

## Saints Remembered — November 1—7

Today, we celebrate one of the major feasts of the Church – the Feast of All Saints – in which we celebrate the entire cloud of faithful witnesses that surround us on every side (see Hebrews 12:1-2). But, did you know that in the Episcopal Church there is a calendar that commemorates particular individuals? Here at Trinity, we often remember these persons at the celebrations of the Eucharist on Wednesday and Friday mornings. The calendar for these observances is outlined in a supplemental liturgical text called, *Lesser Feasts and Fasts*.

The preface of *Lesser Feasts and Fasts* gives the rationale for such remembrances: *Christians have since ancient times honored men and women whose lives represent heroic commitment to Christ and who have borne witness to their faith even at the cost of their lives. Such witnesses, by the grace of God, live in every age. What we celebrate in the lives of the saints is the presence of Christ expressing itself in and through particular lives lived in the midst of specific historical circumstances.*

A leaflet like this will be provided each Sunday to assist you in learning a bit about the particular saints that will be remembered by the Church in the ensuing week. The collect (prayer) and Bible lessons listed are from *Lesser Feasts and Fasts*. The collect usually emphasizes some aspect of the saint's life that is commended as an example. The Bible lessons are usually selected with the same end in mind. The biographical sketch provided is drawn primarily from *Lesser Feasts and Fasts* along with other materials. The rector will, for the month of November, post on his blog a theological reflection on the saint's life on the day the life is commemorated. You may find the blog at <http://tosapriest.blogspot.com/> (printed copies of those reflections will be made available by request).

## November 3rd — Richard Hooker, Priest, 1600

O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*1 Corinthians 2:6-10; 13-16*

*Psalms 37:3-6; 32-33*

*John 17:18-23*

Educated at Oxford College and a lifelong parish priest and scholar, Richard Hooker exemplifies the quintessential Anglican theological mind at work. His magnum opus, *Laws of Ecclesiastical Polity*, was written as a comprehensive defense of the Reformation settlement engineered by Elizabeth I over and against Puritan detractors. Beginning from a strong Aristotelian philosophical base (and the emphasis on “natural law”), Hooker proceeds to construct an argument in which Scriptural revelation, ancient tradition, reason are foundational.

Book Five of the *Laws* is a massive defense of the Book of Common Prayer. While his arguments are supported by enormous amounts of patristic learning, Hooker draws effectively from his own twenty year experience of using the Book in the context of his ministry as a priest. The combination of intellectual depth, quality of style and moderate, patient character contributed to the formidable nature of Hooker’s writings.

Richard Hooker on prayer, “When we are not able to do any other thing for men’s behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse.” *Laws*, Book V.23.1

## November 6th — William Temple, Archbishop of Canterbury, 1944

O God of light and love, you illumined your Church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Ephesians 3:7-12*

*Psalms 119:97-104*

*John 1:9-18*

Philosopher, theologian, apologist, teacher, evangelist, ecumenist, reformer and archbishop — these are a just a few of the adjectives used to describe William Temple, Archbishop of Canterbury from 1942 until his death in 1944. The second son of Archbishop of Canterbury Frederick Temple, one biographer has noted that the question of William's life was not, "Shall I follow Christ?", but rather, "How shall I follow Christ?"

Temple was a scholar of the classics and a renowned preacher and teacher. Perhaps his two best known books are *Christianity and Social Order* and *Readings in St. John's Gospel*. An advocate for the poor and a leader in ecumenical relations, Temple was convinced of the necessity of living the Gospel practically and not simply at worship on Sundays. For all of his work in England, though, the events on the international stage overshadowed everything. As war loomed on the horizon, Temple took to the airwaves of British radio and offered the following words to the English people in 1939: "

No positive good can be done by force; that is true. But evil can be checked and held back by force, and it is precisely for this that we may be called upon to use it. If it be so, let us do it in calm but unshakable resolution, trying, in spite of all the agony, to bear no ill-will to those whom we must resist, seeking to inflict no more suffering than is inevitably involved in the resistance that we must offer, bearing with patient courage the suffering that comes to ourselves. And while we do our utmost to secure the triumph of right as it has been given us to see the right, let us steadily look beyond the conflict to the restoration of peace, and dedicate ourselves to the creation of a world order which shall be fair to the generations yet unborn."

**November 7th — Willibrord, Archbishop of Utrecht,  
Missionary to Frisia, 739**

O Lord our God, you call whom you will and send them where you choose: We thank you for sending your servant Willibrord to be an apostle to the Low Countries, to turn them from the worship of idols to serve you, the living God; and we entreat you to preserve us from the temptation to exchange the perfect freedom of your service for servitude to false gods and to idols of our own devising; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*

*Acts 1:1-9*  
*Psalm 96:1-7*  
*Luke 10:1-9*

Most of what we know about Willibrord's life and missionary work in the late 7th and early part of the 8th centuries comes from the Venerable Bede's book *Ecclesiastical History* and a biography by his younger kinsman, Alcuin. We know that he went into the monastery as a child (age 7). At the age of about 20 he traveled from England to Ireland and studied there for twelve years.

In 690, Willibrord and twelve companions set out for Frisia (Holland), a part of Europe that was not yet Christianized, but was coming under the domination of the Christian Franks. There had been previous missionary efforts in the area, but with little success. With the assistance of the Frankish rulers, Willibrord established a base at Utrecht. In 695 Pope Sergius ordained him to the episcopate and gave him the name of Clement.

In 698, he established a monastery near Trier. Frisia continued to be a land of significant unrest and Willibrord's work was frequently interrupted by the conflicts between the Frisians and Franks. For a while, he was assisted by Boniface, who at a later time returned to Frisia to strengthen the mission there. In a very real sense, it was Willibrord's steadfast commitment to "staying put" in a difficult environment that prepared the way for Boniface's more successful achievements later on.