





*Abstract*

“THE INCULTURATION OF LITURGICAL TIME:  
CALENDRIAL PROGRESSION IN THE ANGLICAN CHURCH OF CANADA”

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The Anglican Church of Canada is currently examining and revising its liturgical texts and its Liturgical Task Force will be undertaking a review and revision of the church calendar. In order to facilitate this work it is necessary to first examine the subject in depth: historically, theologically, anthropologically, and liturgically.

Chapter one reviews the principle of inculturation. After examining terminology and the church's history of inculturation, the work of the Second Vatican Council on inculturation is explored. The core principles of Liturgical inculturation are specifically analysed: general, theological, liturgical and cultural. From these principles emerge a process and methodology. For the purpose of calendrical revision, several relevant methodologies are examined: creative assimilation, dynamic equivalence, and organic progression.

Chapter two provides an historical overview of inculturation in the Anglican Communion. The relevant historic principles are investigated in the light of theological inculturation. The work of the 1958, 1968, 1978, and 1988 Lambeth Conferences is then scrutinised for signs of an emerging modern approach to inculturation. For the same purpose, the work of the International Anglican Liturgical Consultation is considered. The York Statement, the Kanamai Statement, and the essays produced by the Prague Consultation on Anglican Identity are highlighted.

Chapter three reviews the history of the church's use of liturgical time and

calendrical progression, both temporal and sanctoral. After looking at the theology of time within the church and its history, special attention is given to modern concerns about its observance. Calendrical reform is examined in three different families of churches: Roman, Anglican, and Lutheran. Whereas the first part of the chapter deals with general temporal reform the latter part focuses exclusively on sanctoral reform.

Chapter four looks at the principles and rules used by the Roman, Anglican and Lutheran churches in calendrical reform. The Roman Catholic Guidelines for the General Calendar are reviewed as is the Table of Liturgical Days. The importance of the distinction between the general calendar and proper calendars is examined. In the Anglican Communion, the resolutions of the Anglican Consultative Council, the Primate's Meeting and the International Anglican Liturgical Consultation are analysed. The chapter ends with a discussion on the specific principles and processes adopted by the Anglican Church of Canada for calendrical progression.

Chapter five concentrates on the calendar of the Anglican Church of Canada. The methodology of organic progression is revisited as are core principles in relation to it: typical editions, ecumenism, noble simplicity, multiculturalism, and proper calendars. Proposals for the progressed temporal calendar are considered in depth: Epiphany Season, Corpus Christi, Ascension Sunday, Holy Days with Precedence, All Souls', the New Zealand structure, and pedagogical simplicity. The chapter then looks at proposals for progressing the sanctoral calendar. After examining the retiring of names, a process for observing historic commemorations is proposed. The relationship between the Book of Common Prayer and the *Book of Alternative Services* is delved into in regards to canon law and the General Synod.





The Liturgical Inculturation of Time:  
Calendrical Progression in the Anglican Church of Canada

by

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## Introduction

As the Convenor of the Calendar Reform Sub-Committee of the Liturgical Task Force of the Anglican Church of Canada, it is part of my responsibility to facilitate progression in the official Calendar of the national church.

Due to severe budgetary restraints, the Canadian church was unable to produce the *Book of Alternative Services (BAS)* as it wished to in 1985. So although the *BAS* provided a bridge from the Book of Common Prayer to the modern liturgical movement, the work was limited. During the last thirty years the weaknesses of the *BAS* have become more apparent especially in light of the advancement in liturgical scholarship and practice. The General Synod of the Anglican Church of Canada and its House of Bishops has requested an examination of and revision of the *BAS*. Part of this work is an examination and revision of the Calendar, both temporal and sanctoral.

There is a growing sense of unease within the national church centred on our identity as a ‘colonial’ church. Canada has one of the highest immigration levels in the world and has embraced the immigration model of a mosaic (as opposed to the ‘melting pot’ immigration philosophy adopted by the United States of America) which emphasises the richness and retention of cultural, religious, and linguistic diversity. As a result major Canadian cities contain many more ethnic communities than other Western countries. By example, today more than half of the population of the city of Toronto was born outside of Canada. The country also has the added diversity of Quebec and the francophone immigrant communities into French-speaking Canada. Many of our rural dioceses are made up primarily of First Nations and Inuit peoples, who each have their own unique cultures and languages.

The Canadian church's identity crisis, however, has been mostly brought about by our examining and embracing our role in the cultural genocide of our Aboriginal people in the residential school system. More than anything else this issue has dominated our ecclesial and public life for the last twenty years. The work of the Indian Residential Schools Truth and Reconciliation Commission from 2008-2015 deeply affected the national church's awareness of the country's perception of Anglicanism. This identity crisis puts pressure on both the way the calendar is accepted as well as on who is commemorated in it.

The Liturgical Task Force of the national church has two objectives when it comes to calendrical reform. The first is, in light of the liturgical scholarship and practice of the last thirty years, to bring the temporal calendar of the Canadian church into line with the Western Church as a whole.

When it comes to second, the sanctoral calendar, the work needed will have to be much more extensive, entailing as it does, an examination of the rationale for the continued use of a Western European calendar, and a British one at that. How can the calendar reflect the multi-cultural reality of the Canadian church? How can it reflect the reality of the large indigenous population of the church? How can it retain its ties to its colonial past as part of its heritage? If it does how can it inculturate its colonial experience with the Aboriginal, Inuit and Metis cultures it dominated and in many cases destroyed? Can it even do both?

The final result of this work will be the creation of a proposed new Calendar that will be analysed by the Liturgy Task Force and finalised for presentation to the General Synod. In the end the objective is to lay out the arguments for calendrical reform in a

format that will enable the Liturgical Task Force and, ultimately, the College of Bishops and the General Synod to clearly understand why the proposals are being suggested, whether or not they are adopted.

## Chapter 1

**INCULTURATION AND THE LITURGICAL MOVEMENT:  
PRINCIPLES, PROCESS, AND METHODOLOGY IN THE ROMAN COMMUNION**

Christians are not distinguished from the rest of mankind by country or language or customs... While they live in cities both Greek and oriental, as falls to the lot of each, and follow the customs of the country in dress, food, and general manner of life, they display the remarkable and confessedly surprising status of their citizenship. They live in countries of their own, but as sojourners. They share all things as citizens; they suffer all things as foreigners. Every foreign land is their native place, every native place is foreign... They pass their own life on earth; but they are citizens of heaven. They obey the established laws, but they outdo the laws in their own lives... In general we may say that Christians are in the world what the soul is in the body.

- *The Epistle of Mathetes to Diognetus*, Chapter 5-1, 4-5, 9-10 & 6-1

**INTRODUCTION**

This chapter will begin with a brief explanation of terms needed to understand the concept of inculturation, including the evolution of the concept itself, before looking at the historical models of inculturation within the church. I will then explore the process and method of the principle as used by the Roman Catholic Church. The chapter will conclude with an examination of the principle of inculturation within the documents of the Second Vatican Council (Vatican II) and its significance as a theological term within the liturgical movement.

**DEFINITION OF TERMS**

CULTURE

Culture is a notoriously difficult concept to define and yet without a precise concept of what culture is, it is impossible to understand the principle of inculturation. Culture as a term, for the purpose of this work, finds its meaning in the fields of anthropology and theology. During the last century culture has become the keystone concept in anthropology to describe the aspects of a society that cannot be explained

through biology or genetic inheritance. It is widely used to describe all aspects of learned behaviour. One of the most influential American anthropologists of the twentieth century and professor of anthropology at Princeton, Clifford Geertz, succinctly summarises culture as:

A system of inherited conceptions expressed in symbolic forms by means of which human beings communicate, perpetuate, and develop their knowledge about, and their attitudes towards, life.<sup>1</sup>

The Jesuit priest Peter Schineller, in his book *On Being Church in a Modern Society*, theologically defines culture as:

A set of symbols, stories, myths and norms for conduct that orient a society or group cognitively, affectively and behaviourally to the world in which it lives.<sup>2</sup>

Although worded very differently, both the anthropological and the theological definition place the central distinctiveness of culture within the realm of human experiential interpretation and communication – whether cognitive or emotional.

The Second Vatican Council interpreted culture in a more explicitly theological way by defining culture within the sphere of God's salvific relationship with mankind. It sees culture as playing a role in the coming of the Kingdom and thus interprets culture through an eschatological lens although its definition is primarily anthropological:

The word 'culture' in the general sense refers to all those things which go to the refining and developing of the diverse mental and physical human endowments.<sup>3</sup>

The Benedictine scholar of liturgical inculturation, Anscar Chupungco, re-states the

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<sup>1</sup> Clifford Geertz, "Religion as a cultural system". In *The Interpretation of Cultures: Selected Essays* (London: Fontana Press, 1993), 89.

<sup>2</sup> Peter Schineller, *On Being Church in a Modern Society* (Rome: Gregorian & Biblical Press, 1983), 1-14.

<sup>3</sup> Vatican Council II, "Gaudium et Spes [Pastoral Constitution on the Church in the Modern World]" in *The Vatican Collection: The Conciliar and Postconciliar Documents*, ed. Austin Flannery, vol. 1 (Northport, NY: Costello, 1996), 53.

conciliar definition in a way that is more precise:

Culture may be viewed from various angles and defined accordingly. For our purpose it is enough to describe it in general terms as the sum of total human values, of social and religious traditions and rituals, and of the modes of expression through language and the arts, all of which are rooted in the particular genius of the people.<sup>4</sup>

In dealing with inculturation as a theological liturgical concept, the conciliar definition as restated by Chupungco is the one best used. However, as a caveat, it is accepted that the weakness in this definition is in its explicit understanding of the inner or innate power of symbols to evoke feelings.

#### ENCULTURATION

Before the term ‘inculturation’ came to be commonly used several other terms of jargon were used which approximate the current term. Before exploring these terms it is useful to clear up a common confusion between ‘inculturation’ and ‘enculturation’. Enculturation is an anthropological and sociological term while inculturation is a theological term. Although both are analogous the fact that they are used by different disciplines can cause confusion. The Roman Catholic anthropologist, priest and missionary Aylward Shorter, in his book *Toward a Theology of Inculturation*, argues that in order to reduce confusion it is best to use the term ‘enculturation’ in sociological and anthropological discussions and ‘inculturation’ in theological ones.<sup>5</sup>

#### INDIGENISATION

‘Indigenisation’ (a 1970’s term specifically related to adapting Christian liturgy to the cultures of the Indian sub-continent), ‘incarnation’ (the phrase used by the decree of

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<sup>4</sup> Anscar J. Chupungco, *Cultural Adaptation of the Liturgy*, (New York: Paulist Press, 1982), 75.

<sup>5</sup> Aylward Shorter, *Toward a Theology of Inculturation* (New York: Orbis Books, 1988), 13.

Vatican II - *Ad gentes*), ‘contextualisation’ (another 1970’s theological term used by the World Council of Churches which has political overtones), and ‘revision’ (used to emphasise the importance of revising the liturgical texts of the church for local cultures) are all terminological precursors to the word ‘adaption’.

#### ADAPTION

Adaption is the term used by Vatican II and many early writers on the subject, including the foremost theologian of inculturation, the Filipino scholar - Anscar Chupungco. It is the immediate precursor to ‘Inculturation’. His classic text on the subject *Cultural Adaption of the Liturgy* (1982) uses the term although he later abandoned it for the term ‘Inculturation’ in his other seminal works: *Liturgical Inculturation* (1992), and *Fundamental Liturgy* (1998).

It is clear that scholars such as Chupungco see the two terms as meaning the same thing. However, considering the sensitive nature of the subject being explored there is much importance placed on getting just the right term. A concerted attack on the term ‘adaption’ was made by the Oxbridge educated anthropologist and Marist priest Gerald Arbuckle in his 1986 article ‘Inculturation Not Adaptation: Time to Change Terminology’. He argues that the term adaption does not properly articulate the two way process of inculturation but rather sees the ‘Gospel’ through a Eurocentric lens and envisions adaption as a form of theological and liturgical colonialism. It presupposes that local cultures would have aspects of their indigenous culture replaced with ‘Gospel’ ones which would in turn transform the culture into a ‘Christian’ one. Therefore, he argues, the term should be replaced with a more accurate and non-paternalistic one.<sup>6</sup>

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<sup>6</sup> Gerald A Arbuckle, ‘Inculturation Not Adaptation: Time to Change Terminology’, *Worship* no. 60 (1986): 511 & 518.

## ACCULTURATION

Shorter emphasises the need to differentiate between the term ‘acculturation’ and ‘inculturation’. Many theological writers use the words interchangeably and although the two terms are closely related there is a subtle difference. Acculturation must be present for inculturation but does not presuppose it. The former is a sociological term that refers to the actual encounter between two different cultures. This encounter of different symbolic and conceptual systems is highly complex and, although partially analysed on a conscious level, often occurs subconsciously. Acculturation is the principal cause of cultural change as it provides the framework for cultures to adopt, adapt, or be subsumed by other cultures. However, the term only describes the external encounter. It can lead to simply a juxtaposition of different unassimilated cultures existing side by side with no exchange of ideas or cultural expressions.<sup>7</sup>

## INCULTURATION

Inculturation may seem another formidable word used by those who wish to cloud reality with a fog of incomprehensible terms. As such it can operate as a discouragement to those whose lives are directly affected each day by the problem, and can inhibit them from developing a critical awareness of their experience. But what is inculturation? Should it be looked at as a problem?<sup>8</sup>

The theological term ‘inculturation’ describes the encounter between the Gospel and the various human cultures of the world. Some definitions are theological and complex, such as the following from the former Jesuit Superior General Pedro Arrupe:

The incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression

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<sup>7</sup> Shorter, *Toward a Theology of Inculturation*, 12.

<sup>8</sup> Philip Tovey, *Inculturation: The Eucharist in Africa*. (Bramcote / Nottingham: Joint Liturgical Studies, no. 7, 1988), 5.

through elements proper to the culture in question (this alone would be no more than a superficial adaptation) but becomes a principle that animates, directs, and unifies the culture, transforming it and remaking it so as to being about a 'new creation';<sup>9</sup>

While others try and merge the anthropological concept in service to the church and are short and to the point:

A short definition of inculturation is: the ongoing dialogue between faith and culture or cultures. More fully it is the creative and dynamic relationship between the Christian message and a culture and cultures.<sup>10</sup>

Some definitions are designed specifically to illustrate the term so as to facilitate understanding. A good example is Shorter's definition that incorporates Newman's use of the term grammar as a helpful analogy to help readers grasp the concept:

Another useful cultural learning model is provided by Cardinal John Henry Newman's use of the word 'grammar'. (Newman 1870, 1947 edition) It is not only language that has grammar. There is also the imaginative grammar of culture. Each culture is a universe of signs comparable to language, a configuration of images, concepts and interpretations. Through the process of enculturation, this grammar is acquired unconsciously by the individual member of society.<sup>11</sup>

#### LITURGICAL INCULTURATION

Liturgical inculturation is a specific type of inculturation and the one relevant to the work of calendrical progression. It is the method and process of inculturation in the worship of the church in its various cultural manifestations. Considering the importance of the term in this work it is worth quoting Chupungco's working definition:

Liturgical inculturation may be described as the process whereby the texts and

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<sup>9</sup> Pedro Arrupe, "Letter to the Whole Society on Inculturation" in *Challenge to Religious Life Today: An Anthology of Letters and Addresses*, edited by Pedro Arrupe & Jerome Aixala (Place Institute of Jesuit Sources, December 1979), 172.

<sup>10</sup> Shorter, *Toward a Theology of Inculturation*, 11.

<sup>11</sup> Shorter, *Toward a Theology of Inculturation*, 6.

rights used in worship by the local church are so inserted in the framework of culture, that they absorb its thought, language, and structural patterns. Liturgical inculturation operates according to the dynamics of insertion in a given culture and interior assimilation of cultural elements.<sup>12</sup>

#### INTERCULTURALISATION

Although inculturation seems to be the accepted term used in theological circles today it is not without its detractors. Shorter favours the term ‘interculturalisation’ coined in 1980 by Bishop Joseph Blomjous to safeguard the reciprocal character of mission. He argued that the term ‘inculturation’ suggests nothing more than the transplanting of the faith from one culture into another. This implies that there is a dominant culture that evangelises another less sophisticated culture. This is not the teaching of the Roman Church today and all terms that suggest a previous theologically defective approach should be abandoned.<sup>13</sup>

The term has yet to receive widespread use. Recent definitions of inculturation have taken these critiques seriously and instead of replacing the term with a new one have simply adapted the definition of inculturation to address these concerns. Shorter, in the very work in which he suggest the term’s abandonment, himself begins this process:

Inculturation is the dynamic relation between the Christian message and culture or cultures; an insertion of the Christian life into a culture; an ongoing process of reciprocal and critical interaction and assimilation between them.<sup>14</sup>

One notices in the evolution of the terms used for the process of inculturation that the same criticisms and weaknesses are read into successive terminological expressions.

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<sup>12</sup> Anscar J Chupungco, *Liturgies of the Future: The Process and Methods of Inculturation* (New York/ Mahwah: Paulist Press, 1989), 29.

<sup>13</sup> Shorter, *Toward a Theology of Inculturation*, 13.

<sup>14</sup> Shorter, *Toward a Theology of Inculturation*, 11.

It seems, given the current consensus, the way to refine the principle is not by creating yet another new word but by subtly redefining the definition of the term inculturation. Chupungco, in his 1998 book *Fundamental Liturgy*, adopts Shorter's definition of inculturation quoted in the previous paragraph. This is the definition used in this work.

#### CULTURAL DOMINANCE

There are a few terms used to define the encounter between different cultures that are obviously biased in favour of one of the two cultures: 'transculturation', 'cultural imperialism', 'cultural alienation', and 'cultural dominance'. Often cultural dominance occurs under military, political, technological, and financial imperialism but can also occur through the use of religious and moral power. Although this concept is foreign to the principle of inculturation it is vital that one keep vigilant to avoid cultural dominance. It is part of our sad legacy as Christians that too often the church has been the vehicle and motivator of cultural dominance and, often, cultural extinction. This is especially true for Anglicans with their history being intertwined with that of imperialism. For the Anglican church in parts of the British Empire that were actually colonised by British subjects, such as Canada and Australia, the legacy of cultural dominance of the Aboriginal peoples of these lands is still a strong part of its ecclesial self-identity. Thus, this note of caution needs to be ever kept in mind when wrestling with the process of inculturation.

#### HISTORY OF INCULTURATION

Adaption is an on-going process which cannot be halted, because the life of the Church and the evolution of cultures are in perpetual motion. But this does not mean that changes in the liturgy are to be left to chance or blind fate. The liturgy, like the faith and life it celebrates, is bound to history. It is bound to its Jewish origin, reinterpreted by Jesus Christ and faithfully transmitted by the apostles to the Church. And although bound to Judaism, it did not hesitate to borrow, at an early stage, from the riches of the Greco-Roman world. In every epoch the liturgy incarnated itself for good or ill in the culture of the period, sometimes with great

benefit, at other times with consequent loss of authenticity.<sup>15</sup>

#### THE APOSTOLIC AGE

The ecclesiastical history of inculturation may be summarised in three periods. The first is so obvious it is sometimes forgotten: the earliest Apostolic church was rooted in, and a part of, the Jewish religion. The mission to the gentiles necessitated the beginning of the inculturation of the Gospel with its own origins as described in the *Book of Acts*. Thus the church has its origins in the process of inculturation. One could go further and point out that Jesus' example was the foundational model of inculturation for the church. He reinterpreted Jewish rites and theology into a new worldview. The Last Supper is, perhaps, the most obvious example.

#### THE AGE OF PERSECUTIONS

The period of persecution was marked by the expression of the apostolic message through the language and rites of the pagan world which it found itself evangelising. The early church consistently struggled to merge loyalty to a Jewish world view while living in Greco-Roman one. One of the primary missiological questions was how to retain this fidelity and yet adopt the language and expressions of the world in which they lived.<sup>16</sup>

The Alexandrian Fathers were some of the first to realise that a theology of inculturation was necessary for them not only to understand their own philosophical worldview but also to understand the revelation of Christ. They needed to be able to justify their reliance upon the Greek philosophers, especially Plato. Thus, the early church was first inculturated with pagan philosophy and theology before pagan cultural

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<sup>15</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 41.

<sup>16</sup> *Ibid.*, 12.

rites and symbols. It is important to remember that this inculturation to the Greco-Roman world was a new theological approach for the church and did not have the benefit of previous historical examples to reflect upon.<sup>17</sup>

#### THE EDICT OF MILAN TO THE REFORMATION

After the Edict of Milan the church continued to be fluid in its inculturation to the various cultures it encountered. The rigid hostility towards paganism began to weaken and eventually turned to cultural acceptance. At the same time the church began to be less interested in Greco-Roman inculturation as a whole and became primarily interested in just those aspects with cultic significance.<sup>18</sup>

Not only had the church become open to compromise with pagan cults, but she also began to adopt pagan liturgical practices within her own worship. The use of the substitution of Christian elements for pagan ones (such as the institution of Christian feasts on top of pre-existing pagan ones) and the assimilation of pagan rituals and gestures into the church by assigning Christian meaning to them, became commonplace.

Pope Gregory the Great provides an excellent example of the spirit of this phase of the church in his instructions to St Augustine, the apostle to the English. He tells him not to tear down pagan temples and holy places but rather only to remove the idols and replace them with relics. He goes on to address the method of inculturation:

You, brother, know the usage of the Roman Church in which you were brought up: hold it very much in affection. But as far as I am concerned, if you have found something more pleasing to Almighty God, either in the Roman or in the Frankish or in any other Church, make a careful choice and institute in the Church of the English – which as yet is new to the faith – the best usages which you have gathered together from many Churches. For we should love things not because of

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<sup>17</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 13.

<sup>18</sup> *Ibid.*, 19.

the places where they are found, but places because of the good things they contain. Therefore choose from each particular Church what is godly, religious and sound, and gathering all together as it were in a dish, place it on the table of the English for their customary diet.<sup>19</sup>

The ‘paganising’ of the Roman Rite in Northern Europe through Franco-Germanic influences in the eighth century led to the flowery Gallican rite with its rich language and ceremonial. This extreme example of liturgical inculturation would eventually find its way back to Rome itself when by the tenth century the Roman Franco-Germanic liturgy became normative.

#### EUROCENTRISM

The fifteenth century saw the hardening of the Western church’s flexibility and openness to inculturation. This period of inflexibility saw the church profoundly confuse ‘Christian’ culture with ‘European’ culture so that the two were seen to be synonymous. Although the Congregation for the Propagation of the Faith was founded to combat this error within the church, and although it pleaded for a return to an earlier process of inculturation, it was ignored. The Reformation brought about a shift of focus in the Western church away from communal salvation and the nurturing of Christian communities to an emphasis on the personal salvation of the individual soul. This had a devastating effect on inculturation as there was now no longer any urgency to understand other cultures. The priority was to erect hierarchal outposts of the Roman Church so that individuals would have access through it to the Sacraments needed to be saved from damnation. The corporate dimension in the liturgy of the faith was further eroded by the domination of Eurocentrism. The Council of Trent may act as a symbol for this period of liturgical stagnation in regards to inculturation.

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<sup>19</sup> P. Meyvaert, “Diversity within Unity, A Gregorian Theme,” *The Heythrop Journal* no. 4 (1963): 144.

With the establishment of the Sacred Congregation of Rites by Sixtus V in 1588 the centralising effort of Trent was realised, free development of the liturgy in local churches was ended, and the liturgy came to a standstill. Centuries rolled on, cultures evolved, and new missionary situations arose, but the liturgy of the Roman Church remained inflexible and oblivious of all these factors. Canon Law and moral theology further fortified the wall that protected the liturgy from any new development.<sup>20</sup>

The best example of the church's dominant Eurocentric world view can be seen in the Chinese rites scandal. By turning her back on her earlier missionary ecclesiology and condemning the inculturation work of Matteo Ricci and the Jesuits in China and Japan, the church effectively lost Asia to the Faith. This failure was monumental, and the church's myopic view extraordinary. Her failure in this matter continues to elicit shame in the Western church down to the present day.

#### TWENTIETH CENTURY

History is able to guide the Church by the power of the Holy Spirit towards greater fidelity; history is able to reveal to the Church the models to be imitated and the errors to be avoided. Without profound knowledge of her liturgical history, the Church is condemned to repeat her mistakes. It is not whim that led Vatican II to renew her liturgy with an eye on history and tradition. It is not an exaggeration to affirm that history has offered the Church a fresher appreciation of the theology and pastoral dimension of the mystery she celebrates in her liturgy.<sup>21</sup>

The twentieth century up until Vatican II saw a reaction against the rigid liturgical and theological stance in the Roman Catholic Church. With a renewed missiology, it became common parlance to emphasise the importance of, not only the totality of human life, but human culture itself. In the 1940s and 1950s Pius XII began to speak openly about a theology of inculturation.

The Catholic Church is supranational by her very nature... She cannot belong

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<sup>20</sup> T. Klauser, "Rigid Unification in the Liturgy and Rubricism", in: *A Short History of the Western Liturgy*, 129-155.

<sup>21</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 41.

exclusively to any particular people, nor can she belong more to one than to another.<sup>22</sup>

The Church grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit. ...[The evangeliser's] office does not demand that he transplant European civilisation and culture, and no other, to foreign soil, there to take root and propagate itself.<sup>23</sup>

It was this period that saw the terms 'adaption', 'accommodation', and 'indigenisation' come into mainstream Roman use. However, very little was done to address the Eurocentric ethos in the church, especially among its hierarchy, called for by this new approach. As this period also marked the collapse of the British Empire and the dismantling of other European dominated relationships, the church widely came to be viewed as another form of colonialism, especially within the Anglican Communion.

## VATICAN II

The next stage in the history of inculturation within the Western church came with the Second Vatican Council, which brings us into the current age. The Council stressed an incarnational theology and emphasised the church's role in evangelisation as being about the entirety of a human being, encompassing all aspects of his or her life and not just the soul. This meant taking human cultures seriously. It envisioned the church as a collection of local churches which gives life to the universal church through their own unique cultural genius and traditions. In emphasising the dynamic exchange between the regional churches and the various cultures in which they existed, the council undermined the ideal of a massive, uniformed, Eurocentric model of the universal church.<sup>24</sup>

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<sup>22</sup> Pius XII, Christmas Message, 1945, cited by L. Luzbetak in *The Church and Cultures* (Techny: Divine World 1970), 343.

<sup>23</sup> Pius XII, Encyclical Letter *Evangelii Pracones* (1951).

<sup>24</sup> Arbuckle, 'Inculturation Not Adaptation: Time to Change Terminology', 516-7.

In July of 1969, while in Kampala during his visit to Africa, Paul VI called on African Christians to raise up an ‘African Church’:

From this point of view, certain pluralism is not only legitimate but desirable. And in this sense you may, and you must, have an African Christianity. An adaptation of the Christian life in the fields of pastoral, ritual, didactic and spiritual activities is not only possible, it is even favored by the Church. The liturgical renewal is a living example of this...<sup>25</sup>

He also produced the document *Evangelii Nuntiandi* (1975) which stressed the importance of cultural anthropology and the evangelistic goal of dialoguing with a people’s symbols if evangelism is to bear fruit.<sup>26</sup>

### CONCILIAR PRINCIPLES OF LITURGICAL INCULTURATION

Thus one of the most revolutionary declarations on the liturgy after the Council of Trent was penned and inserted into the Church’s official document: ‘Sometimes in fact she admits such things into the liturgy itself, as long as they harmonize with its true and authentic spirit.’ With these words the Council opened the door to liturgical pluralism within the Roman Rite.<sup>27</sup>

### GENERAL PRINCIPLES OF LITURGICAL INCULTURATION

Karl Rahner assessed the Second Vatican Council as the Roman Catholic Church’s first official self-actualisation as a world church. He argues that the Council sets before the Roman Church the choice to either recognise the essential differences in other cultures the necessary components of a worldwide church or remain simply a Western church and so betray the Council completely.<sup>28</sup>

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<sup>25</sup> *Acta Apostolicae Sedis* 61 (1969).

<sup>26</sup> Chupungco, ed. ‘Liturgy and Inculturation’, *Handbook of Liturgical Studies* (Collegeville: The Liturgical Press, 1998), 344.

<sup>27</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 46.

<sup>28</sup> Karl Rahner, ‘Towards a Fundamental Theological Interpretation of Vatican II’, in *Theological Studies* 40:4 (December 1979), 718 & 724.

The general principles that underlie Vatican II come from Pius XII in his encyclical letter *Summi Pontificatus*. He stressed that the church should not seek to find unity in uniformity of liturgy or culture but rather in its organic communion. The Council echoed the theology of the letter and even used some of its language almost word for word: “Anything in their way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact.”<sup>29</sup>

The Council, in its guiding document *Sacrosanctum Concilium (The Constitution on the Sacred Liturgy - SC)*, elucidates certain primary principles to be used in liturgical inculturation. New rites should not be imposed from the outside but rather they should develop naturally from within the culture itself. The importance is to keep the unity of the faith regardless of its multiple expressions. In *SC37* it states that diversity of rites is not to be considered a sign of the disunity of the church but rather a manifestation of her unity. Although the envisioned adaptations are not limited to rubrical changes but include music, art, processions, sacramental, language and text (*SC39*), it is a priority that the unity Roman Rite itself be maintained (*SC38*).

*Sacrosanctum Concilium (SC38-39)* lays out two degrees of ‘adaption’. The first degree lays out the legitimate groups that can inculturate the liturgy: assemblies, national groups of peoples, regions of the world, and certain religious communities. The second degree (*SC40*) highlights the urgent need to inculturate the liturgy in mission lands. However, the initial priority of mission lands was lessened by the time it reached its final draft and included the need to apply the same process in non-mission lands that already use the Roman Rite. It reminds the church that in her history she has had numerous

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<sup>29</sup> Pius XII, Encyclical Letter *Summi Pontificatus* (October 1939).

Western rites all existing at the same time. It also emphasised that radical inculturation may be as appropriate in the United States of America as in Zaire.<sup>30</sup>

*SC40* lays out the procedures for establishing the ecclesiastical authority to oversee the work, the analysis of initial liturgical experimentation, and grants bishop's conferences the power of regulation.

