



The Holy Lance of Antioch

Compiled by Michael T. McKibben, Mar. 19, 2021



Icons: Conscientious Catholic, Lives of the Saints, current steward of the Holy Lance.

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, Rome Across Europe.

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 was 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 relics²⁶55-66 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 persecutions³⁵108 St. Ignatius of Antioch (Bishop) martyred to lions³⁶

109-111 Emperor Trajan persecutions³⁷

117-138 Emperor Hadrian moderated persecutions³⁸

155 St. Polycarp martyred³⁹161-180 Emperor Marcus Aurelius persecutions⁴⁰

Figure 2: St. Longinus.
Saints Book - Orthodoxy

| | |
|--------------|--|
| 162 | St. Felicitas martyred in Rome with her seven sons ⁴¹ |
| 165 | St. Justin Martyr martyred ⁴² |
| 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 |
| 327 | Antioch's Golden Basilica constructed by Emperor Constantine; destroyed in earthquake in 588; not rebuilt ⁶³ |
| 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 Egypt ⁶⁵ |
| 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 Basilica ⁶⁸ |
| 362 | Bishop Theodoretus concealed Passion relics in Antioch's Golden Basilica ⁶⁹ |
| 381 (May-Jul) | Second Ecumenical Council in Constantinople; the procession of the Holy Spirit in the Holy Trinity ⁷⁰ |
| 431 (Jun 22-Jul 31) | Third Ecumenical Council in Ephesus; the two natures of Christ (fully man, full God) undivided ⁷¹ |
| 451 (Oct 8-Nov 1) | Fourth Ecumenical Council in Chalcedon; the nature of Christ's divinity; ⁷² Holy Spear referenced ⁷³ |
| 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; |



Figure 3: Icon of the Virgin Mary, Theotokos—the Mother of God; affirmed by the Fifth Ecumenical Council in Constantinople (553AD)

abjured images in worship⁷⁵

- 680-681 (Nov 7-Sep 16) The Sixth Ecumenical Council in Constantinople; the human and divine wills of Jesus⁷⁶
- 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;

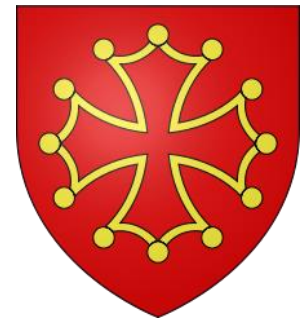


Figure 4: Crest of Raymond Saint-Gilles, Count of Toulouse.



Figure 5: Saint Longinus in Saint Peter's Basilica by Bernini. Photo: Wikimedia.

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 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-Gilles 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 Cunnhlat], heard, though he did not see, the apostle."

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



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.

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

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

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 Constantinople. As we show here, perhaps a Class 2 relic blessed by Conrad III in Vienna.⁹⁵

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

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; 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
- 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:



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

“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}

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 Comminges¹¹¹

It is unimaginable that Alfonso Jordan was not carrying the Holy Lance with him to his father’s successor Crusade which his family and his 5:1 outnumbered soldiers credited with the miraculous victories in Antioch and Jerusalem.

1148 (Apr)

King Conrad III of Germany arrived in April 1148 and was a fellow commander with Alfonso Jordan of the Second Crusade; Conrad III was close to the Knights Templar, founded earlier by Alfonso’s father to protect pilgrims to the Holy Land. Conrad even lodged with the Knights Templar while he stayed in Jerusalem.¹¹²

As he was dying from likely poisoning, Alfonso Jordan most assuredly placed the Holy Lance in the stewardship of his fellow commander Conrad III of German, who, in turn, placed the Holy Lance in the care of the Knights Templar in Vienna on his return to Germany.

Most assuredly, the Knights would have consecrated Class 2 relics from other swords, to extend its sacred blessing to countless others, as was the revered custom for important holy relics, before transporting the lance back to Alfonso Jordan’s mother, Elvira of Castile, for safekeeping; We believe this movement of the Holy Lance into Elvira’s hands in Southern France (Toulouse) and Northern Spain (Castile) is the likely origin of the legends of the holy grail women. They were, in fact, piously guarding grail relics.¹¹³—the very “Lance of Destiny” that occultist Adolf Hitler coveted.

