

## Grapevine Prayer Diary Integrated Notes for May

1 (3 May in the current Roman calendar, 14 Nov. in the East): Philip & James (probably together because the Basilica of the Apostles in Rome was earlier dedicated to these two): Philip the Apostle (St. John 1:43-49, 6:5-7, 12:20-22, and 14:8-9), usually distinguished from St. Philip the Deacon (Acts 6:5-6, 8:5-40; Feast 6 June), with some disagreement as to which was also called 'the Evangelist' (Acts 21:8-9); and James (Greek 'Jakobos') 'of Alphaeus' (Sts. Matthew 10:3, Mark 3:18, and Acts 1:13) usually identified with 'James the little' (St. Mark 15:40, in Latin, 'minor' ('the less') on the assumption that it is there used to distinguish him as one of the Twelve). Also, Jeremiah the Prophet.

Also, Asaph (or 'Asa': 6<sup>th</sup> c.), who is described by Attwater as 'a very shadowy figure': there are no early written records of him, but there are place-names in Flintshire – Llanasa (the village named after the Church ('llan') which is named after him there, of which Attwater says he 'was no doubt the founder'), with Fffynnon Asa, Pantasa, and Onen Asa (Asaph's 'Well', 'Valley', and 'Ash tree') nearby. He was probably the founder of the monastery at Llanelwy ('Church by the River Elwy') and later bishop, there – when the Normans chosen it to establish a territorial see, coterminous with the principality of Powys, they named Cathedral and city St. Asaph. Among its later Bishops were the imaginative and vastly influential 12<sup>th</sup>-c. historian, Geoffrey of Monmouth, and the 16<sup>th</sup>-c. William Morgan, first translator of the whole Bible from Hebrew and Greek into Welsh.

2: Athanasius (373) was, as a deacon, at the Council of Nicea (325) which condemned the Arian denial that God the Son was God; three years later, he was Bishop of Alexandria – for the next 46 years, of which 17 were spent in exile due to high-placed Arian scheming, the first couple of which were spent in Trier. Many of his writings, including a Life of St. Anthony and a treatise 'On the Incarnation', survive, but the one "commonly called the Creed of St. Athanasius" is indebted to his defense of orthodoxy rather than by his hand.

3: the Invention (that is, Discovery) of the Cross on which Christ was crucified, excavated in Jerusalem during the reign of the Emperor Constantine, and, according to various of the early accounts, during the visit and with the help of his mother, Helen(a).

4: Gotthard (1038) was first educated at Niederaltaich Abbey, to which he came back after further study and doing administrative work for the Archbishop of Salzburg, and, in 990, became a monk, then a priest, Prior, and, in 996, Abbot. He had such success in returning it to the Rule of St. Benedict, that St. Henry (1024: 15 July), then Duke of Bavaria, entrusted him with the reform of several other monasteries. When St. Bernward died (1022: 20 Nov.), St. Henry, now Holy Roman Emperor, convinced St. Gotthard to accept consecration and succeed him as Bishop of Hildesheim. He built schools and repaired churches as well as building some 30 new ones. He also founded a large home for poor people at nearby St. Moritz. The great Swiss Alpine pass is named after a chapel and hospice dedicated to him in its neighborhood.

6: the Dedication of the Church of St. John the Evangelist before the Latin Gate in Rome at the end of the Fifth century.

7: John of Beverley (721: translation, 25 Oct.), born at Harpham, studied in Canterbury under St. Adrian (710: 9 Jan.) during the archbishopric of St. Theodore (690: 19 Sept.), and, returning to Yorkshire, became a monk at the double monastery at Streaneshalch (later renamed Whitby by successful Danish invaders) when St. Hilda (680: 17 Nov.) was abbess. Around 687, he was made Bishop of Hexham in succession to St. Eata (686: 26 Oct.). Here, in the words of MacAuley, 'he was

