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Ubald

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Ubald of Gubbio (Italian: *Ubaldo*; Latin: *Ubaldus*; French: *Ubalde*; ca. 1084–1160) was a medieval bishop of Gubbio, in Umbria, today venerated as a saint by the Catholic Church. Saint Ubaldo Day is still celebrated at the Basilica of Sant'Ubaldo in Gubbio in his honor, as well as at Jessup, Pennsylvania.

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Saint Ubaldo of Gubbio

Bishop of Gubbio

Born	ca. 1084 Gubbio, Italy
Died	1160 (aged 76) Gubbio, Italy
Venerated in	Roman Catholic Church
Canonized	4 March 1192 by Pope Celestine III
Major shrine	Duomo, Gubbio, Italy
Feast	May 16
Attributes	Bishop giving a blessing as angels carry his crozier; bishop delivering a blessing while a devil flees from it; holding a scale model of Gubbio
Patronage	Gubbio, Italy

Life [edit]

Born **Ubaldo Baldassini** of noble parents at Gubbio, Ubald lost his father while still very young. He was educated by the prior of the cathedral church of his native city, where he also became a canon regular. Saint Sperandia was a relative of Ubald.[1]

He felt a vocation to become a monk, and entered to the Monastery of St. Secondo in the same city, where he remained for some years. Recalled by his bishop, he returned to the cathedral monastery, where he was made prior. Having heard that at Vienna Blessed Peter de Honestis some years before had established a very fervent community of canons regular, to whom he had given special statutes which had been approved by Paschal II, Ubald went there, remaining with his brother canons for three months, to learn the details and the practice of their rules, wishing to introduce them among his own canons of Gubbio.

This he did at his return. He earned a reputation for piety, poverty (for all his rich patrimony he had given to the poor and to the restoration of monasteries), humility, mortification, meekness, and fervour, and the fame of his holiness spread in the country, and several bishoprics were offered to him, but he refused them all.

Ubaldo is said to have prevented Frederick Barbarossa from sacking Gubbio as the emperor had sacked Spoleto in 1155.

However, the episcopal See of Gubbio becoming vacant, he was sent, with some clerics, by the population to ask for a new bishop from Honorius II who, having consecrated him, sent him back to Gubbio. To his people he became a perfect pattern of all Christian virtues, and a powerful protector in all their spiritual and temporal needs.

He died after a long and painful illness of two years.

Veneration [edit]

Numerous miracles were attributed to him during his life and after his death. At the solicitation of Bishop

The festival of La Corsa dei Ceri at Gubbio. The statue of Saint Ubaldo leads the procession, followed by ceri topped with the statues of Saint George and Saint Anthony the Great.

Bentivoglio Pope Celestine III canonized him in 1192. His power, as we read in the Office for his feast, is chiefly manifested over the evil spirits, and the faithful are instructed to have recourse to him "contra omnes diabolicas nequitias" (against all the devil's assaults).

The life of the saint was written by Blessed Theobaldus (Theobald, Teobaldo), his immediate successor in the episcopal see, and from this source is derived all the information given by his numerous biographers. The body of Ubaldo, which had at first been buried in the cathedral church by the Bishops of Perugia and Cagli, at the time of his canonization was found flexible and incorrupt, and was then placed in a small oratory on the top of the hill overlooking the city, where in 1508, at the wish of the Duke of Urbino, the canons regular built a church, frequented by numerous pilgrims, who come to visit the relics.

The devotion to the saint is very popular throughout Umbria, but especially at Gubbio. The feast of their patron saint is celebrated by the inhabitants of the country round with great solemnity, there being religious and civil processions which call to mind the famous festivities of the Middle Ages in Italy.

The Basilica of Sant'Ubaldo, with a nave and four aisles, is a sanctuary atop Monte Ingino just above the city. Noteworthy are the marble altar and the great windows with episodes of the life of Ubaldo. The finely sculpted portals and the fragmentary frescoes give a hint of the magnificent 15th-century decoration once boasted by the basilica.

Outside of Italy, a finger relic of Ubald is venerated in the Saint-Theobald collegiate church of Thann, Haut-Rhin (France).[2]

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2. ^ http://www.eugubininelmondo.com/fr/Thann.html (in French)

External links [edit]

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- St. Ubaldus at the Catholic Encyclopedia
- Ubaldus Baldassini in the Patron Saint Index
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- (in Italian) Sant' Ubaldo: Vescovo di Gubbio e Protettore di Thann
- **St. Ubaldo Day in Jessup, PA** on St. Ubaldo Society website

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Uganda Martyrs

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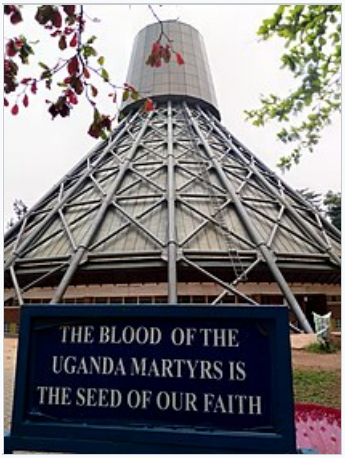
For the university often referred to as "Uganda Martyrs", see Uganda Martyrs University.



Appearance of UGANDA MARTYRS CATHOLIC SHRINE NAMUGONGO

The **Uganda Martyrs** are a group of 23 Anglican and 22 Catholic converts to Christianity in the historical kingdom of Buganda, now part of Uganda, who were executed between 31 January 1885 and 27 January 1887.[2][3]

They were killed on orders of Mwanga II, the *Kabaka* (King) of Buganda. The deaths took place at a time when there was a three-way religious struggle for political influence at the Buganda royal court. The episode also occurred against the backdrop of the "Scramble for Africa" – the invasion, occupation, division, colonization and annexation of African territory by European powers.[4] A few years after, the English Church Missionary Society used the deaths to enlist wider public support for the British acquisition of Uganda for the Empire.[5] The Catholic Church beatified the 22 Catholic martyrs of its faith in 1920 and canonized them in 1964.

Uganda Martyrs

Died	1885–87, Uganda
Martyred by	Mwanga II
Venerated in	Roman Catholic Church Anglican Communion Lutheranism
Beatified	6 June 1920, Saint Peter's Basilica, Kingdom of Italy, by Pope Benedict XV
Canonized	18 October 1964, St. Peter's Basilica, Vatican City, by Pope Paul VI
Major shrine	Basilica Church of the Uganda Martyrs, Namugongo Munyonyo Martyrs Shrine
Feast	3 June[1]
Notable martyrs	Charles Lwanga Kizito Andrew Kaggwa

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Context [edit]

Publication in Britain of an 1875 letter purporting to be an invitation from the king of Buganda, Muteesa I, to send missionaries, resulted in the arrival of Alexander Mackay of the Anglican Church Missionary Society to Buganda in 1877. A group of French Catholic White Fathers, led by Père Simon Lourdel (Fr. Mapera) appeared

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two years later. Arab traders from Zanzibar had introduced Islam into the kingdom.[6] This effectively led to a three-way religious struggle for political influence at the Buganda royal court.[4] By the mid-1880s, many had been converted by each of the three groups, and some of the converts held important posts at the king's court.[7] Muteesa himself sympathized with Islam, but many prominent chiefs had become Christians.[8]

Depiction of how Ugandan Martyrs were tortured

Kabaka Mwanga II succeeded to the throne in 1884. He was concerned at the growing influence of Christianity and the rise of a new class of officials, distinct from the traditional territorial chiefs, who were educated, had a religious orientation, and wished to reform Ganda society.[9] The German annexation of what is now Tanzania sparked further alarm. A year after becoming king he ordered the execution of Yusufu Rugarama, Makko Kakumba, and Nuwa/Noah Serwanga, who had converted to Christianity.[3] Encouraged by his prime minister, on 29 October 1885 he had the incoming Anglican bishop James Hannington assassinated on the eastern border of his kingdom. This may have been deliberately intended to ward off a potential British invasion.[10] Mwanga did, however, subsequently appoint several Christians to important military positions.[9]

Executions in 1885–86 [edit]

Monument at Munyonyo Martyrs Shrine marking the spot from where future martyrs walked for death

Martyrdom of Andrew Kaggwa

In 1886 Mwanga ordered the executions of a number of his pages. Heike Behrend says they were both Christian and Muslim converts; other sources speak only of Anglican and Catholic victims, and mention the killing of Muslims as having occurred ten years earlier at the hands of Mwanga's father Muteesa.[11] Joseph Mukasa, a convert to Christianity who had deplored the assassination of Hannington, and had tried to protect the court pages, was the first to be executed on 15 November 1885:[12] this was at the instigation of the Katikkiro (prime minister) Mukasa, whose successor Joseph Mukasa was tipped to become king.[13] Then, between 25 May and 3 June 1886, a wider series of executions were carried out.[3][14] Mwanga instructed the killing of all the young men who disobeyed him – partly to satisfy the demands of the older chiefs. Twenty-two of the men, who had converted to Catholicism, were burned alive at Namugongo in 1886.

