha has forgotten Mary. Both have gone to extremes, both have lost one another and then have lost themselves. If Martha had remembered Mary, then Roman Catholicism and Protestantism would surely not have developed in the West. *For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit* (Romans 14, 17) and, *For whatsoever is not of Faith is sin* (Romans 14, 23).

Martha forgot God and industrialised herself – supposedly for the good of her fellow-creatures. She made herself of this world. Far worse than this, in the twentieth century Martha has rejected for the most part even Protestantism and Roman Catholicism and then has begun even to forget her fellow-creatures. In this she has been led on by intellectuals, politicians, industrialists, economists and even 'churchmen'. Martha has developed the ideas of social concern, of the individual, of hard work, of this-worldliness, to the extent that she has lost sight of her original aim, of the image of God in her neighbour, let alone God Himself. The twofold error of Roman Catholicism and Protestantism has borne its fruits in the Non-Christian and Anti-Christian secularism of the twentieth century. It is only through the eyes of the twentieth century that we are able to understand the real nature of this heresy.

Firstly, in the twentieth century the two Western 'isms' began by further developing new and adapted 'theologies' – that is, ideologies. From Roman Catholicism came Modernism, from Protestantism came Liberalism. Despite the opposition to them within both 'isms', these

ideologies attempted to make compromises with evil. They attempted to justify the twentieth century and its ever-increasing scientific and technological developments from a Christian point of view. They attempted to justify their own secularisation and to create a new 'Mammonism'. They desired to explain the discoveries of modern science by making Christianity 'scientific' – by rejecting Christ's miracles in the Gospels – and, above all, His greatest miracle, the Resurrection.

They had started to make compromises with evil. *But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil* (Matt 5, 37). In reality, no compromises with Evil are justified. This attitude of trying to reconcile Christianity with Evil was very common in the West in the twentieth century. It wanted to make Christianity into a science, materialistic, 'scientifically feasible', instead of making science and mammon Christian, by taking them out of the hands of atheists.

However instead of doing this, there were Western Christians who began to reject their own heritage even further and after the mid-century reached new depths. Not only did some reject the miracles of Christ, but they also began to reject the most basic miracles like the Resurrection and the Virgin Birth. Some spiritually inexperienced even declared that there is no devil. Others stated that Christ never walked on the water. They began to deny the force of the Ten Commandments, they talked of 'sexual freedom'. They tried to accept to the evils of the twentieth century. Their clergy began to smoke, to wear secular clothing; churches became meeting-houses, bazaars and concert-halls. Some declared that they were actually glad that they were now in the twentieth century. They were proud that they had secularized. They wanted their 'churches' to become secular institutions, part of the world, instead of standing firm in their faith. 'Martha' had forgotten Mary and in so doing, was forgetting herself.

*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men* (Matt 5, 13). The 'fruits' of the Industrial Revolution, which had Roman Catholic and Protestant origins, proved to be disastrously anti-Christian in the twentieth century. In the Gospel, Martha was *cumbered about with much serving*. In the twentieth century she lived on the bustle, vanity and sheer egoism of secular life.

The Roman Catholic / Protestant world had always had two major problems in its acceptance of Christianity – in accepting poverty and non-violence. Let us first consider the problem of poverty. 'Hast thou not seen, all that is needful hath been ... .' So sings a Protestant hymn, but it is no hymn of the twentieth century. If Roman Catholicism and Protestantism were genuinely concerned to be poor, they would not be so concerned with economies, with investment-schemes, with savings, with banking systems. And yet this is the foundation-stone of the Capitalist Western world. Surely genuine Christians, instead of saving up their riches on this earth, where the moth and the thief can get at them, will save up their riches for Heaven? They will be living together, living with each other in peace. And yet Capitalism is based on different levels of income. If the West were Christian, it would not be Capitalist as it is now.

The French radical philosopher Proudhon famously said that property is theft. This is extreme (and extremely impractical and can even lead to satanism), but it still has its truth. Surely, in some sense, we should not own, just look after? Did not God create this world for everyone? How was it that the aristocracy was formed? Was it not by violence, by stealing from peasants? Is our society not in some ways built on theft? How vain is our existence! If people had not been greedy, then Western 'civilization', as we know it today simply would not exist in the form that it does. What is the purpose of the great cities, of the gigantic, multinational combines, if it is not to satiate greed? If there had been Love in the past, how much nearer to Good we would be now? *For where your treasure is, there will your heart be also* (Matt 6, 21).

The fruits of sin, of wealth, of mammon are still more sin. One sin leads to another. As soon as men begin to store up wealth, as soon as they reject poverty, they begin to encourage sin, for they encourage thieves. Yet we are told in the Gospel to forgive the thief, if he asks for our cloak, we are told to give the thief our coat as well (Matt 5, 40). In England, the number of criminal offences has more than doubled in the last fifteen years – it would be interesting to compare a graph of the increase in crime with a graph of the increase in wealth. It seems that as a society grows wealthier, so the crime-rate increases. A sick society produces criminals. Yet society, instead of looking at itself, at the root-cause of the increase in the crime-rate,



prefers not to acknowledge the truth about itself. It seeks scapegoats for its own greed.

Industrial growth, naturally opposed to poverty, for growth creates material prosperity, can also destroy people as human-beings. Under it life can become an illusion. The natural and healthy surroundings of people are often destroyed. Nature is destroyed by pollution and the results are the development of hysterical reactions in the human being, for example, the reactions of the terrorist, the 'urban guerrilla', the violent criminal. The murder of Nature 'will out', for every material advantage obtained by humanity through industrialisation has its material and spiritual disadvantage. The sins of the past will have to be paid for in the future. From this there is no escape, either in this world, or in the next.

Men are often no longer true to their own beings. They often live in an artificial and hellish world of concrete and glass. Real life is represented by the artificial, by television. Man is losing his individuality, his identity, his morals, his orientation in the modern world. Contact with the real world of senses is lost. The writer D. H. Lawrence was one of the first to recognise this, however crudely, in a neo-paganism. Television is presenting a false image of life; it is becoming the new golden calf. All is plastic and yet it dares to call itself 'natural', 'real' and 'genuine'. Western society is now tending to life in an illusory world. As the philosopher Kierkegaard wrote: 'Real despair occurs with the refusal to be oneself, with the refutation of the real potentialities of the personality'.

