

time line: christianity in the British isles

DATES	POLITICAL EVENTS	DATES	ECCLESIASTICAL EVENTS
c 500BCE to c 100BCE	IRON AGE INVASION OF Q-CELTS FROM SPAIN INVASION OF P-CELTS FROM NORTHERN EUROPE, SPEAKING BRYTHONIC		
55 BCE 43 CE	ROMAN INVASION, JULIUS CAESAR ROMAN INVASION, CLAUDIUS EMPEROR	< 37 CE	GILDAS WRITES THAT CHRISTIANITY ARRIVED IN BRITAIN DURING THE REIGN OF TIBERIUS, (died 37CE)
		< c 60 CE	LEGEND STATES THAT ST JOSEPH OF ARIMATHEA BROUGHT THE GRAIL TO GLASTONBURY
		137	LUCIUS, KING OF BRITAIN BECOMES A CHRISTIAN <i>314 3 BRITISH BISHOPS ATTEND THE COUNCIL OF ARLES</i>
292	CONSTANTUS COMMANDER AT EBORACUM (YORK) BECOMES EMPEROR	209 <i>313</i>	ST ALBAN, MARTYR
306	HIS SON CONSTANTINE BECOMES EMPEROR	325	CONSTANTINE ADOPTS CHRISTIANITY COUNCIL OF NICEA
		397	ST NINIAN TO WHITHORN d432 <i>Before 400 3 Martyrs</i>
410	ROME WITHDRAWS LEGIONS FROM BRITAIN	411	PELAGIUS (370-418) CONFRONTS AUGUSTINE OF HIPPO (354-430) <i>3 Martyrs 1 Heretic</i>
420	BEGINNING OF SAXON INVASIONS	430	POPE CELESTINE SENDS PALLADIUS FIRST BISHOP TO THE IRISH <i>11th c. 450?</i>
c 503	BATTLE OF MOUNT BADEN, BRITONS REPULSE SAXONS (KING ARTHUR?) IRISH COLONIZE ARGYLL	432	ST PATRICK (387-461) TO IRELAND
	GILDAS (498-570) HISTORIAN	c 520	ST BRENDON'S (484-577) VOYAGE TO THE WEST
570	MUHAMMED BORN (570-632)	565	ST COLUMBA (521-596) TO IONA

600 GREGORY I ASSERTS THE SUPREMACY OF THE PAPACY

665 THE GREAT PLAGUE
THE VENERABLE BEDE (673-735) HISTORIAN

732 CHARLES MARTEL HALTS ISLAMIC EXPANSION AT TOURS AND POITIERS

797 VIKINGS RAID LINDISFARNE

800 BEGINNING OF VIKING INVASIONS
JOHN SCOTTUS ERIGENA (810-877) PHILOSOPHER

1066 NORMAN INVASION

591 COLUMBANUS (543-615) TO GAUL SWITZERLAND, ITALY

596 POPE GREGORY I (THE GREAT) [590-604] SENDS AUGUSTINE TO BRITAIN

635 ST AIDEN (595-651) TO LINDISFARNE

657 ST HILDA (614-681) FOUNDS WHITBY

664 THE SYNOD OF WHITBY

669 ST WILFRID (634-709) BISHOP OF YORK

684 ST CUTHBERT (634-687) BISHOP OF LINDISFARNE

1536 Act of Supremacy
Extinguishing the authority of the Bishop of Rome

From 37 to 664 = 627
From 664 - 1536 = 870
From 1536 - 1994 = 458

} 1085 to 870 years
Un-Rome Rome

INTO
→ ROMAN IN 664 BY FEAR
ROMAN → IN 1536 BY LUST + GREED

WHITBY.P51

April 20, 1993

SOME NOTES ON THE SYNOD OF WHITBY

Christianity had been in the British Isles for some four centuries when in 597 Pope Gregory sent Augustine (of Canterbury) to Britain to convert the islanders. The indigenous church located in Ireland, Scotland, Cornwall and Wales was based on Christian traditions going back to St. Joseph of Arimathea, and followed forms and doctrines attributed to the Apostle John. Some even termed the British church the church of St. John as counter to the Roman church of St. Peter. The indigenous church was also seasoned with many Celtic traditions including important clerical roles for women and reverence for the earth. After the arrival of Augustine a Roman church was established in Kent and the two Christian traditions fell into an adversarial position, largely because of a power take over initiated by Rome. The outward issues, however, were not power but were formulated around the difference in the way the date of Easter was determined and in the manner monks cut their hair.

