

The Independent Celtic Christian Community

Joseph of Arimathaea Brings Christianity to Britannica

The first British historian Gildas (511-560), according to Bede (673-735) became abbot of Bangor.⁽¹⁾⁽²⁾ He was of the Independent Celtic Christian Community; he died approximately 35 years before the arrival of Roman Catholicism into Britain, during the reign of Pope Gregory the great (590-604). A few years later forces of the converted Roman Catholic Saxon king Ethelfrid massacred the Celtic Christian Community at Bangor of twelve hundred Celtic missionaries in around 610 AD.^{(3) (4)}

Gildas stated that the introduction of Christianity into Britannica occurred during the last year of Tiberius Caesarm (14-37 AD), emperor of Rome. The execution of the Christ Jesus (5 BC-30 AD) was approximately seventeen years into the reign of Tiberius. Therefore, Christianity was introduced into Britannica in around 37 AD. This concurs during the time of the persecution of the Church of God in Palestine from 32-40 AD, scattering abroad the church, going everywhere preaching The Word of God leaving only the apostles in Jerusalem, Acts viii: 1-4. Joseph of Arimathaea would have been among the faithful leaving Jerusalem in exile and was with the scattering, throughout the empire and beyond spreading the gospel of Jesus Christ.⁽⁵⁾

The Vatican MS. Quoted by Baronius in his "Ecclesiastical Annals" ab annum 35: "In the same year in which Lazarus, Martha, Mary Magdalene, St. Philip and Joseph of Arimathaea were exiled from Judaea." They were set a drift in the stormy Mediterranean without oars, nor sail. They arrived safely at Marseilles of southern Gaul. "The apostle Philip stayed in Marseilles" to minister and sent "Joseph and his small entourage to Britannica to preach the Word of God, where they were well received by

(1) Cyclopedia of Biblical Theological and Ecclesiastic Literature, vol 3. p. 865

(2) Bede. A History of the English Church and People. p. 66, translation 1968

(3) Ibid. 102-3

(4) Fox, John. Fox's Book of Martyrs. vol I, p. 339

(5) "Of our British Church it is certain that it was established several years before the Romans (arrived), Christ (so states Gildas) granted His rays that is His precepts to this island (speaking of Britain) then numb with glacial cold, as we know in the last year of Tiberius Caesar." (Ex Crankenthorpe, Defensio Eccl. Angl. p. 23)

Gray, Andrew. The Origin and Early History of Christianity in Britain. pp 6 & 8

Arviragus the king of Siluria of Southern Wales. They built a small church on an island that was given, called Yny Avalon and now known as Glastinbury. (1)(2)

It was documented that Archbishop Parker had sent a letter to Calvin in Geneva with an interest in a union of all Protestants. He had informing Calvin that England would continue to retain their Episcopacy and that the Church of England was founded by Joseph of Arimathaea and not by a bishop of Rome.(3)

William of Malmesbury an early 12th century Benedict historian and librarian wrote that, "Joseph of Arimathaea was the first to preach the gospel in Britannica." He was educated at Oxford.(4)

During the reign of Henry VIII, Polydore Vergil and later followed by Cardinal Pole (during the reign of bloody Mary queen of Scots) knew the history of the British Celtic Church as historians, being the most ancient of all the Christian Churches. Both of these men were devote Romanists.(5)

Jesuit Robert Parson in his writing of Three Conversions of England declared; "It seems nearest the truth that the British Church was originally planted by Grecian (Greek speaking Jews) teachers (those of Joseph of Arimathaea's, entourage), such as came from the East and not by Romans." The British claim was established from the following documentation: At the Council of Pisa in 1417, British claims to it ancient origin was questioned politically by the ambassadors of France and Spain. However this council confirmed Britains claim. This was appealed by both France and Spain at the Council of Constance in 1419, which confirmed the Pisa ruling and would be again confirmed by the Council of Sena.(5)

(1) Morgan, RW. St. Paul in Britain. pp 70-3

(2) Gray, Andrew. The Origin and Early History of Christianity in Britain. pp. 89

(3) Gray, Andrew. The Origin and Early History of Christianity in Britain. p 10
Strype's Archbishop Parkers" vol. I, p. 139

(4) William of Malmesbury. Book I, c 2

(5) Gray, Andrew. The Origin and Early History of Christianity in Britain. p 5

The Druids and the Celtic Christians

There was no history of the Druid's persecution because of intolerance, as would the intolerant Church of Rome would afflict upon the Independent Celtic Christian Communities centuries later. The foundation of the Druids was in the maxim, "Truth against the world." Paul the apostle's maxim was "We can do nothing against the truth." Many of the Druids would come to be devoted Christians after the examples of Joseph of Arimathaea, the apostle Simon the Zealot and the apostle Paul, bring about the transition from a pagan Druid social order to that of Christianity.⁽¹⁾

Britain was ready for Christianity as far as the Druids response was concerned, the proof being the rapid transition of Druidism to primitive (that of the apostles of the Christ) Christianity in less then a century Christianity had continually grown in southern England and Wales. The concerted effort by the Romans in the destruction of the Colleges of the Druids, that contributed to the displacement of the Celts, who would find Christianity fulfilling the vacuum.

Where as the Roman Empire was not prepared for drastic changes in their traditions that they had created out of their Roman paganism, for several centuries to come. When Rome came around to the accepting Christianity it was in the over-whelming shadow of the paganism of Imperial Rome that would be adopted incrementally. This was the process of the Roman Church until the time of Constantine, after that time Gnostic Christianity was fully legalized into Roman Catholicism, being in the glory of Constantine.

The Apostle Paul, to Administer to the Uncircumcised

The apostle Paul states that the apostles James, Peter and John were given the responsibility to go to those who were of the circumcised. Paul also stated that James, Peter and John were the pillars of the original apostles. Peter was of the circumcised party among the apostles, where as Paul was of the uncircumcised (gentile) party in the Christian community, Galatians ii: 7- 9. Paul was committed to the evangelizing of the uncircumcised by the Holy Spirit (Acts xi).

(1) Gray, Andrew. The Origin and Early History of Christianity in Britain. p 12-13

As can be seen, Barnabas and Paul found the Christian Church in Antioch (Acts xi: 25-26). Peter on one occasion visited Antioch (Galatians ii: 11), having ministered to the circumcised in Palestine, before he would go on to minister the circumcised in Babylon, where he would be martyred (2nd Peter i: 13-15). The fact was Paul reprimanded Peter when he was visiting the church in Antioch, for supporting circumcision of the converted gentiles. The Gentile did not have to become a Jew first before becoming converted in Christ.⁽¹⁾ There was no documentation that Peter resided in Antioch for any length of time.

The Apostle Paul's Mission, to the Extreme West of the Empire

The letter to the Romans written around 56 AD at Corinth, Paul wrote of his intent to go to Spain, in chapter xv: 24 and 28. Paul's last letter before his martyrdom, was 2nd Timothy written around 65 AD. This was a period of nine years of which Paul would have gone to Spain and from there to Britain and Gaul. With Paul's incredible drive to spread the Living Word of God to the entire world (Empire), there is no doubt that he would have organized his time to go to the ends of the empire within that nine years. There were increasing numbers of Christian brethren in Spain and Gaul as well as Britain of whom he would have been able to assist with his ministry. Paul's mission to Britain would have been most appropriate, for it was the western most expanse of the Roman Empire, which would be a prime region for his ministry in reaching out to the uncircumcised. This western trek of Paul's ministry to the outer frontier of the empire was definitely more probable, then Peter having been martyred in Rome, much less having resided there! As we shall see the apostle Paul was also well known to the British Royal House of Silurian of Southern Wales.

The Extent of Paul's Ministry, as Documented by Clement I of Rome

The earliest writings from the overseers of Rome, was Clement I (88?-97). According to Roman Catholicism Clement was the fourth pope of Rome. This letter was to the Church at Corinth shortly before his death and is now in the British Museum.⁽²⁾ It emphasizes the way to harmony and obedience was through the established authorities, being the elders. This was the seed for the development of a clerical hierarchy! Later Ignatius a Gnostic Christian writer supported Clement's premise of unity and peace in the church with adherent obedience to the "bishops."

(1) Galatians ii: 11-21

(2) The Ante-Nicene Fathers, vol I, p 2

Clement stated in chapter V of the martyrdom of Peter and Paul. "Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two but numerous labors; departed to the place of glory due to him."

"Owing to envy, **Paul** also obtained the reward of patient endurance, after being seven times thrown into captivity compelled to flee and stoned. **Preaching both in the east and west**, he gained the illustrious reputation **due to his faith having taught righteousness to the whole world and come to the extreme limit of the west**, and suffered martyrdom under the prefects."⁽¹⁾

The places of martyrdom of Peter and Paul are not given and the extent of the ministry of Peter is not given; however the extent of Paul's ministry is declared and concurs with his ordained mission to the uncircumcised. His ministry extending throughout the entire length of the Empire, to the extreme west, being of Spain and Britannica. Rome was not of the extreme west, for it was in the center of the empire! Paul was known among the uncircumcised from Antioch, Syria to Spain and Britannica, the length of the Empire being the length of the whole world in the eyes of a citizen of Rome, as was Paul's status (Acts 22: 25-29).

The fact was that Clement was a young man, while Paul was alive under house arrest in Rome. He became the head of the Church in Rome approximately twenty-five years after the execution of Paul. Clement would most likely have had first hand knowledge of Paul's activities beyond Rome. For in Paul's epistle (Letter to) of the Philippians iv: 3 mentions a Clement who was a fellow laborer in the gospel of Jesus Christ. Paul wrote these words in Rome while he was in the custody of the Roman emperor's bodyguard: he closed this epistle with greetings from the faithful ones in Caesar's household (Philippians iv: 22). As we shall see Clement, the second overseer of the Roman Church, after Linus was also noted in Paul's last epistle 2nd Timothy 4: 21. According to the Roman Church, Peter was the first overseer of this church, followed by Linus (67?-76?), Anacleus (76?-88?) and then Clement (88?-97).⁽²⁾

(1) The Nicene Fathers. First Epistle of Clement to the Corinthians, vol I, c 5, p 6

(2) Cyclopedia of Biblical Theological and Ecclesiastical Literature. vol VIII, p 409

Mystery Religion vs. Christianity

Mystery Cults were of ancient origin coming out of the Orient and from Greece: from the Adriatic to Persia, including Asia Minor and of Egypt became sources of one or more of these cults. The Great Mother of the gods (Magna Mater) was the center of a wide spread cult that was based upon natural myth. The changes of seasons from the rebirth of spring, to the cold bleak darkness of winter are of the drama of the life cycle..

The myth of Magna Mater and the virgin birth of the shepherd Attis, followed with his death by his own hand through emasculation or having been slain by another: resulting in the goddess mourning for him and bring about his resurrection or rebirth. This established his immortality and becoming deified. This regeneration brought about a union with this deity into a mystic marriage. The mystery was that of the mourning for Attis, which gave way to a climax of excitement with music, dancing, and the sight of blood: bringing about an ecstasy of euphoria in experiencing a new birth and the resurrection of Attis, celebrating his immortality as their deity.

There were various cults that had similar features. The Babylonian prototype coming out of Cyprus and Syria where their god died and was resurrected as a young deity called Adonis.

The Egyptian gods of Osis and Iris also had a similar mythology. All of these cults were religions of redemption, with a savior god that initiates rebirth and immortality.

The mystery religion that was widely popular in Rome was Mithraism, a Persian faith that spread to Armenia and Asia Minor. It acquired elements from Babylon and Asia Minor. It proved the most serious competitor to Christianity. **For both had baptism, a sacramental meal, a belief in immortal soul, a resurrection, a last judgement, and a place of damnation. Both Mithraisma and Christianity observed Sunday and celebrated December 25 as a great feast.**⁽¹⁾

Mithra was the sun god or the god of light, the mediator between heaven and earth. The most important festival was his birthday on 25th of December.⁽²⁾ Constantine the great worshiped and had two altars in his residence: one to his sun god, Mithra and the other to the Son of God, Jesus Christ.

(1) Latourette, Kenneth Scott. The History of the Expansion of Christianity. vol I, pp 26-9
(2) Cyclopedia of Biblical Theological and Ecclesiastical Literture, vol VI, pp 386-7

It is self evident that the early overseers of Rome were over whelmed in the mystery of Mithraism. This impact brought the Church in Roman into compromise with the paganism that was threatening to over whelm them. The Roman Church adopted the holy days of the Mithraism with Sun-day as its core, defying the day of the Sabbath, the Fourth Commandment and accepting Sunday Easter worship and justifying it through Hellenistic Gnosticism with their own mythology. These Gnostic Roman Christians would also accept the birth of Mithra on 25 December, a day of paganism as the birth of the Lamb of God.

Jesus said, "If you love Me "Keep My Commandments," 1st John v: 2-3, this Commandment to keep His Commandments is the rejection of paganism in any form. If you believe otherwise your faith is within the framework of Hellenistic Gnosticism, in which to justify mystic paganism as that of Christianity, an abomination!

The Seeds of Corruption, of the Roman Church

Under the authority of Anacleus the Roman Church showed signs of encouraging the introduction of Gnostic and pagan concepts into their congregation. The Christian Passover was being substituted, for the pagan holy day of Easter and seeded with the pagan holy day of 25th of December. Rome had become repulsed by anything that was associated with being out of the Jews. The fourth commandment was questioned and the Roman day of worship of the Sun deity would become the substituted for the 7th day Sabbath as time proceeded. Gnosticism was as a slow creeping plague entering into the Church of God: within seventy years after the execution of Paul, Paul would not have recognized the Church of God in Rome. By the time of the reign of Sixtus I (115-125), bishop of Rome the days of worship had taken root in Roman paganism, of Imperial Rome and would justified their traditions through Hellenistic Gnosticism without a Scriptural foundation.

Easter had arisen out of the Jewish paschal feast; it was not originally celebrated to commemorate the resurrection and only gradually was it Christianized. Until the middle of the fifth century Christians were still observing the 7th day Sabbath, although even in the second century this was not universal or generally binding.

