

## Grapevine Prayer Diary Integrated Notes for November

1 & 2: The early Church commemorated the 'birthdays' of martyrs into Heaven. After the persecution by the Emperor Diocletian (from 302-05 and on until 7 years after the end of his reign), they far outnumbered the days of the year, and the fitness of a common feast was seen. Those who survived persecution unbowed – 'confessors' – came to be so commemorated, as well. Different dates were kept in different places. Then, Gregory III (Pope from 731-41) dedicated a chapel of "All Saints" in St. Peter's on 1 November. Gregory IV (Pope 827-44) extended its celebration as a Feast of All Saints to the whole (western) church. (In older English, it is termed "All Hallows", and is a Feast preceded by a Vigil, "All Hallows' Eve", which got shortened in popular use to 'Hallowe'en'.) While those whose holiness was particularly recognized were so remembered, local churches and monasteries also remembered their own faithful departed, the blessed or 'happy' dead who die in the Lord (Rev. 14:13) – 'saints' in the sense St. Paul uses in his letters. From the practice of remembering all the departed members of a monastic Order together on one day, St. Odilo, Abbot of the Benedictine monastery of Cluny (1048: 1 Jan.) extended such a commemoration on 2 November to include 'all the dead who have existed from the beginning of the world...until the end of time': All Souls' Day.

3: Hubert (727), St. Lambert's successor as Bishop of Maastricht, who translated his relics to Luik/Liège and became its first Bishop and the pioneer evangelist among the still-pagan inhabitants of the Ardennes. He was later regarded as the patron of hunters and trappers there, and the story (commemorated even on bottles of Jägermeister!) began being told about him in the late Middle Ages that as a young man he was converted to a better life by coming upon a stag with a crucifix between its antlers while he was out hunting on Good Friday.

Also on this day, St. Martin de Porres of Lima, Peru (1639), the illegitimate son of a Spanish nobleman and a freed slave, who, having trained as a barber-surgeon, became a lay brother of the Dominican Priory, there. He became almoner, caring for the poor, the sick, and animals, as well as serving as a counsellor to many people of all classes. (Might he be among many other humble, holy men in the background of St. Nicholas's traditional assistant(s) in Dutch popular culture?)

Also, St. Winefride (Welsh 'Gwenfrewi'; 7<sup>th</sup> c.), who seems to have been a virgin dedicated to a life of prayer and associated with a sacred spring which gives its name to Holywell (Treffynnon). Dr. Farmer says evidence for her cult in the marches of Wales 'is certain from the 12<sup>th</sup> century, but this probably reflects a much earlier cult'. It spread with the translation (22 June) of her reputed relics to Shrewsbury in 1138 – something Ellis Peters made the subject of her first Brother Cadfael novel. Attwater calls the first *Vita* of her, written there and then, 'too late and fanciful to allow reliable data about her life or death to be established.' But St. Winefride's Well became famous for cures, and succeeding Archbishops of Canterbury gave ever greater prominence to her Feast in 1398 and 1415. In 1416, Henry V made a pilgrimage on foot from Shrewsbury to Holywell, and, after the battle of Bosworth Field (1485), Lady Margaret Beaufort, mother of Henry VII, built the Chapel at Holywell still there today – though her grandson destroyed the Shrine, despite which Dr. Farmer calls it 'the best-preserved medieval pilgrimage centre of its kind in Britain today', steadily visited down the centuries despite the Reformation .

5: Elizabeth and Zachary, the parents of St. John the Baptist (St. Luke ch. 1, with 11:51 and St. Matthew 23:35 having been taken by some to relate his martyrdom).

6: Leonard was one of the most popular western saints of the late Middle Ages, with the pilgrimage route to Santiago de Compostela coming to include the grave in his church in Noblac (now Saint-

Léonard-de-Noblat), near Limoges. But Dr. Farmer says his 'historical existence is probable, but unproved' while Albert Poncelet writes, 'The veneration of this saint is as widely known as his history is obscure and uncertain.' His earliest known *Life* (c. 1025) treats him as a hermit, baptized by St. Remy (533: 1 Oct.) with King Clovis as his godfather. Prince Bohemund of Taranto and Antioch made a pilgrimage to Noblac, convinced that St. Leonard's intercessions were instrumental in his ransom from captivity in 1103 – in which he was followed by Richard the Lionheart (1197), among others. Churches were dedicated to St. Leonard throughout France, Italy, the Mediterranean, Bavaria, and England (some 177) – where towns and villages were also named after him, with two in New Zealand later named after the one in Sussex.

