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# Thomas Cranmer



**Thomas Cranmer** (2 July 1489 – 21 March 1556) was a leader of the English Reformation and Archbishop of Canterbury during the reigns of Henry VIII, Edward VI and, for a short time, Mary I. He helped build the case for the annulment of Henry's marriage to Catherine of Aragon, which was one of the causes of the separation of the English Church from union with the Holy See. Along with Thomas Cromwell, he supported the principle of royal supremacy, in which the king was considered sovereign over the Church within his realm.

During Cranmer's tenure as Archbishop of Canterbury, he was responsible for establishing the first doctrinal and liturgical structures of the reformed Church of England. Under Henry's rule, Cranmer did not make many radical changes in the Church, due to power struggles between religious conservatives and reformers. He published the first officially authorised vernacular service, *the Prayer Book and Liturgy*.

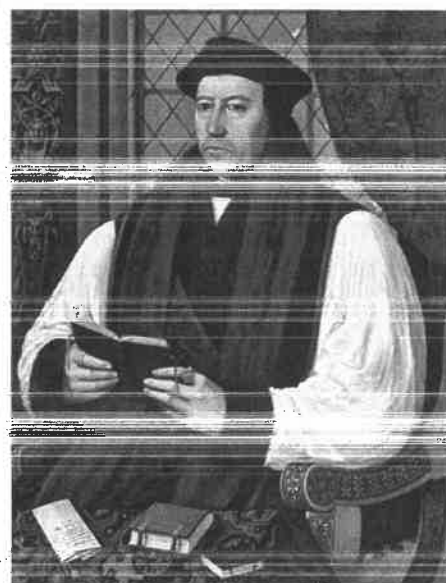
When Edward came to the throne, Cranmer was able to promote major reforms. He wrote and compiled the first two editions of the *Book of Common Prayer*, a complete liturgy for the English Church. With the assistance of several Continental reformers to whom he gave refuge, he changed doctrine or discipline in areas such as the Mass, clerical celibacy, the role of images in places of worship, and the veneration of saints. Cranmer promulgated the new doctrines through the prayer book, the *Homilies* and other publications.

After the accession of the Catholic Mary I, Cranmer was put on trial for treason and heresy. Imprisoned for over two years and under pressure from Church authorities, he made several recantations and apparently reconciled himself with the Catholic Church. While this would have normally absolved him, Mary wanted him executed, and he was burned at the stake on 21 March 1556; on the day of his execution, he withdrew his recantations, to die a heretic to Catholics and a martyr for the principles of the English Reformation. Cranmer's death was immortalised in *Foxe's Book of Martyrs* and his legacy lives on

The Right Reverend and  
Right Honourable

*Thomas Cranmer*

Archbishop of Canterbury



Portrait, 1545<sup>[1]</sup>

<b>Church</b>	Church of England
<b>Diocese</b>	Canterbury
<b>Installed</b>	3 December 1533 <sup>[2]</sup>
<b>Term ended</b>	4 December 1555
<b>Predecessor</b>	William Warham
<b>Successor</b>	Reginald Pole

#### Orders

<b>Consecration</b>	30 March 1533 by <u>John Longland</u>
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#### Personal details

<b>Born</b>	2 July 1489 <u>Aslockton</u> , Nottinghamshire, England
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within the Church of England through the *Book of Common Prayer* and the *Thirty-Nine Articles*, an Anglican statement of faith derived from his work.

## Origins

Cranmer was born in 1489 at Aslockton in Nottinghamshire, England.<sup>[4]</sup> He was a younger son of Thomas Cranmer by his wife Agnes Hatfield. Thomas Cranmer was of modest wealth but was from a well-established armigerous gentry family which took its name from the manor of Cranmer in Lincolnshire.<sup>[5]</sup> A ledger stone to one of his relatives in the Church of St John of Beverley, Whatton, near Aslockton is inscribed as follows: *Hic jacet Thomas Cranmer, Armiger, qui obiit vicesimo septimo die mensis Maii, anno d(omi)ni. MD centesimo primo, cui(us) a(n)i(ma) p(ro)p(i)cietur Deus Amen* ("here lies Thomas Cranmer, Esquire, who died on the 27th day of May in the year of our lord 1501, on whose soul may God look upon with mercy"). The arms of the Cranmer and Aslockton families are displayed. The figure is that of a man in flowing hair and gown, and a purse at his right side.<sup>[6]</sup> Their oldest son, John Cranmer, inherited the family estate, whereas Thomas and his younger brother Edmund were placed on the path to a clerical career.<sup>[7]</sup>

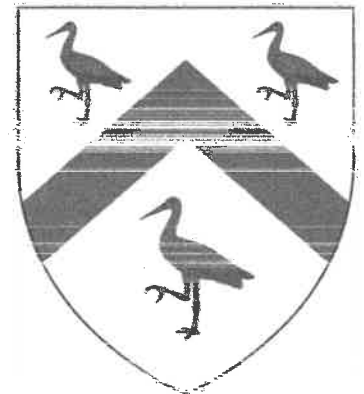
## Early years (1489–1527)

Historians know nothing definite about Cranmer's early schooling. He probably attended a grammar school in his village. At the age of 14, two years after the death of his father, he was sent to the newly created Jesus College, Cambridge.<sup>[8]</sup> It took him eight years to attain his Bachelor of Arts degree, following a curriculum of logic, classical literature and philosophy. During this time, he began to collect medieval scholastic books, which he preserved faithfully throughout his life.<sup>[9]</sup> For his master's degree he studied the humanists, Jacques Lefèvre d'Étaples and Erasmus. He finished the course in three years.<sup>[10]</sup> Shortly after receiving his Master of Arts degree in 1515, he was elected to a Fellowship of Jesus College.<sup>[11]</sup>

Sometime after Cranmer took his MA, he married a woman named Joan. Although he was not yet a priest, he was obliged to give up his fellowship, resulting in the loss of his residence at Jesus College. To support himself and his wife, he took a job as a reader at Buckingham Hall (later reformed as Magdalene College).<sup>[12]</sup> When Joan died during her first childbirth, Jesus College showed its regard for Cranmer by reinstating his fellowship. He began studying theology and by 1520 he had been ordained, the university already having named him as one of its preachers. He received his Doctor of Divinity degree in 1526.<sup>[13]</sup>

Not much is known about Cranmer's thoughts and experiences during his three decades at Cambridge. Traditionally, he has been portrayed as a humanist whose enthusiasm for biblical scholarship prepared him for the adoption of Lutheran ideas, which were spreading during the 1520s. A study of his marginalia reveals an early antipathy to Martin Luther and an admiration for Erasmus.<sup>[14]</sup> When Cardinal Wolsey, the king's Lord Chancellor, selected several Cambridge scholars,

<b>Died</b>	21 March 1556 (aged 66) Oxford, England
<b>Denomination</b>	Protestantism (Anglicanism)
<b>Profession</b>	Priest
<b>Alma mater</b>	Jesus College, Cambridge
<b>Sainthood</b>	
<b>Venerated in</b>	Anglican Communion



Cranmer's paternal canting arms: *Argent, a chevron between three cranes azure*<sup>[3]</sup>



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# Thomas the Apostle

**Thomas the Apostle** (Greek: Θωμάς; Syriac ܛܘܡܐ, *T'ōmā*, meaning "the twin"),<sup>[a]</sup> also known as ***Didymus*** (Greek: Δίδυμος *Didymos*, meaning "twin"), was one of the Twelve Apostles of Jesus according to the New Testament. Thomas is commonly known as "Doubting Thomas" because he initially doubted the resurrection of Jesus Christ when he was told of it (as is related in the Gospel of John); he later confessed his faith ("My lord and my God") on seeing the wounds left over from the crucifixion.

According to traditional accounts of the Saint Thomas Christians of modern-day states of Tamil Nadu and Kerala in India, Saint Thomas travelled outside the Roman Empire to preach the Gospel, travelling as far as the Mylapore which is in South India, Tamil Nadu, India<sup>[1][4][5][6]</sup> and reached Muziris (modern-day North Paravur and Kodungalloor in Kerala State, India) in AD 52.<sup>[7][8][1]</sup> In 1258, some of the relics were brought to Ortona, in Abruzzo, Italy, where they have been held in the Church of Saint Thomas the Apostle.<sup>[9]</sup> He is regarded as the patron saint of India among its Christian adherents,<sup>[10][11]</sup> and the Feast of Saint Thomas on July 3 is celebrated as Indian Christians' Day.<sup>[12][13]</sup> The name *Thomas* remains quite popular among the Saint Thomas Christians of the Indian subcontinent.

Many churches in the Middle East and southern Asia, besides India, also mention Apostle Thomas in their historical traditions as being the first evangelist to establish those churches, the Assyrian Church of the East,<sup>[14]</sup> the early church of Sri Lanka.<sup>[15]</sup>

## Gospel of John

Thomas first speaks in the Gospel of John. In John 11:16,<sup>[16]</sup> when Lazarus has recently died, and the apostles do not wish to go back to Judea, Thomas says: "Let us also go, that we may die with him."<sup>[b]</sup>

Thomas speaks again in John 14:5. There, Jesus had just explained that he was going away to prepare a heavenly home for his followers, and that one day they would join him there. Thomas reacted by saying, "Lord, we know not whither thou goest; and how can we know the way?"<sup>[17]</sup>

Saint

### Thomas the Apostle



*St Thomas* (c. 1611) by Peter Paul Rubens

Rubens

**Apostle, Preacher, Martyr**

<b>Born</b>	1st century AD <u>Galilee</u> , <u>Judea</u> , <u>Roman Empire</u> <sup>[1]</sup>
<b>Died</b>	AD 72 <u>St. Thomas Mount</u> , <u>Chola Kingdom</u> (present-day <u>Tamil Nadu</u> , India)
<b>Venerated in</b>	All <u>Christian denominations</u> that venerate <u>saints</u> , especially <u>Saint Thomas Christians</u>
<b>Canonized</b>	<u>Pre-Congregation</u>
<b>Major shrine</b>	<u>St. Thomas Cathedral Basilica</u> in <u>Mylapore</u> , <u>Chennai</u>

John 20:24–29<sup>[18]</sup> tells how doubting Thomas was skeptical at first when he heard that Jesus had risen from the dead and appeared to the other apostles, saying, "Except I shall see on his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."<sup>[19]</sup> But when Jesus appeared later and invited Thomas to touch his wounds and behold him, Thomas showed his belief by saying, "My lord and my God".<sup>[20]</sup> Jesus then said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."<sup>[21]</sup>

## Names and etymologies

The name *Thomas* (Greek: Θωμάς) given for the apostle in the New Testament is derived from the Aramaic ܛܘܡܐ *T'ōmā*<sup>[22][23]</sup> (Syriac ܛܘܡܐ/ܛܘܡܐ *T'ōmā/Tā'wma*), meaning "the twin" and cognate to Hebrew דומ *t'óm*. The equivalent term for twin in Greek, which is also used in the New Testament, is Δίδυμος *Didymos*.

### Other names

The Nag Hammadi copy of the *Gospel of Thomas* begins: "These are the secret sayings that the living Jesus spoke and Didymus, Judas Thomas, recorded." Early Syrian traditions also relate the apostle's full name as Judas Thomas.<sup>[c]</sup> Some have seen in the *Acts of Thomas* (written in east Syria in the early 3rd century, or perhaps as early as the first half of the 2nd century) an identification of Thomas with the apostle Judas, Son of James. However, the first sentence of the Acts follows the Gospels and the Acts of the Apostles in distinguishing the apostle Thomas and the apostle Judas son of James. Others, such as James Tabor, identify him as Jude, brother of Jesus mentioned by Mark. In the *Book of Thomas the Contender*, part of the Nag Hammadi library, he is alleged to be a twin to Jesus: "Now, since it has been said that you are my twin and true companion, examine yourself..."<sup>[24]</sup>

A "Doubting Thomas" is a skeptic who refuses to believe without direct personal experience—a reference to the *Gospel of John's* depiction of the Apostle Thomas, who, in John's account, refused to believe the resurrected Jesus had appeared to the ten other apostles until he could see and feel Jesus' crucifixion wounds.

### Feast days

When the feast of Saint Thomas was inserted in the Roman calendar in the 9th century, it was assigned to 21 December. The *Martyrology of St. Jerome* mentioned the apostle on 3 July, the

India, St. Thomas Major Archi Episcopal Shrine, Palayoor Kerala India, Basilica of St. Thomas the Apostle in Ortona, Italy

### Feast

- 3 July: Latin Church, Liberal Catholic Church, Anglican Communion, Malankara Orthodox Church, Malankara Mar Thoma Syrian Church, Syro-Malabar Catholic Church, Syro-Malankara Catholic Church, Believers Eastern Church, Syriac Catholic Church<sup>[2]</sup>
- 21 December: Malankara Orthodox Church, some Anglican Communion, Hispanic church, Traditional Catholics, Lutherans
- 26 Pashons and Sunday after Easter (Thomas Sunday): Coptic Christianity<sup>[3]</sup>
- 6 October and Sunday after Easter Thomas



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# Henry Muhlenberg

**Henry Melchior Muhlenberg** (born **Heinrich Melchior Mühlenberg**; September 6, 1711 – October 7, 1787), was a German-born Lutheran clergyman and missionary. Born in Einbeck, Muhlenberg immigrated to the Province of Pennsylvania in response to demands from Lutherans for missionary work in the colony. Integral to the founding of the first Lutheran church body or denomination in North America, Muhlenberg is considered the patriarch of the Lutheran Church in the United States. Muhlenberg and his wife Anna Maria had a large family, several of whom had a significant impact on colonial life in North America as pastors, military officers, and politicians. His and Anna Maria's descendants continued to be active in Pennsylvania and national political life.

## Early life in Germany



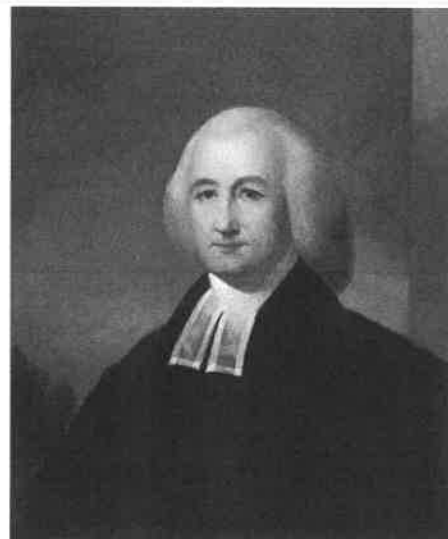
Coat of Arms of Henry Muhlenberg

Muhlenberg was born in 1711 to Nicolaus Melchior Mühlenberg and Anna Maria Kleinschmid at Einbeck, in the German Electorate of Hanover. He studied theology at the University of Göttingen. As a student, Muhlenberg came under the influence of the Pietist movement through fellow students from Einbeck who had worked at the Francke Foundations in Halle (Saale), an important Pietist institution. With two other men, Muhlenberg started a charity school in Göttingen that eventually became

an orphanage.<sup>[1]</sup>

After completing his studies in the spring 1738, Muhlenberg secured a teaching position at the Francke Foundation's Historic Orphanage. Its director, the theologian Gotthilf August Francke was the son and successor of the Foundation's founder, August Hermann Francke and a professor at the University of Halle.

The Reverend  
**Henry Muhlenberg**



<b>Born</b>	Heinrich Melchior Mühlenberg September 6, 1711 Einbeck, <u>Electorate of Hanover</u>
<b>Died</b>	October 7, 1787 (aged 76) <u>Trappe, Pennsylvania</u>
<b>Education</b>	<u>University of Halle</u>
<b>Children</b>	see <u>Muhlenberg family</u>
<b>Church</b>	<u>Pennsylvania Ministerium</u>
<b>Title</b>	Patriarch of the Lutheran church in America
	<b>Signature</b>

*Henry Melchior Muhlenberg*

Muhlenberg was ordained in Leipzig in 1739,<sup>[2]</sup> and served as assistant minister and director of the orphanage at Grosshennersdorf from 1739 to 1741.<sup>[3]</sup> In 1741, Gotthilf August Francke encouraged Muhlenberg to accept a call from German-speaking Lutherans in Pennsylvania. Accordingly, in 1742 Muhlenberg emigrated across the Atlantic Ocean, where he essentially organized the Lutheran Church as an institution in North America.

## Lutheran Church in Pennsylvania and New Jersey



THE OLD TRAPPE CHURCH  
Brought by Henry Melchior Muhlenberg in 1742

Exterior of the Old Trappe Church founded by Henry Muhlenberg. Note: Caption date is wrong; he founded it in 1742 or later.

The Lutheran churches in Pennsylvania had largely been founded by lay ministers. As Nicolaus Ludwig Zinzendorf was successful in winning a number of converts to the Moravian Church, the Lutherans asked German churches for formally trained clergy.

In 1742, Muhlenberg immigrated to Philadelphia, responding to the 1732 request by Pennsylvania Lutherans. He took charge of the congregation at Providence (Augustus Lutheran Church), in what is now Trappe, Pennsylvania. He also provided leadership to a series of congregations from Maryland to New York, working to secure control over less qualified pastors and starting new congregations among the settlers of the region.<sup>[3]</sup> In 1748, he called together The Ministerium of Pennsylvania, the first permanent Lutheran

synod in America. He helped to prepare a uniform liturgy that same year and also wrote basic tenets for an ecclesiastical constitution, which most of the churches adopted in 1761. He did much work on a hymnal, published by the Ministerium in 1786.

The dedication stone of the Augustus Lutheran Church, above its door, is dedicated to Muhlenberg and its other founders. It reads, in Latin, translated into English: "Under the auspices of Christ, Henry Melchior Muhlenberg with his Council, J.N.Crosman, F.Marsteller, A.Heilman, J.Mueller, H.Haas, and H.Rebner, erected from the very foundation this building dedicated by the Society of the Augsburg Confession. A.D.1743." This is the only known church building bearing an inscription that designates the confessional document of the congregation instead of the name Lutheran by which it is popularly known. The name of the first church—Augustus—was adopted in honor of Herman Augustus Francke, founder of the Halle Institutions, whose son, Gotthilf, had persuaded Muhlenberg to accept the call of the three United Congregations in America.

Muhlenberg frequently traveled beyond the three congregations assigned to him. During his 45-year ministry, he reached from New York to Georgia. He ministered not only to the German-language populations he was assigned to, but also to colonists from the Netherlands and Britain as well, in their native languages.<sup>[3]</sup> His colleagues requested his help in arbitrating disputes among Lutherans, or in some cases with other religious groups.

Muhlenberg also worked to recruit new ministers from Europe and to develop more ministers from the colonists. In Washington Township, Morris County, New Jersey, the Old Stone Union Church (built 1774) of German Valley (later renamed Long Valley) housed a congregation said to have been organized by Muhlenberg.<sup>[4]</sup> His eldest son, the Reverend Peter Gabriel Muhlenberg, also served as pastor there and served as a major general in the Continental Army.<sup>[5]</sup>



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# Albert Schweitzer

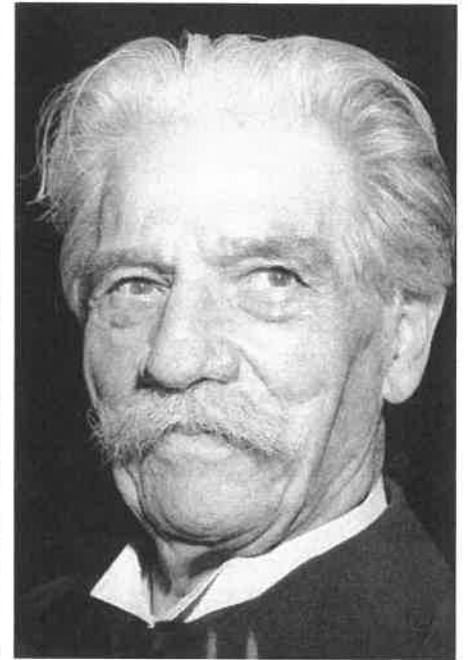
**Ludwig Philipp Albert Schweitzer** OM (German: [ˈalbɛʁt ˈʃvaɪtʃɐ] <sup>ⓘ</sup>; 14 January 1875 – 4 September 1965) was an Alsatian polymath. He was a theologian, organist, musicologist, writer, humanitarian, philosopher, and physician. A Lutheran minister, Schweitzer challenged both the secular view of Jesus as depicted by the historical-critical method current at this time, as well as the traditional Christian view. His contributions to the interpretation of Pauline Christianity concern the role of Paul's mysticism of "being in Christ" as primary and the doctrine of justification by faith as secondary.

He received the 1952 Nobel Peace Prize for his philosophy of "Reverence for Life",<sup>[1]</sup> becoming the eighth Frenchman to be awarded that prize. His philosophy was expressed in many ways, but most famously in founding and sustaining the Hôpital Albert Schweitzer in Lambaréné, French Equatorial Africa (now Gabon). As a music scholar and organist, he studied the music of German composer Johann Sebastian Bach and influenced the Organ Reform Movement (*Orgelbewegung*).