Finally matters came to a head and a synod was called in the year 664 to settle the disputes. The synod met in the east coast town of Whitby in a monastery governed by the abbess Hilda (who had founded this monastery and another at Heruteu). Advocates of both traditions debated the way in which Easter was to be calculated. King Oswy of Northumbria, who had been urged to summon the synod, was to decide which tradition should be followed. The Celtic position was defended by Bishop Colman and Abbess Hilda, the Roman position by Bishop Agilbert and the Abbot Wilfrid. It seems that Oswy was strongly influenced by his wife, Queen Eanfled, who had come under the influence of Canterbury and he decided in favor of Rome on the basis of an historical argument for the relation between Passover and Easter.

The Celtic church based on more significant differences than the date of Easter did not disappear overnight, Colman returned to Ireland and Hilda later became St. Hilda, but over the next hundred years the Celtic traditions gradually lost support in the face of the homogenizing power of Rome.

The Roman clergy accused the Celtic church of the heresy of Pelagianism, (Pelagius, a British theologian c.360 - c.420), which held

- Adam would have died even if he had not sinned.
- The sin of Adam injured himself alone, not the human race.
- New born children are in the same condition as Adam before the fall, i.e. infants, though unbaptized, have eternal life.
- The whole human race does not die because of Adam's sin, nor will the race rise again because of the resurrection of Christ
- The law gives entrance to heaven as well as the Gospel
- Even before the coming of Christ there were those entirely without sin.

References:

Bede d735

The English People

731

St. Hilda (614-680)

Bede's Ecclesiastical History of Britain

on Hilda p 184, 187, 243-7, 327

Synod of Whitby 187-193

186-

Religious Heresy - p 362

Also Encyclopedia Britannica

Whitby see p 28

"The Whitby decision was one for universalism against localism"

p56

394+13=407

Reading - Homilies
Confessions

Celtic Christianity

part of the search for lost christianity

introduction

In today's world suffused outwardly with violence, greed, and injustice, and inwardly with frustration, uncertainty, and hopelessness; where those claiming possession of the Gospel seem as lost as those without it; many are asking "What has Christianity lost?"

When we hear the story of the early church, about the faith that ignited the hearts of the first Christians, leading them ^(boldly to sacrifice) trustingly into the uncertain future, ^{and even joyfully} into martyrdom, we can indeed ask, "What have we lost?" Where has that Love gone that once could overcome all fear and darkness?

Some have answered that today we are inoculated with such a weak dose of Christianity that we become totally immune to the real thing. Others maintain that the gospel of secularism has become so powerful that the secular has converted the church, instead of the other way.

While it is true that Darwin, Marx, Nietzsche, Freud, have all ^{rendered} defeated the church on secular battlefields, none have made the slightest dent in the armor of the Gospel. It is the secularized church, not the Gospel, that has suffered defeat. This has led a stand up comedian to joke, "Everywhere people are leaving the church and going back to God."

In the search for lost Christianity and how the church became secularized, three trails offer ^{us} promising clues. One is through the juxtaposition of Eastern Orthodoxy and the Western Church, from the differences we can track what is arbitrary, from the similarities we can track what is ^{likely to be} valid. A second trail is through turning to light what has been suppressed, aided by such discoveries as the Dead Sea Scrolls and the Gnostic gospels found at Nag Hamadi. A third trail is the trail of Celtic Christianity, a form of Christianity flourishing in the British Isles for ⁵ centuries before the Pope sent his emissaries to ^{Romanize it and} subject it to Roman rule.

It is this third trail, Celtic Christianity, which I want to take tonight.

09/23/94

Introductory remarks to Celtic Christianity

Today in many quarters, both within the church and outside, there is a serious interest in what is called Celtic Christianity or Celtic Spirituality. There are several different reasons for this interest.

- For one, Celtic Christian tradition has significant relevance for many modern themes, for example, for ecological themes and for certain concerns of the women's liberation movement. Frequently themes emphasized in earlier cultural periods come back into vogue and it is felt that the old insights hold keys to the treatment of those same themes today.

- A second reason has to do with the search for "Lost Christianity", for what it was that inspired and empowered those Christians of the first three centuries to live lives of such faith that they were enabled to enter even into martyrdom with joyfulness. Some feel that much of what those Apostolic Christians possessed was transmitted early on to the British Isles and became the basis of Celtic Christianity, a pure form that was uncontaminated by the later dogma power plays of popes and patriarchs.