This indeed is the way of modern Western mankind. Having rejected God, he is rejecting his fellow-man, he is rejecting himself, he is rejecting human dignity and self-respect. Western society is being led on by the fear of stopping; this is the work of the devil. Mankind has become afraid of opposing the devil. Mankind's desire for mammon, the money-god, has grown so much that he is prepared to annihilate God's Creation and therefore himself. When Nietzsche claimed in the nineteenth century that 'God is dead', he should have added (if he really believed that this were so), that not only is God dead, but that therefore mankind and nature must also be dead.

Fortunately, God is not dead.

Wealth leads to the destruction of the presence of God in man's heart and of man and all of God's Creation. All that is good for the body is not good

for the soul, wrote the English poet Langland in his *Piers the Ploughman*. *Ye cannot serve God and Mammon* (Matt. 6, 24). *Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to nought* (Rev. 18, 16-17).

Wealth, together with the power that goes hand in hand with it, so often brings out the worst in mankind. Wealth and its technology causes disorientation, anarchy and chaos. And what is the purpose of this wealth? For it can only produce more wealth. And the hearts of the rich can become so pitifully glutted and deadened that they forget not only themselves. They also forget the souls of the poor, the oppressed, the exploited, the teeming millions of the Third World, of whose existence they have no wish to be reminded, for that would remind them of their guilt. People are confused physically, morally, spiritually and intellectually. If we do not see this clearly enough in our everyday lives, we only need look at the absurdity and meaninglessness of most modern art. Modern art's value consists in the doubtful virtue of being the reflection of a sick society.

In order to protect their riches, many wealthy spend their superfluous wealth on armies, navies and air forces. All this is very necessary – if we are not Christian and cannot fight with Love. It is anti-Christian, it is disobedience of the Biblical 'Thou shalt not kill', and 'Love thine enemy'. Yet, as we have already said, one sin often leads to another and love of riches, 'the root of all evil', so often leads to the sin of fearing and hating our fellow-creatures. Industrialisation can lead to hysterical outbreaks of violence, especially among the urbanised young, who feel trapped and imprisoned, deprived of their natural environment. Each man grows greedier and more lustful, for fear of lacking something that his neighbour possesses. Each man often demands more for himself ... and often gives less.

Wars of aggression are often encouraged in the Western world; murder and brutal violence are considered to be natural occurrences. Yet wars of aggression are nothing but legalized murder. The twentieth century has seen the two bloodiest wars of all times. And they were European Wars, so where was Christianity? Protestantism and Roman Catholicism did not always reject the use of violence in the past in order to achieve their aims, rather they justified it. The fruit of this in the present when they no longer have any moral or

spiritual influence over the State. Mediaeval Roman Catholicism made a compact with the State, thus by and large, giving its support to the violence and the wars of states. We are now paying for the corruption of the past.

The Western world has all too often rejected the power of Love and, in its place, adopted the power of violence of negation. And yet in reality, Love and non-violence are stronger and more demanding than violence. The sole defeat for a man of non-violence is Death – and this for a believer is a brilliant victory – to die as a martyr, like Christ. If only each man had not hidden behind the conscience of the man ranking above him, if only each man had been responsible for his own actions, had been obedient to the ways of Christianity, there would have been no wars. But instead of this men refused to die as Christ died for us. Men sold themselves to the highest (and therefore cheapest) bidder. The consequences of this are untold violence, which is opposed to Love. Any nation which supports it in wars of aggression is opposed to God, for God is Love.

However, by extremism, by continuing to keep vast and expensive armies for aggression (even though they are said to be for defence), by being violent, the West only provoked the East. Anti-Christianity has merely fostered the growth of Anti-Christianity. Capitalism brought about Communism. If only the West had been morally and spiritually healthy, there would be no need for it to keep vast armies to protect itself. If only the West were to free itself from the fear of Death and the hatred of its fellow-men through the power of Love, by being true to itself and to God, there would be no call for vast armies. One sin leads to another. Just as the corruptions of Christianity produced Feudalism and Feudalism produced Capitalism, so Capitalism produced Communism in the East, in China. *For what shall it profit a man, if he shall gain the whole world, and lose his soul?* (Mark 8, 36).

Both the blatantly materialist philosophies of Capitalism and Communism have removed spiritual freedom from mankind. Both philosophies are opposed to the spirit of Christianity. Just as Communism is removing the love of God from the East, so Capitalism is removing the love of our neighbour from the West.

In the East Mao is worshipped as god. Beware of false idols. In the West Mammon is worshipped as God. Beware of false idols. What is the Christian to do? Where is he to search for Christianity? How is he to live?

We have seen how the East had its vision of God through the eyes of its ancient religions. We have seen how the West had its vision of God through the eyes of Roman Catholicism and Protestantism. At their best, all these religions reached out towards God. At their worst these religions were ungodly, for they failed to stop the development of Mammonism and Maoism. Let us look at the area between East and West. Perhaps here salvation is to be found.

Although Christ did not come into the world for thousands of years after Adam, Christ's birth had been predicted by the Old Testament. And it is in that sense that Christianity is the oldest religion in the world. Neither was it by chance that Christianity grew up in the Middle East. It began neither in the West, nor in the East. God knew the minds of men, God the Creator knew about the East and the West. So we look to the Middle East for hope.

It is to the Church of the Apostles, the heir of the 2,000 year-old Tradition of Christianity that we must look for salvation. This Church continues to exist to this day in the Middle East. And this Church is the Orthodox Church, the One, Holy, Catholic and Apostolic Church of the Creed. This is the Church that stretches down across the world: from Russia in the North, to the Balkans, to Greece, to Cyprus, Syria, Palestine, Egypt, Ethiopia – and nowadays to East Africa also. This is the Church of the East and of the West, of Martha and of Mary.