#### THEOLOGICAL PRINCIPLES OF INCULTURATION

In the final analysis, the mystery of the incarnation is the theological principle of adaption. The Word of God, in assuming the condition of man, except sin, bound himself to the history, culture, traditions and religion of his own people... Far from limiting the sphere of the incarnation, such a vision guarantees the universality of Christ and his Gospel. The fact that the Word became a Jew gives us the assurance that in his resurrected state he can, even today, incarnate himself in different races and cultures through the faith of the Church and the celebration of his mystery... Adaption is thus not an option, but a theological imperative arising from incarnational exigency. This is the principle that must underlie theological reflection, catechesis and sacramental life of the Church in every nation. The refusal to adapt amounts to a denial of the universality of salvation<sup>31</sup>

Vatican II took the doctrine of the incarnation as its starting point and applied it systematically to the reform of the Western church. Thus inculturation was seen as a natural theological consequence of the incarnation. Therefor liturgical pluralism is not a concession of the Council but rather an incarnational imperative of the church's vocation of being the vehicle of the incarnation of Christ in space and time. This means that to be faithful to the nature of Christ incarnate, the church must reflect this by being local and indigenous with its own liturgy and a hierarchy raised up from amongst its own people. In this context a borrowed liturgy or hierarchy is alien.<sup>32</sup>

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<sup>30</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 52.

<sup>31</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 59 & 87.

<sup>32</sup> *Ibid.*, 62.

The incarnation is such a foundational and powerful doctrine that it alone serves as the theological and ecclesiological basis for the principle of inculturation. For non-Catholic Christians the understanding of the church as taking part in the incarnation may not seem self-evident. However, for Catholics this ecclesiology, based on the continuation of the mission of Christ through the church as his body in space and time as the agent of the salvific work of the incarnation, is taken for granted.<sup>33</sup>

#### LITURGICAL PRINCIPLES OF INCULTURATION

Liturgical inculturation covers a huge area: history, theology, liturgical principles, cultural principles, processes, methods, sacraments, sacramental, canonical hours, liturgical time, calendars, music, architecture, liturgical art, missiology, popular religiosity, and so on.<sup>34</sup> However, its purpose is narrower. The first steps of inculturation deal with the fundamentals of the faith and the fundamentals of culture. The liturgical process merges these two into an actual liturgical expression so that the innate conditions of the liturgy are observed.

Primary among these principles is that liturgy is the worship of God. It is through liturgy that man approaches God through Christ, as the gathered community of the church, and encounters him. This means that too much focus on the human and societal aspects of the liturgy fundamentally go against its very nature and empty it of being true liturgy and make it an encounter between individual people instead of the individuals and God.

This does not preclude some element of educational or catechetical teaching as

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<sup>33</sup> Chupungco, ed. 'Liturgy and Inculturation', *Handbook of Liturgical Studies*, 343.

<sup>34</sup> Anscar Chupungco, *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis* (Collegeville: The Liturgical Press, 1992), 11.

long as it is kept in balance with the ultimate purpose of the liturgy. In a similar manner the liturgy must be understandable, and this constitutes another principle of liturgical inculturation. In order to facilitate this Vatican II directed that all liturgy be comprehensible to the people and of catechetical value. Thus all liturgy should be distinguished by clear language, simplicity, and brevity.<sup>35</sup>

Another principle is that all liturgical celebrations, above all Baptism and the Eucharist, are a celebration of the Paschal Mystery. *SC 104* emphasises that the celebration of the saints in the calendar exist to explore the Paschal Mystery in the lives of the faithful and are not a celebration of the lives of the saints as heroes in and unto themselves. Yet the liturgy must not just have a Christological focus but rather the very nature of liturgy must be Christological. For Christians the relationship of God and man and man and God is through our Great High Priest as mediator. All Christian worship is through Christ and to neglect this understanding is to corrupt the liturgy and perhaps even nullify its efficacy.

The centrality of Holy Scripture is non-negotiable. It is the source from which the church draws her language, symbols, and encounters Christ in his Gospel. However, in inculturation, this does not preclude the adaption of non-Christian sources into Christian worship, even if the discernment of what to use and how to use it is fraught with dangers and complications.

Vatican II stressed another requirement of liturgical inculturation in all cultures, namely the participation of the entire community of God's faithful. *SC 14* states:

In the restoration and promotion of the sacred liturgy, this full and active

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<sup>35</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 64.

participation by all the people is the aim to be considered before all else.<sup>36</sup>

This is one of the factors that led Vatican II, in *SC 34*, to return to the Roman Rite as it discerned this as the best way to allow full participation:

The rites should be distinguished by a noble simplicity; they should be short clear, and unencumbered by useless repetitions.<sup>37</sup>

Of course, it is neither a given nor supported by history (for example the Galician Rite), that this is not a cultural aesthetic preference being imposed universally.

Liturgical inculturation presupposes that liturgy is made up of two different types of symbols, those that are divinely instituted and thereby non-negotiable and those which are changeable. The use of water for Baptism and bread and wine for the Eucharist are examples of the former. However, the second of these has been a topic much discussed by incultualists and has led to much exploration of on what level bread and wine are simply food and drink and on what level these two elements were specifically chosen by Christ as a specific inculturated symbol and rite. Changeable signs are the main focus of cultural change in liturgy. Inextricably linked to the discussion of signs is the language used to speak of them and therefor translation is of paramount importance.

The last principle is that liturgical inculturation always starts with the official texts of the liturgy. It is a process of evolution through creativity but not a new creation. Liturgies do not come forth from a vacuum but rather draw their inspiration from rites already in existence. Chupungco argues that this was the procedure the church used during its most creative period, the fourth century. By using existing rites the apostolic

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<sup>36</sup> *Schema Constitutionis de Sacra Liturgia*, ch.14, emendations 4 (Vatican City, 1967).

<sup>37</sup> *Schema Constitutionis de Sacra Liturgia*, ch.34.

tradition and original meaning of the liturgy is maintained.<sup>38</sup>

The liturgy of the church that already exists, culturally shaped as it was in its own time, is in dialogue with new cultures or changing cultures. It is a process that is mutually enriching for both. J. Jungmann shows that this is not a new approach of evangelisation but, rather, its historical nature:

Society, political life, the lives of the people, family life, the position of women, the appreciation of human dignity, whether slave, child, or infant yet unborn – all this was transformed in a slow but sure process of fermentation: out of a pagan society a Christian society was born.<sup>39</sup> History affirms that inculturation is an effective means of evangelization.<sup>39</sup>

#### CULTURAL PRINCIPLES OF INCULTURATION

Firstly, one must start from the awareness that culture is not static. It is in constant flux especially in the modern world of globalisation, mass telecommunication, immigration, and economic change. It is often difficult to determine what ‘culture’ one is trying to inculturate. For example, what is the point of adapting the liturgy in India using ancient East Syrian Indian liturgies, or Hindu or Buddhist forms of liturgy in a country which increasingly sees itself as becoming Westernised by overthrowing traditional cultural values and norms?

Moreover, the assumption is that, regardless of the state of flux a culture is in, there are deeply rooted distinctive cultural characteristics that one can discern, encounter, and engage with. Inculturation does not imply returning to out-dated ways of expression. Nor does it imply anticipation by producing futuristic liturgies with projected assumptions of what we imagine will be the end product of current processes of cultural

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<sup>38</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 73.

<sup>39</sup> J. Jungmann, *The Early Liturgy to the Time of Gregory the Great* (London: Darton, Longman & Todd, 1966), 165.

change. Inculturation must begin with the long established traditions and values of several generations that have shaped current cultural attitudes and behaviour. Liturgical inculturation requires stable cultural elements which the people recognise as their own.<sup>40</sup> It is also assumed that religion is the primary aspect of culture that the church should engage to begin this process. The religion of a people reflects their ultimate world view and has the deepest symbols and stories that reflect their cultural self-understanding and understanding of the nature of God.

Liturgical inculturation cannot happen in isolation from general inculturation. There is little point in adapting the liturgy to a local context if the structural (including the indigenisation of the hierarchy and the ministry) and catechetical aspects of ecclesiastical culture have not been inculturated. This risks either syncretism or alienation. Inculturation as a dialogue must take place at all levels of ecclesial culture. This allows for authenticity within the liturgy as it flows out of a process of total discernment which reflects the cultural reality experienced by the people.

It is understood that the product of inculturation, when authentic, continues to be in dialogue with the original liturgical partner, itself, its own native culture, and the other cultures it encounters. The process is dynamic and ongoing.

Christian worship relates dynamically to culture in at least four ways. First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation (both nature and culture). Third, it is counter-cultural; challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between local cultures.<sup>41</sup>

### **PROCESS OF LITURGICAL INCULTURATION**

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<sup>40</sup> Chupungco, *Cultural Adaptation of the Liturgy*, 77-78.

<sup>41</sup> Lutheran World Federation, *Nairobi Statement on Worship and Culture*, 1.3 (Geneva: Lutheran World Federation, 1996).

Although ultimately, liturgical inculturation takes place in the realm of the mystery of God's revelation and the salvation of man and thus is impossible to systematically analyse, it also belongs to the realm of academic study. On this level it has both a process and a methodology. To reduce inculturation to its base form – it is a type of translation and all works of translation follow both principles and procedures. The two primary procedures relate to the two beginning points of dialogue: the liturgical text itself and the pattern of the culture the inculturated liturgy will be discerned within.

#### TYPICAL EDITIONS

Before one can begin to discern what aspects of the liturgy will be inculturated you need to have a liturgy from which to start. For the Roman Catholic Church this pre-existing form is the revised Roman Rite of Vatican II as well as all the liturgical rites and forms of the council. These are known as the 'typical editions'. The typical editions are in Latin; the Roman Rite in all other languages is a 'translation' and may not be used as a starting point in the process of inculturation. Actually, the process of translating the Latin into the vernacular is itself a form of inculturation.

The hermeneutical process of exegesis uses the standard texts and this allows for an on-going deep reflection that illuminates the theology implicit in the typical editions. This is useful for the process of inculturation going on simultaneously across multiple cultures. Typical editions also allow for a uniformity in liturgical theology to run underneath the various cultural manifestations of the rite so allows the liturgy of the church to remain theologically and doctrinally unified.

#### CULTURAL PATTERNS

Cultural patterns are different from cultural manifestations. They are the deep

currents of a culture that run underneath and direct its manifestation. They also tend to be larger and more overarching than particular sub-sections of a society.

An examination of cultural anthropology is part of the beginning of inculturation. Cultural anthropology in relation to liturgy primarily deals with symbols and their manifestations. However, it is also important in dealing with cultural patterns to enlist the other disciplines of anthropology that focus on biology, archaeology, and linguistics.

Cultural patterns are primarily found in three areas: within a people's values, their patterns, and their institutions. Values underlie ethics and behaviours and need to be taken into account when dealing with the liturgy. Certain primary aspects of liturgical worship make assumptions about the role of leadership and the role of family and communal belonging.

Patterns underlie the way a people think and formulate ideas. These patterns follow predictable courses. They establish the parameters within which a people think and speak. All cultures have typical ways of expressing themselves, and these are so ingrained that there is little conscious awareness of them. Cultural patterns are second nature to those within the particular culture.<sup>42</sup> The institutions of a particular culture are a profound manifestation of both their values and their cultural patterns and need to be examined in the light of the established hierarchical manifestation of the church's structure.

The stronger the culture's values, patterns and institutions, or at least the stronger a people's awareness of these, the more resistant they will be to foreign cultural patterns. This means that the process of inculturation is more involved within these societies.

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<sup>42</sup> Chupungco, ed. 'Liturgy and Inculturation', *Handbook of Liturgical Studies*, 365.

Cultural patterns are more easily discernable and definable than culture itself which often remains amorphous. As a result they enable us to avoid getting focused indefinitely on the ontology of human culture and allow the work of inculturation to proceed.<sup>43</sup>

Before leaving the topic of cultural patterns is it helpful, as we will be addressing the cultural reality of modern day Canada, to acknowledge the reality of multicultural societies. It is a question which often produces anxiety amongst liturgists studying these societies. It is a difficult enough endeavor to analyze the constituent cultural manifestations in a multi-cultural society let alone try and analyze them all together. Even if one could, the rapid, ever changing nature of such a society would invalidate any analysis almost immediately.<sup>44</sup>

This is where the importance of the distinction between ‘culture’ and ‘cultural pattern’ becomes crucial. While it would be impossible to analyse the various cultures within a multicultural society for liturgical purposes, it can analyse overarching cultural patterns. Although this may, on the face of it, be more problematic in a country like Canada than the United States, it is still possible.

Defining the culture of a people is often nothing more than an exercise in futility. What will definitely serve inculturation is a study that will determine the typical way a particular group of people, in the concrete circumstances of life, collectively thinks, speaks, and expresses itself through rites, symbols, and art forms.<sup>45</sup>

#### **METHOD OF LITURGICAL INCULTURATION**

Looking at both historical and current methods employed by the church, as well

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<sup>43</sup> Chupungco, *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis*, 36.

<sup>44</sup> *Ibid.*, 37.

<sup>45</sup> *Ibid.*

as the contemporary methodology of anthropological enculturation, certain common features may be discerned that have borne fruit. The three that concern us for liturgical inculturation are: creative assimilation, dynamic equivalence, and organic progression.

#### CREATIVE ASSIMILATION

The Church Fathers, after having used biblical typology to create the initial rites of the church, used contemporary vocabulary and cultural rites to shape the liturgy. The use of typical editions presupposes that this method is no longer normative. However, when it comes to different aspects of liturgy this method is still in play. In calendrical reform, for example, it envisions taking into account the actual way a particular culture uses times and seasons. A local calendar must take into account a people's use of time on many levels: academic, business, economic, political, and leisure. Creative assimilation is often the only realistic method available when dealing with cultures with dominant linguistic and cultural patterns. This is especially true with sacraments that approximate rites of passage within these cultures.

#### DYNAMIC EQUIVALENCE

Dynamic equivalence is the method whereby elements of the typical edition are replaced by symbols or rites within the local culture that have an equivalent meaning. These symbols must operate on all levels so as to have the ability to evoke both emotional and intellectual integration on the individual level as well as the communal. Dynamic equivalence is most often employed in finding indigenous vocabulary that best evokes and communicates the meaning of the words and phrases used in the typical editions.

#### ORGANIC PROGRESSION

The most important aspect of inculturation methodology for this dissertation is organic progression. This involves supplementing or completing the typical editions in light of the culture of a particular people. Like the other methods, it presupposes the existence of a typical edition as normative.<sup>46</sup>

However, unlike the other two methods, it does not seek substantive change in the liturgy but rather the ongoing work needed to keep the liturgy relevant. It allows for the typical editions to have changes made by a slow process of new growth or of allowing the spirit and meaning of the liturgy to evolve into a fuller expression.<sup>47</sup>

Although at first this may only be pertinent to one particular culture it may be that the process of organic progression taking place in all the cultures of the church leads the universal church to discern the progression of the typical editions through revision. If in the careful rereading of these editions, with an eye towards discerning if there is anything they contain that presupposes aspects that are lacking, such aspects are found then the changes are considered to have been implicit in the edition all along. This process is progressive in that it introduces a new shape to the existing text; it is organic as the changes harmonise with the intention of the same text and its liturgical tradition.<sup>48</sup>

#### DYNAMICS OF ORGANIC PROGRESSION

Organic progression uses two dynamics in the development of the liturgy. The first is supplementation and the second continuance. Supplementation consists of adding to the liturgy in such a way as to make the liturgy more relevant to the local culture.

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<sup>46</sup> Chupungco, ed. 'Liturgy and Inculturation', *Handbook of Liturgical Studies*, 373.

<sup>47</sup> *Schema Constitutionis de Sacra Liturgia*, ch.1.

<sup>48</sup> Chupungco, *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis*, 48.

Continuance is advancing the liturgy in ways already envisioned by the principles of inculturation which have yet to be implemented. Continuance involved three different foci. Examination of texts is the first focus and, when continuance in the typical editions is contemplated, the proposed changes are examined in the light of the foundational principle of simplicity and conformity to the original text.<sup>49</sup> It also presupposes returning to the original classical typical edition.<sup>50</sup>

The second focus is the need to single out the cultural or pastoral need of the local culture that has led to the envisioning of organic progression in the first place. These needs must be carefully examined, using the third focus of continuance – inquiry, to determine if the need will be met with liturgical change and whether these needs were addressed by the typical editions (rubritical options for example), and if not, why.<sup>51</sup> Examination of whether the proposed change is culturally appropriate to both the church (both theologically and liturgically) and the local culture must also be examined.

#### CONCLUSION

In dealing with calendrical reform in Canada it is clear that the primary methodological approach will be that of organic progression, and the foci used will be both supplementation and continuance. This will hold true both for the temporal as well as the sanctoral calendar. Neither dynamic equivalence nor creative assimilation will be used except in a couple of instances, although the latter offers insight into the way cultural days are observed as well as the cultural normalcy of keeping weekday feasts,

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<sup>49</sup> Ibid., 43.

<sup>50</sup> Ibid., 44.

<sup>51</sup> *Schema Constitutionis de Sacra Liturgia*, ch.23.

festivals, and fasts.

## Chapter 2

## LITURGICAL INCULTURATION IN THE ANGLICAN COMMUNION

## INTRODUCTION

Considering the nature of the Reformation in the British Isles that led to the formation of the Church of England, it is ironic that the Anglican Communion took so long to embrace the inculturation principles of the liturgical movement. The historic Anglican formularies enshrine many of these same principles as foundational. Although one can detect a gradual move towards liturgical inculturation in the Lambeth Conferences of 1958, 1968, and 1978, it was not until 1988, over twenty years after the publication of the *Schema Constitutionis de Sacra Liturgia*, that the Anglican Communion fully embraced and articulated inculturation.

Unlike the Roman Catholic Church, the Anglican Communion has not officially produced systematic theological principles, processes, or methodologies of inculturation through its own organs. This work, for the most part, has been done by the International Anglican Liturgical Consultations (IALC), which has then been endorsed or adopted by an official organ. The York Conference on Inculturation, the Kitanami Statement on Inculturation in Africa, and the Prague Consultation on Anglican Identity are the most important of these.

One of the chief differences between the Roman Church and the Anglican Church is that the latter's lack of typical editions has led to a crisis of identity over the place of the Book of Common Prayer (BCP), and thus has become the focus of much of the discussion around inculturation, and ecclesiological and liturgical identity. Added to this is the reality of provincial autonomy in Anglican polity which makes it difficult to

analyse liturgical change across the various regions of the world. Although the Lambeth Conference, the Anglican Consultative Council (ACC) and the Primates Meeting have moral authority and are integral to the life and identity of the provinces of the Anglican Communion, they have no jurisdictional authority.

### HISTORICAL PRINCIPLES

It is one of the glories of the Anglican tradition that it has grasped so firmly the primacy of worship and its nature as the corporate voice of the church. It is this, more than any particular form of worship, that lies at the heart of Anglican tradition.<sup>52</sup>

The Book of Common Prayer was the product of the work of inculturation and, considering the position it holds in Anglican identity, it can be assumed that Anglicans are naturally comfortable with inculturation.

As Anglicans, our liturgy has had a particularly formative effect on who we are as a communion. The genius of the first prayer books was their ability to take an inherited liturgical tradition (the Roman Rite) and renew it for the cultural context in which it was to be used.<sup>53</sup>

Article XXXIV of the *Thirty-Nine Articles of Religion* (1571), an historic formulary within most of the churches of the Anglican Communion, on the ‘Customs of the Church’ explicitly lays out the fundamental principle of inculturation by stating that worship should be adapted to the culture of the people.

#### Article XXXIV – The Customs of the Church

It is not necessary that customs and forms of worship be exactly the same everywhere. Throughout history they have differed. They may be altered according to the differing nations, times and habits of people provided that nothing is commanded contrary to God's Word...Every particular or national

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<sup>52</sup> Robert Brooks & Michael Vasey, “What is the relation between formation and inculturation?”, in *Liturgical Inculturation in the Anglican Communion*, ed. David Holeton (Bramcote: Grove Books Limited, 1990), 23.

<sup>53</sup> David Holeton, “Introduction”, in *Liturgical Inculturation in the Anglican Communion*, ed. David Holeton (Bramcote: Grove Books Limited, 1990), 6.

church has authority to command, change or abolish the ceremonies or forms of worship of the church which are appointed only by man's authority provided that everything is done for the building up of Christian people.<sup>54</sup>

Article XXXIV envisions the inculturated rites to be national. In the introduction to the Prayer Book in the essay ‘Concerning the Service of the Church’ it is clear that the various regional uses of different rites should be replaced by one cultural, i.e. national, rite. Unlike other reforming documents, in Article XX, the Church of England sees that things are lawful if they do not contradict the Holy Scriptures as opposed to being only lawful if supported by scripture. The use of the vernacular for the liturgy is laid down in Article XXIV.

#### **STAGES OF DEVELOPMENT**

One can discern a creeping inculturation within the Anglican Communion through various stages. The Anglican Communion, many would argue, came about through accident and as a side effect of empire. As the largest empire in history, the British Empire at its height ruled over a quarter of the world’s population and held territories in all areas of the world. Anglican missionaries accompanied the colonisers and founded branches of the Anglican Church in these territories. Running parallel to the leadership of the imperial structures, the church’s hierarchy was also composed of white men from the United Kingdom.

The first move towards inculturation can be seen in the raising up of local leaders in the traditional mission fields, first as priests and later as bishops. This was not only true of the church in Africa, Asia, and South America but also for the premier Dominion of Canada, and the Commonwealth of Australia, and the Dominion of New Zealand.

The end of the nineteenth century witnessed the setting up of jurisdictional

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<sup>54</sup> *Thirty-Nine Articles*, Article 34.

structures, usually synodical, that reflected provincial autonomy and broke the legal and established ties to the Church of England. Then came the provincial revisions of the BCP, usually modest, but carried out under local jurisdiction. Each of these stages reflects the waning of colonialism, the maturing of the former colonies, and the natural tendency towards self-rule. Other than the harkening back to the historic formularies, which enshrined inculturation principles, there is no sense that these changes were driven consciously or theologically by inculturation convictions.

### LAMBETH CONFERENCES

1958

Although every Lambeth Conference from 1878 can be said to be working towards inculturation, as they consistently called for unity in diversity and recognised the provincial autonomy of successive new provinces, it was the 1958 Lambeth Conference that first directly dealt with issues of inculturation. It laid out the place of the BCP as an instrument of unity like the Conference of 1908, but it introduces the concept of pastoral need in making changes to the liturgy. This is a cautious first note. This may have been nothing more than a tacit realisation that of the fifteen Provinces represented, six already had authorised liturgies that differed from the BCP.

A cherished part of our heritage...is the Book of Common Prayer, which is a bond of unity between us and which provides the forms whereby we live the life of the Catholic Church. We are in the midst of a time when these forms are being revised in various branches of our Communion. We value the enrichment that comes from a variety of usage and the constant effort to keep worship close to life, though we are concerned that no liturgical innovation should make difficult that unity in worship and faith which we now enjoy. Through our growing knowledge of biblical teaching and of primitive Christian norms of worship, there is a movement towards greater understanding in doctrinal matters between churchmen of differing traditions, and we have tried to suggest principles which may guide gradual and careful revision of our Prayer Books towards a fuller unity

in worship within our Communion.<sup>55</sup>

The echoing of Article XXXIV in the phrase ‘keep worship close to life’ is an important step forward for inculturation in the Anglican Communion.

1968

In 1968 a liturgical revolution was in full swing in the Western church but you would not know it by looking at the resolutions and writing of Lambeth 1968.<sup>56</sup>

However, there is one reference to ‘culture’, not in a resolution, but in a report (‘Renewal of the Faith’), and it is the first time the concept of culture, in the modern sense, is dealt with. Although the concept is partially confused with the alternative definition of ‘culture’ the tone is positive.

Where the Christian faith becomes completely identified with any particular culture the result is stagnation: the faith dies with the culture. Only by God’s grace and in a new culture will it be renewed. The Church must always be sensitive to the arts and other cultural forms of the community in which it is placed, and must make discerning use of them so that they may appropriately express the Christian faith to that community. In Particular there is a need for bolder experiment in adapting local and familiar art-forms and prayer-forms, as well as modern forms of expression, in the development of the Church’s teaching and liturgy. We should not hesitate to give expression to exuberance and joy.<sup>57</sup>

1978

By 1978 the bishops were ready to issue a resolution on culture. Considering the huge amount of writing on the issue of liturgical inculturation, and the primary focus it was being given by the rest of the church internationally, they could hardly have failed to

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<sup>55</sup> ‘The Encyclical Letter’ in *The Lambeth Conference 1958: The Encyclical Letter from the Bishops together with the Resolutions and Reports* (London and Greenwich: SPCK & Seabury Press, 1958), Section 1.25.

<sup>56</sup> Paul M. Collins, *Christian Inculturation in India* (Farnham: Ashgate Publishing, 2007), 58.

<sup>57</sup> *The Lambeth Conference 1968: Resolutions and Reports* (London and New York: SPCK & Seabury Press, 1968), 75-76.

do so.

Resolution 36: Cultural Identity

The Conference recognises with thanksgiving to God the growth of the Church across the world and encourages every particular Church to strengthen its own identity in Christ and its involvement with the community of which it is part, expressing its faith through the traditions and culture of its own society except where they are in conflict with the essentials of the Gospel.<sup>58</sup>

Yet the resolution was brief, makes no mention of the nature of culture, gives no guidelines, and gives no theological or ecclesiological principles. The comment on the resolution seems to be trying to hold two contrary views together: loyalty to the BCP and openness to change. It is hardly very inspiring and gives the impression of a conservatism grudgingly admitting the inevitable.

In the past, the Book of Common Prayer was an important unifying factor in Anglican worship... We believe... unity in structure can rightly co-exist with flexibility in context and variety in cultural expressions for the Holy Spirit is both a spirit of order and an unpredictable wind...<sup>59</sup>

1988

The Lambeth Conference of 1988 was the watershed for Anglican inculturation. It marks the turning point for the Communion and sees it fall into step with the Roman Catholic Church and the World Council of Churches.<sup>60</sup> This conference was the impetus for all future Anglican liturgical and theological reflections and works in inculturation, most especially the work of the International Anglican Liturgical Consultation in York. This conference also called for a communion-wide committee on prayer book revision which envisioned a way to help guide the process of inculturation. It is incidental that this

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<sup>58</sup> *The Report of the Lambeth Conference 1978* (CIO Publishing: 1978), Resolution 36.

<sup>59</sup> *The Report of the Lambeth Conference 1978*, Comments on Resolution 36.

<sup>60</sup> Philip Tovey, *Inculturation of Christian Worship: Exploring the Eucharist* (Aldershot/ Burlington: Ashgate Publishing Limited, 2004) 134.

did not actually come into being. Although the resolutions themselves are sparse, the background reports of the committees that produced them, especially on Resolution 22 are substantial.

The liturgy of the church must ever draw upon the past and conserve the best of the tradition... Yet the liturgy must at the same time give authentic expression to the common life in Christ of the people of God present at each particular gathering, in whatever generation and in whatever country and culture (cf. Article 34 of the Thirty-nine Articles). The Church has to worship incarnationally, separated from the world by the offence of the Cross, but not by any alien character of its culture. We affirm expressions of true local creativity within the life of the worshipping local community which well up from within the people in response to the stirring of the Spirit. Thus we commend and encourage authentic local inculturation of the liturgy, and fear lest in some parts of the Anglican Communion we have been too hesitant about it.<sup>61</sup>

The language of the resolutions themselves are theologically sparse. It is difficult not to draw parallels with the rich theological language of the Roman Church and its integrated incarnation and christological ecclesiology. It seems that many theological principles of inculturation were already assumed by the Anglican bishops by 1988, and this is probable considering the length of time this language had been in use by then. This is confirmed by the background information to the resolutions.

#### Resolution 22: Christ and Culture

This Conference:

- (a) Recognises that culture is the context in which people find their identity.
- (b) Affirms that God's love extends to people of every culture and that the Gospel judges every culture according to the Gospel's own criteria of truth, challenging some aspects of culture while endorsing and transforming others for the benefit of the Church and society.
- (c) Urges the Church everywhere to work at expressing the unchanging Gospel of Christ in words, actions, names, customs, liturgies, which communicate relevantly in each contemporary society.

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<sup>61</sup> Mission and Ministry in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops* (London: Church House Publishing: 1988), par. 181 & 182: Local Expression of the Liturgy, 67.

(See further paras 23-40 of the Report of ‘Dogmatic and Pastoral Concerns.’)<sup>62</sup>

Resolution 47: Liturgical Freedom

This Conference resolves that each province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to its Christian people in their cultural context.

(See further paras 181-186 of the Report on ‘Mission and Ministry.’)<sup>63</sup>

Resolution 20: Inter-faith Dialogue

This Conference commends dialogue with people of other faiths as part of Christian discipleship and mission, with the understanding that:

(1) dialogue begins when people meet each other; (2) dialogue depends upon mutual understanding, mutual respect and mutual trust; (3) dialogue makes it possible to share in service to the community; (4) dialogue becomes a medium of authentic witness.

Acknowledging that such dialogue, which is not a substitute for evangelism, may be a contribution in helping people of different faiths to make common cause in resolving issues of peace making, social justice and religious liberty, we further commend each province to initiate such dialogue in partnership with other Christian Churches where appropriate.

(See further paras 55-58 of the Report on ‘Dogmatic and Pastoral Concerns.’)<sup>64</sup>

To discern the theological mind of the bishops it is helpful to look at the three resolutions together. We can discern a valuing of inculturation and the diversity of liturgical rites, an attempt to set parameters in the work, the authority of the Gospel and the normative nature of Anglicanism, and the ecclesial authority for such changes.

Three reports of the conference add insight into the background of the resolutions. We have already touched on the ‘Report on Ministry and Mission’ and its section *Local Expressions of the Liturgy* which expands on Resolution 47. In the next paragraph of the section *Liturgy Comes Alive* we find another principle of inculturation which anticipates

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<sup>62</sup> Resolution 22 in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, 219.