## Early years

Schweitzer was born 14 January 1875 in Kaysersberg in Alsace, in what had less than four years previously become the Imperial Territory of Alsace-Lorraine in the German Empire after being French for more than two centuries; he later became a citizen of France after World War I, when Alsace became French territory again. He was the son of Adèle (née Schillinger) and Louis Théophile Schweitzer.<sup>[2][3]</sup> He spent his childhood in Gunsbach, also in Alsace, where his father, the local Lutheran-Evangelical pastor of the EPCAAL, taught him how to play music.<sup>[4]</sup> The tiny village would become home to the Association Internationale Albert Schweitzer (AIAS).<sup>[5]</sup> The medieval parish church of Gunsbach was shared by the Protestant and Catholic congregations, which held their prayers in different areas at different times on Sundays. This compromise arose after the Protestant Reformation and the Thirty Years' War. Schweitzer, the pastor's son, grew up in this exceptional environment of religious tolerance, and developed the belief that true Christianity should always work towards a unity of faith and purpose.<sup>[6]</sup>

The Reverend  
**Albert Schweitzer**  
OM



Schweitzer in 1955

<b>Born</b>	14 January 1875 <u>Kaysersberg, Alsace–Lorraine,</u> German Empire
<b>Died</b>	4 September 1965 (aged 90) <u>Lambaréné, Gabon</u>
<b>Citizenship</b>	Germany (until 1919) France (from 1919)
<b>Alma mater</b>	<u>University of Strasbourg</u>
<b>Known for</b>	<u>Quest for the historical Jesus</u> <u>Reverence for Life</u>

Schweitzer's first language was the Alsatian dialect of German. At the Mulhouse gymnasium he received his "Abitur" (the certificate at the end of secondary education) in 1893. He studied organ in Mulhouse from 1885 to 1893 with Eugène Munch, organist at the Protestant cathedral, who inspired Schweitzer with his enthusiasm for the music of German composer Richard Wagner.<sup>[7]</sup> In 1893, he played for the French organist Charles-Marie Widor (at Saint-Sulpice, Paris), for whom Johann Sebastian Bach's organ music contained a mystic sense of the eternal. Widor, deeply impressed, agreed to teach Schweitzer without fee, and a great and influential friendship thus began.<sup>[8]</sup>

From 1893 Schweitzer studied Protestant theology at the Kaiser Wilhelm University in Strasbourg. There he also received instruction in piano and counterpoint from professor Gustav Jacobsthal, and associated closely with Ernest Munch, the brother of his former teacher, organist of St William church, who was also a passionate admirer of J. S. Bach's music.<sup>[9]</sup> Schweitzer served his one-year compulsory military service in 1894. Schweitzer saw many operas of Richard Wagner in Strasbourg (under Otto Lohse) and in 1896 he managed to afford a visit to the Bayreuth Festival to see Wagner's *Der Ring des Nibelungen* and *Parsifal*, both of which impressed him. In 1898, he returned to Paris to write a PhD dissertation on *The Religious Philosophy of Kant* at the Sorbonne, and to study in earnest with Widor. Here he often met with the elderly Aristide Cavallé-Coll. He also studied piano at that time with Marie Jaëll.<sup>[10]</sup> In 1899, Schweitzer spent the summer semester at the University of Berlin and eventually obtained his theology degree at the University of Strasbourg.<sup>[11][12][13][14]</sup> He published his PhD thesis at the University of Tübingen in 1899.<sup>[15]</sup>

In 1905, Schweitzer began his study of medicine at the University of Strasbourg, culminating in the degree of M.D. in 1913.<sup>[11][14]</sup>

## Music

Schweitzer rapidly gained prominence as a musical scholar and organist, dedicated also to the rescue, restoration and study of historic pipe organs. With theological insight, he interpreted the use of pictorial and symbolical representation in J. S. Bach's religious music. In 1899, he astonished Widor by explaining figures and motifs in Bach's Chorale Preludes as painter-like tonal and rhythmic imagery illustrating themes from the words of the hymns on which they were based. They were works of devotional contemplation in which the musical design corresponded to literary ideas, conceived visually. Widor had not grown up with knowledge of the old Lutheran hymns.<sup>[16]</sup>

The exposition of these ideas, encouraged by Widor and Munch, became Schweitzer's last task, and appeared in the masterly study *J. S. Bach: Le Musicien-Poète*, written in French and published in 1905. There was great demand for a German edition, but, instead of translating it, he decided to rewrite it.<sup>[17]</sup> The result was two volumes (*J. S. Bach*), which were published in 1908 and translated into English by Ernest Newman in 1911.<sup>[18]</sup> Ernst Cassirer, a contemporaneous German philosopher,

Consistent "thorough-going" eschatology (posthumously)

**Spouse** Helene Bresslau (m. 1912; died 1957)

**Awards** Goethe Prize (1928)  
Nobel Peace Prize (1952)  
James Cook Medal (1959)

### Scientific career

**Fields** Medicine · musicology · philosophy · theology

**Doctoral advisor** Theobald Ziegler  
Heinrich Julius Holtzmann  
Robert Wollenberg



Albert Schweitzer's birthplace in Kaysersberg, now in Alsace in France





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# Adomnán

**Adomnán** or **Adamnán of Iona** (Old Irish: [ˈaðəv̪ˠ.naːn]; Latin: *Adamnanus*, *Adomnanus*; c. 624 – 704), also known as **Eunan** (/ˈjuːnən/ *YOO-nən*; from *Naomh Adhamhnán*), was an abbot of Iona Abbey (r. 679–704), hagiographer, statesman, canon jurist, and saint. He was the author of the *Life of Columba* (Latin: *Vita Columbae*), probably written between 697 and 700. This biography is by far the most important surviving work written in early-medieval Scotland, and is a vital source for our knowledge of the Picts, and an insight into the life of Iona and the early-medieval Gaelic monk.

Adomnán promulgated the Law of Adomnán or "Law of Innocents" (Latin: *Lex Innocentium*). He also wrote the treatise *De Locis Sanctis* ('On Holy Places'), an account of the great Christian holy places and centres of pilgrimage. Adomnán got much of his information from a Frankish bishop called Arculf, who had personally visited Egypt, Rome, Constantinople and the Holy Land, and visited Iona afterwards.

## Life

Adomnán was born about 624, a relative on his father's side of Columba.<sup>[2]</sup> He was a member of the Northern Uí Néill lineage Cenél Conaill.<sup>[3]</sup> He was the son of Rónán mac Tinne by Ronat, a woman from another Northern Uí Néill lineage known as the Cenél nÉnda. Adomnán's birthplace was probably in or near Raphoe, a town in what later became Tír Chonaill (now mainly County Donegal), in Ulster in the north of Ireland. Some of Adomnán's childhood anecdotes seem to confirm at least an upbringing in this fertile eastern part of present-day County Donegal, not far from the modern city of Derry.

It is thought that Adomnán may have begun his monastic career at a Columban monastery called Druim Tuamma, but any Columban foundation in northern Ireland or Dál Riata is a possibility, although Durrow is a stronger possibility than most. He probably joined the Columban *familia* (i.e. the federation of monasteries under the leadership of Iona Abbey) around the year 640. Some modern commentators believe that he could not have come to Iona until sometime after the year 669, the year of the accession of Fáilbe mac Pípaín, the first abbot of whom Adomnán

Saint  
Adomnán of Iona



St. Eunan, Raphoe Cathedral

**Born**

c. 624

County Donegal,  
Ulster, Ireland

gives any information. However, Richard Sharpe argues that he probably came to Iona during the abbacy of Ségéne (d. 652). Whenever or wherever Adomnán received his education, Adomnán attained a level of learning rare in early-medieval Northern Europe. It has been suggested by Alfred Smyth that Adomnán spent some years teaching and studying at Durrow,<sup>[4]</sup> and while this is not accepted by all scholars, it remains a strong possibility.

In 679, Adomnán became the ninth abbot of Iona after Columba.<sup>[5]</sup> Abbot Adomnán enjoyed a friendship with King Aldfrith of Northumbria. In 684, Aldfrith had been staying with Adomnán in Iona. In 686, after the death of Aldfrith's brother King Ecgfrith of Northumbria and Aldfrith's succession to the kingship, Adomnán was in the Kingdom of Northumbria on the request of King Fínsnechta Fledach of Brega in order to gain the freedom of sixty Gaels who had been captured in a Northumbrian raid two years before.<sup>[4]</sup>

Adomnán, in keeping with Ionan tradition, made several more trips to the lands of the English during his abbacy, including one the following year. It is sometimes thought, after the account given by Bede, that it was during his visits to Northumbria, under the influence of Abbot Ceolfrith, that Adomnán decided to adopt the Roman dating of Easter that had been agreed some years before at the Synod of Whitby.

Bede implies that this led to a schism at Iona, whereby Adomnán became alienated from the Iona brethren and went to Ireland to convince the Irish of the Roman dating. Jeffrey Wetherill sees Adomnán's long absences from Iona as having led to something of an undermining of his authority; he was thus unable to persuade the monks to adopt the Roman dating of Easter, let alone the tonsure.<sup>[2]</sup> It is clear that Adomnán did adopt that Roman dating and, moreover, probably did argue the case for it in Ireland.<sup>[5]</sup>

For many years, the people of Leinster made a triennial tribute payment, called the *Borumha*, to the Uí Néill. The payment was made largely in cattle. Around 692, the King of Leinster was prepared to go to war over the payment, but first sent a delegation led by Saint Moling to ask for its remittance. Fínsnechta Fledach agreed to remit payment "for a day and a night". Moling argued that "All time is day and night; thou canst never reimpose this tax." Although this was not the king's intention, Moling held him to his word, promising him heaven if he kept it, and the reverse if he did not. When Adomnán learned of this he left Iona to see the king and scolded him soundly for yielding the rights of the Uí Néill.<sup>[6]</sup>

## Cáin Adomnáin

It is generally believed that in 697, Adomnán promulgated the *Cáin Adomnáin*, meaning literally the "Canons" or "Law of Adomnán". The *Cáin Adomnáin* was promulgated amongst a gathering of Irish, Dál Riata and Pictish notables at the Synod of Birr in 697.<sup>[7]</sup> It is a set of laws designed, among other

<b>Died</b>	704 (aged c. 80) <u>Iona, Scotland</u>
<b>Venerated in</b>	<u>Catholic Church</u> <u>Eastern Orthodox Church</u> <u>Scottish Episcopal Church</u> <sup>[1]</sup>
<b>Canonized</b>	<u>Pre-Congregation</u>
<b>Feast</b>	23 September
<b>Patronage</b>	<u>Roman Catholic</u> <u>Diocese of Raphoe</u>



Iona Abbey



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# Joseph Vaz

**Joseph Vaz** (Konkani: *San Zuze Vaza*; Portuguese: *São José Vaz*; Kannada: ಪವಿತ್ರ ಯೋಸೆಫ್ ವಾಸ್ ಸಂತರು *Pavitra Yoseph Vaz Santaru*; Tamil: புனித யோசேப் வாஸ் முனிவர் *Punitha Sūsai Munivar*; Sinhala: ශාන්ත ජුසේ වාස් මුනිතුමා, ශ්‍රී ලංකාවේ අපෝස්තුලවරයාණන් *Santha Juse Vas Munithuma*, *Sri Lankawe Aposthuluvaraya*) (21 April 1651 – 16 January 1711) was an Oratorian priest and missionary in Sri Lanka (Ceylon), originally from Sancoale in Portuguese India.

Vaz arrived in Ceylon during the Dutch occupation, when the Dutch were imposing Calvinism as the official religion after taking over from the Portuguese Empire. He travelled throughout the island bringing the Eucharist and the Sacraments to clandestine groups of crypto-Catholics. Later in his mission, he found shelter in the Kingdom of Kandy where he was able to work freely. By the time of his death, Vaz had managed to rebuild the Catholic Church on the island.

As a result of his labors, Vaz is known as the Apostle of Ceylon. On 21 January 1995, he was beatified by Pope John Paul II in Colombo. He was canonized on 14 January 2015 by Pope Francis in an open-air Mass ceremony at the Galle Face Green in Colombo.<sup>[1]</sup>

## Early life

The third of six children, Vaz was born in 1651 at Benaulim, his mother's village in Goa, then known as Portuguese India, part of the Portuguese Empire.<sup>[2]</sup> His parents, Cristóvão Vaz and Maria de Miranda, were devout Catholics.<sup>[3]</sup> Cristóvão belonged to a prominent *Naik* family of Sancoale.<sup>[4]</sup> He was baptised on the eighth day at the Parish Church of St. John the Baptist, Benaulim by its pastor, Jacinto Pereira.

Vaz attended the elementary school in Sancoale. He learned Portuguese in Sancoale and Latin in Benaulim. He was a bright pupil and respected by his teachers and fellow students.<sup>[2]</sup> He made such rapid progress in his studies that his father decided to send him to the city of Velha Goa for further studies; where he did

Saint  
**Joseph Vaz**  
C.O.



Apostle of Sri Lanka, Apostle of  
Canara & Patron of Goa

**Priest and Missionary, Apostle of  
Sri Lanka**

<b>Born</b>	21 April 1651 <u>Benaulim</u> , <u>Salcete</u> , <u>Portuguese India</u> , <u>Portuguese Empire</u>
<b>Died</b>	16 January 1711 (aged 59) <u>Kandy</u> , <u>Kingdom of Kandy</u>
<b>Venerated in</b>	<u>Catholic Church</u>
<b>Beatified</b>	21 January 1995, <u>Galle Face Green</u> ,

a course in rhetoric and humanities at the Jesuit college of St. Paul. He further studied philosophy and theology at the St. Thomas Aquinas' Academy of the Dominicans.<sup>[2]</sup>

In 1675, Vaz was ordained a deacon for the Archdiocese of Goa by Custódio de Pinho, the Vicar Apostolic of Bijapur and Golconda.<sup>[2]</sup> In 1676, he was ordained a priest by the Archbishop of Goa, António Brandão, S.O.Cist. Soon after his ordination, he started going barefoot to live like the poor and acquired a reputation as a popular preacher and confessor. He opened a Latin school in Sancoale for prospective seminarians. In 1677 he consecrated himself as a "slave of Mary", sealing it with a document known as the "Deed of Bondage".<sup>[2]</sup>

## Ministry in Canara (1681–1684)

Vaz wanted to serve as a missionary in Ceylon, and therefore presented his request to go there to the cathedral chapter, which was administering the diocese following the vacancy created by the death of Brandão on 6 July 1678. However, the cathedral chapter proposed to him to go to Canara instead, where the Padroado authorities in Goa were in conflict with the local authorities belonging to the Sacred Congregation of Propaganda Fide, the Vatican agency for missionary efforts worldwide.<sup>[2]</sup> Vaz was appointed the Vicar Forane of Canara by the Padroado in 1681, and sent with the purpose of asserting their jurisdiction against the Propaganda Fide.<sup>[5]</sup> The chapter also gave him the esteemed title of "Frame of Canara".<sup>[2]</sup> Upon his arrival, he found the situation of the Roman Catholic Church there to be highly explosive.<sup>[2]</sup>

The Padroado authorities in Goa were at conflict with those of the Propaganda Fide in Canara, led by the already incumbent Vicar Forane, Bishop Thomas de Castro.<sup>[2]</sup> The source of the conflict was that De Castro's appointment as Vicar Forane of Canara by Pope Clement X on 30 August 1675 was not recognised by the preceding Padroado archbishop. Consequently, they did not cede the jurisdiction to him despite the pope's letter of appointment.<sup>[2]</sup>

The Padroado–Propaganda conflict which ensued divided the Catholics of Canara into two sides—those who recognised the authority of the Padroado archbishop in Goa versus those who supported De Castro.<sup>[5]</sup> Those who recognised the authority of the Padroado were excommunicated by De Castro, while those who recognised the authority of the Propaganda were excommunicated by the Padroado authorities at Goa. Both groups were forbidden from receiving sacraments from the priests of the rival group, on penalty of excommunication.<sup>[5]</sup>

In a letter dated 14 September 1681, Vaz lamented: "Many in fact believe that the Catholic Church is divided, and that we and the Bishop's priests are not children of the same Mother Church; and that our doctrines and our sacraments are different; and what the ones do, the others destroy. Thus the Catholic Church is much despised and is not acceptable."<sup>[5]</sup>

With great diplomacy and humility, Vaz met De Castro at Mangalore and after having convinced himself of the legitimacy of the documents, brought about a truce until a direction was received from the new pope, Innocent XI.<sup>[5]</sup> In light of the fact that the bishop had legitimate authority, Vaz recognised his authority and while continuing to adhere to the Padroado system, zealously worked for the religious welfare of the people.<sup>[2]</sup> The bishop further agreed to delegate jurisdiction to him

Colombo, Sri Lanka by Pope John Paul II

### Canonized

14 January 2015, Galle Face Green, Colombo, Sri Lanka by Pope Francis

### Feast

16 January

### Attributes

Mitre placed to side, holding crucifix, sun icon, Oratorian habit

### Patronage

Sri Lanka · Archdiocese of Goa and Daman



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# Saint Piran

**Piran** or **Pyran** (Cornish: *Peran*; Latin: *Piranus*<sup>[6]</sup>), died c. 480,<sup>[1][7][8][9]</sup> was a 5th-century Cornish abbot and saint, possibly of Irish origin. He is the patron saint of tin-miners, and is also generally regarded as the patron saint of Cornwall, although Michael and Petroc also have some claim to this title.<sup>[note 1][note 2]</sup>

The consensus of scholarship has identified the "Life" of Piran as a copy of that of the Irish saint Ciarán of Saigir with the names changed.<sup>[3][4][5][12][13][note 3][note 4]</sup> While we cannot be certain of Piran's origins, it is generally accepted that he was Irish, that he spent time in Wales and later was expelled from Ireland because of his powerful preaching of the Gospel of Jesus Christ.<sup>[15]</sup> Having been thrown into the sea tied to a mill stone, he miraculously arrived on the shores of Cornwall where he built his tiny oratory and continued his work of evangelism, founding communities.<sup>[15]</sup>

Saint Piran's Flag, a white cross on a black background, is the county flag of Cornwall.<sup>[16]</sup> Saint Piran's Day falls on 5 March.

## Suggested Irish origins

Piran is the most famous of all the saints said to have come to Cornwall from Ireland.<sup>[2][3][4][5]</sup> By at least the 13th century, since Brittonic languages and Goidelic languages regularly alternate p and k sounds (see the classification of Celtic languages for an explanation), he had become identified as the Irish saint Ciarán of Saigir who founded the monastery at Seir-Kieran in County Offaly.

The Celtic Scholar Charles Plummer suggested that Ciaran of Clonmacnoise was the patron saint of Cornwall, challenging the more broadly accepted belief that he was Ciaran of Saigir. The difference in spelling is for dialect or linguistical reasons between the two Insular Celtic languages. Brytonic was categorized as P-Celtic, as it replaced the harder 'c' or k sound in the Goidelic languages with the softer letter 'p'. On the other hand, Goidelic was seen by scholars as being Q-Celtic, as one of the earliest Ogham inscriptions used a 'Q' represented by Queirt, which was symbolised by the Apple Tree to phonetically pronounce the k sound, although Q was later replaced by the letter 'C' in the Old Irish alphabet.<sup>[17][18][19]</sup>

The fourteenth-century *Life of Saint Piran*, probably written at Exeter Cathedral, is a complete copy of an earlier Middle Irish life of Ciarán of Saighir, with different parentage and a different ending that takes into account Piran's works in Cornwall, and especially details of his death and the movements of

Saint  
Piran



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<b>Died</b>	c. 480 Perranzabuloe, Cornwall (possibly)
<b>Venerated in</b>	Roman Catholic Church Eastern Orthodoxy <sup>[1]</sup> Anglican Communion
<b>Canonized</b>	Pre-Congregation
<b>Major shrine</b>	Perranzabuloe
<b>Feast</b>	5 March <sup>[1][2][3][4][5]</sup>
<b>Patronage</b>	Tinners; Cornwall

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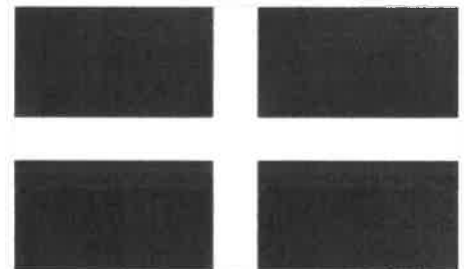
5 March is the traditional feast day of both Saint Ciarán of Saighir and Saint Piran.<sup>[note 5]</sup> However the Calendar of Launceston Church records an alternative date of 18 November for the latter.<sup>[21]</sup> In Perranzabuloe parish Perran Feast is traditionally celebrated on the last Monday in October. On the previous Sunday there are services at the site of St Piran's Oratory and in the parish church of St Piran.

## Views from modern scholars

- Charles Plummer suggested that Piran might, instead, be identified with Ciarán of Clonmacnoise, who founded the monastery of Clonmacnoise also in County Offaly, but this is doubtful since this saint is believed to have died of yellow fever at the age of thirty-two and was buried at Clonmacnoise. His father is, however, sometimes said to have been a Cornishman.
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## Legends

- The Irish tied him to a mill-stone, rolled it over the edge of a cliff into a stormy sea, which immediately became calm, and the saint floated safely over the water to land upon the sandy beach of Perranzabuloe in Cornwall. His first disciples are said to have been a badger, a fox, and a bear<sup>[25]</sup>
- He landed in Cornwall, and there established himself as a hermit. His sanctity and his austerity won for him the veneration of all around, and the gift of miracles, with which he was favoured, brought many to seek his charitable aid.<sup>[2]</sup>
- He was joined at Perranzabuloe by many of his Christian converts and together they founded the Abbey of Lanpiran, with Piran as abbot.
- Piran 'rediscovered' tin-smelting (tin had been smelted in Cornwall since before the Romans' arrival, but the methods had since been lost) when the tin in his black hearthstone, which was



Saint Piran's Flag consists of a white cross on a black field



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<b>Canonized</b>	Pre-Congregation
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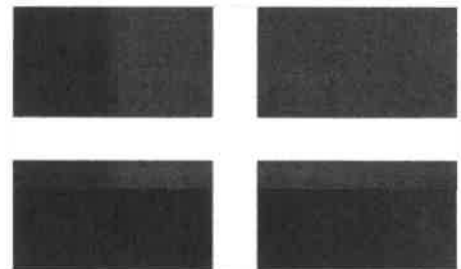
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# Cornelius the Centurion

**Cornelius** (Greek: Κορνήλιος, *romanized:* *Kornélios*; Latin: *Cornelius*) was a Roman centurion who is considered by some Christians to be the first Gentile to convert to the faith, as related in Acts of the Apostles (see Ethiopian eunuch for the competing tradition). The baptism of Cornelius is an important event in the history of the early Christian church. He may have belonged to the gens Cornelia, a prominent Roman family.

## Biblical account

Cornelius was a centurion in the Cohors II Italica Civium Romanorum, mentioned as *Cohors Italica* in the Vulgate.<sup>[3][4]</sup> He was stationed in Caesarea, the capital of Roman Iudaea province.<sup>[5]</sup> He is depicted in the New Testament as a God-fearing man<sup>[6]</sup> who always prayed and was full of good works and deeds of alms. Cornelius receives a vision in which an angel of God tells him that his prayers have been heard; he understands that he has been chosen for a higher alternative. The angel then instructs Cornelius to send the men of his household to Joppa, where they will find Simon Peter, who is residing with a tanner by the name of Simon (Acts 10:5ff).

The conversion of Cornelius comes after a separate vision given to Simon Peter himself (Acts 10:10–16). In the vision, Simon Peter sees all manner of beasts and fowl being lowered from Heaven in a sheet. A voice commands Simon Peter to eat. When he objects to eating those animals that are unclean according to Mosaic Law, the voice tells him not to call unclean that which God has cleansed.<sup>[7]</sup>

When Cornelius' men arrive, Simon Peter understands that through this vision the Lord commanded the Apostle to preach the Word of God to the Gentiles. Peter accompanies Cornelius' men back to Caesarea.<sup>[7]</sup> When Cornelius meets Simon Peter, he falls at Peter's feet. Simon Peter raises the centurion and the two men share their visions. Simon Peter tells of Jesus' ministry and the Resurrection; the Holy Spirit descends on everyone at the gathering. The Jews among the group are amazed that Cornelius and other uncircumcised should begin speaking in tongues,

Saint

## Cornelius the Centurion



*Peter Baptizing the Centurion Cornelius*, by Francesco Trevisani, 1709

### The First Convert

<b>Born</b>	unknown
<b>Died</b>	unknown
<b>Venerated in</b>	<u>Roman Catholicism</u> <u>Eastern Orthodox Church</u> <u>Anglican Communion</u> <u>Armenian Apostolic Church</u>
<b>Feast</b>	20 October, 2 February, <sup>[1]</sup> 4 February, <sup>[2]</sup> 7 February, 13 September
<b>Attributes</b>	Roman military garb

praising God. Thereupon Simon Peter commands that Cornelius and his followers, "kinsmen and near friends", be baptized.<sup>[8]</sup> The controversial aspect of Gentile conversion is taken up later at the Council of Jerusalem (Acts 15).

