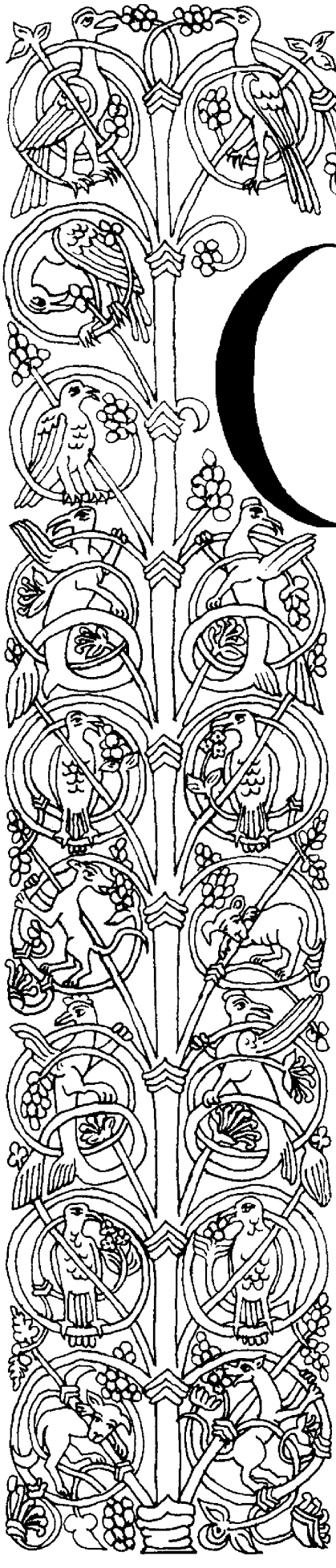

ORTHODOX ENGLAND

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The English and Rome: A Half Millennium of Orthodoxy

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Editor: Fr Andrew Phillips.

Art Work: Eadmund (Ósigh).

Address: Seekings House, Garfield Road, Felixstowe, Suffolk IP11 7PU, England.

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Editorial:
NOTES ON THE SPIRITUAL HISTORY OF ENGLAND

The Conversion to Orthodoxy

THE Baptism of England, situated on the edge of Western Europe, began in the year 597. This was the result of the apostolic and monastic mission of St Augustine, sent by St Gregory. This mission was later much reinforced by Celtic monastic missionaries from the north and west and others from elsewhere.

Thus, in the late seventh century under St Theodore of Tarsus († 690), the Greek Archbishop of Canterbury, there was born a dynamic national Church, part of the whole Church in Western Europe. It merged both the organisation and knowledge of Orthodox Rome with the ascetic Orthodox faith of the Egyptian desert, as it had been received indirectly from Gaul and directly from the East by the Celts in the Isles. The union of both elements, under the guidance of the Greek Archbishop, was vital for the Conversion of England. Indeed, it was only because of the merger of these two elements that for over four and a half centuries the Orthodox Faith prospered and its vestiges then survived in England.

Spiritual Impurity, Spiritual Compromise and Spiritual Paralysis.

After surviving the first heathen Viking invasions, in 1066 England (and later the other nations in these islands) fell entirely to the new Roman Catholic ideology, brought by the last Vikings, the Normans. Their new ideology had already been creeping in from Europe under the half-Norman King Edward, but it was imposed wholesale by the papally-sponsored Norman invasion after 1066. Those who resisted the Normans, who were by origin semi-barbarian Vikings, were massacred, exiled or oppressed with castles. The invaders were able to act very swiftly in England, for at first no changes to the still developing Church ritual and architecture were involved. There was only a change of spirit and leaders, changes which were at first relatively invisible to the untaught people.

As we have said, the Normans were supported in their invasion of 1066 by the Western Patriarchal centre in Rome, which had lost its Orthodox Faith to the new revolutionary movement of reform. This had been creeping in since the beginning of the eleventh century, but it had really conquered the Church elite from about 1050 on. However, the faithful but uninstructed English did not realise that the Faith had already been corrupted – there was little awareness that the faith had been betrayed. Thus, the spiritual consequences of the new Norman-imposed ideology were only gradually revealed. Generation by generation the Old Church was physically destroyed and the Old Faith spiritually uprooted, until only their ruins and their vestiges remained. The decadent nature of the consequences was successively revealed over the following centuries in the forms of spiritual impurity, spiritual compromise and spiritual paralysis.

Spiritual impurity meant the papal and scholastic idolatry of the Roman Catholicism of the Middle Ages. Spiritual compromise meant the erastian and compromising idolatry of the imperialist Establishment from the sixteenth century on. Spiritual paralysis meant the agnostic and atheist idolatry of empty Secularism, as it developed from the nineteenth century on. These spiritual consequences are still unfolding. Even now most people are still quite unaware of the origins of the present decadence and what has been lost. Indeed, it is only in recent generations that the native English have begun to recover the identity of England (and the native peoples of Scotland, Ireland and Wales their identities) from beneath the ideological rubble of the British Establishment, as it has evolved since 1066.

The Awakening

In the twentieth century, with some 900 years of spiritual captivity behind them, English national and spiritual awakeners faced a very difficult task. The roots of English Orthodoxy, of spiritual purity, were some three dozen generations away. To ease the English out of their spiritual lethargy would require a journey backwards. It would mean undoing the three layers of untruth and error stretching back over 900 years, first the layer of spiritual paralysis, then that of spiritual compromise, finally that of spiritual impurity. As a result, although pioneered by a handful, the awakening of Orthodox England began essentially only in the second half of the twentieth century.

Firstly, the Orthodox English had to fight against the deep-rooted spiritual paralysis induced by the propaganda and brain-washing imposed on them by Secularism. This had buried English (and Scottish, Irish and Welsh) identity beneath its illusory ideology. Secondly, they had to fight against the even deeper-rooted spiritual compromise of the Establishment religion and the cultural reflexes associated with it. Thirdly and finally, they had to fight against the deepest-rooted spiritual impurity, the rationalism and moralism of left and right, which infected those who had accepted Orthodoxy in theory but not in practice.

For that reason it took fifty years for the awakening to even begin to come to fruition. By the early twenty-first century it was clear that there was at last a little flock of conscious English Orthodox, who clearly saw their spiritual roots and understood the consequences of the eleventh-century apostasy. Their existence was recognised only recently by the long-awaited despatch to England of a resident Russian Orthodox bishop in London.

The Role of Orthodox Russia

Just as the rebirth of Orthodoxy elsewhere in the twentieth century has above all been dependent on help sent from Orthodox Russia, so too this has been the case of Orthodox England. Here we must insist on Orthodox Russia, and not on any nationalistic Russia or any other source, however helpful other spiritual sources have been in the struggle to restore Orthodoxy in England. It was as a result of relying on politicised and ethnicised sources that Orthodox England suffered greatly from divisions. These came into existence only after the fall of Orthodox Russia in 1917 and the subsequent invention of other Russias and other groupings. Orthodox England experienced all these during the Cold War years, whether they were Soviet Russia, nationalist Russia or other politicised and ethnicised groupings called 'jurisdictions'.

Seeing the possibility of spiritual rebirth, the devil has taken revenge by sending great trials at the birth of Orthodox England. Frauds, fakes, charlatans and divisions, called 'jurisdictions', have been our lot. However, in the new century and new millennium, it would seem that at last there is a possibility of moving on. There is a possibility that the Orthodox English will throw aside oppressive ethnic nationalism, whether Anglican, Russian or other in origin, and move on to the uplands of spiritual purity and humility, righting the historic wrongs of the past.

Fr Andrew

From the Righteous: ABBOT ÆLFRIC OF EYNSHAM

5 August: St Oswald, King and Martyr

AFTER Augustine had come to England, in the land of the Northumbrians there was a noble king called Oswald, who had great faith in God. In his youth he had left his friends and family and sailed to Scotland[1]. Soon he was baptized there together with those who had travelled with him.

About that time his uncle Edwin, who was King of the Northumbrians and also believed in Christ, was killed by the British King Cadwalla[2]. Within two years Cadwalla had also killed two of Edwin's successors. After their lord's fall, Cadwalla killed and shamefully ill-treated the Northumbrian people until the blessed Oswald did away with his wickedness.

Oswald went to fight bravely against him with a little army. His faith strengthened him and Christ prepared him to face his enemies. Before he went into battle, Oswald made haste to raise up a cross to the honour of God, crying to his companions: 'Let us fall down before the cross and pray to the Almighty that He will save us from our proud enemy who wishes to kill us. God Himself full well knows that we are fighting justly against this cruel king to deliver our people'. They all fell down in prayer with Oswald.

The next morning they went into battle and were victorious. The Almighty Ruler granted them victory because of Oswald's faith. They put down their enemies, the proud Cadwalla with his great host who had thought that no army could resist him. The cross that Oswald had raised up remained there for worship.

Many sick people and cattle were healed through this cross, as Bede tells us. One man slipped over on ice, broke his arm and lay in bed, suffering greatly, until someone fetched a piece of moss which had been growing on the cross. The

same night the sick man was healed in his sleep through Oswald's virtues. The place where Oswald defeated the cruel king is called Heavenfield, near the long wall the Romans built[3]. Later a well-known church was raised up there to the honour of God who lives in eternity.

Well, as soon as Oswald became King, he began seeking to do God's will, wanting to convert his people to faith in the living God. So he sent to Scotland[1], where the faith was then, and begged the chief men that they would grant his requests and send him some teacher who could bring his people to God. This was granted. Straightaway they sent the blessed king a certain venerable bishop who was called Aidan[4]. He was very famous for the monastic way of life and had cast away all worldly cares from his heart, wanting nothing but God's will. Whatever the King or the rich gave him, he would immediately give away to the poor and needy with benevolence.

Lo, King Oswald rejoiced at his coming and received him with honour as a blessing for his people, so that their faith might be turned again to God from the apostasy to which they had turned. So it happened that this faithful King was pleased to translate the bishop's preaching for his advisers and acted as his interpreter, because he knew Irish well and Bishop Aidan could not yet speak the Northumbrian dialect fluently enough.

The bishop preached the faith and baptism all over Northumbria and converted the people to God's faith, always setting them a good example by his works, himself living as he taught others. He loved abstinence and reading holy books, zealously using educated young men, so that all who went with him had to learn the Psalms or how to read, wherever they went, preaching to the people. He would seldom ride but travelled on foot, living as a monk among the people with much discretion and true virtue. King Oswald became very charitable and humble in manner. He was generous in all things, raising up churches and monasteries with great zeal all over his kingdom.

