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St cuthbert d

Many of the circumstances of life, good and bad, are created by three basic choices: the discipline you choose to follow, the people you choose to be with, and the laws you choose to obey. - Saint CuthbertClass: Cleric 30 / Warrior 30Tendency: Loyal and NeutralDivine Rank: 15 (Intermediate Divinity)Domains: Destruction, Order, Protection and StrengthChristmas Plan: ArchadiaSaint Cuthbert, known as Cuthbert da Apple and Cuthbert the Righteous, is the combative order, wisdom, discipline and retribution. Although his moral orientation leans heavily on order, and not on good, Saint Cuthbert abominates evil, and has among his closest allies Heironeous, God Justice and Pelor, God Cura.Ao unlike other deities, Cuthbert was once a mortal, and through a life of honor and discipline, acquired a great wisdom and understanding of the truths of life, becoming after death a Deputy near the values of order and discipline. Some stories tell that in order to obtain the wisdom necessary to become a god, he had to go through the seven layers of Celhestia, and at the end of the last of them he found the truth that gave him a divine status. Cuthbert's dogma was produced in a great tome, known among his followers as Word of the Apple. In it, Cuthbert emphasizes the importance of virtues such as order, truth, wisdom, and discipline. Based on these virtues, his followers begin to apply the next central point of Cuthbert's doctrine, Retribution. According to Cuthbert, the guilty must be punished according to their crimes, and the righteous must be rewarded according to their deeds. In this way, Saint Cuthbert is sometimes also known as Cuthbert the Avenger. It is important to remember that revenge for St. Cuthbert is not a chaotic and bloodthirsty persecution, but rather fair and arbitrary retaliation to anyone who hurts or violates the law. Cuthbert's words are sensible and quite practical, and his followers act rather pragmatically by spreading the teachings of their gods, learning that truth, honesty, and wisdom are the greatest virtues of those who seek to follow the path of righteousness. Needless to say, St. Cuthbert vehemently condemns petty, vile or foolish acts. The priests of St. Cuthbert are divided into five main orders: Hat: The hat consists of loyal and neutral and loyal and good followers of divinity, and has many paladins in its ranks (the so-called followers of Apple). The main purpose of this order is to evangelize people and fight the enemies of Cuthbert's Church.The Star: The Star consists of loyal and neutral clergy, the so-called Cuthbert Inquisitors who police the Divinity Church internally to ensure that There is no corrupt spy or supporter of Cuthbert's clerics. Extremely ruthless, The Star's clergy often use magical mind-reading mechanisms on other important members of the Church so that they barely pass unnoticed or with impunity. The Note: The largest and most popular faction of cuthbert's Church, The Note consists of loyal and good clergy and paladins, and is dedicated solely to protecting innocent people and followers of Saint Cuthbert. Members of this order often work with the Churches of Pelor and Heironeous.The Order of Truth: Members of this order are trained to hunt devils and demons and primarily to identify places where these creatures live disguised as mortals. This order has three ramifications: White Cross, Red Cross, and Blue Cross.The Order of the Sanctified Mind: Members of this order are hunters of evil psionics and especially mind-eaters. This is one of the most determined orders in Cuthbert's Church, but one of the most eclectic as it has many rangers, magicians, monks and warriors in its ranks. Edit Comments Part Pantheon Divinity: Human Pantheon Level: Intermediate Regulates: Retaliation Trend: Loyal and Neutral Domains: Destruction, Dominance, Strength, Order and Protection Kingdom: ? Symbol: See the image worshipped in: Arganon, The Great Plains, Battlefield of Georgal, Duchy of South St. Cuthbert is allied with Rao, Delleb, Heironeous, Pelor and Lendys and enemy of luz, Vecna and Pholtus. His sacred lyrics are St. Cuthbert and common sense and tales of the vulgar fool. Community content is available under CC-BY-SA unless otherwise specified. 