- A third motivation has to do with romanticizing the Celtic age. The beauties of the Celtic prayers and poems, the Celts intimacy with nature and their brush with the supernatural all have caught the imaginations of New Age types. This has resulted in a wistful selection of certain portions of Celtic practice, not, however, in an understanding of the depths of their spirituality.

- Finally Celtic Christianity shows that there are meaningful and valid alternatives to our present dogma ridden views, different from our form, but just as Christian, if not more so. The knowledge that alternatives exist is a great liberating force, renewing energy, opening new horizons, and enabling attainment of higher potentials.

There are those who question the value of searching the past for what has been lost, feeling it can never have relevance for the present. Better to devise new tools designed for the tasks of today. The answer to this is, the search for what has been lost is not in order to restore it, but to use it in the design of the tools needed today.

*Romanization
was not a freezing
of dogma as much
as a freezing of process.
This did not happen in Orthodoxy
It invariably happens in monarchy.
The reformers were largely emulators*

THE THREE CHURCHES

When the representatives of Rome encountered the Celtic Christians, and questioned the validity of their heritage, the Celts replied that they were of the lineage of St. John. Their's was the Church of St. John. But the Romans insisted that Jesus ^{had} entrusted the care of his sheep ^{to} St. Peter. *not St. John*

The importance of this dispute ^{between the followers of St. John & St. Peter} requires us to follow the trail back to an event which took place on Jesus' last journey to Jerusalem to his trial, conviction and execution. Some two weeks before Passover about the year 29 of the Common Era, Jesus and his disciples were on the final journey from Galilee to Jerusalem. On the way Jesus withdrew from the group and taking with him Peter, James, and John ascended to the summit of Mount Tabor to pray. There a most remarkable event occurred, as was later related by the Evangelist:

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

And, behold, there talked with him two men, which were Moses and Elias:

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Luke 9:29-36

THE CONVERSION OF ENGLAND

University of Michigan Press

Early England owed its Christianity largely to women, who instinctively rejected the warrior religion of Woden and Thor.

After the middle of the seventh century "the conflict between heathenism and Christianity gave place to a conflict between one type of Christianity and another" (Hodgkin). Northern England, under the patronage and encouragement of King Oswald of Northumbria (d. 641), who became the first English saint, and then of his brother Oswy, had been converted by the monks from Scotland who settled on a bleak headland at Lindisfarne. Here the saintly Aidan created a training school for preachers and used it as a headquarters from which he wandered on foot, expounding the mysteries of his faith. But his patron King Oswy discovered the awkward fact that the Celtic missionaries had a different date for Easter from that adopted by the Roman Christians, so that while his wife, brought up by the Romans, was fasting at Lent, he himself was feasting. Another difference was that whereas the Celtic Christians shaved their heads in the middle with a wisp of hair at the front and thick curls at the back, the Romans shaved their heads all over. In addition to these grave discrepancies King Oswy was conscious of the magnitude of the papal power and had an uneasy feeling that, in spite of their pious lives and humble manners, the Celtic missionaries might not after all command the road to heaven. For these reasons King Oswy summoned a conference at Whitby in 664 at which the Celtic and Roman Christians confronted each other in theological debate. The effective leader of the Romans was a handsome, if quarrelsome, young nobleman named Wilfrid, who was the Abbot of Ripon. He insisted that the Pope of Rome sat in the seat of St. Peter, to whom Christ had assigned the keys to the door of heaven. He also pointed out that the whole world celebrated Easter at the same time except the Scots and ancient Britons (who remained aloof from the debate in their Welsh fastnesses). These arguments convinced the king, who decided that thenceforward Easter must be celebrated after the Roman manner. King Oswy's decision at Whitby settled the matter immediately only in his own kingdom of Northumbria, although, being a Bretwalda, his example was a telling one.

THE BIRTH OF BRITAIN

Winston Churchill

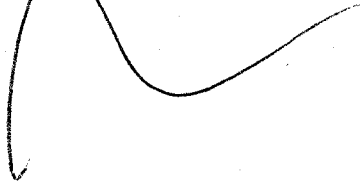
After fourteen years of careful training by the Bishop and self-preparation for what must have seemed a forlorn adventure Patrick sailed back in 432 to the wild regions which he had quitted. His success was speedy and undying. "He organised the Christianity already in existence; he converted kingdoms which were still pagan, especially in the West; he brought Ireland into connection with the Church of Western Europe, and made it formally part of universal Christendom." On a somewhat lower plane, although also held in perpetual memory, was the banishing of snakes and reptiles of all kinds from the Irish soil, for which from age to age his fame has been celebrated.

