

The Holy Lance of Antioch

Compiled by Michael T. McKibben ver. Aug. 12, 2018



Graphic: Conscientious Catholic.

33 (Apr 1)

The Crucifixion of Jesus Christ. Roman centurion Longinus pierced Christ's side with his lance from which blood and water flowed, thus sanctifying all the earth; we know Longinus' name from the extra-Biblical Acts of Pilate aka Gospel of Nicodemus; Mark 15:39; Luke 23:54-56; 24:1; Mark 16:1^{1 2 3 4 5 6 7 8 9 10 11 12}

33 (Apr 3)

The Resurrection of Jesus Christ. Mark 15:39; Luke 23:54-56; 24:1; Mark 16:1^{13 14}

34

St. Stephen stoned to death by order of Saul of Tarsus (later St. Paul)¹⁵

36

St. Paul's Damascus road vision; confessed Christ¹⁶

33-47

Apostle Peter concealed the Passion relics in Jerusalem (e.g., lance, crown of thorns, platen, garments, objects from Christ's



Figure 1: St. Longinus icon. Photo: Rome Across Europe.

Holy relics are respected as sacred in the Eastern Orthodox, Roman Catholic and Anglican Christian Traditions, as well as in Judaism for their power to work miracles. The highest honor is indeed the proper response of human beings in the presence of items that have touched the divine.

The Holy Lance of Antioch

youth, objects from the Virgin Mary, ointments, relics of St. Stephen, John the Baptist relics, gifts of the Magi, shrouds of Christ and Lazarus, chalice, Gethsemane cloth)^{17 18}

- 41 Leave-taking of the Mother of God (The Dormition, The Falling Asleep of Mary)¹⁹
- 43 Sts. Paul and Barnabas preach and launched mission journeys from Antioch^{20 21}
- 45 Longinus beheaded in Cappadocia by Pilate²²
- 47 St. Peter lived in Antioch and became first bishop; the disciples were called Christians first in Antioch.^{23 24 25}
- 47-357 Church in Antioch concealed Passion relics²⁶
- 55-66 St. Peter crucified upside down in Rome²⁷
- 64-67 St. Paul beheaded in Rome²⁸
- 62-69 St. James, the brother of Christ, martyred²⁹
- 64 Emperor Nero blamed Great Fire of Rome on the Christians^{30 31}
- 70 Jerusalem sieged, sacked, Second Temple destroyed; Antioch – third largest city in the Roman Empire—became metropolis of Christianity; many holy relics moved to Antioch^{32 33}
- 72 St. Thomas martyred in India after missions to Armenia, India³⁴
- 89-96 Emperor Domitian persecutions³⁵
- 108 St. Ignatius of Antioch (Bishop) martyred to lions³⁶
- 109-111 Emperor Trajan persecutions³⁷
- 117-138 Emperor Hadrian moderated persecutions³⁸
- 155 St. Polycarp martyred³⁹
- 161-180 Emperor Marcus Aurelius persecutions⁴⁰
- 162 St. Felicitas martyred in Rome with her seven sons⁴¹
- 165 St. Justin Martyr martyred⁴²

Sacred Scriptures confirm the miraculous power of holy relics, for example: "So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. And as a man was being buried, lo, a marauding band was seen and the man was cast into the grave of Elisha; and **as soon as the man touched the bones of Elisha, he revived, and stood on his feet.**"