7: Willibrord (739), educated by St. Wilfrid (709: 12 Oct.) at Ripon, followed up and greatly expanded his pioneering missionary work in Frisia. Having been ordained a priest in Ireland, he was consecrated bishop in 695 by Pope St. Sergius (701: 8 Sept.) and made archbishop to establish a see at Utrecht. Fairly soon, he established a second missionary centre at Echternach, where he died at 81 after 49 years of work building churches and monasteries and consecrating suffragan bishops in these parts.

11: Martin of Tours (397), born in Pannonia (now Hungary) and brought up in Italy, followed his father into military service, but also became a catechumen. Serving in Amiens, he cut his cloak in half to clothe a beggar, and was shown in a dream that, in doing so, he had given it to Christ. He was baptized and – convinced that as "Christ's soldier" he was "not allowed to fight" – was eventually discharged. He became a disciple of St. Hilary of Poitiers (c. 367: 13 or 14 Jan.) but also travelled widely, living for a time as an island hermit. When St. Hilary returned to Gaul from the exile imposed by the unorthodox Emperor Constantius, St. Martin joined him, being ordained a priest, but allowed to live as a hermit at Ligugé. Many were attracted to seek him out and try to join him: when he suffered them to do so, the result was the first monastery in Gaul. Seized upon and made Bishop of Tours by acclamation, while being an active missionary throughout the largely still-pagan countryside of his diocese, he yet lived as a hermit – which soon led to more disciples and another monastery, Marmoutier. He died after 25 years of service as Bishop, and his *Life* was written by his friend, Sulpicius Severus. Attwater notes, 'He was one of the first holy men who was not a martyr to be publicly venerated as a saint, and his influence was felt from Ireland to Africa and the East.'

12: Pope Martin I (655), together with St. Maximus the Confessor (662: 13 August), condemned the Monothelite heresy (that Christ has only a Divine, but no human, will) – and suffered at the hands of those in Church and State who supported it or insisted on suppressing critical discussion. Attwater describes him as 'the last bishop of Rome so far to be venerated as a martyr.'

Also, Lebuin or Liefwine (c. 775), another, later monk of Ripon, who joined the Frisian mission in 754, being sent by St. Gregory of Utrecht (c. 775: 25 Aug.) to work in the eastern Netherlands, where he made Deventer his centre, building the church there where he was buried.

13: Britius or Brice (444), educated by St. Martin at Marmoutier, was not always the easiest person to get along with, at one point declaring St. Martin "crazy" while his deacon. But he apparently reformed, succeeding him as Bishop of Tours for 47 years, though with dramatic 'downs' – including a seven-year exile – and 'ups', not least a last 10 years of apostolic activity. It was on his Feast in 1002 that King Ethelred attempted the extermination of Danes in England, which occasioned King Swein of Denmark invading and making himself (briefly) King of England as well.

15: Machutus (also 'Maclovius' and 'Maclou'), an apostle of Brittany, probably coming from Wales in the Sixth century, after whom Saint-Malo is named (and who is thus also indirectly the source of the Spanish name from the Falkland Islands, which the Count de Bougainville settled in 1764 with people from there, calling them the "Isles Malouines").

16: Margaret (1093), great granddaughter of Ethelred, raised in exile, largely in Hungary, during the time of Danish Kings of England, took refuge in Scotland after the Norman Conquest – and married King Malcolm Canmore, who "saw that Christ truly dwelt in her heart". Dr. Farmer calls her 'a principle agent in the reform of the Church of Scotland' – among other things reviving the abbey of Iona and building that of Dunfermline, which became the burial place of Scotland's royal family. A pocket Gospel of hers survives in Oxford. Among their eight children were two Kings of Scotland, Alexander and St. David (1153: 24 May), and a Queen of England, Matilda, wife of Edward I, through whom the Royal Family traces its descent from the pre-Conquest kings.