Once a Russian called Fr Tobias, who lived in the skete, came to the vigil and revealed to Fr Gideon that he was bored because he did not understand anything in the service. Fr Gideon consoled him: 'It doesn't matter: don't grieve because you don't understand. Sit in your stall, keep praying and don't be troubled because you don't understand. Look at a ship on the sea, there are various passengers on it: Greeks, Romanians, Russians, Arabs. They don't understand each other but they're on the same ship, sitting down together, and the ship will take them all to the port. So it is with the Church; it doesn't matter who is in it, whether they understand or not, the Church will take them all to the port of the Kingdom of Heaven.

*From Elder Gideon the Greek († 1896) in Lives of Nineteenth Century Athonite Ascetics of Piety by Hieromonk Antony of the Holy Mountain, Jordanville 1988.*

## GLADSTONE VERSUS IMPERIALISM: Towards an Orthodox View of Victorian England

Go into the lofty hills of Afghanistan, as they were last winter ... You saw during last winter from time to time that from such and such a village attacks were made on British forces, and that in consequence the village was burned. Have you ever reflected on the meaning of those words? ... The meaning of the burning of the village is that the women and children were driven forth to perish in the snows of winter ... Is that not a fact which ... rouses in you a sentiment of horror and grief, to think that in the name of England, under no political necessity, a war as frivolous as ever was waged in the history of man, should be associated with consequences such as these?

Remember that the rights of the savage, as we call him, remember that the happiness of his humble home, remember that the sanctity of life in the hill villages of Afghanistan among the winter snows are as inviolable in the eye of Almighty God as can be your own.

*W.E. Gladstone, from a speech made in Dalkeith in November 1879 during his Midlothian Campaign on the immorality of Disraeli's imperial policy in Afghanistan.*

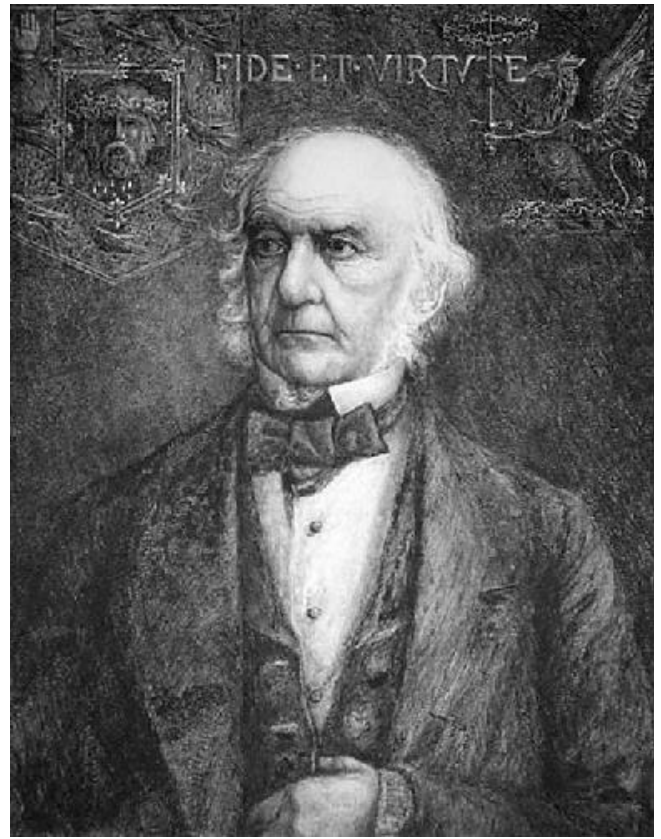
'You can be citizens of a comfortable and ordinary little island or of a great country, an imperial country, a country where your sons, when they rise to paramount positions, obtain not merely the esteem of countrymen, but command the esteem of the world'.

*Disraeli in his speech at the Crystal Palace in 1872.*

### Introduction

**O**RTHODOX interest in the eloquent British statesman and figure of national and international importance, William Ewart Gladstone, is triggered by two factors

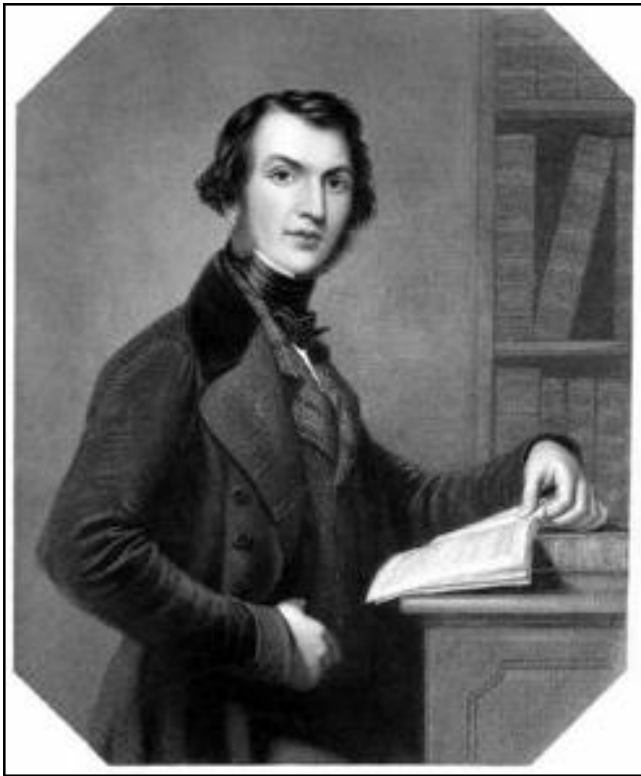
Firstly, there are his spiritual and moral values. Secondly, there is his complete sincerity. Both qualities were rare among Victorian politicians, who were renowned for their self-serving utilitarianism and crass hypocrisy.