It was therefore in Ireland and not in Wales or England that the light of Christianity now burned and gleamed through the darkness. And it was from Ireland that the Gospel was carried to the North of Britain and for the first time cast its redeeming spell upon the Pictish invaders. Columba, born half a century after St Patrick's death, but an offspring of his Church, and imbued with his grace and fire, proved a new champion of the faith. From the monastery which he established in the island of Iona his disciples went forth to the British kingdom of Strathclyde, to the Pictish tribes of the North, and to the Anglian kingdom of Northumbria. He is the founder of the Scottish Christian Church. Thus the message which St Patrick had carried to Ireland came back across the stormy waters and spread through wide regions. There was however a distinction in the form of Christianity which reached England through the mission of St Columba and that which was more generally accepted throughout the Christianised countries of Europe. It was monastic in its form, and it travelled from the East through Northern Ireland to its new home without touching at any moment the Roman centre. The Celtic churches therefore received a form of ecclesiastical government which was supported by the loosely knit communities of monks and preachers, and was not in these early decisive periods associated with the universal Organisation of the Papacy.

In spite of the slow means of travel and scanty news, the Papacy had from an early stage followed with deep attention the results of St Columba's labours. Its interest was excited not only by the spread of the Gospel, but also by any straying from the true path into which new Christians might be betrayed. It saw with thankfulness an ardent Christian movement afoot in these remote Northern islands, and with concern that it was from the outset independent of the Papal throne. These were the days when it was the first care of the Bishop of Rome that all Christ's sheep should be gathered into one fold. Here in the North, where so much zeal and fervour were evident, the faith seemed to be awkwardly and above all separately planted.

For various reasons, including the spreading of the Gospel, it was decided in the closing decade of the sixth century that a guide and teacher should be sent to England to diffuse and stimulate the faith, to convert the heathen, and also to bring about an effective working union between British Christians and the main body of the Church. For this high task Pope Gregory, afterwards called "the Great," and the ecclesiastical statesmen gathered in Rome selected a trusty and cultured monk named Augustine. St Augustine, as he is known to history, began his mission in 596 under hopeful auspices. Kent had always been the part of the British Island most closely in contact with Europe, and in all its various phases the most advanced in culture. The King of Kent had married Bertha, a daughter of the Frankish king, the descendant of Clovis, now enthroned in Paris. Although her husband still worshipped Thor and Woden Queen Bertha had already begun to spread the truth through courtly circles. Her chaplain, an earnest and energetic Frank, was given full rein, and thus a powerful impulse came to the people of Kent, who were already in a receptive mood towards the dominant creed

BR/BRIT 72, WP6



of Western Europe. St Augustine, when he landed in Kent, was therefore aware that much had been prepared beforehand. His arrival infused a mood of action. With the aid of the Frankish princess he converted King Ethelbert, who had for reasons of policy long meditated this step. Upon the ruins of the ancient British church of St Martin he refounded the Christian life of Canterbury, which was destined to become the centre and summit of religious England.

Ethelbert, as overlord of England, exercised an effective authority over the kingdoms of the South and West. His policy was at once skilful and ambitious; his conversion to Christianity, however sincere, was also in consonance with his secular aims. He was himself, as the only English Christian ruler, in a position where he might hold out the hand to the British princes, and, using the Christian faith as a bond of union, establish his supremacy over the whole country. This, no doubt, was also in accordance with the ideas which Augustine had carried from Rome. Thus at the opening of the seventh century Ethelbert and Augustine summoned a conference of the British Christian bishops. The place chosen in the Severn valley was on the frontier between the English and British domains, and far outside the bounds of the Kentish kingdom. Here, then, would be a chance of a general and lasting peace for both races, reconciled in the name of Christ; and of this settlement Ethelbert and his descendants could securely expect to be the heirs. We must regret that this hope, sustained by sagacious and benevolent politics, was not realised. It failed for two separate reasons: first, the sullen and jealous temper of the British bishops, and, secondly, the tactless arrogance of St Augustine.