## Religious situation of Judea

Taking into account that Judea had been within the Hellenic orbit since the conquest of Alexander the Great, there was time for wise men and philosophers, both Greek and Jewish, to exchange knowledge, thus beginning the syncretism between Hellenism and Judaism, a phenomenon that occurred in the rest of his empire. Later with the arrival of the Romans (already Hellenized), there were no problems of religious tolerance (except in the case of the Zealots), since thanks to the interpretatio graeca exported by the Macedonians, it was possible to identify Caelus (Roman god) or Uranus (his Greek equivalent) and Yahweh as the Supreme God himself, allowing conversion cases like Cornelius.<sup>[9][10][11]</sup>

## Significance

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

—Acts 10:47

Cornelius is considered to be one of the first gentile converts to Christianity.<sup>[13]</sup>

The baptism of Cornelius is an important event in the history of the early Christian church, along with the conversion and baptism of the Ethiopian eunuch. The Christian church was first formed around the original disciples and followers of Jesus, all of whom, including Jesus himself, were Galilean, except for Judas, who was Judean. All males in the Judean community were Jews: they were circumcised and observed the Law of Moses. The reception of Cornelius sparked a debate among the leaders of the new community of followers of Jesus, culminating in the decision to allow Gentiles to become Christians without conforming to Jewish requirements for circumcision, as recounted in Acts 15.



In this painting by Gerbrand van den Eeckhout an angel appears to the Roman centurion Cornelius. The angel tells him to seek out St. Peter.<sup>[12]</sup> The Walters Art Museum.

## Traditions

Certain traditions hold Cornelius as becoming either the first bishop of Caesarea, or the bishop of Scepsis in Mysia.<sup>[5][8]</sup>

## Commemoration

His feast day on the new Martyrologium Romanum is 20 October. He is commemorated in the Orthodox tradition on 13 September.<sup>[7]</sup>



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# Rafqa Pietra Choboq Ar-Rayès

**Rafqa Pietra Chobok** (Arabic: رفقا بطرسية شبق‎, June 29, 1832 - March 23, 1914), also known as **Saint Rafka** and **Saint Rebecca**, was a Lebanese Maronite nun who was canonized by Pope John Paul II on June 10, 2001.

She is a patron of lost parents and the sick.<sup>[1][2]</sup>

## Birth and youth

Rafka was born in Himlaya, in Matn District, on June 29, 1832, the Feast of Saints Peter and Paul, the only child of Saber Mourad El Rayess and Rafqa Gemayel, and was baptised **Boutrossieh** (the Arabic feminine of *Peter*). Her mother died when she was seven years old. In 1843, her father experienced financial difficulties and sent her to work as a servant for four years in Damascus at the home of Assaad Al-Badawi. She returned home in 1847 to find that her father had remarried.<sup>[3]</sup>

When Boutrossieh was 14 years old, her stepmother wanted her to marry her brother, while her maternal aunt wanted her to marry her son. Boutrossieh did not want to marry either man, and this caused much discord in her family. One day, while she was coming back from the fountain holding her jar, she overheard them arguing. She asked God to help her deal with the problem. She then decided to become a nun and went straight to the Convent of Our Lady of Liberation at Bikfaya.<sup>[3]</sup> Boutrossieh's father and stepmother tried to take her back home but she refused. They returned home dismayed, and from then on never saw her again.

Boutrossieh's kinsman, Joseph Gemayel, and his family founded a new religious institute for women that provided them with full-time education as well as religious instruction. Boutrossieh's name, *Pierine* (in French), was listed last among the first four candidates of the Daughters of Mary of the Immaculate Conception ("*Mariamettes*", in French) in Gemayel's notebook dated January 1, 1853.<sup>[4]</sup> She was 21.

## Mariamette Sisters

Saint  
**Rafqa (Rafka)**

O.L.M.



**Monastic**

**Born**

29 June 1832  
Himlaya, Mount Lebanon Emirate

**Died**

23 March 1914  
(aged 81)  
Monastery of Saint Joseph, Jrebta, Lebanon

**Venerated in**

Maronite Church  
Roman Catholic Church  
Eastern Catholic Churches

**Beatified**

November 16, 1985 by  
Pope John Paul II

**Canonized**

June 10, 2001, Saint Peter's Basilica, Vatican

In 1860, while still stationed in Ghazir, Rafqa's superiors sent her on a temporary posting to Deir-el-Qamar, in Mount Lebanon - Shouf, where she helped the Jesuit mission. In less than two months the Druze killed 7,771 people and destroyed 360 villages, 560 churches, 28 schools, and 42 convents. Sister Rafqa saved one child's life by hiding him in the skirts of her habit as he was being chased by some soldiers.<sup>[3]</sup> Rafqa was deeply affected by the massacres.<sup>[5]</sup>

Following a year of postulancy, Rafqa received the habit of her congregation on the feast of St. Joseph, March 19, 1861. She took her first temporary religious vows on March 19, 1862 at the age of thirty.<sup>[6]</sup> Sister Rafqa's first assignment in the congregation was in charge of the kitchen service in the Jesuit school in Ghazir, where she spent seven years. She was placed in charge of the workers and had the task of giving them religious instruction in a spinning mill in Scerdanieh, where she remained for two months. In her free time she studied Arabic, calligraphy and mathematics.<sup>[7]</sup>

Two years later, Sister Rafqa was sent to teach at Byblos, where she remained for one year before going to Ma'ad to establish a school there at the request of Antoun (Anthony) Issa, a prominent citizen.<sup>[8]</sup>

In 1871, the "Mariamettes" religious institute merged with another to form the Order of the Sacred Hearts of Jesus and Mary. The Religious Sisters were given the option to join the new congregation, or a different one, or to resume lay status. Rafqa decided to become a cloistered nun rather than a teaching Sister, and, after praying in the Church of St. George, made the decision to join the Baladita Order, the monastic order now named the Lebanese Maronite Order of St. Anthony, founded in 1695, and told Antoun Issa of her decision. He offered to pay the requisite dowry.<sup>[8]</sup>

That same night, Rafqa dreamed of three men. One with a white beard, one dressed like a soldier and the third was an old man. She recounted "One of the men said to me, 'Become a nun in the Baladita Order'. I woke up very happy ... and went to Antoun Issa, bursting with joy ... and I told him about my dream." Antoun identified the men as Anthony of Qozhaia (Anthony the Abbot) from whom the order was inspired, the soldier was Saint George, to whom the church in Ma'ad was dedicated, and the third could only be a Baladita monk. Rafqa decided to leave immediately for the Monastery of St. Simon in Al-Qarn. Antoun gave her the money as promised as well as a letter of recommendation to the archbishop.<sup>[8]</sup>

## A nun of the Lebanese Maronite Order

### Monastery of St. Simon

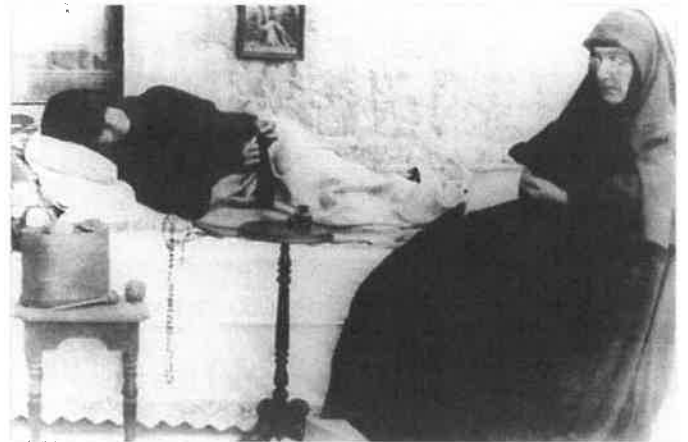
On July 12, 1871, at the age of thirty-nine, Rafqa began her novitiate into the new monastery and then on August 25, 1873, she "professed her perpetual vows of poverty, chastity and obedience in the spirit of the strict Rule of the Baladita Order". She took on the new name that was her mother's: *Rafqa*,

City by Pope John Paul

II

Feast

March 23



A bedridden Saint Rafqa and a companion nun, before her death in 1914



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# Clare of Assisi

**Chiara Offreduccio** (16 July 1194 – 11 August 1253), known as **Clare of Assisi** (sometimes spelled *Clara*, *Clair* or *Claire*; Italian: *Chiara d'Assisi*), was an Italian saint who was one of the first followers of Francis of Assisi.

Inspired by the teachings of St. Francis, she founded the Order of Poor Ladies, a monastic religious order for women in the Franciscan tradition. The Order of Poor Ladies was different from any other order or convent because it followed a rule of strict poverty.<sup>[1]</sup> Clare wrote their Rule of Life, the first set of monastic guidelines known to have been written by a woman. Following her death, the order she founded was renamed in her honor as the Order of Saint Clare, commonly referred to today as the Poor Clares. Her feast day is on 11 August.

## Early life



Fresco of Saint Clare and sisters of her order, church of San Damiano, Assisi

Clare was born in Assisi to the Offreduccio household during the High Middle Ages, the eldest daughter of Favarone<sup>[2]</sup> or Favorino Sciffi, Count of Sasso-Rosso, and his wife Ortolana. Traditional accounts say that Clare's father was a wealthy representative of an ancient Roman family, who owned a large palace in Assisi and a castle on the slope of Mount Subasio.<sup>[3]</sup> Ortolana belonged to the noble family

of Fiumi, and was a very devout woman who had undertaken pilgrimages to Rome, Santiago de Compostela and the Holy Land. Later in life, Ortolana entered Clare's monastery, as did Clare's sisters, Beatrix and Catarina (who took the name Agnes and was later declared a saint herself).<sup>[4]</sup>

As children, Clare and her sisters were taught the ways of Christianity by their mother; they all became very religious and devoted to prayer. When Clare was 12 years old, her parents

Saint  
**Clare of Assisi**

OSC



Detail depicting Saint Clare from a fresco (c. 1320) by Simone Martini in the Lower basilica of San Francesco, Assisi

**Virgin**

<b>Born</b>	<u>Chiara Offreduccio</u> 16 July 1194 <u>Assisi, Duchy of Spoleto</u> , <u>Holy Roman Empire</u>
<b>Died</b>	11 August 1253 (aged 59) <u>Assisi, Papal States</u>
<b>Venerated in</b>	<u>Roman Catholic Church</u> , <u>Anglican Communion</u> , <u>Lutheran Church</u>
<b>Canonized</b>	26 September 1255, Rome by <u>Pope Alexander IV</u>

wanted her to marry a wealthy young man; however, she protested and said that she did not want to marry until she turned 18. As a teen, she heard Francis preach during a Lenten service in the church of San Giorgio at Assisi.

Inspired by his words and knowing that marriage was rapidly approaching, Clare went to Francis and asked him to help her to live after the manner of the Gospel.<sup>[1]</sup> On the evening of Palm Sunday, 20 March 1212, with the consent of Guido II, bishop of Assisi, Clare left her father's house accompanied by her aunt Bianca and another companion proceeded to the chapel of the Porziuncula to meet Francis. There, her hair was cut, and she exchanged her rich gown for a plain robe and veil.<sup>[3]</sup> Fully cutting a woman's hair was a symbolic act showing that she was no longer bound by the laws of man or society but rather that she followed the will of God.<sup>[5]</sup>

## Life in the convent

Francis placed Clare in the convent of the Benedictine nuns of San Paulo, near Bastia. Her father, along with other members of her family, attempted to convince her to return home. At first, they tried to persuade her by enticing her with wealth, and other allurements,<sup>[6]</sup> but she resisted each attempt, professing that she would have no other husband but Jesus Christ.<sup>[7]</sup>

Finally, when they tried to use force she clung to the altar of the church and threw aside her veil to show her cropped hair.<sup>[8]</sup> It was only after seeing her cropped hair that her family relented and left her in peace.<sup>[6]</sup> In order to provide the greater solitude Clare desired, a few days later Francis sent her to Sant' Angelo in Panzo, another monastery of the Benedictine nuns on one of the flanks of Subasio.

Her sister Catarina unexpectedly joined Clare 16 days later and took the name 'Agnes'. This caused a tremendous uproar in Clare's family as now two of their girls had refused marriage and left the family. Clare's uncle Monaldo, who was head of the family, came to Sant' Angelo with a group of men to bring Agnes back. He confronted Agnes forcefully while Clare was praying for her sister's safety. In the end, Monaldo left empty-handed as he and his men failed to force Agnes to return home.<sup>[6]</sup>

The sisters remained with the Benedictines until a small dwelling was built for them next to the church of San Damiano, which Francis had repaired some years earlier.<sup>[3]</sup> The dwelling was built hastily, as Francis and the Benedictines feared further conflict with Monaldo and other relatives of Clare and Agnes. Other women joined the sisters, and they became known as the "Poor Ladies of San Damiano". They lived a simple life of poverty, austerity and seclusion from the world, according to a Rule which Francis gave them as a Second Order (Poor Clares).<sup>[8][7]</sup>

<b>Major shrine</b>	<u>Basilica of Saint Clare, Assisi</u>
<b>Feast</b>	11 August (1970–)
<b>Attributes</b>	<u>Monstrance, pyx, lamp, habit of the Poor Clares</u>
<b>Patronage</b>	Eye disease, goldsmiths, laundry, television, bicycle messengers, good weather, needleworkers, remote viewing, extrasensory perception; <u>Santa Clara, California; Santa Clara Pueblo, New Mexico; Obando, Bulacan, Philippines</u>



Saint Clare intervenes to save a child from a wolf; panel by Giovanni di Paolo, 1455.



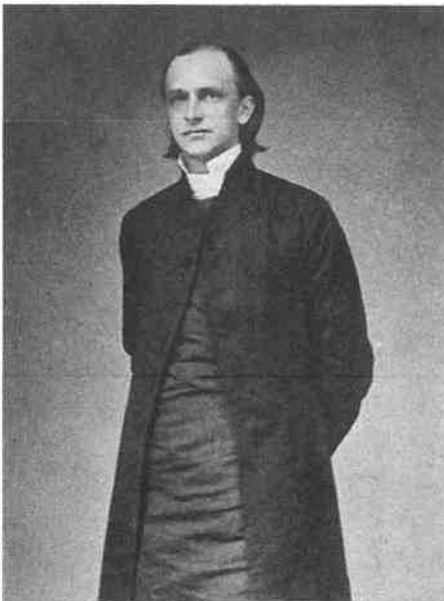
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# Henry Benjamin Whipple

**Henry Benjamin Whipple** (February 15, 1822 – September 16, 1901) was the first Episcopal bishop of Minnesota, who gained a reputation as a humanitarian and an advocate for Native Americans.

## Summary of his life



Whipple circa 1860

Born in Adams, New York, he was raised in the Presbyterian church but became an Episcopalian through the influence of his grandparents and his wife, Cornelia, whom he married in 1842. Whipple attended Oberlin College from 1838 to 1839 and worked in his father's business until he was admitted to holy orders in 1848.

After ordination Whipple served parishes in Rome, New York, and Chicago, where he gained a reputation for his service to poor

immigrant groups. His Chicago ministry drew him to the attention of the newly formed Episcopal Diocese of Minnesota which elected him its first bishop in 1859. He served until his death in 1901.

Although concerned with establishing his denomination in the new state of Minnesota, Whipple soon began to champion the cause of Native American groups in the state against what he saw as an abusive and corrupt Federal policy towards Native Americans. He is best known for his clemency pleas in favor of a group of Dakota or Sioux who fought against the United States government in the U.S.-Dakota War of 1862 in the area around New Ulm, Minnesota. On December 26, 1862, the largest mass execution in U.S. history occurred in Mankato during the pause in US military operations. Thirty-eight Dakota were hanged for war crimes in the conflict. A total of 303 were sentenced to be

The Right Reverend  
**Henry Benjamin Whipple**

D.D.

Bishop of Minnesota



Whipple in 1898

<b>Church</b>	<u>Episcopal Church</u>
<b>Diocese</b>	<u>Minnesota</u>
<b>Elected</b>	June 30, 1859
<b>In office</b>	1859–1901
<b>Successor</b>	<u>Samuel Cook Edsall</u>

### Orders

<b>Ordination</b>	July 16, 1850 by <u>William H. DeLancey</u>
<b>Consecration</b>	October 13, 1859 by <u>Jackson Kemper</u>

### Personal details

<b>Born</b>	February 15, 1822 <u>Adams, New York,</u> <u>United States</u>
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hanged but President Lincoln commuted 265 in the largest mass commutation on record. Lincoln's intervention was not popular at the time. Two commemorative statues are located on the site of the hangings (now home to the Blue Earth County Library and Reconciliation Park). He was referred to as "Straight Tongue" by some Dakota because of his honesty in dealing with them.

Whipple is memorialized by the Bishop Whipple Federal Building in Fort Snelling, Minnesota, which houses, among other things, offices for members of Minnesota's congressional delegation. His name is also found on a building on the campus of Concordia College in Moorhead, Minnesota, called Bishop Whipple Hall, a building which was originally a prep school built by Episcopalians but which was purchased by Norwegian Lutherans in 1891 as the main building of their newly founded Concordia College.<sup>[1]</sup>

Shattuck School (now coordinated with St. Mary's Hall and St. James School as Shattuck-St. Mary's School, formerly The Bishop Whipple Schools: Shattuck, St. Mary's, St. James)<sup>[2]</sup> is a prominent Episcopal boarding preparatory school in Faribault, Minnesota, which grew up around the campus of Seabury Divinity School, which Whipple founded. (The seminary itself merged with Western Theological Seminary in Evanston, Illinois, and the campus of Seabury-Western Theological Seminary was in Evanston until its merger with Bexley Hall, and what is now known as Bexley Seabury Seminary has its campus on the south side of Chicago.) The main boy's dormitory at Shattuck is called Whipple Hall. He is buried beneath the altar of the Cathedral of Our Merciful Saviour in Faribault, Minnesota.

<b>Died</b>	September 16, 1901 (aged 79) <u>Faribault, Minnesota, United States</u>
<b>Buried</b>	<u>Cathedral of Our Merciful Saviour</u>
<b>Nationality</b>	<u>American</u>
<b>Denomination</b>	<u>Anglican</u> ( <i>prev. Presbyterian</i> )
<b>Parents</b>	John Hall Whipple & Elizabeth Wager
<b>Spouse</b>	Cornelia Ward Wright (m. 1842; died 1890) <u>Evangeline Marrs Simpson</u> (m. 1896)
<b>Children</b>	6

## Early life

Henry Benjamin Whipple was born on February 15, 1822, in Adams, New York. He was educated at a private boarding school in Clinton, New York, and at Jefferson County Institute in Watertown, New York. In 1839, he attended Oberlin Collegiate Institute, but his health failed and his physician recommended an active business life.

## Career

After several years working for his father, a country merchant, Whipple began studying for the ministry in the Episcopal Church. He was ordained a deacon on August 17, 1849, became rector of Zion Church in Rome, New York, in November 1849, and was ordained priest on July 16, 1850.<sup>[3]</sup> Whipple served as rector of Zion Church from 1849 to 1857, becoming known both for the size and wealth of his parish and for his work among the poor. In 1857, Whipple helped organize and became the first rector of the Church of the Holy Communion, on Chicago's South Side, the first free church in the city. He drew his parishioners from "the highways and the hedges" - clerks, laborers, railroad men, travelers, and derelicts - sought converts among the city's Swedish population, and regularly officiated in a Chicago prison.





Bishop Whipple late in life

On June 30, 1859, Whipple was elected the first Episcopal bishop of Minnesota, an office he held until his death more than forty years later. He was consecrated bishop on October 13, 1859, the feast day of James, brother of Jesus, at St. James Episcopal Church during the General Convention in Richmond by bishops Jackson Kemper, Leonidas Polk, and William H. DeLancey, with George Burgess delivering the sermon.<sup>[4]</sup> In December of that year, Whipple made his first visitation of his diocese, including the Ojibwe missions of E. Steele Peake and John Johnson Enmegahbowh. In the spring of 1860 he moved his family to Faribault, establishing it as the see of the diocese.

During his episcopate, Whipple guided the development of the Episcopal Church in Minnesota from a few missionary parishes to a flourishing and prosperous diocese. For many years, especially during the first two decades of his episcopate, he made regular missionary sojourns by wagon or coach through the rural areas of the state, often in mid-winter, preaching in cabins, school houses, stores, saloons, and Native American towns. Until the diocese was financially secure, he pledged himself to personally support

several of its missionary clergy and assumed many other financial obligations of the church. He unified a diocese that at the time of his election was divided into two quarreling factions.

In 1860, Whipple incorporated the Bishop Seabury Mission in Faribault, building it upon the foundations laid by James Lloyd Breck and Solon W. Manny, who in 1858 had founded a divinity school and school for boys and girls. With the help of gifts from eastern donors, the mission developed into three separate but closely connected schools: Seabury Divinity School, Shattuck School for boys, and St. Mary's Hall for the education of daughters of the clergy. Whipple also helped found the Breck School in Wilder, Minnesota, to educate the children of farmers.

## Advocate for Native Americans

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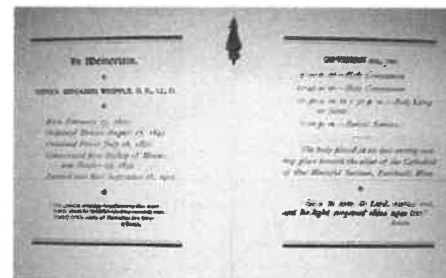
Whipple was best known outside of Minnesota for his dedication to the welfare of the Native Americans and for his missionary work among Dakota and Ojibwe in Minnesota. He returned from his first visitation of his diocese with a firm commitment to establish Native American missions and reform of the United States American Indian system. Whipple regularly included Native American towns on his visitations, built up the Episcopal mission to the Ojibwe based at the White Earth Reservation, and appealed for support of Native American missions by lectures throughout the United States and in Europe.

In the early years of his episcopate, Whipple's espousal of American Indian reform and commitment to Native American missions earned him the enmity of many whites who hated Native Americans, and led some of his fellow bishops to look upon him as a fanatic. His attitude was denounced most bitterly after Minnesota's Dakota Conflict of 1862, when, in appeals to President Lincoln and through the press, Whipple opposed wholesale executions and extermination or deportation of the Dakota. Whipple even criticized his distant cousin and former Minnesota governor, Colonel Henry Sibley in such matters.