### A Summary

Prime Minister on four occasions over fifteen years (1868–74, 1880–85, 1886 and 1892–94), William Ewart Gladstone was born in Liverpool on 29 December 1809. He was the son of a wealthy merchant of Scottish descent, who had been involved in the West Indian slave trade. Educated at a preparatory school, in 1821 Gladstone went to Eton, before entering Oxford in 1828. Here he excelled in studies of Classics and Maths and also acquired a deep religious faith, even thinking of becoming a priest. In 1839 he married Catherine, the brilliant daughter of a wealthy family from Hawarden in North Wales. They had eight children. He remained faithful to her until his death 59 years later, having worked very hard to improve the Hawarden estate, which he had inherited through his marriage.

His integrity becomes apparent when we see his opposition to the arch-Imperialist Disraeli. A man of disreputable personal life, Disraeli was constantly contrasted with Gladstone until the former's death. In 1815 British imperial ambition had sadly not been satisfied with the heroism of casting out the European tyrant Napoleon. It was



*W. E. Gladstone as a young man*

not satisfied either with ruling the vast tracts of Canada and Australia, then New Zealand and the English-speaking part of South Africa and trading widely elsewhere. It was not satisfied with governing and exploiting the Indian Sub-Continent and smaller territories and islands all over the world. It could even then have been satisfied with already being much more than mere 'citizens of a comfortable and ordinary little island', as Disraeli said (see above). It was not and so launched itself, especially in the second half of the nineteenth century, into an exploitative imperialism. This was far worse than anything that had taken place in the eighteenth century.

Between the 1850s and 1914 in particular, the spiral of deeply compromising entanglements, made in order to maintain and expand the Empire, were to make Britain hated by all nations. In the latter half of the nineteenth century greedy, hypocritical, immoral and ever-expansionist British Imperialism invaded the Crimea, took over Cyprus, followed by large parts of Africa, especially Egypt and the Sudan, started wars in Afghanistan and South Africa and turned to exploit a weak China. The total lack of integrity led it from one crime to another, provoking the jealousy of other, equally greedy and equally ruthless, Western nations. It was from this spirit spread among Western European nations that the First World War was born.

Gladstone was actively opposed to the ruthless immorality and jingoism of British Imperialism, as it developed especially from the 1870s. Whether it was intrigues far overseas or close at home in oppressed Ireland and in England, with its pseudo-democracy of manipulating landowner wealth, Gladstone was one of the few to oppose injustices. Then there was his defence of Orthodox Bulgaria, and later Armenian Christians, against Ottoman tyranny. Then there was his robust critique of the tyranny of the Vatican. Finally, there was his personal example in his care for the ultimate victims of the hypocrisy of Victorian Britain – prostitutes.

### Youthful Toryism and Mature Liberalism

At University as an immature and inexperienced young man from a very privileged family, Gladstone was a Tory and denounced Liberal proposals for Parliamentary reform. After Oxford, he went on a Grand Tour of Europe. On returning to England in 1832, he was elected to Parliament as a Tory MP. In the House of Commons, the naïve Gladstone was initially a disciple of High Toryism. He even opposed the abolition of slavery, in which his own family had been involved, and also new factory legislation. In 1838 he published his first book, *The State in its Relations with the Church*. In this he argued that



*Sir Robert Peel*





Lord Palmerston

the goal of the State should be to promote and defend the interests of the Church of England.

However, in 1846 Peel's Tory (today this would be called Conservative) government fell. This was over the repeal of the protectionist, landowner-supported Corn Laws. Gladstone followed his leader into a course of separation from the more reactionary Tories. Thus, after Peel's death in 1850, Gladstone emerged as the leader of the liberal Peelite group in Parliament. In 1852, in a coalition of Whigs (what today we call Liberal Democrats) and Peelites (liberal Conservatives), Gladstone became Chancellor of the Exchequer. He held this post until 1855.

On becoming Chancellor, Gladstone pushed to extend trade liberalisation and worked to reduce public spending. During this time he tried to abolish income tax, but instead had to raise it because of the foolish and futile, Imperialist Crimean War. (This later cost Britain Alaska, which Russia chose to sell to the USA instead of British-run Canada). Combined with his moral and religious ideals, Gladstone's policies became known as 'Gladstonian Liberalism'. In 1859, he became Chancellor again, but was now a fully-fledged part of the new Liberal Party under Lord Palmerston. At this time Gladstone succeeded in steadily reducing, though not abolishing, income

tax. Gladstone believed that the government was extravagant and wasteful of taxpayers' money.

When Gladstone had first joined Palmerston's government in 1859, he had opposed further electoral reform, but later he changed. In May 1864 Gladstone said that he saw no reason in principle why all mentally able men could not vote. However, he admitted that this would only come about once the working-classes themselves showed more interest in the subject. Queen Victoria was not pleased with this statement and an outraged Palmerston considered it an incitement to agitation. By 1865 Gladstone was firmly in favour of giving the vote to the working classes.

In 1867 he became leader of the Liberal Party and in 1868 Prime Minister for the first time, remaining in office until 1874. In the 1860s and 1870s, his *laissez-faire*, 'Gladstonian Liberalism' was characterised by a number of policies intended to improve individual freedom and loosen political and economic restraints. First was the reduction of public spending with the idea that the economy and society were best helped by allowing people to spend as they saw fit. Secondly, his foreign policy, which was aimed at promoting peace to help reduce spending and taxation and enhance trade. Thirdly, laws that prevented people from acting freely to improve themselves were reformed. Gladstone's first premiership thus instituted many internal reforms. In foreign affairs his overriding aim was to promote peace and understanding.

### Pro-Ireland but Anti-Catholic

As an anti-tyranny Liberal, Gladstone realised that the Irish Question had been caused by British Imperialism. This issue dominated much of his political life. Thus, the issue of the disestablishment of the Protestant Church of Ireland was used by Gladstone to unite the Liberal Party for government as early as 1868. This Act was passed in 1869 and it meant that Irish Roman Catholics no longer needed to pay tithes to the Protestant Church of Ireland. Later, in 1886, Gladstone's Liberal Party was to be allied with Irish Nationalists. And then, as Prime Minister, he first introduced his very advanced Home Rule Bill for Ireland. This issue was to split the Liberal Party and the bill would be thrown out on the second reading, ending Gladstone's government after only a few months.