The Holy Lance of Antioch

176	St. Cecelia martyred by mangled beheading ⁴³
177	St. Blandina mauled to death by wild animals in a Roman amphitheater for entertainment ⁴⁴
193-211	Emperor Septimius Severus persecutions ⁴⁵
203	St. Perpetua beheaded ⁴⁶
235-238	Emperor Maximinus the Thracian persecutions ⁴⁷
250	Emperor Decius persecutions ⁴⁸
253-257	Emperor Valerian persecutions ⁴⁹
260	Emperor Gallienus persecutions ⁵⁰
272	Constantine born ⁵¹
299-302	Emperor Diocletian moved palace to Antioch; persecuted Christians after fires started by Galerius ⁵²
303-311	Emperor Galerius persecutions ⁵³
304	St. Lucia of Syracuse martyred by stabbing ⁵⁴
305	St. Catherine of Alexandria beheaded ⁵⁵
306	Constantine proclaimed Emperor of Britain and Gaul (France); ordered Christian persecution stopped in his domain ⁵⁶
312 (Summer)	Constantine marched on Rome despite a 10:1 disadvantage in number of soldiers ⁵⁷
312 (Oct 28)	Constantine's vision of The Cross; Milvian Bridge victory; spear adorned as station; unlikely but not impossible that the Milvian Bridge spear was the Holy Lance, otherwise Eusebius would almost certainly have documented it for posterity; it is certain that Constantine's vision, the crosses on his soldiers' shields and his spear-banner inspired his troops to victory in the name of Christ, so in that sense, that spear too would have been honored in the coming years ^{58 59 60}
313	Edict of Milan; worship of Jesus Christ authorized by Emperor Constantine ⁶¹
325 (Jun 19)	First Ecumenical Council convened by Emperor Constantine in Nicaea; addressed theology on the mystery of the Holy Trinity; original Nicene Creed; canon of the New Testament ⁶²

The Holy Lance of Antioch

- 327 Antioch's Golden Basilica constructed by Emperor Constantine; destroyed in earthquake in 588; not rebuilt⁶³
- 329-395 The Cappadocian Fathers (Cappadocia: where St. Longinus was martyred by Pontius Pilate) led the ongoing theological discussion on the mystery of the Holy Trinity: St. Basil the Great (330-379), St. Gregory of Nyssa (335-395), St. Gregory of Nazianzus (329-389)⁶⁴
- 337 (May 22) Constantine died
- 344-421 St. Mary of Egypt⁶⁵
- 349-407 John Chrysostom; born in Antioch, called "Golden Tongue" for his preaching, liturgies and defense of the Faith against Imperial excesses; his work is used extensively throughout the world to this day; Archbishop of Constantinople (397-ca 405); died in exile where he had continued to write and speak out; His last words are said to have been "δόξα τῷ θεῷ πάντων ἕνεκεν" (Glory be to God for all things) ^{66 67}
- 357-362 Arians exhibited Passion relics in Antioch's Golden Basilica⁶⁸
- 362 Bishop Theodoretus concealed Passion relics in Antioch's Golden Basilica⁶⁹
- 381 (May-Jul) Second Ecumenical Council in Constantinople; the procession of the Holy Spirit in the Holy Trinity⁷⁰
- 431 (Jun 22-Jul 31) Third Ecumenical Council in Ephesus; the two natures of Christ (fully man, full God) undivided⁷¹
- 451 (Oct 8-Nov 1) Fourth Ecumenical Council in Chalcedon; the nature of Christ's divinity;⁷² Holy Spear referenced⁷³
- 553 (May 5-Jun 2) Fifth Ecumenical Council in Constantinople; affirmed rightly calling the Virgin Mary "The Mother of God" (Theotokos, Greek: Θεοτόκος)⁷⁴
- 570-632 (Jun 8) Muhammad; founded Islam; viewed as the final prophet of God in all the main branches of Islam; claimed he was sent as sent to present and confirm the monotheistic teachings preached previously by Adam, Abraham, Moses, Jesus, and other prophets; abjured images in worship⁷⁵
- 680-681 (Nov 7-Sep 16) The Sixth Ecumenical Council in Constantinople; the human and divine wills of Jesus⁷⁶



Figure 2: Icon of the Virgin Mary, Theotokos—the Mother of God; affirmed by the Fifth Ecumenical Council in Constantinople (553AD)