<sup>63</sup> Resolution 47 in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, 232.

<sup>64</sup> Resolution 20 in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, 218.

the subsequent statements on the status of the BCP:

A welcome trend is towards much fuller active participation by the congregation, and this helps us conceive of liturgy as a function of living people actually participating in an event. Worship involves the people of the Spirit worshipping in spirit and truth and we must not equate it solely with texts, however scriptural and commendable, on the pages of a book.<sup>65</sup>

More helpful is the 'Report on Dogmatic and Pastoral Concerns' and its section *Christ and Culture* which specifically deals with aspects of inculturation and gives the context for Resolution 22. The theological presupposition laid down at the beginning of *Christ and Culture* uses the incarnation as the basis of inculturation but does not seem to quite understand exactly why. The basic principle is that the Gospel does not come to people in the abstract but rather through actual members of the church. It is through them that Christ is experienced. This concept is incarnational but does not draw on the incarnation of Jesus in his own historical culture nor does it make any ecclesiological claims for the 'Church' as the mediating body of Christ in time as the purveyor of word and sacrament. Instead it places this role on the individual baptised member who evangelises. The bishops went on to state that God the Redeemer and God the Creator are the same and therefore Jesus fulfills the work of the creation. The theological language the bishops used about inculturation is confusing:

God the Redeemer is the same as God the Creator. The work of Jesus does not destroy but fulfils the work of the God of creation, the God already with us in the natural forms of our lives together and in our relation with our whole environment.<sup>66</sup>

The language used for the Father is the language more usually used for the Son, as

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<sup>65</sup> Mission and Ministry in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 183: Local Expression of the Liturgy, 67.

<sup>66</sup> Dogmatic and Pastoral Concerns in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 23: Christ in Culture, 87.

Emmanuel, and the Holy Spirit is not mentioned. The lack of an explicit ecclesiological statement leaves the role and nature of the ‘Church’ unclear, both in terms of the preaching of the Gospel, the celebration of the Sacraments, and the communal responsibility of discernment.

There was a very clear reaction against Eurocentrism and colonial presuppositions.

We may encourage our hearers to think that the Gospel depends on things quite foreign to them, so that in rejecting the cultural forms they reject the Gospel too.<sup>67</sup>

A longer and more detailed discussion followed on the need to retain the biblical culture of Jesus’s life as well as the need to examine the parts of it that were in opposition to his message. The concern for Biblical revelation was strong and sets the tone for the discussion of how to discern when the cultural context of a particular expression of the Gospel (note the use of ‘Gospel’ instead of ‘Church’) adds richness to the process of evangelisation and when it denies a people their own unique cultural expression (paragraph twenty-seven). The bishops then returned to the specific issue of colonialisation in paragraph twenty-eight.

Especially difficult is the situation in which Christianity has come in harness with a colonial power... Here the communication of a Gospel embedded in one culture is bound up with some of the most problematic features of a cultural life – the realities of a foreign system of economic power and political and legal control.<sup>68</sup>

Paragraphs twenty-seven and twenty-eight were an elegantly worded lament for past attitudes and a warning against future similar attitudes towards inculturation. They painted a picture of the alienation of many Anglican provinces from their traditional

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<sup>67</sup> Ibid., par 24.

<sup>68</sup> Dogmatic and Pastoral Concerns in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 28: Christ in Culture, 88.

cultures.

The dominance of English styles – neo-Gothic churches, English church music, a concern for European church history, western clerical dress, and so on – could be seen as a reflection of the plain fact of political and economic dominance.<sup>69</sup>

This colonial identity is still alive in many parts of the Communion today. There is still a ban on the use of albs, stoles, or even white cassocks (traditional in hot climates) in the Province of Uganda, as the distinctly British low-church garb of black cassock, surplice, and tippet is considered the only proper dress for a clergyman.<sup>70</sup>

The bishops acknowledged the appropriateness of colonial churches to use the same biblical hermeneutic, originally used by missionaries against their traditional cultures, to instead critique and free themselves from colonial oppressive forms of culture. The Gospel was seen as the way to overcome the alienation experienced by the churches of the former dominions and colonies. However, the Gospel was also seen as able to liberate all people from the cultural oppression of their surrounding cultures, including the ecclesial one. Although not mentioned by name, *Faith in the City* published only three years prior to the conference by the Church of England, seemed to be what the bishops had been contemplating.

If the Gospel can free you from cultural oppression, it can also free you from the cultural oppression of a Church that does not know how culturally conditioned it is.<sup>71</sup>

The following sections dealt with various stages of inculturation and their

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<sup>69</sup> Dogmatic and Pastoral Concerns in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 27 & 28: Christ in Culture, 88.

<sup>70</sup> Elisha Mbonigaba, “The Idigenization of Liturgy” in *Anglican Liturgical Inculturation in Africa*, ed. David Gitari (Bramcote: Grove Books Limited, 1994) 23.

<sup>71</sup> Dogmatic and Pastoral Concerns in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 30: Christ in Culture, 89.

complexities. It laid out the initial phase in which the Gospel is first encountered but without awareness of the baggage of the cultural context of the evangelist. The second phase concerns the growing awareness of this foreign culture and the initial attempts at ‘contextualisation’. The third phase seems to imply a rigorous cultural anthropological analysis of the flux of the cultures involved in the process. It shows an awareness that the numerous attempts of inculturation within India, which used traditional cultural models for inculturation even though India was rejecting many of these in the pursuit of industrialisation and modernity, had taught the Communion a lesson still remembered.

It can appear patronising, romantic, and unreal, especially when industrialisation, urbanisation, and secularism are proceeding at a rapid pace.<sup>72</sup>

The report stressed the importance of remembering that the last step is never completed and inculturation is, rather, an on-going process of the church renewing or remembering (anamnesis) its true nature. The bishops offered two identifiable ecclesiological traits to keep in mind: the vocation to work alongside of the people who it seek to serve and the vocation to hold its distinctive model of human relation apart from non-Christian culture. The first involves the need to be always listening and not assuming the right to speak on behalf of the people lest it become, once again, another form of oppression. The second implies the necessity to morally and theologically critique political and economic development and respond to it accordingly.

Thus the business of freeing the Church from the ‘Babylonian captivity’ of colonial culture is multi-faceted and long term: and it requires more than a merely guilty or sentimental politeness to what is thought to be ‘indigenous’ culture. It involves an imaginative sensitivity to the concrete social process at work in specific contexts – to how nations and people are actually becoming themselves – and a serious listening to how people themselves perceive their hope for fuller

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<sup>72</sup> Dogmatic and Pastoral Concerns in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 34: Christ in Culture, 89-90.

liberation from alien systems of domination.<sup>73</sup>

The final three sections of the report went on to show that the bishops had a clear recognition that the process of inculturation is two-way and that the process of inculturation can show the church her own limitations and so help her to liberate herself from a narrowness of view or even blindness. This added a sense of excitement, self-discovery, liberation, and maturity on the part of the church in exploring the cultures of the world in a ‘new’ way.

The report entitled *Christ and Peoples of Other Faiths* added a little more information helpful for understanding the conference’s understanding of inculturation. The same sense of self-exploration and on-going learning is evident in the report on our relationship with those of other faiths. The attitude reflected that of the Alexandrian school in regards to the assumption that there is only one truth and that it is the job of Christians to discern the work of Christ and the Holy Spirit in non-Christians cultures and religions. These ‘religious cultures’ are not to be automatically dismissed as having nothing to share with us, and we are not to forget the primary need not only to preach the Gospel but live it alongside them. The same basic approach to foreign cultures found in *Christ and Culture* was used in *Christ and People of Other Faiths*.

Overall, the resolutions and reports of Lambeth 88 gave us a firm starting point for an Anglican approach to inculturation.

Taken together these three resolutions present a much clearer and more explicit theological statement of culture *per se*, as well as the relationship of the Church in its life, worship and mission to its cultural context.<sup>74</sup>

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<sup>73</sup> Ibid., par 35.

<sup>74</sup> Paul M. Collins, *Christian Inculturation in India* (Farnham: Ashgate Publishing, 2007), 60.

However, there was not a systematic theological approach easily discerned nor was there much guidance in terms of process or methodology. It took the IALC to further draw out the theology, articulate it and to plug the gaps. This was found at the York consultation the next year.

Further Lambeth Conferences have yet to speak to the matter of inculturation. The 1998 conference merely reiterated 1988 and there were no resolutions in 2008.

Resolution III.14: Inculturation of worship

This Conference, rejoicing in its own experience of multi-cultural worship, reaffirms Resolutions 22 and 47 of the 1988 Lambeth Conference encouraging the inculturation of worship and urges each province to seek the best ways of inculturating its forms and practice of worship.<sup>75</sup>

#### INTERNATIONAL ANGLICAN LITURGICAL CONSULTATIONS

The IALC works under the auspices of the Anglican Consultative Council, another level of Anglican Communion governance consisting of representation from all three houses (laity, clergy, and bishops) from across the Provinces. The IALC began as a meeting of Anglican liturgists who met after the Congress of *Societas Liturgica* in 1983, when they were named The Anglican Liturgical Consultation. They have continued to meet in the same fashion ever since. Their name changed to the Inter-Anglican Liturgical Consultation before becoming the IALC. Lacking the means to establish an international liturgical commission, the ACC recognised the IALC as a semi-official body in 1987 and regularly uses it to address issues of concern to the provinces of the Communion. However, as the IALC is a self-selecting body, normally involving those Anglicans who attend *Societas Liturgica*, it cannot officially represent the Communion except through its work and documents being circulated by, commended, or adopted by the ACC or the

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<sup>75</sup> *The Official Report of the Lambeth Conference 1998* (New York: Morehouse Publishing, 1998), Resolution III.14.

Primate's meeting. However, those self-selected have actively sought regional participation so as to be as representative as possible. Although only semi-official the IALC provides the best articulation of the work of liturgical inculturation in the Anglican Communion.

#### THE YORK STATEMENT

The York Consultation in 1989 met to reflect upon Resolutions 22 and 47 of the previous year's Lambeth Conference and to discuss liturgical inculturation in the church. The discussions were afterwards collected as a series of essays into the publication *Liturgical Inculturation in the Anglican Communion*. The Consultation also adopted the 'York Statement' entitled *Down to Earth Worship*. This statement laid down basic principles and positions normative to inculturation within Anglicanism.

*Down to Earth Worship* was a minimalist document. After having reiterated the pertinent Lambeth resolutions it laid out a basic incarnational first principle.

The incarnation is God's self-inculturation in this world, and in a particular cultural context. Jesus's ministry on earth includes both the acceptance of a particular culture, and also a confrontation of elements in that culture. When Jesus in turn commissions his disciples with 'As the Father has sent me, so I send you' they too are to pursue the mission which the Holy Spirit gives them by relating to their society incarnationally. They are to adapt themselves to different cultures ('as a Jew to the Jews, as a Greek to the Greeks') but also to confront the culture where it is contrary to the good news or to God's righteousness. Thus, just as the language forms change from one place or time to another, so the whole cultural appropriateness of styles and expressions of worship should be ready to vary similarly.<sup>76</sup>

Although not as explicitly as SC37, it did subtly allow for a catholic ecclesiology by interpreting the church's mission as that of the Holy Spirit. The ecclesiological position of the church's mission to the world being a continuance of Christ's mission was missing.

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<sup>76</sup> David Holeton, ed, *Findings of the Third International Anglican Liturgical Consultation* (Anglican Liturgical Consultation, 1989), 4.

The theological thrust of the statement was more missiological in nature.

In section four of the statement, after laying down the ecclesiastical principle of provincial autonomy, a new emphasis on ecumenism was introduced. Although not elaborated, it made clear that the seeking of unity with other Christians is interpreted as another aspect of inculturation.

We add that it is often the seeking of organic union or co-operation with other Christians which brings home to us our need to belong to our local culture for the sake of our mission.<sup>77</sup>

Section five dealt with the persistent bugbear of Anglican discussions on inculturation, that of the place of the BCP of 1662 (or 1549, 1552, or 1637) in worship. Echoing Lambeth 88, the York Consultation clearly saw liturgical inculturation as presupposing the end of BCP worship. The bishops themselves said:

... We judge its era is slipping irretrievably into the past. Cranmer's liturgical language is that of another age...<sup>78</sup>

The same language speaking about the Tridentine Rite is not found in the writing on inculturation in the Roman Catholic Church. Perhaps this reflects the strength of Roman Catholic ecclesiological identity which is not tied as strongly to their use of a particular rite. In Anglicanism the place of the BCP raises fundamental questions about ecclesiological identity and has produced an identity crisis from which it has yet to emerge. The Province of Uganda, when it modified its provincial liturgy, held almost exclusively to the language and structure of the 1662 BCP thus reflecting its conception of itself as a reformed church with a strong European, specifically British colonial,

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<sup>77</sup> David Holeton, ed., 'Down to Earth Worship' in *Liturgical Inculturation in the Anglican Communion: Including the York Statement, 'Down to Earth Worship'* (Bramcote: Grove Books Limited, 1990), Section 4.

<sup>78</sup> Mission and Ministry in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops*, par. 184, 68.

identity. This shows that the liturgists at York did not reflect the breadth of liturgical opinion in the Communion.

The style of English Anglicanism, and even the wording of the 1662 BCP, has been frequently treated as necessary features of being Anglican at all. But the weight of such a particular traditional Anglican culture (both of text and style) has come to lie heavily upon the Churches in both urban England and rural Africa, in both South American cities and Asian villages.<sup>79</sup>

In the section entitled ‘Implementation’ a truncated attempt was made to lay down a couple of broad principles of process. It highlighted the need for listening to culture, to keep what is useful and discard what is not, to be open to change and encourage creativity, as well as the ongoing need for critical examination and reflection. Its main emphasis was on the need to train and equip local leaders with liturgical scholarship and experience.

It was not stated, nor did it seem to be assumed, that liturgical inculturation is a two-way process which enriches both parties. After the exposure to Roman Catholic theological reflections on inculturation, the language used by York sounds neo-colonial. This could, in part, be because it is already assumed that the process of inculturation would happen on the provincial level, which had already been indigenised. Even so, a provincial manifestation of the church, as opposed to an international one, may still be changed through listening openly to the culture in which it exists.

The conclusion of the York Statement returned to the question of Anglican identity and affirmed that the ‘Anglican norms’ mentioned by Resolution 47 are those of the Lambeth Quadrilateral, echoed at the 88 Lambeth Conference as Resolution 18. Resolution 18, however, dealt with how the Quadrilateral principles are manifested in

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<sup>79</sup> Holeton ,ed., ‘Down to Earth Worship’ in *Liturgical Inculturation in the Anglican Communion: Including the York Statement*, ‘Down to Earth Worship’, Section 5.

worship:

(a) the public reading of the Scriptures in a language understood by the people and instruction of the whole people of God in the scriptural faith by means of sermons and catechisms; (b) the use of the two sacraments ordained by Christ, Baptism with water in the threefold name, and Holy Communion with bread and wine and explicit intention to obey our Lord's command; (c) the use of forms of episcopal ordination to each of the three orders by prayer with the laying-on of hands; (d) the public recitation and teaching of the Apostles' and Nicene Creeds; and (e) the use of other liturgical expressions of unity in faith and life by which the whole people of God is nurtured and upheld, with continuing awareness of ecumenical liturgical developments.<sup>80</sup>

This laid out what the IALC identified as the basic minimum practices that needed to be retained in inculturated worship to be considered Anglican.

There were also nine essays contained in *Liturgical Inculturation in the Anglican Communion*. The first essay, *What Does Inculturation Mean?*, by Victor Atta-Bafoe from Ghana and Philip Tovey from England, tried to come to a working definition of the term. They defined the process of indigenisation as the formation and training of local church leaders as being different from adaption, which they defined as the rewriting of the BCP in a new context but using the same traditional form. Both of these words have a different meaning in the works of many of the scholars of inculturation, including Chupungco, where they are seen as terms representing an historical evolution of the concept over a number of decades. This is especially true for the term 'adaption' which is generally considered to be almost synonymous with inculturation. Yet the Anglican usage is tidy and convenient if not entirely historically justifiable. The definition that they finally settled on for inculturation is an elucidation on Fr Pedro Arrup's which we have already encountered.

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<sup>80</sup> Resolution 18, section 6 in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops* (London: Church House Publishing: 1988), 216.

the incarnation of the Christian life and message in a particular cultural context in such a way that not only do local Christians find expression for their faith through elements proper to their culture, but also that faith and worship animate, direct and unify the culture. Inculturation in this sense is the dialogue of gospel and culture.<sup>81</sup>

After determining a definition, the issue of cultural alienation was discussed at length as it relates to the reality of post-colonialism. Echoing the Lambeth Conference and the York Statement, the Anglican preoccupation with cultural identity after the fall of the British Empire can be clearly seen.<sup>82</sup>

Interestingly, the idea of differing responses to this reality was raised. On one end of the spectrum it might be appropriate to develop an ecclesial structure hostile to the prevailing culture, such as the Oriental Orthodox cultures of the Middle-East, which allow the local expression of the church to survive into another generation. At the other end of the spectrum is the danger of becoming so overly identified with the prevailing culture that the distinctive Gospel perspective and voice is quashed (often referred to as permissive liberalism as opposed to apologetic liberalism). This is not seen as appropriate but rather as ‘acculturation’ – again, a different meaning given to a word widely used in a different context. The situation of the Anglican Communion in the late eighties is discerned as another possible response – half-heartedness or incompleteness: the process of inculturation has begun, but the authentic voices of the provinces have yet to be found, so the prevailing ecclesial culture is still alien and oppressive. The final part of the essay dealt with the role of the BCP as a sign of unity. This issue has already been touched on, and the essay provided no new insights, unless it was that the issue of indigenous

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<sup>81</sup> Victor R. Atta-Bafoe & Philip Tovey, “What does inculturation mean?”, in *Liturgical Inculturation in the Anglican Communion*, ed. David Holeyton (Bramcote: Grove Books Limited, 1990), 16.

<sup>82</sup> Atta-Bafoe & Tovey, “What does inculturation mean?”, 15.

language, whether that be inner city Birmingham or rural Sikkim, is non-negotiable in the liturgical inculturation in Anglicanism.<sup>83</sup>

Paul Gibson, the Canadian liturgist, in the essay *What is the future role of liturgy in Anglican unity*, explored in greater depth the issues surrounding the BCP. In a typically Canadian way, he introduced the question of the discarding of the BCP by first paying it tribute, eulogy-like:

Many Anglicans have assumed for some time that Anglican unity rests on the Book of Common Prayer. In spite of powerful party tensions sufficient to explode an institution less well-equipped, Anglicanism survives (both in the mother Church of England and in the Communion in general) because it rests on a liturgical text which is comprehensive in doctrine and majestic in style, as well as faithful to the ancient heritage of the undivided church. Now that provincial and contemporary liturgies are replacing the Book of Common Prayer, people ask, what will hold Anglicanism together?<sup>84</sup>

The issue of liturgical authority had become a key theme. Liturgy, in Anglicanism has been seen as an instrument of unity, authority, and identity. Gibson distinguished between grounding authority, normative authority, and executive authority. Grounding authority consists for almost all Christians of the person and mission of Christ and is found in the Holy Scriptures. Anglicans also find grounding authority in several others sources that relate to our identity as catholic Christians. Jeremy Taylor in 1687 listed these:

And after this, what can be supposed wanting in order to salvation? We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first general Councils, a holy Liturgy, excellent Prayers, perfect Sacraments, Faith and Repentance, the Ten Commandments, and the

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<sup>83</sup> Atta-Bafoe & Tovey, "What does inculturation mean?", in *Liturgical Inculturation in the Anglican Communion*,16.

<sup>84</sup> Paul Gibson, "What is the future role of liturgy in Anglican unity?", in *Liturgical Inculturation in the Anglican Communion*,17.

Sermons of Christ, and all the precepts and counsels of the Gospel...<sup>85</sup>

Different Anglicans and church parties, in their several generations, have given different emphasis to different parts of grounding authority at different times. Most provinces provide the bare minimum of their grounding authority in their foundational documents or in the preface to their provincial prayer books. Gibson used the Solemn Declaration of the Anglican Church of Canada (1893) as an example:

in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth.<sup>86</sup>

The opposite type of authority, Gibson suggested, is executive authority.

Although usually associated with the episcopacy, the *Virginia Report* suggests that executive authority is shared and uses the term ‘episcopally governed, synodically led’ to describe it. At various times in the church’s history the monarch has held executive authority, convocations, and, during some periods vested executive authority in the code of canons. Lambeth Conferences, the Primates Meetings, and the ACC clearly carry great moral authority and the ACC even carries a small measure of executive authority but none overrule provincial autonomy and so may not be said to hold this type executive authority. In practice it seems as though authority in Anglicanism has always been a

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<sup>85</sup> Jeremy Taylor, *A Copy of a Letter Written to a Gentlewoman Newly Seduced to the Church of Rome* (London: Printed for L. Meredith, 1687).

<sup>86</sup> Solemn Declaration of the Anglican Church of Canada, 1893.

matter of finding consensus. Executive authority must appeal to grounding authority to support its position as do those who challenge current ecclesial positions due to changing times and conditions.

In order to appeal to grounding authority, the third type of authority is needed – normative authority. The Roman Church has used councils for this purpose, most recently Vatican II, and it shapes the way executive authority appeals to grounding authority. Historically, the *Thirty-Nine Articles* were an attempt to provide normative authority for Anglicans by acting as a general reformed confession. The authority of the *Thirty-Nine Articles* (and the attempt to forcibly impose them upon ecclesial bodies such as the Scottish Episcopal Church) has been gradually eroding as it became clear that Anglican identity could not be codified in the reformation language of a particular historical period. The loss of the *Thirty-Nine Articles* as a source of normative authority led to an increase of the normative authority of the BCP, which it now seems only staved off our identity crisis until the present moment. Gibson showed that in the current climate the BCP in its 1662 traditional form cannot survive.<sup>87</sup>

Tovey went further and suggests that the BCP may never have really had the normative authority we tried to place upon it.<sup>88</sup> Gibson disagreed and suggested that it did symbolise a normative authority which can be discerned within it. He saw this as Hooker's three legged stool (Reason, Scripture, Tradition) held together in a 'tolerance

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<sup>87</sup> Gibson, "What is the future role of liturgy in Anglican unity?", in *Liturgical Inculturation in the Anglican Communion*, 20-21.

<sup>88</sup> Philip Tovey, *Inculturation: The Eucharist in Africa* (Grove Books, Bramcote, 1988), 40.

born of pragmatism'.<sup>89</sup> He ended without suggesting a new normative authority or providing an answer but rather a hope:

The question used to be: in light of the past, both remote and proximate, what should we be? The question now is: In the light of the past *and* the future, what must we have the courage to become?<sup>90</sup>

This tantalising idea of a 'future' Anglican identity would eventually be explored in depth by Louis Weil, but not until the IALC commissioned essays for its meeting in Prague almost a decade later.

The remaining essays commissioned after the York meeting explored issues of the relationship between formation and inculturation and six more were ethnographical studies which covered inculturation examples from around the communion.

Philip Tovey suggests that for the first time in Anglicanism the York consultation exhibited a fuller understanding that inculturation is a process for all people and not a paternalistically, even if hidden, driven concern for that considered 'foreign'.

York shows a deeper hermeneutic going on....'In this sense they are following the line of Ricoeur (1971,1981, p. 158) 'the interpretation of a text culminates in the self-interpretation of a subject who thenceforth understands himself better, understands himself differently, or simply begins to understand himself' ....York shows what Schreier (2000) calls 'reflexivity'.<sup>91</sup>

Although not yet fully developed, York identified and extracted from the Lambeth 88 reports and resolutions several issues: the interpretation of inculturation as incarnational and missiological; criteria for discerning what is 'cultural appropriateness' in the process of inculturation; the rejection of BCP culture and forms as normative for

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<sup>89</sup> Gibson, "What is the future role of liturgy in Anglican unity?", in *Liturgical Inculturation in the Anglican Communion*, 22.

<sup>90</sup> Ibid.

<sup>91</sup> Tovey, *Inculturation of Christian Worship: Exploring the Eucharist*, 35.

Anglicanism; the need to listen to cultures without fear to discern both the truth already in them and the guidance of the spirit; and the identification of the Lambeth Quadrilateral and liturgy in the vernacular as a minimalist normative Anglicanism.

#### THE KANAMAI STATEMENT

The IALC continued to become more representative as time went on and at the Toronto Consultation in 1991 there were enough African participants to create the momentum for a pan-African consultation. The Council of Anglican Provinces in Africa called such a consultation under the convenor Bishop David Gitari in 1993 at Kanamai in Kenya. The Kanamai Statement: ‘*African Culture and Anglican Liturgy*’ was collected with three essays by Colin Buchanan, Elisha Mbonigala and Solomon Amusan by David Gitari into the publication *Anglican Liturgical Inculturation in Africa*. The Kanamai Statement itself consisted of the reports of the five working groups: Principles and Guidelines, Eucharist, Birth and Initiation Rites, Betrothal and Marriage rites, and Death and Burial rites. It is the findings of the first working group that continued the progression of Anglican thought on inculturation found in the York Statement.

The first section of the Kanamai Statement affirmed the Lambeth 88 Resolutions on Christ and Culture, Liturgical Freedom, and the York Statement. It reintegrated the York concern to listen to and consult all the people of the church and articulated this further by stating that this entails not discriminating for reasons of education, gender, economic status, or area of residence.<sup>92</sup>

Ecumenism played an important role in the statement, and it envisioned working alongside other churches in order to learn and share insights about the process of

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<sup>92</sup> David Gitari, *The Kanamai Statement: African Culture and Anglican Liturgy*, (Bramcote: Grove Books Limited, 1994), 37.

inculturation. One of the main contributions of this consultation was its emphasis on the need to adequately raise up, form, and train people in the process of inculturation.

The Kanamai Statement acknowledged that, unlike the Roman Church, there is no typical edition from which to begin liturgical inculturation. Instead we find the proposal of skeleton liturgies. These liturgies will find further support at the Prague consultation. For the first time a simple methodology was introduced entitled ‘Guidelines for Preparing New Liturgies’ that includes preparation activities and steps for implementation (i.e. choose a working group, listen to reactions, revise the text etc.). It was a far cry from the methodological approach laid out by the Roman Catholic Church, but it showed an awareness of the need for methodology.

Colin Buchanan’s essay, *Issues of Liturgical Inculturation*, covered much of the same ground as the essays commissioned for York: definitions of culture; an exploration of colonialism, and the 1662 BCP. He raised a new insight into what is presupposed when we discuss liturgy and addressed the difference between liturgical text and the reality of worship. This is not the usual distinction between liturgy and ceremonial but something more far reaching:

Once upon a time the liturgical text published in the Book was everything, and Anglican worship was exhaustively defined by the words in the Book. But that is not the reality of actual events of worship. In a Eucharist only about ten minutes will be officially spoken text, and the rest of the time (whether 60 minutes, or 90, or 120) is given entirely to a program selected and sustained locally – hymns and songs, versions of the scriptures, sermon (or dance or drama), intercessions prepared locally or even delivered extemporarily, the kiss of peace (which is quite extensive in some places), and the time taken for communion itself. The character of the rite is further determined by the architecture, furnishings, musical instruments, ceremonial, and the sheer number and commitment of the people and none of these are spelled out in the official programme for the rite; they simply happen by local custom or innovation. So you will see I am hesitant about simply urging you to have your own provincial Prayer Book – certainly you are free, and may well revise and alter texts, and do so with both independence and creativity,

and your worship may become rather more inculturated in the process; but if you recall how much of the rite is *not* controlled by your revision of the ten minutes or so of official text, then you will see how much wider the inculturation question is than what you do with official texts.<sup>93</sup>

To conclude he offered his own contribution to what he considered the minimal ‘Anglican norms’ mentioned in Lambeth 88’s Resolution 47. He laid out five basic principles: 1) the church year, a lectionary and the bible; 2) the need for a liturgical structure and direction; 3) the biblically recognisable rites of Baptism and Eucharist; 4) congregational participation and liturgical intelligibility; and 5) set forms such as the Lord’s Prayer.

There has not been a previous mention of the paper ‘*Indigenization of Liturgy*’ presented by Elisha Mbonigaba at the IALC Brixton, Italy meeting of 1987 as he took his original material and expanded it for the Kanamai consultation where it was presented again. Much of the paper was a lament on the slow progress of liturgical revision in the developing world and the ‘clinging’ to Eurocentric culture by the first phase of indigenous leaders. He reminded us that in Colin Buchanan’s survey of modern Anglican liturgies in *Modern Anglican Liturgies (1958-1968)*, *Further Anglican Liturgies (1968-1975)*, and *Latest Anglican Liturgies (1976-1984)* it was only the English speaking provinces that had renewed their liturgies.

Mbonigaba offered an ironic attack on a remark by Philip Tovey seeing in it an elite paternalism. It was Tovey who spent much time discerning the ‘hidden’ paternalism in the documents on inculturation by Vatican II and has consistently warned Anglicans of the danger of falling into the same trap.

Before we can proceed, there are some questions we need to be clear about. Where is the call for inculturation coming from? Is it from the Lambeth

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<sup>93</sup> Colin Buchanan, “Issues of Liturgical Inculturation” in *Anglican Liturgical Inculturation in Africa*, ed. David Gitari, 17.

Conference? Is it from the missionaries travelling across Africa, like Tovey who said, ‘Thus today on travelling to the villages in Uganda (for example), it is possible to find Morning Prayer done in a traditional English African way of worship – a disappointment.’ Who is being disappointed? Is it that old man and woman in the rural parish setting? Is it that elite African who had dropped his or her African name in exchange for the English name? Is it the youth who says African services are dull and dead (funeral type) hence the need for other charismatic denominations? Who is really saying that the African Christian liturgy is not authentic? I suspect Tovey might be right when he says that ‘The objection can be raised that the study of inculturation is another form of imperialism.’<sup>94</sup>

It was the strongest warning thus far that the process of inculturation must be a dialogue and that what liturgical inculturalsists assume to be progression may not be what is either wanted or needed.