"The reasons behind the persecution are still heavily debated", Behrend states.[15] Political factors certainly played a part. Those killed included minor chiefs, some of whom, such as Joseph Mukasa, were "the victims of particular grudges by their seniors ... jealous that these up and coming young men would soon be ousting them from power".[10][13] Ward has argued that the motivation was the perception that "these Christians were rebels against the Kabaka, unwitting tools of foreign imperialism".[10]

A witness to the event, the French missionary priest Lourdel, considered that the principal cause was Mwanga's feeling of being despised by the literate Christians who claimed a superior knowledge of religion. Lourdel gave as a secondary cause of Mwanga's action the refusal of the pages to meet traditional royal demands of submission.[16]. The king, who by tradition had the power of life and death over his subjects, was angered by this refusal to obey his wishes to have sex with him.[3]

Marie de Kiewet-Hemphill concludes that the immediate pretext, if not the whole cause, was therefore the refusal of the pages to yield to Mwanga[17] Roland Oliver rejects resentment against Christianity as a sufficient reason, since it does not explain why Mwanga took action against these young men and not against prominent chiefs and women among the converts.[18] Sylvia Antonia Nannyonga-Tamusuza draws attention to the same point.[19] J. P. Thoonen in his book on the question agrees with Kiewet-Hemphill's analysis, while recognizing the existence of other political factors.[20] Particularly as some of those that renounced their faith were spared death."[21]

In the week leading to the executions, the Christian Matthias Gayinga rejected the sexual demands of Mwanga's close friend, the Muslim Lutaya, to whom the king had sent him for that purpose. For this he was severely punished, though not killed. His gesture was described as a "splendid refusal" by the English missionary A. P. Ashe, who later said it set the spark for later events. This action was followed by the refusal of another convert, Anatole Kirrigwajjo, to accept nomination to a high post "which he could only exercise at the peril of his soul".[21]

While many of the Christian pages often arranged to be missing when Mwanga wanted them or refused his

demands outright, one page Muwafi did comply. Mwanga is said to have caught another page teaching Christianity to Muwafi. He saw this as an attempt "to rob him of his favourite and so far always compliant toy by teaching him the religion which made them prefer death to submission".[13][19][22][23] Mwanga summoned the pages and asked those who prayed to stand to one side. These, most of whom were between 15 and 30 years old, were then taken on a long journey to execution by being burnt alive. By displaying what courage Christianity demanded, they helped remove any notion that the new religion was inconsistent with traditional ideals of heroism.[13]

Political aftermath [edit]

The converts, at least the Catholics, had been taught they risked martyrdom.[13] The secular press of the time described them as martyrs.[24][25] The same description appeared also, of course, in religious publications, both Protestant, such as the journal of the missionary Mackay published in the *Intellegencer* of 1886,[26] and Catholic, such as the accounts of the missionaries Lourdel, Denoit, and Delmas published in *Enquête relative au martyre des chrétiens: Ste Marie de Rubaga, Buganda 1888* and *Les Missions Catholiques* 18 (1886).[13]

News of Mwanga's actions provoked contradictory reactions in Britain. Some saw it as a sign of the futility of missionary efforts in Buganda, others as a call to renewed efforts. *The Times* of 30 October 1886, quoting the dictum, "the blood of martyrs is the seed of the Church", stated: "On the success of the Uganda experiment, with its alternation of favourable and adverse circumstances, depends the happiness of the interior of the vast continent for generations."[24] This sentiment developed into a campaign for British intervention in the region.[27]

In September 1888, Mwanga planned to get rid of remaining Christian and Muslim leaders by leaving them to starve on an island in crocodile-infested Lake Victoria.[28] Word of his plan leaked out and a rebellion by Christians and Muslims together brought Mwanga's brother Kiweewa to the throne. In October 1888, the Muslims seized power, expelled the Christian leaders and, when Kiweewa refused to be circumcised, deposed and killed him, replacing him with another brother, Kalema. In December 1888, Mwanga won support from Christians and in April 1889 advanced against the Buganda capital. He was defeated, but the Christian forces, led by the Protestant chief Apollo Kaggwa, retook the capital, enabling Mwanga to enter it triumphantly on 11 October 1889. The Muslims took refuge in the neighbouring kingdom of Bunyoro, which helped them to return victoriously in November 1889, but they suffered a decisive defeat in February 1890 and withdrew again to Bunyoro.[29][30]

In 1888, Britain authorized the Imperial British East Africa Company to administer the East African territory assigned to Britain in its 1886 treaty with Germany. In November 1889, Mwanga asked the company's agent Frederick Jackson for help. Jackson hesitated to accept the request, because he had been given orders not to enter Buganda. Carl Peters, an agent of the corresponding German company, learning of Mwanga's appeal, decided to respond to it. He arrived at Mengo, Mwanga's new capital, a fortnight after the February 1890 defeat of the Muslims. Since these still presented a threat, Mwanga accepted his offer of a treaty. Jackson then arrived and offered a treaty, which Mwanga rejected, since even the English missionaries considered its terms too onerous.[29]

The agreement that Peters made with Mwanga was nullified by the 1 July 1890 treaty between Britain and Germany, which extended inland the line of division between their areas of influence in East Africa, leaving Buganda in the British sphere and moving the centre of interest from the coast to the hinterland.[30] The Imperial British East Africa Company sent Frederick Lugard, its military administrator, to Mengo, where in December 1890 he got Mwanga to accept for a period of two years an agreement with the company. This agreement was advantageous for Mwanga when the Muslims in Bunyoro made another attempt to recover power. Friction between the Catholic and the Protestant parties led to fighting in January 1892 in Mengo. Lugard supported the Protestants against the stronger Catholic side in the fighting, forcing Mwanga and the Catholics to flee. Lugard managed to persuade Mwanga to return from German territory, where he had taken refuge, to Mengo on 30 March 1892 and to make a new treaty. This treaty assigned separate areas to Protestants (the largest area), Catholics, and (only a small area) Muslims; Mwanga himself nominally became a Protestant.[31]

With the aid of the Church Missionary Society, which used the deaths of their martyrs to win broad public support in Britain for acquiring Uganda, Lugard then successfully dissuaded Prime Minister William Ewart Gladstone and his cabinet from abandoning Uganda.[5] The powers of the company were transferred to the British Crown on 1 April 1893 and on 27 August 1894 Mwanga accepted Buganda being made a British protectorate. However, on 6 July 1897 he declared war on the British. Defeated on 20 July in Buddu (in today's Masaka District), an area assigned to Catholics in the 1892 treaty, he again fled to German East Africa. He was declared deposed on 9 August. After a failed attempt to recover his kingdom, he was exiled in 1899 to the Seychelles, where he was received into the Anglican Church. He died in 1903, aged 35.[32]

Catholic Church veneration [edit]

Shrine in Munyonyo constructed as thanksgiving for the canonisation of Uganda Martyrs

Open amphitheatre build on the tomb of St. Andrew at Munyonyo

Following the deaths, the Roman Catholic Church used the episode to make the victims the focus of a "cult of martyrs".[15]

In 1897 Archbishop Henri Streicher founded in Uganda the Uganda Martyrs Guild to participate in evangelization. Some chapters of the Guild became politicized in the 1950s. Under the influence of the Charismatic Movement, it later developed into an important anti-witchcraft movement in Tooro.[15]

The honour paid to the Uganda martyrs elsewhere in Africa serves to Africanize Catholicism, as for instance in Senegal, where a church built in 1890 contains their relics and where there are several churches dedicated to Kizito, the youngest of their number.[15]

Pope Benedict XV beatified Charles Lwanga and his companions on 6 June 1920, and Pope Paul VI canonized them on 18 October 1964.[33] In the ceremony of canonization of the Catholic martyrs, Pope Paul mentioned also the Anglicans, saying: "Nor, indeed, do we wish to forget the others who, belonging to the Anglican confession, confronted death in the name of Christ."[34] Their 3 June feast day is included in the General Roman Calendar. A set of postage stamps were issued in the following year by Vatican City for commemorating the canonization.[35]

The Basilica of the Uganda Martyrs at Namugongo was built in 1968. Since the 1980s it has become the venue of massive pilgrimages, and plans for large-scale expansion were announced in 2014.[36]

In 1993, the Uganda Episcopal Conference established a university named after the Uganda Martyrs, which received its civil charter in 2005.[37]

In 2014, Uganda celebrated 50 years since the Uganda Martyrs were canonized and elevated to sainthood by Pope Paul VI on 18 October 1964.[38] The Munyonyo Martyrs Shrine is a thanksgiving monument for their canonization. Official groundbreaking was on 3 May 2015 by the Papal Nuncio to Uganda, Archbishop Michael A. Blume, and Cardinal Emmanuel Wamala. Re-development includes construction of a new church shrine, museum, offices, and martyrdom spots of the saints.[39]

List of the martyrs [edit]

1. Achilleus Kiwanuka
2. Adolphus Ludigo-Mukasa
3. Ambrosius Kibuuka
4. Anatoli Kiriggwajjo
5. Andrew Kaggwa
6. Antanansio Bazzekuketta
7. Bruno Sserunkuuma
8. Charles Lwanga
9. Denis Ssebuggwawo Wasswa
10. Gonzaga Gonza
11. Gyavira Musoke
12. James Buuzaabalyaawo
13. John Maria Muzeeyi
14. Joseph Mukasa
15. Kizito
16. Lukka Baanabakintu
17. Matiya Mulumba
18. Mbaga Tuzinde
19. Mugagga Lubowa
20. Mukasa Kiriwawanvu
21. Nowa Mawaggali
22. Ponsiano Ngondwe

Two martyrs of Paimol [edit]

There were also two Ugandan martyrs of a later period, who died at Paimol in 1918 and were beatified in 2002.[40] These have not yet been canonized.