In 1892, Gladstone was re-elected Prime Minister for the fourth and final time. In February 1893 he stubbornly re-introduced an Irish Home Rule Bill. It provided for the formation of a Parliament, though not independence as such, for Ireland. The Bill was passed by the Commons, but rejected by the House of Lords. On 1 March 1894, in his last speech to the House of Commons, Gladstone was to ask his allies to override this most recent veto. He resigned two days later, although he retained his seat in the Commons until 1895. Years later, as Irish independence loomed, King George V exclaimed to a friend: 'What fools we were not to pass Mr Gladstone's bill when we had the chance!'

On the other hand, Gladstone was no supporter of the Vatican's power-seeking. In 1845 Gladstone had resigned as President of the Board of Trade over the Maynooth Seminary issue, a matter of conscience for him. In order to improve relations with Irish Catholics, Peel's government proposed increasing the annual grant paid to that Irish seminary for training Catholic priests. Having previously argued in a book that a Protestant country should not pay money to other Churches, Gladstone supported the increase in the Maynooth grant and voted for it in the Commons. However, he resigned rather than face charges that he had compromised his principles in order to remain in office.

Gladstone was later outraged at the Vatican's Decree of Papal Infallibility and set about to refute it. In November 1874 he published the pamphlet *The Vatican Decrees in their Bearing on Civil Allegiance*. In it, Gladstone claimed that this decree had placed British Catholics in a dilemma over their loyalty to the Crown and their loyalty to the Pope. Gladstone urged British Catholics to reject Papal Infallibility – just as they had opposed



*In a contemporary cartoon, Gladstone is shown welcoming Parnell to Hawarden to discuss the Home Rule Bill*



*The Second Reading of the Irish Home Rule Bill in the old House of Commons*

the Spanish Armada of 1588. By the end of 1874, the pamphlet had sold 150,000 copies. In February 1875 Gladstone published a second anti-Catholic pamphlet. This was a defence of his earlier pamphlet and a reply to his critics, entitled *Vaticanism: an Answer to Reproofs and Replies*. He described the Catholic Church as 'an Asian monarchy: nothing but one giddy height of despotism, and one dead level of religious subservience'.

### Anti-Imperialism

Gladstone was famous for his intense rivalry with Imperialist Leaders. These included both the Liberal but Tory-inclined Palmerston and especially the arch-Conservative Disraeli. (He was, as a result, also at odds with Queen Victoria for much of his career). Thus, during his rousing election campaign of 1879, Gladstone spoke against Disraeli's imperialist policies during the ongoing Second Afghan War. This had been caused by absurd British Imperial paranoia that Russia wished to invade India. He saw the war as 'great dishonour' and also criticised British conduct in the Imperialist Zulu War.

Gladstone opposed the arrogant Disraelian colonial lobby, which especially after 1872, engaged in the Western 'scramble for Africa'. However he did get involved in Egypt and then the Sudan. However, all this had originally been Disraeli's doing, and Gladstone as a humanitarian felt he had to do this because of the disorder there. The fall of General Gordon in Khartoum in the Sudan in 1885 was a major blow to Gladstone's popularity. Many believed, and perhaps rightly, that he had neglected military affairs. They thought that he had not acted promptly enough to save the besieged and inept Gordon, whom Gladstone had





*Queen Victoria*

sent to command the Sudan. He resigned as Prime Minister in 1885 and declined Queen Victoria's offer of an Earldom.

In connection with his anti-Imperialism, in 1876 he published a pamphlet called *Bulgarian Horrors and the Questions of the East*. In this he attacked the Imperialist and immoral Disraeli government for its indifference to the Turkish genocide in Bulgaria and praised the Bulgarian quest for freedom from the cruel Ottoman Empire. Official British indifference and profound hypocrisy was fed by imperial jealousy of the rise of Russia. They realised that without British support for Turkey, Orthodox Russia would free all the Christian Balkans, including Constantinople, from the Turkish Yoke.

For the imperialists, everything could be justified by 'the Empire of England', as the arch-hypocrite Disraeli called it. British Imperialists were ready to make any compromise, including countenancing and carrying out massacres of native peoples worldwide. These included those in Bulgaria, Afghanistan and South Africa. They also justified drug-running in the 'Opium Wars' in China and alliances with Muslim mass murderers (the Crimean War). All this was in order to enforce unprincipled and immoral global British supremacy. On the Bulgarian question Gladstone stated:

'Let the Turks now carry away their abuses, in the only possible manner, namely, by carrying off themselves ... This thorough riddance, this most blessed deliverance, is the only reparation we can make to those heaps and heaps of dead, the violated purity alike of matron and of maiden and of child; to the civilisation which has been affronted and shamed; to the laws of God, or, if you like, of Allah: to the moral sense of mankind at large. There is not a criminal in a

European jail, there is not a criminal in the South Sea Islands whose indignation would not rise and over-boil at the recital of that which has been done, which has too late been examined, but which remains unavenged, which has left behind all the foul and all the fierce passions which produced it and which may again spring up in another murderous harvest from the soil soaked and reeking with blood and in the air tainted with every imaginable deed of crime and shame. That such things should be done once is a damning disgrace to the portion of our race which did them; that the door should be left open to their ever so barely possible repetition would spread that shame over the world.'

In 1878 Britain and Russia nearly went to war on the 'Eastern (= Balkan) Question'. After the Congress of Berlin in 1878, which prevented Russia freeing Constantinople, supported Turkish tyranny over the Orthodox Christian population of the Balkans and gained Disraeli Cyprus as a British colony, Gladstone and his wife had to take refuge from a mob and the windows of their house were smashed. The mob had been stirred up by the jingoism of the Press and Disraeli's hypocritical stand against Gladstone's opposition to Turkish



*Benjamin Disraeli*

tyranny and the bloodshed of Christians. It is commonly said that the injustice of that Treaty led directly to the revenge of Sarajevo and the First World War in 1914. Colonial entanglements led inevitably to European entanglements.