#### IALC 7 (PRAGUE) – ANGLICAN LITURGICAL IDENTITY

The theme of Anglican liturgical identity was addressed by the IALC consultation in Prague in 2005. The papers from the consultation were published as *Anglican Liturgical Identity* before the Lambeth Conference of 2008. The introduction by Christopher Irvine related the ongoing crisis of Anglican identity which has previously been covered in this chapter. It was taken for granted that the foundational documents and concepts such as provincial autonomy and the inculturation of the Roman Rite into sixteenth century England through the BCP are the true identity markers of Anglicanism. It also accepted that the symbol of unity placed upon any particular revision of the BCP was illusory and has been dispelled through historical research into the diversity of usage and the reality of different versions of the BCP (1549, 1552, 1637, 1662).<sup>95</sup>

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<sup>94</sup> Elisha Mbonigaba, “The Idigenization of Liturgy” in *Anglican Liturgical Inculturation in Africa*, 25.

<sup>95</sup> Christopher Irvine, “Introduction: Anglican Liturgical Identity” in *Anglican Liturgical Identity* ed. Christopher Irvine (Bramcote: Grove Books Limited, 2008), 7.

Irvine laid out what he terms ‘core principles’ of Anglicanism. Some we have seen before such as liturgical worship, corporate worship, and Holy Scripture. However, some of these core principles were new to the list: the act of corporate confession, episcopal ecclesiology (as opposed to just governance), Baptism in the three-fold name, an aesthetic sensibility that promotes quality language, art, and music in its worship in a dignified way, the use of the church calendar, the use of the psalms, and the conclusion of acts of worship with a blessing. These defining characteristics he considered useful in discerning Christian identities as Anglican.

The same theme is continued in Cynthia Botha’s essay *Worship and Anglican Identity – a Resume*. After an analysis of the growing breadth of Anglican liturgies, she discussed the legacy of the Act of Uniformity of 1549 and the Elizabethan Settlement. She showed the latter has been replaced as an Anglican value by the former as it enshrines a spirit of revolutionary liturgical inculturation as opposed to defensive anti-puritan liturgical control. She then introduced the idea of the structural minimum needed for a liturgy to be recognisably Anglican. Beginning with the analysis of *Patterns for Worship* (1995) which introduced skeleton liturgies, she narrated the growing popularity of this approach.

This request for a ‘skeleton’ liturgy connects with the emerging consensus, underlined in the IALC preparatory papers, of the significance of ‘structure’. The point was well articulated by Paul Gibson who spoke of an appropriate liturgical pattern, and argued that what he proposed was not a ‘ur’ structure which should be followed everywhere, but a sense of the liturgy as an unfolding sequence of events.<sup>96</sup>

This she saw as the future of Anglican liturgy and the end of any semblance of the Anglican legacy of uniformity.

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<sup>96</sup> Cynthia Botha, “Worship and Anglican Identity – a Resume” in *Anglican Liturgical Identity*, 18.

Trevor Lloyd in his essay *Liturgy Unbound by the Book*, also made an attempt to define the common characteristics of an Anglican liturgy. As usual, it is different from previous lists although it shared some similarities. He considered that the defining characteristics are: liturgical structure; public reading of scripture and psalms; well-known liturgical words repeated by the whole congregation and often known by heart; the use of the collect, the Lord's Prayer and responsive prayer forms; a concern for well-ordered services marked by an economy of words; and the centrality of the Eucharist. Each time we encounter another list of characteristics put forward by a different liturgist the question of the process of creating a 'definitive' list arises. The Prague consultation, as a whole, also made an attempt at this.

The final essay, *'Remembering the Future': Reflections on Liturgy and Ecclesiology* by Louis Weil, was by far the most profound and the most theological. Unlike previous attempts to resolve the issue of the effect of liturgical inculturation on Anglican liturgical identity, and Anglican identity itself, which have followed the twin tracks of historical analysis and the search for minimal ecclesial characteristics, Weil actually attempted to resolve the issue. He did so by tackling head on the fundamental ecclesiology of the church and proposing a new way to renew, not only an orthodox ecclesiology but also the liturgical identity of the Anglican Communion. By beginning with part of the anamnesis in the Liturgy of St John Chrysostom 'remembering ... the second and glorious coming again', he placed liturgical identity in an eschatological perspective.

British Roman Catholic theologian Paul McPartlan has written that 'The Church's centre of gravity lies in the future not in the past'. This insight, it seems to me, offers a radical corrective to our tendency to see Christian liturgical actions as grounded in past events, and more specifically with regard to the Eucharist, in

reference to the final meal which Jesus held with his disciples.<sup>97</sup>

By placing the Eucharist into the context of the future banquet of Isaiah 25 or Hebrews 12 it becomes a foretaste of the unity with Christ, which our full awareness of, lies in the future.

Weil quoted the *Laws of Ecclesiastical Polity* to remind us that Anglicans do not view the unity of the visible church as necessary for the claim of catholicity.<sup>98</sup> If the unity of the One, Holy, Catholic, and Apostolic Church is not undone by the division of the church in history into different communions, then human beings are members of the church through Christ himself. Eric Mascall says

...the Church is made one by a unifying principle which, while it works in men and binds them both to one another and to Christ their Lord, has supervened and still supervenes upon them from outside themselves and unites them in a way beyond anything that their own activity could achieve.<sup>99</sup>

Having set the ecclesiological foundation for his arguments, Weil looked at baptism and the Eucharist as possible signs of the ultimate unity of the church within the visible church. The universal acceptance of baptism in the three-fold name is already an ecclesiological sign of this unity in disunity.<sup>100</sup> If the current predominate view of eucharistic communion is the great sign of the full ecclesial unity of the church, as held by the Roman and Orthodox Churches, then there can be no inter-communion amongst the different communions. However:

Some Christians believe that the degree of ecclesial communion which we have in

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<sup>97</sup> Louis Weil, "Remembering the Future': Reflections on Liturgy and Ecclesiology" in *Anglican Liturgical Identity*, 31.

<sup>98</sup> Richard Hooker, *The Laws of Ecclesiastical Polity* (1594) Book III, ch. 1, par 14.

<sup>99</sup> E.L. Mascall, *Corpus Christi* (London: Longmans, Green and co., 1953), 4.

<sup>100</sup> Paul Avis, *Anglicanism and the Christian Church* (London: T & T Clark, 2002), 346.

the body of Christ, through baptism and through our fundamental faith, although we are still divided on some points, urges us to celebrate Holy Communion together and to promote intercommunion between the churches. It is Christ, present in the Eucharist, who invites all Christians to his table: the direct invitation of Christ cannot be thwarted by ecclesiastical discipline. In the communion at the same holy table, divided Christians are committed in a decisive way to make manifest their total, visible and organic unity.<sup>101</sup>

This view of the Eucharist, as already held by the Anglican Communion, finds its foundation in an eschatological view of the church. Our broken disunity is healed when we come together at the Eucharist and partake in the unity of Christ sacramentally, who exists in the perfection of the Kingdom of God. The paradigm of ‘Christ through the church gives us the sacrament to make us one’ becomes ‘Christ through the sacrament makes the church one’.<sup>102</sup>

Weil’s call for inter-communion based on baptismal unity is a call for the church to understand its ultimate nature and unity and thus pursue together the promise of the future unity of all things in Christ: “There is one body, and one spirit...one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all”.<sup>103</sup>

This entails the church remembering that the ultimate goal of the individual Christian as well as the church is deification. He then lays down, through patristic examples, the pedigree of deification (or theosis) as the primary soteriological doctrine of the primitive church and, through Hooker, Andrews, Charles Wesley, and Pusey, also the

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<sup>101</sup> P.C. Rodger and L. Vischer, eds., “Faith and Order Paper No. 42” in *Report on the Fourth World Conference on Faith and Order, Montreal 1963* (London: World Council of Churches, 1963), par. 139.

<sup>102</sup> Weil, “‘Remembering the Future’: Reflections on Liturgy and Ecclesiology” in *Anglican Liturgical Identity*, 41.

<sup>103</sup> Ephesians 4.4-6.

Anglican tradition. He then justified the centrality of the doctrine for an ecclesial identity unassailed by the historical and cultural flux being experienced by the various communions of the church undergoing inculturation.<sup>104</sup>

Weil thus laid out an ecclesiology which allows for a ‘sure and certain hope’ that may be able to not only reduce the anxiety of a church in identity crisis but also act as a transformative path towards its ultimate identity. Without such a firm foundation the multiplicity of liturgical rites produced through the process of inculturation amongst the various cultures of the world threatens the church with the loss of its ultimate focus and thus a descent into acculturation or syncretism.

#### CONCLUSION

So although inculturation has been an official policy of the Roman Catholic Church since the *Sacrosanctam Concilium* in 1963, the Anglican Communion did not adopt a similar position until 1988 – exactly twenty five years later. The Anglican approach has therefore relied heavily on Roman Catholic material and experience. Sometimes this is acknowledged, but more often the ideas are so familiar after such a passage of time that they are taken for granted. In reality, the Anglican Communion simply jumped the first phase of inculturation straight into phase two.

The reality of provincial autonomy has meant that the process of inculturation has been rapid in some parts of the Communion, such as England which went through the *Alternative Service Book* into a fully developed liturgical reinvention in *Common Worship* with a richness of options that assumes a process of local inculturation as normative, to virtually no movement at all, such as Uganda simply reprinting the 1662

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<sup>104</sup> Weil, “‘Remembering the Future’: Reflections on Liturgy and Ecclesiology” in *Anglican Liturgical Identity*, 44.

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The main difference between the way the Anglican Communion has adopted inculturation to the way the Roman Catholic Church has is that, for the former, serious questions of identity were raised that produced an identity crisis which is still in play today. This crisis was primarily brought about by the replacement of the BCP as a symbol of unity and theological conformity. The death throes of the BCP are on-going and many provinces have yet to make the transition to inculturated liturgies.

The presuppositions of the 1662 Book itself were of a static ‘Christendom’ England, so that little awareness of missions touches its pages; its requirements of the laity were of largely passive participation; and, for all its ancient beauties, its liturgical structuring has been called heavily into question in Province after Province by scholars, pastors, and worshippers alike. There is inevitable pain for those who for perhaps half a century have found the approach to God through a well-loved pattern of language, and who then find it removed from them almost literally within a single night. But once a general direction of change is set, the transition, however painful, is better undertaken than evaded.<sup>105</sup>

It was not only this but also the progression of inculturation into areas traditionally associated with ethics (gender and sexual orientation to name but two) that have strained Anglican identity, sometimes seemingly to the breaking point.

This identity crisis has highlighted, for both coloniser and colonised, the difficult realisation of the darker side of the history of the formation of the Anglican Communion, inextricably linked with imperialism as it was. These difficult and emotive issues around identity and colonialisation have tended to preoccupy much of the time of Anglican liturgical inculturators often resulting in a lack of in-depth research and exploration of issues of Christology, ecclesiology, process, and methodology.

At the same time this crisis has brought about much soul-searching and

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<sup>105</sup> Mission and Ministry in *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops* (London: Church House Publishing: 1988), par 185, 68.

pedagogical exploration that has produced fascinating insights into our potential and our possible future. Although Louis Weil's positing of an eschatological ecclesiological identity is one of the most interesting developments in the ecclesiology of inculturation it has not become a common theme in the liturgical writing on inculturation. A much more easily understandable, popular, and 'sound-bitish' interim Anglican identity, popularised by Archbishop Desmond Tutu, is 'we are because we meet'. David Holeton reflected this same principle in the more theological and historical framework of inculturation:

In a well-known essay on nationhood the nineteenth century historian and writer on religious questions, Ernest Renan, concluded that nationhood was not dependant on a common language or race or culture but rather, on a common will to live together. As Provinces begin to ask which liturgical forms of expression are most helpful in enabling them to proclaim most effectively the gospel of Jesus Christ in their own culture we may begin to discover the same thing. The basic glue which holds us together as Anglicans is not the Book of Common Prayer nor even the spirit of the Prayer Book but, rather, our common will to live together as a communion of churches acting faithfully to proclaim the gospel among every people and culture.<sup>106</sup>

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<sup>106</sup> Holeton, "Introduction", in *Liturgical Inculturation in the Anglican Communion*, 7.

### Chapter 3

## INCULTURATION OF LITURGICAL TIME AND CALENDARICAL REVISION: TEMPORAL & SANCTORAL

### INTRODUCTION

This chapter will briefly explore the church's theological understanding of liturgical time and provide a brief overview of the way it has historically sought to inculturate time in its observation of the liturgical calendar. It is important to outline a few modern issues that relate to the inculturation of time before looking at the reform of the general temporal calendar by the Roman, Anglican, and Lutheran Churches. The focus on the Evangelical Lutheran Church is important not only because the inculturation of liturgical calendars presupposes taking account of other denomination's liturgical work, but primarily because of the full communion between the Anglican Church of Canada and the Evangelical Lutheran Church of Canada (ELCIC) which entails liturgical collaboration. The chapter will end by exploring the theology, history, and modern reform of the sanctoral calendar in the same communions.

### CHRISTIAN UNDERSTANDING OF SACRED TIME

Although in the Christian tradition we often refer to sacred time, there is no Christian theology that separates time into the profane and the sacred. The incarnation of Christ has redeemed all of time and space. The two words used for time by Christians, *chronos* (the time of hours, days, months and years that may be observed and measured) and *kairos* (the time of God in which eternity can enter into the moment and create harmony – the kingdom of heaven), exist side by side or one on top of the other like olive

oil on water.<sup>107</sup> Both exist at the same moment and one can break through from one to the other. Liturgical time is considered to be kairotic and in the liturgies of the Orthodox world the Divine Liturgy begins with the deacon proclaiming that the congregation has entered kairotic time in which eternity and time are now interconnected. If Christians mean anything by sacred time it is this awareness of kairos whilst remaining in chronos.

This is at the heart of the sacramental conception of time by the church. The sacraments show forth the fundamental nature of the kairotic soteriological pattern in time. It is the communal understanding of the two different facets of time that allow worshipping communities to encounter the incarnate Christ in his sacraments and in their relationships with one another. The eucharistic theology of anamnesis explains how Catholics perceive the eternal Christ, ‘through whom all things were made’, in elements that exist in time and space – primarily in bread and wine. A sacrament can be described as kairotic time intersecting with chronological time and transforming it. The theology of the Holy Spirit is also heavily reliant upon this dual concept of time. The Holy Spirit works as the living ‘connection’ between the two streams of time by merging them into one sacramental reality.

Calendars belong to chronological time but exist to facilitate the experience or awareness of kairotic time. This is a guiding purpose which needs to be remembered when reforming liturgy and liturgical calendars as the pressures of tradition and the seasons can all too easily displace the needs and shape of the local worshipping community. This is why the universal or general calendar of the Roman Church was kept as sparse as possible after the reforms of Vatican II. It was envisioned that the local province or diocese was in a better position to adapt local calendars to this purpose.

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<sup>107</sup> Shannon Craigo-Snell, ‘Kairos in the Chronos’ *Philosophy and Theology*, (Volume 23, 2011), 301.

...that a 'social occasion' is about survival suggests that liturgy has an *eschatological dimension* throughout, even when its surface structures may seem to be concerned overtly with a historical commemoration (such as the day of Jesus' death) or a current event. But liturgy's deep structures always betray the continuing awareness of the faithful that the One in whose presence they stand is beyond time and time's end no less than time's beginning, Alpha and Omega. Thus even when the liturgy of Christians deals with time, as inevitably must, it does so not in the short term but *sub specie aeternitatis*, that is, eschatologically.<sup>108</sup>

The Jesuit priest John Baldovin, in his essay 'On Feasting the Saints', reminded us that Christians use the word 'celebrate' to describe our relationship with time.

Celebration is a term which has become all too loose in application. When this word is used to denote every Eucharist, it loses its force. Celebration is literally 'outstanding' time. Its closest equivalent is festivity, which Juan Mateos has well described as 'an exuberant manifestation of life itself standing out in contrast to the background rhythm of daily life...the feast is the communitarian, tribal, and joyful expression of common experience and longing, centered around a historical fact, past or contemporary.'<sup>109</sup>

At the very beginning of his introduction to liturgical time he makes it clear that for a celebration to be authentic it needs to include a significant proportion of the local worshipping community. Thus not every 'celebration' of the Eucharist is a true celebration by his terms. If this is the case then the local worshipping community must use the process of inculturation to adapt to the actual cycles of the living community to ensure that authenticity is kept in major celebrations. This means facilitating the observance of the feast and the gathering of the community in conjunction. I will return to this argument later when making a case for the anticipation and transferring of solemnities or major feasts to a Sunday. Observing the solemnity of the Ascension of Our Lord on a Thursday with a handful of the faithful does not compare with observing the

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<sup>108</sup> Aidan Kavanagh, *On Liturgical Theology* (New York: Pueblo Publishing, 1984), 142.

<sup>109</sup> John F. Baldovin, "On Feasting the Saints" in *Between Memory and Hope*, ed. Maxwell E. Johnson (Collegeville: The Liturgical Press, 2000), 375.

Ascension with the whole community the following Sunday morning. The first would not be a true celebration by Baldwin's definition whereas the latter would.

Baldwin emphasised three characteristics of Christian belief that are formed by the observation of liturgical time. The first is that it manifests a tension between what is and what is to come. This is the central paradox of soteriology: we are already saved but we have to work to understand this; the kingdom has come but we are not yet aware we are in it; Christ has defeated death and yet we still must die to rise again; eternity and time are both now; the Christ has already come, but we must still prepare our hearts for his coming.

Secondly, inculturation is the natural way that liturgy enters into new cultures and thus shows forth the centrality of the incarnation and fosters a sacramental view of itself. The skeleton of the liturgy is retained and the flesh that grows around it is that of the local culture. Some ecclesial communities, such as early Christian Rome or Constantinople, organised their liturgy around different churches and shrines in the city depending on the season or the saint's day. Some communities added commemorations of important historical occurrences in the community or area, such as being preserved from a plague or earthquake. The way liturgical time was kept in these communities reinforced their communal and self-identity.

Baldwin believed the third crucial characteristic of liturgical time that shapes the Church's theology is the perennial natural way it recognises and celebrates heroes. James White notes:

In one sense, the remembering of saints is a natural part of human nature. Even the most evangelical of Anglicans rejoice in such names as Ridley Hall, Wycliffe House, or Tyndale House. The opponents of the Oxford Movement rushed to erect the martyrs' monument in the Broad in Oxford where Latimer,

Ridley, and Cranmer had been burnt... The names of institutions commemorate other saints whether it be Westcott, Fuller, Gordon-Conwell, McCormick, or Drew... It is even more so when one looks at the names of churches. America is dotted with churches named for John Wesley, McKendree, Asbury, Otterbein, Knox, Calvin, and Luther.<sup>110</sup>

Real people are easier to emulate than abstract ideas. Saints allow for the faithful to recognise Christ in the lives of other human beings in a concrete way. They are not only role models, but a reminder that God is at work in people's lives in every generation.

No doubt the popularity of various saints will wax and wane according to cultural and historical circumstances, but to abandon the saints for a rationalized Christomonistic approach to Christian faith is to impoverish not only the liturgical calendar but Christian faith itself. The caution here is that saints are never independent agents; they are always to be related to Christ, the paschal mystery, as is the source of their attractiveness.<sup>111</sup>

#### **HISTORY OF THE INCULTURATION OF LITURGICAL TIME**

The church has a long history of discerning the pre-existence of communal celebrations and redirecting this energy into Christian worship. Many examples have already been covered in earlier chapters. Another example, is that the church has placed each of the four central seasonal turning points within the framework of liturgical time. The reality that the earth's axial tilt in its orbit around the sun causes significant changes for seasons for many of the planet's people cannot be ignored. Chupungco sees in the church's liturgical adaption of the equinoxes and solstices the natural inculturation instinct of the faith.

The celebration of Easter is tied to the spring equinox. By observing it on the first

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<sup>110</sup> James F. White, "Forgetting and Remembering the Saints" in *Between Memory and Hope*, 407-408.

<sup>111</sup> John F. Baldovin, "The Liturgical Year: Calendar for a Just Community" in *Between Memory and Hope*, 436.

Sunday after the first full moon after the spring equinox the church ensures that the celebration of the Resurrection always occurs in the spring. Patristic teaching equated Easter with the Rabbinic teaching that God created the universe in the spring and that the Exodus also occurred at this time.<sup>112</sup> However, the idea of new life returning from the dead is common theme of northern religions taking its symbols from the reality of new growth retuning to the land after winter.

The vernal equinox is specifically observed as the Feast of the Annunciation. Theologically the mystery of the Incarnation of Christ is found in its fullness in the Annunciation, and thus the Nativity can be seen as a consequence of the former. In this case the spring equinox heralds the birth of God in space and time as a sign of the new creation and a new exodus. The Nativity occurring on the darkest night of the year is another way of anticipating this same mystery.

The Nativity of Christ is observed at the winter solstice, according to the Julian calendar, on the shortest day in the year and heralds the lengthening of days. The old date of the Roman Solstice, the *Natalis Solis Invicti* (Birth of the Unconquered Sun) became the date on which the Roman Church celebrated the birth of Christ.<sup>113</sup> Having said this, it is also possible that the *Natalis Solis Invicti* was a pagan attempt to suppress Christmas, having been instituted in 274 by the Emperor Aurelian. If this is the case then Christians may have used Saturnalia as the pagan feast to inculturate. Both theories have been called into question with the claim that the 25<sup>th</sup> was chosen as a consequence of celebrating the

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<sup>112</sup> Chupungco, *Liturgies of the Future*, 196.

<sup>113</sup> Chupungco, *Liturgies of the Future*, 198.

Annunciation of the 25<sup>th</sup> of March, nine months earlier.<sup>114</sup> The matter is part of an ongoing debate amongst liturgical scholars.<sup>115</sup>

If the theological emphasis on the mystery of the Incarnation using Old Testament typology was first placed upon the Annunciation then it becomes a celebration of new life occurring in the spring. This means that the traditional explanation of Christmas as beginning of the return of new life or light does not work in conjunction with a full incarnational emphasis on the Annunciation as a nativity cannot herald a conception. Thus to use Christmas in the traditional seasonal pedagogical way, the festival of spring needs to be the Resurrection. Then Christmas in winter heralds Easter in spring.

It is also worth noting that the Eastern observation of the Nativity on the sixth of January seems to have a similar origin. The Pagan festival celebrating the birth of Aion from Kore was celebrated in Alexandria on this day. The primary ritual of the celebration was the drawing of water from the Nile which may very well explain the centrality of the Baptism of Christ with Epiphany.<sup>116</sup> This was so deeply ingrained in Western liturgy that Luther laid down instructions that the Epiphany was to be observed as the Baptism of Christ.

The birth of St John the Baptist has been observed by the church since the second half of the fourth century on the summer equinox. At first the reason for this does not seem obvious, but St Augustine of Hippo pointed out its significance.

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<sup>114</sup> Church of England Liturgical Commission, 'The Date of Christmas and Epiphany' in *The Promise of His Glory: Services and Prayers for the Season from All Saints to Candlemas* (London: Church House Publishing, 1991),

<sup>115</sup> Susan K. Roll, "The Origins of Christmas: The State of the Question" in *Between Memory and Hope*, ed. Maxwell E. Johnson (Collegeville: The Liturgical Press, 2000), Chapter 16, 273. & Paul Bradshaw and Maxwell Johnson, 25 December: Two Competing Theories in *The Origins of Feasts, Fasts and Seasons in Early Christianity* (Collegeville: SPCK, 2011), Chapter 15, 123.

<sup>116</sup> Chupungco, *Liturgies of the Future*, 197.

Today John is born: from now on the days get shorter. On December 25 Christ was born: from then on the days get longer. For as John himself said, Christ must increase, while he must decrease. (Jn 3:30)<sup>117</sup>

Thus the symbolic interplay of solstices shows the relationship between Christ and his forerunner and the place of the Old Testament prophetic tradition in the unfolding of man's salvation in the New Testament.

Chupungco claims that the feast of St Michael and All Angels is the church's celebration of the autumnal equinox. As the equinox used to coincide with frequent flooding of Rome from the Tiber, it was at this time that a dictator was appointed as the protector of the city. St Michael was chosen as the church's protector as the days dwindled towards darkness.<sup>118</sup> In this way the church used all four cardinal points of the year to structure its primary theological message.

#### **MODERN CONCERNS ABOUT THE INCULTURATION OF LITURGICAL TIME**

It is suggested then that the temporal cycle of the calendar is the result of the inculturation of the seasons. The obvious problem that this raises is that the Christian understanding of liturgical time is only symbolically relevant in the northern hemisphere. Although the solstices and equinoxes have global significance the corresponding seasonal effects are not observable for many of the world's Christian population. For many, the primary environmental seasonal variations are the wet and dry seasons. For others in the southern hemisphere, the seasons are the opposite of those of the northern hemisphere. As a result the agricultural year, which much of the temporal cycle is based on, is meaningless.

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<sup>117</sup> Augustine of Hippo, *Homilies on the Gospel According to St. John: And His First Epistle*, John Henry Parker, ed. (Oxford: F and J Rivington, 1848), Homily XIV, 218.

<sup>118</sup> Chupungco, *Liturgies of the Future*, 200.

The liturgical calendar of the Roman Catholic Church and other mainline Christian Churches is indeed problematic today, for it presupposes in many ways a social and cultural world that no longer exists. James Sanders has criticized the church lectionary and calendar: ‘Most of the festivals in the Christian calendar are but ancient agricultural and fertility-cult seasonal celebrations, barely Christianized.’<sup>119</sup>

It is even more apparent in industrialised nations that a liturgical calendar based on a northern agricultural pattern is equally meaningless as such a small percentage of the population is engaged in farming or lives in rural areas. The church has yet to grapple meaningfully with this serious problem or often even recognise it. In an otherwise sophisticated theological treatise on mediation and the parish system, *For the Parish* by Andrew Davison and Alison Millbank, a significant section is devoted to encouraging the restoration of defunct agricultural festivals such as Plough Sunday and Lammastide.

Another obvious problem in the inculturation of calendars is the fact that the major feast in the temporal cycle is dated according to a lunar calendar whilst the other is dated according to a solar one. This means that Advent/ Christmas/ Epiphany will always occur at the same time every year whilst Lent/ Easter/ Ascension/ Pentecost could vary from beginning on the fourth of February until the tenth of March. This is out of step with secular observation of time, and it thus feels unnatural to many. Although the Christmas cycle is fixed the fact that Advent begins on a Sunday means that the length of the season can change by as much as six days from year to year.

Civic calendars are in direct competition with ecclesiastical ones in secular societies. This can pose numerous problems for worshipping communities depending on whether civic holidays and church feasts fall at the same time. The perennial question is whether to place liturgical celebrations on secular holidays as was the case in the early

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<sup>119</sup> Baldovin, “The Liturgical Year: Calendar for a Just Community”, 432.

church.

Another difficulty with the liturgical calendar can come from within the church itself. It has become more and more prevalent for the church to assign programmatic themes to Sundays: Human Relations Day, Heritage Sunday, Jerusalem Sunday, World Communion Sunday, Rural Life Sunday, Peace with Justice Sunday, etc. This problem can usually be avoided by liturgically minded Lutherans and Anglicans by refusing to keep these programmatic observations liturgically and by appealing to the general authority of the primacy of Sunday as a feast of the Paschal Mystery against the executive authority of the bishop, synod, etc. As one is in direct conflict with the other it can be rightly claimed that a normative authority has yet to be reached. A more pastoral approach is necessary when the pressure on the theme of the Sunday comes from within the parish itself. It is here that listening becomes crucial as it may be the beginning of a process of local inculturation. Many times, however, it is not. Scouting Sunday, Choir Recognition Sunday, White Gift Sunday, are often just the legacy of a liturgically unintegrated predecessor. Still, there are numerous pastoral ways to accommodate for these needs and still have liturgical integrity – including homiletical integrity. It should be pointed out that certain Sundays of the year have a special popular name that arises from the piety of the people such as Good Shepherd Sunday or Transfiguration Sunday. These are not ‘special’ Sundays and these are not their proper liturgical names.

Campus ministry is particularly negatively affected by conflicting calendars. During both of the major feasts of the year most of the worshipping community is absent. Christmas, to be a celebration of the worshipping community, needs to be anticipated pastorally as is usually managed with a service of Nine Lessons and Carols before the

end of the autumn term. The absence of the observation of Holy Week and Easter by most academic communities is a serious problem still unresolved.

Fundamentally the problem faced by those who wish to reform the calendar is that the church's history of inculturation is viewed in paradoxical ways. For many the fact that the church formed its observation of liturgical time through inculturation somehow seems to make it suspect.

One must note that we have a tendency to argue for inculturation in the contemporary world while scorning it in the past. Such myopia will not serve us well in discerning how the liturgical year can be a vehicle for bringing about social justice.<sup>120</sup>

On the other hand, the established pattern of the temporal cycle, although recognised as the product of inculturation, is firmly fixed and considered unchangeable on the local level. The work of liturgical inculturation for regions along the equator or the southern hemisphere does not suggest the celebration of Christmas or Easter at different times of the year than the northern hemisphere anymore than they consider adapting the calendar to a local agricultural or economic calendar.

In most of the developed world the primary threat to the work of liturgical inculturation and calendrical reform or renewal is the breakdown of communal identity and any form of metanarrative. This rise of individualism is bulwarked by the prevalence of common presuppositions: materialism, consumerism, moral relativity, rationalism, empiricism, existentialism, and the absence of historical continuity.