One holy Easter day it happened that Oswald and Aidan were sitting together. Servants brought the King the royal food on a silver platter. One of the King's servants who saw to his almsgiving came in and said that a lot of poor were sitting in the streets. They had come from all over to receive alms from the King. He immediately sent the poor the silver platter, food and all, ordering the platter to be cut up and given to the poor, to each of them his portion. This was done. The noble Bishop Aidan took the King's right hand with great joy, cried out with faith and said to him: 'May this blessed right hand never perish in corruption'. This happened, just as Aidan had prayed for him, and his right hand is whole to this day.

Oswald's kingdom expanded greatly so that four peoples accepted him as lord, the Picts, the Britons[5], the Scots and the English. Almighty God united them for the purpose because of Oswald's virtues, for he always honoured God. In York he completed the noble Minster[6] which his relative Edwin had begun before him. He toiled for the kingdom of heaven with unceasing prayer[7], much more than caring how he might preserve the passing honours of the world, for which he had little love. He would very often pray after matins and stand alone in the church in prayer, from sunrise on, with great fervour[8]. Wherever he was, he always worshipped God with the palms of his hands lifted upwards.

At that same time a certain bishop called Birinus came from the city of Rome to the King of the West Saxons[9]. The latter was called Cynegils and he was still a heathen, as was all the West Saxon land. Birinus came from Rome at the desire of the Pope who was in Rome, and promised that he would do God's will and preach the Saviour's name and the true faith to the heathen in faraway lands. He went to still heathen Wessex and converted King Cynegils to God and with him converted all his people to the faith.

The faithful Northumbrian King Oswald went to Cynegils and took him to baptism, happy at his conversion. Kings Cynegils and Oswald gave the holy Birinus the city of Dorchester as a bishop's see. He lived there for a long time, exalting God and guiding the people in the faith by his teaching, until he happily departed to Christ. His body was buried in the same city, until later Bishop Hedda[10] took his relics to Winchester and placed them with honour in the old Minster where they are still venerated.

Now King Oswald ruled his kingdom with glory, both with the glory of the world and with great faith. In all his deeds he honoured his Lord until he was killed in the defence of his people. This was in the ninth year after he had become King when he was thirty-eight years old. It came about because Penda, King of the Mercians, made war on him. Penda had previously helped Cadwalla to kill Oswald's relative King Edwin. This Penda knew nothing of Christ and all the Mercians were still unbaptised. They both went into battle at

Maserfield[11] and fought until the Christians fell and the heathen approached St Oswald. Then he saw his end coming and he prayed for his people who were dying, commending their souls and himself to God, crying as he fell: 'God, have mercy on our souls'.

The heathen king commanded his men to cut off Oswald's head and his right arm and set them up as a trophy. After Oswald had been killed, his brother Oswy succeeded to the Northumbrian throne. He rode with an army to where his brother's head had been fastened to a stake. He took the head and his right hand with reverence to the church in Lindisfarne. So were fulfilled the Bishop's words that his right hand would continue whole, without any corruption.

The arm was placed reverently in a silver shrine in St Peter's Minster in the town of Bamborough by the seashore[12]. It lies there as sound as when it was cut off. Later his brother's daughter became Queen of Mercia[13], asked for his bones and took them to Bardney Minster in Lindsey, which she greatly loved. But the monks were led into error and would not receive the Saint. So they pitched a tent over the holy bones that were on the bier. Behold, God showed that he was a holy Saint and a heavenly light spread over the tent and went up to heaven like a lofty sunbeam all night long. Everyone saw it all over the province and marvelled greatly at it.

The monks were very frightened and in the morning prayed that they might reverently receive the Saint to whom they had earlier denied access They washed the holy bones and placed them reverently in a shrine in the church. Many sick people were healed of various illnesses through his holy virtues. The water with which they had washed the bones in the church had been poured out onto the ground. Later the earth where the water had been poured out became a source of healing for many. With the dust devils were put to flight from men who before suffered from madness. So also from the spot where he fell in battle men took earth for the sick and put it in water for them to taste and they were healed through the holy man.

Once a certain traveller was riding towards the battlefield when his horse became ill and fell down, rolling all over the earth like a mad creature. While it was rolling about the large field, it eventually came to the place where King Oswald had fallen, as we described above. It rose up as soon as it touched the place, whole in all its limbs, and its master rejoiced. The rider then went on his way, as he had intended. When he arrived at his destination, he found a girl who had been paralysed for a long time. He began to relate what had happened to him during the ride and they carried the girl to the place. She fell asleep, but woke up soon afterwards, sound in all her limbs from the terrible disease. She covered her head[14] and journeyed home happily, walking as she had never done before.

Again, a certain horseman was passing by the same place on an errand. He took a cloth and bound up some of the holy dust from the precious place, taking it with him to where he was hastening. There he met some merry guests at their house. He hung the dust up on a post high up and sat with the revellers, making merry. There was a great fire in the centre of the house and the sparks quickly rose up to the roof until suddenly the house caught fire. The revellers ran out frightened. The house was completely burned down, except for the one post on which the holy dust had been hung. Only this post remained intact together with the dust and they marvelled greatly at the holy man's virtues that the fire could not consume the wood. Later many sought out the place, receiving healing from it and some sought healing there for their friends

St Oswald's fame spread abroad, to Ireland and also southwards to Frankland[15], as a certain priest told us about a man. The priest related that in Ireland there was a learned man who took no heed of Christian teaching and cared little about his soul's needs or his Creator's commandments. Instead he spent his life in foolish deeds until he fell ill and was brought near to his end. He called the priest who later told us about this and at once said to him sorrowfully:

'Now I have to die a wretched death and go to hell for my wicked deeds. I would like to make amends. If I can remain, turning to God and good ways, I will change my whole life to do God's will. I know that I am not worthy of this respite, unless some Saint intercedes for me to Christ the Saviour. Now, we have been told that there is a certain holy King in your country called Oswald. If you have any relic of the saint, give it to me, I pray you'.

The priest answered him: 'I have a piece of the stake to which his head was fastened and if you believe, you will soon be healed'. So the priest took pity on the man and scraped some of the sacred wood into holy water and gave it to the sick man to drink. He soon recovered and afterwards

had a long life in the world, turning to God with all his heart with holy works. Wherever he went he spoke of these wonders. So no-one should renounce what he has voluntary vowed to Almighty God when he is sick, in case he should lose himself if he renounces it before God.

Now, says the holy Bede who wrote this book, it is no wonder that the holy king should heal sickness, for he lives in heaven. This is because when he was here on earth he wanted to help the poor and weak and give them sustenance. Now he has honour with Almighty God in the eternal world for his goodness.

Later when St Cuthbert was still a boy, he saw how the angels of God joyfully carried the soul of the holy bishop Aidan to Heaven, to the eternal glory that he deserved for his life on earth. Many years later St Oswald's bones were taken to Gloucester in Mercia. There God often revealed many miracles through the holy man. For this be glory to the Almighty God, who reigns in eternity for ever and ever. Amen.

1. To Iona, where the Irish mission under St Columba had since 563 been Christianising the native Pictish (Celtic) people and Celtic Irish ('Scottish') settlers.
2. St Edwin died in 633.
3. Hadrian's Wall.
4. St Aidan of Lindisfarne (9 651).
5. The Britons were the native Celtic people of what is now England and Wales before the English settled here. They included those who are now called the Welsh, the Cornish and the inhabitants of what is now Cumbria or north-west England.
6. York Minster. A minster was a monastic church. The word comes from the word monastery and there are over thirty towns in England called -minster, the most famous being 'Westminster' – the monastery in the west.
7. We note 'unceasing prayer', suggesting that he had been taught this by the monks of Iona, when he was still a young man.
8. Naturally he stood in prayer, as do Orthodox Christians to this day.
9. St Birinus of Dorchester-on-Thames, Apostle of Wessex, is believed to have been from the Germanic tribe of the Lombards, who lived in the north of Italy. He reposed in 650.
10. St Hedda of Winchester († 705).
11. Maserfeld, the source of the Shropshire name Masefield, is in Mercia, that is, the Midlands. It is now called Oswestry, meaning Oswald's 'tree', that is, Oswald's cross.
12. Bamborough is the royal fortress opposite St Aidan's spiritual fortress on Lindisfarne.
13. St Ostrythe, Queen of Mercia.
14. Women covered their heads as a sign of modesty, as traditional Orthodox women still do.
15. Germany.

AN ORTHODOX PERSPECTIVE ON THE CRIMEAN WAR AND THE EUROPEAN SUICIDE

The Crimean War drew a clear line of division between Russian and European civilisations and ensured European spiritual, cultural, historical and political estrangement from Russia.

The Crimean War: A Clash of Empires,
Ian Fletcher and Natalia Ishchenko,
2004, pp. 534–35

Introduction: The 'Crimean' War

OUR Russian Orthodox church, where I write these opening lines, was originally built for foreign mercenaries to be sent to invade Russia. In our church we commemorate in a 'synodical' list those Orthodox soldiers who over 150 years ago gave up their lives for the protection and freedom of Orthodox from both Eastern Ottoman and Western Imperial tyranny. It is therefore appropriate for us to examine the history of the Crimean War in an Orthodox light.

The Crimean War was fought between Russia (supported by some Bulgarian and a small number of Greek troops) and the British, French and Ottoman Empires and, from early 1855 on, the Kingdom of Sardinia. In Russia it is also known as the Eastern War and in Britain it was known as the Russian War. The convenient misnomer of 'the Crimean War' only became common at the end of the nineteenth century. It marked the lowest point in the history of Anglo-Russian relations when, instead of being allies, the two countries at the opposite ends of Europe, England and Russia, actually went to war against one another.

The Crimean War was the result of the French and British attempt to control the territories of the declining Ottoman Empire for their own strategic purposes (much as the USA today attempts to control the Balkans from its protectorates in Bosnia

We Stand for Sevastopol! (Vasiliy Nesterenko, 2005)

and Kosovo and recently attempted to control Georgia and the Ukrainian Crimea itself). Russia, on the other hand, wanted to protect and, if possible, free Orthodox Christians, who had been enslaved and oppressed by the Muslim Ottomans for 400 years. This was misinterpreted by the paranoid British government as a Russian attempt to control the Mediterranean and cut off India. Like the later First World War, the Crimean War was then an international war of geopolitics. Britain wanted to hold on to India and France wanted to build a Neo-Roman Mediterranean Empire. They could brook no rivals.