The Christians made additions and modifications, by keeping the first day of the week as the day of worship. The Day of Atonement, and the Day of Tabernacles were disregarded. Not until the 4th century does the Christian

liturgy become apparent. Christian continued to observe the Christian Passover according to the Jewish Passover.⁽¹⁾

Clement, bishop of Rome to Glorify a Hierarchy

What is known is that Clement did support the development of a centrally strong mundane hierarchy and the heads of the church were to be glorified as the Christ.⁽²⁾ This is indicative of the trend that would follow throughout the history of the clergy of the Church of Roman. This would result in the glorification of men as Christ a grievous act for this would come to deify the office of the head of its hierarchy, resulting in idolatry. It is obvious that the Roman clergy were ignorant or ignored the Word of God and yet they would come to claim this Word as their own private self-ordained property (John xiv: 30 & xviii: 36, James iv: 4, 1st John ii: 15-16). To glorify the clergy is to degrade the glory of God Almighty, for all mundane men have sinned and are unworthy of the glory of God (Romans iii: 10-24). Clement had no doubt erred grievously, in his later years, as had his predecessor who had encouraged the substitution of the 7th day Sabbath with Sun-day and the rejection of the Christian Passover for a pagan Easter.

For Clement to understand the order of the Church of God he would only have had to refer to the book of 1st Timothy, which definitely does not resemble the order of mundane men. Clement talks about love throughout his epistle and yet set up an order of men that are bound to enter into the idolatry of their church, glorifying the works of men in the name of God.

The Apostle Paul and the British Royal House of Silurian in Rome

In 2nd Timothy iv: 21, Paul in his last letter gives "greeting or farewell to **Pudens** and **Linus** and **Claudia**, and all the brethren (of the Church in Rome), the Lord Jesus Christ be with thy spirit. Grace be with you."

Note, historically Southern Britannica was invaded by the Roman military in 43 AD. When Joseph of Arimathaea brought the Word of God to the Britons the Romans had not yet arrived on the shores of Britain, by approximately seven years. After the arrival of the Romans, within a decade the Evangelical Christianity had even greater access to Southern Britain. This was due to the access of highly sophisticated engineered roads and an effective military to maintain security for transport on their highway.⁽³⁾

(1) Latourette, Kenneth Scott, A History of the Expansion of Christianity. vol 1, pp 305-6

(2) The Ante-Nicene Fathers. The First Epistles of Clement, vol 1, c 37

(3) Mc Birnie, William. The Search for the Twelve Apostles. pp 38 & 288

Joseph of Arimathaea Followed By the Apostles Simon and Paul

Joseph of Arimathaea (36-9) was followed by the apostle Simon the Zealot and then by Aristobulus who later would become the first overseer of the Church of Britannica.⁽¹⁾ Also, there is evidence that the apostle Paul would follow, visiting the faithful in the extreme west of the empire for a short time. The evidence of Paul in Britannica is based on fragmentary facts of truth: where as the legend of Peter in Rome is based entirely upon mythology, initiated by an ecumenical hierarchy to solidify their political agenda.

Royal House of Siluria in Wales

Among first converts of the Britons were of the Royal Family of Siluria (Southern Wales). These individuals included Gladys the sister of king Caractacus (Caradoc), **Gladys** and Eurgen the king's daughters and **Linus** one of the king's sons were converted while in Britain, before they were taken into Roman captivity. King Caractacus and the rest of the Royal Family were converted while in Rome.⁽²⁾ The introduction of Christianity was approximately seven years after the resurrection of the Christ Jesus of Nazareth.

In 36 AD Caractacus (Caradoc) had received the Silurian crown, his father Bran having been appointed the Arch-Druid of the College of Silurian. The fact was that in Britain there were forty Druidic Universities that were also the capitals of the forty dominant tribes. Caractacus had three sons, who were Cyllin, Linus and Cyron, along with two daughters, Eurgain and Gladys ⁽³⁾⁽⁴⁾

Over a seven-year period, thirty-two battles were fought between the Britons and the Romans. By 51 AD, Caractacus's wife and daughter **Gladys** were in Roman captivity and he would soon be betrayed. Roman Emperor Claudius ordered all the members of the Royal Family to Rome.⁽⁵⁾ Caractacus was in chains when he was brought before the tribunal of the Emperor, which was most often a death sentence. However, his life was spared on the condition that he would not take up arms against Rome again and was to be in residence for seven years in Roman custody.⁽⁶⁾

(1) Morgan, RW. St. Paul in Britain. pp 62 & 80

(2) Ibid. p 62

(3) Ibid. p 43

(4) Ibid. p 54 & 23

(5) Ibid. p 50

(6) Ibid. p 51 & 53

The Roman family of Aulus Plautis had developed a direct connection with the Royal House of Siluria. Caractacus' daughter Gladys became engaged to **Alus Rufus Pudens Pudentinus**, a young Roman senator with large land holdings in Samnium. The Emperor Claudius adopted **Gladys** shortly before her marriage to Pudens and she took his family name, **Claudia**. **Claudia** and **Pudens** were married in 53 AD and four children came from this union.⁽¹⁾

Their children were Timeteous, Novatus, Pudentiana and Praxedus. Historical records show that along with their uncle **Linus**, the first overseer of Rome and all four of Claudius's children were martyred, for being in the Faith of Christ Jesus.⁽²⁾

Two of the sons of Caractacus had returned to Britain to carry on the Siluran dynasty. Where as **Linus** remained in Rome, having been consecrated by the apostle Paul as the first overseer of the Christian Church in Rome: noting that the first overseer of Rome was a Briton of the royal family of Siluria!⁽³⁾

In 56 AD the Royal House of Siluria resided while in Rome, what would become known as the **Palatium Britannicum** (the Palace of the British), which also became known as **Hospitium Apostolorum** and later **St. Pudentiana**, of which it is still known to this day. This was also the residence of Paul while under house arrest during his first captivity, in Rome. This was the **House of Pudens**, where the Roman Christians formed the sanctified **Church of St. Pudentiana**. The minister of this church was **Hermas Pastor** of whom Paul no doubt had anointed pastor of the congregation. Hermas mentioned in the book of Romans xvi: 14.⁽⁴⁾

A memorial was carved on one of it's walls, following the execution of Praxedes, the last surviving member of the original group of early Christians in Rome and the youngest daughter of Claudia and Pudens. It was/is noted that this inscription can still be seen to this day.⁽⁵⁾

As stated previously the apostle Paul gave salutations to **Pudens** and to **Linus** and **Claudia** (of the Royal House of Siluria in Rome). This was during his second captivity from his prison cell, before his martyrdom, in 2nd Timothy 4: 21.

(1) Morgan, RW. St. Paul in Britain. pp 53-4

(2) Ibid. p 61

(3) Ibid. p 54

(4) Ibid. p 58

(5) Mc Birnie, William. The Search of the Twelve Apostles. p 285

The Mother of Paul

Paul was a citizen of Rome, though his father, a Roman (Acts xxii: 20-29). His mother lived in Rome, married to Rufus' father, who was also Paul's father. Rufus the eldest son was a senator and the legal heir of his father's estates. Paul's mother was of the House of Benjamin, a Jew (Philippians iii: 4-5). Paul was a half brother to Rufus, having the same father, with different mothers. For it is written in Romans xvi: 13, "Salute Rufus chosen in the Lord and his mother and mine."

Paul had written his epistles of Romans at Corinth approximately 56 AD and 2nd Timothy in Rome during around 65 AD. He was well aware of those of the faithful in Rome naming them in his salutation, at length in his epistles of Romans xvi. However in Romans he did not mention Linus and Claudia of the House of Siluria, at that time period. But Paul did name Rufus Pudens (his brother) as well as Priscilla and Aquila, also in 2nd Timothy iv: 19 and mentioned in Acts xviii: 26).

Paul's sister-in-law Claudia, of the royal family of Siluria would further encourage his desire to bring the gospel of Jesus Christ to Britain.

Another view of the Introduction of Christianity into Britannica

Roman merchants first brought Christianity to the British Celts. The Celts of Britannica seemed to have taken to Christianity quite early and readily.⁽¹⁾ There were similar axioms in the teachings of the Druids that were similar to the Apostle Paul and the early Christians. There were not the blood letting between the Druids and the peaceful early primitive Celtic Christians, as that which would occur with the deadly onslaught of the Saxon Roman Catholic warlord of Northumbrian, against the Independent Celtic Christian Community at Bangor.⁽²⁾

There was a long development of Celtic Christianity in Britannic. The non-literate Celts who became devoted to the calling of Christianity, would become rapidly literate in Latin and ascended to where they became noted scribes/scholars and missionaries. They became most prominent, coming out of Ireland, by the time of the onslaught of the Roman Clergy entering into the picture to convert the influx of Saxons, one hundred-fifty year's before the arrival of Roman Catholicism.⁽³⁾

(1) Mackey, James. An Introduction to Celtic Christianity. p 2

(2) Bede, A History of the English Church and People. p 103

(3) Mackey, James. An Introduction to Celtic Christianity. p 10

It is declared that a new religion will not succeed unless it assimilates to the Graeco-Roman culture that was good. This would include the predominantly Platonized religious culture, being introduced into Christianity (Gnosticism). This development would enhance the this new religion with the great and sophisticated Platonic religious tradition, that would last for a thousand years, from the time of Plato until a Christian Emperor shut the Academy of Athens in the 6th century. However, this state survives to this day, “ in so many of its outstanding features within it the Christian Church.”⁽¹⁾ This was and continues to be the pagan Gnostic Christian teaching's, that has corrupted Christianity then as now.

Celtic Christianity would also become Graeco-Roman over the centuries, more so in Gaul in its early development. Where as in Ireland this corruption would be quite late, at the time of their decline of their native institutions founded in the tradition of the apostles of Jesus Christ, who had laid the foundation of the Word of God through His Words. However, there still were some surviving pure Celtic Communities who were not polluted with the Graeco-Roman Christianity (Gnosticism), at least on the far fringes of their ancient Celtic expanse, as in Wales, Cornwall, Scotland and Ireland. These isolated locations were where the Romans had no to minimal influence over these Independent Celtic Christians, whose spirit and love of liberty were not so easily discouraged ⁽²⁾.

Conclusion: The Graeco-Roman Christian Gnostic Church was able to quickly stamp-out the original native Celtic Christians on the European Continent, of which they were unable to do so readily upon the British Isles.

It was pointed out that in North Africa, Christianity had developed more recently. However, the massive Imperialist Graeco-Roman Christianity of Rome had an institutionalized structure, based upon an extensive mundane hierarchy. Gnostic Rome also was well endowed with those who would do her bidding, in its gradual implementation of doctrine and ritual conformity. Rome had a much longer time period in the first four centuries of the first millennium which to crush any Celtic alternatives that may have existed in North Africa. ⁽³⁾

(1) Mackey, James. An Introduction of Celtic Christianity. pp 3-5

(2) Ibid. p 4

(3) Ibid. p 5

Britannica, Was Primed for Early Christianity

The foundation of the knowledge of the Druids was in their maxim, "Truth against the world." The Apostle Paul's maxim was "We can do nothing against the truth." At the time of the introduction of Christianity into Britannica in the first centuries of the first millennium, the Celts were primed for the Christianity of the apostles of Jesus Christ of Nazareth.⁽¹⁾ The Britons were taught first by the Grecians of the east church rather than the Romans.⁽²⁾

The Roman Empire was not at any time primed in the Gospel of the Christ Jesus. For they would be dominated early with Christian Gnostics as Anacleus, the bishop of Rome in 76 AD and there after having been set in the mold of the traditions of Rome, over that of the Word of God.

The Development of the Christian Church in Britannica?

Lucius, the British king sent two of his learned men to Rome for the purpose to consult with Eleutherus, the bishop of Rome (155-66).⁽³⁾ Another Chronicler stated that Lucius sent a letter to the bishop of Rome to inquire about the conversion of his subjects into Christianity.⁽⁴⁾ The bishop of Rome instructed them or sent instructions to Lucius with the Holy Scripture. It is evident that the bishop of Rome was not yet impassioned with the consolidation for personal power at this period in time: or that the resources of Rome were not yet solidified to support his agenda from such a distance.

However, the question is, was there a political consideration for this mission or communication with Rome? For there was a growing Celtic Christian Church presence in Britain and Lucius was very well aware as to the faith of Christian gospel and the concepts of conversion. There was a strong influential Celtic Christian presence, in which the common man could depend for support. Lucius may have wanted to reduce this dependency by implanting an outside authority, to reduce this influence so close to his throne. He may have felt that the Roman clergy would give him more distant support where as the Christian Celtic Community was too independent for him to control. The Celtic Christian ministers focused their interest in the individual parishioner, over that of the status quo of a purely political hierarchy. The result was that the Independent Celtic Evangelical

(1) Morgan, RW. St. Paul in Britain. p 78

(2) Fox, John. Fox's Book of Martyrs. vol 1, p 307

(3) Gray, Andrew. The Origin and Early History of Christianity in Britain. pp 38-9

(4) Bede, The History of the English Church and People. p 42

Communities became securely planted among the Britons and continued to expand, with the Roman clergy not having a place in the British Isles, during this time period.

Revisionism of the Church Historians

According to Dean Stanley, in his work on the apostles, Peter had been in Britannica just before he returned to Rome. Upon his return he was arrested and there after martyred. This scenario as presented, was not possible for Peter was commissioned by the Holy Spirit to minister to the circumcised, not the uncircumcised of the Britons and of Gaul.⁽¹⁾

Stanley continued that Lucius, king (warlord) of Winchester “proclaimed Christianity the national faith,” in the region of his authority in 156 AD. At which time he dedicated the first church by royal decree to the apostle Peter. “The church was fully erected in 179 AD, to the affectionate memory of the apostle Peter, in commemoration of his evangelizing labors in Britain.” The building of this church was declared at the time of 156 and erected in 179, a period that extended over 24 years.⁽²⁾ This event were to have occurred during the reign of Eleutherius and Victor I, bishops of Rome (175-98).

This entire scenario was most unlikely, for the Independent Celtic Christian Communities in Britain were essentially free of the doctrines of Rome, for centuries. Also the declaration that this faith, out of Rome was declared the national faith was a complete distortion; for Britain was not ruled by a single Briton ruler, but by the Imperial Roman authority who were entirely pagan. This is more of the revisionism Roman Catholic scholars have so effectively promoted.