7th century Bishop of Lindisfarne, Bishop of Hexham, and Saint For Other Purposes, see Cuthbert (ambiguity). Saint Cuthbert[a]Cuthbert discovers a piece of wood, from a 12th-century manuscript of Bede's Life of St. CuthbertBishopBornc. 634Dunbar, Kingdom of Northumbria (now in Scotland)Died March 20, 687Inner Farne, Kingdom of Northumbria (now in England)Revered in Catholic Church; Anglicanism; Eastern Orthodox ChurchMajor ShrineDurham Cathedral, County DurhamFeast20 March; 4 September (Catholic ordinariates); August 31 (Episcopal Church)AttributesBishop, holding another crowned head in his hands; sometimes accompanied by seabirds and animalsPatronageKingdom by Northumbria Cuthbert (c. 634 – 20 March 687) was an Anglo-Saxon saint of the early NorthUmbrian Church in the Celtic tradition. He was a monk, bishop and hermit, associated with the monasteries of Melrose and Lindisfarne in what could loosely be referred to as the Kingdom of Northumbria, in the North East of England[b] and south-east Scotland. After his death he became the most important medieval saint in northern England, with a cult centred on his tomb on Cathedral. Cuthbert is considered the patron saint of Northumbria. His feast days are 20 March (Church of England, Eastern Orthodox Church[5]), also 31 August (Episcopal Church) and 4 September (Roman Catholic Church, Church of Wales). Cuthbert grew up in or around Lauderdale, near Old Melrose Abbey, a daughter-house of Lindisfarne, today in Scotland. He decided to become a monk after seeing a vision at night in 651 that St. Aidan, the founder of Lindisfarne, died, but he seems to have seen some conscription first. He quickly became a guest master of the new monastery in Ripon, shortly after 655, but had to return with Eata of Hexham to Melrose when Wilfrid was given the monastery instead. [6] [7] Around 662 he was made before at Melrose, and about 665 went as before Lindisfarne. In 684 he became bishop of Lindisfarne, but in late 686 he retreated and returned to his hermit when he felt he was dying. He was probably in his early 50s. [8] [9] Life Origins and background Cuthbert was born (perhaps into a noble family) in Dunbar, then in Anglo-Saxon Northumbria, and now in East Lothian, Scotland, in the mid-630s, some ten years after the conversion of King Edwin of Northumbria to Christianity in 627, which was slowly followed by the rest of his people. The kingdom's politics were violent, and there were later episodes of pagan rule, while spreading understanding of Christianity through the kingdom was a task that lasted the entire Cuthbert lifetime. Edwin had been baptized by Paulinus of York, an Italian who had come with the Gregorian mission from Rome, but his successor Oswald also invited Irish monks from Iona to founded the monastery at Lindisfarne, where Cuthbert was to spend much of his life. It was about 635, around the time Cuthbert was born. [10] The tension between Roman and Celtic Christianity, often exacerbated by Cuthbert's almost modern Wilfrid, an intransigent and warring believer in Roman ways, was to be an important element in Cuthbert's lifetime. Cuthbert himself, although educated in the Celtic tradition, followed his mentor Eata in accepting the Roman forms, seemingly without problems, after the Synod in Whitby in 664. [11] [12] [13] [c] The earliest biographies concentrate on the many miracles that accompanied even his early life, but he was tirelessly evident as a travelling priest spreading the Christian message to remote villages , and also well able to impress royalty and nobility. Unlike Wilfrid, his lifestyle was harsh, and when he could, he lived life as a hermit, but still got many visitors. [14] [15] At Cuthbert's time, the Anglo-Saxon kingdom of Northumbria in modern form included part of northern England and parts of south-east Scotland on an intermittent and fluid base as far north as the Firth of Forth. Cuthbert may have been from at the mouth of the Firth of Forth in modern Scotland, although the lives of fathers, martyrs and andre Hovedhelses (Butler's Lives), by Alban Butler, that he was cared for as a child near Melrose. Promotion is possibly a sign of noble birth, which are references to his riding a horse when young. One night, while still a boy, employed as a shepherd, he had a vision that Aidan's soul was carried to heaven by angels, and later found out that Aidan had died that night. Edwin Burton