The Crimean War involved huge armies from different countries and was fought not only in the Black Sea, but also in the Caucasus, the Baltic, the White Sea and the Pacific. It was notorious for its military blunders by incompetent aristocratic and political leaders on all sides, a chaotic lack of logistics and basic medical care for ill-equipped troops, who were often flogged for the most minor of infringements (both the British and the Russians showed great cruelty in this respect). It is considered to be the first 'modern' war, as it introduced technical changes which affected all future warfare. These included trench warfare, steamships, the use of chloroform in military hospitals, the extensive use of artillery, mortars, mines and modern rifles and the first military use of railways and the telegraph. There was also the use of the camera and, especially on the British side, highly critical and very influential journalism, which for the first time documented a war in photographs.

Ottoman Decline and Allied Imperialism: 1815–1852

After the final 1815 Waterloo victory over the new Charlemagne, the tyrant Napoleon, in England considered to be the devil and in Russia to be the Antichrist, the British elite had a chance to turn to righteousness. The chance was squandered as the loot from the Industrial Revolution became ever more tempting and the desire to exploit other countries of their raw materials ever more pressing. Thus, in the 1840s there came the chance to help the Irish in their famine. Instead, the British elite turned its back and a million Irish perished. A turning point had been reached – a new phase of ever more aggressive imperialism had begun, signified by the immorality of the Crimean War (1854–56). This was followed closely by the imperialistic British war in Persia which in turn contributed to the massacres of the India 'Mutiny' of 1857–58.

The events which directly led to France and Britain invading Russia in March 1854 can be traced back to France in 1851. After his *coup d'état* on 2 December 1851, the President Louis

Napoleon had made himself Emperor Napoleon III and assumed dictatorial powers in France. He was an ambitious and immoral imperialist like his uncle and namesake, who had caused nearly 10 million deaths in Europe during his reign. In search of power, Napoleon III decided to force the Ottomans to recognise France and Roman Catholicism as the authority in the Holy Land. However, Russia disputed this change of authority and even the Ottomans had to explain to the French that Russia was the official protector of all Orthodox Christians in the Ottoman Empire.

In reality, Napoleon III, a notorious serial adulterer, had little time for Roman Catholicism. Rather he wanted the former glory of his uncle, who had already been defeated by Russia in 1812. In this way France, with its huge and highly professional army, could once more dominate Europe through bloodshed. In other words, Napoleon's motive was revenge. Keen to create a French Empire in the Middle East, Napoleon III sent the ship Charlemagne (an ominous name) to the Black Sea in violation of international convention. This was meant as a threat to the Russian Navy, which had begun to dominate the Black Sea, which was its border.

France's show of force, combined with aggressive diplomatic intrigue, violence and bribery, made the Ottomans accept a new treaty. This confirmed France and Roman Catholicism as the supreme authorities in the Holy Land. As a result, the sincere but naïve Tsar Nicholas I had his Foreign Minister undertake talks with the Ottomans and deployed troops along the Ottoman frontier on the Danube. A great act of injustice towards the Orthodox Church had been carried out and a remedy for the wrongs connived at by the French had to be found.

The Turning-Point: 1853

As conflict loomed, the naïve and unrealistic Nicholas I turned to diplomacy. He explained that he had an obligation to Orthodox communities in the Ottoman Empire. Russian diplomats attempted to negotiate a treaty which would allow Russia to protect the Orthodox Church in the Ottoman Empire. Russian diplomats arrived in Constantinople in February 1853, but diplomats from the British government of Lord Aberdeen convinced the Sultan to reject the treaty. Later, even the arch-imperialist, Disraeli, blamed Aberdeen for making war inevitable in this way. Indeed, Aberdeen had started the process by which his government would be forced to resign in January 1855 for his role in starting the War.

Soon after British intrigues had brought about the failure of Russian diplomacy in 1853, Russian armies were sent across the Danube to free the Orthodox principalities of Moldavia and Wallachia (Romania) which were under Ottoman occupation. Tsar Nicholas foolishly believed that other countries, especially neighbouring Austria, would not object to the liberation of neighbouring Ottoman provinces, especially given that Russia had helped Austria in the recent past. He also naively believed that Britain would never ally with France – a mistaken belief deliberately encouraged by the British. Hoping to maintain the Ottoman Empire in order to protect its imperialism in Asia, Britain sent a fleet to the Dardanelles, which was joined by another fleet from France.

At the same time the European Powers still hoped for a diplomatic agreement in their favour. The representatives of Britain, France, Austria and Prussia met in Vienna, where they drafted a note which they hoped would be acceptable to the Russians and Ottomans. The note met with the approval of Nicholas I but was rejected by Sultan Abdülmecid I. The Sultan formally declared war on Russia on 23 October 1853. The Crimean War is therefore dated 1853–1856 in Russia and Turkey, not 1854–1856. The large, multinational Ottoman army, led by a Catholic Croat who had become a Muslim and with several Prussian and British officers, proceeded to attack the much smaller Russian forces near the Danube.

Russia and the Ottoman Empire had also massed forces in the Caucasus. The Western-led Ottomans gained several victories both on the Danubian front and in the Caucasus, where they were helped by Chechen Muslims. Tsar Nicholas responded to the Ottomans' declaration of war by sending warships from the Russian Black Sea port of Sevastopol to destroy a Turkish fleet which had refused to surrender. This was the brief naval Battle of Sinope in northern Turkey on 30 November 1853. Unfortunately, this Russian victory provided Britain and France with their long-awaited excuse for declaring war on Russia on the side of the Ottoman Empire. They formally declared war on 28 March 1854, Britain first and then France.

The Phoney War: March – September 1854

There would be a six-month period of 'phoney war' before serious military action would break

Map of the Black Sea Area

out. The logistics of getting Western armies to the other side of Europe were complex. France and Britain were supported by a treacherous Austria and, although it did not immediately declare war on Russia, it refused to guarantee neutrality. Indeed, a large Austrian army would block all possible access to Constantinople by Russia and later Austrian threats would force Russia to seek peace.

France supported by Britain, the Turkish Ottomans and, in 1855, Italians ('Sardinians'), whose interest had nothing to do with the Crimea at all, invaded Russia. This was just as France and twelve other Western nations had already invaded Russia in 1812. Later it would be Germany and Austria-Hungary in 1914 and in 1941 the Austrian leader of Germany, Adolf Hitler. Western aggression towards Russia did not cease.

Thus, in 1854, the 800th anniversary of the Western Schism of 1054, the French Cardinal Sibour, Archbishop of Paris (later murdered in a sordid homosexual affair) rejoiced with these words: 'The war which France is starting with Russia is not a political war, but a holy war; it is not a war of state against state, a people against a people, but only a religious war ... The real reason for this war is the need to push back the Photian heresy, to bludgeon it and to trample it down; such is the open aim of this crusade'. To attack their fellow Christians in this way, the French Roman Catholics were prepared to support a hypocritical alliance with Islam. The lack of repentance of an increasingly Islamised France for this has not been forgotten.

The brainwashed British were no better. Already on 10 April the hypocritical treaty that they had signed with the French had spoken of 'a crusade against Russia in the name of freedom and civilisation' and a fight for 'the independence of Europe' (Bayley, pp. 26 and 57). Many in Britain

The Allied troops arrive at Eupatoria

Map of Crimea

ignorantly saw in the war the opportunity to convert the 'primitive' Russians to 'the use of the Bible'. Thus, Captain James Kingsley wrote that the Russians were 'kept in ignorance', had 'never encouraged the light of Christianity', that 'the use of the Bible is entirely forbidden in the whole of the Russian dominions' and hoped for 'the conversion of all Russia'. His only regret was that 'we are leagued with infidels, I mean the French and the Turks'. (Quoted on pp. 5–6 of Massies' *The Crimean War*). Such was the level of insular ignorance and Protestant bigotry of Victorian Britain.

A summer stay by Allied troops in Varna in Bulgaria, where some 10,000 Allied troops died of cholera, became even more pointless when Austrian threats made the Russian troops withdraw from the area. First, the near-victorious Russians left Silistria, the siege of which had cost them very dear, beyond the Danube in northern Bulgaria, to where they had crossed in the hope of freeing Constantinople. They took with them Bulgarian refugees fleeing Turkish atrocities. Then they withdrew even from the Danubian Principalities. Vain attempts and bribes were made to encourage Austria, Prussia, Sardinia and Sweden to invade Russia and share its territories among them. The Principalities were indeed at once occupied by Austria. Although this removed the original excuse for war, the British and French governments continued their aggression. It was too late.

The Invasion of Russia: September 1854

Finally, on 14 September, 64,000 Allied troops began an unopposed landing from 600 ships at Eupatoria in the Russian Crimea. A Russian, seeing so many ships and their masts like church steeples commented: 'The infidel has built another holy Moscow on the waves' (Kerr, p. 40). From there the troops would slowly move south towards Sevastopol (at the time the French misspelling of Sebastopol was adopted in English), the home of the Russian Black Sea Fleet. Their strategic aim of the whole war would be to take the port and destroy it. As a supreme irony, the port with its dry docks had been completed by British civil engineers only a few years before.

Eventually, indeed, the Russians would scuttle their ships and the docks would be captured, but only after nearly a year and huge losses on both sides. This Pyrrhic victory would come after a siege, which many British had expected to be a 'raid' taking one week. It would entail major battles and countless actions between two large armies deeply entrenched just outside the city, which would only begin six months after war had been

declared. It would kill hundreds of thousands of troops in terrible trench warfare.

The first conflict took place to the north of Sevastopol, on the River Alma, on 20 September 1854. In this, new rifled muskets were used by the raw and amateur British and the well-trained and experienced professional French. The huge technical advantage of the rifles, together with good tactics, initiative and numbers, enabled the invaders to drive the defending Russians out of their strong position north of Sevastopol, but at great loss to themselves. Outnumbered two to one, the Russians lost some 5,600 killed and wounded, the Allies perhaps 2,500. It was a rout and a rude awakening for the now demoralised and inadequately equipped Russians.

However, the over-cautious victors disastrously failed to follow up their victory by attacking and taking Sevastopol directly. Instead, they marched around the city to begin a regular siege from the south. The British made their base at the small port of Balaklava, the French not far away at Kamiesch. This allowed the Russians time to fortify the city under their brilliant engineer General Totleben and stage two flank attacks from their field army, based in the central Crimea. Nearly a year of trench warfare and not a week's raid was now guaranteed. In the meantime Sevastopol harbour was blocked when the Russians sank seven ships across it. One ship, The Three Hierarchs, would not sink until an icon, given by the Bishop of Odessa, had been removed from it.