The early Independent Celtic Christians held in common the 14th day Christian Passover observance, followed by the seven day Feast of Unleavened Bread. Also, the observance of the 7th day Sabbath, baptism through adult immersion and when confronted the Celtic Christians rejected the authority that was claimed by Rome, as we shall see in later centuries.⁽³⁾

(1) Galatians ii: 7-9

(2) Mc Birnie, William. The Search For the Twelve Alpostles. p 59

(3) Latourette, Kenneth Scott. A History of the Expansion of Christianity. vol 1, pp 305-7

If the seed of Romanists had been planted in Britannica during the second century, they would have wilted away rapidly: before Lucius' could have built the Roman Church.

If this event did actually occur, the above supports the fact that there was a political motivation, involving King Lucius in approaching the bishop of Rome. By giving recognition to Peter as the patron saint of the church, he sought recognition from Rome and being ordained by the authority of the bishop of Rome, the center of the Roman Empire. It was doubtful that Lucius did not fully understand that the bishop of Rome was of a nominal authority in Rome during this time.

The Celtic Christians did not recognize the leadership of Rome or the mythology of Peter's in connection with Rome, trying to establish its claims as a usurper of the Word of God. Also, in contention among many of the Celtic Christians were the non-Scriptural doctrines of Easter verses the Christian Passover and the Roman hierarchy dominating their congregations. These non-Scriptural indites would have resulted in a power play between them, the Independent Celtic Christian Community and the king who sought to destroy their influence.

The fact is Stephen I (254-7) was the first overseer of Rome to use Matthew 16: 18-19 as proof of the ordained supremacy of Rome, with Peter as head of Christendom. The claim of Peter's martyrdom and being the founder of 1st bishop of Rome, gave claim to their political motivation in establishing their mundane authority, over all other churches according to their worldly gospel. This was the **embryo stage** of the **Cult of Peter**, for the churches of Antioch, Constantinople, Alexandria, Carthage, and etc did not recognize this claim of Rome.(1)(2)

It was not until Leo the Great (440-61) was the first bishop of Rome to give Peter more prominence in the establishment of the primacy of the Roman Church in the west: through the actual legal process of the state. He also used Matthew 16: 19, "You are Peter," to imply that this verse was speaking of the pope himself. This gave the popes after him a direct legalizing ascent to Peter as the leader of the apostles, the **Vicar of Christ (Cult of Peter)**. Leo having obtained political edicts from Emperor Valentinian III, giving full legal status of power to demand servitude of the citizens of Rome.(3)

(1) Cyclopedia of Biblical Theological and Ecclesiastical Literature. vol IX, p 1012

(2) Dowley, Tim. The History of Christianity. p 120

(3) Cyclopedia of Biblical Theological and Ecclesiastical Literature. vol v. p 356-7

The claims made by Stanley are highly questionable. The above event that took place during the reign of Anicetus (155-66), overseer of Rome is in need of evaluation. Stephen I (254-7), overseer of Rome started the movement of the **Cult of Peter**, one hundred years after King Lucius had recognized Peter the apostle as the patron saint of the church of Britannica?⁽¹⁾ This demonstrates the revisionism that is so often seen with the historians out of the Church of the Clergy. The fact was the **Cults of Peter and the Virgin Mary** became engaged though Constantine the Great, legalizing his Church of Roman Catholicism. This gave these cults their established importance into the doctrine of Roman Catholicism as it evolved, into a mundane legalistic system of an ecclesiastic hierarchy, out of the example of Pagan Imperial Rome as seen coming out of the reign of Leo the Great (440-61).

The fact is that it was not until Gregory the Great (590-604), bishop of Rome having sent Augustine and forty monks to covert the pagan Saxons of Southern Britain, who were German mercenaries fighting for the Christian Britons, against the Picts and Irish raiders. ⁽²⁾ The Celts considered the Saxons as barbarian usurpers and refused to have any dealings with them. Roman Catholicism was not a part of the British Isles, until its introduction by Pope Gregory in the early 7th century.⁽³⁾

The Writings of the Christian Churches and Britannica

Tertullian (155-222) was the first writer to use the term Trinity. He was one of the most influential writers of his day. "The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by the Roman Arms, have received the religion of Christ." (Tertullian, Def. Fidei, p 179) ⁽⁴⁾

Origen (185-254) considered too be one of the great scholars of the early church. "The divine goodness of God our savior is equally diffuse among the Britons, the (northern) Africans and other nations of the world." (Origen Hom. VI) ⁽⁴⁾

(1) Mc Birnie, William. The Search for the Twelve Apostles. p 59

(2) Fox, John. Fox's Book of Martyrs. vol 1, pp 328-9

(3) Latourette, Kenneth Scott. The History of the Expansion of Christianity. vol 2, p 73.

(4) Mc Birnie, William. The Search for the Twelve Apostles. p 290

Eusebius (263-339) was the first to attempt to write a complete history of the church. When trying to point the extent, of which the apostles had preached the gospel, he stated, “over the ocean to those called the British Islands.”⁽¹⁾

Theodoretus in 435 AD wrote that after Paul was released from his first Roman captivity, he went to Britain to minister the gospel of the Christ Jesus. Theodoretus was bishop of Cyropolis, he attended the General Councils of Ephesus (431 AD) and Chalcedon (451 AD).⁽²⁾

It is clear that several of the apostles including Paul had reached Britannica. Also, that Tertullian in the early second century was aware of the ministry of the gospel of Jesus Christ being established in Britannica, where the Romans had not occupied. This kind of infiltration from the Roman territories to the wilds of the forested isolated regions of Wales and Cornwall may have taken decades to achieve. From 37 to 190 AD was approximately 150 years, infiltrating into such areas that lacked the engineered roads and an organized central administration by the Romans, would have been major obstacles in achieving viable ministries. These ministries survivability would be based on training others in the gospel, as was also done by the Waldenses of the twelfth-fifteenth centuries, were based upon some level of literacy. This would be no small task, but relied on men of great fortitude and of an independent capacity to endure hardship and premature death, taking the Word of God to all who were in want, of the gospel of Christ Jesus.

The Council of Aries, by Emperor Constantine (314 AD)

Constantine called this council, to bring together all parts of the Empire, to confront the Donatist controversy. It is recorded **that three Celtic Christian “bishops” of York, London and Caerleon from Britannica**, along with a priest and a deacon represented Britain.^{(3) (4)} These Britons had complied with the call of the Emperor, the authority of the Western world of which they were a very distant part.

(1) Gray, Andrew. The Origin and Early History of Christianity in Britain, p 47

(2) Morgan, RW. St. Paul in Britain. p 107

(3) Gray, Andrew. The Origin and Early History of Christianity in Britain, p 42

(4) Latourette, Kenneth. The History of the Expansion of Christianity. vol 1, p 100

The Council of Nicaea (325 AD), the Birth of Roman Catholicism
Emperor Constantine called this council to decide the heresy of Arius and to establish the Holy “Ghost” Spirit with the Christ Jesus and the Father as equals into a Holy Trinity. Also the other issue on the agenda were the proper time in which to keep Easter and the adoption of twenty Canons (Laws).

What is clear from Eusebus was that he summoned bishops out of all provinces, assisting them in their accommodations for this journey. But due to confusion there was no direct evidence that there were Britons at this council. However, there may have been few Britons present as had occurred at the Council of Aries and later councils.⁽¹⁾

The Council of Sardica (347) and Synod of Ariminium (359)
After the passing of Constantine there was evidence that the Britons attended to some degree the Council in 347.

At the Synod of 359 a considered number of Bishops attended from all parts of the west. However, the **Aquitanians, Gauls and Britons generally declined** the Emperors invitation in their attendance. However, **three British clergymen** were induced to attend by accepting the personal hospitality of the Emperor.

Sulpicius Severus in approximately 400 AD documented that the use of the Emperor’s hospitality, “seemed unseemly to our bishops and to the Gauls and Britons three only from Britain, through poverty availed themselves of the public provision.” Haddon and Subbs, Concilia, i. p.10.⁽²⁾ Again this showed that the Emperor called these councils, not the bishop of Rome who was the servant of Imperial Power of the Emperor.

The decrees of this Council were sent by the British Bishops to the Bishop of Rome, was addressed with no pompous titles of which centuries later would be usurped from the titles of Imperial Rome. The Roman Bishop was referred to as a “dear brother.” They all were equals among equals in Christ.⁽³⁾

(1) Gray, Andrew. The Origin and Early History of Christianity in Britain, p 43-4

(2) Ibid. p 44-5

(3) Ibid. p 45

The entire purpose was to forward the agenda of the Emperor and not the Gospel of Jesus Christ. The Emperor had one foot in paganism and the other in his form of Gnostic Christianity (as the secret knowledge, of Constantine), to build his church in which to support his empire. The entire agenda of the church was to re-establish the pagan ideals of Rome; therefore becoming Roman Catholicism of which Gnostic Christianity has been the architect.

The Culdees or the Independent Celtic Evangelical Missionaries

The origin of the Culdees was in the doctrine of primitive Christianity. They were not associated with the extensive Roman superstitions, with the formal pomp of their rituals. They had no dogma of purgatory, no saint worship, no mass, no penance, no auricular confessions, no works of supererogation, no transubstantiation, no infant, baptism and no third order (bishops). They recognized no authority outside of the Word of God. Their work was to teach directly out of the Word of God.⁽¹⁾

The Celtic culture before their conversion to Christianity had no written language. The arrival of Celtic Christianity was the catalyst to stimulate the written language, for the common man in spreading the Word of God. It can be surmised that Independent Celtic Christianity followed by the Waldense establishing the seed to develop literacy within their societies. Later in the history of the English people, the arrival of the John Wyclif in the 13th century translating the Vulgate Bible into English promoted the desire to become literate by all classes within their society. William Tyndale's translation of the Greek and Hebrew into English in the first half of the 1530's further enhance the drive in learning to read and write.

A noted historic fact: The Roman Catholic nations restricted those who could have a Bible, to the Roman clergy. The common man was to remain as serfs, to labor for the privileged classes of the clergy and nobles. Without the free access of the Holy Bible, Catholic nations would lag behind those nations of Northwestern Europe who evolved to free access to the Word of God and the literacy of the common man.

Today's academic world has followed the scholarship of Roman Catholicism in identifying these Celtic Christians or Culdees institutions as monasteries, with attending monks. The Independent Celtic Christians established Christian Communities, not monasteries as defined by the Roman clergy.

(1) Cyclopedia of Biblical, Theological and Ecclesiastic Literature. v 2, p 601

The truth was and is that they were not monks, but devotees who were in training as missionaries. The members did live in cells where they could retire for devotion and study. This did not make them monks for they were not pledged to an order, nor had given an oath of obedience to an institution of men. For it is declared in the scripture to not give ones oath to the institutions of men (Matthew v: 33-34, James v: 12). These devout Celtic Christians were free to leave at any time, to follow another calling if they so desired. Many were married, no oath of celibacy was considered (1st Timothy iii: 1-2). Their families did not live on the grounds of their campuses, but when their husbands were not at their work in study and devotion they were expected to spend their time with their families.(1)

These evangelicals and their associates were interested only in the simple truth of the gospel of salvation, through the Word of God, free and independent of Rome. The Culdees studied and understood the Scripture in its original texts. They translated the Word of God orally to their congregations and later translated the Scripture into the vernacular of the people. These early ministers were the forerunners of those who would develop the common language alphabet. Developing the written word and through their evangelical spirit encouraged their congregations to be diligent in regular Bible reading, for the Scripture was the Living Word of Christ, centuries later.

The Independent Celtic ministers were truly missionaries, rather than monks who were the product of temple paganism out of Imperial Roman and their ecclesiastical hierarchy. The Celtic Christian Communities maintained the Lord's Passover and the days of Unleavened Bread as well as understanding the 7th day Sabbath, rejecting the holy days of the Roman Church of the Clergy. This can be readily seen in the confrontations between the Celtic ministers and Augustine, sent by Gregory, bishop of Rome in 597 and at Synod of Whitby (664).(2)(3)

(1) Cyclopedia of Biblical, Theological and Ecclesiastical Literature. vol 2, p 601

(2) Bede. A History of the English Church and People. p 101

(3) Seymour, William. Sovereign Legacy. pp 16-7

Their Church government was simple. The Independent Celtic Christian Community at Iona was under a presidency of a presbyter, called an Abbot, who was associated with twelve other presbyters. Should a vacancy occur in their leadership, these brethren would elect their Abbot. Their institutions were based entirely on a local governing body.⁽¹⁾

The Roman Church of the Clergy was a centralized hierarchical army of ecclesiastic authorities of deacons, monks, priests, bishops, archbishops, cardinals and pope, an entirely mundane military authority. Christ ordained no such over weight ecclesiastical hierarchy of mundane authority, for greater the hierarchy the more readily it corrupted itself. For it would be inevitable that the corruption of man would fall in love with their creation through their ordained power, in glorifying themselves (James iv: 4). Rome like that of Lucifer fell in love with himself, becoming the father of lawlessness.

The Celtic ministers were dedicated to the Word of God for the redemption and salvation of their congregations, with study and devotion to the faith of Jesus only, without idolatry and the traditions of man. This is not to say that Gnostic teaching did not infiltrate the Celtic Christian Communities. By the 6th century a remnant of the Roman doctrine was penetrating these Celtic communities, as was demonstrated at the Synod of Whitby.⁽²⁾ Where as the Roman priesthood matured into deeper Gnosticism, they became dedicated to the political well being of the church of the clergy through their obedience to the Pope, in the name of the Christ and His mother along with the saints, in their idolatry.

Celtic Evangelical Ministries

St. Ninian in the early 400's was the **son of a British chieftom**, preaching the gospel to the southern Picts. He was educated in Gaul and consecrated a bishop at St. Martin.⁽³⁾

According to Roman sources, he was taken to Rome by Theodosius as a hostage, where he was instructed in the church. On his return as a missionary he visited Martin of Tours that left a life long impression upon him. His influence may have reached Wales. It is said that he may been responsible for the development of both Monasticism and Christianity in the northern frontier of Britain.⁽⁴⁾ He spent eight years in his ministry work, before he was forced out of **Scotland** due to warfare, taking refuge in Ireland.