The martyrs Daudi Okelo and Jildo Irwa were two young catechists from Uganda. They belonged to the Acholi tribe, a subdivision of the large Luo group. They lived and were martyred in the years immediately following the founding of the mission of Kitgum by the Comboni Missionaries in 1915.[41]

Daudi Okelo and Jildo Irwa	
Born	c.1900 (Daudi); 1906 (Jildo)
Died	18 October 1918, Paimol, Uganda
Means of martyrdom	pierced with spears
Venerated in	Roman Catholic Church
Beatified	20 October 2002, by Pope John Paul II
Feast	18 October

Anglicanism [edit]

When commemorating the martyrs of Uganda, the Church of England includes Archbishop Janani Luwum, who was murdered in 1977 by Idi Amin's henchmen; they also commemorate Luwum separately on 16 February.

In popular culture [edit]

The Ugandan Martyrs were featured in one episode of the film *Millions*.[42] In the DVD of the film it is mentioned that one of the actors who played the martyrs claimed to be a descendant of one of the martyrs.[43]

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- Uganda Martyrs' Shrine, Namugongo
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- The Uganda Martyrs from the August 2008 issue of *The Word Among Us* magazine

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Confessors	Anatolius · Athanasius the Confessor · Chariton the Confessor · Dominic · Edward the Confessor · Francis of Assisi · Francis Borgia · Louis Bertrand · Maximus the Confessor · Michael of Synnada · Paphnutius the Confessor · Paul I of Constantinople · Peter Claver · Salonius · Seraphim of Sarov · Theophanes the Confessor
Disciples	Apollos · Mary Magdalene · Priscilla and Aquila · Silvanus · Stephen · Timothy · Titus · Seventy disciples
Doctors	Gregory the Great · Ambrose · Augustine of Hippo · Jerome · John Chrysostom · Basil of Caesarea · Gregory of Nazianzus · Athanasius of Alexandria · Cyril of Alexandria · Cyril of Jerusalem · John of Damascus · Bede the Venerable · Ephrem the Syrian · Thomas Aquinas · Bonaventure · Anselm of Canterbury · Isidore of Seville · Peter Chrysologus · Leo the Great · Peter Damian ·

	Bernard of Clairvaux · Hilary of Poitiers · Alphonsus Liguori · Francis de Sales · Peter Canisius · John of the Cross · Robert Bellarmine · Albertus Magnus · Anthony of Padua · Lawrence of Brindisi · Teresa of Ávila · Catherine of Siena · Thérèse of Lisieux · John of Ávila · Hildegard of Bingen · Gregory of Narek
Evangelists	Matthew · Mark · Luke · John
Church Fathers	Alexander of Alexandria · Alexander of Jerusalem · Ambrose of Milan · Anatolius · Athanasius of Alexandria · Augustine of Hippo · Caesarius of Arles · Caius · Cappadocian Fathers · Clement of Alexandria · Clement of Rome · Cyprian of Carthage · Cyril of Alexandria · Cyril of Jerusalem · Damasus I · Desert Fathers · Desert Mothers · Dionysius of Alexandria · Dionysius of Corinth · Dionysius · Ephrem the Syrian · Epiphanius of Salamis · Fulgentius of Ruspe · Gregory the Great · Gregory of Nazianzus · Gregory of Nyssa · Hilary of Poitiers · Hippolytus of Rome · Ignatius of Antioch · Irenaeus of Lyons · Isidore of Seville · Jerome of Stridonium · John Chrysostom · John of Damascus · Maximus the Confessor · Melito of Sardis · Quadratus of Athens · Papias of Hierapolis · Peter Chrysologus · Polycarp of Smyrna · Theophilus of Antioch · Victorinus of Pettau · Vincent of Lérins · Zephyrinus
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Ugo Canefri

From Wikipedia, the free encyclopedia

Ugo Canefri (1148 – 8 October 1233), also known as **Ugo da Genova**, was an Italian crusader and subsequently a health worker.

Canefri was born, probably in 1148, into the family of the counts of Canefri: feudal lords of Gamondio (today Castellazzo Bormida), Fresonara and Borgo Rovereto in the area of today's Alessandria.

He took part in the Third Crusade together with Conrad of Montferrat and Guala Bicchieri, consul of Vercelli.

In his early twenties, having joined the Knights of Malta, he abandoned his career at arms and was sent to care for the sick in the hospital of the Commenda di San Giovanni di Pré in Genoa. He continued in this work for more than fifty years.

He was beatified soon after his death in 1233, and later canonised as a saint of the Roman Catholic Church. He is venerated particularly in Alessandria and Genoa and within the Order of Malta. His feast day is 8 October.

Il miracolo della fonte, painted by Giovanni de Ferrari for the church of S. Giovanni di Prè in Genoa

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Ulphia

From Wikipedia, the free encyclopedia

Ulphia (also **Ulphe**, **Olfe**, **Wulfe**, **Wolfia**, or **Wulfia** and other variants; d. 8th century AD) of Amiens is a Christian saint, venerated particularly at Amiens. She was said to be a young girl living on the banks of the Noye in the who became a hermit at what would become Saint-Acheul, near Amiens in the Kingdom of the Franks, under the spiritual direction of Saint Domitius (Domice). At the end of her life, she formed and directed a community of religious women at Amiens. Her feast day is January 31.

Legend states that Ulphe placed the frogs in the area around her hermitage (which was built in a swampy area) under interdict as a result of their loud croaking, which kept her awake at nights. Thus, in her iconography, she is depicted as a young nun seated in prayer on a rock with a frog in the pool near her.

A 19th century hagiographer noted that the frogs in the area around the oratory of Saint Ulphe were, indeed, very quiet. However, if these frogs were taken elsewhere, they became boisterous once again.[1]

A statue of Ulphia stands in the portal of Amiens Cathedral [2] and a painting of Ulphia with Saint Domitius by the 19th century painter Jean de Franqueville, hangs inside the cathedral.

Saint Ulphia

Statue of Ulphia at Amiens Cathedral.

Born	711 AD
Died	January 31, 750 AD What is now Fouencamps, France.
Venerated in	Eastern Orthodox Church Roman Catholic Church
Major shrine	Amiens Cathedral
Feast	January 31
Attributes	depicted as a young nun seated in prayer on a rock with a frog in the pool near her
Patronage	Amphibians, keepers of amphibians

Notes [edit]

1. ^ footnotes
2. ^ Les saints amiénois sainte Ulphe, saint Acheul et saint Honoré (80)

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- Saints of January 31: Ulphia
- Domitius (Domice)
- http://www.mcah.columbia.edu/Mcahweb/facade/footnotes.html

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Categories: People from Amiens | French hermits | 8th-century Frankish saints | Female saints of medieval France | 8th-century Frankish women | Medieval French saints

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Ulrich of Augsburg

From Wikipedia, the free encyclopedia

Ulrich of Augsburg (893 – 4 July 973), sometimes spelled **Uodalric** or **Odalrici**, was Bishop of Augsburg in Germany. He was the first saint to be canonized not by a local authority but by the Pope.[3][4]

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Life [edit]

Early years [edit]

Much of the information concerning Ulrich is derived from the *Life of St Ulrich* written by Gerhard of Augsburg sometime between 982 and 993. Ulrich was born in 890 at Kyburg, Zurich in present-day Switzerland. He was the son of Hupald, Count of Dillingen (d. 909) and Dietpirch of Swabia (also known as Theoberga).[5] His maternal grandfather was Burchard I, Duke of Swabia. Burchard was reportedly the second husband of Liutgard, who was the widow of Louis the Younger.[6][*better source needed*] The siblings of Dietpirch included Burchard II, Duke of Swabia. His family was connected with the dukes of Alamannia and the Ottonian dynasty. An unnamed sister served as a nun in Buchau.

As was customary, his parents presented him as an oblate to the church while he was still a child.[7] A sickly child, at the age of seven he was sent to the monastery of St. Gall, where he proved to be an excellent scholar. While there, he became friends with St. Wiborada, a recluse who lived near the monastery and foretold that her young friend was destined to become a bishop.[1][*page needed*] He resolved to enter the priesthood, but was in doubt whether to enter the Benedictine Abbey of St. Gall or to become a secular priest. Sometime before April 910, he was sent for further training to a kinsman, Adalbero, Bishop of Augsburg, who made him chamberlain. Upon Adalbero's death (28 April 910) Ulrich returned home.[5] The Duke of Swabia presented him at the court of Henry I of Germany, where Ulrich became one of the household retainers.