There were two conferences, with an interval. The discussions were ostensibly confined to interesting but uncontroversial questions. There was the date of Easter, which is still debated, and also the form of the tonsure. Augustine urged the Roman custom of shaving only the top of the head. The British bishops had perhaps imitated the Druidical method of shaving from the centre to the ears, leaving a fringe on the forehead. It was a choice of the grotesque. These were matters which might well be capable of adjustment, but which conveniently offered ample pasture upon which the conferences could browse in public, while the vital issues were settling themselves in an atmosphere of goodwill, or being definitely compacted behind the scenes.

But the British bishops were found in no mood to throw themselves into the strong embraces of Rome. Why should they, who had so long defended the Faith against horrible cruelties and oppression, now receive their guidance from a Saxon Kentish king whose conversion was brand-new, and whose political designs, however inspiring, were none the less obvious? The second conference ended in a complete rupture. When Augustine found himself in the presence of what he deemed to be unreasonable prejudice and deep-seated hostility, when he saw the few bishops who had been won over reproached by their brethren as backsliders and traitors, he fell back quite quickly upon threats. If British Christianity would not accept the fair offers now made the whole influence and prestige of Rome would be thrown against them upon the English side. The Saxon armies would be blessed and upheld by Rome and the unbroken traditions of the main Christian Church, and no sympathy would be felt for these long-faithful British Christians when they had their throats cut by the new English convert states. "If," the Saint exclaimed, "you will not have peace from your friends you shall have war from your foes." But this was no more than the British had faced for two hundred years. It was language they understood. The conference

separated in enmity; the breach was irreparable. All further efforts by Rome through Ethelbert and the Kentish kingdom to establish even the slightest contact with Christian Britain were inexorably repulsed. Augustine's mission therefore drew to a dignified but curtailed end. Except for the consecration of Mellitas as Bishop of the East Saxons in a church on the site of St Paul's, he had made little attempt to proselytise outside Kent. From the title loosely accorded him of "Apostle of the English" he enjoyed for many centuries the credit of having re-converted the oncefamous Roman province of Britannia to the Christian faith; and this halo has shone about him until comparatively recent times.

Almost a generation passed before envoys from Rome began to penetrate into Northern England and rally its peoples to Christianity, and then it came about in the wake of political and dynastic developments. By a series of victories Redwald, King of the East Angles, had established a wide dominion over the lands of Central England from the Dee to the Humber. With Redwald's aid the crown of Northumbria was gained by an exiled prince, Edwin, who by his abilities won his way, step by step, to the foremost position in England. Even before the death of his ally Redwald, Edwin was recognised as overlord of all the English kingdoms except Kent, and the isles of Anglesey and Man were also reduced by his ships. He not only established his personal primacy, but the confederation founded by him foreshadowed the kingdom of all England that was later to take shape under the kings of Mercia and Wessex. Edwin married a Christian princess of Kent, whose religion he had promised to respect. Consequently, in her train from Canterbury to Edwin's capital at York there rode in 625 the first Roman missionary to Northern England, Paulinus, an envoy who had first come to Britain in the days of St Augustine, twenty-four years before.

THE BIRTH OF BRITAIN
WINSTON CHURCHILL

More important was the work of the Celtic mission to Northumbria under St Aidan. Much of Mercia and East Anglia, as well as Northumbria, was recovered to Christianity by the Celtic missionaries. Thus two streams of the Christian faith once more met in England, and the immediate future was to witness a struggle for supremacy between them.

With the defeat and death of Penda, and upon the surge of all the passions which had been loosed, Anglo-Saxon England was definitely rallied to the Christian faith. There was now no kingdom in which heathen practices prevailed. Indeed, apart from individuals, whose private adherence to Woden was overlooked, the whole Island was Christian. But this marvellous event, which might have brought in its train so many blessings, was marred by the new causes of division which now opened between the English and British peoples. To the ferocious British-English racial feud there was added a different view of Church government, which sundered the races almost as much as the difference between Christianity and heathenism. Henceforward the issue is no longer whether the Island shall be Christian or pagan, but whether the Roman or the Celtic view of Christianity shall prevail. These differences persisted across the centuries, much debated by the parties concerned.