Autumn 1854 – Winter 1855

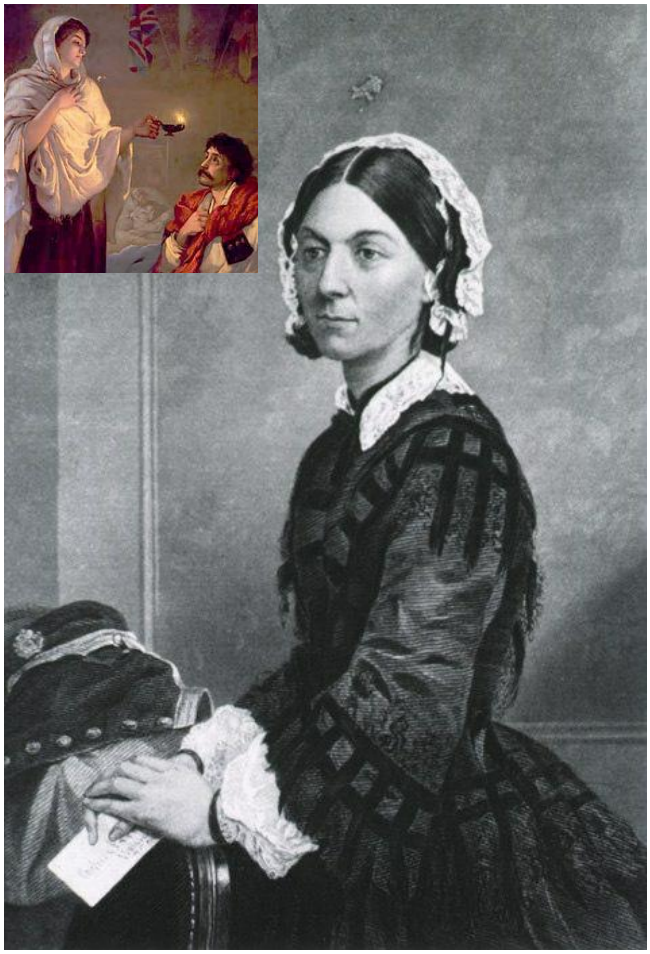
Bombardments of Sevastopol now began. However, the Russians replied from behind excellent fortifications, which they had had time to build during the Allies' delay. Now came the Battle of Balaklava, eight miles south of Sevastopol, on 24 October. This was a Russian attempt to recapture the port of Balaklava against British and Tunisian (Ottoman) troops. After fighting which lasted only a few hours, this ended with the British 'Charge of the Light Brigade' and brought the Russians to see the Battle as a victory. Incompetent leadership had caused nearly half of the British Light Brigade to be killed, wounded or captured, together with over half their horses. 'Someone had blundered', wrote Tennyson regarding this massacre of the pride of the British Army.

On 5 November, a major Russian attack at Inkerman was only just beaten back with great losses by isolated Highland infantry units. This was the origin of the term 'The Thin Red Line'. The Battle of Inkerman was a far more deadly and chaotic battle for both sides than either the Alma or Balaklava. It was a British victory, in which both sides showed great bravery. The Russians, who lost at least 11,000 men, as against 4,500 Allied troops, were like the British often led by incompetent generals. They also suffered greatly from having to use their old-fashioned muskets and tactics and being poorly-trained peasant conscripts. Both sides had suffered, the Russians much more than the Allies, but, for all that, the latter had not advanced a single pace nearer Sevastopol.

Above: Three pictures showing the Charge of the Light Brigade. The top one is the most idealized, the other two show a more realistic view.

On 14 November there was a sign from the heavens. A hurricane sank fifty-three allied ships, including twenty-one British transport ships, in the inadequate small fishing-port of Balaklava, which had become the British base. This destroyed absolutely vital winter supplies and medicine, ruining vital roads and bringing the campaign to a standstill. In atrocious winter weather, bringing cold, wet, mud and frostbite, many of the ill-equipped and ill-fed British soldiers died. Here was the origin of the English words 'balaclava', 'cardigan' and 'raglan' – named after the places and leaders of the time. So cold was it that many an aristocratic officer, who had bought his commission, fled back to London. The ordinary soldier had no such possibility, except for desertion, which some did.

Meanwhile, the British government paid no heed to the hurricane, an 'Act of God', and stubbornly continued its costly invasion of a minute part of Russia. The five-month winter killed 10,000 British troops, not through war but through



Inset: A highly romanticized version of Florence Nightingale, the Lady with the Lamp.

Above: A more realistic portrait

Mary Seacole, a Jamaican nurse who did quite as much, if not more, than Florence Nightingale to alleviate suffering at Scutari, but her colour and the prejudice of the time meant that her efforts were largely consigned to oblivion

sickness. Many simply froze to death where they stood. The total lack of hygiene at the huge main British military hospital with four miles of beds, located at Scutari facing Constantinople, meant that it, like the other hospitals, was no more than a death-camp. In any case, Scutari was four days by ship from the battlefield, meaning that many died before they even got there. The scandalous situation at Scutari would be remedied only after the report of a Sanitary Commission in March 1855, whereupon deaths fell from 10,000 in five months to 500 in five months.

Here even the brilliant organisational work of Florence Nightingale, 'the Lady of the Lamp', would not be the solution. At that time she simply did not understand the importance of basic hygiene, clean water and sewers. It has been suggested that the thousands who died through her ignorance of hygiene led to her complete break-down and feelings of guilt after the war was over. Press reports of the utter incompetence of British leadership with its stupid bureaucracy, nepotism and 17th century system of payments for army commissions by foolish aristocrats and cruel punishment by flogging, led to the fall of the government of Lord Aberdeen in January 1855.

Spring 1855

After such very heavy losses, at the German Prince Albert's suggestion, the British government was forced in early 1855 into recruiting foreign legions in Germany, Italy and Switzerland. Many of these recruits were political dissidents or even criminals, but there was no alternative since so few British people wanted to fight in the ill-reputed and

poorly-paid British army in the Crimea. The war was more and more seen as another government-imposed adventure in some exotic and unheard of place and fought in terrible conditions. In the event, the foreign recruits never even reached the Crimea and their recruitment turned into an expensive and bungled fiasco. The British Army remained a tiny, under-strength and poorly-trained group, now dressed in rags.

In May 1855 the amateurishly-led British and the professionally-led and reinforced French, including African colonial troops, were joined by some 15,000 Italian ('Sardinian') troops from the Piedmont. They formed a small but useful army to secure British and French diplomatic support for the expulsion of Austria from Italy. The British certainly needed support, mere boys had been sent out to fill the ranks. Whereas Britain relied on poorly-paid voluntary recruits, France had a conscript army which was professionally trained and equipped.

Meanwhile, once the logistical situation in Balaklava had been saved by the building of a railway there, the British were able to obtain supplies much more easily. (British workers on the railway were paid five times the amount of soldiers, as a result the railway had been built in record time, whereas the army was unable to recruit). The siege of attrition at Sevastopol itself continued, with heavy Allied losses, on 18 June after assaults on its fortifications. Russian priests were seen on the fortifications, reading prayers over the departed, killed *en masse* by the heavy Allied bombardments. The regular, mainly French, heavy bombardments were deadly enough, but the Russians would repair the damage done at night and so thwarted the Allies, often making their efforts seem futile.

At this time the British and French commanders decided to send a naval squadron to the Azov Sea to undermine Russian communications and supplies to besieged Sevastopol. In May 1855 ships captured the ports of Kerch and Yenikale at the entrance to the strategically-important Sea of Azov in the eastern Crimea. Here, on 24 May, drunken allied soldiers looted and pillaged, earning the contempt of Russians who looked on them as barbarians. Then they attacked the seaport of Taganrog, but the Governor of Taganrog refused the ultimatum of the invaders responding that 'Russians never surrender their towns'. The British-French squadron bombarded Taganrog and landed

A typical gun emplacement of the period

300 troops, but were thrown back. Nevertheless, Russian logistics were now much hampered.

The Fall of Sevastopol

In August, a disastrous counter-attack by the demoralised and poorly-led Russians at the Battle of the River Chernaya was repulsed with huge Russian losses of 10,000. French and Sardinian troops only lost some 2,000. Now the Russians were resigned to defeat following the storming of the vital Malakhov bastion outside Sevastopol by French troops (there were few British troops left to do anything and most of them were mere inexperienced boys).

This took place on 9 September 1855 with great Allied losses, but Sevastopol fell. It seems that although the Russians had suffered 10,000 in dead and wounded, the Allies lost just as many, over 2,000 of them raw, leaderless British recruits, who ran away in the face of battle, to their shame and the derision of the professional French. So began the common Continental contempt for the British Army, which the Kaiser referred to at the beginning of the First World War in his phrase as 'the contemptible little army'.

However, the taking of Sevastopol was a hollow French victory. The Russians had destroyed

The Defence of Sevastopol (Aleksei Evstigeniev, 2007)

everything that had resisted the Allied bombardments and the main part of Sevastopol was an empty shell. Seeing the impossibility of defending any longer and given the huge daily losses from the bombardments, Russian sailors, troops and masses of civilians from the town which before the War had had a population of 47,000, were evacuated. Having blown up and set fire to everything of use, the evacuated but undefeated Russian defenders crossed a pontoon bridge to an impregnable position on the northern heights of the town. The evacuation was highly organised. A deathly quiet fell on the empty southern side of the town. The French walked into the empty town and settled down to destroying the recent British-built docks, but were unable to venture any further. The war was effectively over.

A second dreaded winter was now approaching again. This time, at last, the British were well-prepared, but the French were not. The French were now to lose 40,000 troops to sickness, especially typhus and cholera. There followed on 17 October an Allied naval victory at the forts at the small port of Kinburn near Odessa, though this was not followed up, so was in fact rather futile. However, on 25 November, the Russians at last took the fortress of Kars from the Turks in the Caucasus. But it was time for all to sue for peace. The war was in effect over, both sides were exhausted, the Russian and the Ottoman Empires both virtually bankrupted by it.

From the Black Sea to the White Sea: 1854–1856

Meanwhile, the 'Crimean' War had not been limited to the Crimea. There had been Russian victories over the Turks in the Caucasus. Then there was the war in the Baltic which had begun in June 1854. At the beginning, the Baltic campaign proved fairly pointless, though its economic stranglehold was to become important in 1855. Although in 1854 British and French commanders had led the largest fleet assembled since the Napoleonic Wars, with 50,000 men in the British Baltic fleet alone, they considered that Russian coastal fortifications were too well-defended to engage. Therefore they limited their actions to harassing local civilian shipping, blockading Russian trade and conducting raids.