Bishop of Augsburg [edit]

Through the influence of his maternal uncle, Burchard II, Duke of Swabia, and other relatives, Ulrich was appointed bishop of Augsburg by Henry I of Germany, and was consecrated on 28 December 923. He sought to improve the low

Saint
Ulrich of Augsburg

Oil painting by Leonhard Beck

Bishop of Augsburg

Born	893[1] Kyburg, Zurich, now Switzerland
Died	4 July 973 Augsburg, Germany
Venerated in	Eastern Orthodox Church Catholic Church
Canonized	4 July 993 by Pope John XV
Feast	4 July
Attributes	Bishop holding a fish; at dinner with Saint Wolfgang; rewarding a messenger with a goose leg, which turns into a fish on Friday morning; giving a garment to a beggar; with Saint Afra; riding through a river on horseback as his companion sinks; with a cross given him by an angel[2]
Patronage	Against birth complications; against faintness; against fever; against mice and moles; diocese of Augsburg, Germany; happy death; weavers; San Dorligo della Valle

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moral and social condition of the clergy. The See of Augsburg reached the period of its greatest splendor under Ulrich; he raised the standard of training and discipline among the clergy by the reformation of existing schools and the establishment of new ones, and by canonical visitations and synods; he provided for the poor, and rebuilt decayed churches and monasteries. He built churches in honor of St. Afra and St. John, and founded the monastery of St. Stephen for Benedictine nuns.[8] For purposes of obtaining relics he went on two journeys to Rome, in 910, and in 952 or 953.[5] German emperor Otto I the Great granted Ulrich the right to mint coins.

During the struggle between Otto I and his son Liudolf, Duke of Swabia, Ulrich remained loyal to Otto,[9] holding for him the castle of Schwabmünchen, which was within the territorial jurisdiction of the Bishop of Augsburg.[7] When in the summer of 954 father and son were ready to attack each other at Illertissen in Swabia, at the last moment Ulrich and Bishop Hartbert of Chur were able to mediate between Otto and Liudolf. Ulrich succeeded in persuading Liudolf and Conrad, Duke of Lorraine, Otto's son-in-law, to ask the king's pardon on 17 December 954.

Against the Magyars [edit]

Statue of S. Ulrich in a church in Gora Oljka (Slovenia)

Magyars repeatedly attacked in the territories of Bavaria and Swabia. Ulrich served as general in the defense of Augsburg. He built a stone wall fortification around the city. During these attacks many churches and buildings were destroyed, which Ulrich later rebuilt. Ulrich attended several imperial meetings and synods, such as at Ingelheim in 948, Augsburg 952, Rome in 972 and again at Ingelheim in 972.

Soon after, the Magyars entered Germany, plundering and burning as they went, and in 955 advanced as far as Augsburg, which they besieged. It was due to Ulrich's ability and courage that Augsburg was able to hold out against the besiegers until the Emperor Otto arrived. According to his biographer Gerhard, Bishop Ulrich took the lead in the defense of the city. On the first day of the attack, Bishop Ulrich rode out to encourage the towns' soldiers in their defense of the city's gate. While the battle raged, the bishop, dressed in his ecclesiastical robes, inspired his men, with the 23rd Psalm ("Yea, though I walk through the valley of the shadow of death"). While this defense was going on, the King was raising an army to march south.[10] The fiercest fighting probably took place on August 8 at the eastern gate, which the Hungarians tried to storm in large numbers. The Bishop's men defended bravely and killed the leader of the attack, forcing the Hungarians to withdraw. That evening Ulrich returned to the city to direct throughout the night the repair and strengthening of its walls.[7] The next day the Hungarians launched a wider general attack. During the battle, Berchtold of Risinesburg arrived, which heralded the approach of the German army. At the end of the day, the siege was suspended.[11] Bishop Ulrich subsequently contributed much to the decisive victory at the Battle of Lechfeld (10 August 955), where the invaders were finally defeated.[8] However, Ulrich Schmid maintains that "The later assertion that Ulrich himself took part in the battle is incorrect."[5]

His character [edit]

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Ulrich demanded a high moral standard of himself and others. A hundred years after his death, a letter apparently written by him, which opposed celibacy, and supported the marriage of priests, suddenly appeared. The forger of the letter counted on the opinion of the common people, who would regard celibacy as unjust if St. Ulrich, known for the rigidity of his morals, upheld the marriage of priests.[12]

Ulrich was also steadfastly loyal, as a prince of the empire, to the emperor. He was one of the most important props of the Ottonian policy, which rested mainly upon the ecclesiastical princes. He constantly attended the judicial courts held by the king and in the Imperial Diets. He even took part in the Diet held on 20 September 972, when he defended himself against the charge of nepotism in regard to his nephew Adalbero, whom he had appointed his coadjutor on account of his own illness and desire to retire to a Benedictine abbey.

As morning dawned on 4 July 973, Ulrich had ashes strewn on the ground in the shape of a cross; the cross sprinkled with holy water, and he was placed upon it. His nephew Richwin came with a message and greeting from the Emperor Otto II as the sun rose, and immediately upon this, while the clergy sang the Litany, Ulrich died. He was buried at the St. Afra church he had rebuilt in Augsburg; the burial was performed by Bishop Wolfgang of Ratisbon. Later the St. Ulrich and Afra church was built in the same spot. He was succeeded by Henry.

The maniple of Ulrich was woven in red and white silk using tablet weaving and Ulrich's relic was later analyzed by Peter Collingwood in his *The Techniques of Tablet Weaving*; Collingwood regarded it as a 'masterpiece'.

Veneration [edit]

When Ulrich was too old and weak to say Mass, angels are said to have come to him to assist him. Places that were named after him are said to be host to healing abilities. Attesting to his early cultus, there is a very beautiful miniature from the tenth century in a manuscript now in the library of Einsiedeln.[13] Other miniatures are at the Royal Library of Munich, in manuscripts dating from the year 1454.[14]

Many miracles are said to have been wrought at his grave; only 20 years after his death, Ulrich was canonized by Pope John XV on 4 July 993. He was the first saint to be canonized by a Pope, rather than by a local authority.[3] Walter of Pontoise was the last saint in Western Europe to have been canonized by an authority other than the Pope; he was canonized by Hugh de Boves, the Archbishop of Rouen in 1153.[15][16]

Patronage [edit]

Along with Afra and Simpert, Ulrich is a patron saint of Augsburg. Legend held that pregnant women who drank from his chalice had easy deliveries, and thus developed his patronage of pregnant women and easy births. The touch of his pastoral cross was used to heal people bitten by rabid dogs.[3]

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Ulrich of Zell

From Wikipedia, the free encyclopedia

See also: Ulrich Zell, the first printer in Cologne.

Saint **Ulrich of Zell**, also known as **Wulderic**, sometimes **of Cluny** or **of Regensburg** (1029 – 1093), was a Cluniac reformer of Germany, abbot, founder and saint.

Ulrich of Zell	
Abbot	
Born	c.1029 Regensburg, Bavaria, Germany
Died	10 July 1093 St. Ulrich im Schwarzwald, in Bollschweil, Germany
Venerated in	Roman Catholic Church
Beatified	14 July 1139 (first celebration of feast day)
Feast	14 July

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Life [edit]

Ulrich was born at Regensburg in Bavaria (formerly also known as Ratisbon) in early c. 1029. His parents, pious and rich, were Bernhold and Bucca, niece of Bishop Gebhard II of Regensburg. Ulrich was probably educated at the school of St. Emmeram's Abbey, along with William of Hirsau, with whom he remained friends throughout his life, but in 1043 he was called to the court of his godfather, Henry III, King of the Germans where he acted as page to Queen Agnes, who was of the ducal house of Aquitaine, patrons of the reforming Abbey of Cluny. Ordained deacon by his uncle Nidger, Bishop of Freising, he was made archdeacon of the cathedral there, but was deeply moved by the spirit of reform that was sweeping from Cluny through the 11th century church. On his return from a journey to Rome he distributed his possessions to the poor, made a pilgrimage to the Holy Land, and, after another short visit to Rome, returned to Regensburg, where he founded a religious community, and then entered the Abbey of Cluny in 1061, during the abbacy of Saint Hugh.

Here he was ordained priest and appointed confessor to the convent at Mareigny in the diocese of Autun, and prior of the community of men in the same place. He also lost an eye and was obliged to return to Cluny.

Later life [edit]

He was then named prior at Peterlingen (now Payerne) in the Diocese of Lausanne, but on account of troubles caused by Bishop Burchard von Oltingen, a partisan of Henry IV, Ulrich returned again to Cluny, where he acted as adviser to the abbot. His influence drew the Benedictine community of Rüeggisberg to become a Cluniac priory in 1072, the first reformed priory in German-speaking lands [1]. A nobleman had donated to Cluny some property at Grüningen near Breisach, and Ulrich was sent to inspect the place and eventually to lay the foundation of a monastery. Not finding the locality suitable, he and his monks moved in 1087 to Zell (*Sell*, *Sella*, *Villmarszelle*) in the Black Forest, where his high reputation soon brought him many disciples. He enjoyed the good opinion of Blessed Gebhard III, Bishop of Basle, who frequently visited him. In 1090 he established Bollschweil Priory, a Cluniac nunnery at *Bolesweiler* (now Bollschweil), about a mile from Zell. For the last two years of his life he was blind.

He died at Zell, later known as St. Ulrich im Schwarzwald, probably on 10 July 1093. He was buried in the cloister, but three years later his body was brought into the church.