We live in a world – at least this is true of assimilated, English-speaking North Americans – where a basic, gut-level commitment to common values and a common world view has broken down. Such a world has a great deal of trouble focusing on common symbols; this in turn weakens the liturgy which is rooted in the celebration of such symbols in ritual action. In other words, liturgy requires a

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<sup>120</sup> Baldovin, "The Liturgical Year: Calendar for a Just Community", 432.

passionate, even if implicit, commitment to a common view of the world.<sup>121</sup>

It is hard to see how inculturation as it is current conceived of and utilised by the church will be able to address this issue. The proliferation of attempts to make the church's rites and symbols relevant to modern society have often had the negative effect of either trivialising the symbols by divorcing them from their original context or ghettoising liturgical communities away from mainstream culture and society. In the 1980s Aidan Kavanagh despairingly commented:

The Church's transactions, like those of all the City's citizens, must be with nothing less than the real both socially and universally perceived, the social and cosmic dimensions of its work acting as effective controls upon it lapsing into self-aggrandizing solipsism. The last begins to occur precisely to the degree that the Church allows itself by pious fits to float free of World and City, becoming thereby unworldly, spiritualised, abstracted, idealized, sectarian, and gnostic. The workshop relocates to suburbia and becomes no longer a civic affair but a series of cottage industries producing novelties for passing elites. The workshop's products cease to be plumbing systems which make the City work. They are rarefied into luxury items for the jaded, collectibles for the curious.<sup>122</sup>

The irony is that the attempt to reform the liturgical calendar has often disenfranchised the traditional communities that found their strong identity by maintaining the old pattern, rites, and practices. The anthropologist Mary Douglas famously researched the Irish working class in the United Kingdom in her 1960s work on 'natural symbols'. She found that the unsought and therefore surprising lifting of the Friday abstinence discipline by the Roman Church resulted in a serious loss of social identity by Irish families. The Friday abstinence from meat had become an important part of the cultural glue that gave the community a weekly way to define themselves as a

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<sup>121</sup> Baldovin, "The Liturgical Year: Calendar for a Just Community", 432.

<sup>122</sup> Kavanagh, *On Liturgical Theology*, 44-45.

separate culture within the larger British one.<sup>123</sup>

### GENERAL CALENDRIAL REFORM IN THE ROMAN COMMUNION

The reform of the Roman calendar was explained and given form by the Apostolic Letter *Mysterii Paschalis* by Paul VI. In it he laid out the modern history of the move towards the supremacy of the Sunday celebration and the reforms of Pius XII of the Holy Week and Easter rites. He began by addressing the pressing need for calendrical reform.

With the passage of centuries, it must be admitted, the faithful have become accustomed to many special religious devotions that the principal mysteries of the redemption have lost their proper place. This was due partly to the increased number of vigils, holydays, and octaves, partly to the gradual overlapping of various seasons in the liturgical year. But it is also clear that our predecessors St. Pius X and John XXIII laid down several rules aimed at restoring Sunday to its original rank and place of esteem in the mind of all as the ‘first holyday of all.’ They also renewed the celebration of Lent. It is true as well that our predecessor Pius XII decreed for the Western Church restoration of the Easter Vigil, as the occasion for the people of God to reaffirm their spiritual covenant with the risen Lord during the celebration of the sacraments of Christian initiation. Faithful to the teaching of the Fathers and the tradition of the Catholic Church, these popes rightly perceived the true nature of the liturgical year's cycle. It is not simply the commemoration of the historical events by which Christ Jesus won our salvation through his death and a calling to mind of the past that instructs and nurtures the faithful, even the simplest, who meditate on it. They taught also that the cycle of the liturgical year ‘possesses a distinct sacramental power and efficacy to strengthen Christian life.’ This is also our own mind and teaching.<sup>124</sup>

In the reform of the liturgical year at Vatican II the Roman Church restored the emphasis on the Paschal Mystery and each Sunday as a celebration of it. As a consequence only solemnities or feasts of the Lord can take precedence over a Sunday. It is envisioned that Epiphany, Ascension, and Corpus Christi will commonly be anticipated

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<sup>123</sup> James A. Field, “Colliding Calendars: Obstacle or Opportunity?” *Liturgical Ministry* (vol 12, Spring, 2003), 95.

<sup>124</sup> Paul VI, *Apostolic Letter: Mysterii Paschalis* (14 May 1969).

or transferred to a Sunday. As these are all feasts of the Lord, as well as the other feasts of the Lord that take precedence, and as Sunday is always a feast of the Lord, the liturgical pre-eminence of Sunday is preserved. All Saints' Sunday, as envisioned by the church, is a celebration of Christ revealed in the lives of his disciples and so liturgically conforms to this principle.

The Sundays in the seasons of Advent, Lent and Easter take precedence over all other feasts. Solemnities occurring on one of these Sundays are to be observed the previous day. There are some exceptions to this rule and some solemnities that have been regularised as Sunday celebrations: the Sunday within the octave of Christmas is the feast of the Holy Family; the Sunday before the Epiphany is Epiphany Sunday; the Sunday after Epiphany is the Baptism of the Lord; the Sunday after Ascension Day is Ascension Sunday; the Sunday after Pentecost is Trinity Sunday; the Sunday after Trinity is Corpus Christi; and the last Sunday of ordinary time is Christ the King.

The temporal cycle thus took the weight of the calendar with the priority given to the Paschal Triduum, Eastertide, and Lent. The Christmas cycle came next. The Table of Precedence of the *General Norms for the Liturgical Year and the Calendar* begins:

- 1 - Easter triduum of the Lord's passion and resurrection.
- 2 - Christmas, Epiphany, Ascension, and Pentecost. Sundays of Advent, Lent, and the Easter season. Ash Wednesday. Weekdays of Holy Week from Monday to Thursday inclusive. Days within the octave of Easter.
- 3 - Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar. All Souls.<sup>125</sup>

Two cycles within the liturgical year are envisioned: the first, based on Easter, includes Holy Week, the forty days of Lent, the fifty days of Easter, the fortieth day - Ascension and the fiftieth day - Pentecost, and the second, based on Christmas, includes Advent, the

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<sup>125</sup> Table of Precedence in *General Norms for the Liturgical Year and the Calendar*, (14 February 1969).

days of Christmas, and Epiphany. The pre-Lenten Sundays were suppressed.

**GENERAL CALENDRIAL REFORM IN THE ANGLICAN COMMUNION  
AND LUTHERAN CHURCHES**

The new calendars the Anglican Communion and the Lutheran Church have produced since Vatican II have followed the basic Roman pattern. The only obvious difference in the temporal cycle is in regard to Epiphany.

Most of the Roman calendar proposals were accepted by the non-Roman churches. The pre-Lenten Sundays were dropped. Anglicans, Lutherans, and Methodists preferred to treat the Epiphany as a season rather than ordinary Sundays, and the Transfiguration was located on the Sunday before Ash Wednesday to provide a climax to Epiphany and a prelude to Lent – Easter. This necessitated finding another set of readings on the second Sunday in Lent, since the Roman lectionary observed the Transfiguration on that day. Easter was implemented as a fifty-day season, so that Ascensiontide was also dropped (although Anglicans and Lutherans continued to observe Ascension Day).<sup>126</sup>

The Irish Prayer Book of 2004 contains an Epiphany Season which runs from Epiphany until Candlemas as does the Church of England's *Common Worship*. Other modern rites including the prayer books of the United States and Canada do not, or they are called 'seasons' but not treated as such. Neither does *Evangelical Lutheran Worship*. However, most of these call for the reading for the Transfiguration to be used on the last Sunday after Epiphany. I will address the issue of Epiphany season and the last Sunday after Epiphany in more detail in the last chapter.

*Evangelical Lutheran Worship*, and the Prayer Books of England, Scotland, Ireland, Wales, South Africa, Nigeria, Australia, New Zealand, the United States and Canada all emphasise the primacy of Sunday as a feast of the Resurrection of Our Lord,

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<sup>126</sup> Frank C. Senn, "Liturgical Revision and Renewal" in *Christian Liturgy: Catholic and Evangelical* (Minneapolis: Fortress Press, 1997), 658.

form the liturgical year around two feasts (Easter and Christmas), and keep the integrity of the seasons of Advent, Lent, and Easter.<sup>127</sup>

The most noticeable difference in the temporal cycle between the Roman Church and the Anglican and Lutheran Churches is found in the list of solemnities or major feasts. Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday and All Saints are accepted by all. Rome keeps the solemnities of the Holy Family, Mary Mother of God on the 1<sup>st</sup> of January, St Joseph, the Annunciation, The Sacred Heart, the Birth of John the Baptist, Ss Peter and Paul, the Assumption of the Blessed Virgin Mary, Corpus Christi, and the Immaculate Conception. All Souls is included in the Table of Precedence as a solemnity although it is a solemn commemoration – a class that exists only for this one observance. Many of these are also observed as Greater Feasts that take precedence of a Sunday in the Anglican Communion and the Lutheran Churches: The Annunciation, Birth of John the Baptist, Ss Peter and Paul, and St Mary the Virgin.

Anglicans and Lutherans do not keep the solemnities of Mary Mother of God on the 1<sup>st</sup> of January but rather the Naming, and thus the Circumcision, of Christ (England, Canada, New Zealand, Australia, Ireland, and Nigeria) or the Name of Jesus (United States, *Evangelical Lutheran Worship*) or both (Southern Africa – The Holy Name of Jesus: The Circumcision of Christ). This was also the practice of the Roman Church before the calendrical reforms of Vatican II. The Roman Church still observes the Circumcision on this day but it is overshadowed by the primary focus on Mary as

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<sup>127</sup> *Common Worship: Services and Prayers for the Church of England*, The Church of England (2000); *The Scottish Liturgy*, The Scottish Episcopal Church (1982); *The Book of Common Prayer*, The Church of Ireland (2004); *The Book of Common Prayer*, The Church in Wales (1984); *An Anglican Prayer Book*, The Anglican Church of Southern Africa (1989); *The Book of Common Prayer*, The Church of Nigeria, (1996); *A Prayer Book for Australia*, The Anglican Church of Australia, (1995); *The Book of Common Prayer*, The Episcopal Church in the United States of America (1979); *The Book of Alternative Services of the Anglican Church of Canada*, The Anglican Church of Canada (1985). (do these need publication data)

Theotokos. The Roman Catholic solemnities of the Holy Family, the Sacred Heart, and the Immaculate Conception are not observed by official Anglican and Lutheran calendars although kept by some as directed by their personal or congregational piety. Although the observation of the Holy Family, without the emphasis on the nuclear family or what are commonly associated in the West with it - i.e. 'family values', and the compassion or love of Christ as manifested by the Sacred Heart are not theologically alien to Anglicans and Lutherans, the Immaculate Conception is. It is the one solemnity of the Roman temporal calendar that seems irreconcilable to the temporal calendar of the Anglican Communion or the Lutheran Churches, as these latter have interpreted it as a diminishment of the humanity of Christ. The conception of the Blessed Virgin Mary is observed by many Anglican calendars as a commemoration but it does not imply the modern Roman doctrine of the Immaculate Conception.

The Assumption of the Blessed Virgin Mary is observed in *Evangelical Lutheran Worship* and modern Anglican prayer books but under the name Mary, Mother of the Lord or the Blessed Virgin Mary or other variations on the name. The Prayer Book title of the 'Falling Asleep of' or 'Dormition' of the Blessed Virgin Mary has not been retained. Thus the feast has become the primary feast of the Blessed Virgin for most Anglicans and Lutherans because it is her *dies natalis* (birthday) but does not focus on the doctrinal beliefs about the circumstances of that death.

Corpus Christi, or The Day of Thanksgiving for the Institution of Holy Communion or Thanksgiving for the Body and Blood of Christ is increasingly observed in Anglican provinces but not in the Lutheran Churches although it was retained by them until the early 1600s. The Church of England allows it be kept in the traditional way on

the Thursday after Trinity Sunday or, as in modern Roman practice, transferred to the Sunday after Trinity Sunday. *McCausland's Order of Divine Service*, the Canadian ordo, provides for the observation of the feast in both ways. Nigeria, Southern Africa, and New Zealand treat it as a feast but do not envision it being observed as a solemnity or greater feast. Scotland classes it as a fifth class feast.

All Souls is observed by the Anglican churches of Australia, Nigeria, Southern Africa, New Zealand, the United States, and Canada as a commemoration or memorial but is a feast in England. The Scottish Church lists it as a class five feast rubrically but includes it as a first class feast in the actual calendar itself.

The Presentation of Christ in the Temple, Candlemas, is treated as a major feast that may be transferred to the nearest Sunday by the Church of Ireland. *Common Worship* also observes Candlemas as first class feast, and it may be observed on the next Sunday. The American Church lists the feast as one of the three feasts of the Lord that take precedence over a Sunday, the other two being The Holy Name and the Transfiguration. Canada lists it as a Principal Holy Day as well as does *Evangelical Lutheran Worship* and Australia, New Zealand, Southern Africa, and Nigeria (on the 1<sup>st</sup> of February) classes it as a feast.

## SANCTORAL CALENDRIAL REFORM IN THE ROMAN COMMUNION

### HISTORY

The beginning of the cult of saints was the product of local “manifestations of ecclesial spirit”<sup>128</sup> shown forth in the death of martyrs. These local martyrs helped form the local Christian community by witnessing to the Paschal Mystery in their martyrdom and providing a model of life to be emulated. If the cult of the saints grew out of the

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<sup>128</sup> Baldovin, “On Feasting the Saints”, 377.

pagan cult of the dead then it emphasises the locality of the origin of sanctoral commemorations. The origin of the cult of saints is first seen in *The Martyrdom of Polycarp*, and it is widely used as the primary example of the beginning of Christian's devotion to the saints:

So we took up his bones, more precious than costly stones and more valuable than gold, and laid them away in a suitable place. There the Lord will permit us, as far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and to make ready those who are to come hereafter.<sup>129</sup>

From this example came the tradition of the *dies natalis* being the day the saint died and so being born into the new life of heaven. From this example can also be seen that the cult remained as a feast of the local church for a long time before being celebrated by other churches.

It is worth remembering that the inclusion or suppression of a saint's name in the general calendar has nothing to do with the status of that individual's recognition as a saint by the Roman Church. The almost eight hundred page *Roman Martyrology* is the official list of those recognised as saints. However, it is still not exhaustive. Canonisation involves the addition of the saint's name to the *Martyrology* not the calendar. So, for example, the suppression of St Christopher from the general calendar, which received much press, was not a 'de' canonisation as he is still listed in the official book.

Originally only martyrs were remembered by the local community. Soon after local bishops, especially the first bishops, were observed as a way of identifying the community's lineage. Each community kept its own calendar and observed these holy days around the places of martyrdom or burial places of the individuals. In many ways

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<sup>129</sup> "The Martyrdom of Polycarp", in *The Early Christian Fathers*, ed. Cyril C. Richardson (New York: Macmillan, 1970), 156.

the early Christian customs paralleled the pagan practices centered on the cult of the dead practiced by families. By the sixth century, this family-centered remembrance grew to include names of importance to the whole church. As martyrdom became rarer after the Edict of Milan other classes of names began to be observed. By the second half of the fourth century the foreigners Ss Perpetua, Felicity and Cyprian (all from Carthage), were added to the Roman calendar. Athanasius of Alexandria was added in 380. By this time St Vincent of Saragossa in Spain was observed by everyone in the West. Those who fought for the faith against heresies or political power and suffered imprisonment or exile, often bishops, were also classed as a kind of martyr and named 'confessors'. The ascetic life was also interpreted as a kind of spiritual martyrdom and monks and hermits began to be added to the calendar. As the concern for orthodoxy and thus apostolic succession became more important, local bishops continued to be added. It also became common to observe the transfer of saint's relics as well as their *dies natalis*.

The great universal saints were slowly added to the calendar in local communities. Ss Peter, Paul, John, James, and Stephen were observed by the year 380 and in 506 the Holy Innocents were added to the Roman calendar. It was not until 800 that many of the major feasts of the temporal cycle were added. Charlemagne found the Roman calendar he was sent to be too sparse. He ordered new feasts to be added: The Confession of St Paul; Ss Mathias, Bartholomew, Mathew, Thomas, Simon and Jude; St Luke; The Beheading of John the Baptist; and All Saints Day on November first.<sup>130</sup> When this calendar eventually returned to Rome it became the official Western calendar.

It did not take very long for the sanctoral calendar to become overburdened with

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<sup>130</sup> Philippe Rouillard, 'The Cult of Saints in the East and West', in *Handbook of Liturgical Studies*. Ed. Anscar Chupungco (Collegeville: The Liturgical Press, 1998), 306.

saint's days. The first eliminatory reforms occurred in the tenth century but did not last. In the eleventh century Gregory VII, for example, added the thirty names of the martyr popes. The rise of the monastic orders meant that by the early twelfth century names such as Ss Anthony, Scholastica, Benedict, Hilarion, and Sabbas were added. The twelfth century also saw the beginning of including modern saints in the calendar. The first was St Thomas Becket followed by St Francis and Clare of Assisi, St Anthony of Padua, St Dominic and St Peter of Verona. Between the twelfth century and the Council of Trent (1545-1563) the sanctoral calendar grew from ninety names to two hundred and twenty. Pope Pius V ordered it culled and reduced it to one hundred and thirty names in 1568. Yet from the moment it was reformed it started to grow again.

...this expectation was not realized as far as the calendar of the saints was concerned. For reasons which I cannot take up here the beginning of our century saw an overloading of the festal calendar once again. The general calendar contained 230 feasts; many diocesan calendars added over 100 special feasts of their own. Thus the praiseworthy intention of Trent, namely, to give greater emphasis to the temporal cycle of the liturgical year, was once again frustrated.<sup>131</sup>

Names continued to be added: twelve names in the sixteenth century; fifty names in the seventeenth century; thirty-one names in the eighteenth century; twenty-three names in the nineteenth century; and twenty-five names between 1900 and the beginning of the Second Vatican Council. At the start of the Council, not including Marian feasts, or the saints in the calendars of dioceses, provinces, and religious orders, there were two hundred and seventy saints included in the sanctoral calendar.

## VATICAN II

Since Vatican II placed the major significance of the liturgical year on the

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<sup>131</sup> Adolf Adam, *The Liturgical Year: Its History and its Meaning After the Reform of the Liturgy* (New York: Pueblo Publishing, 1979), 209.

temporal cycle there has been much soul-searching as to the modern significance of the sanctoral cycle. The first reaction was to cull, once again the list. Vatican II greatly reduced the number of saint's days in the general calendar and simplified classification by reducing classes to only three: solemnities, feasts, and memorials – both obligatory and optional. One hundred names were retired and only four saints' names, besides the Blessed Virgin, were included in the temporal cycle as solemnities: Ss Joseph, John the Baptist, Peter and Paul, and All Saints. The number of feasts was dropped to twenty-three. Ninety-five memorials were categorised as optional and sixty-three as obligatory. This made ninety obligatory days in the new calendar. No saints' days were to be observed in Lent, except St Joseph, or just before Christmas – so St Gregory the Great was moved from his *dies natalis* which falls in Lent to September third (the day of his consecration in 590) and St Thomas was moved from his traditional day in December which falls three days before Christmas to July third (the day his relics were translated from Mylapore in India to Edessa).

In order to achieve a representation of the universality of the Roman communion attentions was given to include saints from all regions of the world.

The removal of certain lesser-known saints from the Roman calendar has allowed the addition of the names of martyrs from regions where the Gospel spread later in history. In consequence, the single catalogue displays in equal dignity as representatives of all peoples those who either shed their blood for Christ or were outstanding in the heroic virtues. For these reasons we regard the new General Calendar drawn up for the Latin rite to be more in keeping with the spirituality and attitudes of the times and to be a clearer reflection of the Church's universality.<sup>132</sup>

However, as one hundred and twenty-three out of one hundred and fifty non-New Testament saints are European (82%) and sixty-two of these saints are Italian (50%), this

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<sup>132</sup> Paul VI, *Apostolic Letter: Mysteriori Paschalis*.

attempt seems to have been half-hearted and unsuccessful.

...the Catholic Church has always firmly and securely held that the feasts of the saints proclaim and renew Christ's paschal mystery. Undeniably, however, over the course of the centuries more feasts of the saints were introduced than was necessary; therefore the Council pointed out: 'Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious family; those only should be extended to the universal Church that commemorate saints of truly universal significance.'<sup>133</sup>

There was also an attempt to show this universality by including a saint from every century as well as saints representing the different spiritual paths to holiness. This led to the introduction of saints in the general calendar that were unknown to most of the world's Roman Catholics.<sup>134</sup> From the tension between the insistence that saints be added to the general calendar only as the consequence of the pre-existence of a pan-national devotion to a particular saint and the use of the calendar as a pedagogical tool to inculcate a worldwide catholic identity can clearly be seen as a struggle for balance.

Some of the older titles such as 'confessor', 'neither virgin nor martyr', and 'widow, were dropped. The other older titles remained: apostle, evangelist, martyr, virgin, pope, bishop, priest, deacon, doctor of the church, abbot, monk, hermit, religious man, and religious woman.

#### THEOLOGY

When the Church venerates the saints she is acknowledging and proclaiming the victorious grace of the one Redeemer and Mediator, Christ. She is thanking the Father for the mercy that is bestowed in Christ and that has taken visible, effective form in one of her members and thus in the body of the Church as a whole... The manner in which the saints accepted the grace of God and brought it to fruition is for those still on earth a sign and testimony of faith, a living good news, an

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<sup>133</sup> Ibid.

<sup>134</sup> Rouillard, 'The Cult of Saints in the East and West', 304.

example and model that can bring us courage, perseverance and hope as we endeavour to live our own lives as Christians.<sup>135</sup>

The Roman theology for the veneration of saints is firmly centered on the worship of God and not on the saints themselves. They not only point the way to God with their lives but are a manifestation of Him. This means they are first a celebration of a loving God who is recognised by people in every generation and who respond to His love through particular vocations as a sign of their love for Him. Each saint is therefore a manifestation of God in the world.<sup>136</sup> The Common of Holy Men and Women begins, “You are glorified in your saints, for their glory is the crowning of your gifts.”<sup>137</sup>

Veneration of the Saints is Christological, regardless of the theological deformations of the middle ages. Christ’s salvific work in mankind is shown forth in the lives of the saints for the building up of the church, His Body. It is also pneumatological as the saints make known Christ’s salvific work in their several generations:

In genuine Christian theology the great updater of Jesus is the Holy Spirit. For the Second Person of the Trinity became incarnate in a particular time and a particular place; the Third Person did not. As the Spirit of Jesus, he can make Jesus present to all times and places. Nevertheless, the Spirit, invisible in himself, is visible only in and through the Christian believer, and so we need models of how Jesus can be visible in disciples at other times and other places. This need explains the Church’s presentation of saints for emulation.<sup>138</sup>

This understanding of the purpose of the veneration of saints is commonly

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<sup>135</sup> Adam, *The Liturgical Year: Its History and Its Meaning After the Reform of the Liturgy*, 201.

<sup>136</sup> Rouillard, ‘The Cult of Saints in the East and West’, 309.

<sup>137</sup> The Common of Holy Men and Women, in *The Roman Missal*, trans. The International Commission on English in the Liturgy, 1<sup>st</sup> typical ed, (Washington D.C.: United States Catholic Conference of Bishops, 1973).

<sup>138</sup> Raymond E. Brown, “The Meaning of Modern New Testament Studies for an Ecumenical Understanding of Mary”, in *Biblical Reflections on Crises Facing the Church* (New York: Paulist Press, 1975), 106.

misunderstood outwith catholic communities. Theologically the Roman Church both commemorates the saints for the example they provide and venerates them as fellow intercessors.<sup>139</sup> The former theological understanding is shared by many other churches. The latter belief is often interpreted as mediation, which belongs to Christ alone, and so is interpreted as detracting from Him. However, in Roman understanding, the saints intercede for us in the same way we intercede for one another. Their role as intercessors is a consequence of their being seen as still part of the family of the faithful and not separated from us by death. They intercede as it is a natural part of their vocation as baptised Christians. The desire for the Roman Church to make this understood by other ecclesial families can be seen in the attempt to clarify their theological position at Vatican II.

...these aspects of veneration of the saints have also found authoritative expression in the Second Vatican Council, whose teaching is well adapted to doing away with misunderstanding among both the united and separated brethren.<sup>140</sup>

The commemoration of the saints as models of lives of holiness is shared amongst the Anglican, Lutheran and many ecumenical church bodies. By stressing the commemoration of the saints over their veneration, Vatican II's, ecumenical theological consensus about the place of the saints in salvation was made possible.<sup>141</sup>

The saints are therefore seen as the manifestation in time of the eternal Paschal Mystery and so are interpreted in a similar sacramental way the church sees time itself. Thus the sanctoral calendar does not interfere with the temporal calendar but shows

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<sup>139</sup> Adam, *The Liturgical Year: Its History and Its Meaning After the Reform of the Liturgy*, 202.

<sup>140</sup> Adam, *The Liturgical Year: Its History and Its Meaning After the Reform of the Liturgy*, 202.

<sup>141</sup> Rouillard, 'The Cult of Saints in the East and West', 313.

the ongoing fruit of the work of Christ in the world. The temporal calendar gives rise to the sanctoral which then points back to the temporal.

...the cult of saints belongs essentially with the celebration of the mysteries of salvation, and, correctly understood, the sanctoral cycle joins and completes the temporal cycle.<sup>142</sup>

#### PARTICULAR CELEBRATIONS AND PROPER CALENDARS

If, as has been established, a prerequisite for celebrating the feast of a particular saint in a general calendar is that it be firmly established in the local community first, whether church, region or diocese, then should local communities be creating their own calendars? The reform of the calendar not only allows for this but encourages it as one of its fundamental aspects. The *Normae Generales* gives the instructions on how to accomplish this in the section 'Proper Celebrations and Calendars'. The temporal cycle retains its priority so that local feasts cannot be observed on Sundays, in Lent or the octave of Easter, the last fifteen days of December or on solemnities in the general calendar. Outwith these restrictions the celebration of dedication days, patronal festivals of the parish, diocese, town or region may be observed. It is up to the local community to ensure that these are actual celebrations and has the freedom to choose dates that facilitate this. So if a patron saint's *dies natalis* falls either during a restricted time or during a time in the local community that would prevent widespread observance another suitable day may be found. From these guidelines we see that it is encouraged that local communities participate in creating their own sanctoral calendars.

There are some disadvantages to this approach as it may well be difficult for some places. For example, the ability to get enough people to properly celebrate; the danger of

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<sup>142</sup> Rouillard, 'The Cult of Saints in the East and West' 309.

too much regionalism; and the pressures on time in the modern West making it difficult to find a time when everyone can participate. However, the advantages are numerous, and it needs to be remembered that the sanctoral calendar has historically provided strong communal identity for peoples, especially immigrants, and for local church communities. St Patrick's Day in regions with large Irish immigration is only one example. It also serves to show that a celebration deeply rooted in a local community cannot be easily uprooted. St Patrick's Day, although always falling during the temporal season of Lent, has not suffered a dampening of its festive character.

As only a few feasts can be properly celebrated it is best to keep these to a minimum. One also has to be highly analytical of the ability of a local community to do this.

In 1784 John Wesley sent to his followers in America a prayer book for use in Methodist societies. In a prefatory letter, after having praised the Anglican prayer book for its 'solid, scriptural, rational Piety,' he noted the alterations that he had seen fit to make in it: shortening the Lord's Day service, omitting sentences in the baptismal and burial services, and leaving out certain psalms and verses as improper. The first omission he noted was that 'most of the holy-days (so called) are omitted, as at present answering no valuable end.'<sup>143</sup>

Wesley believed that a feast day cannot be one if no one keeps it. And instead of being polemical he was being practical, as in the America of his day he could not envision people coming together to keep red letter days.

John Baldwin, in his essay *The Liturgical Year: Calendar for a Just Community*, introduced the idea of using the sanctoral cycle pedagogically by introducing an ideological social agenda to choose the commemorations to be included in a provincial or local calendar. His desire was that the church hold an eschatological vision of the

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<sup>143</sup> White, "Forgetting and Remembering the Saints" 401.

kingdom before the world by emphasising social justice as an integral aspect of our salvation. We have already seen that the pedagogical use of the general calendar to foster a sense of cultural universalism was unsuccessful. This was caused by the irreconcilable tension between the integrity of a true celebration, which must arise from the worshipping community, and the imposition of an agenda by a hierarchy, which almost by definition is not local. Ironically Baldwin, in the same essay in which he called for pedagogical change, argued against any attempt by liturgists or ecclesiastical authority to push or implement his agenda:

How is the assembly's ownership of the liturgy ever to be experienced if we continue to work from the abstract and elitist principles and not popular experience and needs? My fear is that most attempts to make the celebration of the liturgical year an authentic experience of and challenge to social justice will be perceived as the effort of an 'enlightened' few to impose progressive political views on an unsuspecting – or perhaps increasingly suspicious – many. Such manipulation, to call it by its proper name, will never be effective in the long run, for it cannot appeal to the cultural experience of the people, nor can it help them to be counter-cultural in any confident fashion when the Gospel demands that they read the signs of the times in a discriminating manner.<sup>144</sup>

### SANCTORAL CALENDRIAL REFORM IN THE ANGLICAN COMMUNION

#### HISTORY

English reformers saw the saints as models but not intercessors. In the first *Book of Common Prayer* of 1549 the Kalendar was simplified and kept only the saints of the New Testament. One sees the Anglican rejection of saints as intercessors in Article XXII of the *Thirty-Nine Articles*:

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Advocation, as well of Images as of Relics, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.<sup>145</sup>

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<sup>144</sup> Baldwin, "The Liturgical Year: Calendar for a Just Community", 437.

<sup>145</sup> *Thirty-Nine Articles*, Article XXII.

The retaining of saints as models may be seen in the Commemoration of Saints from the Eucharistic prayer of the Prayer Book of 1549:

And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O father, for Jesus Christ's sake, our only mediator and advocate.<sup>146</sup>

The Prayer Book of 1552 added three non-New Testament saints to the Kalendar: Saints George, Clement, and Lawrence. In 1561 an attempt was made to reform the Kalendar by commemorating fifty-four saints' days. However, this Kalendar did not become a part of the BCP until 1662.

This Kalendar had another interesting name added to it that has unique importance for Anglicans, that of King Charles I. After the fall of the Commonwealth and the Restoration of the church and monarchy in England under his son, Charles II, his name was added to the Kalendar. On 19th May, 1660, almost a week before the King returned to London after landing in England, the Convocation of Canterbury and York 'canonised' King Charles by adding his name to the Kalendar of Saints – which up until this point contained no new saints since the Reformation. Although never called 'Saint' Charles but rather 'Blessed' Charles, or more regularly King Charles the Martyr, he was

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<sup>146</sup> *The Book of Common Prayer, 1549.*

seen as a martyr, having died to protect the catholicity of the Church of England. He had been offered his life if he consented to make the Church of England Presbyterian, which he refused to do. This was the only time an individual was singled out by legal authority, assigned propers for a feast day and added to the Kalendar of the BCP since the Anglican Church broke from Rome. As canonisation, or more rightly by this period beatification, by popular acclaim and local ecclesial authority had not completely died out in Europe at this time, the addition of Charles Stuart's name to the Kalendar is regularly cited as the precedent for the authority of provinces of the Anglican Communion to create Anglican 'saints'.