(1) Cyclopedia of Biblical, Theological and Ecclesiastic Literature. vol 2, p 601

(2) Fox, John. Fox's Book of Martyrs. vol 1, pp 350-3

(3) Gray, Andrew, The Origin and Early History of Christianity in Britain. p 81

(4) Latourette, Kenneth. A History of the Expansion of Christianity. vol 1, p 222

If he was commissioned as a missionary for the Roman Church he most likely became a free agent after having left Rome behind him. For Bede states that the Picts had joined the Roman Church in the 8th century, therefore these Christians were in no way associated with Rome.⁽¹⁾

Palladius

According to the Roman Catholic historians: Pope Celestine (422-32) ordained **Palladius a Briton** as a deacon and sent him to **Ireland** in 430, "to the Irish who believed in Christ." The chronicler Prosper says, "There must have been many Christians in Ireland by 431."⁽²⁾ This was just before St. Patrick had arrived on his mission to minister to the Irish.

There was a fierce competition between the Irish and Scots as to which of them Palladius was to direct his mission. According to Prosper, Palladius had converted the Irish. While the ecclesiastical history of Rome, contributes the conversion of Ireland to Patrick. However, the success of Palladius in converting the Irish may have been greater than the those who wrote the ecclesiastical history of Ireland were willing to credit, preferring Patrick. There is supposition that Palladius had visited the Islands off Scotland and converted some of these people.

Prosper writes that Palladius being still a deacon prevailed upon pope Celestine to send Germanus of Auxerre to stop the progress of Pelagianism in Britain: Palladius evidently was fully aware of the events occurring there. Before the Reformation Palladius was revered as a saint in Scotland.

Furness a monk writer of the 12th century wrote about the life of Patrick; he states that Palladius became disheartened by his little success in Ireland. He crossed the Irish Sea to Britain and died in the land of the Picts.⁽³⁾ Another account of Palladius: he was rejected by the king of Leinster and died shortly thereafter. Whatever the truth is, nothing come out of this mission, having come to an abrupt end.

(1) Cyclopedia of Biblical, Theological and Ecclesiastical Literature. vol 7, p 131

(2) Mackey, James, An Introduction to Celtic Christianity. pp 28 &31

(3) Cyclopedia of Biblical, Theological and Ecclesiastical Literature. vol 7, p 592

If the account of Palladius having been somewhat valid, in being successful in Ireland, there may have had a reaction from the Celtic Christian Community. This action of the Pope of Rome sending a mission into the Celtic Christian hither-land, was without consulting the British Christian Community, this would have brought immediate notice to them. This no doubt would have inspired them to respond to their sister island of Ireland. Patrick was sent to evangelize the gospel, to the Irish Christians, by his beloved Celtic Christian Community in Britain. Patrick would spend six years teaching in Ireland. (1)

The Independent Christian Celtic Communities were well aware of the stark differences of their devotion to the gospel of Jesus Christ and that of the Gnostic teachings of the Romanists. For the Romanist adhered with their doctrine of Mary and saint worship, infant baptism, purgatory, praying for the dead and etc.

There was a history of Celtic Christian Evangelical Ministries in Ireland before Palladius. (Haddon and Stubbs, Councils and Ecclesiastical Documents, Vol. II, part 2, p. 288) (2)

A Review of Britain before the Birth of Patrick

Patrick origin and background was as that of an Independent Christian Celtic Community. His Britain was a land that was without an Anglo-Saxon culture being present. The Romans had conquered Britain, for two hundred and fifty years. The Roman had never set foot on Ireland and much of Scotland.(3)

The occupation of Britain of the first century was one of establishing Roman power after the revolts of Caractacus (43-50) and Boadicca in (61). There was an increasing continual on going traffic between Rome and Britain, with merchant trade growing rapidly with the influx of Roman administrators and engineers with the rotation of military personal that enforced internal security. Roman influence upon the Britons was not of Gnostic Christianity that was permeating Rome from the first century onward.

(1) Mackey, James. An Introduction to Celtic Christianity. p 31

(2) Gray, Andrew. The Origin and Early History of Christianity in Britain. p 82

(3) Mackey, James. An Introduction to Celtic Christianity. p 24

The Christianity of the Celtic Britons was derived from the apostles of the Christ after the day of Pentecost in 30 AD and the persecution of the Christians in Palestine with the death of Stephen and of the apostle James. The continual flow of people into Britain would draw the apostle Paul to minister to the uncircumcised, of which the Holy Spirit had commissioned Paul. They would teach the gospel and ordain those who were converted in the faith establishing Christian leadership in their local communities. After which the local ministries would carry on the teaching of the gospel, as the wandering ministers would continue on to establish new congregations and reinforcing those whom they had previously established.

Roman Catholicism had not impacted Britannica until after 595 AD, being directed by Pope Gregory I in which to convert invading German tribe of Saxons who become the political force over the Britons, after 450 AD.

It has been noted that historians have concluded that Christianity had been firmly established by 400 AD in Britannica. The question that needs to be asked, how many years did it take to establish the Independent Celtic Christianity Communities as a firmly established part of the fabric of the individual Britons? The early Christian missionaries had to initially deal not only with the paganism of the Druids who were well entrenched, but also the numerous different tribal territories who were often at odds with each other. Also before the arrival of the Romans there was not the road system and security for traveling throughout Britain was at one's own peril.

Then after the arrival of the Romans there was also the paganism of their occupiers. The Romans would have been less then congenial to Christians who were being demonized in Rome by Nero and later by other such tyrannical Roman emperors who would come and go.

The distance of Britannica from Rome would also protect the Celtic Christians from the Roman Church, who was occupied with its own struggles. This would include intermittent hostility of the emperor and continual onslaught of other Gnostic groups whose doctrines was a threat to the authority of the Church of Rome. The Roman Church declared all those who were opposed to the authority of Rome as being Gnostics or heretics. These foreign Gnostic teachers were coming from several directions.

Revelation xvii

The fact was Constantine had made a decision to support the Church of Rome and to shape it into an institution that would support his creation, his empire. He would form the Church into a duplicate of his worship of Mithra, by changing the name of this sun-god: to the Son of God, Jesus Christ. The order of the Church of Rome would be organized along the lines of the priesthood of Mithra in it's hierarchy and it's formal rituals as its mass, as well as the wearing of the mitre by the cardinals and the pope. The mitre was and is symbolic of the fish-god Dagon, of Babylon: it is the head of Dagon, placed upon the heads of the elite hierarch with his mouth open and the ribbons hanging down, being that of the tail. (1)

This mitre is the clarification of the identity of "Mystery Babylon the Great the Mother of Harlots and Abominations of the Earth." She is the city of the church, that comes out of Babylon and wears on her head the fish god Dagon of Babylon, who also worships the queen of heaven and earth, Semiramus mother of Nimrod the Mediator transformed into Mary the mother of God as the Goddess of Heaven and Earth.(2)(3)

Patrick the Briton, His Mission to Ireland

Patrick was born round the year of 390. He had been captured as a youth by Irish pirates and sold into slavery. After escaping from Ireland in 432, he returned to spread the gospel until his death between 450 and 460. Nothing is known of his movements in Ireland during his ministry. Patrick does not identify any other missionary missions residing in Ireland. He also did not appoint anyone to be his successor.(4)

His original name was Succoth and his father was a deacon and his grandfather was a minister ("priest"), both having come out of Ninian's mission. Note: a priest gives the connotation of one who is celibate, of which the Celtic clergy were not. His mother was the sister of St. Martin. His parentage was given in his writing, The Confession.(5)

(1) Hislop, Alexander. The Babylons. pp 69-70, 215

(2) Ibid. pp 22-5

(3) Revelation xvii: 5, 18

(4) Mackey, James. An Introduction to Celtic Christianity. pp 28-30

(5) Gray, Andrew. The Origin and Early History of Christianity in Britain. p 82

The social and domestic life of the Celtic Christian clergy took no oath of celibacy many were married and were succeeded in office by their sons. They were not dedicated for life to their immediate calling, but free to change to another calling. He received his instruction from the Independent British Evangelical Community that sent him, he was a protégé of the Gallic Church.⁽¹⁾ His teachings were from The Word of God and his example was of Jesus Christ, not from Rome.

In his letter Confession he makes it clear that his Latin was not good, especially when reading the Vulgar Latin and the Ecclesiastical Latin of his day. The written language that was used, was the Vulgar Latin, the language of the Roman Empire: for the Celtic Language had not developed writing. The only book that he had, that we are aware of, from his two letters was a Latin pre-Vulgate Bible. He was well grounded in this text for he was constantly using it, for he lived according to its words.⁽²⁾

The written language of the Christians was Greek until Victor the bishop of Rome had began to institute Latin in around 189-99 AD.⁽³⁾ It would take decades for the Roman Church to transfer from Greek to Latin, for the majority of the hierarchy was from the eastern part of the Empire. The early Christians in the Western Empire translated the Greek Scriptures into the Latin of the Empire. The occupying forces of Rome in the lands of the Celts and Germans in the north and west would be encourage to learn Latin, being the language of their occupiers. Also just to communicate with Roman traders, Roman administrators and the Roman security forces as the 2nd, 9th, 14th, 20th legions throughout Britain: would have its advantages, for the legal system would be in Latin.⁽⁴⁾

Patrick had an interest in visions, but not in miracles: nor did he invoke the saints. He does not mention purgatory (a pagan concept) as a part of his message, out of his studies of the Word of God, nor of his home church in Britain. He had the ability to understand clearly and with conviction the message from out of his Scriptural studies from which he taught, also being that from his home church.⁽⁵⁾

(1) Mackey, James. An Introduction to Celtic Christianity. p 30

(2) Ibid. p 30

(3) Dowley, Tim. The History of Christianity. p 120

(4) Mackey, James. An Introduction to Celtic Christianity.. p 30

(5) Ibid. p 40-1

Though he was not highly educated nor had appreciated theological subtleties, he was not naïve or perfunctory. He was able to grasp the heart of Christianity in Christ's call to repentance in which to obtain redemption through the faith of Christ Jesus and the dwelling of the Holy Spirit in heart of the faithful. The duty of man was to give continual praise and hope in Christ's promise of redemption and salvation. To live by the example of Christ Jesus the redeemer: unto the time of the coming judgement.⁽¹⁾

He converted and baptized vast numbers of people and ordained many deacons and overseers. His baptism included both confirmation and admission to Holy Communion. Some of those he ordained served on his staff.⁽²⁾

In his Confessions (42) Patrick encouraged his converts to live a religious life as devote followers of Christ. This was where these converts would simply vow total abstinence. It was most likely that these devotes did not live in separate communities, but lived on their own. Living their ascetic lives in their own households. It is thought that Patrick instituted monasticism in a modest manner to Ireland. However, this is an exaggerated interpretation.⁽³⁾

From Patrick's own words, he was "supplied by the British Christian Community of his home territory." During his entire ministry he held himself subordinate to his home community who financially supported his mission. The British Christian Church was his church, having ordained him deacon and presbyter and consecrated him an overseer, sending him to Ireland. It was to the leadership of his home church that he sent his letter **Confessions**, at the end of his life.⁽⁴⁾

Patrick as most all early Christians were interested in dreams. He saw in all dreams, messages from God. His driving force that called him to Ireland, was his conviction that God had called him. He expected to find martyrdom, for the sake of the gospel of Jesus Christ and was ready to accept it (Confession 26-32). With the collapse of the Roman Empire, Patrick was

(1) Mackey, James. An Introduction to Celtic Christianity. p 40

(2) Ibid. 39

(3) Ibid. 39

(4) Ibid. 30

sure that the end of the world was in progress and the Irish were the last people to receive the Gospel because they were on the far fringes of the world.⁽¹⁾

Ireland was a microcosm of the Celtic way of life. There was no central authority or single state. It was the tribe that dominated the social order that was also true in Britain and Gallic society, before the arrival of the Romans. Their society was an extended family of all sizes and dimensions headed by a warlord (king). The lesser tribe units would be under a sub-warlord who would owe his allegiance to the more powerful tribes, with their warlords, receiving tribute in livestock or slaves.⁽²⁾

As the apostle Paul did, Patrick followed his example establishing Christian communities of which he would teach and support in his ministry.⁽³⁾ Patrick wrote that he declared himself to be a “bishop” in his ministry, this may indicate that there were no other bishops that also coexisted.⁽⁴⁾

He is accredited with the missionary drive that became a strong tradition in the early Irish Christian drive.⁽⁵⁾ However, this drive was fermented out of Paul’s and Simon the Zealot mission in Britain that would go out to Western Gaul, Celtic Spain, Ireland and carrying over into Scotland.

The son’s of minor warlord’s or noble’s were often fostered and educated in the institutions of the head warlord (king) of the major tribe, for a number of years. This fostered a bond of identity with the Warlord that his father was beholding to, as would he be to the future rulers of the major tribe that he had been fostered.

Each tribe was a stratified society into various classes. The development of blood feuds were alleviated by an intelligent system of fixing a price for establishing punishment on offenses as killing or injuring, as well as devaluing the honor of one’s person.⁽⁶⁾

(1) Mackey, James. An Introduction to Celtic Christianity. pp 32-3

(2) Ibid. pp 35-6

(3) Latourette, Kenneth Scott, A History of the Expansion of Christianity, vol 1. p 421

(4) Mackey, James. An Introduction to Celtic Christianity. p 42

(5) Ibid. p 42

(6) Ibid. p 36

Patrick's and his assistants in the earliest years of their ministry were formally outside of Irish law for they held no observable status in Irish society. They were liable to attack without recourse or compensation. This status would however change, as they gradually became absorbed into the structure of Irish society as the earliest canons of Irish synods would in time come to resolve.⁽¹⁾

Patrick Identified With the Irish? A Myth!