His feast was celebrated for the first time on 14 July 1139, and 14 July remains his feast day.

Works [edit]

His work "Consuetudines cluniacenses" (*"Uses of Cluny"*) [2] was composed at the request of William of Hirsau, in three books. The first two, written between 1079 and 1082, treat of liturgy and the education of novices; the third, written not later than 1087, speaks of the administration of monasteries.

His life of Hermann of Zähringen, Margrave of Baden, later a monk of Cluny, is lost.

Biographies [edit]

Two biographies of him exist: the first [3] was written anonymously around 1109 by a monk of Zell at the request of Adalbert, a recluse near Regensburg; the other (the *Vita posterior*), also anonymous, was written between 1109 and 1130. Particulars of his life are also contained in his writings.

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2. ^ *Consuetudines Cluniacenses* in: Patrologia Latina 149, pp. 635–778.
3. ^ *Vita Udalrici prioris Cellensis*, ed. R. Willmans, in: MGSS XII, 249-269 (with selected passages from the "Vita posterior")

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Ultan of Ardbraccan

From Wikipedia, the free encyclopedia

For the brother of Saint Fursey, see Saint Ultan.

St. Ultan of Ardbraccan, also known as Ultan the scribe was an Irish saint and Abbot-Bishop of Ardbraccan during the 7th century. He died c. 657[2] and his feast day is celebrated on 4 September.[3]

Saint Ultan of Ardbraccan	
Died	c. 657[1]
Venerated in	Eastern Orthodox Church, Roman Catholic Church
Canonized	Pre-Congregation
Feast	4 September
Patronage	children, paediatricians

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2 Patronage
3 Legacy
4 References
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Life [edit]

Tradition has said he was an uncle of St Brigit of Kildare; however, this is not chronologically possible.[4] He collected a life of her for his pupil, St. Broccán Clóen of Rostuirc, in Ossory. The Irish Annals describe St. Ultan as of the royal race of O'Connor. Ultan was a disciple and kinsman of St. Declan, who made him bishop of Ardbraccan.[5] He succeeded St. Breccan as Abbot-Bishop of Ardbraccan about the year 570.[1]

Ultan founded a school, educating and feeding its poor students, and was noted for his work in collecting the writings of Saint Brigid and illuminating them. One of his students was Tírechán. He was also known for his beautiful hymns. His Latin hymn, commencing "Christus in nostra insula", is incorporated in the Solesmes Chant books.[1]

In the Feilire [Failera] of Aengus, he is mentioned as "the great sinless prince in whom the little ones are flourishing: the children play greatly round Ultan of Ardbraccan." The annotation explains that the Yellow Plague attacked adults more than children and described the piteous scenes of human suffering witnessed during its continuance. Everywhere through the country numbers of little children, whose mothers and fathers had been carried off, were left helpless and starving. Ultan collected all the orphan babes he could find, and brought them to his monastery. In one of the accounts, we are told that he often had as many as 150.[6] He is said to have invented a method of feeding his young charges by "procuring a number of cows' teats, which he filled with milk".[5]

Having preached the Gospel in Ardbraccan, he went to the Aran Islands after a short stay in County Meath.[7] Ultan ended his days on one of the Aran Islands, where his tomb slab was discovered.[8] He died on 4 September.[1] The Annals of Clonmacnoise placed St. Ultan's death in the year 653.[7]

He may also have been a bishop of the Desi of Meath.[9] Much mention of him is made in the Martyrology of Aengus.

Ultan's Holy Well was originally within the Celtic Monastery, and later within the Anglo Norman bishop's grounds.[7]

Patronage [edit]

He is now regarded as the Patron Saint of paediatricians, a well known children's hospital and a special school in Navan being named after him.[8]

Legacy [edit]

The church at Upper Killinkere takes its name from St. Ultan, a well-known patron of children, whose abbey was established at Ardbraccan between Kells and Navan in the 6th century. He is reputed to have travelled to Killinkere and founded the first Christian church in the area.[10]

The establishment of Saint Ultan's Children's Hospital was the result of the activity of a group of female doctors and activists, including Madeleine ffrench-Mullen and Kathleen Lynn, who were deeply concerned at the high level of infant mortality in Dublin, and the rise of infant syphilis in the wake of the First World War. The hospital opened at 37 Charlemont Street on Ascension Thursday, 29 May 1919. The name of the hospital came from the seventh century Saint Ultan of Ardbraccan, bishop of Meath, who had looked after the children of Meath during an outbreak of *yellow plague*. St. Ultan's closed in 1984 and merged with the National Children's Hospital.[11]

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On the continent	Cadac-Andreas · Cellanus · Clement of Ireland · Coelius Sedulius · Colman nepos Cracavist · Columbanus · Dicuil · Donatus of Fiesole · Dungal · Hibernicus exul · John Scotus Eriugena · Joseph Scottus · Blessed Marianus Scotus · Marianus Scotus · Martianus Hiberniensis · Sedulius Scottus · Tuotilo · Vergilius of Salzburg · Virgilius Maro Grammaticus
Texts	*Altus Prosator* · *Cambrai Homily* · *Collectio canonum Hibernensis* · *Hisperica Famina* · *De mirabilibus sacrae scripturae*
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Uncondemning Monk

From Wikipedia, the free encyclopedia

An **Uncondemning Monk** is recorded in the *Prologue from Ohrid* as having led a saintly life by never condemning another person in all his earthly days.

This monk, who is unnamed, is said to have been lazy, and undisciplined in prayer as well as all other aspects of his life. Due to this the brethren were surprised at the monk's joy as he lay on his deathbed. The brother monks asked him the reason for his joy to which he replied,

> 'I have just seen the angels, and they showed me a page with all my many sins. I said to them: "The Lord said: 'Judge not, that ye be not judged.' I have never judged anyone and I hope in the mercy of God, that He will not judge me." And the angels tore up the sheet of paper.' Hearing this, the monks wondered at it and learned from it." (From the Prologue)

The commemoration of the Uncondemning Monk is celebrated on 30 March in the Eastern Orthodox Church and Byzantine Catholic Churches. (See St. John Climacus who is also commemorated on 30 March.)

See also [edit]

- Desert Fathers
- Eastern Christianity
- Christian monasticism

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- Orthodox Resources
- Prologue from Ohrid
- A liturgical text of the commemorations of St. John Climacus and 'An Uncondemning Monk'

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Unni (bishop)

From Wikipedia, the free encyclopedia
(Redirected from Unni (archbishop))

Saint Unni was an archbishop of Hamburg-Bremen (916 – 17 September 936). He died as a missionary in Birka in Sweden, where he tried to continue Ansgar's work.

According to Adam of Bremen, his body was buried in Birka, but his head was entombed in Bremen Cathedral. When the altar was taken down in 1840, a leaden plate was found with the inscription "**VNNIS ARCHIEP**(is)-**C**(opus)". After Ansgar and Rimbert of Turholt, epithetised *Apostle of the North* and *second Apostle of the North*,[1] Unni is revered as *third Apostle of the North* and as Saint.[2]

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1. ^ Besides Rimbert also the missionary Sigfrid of Sweden and the Reformator Johannes Bugenhagen were each likewise honoured as *second Apostle of the North*. Cf. Erik Gustaf Geijer, *Geschichte Schwedens* [Svenska folkets historia; German]: 6 vols., Swen Peter Leffler (trl., vols. 1-3), Friedrich Ferdinand Carlson (trl., vols. 4-6) and J. E. Peterson (co-trl., vol. 4), Hamburg and Gotha: Friedrich Perthes, 1832-1887, (Geschichte der europaeischen Staaten, Arnold Hermann Ludwig Heeren, Friedrich August Ukert, and (as of 1875) Wilhelm von Gieselbrecht (eds.); No. 7), vol. 1 (1832), p. 121. No ISBN.
2. ^ Herbermann, Charles, ed. (1913). "Hamburg". *Catholic Encyclopedia*. New York: Robert Appleton Company.

Unni	
Born: unknown	**Died:** 17 September 936 in Birka
Catholic Church titles	
Preceded by **Reginwart**	**Archbishop of Bremen-Hamburg** 916–936 / Succeeded by **Adaldag**

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Urban of Langres

From Wikipedia, the free encyclopedia

Saint Urban of Langres (327 – ca. 390) was a French saint and bishop. He served as the sixth bishop of Langres from 374 until his death. Saint Leodegaria was his sister.[2]

Urban was the bishop of Langres, France, beginning in 374. Legend states that soon after taking his position, political turmoil erupted, and he was driven from his house. St. Urban hid from his persecutors in a vineyard. The vine-dressers in the area concealed him, and he took the opportunity to convert them to Christianity. Those same vine-dressers then helped him in his covert ministry, as he moved from one town to another via their vineyards. Due to this work, and to Urban's devotion to the Holy Blood, he developed great affection to all the people in the wine industry, and they for him. Urban is thus the patron saint of all those who work in the wine industry and is invoked against blight and alcoholism.[3]

Saint Urban of Langres

Born	327
Died	ca. 390
Venerated in	Roman Catholic Church
Beatified	pre-Congregation
Canonized	pre-Congregation
Feast	April 2; 23 January in Langres
Attributes	bishop with a bunch of grapes or a vine at his side; a book with a wine vessel on it; grapes on a missal as he holds the triple cross[1]
Patronage	Langres; Dijon; vine-growers, vine-dressers, gardeners, vintners, and coopers; invoked against blight, frost, storms, alcoholism, and faintness

Veneration [edit]

The feast day of St. Urban is 2 April, or 23 January in Langres, France. The cult of St. Urban of Langres were closely associated with the weather. Several old German sayings reflect this:

> *Pankraz und Urban ohne Regen / bringen großen Erntesegen*
> *[The feast days of] Pancras and Urban without rain/ bring big rich harvests.*[4]

Pancras, one of the so-called Ice Saints, was a saint closely associated with the weather.