In his brilliant speeches of his famous Midlothian Campaign of 1879–80 against 'Beaconsfieldism', Gladstone savaged Disraeli's hypocrisy and lies. He affirmed that the support of Disraeli (Lord Beaconsfield) for the beastly Turks against Balkan Christians and his support of imperial adventures in Africa and Asia were ending in disaster and harming native peoples through corruption and waste. At the end of his life, in his last noteworthy speech in 1896, Gladstone was also to denounce the massacres of Armenians by the Turks. Today, unsurprisingly, a school and a street in the Bulgarian capital Sofia are named after him, as are streets in the cities of Plovdiv in Bulgaria, Limassol in Cyprus and Athens in Greece.

### His Personal Moral Principles

As early as 1840 Gladstone had begun to rescue and rehabilitate London prostitutes, walking the streets of London himself and encouraging the women he encountered to change their ways. He continued this practice decades later, even after he was elected Prime Minister and his wife supported him in it. In 1848 he founded the Church Penitentiary Association for the Reclamation of Fallen Women.

In May 1849 he began his most active 'rescue work'. He met prostitutes late at night on the street, in his house or in their houses, writing their names in a private notebook. He very generously aided the House of Mercy at Clewe near Windsor and spent much time finding jobs for ex-prostitutes. (In 1927, during a court case over published claims by his enemies and slanderers that he had had improper relationships with some of these women, the jury unanimously found that the evidence 'completely vindicated the high moral character of the late Mr W. E. Gladstone').

Always highly energetic, in 1858 Gladstone took up tree felling, an exercise he continued with enthusiasm until he was 81 in 1891. He always replaced the trees that he had felled with newly-planted saplings. A lifelong traveller and a brilliant speaker, Gladstone was also a bibliophile. In 1895, at the age of 85, Gladstone bequeathed £40,000 (equivalent to over £3 million today) and much of his library, to found St Deiniol's Library at Hawarden, a residential library. Despite his

advanced age, he himself hauled most of his 32,000 books, all of which he had read, a quarter of a mile to their new home, using his wheelbarrow.

As he grew older, Gladstone became increasingly uneasy about the unprincipled, money-grubbing direction in which British politics was moving. Perhaps he even foresaw the possibility of a dreadful Great European War, sparked by the injustices of Great Power meddling in the Balkan question – that very War which broke out in 1914. In a letter of 11 February 1885, he criticised Tory Democracy as 'demagogism' that 'put down pacific, law-respecting, economic elements that ennobled the old Conservatism' (the naïve and idealistic beliefs of his youth). This 'demagogism' was 'still, in secret, as obstinately attached as ever to the evil principle of class interests'.

He found Liberalism better – 'but far from being good'. Gladstone strongly criticised a Liberal 'pet idea', 'what they call construction, that is to say, taking into the hands of the State the business of the individual man'. This was something that Gladstone, with his advocacy of minimalist government, could not support. Indeed, it was this socialist idea which was going to be at the root of the Labour Party. Gladstone wrote that both Tory Democracy and the new socialist Liberalism had done 'much to estrange me, and had for many, many years'.

### Conclusion

Many would criticise Gladstone for his conservative and old-fashioned views and his unwillingness to encourage further necessary social reforms. Ultimately, this is what led to the rise of the Labour Party and brought down the then Liberal Party. Nevertheless, Gladstone was a statesman. Indeed, it may be said that he was, with his high moral principles, the foremost nineteenth century British *statesman* – as opposed to Palmerston, Disraeli and the others, who were mere *politicians*.

Gladstone died of old age at Hawarden Castle on 19 May 1898. He was aged 88. His coffin was taken to Westminster Abbey for a State funeral. Two years later, his beloved wife Catherine was buried beside him. He remains in memories as one of the greatest Prime Ministers of Great Britain and an opponent of tyranny in all its forms, whether collective in the form of Imperialism, or individual in the form of subjection to depravity.

# QUESTIONS & ANSWERS



What chance is there of a British Orthodox Church being formed in the next few years?

*S. H., Colchester*

Zero. This is fantasy.



Where do we kiss icons?

*T. L., Australia*

We kiss the feet on icons depicting the Saviour. As for icons of the Mother of God, saints and angels, we kiss the hand, preferably the right hand. As for icons of the Saviour not made by hands and those of the head of St John the Baptist, we kiss the hair.



Is it true that not only people have guardian angels, but also cars once they are blessed?

*W. P., Colchester*

Yes. Just as we receive our guardian angel at baptism, so, on blessing, objects also receive a guardian angel. This is mentioned in the prayers at the services the blessing of cars and ships. This is also true for whole nations, towns, monasteries, churches, areas of land and houses.



How long did Adam and Eve spend in paradise before the Fall?

*T. K., Suffolk*

St Caesarius, the brother of St Gregory the Theologian, says that they spent forty days there before the Fall. This is why Christ fasted for forty days in the desert and why we have Lent.



In the eleventh century and probably still today, many people in the West did not know about the *filioque*, bishops included. What is their position from the Orthodox viewpoint? Are they excommunicated? Are they Orthodox? What if only the bishop knew what was happening – were all his priests and parishes also heretical? Did they have the sacraments? When did the bread and wine stop becoming the Body and Blood of Christ among them? What about people like Edward the Confessor, Margaret of Scotland, Peter Damian –

are they Orthodox saints or not? Can you answer these complex questions?

*S. S., Kovan, Serbia*

I will try to answer your questions, as far as I can:

The Schism was not an event, but a process. It took hundreds of years to happen, in fact nearly 2,000 years, as it can be said that the Schism is still happening, as long as the West continues to put its original (pagan) culture above Christ. All the modern novelties coming from the West today are still results of the Schism; these include the two World Wars, the Atomic Bomb, rock music, supermarkets, or the invasion of Iraq. All of these phenomena are only possible in a schismatic culture. This is because they continue to separate us from God, just like the original Schism, a word which means 'separation'.