- 1150 Knights Templar mission officially changed to guarding valuables, banking, letters of credit, included encrypted instructions and identities embedded in Maltese crosses¹¹⁴
- 1170 Grail romances, with lance, cup, shroud, and Syrian roots, appear in West; copies served to protect the true relics¹¹⁵

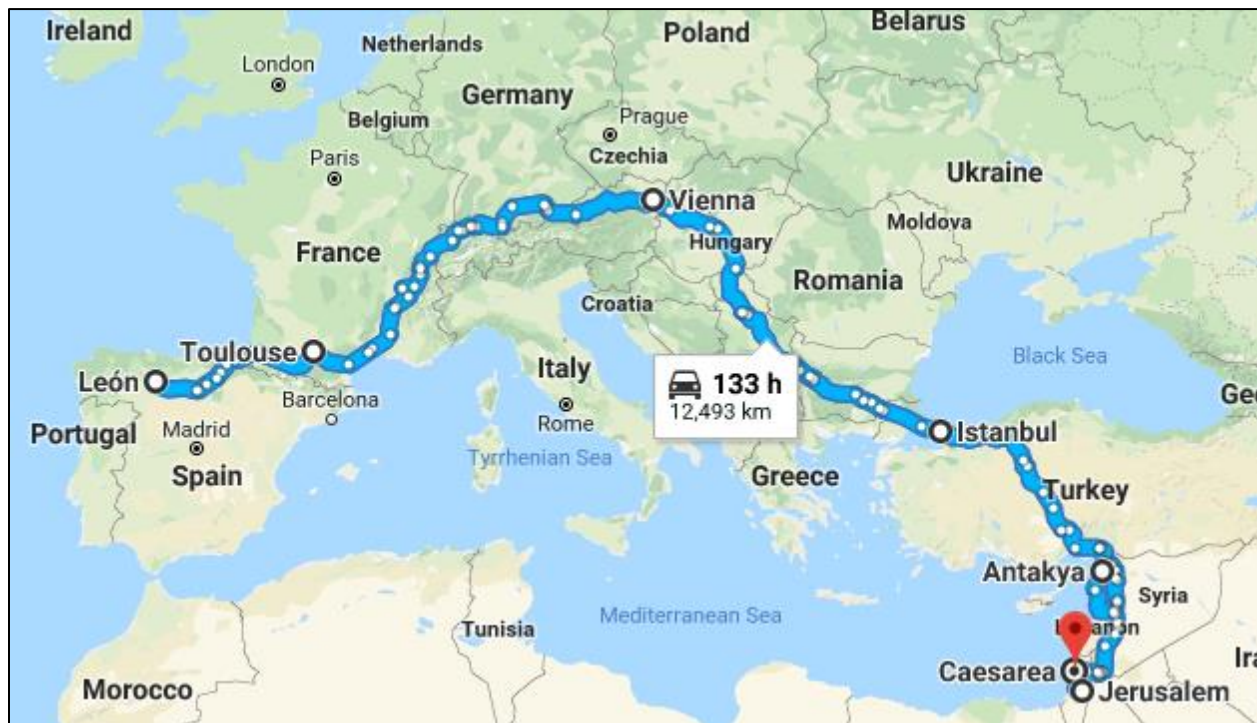


Figure 7: A likely route of the Holy Lance of Antioch while in the stewardship of Raymond of Saint-Gilles (Count of Toulouse) and his son Alfonso Jordan (Count of Tripoli and Toulouse), who was baptized at age two in the presence of the Holy Lance in the River Jordan in 1099 (Jul). Graphic: Google Maps.

- 1189-1192 Third Crusade¹¹⁶
- 1190 Teutonic Knights founded (Jerusalem)¹¹⁷
- 1199-1226 Baltic Crusade¹¹⁸
- 1200 Teutonic Knights in Vienna, Blutgasse 9 (trans. Blood Alley) ¹¹⁹
- 1202-1204 Fourth Crusade¹²⁰
- 1217-1221 Fifth Crusade¹²¹
- 1228-1229 Sixth Crusade¹²²
- 1249 Seventh Crusade¹²³

1270 Eighty (last) Crusade¹²⁴

1271 (Aug 25) Joan, Countess of Toulouse, the only child of Raymond VII, Count of Toulouse, participated in the Seventh and Eight Crusades with husband Alphonse; died four days after her husband Alphonse, Count of Poitiers and brother of King Louis IX of France on Aug. 25, 1271; attempted to leave her estate to Philippa de Lomagne, a female relative, but in 1274, the French Parliament invalidated her Philippa's inheritance and ceded the land to the Papal Estates¹²⁵

We believe Joan, most certainly one of the real grail queens, sensed the crows of hegemony circling around her from the French government and Pope over her estate and most assuredly sent the Holy Lance secretly back to the stewardship of the Knights Templar in Vienna – an institution that her ancestor Raymond Saint-Gilles had founded after the First Crusade, and who had found the lance in Antioch and attributed it to the victories in Antioch, Ascalon and in Jerusalem on Jul. 07, 1099. And, the whereabouts remain unknown until 2011.