> *Das Wetter auf St. Urban zeigt des Herbstes Wetter an.*
> *The weather on St. Urban's Day will indicate what the autumn weather will be like.*[4]

These are sayings that are similar to those said of the feast days of Swithun, Medardus, Godelieve, and other "weather saints." Another saying ties more closely to Urban's particular patronage of wine growers:

> *Ist Sonnenschein am Urbanstag / gedeiht der Wein nach alter Sag*
> *If there is sunshine on St. Urban's Day/ the wine thrives afterwards, they say*

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Urban of Macedonia

From Wikipedia, the free encyclopedia

Urban of Macedonia is numbered among the Seventy Apostles. Along with the Apostles Ampliatus, Stachys, Narcissus of Athens, Apelles of Heraklion and Aristobulus of Britannia (all of these names are mentioned together by St. Paul in Romans 16:8-11, which cannot be casual) he assisted Saint Andrew. St. Andrew ordained Urban bishop in Macedonia. He died a martyr, and his feast day is October 31.

Urban is venerated as saint by Eastern Orthodox Church (January 4, October 31), Roman Catholic Church (July 13) and other Christian Churches.

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Saint Urban of Macedonia

Stachys, Amplias, Urban
(by *Menologion of Basil II*)

Apostle of Macedonia

Venerated in	Catholic Church Orthodox Church
Feast	31 October (Byzantine Christianity) 13 July (Roman Catholic) 4 January *with the 70 Apostles* (Byzantine Christianity)

Hymns [edit]

Troparion (Tone 3)

> Holy Apostles of the Seventy: Stáchys, Amplías, Úrban, Narcíssus, Apélles, and Aristobúlus,
> Eentreat the merciful God
> To grant our souls forgiveness of transgressions.

Kontakion (Tone 8)

> Let us thankfully praise the wise Apostles
> Stáchys, Amplías, Úrban, Narcíssus, Apélles, and Aristobúlus,
> Those treasures of the Holy Spirit and rays of the Sun of glory,
> Who were gathered together by the grace of our God.

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Urciscenus

From Wikipedia, the free encyclopedia

Urciscenus was Bishop of Pavia, from around 183 until his death in 216.[1] He is believed to have led the see of Pavia during a period of increased persecutions.[2]

Saint Urciscenus	
Bishop of Pavia	
Died	216
Venerated in	Roman Catholic Church
Canonized	Pre-congregation
Feast	21 June

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1. ^ Saint Urciscenus Patron Saints Index
2. ^ St. Urciscenus Catholic Online

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Urpasian

From Wikipedia, the free encyclopedia

Saint Urpasian is a 4th-century saint and martyr. He was a dignitary of Roman Emperor Galerius (293–311).

Saint Urpasian of Nicomedia	
Martyr	
Born	3rd century
Died	ca. 305 Nicomedia
Venerated in	Eastern Orthodox Church Roman Catholic Church
Feast	March 9 (Orthodoxy) March 13 (Catholicism)

Urpasian suffered martyrdom in the city of Nicomedia. The emperor Galerius persecuted Christians serving in his army and at his court. Urpasian was a member of the imperial household at Nicomedia. Some of the timid of soul began to waver and began to worship the pagan gods, but the strong of soul held out firmly until the very end. Urpasian renounced his position as a servant of the emperor stating, "Henceforth I am a warrior of the Heavenly King, the Lord Jesus Christ. Take back the insignia that was given to me." He was arrested for his Christian beliefs, and was burned alive.[1]

In the Orthodox Church, he is commemorated on March 9.[2] In Roman Catholicism, his feast day is celebrated on March 13.[3]

See also [edit]

- Forty Martyrs of Sebaste, also commemorated on March 9

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Urpasian

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Saint Urpasian of Nicomedia	
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See also [edit]

- Forty Martyrs of Sebaste, also commemorated on March 9

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2. ^ Janos, S. "The Holy Martyr Urpasian". *Holy Trinity Russian Orthodox Church*. Lives of the Saints.
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Ursicinus (Bishop of Ravenna)

From Wikipedia, the free encyclopedia

Ursicinus is a saint of the Catholic Church and was Bishop of Ravenna from 533 to 536. He is not to be confused with the 1st-century saint Ursicinus of Ravenna.

Ursicinus' predecessor was bishop Ecclesius of Ravenna (522–532). Maybe Ursicinus didn't follow him directly (sede vacante). Ursicinus was a mandans (juridical client) for the Basilica of Sant'Apollinare in Classe. This is based on an inscription in the narthex of this church, handed down by the church historian Andreas Agnellus in the 9th century:

> *"B. Apolenaris Sacerdotis Basilica mandante Ursicino Episcopo a fundamentis Iulianus Argentarius aedificavit ornavit atque dedicavit consecrante Maximiano Episcopo.."*[1]

His cemetery lies in the Basilica of San Vitale, in the chapel of Nazarius and Celsus.

Saint Ursicinus

Bishop of Ravenna

Died	~536 AD Ravenna
Venerated in	Roman Catholic Church
Feast	5 septembre

Representation in Sant'Apollinare in Classe [edit]

He is represented in the apse together with the bishops Severus, Ursus and Ecclesius. Above the bishops, represented all without nimbus, diadems are hanging between gathered vela (curtains). Ursicinus wears an alba (white dalmatic), a planeta and a pallium, an ecclesiastical vestment only worn by popes and archbishops. He wears special calcei on his feet, they too a garment reserved for the upper class. In his left hand he holds the holy scripture, represented as richly ornated codex. As customary in the ancient world, he does not touch the holy object with his bare hands, but covers them with his planeta. The representations date from the 6th century and are executed as portraits for the recent bishops Ecclesius and Ursicinus.[2]

References [edit]

1. ^ "Ursicinus (Bishop of Ravenna)". *Biographisch-Bibliographisches Kirchenlexikon (BBKL)* (in German).
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External links [edit]

- "Ursicinus (Bishop of Ravenna)". *Biographisch-Bibliographisches Kirchenlexikon (BBKL)* (in German).
- article in the "Ökumenisches Heiligenlexikon" (German)

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Ursicinus of Brescia

From Wikipedia, the free encyclopedia

Ursicinus of Brescia was an Italian saint, and bishop of Brescia in Lombardy. He participated in the council of Sardica in 347, in which year he died; his shrine may still be seen. His feast day is 1 December.

Ursicinus of Brescia	
Died	347
Venerated in	Eastern Orthodox Church[1] Roman Catholic Church
Feast	1 December

References [edit]

1. ^ *December 1*. Latin Saints of the Orthodox Patriarchate of Rome.

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Ursicinus of Ravenna

From Wikipedia, the free encyclopedia

Saint Ursicinus of Ravenna (Italian: *Sant' Ursicino*) (d. ca. 67) is venerated as a martyr by the Catholic Church. He was said to be a physician of Ravenna. His legend is connected with that of Saint Vitalis, who is said to have encouraged the wavering Ursicinus after the physician was sentenced to death for his faith. After he was beheaded, Vitalis buried him in Ravenna.[1]

Saint Ursicinus of Ravenna	
Martyr	
Died	c. 67 AD
Venerated in	Roman Catholic Church
Feast	June 19

He should not be confused with Bishop Ursicinus of Ravenna (6th century), who ordered the Basilica of Sant'Apollinare in Classe to be built.

References [edit]

1. ^ Borrelli, Antonio. "Sant' Ursicino", September 16, 2002

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- Saints of June 19: Ursicinus

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Ursicinus of Saint-Ursanne

From Wikipedia, the free encyclopedia

Saint Ursicinus (also *Hursannus, Ursitz, Oschanne*, fl. 620) was an Irish missionary and hermit in the Jura region.

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A *vita* of his is preserved in a redaction of the 11th century. According to this account, he was a disciple of Saint Columbanus at Luxeuil who followed his master when he was banished from Burgundy in 610, but then retired as a hermit in the Doubs valley. Veneration of Ursicinus is attested since the 7th century. In Grandval, a church was dedicated to Ursicinus in 675. By the 11th century, he was part of the local canon of saints of the Besançon diocese. His feast day is on 20 December. Ursicinus' supposed sarcophagus is preserved in St-Ursanne in what is now the canton of Jura in Switzerland.

Saint Ursicinus of Saint-Ursanne

Statue of St. Ursicinus, Hermitage St-Ursanne

Died	c. 620 AD
Venerated in	Roman Catholic Church Orthodox Church
Major shrine	Saint-Ursanne; venerated at Basel, Besançon, and Mainz
Feast	December 20
Attributes	abbot with three lilies in his hand or holding a book and fleur-de-lys, surrounded by fleur-de-lys
Patronage	invoked against stiff neck

References [edit]

Notes [edit]

- Andreas Merkt, Ursicinus in *Biographisch-Bibliographisches Kirchenlexikon*, vol. 12 (1997).