## Later episcopate

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Although a high churchman in doctrine, Whipple preached tolerance of all views which fell within the scope of the church's basic teachings. Urging that the church's task was to "preach Christ crucified" and that sectarian quarrels hindered this mission, Whipple pleaded for unity among all branches of the Episcopal and Anglican communions, and for harmonious relations among members of all Christian denominations. Both in Chicago and in Minnesota, Whipple worked closely with ministers and communicants of the national Swedish church. His interest in the church's missionary efforts was reflected in his presidency of the Western Church Building Society (1880–1893), service on several committees and commissions of the General Convention concerned with missionary affairs, and special missions to Cuba and to Puerto Rico.



Memorial service program for Whipple

From the late 1870s until his death, Whipple's health compelled him to spend the winter months each year at his winter home in Maitland, Florida, where he held missionary services and in 1880 built the Carpenter Gothic Church of the Good Shepherd on land which he had purchased. The church was consecrated on March 17, 1883, and Whipple conducted regular services there each winter for the rest of his life.<sup>[5]</sup> Henry B. Whipple died on September 16, 1901, having survived his coadjutor Mahlon Norris Gilbert.

## Family

Whipple married Cornelia Wright, daughter of Benjamin and Sarah Wright of Adams, New York in 1842. They had six children. Cornelia Whipple died in 1890 from injuries suffered in a railroad accident. In 1896 Whipple married Evangeline Marrs Simpson, widow of industrialist Michael Hodge Simpson.

His son, John Hall Whipple, was mysteriously killed in 1878. An anonymous writer confessed to the murder, alleging that he killed the bishop's son to avenge a wrong.

State Senator David Wager (1804–1870) was his uncle; and United States Army General Henry Halleck (1815–1872) was his first cousin.

## Honors

Whipple was elected a member of the American Antiquarian Society in 1894.<sup>[6]</sup>

He was elected as the first President of the Florida Audubon Society (FAS) in 1900, a year before his death.<sup>[7]</sup>

## References

- <sup>[1]</sup> "The Council of Independent Colleges: Historic Campus Architecture Project" (<http://hcap.artstor.org/cgi-bin/library?a=d&d=p460>). *hcap.artstor.org*.



Henry and Evangeline Whipple



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# Jackson Kemper

**Jackson Kemper** (December 24, 1789 – May 24, 1870) in 1835 became the first missionary bishop of the Episcopal Church in the United States of America. Especially known for his work with Native American peoples, he also founded parishes in what in his youth was considered the Northwest Territory and later became known as the "Old Northwest" (Indiana, Missouri, Wisconsin, Minnesota and Nebraska), hence one appellation as bishop of the "Whole Northwest".<sup>[1]</sup> Bishop Kemper founded Nashotah House and Racine College in Wisconsin, and from 1859 until his death served as the first bishop of the Diocese of Wisconsin.<sup>[2]</sup>

## Early life

Baptized David Jackson Kemper by Dr. Benjamin Moore, the Assistant Rector of his parents' congregation at New York City's Trinity Church, he would eventually drop the given name "David." He had been born in the Hudson River Valley of New York, where his parents had taken temporary refuge during a smallpox outbreak in New York City. His father Daniel Kemper had been a Deputy Clothier-General in the Continental Army during the American Revolution. His mother, Elizabeth (Marius) Kemper, descended from well-known families of the Dutch New Amsterdam era.

Kemper entered Columbia College at the age of fifteen, where he studied theology under Dr. Henry Hobart and graduated in 1809 as the valedictorian of his class.

## Career

Relocating to Philadelphia, Kemper was ordained a deacon of the Episcopal Church in 1811 by Bishop William White, and a priest in 1814 as he served at Christ Church. Particularly interested in evangelism, Kemper even persuaded his elderly mentor to make a missionary journey to western Pennsylvania during which also he founded St. Matthew's Episcopal Church in Wheeling, West Virginia.<sup>[1]</sup>

The Right Reverend  
**Jackson Kemper**

D.D., LL.D.

Bishop of Wisconsin



<b>Church</b>	<u>Episcopal Church</u>
<b>Diocese</b>	<u>Wisconsin</u>
<b>Elected</b>	1859
<b>In office</b>	1859–1870
<b>Successor</b>	<u>William Edmond Armitage</u>
<b>Orders</b>	
<b>Ordination</b>	January 23, 1814 by <u>William White</u>
<b>Consecration</b>	September 25, 1835 by <u>William White</u>
<b>Personal details</b>	
<b>Born</b>	December 24, 1789 Pleasant Valley, <u>Columbia County</u> ,



The Right Rev. Jackson Kemper, D. D.  
(See page 125)

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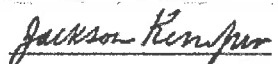
Jackson Kemper

In 1835, the Episcopal Church's General Convention decided to consecrate missionary bishops to preach the Gospel west of the settled areas. Fr. Kemper was the first chosen. After being consecrated as a bishop he promptly headed west for Indiana and Missouri. Since most clergy who had lived all their lives in the settled East were slow to respond to his call to join him on the frontier, Kemper determined to recruit priests from among men already in the West. He established a training college in St. Louis, Missouri, for that purpose, which failed in 1845 for lack of funding. He

went on to found Nashotah House in 1842 and Racine College in Wisconsin. Kemper also founded the mission parish that became the Cathedral Church of All Saints in Milwaukee.

Kemper constantly urged outreach to the Native American peoples, and translations of the Scriptures and the services of the Church into their languages. His first official act as Missionary Bishop, in what would become Wisconsin, was laying the cornerstone for a new frame church building for Hobart Church, Duck Creek, which served the Oneida Indian Mission.<sup>[3]</sup> Perhaps more significantly, the first ordinations in what would become Wisconsin were also at Hobart Church. There Kemper ordained William Adams and James Lloyd Breck, two young recruits from the East who helped him establish Nashotah House Seminary, on October 9, 1842.<sup>[4]</sup> He was regularly invited to the Oneida reservation at Duck Creek by chief Daniel Bread.<sup>[5]</sup> Kemper ordained a Native American, Enmegahbowh, of the Ottawa tribe as a deacon in 1859.

Kemper supported the Oxford Movement, although he maintained the importance of separation from the Roman Catholic Church. He ordained James De Koven as a priest in 1855, and supported Benjamin Onderdonk during his trial. In 1846 Kemper purchased a property adjacent to Nashotah House where he lived the rest of his life. From 1847 until 1854, Kemper served as Provisional Bishop of the newly formed Diocese of Wisconsin, and then served as its diocesan bishop from 1854 until his death in 1870.<sup>[3]</sup> Kemper also supported creation of a new diocese, though he did not live to see the formation of the Diocese of Fond du Lac come to fruition.<sup>[6]</sup>

	<u>New York, United States</u>
<b>Died</b>	May 24, 1870 (aged 80) <u>Nashotah, Wisconsin, United States</u>
<b>Buried</b>	<u>Nashotah House Cemetery</u>
<b>Nationality</b>	<u>American</u>
<b>Denomination</b>	<u>Anglican</u>
<b>Parents</b>	Daniel Kemper & Elizabeth Marius
<b>Spouse</b>	<u>Jerusha Lyman</u> ( <i>m.</i> 1816; <i>d.</i> 1818) <u>Ann Relf</u> ( <i>m.</i> 1821; <i>d.</i> 1832)
<b>Previous post(s)</b>	Missionary Bishop (1835-1859)
<b>Alma mater</b>	<u>Columbia College</u>
<b>Signature</b>	
	<b>Sainthood</b>
<b>Feast day</b>	May 24
<b>Venerated in</b>	<u>Episcopal Church</u>



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# Pachomius the Great

**Pachomius** (/pəˈkoʊmiəs/; Greek: Παχώμιος *Pakhomios*; Coptic: ⲠⲁⲚⲟⲩⲙ; c. 292 – 9 May 348 AD), also known as **Saint Pachomius the Great**, is generally recognized as the founder of Christian cenobitic monasticism.<sup>[1]</sup> Coptic churches celebrate his feast day on 9 May, and Eastern Orthodox and Roman Catholic churches mark his feast on 15 May<sup>[2]</sup> or 28 May.<sup>[3]</sup> In the Lutheran Church, he is remembered as a renewer of the church, along with his contemporary (and fellow desert saint), Anthony of Egypt on 17 January.

## Life

Pachomius was born in c. 292 in Thebaid (near modern-day Luxor, Egypt) to pagan parents.<sup>[4]</sup> According to his hagiography, at age 21, Pachomius was swept up against his will in a Roman army recruitment drive, a common occurrence during this period of turmoil and civil war. With several other youths, he was put onto a ship that floated down the Nile and arrived at Thebes in the evening.<sup>[5]</sup> Here he first encountered local Christians, who customarily brought food and comfort daily to the conscripted troops. This made a lasting impression, and Pachomius vowed to investigate Christianity further when he got out. He was able to leave the army without ever having to fight, was converted and baptized (314).

Pachomius then came into contact with several well known ascetics and decided to pursue that path under the guidance of the hermit named Palaemon (317). One of his devotions, popular at the time, was praying with his arms stretched out in the form of a cross.<sup>[5]</sup> After studying seven years with Palaemon, Pachomius set out to lead the life of a hermit near St. Anthony of Egypt, whose practices he imitated until Pachomius heard a voice in Tabennisi that told him to build a dwelling for the hermits to come to.<sup>[6]</sup> An earlier ascetic named Macarius had created a number of proto-monasteries called lavra, or cells, where holy men who were physically or mentally unable to achieve the rigors of Anthony's solitary life would live in a community setting.

Pachomius established his first monastery between 318 and 323 at Tabennisi, Egypt.<sup>[7]</sup> His elder brother John joined him, and soon more than 100 monks lived nearby. Pachomius set about

### Saint Pachomius the Great



Father of Spiritual Communal  
Monastic Life

#### Founder

<b>Born</b>	c. 290 <u>Thebaid</u> , <u>Roman Egypt</u> (near modern-day <u>Luxor</u> , <u>Egypt</u> )
<b>Died</b>	9 May 348 Pbow, <u>Roman Egypt</u> (modern-day <u>Faw al-Qibli</u> , <u>Egypt</u> )
<b>Venerated in</b>	<u>Roman Catholic Church</u> <u>Anglican Church</u> <u>Eastern Orthodox Church</u> <u>Eastern Catholic Churches</u> <u>Oriental Orthodox</u>

organizing these cells into a formal organization. Until then, Christian asceticism had been solitary or *eremitic* with male or female monastics living in individual huts or caves and meeting only for occasional worship services. Pachomius created the community or *cenobitic* organization, in which male or female monastics lived together and held their property in common under the leadership of an abbot or abbess. Pachomius realized that some men, acquainted only with the eremitical life, might speedily become disgusted if the distracting cares of the cenobitical life were thrust too abruptly upon them. He therefore allowed them to devote their whole time to spiritual exercises, undertaking all the community's administrative tasks himself. The community hailed Pachomius as "Abba" ("father" in Aramaic), from which "Abbot" derives. The monastery at Tabennisi, though enlarged several times, soon became too small and a second was founded at Pbow.<sup>[6]</sup> This monastery at Pbow would go on to become the center for monasteries springing up along the Nile in Upper Egypt.<sup>[8]</sup> Both of these are believed to have initially been abandoned villages, which were then repurposed for Pachomius' vision of his *Koinonia*.<sup>[9]</sup> After 336, Pachomius spent most of his time at Pbow. Though Pachomius sometimes acted as lector for nearby shepherds, neither he nor any of his monks became priests. St. Athanasius visited and wished to ordain him in 333, but Pachomius fled from him. Athanasius' visit was probably a result of Pachomius' zealous defence of orthodoxy against Arianism.<sup>[5]</sup> Basil of Caesarea visited, then took many of Pachomius' ideas, which he adapted and implemented in Caesarea. This ascetic rule, or *Ascetica*, is still used today by the Eastern Orthodox Church, comparable to that of the Rule of St. Benedict in the West.

	<u>Churches</u>
	<u>Lutheran Church</u>
<b>Major shrine</b>	<u>Monastery of Saint Pachomius (Luxor), Egypt</u>
<b>Feast</b>	9 May
	<u>14 Pashons (Coptic Orthodox)</u>
	15 May (Roman Catholic
	Benedictines,
	Orthodox, Anglican)
<b>Attributes</b>	Hermit in a garb,
	Hermit crossing the
	<u>Nile</u> on the back of a
	crocodile

## Rule of St. Pachomius

Pachomius was the first to set down a written rule.<sup>[10]</sup> The first rule was composed of prayers generally known and in general use, such as the Lord's Prayer. The monks were to pray them every day. As the community developed, the rules were elaborated with precepts taken from the Bible. He drew up a rule which made things easier for the less proficient, but did not check the most extreme asceticism in the more proficient.<sup>[6]</sup> The Rule sought to balance prayer with work, the communal life with solitude. The day was organised around the liturgy, with time for manual work and devotional reading.

Fasts and work were apportioned according to the individual's strength. Each monk received the same food and clothing.<sup>[11]</sup> Common meals were provided, but those who wished to absent themselves from them were encouraged to do so, and bread, salt, and water were placed in their cells. In the Pachomian monasteries it was left very much to the individual taste of each monk to fix the order of life for himself. Thus the hours for meals and the extent of his fasting were settled by him alone, he might eat with the others in common or have bread and salt provided in his own cell every day or every second day.<sup>[7]</sup>



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# Cyprian

**Cyprian** (/ˈsɪpriən/; Latin: *Thascius Caecilius Cyprianus*; c. 210 – 14 September 258 AD<sup>[1]</sup>) was a bishop of Carthage and an early Christian writer of Berber descent, many of whose Latin works are extant. He is recognized as a saint in the Western and Eastern churches.

He was born around the beginning of the 3rd century in North Africa, perhaps at Carthage,<sup>[5]</sup> where he received a classical education. Soon after converting to Christianity, he became a bishop in 249. A controversial figure during his lifetime, his strong pastoral skills, firm conduct during the Novatianist heresy and outbreak of the Plague of Cyprian (named after him due to his description of it), and eventual martyrdom at Carthage established his reputation and proved his sanctity in the eyes of the Church.

His skillful Latin rhetoric led to his being considered the pre-eminent Latin writer of Western Christianity until Jerome and Augustine.<sup>[6]</sup>

## Early life

Cyprian was born into a rich pagan Berber (Roman African),<sup>[5]</sup> Carthaginian family sometime during the early third century. His original name was Thascius; he took the additional name Caecilius in memory of the priest to whom he owed his conversion.<sup>[7]</sup> Before his conversion, he was a leading member of a legal fraternity in Carthage, an orator, a "pleader in the courts", and a teacher of rhetoric.<sup>[8]</sup> After a "dissipated youth", Cyprian was baptized when he was thirty-five years old,<sup>[2]</sup> c. 245 AD. After his baptism, he gave away a portion of his wealth to the poor of Carthage, as befitted a man of his status.

In the early days of his conversion, he wrote an *Epistola ad Donatum de gratia Dei* and the *Testimoniorum Libri III* that adhere closely to the models of Tertullian, who influenced his style and thinking. Cyprian described his own conversion and baptism in the following words:

Saint  
**Cyprian**

Bishop of Carthage



<b>See</b>	<u>Carthage</u>
<b>Appointed</b>	248 or 249 AD
<b>Term ended</b>	14 September 258 AD
<b>Predecessor</b>	Donatus I
<b>Successor</b>	Carpophorus
<b>Personal details</b>	
<b>Born</b>	c. 210 <sup>[1]</sup> <u>Carthage</u> , <sup>[2]</sup> <u>Roman Empire</u>
<b>Died</b>	14 September 258 Carthage, Roman Empire
<b>Sainthood</b>	
<b>Feast day</b>	16 September ( <u>Catholic Church</u> , <u>Western Orthodox</u> , and <u>Lutheran</u> )

When I was still lying in darkness and gloomy night, I used to regard it as extremely difficult and demanding to do what God's mercy was suggesting to me... I myself was held in bonds by the innumerable errors of my previous life, from which I did not believe I could possibly be delivered, so I was disposed to acquiesce in my clinging vices and to indulge my sins... But after that, with the help of the water of new birth, the stain of my former life was washed away, and a light from above, serene and pure, was infused into my reconciled heart... a second birth restored me to a new man. Then, in a wondrous manner, every doubt began to fade... I clearly understood that what had first lived within me, enslaved by the vices of the flesh, was earthly and that what, instead, the Holy Spirit had wrought within me was divine and heavenly.<sup>[9]</sup>

31 August (Eastern Orthodox)  
 13 or 15 September (Anglican)  
 14 September (historical Sarum Use)

**Venerated in** Catholic Church  
Oriental Orthodox Churches  
Eastern Orthodox Church  
Lutheranism  
Anglicanism

**Patronage** North Africa, Berbers<sup>[3][4]</sup>

## Contested election as bishop of Carthage

Not long after his baptism he was ordained a deacon and soon afterwards a priest. Sometime between July 248 and April 249, he was elected bishop of Carthage, a popular choice among the poor who remembered his patronage as demonstrating good equestrian style. However, his rapid rise did not meet with the approval of senior members of the clergy in Carthage,<sup>[10]</sup> an opposition that did not disappear during his episcopate.

Not long afterward, the entire community was put to an unwanted test. Christians in North Africa had not suffered persecution for many years; the Church was assured and lax. In early 250, the Decian persecution began.<sup>[11]</sup> Emperor Decius issued an edict, the text of which is lost, ordering sacrifices to the gods to be made throughout the Empire.<sup>[12]</sup> Jews were specifically exempted from that requirement.<sup>[13]</sup> Cyprian chose to go into hiding, rather than face potential execution. While some clergy saw that decision as a sign of cowardice, Cyprian defended himself by saying that he had fled in order not to leave the faithful without a shepherd during the persecution and that his decision to continue to lead them, although from a distance, was in accordance with divine will. Moreover, he pointed to the actions of the Apostles and Jesus himself: "And therefore the Lord commanded us in the persecution to depart and to flee; and both taught that this should be done, and Himself did it. For as the crown is given by the condescension of God, and cannot be received unless the hour comes for accepting it, whoever abiding in Christ departs for a while does not deny his faith, but waits for the time...".<sup>[14]</sup>

## Controversy over the lapsed

The persecution was especially severe at Carthage, according to Church sources. Many Christians fell away and were thereafter referred to as "Lapsi" (*fallen*).<sup>[11]</sup> The majority had obtained signed statements (*libelli*) certifying that they had sacrificed to the Roman gods to avoid persecution or confiscation of property. In some cases Christians had actually sacrificed, whether under torture or otherwise. Cyprian found those *libellatici* especially cowardly and demanded that they and the rest of the *lapsi* undergo public penance before being readmitted to the Church.





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# Conaire (saint)

**Saint Conaire** (also **Cannera**, **Cainder** or **Cainnear**)<sup>[1][2][3]</sup> (feast day 28 January) was an Irish holy woman who died in 530 AD. Originally from Bantry Bay in modern County Cork, she was an anchorite who lived in a self-imposed solitude and spiritual exile from society.

## Life

What little is known about St. Conaire's life comes from the "Life of St. Senan" in which she is mentioned.<sup>[4]</sup> Reputedly, while nearing the end of her life, she had a vision of all the monasteries in Ireland, and extending from each upwards to the heavens was a pillar of fire. The fire-pillar from Saint Senán mac Geircinn's monastery at Inis Cathaig, in the mouth of the River Shannon, was the highest and so Conaire set off in its direction, judging it to be the most holy.

When she arrived at the monastery, Senán and his monks refused her admittance - as their chastity vows prohibited contact with women. According to some sources, Conaire argued that "Christ came to redeem women no less than to redeem men. No less did he suffer for the sake of women than for the sake of men. No less than men, women enter into the heavenly kingdom. Why, then, should you not allow women to live on this place?"<sup>[5]</sup> Senán is reputed to have partially relented and, although not allowed beyond the shore of the island, Conaire was given communion before dying and was buried on the coast of the island.<sup>[5]</sup> Her grave is marked by a simple flag. St. Conaire was listed in the ancient Irish martyrologies of Tallaght, of Donegal and of O'Gorman under 28 January.<sup>[4][6]</sup>

## Name variations

St. Conaire is listed in the Martyrology of Donegal as *Cainder*.<sup>[6]</sup> There are several variations of her name including *Cannera*, *Canaire*, *Canair*, *Cainnear*, *Cainner*, *Cainir*, *Cainer* and *Connera*. A likely reason for this is because of a medieval scribe's spelling error at one point, mistaking 'a' for 'o' which was not uncommon.<sup>[7]</sup> Another reason is because of the lack of

### Saint Conaire or Cainnear



Saint Cainnear (Cannera or Conaire) of Bantry

#### Chraibdech 'The Pious'

<b>Born</b>	5th or 6th century <u>Bantry Bay</u> , <u>County Cork</u> , Ireland
<b>Died</b>	530 AD <u>Scattery Island</u> , <u>County Clare</u>
<b>Venerated in</b>	Catholic Church, Eastern Orthodox Church
<b>Major shrine</b>	St. Canera's Catholic Church, Neosho, Missouri
<b>Feast</b>	28 January
<b>Attributes</b>	An ascetic holding a staff in one hand, a lily or a fish
<b>Patronage</b>	Against drowning, sailors, water safety, against nyctophobia, against aquaphobia

standardisation in pronunciation of the Irish language, resulting in the frequent and regional miss-pronunciation and misspelling of the saint's name over the centuries.

