

CHAPTER II.

OF THE CALABRO-SICILIAN SAINTS IN COD. 346.

IT will be convenient, while we are on the question of hagiology, to add a few words to what the Abbé Martin has said with regard to the menology in Cod. 346. His statement of the case is as follows :

" Parmi les noms certainement Siciliens ou Calabrais, nous citerons saint Elie le Spéléote, au 11 septembre: τῶν τιμίων ξύλων καὶ τοῦ Ἡλίου τοῦ ἐν σπηλαίῳ (*sic*); saint Grégoire d'Agrigente au 24 novembre; saint Marcel de Syracuse, au 4 mars; saint Fantinus au 24 juillet. Ce saint est uni ici, comme dans le synaxaire de Paris, à saint Christine, martyre; la *déposition* de saint Barthélémi dans l'île de Lipari, au 25 août: (κατάθεσις τοῦ ἁγίου ἀποστόλου εἰς νῆσον Ληπάρεως). Enfin, au 30 août, on signale, sous une dénomination plus simple, la seconde fête de saint Fantinus, fête que le synaxaire de Paris caractérise par l'épithète de Translation (τοῦ ἁγίου Εὐγενίου καὶ Μαρίας καὶ τοῦ ὁσίου πατρὸς ἡμῶν Φαντίνου)¹. Ces noms ne laissent pas subsister l'ombre d'un doute sur la provenance du cursif 346. Nous sommes ici évidemment en présence d'un volume rédigé dans la Calabre ou la Sicile, pour une des églises de la grande Grèce."

The selection made by the Abbé Martin is certainly very striking; Fantinus is described as "*our* holy father," but this may be merely conventional, and not local: we are certainly in one of the places where Fantinus is celebrated, and almost certainly we are amongst Basilian monks. Observe, further, how Bartho-

¹ The expression τοῦ ὁσίου πατρὸς ἡμῶν does not necessarily help us in locating a menology; it would do so, if it were applied only to those saints that are especially near and dear. For example, the menology in Cod. Evv. 561 is singularly full and apparently Constantinopolitan. It uses the

expression τοῦ ἁγίου πατρὸς ἡμῶν for at least twenty saints. Of these nine are patriarchs and bishops of Constantinople or monks in the immediate neighbourhood. Of the remainder, a few are universal favourites like S. Nicolas and S. Spyridion, the rest being scattered all over the Levant.

lomew, who is surely the companion of Fantinus, has become an apostle; in doing so, he loses his influence as a factor in geographical determination, for he is no longer S. Bartholomew of Lipari, but, as an apostle, belongs to the whole world; but as he is still S. Bartholomew *at* Lipari, the S. Italian identification has not wholly been obscured.

Two new saints come forward, significantly both are Sicilians. S. Gregory of Agrigentum, if I may depend upon my recollection of menologies, is so common a saint that one hardly ventures to use him for geographical purposes.

With S. Marcellus of Syracuse, however, the case is different: and perhaps the note of place may be significant. He is, probably, not historical, but one of the many mythical founders of Christianity in the different countries and governments of the world. His ecclesiastical duty is to found the Church in Sicily and to represent S. Peter. Curiously he is not appointed by S. Peter on the way to Rome, as in the case of some Calabrian churches, but by S. Peter at Antioch. Whether this is an ecclesiastical way of saying that the Sicilian, or rather the Syracusan, Church is an original Antiochene foundation, I do not know.

In the Synaxaristes to which we have previously referred, he is commemorated on Feb. 9th, along with two other saints, as follows:

Μνήμη τῶν ἁγίων Ἱερομαρτύρων, Μαρκέλλου ἐπισκόπου Σικελίας, Φιλαγρίου ἐπισκόπου Κύπρου, καὶ Παγκρατίου ἐπισκόπου Ταυρομενίου.

The third of these, the bishop of Taormina, is the son of Marcellus, and he also is appointed by Peter. The Synaxaristes has very little to say of their history. Pancratius and his father went to Jerusalem to see the Lord, then to Antioch where he attached himself to Peter. It is interesting to note that when Pancratius was made bishop of Taormina, he was done to death by the Montanists, on account of his faithful preaching of Christ. There is no impiety of which the Montanists were not capable: they would even live a century before their right time, in order to damage the Catholic Church, with regard to which they are allowed by the Synaxarist to have pre-existed. As for Marcellus

he was made bishop of Sicily and died in peace, no Montanist making him afraid. He is therefore the first, though probably apocryphal, for in these matters we follow phantoms, of a long line of metropolitans of Syracuse. It must be admitted that, if the evidence of the menology in Cod. 13 arouses suspicions of a Syracusan origin, the evidence of the menology in Cod. 346 goes in the same direction with regard to the origin of that MS.

It will be convenient to tabulate the saints that we have come across in the course of the enquiry.

	Codl. 13	124	346	543	788	826	828
1. St Elias Speliotes11 Sept.	+		+			+	+
2. St Gregory of Agrigentum...24 Nov.			+				+
3. St Leo of Syracuse20 Feb. ...	+						+
4. St Marcellus of Syracuse ... 4 March....			+				-
5. St Cosmo of Naxi 3 June	+						+
6. St Fantinus24 July	+		+				+
7. St Bartholomew in Lipari...25 Aug.			+				+
8. St Fantinus (translation) ...30 Aug. ...	+		+				+

A few more Calabro-Sicilian saints belonging to the same or a slightly later time should be looked for in the Menologies; they may throw much light on dates and localities. Such are

S. Nilus of Rossano	A.D.	903—	998 (?)	
S. Vitale of Castronovo		948—	1061 (?)	
S. Luca of Demona		950—	954	[Oct. 13]
S. Simeon of Syracuse		964—	1034	
S. Filareto of Sicily		1020—	1070	[Ap. 6]
S. Agrippina of Mineo ¹				[June 23]

¹ S. Agrippina is a peculiarly interesting case, because, like Fantinus and Bartholomew, she is a translation, apparently from Rome. Thus Amari, *Storia*, I. 279:

“Nella nuova religione la rocca di Ducezio s' affidava alla protezione di Sant' Agrippina, martire Romano, le cui ossa trafugate da pie donne, recate in Mineo, onorate di tempio e di culto, si teneano come palladio della città.”

And very serviceable the citizens found their palladium, if we may believe the Greek

legend which Amari quotes, according to which Agrippina inflicted a severe check on the invading Moslems: “appariva Santa Agrippina levando in alto una croce e mandava giù a precipizio gli assalitori, che un solo non ne campò.” The date of this apparition seems to be A.D. 828. For further information on S. Agrippina, consult Gaetani, *Vit. Sanct. Sic.* I. 18 and the Bollandist *Acta Sanctorum*, June, tom. IV. p. 458.