The Holy Lance of Antioch

- 787 Seventh Ecumenical Council in Nicaea; the sacred nature of the physical world in the worship of God; relics, icons, architecture, music, taste, touch, arts, design, light, plants, flowers, water, wind, speech, singing, bells, color are "windows to heaven"—the more they are contemplated, the more they move a person to fervent memory of the divine prototype⁷⁷
- 1023 Knights Hospitaller established a hospital in Jerusalem⁷⁸
- 1095 (Mar) Byzantine Emperor Alexios I Komnenos in Constantinople asked Pope Urban II for help defending against Muslim (Seljuk) Turks who had already taken over most of formerly Byzantine Anatolia (Asia Minor)⁷⁹
- 1096 (Spring – Oct) Battle of Civetot; ill-prepared People’s Crusade defeated⁸⁰
- 1096 (late Summer – Nov) The Prince’s Crusade arrived in Constantinople; Raymond of Saint-Gilles was named leader of the First Crusade⁸¹
- 1097 (Jun) Capture of Niceae⁸²
- 1097 (Oct) – 1098 (Jul) Siege and Capture of Antioch⁸³
- 1098 (Jun 14) Peter Bartholomew, a commoner preacher-Crusader from Arles, just 18 km from Saint-Gilles, had a vision where he was visited by St. Andrew the Apostle; following the instructions of the vision, the Holy Lance was discovered under the desecrated ruins (most likely under the altar area where holy relics are generally kept) of the Church of St. Peter; in the vision, the Count Raymond Saint-Gilles (Toulouse) was designated as custodian by St. Andrew; other witness to the find were 12: including Bishop of Orange, chaplain and chronicler Raymond d’Aguiliers, chaplain of the Count, Pontius of Balazun, Feraldus of Thouars; all these men affirmed the genuineness of Bartholomew’s vision and the discovery of the Holy Lance after digging all day;

In Peter’s vision, St. Andrew commanded a feast to be celebrated each year on “that day on which He gave you His Lance;” historians appear all too eager to say that such a feast never happened, thus joining the chorus of scholars ready to paint Peter Bartholomew as a peasant zealot; however, the

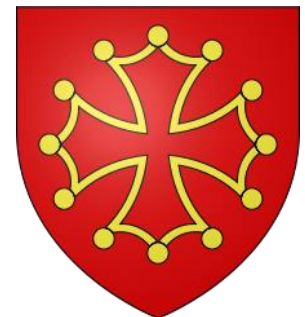


Figure 3: Crest of Raymond Saint-Gilles, Count of Toulouse.



Figure 4: Saint Longinus in Saint Peter's Basilica by Bernini. Photo: Wikimedia.

The Holy Lance of Antioch

Church has always celebrated both major and minor (or local) feasts; it is highly likely that at least local feasts of the Holy Lance were celebrated by returning Crusaders, like Alfonso Jordan, whose family had been so directly blessed by the Holy Lance; in 1353, Pope Innocent VI instituted the “Feast of the Holy Lance and the Nails of Our Lord’s Passion” to be celebrated on the Friday after the first Sunday of Lent—which is celebrated to this day; further, St. Andrew gave specific instructions to Raymond of Saint-Giles regarding care of the Holy Lance after the coming victory in Jerusalem;

“And St. Andrew said 'Fear not that they will harm thee. Say also to the Count not to dip in the river Jordan when he comes there, but to cross in a boat; moreover when he has crossed, dressed in a linen shirt and breeches, let him be sprinkled from the river. And after his garments are dry, let him lay them away and keep them with the Lance of the Lord.' And this my lord, William Peter [of Cunhlat], heard, though he did not see, the apostle.”

Note: These linen garments, along with two-year old son Alfonso Jordan's linen baptismal garments, see 1099 (Jul), were important historical clues when the Holy Lance was uncovered by the excavator on October 2007. The find was replete with yellowed “cheese cloth-like” linen folded next to the spear, along with chain mail ring, possibly from a breastplate.