## O'Mulconry clan

St. Conaire is the namesake of the ancient Irish bardic family Ó Maolconaire of Roscommon (descendant of the servant of Saint Conaire) who were *priomhseanachíe* (antiquaries) to the kings in Gaelic Ireland, and ran schools of traditional poetry, history, and law throughout Ireland.<sup>[8][9]</sup>

## Legacy and traditions

Catholic churches dedicated to Saint Conaire include St. Conaires in Carrigerry, County Clare in Ireland,<sup>[10]</sup> and St. Canera's Church in Neosho, Missouri.<sup>[11]</sup> A national school in Shannon, County Clare is also dedicated to her and its pupils undertake an annual pilgrimage on her feast day 28 January.<sup>[12]</sup>

Some people believed that anyone who visited St. Conaire's church would not be drowned at sea.<sup>[13]</sup> Similarly, pebbles from her grave site on Scattery Island were taken by sailors and placed in their boats to protect them from shipwreck.<sup>[14]</sup>

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# Saint Barbara

**Saint Barbara** (Ancient Greek: Ἁγία Βαρβάρα; Coptic: ⲫⲁⲓⲁ Ⲉⲃⲣⲃⲁⲣⲁ; Russian: Варва́ра Илиопольская; Arabic: القديسة الشهيذة بربارة), known in the Eastern Orthodox Church as the **Great Martyr Barbara**, was an early Christian Greek saint and martyr.<sup>[1]</sup>

Saint Barbara is often portrayed with miniature chains and a tower. As one of the Fourteen Holy Helpers, Barbara is a popular saint, perhaps best known as the patron of armourers, artillerymen, military engineers, miners and others who work with explosives because of her legend's association with lightning, and also of mathematicians. A 15th-century French version of her story credits her with thirteen miracles, many of which reflect the security she offered that her devotees would not die before getting to make confession and receiving extreme unction.<sup>[2]</sup>

Despite the legends detailing her story, the earliest references to her supposed 3rd-century life do not appear until the 7th century, and veneration of her was common, especially in the East, from the 9th century.<sup>[2]</sup> Because of doubts about the historicity of her legend,<sup>[3][4]</sup> she was removed from the General Roman Calendar in the 1969 revision, though not from the Catholic Church's list of saints.<sup>[5]</sup>

## Life



Torture of St. Barbara

According to the hagiographies,<sup>[2][6]</sup> Barbara was born either in Heliopolis or in Nicomedia,<sup>[7]</sup> the daughter of a rich pagan named Dioscorus who carefully guarded her, keeping her locked up in a tower to preserve her from the outside world. After she secretly became a Christian, she rejected an offer of marriage that she received through her father.<sup>[7][8]</sup>

Before departing on a journey, Barbara's father commanded that a private bath-house be erected for her use near her dwelling, and during his absence, she had three windows put in it as a symbol of the Holy Trinity, instead of the two originally intended. When her father returned, she acknowledged herself to be a Christian. Dragged before the prefect of the province, Martinianus, who had her cruelly tortured, Barbara held true to her Christian faith. During the night, the dark prison was bathed in light and new miracles occurred. Every morning, her wounds were healed. Torches that were to be used to burn her went out as soon as they came near her. Finally, she was condemned to death by beheading. Her father himself carried out the death sentence; however, as punishment, he was struck by lightning on the way home and his body was consumed by flame. Barbara was buried by a Christian, Valentinus, and her tomb became the site of miracles. This summary omits picturesque details, supplemented from Old French accounts.<sup>[2]</sup>

### Saint Barbara



St. Barbara with her attribute – three-windowed tower, central panel of *St. Barbara Altarpiece* (1447), National Museum in Warsaw

### Virgin and martyr

<b>Born</b>	Mid-third century <u>Heliopolis (Roman Phoenicia)</u> or <u>Nicomedia, Bithynia</u>
<b>Died</b>	Late-third century to early-fourth century (executed by her father)
<b>Venerated in</b>	<u>Eastern Orthodox Church</u> <u>Roman Catholic Church</u> <u>Oriental Orthodoxy</u> <u>Aglipayan Church</u> <u>Anglicanism</u>
<b>Feast</b>	<ul style="list-style-type: none"> <li>4 December (Catholic and Eastern Orthodox Church)</li> <li>8 Koiak (Coptic Orthodox Church)</li> <li>24 November (<u>Episcopal Church (United States)</u>)</li> </ul>

According to the *Golden Legend*, her martyrdom took place on 4 December "in the reign of emperor Maximianus and Prefect Marcien" (c. 286–305); the year was given as 267 in the French version edited by Father Harry F. Williams of the Anglican Community of the Resurrection (1975).

## Veneration



*The beheading of St. Barbara* by Giulio Quaglio the Younger (1721–1723)

The name of Saint Barbara was known in Rome in the 7th century;<sup>[2]</sup> her cult can be traced to the 9th century, at first in the East. Since there is no mention of her in the earlier martyrologies, her historicity is considered doubtful.<sup>[9]</sup>

Her legend is included in Vincent of Beauvais' *Speculum historiale* (xii.64) and in later versions of the *Golden Legend*<sup>[10]</sup> (and in William Caxton's version of it).

Various versions, which include two surviving mystery plays, differ on the location of her martyrdom, which is variously given as Tuscany, Rome, Antioch, Baalbek, and Nicomedia.<sup>[11]</sup>

Saint Barbara is one of the Fourteen Holy Helpers. Her association with the lightning that killed her father has caused her to be invoked against lightning and fire; by association with explosions, she is also the patron of

artillery and mining.<sup>[12]</sup>

Her feast, 4 December, was introduced in Rome in the 12th century and included in the Tridentine calendar. In 1729, that date was assigned to the celebration of Saint Peter Chrysologus, reducing that of Saint Barbara to a commemoration in his Mass.<sup>[6]:98</sup> In 1969, it was removed from that calendar, because the accounts of her life and martyrdom were judged to be entirely fabulous, lacking clarity even about the place of her martyrdom.<sup>[6]:147</sup> However, she is still mentioned in the Roman Martyrology,<sup>[13]</sup> which, in addition, lists another ten martyr saints named Barbara.

In the 12th century, the relics of Saint Barbara were brought from Constantinople to the St. Michael's Golden-Domed Monastery in Kyiv, where they were kept until the 1930s, when they were transferred to St. Volodymyr's Cathedral in the same city. In November 2012, Patriarch Filaret of The Ukrainian Orthodox Church – Kiev Patriarchate transferred a small part of St. Barbara's relics to St. Andrew Ukrainian Orthodox Cathedral in Bloomingdale, Illinois.

Her feast day for Roman Catholics<sup>[5]</sup> and most Anglicans is 4 December.

In 2022, Barbara was officially added to the Episcopal Church liturgical calendar with a feast day she shares with Catherine of Alexandria, and Margaret of Antioch on 24 November.<sup>[14]</sup>

## Patronage

Saint Barbara is venerated by Catholics who face the danger of sudden and violent death at work. She is invoked against thunder and lightning and all accidents arising from explosions of gunpowder.<sup>[15][16]</sup> She became the patron saint of artillerymen, armourers, military engineers, gunsmiths, and anyone else who worked with cannon and explosives.<sup>[17][18]</sup> Following the widespread adoption of gunpowder in mining in the 1600s, she was adopted as the patron of miners, tunnellers,<sup>[12]</sup> and other underground workers. As the geology and mine engineering developed in association with mining, she became patron of these professions.

<b>Attributes</b>	<u>Three-windowed tower</u> , <u>palm</u> , <u>chalice</u> , <u>lightning</u> , <u>a crown of martyrdom</u>
<b>Patronage</b>	<u>Paternò, Rieti (Italy)</u> ; <u>armourers</u> ; <u>architects</u> ; <u>artillerymen</u> ; <u>firemen</u> ; <u>firework makers</u> ; <u>mathematicians</u> ; <u>miners</u> ; <u>tunnelers</u> ; <u>lightning</u> ; <u>chemical engineers</u> ; <u>prisoners</u> ; <u>Lebanon</u>



Saint Barbara and her tower, French (Villeloup, Aube), c. 1520–1530, polychromed limestone



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# Kassia

**Kassia**, **Cassia** or **Kassiani** (Greek: Κασσιανή, romanized: *Kassianí*, pronounced [kasiaˈni]; c. 810 – before 865) was a Byzantine-Greek composer, hymnographer and poet.<sup>[1]</sup> She holds a unique place in Byzantine music as the only known woman whose music appears in the Byzantine liturgy.<sup>[2]</sup> Approximately fifty of her hymns are extant, most of which are stichera, though at least 26 have uncertain attribution.<sup>[1]</sup> The authenticity issues are due to many hymns being anonymous, and others ascribed to different authors in different manuscripts. She was an abbess of a convent in the west of Constantinople.

Additionally, many epigrams and gnomic verses are attributed to her,<sup>[3]</sup> at least 261.<sup>[4]</sup> Kassia is notable as one of at least two women in the middle Byzantine period known to have written in their own names, the other being Anna Comnena.<sup>[5]</sup> Like her predecessors Romanos the Melodist and Andrew of Crete, the earliest surviving manuscripts of her works are dated centuries after her lifetime.<sup>[6]</sup>

## Name

Her name is a feminine Greek form of the Latin name Cassius. It is variously spelled Κασσιανή (contemporary pronunciation [kaˈsɕani]), Κασ(σ)ία (*Kas[s]ia*), Ευκασία (*Eikasia*), Ικασία (*Ikasia*), *Kassiani*, *Cas[s]ia*, *Cassiane*, *Kassiana*. Modern English-language references to her as a composer generally use the name "Kassia," while references to her religious life tend to use Kassia or Kassiani.<sup>[1][7]</sup>

## Life

Kassia was born between 805 and 810 in Constantinople into a wealthy family<sup>[1]</sup> and grew to be exceptionally beautiful and intelligent. Three Byzantine chroniclers, Pseudo-Symeon the Logothete, George the Monk (a.k.a. George the Sinner) and Leo the Grammarian, claim that she was a participant in the "bride show" (the means by which Byzantine princes/emperors sometimes chose a bride, by giving a golden apple to his choice) organized for the young bachelor Theophilos by his stepmother, the Empress Dowager Euphrosyne. Smitten by Kassia's beauty, the young emperor approached her and said: "Through a woman [came forth] the baser [things]," referring to the sin and suffering coming as a



Icon of St. Kassia

<b>Born</b>	810 Constantinople (modern-day Istanbul, Turkey)
<b>Died</b>	865 Kasos
<b>Venerated in</b>	<u>Eastern Orthodox Church</u> <u>Catholic Church</u> <u>Eastern Catholic Churches</u> <u>Anglican Communion</u>
<b>Canonized</b>	<u>Pre-congregation</u>
<b>Feast</b>	7 September

result of Eve's transgression. Kassia promptly responded, "And through a woman [came forth] the better [things]," referring to the hope of salvation resulting from the Incarnation of Christ through the Virgin Mary. According to tradition, the verbatim dialogue was:

"-Ἐκ γυναικοῦς ταῦ χεῖρω." Medieval Greek: [ek jyne'kos ta 'ciro]

"-Καὶ ἐκ γυναικοῦς ταῦ κρείττω." Medieval Greek: [c(e) ek jyne'kos ta 'krito]



19th century representation by Valentine Cameron Prinsep of Theophilos' choice

Unsatisfied with her response, Theophilos rejected her and chose Theodora as his wife.

When next we hear of Kassia in 843 she had founded a convent in the west of Constantinople, near the Constantinian Walls, and became its first abbess.<sup>[8]</sup> Although many scholars attribute this to bitterness at having failed to marry Theophilos and to become empress, a letter from Theodore the Studite indicates that she had other motivations for wanting a monastic life. It had a close relationship with the nearby monastery of Stoudios, which was to play a central role in re-editing the Byzantine liturgical books in the 9th and 10th centuries, thus ensuring the survival of her work (Kurt Sherry, p. 56). However, since the monastic life was a common vocation in her day, religious zeal is as likely a motive as either depression or aspiration for artistic renown.<sup>[9]</sup>

Emperor Theophilos was a fierce iconoclast, and any residual feelings he may have had for Kassia did not preserve her from the imperial policy of persecution for her defence of the veneration of icons. Among other things, she was subjected to scourging with a lash. In spite of this, she remained outspoken in defence of the Orthodox Faith, at one point saying, "I hate silence when it is time to speak."<sup>[9]</sup>

After the death of Theophilos in 842 his young son Michael III became Eastern Roman Emperor, with Empress Theodora acting as Regent. Together they ended the second iconoclastic period (814-842); peace was restored to the empire.

Kassia traveled to Italy briefly, but eventually settled on the Greek Island of Kasos where she died sometime between 867 and 890. In the city of Panaghia, there is a church where Kassia's tomb/reliquary may be found <sup>[10]</sup>

## Works

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### Overview

Kassiani wrote many hymns which are still used in the Byzantine liturgy to this day. She became known to the great Theodore the Studite, while she was still a young girl, and he was impressed by her learning and literary style.<sup>[9]</sup> She not only wrote spiritual poetry, but composed music to accompany



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# Casimir II the Just

**Casimir II the Just** (Polish: *Kazimierz II Sprawiedliwy*; 28 October 1138 – 5 May 1194) was a Lesser Polish Duke of Wiślica from 1166 to 1173, and of Sandomierz after 1173. He became ruler over the Polish Seniorate Province at Kraków and thereby High Duke of Poland in 1177; a position he held until his death, though interrupted once by his elder brother and predecessor Mieszko III the Old. In 1186 Casimir also inherited the Duchy of Masovia from his nephew Leszek, becoming the progenitor of the Masovian branch of the royal Piast dynasty, and great-grandfather of the later Polish king Władysław I the Elbow-high. The honorific title "the Just" was not contemporary and first appeared in the 16th century.

## Early life

Casimir, the sixth but fourth surviving son of Bolesław III Wrymouth, Duke of Poland, by his second wife Salomea, daughter of Count Henry of Berg, was born in 1138, after his father's death but on the same day. <sup>[1]</sup> Consequently, he was not mentioned in his father's will, and thus left without any land.

During his first years, Casimir and his sister Agnes (born in 1137) lived with their mother Salomea in her widow land of Łęczyca. There, the young prince remained far away from the struggles of his brothers Bolesław IV the Curly and Mieszko III the Old with their older half-brother High Duke Władysław II, who tried to reunite all of Poland under his rule (contrary to his late father's testament) and was finally expelled in 1146.

Salomea of Berg had died in 1144. Casimir and Agnes were cared for by their elder brother Bolesław IV, who assumed the high ducal title two years later. Although under his tutelage the young prince could feel safe, he had no guarantee to receive part of the paternal inheritance in the future. When in 1151 he reached the proper age (age 13 at that time) to assume control over some of the lands of the family, he remained with nothing. Three years later (1157), his situation worsened as a result of the successful Polish campaign of Emperor Frederick Barbarossa, who came to the aid of Władysław II and his sons. As a part of the treaty Bolesław IV had to conclude with Barbarossa, Casimir was sent to Germany as a hostage in order to secure the loyalty of his brother to the Emperor. The fate of Casimir at the Imperial Court is

### Casimir II the Just



#### High Duke of Poland

<b>Tenure</b>	1177–1191
	1191–1194
<b>Predecessor</b>	<u>Mieszko III the Old</u>
<b>Successor</b>	<u>Leszek I the White</u>

#### Duke of Masovia

<b>Tenure</b>	1186–1194
<b>Predecessor</b>	<u>Leszek</u>
<b>Successor</b>	<u>Leszek I the White</u>

<b>Born</b>	28 October 1138
<b>Died</b>	5 May 1194 (aged 55)
	<u>Kraków</u>

<b>Burial</b>	<u>Wawel Cathedral</u> , <u>Kraków</u>
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<b>Spouse</b>	<u>Helena of Znojmo</u>
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<b>Issue</b>	<u>Adelaide</u>
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<i>more...</i>	<u>Leszek I the White</u> <u>Konrad I of Masovia</u>
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<b>House</b>	<u>Piast dynasty</u>
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unknown. He returned to Poland certainly before 21 May 1161, because on that day he is mentioned in a document along with two of his brothers, Bolesław IV and Henry of Sandomierz.

<b>Father</b>	<u>Bolesław III Wrymouth</u>
<b>Mother</b>	<u>Salomea of Berg</u>
<b>Religion</b>	<u>Roman Catholic</u>

## Duke at Wiślica

In 1166, Casimir's brother Henry was killed in battle during a Prussian Crusade. He died without issue, and in his will he named Casimir the only heir of his Lesser Polish Duchy of Sandomierz. However, High Duke Bolesław IV decided to divide the duchy into three parts: the largest (which included the capital, Sandomierz) he gave to himself; a second unnamed portion he granted to Mieszko III the Old, and only the third part, the small district of Duke of Wiślica, was given to Casimir.

Angry and disappointed with the decision of the High Duke, Casimir rebelled against him, with the support of his brother Mieszko, the magnate Jaksa of Miechów, Sviatoslav son of Piotr Włostowic, Archbishop Jan of Gniezno, and Bishop Gedko of Kraków. Casimir also had the support of almost all of Lesser Poland. Quick actions by Bolesław IV stopped the rebellion, and in the end, Casimir was only able to retain Wiślica. In 1172, Mieszko III again rebelled against the High Duke, and tried to persuade his younger brother to join him. For unknown reasons, Casimir refused to participate this time.

Bolesław IV died in 1173 and according to the principle of agnatic seniority he was succeeded as High Duke by Mieszko III the Old, the oldest surviving brother. Mieszko decided to give the entire Sandomierz duchy to Casimir, and so Casimir finally assumed the ducal title that his late brother had usurped.

## Revolt against Mieszko III the Old

The strong and dictatorial rule of the new High Duke caused a deep disaffection among the Lesser Polish nobility. This time a new revolt instigated in 1177 had a real chance of victory. The rebellion, apart from the magnates, counted upon the support of Gedko, Bishop of Kraków; Mieszko's eldest son Odon; Duke Bolesław I the Tall of Silesia, the son of former High Duke Władysław II; and Casimir. The reasons for his inclusion in this revolt, after being reconciled with Mieszko, are unknown.

The battle for new leadership took quite strange course: Mieszko III, completely surprised by the rebels in his Duchy of Greater Poland, withdrew to Poznań, where he stayed for almost two years enduring heavy fighting with his son Odon. Finally, he was defeated and was forced to escape. Duke Bolesław the Tall failed to conquer Kraków and the Seniorate Province, as he himself was stuck in an inner-Silesian conflict with his brother Mieszko I Tanglefoot and his own son Jarosław; soon defeated, he asked Casimir for help. After a successfully action in Silesia, Casimir marched to Kraków, which was quickly mastered. Casimir, now Duke of Kraków, decided to conclude a treaty under which



Polish acquisitions of Casimir:

- Duchy of Wiślica (1166)
- Duchy of Sandomierz (1173), Seniorate Province at Kraków with Łęczyca Land (1177), Duchy of Masovia (1186), Drohiczyn (1191)
- Gniezno and Kalisz, conquered by Mieszko the Old in 1181
- Greater Poland (Poznań) and Silesia (Wrocław)





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# Lazarus of Bethany

**Lazarus of Bethany** (Latinised from *Lazar*, ultimately from Hebrew *Eleazar*, "God helped"), also venerated as **Righteous Lazarus, the Four-Days Dead** in the Eastern Orthodox Church,<sup>[4]</sup> is the subject of a sign of Jesus in the Gospel of John, in which Jesus restores him to life four days after his death. The Eastern Orthodox and Catholic traditions offer varying accounts of the later events of his life.

In the context of the seven signs in the Gospel of John, the raising of Lazarus at Bethany – today the Palestinian town of Al-Eizariya in the West Bank, which translates to "the place of Lazarus" – is the climactic narrative: exemplifying the power of Jesus "over the last and most irresistible enemy of humanity: death. For this reason, it is given a prominent place in the gospel."<sup>[5]</sup>

The name *Lazarus* is frequently used in science and popular culture in reference to apparent restoration to life; for example, the scientific term *Lazarus taxon* denotes organisms that reappear in the fossil record after a period of apparent extinction, and also the *Lazarus sign* and the *Lazarus syndrome*. There are also numerous literary uses of the term.

A distinct character of the same name is also mentioned in the Gospel of Luke in Jesus' parable of the rich man and Lazarus, in which both eponymous characters die, and the former begs for the latter to be resurrected.

## Raising of Lazarus

The **raising of Lazarus** is a miracle of Jesus recounted only in the Gospel of John (John 11:1–44) in the New Testament, as well as in the Secret Gospel of Mark (a fragment of an extended version of the Gospel of Mark) in which Jesus raises Lazarus of Bethany from the dead four days after his entombment.<sup>[6][7][8]</sup> The event took place at Bethany. In John, this is the last of the miracles that Jesus performs before the passion, crucifixion and his own resurrection.

## Narrative

### Saint Lazarus of Bethany



Christ's raising of Lazarus, Athens, 12–13th century

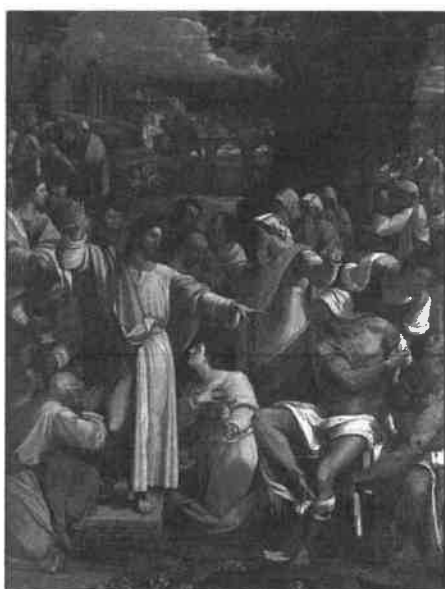
#### Four-days dead, friend of Christ

<b>Died</b>	1st century AD
<b>Venerated in</b>	<u>Catholic Church</u> <u>Eastern Orthodox Church</u> <u>Oriental Orthodox Church</u> <u>Anglican Communion</u> <u>Lutheran Church</u> <u>Islam</u>

<b>Feast</b>	<ul style="list-style-type: none"> <li>Eastern Churches: <u>Lazarus Saturday</u><sup>[1]</sup> 17 <u>March</u><sup>[2]</sup> 17 <u>October</u><sup>[3]</sup></li> <li>Western Churches: 29 July</li></ul>
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<b>Attributes</b>	Sometimes <u>vested</u> as an <u>apostle</u> , sometimes as a
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The biblical narrative of the raising of Lazarus is found in chapter 11 of the Gospel of John.<sup>[9]</sup> A certain Lazarus, who lives in the town of Bethany near Jerusalem, is introduced as a follower of Jesus.<sup>[10]</sup> He is identified as the brother of the sisters Mary and Martha. The sisters send word to Jesus that Lazarus, "he whom thou lovest," is ill.<sup>[11]</sup> Jesus tells his followers: "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Instead of immediately traveling to Bethany, according to the narrator, Jesus intentionally remains where he is for two more days before beginning the journey. The disciples are afraid of returning to Judea, but Jesus says: "Our friend Lazarus is asleep, but I am going to awaken him." When the apostles misunderstand, he clarifies, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe."



*The Raising of Lazarus*, Oil on canvas, c. 1517–1519, Sebastiano del Piombo (National Gallery, London)

When Jesus arrives in Bethany, he finds that Lazarus is dead and has already been in his tomb for four days. He meets first with Martha and Mary in turn. Martha laments that Jesus did not arrive soon enough to heal her brother ("if you had been here, my brother would not have died") and Jesus replies with the well-known statement, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."<sup>[12]</sup> Martha affirms that she does truly believe and states, "Yes, Lord. I believe that you are the Messiah, the Son of God, who has to come into the world." Later the narrator here gives the famous simple phrase, "Jesus wept."<sup>[13]</sup>

In the presence of a crowd of Jewish mourners, Jesus comes to the tomb. Jesus asks for the stone of the tomb to be removed, but Martha interjects that there will be a smell. Jesus responds, "Did I not tell you that if you believed, you would see the glory of God?" Over the objections of Martha, Jesus has them roll the stone away from the entrance to the tomb and says a prayer. They take the stone away then Jesus looks up and says: "Father, I thank you that you have heard me. I know that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me." He then calls Lazarus to come out ("Lazarus, come forth!") and Lazarus does so, still wrapped in his grave-cloths. Jesus then calls for someone to remove the grave-cloths, and let him go.