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- Catholic Online: Ursicinus of Saint-Ursanne
- Saint of the Day, December 20: Ursicinus of Saint-Ursanne
- (in Italian) Sant' Ursicino del Giura

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Ursinus of Bourges

From Wikipedia, the free encyclopedia

Saint Ursinus of Bourges (French: *Ursin*) (3rd or 4th century) is venerated as a saint by the Catholic Church and is considered the first bishop of Bourges.

Gregory of Tours' legendary account associated him with a Nathaniel, friend of Philip the Apostle, that he was present at the Last Supper, and read a lesson there. It also states that he was present at the martyrdom of Saint Stephen, and that Saint Peter sent him to Gaul as a missionary. Ursinus is not alone among founding bishops in France whose time of flourishing was moved back to the apostolic period, bolstering episcopal claims of primacy: as Hippolyte Delehaye writes, "To have lived amongst the Saviour's immediate following was...honorable...and accordingly old patrons of churches were identified with certain persons in the gospels or who were supposed to have had some part of Christ's life on earth."[1]

Saint Ursinus of Bourges

Statue of Saint Ursinus. Villers-sur-le-Roule (Eure)

Died	3rd century
Venerated in	Roman Catholic Church
Feast	November 9

External links [edit]

- Saints of November 9: Ursinus of Bourges
- (in French) Saint Ursin

Notes [edit]

- Hippolyte Delehaye, *The Legends of the Saints* (Dublin, Four Courts Press, 1955), 37.

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Ursmar

From Wikipedia, the free encyclopedia

Ursmar of Lobbes[1] (died 713) was a missionary bishop in the Meuse and Ardennes region in present-day Belgium, Germany, Luxemburg and France. He was also the first abbot of Lobbes Abbey.

As many missionaries in the 7th and 8th century, he may have been of Irish origin. He was appointed abbot of Lobbes in 691 by the Frankish king Pippin II.[2] He is also credited with the foundation of Aulne Abbey and Wallers Abbey.

Saint Ursmar is a Catholic saint, whose feast day is April 19.[3] His sarcophagus is in the crypt of the parish church in Lobbes (as well as the sarcophagus of his successor, Saint Ermin. A Life was written by Heriger of Lobbes.[4]

Ursmar receives holy orders as abbot of Lobbes Abbey in 691, probably by Saint Lambertus, bishop of Maastricht (19th-century relief in the Church of Saint Ursmar in Lobbes)

Notes [edit]

1. ^ Ursmer, Ursmarus
2. ^ Rosamond McKitterick, *The New Cambridge Medieval History*, II (2005), p. 627.
3. ^ saintpatrickdc.org
4. ^ CATHOLIC ENCYCLOPEDIA: Heriger of Lobbes

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Ursula Ledóchowska

From Wikipedia, the free encyclopedia

Julia Ledóchowska (17 April 1865 – 29 May 1939) - in religious **Maria Ursula of Jesus** - was a Polish Roman Catholic professed religious and the foundress of the Ursulines of the Agonizing Heart of Jesus.[1] Ledóchowska was a prolific supporter of Polish independence which she often spoke about at conferences across Scandinavia while she settled in Russia for a time to open convents until her expulsion.[2] But she continued to found convents across Scandinavian countries and even translated a Finnish catechism for the faithful there while later founding her own order which she would later manage from Rome at the behest of Pope Benedict XV.[3][4]

Her death caused a tremendous outpouring of grief across Europe in the places that she had lived in and had visited; before long there were calls for a sainthood process to launch which would open 15 October 1981 (titling her as a Servant of God) despite diocesan investigations happening decades prior.[2] The confirmation of her heroic virtue allowed for her to be named as Venerable in 1983; Pope John Paul II beatified her in Poznań in 1983 and later canonized Ledóchowska in Saint Peter's Square in mid-2003.[1]

Saint
Ursula Ledóchowska

Photograph taken in 1907.

Religious	
Born	17 April 1865 Loosdorf, Melk, Lower Austria, Austrian Empire
Died	29 May 1939 (aged 74) Rome, Kingdom of Italy
Venerated in	Roman Catholic Church
Beatified	20 June 1983, Poznań, Poland by Pope John Paul II
Canonized	18 May 2003, Saint Peter's Square, Vatican City by Pope John Paul II
Feast	29 May
Attributes	Religious habit
Patronage	Sieradz Pniewy Polish girls Orphans Educators

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Life [edit]

Julia Ledóchowska was born just after Easter on 17 April 1865 in Loosdorf into a prominent noble house as the fifth of ten children to Count Antoni Halka-Ledóchowski (03.08.1823-21.02.1885) and his second wife Countess Josephine Salis-Zizers (01.07.1831-14.07.1909; she was descended from Swiss aristocrats).[4] Her half-siblings from her father's first marriage to Countess Seilers were Tymoteusz (1855-1890) and Kazimierz Ignacy (1857-1930) and Antoni Ignacy Józef (22.05.1856-17.01.1935). Her siblings were:

- Maria Theresa (29.04.1863-06.07.1922)
- Wlodimir (07.10.1866-13.02.1942)
- Maria (died aged five)
- Maria Józefa (16.10.1867-21.07.1879)
- Ernestina (07.01.1869-19.03.1950)
- Franciszka (30.05.1870-07.07.1953)
- Iganacy Kazimierz (05.08.1871-06.03.1945)
- Josefa (died after birth)
- Stanisław (died after birth)

The Cardinal Halka-Ledóchowski was her paternal uncle.[1]

Due to financial reverses in 1874 all relocated to Sankt Poelten where she and her sister Maria Theresa

attended a grammar school that the Sisters of Loreto were managing.[3] In 1882 her father - who longed to return to his homeland knowing his end was near - acquired an estate in Lipnica Murowana near Tarnów and in 1883 moved there where her father died in 1885 due to smallpox; her sister Maria Theresia also contracted this but recovered from it. He died after having blessed her desire to become a nun. The siblings' cardinal uncle took care of them after this.[2]

On 18 August 1886 she entered the novitiate of the Ursulines in Kraków. In 1887 she received the religious habit and was given the religious name of "Maria Ursula of Jesus"; she made her perpetual profession on 28 April 1889.[3] In 1904 she was elected as the Mother Superior of the convent and remained in that position until 1907. In Kraków she opened a home for female college students and at that time it proved to be a new phenomenon.[1][4][2] The nun often spent hours in Eucharistic Adoration. With a special blessing of Pope Pius X she went to Saint Petersburg in Russia where she worked to build up the Saint Catharine House which was a residence for Polish children and adolescents that were living there at the behest of its pastor Konstantin Budkiewicz.[3] The nun was forced to wear civil clothes since because Roman Catholic institutions were illegal in the Russian Empire. Once the tsarist government oppression to the faith grew she moved to the Russian-controlled Finland where she translated songs and a catechism for the Finnish fishermen who were Protestants for the most part. The religious also set up a free clinic for ill people as well as for the fishermen and their families. But her apostolic zeal soon attracted undue attention for the Russians began to monitor her moves and decided that enough was enough. In 1914 she was expelled from the Russian Empire and sought refuge in neutral Sweden though still kept in touch with the religious who remained in Russia.[1][2] While in Sweden she committed herself to ecumenism and to that end worked alongside the Lutheran archbishop Nathan Söderblom. In 1915 she set up the newspaper "Solglimtar". In 1916 she met the writer Ellen Key.

Ledóchowska settled in Stockholm and started a language school and a domestic science school for girls while there in 1917 published the book "Polonica" in three different languages. In Denmark in 1918 she founded an orphanage and a school of home economics in Aalborg. In 1920 she returned to Poland with 40 other nuns who had joined her in her mission and with permission from Rome changed her independent convent in Pniewy into the Ursulines of the Agonizing Heart of Jesus which she founded on 7 June 1920. It was in Poland that the apostolic nuncio Achille Ratti - future Pope Pius XI - encouraged and blessed her work.[4][2][3] In 1928 she founded a religious center in Rome where she had been living for sometime after Pope Benedict XV had invited her to manage the order there at the beginning of that decade.[1] In 1930 she sent 30 nuns to female Polish workers in France. Ledóchowska was a noted orator who often called for and defended the right for Polish independence; she spoke in various forums and often addressed national leaders and fellow nobles from time to time.

In mid-1939 she died in Rome in her convent at Via del Casaletto due to a carcinoma. The religious noticed that she had not come to the Vespers and so knocked on her door before finding her dead with a rosary in her hand.[2] Her incorrupt remains were translated to the convent in Pniewy on 29 May 1989.[1][4] In 2005 her order had 832 religious in 98 houses in countries such as Canada and the Philippines amongst others; it received papal approval on 4 June 1923.

Sainthood [edit]

Tomb in Poland.