Patrick at one point identifies with the Irish and at other times had no particular love for the Irish. He found the Irish religion, of his time abominable. At the time of Patrick's Christian Community contemplating his mission to Ireland, they described the Irish as, "enemies who know not God." The Irish religion at that time is difficult to assess. However it was not associated with gods, as in the pantheon of pagan Rome or Greece. There were however cults of fertility, of the dead and of the underworld. Patrick witnessed a type of cult of the Sun (Confessions 60) and 'worshippers of idols and filthy things' (Conf. 41). Patrick found the Irish culture without admiration.⁽²⁾

Some church historians believe that Patrick regarded the bishop of Rome as the head bishop of the Western church and on occasion was entitled to exercise authority. However, Patrick did not clearly define this regard of Roman authority. For Patrick the most important church was the Independent British Christian Community, his native church who authorized and financed his mission to Ireland.⁽³⁾

Before the year 300 AD the Celtic Christian Communities were free from the centralized control of an ecclesiastical authority. The Celtic Christian Communities were free from becoming tyrannical in their mundane objectives, where as the gospel of Jesus Christ was usurped by a self-righteous clergy that had evolved out of the Church of Roman: in their Christian Hellenistic Gnosticism that had started before the end of the first century.

(1) Mackey, James. An Introduction of Celtic Christianity. p 36

(2) Ibid. 36-7

(3) Ibid. 38

Patrick was most likely taught the doctrine of the Trinity from his home church out of Western Britain. He wrote in his Confessions (4) a doctrinal view that he called a 'rule of faith in the Trinity'.

Gnosticism Entering into Celtic Christianity:

It was and is noted that a few British Celtic Christian clergy had attended the Council of Nicaea in 325. No doubt these Celtic ministers had brought back with them the Gnostic theological theory, of the Holy Trinity to Britain. The intimidating presence of Constantine's (306-37) was instrumental in deliberating the doctrine of his creation, Roman Catholicism. Roman Gnosticism had reached the Independent Celtic Christian Community in Britain after 325, though this Celtic exposure to the agenda of Constantine the great.

The Impact of the Gnosticism of Constantine:

Constantine had been declared by the senate, Augustus and given the title **Pontifex Maximus** in 28 Oct. 312, the title of today's Popes of Rome and upon his death the Roman senate declared him a god among gods. This title was derived from the Pagan College of Pontiffs, with its "Pontifex Maximus," or "Sovereign Pontiff," having existed in the most ancient of times in Pagan Rome: having come from the most ancient Council of Pontiffs of ancient Babylon.⁽¹⁾⁽²⁾ The Orthodox Christians have declared him (worship) as a saint. Also at the end of his life Constantine favored the Arians, whom would be declared as heresy by future Popes of Rome; however, Constantine would banish many orthodox bishops. Constantine had done more to destroyed the simplicity of the Gospel than any other single individual, with pompous rites and ceremonies that were introduced from the temples of the priesthood, coming out of the paganism of Imperial Rome. Christianity became corrupted by receiving worldly honors and emoluments, conferred upon the Christian teachers and its mundane leadership as a part of the kingdom of Christ: being converted into a kingdom of the earth: the lord of the earth is Lucifer as Satan the devil.⁽²⁾⁽³⁾ A prime example of the abuses of Gnostic Christianity of Rome and the Eastern Churches was their consistent on going usage of ordaining the excommunication of their rivals for their mundane political domination: making the example of Jesus Christ a mockery.

(1) Hislop, Alexander. The Two Babylons. p 206

(2) Cyclopedia of Biblical, Theological and Ecclesiastical Literature. vol 2, p 487

(3) James iv: 4-12

Note, legends of Patrick still are propagated by the superstitions of religious men: He did not drive the snakes off Ireland, nor did he illustrate the doctrine of the Trinity, to the three-leaf shamrock. And finally to designate any man as a saint or righteous or holy is not the authority of man. For these things were an abomination, for no man is without sin and therefore is unworthy of the title of being as of God (Romans iii: 9-31, Matthew xxiii: 9, Psalms cxi: 9).

The Heresy of Pelagius

The most note worthy of heresies that came out of the West was preached by Pelagius, said to be a Briton. The orthodox of Gaul and Rome became concerned with the growth of his doctrine. In 429 two Gallic bishops, Germanus of Auxerre and Lupus of Troyes, were sent to confront this threat of heresy. He ministered to crowded churches and throughout the countryside preaching to those who were setting up defensive positions against the invaders. Having a background as a soldier he was elected to command the forces to combat the invading enemy. His first objective was to convert and baptize the thousands of pagan troops that were placed under his influence. This was a time that the spread of Christianity was rapidly expanding, in the fifth century.

The end result was that the preaching of Germanus and Lupus to the Britons turned the tide against this heresy. There is no documentation as to what happened to Pelagius.(1)

The Romans Abandon Britain

The Goths, Alani, Suevi, Vandals and other German tribes were becoming an increasing threat along the northern frontier with Rome. When Rome fell to the Goths, Roman rule came to an end in Britain in 407. The Romans left behind planned cities, lighthouses, and paved roads and bridges all built by Roman Engineers.

The Romans left Britain to the mercy of the raiding Scots and Picts from the north and west. This resulted in the Britons requesting assistance from Rome, who immediately sent their legions to Britain, soundly defeating the Picts and Scots. After which the Roman legions returned to the continent. The Britons built a wall across the north as a defensive measure as recommended by the Roman, before they left. However, it was not of stone but of soil that proved ineffective.(2)

(1) Latourette, Kenneth Scott. A History of the Expansion of Christianity. vol 1, p 209

(2) Bede, A History of the English Church and People. p 50

With the passing of the Roman Legions, the Scots and Picts immediately instituted sea-borne raids upon the Britons with devastating effect. The Roman Legions were once again dispatched to Britain, inflicting severe punishment upon these raiders. The Britons were informed that they must become independent from Roman forces and therefore put into effect their own military organization, developing an industry to make weapons. The Britons once a fierce warrior society had become a pacified or domesticated population of farmers and traders. Before the Roman Legion left a stone wall was built. The Roman left Britain without any intent to return.⁽¹⁾

The Scots and Picts were aware the Romans had left for good and resumed their attacks upon the Britons. The Britons had lost their incentive to protect themselves and the wall was abandoned. They abandoned their cities and the raiders gave no quarter to the helpless.⁽²⁾

The Roman Pope Celestine in 423 sent Palladius to the Scots who believed in the Christ Jesus to become their first Roman Bishop. Note, the Scots had known previous Celtic Christian ministers. During this time Britons had sought help from the Continent however the Huns were under Attila after killing his brother Blaedla was marching through Europe creating great destruction. Also a famine was in progress in the Eastern Empire followed by a plague that resulted with the walls of Constantinople falling because of neglect, death and rotting bodies of men and animals alike were every where.⁽³⁾

The Britons having suffered greatly from the invading Irish, Picts and Scots, as well as famine had resulted in their mobilizing themselves out of their forests and mountains and begin to inflict severe casualties upon these invading raiders. These raiders were forced to flee from the land of the Britons, the Irish returned home and the Scots and Picts would regroup and do an occasional raid plundering the Britons on a small scale.⁽⁴⁾

Having forced the Irish, Scot and Picts out of Britain resulted in a time of plenty, with an increase in the demand for luxuries, that was followed by increased lawlessness among the Britons, turning away from Christianity.

(1) Bede, A History of the English Church and People, p 52

(2) Ibid. p 53

(3) Ibid. p 54

(4) Ibid. p 54-5

The Britons saw that any sign of weakness was a direct message to their neighbors that they were an enemy to Britain, opening them up to their vowed enemies. The Celt Christian Community was being put on the defensive; rightly or wrongly the Christian Community was seen as having had reduced the Britons, into a passive population unable to defend itself: reducing their former warrior society as a bygone era.⁽¹⁾ (Ibid. 54-5)

With lawlessness so prevalent among the Britons, they sought their king, Vortigern to bring law and order back to their society. They asked him to invite the German tribes of Saxons, Anglos, and Jutes to enter Britain as mercenaries. These mercenaries were granted lands in the eastern part of the Britain. This event occurred in approximately 449 the Saxons, Jutes and Angles from the continent became involve in the defense of Britain. Britain had become Christian and were no longer the warriors of old. The end result was that the Germans would become fully aware that the Britons were unable to defend themselves. The Germans marched north and handily defeating the Scots and Picts. They soon came to consider the Britons cowardly and soon coveted the fertile lands that they saw. These Germans communicated to their homeland the opportunities of this fertile land for the taking. Soon a large fleet with an overwhelming number of warriors landed. The Germans than joined in with the Scots and Picts driving the Britons off there land, the warlike Saxons replacing the Romans as rulers of southern and central Britain. The native people became terrorized from the demands for provisions by their former allies. The Germans threatened to terminate their treaty and take what they wanted by force. Bede stated, "In short the fires kindled by the pagans proved to be God's just punishment on the sins of the nation, just as the fires once kindled by the Chaldeans destroyed the walls and buildings of Jerusalem." With this conquest everything Celtic, their laws and language was buried, the public and private buildings were destroyed and Christian leadership were slain along with all Britons regardless of rank. The condition of the Celtic Christian Communities became desperate and they were driven into the forests of Wales, Cornwall and Northwestern Britain or escaped off shore.⁽²⁾

(1) Bede. A History of the English Church and People. p 54-5

(2) Ibid. 56-7

The Saxons and Angles were devout pagans who worshipped the sun (Baal) and the moon (goddess worship). It was after the Anglo-Saxons conquest of eastern and central Britain, that Angland came into being, later translated into England. The Saxons had wiped out most of Christianity in the eastern part of Britain. When Christianity did reenter eastern part of the island it was not from the descendents of the Roman provincials of Britain, but from the North, Ireland and the Continent.(1)

The Independent Irish Evangelical Christians

The Independent Irish Evangelical Christians of the 6th & 7th Centuries they were setting up their own Christian Communities in Scotland, Wales, Britain, France, Germany, Italy and as far as Eastern Europe: from Arctic Iceland to Africa and from Western Europe to Palestine.(2) This expansion occurred in the 6th and 7th centuries. These institutions were dominated by the personalities of their founders and their teachers in the knowledge of the Word of God, not from the Pope of Rome. (3)

However, the political astute adherents of Rome would within centuries infiltrate these institutions turning them into monasteries with their Gnostic teachings and absorb most of them. For after the deaths of their founders, these Celtic Communities would often in time lose much of their zeal and become over whelmed by the political power of the massive ecclesiastical hierarchy of Rome, by converting the local political ruling family of their region as their primary target. I those day the people of the realm would be expected to follow the example of the hierarchy.(4) This was the same technique that the Roman Church used in Britain, going first to the seat of the Saxon rulers and assuring their support of the status quo of the power of the kings of the Saxons.

The Independent Celtic Christian Communities were far too independent for the pagan Saxons to effectively control. Where as the Roman Church declaring itself the true Christians, was an entirely political institution. The foundation of Rome was based upon the complete dependency of the common man on the authority of the hierarchy, of which the pagan Saxon

(1) Latourette. A History of the Expansion of Christianity, vol 1. pp 209-10

(2) Mac Manus. The Story of the Irish Race. p 236

(3) Ibid. p 243-5

(4) Ibid. p 247

elite fully understood. The culture of the Celts was of independent family clans with individualism a valued commodity and as warriors they fought as independent indites which was of their nature.

As can be seen historically, the independence of Britain was in the forefront of planting the seeds of individual rights (Magna Carta)^{(1) (2)}: and the translation of the Bible for the common man by John Wycliff (mid- 14th century), William Tyndale and Coverdale in the early 16th century.⁽³⁾ With this struggle against the ecclesiastical tyrannical rule of Romanism with the support of King Henry VIII, to be followed by Queen Elizabeth and later of King James.^{(4) (5)} The right of the common man to own a Bible and to be literate in studying it independently was the primary factor that destroyed the monolithic power of Rome and of the monarchies in the centuries to come.

Note: the message of the Gospel of Jesus Christ was based on the individual, not upon the redemption and salvation of the group! For it is written in Matthew xx: 16, "Many are called but few are chosen!"

Jesus at no time sought the conversions of the political and religious leaders of His day. He sought the redemption and salvation of the common man, not the world of the elite who were lovers of their world and who would become responsible for His execution (James iv: 4).

The Independent Celtic Christian ministers were focused in following the example of Jesus Christ, as it is written in His Word. The Gnostic Christians of Rome based their religion upon their revisionism of the Word of God based upon the Hellenistic philosophy, evolving into humanism. Later the legalization of Roman Gnosticism by Constantine the Great desired the dominion of the world, through their use of the sword in church sponsored crusades, secret societies and inquisitions.

Jesus said, He is not of this world and if He was, His elect would take up arms crushing those who were of lawlessness. For they who come in His name, of whom He did not know declaring to them to leave Him, for they are workers of lawlessness (John xviii: 36 and Matthew, chapter vii).

(1) Snyder. Great Turning Points in History. pp 37-41

(2) Seymour. Sovereign Legacy. p 68

(3) Durant, Will. The Reformation. pp 30-7 & 533-5

(4) Ibid. pp 571-2

(5) Seymour. Sovereign Legacy. pp 171-92

The Movement of the Celtic Christian Evangelists

There was an on going movement of the Celtic ministry between Ireland, Wales, Gallic Brittany and Normandy. They receive their training from learned teacher of the ministry who had become known through his work and had built a Christian Community in which to teach missionaries for service to all men. These institutions were often located in isolated areas.(1)

Those who sought further study would travel to Rome before returning to their Celtic roots for devotion and teaching The Word with their brethren. However, it became evident that some of these Celtic ministers in Rome would become intrigued with the Roman hierarchy and the power behind it, to where they become a part of the Roman Gnosticism of humanism and Hellenistic rationalism. Rome incorporated some of the highest of the Celtic Christian intellectuals who had gone to Rome and became well known, as being of their priesthood and after their death were given high places of recognition within the processions of the church ceremonies by the bishops of Rome.(2)

It is written that Jesus Christ was an example to His disciples, in that He acted as a servant and stated that they should serve each other as he had served them, in John xiv: 17. The history of Rome is not as a servant to mankind, but that mankind was and is to serve the Vicar of Christ.

Most of these Celtic ministers were not ignorant, nor fooled by the extravagance of Rome. The Celtic system was incline to breed extremely independent ministers, who were interested in the truth of the Scriptures over that of the mundane pomp and ceremony of a politically corrupt clergy. The Independent Celtic ministers were from the backwoods and not prone to the self-indulgences of the affluence of Rome.