1298-1300 Final attempt to regain Holy Land¹²⁶

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 stake¹²⁷

1312 Knights Templar disbanded in Vienna following a massacre of knights on “Friday 13th” on a street that is today called “Blood Alley” (Blutgasse No. 9, Fährnrichshof)¹²⁸

1312 (Mar 22) - 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 Crucifixion¹²⁹

The Knights Hospitallers would be renamed the Knights of Malta in ca. 1530 when the Knights Hospitallers took possession of Malta.¹³⁰

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 anyway¹³¹

1314 (Mar 18) Knights Templar Grand Master Jacques de Molay burned at the stake¹³²

2011 An excavator discovered what is believed to be The Holy Spear of Antioch, along with other Raymond of Saint-Gilles' and his son Alfonso Jordan's River Jordan possessions buried in Vienna; See 1098 (Jun 14), 1099 (Jul)



Figure 8: St. Michael the Archangel.



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.”



Figure: 10: The Holy Lance of Antioch, 2021. Verified as a genuine 1st century Roman centurion's spear in unprecedentedly good condition (lovingly cared for). The shaft is 7th century ash, likely an Antiochian Orthodox Christian liturgical mount likely crafted before the fall of Antioch in 637 A.D. The relief icon triptych is from Moscow, Russia (1995), Cathedral of Christ the Saviour (then under construction), unknown carver, displaying The Holy Trinity (center), The Theotokos (Virgin Mary, left) and St. John the Baptist (right).

ENDNOTES

- ¹ John 19:33-37. BibleGateway. <https://www.biblegateway.com/passage/?search=John+19%3A33-37&version=NIV>
- ² John P. Pratt. (1985). The Restoration of Priesthood Keys on Easter 1836, Part 1: Dating the First Easter. John Pratt. <http://www.johnpratt.com/items/docs/llds/easter/dating.html>
- ³ The Feast of St. Longinus. (October 16). The Hill Country Hermit. <http://theresadoyle-nelson.blogspot.com/2012/10/october-16-feast-of-st-longinus.html>
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- ⁶ Jamie Frater. (Jan. 30, 2011). Top 10 Truly Badass Saints. ListVerse. <https://listverse.com/2011/01/30/top-10-truly-badass-saints/>
- ⁷ Muller. (Accessed Aug. 09, 2018). Saint Longinus. Academic.ru. <https://muller.academic.ru/dic.nsf/enwiki/110919>
- ⁸ Muller. (Accessed Aug. 09, 2018). Holy Lance. Academic.ru. <https://muller.academic.ru/dic.nsf/enwiki/111004>
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- ¹⁰ Gospel of Nicodemus. (Accessed Aug. 09, 2018). Wikipedia. https://en.wikipedia.org/wiki/Gospel_of_Nicodemus
- ¹¹ The Prayer Team. (Apr. 19, 2016). The Centurion Who Became a Saint. Orthodox Christian Network. <http://myocn.net/the-centurion-who-became-a-saint/>
- ¹² Staff. (Mar. 30, 2015). A Soldier's Faith. Rome Across Europe.
- ¹³ Matthew 28:6. BibleGateway. <https://www.biblegateway.com/passage/?search=Matthew+28%3A6&version=KJV>
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- ¹⁵ St. Stephen. (Accessed Aug. 09, 2018). Wikipedia. https://en.wikipedia.org/wiki/Saint_Stephen
- ¹⁶ Conversion of Paul the Apostle. (Accessed Aug. 09, 2018). Wikipedia. https://en.wikipedia.org/wiki/Conversion_of_Paul_the_Apostle
- ¹⁷ Jack Markwardt. (1998). Antioch and the Shroud. Shroud.com. <https://www.shroud.com/pdfs/markward.pdf>
- ¹⁸ Post-classical history. (Accessed Aug. 09, 2018). Relics: The Holy Land - The Crusades. Erenow. <https://erenow.com/postclassical/crusades/787.html>
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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.

Although St. Longinus is commemorated in the autumn, it is appropriate to post his life on Good Friday, because he was the Roman soldier who pierced the side of Christ with a spear at the crucifixion. See [Editor. \(Apr. 05, 2018\)](#). Saint Longinus. Lives of Orthodox Saints, also at <https://youtu.be/3cDPkdEqOpI>

Perhaps to our detriment, martyred Peter Bartholomew is not yet remembered liturgically by the Church, but we remember him here. 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?



Figure 10: Icon of St. Longinus



Figure 11: The Orthodox Christian Proskomedie (Greek προσκομιδή) preparation of the bread and wine for the Eucharist. The liturgical spear is shown on the bottom left. It is a permanent part of every Eucharistic celebration of the Orthodox Christian Divine Liturgy in the world.

Citation: The Holy Lance of Antioch. (Mar. 19, 2018). Timeline compiled by Michael T. McKibben. *Americans for Innovation*.



Figure 12: St. Michael the Archangel.