The celebrated and largely successful attempt to solve them took place at the Synod of Whitby in 664. There the hinging issue was whether British Christianity should conform to the general life-plan of Christendom or whether it should be expressed by the monastic orders which had founded the Celtic Churches of the North. The issues hung in the balance, but in the end after much pious dissertation the decision was taken that the Church of Northumbria should be a definite part of the Church of Rome and of the Catholic system. Mercia soon afterwards conformed. Though the Celtic leader and his following retired in disgust to Iona, and the Irish clergy refused to submit, the importance of this event cannot be overrated. **Instead of a religion controlled by the narrow views of abbots pursuing their strict rule of life in their various towns or remote resorts there was opened to every member of the English Church the broad vista of a world-state and universal communion.** These events brought Northumbria to her zenith. In Britain for the first time there was achieved a unity of faith, morals, and Church government covering five-sixths of the Island. The decisive step had been taken in the spiritual sphere. The Island was now entirely Christian, and by far the greater and more powerful part was directly associated with the Papacy.

180. WPG



PELAGIUS (c360-c420), early British theologian. Of the origin of Pelagius almost nothing is known. He seems to have been one of the earliest, if not the very earliest, of that remarkable series of men who issued from the monasteries of Scotland and Ireland, and carried back to the Continent in a purified form the religion they had received from it. Coming to Rome in the beginning of the fifth century (his earliest known writing is of date 405), he found a scandalously low tone of morality prevalent. But his remonstrances were met by the plea of human weakness. To remove this plea by exhibiting the actual powers of human nature became his first object. It seemed to him that the Augustinian doctrine of total depravity and of the consequent bondage of the will both cut the sinew of all human effort and threw upon God the blame which really belonged to man. His favorite maxim was, "If I ought, I can." Judging from the general style of his writings, his religious development had been equable and peaceful, not marked by the prolonged mental conflict, or the abrupt transitions, which characterized the experience of his great opponent. With no great penetration he saw very clearly the thing before him, and many of his practical counsels are marked by sagacity, and are expressed with the succinctness of a proverb ("corpus non frangendum, sed regendum est").

The peculiar tenets of Pelagius, though indicated in the commentaries which he published at Rome previous to 409, might not so speedily have attracted attention had they not been adopted by Coelestius, a much younger and bolder man than his teacher. Coelestius, probably an Italian, had been trained as a lawyer, but abandoned his profession for an ascetic life. When Rome was sacked by the Goths (410) the two friends crossed to Africa. There Pelagius once or twice met with Augustine, but very shortly sailed for Palestine, where he justly expected that his opinions would be more cordially received. Coelestius remained in Carthage with the view of receiving ordination. But Aurelius, bishop of Carthage, being warned against him, summoned a synod, at which Paulinus, a deacon of Milan, charged Coelestius with holding the following six errors: (1) that Adam would have died even if he had not sinned; (2) that the sin of Adam injured himself alone, not the human race; (3) that new-born children are in the same condition in which Adam was before the fall; (4) that the whole human race does not die because of Adam's death or sin, nor will the race rise again because of the resurrection of Christ; (5) that the law gives entrance to heaven as well as the gospel; (6) that even before the coming of Christ there were men who were entirely without sin. To these propositions a seventh is sometimes added, "that infants, though unbaptized, have eternal life," a corollary from the third. Coelestius did not deny that he held these opinions, but he maintained that they were open questions, on which the Church had never pronounced. The synod condemned and excommunicated him. Coelestius, after a futile appeal to Rome, went to Ephesus, and there received ordination.

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In Palestine Pelagius lived unmolested and revered, until in 415 Orosius, a Spanish priest, came from Augustine to warn Jerome against him. The result was that in June of that year Pelagius was cited by Jerome before Jolin, bishop of Jerusalem, and charged with holding that man may be without sin, if only he desires it. This prosecution broke down, and in December of the same year Pelagius was summoned before a synod of fourteen bishops at Diospolis (Lydda). The proceedings, being conducted in various languages and by means of interpreters, lacked certainty, and justified Jerome's application to the synod of the epithet "miserable." But there is no doubt that Pelagius repudiated the assertion of Coelestius, that the divine grace and help consist only in free will, and in the giving of the law and instruction; at the same time he affirmed that a man is able, if he likes, to live without sin and keep the commandments of God, inasmuch as God gives him this ability. The synod was satisfied with these statements, and pronounced Pelagius to be in agreement with Catholic teaching. Pelagius naturally plumed himself on his acquittal, and provoked Augustine to give a detailed account of the synod, in which he shows that the language used by Pelagius was ambiguous, but that, being interpreted by his previous written statements, it involved a denial of what the Church understood by grace and by man's dependence on it. The North African Church as a whole resented the decisions of Diospolis, and in 418 Zosimus, bishop of Rome, was prompted to draw up a circular inviting the bishops of Christendom to subscribe to a condemnation of Pelagian opinions. Nineteen Italian bishops refused, among them Julian of Eclanum in Apulia, a man of good birth, approved sanctity and great capacity, who now became the recognized leader of the movement. But not even his acuteness and zeal could redeem a cause which was rendered hopeless when the Eastern Church (Ephesus, 411) confirmed the decision of the West. Pelagius himself disappears after 420; Coelestius was at Constantinople seeking the aid of Nestorius in 428.