The burning of tar warehouses and ships in Oulu and Raahe in the Baltic by the invaders led to international criticism. In Sweden and Finland British plundering of civilians was ironically

compared to that of the Vikings. Ironically too, many of the items destroyed by the Royal Navy had been for export to Britain and had already been paid for by British importers. In Britain, an MP Thomas Gibson demanded in the House of Commons that the First Lord of the Admiralty explain 'a system which carried on a great war by plundering and destroying the property of defenceless villagers'. In autumn 1854 three British warships left the Baltic for the White Sea, where they shelled Kola (which was completely destroyed, together with two churches) and twice shelled the monastery and churches at Solovki. Their attempt to storm Arkhangelsk proved abortive.

In the new and much more successful campaign of 1855 the invaders' Baltic Fleet tried to destroy heavily defended Russian dockyards outside Helsinki. They were unable to defeat the defending batteries. Part of the Russian resistance was credited to the deployment of newly-invented Swedish blockade mines. Indeed, modern naval mining is considered to date from this. The Baltic blockade did much to undermine the Russian economy and raiding by allied British and French fleets did destroy a few Russian forts on the Finnish coast.

Minor naval skirmishes also occurred on the Pacific front, where a strong British and French squadron besieged a smaller Russian force on the Kamchatka Peninsula. A landing force of invaders was beaten back with heavy casualties in September 1854. Anglo-French forces also made several small landings on Sakhalin and Urup in the Kurils near Japan.

The Royal Navy Bombards the Monastery of Solovki in the White Sea

The Immediate Consequences of the War: 1856

With both sides in a stalemate after the capture of Sevastopol, the French began secret peace negotiations. Their losses had been appalling, especially when compared to British losses – 97,365 French dead and 39,818 wounded against fewer than 22,602 British dead and 18,253 wounded (and about 2,000 Italian dead). The British, now under the government of Palmerston and at last organised and properly equipped, wanted to prolong the War. However, after their inconclusive capture of Sevastopol, the exhausted French wanted peace, appalled by their losses. As for the Russians, led by the new and much more practical-minded Tsar Alexander II, they dreaded the costs of the war and Austrian, Swedish and Prussian threats to enter it against them.

Finally, a protocol for peace was signed on 1 February and an armistice declared on 1 March. As a result of 'The Treaty of Paris', finally signed two years after the Allied war had begun, on 30 March 1856, the new Tsar Alexander II and the Sultan agreed not to establish any naval or military arsenals on the Black Sea coast. The other European Powers pledged to respect the independence and territorial integrity of the Ottoman Empire, thus ensuring continued Muslim oppression of the Balkan Christians for another generation.

Altogether the invaders had massed a potential force of 400,000 French troops, 300,000 Turks, 153,000 British, 15,000 Italians and some 10,000 German, Swiss and Italian mercenaries. However, as with the 1,123,000 Russians, supported by 7,000 Bulgarians and some 500 Greeks, only some of these had actually taken part in the war. Nevertheless, on the invaders' side there were over 166,000 dead, 45,000 of them Turks, whose

Troops of many nations took part in the war

medical care system was even more abysmal than that of the other participants.

Some 90% of Allied losses were due to poor hygiene and disease, especially cholera and typhus. On the Russian side, medical care was relatively better, with 140 'sisters of mercy' and many doctors, including 43 Americans who had been hired. However, it was still vastly inadequate by modern standards and there were officially 143,000 casualties (unofficially much, much higher). Two-thirds died from disease, caused by appalling sanitary conditions and lack of sufficient care for the wounded.

It was not by chance that the French Ambassador de Bourqueney, having read the provision of the peace treaty, exclaimed: 'It is not clear who won and who lost this war'. All the more so, when the Russians kept the bitterly-contested Sevastopol, where they soon rebuilt their naval base. The Russian heroes were its Admirals and the Navy, not the Generals who had led, and often misled, the Army (just as on the British side). As a result of the war, Tsar Alexander II adopted an urgent programme of internal reforms, anti-corruption measures (corruption had been very widespread in the Russian Army), serf emancipation, modernisation and industrialisation.

From the Russian viewpoint, the Treaty of Paris frustratingly delayed the Russian liberation of other Christians by a generation. Thus, in 1871, having at last recovered economically from the catastrophic War, Russia denounced the Black Sea clauses of the treaty it had been forced to agree to in 1856. As the British government could not enforce the clauses alone, Russia once again established a fleet in the Black Sea. And it was in the Russo-Turkish War, which broke out on 24 April 1877 that Romania, Serbia and Montenegro achieved full independence and Bulgaria its autonomy. As a result of the Crimean War Russia began to view Britain as a nation of anti-Christian intriguers and hypocrites who were not to be trusted, a view shared to a large extent by the French in their phrase 'perfidious Albion'.

Conclusion: The Judgement of the Nations: 1854–1914

The Crimean War saw the collapse of the Vienna Settlement of 1815 that had maintained peace in Europe for nearly forty years. As a result of the Crimean War all the aggressors were punished. Its Treaty of Paris stood for only fifteen years until 1871, when France was punished for starting the Crimean War by its defeat at the hands of the Prussians. After all, it was Russia's tied hands that had caused the power vacuum in Europe, leading to the unification of Germany under Prussian control. As for the Ottoman Empire, it duly fell apart in any case – its downfall had merely been delayed. Later reborn as Turkey, it would massacre British and Commonwealth troops at Gallipoli in the First World War.

The next loser was treacherous Austria, which had done so much to prevent Russia from freeing Constantinople. By 1866 it had been expelled from Germany and Italy and forced into a dual monarchy with Hungary. Having abandoned its alliance with Russia, Austria was isolated and defeated in the 1866 Austro-Prussian War. Soon after, it allied itself with Prussia, the new State of Germany. As a result of this tragic misalliance, double disaster would follow for Austria. In 1914, its Emperor in waiting, who had murdered over 200,000 wild animals in his life, was himself murdered by a young Serb, outraged by Austrian oppression. Then came 1938 and annexation by the fanatical Austrian leader of Germany.

While Prussia and several other German States united to form the German Empire, the French Emperor, the disgraced Napoleon III, was deposed and the Third French Republic formed. The new Republic at once abandoned its opposition to Russia. Thus, the French and British role in the Crimean War had laid the foundations for a powerful and ominous State – Germany. As with Turkey, they had created their own nightmare, a Germany which was to destroy the French and British Empires and replace them with the American Empire. The new Germany had no fear of the small and underfunded British Army, seeing its amateur performance in the Crimea.

And the British themselves turned away from unwinnable wars in Europe to much easier wars in its Empire for sixty years. With France and later Britain hostile to Germany, ironically both would be forced to ally themselves with their former Crimean enemy, Russia, in the Triple Entente, in order to face Germany. As for the re-named Austro-Hungarian Empire, it continued the oppression of the Orthodox Slavs of Europe, who thus passed from Muslim persecution to Roman Catholic persecution. And so the foundations were in place for the First World War in 1914, ninety-nine years after Waterloo and the Vienna Settlement.

Thus, the Crimean War was the decisive turning-point in European history between 1815 and 1914. It changed the European balance of power forever, becoming the crucible in which modern Europe was formed. Nothing would ever be the same again. Little wonder that many consider that the First World War could never have taken place had it not been for the Crimean War. Perhaps the real beginning of the European suicide was not then in 1914, as commonly thought, but in 1854, with the Crimean War. The War, which during 1855 had seemed destined to drag Central Europe and even the United States into it, had in fact been the forerunner of the Great War, delaying it, but not averting it.

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THE ENGLISH AND ROME: A HALF-MILLENNIUM OF ORTHODOXY

Introduction: St Augustine of Rome

THE relationship between England and Rome was unique. England is the only country which was converted to Christ by a direct mission from Rome in the first millennium. All the other lands and peoples in the Roman jurisdiction before its Schism from the Church were converted indirectly. They fell into Roman jurisdiction only by geographical situation.

The starting point of everything, the 597 mission of St Augustine, or rather that of St Gregory the Great (9 604), founded a Church which was organised on the Roman model. It was guided by Pope Gregory's personal instructions in letters to the inexperienced St Augustine. The close ties between the first England and Rome were symbolised by the award of the pallium. This was a woollen archepiscopal stole which symbolised the delegation of authority from Rome to the English Metropolitans, the Archbishops of Canterbury.

This was a point of honour and identity for the English, for it meant that their Church was directly dependent on the heirs of the two leading Apostles, Peter and Paul. In such a way England would not be dependent on the bishops appointed by Frankish political interests in what we now call France.

However, as we know, the relationship was to change from the filial warmth and closeness of the first millennium to one of hurt betrayal in the second millennium. Indeed, England was eventually to become the great bastion of protest and revolt, which it later spread to its former colony, the USA, and its whole Protestant-based Empire. How did Rome go so drastically wrong as to lose its most devoted child?

The False Celtic Debate

One thing is clear – it had nothing to do with the Celts. For the whole of the nineteenth and much of the twentieth century, English Protestants tried to make out that the so-called 'Celtic Church' (which actually never existed – it was the universal Church among Celtic peoples) was somehow different from the Church of Rome. It was even, they made out, 'proto-Protestant'. Of course, there were differences in style, a unique form of monastic tonsure and rural, monastic communities containing bishops versus the familiar diocesan pattern of the rest of the Church, East and West: but little more than this.

Even the disputed dating of Easter was not about an ancient correct dating system adopted by the Irish versus a 'Papist' dating; it was actually about an old-fashioned and incorrect Roman dating, kept by the isolated Irish, but abandoned by everyone else in the West, including Rome. Rome had had to bow to the superior astronomical knowledge of 'the East' (in fact of Alexandria in North Africa).

And there were differences among the Celts. The Welsh ('Britons') were ferociously anti-English for ethnic reasons, not for Christian reasons. The Irish, on the other hand, were quite happy to learn English in order to convert them. Scotland was converted by the Irish, whereas Cornwall and then

Armorica (later to be called Brittany) were converted from Wales.

Even in Cornwall and Brittany, they had different attitudes to the English. Then there were areas like north-west England and north Wales, where the two Celtic influences overlapped and merged. As for 'the Roman Church', anachronistic Protestant historians never understood that the Rome of the first millennium was quite different from the Rome of the second millennium. They always looked at early English history through much later Protestant eyes.