Of course, it is true that 1054 is a useful date in deciding when the West actually definitively left the Church: when it went too far. On the other hand, it is true that schismatic tendencies were there long before, implanted in pagan Roman culture. These were also adopted by the Arianising and iconoclastic Germanic barbarian tribes. Certainly, the schismatic tendencies were clearly present in the West from the end of the eighth century under Charlemagne, but the seeds were there earlier. On the other hand, it is also true that Orthodox tendencies have been present in the West since 1054 and are still present today. In other words, the Schism is not a black and white matter, as some simplistic people would want. The West is all about shades of grey, some very dark, some very light, most inbetween.

Thus, the Schism has its roots in the culture of pagan Rome, imperialistic and superior, as adopted by once pagan Germanic tribes. All the customs that make Roman Catholicism different from the Orthodox Church are due to this. So, their priests have no beards (like pagan Romans), they are celibate (as Roman soldiers were encouraged to be – paying celibates is also much cheaper than paying the married), they fast on Saturdays, they use azymes instead of ordinary bread, white wine

instead of red wine and above all, the main thing, they have the Pope – the successor to the Roman Emperor, the Pontifex Maximus. All of these things come from pagan Roman culture. As for the *filioque*, it is simply the ideological (= pseudo-theological) justification for Papism, which developed from the worship of the pagan Roman Emperors.

If the Holy Spirit proceeds from the Son, then the Holy Spirit also proceeds from the replacement for the Son (= His 'Vicar' = the Pope of Rome). Thus the Pope of Rome has absolute power and authority through the *filioque*. This is a heresy. For Roman Catholicism, this is the case. For the secular Western world today, it is still Western culture which has absolute power and authority. So the Americans, in the 'Far West', and others can invade any other country and 'civilize' it, bringing it 'freedom and democracy' = Western tyranny and exploitation. This is still Papism (imperialism), though in a secular and modern form. The US President has replaced the Pope. This is why some Americans said that Obama is like a god, just as the pagan Romans made of their emperors. Indeed, the American Empire is a modern pagan Roman Empire, with all its tyranny and decadence and its troops are today's Roman Legions.

It is the Western leaders who bear responsibility for the Schism and its consequences, not necessarily Western people. Thus, many British soldiers who are dying almost every day in Afghanistan may be good people – they are simply the victims of British politicians. These leaders are the evil ones, the war criminals. So also with the Schism of 1054. Ordinary people did not even know what was happening. Those who lived after 1054 were not responsible for it – we leave them to the judgement of God. This includes Western 'saints' – like Edward the Confessor, Margaret of Scotland etc. We simply do not know their fate. But we do know that they were out of communion with the Church. Their position after death has not been revealed to us. To be a heretic you have to be consciously heretical. Ordinary people are not conscious. They are judged by their actions. This is why we condemn Roman Catholicism, not Roman Catholics.

In the same way, as to when exactly bread and wine stopped becoming the Body and Blood, we cannot say. We know that there was communion before 1054, but immediately afterwards the exact situation has not been revealed to us, but as far as we know, as they became 'filioquised', they

became sacramental forms only, empty rites. For whatever ordinary people thought, their leader had become a heretic and they were dependent on him for their sacraments and the chain of Apostolic Succession was so broken.

All we know is that they were and are no longer in communion with the Church and therefore they are not Orthodox. But as regards their salvation, we can say nothing. We do not judge. They are left to God's judgement and mercy, as we too are. The criterion of Orthodoxy is to be in communion with the Orthodox Church, to confess and practise the Orthodox Faith. Clearly, Roman Catholics and Protestants are not Orthodox. Otherwise they would come to our churches, in England for example, instead of ignoring us or even condemning us.

We must also understand that Roman Catholicism has developed over time. In the 12th century it was much closer to Orthodoxy than in the 16th century. Today it is even further away from the Church than in the 19th century. The Roman Catholics have a whole self-justifying 'theology' of this, developed by their (future saint) Cardinal Newman, which is about the 'evolution' of doctrine. This means, for us Orthodox, the evolution of heterodoxy, their progressive self-distancing from the Church, from Orthodoxy.

We must be balanced about all this. There are two extremes to avoid.

One extreme says that the West is heretical and evil: everything bad comes from it. We know that this is not true. Among Western people there are righteous and good people. (And among so-called Orthodox people there are murderers and criminals).

The other extreme says that the West is wonderful. Its religion is as good as or even better than Orthodoxy. We also know that this is not true.

In reality the West is like a huge supermarket. Some things in it are neutral. So the West invented useful technology. We can use that for our benefit. Other things in the West are simply sources of evil. But who is guilty, if we use evil things – us or the supermarket? If I buy a gun and kill someone, then who is guilty, the man who sells guns or me? Of course, it is me. The man who sells guns is only indirectly guilty. The man who sells guns is the West. Orthodox are responsible for their deeds. We cannot blame others, just because they supplied the evil. We took it from them. Therefore we are guilty.



I am Ukrainian and my name is Nelli. Who is my patron saint?

*N. D., London*

Nelly is a form of Helen. But Nelli could also be a form of the name of the martyr Neonila. So you have two choices



What is the difference between an Orthodox crucifix and a Catholic one?

*D. M., London*

An easy way to see the difference is to look at the feet. In Catholic crucifixes there is only one nail that goes through both feet of Christ. Orthodox crucifixes have two nails, one in each foot



What is the attitude of Orthodoxy towards St Silouan of Athon?

*R. P., New York*

St Silouan, or in English St Silvanus, the Athonite, is an Orthodox saint like many others, though of course he lived relatively recently. In the 1970s I met several Athonite monks who had known him. I do find it sad that such a purely Orthodox saint has been adopted and abducted by the modernist, renovationist, intellectualist, humanist, syncretist, ecumenist, spiritualist, Origenist, gnostic lobby as a sort of emblem. These

deformers have done the same with St Seraphim of Sarov, whom they have tried to sentimentalise into an Orthodox Francis of Assisi and the same with St Symeon the New Theologian and St Nicholas Cabasilas, whom they have tried to make into new Origenes. This is a great shame. All these saints were firm Orthodox ascetics and monastics, lives of the Orthodox calendar and saints (thus, St Silvanus much loved St John of Kronstadt). We should not be put off venerating these saints by those who distort their lives.