The first principle of Pelagianism is a theory which affirms the freedom of the will, in the sense that in each volition and at each moment of life, no matter what the previous career of the individual has been, the will is in equipoise, able to choose good or evil. We are born characterless (*non pleni*), and with no bias towards good or evil (*ut sine virtute, ita et sine vitio*). It follows that we are uninjured by the sin of Adam, save in so far as the evil example of our predecessors misleads and influences us (*non propagine sed exemplo*). There is, in fact, no such thing, as original sin, sin being a thing of will and not of nature; for if it could be of nature our sin would be chargeable on God the creator. This will, capable of good as of evil, being the natural endowment of men, is found in the heathen as well as in the Christian, and the heathen may therefore perfectly keep such law as they know. But, if all men have this natural ability to do and to be all that is required for perfect righteousness, what becomes of grace, of the aid of the Holy Spirit, and, in a word, of Christianity? Pelagius appears to have confused the denial of original sin (in the sense of inherited guilt) with the denial of inherited nature or disposition of any kind. Hence he vacillates considerably in his use of the word "grace." In his most careful

statements he appears to allow to grace everything but the initial determining movement toward salvation. He ascribed to the unassisted human will power to accept and use the proffered salvation of Christ. It was at this point his departure from Catholic creed could be made apparent: Pelagius maintains, expressly and by implication, that it is the human will which takes the initiative, and is the determining factor in the salvation of the individual; while the Church maintains that it is the divine will that takes the initiative by renewing and enabling the human will to accept and use the aid or grace offered. This was the position most strongly contested by Augustine (q.v.). The rest was the rise of Semipelagianism, which was an attempt to hold a middle course between the harshness of Augustinianism and the obvious errors of Pelagianism. It appeared simultaneously in North Africa and in southern Gaul. In the former Church, which naturally desired to adhere to the views of its own great theologian, the monks of Adrumetum found themselves either sent to the verge of despair or provoked to licentiousness by his destinarian teaching. When this was reported to Augustine He wrote two elaborate treatises to show that when God ordains the end He also ordains the means, and if any man is ordained to life eternal he is thereby ordained to holiness and zealous effort. But meanwhile some of the monks themselves had struck out a media which ascribed to God sovereign grace and yet left intact man's responsibility. A similar scheme was adopted by Caisius of Marseilles (hence Semipelagians are often spoken of as Massilians), and was afterwards ably advocated by Vincent of (xx) and Faustus of Rhegium. The differentia of Semipelagianism is the tenet that in regeneration and all that results from it, the divine and the human will are cooperating (synergistic) coefficient factors. Pelagius was familiar with the Greek language and theology and frequented Rufinus, upholder of Greek theology.

How did the Celts arrive at their cross-quarter days?

We have

Samhain = Nov 1 = Eostar + 225 days
52 days

Yule = Dec 21
41

Brighid = Feb 1 = Litha + 224 days
74

Eostar = Mar 21
90

Beltane = May 1 = Mabon + 222 days
52

Litha = Jun 22
35

Lammas = Aug 1 = Yule + 223 days
52

Mabon = Sept 21
40

Samhain = Nov 1 = Eostar + 225 days

what is Samhain + 224d?

av 220.5 days

The cross-quarter days follow an equinox or solstice by about 40 days or precede an equinox or solstice by about 52 days

4 x 40 = 160
4 x 52 = 208
368

224 = 1/13 of 368 or 8/13 368

Also Note The 56 Aubry Holes could have been used for calculating the cross quarter days