St Theodore of Tarsus – Sent from Rome

When the Synod of Whitby met in 664 to define the date of Easter as a result of the Celtic controversy, the argument was won by those who referred to the authority of the Apostle Peter (and so all the apostles) as against St Columba. The universal won against the local. As we shall see, it was as a result of this that St Benedict Biscop († 689) and St Wilfrid († 709) began the tradition of the English pilgrimage to Rome – the seat of the Apostles. In particular, St Wilfrid also promoted gaining papal privileges for exemption from local secular and episcopal interference for his foundations in England. He also made two appeals to the Popes against the King of Northumbria and one against the new Archbishop of Canterbury, St Theodore († 690), ironically sent there by the Pope.

Until St Theodore's predecessor, Wigheard, most Archbishops of Canterbury had been appointed from Rome, and all with the exception of St Deusdedit († 664) had been 'Romans'. Wigheard, an Englishman, was appointed by Kings Oswiu and Egbert to succeed St Deusdedit as Archbishop in 667. He had gone to Rome to collect his *pallium* (archbishop's stole), but died there of the plague. The Pope, St Vitalian († 672), appointed a Greek Abbot from St Paul's town of Tarsus, then living in Rome. He sent him to Canterbury together with a helper, the Neapolitan Abbot Adrian († c. 710), an African Berber by birth, who knew the Latin rituals perfectly and so could advise the Greek Theodore.

St Theodore was by no means a shadowy figure; he was well known as the foremost scholar of his time together with St Maximus the Confessor († 662). They were both at the forefront of the opposition to the Monothelite heresy, which the Popes were fighting. To lose a man of such prestige and support, not to mention proficiency in Greek, in a city which was increasingly losing such knowledge, was no easy decision for the Popes and Pope Agatho's letter to the Emperor in Constantinople in 680 makes this loss clear. By the second half of the seventh century, the importance of the young English Church to Rome was already such that it was prepared to lose one of its best men for its benefit. We will see later why this was so.

Until the arrival of the Greek St Theodore in England in 669, the links of the English Church with Rome and the Papacy had been essentially of a personal nature. With St Theodore, a major reorganisation of the early English Church was to take place, which was to mould it into the Roman and universal model in both practical and institutional ways. Notably, he was to create several new and smaller dioceses, no longer tribally-based in the barbarian manner. He introduced annual Church Councils, as was the Roman and universal norm, and established an awareness of canon law. He also established the need for papal approval of any major changes in Church hierarchy and geography.

St Wilfrid

As a result of St Theodore dividing St Wilfrid's huge Northumbrian Diocese into three, St Wilfrid appealed to Rome. His appeal went against St Theodore and King Egfrith, who supported the Archbishop. He later appealed a second time against St Theodore's successor St Berhtwald († 731) and the then King Aldfrith, in 679 and 704. Appeals to Rome of this sort were not unknown in principle, and there are a few earlier examples. But none had the impact that St Wilfrid's was to have in setting the trend for such appeals, and possibly none for a long time exercised papal ingenuity in not antagonising the Local Church and its papally-appointed Archbishop.

The first time the Greek Pope, St Agatho († 681) compromised by accepting the principle of the division, but suggesting that St Wilfrid should be reinstated and the division carried out with his approval. The second time, Pope John VI simply requested St Berhtwald of Canterbury to call a Council to solve the problem. Thus he basically took the Orthodox line that the affair was none of his business, but should be decided locally through a council – as was the universal norm. It was a case of the neophyte St Wilfrid being more papal than the Popes. (We do not use the word 'Papacy' for

the institution, since the word, like the concept, was only invented in Rome in 1047).

It seems that St Wilfrid's views of a bishop's duties came not from Rome, but from the provinces, from his stays in Gaul and the status and behaviour of the great aristocratic bishops of the Gallo-Roman tradition, with their enormous power and wealth. Hence St Wilfrid's puzzled reaction to St Theodore's reorganisation, which was more in accordance with the traditional Mediterranean and also Italian style of diocesan and episcopal government.

Two points about these appeals are worthy of comment. The first is the attention paid by the Popes to this internal problem of the English Church. At its request, a large part of the Roman Synod's business was taken up by this issue, at a time when the Popes were preparing for the Sixth Universal Council in Constantinople in 680, which was dedicated to this debate. The second concerns the English reaction to the appeals. No king or archbishop denied St Wilfrid's right to appeal or indeed the principle of papal judgement pronounced in Rome. When they refused to take on board such a ruling, it was on the grounds that Wilfrid had been in breach of canon law by not obeying an English Council when it had deposed him or that he had bribed his way in Rome. The principle of appeal to the Patriarchal centre itself was never denied, as Protestants would wrongly maintain, and the Orthodox precedent was set.

Pilgrimage

Both St Benedict and St Wilfrid collected liturgical utensils in Rome, especially icons and relics, as well as acquiring papal charters of exemption for their foundations. As we have said, they launched the English tradition of the Roman pilgrimage, which would remain one of the most distinctive features of the English Church until the beginning of the eleventh century. Sts Benedict and Wilfrid were the first two pilgrims to Rome. Their collections of books, relics and icons, added to those which St Augustine had brought with him, were the nucleus of a national collection. Their Roman architectural ideas certainly resulted in the round crypt on the model of that in St Peter's basilica being introduced into England in churches such as Brixworth.

Other pilgrims followed in their wake. Kings set the example: the first to go was St Cædwalla of Wessex († 689) who was baptised in Rome as Peter. He reposed there and was buried in the Vatican basilica. His tomb became one of the highlights of the visit to Rome for later pilgrims. St Ine of Wessex († 727), together with his wife Queen Ethelburgh, followed. He was reputed to have founded a sort of English Quarter, with houses, hospice, church and cemetery, which was to operate throughout the early English period. St Ine too died in Rome in 726. Next went King Cœnred of Mercia and King Offa of East Anglia in 709. King Burhred of Mercia also died there.

Archbishops of Canterbury, such as St Cuthbert († 761) in c. 740 and St Bregwin († 764) in 761 followed, as did other Churchmen: bishops, Daniel of Winchester in 721, Egbert of York, in 733 and 735, and Cuthwin of East Anglia in c. 750; Abbot Hwætbert and some of his monks from Wearmouth went in c. 700, St Aldhelm († 709) in c. 701, St Ceolfrid († 716) and monks from Jarrow went in 716, Sts Willibald († 787) and Winnibald († 761) went together in 721 and 730 and the first one went on his own in 739. About 725, a priest from London, Nothelm, was asked to search the papal archives for information on the conversion of the English; he managed to acquire most of St Gregory the Great's letters relevant to England and, having brought back copies, he gave them to Abbot Albinus at Canterbury. Thanks to Albinus, who was a correspondent of St Bede († 735), the letters were then sent to him to be included in his work.

Other figures are also known to have visited Rome: Abbot Forthred in 757, Alcuin twice in 767 and 780, another priest, Odberht, in 795 and an Abbot Wada in 797. Laymen also went there: some Northumbrian nuns in c. 713, Wethburh in c 716, who went to lead a quiet life near the shrine of St Peter, two friends of Eangyth and Bugge in c. 722 and the latter herself when she met Boniface there and honoured the shrines of the martyrs in his company. In St Bede's words, 'nobles and common, layfolk and clergy, men and women' went to Rome during the first two centuries after the Conversion.

Learning, Liturgy and Relics

While St Theodore brought his knowledge to England, he was not the only one to do so. St Wilfrid and especially his contemporary, the founder and abbot of Wearmouth-Jarrow in Northumbria, St Benedict Biscop, were also interested in learning. St Benedict contributed to the creation of a library at Wearmouth, which was almost on a level with the school founded by

St Theodore in Canterbury. Its holdings were made up of books brought back by him from his travels in Gaul and especially Rome. There he had gone on pilgrimage six times.

From the very first, the English Church had adopted Roman liturgical customs, introduced by St Augustine and reinforced by the addition of other Roman practices. Men such as Sts Wilfrid and Benedict Biscop brought from Rome liturgical books, a teacher of the Roman style of singing, the archcantor John, and relics for the veneration of the people. John was the archcantor at St Peter's: for English pilgrims, again, what mattered was, more than anything, to follow the liturgy of St Peter's church, even when that was different from the Pope's own cathedral church at the Lateran. The liturgical books used were closely modelled on the 'Roman', so-called 'Gregorian' Sacramentary, then attributed to Gregory the Great, and on the services used by the Popes themselves. Roman liturgical innovations such as those which occurred under Pope Sergius, the feast of the Cross, the singing of the *Agnus Dei* and celebration of the four feasts of the Virgin, reached English centres within less than twenty years of their introduction by the Popes.

As we have said, Sts Wilfrid and Benedict had brought large collections of relics from Rome. The importance to the Popes of English pilgrims in the seventh century is again shown when St Wilfrid's biographer implies quite clearly that his patron was the first pilgrim to have obtained actual relics of the Roman martyrs to take home with him, at a time when the Popes were still clinging to the principle of only allowing relics by association to leave Rome: pieces of cloth, dust or wax from the tombs of the saints. Later, other relics were sent to English kings by the Popes: those of Sts Pancras, Laurence, Gregory and John and Paul were sent to King Oswiu of Northumbria by Pope Vitalian in the seventh century, and some of the Holy Cross was sent to King Alfred by Pope Marinus.

The Archbishop of Canterbury, St Plegmund († 923), brought back relics of the Armenian St Blaise from Rome in 909. These were later given to Canterbury. Abbot Alfstan also brought some back from his pilgrimage, which he gave to St Augustine's in 1022. The importance of these relics is easily seen from the importance of liturgical celebrations for the respective saints in the English churches where they were kept. Even such relatively minor Roman saints as the martyrs Pancras, John and Paul were celebrated with somewhat more elaborate services than those of numerous English saints. Naturally, this applied on a much larger scale to the main, saints associated in England with Rome and the Popes: St Peter, St Gregory and St Benedict.

The Apostle Peter and England

First and foremost came St Peter. Through its association with St Peter, Rome, always regarded as the Apostle's city, had become the major goal of numerous early English pilgrims who desired to die near the tomb of the Apostle, '*ad limina Sancti Petri*', thereby hoping for easier access to heaven, as they saw it. The devotion for the 'owner' of the city, St Peter, ensured the continuous success of the pilgrimage, prompting many pilgrims to visit and venerate the relics of the Apostle in all the places associated with him in Rome.