The presence of the Holy Lance dramatically boosted the morale of the 5:1 outnumbered Crusaders.^{84 85}

1098 (Jun 28)

Raymond of Saint-Gilles (Count of Toulouse), leader of the Siege of Antioch, defeated the Muslim (Seljuk) Turks led by Kerbogha at Antioch despite a 5:1 disadvantage (75,000 Muslim to 15,000 Christian soldiers); the Holy Lance was credited with ensuring the Crusader victory in this siege, just as Saint Andrew had promised⁸⁶

Raymond of Saint-Gilles’ chronicler and chaplain, Raymond d’Aguiliers, himself attested to the miraculous power of the Holy Lance in documenting the last battle:

“In the midst of this, the lines of the enemy fell upon us who were in the squadron of the Bishop, and though their forces were greater than ours, yet, **through the protection of the Holy Lance** which was there, they there wounded no one; neither did they hit any of us with arrows. I beheld these things of which I speak and **I bore the Lance of the Lord there**. If anyone says that Viscount Herachus, the standard-bearer of the Bishop, was wounded in this battle, let him know that he handed over this standard to another and fell behind our line some distance.”⁸⁷

The Holy Lance of Antioch

1099 (Apr 20)

Peter Bartholomew was viciously attacked as a fraud by the political rivals of Raymond of Saint-Gilles, especially by Prince Bohemond I of Taranto who wanted to become Prince of Antioch (and which he became shortly thereafter, and remained so until 1111), and the bishop Adhemar of Le Puy; while few noblemen dared question the inspiration of the Holy Lance in the wake of their improbable victory at Antioch against 5:1 odds, they quickly returned to smearing Peter as a mere commoner religious fanatic (as a way of smearing their political rival Raymond of Saint-Gilles, Peter's protector), after all, they were each vying to acquire their part of territory in the soon-to-be-organized Crusader vassal states;

Bohemond's nobleman taunted Peter to endure trial by fire to prove his veracity; Peter succumbed to the taunts by the impious nobleman in a trial by fire on Apr 8, 1099 and died 12 days later from his burns;

Peter had indeed feared that he would be mocked for his visions, and had said so to chronicler chaplain Raymond d'Aguiliers in describing one of his visions of Christ: "And I answered 'Lord, have I not prayed thee to send another in my place who would be wiser and to whom they would listen?";

The impious nobleman mocked Peter and drove him to risk his life to prove his honor; perhaps Peter reasoned: 'better I die by the fire of God than a sword on the battlefield;' perhaps Peter's martyrdom fulfills the Holy Scripture:

“God chose the weak things of the world to shame the strong. “

I Corinthians 1:27^{88 89}

1099 (Jul 29)

Pope Urban II died⁹⁰

1099 (Jun)

First Crusade arrived in Jerusalem⁹¹

1099 (Jul 7)

Jerusalem captured⁹²

1099 (Jul 22)

Ruler of Jerusalem first offered to Raymond of St. Gilles (Count of Toulouse) who refused; Godfrey of Bouillon agreed⁹³



Figure 5: Peter Bartholomew was cajoled by impious noblemen into submitting to a trial by fire to prove the truthfulness of his visions about the Holy Lance, despite Raymond of Saint-Gilles' support.

Graphic: Britannica.com.