4 x 56 = 224 days

Also of interest is the relation of the cross-quarter days

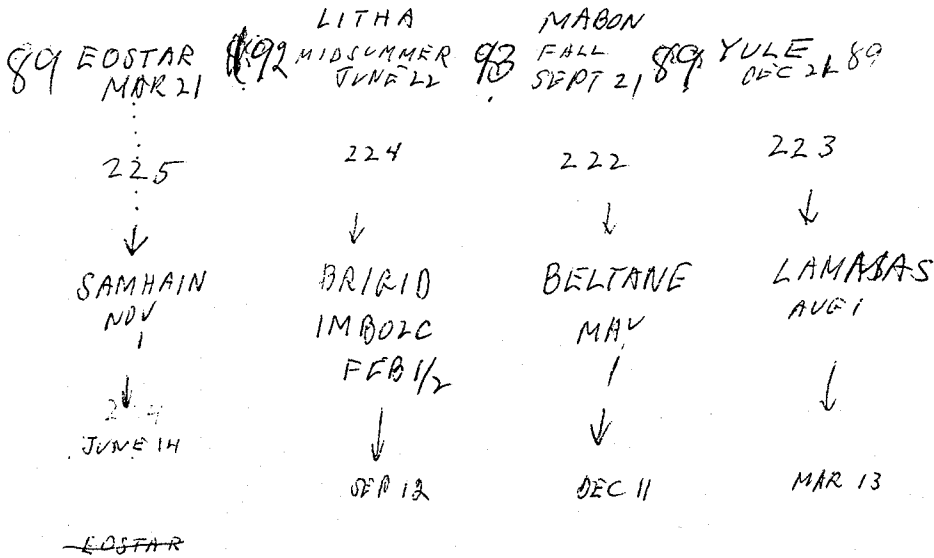
to the Analemma:	Lammas = Aug 1 ~ July 27	Analemma extremes E-W 4 days off
	Samhain = Nov 1 ~ Nov 4	3 days off
	Brighid = Feb 1 ~ Feb 12	1 day off
	Beltane = May 1 ~ May 14	3 days off

i.e. the cross-quarter days are fair approximations to the E-W extremes of the Analemma while Yule + Litha = the N-S extremes

USING THE AUBREY HOLES CROSS - TO CALCULATE THE QUARTER DAYS

$56 \times 4 = 224$

365.2425
 $\div 13 = 28.096$
 $\times 2 = 56.2$
 $\times 8 = 224.768$



AT YULE RED
START PUTTING A STONE IN THE FIRST HOLE
UP TO 56, START REMOVING
WHEN ALL EMPTY START OVER
WHEN EMPTY 20 TIME, AT LAMMAS

89	112
56	224
33	92
	132
89	56
92	3
181	108
	4

AT LITHA BLUE STONE → IMBOLC
etc.

How were the equinoxes determined?
East-West line?

52
56
312
260
2912

But $56 = 2 \times 28$ (not the Lunar synodic!)
 $= 29 \frac{1}{2}$ d

The Cross-Quarter Days do
approximate Analemmic Days

- 3 + SAMHAIN ~ Nov 4
- 10 + IMBOLC ~ Feb 12
- 13 + BELTANE ~ MAY 14
- 20 + LAMMAS ~ JUL 27

Oscillate 40, 52

$42 + 92 + 40 = 224$
 $40 + 52 + 40 + 52 + 40 + 52 + 40 + 52 + 40 + 52 = 224$

4 colored stones
could we look
at the configuration
on any day
and still be dark?
4 sequences

$4 \times 56 = 224$
13 sequences
of 224
 $= 8$ years
or $52 \times 56 = 2912$
Aubrey
sequences
 $= 2912$
days

224 x 8	1792
365 x 8	2920
225	365
13	8
675	2920
225	11
2925	

DID THE
CAMP

YULE
10
31
1
52
IMBOLC

28
21
49
EOSTAR
10
30
41
BELTANE
30
22
52
LITHA
8
39
40
LAMMAS
31
21
52
MABON
11
32
41
SAMHAIN
30

The Sothic Cycle: = 1460 or 1461 years

The number of years that must elapse before the accumulated difference between the tropical and sidereal years = 1 day

$$\text{Sidereal year} = 365,256,365 \text{ msd}$$

$$\text{Tropical year} = 365,242,199 \text{ msd}$$

$$\epsilon = .014166 \text{ msd/yr}$$

$$\text{Precession year} = 25,725$$

$$25,784$$

D. G. King - Hele Proc Roy Soc A v247 1049-72
on Satellite in miles

$$52 \times 56 = 2912$$

$$56 \times 4 = 224$$

$$224 \times 8 = 1792$$

$$365 \times 5 = 1825 \quad \delta = 33$$

$$224 \times 13 = 2912 \quad \delta = 8$$

$$365 \times 8 = 2920$$