Veneration for St Peter was initiated and later fuelled by England's privileged links with Rome, the original source of the Conversion of England. It remained throughout the period the expression of a link with the Prince of the Apostles, rather than being a mere political gesture. It found its expression through the pilgrimage to Rome and also through the great number of dedications of churches in England itself, twenty-one to St Peter on his own and six to Sts Peter and Paul in the very first English period alone, not counting smaller chapels, altars and so on. King Offa of Mercia acquired monastic houses placed under the patronage of St Peter, such as Bath and Bredon, or dedicated new foundations to him, like the convent in Winchester.

It is King Offa who is credited with having been at the origin of 'Peter's Pence', an annual tax raised throughout the second half of the early English period and sent to Rome (the only such occurrence in the West). This was when he made a large gift of money to St Peter's for the poor and the maintenance of candles. He proposed to renew it every year in future. Subsequent legislation, notably the law codes of Kings Edgar († 975) and Ethelred at the turn of the tenth and eleventh centuries, show this tax, called Peter's Pence. 'Rome money', or 'Romscot', to be still very much a permanent tax throughout the country.

Veneration for St Peter was widespread in Western Europe at the time even outside Rome, but nowhere as much as in England. This was undoubtedly the result of its Conversion directly from Rome. This link was personal and intimately

felt, as we can see, for example in the case of St Dunstan's († 988) vision of St Peter. No veneration of any local saint ever superseded it. The English veneration was supported by the close links of the English Church with Rome, and made clear in the liturgy, dedications and patronage of kings.

St Gregory the Great and St Benedict

Second to St Peter, St Gregory the Great himself was one of the most popular saints, as was St Benedict, who had written his monastic rule, based on that of St Basil the Great. From the first years after the Conversion, the English Church viewed St Gregory as the founder of the mission to England. He rapidly became one of the most highly regarded saints in the English Church.

The Rule of St Benedict did not become the predominant rule of monastic life in the West before the reforms of St Benedict of Aniane at the beginning of the ninth century and before the tenth-century reform in England. Nevertheless, great veneration for St Benedict himself was already common by the eighth century in England. It was in fact in England that the first still existing copy of the Rule of St Benedict was produced. This veneration was rooted in the admiration shown towards the saint by St Gregory the Great in his *Dialogues*.

And for English pilgrims, Rome was not only the city of St Peter, but also that of St Gregory. Devotion to the great Pope did not stop at the writing of his Life, but remained constant through the study of his theological, pastoral writings and sermons, as well as through the influence of his spiritual and pastoral outlook and Lives of the Saints. These derived from St Gregory, his homilies, *Commentaries on the Gospels*, *Dialogues*, *Pastoral Care* and correspondence with St Augustine of Canterbury.

In every other respect, English Lives of Saints also remained faithful to Roman models and saints, as models of martyrdom, love (St Laurence) or virginity (St Agnes). Most significant in Ælfric's *Lives* (c. 1000) are those of St Peter, St Gregory, St Benedict and the main Roman martyrs mentioned above.

Later Attitudes to Rome

During the tenth and eleventh centuries, these close links with the city of St Peter were maintained and reinforced. Englishmen of all ranks and status, from kings down, continued to go to Rome. In 853, King Ethelwulf of Wessex sent his son Alfred on pilgrimage to Rome. In the eleventh century King Canute (Cnut), a Scandinavian convert to Christianity, when already of mature age followed the English tradition and went on pilgrimage. When in Rome, he used the opportunity to do some business as well, meeting the Pope, asking him to allow the Archbishops coming for the *pallium* to obtain it without having to pay sums for it in gifts.

The Archbishops St Plegmund in 909, Alfsige in 958–9 (who died on his way in the Alps), St Dunstan in 960, Sigeric in 990, St Ælfric († 1005) in 997, St Ethelnoth († 1038) in 1020, the Norman-imposed Robert of Jumieges and the Archbishops of York Cynesige and Eldred in 1033 and 1061 went to Rome to collect the *pallium* or on business. The only Archbishop of Canterbury who did not collect his *pallium* in Rome and is expressly said not to have done so was Stigand, appointed by King Edward in 1052. Pope Leo IX, who ultimately caused the Roman Schism with the Orthodox Church, had refused to consecrate Stigand as Bishop of London in 1051.

In this refusal of a Pope to approve the choice of a royal candidate is made apparent the first attempts of the new 'reformed' Papacy to obtain control of episcopal elections. The Pope's arguments in this case were that Stigand had been appointed by the King, despite the fact that the incumbent of the see, Robert, was still alive at the time, even though exiled by the people. Stigand's irregular position was later weakened by William I's refusal to be crowned by him. The knot was untied only as late as 1070, on the initiative and to the satisfaction of the papal reforming party by two papal legates sent to Norman-occupied England to depose Stigand.

Other Churchmen of lower rank went on pilgrimage to Rome during the tenth and eleventh centuries, such as Bishop Herman of Ramsbury and Abbot Alfwine of Rarnsey, who attended the Council of 1050, together with Ealdred, and Abbot Alfstan of St Augustine's. who spent time in Rome in 1022. Among the laity, both the higher ranks, such as Earls Harold and Tostig with his wife, and the more humble also went to Rome. The statutes of an Exeter guild of the first half of the tenth century mention the pilgrimage to Rome of its members as a fairly common occurrence. Women and nuns also went on pilgrimage. Perhaps it was

this that gave rise to the proverb: 'All roads lead to Rome'.

Papal Representatives in England

Traffic did not flow in one direction only. The first bishops had been sent to England from Rome. Once the English Church stood on its own feet, emissaries sent by the popes visited it. The first after St Theodore were legates, the Roman Bishop George of Ostia and the Greek Bishop Theophylact of Todi, two very important figures in the papal entourage, George as a diplomat and envoy to Charlemagne's court and Theophylact as the papal librarian and foremost scholar.

It is quite possible that it was the powerful King Offa of Mercia himself who had suggested that a visit of legates should take place. Only a little time before, he had put into motion his plans to give his headquarters in Lichfield Metropolitan status and to have his son crowned king the following year. In practical terms, while a king might take the initiative for the erection of a new Archbishopric, it was nevertheless universally recognised that only the Pope could sanction such an innovation. But Offa's motives may not have been only practical. Under the influence of Alcuin of York, he may well have felt that an English king who had reached the climax of his power needed the prestige of papal approval in order to function as more than a warlord, as a real king worthy of exercising his authority over the island.

The legates toured the country and presided over the Council of 786 in the south, after carrying out a thorough mission of observation. Bishop George had gone to Northumbria while Bishop Theophylact visited the south. Both parties comprised papal and Frankish clergy, as well as the most distinguished living Englishman, Deacon Alcuin. Bishop George then brought the acts of this Council of the Northumbrian province back south to the main Council of the following year, presided over by King Offa of Mercia and the Archbishop of Canterbury, St Janbert († 792). There, a great deal of reforming activity, inspired by Bishop George and Alcuin, took place, most of it well-known from the report sent by the legates to the Pope.

Another major Council, that of 747, was also convened on the order of the Greek Pope St Zacharias († 752). In 808, we hear of another example of a papal emissary sent to England, an Englishman this time, a deacon who as a papal legate together with Archbishop Enbald, was responsible for the restoration to the throne of Northumbria of the deposed King Erdulf. In 824, a papal legate, Nothelm, was present at the Council of 'Clovesho' that year, and witnessed the settlement of a dispute in favour of the Church of Worcester. We then encounter a gap of over two centuries before the next legatine visits, which did not occur until 1061 and 1070. The renewed legatine missions in the second half of the eleventh century were linked with the new Popes, from Leo IX on, and their new assertiveness and attempts to meddle in the affairs of national and regional Churches.

Letters

An important form of communication between the English and the Popes throughout this period was through letters. The Popes continued the custom begun by St Gregory of sending letters to English kings and Churchmen After Boniface V's correspondence with St Ethelburgh († 647) and her husband St Edwin († 633), as well as with St Augustine's successor at Canterbury, St Justus († 627), letters were constantly sent back and forth between the Popes and Englishmen. The heretical Pope Honorius wrote to both St Edwin and the Archbishop, St Honorius († 653), on sending the *pallium* to Canterbury and York.

A letter, now lost, was sent by the two kings, Oswiu of Northumbria and Egbert of Kent, on the election of Wigheard to the see of Canterbury and Pope Vitalian replied to Oswiu. The same Pope Vitalian then appointed St Theodore in Rome. About 701 a letter from the Syrian Pope, St Sergius († 701), to St Ceolfrid, Abbot of Jarrow, discussed the possible journey to Rome of one of the monks. Pope John VI wrote twice, probably in 704. In 716, the Abbot of Wearmouth wrote in turn to recommend St Ceolfrid, then on his way to Rome to Pope Gregory II. In 757–8 Pope Paul II sent a letter to King Edbert of Northumbria and Archbishop Egbert of York to request the restoration of monasteries.

A matter which once again engaged the attention of the English Church was that of the rights of Canterbury. After King Offa's attempt to raise Lichfield to Metropolitan status by dividing the see of Canterbury and obtaining from Pope Hadrian the *pallium* for the Bishop of Lichfield in 788, King Coenwulf of Mercia wrote to Leo III in 798. He explained the English bishops' unease at this action, which went so clearly against St Augustine's and especially St Gregory's plan.

Finally, the Archbishopric of Lichfield was abolished by Archbishop Ethelheard at the Council of Clovesho in 803, on the order of Pope Leo III. Pope Leo, like Pope Hadrian before him, continued his involvement with English affairs, even indirectly, since he dealt with such affairs several times in his correspondence with Charlemagne.

Some papal correspondence was also in the form of privileges of exemption for English monasteries, for example, in Canterbury, Wearmouth, Jarrow, Bermondsey and Woking. Such letters continued from the ninth century onwards. Pastoral issues, privileges, changes of sees, rights of various sees and relations between Canterbury and York are mentioned. The papal correspondence with England was frequent, covering both political and disciplinary problems relating to the life of the Church in general. Some letters came from the Popes to grant privileges or confirm episcopal elections. Others allowed various administrative changes, others dealt with matters of Church discipline or pastoral care. Letters were also sent and received by kings and even other laity.

St Bede

We see then the importance of the links with the Papacy for the early English. They developed throughout the period in four successive phases. The first phase was the Conversion under St Gregory the Great by St Augustine and his mission in the south and St Paulinus († 644) in Northumbria. The second was the radical restructuring, carried out by St Theodore. The third was the renewal under King Alfred and his successors, which gave new impetus to the Roman connection after the Viking disruptions. This impetus was to last until the Viking Norman Conquest, sponsored by the new Papacy, to the shock and total demoralisation of the English. These are more or less definite chronological phases. The fourth phase is not, but it supports the others. This fourth phase is St Bede's writings, especially his History of the English Church and People.