The Holy Lance of Antioch

- 1099 (Jul) To fulfill Peter Bartholomew's vision commandment, Raymond of St. Gilles (Count of Toulouse), along with his two year old son Alfonso (Jordan) (from his third marriage to Elvira of Castile), who was baptized at this liturgy/sacrament, carried out Peter's instructions from St. Andrew, as chronicled by Raymond d'Aguiliers:
- "Accordingly, we set out from Jerusalem to Jericho, took palms and went to the Jordan. There, as Peter Bartholomew had commanded, a raft was constructed from twigs, and with the Count on it we pulled it across the river; since, forsooth, we had no ship, this plan seemed better to us. When after this the multitude had been called together, we commanded that they pray God for the life of the Count and the other princes. Therefore we proceeded to dress only in a shirt and new breeches, as we had been commanded about baptism; but why the man of God so commanded, we still do not know. When these matters had been accomplished, we returned to Jerusalem."⁹⁴
- 1099 (Aug 12) Battle of Ascalon (modern day Tel Ashqelon, Israel); Raymond of Saint-Gilles (Toulouse) carried the Holy Lance into this battle; chronicler priest Fulcher of Chartres wrote that Raymond of Saint-Gilles kept the relic for a long time after Peter Bartholomew's disappointing ordeal; some speculate Count Raymond gave the lance to the Byzantine emperor, Alexios I Komnenos, or he may have lost it during his participation in the ill-fated Crusade of 1101. If the lance discovered by the crusaders did find its way to Constantinople, it may have been the same one purchased in 1241 by King Louis IX of France from Baldwin II, Latin emperor of Constantinople⁹⁵
- Given the importance of Peter's vision to Count Raymond of Saint-Giles in the Battles of Antioch, Jerusalem, and later capture of Tripoli, not to mention Alfonso's baptism and the proscribed ritual with the specific instructions regarding the linen garments to be worn, which Raymond fulfilled to the letter, it seems improbable that Alfonso Jordan did not take custody, jealously guard and venerate these holy relics upon his father's death in 1105 (Feb); if nothing else, they would have been considered blessed and holy after the ceremony in the River Jordan proscribed by St. Andrew in Peter Bartholomew's vision that Raymond and his soldiers believed led them to victory in Antioch
- 1099 (Sep) Pilgrimages to the Holy Land begin⁹⁶
- 1100 (Jul) Godfrey King of Jerusalem died⁹⁷
- 1100-1101 Crusade of 1101 (The Minor Crusade, aka Crusade of the Faint-Hearted⁹⁸
- 1102-1109 (Jul 12) Siege of Tripoli⁹⁹

The Holy Lance of Antioch

- 1105 (Sep) Raymond of Saint-Gilles (Toulouse) died of wounds suffered in 1104 (Sep)¹⁰⁰
- 1109 Bertrand of Toulouse, Raymond's eldest son and half-brother to Alfonso Jordan, joined the fight; became Count of Toulouse; was the first count of Tripoli¹⁰¹
- 1119 Knights Templar founded in Jerusalem¹⁰²
- 1124 Siege of Tyre by Pons, Count of Tripoli (son of Bertrand, Raymond's grandson)¹⁰³
- 1129 Knights Templar endorsed by (St.) Bernard of Clairvaux and Council of Troyes¹⁰⁴
- 1139 Knights Templar recognized by Pope Innocent II by Papal Bull *Omne Datum Optimum*¹⁰⁵
- 1144 Knights Templar privileges expanded by Pope Celestine II by Papal Bull *Milites Templi*¹⁰⁶
- 1145 Knights Templar privileges expanded by Pope Eugene III by Papal Bull *Militia Dei*¹⁰⁷
- 1147-1148 Second Crusade began; a cross added to Knights Templar tunic¹⁰⁸
- 1147 (Aug) Alfonso Jordan, Count of Toulouse, embarked on Second Crusade; likely route was Italy, Vienna, Constantinople where he likely met the Emperor Manuel I; new evidence suggests that he carried the Holy Lance and 1099 (Jul) baptism and ceremony with Raymond of Saint-Giles (Count of Toulouse) commanded by Peter Bartholomew's visions of Christ and St. Andrew in 1098 (ca. Jun 14) before the victory at Antioch; new evidence indicates that he deposited the Holy Lance and Jordan linen with the newly – forming Knights Templar lair in Vienna who considered the family of Raymond of Saint-Gilles an especially blessed and righteous family of the First Crusade following the Antiochian visions and miraculous victory under the promised protection of the Holy Lance; while historians and the participants themselves hold widely divergent views on Peter Bartholomew's vision of the Holy Lance, no one disagrees about its miraculous impact, against 5:1 odds of defeat (75,000 Seljuk Turks vs. 15,000 Crusaders), in the Battle for Antioch and subsequent victories, including the capture of Jerusalem