“The Saxon Boniface who was converting Germany had quarreled with Fergal (Virgilius) and other **Irish missionaries**, brought complaint to Rome against him, accusing him of heresy. Fergal had previously had a noted **theological controversy over infant baptism** with Boniface, which when it had been referred to Pope Zachary was decided in Fergal’s favor.”(3)

(1) Mac Manus, Seumas. The Story of the Irish Race. pp 233-5 & 256-7

(2) Ibid. p 265

(3) Ibid. p 263

Infant Baptism in the early Celtic Christian doctrine was not an example of Jesus Christ and His apostles. By the late 8th century the Celtic Christians were adherent to adult immersion in their Baptism, as their commitment to the faith of Lord Jesus Christ and His sacrifice for all sins of man as taught by Jesus and His apostles. This was approximately sixty years after the massacre of 1200 Celtic Christians at Bangor in 609 by the Roman Catholic Ethelfrid, king of Kent.⁽¹⁾ However, over the long run their exposure to the Gnosticism of Rome the infiltration of this corruption into the Celtic Christian Community would become evident in rejecting the Christian Passover and the 7th day Sabbath, result in the eventual disintegration of Independent Celtic Christians among the majority of the Celtic peoples of Ireland, Scotland and Britain: with only a small remnant in isolated areas left to themselves in Wales and Cornwall.

9th Century Remnant of Celtic Christianity In France

Claudius, bishop of Turin was appointed to his see by Louis the Pious between 814-20. He denounced the use of images in the worship by the Christian faithful. He also was opposed to the cult of the saints and rejected pilgrimages: questioning the authority of the papacy, questioning primacy of Peter. He rejecting Peter being supreme in the authority of the church that would follow after his death: believing that the apostolic authority rested on good life rather than any institutional position. This doctrine were the remnants of the early Celtic Christian Communities and were also held by the faithful by the English Lollards in the 15th century.⁽²⁾

The Independent Irish Evangelical Christians and the Waldense

After examination of both the Independent Evangelical Celtic Christians and the Waldense Communities of the 12th century on the continent, it is clear that God the Father and His only begotten Son, the Lord Jesus Christ would have a remnant of His elect representing during all periods of Christianity. This would be continuous until the Second Coming of His Son, the Christ Jesus.

(1) Fox's, John. Fox's Book of Martyrs, vol 1. pp 339-40

(2) Lambert, Malcolm. Medieval Heresy. p 26

After Christ's resurrection Paul and the other disciples seeded the Word of God though out the Mediterranean region and Britannica. By the end of the 1st Century AD, the Gnostic Christians had infiltrated the Christian Churches though out the empire, particularly into Rome, Alexandria, Jerusalem, Antioch and Carthage. The 7th day Sabbath and Christian Passover/days of Unleavened Bread were under assault, being displaced with the holy days of pagan Rome and pagan concepts being introduced, resulting in revisionism of the doctrines of the Church. The immortal soul, the Holy Trinity, and the development of cults based upon Peter, the Virgin Mary and the saints would develop with time: resulting in a direct assault on the Word of God, Jesus said, "It you love Me keep My Commandments."⁽¹⁾ Jesus warned of the false Christ's and prophets what would enter His church.⁽²⁾

The bulwark of the Gospel of Jesus Christ, at the end of the first century was in Asia Minor and Britannica. By the 4th Century, Asia Minor had lost its calling to the Word of God and the delivery of the gospel shifted to the highlands of Armenia, for several centuries. Much of Britannica was isolated from the Continent, until the formal introduction of Roman Catholicism at the end of the 6th Century. Please refer to the Study: The pre-Reformation from the Apostles to the Medieval

The Independent Celtic Christians had started its decline, for they were being compromised in keeping the 7th day Sabbath and the Christian Passover, adult immersion in their baptism, the glorification of the Virgin and etc. This could very well be due to the Celtic ministers infiltrating into the continent, to where their exposure to the corruption of the Roman Church over whelming some of them and over the centuries they would be incorporated into Roman Catholicism. As an example of the incorporation of the Celtic Christian Communities into the Romanists monoasteries system is of the following. "The Irish monastery at Ratisbon came to have jurisdiction over not only the many other Irish monasteries of Germany, but also over many priories in Ireland as is proved by two briefs on the subject by Innocent II. No less than twelve Irish monasteries in Germany were formally placed under the authority of the St. James' Monastery of Ratisbon by the Lateran Council of 1215."⁽³⁾ This demonstrates that the Celtic Christian

(1) John xiv: 15 & xv: 10, 1st John v: 2

(2) Matthew xxiv: 11& 24

(3) Mac Manus, The Story of the Irish Race. p 252

Communities had lasted into the 13th century before being absorbed into the Roman domination.

The ministries of the Independent Celtic Evangelical Communities had a window during the 6th and 7th centuries in spreading the Word of God, sending missions to the Continent that included Northern Italy and Eastern France into the Piedmont region. The Piedmont was conducive to isolation and afforded the Independent Christians sanctuary in their high mountain valleys, before the coming of the Paulicians in the 11th century and the Waldense in the early 13th century.(1)(2)

Isolated groups of devout Independent Christians understood the Gospel, as that had come out of the doctrine of the early Independent Celtic Evangelical Communities.(3)(4) The Celtic (Irish) Christians ministers had seeded the Piedmont in the 6th and 7th centuries and with the coming of the Paulicians and, followed by the Waldensian movement out of Western France threatened the authority of the Rome Church. The Piedmont became a prime region of refuge for these persecuted Independent Christians.(5) Also, some of these fleeing Waldense spread their teaching of the Gospel, to Northern France and on into Northern Europe that would rapidly grow and expand into central Germany and Eastern Europe.(6)

Formal Roman Catholicism comes to the British Isles

Pope Gregory I (590-604), sent Augustine with forty monks in 597 AD to convert the Saxons into Catholicism. The most powerful Saxon king was Ethelbert who reigned in Kent, he granted Augustine an island in which to reside and preach. King Ethelbert's wife was a Roman Catholic from the Frankish Royal House. She was received for marriage by King Ethelbert on the condition that she should have freedom to practice her faith unhindered, with her own bishop (Luidhard). King Ethelbert would be converted to Roman Catholicism and Augustine requested more assistance from Pope Gregory.(7)

(1) Cyclopedia of Biblical Theological and Ecclesiastical Literture , vol 7. pp 835-6

(2) Lambert, Malcolm. Medieval Heresy. pp 76 & 87

(3) Cyclopedia of Biblical Theological and Ecclesiastical Literture, vol 7. p 836

(4) Lambert, Malcolm, Medieval Heresy. pp 72-3 & 87

(5) Ibid. pp 162 & 168

(6) Ibid. pp 153 & 162-4

(7) Bede, A History of the English Church and People. pp 68-9

Augustine held two conferences with the clergy of the Independent Celtic Christian ministers. These Celtic clergy found Augustine to be arrogant and demanding. The demands for Augustine, was that the Celtic ministry assist him in the conversions of the Saxons population into Roman Catholicism. Also that the Roman holy days were to be recognized on the day designated by Rome and practiced by the Celtic Church as a means of their compliance to the authority of Rome. The Celts were to recognize Augustine as their superior, in accordance to the traditions of the Roman Church on all religious affairs. There was a complete rejection of all these demands, made by the Church of Rome to these Independent Celtic Christian ministers. The result was Augustine threatened them with war.⁽¹⁾ He found Ethelfrid, king of Northumbria was a willing ally in the destruction of the Celtic Church. Augustine however would die in 604, seven years from the time of his arrival in England.⁽²⁾

The Murder of the Celtic Ministry

Ethelfrid attacked the Britons at Chester in 609 or 613 AD, killing no fewer than 1,200 unarmed Celtic missionaries, in training from the neighboring Celtic Christian Community at Bangor-Iscoed.⁽³⁾

Hore, Eighteen Centuries, stated, "Of this Augustine, who had been dead eight years when this event took place, therefore he must have been innocent." (Bede, History Eccl. Angl., Lib. I, c 27)

Selden on Polyolb., 186. Polychronicon testified of these murders in 609 AD. Geoffrey of Monmouth stated that Augustine had converted Ethelbert, the king of Kent, "to Christ's faith, before his death. The killing of the Christian Celtic missionaries was for not submitting (to their subjection) unto Augustine (Roman Catholicism) and not assisting him in the conversion of the Anglo-Saxons. This caused Ethelbert to declare war on these defenseless British clergy.⁽⁴⁾

The fact that Augustine declared ecclesiastic war on the Christian Celtic Clergy and sought their demise, having encouraged the eventual ruthlessness of Ethelfrid. It is obvious that Augustine was not a minister of the Christ.

(1) Latourette, Kenneth Scott. A History of the Expansion of Christianity, vol II, pp 73

(2) Foxe, John. Book of Martyrs, vol 1. pp 339-40

(3) Bede, A History of the English Church and People. p 102-4

(4) Foxe, John. Book of Martyrs, vol 1. p 339-40

For he was an arrogant demanding authoritarian, with little if any love from the example of Jesus Christ. His objective was gaining and maintaining the power of authority in the traditions of Rome. He obviously did not understand the love and message of the Christ Jesus, of which was and is true for the history of Rome. The Celtic clergy had good reason to fear and not trust Augustine, because of his obvious hatred and pride in his un-Apostle like arrogance and the lack of humility of the Christ Jesus in demanding the Celtic Christians to be subjugated to Roman Catholicism.

Other Independent Celtic Christian Ministries

Finnian (approximately 450-550) had been trained at a Celtic Christian Community in Wales.⁽¹⁾ He brought to Ireland a new evangelical purpose of the Gospel of Jesus Christ. He founded the Celtic Christian Community of Colonard, Ireland in which **Columba** became ordained into the ministry. King Oswin of Northumberland called Finnian to Lindisfarne to superintend the churches of his kingdom. He baptized King Peada of the Middle Angles and sent four ministers to instruct his subjects in Christianity.

Ceadmon was consecrated by Finnian who became a prominent bishop among the East Angles, baptizing large numbers.

He erected a church on the island of Lindisfarne. For ten years Finnian was superintended of Lindisfarne and the churches of Northumberland under the simple title of "bishop," died 661 AD. Years later when the Celtic ministry had been replaced by the English Romanists had taken over the churches of Northumberland. The Lindisfarne Church was rededicated to the patronage of St. Peter, by Archbishop Theodore of Canterbury; a direct offence to Finnian's apostolic ministry.

He wrote a treatise on the time of keeping the Christian Passover that was observed by the Oriental and Irish Celtic Christians "as the old and true time," as opposed to that of the Rome's Easter. Finnian was a devote follower of the Word of God as opposed to the traditions of men.⁽²⁾

(1) Mc Manus, Seumas. The Story of the Irish Race. p 198

(2) Cyclopedia of Biblical Theological and Ecclesiastical Literature, vol 3, P 563-4

Columba (521-97) when he preached he call upon all to repent and believe in Christ. Before he came to Northern Britain he found a Celtic Christian Community learning center in Ireland. He became known as the Apostle of the Picts. It has been estimated that he had founded nearly one hundred Celtic Christian learning centers. In 563 AD he left Ireland and directed his ministry to Scotland. He and twelve companions founding the Celtic Christian Community of Iona, off the western coast of Scotland. This became a major evangelical center of the Independent Celtic Christian Community of Scotland, sending out many evangelical ministries to the continent as wandering preachers, setting up like communities. The community at Iona became internationally known during the Dark Ages: its governing order was wholly within itself, by the elders or presbyterian through election.

He set out to bring the Word of God to the Picts and the Highlanders on the north side of the Gramplan Range. At first he had stern resistance from the chieftain and his Druid priesthood. However, he had converted Brute the king of the Picts and setting up many Celtic Christian Communities.⁽¹⁾ Remnants of this heritage would resulted in the social, political and religious aspects of the Picts and Scots in becoming an independent Christian people, that would carry over until into the 16th century Reformation.

He would travel to the Western and Orkney Islands founding several schools and Churches. His labor would extend from the Western Islands to the Lowlands Picts, the Irish colony in Argyleshire and to the Anglo-Saxons in Northumberland, as well as an occasional trip to Ireland.

He was never episcopally ordained, but became the greatest missionary bishop of his day. His favorite employment was transcribing the Scriptures. He was fluent in Irish and Latin. He was not corrupted by Romanism. He died among his brethren at seventy-eight of age.⁽²⁾

Before the Ecclesiastical Storm

In 617 Ethelfrith the ruler of both Bernicia and Deira was slain in battle by Redwald of East Anglia. Ethelfrith's sons Oswald and Oswy were forced to seek refuge on Iona. Both were converted while at this Celtic Christian Community. Cadwallon, Prince of Wales killed Edwin in battle (632), in taking over Northumbria. Oswald would kill Cadwallon in battle, becoming ruler of Northumbria.⁽³⁾ Oswald then requested that the ministers from Iona

(1) Cummins, W. A. The Age of the Picts. New York, Barnes and Noble Books, 1995

(2) Cyclopedia of Biblical Theological and Ecclesiastical Literature, vol 2. pp 423-4

(3) Seymour, William. Sovereign Legacy. pp 15-16

send as a mission into his kingdom. On the island of Linisfarne , Aidan built a Celtic Christian Community, sending out ministers to preach the gospel of Jesus Christ into the countryside. Among these ministers was Finan, he would succeed Aidan as head of this community at Linisfarne.(1) (2) (3) (4)

Oswald went on to establish a Celtic Christian Community at Coldingham and another at Melrose. The faith was spread to the eastern part of the lowlands of Scotland and throughout Northumbria. The Independent Irish Christians had started the conversion work of Scotland. The Irish Church rejected the pope and his Church of Rome.(5)

The Synod of Whitby: Independent Celtic Christians vs. Catholicism

In 664 King Oswy of Northumbria called a Synod, at Whitby in Yorkshire. King Oswy had succeeded his brother Oswald after his death. The intent of this Synod was to establish which church would rule over all of Britain. From the start this Synod was filled with political intrigue by the wife of Oswy's son supporting the Roman lobby.(6)

Aidan, Finian, and Colman were the three Scottish overseers of Northumberland siding with the Celtic lobby against the Roman lobby in observing the Easter-day (Sunday) as dictated by Rome. This council was actually primed against the Britons and Scottish overseers who observed the Christian Passover at Steaneshalch. Agilbert, bishop of the Western Saxons came to Northumberland to establish Wilfrid the Abbot of Ripon as spokesman for the Roman lobby, where the question of Easter-day had come to a head.