It was largely due to St Bede's understanding of the Roman connections of the English and his description of St Theodore's era as the Golden Age of the Church, that these views came to be perceived as the only way of doing things. Particularly significant in this respect is the influence on King Alfred in the second half of the ninth century. The King translated, or had translated, several books which he considered absolutely essential to ensure the revival of Christian civilisation after the Viking devastation. Among these books, on a level with the most important, St Gregory's *Pastoral Care*, was St Bede's *History of the English Church and People*.

These two texts were distributed to various centres throughout England on the King's command. King Alfred spent a great deal of time musing on St Bede's views of the world, kingship, the English and the Church. St Bede's account of the establishment and triumph of the Christian Church among the English from St Augustine's arrival to his own day was paramount in the perception of his people's destiny and his own mission. St Bede idealised the happy years of the second half of the seventh century under Sts Theodore, Cuthbert and Wilfrid. He also provided the English – and King Alfred – with a strong sense of their own identity and common Christian past. On both counts, Alfred could recognise his ideals: to recreate this golden age and to unite the English against the common, pagan enemy.

More importantly even, St Bede's fundamental premise was that from the king's support of the Church came not only the salvation of the Christian people, but also the material prosperity of the kingdom, peace and victory in war. The Church had to be restored and reformed, but it was the Church described by St Bede that Alfred wanted to revive. This ideological framework became so overwhelming that the Non-English King Canute in the first half of the eleventh century had to mould himself in the English tradition, following the Roman models set out by St Bede, even undertaking the pilgrimage to Rome.

The English Missions

St Bede was also the model for missionaries like St Boniface († 754). When the English missionaries left England for the Continent, they knew about St Augustine and his mission, St Wilfrid and St Theodore, thanks to St Bede.

Thus, St Willibrord († 739) and St Boniface immediately went to Rome to see the Pope and to gain papal approval for their missions to Frisia and Germany. They constantly exchanged letters with the Popes in the following years, especially St Boniface, and they even took new names with

Roman and papal connotations: Willibrord became Clement and Winfrith became Boniface. In terms of missionary techniques, St Boniface used the methods of Christianisation proposed by St Gregory the Great in his letters to St Augustine.

In terms of Church reforms, when asked by Carloman and Pepin III to reform the Frankish Church, St Boniface attempted to implement St Theodore's policies: a hierarchy of bishops and archbishops under Roman control, regular meetings of Church councils and the ultimate authority of papal jurisdiction. If he did not altogether succeed, it was because of Frankish nationalism, which eventually proved to be fatal for Church unity, lying behind both Charlemagne's *filioque* and the later Schism of 1054.

Later, it was Alcuin who would back the impetus for the adoption of the Roman liturgy and of Roman collections of canon law. Alcuin further requested from English libraries this time, both secular texts for teaching purposes and Church ones. The role played by English monks in the Carolingian world in terms of a rapprochement with Rome cannot be too strongly emphasised. While the Frankish world was becoming increasingly closer to Rome, its impact on England from the end of the ninth century onwards was also growing. Under the joint influence of St Bede's views, on the one hand, and their Carolingian neighbours on the other, King Alfred, then King Athelstan and his successors would once again bring forward the Roman connections.

Conclusion: The End

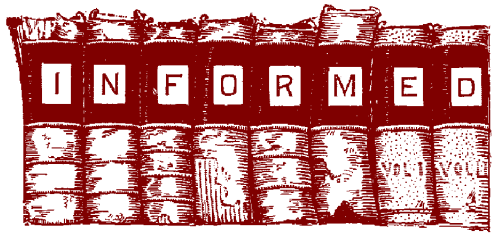
The English did not break this link until the new, reformed Papacy of the late eleventh century, associated with the Norman Conquest, led them to break it. At that stage, the revolutionary new Papacy came to be seen as interventionist in the internal affairs of the English Church. Thus, ironically, it came to clash with the papally-imposed William I in a battle of wills. William, unlike his English predecessors, had not been brought up with the same affection and respect for the Popes. Even when problems occurred, as they did, between the English and the Popes, over the Archbishops' resentment at being obliged to collect and pay for the *pallium* in Rome and the accusations of corruption at the papal court, no radical questioning of papal authority would have been likely before 1050.

True, in the years immediately following the Norman Occupation, during Lanfranc's archepiscopate, links between England and Rome were still very close. On the whole, however, it must be noted that papal directions were no longer the ultimate law in Eng1and, once William I became powerful enough, even though his bloody conquest of England had been legitimised by the Pope in the first place. Thus, William remained firmly opposed to the placing of his kingdom under the feudal authority of the Papacy and refused to bow to Gregory VII's demands regarding episcopal elections, to the point of attempting to forbid his clergy to go to Rome on any pretext after 1080. It could be said that William was a proto-Protestant, placing secular power above the Church, which he nationalised, or, as we would say nowadays, 'privatised'. In this he was only the forerunner of Henry VIII and Elizabeth I

We can see that the early English were entirely devoted to St Peter, the Popes and Rome, never separating the three. Hence, their willingness to obey the Popes, freely acknowledging their primacy and authority in the West. What they never contemplated was betrayal by the Popes, their transformation into the institution of the 'Papacy', the institutionalisation of the source of their Faith. It was the eleventh-century 'reform' of the Roman 'Papacy', starting with the all-important Council of Reims in 1049, where Pope Leo IX initiated the revolutionary and anti-traditional movement, that changed everything.

Even then and even after 1066, the English were slow to realise what was happening, so strong was their association of the Popes with their traditional role. Indeed, it was the traditional, unreformed and fundamentally Orthodox Popes whom Englishmen preferred (and many of us still prefer) to the late-eleventh century 'Papacy'. That, after all, had supported William's Conquest and Occupation of England, an Occupation, at least of hearts and minds, that has lasted to this day. This then is the story of the betrayal of a child by its unfaithful, 'reformed' father, a betrayal for which the child in the sixteenth century rewarded the father with another 'reform' – an anti-papal reform. The father rejected the son, so the son rejected the father. And herein lies the whole tragedy.

QUESTIONS & ANSWERS



Why is religion responsible for so much violence in the world?

R. P., Essex

It is high time to lay to rest this old propaganda myth of the secularists. Religion is not responsible for violence. However, the secular-minded always justify themselves through any noble cause, for example, religion. You will find that they also use other high-minded ideals for their self-justification, for example, patriotism ('the last resort of the scoundrel' is to use patriotism as a justification), justice, freedom (bringing 'freedom' to Iraq by massacring 100,000 people and setting up a corrupt puppet government, mainly gaining control of its oil resources) etc. If you look at the underside (the reality) of so-called 'religious wars', crusades and jihads, you will always find that they were really about land, wealth, resources (water, oil, gold, minerals) and so power. Religion is simply an excuse.

Why did the Western Church fast on Saturdays?

L. C. Bristol

Originally, this was not true. For example, it is recorded in the fourth century that in Milan, St Ambrose kept the universal custom of not fasting on Saturdays. This fasting was the peculiar custom of Rome alone and was introduced there certainly as early as the third century. However, with the centuries, such provincial Roman customs (such as clergy shaving their beards – a survival from pagan times) became universal all over the West.

Is nostalgia good or bad?

W. O. London

We cannot pray in the past or the future. We can only pray in the present. Only the present can give us a sense of eternity (not noticing time passing by). In this way, it can be said that to dwell in the past (nostalgia) or in the future (imaginative speculations) is spiritually wasteful.

It is interesting to note that the source of nostalgia is not in the loss of a place or a time. It is in the loss of a state of soul. This is why so much nostalgia is linked to childhood, when our souls were relatively innocent and child-like. This is proved by those who return to a place linked with their childhood. Sometimes it may not have changed physically, and yet we still cannot recapture the atmosphere of that childhood. Why? It is not because the place has changed (though it may have), it is because we have lost the state of soul we had in our childhood. Generally speaking, people who had a disturbed or sad childhood, losing their childhood grace very young, are not nostalgic.

The only sense in which nostalgia is good is when it brings us to repentance. This is through the above realisation – that real nostalgia is for a higher state of soul, this is nostalgia for the Kingdom of Heaven.

What is the authority of the Orthodox Church? The Catholics have the Pope, in the C of Ewe have the 39 articles, but what is yours?

C. W., Oxford

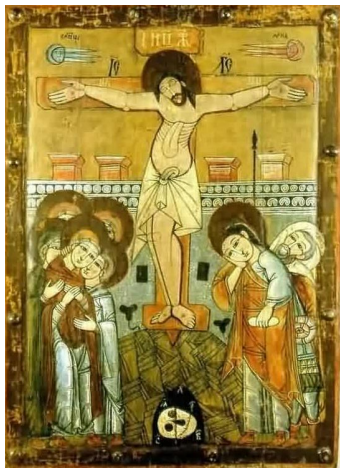
The Holy Spirit.

Why can't Orthodox priests stand in political elections?

S. T., Finland

A priest cannot represent a part (a party). Whatever his personal political opinions, he must represent everyone in his flock. If he stands for a part (a party), then he is inevitably alienating some. Some will say: 'I'm not going to that church, the priest is a ...'. The Church must not divide, it must stand above politics, it must represent all believers and they will vote for all sorts of parties, all of them representing partial truths. They belong to all parties except of course to any militant atheist ones, exclusively designated for non-believers.



ON THE MEANING OF THE DAILY SERVICES

At **Matins** bound, at **First** reviled,
He was condemned to death at **Third**,
Nailed to the Cross at **Sixth**, at **Ninth**
There died the Wisdom and the Word.
They took Him down at **Vesper** tide,
In tomb at **Compline** Him they lay,
At **Midnight Service** will I rise
To thank The Risen Lord alway.

(The eight services of the daily liturgical cycle are to sanctify the 24 hours of the day at three-hourly intervals. According to this ideal, Matins begins at 3.00am, the First Hour at 6.00am, the Third Hour at 9.00am, the Sixth Hour at 12.00am, the Ninth Hour at 3.00pm, Vespers at 6.00pm, Compline at 9.00pm and the Midnight Service at Midnight. In reality, as we know, even in monasteries the only services which take place more or less at these times are Vespers and Compline. The other services are grouped together. Thus Matins, often beginning at about 6.00am, is followed by the First Hour. At about 9.00am the Third Hour and the Sixth Hour are followed by the Divine Liturgy and the Ninth Hour is usually read just before Vespers. In monasteries the Midnight Service often takes place at around 4.00am).