The Holy Lance of Antioch

1148

Anna Komnene (Latinized as Comnena) (1083-1153); Byzantine princess, intellectual, scholar, physician, hospital administrator; historian; chronicler of the First Crusade; daughter of Byzantine Emperor Alexios I (1081-1118); normally reserved in her praise, wrote about Raymond of Saint-Gilles in *The Alexiad*, Book X, after she had been exiled by her brother:

“Alexius [the Emperor, Anna’s father] had a deep affection for [Raymond of] St Gilles because of the count’s superior intellect, his untarnished reputation and the purity of his life. He knew moreover how greatly St Gilles valued the truth, which he valued above all else, whatever the circumstances. In fact, he outshone all Latins in every quality, as the sun outshines the stars.”^{109 110}



Figure 6: Anna Komnene, chronicler of the First Crusade; historian, physician, intellectual, scholar. Graphic: Wikipedia.

1148

Alfonso Jordan arrived in Acre, Israel then died at Caesarea; there were accusations of poisoning, usually leveled either against Eleanor of Aquitaine, wife of Louis, or Melisende, the mother of King Baldwin III of Jerusalem, who may have wanted to eliminate him as a rival to her brother-in-law Raymond II. By his wife since 1125, Faydiva d'Uzès, Alfonso left two legitimate sons: Raymond, who succeeded him, and Alfonso. His daughter Faydiva (d. 1154) married Count Humbert III of Savoy. He left two other daughters: the legitimate Agnes (d. 1187) and the illegitimate Laurentia, who married Count Bernard III of Comminges

1150

Knights Templar mission officially changed to guarding valuables, banking, letters of credit, included encrypted instructions and identities embedded in Maltese crosses¹¹¹

1170

Grail romances, with lance, cup, shroud, and Syrian roots, appear in West; copies served to protect the true relics¹¹²