17 (variously also 18, 19) : Elizabeth of Hungary (1231), daughter of King Andrew II and niece of St. Hedwig (1243: 17 Oct.), married Landgrave Ludwig IV of Thuringia (popularly called 'St. Ludwig'), founding hospitals and caring for the poor and for helpless children. When Ludwig died of plague *en route* to the Crusade, she became one of the first Franciscan tertiaries (lay members) in Germany, working in a hospital she built in Marburg.

Also, Hugh of Lincoln (1200), born at Avalon, near Grenoble, a monk at the Grande Chartreuse for 17 years, rising to a position of responsibility, when he was invited by Henry II to become prior of Witham (Somerset) – accepting only after the king gave new accommodation and compensation to the people forced to move for its construction. In 1186, after 6 years there, he was chosen by Henry as bishop of the largest diocese in England, Lincoln – then vacant for nearly 16 years, with the cathedral damaged by an earthquake (he helped rebuild it with his own hands). Describing himself as 'peppery' (others called him 'fearless as a lion'), St. Hugh defended the common people against royal foresters, and also defended Jews from mob violence, and tended lepers himself. He revived the schools there (considered by his biographer, Gerald of Wales, second only to those of Paris). The king and three popes called on him to act in court cases. He was full of humour, enjoying playing with children and his astonishing tame swan. In Oxford – then in the diocese of Lincoln – he expanded the Church of St. Mary Magdalen and consecrated that of St. Giles. He calmed King Richard the Lionheart's rage at his refusal to help finance war in France by giving him a playful shaking and a kiss – and persisted in his refusal (the first recorded instance of such a thing). He was the first Carthusian canonized (1220), followed by church dedications in Flanders, the Rhineland, France, Italy, and Spain, as well as in England.

Also, St. Hilda (680), grand-niece of St. Edwin (633: 12 Oct.), King of Northumbria, who was baptized together with him by St. Paulinus (644: 10 Oct.) when she was thirteen. Some 20 years later, she decided to become a nun, first thinking to join her sister, the widowed queen, St. Hereswitha (c. 690: variously, 3, 20, 23 Sept., 1 Dec.), at Chelles Abbey (near Paris) – but St. Aidan (651: 31 Aug.) offered her a small plot of land on the Wear to begin her own, and soon made her abbess of Hartlepool. In 657, she founded (or refounded?) a double monastery at Streaneshalch (a place later renamed by successful Danish invaders as 'Whitby'). She was zealous in building up the library there and instructing clerics in Latin and its literature (especially, Holy Scripture), five of whom became bishops, including Sts. Bosa (c. 705: 9 Mar.), John of Beverly (721: 25 Oct.), and Wilfrid the Younger (c. 745: 29 Apr.), the last three bishops of York before it became an Archdiocese (St. John having first been Bishop at St. Andrew's cathedral, Hexham). Also among her monks was St. Caedmon (680: 11 Feb.), a

cowherd who suddenly discovered himself gifted with poetry and song, and was encouraged to treat Christian material in the vernacular – a few lines of which survive, as one of the earliest examples of Old English poetry. She hosted the famous Synod (663-64) to decide between Celtic and Roman ecclesiastical customs, supporting the Irish party, but accepting the decision in favour of Rome. Dr. Farmer echoes our main source, the Venerable Bede (735: variously 25, 26, 27 May), saying, ‘not only did religious and learned men value her wisdom, but kings, rulers, and common people would ask her advice’, while Attwater quotes him: ‘all who knew her called her Mother, such were her wonderful godliness and grace.’ The earliest reference to her cult is in the Eighth-century *Calendar of St. Willibrord*.

20: Edmund (869), martyred by pagan Danes when he, as King of East Anglia, was defeated resisting their invasion.