The narrative ends with the statement that many of the witnesses to this event "believed in him". Others are said to report the events to the religious authorities in Jerusalem.

The Gospel of John mentions Lazarus again in chapter 12. Six days before the Passover on which Jesus is crucified, Jesus returns to Bethany and Lazarus attends a supper that Martha, his sister, serves.<sup>[14]</sup> Jesus and Lazarus together attract the attention of many Jews and the narrator states that

bishop. In the scene of his resurrection, he is portrayed tightly bound in mummified clothes, which resemble swaddling bands.



*The Raising of Lazarus*, by Duccio, 1310–11



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# Joseph of Arimathea

**Joseph of Arimathea** (Ancient Greek: Ἰωσήφ ὁ ἀπο᾽ Ἀριμαθαίας) was, according to all four canonical gospels, the man who assumed responsibility for the burial of Jesus after his crucifixion. The historical location of Arimathea is uncertain, although it has been identified with several towns. A number of stories that developed during the Middle Ages connect him with Glastonbury, England,<sup>[3]</sup> and also with the Holy Grail legend.

## Gospel narratives

Matthew 27 describes him<sup>[a]</sup> simply as a rich man and disciple of Jesus, but according to Mark 15, Joseph of Arimathea was "a respected member of the council, who was also himself looking for the kingdom of God".<sup>[b]</sup> Luke 23 adds that he "had not consented to their decision and action".<sup>[c]</sup>

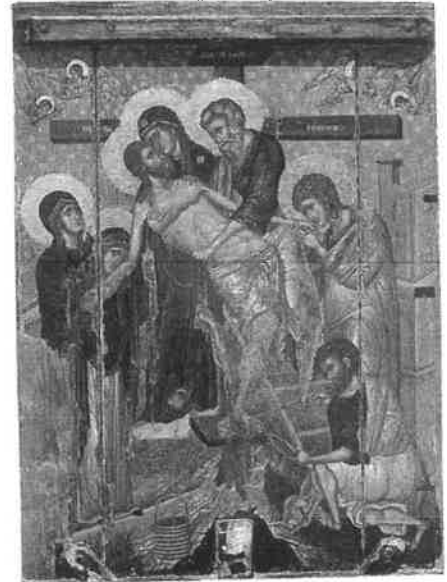
According to John 19, upon hearing of Jesus' death, this secret disciple of Jesus "asked Pilate that he might take away the body of Jesus, and Pilate gave him permission."<sup>[d]</sup> Joseph immediately purchased a linen shroud<sup>[e]</sup> and proceeded to Golgotha to take the body of Jesus down from the cross. There, according to John 19:39–40,<sup>[f]</sup> Joseph and Nicodemus took the body and bound it in linen cloths with the spices (myrrh and aloes) that Nicodemus had brought. Luke 23:55–56 states that the women "who had come with him from Galilee" prepared the spices and ointments.

The disciples then conveyed the prepared corpse to a man-made cave hewn from rock in a garden nearby. The Gospel of Matthew alone suggests that this was Joseph's own tomb.<sup>[g]</sup> The burial was undertaken speedily, "for the Sabbath was drawing on".

## Veneration

Joseph of Arimathea is venerated as a saint by the Catholic and Eastern Orthodox Churches, and in some Protestant traditions. The traditional Roman calendar marked his feast day on 17 March, but he is now listed, along with Saint Nicodemus, on 31 August in the *Martyrologium Romanum*. Eastern Orthodox

Saint  
**Joseph of Arimathea**



14th century Byzantine Icon of the Descent from the Cross from the Church of Saint Marina in Kalopanagiotis, Cyprus. Saint Joseph of Arimathea is the figure standing in the center, in blue-green robes holding the Body of Christ.

### Secret Disciple of Jesus

<b>Venerated in</b>	<u>Anglicanism</u>
	<u>Catholic Church</u>
	<u>Eastern Orthodox Church</u>
	<u>Oriental Orthodox Churches</u>
	<u>Lutheranism</u>
<b>Canonized</b>	<u>Pre-Congregation</u>
<b>Major shrine</b>	<u>Syriac Orthodox Chapel of Holy Sepulchre</u>

churches commemorate him on the *Third Sunday of Pascha* (i.e., the second Sunday after Easter) and on 31 July, a date shared by Lutheran churches.<sup>[4]</sup> He is included in the Myrrhbearers.<sup>[5]</sup>

Although a series of legends developed during the Middle Ages (perhaps elaborations of early New Testament apocrypha) tied this Joseph to Britain as well as the Holy Grail, he is not currently on the abbreviated liturgical calendar of the Church of England, although he is on the calendars of some churches of the Anglican Communion, such as the Episcopal Church, which commemorates him on 1 August.<sup>[6]</sup>

## Old Testament prophecy

Many Christians<sup>[7]</sup> interpret Joseph's role as fulfilling Isaiah's prediction that the grave of the "Suffering Servant" would be with a rich man (Isaiah 53:9), assuming that Isaiah was referring to the Messiah. The prophecy in Isaiah chapter 53 is known as the "Man of Sorrows" passage:

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

The Greek Septuagint text:

And I will give the wicked for his burial, and the rich for his death; for he practiced no iniquity, nor craft with his mouth.

## Development of legends

Since the 2nd century, a mass of legendary detail has accumulated around the figure of Joseph of Arimathea in addition to the New Testament references. Joseph is referenced in apocryphal and non-canonical accounts such as the Acts of Pilate and the medieval Gospel of Nicodemus. Joseph is mentioned in the works of early church historians such as Irenaeus, Hippolytus, Tertullian, and Eusebius, who added details not found in the canonical accounts. Francis Gigot, writing in the *Catholic Encyclopedia*, states that "the additional details which are found concerning him in the apocryphal *Acta Pilati* ("Acts of Pilate"), are unworthy of credence."<sup>[8]</sup> The Narrative of Joseph of Arimathea, a medieval work, is even purportedly written by him directly, although it adds more details on the robbers at Jesus's crucifixion than Joseph himself.<sup>[9]</sup> He also appears in the ancient non-canonical text the Gospel of Peter.<sup>[10]</sup>

### Feast

3rd Sunday of Pascha, the Feast of the Myrrh-bearing Women: Eastern Orthodox Church

31 July: Eastern Catholic Churches

1 August: Episcopal (Anglican) Church

31 August: General Roman Calendar

Monday after 6th Sunday after feast of the Holy Cross

Armenian Apostolic Church<sup>[1]</sup>

### Patronage

Funeral Directors and Undertakers<sup>[2]</sup>



Joseph of Arimathea by Pietro Perugino, a detail from his *Lamentation over the Dead Christ*.



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# Rita of Cascia

**Rita of Cascia**, OSA (born **Margherita Ferri Lotti**; 1381 – 22 May 1457), was an Italian widow and Augustinian nun. After Rita's husband died, she joined an Augustinian community of religious sisters, where she was known both for practicing mortification of the flesh<sup>[1]</sup> and for the efficacy of her prayers. Various miracles are attributed to her intercession, and she is often portrayed with a bleeding wound on her forehead, which is understood to indicate a partial stigmata.

Pope Leo XIII canonized Rita on 24 May 1900. Her feast day is celebrated on 22 May. At her canonization ceremony, she was bestowed the title of "Patroness of Impossible Causes," while in many Catholic countries, Rita came to be known as the patroness of abused wives and heartbroken women. Her body, which Augustinians believe to be incorrupt, remains in the Basilica of Santa Rita da Cascia.

## Early life



Sanctuary of Saint Rita at Roccaporena, Italy

Margherita Lotti was born in 1381 in the city of Roccaporena, a small suburb of Cascia (near Spoletto, Umbria, Italy)<sup>[2]</sup> where various sites connected with her are the focus of pilgrimages. Her name, Margherita, means "pearl". She was affectionately called Rita, the short form of her baptismal name. Her parents, Antonio and Amata Ferri

Lotti, were known to be noble, charitable persons, who gained the epithet *Conciliatori di Cristo* (English: *Peacemakers of Christ*).<sup>[1]</sup> According to pious accounts, Rita was originally pursued by a notary named Gubbio but she resisted his offer. She was married at age twelve to a nobleman named Paolo Mancini. Her parents arranged her marriage, a common practice at the time, despite her repeated requests to be allowed to enter a convent of religious sisters. Her husband, Paolo Mancini, was known to be a rich, quick-tempered, immoral man, who had many enemies in the

Saint  
**Rita of Cascia**  
O.S.A.



Portrait of Santa Rita, detail of the chest that contained the body, Sanctuary of Cascia.

**Mother, Widow, Stigmatist, Consecrated Religious**

<b>Born</b>	1381 <u>Roccaporena</u> , <u>Perugia</u> , <u>Umbria</u> , <u>Italy</u>
<b>Died</b>	22 May 1457 (aged 75–76) <u>Cascia</u> , <u>Perugia</u> , <u>Umbria</u> , <u>Italy</u>
<b>Venerated in</b>	<u>Roman Catholic Church</u>
<b>Beatified</b>	1626 by <u>Pope Urban VIII</u>

Basilica of Saint Rita at Cascia

Santa Rita da Cascia (San Giovanni la Punta)

region of Cascia. The marriage lasted for eighteen years, during which she is remembered for her Christian values as a model wife and mother who made efforts to convert her husband from his abusive behavior.

Rita endured his insults, physical abuse and infidelities for many years. According to popular tales, through humility, kindness and patience, Rita was able to convert her husband into a better person, more specifically renouncing a family feud known at the time as *La Vendetta*. Rita eventually bore two sons, Giangiaco (Giovanni)

Antonio and Paulo Maria, and brought them up in the Christian faith. As time went by and the family feud between the Chiqui and Mancini families became more intense, Paolo Mancini became congenial, but his allies betrayed him and he was stabbed to death<sup>[2]</sup> by Guido Chiqui, a member of the feuding family.

Rita gave a public pardon at Paolo's funeral to her husband's murderers.<sup>[2]</sup> Paolo Mancini's brother, Bernardo, was said to have continued the feud and hoped to convince Rita's sons to seek revenge. Bernardo convinced Rita's sons to leave their manor and live at the Mancini villa ancestral home. As her sons grew, their characters began to change as Bernardo became their tutor. Rita's sons wished to avenge their father's murder. Rita, fearing that her sons would lose their souls, tried to dissuade them from retaliating, but to no avail. She asked God to remove her sons from the cycle of vendettas and prevent mortal sin and murder. Her sons died of dysentery a year later, which pious Catholics believe

was God's answer to her prayer, taking them by natural death rather than risk them committing a mortal sin punishable by Hell.

After the deaths of her husband and sons, Rita desired to enter the monastery of Saint Mary Magdalene in Cascia, but was turned away. Although the convent acknowledged Rita's good character and piety, the nuns were afraid of being associated with her due to the scandal of her husband's violent death and because she was not a virgin.<sup>[3]</sup> However, Rita persisted in her cause and was given a condition before the convent could accept her: the task of reconciling her family with her husband's murderers. She implored her three patron saints (John the Baptist, Augustine of Hippo, and Nicholas of Tolentino) to assist her, and she set about the task of establishing peace between the hostile parties of Cascia.<sup>[4]</sup> Popular religious tales recall that the bubonic plague, which ravaged Italy at the time,

<b>Canonized</b>	24 May 1900, <u>Vatican City, Rome</u> by <u>Pope Leo XIII</u>
<b>Major shrine</b>	<u>Basilica of Santa Rita da Cascia, Cascia, Italy</u>
<b>Feast</b>	22 May
<b>Attributes</b>	Forehead wound, rose, bees, grape vine
<b>Patronage</b>	Lost and impossible causes, sickness, wounds, marital problems, abuse, mothers
<b>Controversy</b>	<u>Spousal abuse, feud, family honor, loneliness</u>



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# Zita

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**Zita** (c.1212 – 27 April 1272), also known as **Sitha** or **Citha**, is an Italian saint, the patron saint of maids and domestic servants. She is often appealed to in order to help find lost keys. She is often confused with St. Osyth or Ositha, an important English Saint with a town named after her.

Zita entered domestic service at the age of twelve and served the same family for almost fifty years. Through her diligence and fidelity, she became a trusted and valued servant. She spent her days doing ordinary things extraordinarily well. Zita was known for her kindness and generosity to the poor.

## Life

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Zita was born in Tuscany in a village not far from Lucca, to Giovanni and Buonissima Lombardo. Her maternal uncle, Graziano, was a hermit who dwelt on a neighboring mountain where he had built a church and a shelter for travelers.<sup>[2]</sup> Her elder sister became a Cistercian nun.

At the age of 12, she became a servant in the household of the Fatinellis, a well-to-do family of silk merchants. Signora Fatinelli allowed Zita to attend school for a year and then put her to be trained under an older maid. Seeing how fond everyone was of Zita, the older maid did everything in her power to discredit her as negligent and lazy. Zita never attempted to defend herself. The other servants interpreted her piety as posturing.

By her meek and humble self-restraint, she at last succeeded in overcoming the malice of her fellow-servants. She gave one-third of her wages to her parents, kept a third, and gave the rest to the poor. The mistress of the house placed Zita in charge of the household almsgiving, and allowed her to visit the sick poor in their own homes and tend to their needs. A small room isolated from the rest of the house was put at Zita's disposal. She would venture out in the evenings and invite some poor homeless woman to supper. The room had a bed, and was offered as safe shelter for the night.<sup>[2]</sup>

She always rose several hours before the rest of the family and took care to hear Mass every morning before she began work. She attended to her tasks with diligence and fidelity, and studied when possible to anticipate what needed to be done. It was Signora Fatinelli dying wish that Zita be placed in charge of the household. Zita continued to serve the Fatinellis after the death in 1260 of Guglielmo Fatinelli when his son Pagano became the head of the family.<sup>[2]</sup>

## Legends

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A story sometimes depicted in art concerns Zita carrying bread in her cloak to bring to the poor. Jealous servants reported this to the master, who confronted Zita. Upon opening the cloak, however, it was found to be full of flowers. A similar tale is told of Elizabeth of Hungary.

One anecdote relates a story of Zita giving away her own food during a famine, and then that of her master. When he remonstrated with her for depleting the family's own resources, they found the pantry fully stocked.<sup>[3]</sup>



Statue of St Zita in the parish church of Althofen, Austria

There are various versions of the miracle of the loaves. On one morning, Zita left her chore of baking bread either to tend to someone in need, or was deep in prayer in her room. She returned to find in the kneading-trough the loaves all ready set and prepared, or already baked. Since neither the servants nor the mistress knew who had prepared the bread, it was commonly attributed to angels.<sup>[3][4]</sup>

On another occasion, Zita was returning from distributing alms when she encountered a beggar. Having nothing left to give him, she accompanied him to the village well to draw him a cool drink. She let a copper jug down into the well, and in the act of holding it out to him, made the sign of the cross over the water, praying

that this drink might be blessed to the poor wayfarer. As he made to drink, he found that the water had turned into wine.

## Death and canonization

Zita died peacefully in the Fatinelli house on April 27, 1272. It is said that a star appeared above the attic where she slept at the moment of her death. She was 60 years old,<sup>[6]</sup> and had served and edified the family for 48 years. By the time of her death, she had become practically venerated by the family. After 150 miracles had been attributed to Zita's intercession and recognized by the church, she was canonized in 1696.<sup>[7]</sup>

Her body was exhumed in 1580, discovered to be incorrupt. Saint Zita's body is currently on display for public veneration in the Basilica di San Frediano in Lucca.

## Veneration

Guilds were established in Zita's honor to provide homes for servants temporarily out of work, to care for those aged or incurably ill, and to provide terms of long service.<sup>[2]</sup>

### Saint Zita



Miracle of Saint Zita by Bernardo Strozzi

### Virgin

<b>Born</b>	c. 1212 Monte Sagrati, near <u>Lucca, Italy</u> <sup>[1]</sup>
<b>Died</b>	April 27, 1272 (aged 59–60) <u>Lucca, Italy</u>
<b>Venerated in</b>	<u>Roman Catholic Church</u>
<b>Canonized</b>	1696
<b>Major shrine</b>	<u>Basilica di San Frediano, Lucca</u>
<b>Feast</b>	27 April
<b>Attributes</b>	depicted with a bag, <u>keys</u>
<b>Patronage</b>	Domestic servants, homemakers, lost keys, people ridiculed for their piety, single laywomen, <u>waiters</u> , waitresses, Italian City of <u>Lucca</u>





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# Brigid of Kildare

**Saint Brigid of Kildare** or **Saint Brigid of Ireland** (Irish: *Naomh Bríd*; Classical Gaelic: *Brighid*; Latin: *Brigida*; c. 451 – 525) is the patroness saint (or 'mother saint') of Ireland, and one of its three national saints along with Patrick and Columba. According to medieval Irish hagiographies, she was an abbess who founded the important abbey of Kildare (*Cill Dara*),<sup>[4]</sup> as well as several other convents of nuns. There are few historical facts about her, and her hagiographies are mainly anecdotes and miracle tales, some of which are rooted in pagan folklore.<sup>[3]</sup> They say Brigid was the daughter of a chieftain and a slave woman, and was raised in a druid's household before becoming a consecrated virgin. She is patroness of many things, including poetry, learning, healing, protection, blacksmithing, livestock and dairy production. In her honour, a perpetual fire was kept burning at Kildare for centuries.

Some historians suggest that Brigid is a Christianisation of the Celtic goddess, Bríd. St Brigid's feast day is 1 February, and traditionally it involves weaving Brigid's crosses and many other folk customs. It was originally a pre-Christian festival called Imbolc, marking the beginning of spring. From 2023 it is a public holiday in the Republic of Ireland.<sup>[5]</sup> This feast day is shared by Dar Lugdach, who tradition says was her student, close companion, and successor. The occasion is marked on the first Monday on or after 1st February.

## Name

The saint has the same name as the goddess Brigid, derived from the Proto-Celtic *\*Brigantī* "high, exalted" and ultimately originating with Proto-Indo-European *\*bʰergʰ-*. In Old Irish her name was spelled *Brigit*<sup>[6]</sup> and pronounced [ˈbʲrʲiːɟʲiː]. In Modern Irish she is also called *Bríd*.<sup>[6]</sup> In Welsh she is called *Ffraid* (sometimes mutated to *Fraid*), such as in several places called Llansanffraid, "St. Brigit's church". She is also referred to as "the Mary of the Gael"<sup>[7]</sup> and the "Mother Saint of Ireland".<sup>[8]</sup>

## Historicity

Saint  
Brigid



Saint Brigid of Ireland in stained glass at St. Joseph Catholic Church in Macon, Georgia, United States

### Virgin

<b>Born</b>	c. 451 <span>Faughart, Dundalk, Kingdom of Ulaid</span> <sup>[1][2]</sup> <span>Gaelic Ireland</span>
<b>Died</b>	c. 525 (age 74) <span>Kildare, Kingdom of Leinster, Gaelic Ireland</span>
<b>Venerated in</b>	<span>Catholic Church</span> <span>Anglican Communion</span> <span>Eastern Orthodox Church</span>
<b>Feast</b>	1 February
<b>Attributes</b>	<span>Brigid's cross</span> ; <span>crozier of an abbess</span> ; <span>flames or lamp</span> ; <span>cow or geese</span> <sup>[3]</sup>

There is debate over whether Brigid was a real person. There are few historical facts about her, and early hagiographies "are mainly anecdotes and miracle stories, some of which are deeply rooted in Irish pagan folklore".<sup>[3]</sup> She has the same name and many of the same attributes as the Celtic goddess Brigid, and there are many supernatural events and folk customs associated with her.<sup>[9]</sup> Like the saint, the goddess in Irish myth is associated with poetry, healing, protection, smithcraft, and domestic animals, according to *Sanas Cormaic* and *Lebor Gabála Érenn*. Furthermore, the saint's feast day falls on the Gaelic traditional festival of Imbolc.<sup>[10]:60–61</sup> Some scholars suggest that the saint is a Christianisation of the goddess; others that she was a real person whose mythos took on the goddess's attributes. Medieval art historian Pamela Berger argues that Christian monks "took the ancient figure of the mother goddess and grafted her name and functions onto her Christian counterpart".<sup>[11]</sup> Dáithí Ó hÓgáin and others suggest that the saint had been chief druid at the temple of the goddess Brigid, was responsible for converting it into a Christian monastery, and that after her death, the name and characteristics of the goddess became attached to the saint.<sup>[10][12][13]</sup>

<b>Patronage</b>	Kildare; Ireland; healers; poets; blacksmiths; livestock and dairy workers <sup>[3]</sup>
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## Life

### Sources

Among the most ancient accounts of St Brigid are two Old Irish hymns; the first by St Ultan of Ardraccan (died c. 657), *Brigit Bé Bithmaith* ('Brigid ever-excellent woman') also known as "Ultan's hymn",<sup>[14]</sup> and the second is "Broccán's hymn", composed by St Broccán Clóen (died c. 650) at the request of Ultan who was his tutor.<sup>[15]</sup> Two early Lives of St Brigid in Hiberno-Latin prose, the *Vita Sanctae Brigitae* I and II, were written in the 7th–8th centuries, the first one possibly by St Aleran (died in 665), lector of Clonard, the second by Cogitosus, a monk of Kildare.<sup>[16]</sup> An Old Irish prose Life, *Bethu Brigte*, was composed in the 9th century.<sup>[17]</sup> Several later Latin and Irish Lives of the saint were composed. The *Vita* III, in hexameter verse, is sometimes attributed to St Coelan of Inishcaltra of the 7th–8th centuries,<sup>[18]</sup> but appears more likely to have been written by St Donatus, an Irish monk who became Bishop of Fiesole in 824.<sup>[19]</sup> In Donatus' prologue, it refers to the earlier Lives by St Ultan (see before for his hymn), St. Aleran (see "Vita I") and an Anonymus.<sup>[20]</sup> A 34-hexameter Latin poem about St Brigid had previously been composed by the Irish Roman cleric Colman c. 800.



Kildare Cathedral, built on the site of the original abbey said to have been founded by Brigid

Discussion on dates for the annals and the accuracy of dates relating to St Brigid continues.<sup>[21]</sup>

### Early life

Because of the legendary quality of the earliest accounts of her life, there is debate among many secular scholars and Christians as to the truthfulness of her biographies. According to tradition, Brigid was born in the year 451 in Faughart,<sup>[22]</sup> just north of Dundalk,<sup>[1][2]</sup> in Conaille Muirtheimne, part of



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# Julian of Norwich



**Julian of Norwich** (c. 1343<sup>[note 1]</sup> – after 1416), also known as **Juliana of Norwich**, **the Lady Julian**, **Dame Julian**<sup>[4]</sup> or **Mother Julian**, was an English anchoress of the Middle Ages. Her writings, now known as *Revelations of Divine Love*, are the earliest surviving English language works by a woman, although it is possible that some anonymous works may have had female authors. They are also the only surviving English language works by an anchoress.