diligent in visitation, considerate towards the poor, and exceedingly attentive to the training of students whom he maintained under his personal charge', and who included the Venerable Bede (735: 25, 26, 27 May), whom he ordained deacon and priest, and St. Wilfrid 'the Younger' (744: 29 Apr.), whom he eventually consecrated as his successor as Bishop of York. St. John retired to a hermitage when his duties permitted, and is reported to have taught a young man to speak during one such Lent. On the death of St. Bosa (705: 9 Mar.), he succeeded him as Bishop of York, while the older St. Wilfrid (709: 12 Oct.) succeeded St. John as Bishop of Hexham. While Bishop of York, he founded the monastery in a place called Inderawuda ('in the wood of the men of Deira'), later renamed Beverley (with reference to local beavers), and retired there in 717, as monk with another of his old pupils, Berethune, as his Abbot. Bede records accounts of healings by his hand, witnessed by Berethune. Among those later devoted to St. John were St. Alcuin (20 May), King Edward I, the Lady Julian (8 May), King Henry V – who ascribed the victory of Agincourt on his translation feast to his intercessions, and St. John Fisher (1535: 22 June, 9 July), who was born in Beverley. Henry VIII destroyed his shrine in 1541, but some of his relics were rediscovered in 1664.

Also, (8 May in Cracow; also 11 Apr.): Stanislas (1079), Bishop of Cracow, venerated as a martyr, apparently killed by King Boleslav II.

8: Julian(a) (c. 1416), anchoress of Norwich, author of an account of her mystical experiences "of Divine Love" for which Dr. Farmer says she is 'rightly esteemed' though 'there seems to have been no formal attempt at canonization' as a saint.

9 (among many other dates): Gregory of Nazianzus (389), a scholar and orator who became friends with his fellow student at Athens, St. Basil (379): both became monks. A scholar and poet, St. Gregory suffered himself to be consecrated priest and bishop. In 379, he accepted a call to Constantinople where the Arians had been so successful there was no church building in the hands of orthodox Christians. He made his house into a church and survived Arian attacks and taught so successfully that he did much to prepare for the Council there in 381 which reaffirmed and built on Nicea. Also Isaiah the Prophet.

Also St. Pachomius (in the Coptic Church, 13 May in the East, 14 May in the West: 346), a pagan soldier who became a Christian hermit and then the first monk to organize a communal life with a written Rule (influential on those of Sts. Basil and Benedict), eventually presiding over nine monasteries for men and two for women, with houses organized by craft.

10: Job the Patriarch

12: Epiphanius (403) founded and presided over a monastery in Judea for 30 years before becoming Bishop of Salamis, Cyprus, for nearly 40 years. He wrote an encyclopedic work on various 'Things that are in the Holy Scriptures' and a seven-volume 'Panarion' ('Medicine Chest' in the sense of remedies against heresies), about which Louis Saltet notes, 'Sometimes his ardour prevents him from inquiring carefully into the doctrines he opposes.'

Also, Nereus and Achilleus who were Roman soldiers who, upon becoming Christian, refused to carry out tyrannous orders and were killed; and St. Pancras, about whom not much is certainly known – though Pope St. Gregory (604: 12 Mar.) dedicated a church to him in Rome, and St. Augustine (c. 604: 26 May), whom St. Gregory sent to England as a missionary, dedicated one to him in Canterbury. Later in the same century, some of his relics were sent by Pope Vitalian to King Oswill of Northumbria. He was included by the Venerable Bede (735: 27 May) in his Martyrology and six

ancient English Churches are dedicated to him, including one in London, from which the railway station takes its name.

13: Servatius (Dutch 'Servaas'), (384), Bishop of Tongeren and patron of Maastricht, where the current Basilica is built above his grave. He defended orthodoxy against the Arians at the Synod of Sardica (343) and may have been acquainted with St. Athanasius during his exile in Trier.

15: Dymph(h)na (7<sup>th</sup> c?) is not attested in writing until a Life written under Bishop Guy I of Cambrai (1238-47), which says it is based on oral tradition. Attwater says, 'It was perhaps the discovery in the early thirteenth century [...] of the bones of an unknown man and woman that led to their local cultus' in Geel, in the province of Antwerp, for, in her Church there, Kirsch notes, there is 'a quadrangular brick, said to have been found in one of the sarcophagi, bearing two lines of letters read as DYMPNA.' This discovery, writes Farmer, was 'marked by numerous cures of epileptics and lunatics.' There is otherwise, he says, 'an almost complete dearth of historical knowledge.' Attwater writes, 'The legend that grew up about them is a classic example of a folk-tale adapted as the life-story of a saint.' In it, she is the secretly-baptized daughter of a pagan Irish king and Christian mother, who flees with the priest, St. Gerebernus (15 May), from her incestuous-minded father, who pursues them to Belgium and martyrs them. From the end of the Thirteenth century on, Geel became a centre for psychiatric care, with a hospital receiving pilgrims from throughout Europe, with a living continuity to the present (as, in Attwater's words, 'one of the largest and most efficient colonies' for such care in the world, distinctly characterized by interaction with the community).