The Holy Lance of Antioch

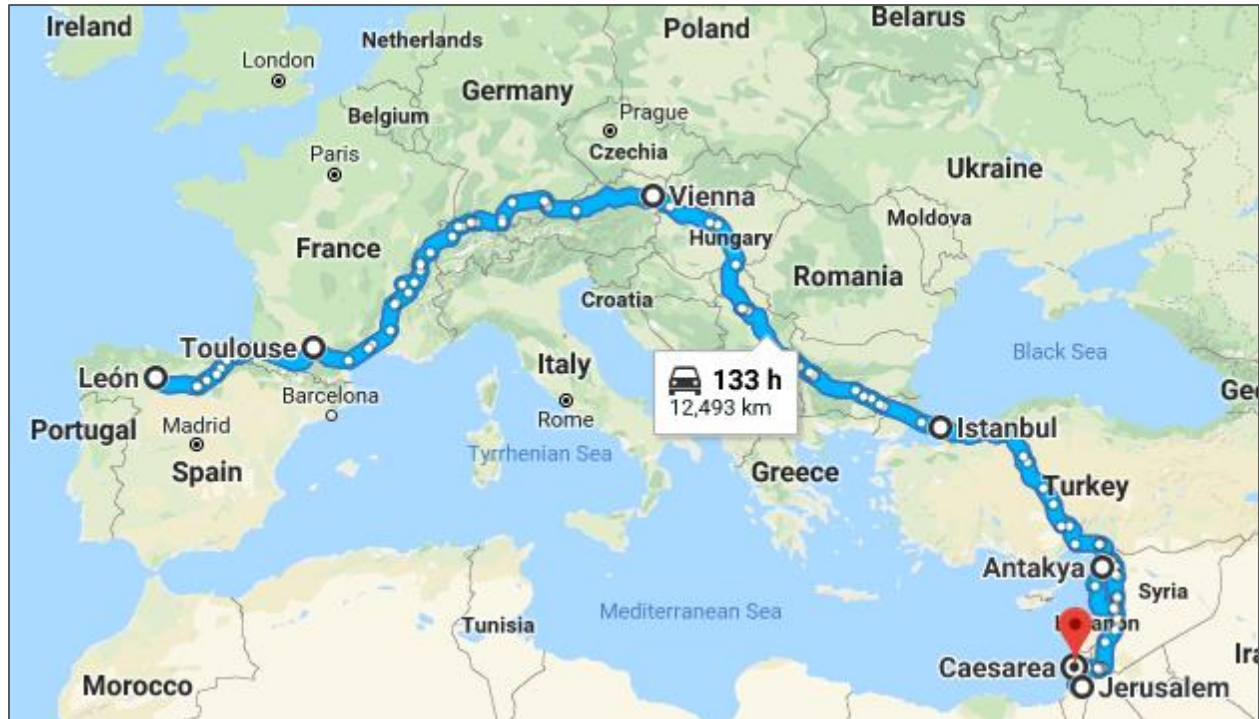


Figure 7: A likely route of the Holy Lance of Antioch while in the stewardship of Raymond of Saint-Gilles (Count of Toulouse) and his son Alfonso Jordan (Count of Tripoli and Toulouse), who at was baptized at age two in the presence of the Holy Lance in the River Jordan in 1099 (Jul). Graphic: Google Maps.

1189-1192	Third Crusade ¹¹³
1190	Teutonic Knights founded (Jerusalem) ¹¹⁴
1199-1126	Baltic Crusade ¹¹⁵
1200	Teutonic Knights in Vienna, Blutgasse 9 (trans. Blood Alley) ¹¹⁶
1202-1204	Fourth Crusade ¹¹⁷
1217-1221	Fifth Crusade ¹¹⁸
1228-1229	Sixth Crusade ¹¹⁹
1298-1300	Final attempt to regain Holy Land ¹²⁰
1307 (Oct 13)	Deeply in debt to the Knights Templar, French King Philip IV seized their property in France; knights were arrested, tortured and some burned at the stake ¹²¹
1312	Knights Templar disbanded in Vienna following a massacre of knights on “Friday 13 th ” on a street that is today called “Blood Alley” (Blutgasse No. 9, Fährnichshof) ¹²²

The Holy Lance of Antioch

1312 (Mar 22) -
1313 (Jan 13)

Council of Vienne; Pope Clement V, under extreme political pressure from French King Philip IV, issue eight papal bulls that contradicted *Omne Datum Optimum* of 1139 AD, reconfirmed by *Milites Templi* of 1144 AD and also *Militia Dei* in 1145 AD (that it had already granted the Templar Order full, permanent, irrevocable and independent sovereignty in its own right) , and confiscated all “Templars’ property, of immense value” and said “The property should become forever that of the order of the Hospital of saint John of Jerusalem” and in turn “We reserved the persons and property of the order to the decision and disposal of the apostolic see” to the Order of the Hospital of St. John of Jerusalem (Knights Hospitallers), except for Templar property in Spain and Portugal; Holy Spear is mentioned in context of the Crucifixion¹²³

The Knights Hospitallers would be renamed the Knights of Malta in ca. 1530 when the Knights Hospitallers took possession of Malta.¹²⁴

1312 (Aug 17-20)

(New Document discovered in Vatican library in 2001) Pope Clement V had absolved the Knights Templar of all heresies under Papal Bull *Vox in Excelso* (“Voice From on High”), but was pressured by King Philip IV to seize all Templar properties and assets anyway¹²⁵

1314 (Mar 18)

Knights Templar Grand Master Jacques de Molay burned at the stake¹²⁶

2011

An excavator discovered what is believed to be The Holy Spear of Antioch, along with Raymond of Saint-Gilles’ and his son Alfonso Jordan’s River Jordan linen garments buried in Vienna; See 1098 (Jun 14), 1099 (Jul)



Figure 8: St. Michael the Archangel.