He is the only Anglican holy person who continues to possess a significant international personal cult. There are several devotional societies with membership around the world who still exist to foster devotion to him: The Society of King Charles the Martyr in the United Kingdom and in North America; The Royal Martyr Church Union; The Royal Stuart Society; the Order of the Crown of Stuart; and the Memorial of Merit of King Charles the Martyr. This is ironic as his commemoration is often the target of extreme animosity and frequent suppression attempts by liturgists, theologians, and ecclesiastical historians in provincial liturgical committees. Yet, by the very criteria laid down for the commemoration of saints he is one of the most justifiable – regardless if one is sympathetic to the kind of people who keep devotion to him alive and their ecclesiastical politics.

Regardless of the fuller Kalendar of Saints in the Prayer Book of 1662, in practice these days were seldom observed as the black letter days (lesser commemorations printed in black ink) had no liturgical material assigned to them. The red letter days (Holy Days

printed in red ink) that did were for use at Holy Communion, which was a rare occurrence during seventeenth and eighteenth century England.

The Oxford movement saw the reinterpretation of Article XXII by John Henry Newman as only forbidding the ‘Romish’ doctrine. As the doctrine of purgatory had been removed from the theology of the saints, he argued the Church of England had purified the doctrine and retained it. This is supported by the addition of the phrase “all thy servants departed this life in thy faith and fear: beseeching thee to give us grace so as to follow their good examples”<sup>147</sup> to the 1662’s Prayer for the Whole State of Christ’s Church. The Anglo-Catholic party in the Anglican Church, arising out of the Oxford Movement, restored the devotion to the saints to a central place in both popular piety and in the celebration of liturgical time.

In the twentieth century the Episcopal Church of the United States began to change the sanctoral calendar with Volume IX of the *Prayer Book Studies* series in 1957. Changes to the red letter days were proposed, but these were few. However, a large list of new black letter days was put forward. The next volume in the series *The Proper for the Minor Holy Days* came out the following year and provided a lectionary and proper prayers for the proposed sanctoral calendar. A revision of both of these volumes was released as Volume XVI, and this in turn was published as *Lesser Feasts and Fasts* which went through ten editions, each adding more names, between 1973 and the production of *Holy Women Holy Men: Celebrating the Saints* in 2010. These volumes provided black letter days with a proper and a short biography.

The Church of England added several names to its calendar the year after the General Calendar of the Roman Church was released and added more names in 1973,

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<sup>147</sup> ‘The Prayer for the Whole State of Christ’s Church’ in *The Book of Common Prayer*, 1662.

1976, and 1979. The new calendar of the Church of England found in *Common Worship* has a very full calendar which is very catholic in its observation of the temporal calendar and rich in its sanctoral calendar.<sup>148</sup>

Two lesser festivals commonly kept in Anglican and Lutheran Churches that are not kept in the same way in the Roman calendar are the Confession of St Peter (January 18) and St James the Brother of the Lord (October 23). The Confession of St Peter occurs a week before the Conversion of St Paul so that the two feasts bracket the Week of Prayer for Christian Unity (which is actually an octave having begun as the Octave of Christian Unity in 1908). The Roman Church celebrated the Feast of the Chair of St Peter on this day until it was changed to the twenty-second of February in the General Calendar of 1960. The feast of the Chair of St Peter, sometimes associated with St Peter's role as the first Bishop of Antioch, is usually associated with the Roman claim of universal or at least Western jurisdiction. The change of the title of the feast in Anglican and Lutheran Churches reflects the rejection of this political association with the feast. So although the feast is named differently it is arguably still the same in all the churches.

However, the observance of the feast of St James, the Brother of the Lord is a different matter. The Roman Church identifies this St James as the apostle St James the Less or the 'Just'. He shares a feast day with St Philip originally on May 1<sup>st</sup> (now May 3<sup>rd</sup>) as this was the anniversary of the dedication of a Roman Church that was named after both of them. In the Anglican Communion and the Lutheran Church in North America (the American Church, the Canadian Church, the Australian Church, the Church in Nigeria, the Church in New Zealand and the Evangelical Lutheran Church) St James of Jerusalem (or the Just or the Brother of the Lord - first bishop or patriarch of Jerusalem)

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<sup>148</sup> Kathleen Jones, *The Saints of the Anglican Calendar* (Norwich: Canterbury Press, 2000), vii.

is considered to be a different person from the apostle St James the Less. In common with the Orthodox Churches his feast day is on the 23<sup>rd</sup> of October.

#### **SANCTORAL CALENDRIAL REFORM IN THE LUTHERAN CHURCH IN NORTH AMERICA**

As in the case of Anglicanism, the commemoration of the saints was retained in Lutheranism but not observed in practice. Luther declared in the *Formula Missae* of 1523 that the saint's days should be discarded although the dominical feasts (Feasts of Our Lord) should be kept. However the Augsburg Confession argues for the retention of the commemoration of the saints although not their invocation:

It is also taught among us that saints should be kept in remembrance so that our faith may be strengthened when we see what grace they received and how they were sustained by faith. Moreover, their good works are to be an example for us, each of us in his own calling...However it cannot be proved from the Scriptures that we are to invoke the saints or seek help from them. 'For there is one mediator between God and men, Jesus Christ' (1 Tim 2:5), who is the only saviour, the only high priest, advocate, and intercessor before God (Rom 8:34). He alone has promised to hear our prayers.<sup>149</sup>

In the Evangelical Lutheran Church of America, which included Canadian congregations until 1966, the 1918 *Common Service Book* listed New Testament saints in the calendar and added the feast of All Saints. The calendar remained static through the 1958 revisions until the production of *Contemporary Worship 6, The Church Year: Calendar and Lectionary* in 1973 when nearly a hundred names were added to the calendar. The *Lutheran Book of Worship* of 1978 contains a category of 'Lesser Festivals and Commemorations' with 'Lesser Festivals' being assigned a proper and the 'Commemorations' assigned common propers by category.

In 2006 *Evangelical Lutheran Worship* was produced for use in the United States of America and Canada by the Evangelical Lutheran Church in America and the

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<sup>149</sup> *The Book of Concord*, tran and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 46-47.

Evangelical Lutheran Church in Canada. This book retains the categories of Lesser Festivals and Commemorations in the calendar. Twenty nine ‘Lesser Festivals’ are assigned propers of which all are New Testament saints and All Saints Day, Reformation Day, and Holy Cross Day. Interestingly, three feasts of Our Lord are also included in this category: the Name of Jesus, the Presentation of Our Lord, and the Annunciation of Our Lord, and one Feast of Our Lady – the Visit of Mary to Elizabeth. There are one hundred and two commemorations which include one hundred and twenty-nine named individuals. Both categories together include one hundred and fifty-two names.<sup>150</sup>

#### ECUMENICAL

Probably the greatest change in the Roman calendar was the reduction in the number of saint’s days. The calendar of Pius V in 1568 reduced the number to about 150, but new additions in subsequent centuries ran the list up to 338. The Roman calendar after Vatican II had only thirty-three feast days (including feasts of the Lord), with sixty-three obligatory and ninety-five optional commemorations. The feast days, almost entirely limited to New Testament saints, compare with the lesser festivals in the BCP and LBW.<sup>151</sup>

The criteria used by the Roman Church to guide sanctoral revision are similar to those of the Episcopal Church in the United States and the Evangelical Lutheran Church. The Roman Church listed five criteria: 1) a desire to lessen devotional feasts; 2) a careful scrutiny of the History of the saint; 3) only adding saints with universal importance to the general calendar; 4) careful choosing of the day on which the saint is observed (Lent Christmas), and 5) the names of the saints should be chosen with an eye towards inclusivity – race, period of time, and continent.

Episcopalians shared the concern for historicity and added: the need to be

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<sup>150</sup> *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress, 2006), 13.

<sup>151</sup> Senn, “Liturgical Revision and Renewal”, 661.

baptised or martyred whilst being prepared for baptism; the need to be memorable; the need to possess significant holiness; and that two generations should pass from the time of their death before being eligible for consideration for the calendar.

The Evangelical Lutheran Churches shared the Roman concern for inclusivity, continuity, and the importance of choosing the day of observation carefully. They included the desire to select names for the calendar from other churches thus showing a deep ecumenical dimension to their ecclesiology. They did not specify an amount of time that needed to pass before consideration.

All three churches share the concern for historicity, the need for the saints chosen to be important and significant examples of holiness to the whole church, and that baptism is essential. There is a deep ecumenical pattern that has emerged, with a few exceptions such as St James the Just, to observe feast days at the same time as well as to keep the same title.

#### CONCLUSION

Since the inauguration of the liturgical movement there has been a steady restoration of a unified universal calendar amongst the liturgical churches in the West especially amongst the Roman, Anglican and Lutheran Churches. The attempt to harness the sanctoral calendar to the temporal calendar in a balanced way, the restoration of the primacy of Sunday, and the reform of the temporal cycle have been adopted by all these churches. There has also been a growing acceptance of the theological understanding of veneration as the Roman Church understands the intercessory role of the saints which has strengthened the common understanding of the commemorative nature of the feasts of saints.

As a result the temporal calendars of the Roman, Anglican, and Lutheran Churches are almost identical, and there is much overlap in the sanctoral calendar. The primary difference is not the inclusion of certain feasts but rather the class they have been assigned. For example, the only differences in the temporal cycle between the calendar of the Anglican Church of Canada and the Proper calendar of the Roman Catholic Church in Canada are:

- 1) 1<sup>st</sup> of January is kept as a Feast of the Naming of Jesus (the original feast renamed from the circumcision) and not Mary Mother of God;
- 2) The Confession of St Peter is kept on January 18<sup>th</sup> (the older date) and not the Chair of St Peter on February 22<sup>nd</sup> ;
- 3) Corpus Christi is not officially a Feast of the Anglican Church of Canada;
- 4) Ss Philip and James are kept on the 1<sup>st</sup> of May (the older date) instead of the 3<sup>rd</sup>;
- 5) The Sacred Heart of Jesus is not observed;
- 6) St Barnabas, St Mary Magdalene, and The Beheading of St John the Baptist, are kept as Holy Days instead of a memorials;
- 7) St Lawrence, The Nativity of the BVM, All Souls, and The Conception of the BVM are kept as a memorials instead of a Holy Days;
- 8) The Dedication of the Lateran Basilica, and The Holy Family, are not observed.

So the Anglican Church of Canada keeps two Holy Days that the Roman Church does not (The Naming of Jesus and St James of Jerusalem) and the Roman Church keeps five Solemnities (Mary Mother of God, Corpus Christi, The Sacred Heart of Jesus, The Dedication of the Lateran Basilica, and The Holy Family) that the Anglican Church does not. All the other differences are about the ranking of the feasts and not the observance of them in the calendar. The seasons of Advent, Christmas, Lent, Easter, Ordinary Time, are identical. The other twenty-nine Holy Days are also identical.

One can see a similar conflation of calendars when comparing the calendar of the Anglican Church of Canada with the calendar of the Evangelical Lutheran Church of Canada:

- 1) The Feast of the Transfiguration is kept on the 3<sup>rd</sup> of August even though the

- same reading are used on the last Sunday after Epiphany which is commonly called 'Transfiguration Sunday'. Lutherans observe the feast of the Transfiguration on this Sunday;
- 2) The Lutheran Church does not observe the beheading of John the Baptist but rather keeps the date of the nativity of the Baptist as 'John the Baptist';
  - 3) The Anglican Church does not observe Reformation Day.

So the Anglican Church of Canada keeps one Holy Day the Evangelical Lutheran Church in Canada does not (The Beheading of John the Baptist) and the Lutherans keep one Lesser Festival not observed by the Anglicans (Reformation Day). Besides this the temporal calendars are the same.

It is clear we have entered a stage in the liturgical movement where consensus on the Temporal Calendar is almost complete. With minor progression on the classes of feasts, a couple of additions here and there in various provincial calendars, the temporal calendar of the liturgical churches of the West will be effectively be as identical as doctrinally possible.

## Chapter 4

PRINCIPLES AND RULES FOR SANCTORAL CALENDRIAL REFORM –  
ROMAN AND ANGLICAN

To suppose that the reform of the sanctoral calendar entails nothing more than the deletion or addition of saints' names is to oversimplify the heart of that reform which at base is deeply theological.<sup>152</sup>

SANCTORAL CALENDRIAL REFORM –  
ROMAN CATHOLIC

## PRINCIPLES

Vatican II emphasised the need to prioritise the temporal cycle over the sanctoral cycle. Individual saints, who are included in the calendar because they show forth the Paschal Mystery, should not be allowed to interfere with the actual celebration of the Paschal Mystery itself. The historical proliferation of saint's days into the general calendar is a perennial problem. To address this, the council hearkened back to the ancient origin of the local celebration of saints and provided resources for particular or 'proper' (national, provincial, diocesan, parish, religious communities) calendars to do so again. Thus the general calendar was decentralised. Any calendar now used by a particular parish or religious communities is a composite calendar that could be made up from as many as four calendars: general, regional, diocesan, and local. This allowed for the inclusion of only a small number of saints of 'universal' importance in the general calendar.

Another principle was to reduce the number of conceptual feasts. At the time of the reform of the calendar there were sixteen 'idea' feasts that had been added to the

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<sup>152</sup> Michael Whalen, "Saints and their feasts: an ecumenical exploration" in *Worship* 63 no 3 (May 1989), 194.

general calendar to reflect the piety of their particular age.

#### GUIDELINES FOR THE GENERAL CALENDAR

In the *General Norms for the Liturgical Year and the Calendar* the guidelines to the sanctoral calendar are laid out. Chapter I - Section III, entitled ‘Solemnities, Feasts, and Memorials’, restricts inclusion in the general calendar to saints of universal importance to the whole church.

The saints of universal significance have celebrations obligatory throughout the entire Church. Other saints either are listed in the General Calendar for optional celebration or are left to the veneration of some particular Church, region, or religious family.<sup>153</sup>

The Roman Consilium was tasked with the selection of the names for the general calendar. They used certain guidelines which were referred to previously in chapter three. The need for critical historical examination led to the retirement of many names from the calendar of 1960. The hagiographical work of the Bolandists especially in the *Commentarius perpetuus in Martyrologium hieronymianum* of 1931 and *Martyrologium romanum scholiis historicis instructum* of 1940 led to serious historical questions about twenty-eight saints observed in the general calendar. Only one of these was retained - St Cecelia. Although she was not listed in the calendar of Carthage, not mentioned in the *Depositio Martydom*, or mentioned by Ambrose, Damasus or Prudentius, there was a church in Rome dedicated to her by the fifth century. She was retained because of the popular piety centred on her as the patron saint of musicians.

Those whose history was suspect, such as the patron saints of most of the titular churches in Rome, and whose hagiographies were deemed legendary, (Ss Prisca,

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<sup>153</sup> *General Norms for the Liturgical Year and the Calendar*, Section III, rule 9.

Praxedes, Eusebius, Sabina, Chrysogonus, Anastasia, Prudentiana) were retired. As mentioned previously, St Cecelia was retained. The names of early Roman martyrs whose histories are uncertain and yet whose veneration in the Roman Church is ancient were retained as obligatory memorials (Ss Agnes, Justin, Cornelius and Cyprian, and Ignatius of Antioch) and some other early Roman martyrs were retained as optional memorials (Popes Fabian, Sixtus II, Pontian and Hippolytus, and Callistus; Roman martyrs Sebastian, Nerus and Achilleus, Pancras, and Peter and Marcellinus). Twenty-six Roman saints were retired. A new feast was added the day after the solemnity of Ss Peter and Paul for all of the martyrs who died under the Emperor Nero.

The criterion of universal importance was deemed by the Consilium as too restrictive and would have made the general sanctoral cycle too sparse.

If the mandate of the Constitution on the Sacred Liturgy had been taken literally and followed to the letter, only a few saints ‘of truly universal importance’ would have been retained in the general calendar. Such a procedure seemed unsuitable and extreme; it would have caused great astonishment and offense.<sup>154</sup>

They thus changed the language to saints of ‘greater importance’. Only a few had obvious universality. To determine the others the saints were divided into different groups (popes, non-Roman martyrs, saints who were not martyrs) and then a decision was made of which to retain.

The four great doctors of the Eastern and Western Churches, as well as Leo the Great, Benedict, Bernard, Dominic, Francis of Assisi, Thomas Aquinas, Ignatius of Loyola, Francis Xavier, Teresa of Jesus, and several others are doubtless of considerable significance throughout the Church, but a fair rule for judging saints of ‘universal significance’ was hard to devise.<sup>155</sup>

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<sup>154</sup> *Commentary on the General Norms for the Liturgical Year and the Calendar*, Consilium for the Implementation of the Constitution of the Sacred Liturgy, (21<sup>st</sup> March 1969), p.77.

<sup>155</sup> *Commentary on the General Norms for the Liturgical Year and the Calendar*, Consilium for the Implementation of the Constitution of the Sacred Liturgy, (21<sup>st</sup> March 1969), p.77.

Twenty-three popes were removed leaving fifteen of which all but three were from the first millennium: Ss Fabian, Sixtus II, Cornelius, Pontian, Callistus and Clement from the first three centuries; Martin I, John I, Gregory the Great, Leo the Great, Damasus, and Sylvester from the next four centuries; and Pius V, Gregory VII, and Pius X from the last thousand years.

Forty-nine non-Roman martyrs had been observed in the 1960 calendar. To determine who should be retained the martyrs were divided in three categories: ‘Outstanding Ancient Martyrs’, ‘Martyrs Whose Veneration is Popular at Rome and Elsewhere’, and ‘Outstanding Martyrs of the Middle Ages and Modern Times’. Only Ss Polycarp, Perpetua and Felicity, and Cyprian were retained as ancient martyrs. St Eusebius, although traditionally considered a martyr, was transferred to the list of bishops. Eight feast days of martyrs ‘Whose Veneration is Popular at Rome and Elsewhere’ were kept (Ss Vincent, Blasé, Agatha, George, Januarius, Cosmas and Damian, Denis and companions, and Lucy). Six saints from the middle Ages or modern times were included in the general calendar (Ss Stanislaus, Fidelis of Sigmaringen, Boniface, Wenceslaus, Josaphat, and Thomas Becket).

The last category of saints who were not martyrs saw a drastic reduction. National apostles such as Ss Augustine of Canterbury, Cyril and Methodius, and Ansgar were observed as were the founders of important orders and religious congregations, and the doctors of the church. There was an attempt to ‘de’ Italianise the general calendar by removing many Italian saints, but as previously shown, this did not address the imbalance as the Consilium already suspected:

Thirty saints have been dropped from the calendar, most of them from Italy, to affect a geographical balance. Some may think that this simplification does not go

far enough, and that some optional memorials could have been dropped entirely.<sup>156</sup>

The attempt to universalise the calendar by ensuring that saints from all continents, centuries, and different paths of holiness and virtue (such as work for social justice and the life of monastic contemplation) saw the addition of new saints to the general calendar. St Paul Miki and his companions was added (the first Asian saints, canonised in 1882) representing the far east; St Isaac Jogues and companions represented Canada and the United States; Oceania by St Pierre Chanel; Africa by St Charles Lwanga and companions; and South America by St Turibius of Mogrovejo, St Martin de Porres joining St Rose of Lima who was already in the general calendar.

There was an attempt to restore, as much as possible, the feast days of the saints in the general calendar to their *dies natalis* which entailed a large number of date changes for saints. Three saints whose *dies natalis* occur in Lent were transferred to alternative days: St Thomas Aquinas to the date of the transfer of his body to Toulouse - January twenty-eighth (1369); St Gregory the Great (as has already been mentioned) to the date of his consecration; and St Benedict to July eleventh which has been kept as a solemnity by Benedictines since the 700s.

#### GUIDELINES FOR PROPER CALENDARS

In the first part of Chapter II of the *General Norms*, entitled “Calendar and Celebrations to be Entered” we find the guidelines for the proper calendars of parishes, dioceses, regions, provinces, and communities. Proper calendars must harmonise with the General calendar. Sections fifty and fifty-one lay out the guidelines that must be

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<sup>156</sup> *Commentary on the General Norms for the Liturgical Year and the Calendar*, Consilium for the Implementation of the Constitution of the Sacred Liturgy, (21<sup>st</sup> March 1969), p.79.

followed. Section fifty begins by emphasising the supremacy of the proper of seasons and the universal calendar. The obligation to harmonise the proper calendar with the universal calendar is to be ensured by restricting the number of commemorations made in particular calendars. To ensure that they do not become enlarged disproportionately individual saints are restricted to only one feast day. If for particular reasons, pastoral for example or the need to celebrate the discovery of a patron's body or translation of their relics, then another optional memorial may take place. Feast allowed by indult may not replace or duplicate celebrations already contained in the universal calendar or that relate to the Paschal Mystery.<sup>157</sup>

Section fifty-one lays out the procedure for inserting celebrations at all ranks into the general calendar to produce particular calendars. It makes various suggestions for diocesan, religious, and parochial calendars:

- a. in a diocesan calendar, in addition to celebrations of its patrons and the dedication of the cathedral, the saints and the blessed who bear some special connection with that diocese, for example, as their birthplace, residence over a long period, or place of death;
- b. in the calendar of religious, besides celebrations of their title, founder, or patron, those saints and blessed who were members of that religious family or had some special relationship with it.
- c. in a calendar for individual churches, celebrations proper to a diocese or religious community, those celebrations that are proper to that church and are listed in the Table of Liturgical Days and also the saints who are buried in that church. Members of religious communities should join with the community of the local Church in celebrating the anniversary of the dedication of the cathedral and the principle patrons of the place and of the larger region where they live.<sup>158</sup>

From sections 50 and 51 can be seen the considerable flexibility of the use of the calendar as a means of inculturation on several levels from a particular parish to a

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<sup>157</sup> *General Norms for the Liturgical Year and the Calendar*, Chapter II, Section I, rule 50.

<sup>158</sup> *General Norms for the Liturgical Year and the Calendar*, Chapter II, Section I, rule 51.

particular nation. The decentralisation of liturgical time is a hallmark of the Roman calendrical reform and the use of proper calendars is not conceived as an optional extra but as a living out of the faith of the church on every level.

Choosing the date for local or regional celebrations in a proper calendar to harmonise with the general calendar is a complicated procedure that is governed by very particular rules. The priority is to keep the supremacy of the general calendar dates. Two rules have been drawn upon substantially in the creation of the proposed calendar. If the *dies natalis* of an individual commemorated is impeded by another commemoration then it should be transferred to the nearest unimpeded date. If this is impractical then another suitable date should be found. This could include the date of the transfer of their relics, their ordination date, their consecration date, or even the date of their baptism. If this also is impractical, for pastoral reasons for example, then the transferal of the impeding commemoration may be considered. The days between the seventeenth and the thirty-first of December and the weekdays in Lent should not be used for commemorations.<sup>159</sup>

Within the guidelines governing proper calendars is the following guideline:

For the pastoral advantage of the people, it is permissible to observe on the Sundays in Ordinary Time those celebrations that fall during the week and have special appeal to the devotion of the faithful, provided the celebrations take precedence over these Sundays in the Table of Liturgical Days. The Mass for such celebrations may be used at all the Masses at which a congregation is present.<sup>160</sup>

This guideline acts almost as a catchall for liturgical flexibility as it allows for translation of major feasts with precedence to Sundays in ordinary time. This allows for the observance of Assumption Sunday or Holy Cross Sunday in parishes, dioceses, regions,

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<sup>159</sup> *General Norms for the Liturgical Year and the Calendar*, Chapter II, Section I.

<sup>160</sup> *General Norms for the Liturgical Year and the Calendar*, Chapter II, Section I.

or communities which have a special devotion to these feasts. It could be argued that as all catholics have a special devotion to Our Lady, the Assumption could always be transferred in worshipping communities where weekday celebrations are poorly attended or impractical to celebrate with suitable festivity.

The Table of Precedence governs the way proper calendars conform to the general calendar. *General Norms for the Liturgical Year and the Calendar* lays out the ranks of observances in both the general calendar and proper calendars of different levels. Precedence among liturgical days relative to the celebration is governed solely by the following table:

#### **Table of Liturgical Days**

- |           |   |
|-----------|---|
| <b>I</b>  | 1. Easter triduum of the Lord's passion and resurrection.   |
|           | 2. Christmas, Epiphany, Ascension, and Pentecost.<br>Sundays of Advent, Lent, and the Easter season.<br>Ash Wednesday.<br>Weekdays of Holy Week from Monday to Thursday inclusive.<br>Days within the octave of Easter.   |
|           | 3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar.<br>All Souls.   |
|           | 4. Proper Solemnities, namely: <ul style="list-style-type: none"> <li>a. Solemnity of the principal patron of the place, that is, the city or state.</li> <li>b. Solemnity of the dedication of a particular church and the anniversary.</li> <li>c. Solemnity of the title, or of the founder, or of the principal patron of a religious order or congregation.</li> </ul> |
| <b>II</b> | 5. Feasts of the Lord in the General Calendar.  |
|           | 6. Sundays of the Christmas season and Sundays in Ordinary Time.  |

7. Feasts of the Blessed Virgin Mary and of the saints in the General Calendar.
8. Proper feasts, namely:
  - a. Feast of the principal patron of the diocese.
  - b. Feast of the anniversary of the dedication of the cathedral.
  - c. Feast of the principal patron of a region or province, or a country, or of a wider territory.
  - d. Feast of the title, founder, or Principal patron of an order or congregation and of a religious province, without prejudice to the directives in no. 4.
  - e. Other feasts proper to an individual church.
  - f. Other feasts listed in the calendar of a diocese or of a religious order or congregation.
9. Weekdays of Advent from 17 December to 24 December inclusive.  
Days within the octave of Christmas.  
Weekdays of Lent.
- III** 10. Obligatory memorials in the General Calendar.
11. Proper obligatory memorials, namely:
  - a. Memorial of a secondary patron of the place, diocese, region, or province, country or wider territory, or of an order or congregation and of a religious province.
  - b. Obligatory memorials listed in the calendar of a diocese, or of an order or congregation.
12. Optional memorials; but these may be celebrated even on the days listed in no. 9, in the special manner described by the General Instruction of the Roman Missal and of the Liturgy of the Hours.  
In the same manner obligatory memorials may be celebrated as optional memorials if they happen to fall on the Lenten weekdays.
13. Weekdays of Advent up to 16 December inclusive.  
Weekdays of the Christmas season from 2 January until the Saturday after Epiphany.  
Weekdays of the Easter season from Monday after the octave of Easter until the Saturday before Pentecost inclusive.

Weekdays in Ordinary Time.<sup>161</sup>

Overall the reform of the sanctoral calendar by the Roman Church was extensive but did not fulfill the directive of the Second Vatican Council. The council wished to free the temporal cycle of the general calendar from the sanctoral cycle. They envisioned achieving this by keeping the general sanctoral calendar to a minimum and allowing the sanctoral calendar to find its main expression in proper calendars on their various levels: national, regional, diocesan, and parochial.

Its greatest weakness is found in its attempt to be geographically inclusive. As already mentioned the calendar is Eurocentric and the center of its gravity is Italy and the city of Rome: European Saints in the General Calendar – Rome (25), Ukraine (1), Czech Republic (1), France (16), Germany (8), United Kingdom (6), Greece and Slavic Regions (1), Holland (1), Hungary (2), Ireland (2), Italy (37), Lithuania (1), Poland (4), Portugal (3), Scandinavia (2), Spain (11), Switzerland (2), Yugoslavia (1); African Saints in the General Calendar – Egypt (3), North Africa (4), Uganda (1); North and South American Saints in the General Calendar – Canada & USA (1), Peru (3); Asian Saints in the General Calendar – China & India (1), Japan (1), Palestine (3), Syria (3), Turkey (6); Oceanic Saints in the General Calendar (1). However, if the envisioned redistribution to the proper calendar is taken into account it becomes clear that there is a universality of saints by geography and that the weakness it trying to represent this in the general calendar. The proper calendars of countries are rich with regional saints, for example: Argentina (16); Brazil (7); Canada (20); England (34); Peru (10); Russia (15) etc.

It was a massive progression, however, towards what was envisioned by the council and many of the tools created, such as the guidelines and Table of Precedence,

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<sup>161</sup> *General Norms for the Liturgical Year and the Calendar*, Table of Precedence.

have proved invaluable in the continuing work of calendrical reform ecumenically.

**SANCTORAL CALENDRIAL REFORM IN THE  
ANGLICAN COMMUNION AND THE ANGLICAN CHURCH OF CANADA**

THE ANGLICAN CONSULTATIVE COUNCIL AND THE PRIMATE'S MEETING

The IALC produced a document entitled "Principles for Calendar Review" for the Anglican Consultative Council for its ninth meeting. The meeting held in Cape Town, South Africa in January 1993 was a joint meeting of the ACC and the Primate's Meeting. Together the two bodies issued a joint resolution which adopted the IALC document as an official document of the Anglican Communion. This document lays out a set of principles and criteria for the selection of names for inclusion in Anglican provincial calendars and describes the process for doing so:

**Resolution 21: Calendar Revision**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, adopts the following principles, criteria, and process for the recognition of men and women who have lived godly lives by including them in the calendars of the Churches for remembrance, having in mind that the revision of calendars is an on-going process which is one of the ways in which the Church holds the Christian hope before the people of God, to enable their growth as a holy temple in the Lord (Eph. 2.21).<sup>162</sup>

PRINCIPLES AND CRITERIA

Resolution 21 begins by articulating the commemoration of saints in eucharistic language. Although it uses the term anamnesis, unlike the Roman Church which also uses this word to make the theological parallel between the act of martyrdom and Christ's Paschal Mystery or the eucharistic functioning of veneration, there is no reference to kairotic time or the sacramental nature of commemoration. It is only hinted at.