One side was Colman the overseer of Northumberland and Hilda, the abbess of Steaneshalch who alleged that their predecessors, Aidan and Finian, overseers of the See of York before them keep the Christian Passover. They keep the 14th day of the 1st month until the 20th day of the same month (Feast of Unleavened Bread) as John the apostle at Ephesus had observed. All the Britons and Scottish overseers kept the Christian Passover, not the Easter of Rome.(7)

(1) Foxe, John. Foxe's Book of Martyrs, vol 1. p 346

(2) Cyclopedia of Biblical Theological and Ecclesiastical Literature, vol 1. p 124

(3) Cummins, WA. The Age of the Picts. P 89-92

(4) Peter Somerset Fry, The History of Scotland. p 41

(5) Ibid. p 42

(6) Foxe, John. Foxe's Book of Martyrs, vol 1. p 349

(7) Ibid. 350

On the Roman side was Agilbert, bishop of the Western Saxons, James deacon of Paulinus, Wilfrid the Abbot of Ripon, and King Alfrid, Oswy's son with his queen.

King Oswy set the tone by declaring that it was necessary to serve one God, to live in one uniform order and to look for one kingdom in heaven should not differ in celebration of the heavenly sacraments. Also, to seek out the true tradition and follow this tradition was the objective of the truth. Therefore, he commanded his bishop Colman to declare what rite and custom that he used and where their origin was derived.

Coleman was first to make his case for observing the Christian Passover. He stated that he followed observance of this holy day, just as St. John the apostle of Jesus Christ, whom was especially beloved by the Lord, had followed through out his life. Also, all those churches that are under his authority should follow his example.

Agilbert request to the king, that Wilfrid the abbet may speak for him. Which was granted, Wilfrid stated, that Easter of which they kept being the same as Rome and by all that were of Rome. This was where the holy apostles Peter and Paul live and taught and was martyred. All of France, Italy, Asia, Africa, Egypt, Greece and finally the entire world likewise kept the Roman Easter was observed. Except by those by those who were present with their accomplices, the Picts (Scots) and the Britons. Being the inhabited of two remote islands, condescend and strive foolishly in this order against the universal world.

Colman replied: I marvel you will call this foolish that so great an apostle as was worthy to lie in the Lord's lap, did use whom all the world does well know to have lived most wisely.

Wilfrid's answered: "God forbid that I should reprove St. John of folly; who kept the rites of Moses' law according to the letter, the church being yet Jewish in many points and the apostles not as yet able to abdicate all the observance of the law ordained of God. As for example, they could not reject images invented of the devil least they should be an offense to those Jews that were among the gentiles. For this caused did St. Paul circumcise Timothy; for this cause did he sacrifice in the temple and did shave his head

with Aquila and Priscilla at Corinth; all which things were done to no other purpose than to eschew the offence of the Jews. Here upon also said James to Paul, ‘ Brethren you have seen many thousand Jews do believe and all these be zealous of the law.’ Yet seeing the gospel is so manifestly preached in the world, it is not lawful for the faithful to be circumcised, neither to offer sacrifice of carnal things to God.”

“Therefore John according to custom of the law the 14th day of the 1st month at evening did begin the celebration of the feast of Easter (Christian Passover and the days of Unleavened Bread) nothing respecting whether it were celebrated on the Saturday of any other day of the week.”

“But Peter when he preached in Rome remembered that the Lord arose from death on the first day after the Sabbath. Given thereby hope to the world of the resurrection through good, so to institute Easter as that after the use and precepts of the law. He waited for the rising of the moon on the 14th day of the 1st month, even as John did. When that came, if the next day after were Sunday, which then was called the 1st day after the Sabbath then did he celebrate the Easter of the Lord that very evening like as we use to do even on this day.” But if Sunday were not the next day after the 14th day, but on the 16th day or 17th or on any other day unto the 21st, we tarried always for it and did begin the holy solemnity of Easter on the Saturday evening next before. And so it came to pass that Easter was always kept on the Sunday and was not celebrated but from the 15th moon unto the 21st. Neither does this tradition of the apostle brake the law, but fulfill the same.”

“In that which it is to be noted, Easter was instituted from the 14th day of the 1st month at evening unto the 1st and 20th day of the same month at evening. In which manner all of St. John’s successors in Asia after his death, did follow the Catholic Church throughout the whole world. And that this is the true Easter and all Christians to be observed was not newly decreed, but confirmed by the Council of Nicaea; as appeared in the ecclesiastical history.”

“Whereupon it is manifest that you (Colman) do neither follow the example of St. John as you think, nor of St. Peter whose tradition you do willingly resist, nor of the law, not yet of the gospel in the celebration of Easter. For St. John observed Easter according to the precepts of the law, keeping it not necessarily on the day after the Sabbath. Peter did celebrate Easter Sunday from 15th day of the moon to the 21st day. But you keep Easter from the 14th unto the 20th day, so that you begin Easter often times on the 13th day at

night of which manner neither the law nor the gospel made any mention. But the Lord on the 14th day either did eat the old Passover at night or else did celebrate the sacrament of the New Testament in remembrance of his death and passion. You do also utterly reject from the celebration of Easter the 21st day that the law had chiefly willed to be observed. Therefore, as I said in the keeping of Easter you neither agree with St. John, nor with Peter, nor with the law, nor yet with the gospel.”⁽¹⁾

Colman's reply: “Did then Anatolius, a godly man and one much commended in the fore-said ecclesiastical history was against the law and the gospel who wrote that the Easter of our Lord was to be kept from the 14th day unto the 20th? Or should we think that Columbia our reverend father and his successors, being men of God who observed the Easter after this manner, did against the Holy Scriptures?”

Wilfrid then answered: “It is certain that Anatholius was both a godly man and worthy of great commendation, but what have you to do with him, seeing you observe not his order? For he followed the true rule in keeping his Easter, appointed a circle of 19 years; of which you either know not or if you do, you condemn the common order observed in the Universal Church of Christ.”

“Furthermore the said Anatolius did so count the 14th day in the observation of Easter, as he confessed the same to be the 15th day at night, after the manner of the Egyptians. And likewise note that the 20th day to be in the feast of Easter, the one and 20th when the sun had set, that distinction that you know not, for you keep Easter before the full moon on the 13th day. Or otherwise I can answer you touching your father Columba and his successors whose order you say, you follow. Moved thereto by their miracles, that the Lord will answer to many that say in the day of judgement, that in His name the prophesied and cast out demons and have done many miracles and yet he knew them not. But God forbid that I should say so of your fathers, because it is better to believe well of those we know not, than ill. I think that the order that they used in the Easter did not hurt them, so long as they had none among them that could show them the right observation of the same for them to follow. For I think if the truth had been declared unto them they would as well have received it in this manner, as they did in others. But you and your fellows if you refuse the order of the Apostolic See or rather of the Universal Church which is confirmed by the Holy Scripture, without all doubt you do

sin. Columbia your father (and ours also, being a servant of Christ Jesus) were mighty in miracles, is he therefore to be preferred before the Prince of the Holy Apostles? To whom the Lord said, "thou art Peter and upon this rock will I build My church and the gates of hell shall not prevail against it and I will give thee the keys of the kingdom of heaven."⁽¹⁾

Then Wilfred finished his oratory, the king said to Colman, "Is it true that the Lord spoke these things to St. Peter?" And Colman answered "Yes." Then the king said to Colman, "Can you declare any such power that the Lord gave to Columba?" He answered "No." Then the king stated, "Do both of you agree and consent in this matter without any controversy, that these words were principally spoken to Peter and that the Lord gave him the keys of the kingdom of heaven?" And they both answered "Yes." The king then declared that since Peter was the keeper of the keys into heaven, he would obey the orders of Peter in every point, so as to enter the gates of heaven. The multitude at the Synod of Whitby and Bishop Cedda unanimously concurred with the king's decision.⁽²⁾

With this defeat Colman the Scot, the archbishop of York in disgust left the realm and left for Scotland, carrying with him the bones of Aiden. Bishop Wilfrid went on to ordain priests and deacons to pursue his mission to establish Roman Catholicism as the state religion.⁽³⁾

The Basis of Wilfrid's Argument, was on the Mythology of Rome

- 1) The primary basis of the Church of Rome was and is the fact that Peter was the 1st bishop of Rome and was martyred in Rome. The fact was and is that Simon Peter later in his ministry was in Babylon and martyred by the circumcised of whom he was commissioned to take the Word of God (Galatians ii: 7-9 and 1st Peter v:13).

Also, the fact that the ministry of Antioch was instituted by Barnabas and shortly thereafter Paul: Paul founded churches throughout Asia Minor and Greece as documented by the book of Acts. These were the very same churches that Rome claims having been founded by Peter.

The justification of Peter in Rome was and is the entire message of Roman Catholicism and is a fraud from the beginning. Therefore, any reference made to Peter in Rome is to justify their mundane authority. Roman Catholicism is founded entirely on a legend of which they call tradition, so as to authenticate their existence.

(1) Foxe, John. Foxe's Book of Martyrs, vol 1. p 351-3

(2) Cummins, WA. The Age of the Picts. p 93-4

(3) Ibid. p 94-5

The Celtic Church as well as the Churches of the Reformation continued to retreat from this critical historic fact that the apostle Peter was never in Rome and was murdered by the circumcised. The Celtic lobby and later the Reformation had conceded to Rome, as they have with the holy days of Imperial Rome, with Easter being a non-scriptural issue, in the realm of the traditions of men. For Rome claims that Easter came from Peter while in Rome, when he remembered as he preached, that the Lord's resurrection was on a Sunday and therefore instituted Easter; all based on a legend and ignoring the Living Word of God. Therefore by making the gospel of Peter in Rome as their basis for their justification, they added to and take away from the Scripture. This according to The Word was and is an abomination (Revelation xxii:18-19). Such additions as Easter, Sunday and Christmas over that of the Holy Convocations of God Almighty being of the Christian Passover and days of Unleavened Bread (1st Corinthians v: 7-9 & 12:14), The Feast of Trumpets and the Feast of Tabernacles (John vii: 37-8) are all enmity against God Almighty.

The basis of Roman Catholicism is Matthew xvi:18-19. Which was directed toward Peter by the Lord Jesus. To fully grasp the understanding of these verses let us review verses xv-28.

To grasp the above scripture one refers to a number of other scripture to clarify the proper interpretation of these scriptures, by having the Scripture interpret itself as according to the book of Isaiah xxix: 9-10, 13-18 of precept upon precept, line upon line, here a little there a little.

Psalms xviii: 31 For who is God except the Lord? Or who is a Rock except our God?

Psalms lxii: 2 He only is my Rock and my salvation; He is my defense.

Psalms cxi: 9 He sent redemption unto His people: He hath commanded His Covenant forever: Holy and Reverend is His name (no mortal man is worthy of being referred to as Holy or Reverend for all man has sinned and have come far short of the Glory of God).

Psalms cxviii: 22 The Stone which the builders rejected has become the Chief Cornerstone of the corner.

Timothy ii: 5 For there is one God and one mediator between God and man, the man Christ Jesus.

Matthew xxiii: 9 And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called teachers for one is your leader, He is Christ.

John xv:16 Ye have not chosen Me, but I have chosen you, and appointed you that you should go and bring forth fruit and that your fruit should remain: that whatsoever you shall ask of the Father (in heaven) in My name, He may give it to you (There is no need for an ecclesiastical priesthood for there is direct access to The Father, in the name of His Christ!)

To Understand Matthew xvi: 18-9 (Isaiah xxviii: 9-10)

With precept on precept and line upon line here a little and there a little, we can grasp what Jesus was relaying to Peter.

When Christ asked his disciples, those who were present, who do you believe I am? Peter immediately answered, "You are the messiah the Son of the Living God! Jesus gave Peter His blessing for his immediate declaration of his Lord, without hesitation. Christ informed the disciples that Peter's revelation was not from what he experienced on earth, but was given unto Peter from his Father in heaven. Jesus stated that Simon was as a stone and upon this rock (foundation) I will build My Church. This was a lesson for all the apostles in that they were to take note of the power of the knowledge of the Christ. The knowledge of the Christ is a gift, not from any man but from the Father in heaven! The Rock is the Messiah, sent by His Father in heaven. When Peter recognized the true nature of Christ sent by His Father in heaven, **Peter was referred to by Christ as a stone (petro), John i: 42 and Christ then declaring upon this Rock (petra): the knowledge of redemption and salvation. He the Lamb (Passover) of God, He would build His Church** (Revelation xix).

For further understanding of these passages please refer to the study:

Finding the Truth of the Apostle Simon Peter

Jesus said to Peter that he was given the keys of the kingdom of heaven, which is the knowledge of redemption and salvation through the faith of Christ Jesus. For this his personal redemption and salvation was assured with his knowledge that he received from The Father in heaven. The keys were therefore of his personal salvation. For whatever is done on earth in seeking redemption and salvation or not, shall be considered in heaven as to that of eternal life or of damnation.

When Jesus informed His disciples of His coming trial and tribulation unto death and then to arise from the dead in three days; Peter immediately rebuked Him that it should not be. Jesus turned to Peter and referred to him

as Satan, to get behind Him, for He knew that Peter was at that moment under the power of Satan, who was offensive to Him. This was another lesson for His disciples who were to witness this confrontation with Satan. In that **Peter** as any man could be under the influence of the evil one, even he who was a short time before was **being referred to by Jesus as a stone (John i:42)**. It is more mindful to beware of God than that of men, this would include Peter as any other man. Put not your trust in princes, nor in a son of man (in this case a Vicar of Christ) in whom there is no help, Psalms cxlvi:3.

The above message was a lesson of instruction from which Jesus gave unto His disciples, in His responses to Peter. The day would come when He would leave them and they would remember this day of instruction, in which to refer to, as they proceeded in their ministries.

2) Wilfrid point out that all of the Christian nations followed the dictates of the Catholic Church of Rome as to the dates of Easter and keeping Sunday as the day of worship. Rome was the Universal Church (ordained by whom?) and therefore the rejection of its authority was a sin and should not in the end be tolerated: by the vanity of men, in their scarlet and purple robes of the Church of the Clergy. Surely not the example of the Christ Jesus of Nazareth.