The canonization process opened in the Diocese of Rome in an informative process that spanned from 16 March 1949 until 9 April 1957 once the investigations had been completed though two separate processes were held; one was held in Kraków from 23 June 1950 to 2 June 1951 while the other was held in Viviers from 13 May 1931 until 28 May 1951. Her writings were all collated and had to be investigated to determine that such writings adhered to official doctrine; the theologians who viewed them approved them on 12 July 1966. The formal introduction of the cause did not come until 15 October 1981 when she was titled as a Servant of God. The apostolic process was dispensed with so the findings of the investigation thus far were sent to Rome to the Congregation for the Causes of Saints who validated these processes on 10 December 1982. The C.C.S. and their consultants approved the Positio dossier on 18 January 1983 while the C.C.S. alone gave their independent approval on 29 March 1983. On 14 May 1983 she was named as Venerable after Pope John Paul II confirmed that she had lived a model Christian life of heroic virtue.

Ledóchowska's beatification depended on two miracles prior to the 1983 alterations and as such two cases - both in Kraków - were investigated. The first was investigated from 27 September 1971 until 17 February 1972 and the other was investigated from 16 April 1973 until 26 February 1974. These processes received C.C.S. validation on 10 December 1982 before a medical board of experts approved these miracles on 7 April 1983.

Theologians likewise issued their approval on 17 May 1983 as did the C.C.S. on 7 June 1983. John Paul II granted the final authorization to it on 9 June 1983 and beatified the late nun while visiting Poznań on 20 June 1983.

One final miracle was needed for full sainthood and the case was investigated in Poland from 16 April 1998 until 26 June 1998 before receiving C.C.S. validation on 17 October 1998. The medical experts approved this case on 30 March 2000 as did the theologians on 1 February 2002 and the C.C.S. on 12 March 2002. John Paul II approved this - and the canonization - on 23 April 2002 while formalizing the date for the sainthood at a consistory of Rome-based cardinals on 7 March 2003. John Paul II canonized her in Saint Peter's Square on 18 May 2003 before a crowd of 50 000 people.[4]

Miracles [edit]

The first miracle that led to her beatification involved the cure of Jan Kołodziejski on 26 March 1946 while the second miracle leading to beatification involved the cure of the nun (from Ledóchowska's own order) Magdalene Pawlak (in religious "Maria Danuta") on 16 April 1946. The decisive miracle that led to her canonization was the cure of Daniel Gajewski (b. 1982) who avoided electrocution in circumstances where he would otherwise have been killed had it not been for the late nun whom he saw moments before fading into unconsciousness on 2 August 1996.

Patronage [edit]

Since 2006 she has been the patron saint of Sieradz and since 2016 has been the patron of Pniewy. Ledóchowska is also the patron saint of Polish girls as well as orphans and educators.

See also [edit]

- Ursulines of the Agonizing Heart of Jesus
- Wlodimir Ledóchowski (her Jesuit brother)
- Maria Teresia Ledóchowska (her beatified sister)
- Mieczysław Halka Ledóchowski (her cardinal uncle)

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Patriarchs	Adam · Abel · Abraham · Isaac · Jacob · Joseph · Joseph (father of Jesus) · David · Noah · Solomon · *Matriarchs*
Popes	Adeodatus I · Adeodatus II · Adrian III · Agapetus I · Agatho · Alexander I · Anacletus · Anastasius I · Anicetus · Anterus · Benedict II · Boniface I · Boniface IV · Caius · Callixtus I · Celestine I · Celestine V · Clement I · Cornelius · Damasus I · Dionysius · Eleuterus · Eugene I · Eusebius · Eutychian · Evaristus · Fabian · Felix I · Felix III · Felix IV · Gelasius I · Gregory I · Gregory II · Gregory III · Gregory VII · Hilarius · Hormisdas · Hyginus · Innocent I · John I · John XXIII · John Paul II · Julius I · Leo I · Leo II · Leo III · Leo IV · Leo IX · Linus · Lucius I · Marcellinus · Marcellus I · Mark · Martin I · Miltiades · Nicholas I · Paschal I · Paul I · Paul VI · Peter · Pius I · Pius V · Pius X · Pontian · Sergius I · Silverius · Simplicius · Siricius · Sixtus I · Sixtus II · Sixtus III · Soter · Stephen I · Stephen IV · Sylvester I · Symmachus · Telesphorus · Urban I · Victor I · Vitalian · Zachary · Zephyrinus · Zosimus
Prophets	Agabus · Amos · Anna · Baruch ben Neriah · David · Dalua · Elijah · Ezekiel · Habakkuk · Haggai · Hosea · Isaiah · Jeremiah · Job · Joel · John the Baptist · Jonah · Judas Barsabbas · Malachi · Melchizedek · Micah · Moses · Nahum · Obadiah · Samuel · Seven Maccabees and their mother · Simeon · Zechariah (prophet) · Zechariah (NT) · Zephaniah
Virgins	Agatha of Sicily · Agnes of Rome · Angela of the Cross · Æthelthryth · Bernadette Soubirous · Brigid of Kildare · Catherine Labouré · Catherine of Siena · Cecilia · Clare of Assisi · Eulalia of Mérida · Euphemia · Faustina Kowalska · Genevieve · Kateri Tekakwitha · Lucy of Syracuse · Maria Goretti · Teresa of Calcutta · Narcisa de Jesús · Rose of Lima
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Joséphine Leroux

From Wikipedia, the free encyclopedia
(Redirected from Ursulines of Valenciennes)

Joséphine Leroux (23 January 1747 – 23 October 1794), born **Anne-Josepha Leroux**, was a French Poor Clare nun, executed during the French Revolution.

Blessed Joséphine Leroux	
Martyr	
Born	23 January 1747 Cambrai, France
Died	23 October 1794 Valenciennes, France
Venerated in	Roman Catholic Church
Beatified	13 June 1920 by Pope Benedict XV
Feast	October 23

Life [edit]

She was born in Cambrai, France. At the age of twenty-two, she entered the Poor Clare monastery in Valenciennes, taking the name Joséphine. Her sister Marie was an Ursuline, also in Valenciennes.[1]

When the monasteries and convents were suppressed during the French Revolution, she fled to her family in Mons, Hainaut, as did her sister. When Austrian forces took the city, there was a brief period of peace, and Joséphine returned to Valenciennes in 1793. Since her own Poor Clare monastery had been destroyed, she and her sister resumed religious life at the Ursuline Convent.[1]

The revolutionary army retook the city and in 1794, she and several other nuns were arrested on the grounds that they were emigres who had returned without permission and were running a religious school. They were condemned for high treason. On October 23, 1794 she and her sister, two other Ursulines, and two Bridgettine nuns were guillotined.[1] The nuns went to their deaths singing the Litany of Loretto.[2]

Joséphine Leroux was beatified by Pope Benedict XV in 1920.[3]

References [edit]

1. ^ a b c "Blessed Joséphine Leroux", Poor Claires, Belleville
2. ^ Butler, Alban. *Butler's Lives of the Saints*, Vol. 10, Liturgical Press, 1995, ISBN 9780814623862, p. 119
3. ^ "Josephine Leroux', Ökumenisches Heiligenlexikon

External links [edit]

- "The Martyrs", *Duffy's Fireside Magazine*, May 1853, No. XXXI, a story about the martyrs

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Saint Ursus (Ours) of Auxerre (died 508 AD) was bishop of that city in the 6th century. He had been a hermit at the church of Saint Amator before being elected bishop at the age of 75. It is said he was elected after he had saved the town from a fire by his prayers.

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- July 30: Ursus of Auxerre

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Ursus of Solothurn

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(March 2013) (Learn how and when to remove this template message)

Ursus of Solothurn was a 3rd-century Roman Christian venerated as a saint. He is the patron of the Roman Catholic cathedral in Solothurn, Switzerland, where his body is located. He was associated very early with the Theban Legion and Victor of Solothurn, for instance in the *Roman Martyrology*. The *Life of Ursus* was written by Saint Eucherius of Lyon in the 5th century; it recounts that Ursus was tortured and beheaded under Emperor Maximian and the governor Hyrtacus for refusing to worship idols around 286.[1]

Saint Ursus of Solothurn

The Saint Ursus Fountain, Solothurn. Ursus is depicted as a soldier.

Died	~286 AD
Venerated in	Roman Catholic Church
Major shrine	Solothurn
Feast	30 September
Attributes	military attire

Veneration [edit]

The first church dedicated to Ursus in Solothurn was probably built after Viktor's remains were taken to Geneva in the late 5th century. His relics are displayed in churches throughout Switzerland, and his coffin was found in 1519. He is also depicted in the Solothurn Madonna by Hans Holbein the Younger. His feast day is September 30.[1]

References [edit]

1. ^ a b "CATHOLIC ENCYCLOPEDIA: St. Ursus". *www.newadvent.org*. Retrieved 2018-03-17.

v · t · e **Coptic saints**

Patriarchs	Abraham · Isaac · Jacob · Joseph
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Theotokos	Mary, Our Lady of (Assiut · Warraq · Zeitoun)
Seven Archangels	Michael · Gabriel · Raphael · Suriel · Zedekiel · Sarathiel · Aniel
Apostles	Andrew · Bartholomew · James, son of Alphaeus · James, son of Zebedee · John · Jude · Matthew · Matthias · Paul · Peter · Philip · Simon · Thomas
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