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<sup>162</sup> Joint Meeting of the Anglican Consultative Council and the Primate's Meeting- ACC 9, Cape Town: (January 1993) Resolution 21.

The commemoration of holy people is always an act of anamnesis. We remember not only the person's historical events but the power of grace in their lives and consequently of 'Christ in us the hope of glory.' A calendar is an instrument for worship, just as much as a eucharistic prayer. We may learn from both, but we use them primarily for worship.<sup>163</sup>

The second principle is the recognition that 'cult' always precedes law. The discernment of holy men and women must begin with the local community. The hierarchy and structures of the church have no role to play in the creation of this devotion; it must be organic and spontaneous. The role of law arises as the church's reaction to the preexisting cult, either to encourage it or discourage it. Thus the guidelines of the church in relation to commemorations are to "protect it from deformity, not to shape it".<sup>164</sup>

The third principle reinforces this by categorically stating that names should not be imposed on people to whom they mean nothing and "should not be developed to meet pedagogical, regional or sectionalist goals".<sup>165</sup> This is a striking directive that although resonating with the primary principles of the Roman Church goes directly against its pedagogical attempt to make the sanctoral cycle of the general calendar universal. It is also in direct opposition to many recent attempts in the Anglican Communion to create calendars that either reflect the diversity of the communities within an individual province or which attempt to pedagogically foster an awareness of spirituality in non-traditional categories (such as the inclusion of all types of artists and musicians in *Holy Women Holy Men*). Ironically, in holding to this principle most provincial liturgical

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<sup>163</sup> Ibid., Principle A.

<sup>164</sup> Ibid., Principle B.

<sup>165</sup> Ibid., Principle C.

revisionists will find their attempts to create a calendar which is less clericalised or Eurocentric, or more inclusive of gender, race, or culture thwarted. This change must come from the people first and the sanctoral calendar is only to reflect this. The work of a new awareness and discernment of holiness of life must be fostered at the local level and find its expression in the love of the people. This directive seems to presuppose a sparse ‘general’ (provincial) calendar and the proliferation of proper or local calendars. The very next principles state: “A lean calendar may have more meaning and greater impact than a full calendar”<sup>166</sup> and “A process for trimming calendars may be as important as a process for developing them.”<sup>167</sup>

Principle E attempts to find a modern understanding of the term ‘martyr’. Having noted its literal meaning as a ‘witness’ it surveys the various interpretations as to who should be given the title. Although some believe it is reserved only for those who were killed by those hostile to Christianity (as in the Roman Catholic Church), others believe that killers need not be hostile to Christianity itself (the killers of Martin Luther King Jr and Oscar Romero were baptised) but rather, through their misunderstanding of the faith, are hostile to the Gospel. It concludes that the question that should be asked in regards to martyrdom is not who killed them but whether they died because of their witness to the ‘authentic’ Gospel.

Similarly, Principle F deals with terminology. Different provinces of the communion use different titles for holy men and women. Some use the term saint for everyone while some restrict the use of the term for pre-Reformation names. Some use it

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<sup>166</sup> Ibid., Principle D.

<sup>167</sup> Ibid., Principle E.

for individuals whose day is ranked as a feast and not for those ranked as a commemoration or memorial. Principle F declares that it does not matter what term is used or how it is applied. It goes on to reject the word ‘canonisation’.

The word ‘canonized’ should not be used as though it implied human knowledge of divine judgment. There is, in fact, no compelling reason for Anglicans to appropriate the term, although it has been proposed in at least one province. A process of recognition after the cult has begun and historical statements have been attested will be valuable and may be called ‘canonization’, but the term should not be used as though people become saints as a result of such a process; they become saints, if at all, through holiness of life and witness to the Gospel.<sup>168</sup>

It is recognised in Principle G that the devotion to local saints can grow to regional, provincial, national, and global expression. This is to be encouraged. When such individuals are recognised the restrictions of geography are irrelevant. It is also deemed that denominational allegiance is also irrelevant. Thus, like the Lutherans, Anglican Calendars are free to add the names of Christians from other denominations who they discern as saints. This allows for the possibility of Anglicans accepting the sanctity of an individual which their own ecclesial community does not. Although this could have negative ecumenical ramifications, the primary principles lay down that it is the devotion of the people that must be the guiding force and not ecumenical sensitivities or politics. As well as rejecting the term and process of ‘canonisation’ in the Roman understanding, so to, in Principle H is found the outright rejection of unexplained or supernatural occurrences having any part to play in the process of discernment of sanctity of life, as is the case in the Roman Church:

Reports of extraordinary phenomena (miracles, appearances) in association with a cult are not to be equated with evidence of holiness of life and witness to the

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<sup>168</sup> Ibid., Principle F.

gospel. They should be treated with caution and not encouraged among those who may wish to promote a commemoration.<sup>169</sup>

The final principle lays out the traits that are to be looked for when discerning whether or not an individual, who has been locally raised up and requested to be entered into a provincial calendar, should be commemorated at that level. These are:

- i. *Heroic faith*, i.e. bearing witness with great generosity to Christ and the gospel. Historically, the primary model of heroic faith has been witness to the death, but the term may also include persistent risk taking as well as a life in which other values are set aside for the sake of devotion and service. True heroic faith is healthy and life-affirming; it is not masochistic or suicidal.
- ii. *The fruit of the Spirit*. We may expect those commemorated to have exhibited in an exemplary way the fruit of the Spirit to which Paul refers in Gal 5.22, ‘love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.’ Their lives may not have been perfect, but those who knew them should have been aware of this complex, but unified goal within them.
- iii. *Christian engagement*. We may expect those who are commemorated to have participated actively in the life of the Christian community and to have contributed to its sense of mission and to its life and growth.
- iv. *Recognition by the Christian Community*. The commemoration of holy people should have spontaneous roots and should grow from the testimony of those who knew them. The task of authority is to prevent the spread of inappropriate or misleading devotion, not to impose a commemoration which promotes a line of thought or boosts regional self-esteem. The larger church is not obliged to approve such recognition as local Christian communities may give to particular people; however, it should take them seriously.<sup>170</sup>

Trait two relies on Christ’s judgment process based on soteriology:

You will know them by their fruits. Are grapes gathered from thorns, or figs from

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<sup>169</sup> Ibid., Principle H.

<sup>170</sup> Ibid., Principle J.

thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.<sup>171</sup>

In conjunction with Paul's description of the fruits of the spirit, this allows for a thorough spiritual examination of the individual proposed for commemoration.

Point three is not to be read as valuing active social ministry over that of contemplation, for example, but rather that the individual should be an active member of the ecclesial community. The individual charisms displayed could be those of a pastoral nature that found expression in volunteer work or contemplation that found expression in an eremitic existence. Both have different gifts but both find their foundation as part of the worshipping community of Christ's body.

The final point reiterates the opening principle: that commemoration of the saints to be discerned as genuine must have grown spontaneously from those who knew them and not from the structures of the church. These structures are to respond and not impose.

#### PROCESS

The principles lay out that each province should work out its own process for discerning who should be commemorated in the sanctoral calendar. This acknowledges the reality of provincial autonomy. However, it makes suggestions about what this process might look like and important aspects that should be part of it.

- a. A climate in the church which is hospitable to local commemorations
- b. Recognition by bishops and other church leaders that they have a responsibility to review local commemorations and to encourage or discourage them as they appear (or do not appear) to foster devotion and holiness.
- c. Provision for dioceses to suggest the names of people commemorated locally to an appropriate body of the Province for review (e.g., a

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<sup>171</sup> Mathew 7:16-20.

Liturgical Commission or a sub-committee of a Liturgical Commission).

- d. Provision for a body of the Province to test the acceptance of commemorations with a larger representation of the church.
- e. Provision for the governing body of the Province to adopt names to be included in the provincial calendar, to assign them to a particular proper prayers and readings.
- f. Support for the preparation and publication of accurate biographical material on those who are commemorated.
- g. A process for the regular review of Provincial calendars and for the 'retiring' of names which no longer command significant attention. (This should be done by the same provincial body which received and reviews suggested names and tests their acceptance with the church, and in the same consultative way.)
- h. A process for sharing calendar revision among the Provinces of the Communion.
- i. Commitment to protecting Sundays as the weekly commemoration of the Lord, as well as the integrity of the great feasts and seasons (If a holy person died on Christmas Day, for instance, it may be appropriate to commemorate him/her on his/her birthday or on the date of some other significant event in his/her life.)
- j. Commitment to the commemoration of persons whose witness provides models for Christian life in the present context.<sup>172</sup>

Most of the suggestions for process are structural and are an attempt to create mechanisms (C-H) by which local calendars can come into being and feed into provincial calendars, and by which provincial calendar can be shared throughout the communion. A, B, and J encourage the ecclesial authorities of the church, especially diocesan bishops, to be open to, encouraging of, and discerning about, local commemorations. The penultimate suggestion reminds those seeking days on which to commemorate holy men and women to be mindful of the primacy of the temporal calendar.

#### THE ANGLICAN CHURCH OF CANADA

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<sup>172</sup> Joint Meeting of the Anglican Consultative Council and the Primate's Meeting- ACC 9, *Principles for Calendar Review*, Cape Town: (January 1993), Process.

The Faith Worship and Ministry Committee of the General Synod of the Anglican Church of Canada (hereafter Canadian Church as the normative acronym ‘ACC’ has already been used for the Anglican Consultative Council) adopted the ACC document, removed all but the last principles, added a preamble, and reordered some of the points. This became Section II of the larger document *Liturgical Principles: Principles to guide the revision of contemporary language Common worship texts* which was prepared at the direction of General Synod 2007.

*Liturgical Principles* lays out a few principles that directly impact calendrical revision in the Anglican Church of Canada. The first is that the full communion relationship with the Evangelical Lutheran Church in Canada, brought about by the Waterloo Declaration, commits the two churches to undertake liturgical revision cooperatively. This means that, for calendrical revision, the work of the calendrical revision of Evangelical Lutheran Worship must be taken into account and the proposals suggested by the Anglican Church of Canada must be shared and discussed with the ELCIC.

The *New Agape* of 2001 commits the Canadian Church to a healing a reconciliation with the First Nations, Metis, and Inuit peoples of Canada. This creates a relational context which calls for cultural sensitivity and the holding the relationship of reconciliation and healing as a priority in liturgical revision.

There are two documents of the Anglican Church of Canada that deal specifically with calendrical reform. Before *Liturgical Principles* there was *Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision* produced by the Ministry and Worship Working Group of the Faith, Worship and Ministry Committee in 2004.

This document is based on the ACC document ‘Principles for Calendar Review’ and is almost identical although there are a few differences. Many are minor, such as the slight reordering of sections or simplification of wording. Three are simply adding the specific processes and structures already in place in the Canadian Church instead of a generic structure called for by the ACC and Primate’s Meeting.

However, three are more substantial changes brought about by either deletions or additions. The final sentence from the first principle was deleted:

A calendar is an instrument for worship, just as much as a Eucharistic prayer. We may learn from both, but we use them primarily for worship.<sup>173</sup>

This was probably removed as it was seen as superfluous but as previously shown, it severs one of the connections made to sacramental time and the Christological and pneumatological relationship between kairotic soteriological time and chronological time in the lives of the saints.

The other substantial changes seem to be related. The sentence “The names of Christian heroes and heroines, however holy, should not be imposed onto the worship of people to whom they mean nothing”<sup>174</sup> was deleted and the replaced with the following:

However, a cyclical pattern exists, as worship forms the community of worshippers, educating us in the broadest sense of spiritual-intellectual-and-effective formation about our ancestors in the faith, and deepening our awareness of the communion of saints, into whose praise of God we enter in every act of worship. The calendar is a tool for re-remembering the *koinonia* in space and time into which we are called, and in which we are held. However, such work must be done with care that attentiveness to present devotion not subsume the

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<sup>173</sup> Joint Meeting of the Anglican Consultative Council and the Primate’s Meeting- ACC 9, *Principles for Calendar Review*, Cape Town: (January 1993), Principle A.

<sup>174</sup> Joint Meeting of the Anglican Consultative Council and the Primate’s Meeting- ACC 9, *Principles for Calendar Review*, Cape Town: (January 1993), Principle C.

remembering of the past.<sup>175</sup>

These two changes show a discomfort on the part of the Ministry and Worship Working Group with the primary theological necessity that local recognition must come before commemoration in a wider ecclesial way. There seems to be a fear that the older saints may fade away in a culture known for its short attention span and lack of interest in or appreciation for history and historical personages. There may also be frustration that the usual modern use of calendrical reform to introduce modern ‘heroes’ to a wider audience to whom they were previously unknown was thwarted. Although, there is a small amount of ‘kicking at the goads’ the principle is retained in full as the third trait in selecting names for the national calendar.

One other significant addition was made to the process section (renamed ‘guidelines’). A new section was added to set up a proactive educational process to foster understanding and discernment amongst the local and diocesan communities in Canada of the theology, rationale, and process of discerning individuals who manifest holiness of life.

Provision for local (diocesan) educational tools to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province. This is to be discerned locally.<sup>176</sup>

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<sup>175</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. “Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision” (2<sup>nd</sup> March 2004), Background paragraph 2.

<sup>176</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. “Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision” (2<sup>nd</sup> March 2004), Guidelines F.

This indicates an acceptance of the ideal of proper calendars as envisioned by Vatican II and laid out in the Canadian Church's *Liturgical Principles* of the need for decentralisation.

The other document relating to calendrical reform in the Canadian Church is the fore-mentioned Sections II of *Liturgical Principles: Principles to guide the revision of contemporary language Common worship texts*, entitled 'Calendar'. This is a paired down version of the *Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision*. It has a new introductory section of three paragraphs that deal with temporal cycle principles: the primacy of Sunday; the supremacy of the two cycles of Easter and Christmas; and the need to balance the temporal and the sanctoral cycles by regulating observance by number, dates, and class. Then follows the four traits of those who are being considered for commemoration as found in both *Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision* and *Principles for Calendar Review* of the Anglican Consultative Council. The last section consists the ten points of process from the *Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision* with items c and d merged into one section iii. The background material has been left out.

There is one last document which is important to acknowledge for the Anglican Church of Canada in relation to calendrical revision. This is the Agenda of the Task Force on Liturgical Renewal in *Liturgical Principles: Principles to guide the revision of contemporary language Common worship texts* which sets up the current National Liturgical Task Force which has been entrusted with the liturgical reform and revision of the current official liturgies of the Anglican Church of Canada. The agenda items and

tasks of the Calendar Revision Sub-committee lay out the parameters of the revision work to be carried out and that will be proposed in the next chapter:

- Review the existing Calendar of Holy Persons (BAS) according to the Principles included in this Report.
- Provide to dioceses the educational tools necessary to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province.
- Guide FWM in the work of testing the acceptance of commemorations and memorials with a larger representation of the church
- Bring to the General Synod proposals for the adoption of (and possible retirement of) names to be included in the BAS calendar, to assign them to a particular proper prayers and readings. Support the preparation and publication of accurate biographical material on those who are commemorated.
- Engage in a process for sharing calendar revision among the Provinces of the Communion. This to be done through the International Anglican Liturgical Consultation, the Anglican Consultative Council and other, informal, ways of information sharing and partnership.<sup>177</sup>

The Executive Summary reiterates and pares it down.<sup>178</sup>

## CONCLUSION

There is substantial overlap between the Roman principles and guidelines and the Anglican Communion principles and guidelines. The major difference is that the Roman principle of keeping the general calendar sparse was not held to and thus the decentralisation of the calendar was only partially fulfilled. This danger can already be

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<sup>177</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. "Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision" (2<sup>nd</sup> March 2004), Agenda, Calendar of Holy Persons.

<sup>178</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. "Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision" (2<sup>nd</sup> March 2004), Executive Summary – Taks, Calendar of Holy People.

detected in the changes the Anglican Church of Canada made to the ACC document. The publication of *Holy Women Holy Men* in the American church sees this danger fully realised.

There seems to be a perennial difficulty in understanding the local nature of commemoration as the hallmark of genuine discernment of holiness of life, and the eucharistic nature of this discernment. There equally seems to be a difficulty in letting go of ecclesial control when it comes to revising or tinkering with the sanctoral calendar. Ironically those most often engaged in this task are often the most concerned with inclusivity and regional, ethnic, gender, and cultural representation. They would be severely taken aback to hear themselves described as agents in a process of cultural imperialism or neo-colonialism. Yet without the adherence to the *vox populi* as the organic first principle in the commemoration of the saints then the addition of their names in a general or national calendar becomes pedagogical and primarily serves an ecclesiastical and liturgical elite.

## Chapter 5

CALENDRIAL PROGRESSION IN THE ANGLICAN CHURCH OF CANADA:  
TEMPORAL AND SANCTORAL**PROCESS AND METHODOLOGY IN THE PROGRESSION OF THE TEMPORAL CYCLE**

## ORGANIC PROGRESSION

Based on the principles of inculturation as understood and formulated by the Roman Catholic Church in the *Sacrosanctum Concilium* it is clear that organic progression is the suitable process of inculturation for use in reforming the liturgical calendar. The church has yet to discuss any radical change to the basic temporal cycle based on northern seasonal changes related to the equinoxes and solstices and thus a northern agrarian pattern. Dynamic equivalence and creative assimilation cannot come into play in any meaningful way until liturgical time is widely perceived as not just reflecting a salvific historicity. Even if this does come to pass, it is unclear whether the church as a whole will benefit by the people of the southern hemisphere observing a substantially different temporal cycle. It may be that a de-mythologizing of the symbolic elements of the temporal calendar associated with northern seasonal changes may be more beneficial. As the general temporal calendar is perceived by Roman Catholics and Anglicans as one of the distinguishing characteristics of identity it is questionable whether regionalising it will deepen this identity rather than eroding a sense of catholicity.

The methodology of organic progression to be followed in the case of the temporal calendar is that of ‘continuance’. This methodology, unlike that of ‘supplementation’, does not seek to add to the calendar. Instead it seeks to ‘regularise’

what is already there. For example, many feasts were suppressed by the Anglican church because of the suspect theologies which surrounded them in the sixteenth century: the feast of the Assumption, All Souls', and Corpus Christi being but three. The feast of Corpus Christi, for example, is no longer associated with doctrinal differences between transubstantiation and real presence but rather a celebration of Christ at work in the world through the Eucharist. Where these feasts have been reintroduced into Anglican and Lutheran calendars it has usually been as optional observances. The exception to this rule is the Church of England's use of Corpus Christi a Major Feast and demonstrates the methodology of continuance in the process of organic progression. In time, after people have lost any remnant theological suspicion, these feasts will progress towards a more celebratory character and thus be more widely and prominently observed. Several feast days in the Anglican Church of Canada fall into this category: Candlemas, Corpus Christi, The Blessed Virgin Mary, Holy Cross, and All Souls'.

#### TYPICAL EDITION

The use of organic progression in the reform of the calendar takes for granted that there is a 'typical edition'. As the Anglican Communion does not have a general calendar used by all the provinces, and the BCP is no longer considered a typical edition, a different approach is necessary. As there is widespread awareness and commitment to the 'basic' Western calendar by the churches influenced by the liturgical movement, it appears the typical edition in Anglican organic progression is still an abstract.<sup>179</sup>

However, this abstract concept is substantially incarnated in the overlap between the temporal calendar of the Roman Church, the calendars of the provinces of the

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<sup>179</sup> Gibson, "What is the future role of liturgy in Anglican unity?", 20-21.

Anglican Communion, and the Lutheran Churches. Modern liturgical scholarship has recognised and highlighted the coming together of Western calendars in recent decades. The new calendars produced by the Evangelical Lutheran Church in the United States and in Canada, as well as the latest prayer books of the Anglican Church in the USA, Canada, Scotland, England, Wales, Ireland, Nigeria, Southern Africa, New Zealand, and Australia show this to be the case.

The Kanamai Statement and the findings of the Prague Consultation of the IALC acknowledged the lack of a typical edition and sought to fill this gap by supplying liturgical skeletons reflecting the ‘Anglican Norms’ envisioned by Lambeth ’88 which would act as typical editions. The liturgical principles accepted by the ACC and the Primate’s meeting, and provincially by Faith, Worship and Ministry of the Canadian Church, form the skeleton ‘typical edition’ for calendrical revision.

It would seem that the overlap between the Roman general temporal calendar, the modern calendars produced by provinces of the Anglican Communion, and the calendar of the Evangelical Church in the US and Canada, as it conforms to the liturgical principles adopted by the Anglican Communion, forms a typical edition. The authority for this is the appeal to grounding authority as acknowledged by the IALC, the ACC, the Primate’s Meeting, modern liturgical scholarship, and the Canadian Church. The production of a revised calendar will be an exercise of normative authority seeking executive authority through the structures of the national provincial church.

It must be stated at the outset, that the lack of an actual general calendar in the Anglican Communion at the present moment puts a different emphasis on the provincial calendar. Provincial calendars produced with organic progression need to reflect the

liturgical prediction of where probable ecumenical and provincial consensus is heading. This means that in effect, the provincial calendar will act as a general calendar. The normative use of proper or national calendars in the Roman Communion will need to happen in the Anglican Communion at the level of the ecclesiastical provinces or the diocesan level.

#### ECUMENISM

Another principle laid down by the IALC in *Down to Earth Worship* and incorporated by the Evangelical Lutheran Church in Canada and the United States into their liturgical principles, is the ecumenical need to consider the work of other denominations when looking at liturgical revision.

We add that it is often the seeking of organic union or co-operation with other Christians which brings home to us our need to belong to our local culture for the sake of our mission.<sup>180</sup>

This has been a guiding principle in this current work and finds its expression in the composite definition of a typical edition.

#### NOBLE SIMPLICITY

*Sacrosanctum Concilium* also laid out the provision that reform or revisions should be easily understood and integrated into the worshipping lives of parishioners.

SC 34 further specifies that in the revision of the liturgy the rites should be distinguished by noble simplicity, brevity and clarity.<sup>181</sup>

This strengthened by the liturgical principle that the temporal calendar should take precedence over the sanctoral calendar and that care should be taken that the latter not be allowed to interfere with the former. This was further strengthened by the new emphasis

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<sup>180</sup> *Down to Earth Worship: Liturgical Inculturation in the Anglican Communion*, Section 4.

<sup>181</sup> Chupungco, *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis*, 43.

on proper calendars envisioned as taking the weight of the sanctoral cycle. The Anglican Communion accepted this latter principle as has the Canadian Church. So the revision of the calendar should produce a final product that is 1) simple, 2) clear, and 3) uncluttered, and 4) rubrically light.

#### MULTICULTURALISM

Initially the problem of how to begin the process of inculturation within the multicultural, pluralistic nation of Canada seems insurmountable.<sup>182</sup> Unlike the United States, Canada is wedded to what is called the ‘mosaic’ model of multiculturalism as opposed to the ‘melting pot’ model. However, the Canadian way is better described as ‘integration’ or inculturation. As Andrew Potter says in his article in *Maclean’s* magazine:

... the Queen’s [University] political scientist Will Kymlicka, ... smartly observed that while Canada was not assimilating immigrants, it wasn’t offering a mosaic either. Rather, the institutions and policies we had designed were aimed at the middle path of successful integration: allowing newcomers to keep as much of their cultural traditions as possible, while providing the means for their full participation in civic life. The classic example here is the debate over the Sikh Mountie who asked for permission to wear a turban instead of the usual Stetson. While the idea made assimilationists want to chew leather, they failed to understand that the whole point of permitting the turban was to integrate the Sikh community into one of Canada’s most visible and important institutions. The alternative—banning the turban—would have the perverse effect of alienating the Sikh community from the national police force, contributing to the very cultural isolation that assimilationists claim to abhor.<sup>183</sup>

However, under pressure from increasing immigration, post 9/11 international pressure, and the growing fear of Islam in North America, the Angus Reid Public Opinion Poll on ‘Mosaic or Melting Pot’ published at the beginning of November 2010 shows that

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<sup>182</sup> Chupungco, *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis*, 37.

<sup>183</sup> Andrew Potter, “Canada has never offered ‘a mosaic’ *Maclean’s* (November 2, 2010).

support for this policy is eroding.

For decades, the concept of the mosaic—where cultural differences within society are deemed valuable and regarded as something that should be preserved—has been used to establish a difference between Canada and the United States. Americans consistently refer to their country as a melting pot, where immigrants assimilate and blend into society. More than half of respondents (54%) believe Canada should be a melting pot, while one third of Canadians (33%) endorse the concept of the mosaic.<sup>184</sup>

The question as to what immigrant cultures are inculturated ‘with’ is vexing.

The Canadian Identity, as it has come to be known, is as elusive as the Sasquatch and Ogopogo. It has animated—and frustrated—generations of statesmen, historians, writers, artists, philosophers, and the National Film Board... Canada resists easy definition.<sup>185</sup>

Although there are several distinct traditional cultures within Canada (Newfoundland, United Empire Loyalists, Francophone Quebecois) that represent the colonial past, the overriding characteristic is usually described as its lack of an overriding characteristic. The comedian Mike Myers once jokingly summed up the problem of identifying Canadian culture as ‘Canada is the essence of not being. Not English, not American, it is the mathematic of not being. And a subtle flavour - we're more like celery as a flavour’.

#### PROPER CALENDARS

Fortunately, the liturgical consensus for the decentralisation of the calendar makes the discernment of national cultural patterns largely unnecessary. It will be local communities that will discern and celebrate both the events and the individuals that speak to them and consolidate their self-identity as a community. This makes the encouragement of proper calendars, already emphasised as a non-negotiable priority for

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<sup>184</sup> Andrew Potter, “Canada has never offered ‘a mosaic’.

<sup>185</sup> Andrew Cohen, *The Unfinished Canadian: The People We are* (Toronto: McClelland and Stewart, 2007), 3.

the work of inculturation, particularly important for the Canadian church.

This is essential when it comes to the primary issue of modern Canadian self-identity, especially in the Canadian Church, our relationship with the Aboriginal communities in whose assimilation we collaborated. Even the idea of being asked at a national level to discern and add Aboriginal, Inuit, or Metis names to the national calendar makes a modern non-Aboriginal Canadian balk. The principle of local celebration allows the principle of self-determination to be uncontaminated. Aboriginal, Inuit, and Metis names may be added to local, diocesan, regional, provincial, and national calendars at the instigation of Aboriginal, Inuit, and Metis people themselves. To do otherwise would be to risk playing an unwitting role in an ironically imperialist neo-colonial process.

The acceptance by the Canadian Church of the principle of ‘self-determination’ in terms of local calendars has thus far been thwarted, not by the lack of a structure but rather by the lack of awareness of and education about the structure. The importance with which the Church in Canada sees the role local calendars and commemorations playing in the future of liturgical inculturation in the country can be seen by its addition to the Canadian Church’s *Liturgical Principles*:

Provision for local (diocesan) educational tools to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province. This is to be discerned locally.<sup>186</sup>

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<sup>186</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. “Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision” (2<sup>nd</sup> March 2004), Guidelines F.

Any calendrical revision of the Anglican Church of Canada will entail a critical reexamination of the current structure in place for local calendars and commemorations and a strategy for fostering its use on all levels. The current Liturgical Task Force has this as one of its primary goals: Provide to dioceses the educational tools necessary to assist local discernment.<sup>187</sup>

Thus it is the belief of the Canadian Church that it is at the local level that the process of reflexivity will be found. The encouragement of this dynamic learning between cultures seeks a grassroots revival in liturgical expression.

### **PROPOSALS FOR TEMPORAL PROGRESSION**

It has been established that the process for temporal progression will be organic progression and the primary methodology will be continuance. There is one proposal based on the methodology of creative assimilation. The methodological focus in the dynamic of continuance for this project will be: 1) the examination of texts, in this case the typical calendar as previously defined, and 2) inquiry into the text to determine if the need will be met with liturgical change and whether these needs were addressed in the typical edition (rubritical options for example) and if not why.

The changes to the temporal calendar proposed here are minimal and include the addition of one Holy Day with Precedence, already provided for by McCausland's but not in the *BAS* calendar; The Body and Blood of Christ (Corpus Christi), and moving the Memorial, All Souls', to the rank of an Holy Day with Precedence. Furthermore, the Holy Days with Precedence will be allowed the option of being transferred to a Sunday if dictated by local devotion and custom. The popular practice of transferring Ascension Day will be regularised and Epiphany Sunday, and All Saints' Sunday are allowed to be

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<sup>187</sup> Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. "Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision", Agenda, Calendar of Holy Persons.

the principal observance of these Principal Feasts. To avoid confusion with ‘Principal Feasts’ the classification ‘Principal Holy Days’ is to be named simply ‘Holy Days’.

#### EPIPHANY SEASON

As already noted, the only significant difference in the observance of the Western temporal calendar by the Anglican and Lutheran Churches from that of Rome is that many keep an Epiphany ‘season’ whereas Rome keeps ordinary time after the Feast of the Epiphany until Ash Wednesday. The difference is an old one. Luther laid out very specific readings to be used for Epiphanytide:

The Sundays after the Epiphany were given specific content, as follows:

First Sunday: Jesus’ manifestation to the teachers in the temple (Luke 2:41-52)

Second Sunday: Jesus’ first miracle at the wedding feast in Cana (John 2:1-11)

Third Sunday: Jesus’ manifestation to the crowds and the heathen centurion (Matt. 8:1-13)

Fourth Sunday: Jesus’ power over nature in the stilling of the storm on the lake (Matt. 8:23-30)

Fifth Sunday: Jesus’ wisdom and love in sparing the ungodly and caring for the faithful (Matt. 13:24-30)

Sixth Sunday: Jesus’ glorification in the Transfiguration (Matt. 17:1-9)<sup>188</sup>

With carefully chosen readings the season of Epiphany reflects the ever-expanding manifestation of the Incarnation of Christ. Epiphany is associated with light, like the sun shedding more light on a landscape as it rises, and this metaphor is associated with the full realisation of the implications of the incarnation through the expansion of Christ’s ministry. Beginning with the manifestation of Christ to the Gentiles in the persons of the Magi, we move to the Baptism of Christ and the beginning of his public ministry, the first miracle at the wedding feast at Cana of Galilee, the calling of the disciples, the first healing with Simon Peter’s mother in law, and the Sermon on the Mount. The season ends with the great manifestation of Christ’s divinity in the

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<sup>188</sup> Frank C. Senn, “The Emergence of Lutheran Liturgy”, *Christian Liturgy: Catholic and Evangelical*, 346.