Wilfred very effectively belittled the Celtic Islands for being the only hold outs for not coming into line with the rest of the world. This issue is not of any Scriptural validity, but in actuality a political ploy of intimidation. Just because the rest of the world is willing to be subject to slavery, does not prove their Scriptural Authority. Wilfrid mentions the “universal world” as if it is of any authority over the Word of God. The universal world was and is based upon Satan for he is the ruler of this world (John xii: 31). In the book of James 4: 4 declares, that if you love the world you are an enemy of God! Wilfrid’s arguments here were of no Scriptural substance for his message was based on man’s traditions and the glory of the Roman Church of the Clergy, not of the Word of God. The Roman clergy were and are of this mundane world and by Wilfrid’s own words, he has pen pointed the playing field of which he is on and who he is accountable to, Satan the devil.

3) Unfortunately Colman only referred to the traditions of Passover that were kept by earlier church leaders. It seems evident that the traditions of men were of more concern to him than what the Word of God had to say about the Christian Passover. Not only did Colman not consult the Scripture on the Christian Passover, for the Celts had altered the days that the Passover and the last day of Unleavened Bread were designated by God Almighty. The Celts were also guilty of establish their own traditions, over that of the Word of God.

The rationalizations of Rome developed their agenda around their superstitions of the legend of Peter while he was in Rome, in that he remembered that Christ Jesus did arise from the grave on Sunday. This established Peter as the instrument of creating doctrine. The Scripture is clear that doctrine was established on the words and example of Christ Jesus and not on the traditions of a mortal men, but upon the Son of the Living God!

Wilfid declared that his universal church waited for the rising of the moon on the 14th day of the 1st month, even as the apostle John did, it did not fall on a Sunday than they would wait until it did. Therefore Rome celebrated between the 15th unto the 21st, always on a Sunday. Wilfrid declared that this tradition does not brake the law, but fulfills it. It was evident that Rome by using the legend of Peter had established him as their demigod and their basis for their mundane authority.

The question is, what does The Word of God say?

The Old Covenant

Leviticus xxiii: 5-8, In the **fourteenth day of the first month at evening is the Lord's Passover**. And on the **fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord**: seven days you must eat unleavened bread.But ye shall offer an offering made by fire unto the Lord seven days; on the seventh day is a holy convocation, you shall do no servile work therein.

The New Covenant: The Extension of Old Covenant

Matthew xxvi: 18-9 & Mark xiv: 14, **I will keep the Passover** at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Luke xxii: 15, And he said unto them, with desire I have desired to eat this Passover with you before I suffer.

John xiii: 15, For **I have given you an example** that you should do as I have done to you.

1st Corinthians v: 7-8, Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. Forever, **Christ our Passover** (Lamb) is sacrificed for us. Therefore **let us keep the feast not with old leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

It is clear the Christian Passover is the 14th day of the 1st month and The Christ died on this day as our Passover Lamb! This is the opening of the New Covenant, the promise of a new beginning, for with this event is redemption into salvation becomes available for all who comes into the faith of Jesus Christ, the Lamb of the Living God!

Wilfrid had placed Simon Peter as the authority, above the Christ Jesus. For Peter came out of Rome in a mythical state of revelation, he had proclaimed Easter Sun-day (East Sun Rise) worship as the day of holy convocation (The very day of the rebirth of the sun god of Imperial Rome). According to Rome this justification was because according to Peter, Jesus Christ had arisen from the dead on a Sunday, which is the religion of Rome; their day of their pagan worship. For an understanding of the Lord's day of worship on the Passover and the days of Unleavened Bread please refer to the study on, The Lord's Calendar: During the Life of Jesus as the Son of Man.

Wilfrid continued: that the Catholic Church throughout the whole world kept the true Easter and that it was and is to be observed by all Christians, for it was confirmed by the Council of Nicaea (325 AD), as documented in ecclesiastical history. This is again full of convoluted thinking, for Easter is entirely based upon the carnal legalism of man's institutions: in this case the whims of Emperor Constantine in the early 4th century, a devout pagan sun worshiper who claimed to be a Christian. Constantine upon his death had two altars in his residence, one to the Sun God and the other a Christian alter with a crowned Image with a Jeweled crucifix. It is written that a man can not serve two masters ... (Matthew vi:24). The carnal mind is enmity against God, for they are not subject to the law of God, but will be judged when the Book of Life is opened by the Lamb of God, Romans viii: 7 and Revelation xx:12.

- 4) Wilfrid brought forth the Jewish card, when he reprove (of which he denied) the apostle John. Whom he so stated kept the rites of Moses law according to the letter. For he emphasize that the church was in many ways Jewish and that the apostles had not yet been able to give up all their observance of the law ordained of God. The apostles could not reject images invented of the devil, because they would offend the Jews who were among them. Wilfrid also referred to the circumcision of Timothy by Paul (Acts xvi: 3). In this above reference he also stated it was unlawful for the faithful to be circumcised.

This presentation was most wanting. The Christian Church after the stoning of Stephen (Acts vii: 59) and the persecution of the church that followed in Palestine, resulted in the Christian Jews fleeing to Syria, Asia Minor, Phoenicia and Cyprus. Within a few years after Paul's and Barnabas had evangelized Antioch, the Christian Church had become non-Jewish in character and substance. For as we will see Paul saw to it through the Holy Spirit that circumcision was no longer an issue within the Church of the Lamb of God.

Jesus would divorce His Church from Judaism, having no place in His Congregation (Matthew xxiii), for the traditions of the Oral Law. Through the conversion of Saul, by the Christ Jesus on the road to Damascus, he would become commissioned to minister to the uncircumcised, as Paul. Paul would rebuke Peter on the issue of circumcision, which is illustrated in the book of Galatians 2. After this event Paul had put to rest the circumcision war within the Christian Church.

Circumcision was not unlawful it was just not any longer necessary for the faithful. The blood sacrifice of Jesus Christ of Nazareth had superceded all blood sacrifice, including circumcision for he was the Lamb of God our Passover (1st Corinthians v: 7-8).

When Paul circumcised Timothy, this would make it easier to move among those Jews who were still hang upon to their traditions. There was nothing unlawful in being circumcised, even though it was no longer needed. Here again was a Romanist proclaiming law by his own authority, without foundation. If anyone knew the law it would have been Paul, who was at one time a Pharisee of Pharisees, who understood the corruption of the legalization of Judaism. And historically the Pharisee-

ism of the time of Paul would become today's Orthodox Judaism, after the fall of the Temple in Jerusalem to the Romans, 70 AD.

Wilfrid's statement that the apostles had not yet been able to give up all their observance of the law ordained of God and could not reject images invented of the devil, because they would than offend the Jews who were among them. What non-sense, in relating circumcision to the creation of the devil and yet ordained by God (Genesis xvii: 10)? This was an affront to God Almighty and the sheer pompous arrogance of a self-righteous cleric, with a demon within him. Unfortunately Colman could not grasp the content of this abomination, nor the assault that was being delivered upon him, by this wolf in sheep's clothing.

- 5) It is evident that Colman and the Celtic Church did not have a firm understanding of the Word of God. The Scripture teaches that the Passover was on the 14th day of the 1st month (Nisan) and the Feast of Unleavened Bread, which follows on the 15th to the 21st of Nisan. The Celtic Church appears to have through the years had become distracted; resulting in modifying the Passover and days of Unleavened Bread from the 15th to the 20th of Nisan.

Also of note are that Colman and the Celtic Christian Community used the terms of Reverend Father for their leadership. The Holy Scripture is clear in Matthew xxiii: 9 and Psalms cxi: 9, that such titles were and are inappropriate, used by both the Celtic and Roman Churches. No man is worthy of the titles that were and are referring to God the Father and of His Son as Holy, Reverend, Divine Master, Holy Father or a combination they're of.

The Result of the Failure of the Celtic Presentation

The Independent Celtic Christian Community had become complacent in its development. It did not entirely rely on the Word of God. But became satisfied with itself, with the traditions that had evolved through their leadership and not in the mode of self-examination, to prevent the errors of Gnosticism that had creep into their communities, as had occurred in the early Roman Church of the clergy.

The Catholic agenda resulted in the Independent Celtic Christians being out maneuvered. From this time forth, brought on the decline of the Celtic Communities, within fifty years accepted the supreme authority of Roman

Catholic serfdom. The British Isles became on the surface, Roman subjects absorbed into the political realm of a Saxon England and Scotch Irish Romanists.

The Churches of Britain, Scotland and Wales still had underlying differences.⁽¹⁾ This would become more evident when the invading Scandinavians (Danes and Norwegians) and the followed up of the Normans (former Scandinavians) from Normandy and Brittany had integrated with the Britons and the Anglo-Saxon-Jute's into a single people by the time of the English Reformation.⁽²⁾ A revolution was ignited by John Wyclif (1320-84) and the Lollards in demanding that the Holy Bible be available in the common language of any free Englishman for independent study.⁽³⁾ William Tyndale (1492-1536) and John Knox (1505-59) would follow, establishing the foundation for the liberty of men to individually read and study the English Holy Bible in the British Isles. This world class event came to a head with William Tyndale and his associate Coverdale, translating the Holy Bible from Greek and Hebrew into English making it available to all who so sought to have their own Bible and John Knox (1505-59) would free Scotland from Rome.⁽⁴⁾

It is note worthy that there were small isolated groups of Independent Celtic Christian Communities that continued to survive in Wales and Cornwall up to the early 12th century.(Vide Line's, Illustrated Notes of English Church History, p.174).

Then in the 12th century the faith of Jesus Christ was passed from the Independent Celtic Christian Communities to the Independent Waldense Communities in the Piedmont and into the German speaking populations. They would link up with the Independent English Lollards and the Protestant Reformation in the early 16th century. For a further understanding of the Waldensians please refer to the study:

The pre-Reformation, From the Apostles Through Medieval Heresies

(1) Fry, Peter and Fiona Somerset, The History of Scotland, p 42

(2) Ibid. pp 48-9 & 55-6

(3) Lambert, Malcolm. Medieval Heresy. p 228 & 239

(4) Durant, Will. The Reformation. P 533-4 & 615

The Approximate Sequence of Events that Related to Paul
and the Celtic Community

- 30 AD: Passover Day, day of Christ Jesus Execution. (Nisan 14, April 5)
50 days after the 7th day Sabbath of Feast of Unleavened Bread:
The Day of Pentecost in Jerusalem (Uvar 18, Sunday, May 28).
- 33 AD: The onslaught by the Jews against the Christians in Judaea and
Samaria.
- 36 AD: *Caractacus ascends to the kingship of the Tribe of Siluria (Wales).*
- 37 AD: *Joseph of Arimathaea brings Christianity to Britannica:*
Caligula ascends to Emperor of Rome,
after death of Tiberius in his insanity.
Saul's (Paul) converted by Christ Jesus on the road to Damascus.
- 41 AD: Claudius ascends to Emperor of Rome,
after the assassination of Caligula, in his maddness.
- 43 AD: *Rome invades Britannica*
- 44-46 AD: **Pauls 1st mission, journey 2 ½ years:** spring 44 - fall 46
with Barnabas and Mark, Southern Asia Minor.
- 47-48 AD: **Epistle of James** written
- 49-52 AD: **Paul's 2nd mission, journey 3 years:** fall 49 – fall 52
Southern and Western Asia Minor and Greece
- 50 AD: Paul's epistle of **1st Thessalonians** completed in Corinth
- 51 AD: Paul's epistle of **2nd Thessalonians** completed in Corinth
*Caractacus, king of the tribe of Siluria in Southern Wales captured
by the Roman after seven years of guerrilla fare by the Britons.*
- 51 AD: *Caractacus and his entire family taken in chains to Rome and put
him on trial. Caractacus' life was spared.*
- 52 AD: Emperor Claudius adopted King Caractacus daughter Cladys and
she adopted Claudia as her name thereafter, the family name of
Claudius.
- 53 AD: Paul's epistle of **Galatians** completed in Antioch, late spring
- 53 AD: *Pudens (Roman Senator) and Claudia (British House of Siluria)
were married.*
- 53-57 AD: **Paul's 3rd mission, journey 4 years**
- 54 AD: Claudius poisoned and Nero ascends to emperor of Rome
- 56 AD: Paul's epistle of **1st Corinthians** completed in Ephesus, winter
- 57 AD: Paul's epistle of **2nd Corinthians** completed in Macedonia, summer

- 57 AD: Paul's epistle of **Romans** completed in Corinth, winter
 After completing his epistle of Romans, Paul was on his way to Jerusalem to attend the Holy Days.
- 58 AD early summer to fall of 60 AD Paul a prisoner in Caesarea.
 Paul writes **Philippians, Hebrews, 1st Timothy**
Luke writes his **Gospel and** begins writing **Acts** under the supervision of Paul.
- 58-59 *Caractacus, king of Siluria released from detention in Rome.*
- 61 AD: *Revolt in Britain by Boadice, queen of the tribe of Iceni, uniting surrounding Celtic tribes, killing thousands of Romans and those who supported them. Most Christian were spared, being located in Wales and Southern Britain. This revolt crushed by Roman in short order killing thousands of Celts.*
- 61-63 AD: Paul two years under House Arrest in Rome, spring 61- spring 63
 Lived at the House of Pudens, with Rufus Pudens his brother and Claudia his sister-in-law in what became known as Hospitium Apostolorum (Palatium Britannicum).
 Paul writes **Ephesians, Colossians, Philemon**
 The Book of **Acts** was finished by Luke.
 Paul released from House Arrest in Rome and goes to Crete.
- 63-67 AD: Paul from Neapolis writes Epistle of **Titus** in 63
Paul goes to Spain and Britain 64-67
 Paul returns to Rome and is arrested, put into captivity a second time, attached to a chain, in a dungeon. He writes **2nd Timothy** in 67 AD shortly before his execution.
- 68 AD: Nero, emperor of Rome commmits suicide, only months after Paul, most likely into the seventh months after Paul's death during the 1st week of January 68.

Peter in Babylon

- 62-64 AD: Peter's epistle of **1st Peter**, completed in **Babylon**
- 64 AD: Peter's epistle **2nd Peter**, completed in **Babylon**
 Peter realized he was about to face martyrdom, in Babylon, by the circumcised.
- 65 AD: Peter executed within months after writing his second epistle, approximately two years before Paul's death in Rome.

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