Julian lived in the English city of Norwich, an important centre for commerce that also had a vibrant religious life. During her lifetime, the city suffered the devastating effects of the Black Death of 1348–1350, the Peasants' Revolt (which affected large parts of England in 1381), and the suppression of the Lollards. In 1373, aged 30 and so seriously ill she thought she was on her deathbed, Julian received a series of visions or shewings of the Passion of Christ. She recovered from her illness and wrote two versions of her experiences, the earlier one being completed soon after her recovery—a much longer version, today known as the *Long Text*, was written many years later.

Julian lived in permanent seclusion as an anchoress in her cell, which was attached to St Julian's Church, Norwich. Four wills are known in which sums were bequeathed to a Norwich anchoress named Julian, and an account by the celebrated mystic Margery Kempe exists which provides evidence of counsel Kempe was given by the anchoress.

Details of Julian's family, education, or of her life before becoming an anchoress are not known; it is unclear whether her actual name was Julian. Preferring to write anonymously, and seeking isolation from the world, she was nevertheless influential in her lifetime. While her writings were carefully preserved, the Reformation prevented their publication in print. The *Long Text* was first published in 1670 by the Benedictine monk Serenus de Cressy, reissued by George Hargreaves Parker in 1843, and published in a modernised version in 1864. Julian's writings emerged from obscurity in 1901 when a manuscript in the British Museum was transcribed and published with notes by Grace Warrack; many translations have been made since. Julian is today considered to be an important Christian mystic and theologian.

## Background

**Julian of Norwich**

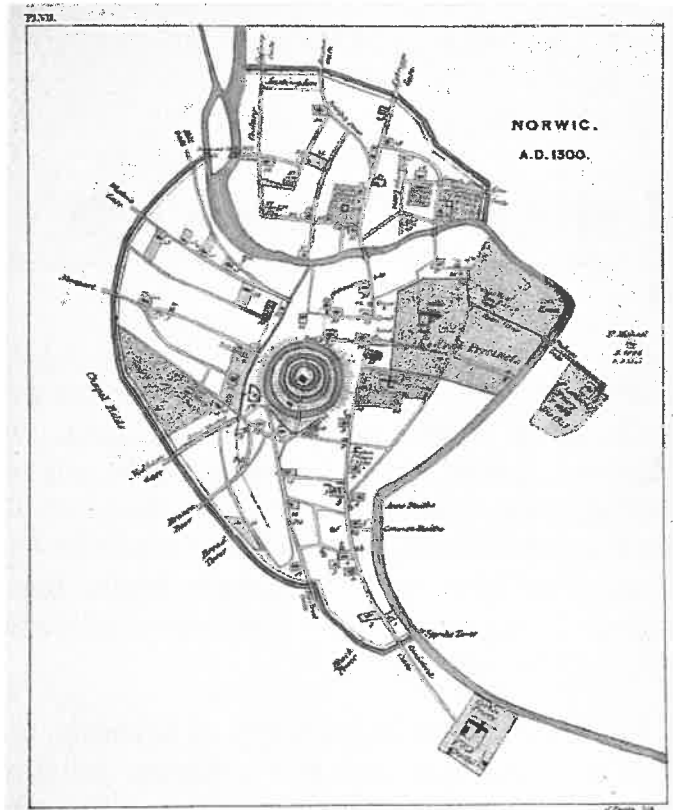


David Holgate's statue of Julian, outside Norwich Cathedral, completed in 2000<sup>[1]</sup>

<b>Born</b>	c. 1343
<b>Died</b>	after 1416 <u>Norwich, England</u>
<b>Occupations</b>	Theologian, anchoress, <u>mystic</u>
<b>Notable work</b>	<i><u>Revelations of Divine Love</u></i>
	<b>Theological work</b>
<b>Language</b>	<u>Middle English</u>

The English city of Norwich, where Julian probably lived all her life, was second in importance to London during the 13th and 14th centuries, and the centre of the country's primary region for agriculture and trade.<sup>[5][note 2]</sup> During her lifetime, the Black Death reached Norwich; the disease may have killed over half the population of the city, and returned in subsequent outbreaks up to 1387.<sup>[7]</sup> Julian was alive during the Peasants' Revolt of 1381, when the city was overwhelmed by rebel forces led by Geoffrey Litster. Henry le Despenser, the Bishop of Norwich, executed Litster after the peasant army was defeated at the Battle of North Walsham.<sup>[8]</sup> Despenser zealously opposed the Lollards, who advocated reform of the Church, and some of them were burnt at the stake at Lollards Pit, just outside the city.<sup>[5]</sup>

Norwich may have been one of the most religious cities in Europe at that time, with its cathedral, friaries, churches and recluses' cells dominating both the landscape and the lives of its citizens. On the eastern side of the city was the cathedral priory (founded in 1096), the Benedictine Hospital of St Paul, the Carmelite friary, St Giles's Hospital, and the Greyfriars monastery. To the south, the priory at Carrow, a Benedictine foundation, was located just beyond the city walls.<sup>[9]</sup> Its income was mainly generated from "livings" acquired from the renting of its assets, which included the Norwich churches of St Julian, All Saints Timberhill, St Edward Conisford and St Catherine Newgate, all now lost apart from St Julian's. The churches with anchorite cells enhanced the reputation of the priory, as they attracted endowments from across society.<sup>[10]</sup>



Map of Norwich (c. 1300) by Samuel Woodward (1847); St Julian's Church, towards the bottom of the map, is labelled with a '7'.

## Life

### Sources for Julian's life

Little of Julian's life is known. The few scant comments she provided about herself are contained in her writings, later published in a book commonly known as *Revelations of Divine Love*, a title first used in 1670.<sup>[11][12]</sup> The earliest surviving copy of a manuscript of Julian's, made by a scribe in the 1470s, acknowledges her as the author of the work.<sup>[11]</sup>

The earliest known references to Julian come from four wills, in which she is described as being an  anchoress.<sup>[11]</sup> The wills were all made by individuals who lived in Norwich. Roger Reed, the rector of St Michael Coslany, Norwich, whose will of 20 March 1394 provides the earliest record of Julian's existence, made a bequest of 12 shillings to be paid to "Julian anakorite".<sup>[2]</sup> Thomas Edmund, a Chantry priest from Aylsham, stipulated in his will of 19 May 1404 that 12 pennies be given to "Julian, anchoress of the church of St Julian, Conisford" and 8 pennies to "Sarah, living with her".<sup>[2][note 3]</sup> John Plumpton from Norwich gave 40 pennies to "the anchoress in the church of St Julian's,



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# Gertrude of Nivelles

**Gertrude of Nivelles**, OSB (also spelled *Geretrude*, *Geretrudis*, *Gertrud*; c. 628<sup>[2]</sup> – 17 March 659) was a seventh-century abbess who, with her mother Itta, founded the Abbey of Nivelles, now in Belgium.

## Life

### Family and childhood

The early history of Gertrude's family is not well documented. The anonymous author of her Early Middle Ages biography, *Vita Sanctae Geretrudis*, only hints at her origins: "it would be tedious to insert in this account in what line of earthly origin she was descended. For who living in Europe does not know the loftiness, the names, and the localities of her lineage?"<sup>[3]</sup> Gertrude's father, Pepin of Landen (Pippin the Elder), a nobleman from east Francia, had been instrumental in persuading King Clothar II to crown his son, Dagobert I, as the King of Austrasia. Due to her position at the palace, Gertrude's mother, Itta of Metz, was likely acquainted with Amandus, the Bishop of Maastricht.

When Dagobert succeeded his father and the court moved to Neustria, Pippin and his family (including young Gertrude) moved with the king's court.<sup>[4][5]</sup> Thus, Gertrude became introduced to politics during her childhood in the royal court. Arnulf of Metz, Pippin's close ally, was one of several royal counselors who received ecclesiastical posts after a secular career. McNamara argues that Arnulf retired into religion at the time of Clothar's death in 628, but he kept close ties to the family by marrying his son to Gertrude's sister, Begga.<sup>[6]</sup> However, later scholars have disagreed.

### Marriage proposal

Gertrude's biography begins with her father hosting a banquet when Gertrude was ten years old.<sup>[7]</sup> That the king accepted Pippin's invitation to the dinner at all shows Pippin's standing as well as that of his family.<sup>[8]</sup> At this feast, the King asked Gertrude if she would like to marry the "son of a duke of the Austrasians....

Saint  
**Gertrude of Nivelles**  
OSB



Stained glass window, Basilica of Our Lady in Tongeren, Belgium

**Virgin**

<b>Born</b>	c. 628 <u>Landen</u> , Kingdom of <u>Austrasia</u>
<b>Died</b>	17 March 659 (aged 30–31) <u>Nivelles</u> , Kingdom of <u>Austrasia</u>
<b>Honored in</b>	<u>Catholic Church</u> , <u>Eastern Orthodox Church</u> <sup>[1]</sup>

for the sake of his worldly ambition and mutual alliance."<sup>[3]</sup> Gertrude declined and "lost her temper and flatly rejected him with an oath, saying that she would have neither him nor any earthly spouse but Christ the Lord."<sup>[9]</sup>

Marriage alliances were important in this era although scholars disagree as to the extent parents or kings asserted power over spousal choice.<sup>[10]</sup> The marriage between Gertrude's sister Begga and Ansegisel helped set the stage for a Carolingian takeover of Austrasia.<sup>[11]</sup> The marriage of their son Pepin the Middle and Plectrude later secured the lands of Plectrude's parents Hugobert and Irmina of Oeren between the Rhine, Moselle and Meuse rivers, because Plectrude was an only child. Begga's sons enhanced Pepin's power by marrying women with political connections in the north and northwest.<sup>[11]</sup> All agree that the girl's personal feeling mattered little. One scholar speculated that if Pippin I had lived longer, he would likely have forced Gertrude to marry the son of the Austrasian duke, thus giving power to the Pippinids sooner to supplant the Merovingians.<sup>[11]</sup>

Dagobert died in 639 and was succeeded in Neustria by Clovis II and in Austrasia by Sigebert III. When Pippin died, Gertrude's brother Grimoald competed with Otto to become the new mayor of the palace.<sup>[12]</sup> After Otto died in battle, "the dignity of mayor of Sigebert's palace and control of all the kingdom of Austrasia was thus decisively assured to Grimoald" and the Pippinids.<sup>[13]</sup>

The mention of Gertrude's decided rejection of her Austrasian suitor is unique for the era. At least one scholar considers it to have been deliberately included by the chronicler as expressing her character.<sup>[14]</sup> The reference to a prior betrothal to Christ becomes common in later saints' lives. The suitor, while irritated, is not emotionally affected by this rejection.

After Dagobert's death, Pippin returned to the east in 640, taking Gertrude with him. Soon after, Pippin himself died, giving Gertrude the freedom to take the veil and enter the monastic life.<sup>[9]</sup> Scholars debate the date of the death of Pippin. Some sources date it as late as 650,<sup>[8]</sup> although others date it much earlier.

### After her father's death

The *Vita* describes how Itta, in order to prevent "violent abductors from tearing her daughter away by force," shaved her daughter's hair, leaving only a crown shape.<sup>[15]</sup> This action, known as tonsuring, marked Gertrude for a life of religious service. There were constant requests by "violators of souls" who wished to gain wealth and power by marrying Gertrude. As detailed in the *Vita*, only Itta's foundation of the Abbey of Nivelles stopped the constant flow of suitors interested in marrying Gertrude in order to ally with her wealthy family.<sup>[16]</sup>

<b><u>Canonized</u></b>	Recognised as a pre-Great Schism Western Saint by the Orthodox Church from immediately after her death because of her holy life and beautiful fragrance emanating immediately from her remains. Roman Catholics additionally formally declared a feast day for her in 1677 by <u>Pope Clement XII</u>
<b><u>Major shrine</u></b>	<u>Collegiate Church of Saint Gertrude, Nivelles, Walloon Brabant, Belgium</u>
<b><u>Feast</u></b>	17 March
<b><u>Attributes</u></b>	<u>crozier</u> , rats, mice and cats
<b><u>Patronage</u></b>	<u>Geertruidenberg</u> , gardeners, pilgrims, poor people, widows, cats, against rats, mice and pestilence



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# Ambrose

**Ambrose of Milan** (Latin: *Aurelius Ambrosius*; c. 339 – 4 April 397), venerated as **Saint Ambrose**,<sup>[a]</sup> was a theologian and statesman who served as Bishop of Milan from 374 to 397. He expressed himself prominently as a public figure, fiercely promoting Roman Christianity against Arianism and paganism.<sup>[5]</sup> He left a substantial collection of writings, of which the best known include the ethical commentary *De officiis ministrorum* (377–391), and the exegetical *Exameron* (386–390). His preachings, his actions and his literary works, in addition to his innovative musical hymnography, made him one of the most influential ecclesiastical figures of the 4th century.

Ambrose was serving as the Roman governor of Aemilia-Liguria in Milan when he was unexpectedly made Bishop of Milan in 374 by popular acclamation. As bishop, he took a firm position against Arianism and attempted to mediate the conflict between the emperors Theodosius I and Magnus Maximus. Tradition credits Ambrose with developing an antiphonal chant, known as Ambrosian chant, and for composing the "Te Deum" hymn, though modern scholars now reject both of these attributions. Ambrose's authorship on at least four hymns, including the well-known "Veni redemptor gentium", is secure; they form the core of the Ambrosian hymns, which includes others that are sometimes attributed to him. He also had a notable influence on Augustine of Hippo (354–430), whom he helped convert to Christianity.

## Saint Ambrose of Milan

Bishop of Milan



Detail from possibly contemporary mosaic (c. 380–500) of Ambrose in the Basilica of Sant' Ambrogio<sup>[1]</sup>

<b>Diocese</b>	<u>Mediolanum</u> (Milan)
<b>See</b>	<u>Mediolanum</u>
<b>Installed</b>	374 AD
<b>Term ended</b>	4 April 397
<b>Predecessor</b>	<u>Auxentius</u>
<b>Successor</b>	<u>Simplician</u>

### Orders

**Consecration** 7 December 374

### Personal details

<b>Born</b>	<u>Aurelius Ambrosius</u> c. 339 <u>Augusta</u> <u>Treverorum, Gallia</u> <u>Belgica, Roman</u> <u>Empire</u>
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Western Christianity identified Ambrose as one of its four traditional Doctors of the Church. He is considered a saint by the Catholic Church, Eastern Orthodox Church, Anglican Communion, and various Lutheran denominations, and venerated as the patron saint of Milan and beekeepers.

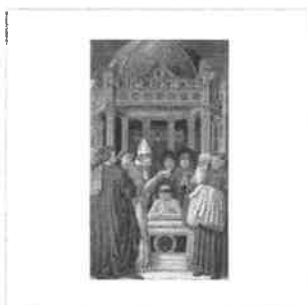
## Background and career



Painting by Michael Pacher



Engraving of a statue of Ambrose



Painting of Ambrose's Baptism by Gozzoli

Legends about Ambrose had spread through the empire long before his biography was written, making it difficult for modern historians to understand his true character and fairly place his behaviour within the context of antiquity. Most agree he was the personification of his era.<sup>[6][7]</sup> This would make Ambrose a genuinely spiritual man who spoke up and defended his faith against opponents, an aristocrat who retained many of the attitudes and practices of a Roman governor, and also an ascetic who served the poor.<sup>[8]</sup>

### Early life

Ambrose was born into a Roman Christian family in the year 339.<sup>[10]</sup> Ambrose himself wrote that he was 53 years old in his letter number 49, which has been dated to 392. He began life in Augusta Treverorum (modern Trier) the capital of the Roman province of Gallia Belgica in what was then northeastern Gaul and

<b>Died</b>	4 April 397 (aged 56–57) <u>Mediolanum, Italia</u> , Roman Empire
<b>Buried</b>	Crypt of the Basilica of <u>Sant'Ambrogio</u>
<b>Denomination</b>	Christian
	<b>Sainthood</b>
<b>Feast day</b>	7 December
<b>Venerated in</b>	<u>Catholic Church</u> <u>Eastern Orthodox Churches</u> <u>Oriental Orthodox Churches</u> <u>Anglican Communion</u> <u>Lutheranism</u>
<b>Title as Saint</b>	<u>Doctor of the Church</u>
<b>Patronage</b>	<u>Milan</u> and <u>beekeepers</u> <sup>[2]</sup> <i>Other</i> <span>[show]</span> <i>patronage</i> Bakers of honeybread, bees, bishops, candlemakers, <u>chandlers</u> , domestic animals, the French <u>Commissariat</u> , <u>geese</u> , <u>gingerbread makers</u> , learning, schoolchildren, <u>stone masons</u> , students, wax melters and <u>Bologna</u> <sup>[3]</sup>
<b>Shrines</b>	<u>Basilica of Sant'Ambrogio</u>

### Theology career





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# William Byrd

**William Byrd** (/bɜːrd/; c. 1540 – 4 July 1623) was an English Renaissance composer. Considered among the greatest composers of the Renaissance, he had a profound influence on composers both from his native country and on the Continent.<sup>[1]</sup> He is often considered along with John Dunstaple and Henry Purcell as one of England's most important composers of early music.

Byrd wrote in many of the forms current in England at the time, including various types of sacred and secular polyphony, keyboard (the so-called Virginalist school), and consort music. He produced sacred music for Anglican services, but during the 1570s became a Roman Catholic, and wrote Catholic sacred music later in his life.



An undated etching of Byrd by Gerard Vandergucht (after Nicola Francesco Haym)

## Life

### Birth and background

Richard Byrd of Ingatestone, Essex, the paternal grandfather of Thomas Byrd, probably moved to London in the 15th century. Thereafter succeeding generations of the Byrd family are described as gentlemen.<sup>[2]</sup>

William Byrd was probably born in London, the third surviving son of Thomas Byrd and his wife, Margery.<sup>[3][note 1]</sup> No record of his birth has survived,<sup>[4]</sup> and the year of his birth is not known for certain, but a document dated 2 October 1598, and written by William Byrd, states that he is "58 yeares or ther abouts", making the year he was born to be 1539 or 1540.<sup>[5]</sup> Byrd's will of November 1622 provides a later date for his birth, as in it Byrd states that he was then in the "80th year of mine age". The historian Kerry McCarthy has suggested that discrepancy over these dates may have been due to the will not being kept up to date over a period of several years.<sup>[6]</sup>

Byrd was born into a musical and relatively wealthy family.<sup>[7]</sup> He had two older brothers, Symond and John,<sup>[4]</sup> who became London merchants and active members of their respective livery companies. One of his four sisters, Barbara, was married to a maker of musical instruments who kept a shop; his three other sisters, Martha, Mary and Alice, were probably also married to merchants.<sup>[7][8]</sup>

### Youth and early career

Details of Byrd's childhood are speculative.<sup>[7]</sup> There is no documentary evidence concerning Byrd's education or early musical training. His two brothers were choristers at St. Paul's Cathedral,<sup>[4]</sup> and Byrd may have been a chorister there as well, although it is possible that he was a chorister with the Chapel Royal. According to Anthony Wood, Byrd was "bred up to musick under Tho. Tallis",<sup>[9]</sup> and a reference in the *Cantiones sacrae*, published by Byrd and Thomas Tallis in 1575, tends to confirm that Byrd was a pupil of Tallis in the Chapel Royal.<sup>[10]</sup> If he was—and conclusive evidence has not emerged to verify it<sup>[11]</sup>—it seems likely that once Byrd's voice broke, the boy stayed on at the Chapel Royal as Tallis's assistant.<sup>[4]</sup>

Byrd produced student compositions, including *Sermone Blando* for consort, and a "Miserere". Church music for the Catholic rite reintroduced by Mary would have been composed before her death in 1558, which occurred when Byrd was eighteen.<sup>[4]</sup> His early compositions suggest he was taught polyphony when a student.<sup>[12]</sup>

## Lincoln

Byrd's first known professional employment was his appointment in 1563 as organist and master of the choristers at Lincoln Cathedral. Residing at what is now 6 Minster Yard Lincoln, he remained in post until 1572.<sup>[13]</sup> His period at Lincoln was not entirely trouble-free, for on 19 November 1569 the Dean and Chapter cited him for 'certain matters alleged against him' as the result of which his salary was suspended. Since Puritanism was influential at Lincoln, it is possible that the allegations were connected with over-elaborate choral polyphony or organ playing. A second directive, dated 29 November, issued detailed instructions regarding Byrd's use of the organ in the liturgy.<sup>[14]</sup>



Wenceslas Hollar, *Lincoln Cathedral from the west* (before 1677)

On 14 September 1568, Byrd was married in the church of St Margaret-in-the-Close, Lincoln. His wife, Juliana, came from the Birley family of Lincolnshire. The baptism records mention two of their children, Christopher and Elizabeth,<sup>[15]</sup> but the marriage produced at least seven children.

## The Chapel Royal

In 1572, following the death of the composer Robert Parsons, who drowned in the Trent near Newark on 25 January of that year, Byrd obtained the post of Gentleman of the Chapel Royal, the largest choir of its kind in England. The appointment, which was for life, came with a good salary.<sup>[16]</sup> Almost from the outset Byrd is named as 'organist', which however was not a designated post but an occupation for any Chapel Royal member capable of filling it.

Byrd's appointment at the Chapel Royal increased his opportunities to widen his scope as a composer and also to make contacts at the court of Queen Elizabeth. The Queen was a moderate Protestant who eschewed the more extreme forms of Puritanism and retained a fondness for elaborate ritual, besides being a music lover and keyboard player herself. Byrd's output of Anglican church music (defined in the strictest sense as sacred music designed for performance in church) is small, but it stretches the limits of elaboration then regarded as acceptable by some reforming Protestants who regarded highly wrought music as a distraction from the Word of God.



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# Polycarp

**Polycarp** (/ˈpɒlɪkɑːrp/; Greek: Πολύκαρπος, *Polýkarpos*; Latin: *Polycarpus*; AD 69 – 155) was a Christian bishop of Smyrna.<sup>[2]</sup> According to the *Martyrdom of Polycarp*, he died a martyr, bound and burned at the stake, then stabbed when the fire failed to consume his body.<sup>[3]</sup> Polycarp is regarded as a saint and Church Father in the Catholic, Eastern Orthodox, Oriental Orthodox, Anglican, and Lutheran churches.

Both Irenaeus<sup>[4]</sup> and Tertullian<sup>[5]</sup> say that Polycarp had been a disciple of John the Apostle, one of Jesus' disciples. In *On Illustrious Men*, Jerome writes that Polycarp was a disciple of John the Apostle and that John had ordained him as a bishop of Smyrna.<sup>[6]</sup> Polycarp is regarded as one of three chief Apostolic Fathers, along with Clement of Rome and Ignatius of Antioch.