The Holy Lance of Antioch



Figure 9: When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, “Truly this was the Son of God!” Matthew 27:54 (From the Gospel of Vespers on Good Friday Afternoon). Icon: Unknown Writer.

Jesus Christ is the nexus between God and humankind.

“Just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.”

~ St. Paul the Apostle. I Corinthians 15:42-49

As such, the many images of our earthly existence can and do bear the image of the divine.

Although everyday objects, nee all of God’s creation, reflect the image of the divine—by their very creation, certain objects named “holy relics” have special honor. The True Cross. Christ’s Crucifixion Garment. The Veil of St. Veronica, The Nails. The Last Supper Chalice. The Bones of the Martyrs. Lazarus’ Grave Shroud, The Virgin Mary’s (Theotokos – God-Bearer) Garments.

Included among these relics is the Holy Lance – the spear used by the Roman Centurion to pierce the side of Jesus Christ described in John 19:31–37:31:

“Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.”

The Holy Lance of Antioch

ENDNOTES

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Credits & Caveats: The bibliography credits some 100 sources for this timeline to which I am very grateful. Portions of this timeline are better documented with first-hand accounts than others. Even so, one must always consider the context and the points of view of the storytellers and scholars themselves, including those of yours truly. This timeline is a search for truth and the life-lessons of the events and people described. What I was struck by in studying Peter Bartholomew was how the nobleman “elites” of the time, and more than a few elitist scholars who joined the derisive chorus, seemed quick to dismiss Peter’s visions with epithets that he was a religious fanatic, deluded or a false prophet. That said, one historian honestly admitted her limitation in understanding the proper context of spiritual visions in this history and encouraged further exploration. On the other hand, some historians seemed almost loathe to mention Peter at all. Never mind that Raymond of Saint-Gilles, one of the most respected leaders of that era—a man well known for his integrity and piety—supported Peter. Given Peter’s impact on the history of the First Crusade, the attempts of history to dismiss him are telling, at least to this researcher anyway. One is reminded of Queen Gertrude’s line in *Hamlet*: “The lady doth protest too much, methinks.” We might call the accusations against Peter today “fake news.” They ridiculed Peter as a mere “deplorable” to be dismissed. The parallels are uncanny. (*Michael T. McKibben*)

Feasts and Commemorations of the Holy Lance and St. Longinus today:

It is highly likely that local feasts of the Holy Lance were celebrated following the First Crusade, at least by those closest to Peter Bartholomew and the Counts of Toulouse—one of the most powerful families in Medieval Europe at that time. In the Roman Catholic Christian tradition, “The Feast of the Holy Lance and the Nails of Our Lord” was instituted by Pope Innocent VI in 1353 and is celebrated on the Friday after the first Sunday of Lent. For example, the most recent celebration was Feb. 23, 2018. Mar. 15 is the “Feast Day of Saint Longinus, Ora pro nobis” (trans. Latin Pray for us).

In the Eastern Orthodox Christian tradition, “Martyr Longinus the Centurion, who stood at the Cross of the Lord” is commemorated on Oct. 16. The Holy Lance is an integral part of the Proskomedie (Greek προσκομιδή) trans. Preparation [of the host] during the Divine Liturgy. See Figure 11.

Perhaps to our detriment, martyred Peter Bartholomew is not yet remembered liturgically by the Church, but we remember him herein. Whether or not he was a zealot, he nevertheless sacrificed his life to prove his honorable intentions and to honor Christ. For what it is worth, this researcher believes Peter does not deserve the derisive treatment that so many impious observers have heaped upon him these last 1,000 years. The question is why?

The Holy Lance of Antioch



Figure 10: Icon of St. Longinus



Figure 11: The Orthodox Christian Proskomedia (Greek προσκομιδή) preparation of the bread and wine for the Eucharist.

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Figure 12: St. Michael the Archangel.