

SAINTS IN GLORY (PART 2)

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We continue our survey of the saints' days in the Book of Common Prayer 2004, (p. 22ff). Although these are listed as "persons associated with dioceses of the Church in Ireland," and "are included for reference and to remind us of the continuing work of the Holy Spirit in the Church in all ages," there appears to be no liturgical provision for their observance. It would be strange indeed if the official service book of the Church included these commemorations without expecting them to be observed in some way. The editor of *Exciting Holiness: Collects and Readings for the Festivals and Lesser Festivals of the Calendars* [of the four Anglican provinces in these islands] points out, in relation to the Church of Ireland, that each Commemoration is provided [in *Exciting Holiness*] with a proper collect or 'Memorial Prayer' approved for use by the House of Bishops of the Church of Ireland. There are various possibilities for observing the Commemorations in the liturgy. The proper collect could be included after the collect of the day – unless one wants to be scrupulous with regard to the rule of having only one collect, or added immediately before the blessing and dismissal. Alternatively the commemoration could be included in the closing section of the Intercessions, and in the Eucharistic Prayer – the appropriate section of Prayer 2 would be admirably suited to this. In any case, the commemoration would need to be announced at the beginning of the service, with a short explanation.

6th July Moninne of Killeavy (Moninne Chill Shliebhe) *Sixth century*

Moninne is associated with the Diocese of Armagh. She was closely associated with St Patrick and St Brigid, in the late fifth and early sixth centuries. She founded a convent which included "eight virgins and one widow." One of the nuns is reputed to have gone to the community at Whithorn in Scotland, founded by St Ninian.

8th July Kilian (Cilline) *Seventh century*

Kilian came from Co Cavan, and is associated with the Diocese of Kilmore in this country and with Germany, where he went as a missionary in the seventh century. Kilian left Ireland in about 680 and went with two companions to Germany in the 680s, making many converts to the Church. He managed to persuade the local ruler, Gosbert, to end his marriage with his brother's widow, who later took the opportunity of having Kilian and his companions killed, while her former husband was away fighting. She had the bodies secretly buried and the grave built over with a barn, and pretended that the three had fled the country. Popular custom of venerating them as martyrs kept their memory alive, and their bodies were miraculously discovered about half a century later and reburied in the Cathedral. The Cathedral of Wurzburg is one of many dedicated to Kilian in Germany and Austria.

24th July Declan of Ardmore (Deaglan an Ard Mhoir) *Fifth century*

Declan was a prince of the people of Decies, whose ancestors were said to include the kings of Tara. Tradition has it that the Christian community in this part of Ireland predated the arrival of St Patrick, which would account for the tradition that he received hospitality from this community after he had escaped from slavery. There might also account for the saying, giving priority to the local saint: "Let Declan be the Patrick of the Deisi, let the Deisi be with Declan for ever." Rivalry between the followers of the two saints may account for the tradition that the two saints met in Rome and exchanged the kiss of peace. Declan founded a monastery at Ardmore, on the coast of modern County Waterford, and became its first bishop. Ardmore was later incorporated into the Diocese of Cloyne.

9th August Felim (Feidhlimidh) *Sixth century*

Felim was the father of St Columba, closely related to the Cenel Conaill, amongst the most powerful rulers of sixth century Ireland. The Cathedral of the Diocese of Kilmore is dedicated to him.

9th August Crumnathy (Naithi) *Late sixth century*

This is a second commemoration for this day, the saint being associated with the Diocese of Achonry, and by one tradition reputed to have been its first bishop. To be fair, many scholars are doubtful about this, and suggest that the diocese was not founded until many centuries later. What seems more certain is that he founded a monastery at Achonry, after having studied under St Finnian at Clonard. The name of the diocese is derived from Achadh Chonaire – O Conaire's Field – as the land on which the monastery was built was given by the Connaught chieftain of that name.

12th August Muredach (Muiredach) *Fifth century*

Muredach possibly worked as a priest with St Patrick, to whom he owed his conversion to Christianity, and was appointed by him to be a bishop in the west of Ireland. Another tradition suggests that he was converted by St Columba. What seems more certain is that he ended his life in a monastery, possibly founded by himself, on the island of Innismurray in Donegal Bay. Nevertheless, he is associated with the Diocese of Killala.

13th August Jeremy Taylor *Seventeenth century*

Jeremy Taylor was born in Cambridge, and studied at the university there, being elected a Fellow of his college, Gonville and Caius, in 1633. He was ordained in the same year, and soon came to the notice of William Laud, Archbishop of Canterbury. He was appointed Chaplain to Charles I, and became a friend of the Queen's Roman Catholic Chaplain, Christopher Davenport. He was caught up in the Civil War, first as a Royalist

chaplain, and then being imprisoned by the parliamentarians. In 1645 he settled in Wales as chaplain to Lord Carbury where he wrote his two famous works, *Holy Living* and *Holy Dying*. In 1658 he moved to Lisburn as a lecturer, and at the Restoration was made Bishop of Down and Connor, and subsequently also Bishop of Dromore. He worked hard, but not without opposition, to restore the Church after the turbulent years of the Civil Wars and the Cromwellian interregnum. Of all his works the one he considered the most valuable was his *Ductor Dubitantium*, a manual of moral theology, which was intended to be a guide to clergy in hearing Confessions, which under the 1634 Canons, while not being obligatory, was highly recommended. Alister McGrath regards him as "one the most influential of the seventeenth century Caroline Divines."

14th August Fachtna (Fachtna) Sixth century

Fachtna was a pupil of St Ita and St Finbar. He appears to have studied at some time at Loch Eirce, near modern Cork. He moved on to found a monastery at Darinis, near Youghal and finally settled at Ross Carbery, which became a well-known centre for studying the Scriptures, drawing people, not only from this country, but also from Britain and Europe. He is particularly remembered in the Diocese of Ross.

16th August Charles Inglis Eighteenth century

Charles Inglis was the first bishop of Nova Scotia in Canada. He has the distinction of being the first colonial bishop of the Anglican Communion, though not the first Anglican/Episcopal bishop outside these islands. His father was vicar of Glencolmkillie in Donegal, and he himself emigrated to the American colonies and taught in Pennsylvania, before being ordained to the priesthood by the Bishop of London, under whose episcopal jurisdiction the colonies came. He eventually became Rector of Trinity Church, New York in 1777, but was forced to flee to Nova Scotia when his church was destroyed and his property confiscated in the American War of Independence. The independence of the American colonies caused a crisis for the Church in America. There were no bishops in either the new American state or the Canadian territories. The first post-Independence bishop, Samuel Seabury, could not, for legal reasons, be consecrated in England, and was consecrated in Aberdeen by three Scottish bishops. However in 1786 Parliament passed an act allowing the episcopal consecration of persons "being Subjects or Citizens of countries out of His Majesty's Dominions." Two further American bishops were consecrated under the provision of this act, before Charles Inglis was himself consecrated as Bishop of Nova Scotia in 1787.