## Surviving writings and early accounts

The sole surviving work attributed to him is the *Epistle of Polycarp to the Philippians*, a mosaic of references to the Greek Scriptures, which, along with an account of *Martyrdom of Polycarp*, forms part of the collection of writings called *Apostolic Fathers*. After the Acts of the Apostles, which describes the death of Stephen, the *Martyrdom* is considered one of the earliest genuine accounts of a Christian martyrdom.<sup>[2]</sup> Charles E. Hill argues extensively that the teachings Irenaeus ascribes to a certain apostolic "presbyter" throughout his writings represent lost teachings of Polycarp, his teacher.<sup>[7]</sup>

A number of scholars attribute the pastoral epistles – the biblical books 1 Timothy, 2 Timothy, and the Epistle to Titus – to Polycarp. Because the books contain in-text attribution to Paul, Polycarp's authorship would make those book a type of forgery known as pseudepigrapha. Scholars who hold the view that Polycarp is the real author include Robert Grant, I. Howard Marshall, and Hans von Campenhausen.<sup>[8]</sup>

## Life

The chief sources of information concerning the life of Polycarp are *The Martyrdom of Polycarp*, *Adversus Haereses*, *The Epistle to Florinus*, the epistles of Ignatius, and Polycarp's own letter to

Saint

### Polycarp of Smyrna



Fresco of Saint Polycarp inside the monastery of Hosios Loukas.

**Martyr, Church Father  
and Bishop of Smyrna**

<b>Born</b>	AD 69
<b>Died</b>	AD 155 (aged 85-86) <span>Smyrna, Roman Empire</span>
<b>Venerated in</b>	<span>Catholic Church</span> , <span>Church of the East</span> , <span>Oriental Orthodox Church</span> , <span>Eastern Orthodox Church</span> <span>Anglican Communion</span> , <span>Lutheran Church</span>
<b>Feast</b>	23 February (formerly 26 January)
<b>Attributes</b>	Wearing the <span>pallium</span> , holding a book representing his

the Philippians. In 1999, the Harris Fragments, a collection of 3rd- to 6th-century Coptic texts that mention Polycarp, were published.<sup>[9]</sup>

## Link to the Apostles and Jesus

According to Irenaeus, Polycarp was a companion of Papias, another "hearer of John", and a correspondent of Ignatius of Antioch. Ignatius addressed a letter to him and mentions him in his letters to the Ephesians and to the Magnesians.<sup>[10]</sup> Polycarp's epistle to the Philippians gives us some insights to the early usage of the New Testament from the quotes used within his letter.<sup>[11]</sup> Irenaeus regarded the memory of Polycarp as a link to the apostolic past. In his letter to Florinus, a fellow student of Polycarp who had become a Roman presbyter and later lapsed into heresy, Irenaeus relates how and when he became a Christian.<sup>[12]</sup>

	<i>Epistle to the Philippians</i>
<b>Patronage</b>	Earache Sufferers
<b>Influences</b>	<u>Clement of Rome</u> , <sup>[1]</sup> <u>John the Apostle</u>
<b>Influenced</b>	<u>Irenaeus</u>
<b>Major works</b>	<i><u>Epistle of Polycarp to the Philippians</u></i>

I could tell you the place where the blessed Polycarp sat to preach the Word of God. It is yet present to my mind with what gravity he everywhere came in and went out; what was the sanctity of his deportment, the majesty of his countenance; and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others who had seen Jesus Christ, the words he had heard from their mouths.<sup>[13]</sup>

In particular, he heard the account of Polycarp's discussion with John and with others who had seen Jesus. Irenaeus reports that Polycarp was converted to Christianity by apostles, was consecrated a presbyter, and communicated with many who had seen Jesus. He writes that he had had the good fortune, when young, to know Polycarp, who was then far advanced in years.<sup>[14]</sup>

## Visit to Anicetus

According to Irenaeus, during the time his fellow Syrian Anicetus was Bishop of Rome, Polycarp visited Rome to discuss differences in the practices of the churches of Asia and Rome. Irenaeus states that on certain things the two speedily came to an understanding, while as to the observance of Easter, each adhered to his own custom, without breaking off full communion with the other.<sup>[15]</sup> Polycarp followed the Eastern practice of celebrating the feast on the 14th of Nisan, the day of the Jewish Passover, regardless of the day of the week on which it fell, while Anicetus followed the Western practice of celebrating the feast on the first Sunday following the first full moon after the spring equinox. Anicetus allowed Polycarp to celebrate the Eucharist in his own church, which was regarded by the Romans as a great honor.<sup>[15]</sup>

## Martyrdom

In the *Martyrdom*, Polycarp is recorded as saying on the day of his death: "Eighty and six years I have served Him, and He has done me no wrong." This could indicate either that he was then eighty-six years old<sup>[16]</sup> or that he had lived eighty-six years after his conversion.<sup>[3]</sup> Polycarp goes on to say: "How then can I blaspheme my King and Savior? You threaten me with a fire that burns for a season, and after a little while is quenched; but you are ignorant of the fire of everlasting punishment that is



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# Andrew the Apostle

**Andrew the Apostle** (Koinē Greek: Ἀνδρέας, romanized: *Andréas* [anˈdre.aːs]; Latin: *Andreas* [änˈdreːäːs]; Aramaic: ܐܢܕܪܝܐ; Classical Syriac: ܐܢܕܪܝܐ, romanized: *ʿAndʿre ʿwās*<sup>[5]</sup>), also called **Saint Andrew**, was an apostle of Jesus. According to the New Testament, he was a fisherman and one of the Twelve Apostles chosen by Jesus. The title **First-Called** (Πρωτόκλητος, *Prōtoklētos*) stems from the Gospel of John, where Andrew, initially a disciple of John the Baptist, follows Jesus and, recognizing him as the Messiah, introduces his brother Simon Peter to him.<sup>[6]</sup>

According to Eastern Orthodox tradition, the apostolic successor to Andrew is the Patriarch of Constantinople.<sup>[7]</sup>

## Life

### Early life

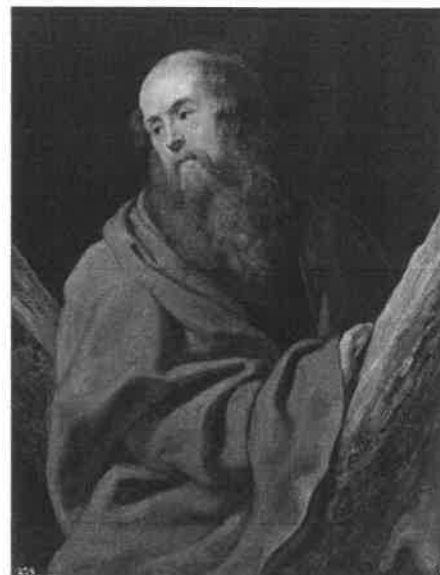
The name "Andrew" (meaning *manly, brave*, from Greek: ἀνδρεία, translit. *andreía*, lit. "manhood, valour"), like other Greek names, appears to have been common among the Jews and other Hellenized people since the second or third century B.C.<sup>[8]</sup> No Hebrew or Aramaic name is recorded for him.

Andrew the Apostle was born between 5 and 10 AD<sup>[9]</sup> in Bethsaida, in Galilee.<sup>[10]</sup> The New Testament states that Andrew was the brother of Simon Peter,<sup>[11]</sup> and likewise a son of Jonah. "The first striking characteristic of Andrew is his name: it is not Hebrew, as might have been expected, but Greek, indicative of a certain cultural openness in his family that cannot be ignored. We are in Galilee, where the Greek language and culture are quite present."<sup>[12]</sup>

### With Jesus

Both he and his brother Peter were fishermen by trade and also Simon Peter who became a "fisher of men", hence the tradition that Jesus called them to be his disciples by saying that he will

### Saint Andrew the Apostle



*Saint Andrew* (c. 1611) by Peter Paul Rubens

### Apostle and martyr

<b>Born</b>	c. AD 5 <u>Bethsaida</u> , <u>Galilee</u> , <u>Roman Empire</u>
<b>Died</b>	AD 60/70 <sup>[1]</sup> <u>Patras</u> , <u>Achaea</u> , <u>Roman Empire</u>
<b>Venerated in</b>	All <u>Christian denominations</u> which <u>venerate saints</u>
<b>Major shrine</b>	<u>St Andrew's Cathedral</u> , <u>Patras</u> , <u>Greece</u> ; <u>St Mary's Cathedral</u> , <u>Edinburgh</u> , <u>Scotland</u> ; the Church of St Andrew and St Albert, <u>Warsaw</u> ,



*The Calling of Saints Peter and Andrew* by Caravaggio (1603–1606)

make them "fishers of men" (Greek: ἁλιεῖς ἀνθρώπων, *translit.* *halieîs anthrṓ pōn*).<sup>[13]</sup> According to Mark 1:29, at the beginning of Jesus' public life, they occupied the same house at Capernaum.<sup>[8]</sup>

In the Gospel of Matthew<sup>[14]</sup> and in the Gospel of Mark<sup>[15]</sup> Simon Peter and Andrew were both called together to become disciples of Jesus and

"fishers of men". These narratives record that Jesus was walking along the shore of the Sea of Galilee, observed Simon and Andrew fishing, and called them to discipleship.

In the parallel incident in the Gospel of Luke<sup>[16]</sup> Andrew is not named, nor is reference made to Simon having a brother. In this narrative, Jesus initially used a boat, solely described as being Simon's, as a platform for preaching to the multitudes on the shore and then as a means to achieving a huge trawl of fish on a night which had hitherto proved fruitless. The narrative indicates that Simon was not the only fisherman in the boat (*they signalled to their partners in the other boat ...*)<sup>[17]</sup> but it is not until the next chapter<sup>[18]</sup> that Andrew is named as Simon's brother. However, it is generally understood that Andrew was fishing with Simon on the night in question. Matthew Poole, in his *Annotations on the Holy Bible*, stressed that 'Luke denies not that Andrew was there'.<sup>[19]</sup>

The Gospel of John states that Andrew was a disciple of John the Baptist, whose testimony first led him, and another unnamed disciple of John the Baptist, to follow Jesus.<sup>[20]</sup> Andrew at once recognized Jesus as the Messiah, and hastened to introduce him to his brother.<sup>[21]</sup> The Byzantine Church honours him with the name *Protokletos*, which means "the first called".<sup>[12]</sup> Thenceforth, the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus.<sup>[8]</sup>

Subsequently, in the gospels, Andrew is referred to as being present on some important occasions as one of the disciples more closely attached to Jesus.<sup>[a]</sup> Andrew told Jesus about the boy with the loaves and fishes,<sup>[12]</sup> and when certain Greeks went to see Jesus, they came to Philip, but Philip then had recourse to

Poland; Duomo Cathedral in Amalfi and Sarzana Cathedral in Sarzana, Italy.

#### Feast

30 November

#### Attributes

long white hair and beard, holding the Gospel Book or scroll, leaning on a saltire, fishing net

#### Patronage

Scotland, Barbados, Georgia, Ukraine, Russia, Greece, Cyprus, Romania, Patras, Burgundy, San Andrés (Tenerife), Diocese of Parañaque, Candaba, Pampanga, Masinloc, Telhado, Sarzana,<sup>[2]</sup> Pienza,<sup>[3]</sup> Amalfi, Luqa (Malta), Manila<sup>[4]</sup> and Prussia; Diocese of Victoria; fishermen, fishmongers, rope-makers, textile workers, singers, miners, pregnant women, butchers, farm workers, protection against sore throats, protection against convulsions, protection against fever, protection against whooping cough, Russian Navy, Tables of Authority



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# Hyacinth of Poland

**Hyacinth** (Polish: *Święty Jacek* or *Jacek Odrowąż*; c. 1185 – 15 August 1257) was a Polish Dominican priest and missionary who worked to reform women's monasteries in his native Poland. He was a Doctor of Sacred Studies, educated in Paris and Bologna.

## Life

Called the "Apostle of the North", Hyacinth was the son of Eustachius Koński of the noble family of Odrowąż. He was born in 1185 at the castle of Lanka, at Kamień, in Silesia, Poland. A near relative of Ceslaus, he made his studies in notable cities: Kraków, Prague, and Bologna, and at the latter place merited the title of Doctor of Law and Divinity. On his return to Poland he was given a prebend at Sandomierz, a medieval centre of administration in the south-eastern part of the country. He subsequently accompanied his uncle Ivo Konski, the Bishop of Kraków, to Rome.<sup>[2]</sup>

While in Rome, he witnessed a miracle performed by Dominic of Osma, and became a Dominican friar, along with Ceslaus and two attendants of the Bishop of Kraków, Herman and Henry. In 1219 Pope Honorius III invited Dominic and his followers to take up residence at the ancient Roman basilica of Santa Sabina, which they did by early 1220. Before that time, the friars had only a temporary residence in Rome at the convent of San Sisto Vecchio which Honorius III had given to Dominic in about 1218, intending it to be used for a reformation of Roman nuns under Dominic's guidance. Hyacinth and his companions were among the first to enter the convent. They were also the first alumni of the *studium* of the Dominican Order at Santa Sabina out of which would grow the 16th century College of Saint Thomas at Santa Maria sopra Minerva, which became the Pontifical University of Saint Thomas Aquinas in the 20th century. After an abbreviated novitiate, Hyacinth and his companions received the religious habit of the Order from Dominic himself in 1220.<sup>[2]</sup>

The young friars were then sent back to their homeland to establish the Dominican Order in Poland and Kyiv. As Hyacinth and his three companions traveled back to Kraków, he set up new monasteries with his companions as superiors, until finally he was the only one left to continue on to Kraków. Hyacinth went throughout Northern Europe spreading the faith. He died in the

Saint  
**Hyacinth**  
OP



*Apparition of the Virgin to Saint Hyacinth*, Ludovico Carracci (1592), in the Louvre Museum

**Confessor**

<b>Born</b>	c. 1185 <u>Kamień Śląski</u> , Silesia, Poland
<b>Died</b>	15 August 1257 <u>Kraków, Lesser Poland</u> , Poland
<b>Venerated in</b>	<u>Roman Catholic Church</u> <u>Aglipayan Church</u>
<b>Canonized</b>	17 April 1594 by Pope Clement VIII
<b>Feast</b>	17 August

year 1257.<sup>[3]</sup> Tradition holds that he also evangelized throughout Sweden, Norway, Denmark, Prussia, Scotland, Russia, Turkey, and Greece. However, these travels are heavily disputed and are not supported by the earliest hagiographies of Hyacinth.

## Legend

One of the major miracles attributed to Hyacinth came about during a Mongol attack on Kyiv. As the friars prepared to flee the invading forces, Hyacinth went to save the ciborium containing the Blessed Sacrament from the tabernacle in the monastery chapel, when he heard the voice of Mary, the mother of Jesus, asking him to take her, too.

Hyacinth lifted the large, stone statue of Mary, as well as the ciborium. He was easily able to carry both, despite the fact that the statue weighed far more than he could normally lift. Thus, he saved them both. For this reason, he is usually shown holding a monstrance (though they did not come into use until several centuries later)<sup>[4]</sup> and a statue of Mary.<sup>[5]</sup>

The Polish exclamation *Święty Jacku z pierogami!* ("St. Hyacinth and his pierogi!") is an old-time saying, a call for help in some hopeless circumstance.<sup>[6]</sup> It has derived from two legends. One of them is about his visit on July 13, 1238, to Kościelec. During his visit, a hailstorm broke out, destroying crops and leaving people with the terrible prospect of poverty and famine. Hyacinth told them to pray. The next day, the crops were miraculously restored. The people then treated Hyacinth to pierogi made from those crops as a token of gratitude. The second legend mentions Hyacinth feeding people with pierogi during a famine caused by the Mongol invasion of 1241.<sup>[7]</sup>

## Veneration

The tomb of Hyacinth is in the Basilica of Holy Trinity in Kraków, Poland, in a chapel that bears his name.<sup>[8]</sup>

Hyacinth was canonized on 17 April 1594 by Pope Clement VIII,<sup>[2]</sup> and his memorial day is celebrated on 17 August. In 1686 Pope Innocent XI named him a patron of Lithuania. He is the patron saint of those in danger of drowning and weight lifting.

Among notable churches in North America dedicated to Hyacinth of Poland is St. Hyacinth's Basilica in Chicago, Illinois.

## See also

- Convent of Saint-Hyacinth, Fribourg

<b>Attributes</b>	Holding a statue of the Blessed Virgin Mary along with a monstrance or ciborium <sup>[1]</sup>
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Hyacinth with a monstrance and a statue of Mary, a detail from *Three Dominican Saints* by Giovanni Battista Piazzetta (1738), in the Gesualti Church, Venice, Italy



18th century Vitex parviflora statue of Hyacinth





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# Rose of Lima

**Rose of Lima**, TOSD (born **Isabel Flores de Oliva**; 20 April 1586 – 24 August 1617) was a member of the Third Order of Saint Dominic in Lima, Peru, who became known for both her life of severe penance<sup>[4]</sup> and her care of the poverty stricken of the city through her own private efforts. Rose of Lima was born to a noble family and is the patron saint of embroidery, gardening and cultivation of blooming flowers. A lay member of the Dominican Order, she was declared a saint by the Catholic Church, being the first person born in the Americas to be canonized as such.<sup>[1]</sup>

As a saint, Rose of Lima has been designated as a co-patroness of the Philippines along with Pudentiana; both saints were moved to second-class patronage in September 1942 by Pope Pius XII, but Rose remains the primary patroness of Peru and of the local people of Latin America. Her image is featured on the highest denomination banknote of Peru.

## Biography

She was born as **Isabel Flores de Oliva** in the city of Lima, then in the Viceroyalty of Peru, on 20 April 1586. She was one of eleven children of Gaspar Flores, a harquebusier in the Imperial Spanish army whose family were from Baños de Montemayor, Cáceres, Spain and later travelled to Puerto Rico.<sup>[5][6]</sup> His wife and Rose's mother, María de Oliva y Herrera (b. 1560), was a *criolla* native of Lima.<sup>[7]</sup> Her maternal grandparents were Francisco de Oliva and Isabel de Herrera. Rose's siblings (in birth order) were Gaspar, Bernardina, Hernando, Francisco, Juana, Antonio, Andrés, Francisco and Jacinta, all born in Lima.<sup>[8]</sup>

Her later nickname "Rose" comes from an incident in her infancy: a servant claimed to have seen her face transform into a rose. In 1597 Isabel was confirmed by the Archbishop of Lima, Toribio de Mogrovejo, who was also to be declared a saint. She formally took the name of Rose (Rosa in Spanish) at that time.<sup>[4]</sup>

Saint  
**Rose of Lima**  
T.O.S.D.



*Saint Rose of Lima* by Claudio Coello (1642–1693), in the Prado Museum, Madrid, Spain

**Virgin**

<b>Born</b>	<span>Isabel Flores de Oliva</span> April 20, 1586 <sup>[1]</sup> <span>Lima, Viceroyalty of Peru</span>
<b>Died</b>	August 24, 1617 (aged 31) <sup>[1]</sup> <span>Lima, Viceroyalty of Peru</span>
<b>Venerated in</b>	<span>Catholic Church</span>
<b>Beatified</b>	April 15, 1667 or 1668, <span>Rome, Papal States</span> by <span>Pope Clement IX</span>

As a young girl, in emulation of the noted Dominican tertiary Catherine of Siena, she began to fast three times a week and performed severe penances in secret. When she was admired for her beauty, Rose cut off her hair and rubbed peppers on her face, upset that men were beginning to take notice of her.<sup>[9]</sup> She rejected all suitors against the objections of her friends and her family. Despite the censure of her parents, she spent many hours contemplating the Blessed Sacrament, which she received daily, an extremely rare practice in that period. She was determined to take a vow of virginity, which was opposed by her parents who wished her to marry.<sup>[4]</sup> Finally, out of frustration, her father gave her a room to herself in the family home.

After daily fasting, she took to permanently abstaining from eating meat. She helped the sick and hungry around her community, bringing them to her room and taking care of them. Rose sold her fine needlework and took flowers that she grew to market, to help her family. She made and sold lace and embroidery to care for the poor, and she prayed and did penance in a little grotto that she had built. Otherwise, she became a recluse, leaving her room only for her visits to church.<sup>[9]</sup>

She attracted the attention of the friars of the Dominican Order. She wanted to become a nun, but her father forbade it, so she instead entered the Third Order of St. Dominic while living in her parents' home. In her twentieth year, she donned the habit of a tertiary and took a vow of perpetual virginity. She only allowed herself to sleep two hours a night at most so that she had more hours to devote to prayer.<sup>[10]</sup> She donned a heavy crown made of silver, with small spikes on the inside, in emulation of the Crown of Thorns worn by Christ.<sup>[9]</sup>

For eleven years she lived this way, with intervals of ecstasy, and eventually died on 24 August 1617, at the young age of 31, after a long illness. It is said that she prophesied the date of her death. Her funeral was held in the cathedral, attended by all the public authorities of Lima. Her feast day is on the 23rd day of August (the 30th day of August in the Traditional calendar).

## Veneration

Rose was beatified by Pope Clement IX on 10 May 1667, and canonized on 12 April 1671, by Pope Clement X, and was the first Catholic in the Americas to be declared a saint.<sup>[1]</sup> Her shrine, alongside those of her friends Martin de Porres and John Macias, is currently located inside of the convent of Saint Dominic in Lima. The Catholic Church says that many miracles followed her death: there were stories that she had cured a leper, and that, at the time of her death, the city of Lima smelled like roses; roses also started falling from the sky. Many places in the New World are named Santa Rosa after her.

<b>Canonized</b>	April 12, 1671, Rome, Papal States by <u>Pope Clement X</u> <sup>[1]</sup>
<b>Major shrine</b>	<u>Basilica of Santo Domingo</u> Lima, Peru
<b>Feast</b>	August 23 August 30 (some Latin American countries and pre-1970 <u>General Roman Calendar</u> )
<b>Attributes</b>	Dominican <u>tertiaries'</u> habit, roses, anchor, <u>Infant Jesus</u>
<b>Patronage</b>	<u>embroiderers</u> ; <u>sewing lace</u> ; <u>gardeners</u> ; <u>florists</u> ; people ridiculed or misunderstood for their piety; for the resolution of family quarrels; against vanity; <u>indigenous peoples of the Americas</u> ; <u>Latin America</u> ; <u>Peru</u> ; <u>Philippines</u> ; <u>the Indies</u> ; <sup>[2]</sup> <u>Villareal</u> ; <u>Santa Rosa, California</u> ; <u>Santa Rosa, Laguna</u> ; <u>Santa Rosa, Nueva Ecija</u> ; <u>Alcoy, Cebu</u> ; <u>Daanbantayan, Cebu</u> ; <u>Arima, Trinidad and Tobago</u> ; <sup>[3]</sup> <u>Lima</u> ; <u>Sittard</u>