Also, St. Bernward (1022), who, orphaned, came under the care of his uncle, Folkmar, Bishop of Utrecht, who entrusted his education to Thangmar, head of the cathedral school at Hildesheim. There, his education was not only in theology but mathematics, architecture, painting, and metalworking. He completed his studies at Mainz, and was ordained priest there by St. Willigis (1011: 23 Feb.), its Archbishop, and successor to Folkmar as imperial chancellor. He declined a preferment in Utrecht to care for his grandfather, Athelbero, Count Palatine of Saxony. After his death, St. Bernward became imperial chaplain and was appointed tutor to the six-year-old Emperor Otto III by his mother, the Empress-Regent Theophano. When she died in Nijmegen in 991, Otto’s grandmother, St. Adelaide of Burgundy (999: 16 Dec.) became regent. During her regency, in 993, St. Bernward was elected thirteenth Bishop of Hildesheim, where he served for the next 30 years. In the cathedral school workshops he made gold and silver altar vessels and candlesticks, a cross, and monumental bronze doors with scenes from Genesis and the Gospels in parallel, and a bronze column with Gospel scenes – all of which survive. He also designed fortifications for the cathedral precincts and the city against threats from neighbouring Slavic tribes and invading pagan Normans. One of his last works was the Abbey Church of St. Michael, dedicated on his Feast (29 Sept.) less than two months before St. Bernward died, and finished by his successor, St. Gotthard (1038: 4 May): it, too, survives, though in Lutheran hands since 1542.

22: Cecilia, martyred in Rome in the Third century, became widely known due to a later supposed account of her martyrdom in which “she sang in her heart to God alone while the organs played”, which seems to have led to her being regarded as the great patroness of music.

23: Clement (c. 100), Bishop of Rome, who, in his Letter to the Corinthians, intervenes, not unlike St. Paul a generation earlier, to help sort out troubles in the church there.

25: Catherine of Alexandria, virgin and martyr, whose shrine is at what came to be known as her monastery on Mt. Sinai, but whose Legend Dr. Farmer calls ‘mythical’ and Attwater, ‘one of the most famous and most preposterous of its kind.’ It includes the unsuccessful attempt to break her on a (spiked) wheel, which itself broke instead (from which ‘Catherine-wheel’ in various senses) – and which led to her being patron of those whose work involved wheels of different sorts, such as spinning wheels and mill wheels, as well as wheelwrights. One of the Fourteen Holy Helpers, she is also one of those whom St. Joan (1431: 30 May) heard telling her to save France. As popular in England as elsewhere, she had 62 churches dedicated to her there, and 56 murals known to have depicted her, of which 36 survive, as do 170 medieval bells bearing her name. The earliest recorded English miracle play was in her honour (c. 1110).

30: Andrew (c. 60) was the fisherman-disciple of St. John the Baptist who, as Attwater puts it, was one of the two 'first-called of the followers of Christ, to whom he brought his brother Simon, afterwards St. Peter' (St. John 1:29-42). As Dr. Farmer notes he is later specially mentioned for his share in the feeding of the 5000 and when the Greeks came asking to 'see Jesus' (St. John 6:5-14, 12:20-24). He also writes, 'It is not certain where he preached the Gospel, where he died or (even in Chrysostom's time [407: 13 Nov. in the East]) where he was buried', but notes the 'most ancient written tradition links him with Greece: Scythia and Epirus both claimed him as their apostle, while Patras in Achaia claimed to be the place where he was crucified'. From Patras most of his reputed relics were brought to Constantinople (from whence they were taken to Amalfi and Rome after the Latin Crusaders decided to pillage it in 1204: Pope St. Paul VI (1978: 26 Sept.) returned the Roman ones in 1964), though others were said to be taken by St. Rule ('Regulus'; 4<sup>th</sup> c.: 17 Oct.) to a place in 'the ends of the earth', later named after him: St. Andrews, Scotland – whence his patronage of that land. Some of the other countries having him for patron include Greece, Russia, Romania, and Spain. His feast was universal from the Sixth century, including in England, where Hexham and Rochester were the earliest of 637 medieval dedications. Dr. Farmer says the saltire cross (X) as that upon which he was martyred 'was associated with him from the 10<sup>th</sup> century at Autun'. It became the emblem of Scotland in 1385, and so appears on the flag and integrated into the 'Union Jack'. It was also the symbol of the Dukes of Burgundy, prominently from 1408, whence (I believe) St. Andrew's patronage of the Netherlands and Luxembourg.

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