16: Brendan (c. 575), founder and abbot of Clonfert, more famous for the medieval account of his 'Voyage' which survives in Latin in 116 manuscripts and in many translated versions, and which Tim Severin reconstructed in the 1970s as a voyage to North America in a little ash wood and oxhide boat.

Also John of Nepomuk (1393) canon of Prague murdered by King Wenceslas IV (a later member of the same family as St. Wenceslas).

19: Dunstan (988): educated at Glastonbury where he later became first, a hermit, thereafter, Abbot. He worked with a succession of kings to restore English monastic life, under the Rule of St. Benedict. Under King St. Edgar (975: 8 July), his former student, he became successively Bishop of Worcester, of London, and, in 960, Archbishop of Canterbury, active in building and repairing churches, writing laws and ceremonies, administering justice, encouraging handicraft and especially the writing of manuscripts, until he died at 79, two days after preaching three times on the Feast of the Ascension.

20: Alcuin (804) was taught at the cathedral school of York by its master, Aethelbert, and by Archbishop Egbert, who had been taught by the Venerable Bede. When Aethelbert succeeded Egbert as Archbishop in 767, the Blessed Alcuin succeeded him as master of the school and library. Both thrived under his care for the next 15 years. In 781, while on a mission to Rome for the King of Northumbria, he met King St. Charlemagne (814: 28 Jan.) at Parma, and accepted his invitation to become his Master of the Palace School, also becoming principle agent of his great work of liturgical reform. He taught Charlemagne and his Queen, their son, the future Emperor Louis I, and his brother and sisters, wrote practical educational works on various subjects, including mathematics and astronomy, and attracted students from throughout Europe, who went on to teach or to occupy high offices in Church and State and lend their influence to the cause of learning. Among them was the Blessed Rabanus Maurus (856: 4 Feb.). Here, too, the library was his concern, and it has been said that the fact 'that we have as much as we do of the writings of classical Roman authors is largely due

to Alcuin and his scribes.' He himself wrote Biblical commentaries, and lives of saints including St. Willibrord, and worked to bring the Latin Bible translation back to the state in which St. Jerome (420: 30 Sept.) had left it. He produced a Missal which, James Burns writes, 'soon came to be commonly used throughout Europe'. In 796, wanting to withdraw from the world, he was appointed Abbot of St. Martin's at Tours – where he actively built up the school and library. Alcuin's motto was '*Disce ut doceas*' ('learn in order to teach'), and in the Life of Charlemagne written by their contemporary, Einhard, he is called 'the most learned man anywhere to be found'.

21: the Emperor Constantine (337) and his mother Helen(a) (330), both described in the East as 'Equal to the Apostles', were great patrons of the Church after he and Licinius, by the Edict of Milan (313), tolerated its public worship – though he was only baptized on his death bed.

Also Godric (1170), who was perhaps a pirate before becoming a hermit, after a number of pilgrimages as far as Rome and Jerusalem, caring for animals from mouse to stag, and recording hymns in English to the Virgin Mary and St. Nicholas which survive.

22: Henry VI (1471) enjoyed an immediate popular cult, with pilgrimages to his grave at the Benedictine abbey of Chertsey, and then to St. George's Chapel, Windsor, when Richard III reburied him there, and with records of miracles, a cult which Henry VII encouraged, applying to the Holy See for canonization – a cause continued by Henry VIII until 1528, but never concluded.