Which is right, East or West?

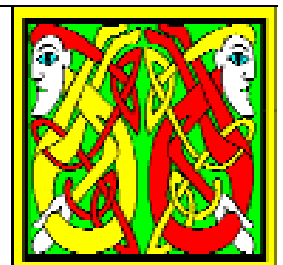
*C. F., Birmingham*

Neither. This is a false question. We should be asking ourselves: What is right: Truth or falsehood, Christ or secular culture? Then the answer is clear. Many people use this 'East and West' false argument as an excuse for not being members of the Church of God, the Orthodox Church. They say: 'The Orthodox Church is Eastern, I'm Western: therefore I cannot be an Orthodox Christian'. This is nonsense, a justification for heresy. Orthodoxy is universal, because Christ is Universal. How could Christ's Church, His own Body, not be Universal, when He was universal?!

## OPINION PAGE

### From the Letters Page

*of an August 2009 issue of The British Church Newspaper*



Sir,

*Pravda*, one of Russia's largest national newspapers, has published an article giving warning to America. According to the Russian author Mat Rodina, America is descending into Marxism at breathtaking speed 'against the backdrop of a passive, hapless 'sheeple' (= people behaving like sheep).

Two reasons are given for this drastic descent. First of all, 'the population was dumbed down through a politicized and substandard educational system, based on pop culture rather than the classics. Americas know more about their favourite

TV dramas than the drama in DC that directly affects their lives ... '

But secondly, 'their faith in God was destroyed, until their churches, belonging to tens of thousands of different branches and denominations, were for the most part little more than Sunday circuses and their televangelists and top mega preachers were more than happy to sell out their flocks to be on the 'winning' side, their flocks ever so quick to reject Christ in hopes of earthly power ...'

Prime Minister Putin has given warning to President Bush and former Prime Minister Tony Blair 'not to follow the path to Marxism, it only leads to disaster' ...



# BOOK REVIEW

Father Vikenty

by Paul Chavchavadze



**B**ECOMING Orthodox is not merely wishing to join, that is, become a formal member of, a Local Orthodox Church. For people looking for information about that there are hundreds of books and websites. 'Becoming Orthodox' is very different from joining the Orthodox Church. Becoming Orthodox means not booklore, but taking on a new culture, a new mentality, new values, adopting a different approach to life, a different way of life, a transfiguration: in a word, becoming a Christian.

'Becoming Orthodox' is to enter into real Christianity, quite unlike the various brands of 'Christianism', which many mistakenly believe to be real Christianity. Indeed, this is why Christianity has come to be called Orthodoxy – in order to distinguish it from the various fakes. Real Christianity is a celebration of life, the chance for tragi-comic humanity, with all its weaknesses and failings, to become just a little bit Divine. 'Father Vikenty' is an excellent example of what real Christianity, Orthodoxy, is about.

Apart from this, there was very little material available to those who wished to become Orthodox until the film 'My Big Fat Greek Wedding' appeared a few years ago. I always ask people who are interested in the Church, if they have seen that film. If they have and do not like it, I say that they are not ready for Orthodox Christianity. The fact that it deals with a Greek context is completely irrelevant. While always incarnate in a specific human society, Orthodoxy is universal. The same is true for this book, which deals with a typical Russian émigré context, and yet is also universal.

Published in London in 1957, the finely observed novel tells the story of a Russian priest in New York and the gallery of characters around

him. There is the grim Archbishop (I strongly suspect that I know who for the model for him was), the various enemy aristocrats and professors, all with their rival anti-Communist axes to grind, the eccentric spinsters, the nasty churchwarden, the younger, somewhat schizophrenic Russo-American generation, the Soviet defector, about whom the old émigrés are paranoid etc. etc.

All the characters are delightfully transparent to their confessor-psychologist-priest. But he himself has his weaknesses, as do we all. Indeed, we may wonder about the reasoning of the Archbishop who had ordained Fr Vikenty priest, against the better judgement of the priest himself. However, his totally chaotic, undisciplined mind and life are made up for by his compassionate, childlike soul and total sincerity. Here is the tragi-comic world of the sentimental, anarchic, impulsive, extravagant, Russian world, full of humanity and also constant sparks of Divine clairvoyance and love. It is anything but boring. This is a book about real Christianity, the Spirit of God working among human-beings despite us human-beings.

Neither should we overlook a prophecy made in the novel, part of which came true three years ago: 'Ah, but when they (the different factions of the Russian Church) found themselves united in harmony and brotherly love, then they would become an instrument for peace, for it was to this end, he felt sure, that the miracle of reconciliations would take place' (p. 228).

The novel is widely available second-hand through the internet (amazon, abebooks, alibris) for a few pounds.

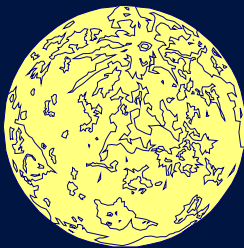
*Fr Andrew*





## I AM THERE

A microfilm of this prayer was taken by the astronauts of Apollo 15 to the moon and left there.



Do you need me?  
I am there.  
You cannot see Me,  
Yet I am the light you see by.  
You cannot hear Me,  
Yet I speak through your voice.  
You cannot feel Me,  
Yet I am the power at work in your hands.  
I am at work,  
Though you do not understand My ways.  
I am not strange visions.  
I am not mysteries.  
Only in absolute stillness, beyond self,  
Can you know Me as I am,  
And then but as a feeling and a faith.  
Yet I am there. Yet I hear. Yet I answer.  
When you need me I am there.  
Even if you deny Me, I am there.  
Even when you feel most alone, I am there.  
Even in your fears, I am there.  
Even in your pain, I am there.  
Though you fail to find Me,  
I do not fail you.  
Though your faith in Me is unsure,  
My faith in you never wavers.  
Because I know you,  
Because I love you.  
Beloved, I am there.

*James Dillet Freeman (1912–2003)*