23: Euphrosyne of Polotsk (c. 1173), baptized as Pradslava, was the daughter of a ruler of the Principality of Polotsk in what is now Belarus. Determined to dedicate her life to God as a nun rather than marry, she stole away at age 12 to the Convent of the Holy Wisdom, founded by her aunt, who was its Abbess, taking as her name in religion, Euphrosyne. Here she was joined by her sister, two cousins, and a niece. She soon came to live as an anchoress by the Cathedral of the Holy Wisdom, spending her time copying books and selling them 'for the benefit of her charitable works' (in Attwater's words). She later founded a convent herself, teaching her nuns to copy books, to sing, and to do various sorts of handiwork. She also founded a monastery, and more than one church, including the Church of the Holy Saviour which still stands (with the Transfiguration and her name added to its dedication). For it she commissioned a Cross which was seized and put in their 'safe-keeping' by the Communists in 1928 and survived until its disappearance during World War II, to be succeeded in 1997 by a replica. Late in life, St. Euphrosyne undertook a long pilgrimage, first to Constantinople, where she was received by the Emperor Manuel I and Patriarch Michael III, who presented her with the ikon of the Blessed Virgin Mary now known as 'of Korsun'. Then on to the Holy Land, where the Emperor's ally, the Crusader King of Jerusalem, Amalric, welcomed her. She died there while staying at the Monastery of St. Sabas (532: 5 Dec.), where she was buried, until, with Saladin's conquest in 1187 her body was brought to the Monastery of the Caves at Kiev, to be returned in 1910 to Polotsk.

25: Aldhelm (709), Abbot of Malmesbury and first Bishop of Sherborne, wrote English verses praised by King Alfred which do not survive, and varied Latin works which do, and which influenced St. Boniface and were read on the Continent.

26: Augustine of Canterbury (c. 604), Prior of St. Andrew's in Rome when sent by his old friend, St. Gregory, who had become Pope, to head a band of monks in evangelizing the Anglo-Saxons. Arriving in Kent in 597, they were well received by King St. Ethelbert (616: 25 Feb.) who became a Christian.

Consecrated Archbishop, St. Augustine built the first cathedral of Canterbury and established a monastery and school there.

27: the Venerable Bede (735): monk and priest at Jarrow, was a writer on many subjects, especially a Biblical scholar (Pope Francis took his motto from one of his sermons on the Gospel of St. Matthew), and the first English historian. His bones were translated from Jarrow to Durham in the Eleventh century.

30: Joan of Arc (1412): after a year of astonishing military success on behalf of the French while still a teenager, was captured by the Burgundians, who sold her to the English, who had her tried by the court of the Bishop of Beauvais for witchcraft and heresy and burned at the stake during the reign of King Henry VI, then nine. Still during his reign, Pope Callistus III appointed a commission which in 1456 declared her condemnation to have been obtained by fraud and deceit, and her, to be innocent, thus fully rehabilitating her memory. But it was not until 1909 that she was beatified by Pius X and 1920 that she was canonized by Benedict XV for her faithfulness, integrity, and heroic fortitude.

Also, Apolo Kivebulaya (1893), born in Kiwanda, Uganda, who was named Waswa Munubi by his parents – who apprenticed him to a witch doctor. When Waswa saw that he was a fraud, he began to learn about Islam, brought by Arab traders and promoted by his chief, Mutesa. In 1872, when Waswa was a teenager, Henry Stanley visited Mutesa, who proved open to learning about Christianity. Alexander Mackay arrived as a missionary in 1878, and Waswa later said Mackay planted the seeds of belief in his life. Then Mutesa turned against Christianity, and Mwanga, his son, who succeeded him, embarked on murdering dozens of Christians in 1885-86. A Muslim-Christian alliance deposed him, then collapsed, and Waswa, regarded as a Muslim was forced to join their army, marauding the countryside: he fled to the Christians. At some point he took up smoking hemp, but when his Bible reading moved him to ask for catechization, he gave it up. In January 1895, with Acts 18:24-25 in mind, he took the baptismal name 'Apolo', after Apollos, when he was baptized by a member of the Church Missionary Society. He was nicknamed 'Kivebulaya' ('the thing from England/Europe') in reference to the scarlet tunic he always wore. Within half-a-year he decided to become a catechist and started following a Bible studies program. Hearing a call for missionaries, he volunteered and in September was accepted. He freely went wherever he could help, even when, as he said, "the prospect terrified me". He was ordained a deacon in 1900 and a priest in 1903. He ministered successfully on both sides of the disputed border area between the Ugandan Protectorate and the Belgian Congo. And in 1921, he received a vision of Jesus directing him to go west to the Pygmies and other little-known peoples deep in the Congo forest. He went, with such success that he is sometimes called the "apostle to the pygmies" – into whose language he helped translate parts of the Bible.

David Llewellyn Dodds