Transfiguration. The season of Epiphany reminds the church of her need to always be vigilant about exploring and responding to the unfolding insight into the implications of Christ becoming man. We still have much to learn and Epiphany reminds us of this.

In practice, however, there are major difficulties. The lessons appointed in the Revised Common Lectionary do not follow such a set pattern every year. The wedding feast occurs only on Epiphany II in year C, the Sermon on the Mount on Epiphany IV in year A, and the calling of the disciples occurs on Epiphany III in years A and B, but in year C is the Christ reading from Isaiah in the synagogue of Nazareth. The lessons then begin to lose thematic content in week five. Then, depending on the year, the theme suddenly re-emerges with the reading of the Transfiguration.

The changeability of the length of the Sundays after Epiphany is determined by the fixing of Ash Wednesday from the Paschal moon. One year the readings gradually build Sunday by Sunday to the Transfiguration readings. In other years, after the build-up of the first four Sundays, one may encounter several weeks of ordinary time readings and then be caught off-guard by the Transfiguration reading which has, by this point, become disconnected from the thematic integrity of the season. To overcome this problem and form a complete Epiphany season, the lessons appointed for the Sundays after Epiphany would need to be carefully selected. This issue should be addressed but a reform of the Revised Common Lectionary is not presently imminent, and there is no consensus about the keeping of Epiphany season. So the calendar cannot be progressed very far in this direction at this time.

The solution of the Church of England and the Church of Ireland is to keep a shorter Epiphany season, beginning with the Feast of Epiphany, the Baptism of Christ,

Epiphany II, III, and IV, and ending with the Presentation of Christ in the Temple. This is one of the key reasons that Candlemas is classed in *Common Worship* as a Principal Feast which can be transferred to Sunday. The Sundays after Candlemas are named the Fifth Sunday before Lent, Fourth Sunday before Lent, etcetera. The Church of England also highlights Epiphany as the Manifestation to the Gentiles as an appropriate season to emphasise the church's mission to the world and to pray for Christian Unity in the celebration of the Conversion of St Paul and in engaging in solemn ecumenical prayer in the Week of Prayer for Christian Unity.

In the Western churches, the Epiphany ('manifestation') became an occasion to celebrate one element in the story of Christ's birth, the visit of the far-travelled magi, understood as the manifestation of Christ to the Gentiles. Matthew's account speaks simply of 'wise men from the east'; ... In this perspective, Epiphanytide is an apt season to pray for the worldwide mission of the Church. The feast of the Conversion of St Paul, the Apostle to the Gentiles, appropriately falls in the Epiphany season, as does the Week of Prayer for Christian Unity.<sup>189</sup>

This solution allows for the keeping of an Epiphany season with integrity but changes the feel of it by ending with Candlemas, a suitable but less dramatic episode of the revelation of Christ's divinity than the Transfiguration. The Church of England found a solution to this as well by drawing out a similar theme in the feast of Candlemas that it does in the Transfiguration by interpreting it as a foreshadowing Lent and Holy Week. In this way it both anticipates and adds weight to the Church of England's emphasis on 'Transfiguration Sunday'.

The season of joyful celebration that begins at Christmas now continues through the successive Sundays of Epiphany, and the festal cycle ends only with the Feast of the presentation (Candlemas). The child who has been manifested to the magi at his birth is now recognized by Simeon and Anna, when he comes to be presented

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<sup>189</sup> The Archbishops' Council of the Church of England. 'Epiphany: Introduction to the Season', *Common Worship: Times and Seasons* (London: Church House Publishing, 2006), 120.

in the Temple according to the Law of Israel. He is both ‘a light to lighten the Gentiles’ and ‘the glory of God’s people Israel’. But the redemption he will bring must be won through suffering; the Incarnation is directed to the Passion; and Simeon’s final words move our attention away from the celebration of Christmas and towards the mysteries of Easter.<sup>190</sup>

The choice of the readings for Transfiguration on the last Sunday after Epiphany could be called into question as a result. If it is not the climax to the season then does it not just displace the actual Feast of the Transfiguration on August the sixth? The recentness of the setting of the date for the Feast of the Transfiguration, and the fact that soon afterwards the Lutherans abandoned it, calls into question whether it is an unchangeable part of the temporal cycle.

The observance of Transfiguration on August 6 seems to be no earlier than 1456, when Pope Calixtus III proclaimed its observance in honor of a victory over Islam at Belgrade; but Bugenhagen and Veit Dietrich chose it as a sermon theme for the Sixth Sunday after the Epiphany, and it subsequently became generally observed on that day in the Lutheran churches.<sup>191</sup>

If everyone celebrates ‘Transfiguration Sunday’ and no one celebrates the sixth of August, what is the point of maintaining that feast unless it is simply liturgical conservatism? The Lutherans now do not keep the feast on the August date but keep the last Sunday after Epiphany as the actual Feast of the Transfiguration. Many Anglican parishes have followed suit.

However, the Romans do keep the feast on the day as does the rest of the Anglican Communion. Although we may choose to emphasise the Transfiguration on the Last Sunday before Lent, it would be arbitrary to suppress the actual Feast. The primary argument for keeping both is that there are major thematic differences between them.

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<sup>190</sup> ‘Epiphany: Introduction to the Season’, *Common Worship - Times and Seasons*, 120.

<sup>191</sup> Senn, “The Emergence of Lutheran Liturgy”, 346.

‘Transfiguration Sunday’ thematically deals with the Transfiguration as part of the lead up to Lent, Holy Week, and Easter Sunday while the Feast of the Transfiguration deals with the significance of the event as a whole, often focusing on the deification or theosis of man.

Liturgically we find ourselves stuck in the middle in regards to Epiphany season as a whole. We have gone too far with the theme of Epiphany to go back and yet cannot at the present moment make the entire season a liturgical reality with any integrity. In the Episcopal Church in the United States, for example, the BCP of 1979 calls it ‘Epiphany Season’ but names its Sunday ‘after’ the Epiphany rather than ‘of’ Epiphany. Thus, it is not observed as a season.<sup>192</sup>

The solution is to see the last Sunday before Lent, ‘Transfiguration Sunday’, as comparable to the last Sunday before Advent, ‘Reign of Christ’ and not as the end of Epiphany season. If the Reign of Christ marks the end of ordinary time and sets the theme for the following season of Advent and beyond to Christmas, then ‘Transfiguration Sunday’ can be seen as doing the same for the season of Lent and Easter Sunday. The collect for the Church of England envisions the Transfiguration as the gift of a foretaste of the resurrected glory of Christ meant to sustain disciples through Lent and Holy Week to the Sunday of the Resurrection.

Almighty Father, whose Son was revealed in majesty before he suffered death upon the cross: give us grace to perceive his glory, that we may be strengthened to suffer with him and be changed into his likeness, from glory to glory; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever.<sup>193</sup>

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<sup>192</sup> J. Neil Alexander, *Celebrating Liturgical Time: Days, Weeks and Seasons*, (New York: Church Publishing, 2014), 45.

<sup>193</sup> The Archbishops' Council of the Church of England, ‘Collect for the Sunday Next Before Lent’ *Common Worship: Main Volume* (London: Church House Publishing, 2005).

For the moment, the Canadian Church should follow the Church of England and the Church of Ireland's example and observe a shortened Epiphany season followed by Sundays before Lent, and then keep 'Transfiguration Sunday' before Lent in a fashion similar to the keeping of Christ the King before Advent. The collects for Candlemas and 'Transfiguration Sunday' can, like *Common Worship*, thematically make this new emphasis understandable and bring a stable balance that can be easily sustained until there is common consensus in the Western church on this issue.

#### CORPUS CHRISTI

As previously mentioned the theological and doctrinal issues that once existed in regard to Corpus Christi have dissipated. The almost universal understanding of our ecclesiological nature as being eucharistic has led to a rapprochement on the issues surrounding the sacramental nature of the Eucharist between us and the Roman Church and the Orthodox Churches. The celebration of the Corpus Christi then becomes one of sheer pastoral and theological progression using continuance. We, as a eucharistically-centered church, are unable to celebrate the Institution of the Eucharist on Maundy Thursday because of the conflicting themes of servant-hood, betrayal, and the agony in the garden. To properly celebrate this central event and its ongoing role in our salvation we must celebrate it on a day free from distractions. A similar argument could be made for the importance of the Feast of the Holy Cross being celebrated later in the year as Good Friday does not allow for a full emphasis on the cross as a sign of Love and Triumph over Death. The first free Thursday, the day of the week the Last Supper was held, is chosen by the Western church for this honour. The importance of the Blessed

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Sacrament in our life as a Christian community and the need to gather the whole community for the celebration means that it will often be necessary to transfer this Holy Day to the nearest Sunday – the Sunday after Trinity.

This should be encouraged, allowed, and provided for. If there are lingering suspicions about this Holy Day then the name Corpus Christi could be dropped and replaced with another name. The Church of England uses “Thanksgiving for the Institution of Holy Communion’. However, ‘Holy Communion’ is not liturgically or sacramentally accurate. The term Eucharist is sufficiently known in the Canadian Church not to pose a problem and so could be called ‘Thanksgiving for the Eucharist’.

However, this could be interpreted to emphasise an historical event in the life of Christ for which we are giving thanks instead of the ongoing relationship of Christ to his Church through the celebration of the Eucharist week by week. Of course, we give thanks for the Institution of the Last Supper, but we do so because of the presence of Christ in the Blessed Sacrament in our lives. The name chosen for the Feast should indicate this. A name similar to the Roman Catholic name ‘The Most Holy Body and Blood of Christ’ – ‘The Body and Blood of Christ’ could be used. This is a feast of Christ emphasising an aspect of the Paschal Mystery, namely His presence in the Blessed Sacrament so is not in conflict with the supremacy of Sunday as a feast of the Paschal Mystery.

#### ASCENSION SUNDAY

Currently, excepting Christmas, which is well attended regardless of the day on which it falls, two out of the three weekday Principal Feasts may currently be celebrated on a Sunday. Epiphany Sunday may be anticipated on the Sunday before the sixth of

January<sup>194</sup> and All Saints' Sunday may be celebrated the Sunday after the first of November.<sup>195</sup> The practice of the Roman Catholic Church and increasing numbers of Anglican provinces could be followed allowing Ascension to be celebrated on the following Sunday. This is common practice but has yet to be regularised in Canada. Fewer and fewer people attend weekday celebrations and it is rare to get a large enough percentage of a worshipping community to properly celebrate a Principal Feast. It is more important that the faithful Sunday attenders celebrate all the Principal Feasts of the church together as a community.

The rubric which states that the transfers of Epiphany and All Saints' to a Sunday may only be done if the day is also kept should also be changed. This invites a legalistic interpretation of celebration and could lead to small celebrations of Principal Feasts with few worshippers which does not do justice to the solemnity of the day, in order to keep the law while knowing that the 'real' celebration will be the community's one on the following (previous) Sunday. Epiphany Sunday and All Saints' Sunday should be allowed to be the principal observance of these Principal Feasts in communities which do not have the custom of weekday celebrations or where it is more pastorally or practically desirable to keep the Sunday observance. It is questionable whether Ascension Thursday should be allowed to be celebrated only on the Sunday in parishes where it is transferred. Its importance as the fortieth day is directly linked to Easter and also Pentecost and the significance of the actual day is important in a way that is not the case with Epiphany or All Saints. The rule for Epiphany and All Saints that has been suggested be removed,

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<sup>194</sup> General Synod of the Anglican Church of Canada, *Book of Alternative Services*, (Toronto: Anglican Book Centre, 1985), 15.

<sup>195</sup> *Ibid.*

namely that it may be celebrated on the Sunday after as well as on the day and be retained for the Ascension of the Lord.

#### HOLY DAYS WITH PRECEDENCE

The *General Norms* of the Roman Church allows for the celebration of Feast Days with precedence over a Sunday to be transferred to the nearest Sunday if there is a special devotion to that Feast by the worshipping community. This allows more freedom for the local community to express its piety and devotion. If this option were adopted, Holy Days with precedence over a Sunday should be transferred to the following Sunday if that Sunday is not in the Seasons of Christmas, Epiphany, Lent, Easter, or Advent. There are only five Holy Days that fall into this category, and none of them fall during these seasons:

The Birth of St John the Baptist  
 Saint Peter and St Paul  
 Saint Mary the Virgin  
 St Michael and All Angels  
 All Souls'

Any, or all, of these Holy Days may be especially important to a worshipping community. If celebrating these feasts on weekdays is not conducive to the festive nature these feasts call for, then there should be the freedom to observe them when it is. The first four of these Holy Days with Precedence are inextricably linked with the life and ministry of Christ. If all of the saints are considered to be examples of the Paschal Mystery lived out in the world then these are the examples par excellence.

Although the argument could be made that this diminishes the supremacy of Sundays as feasts of the Paschal Mystery, it is clear that these particular individuals are only defined and have meaning because of their primary role in the Paschal Mystery. St

Michael and All the Angels are, in Scripture and in the writings biblically and in the writings of the Fathers, believed to be the instruments through which Christ patterned creation. Their role in his ministry both in life and in the second coming is paramount. The fact that these feasts already take precedence over a Sunday if their feast days falls on one is already an acknowledgement of the preeminence of their role in the Paschal Mystery and the appropriateness of exploring it through them. The fact that the church keeps Sundays such as Mothering Sunday, Harvest Thanksgiving, Patronal Festivals, and Remembrance Sunday only highlights the appropriateness of this freedom to transfer. The only seeming exception to this is All Souls'.

#### ALL SOULS'

A strong theological argument can be made for keeping a communal requiem in a modern Western society that has become uncomfortable with issues around mortality. A strong argument could also be made for the pastoral need for a yearly remembrance of the death of loved ones and the reassurance that the communion of saints is everlasting. However, the raising of All Souls' to the rank of a Holy Day with Precedence could also be part of a methodological process of creative assimilation in order to Christianise a secular commemoration. However, creative assimilation is not necessary for elevating its rank. This is justified by organic progression by continuance. Liturgically All Souls' is technically not a solemnity in the Roman Church as it is not a feast but rather a solemn commemoration. Thus it is classed as a solemnity and treated as one although it is in a class all of its own. It should not be treated as being in its own class in the proposed calendar but rather as another Holy Day with Precedence as the subtlety of this classification point will be lost on many and may prove confusing. It may be worth

adding a small rubric to this effect for organic unity. As a solemn commemoration it is ranked on the same level as all other solemnities (such as All Saints, Candlemas, The Annunciation, etc.). Only the Easter triduum, Christmas, Epiphany, Ascension, Pentecost, and Ash Wednesday and the days associated with have a higher rank.

Why is All Souls' so important in the Roman Catholic Church? The pagan world kept particular days for memorialising their dead. The Romans, for example, kept *Parentalia* during the latter part of February.<sup>196</sup> The early Christians retained these customs as compatible with their new faith. By the second century these customs had been transferred into prayers used during the celebration of the Eucharist. Bishop Isadore of Seville (d.636) instituted the first All Souls' celebration the day after Pentecost which offered prayers for all the dead.<sup>197</sup> Other ecclesiastical leaders in the West chose other days such as Abbott Eigil of Fulda (d.822) who chosen the same day as the founder of his monastery. In the East the observance was also common, with Amalarius of Metz adding the Office of the Dead to the liturgy of All Saints.<sup>198</sup> In 998 Odo, Abbott of Cluny, instituted the commemoration on November second.<sup>199</sup> Its observation spread rapidly through England, France and Germany and Italy. In 1748 Benedict XIV allowed the traditional Dominican practice of celebrating three Masses on this day, a privilege previously only allowed on Christmas, to be extended to all priests in southern Europe,

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<sup>196</sup> Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy*, 237.

<sup>197</sup> Paul Bradshaw, ed., "Entry for All Souls', *The New Westminster Dictionary of Liturgy and Worship* (London: Westminster John Knox Press, 2002), 6.

<sup>198</sup> Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy*, 237.

<sup>199</sup> Geoffrey Wainwright & Karen B. Westerfield Tucker, *The Oxford History of Christian Worship*, (Oxford: Oxford University Press, 2006), 90.

and Benedict XV extended it to all priests of the church.<sup>200</sup>

The Roman Missal gives All Souls' precedence over a Sunday. The propers of the day are firmly and intentionally Christological in nature in order to "express more clearly the Paschal character of Christian death."<sup>201</sup> The emphasis of the proclamation is the Paschal Mystery of Christ as the source and foundation of Christian hope.

For this reason the ancient sequence *Dies irae* has been eliminated, along with other texts in which fear at the thought of a grim judgment by God obscures the radiant light of faith in the resurrection.<sup>202</sup>

All the propers and readings for the day are centered on the triumph of Christ over death at Easter and the prayers express the hope that all the dead may share in the Paschal Mystery. The abolishing of All Souls' by omitting it from the first BCP was the result of doctrinal differences with the Church of Rome over purgatory. Anglican theological issues with praying for the dead have long since ceased to exist and the practice is commonplace if not universal. The low ranking of All Souls' is the result of bygone anti-Catholic prejudices and the temerity of liturgical reformers to raise the issue by elevating the rank of the commemoration. Anglicans, Orthodox, Lutherans, and Roman Catholics all share a similar theological position on death and the Paschal Mystery and so reassure anyone that the doctrine of purgatory is not in any way implied in the observance of the commemoration of All Souls'. The method of continuance would therefor suggest its elevation. The particular pastoral concerns of the West, namely an unhealthy fear and avoidance of death and the human need to remember and connect with the departed, only

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<sup>200</sup> Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy*, 239.

<sup>201</sup> Austin Flannery, *Vatican II: Liturgy Constitution*, (New York: Scepter Books, 1964), par. 81, 24.

<sup>202</sup> Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy*, 239.

reinforces the elevation of All Souls'.

Having made the argument with organic progression through continuance for the rank of All Souls' as a Major Feast with Precedence, we now examine the use of creative assimilation in the matter of its transfer to a Sunday. Remembrance Sunday is a reality of ecclesial life in Canada. Yet both clergy and congregations are increasingly becoming ill at ease with the intrusion of secular and militaristic elements into an annual Sunday service. Some have chosen not to keep it and risked alienating the church community from the larger community, but most have learned to tolerate it. In practice Remembrance Sunday is already a requiem Sunday although without any proper emphasis on the Paschal Mystery, theological directives, or liturgical propers.

If All Souls' is raised to the rank of a Holy Day with Precedence then it may be transferred to the Sunday after All Saint's Sunday to become the octave day of this Principal Feast. The propers for the solemn commemoration of All Souls' provides not only the theological and pastoral corrective needed around issues of death in our culture but also provides for a suitable Christianisation of Remembrance Sunday. The process of creative assimilation is used to replace an aspect of a culture's use of ritual or observance of time with a similar Christian one. The replacement of Remembrance Sunday with All Souls' is a perfect example. Having already done this in practice for the last fifteen years by using the All Souls' propers on Remembrance Day and remembering all of the dead, including those who dies in the great wars, the twinning of All Saints' Sunday and All Souls' Sunday, bracketing a Week of the Dead, has created a natural feel and has had a strong pastoral effect on the community. The liturgical visitation of cemeteries during this week has been surprisingly popular and cathartic for many, especially the elderly

who have already lost a spouse. It seems to have allowed many to prepare themselves for their own death.

The arguments for its elevation in rank to that it has in the Roman church allows greater emphasis to be given to it that makes it easier for the church to address the pastoral needs around death in Canadian society. It may be discerned that this would best be served by its transferal to a Sunday. If this was the case then it is possible the Sunday chosen would be the Sunday after All Saints' Sunday. This would be the case if a parish kept All Saints on November the first. However, a parish that was able to keep the Feast of All Saints' on a weekday would usually have a tradition and ability of keeping All Souls' on a weekday as well, so it would be improbable that All Souls' would be transferred to the Sunday after November first. The only probability is that when November second is a Sunday then it would be observed as it will have precedence. This is currently the case in the Roman church.

The primary reason for the elevation of All Souls' is so that it can be used on a Sunday in parishes where there is already a tradition of keeping Remembrance Sunday. The suggestion is not that it be automatically be transferred to the Sunday after All Saints Sunday. The option should be there for those who need it for creative assimilation in their own parishes and communities. If its transferal is discerned for pastoral reasons not associated with Remembrance Sunday then that would also acceptable.

#### STRUCTURE

The layout of the calendar of the Church of New Zealand was tested against that of the current American and Canadian model using local university students and the New Zealand model was found to be clearer, easier to follow, and more interesting. It is laid

out in a pedagogical style which allows readers to see natural groupings and gain a rapid understanding of what it is being celebrated and why. It lists the commemorations under different headings which makes the nature of Anglican ecclesiology and foundational charisms readily discernable. The presentation style is simple and concise. More importantly it clearly integrates particular calendars with the general calendar. This is the format for the proposed calendar. It is laid out in three sections:

- 1) The Calendar in five sections;
- 2) Titles of the Seasons, Sundays, and Major Holy days;
- 3) The Calendar of the year with Principal Feasts, Holy Days, and Commemorations with fixed dates shown by calendar month.

Section one of the calendar lists the seven Principal Feasts of the church while section two lists the Holy Days of the church divided between: A) Of Our Lord with precedence over a Sunday and without Precedence over a Sunday and B) Of the Saints with precedence over a Sunday and without precedence over a Sunday. Subsection C lists the Holy Days of the Province (National Province and not Ecclesiastical Province) while Subsection D lists Holy Days that exist in local worshipping communities. Section Three lists the fasts of the church. These three classes of Principal Feasts, Holy Days, and Days of Discipline, Self-Denial, and Special Devotion are the only obligatory part of the calendar. Section Four lays out Optional Commemorations in nine subsections:

- A) Commemorations Particularly Associated with Canada
- B) Commemorations Particularly Associated with North America
- C) Commemorations Particularly Associated with the British Isles
- D) Commemorations of the Early Church
  - a. Martyrs
  - b. Church Fathers
  - c. Other Commemorations of the Early Church
- E) Commemorations of the Medieval Church
  - a. Martyrs
  - b. Teachers of the Faith
  - c. Missionaries

- d. Religious
- e. Other Medieval Church Commemorations
- F) Commemorations of the Anglican Communion
  - a. Martyrs
  - b. Teachers of the Faith
  - c. Missionaries and Evangelists
  - d. Religious
- G) Ecumenical Commemorations
  - a. Martyrs
  - b. Teachers of the Faith and Spiritual Guides
  - c. Ecumenists
- H) Commemoration of Historic Events
- I) Provincial, Diocesan, Aboriginal, Inuit, Local, or other Commemorations

The final section is called 'Days of Optional Observance' and is divided into eight sections:

- i. Ember Days
- ii. Vocations Sunday
- iii. Rogation Days
- iv. Harvest Thanksgiving
- v. Octaves
- vi. Vigils
- vii. National Days of Remembrance
- viii. Other Days of Note

Commemoration that have been added to the calendar either by continuance or supplementation are underlined so these changes can be clearly seen.

#### **PROCESS AND METHODOLOGY IN THE PROGRESSION OF THE SANCTORAL CYCLE**

The methodology of continuance, with the exception of the season of Epiphany, was used to guide the changes to the temporal calendar. The methodology of continuance was used to elevate the rank of All Souls' while the methodology of creative assimilation was used to allow its transference to the Sunday after All Saints' Sunday. With the sanctoral calendar both continuance and supplementation will be used, also with one example of creative assimilation.

#### **SIMPLICITY**

Bearing in mind the call for simplicity in revisions I believe it is time to

acknowledge that the liturgical fascination for ranks of feasts is an acquired taste. The more complex a calendar is the more difficult people will find it, and thus, the less likely it will be that they will use it or, at least, use it in the way it is intended. To this end it is proposed that only three classes of celebrations be retained:

- 1) Principal Feasts
- 2) Holy Days
- 3) Optional Commemorations

These are the Roman equivalent to Solemnities, Feasts, and Obligatory and Optional Memorials. The current system of using Commemoration and Memorials works well for those who already understand calendars but is confusing for many. The Canadian Church has a serious problem getting its communities to keep the minimal Holy Days even though this is the first priority for the church. In order to increase the probability that these Holy Days will be observed all commemorations should be optional and treated the same. They may be celebrated by either using the *BAS* method for commemorations or the method for memorials depending on the tradition of the local community.

It has become increasingly common to abandon the traditional formal categories attached to individuals commemorated in the calendar so the traditional style has been used as a guideline while allowing the adoption of more personalised categories. The individuals were often chosen for commemoration for these very traits in the first place. Sometimes this means going back to older styles, such as The Venerable Bede, and sometimes allowing them to be called by their common titles, such as Father Damien or Dame Julian of Norwich. More specific historical categories have been adopted for many of the teachers of the faith such as Desert Father or Caroline Divine. In keeping with ancient tradition, the observance of Lenten weekdays takes precedence over

commemorations that fall during this time. This makes the season uncluttered and uninterrupted.

### PROPOSALS FOR SANCTORAL PROGRESSION

There are fifty-six proposed additions to the sanctoral calendar. Two individuals currently sharing a commemoration are given their own date, two names are added to an existing commemoration with someone to whom they are inextricably linked, and two historic commemorations have been added. Six of these commemorations currently exist in the authorised calendar of the BCP and so have been retained in the proposed calendar. Of the forty-five new commemorations, forty-one are suggested by the process of continuance. Four commemorations suggested by supplementation are new proposals to the Canadian Church and have no precedent. Their inclusion will need to be done through the current structures that exist within the church.

### RETIREMENTS

Before dealing with the additions, the proposed retirements need to be examined. The fact that there are so few bears witness to the care of the last calendrical revisers and perhaps a stabilisation from the rapid change caused by the liturgical movement over the last sixty years. In order to cull the list of English saints and address the issue of colonial identity, the following two lesser known English saints could be retired:

2 MARCH CHAD, BISHOP OF LICHFIELD, MISSIONARY, 872  
 19 SEPTEMBER THEODORE OF TARSUS, ARCHBISHOP OF CANTERBURY, 690

These are commemorations, the lowest ranking in the Calendar of the *BAS* so the pressing reason for retirement is not their inclusion but rather that they conflict with more recent commemorations. St Chad conflicts with John and Charles Wesley and St Theodore of Tarsus conflicts with Jean de Brébeuf, Isaac Jogues, and their Companions.

Ss Chad and Theodore of Tarsus could be retained but their commemorations would need to be on different days. St Chad could be transferred to fourth of March and St Theodore transferred to the twenty-second of September. However, these changes may not be required as there is already an abundance of British Saints already in the Calendar.

‘Catch all’ commemorations that seek to address imbalances in the calendar but have a hard time exciting the imaginations of the faithful should also be retired.

Ecumenism has advanced enough that we can acknowledge holy people from all ages and denominations and it is therefore unhelpful to draw a distinction between the two sides of the struggle of the Reformation. There are individuals listed in the calendar representing both sides, and they stand on their own merit and not by their denomination allegiance.

Holy Women of the Old Testament is too obviously politically motivated by a desire to redress gender imbalance. It is a feast of an idea which has been strongly discouraged by liturgical inculturals. Also the existence of three feasts for the Old Testament seems superfluous: Saints of the Old Testament, Prophets of the Old Testament, and Holy Women of the Old Testament. One commemoration called Prophets and Saints of the Old Testament should be retained and kept on the ninth of December.

Reginald Heber could be retired due to the over association with Colonialism and the Raj and, secondarily, as his day conflicts with that of Martin Luther King Jr. Florence Nightingale should be retired because of her less Christian personality traits, her rejection of the established church, heterodox theological views, and the non-practicing nature and malicious tendencies of her latter life. Although she accomplished extraordinary work in the field of nursing and in social reform and her later attributes were probably the result of a nervous breakdown, her reputation is so controversial that her inclusion in the

calendar is not warranted.

4 APRIL            REGINALD HEBER, BISHOP OF CALCUTTA, 1826  
 12 MAY            FLORENCE NIGHTINGALE, NURSE, SOCIAL REFORMER, 1910

The commemoration of the ‘First Anglican Eucharist in Canada’ has numerous problems. The first is that it is arbitrary as it commemorates a Eucharist celebrated by the crew of a ship by their chaplain. It in no way has any connection to Canada or the community which would later form her country or her church. The Frobisher expedition was not a colonising one but rather a gold hunt. After the first summer the entire fleet returned to England and did not return. Thus it seems the commemoration is kept because of the connection to the geographical area that would one day become part of Canada, and thus somehow bolsters a Canadian claim to history. Mackenzie King, first Prime Minister, once described Canada as having too much land and too little history. In doing so he touched on a nerve that exists for many people in colonised or settled lands, namely their need for history. I believe this is unnecessary in today’s Canada.

The second reason for retirement of this commemoration is more serious. To commemorate an ‘Anglican’ Eucharist is to go against this church’s beliefs about the nature of the Eucharist itself. There is no ‘Anglican’ Eucharist as opposed to a ‘Roman’ or ‘Orthodox’ Eucharist any more than there is an ‘Anglican’ or ‘Roman’ baptism. There is a serious theological issue with commemorating the first Eucharist in a geographical area even if it was not denominationally specific. The fact that this commemoration does makes it even more untenable. The Eucharist is our primary vehicle for communion – but not with a particular land or with a particular people but with Christ himself and therefore with all of the creation and all people. To use this sign of universal unity to bolster a nationalistic need for history or specificity of identity seems misplaced at best.

Retirement is strongly recommended. If local communities wish to keep it in their calendars it could be reformulated as the ‘First Use of the BCP in Canada’ or the ‘First Anglican Service in Canada’.

4 SEPTEMBER FIRST ANGLICAN EUCHARIST IN CANADA, 1578

Among other commemoration, the addition of the ‘catch all’ feasts proposed by the Church in New Zealand and the Church in Wales were considered. However, they are too artificial and to run against the idea of proper celebrations needing to touch both the hearts and minds of the faithful. Although a talented liturgist could certainly do a great deal with these commemorations it seems unlikely that such time and effort would be given to them.

THE SAINTS AND MARTYRS OF AFRICA, 20 FEBRUARY

THE SAINTS AND MARTYRS OF THE AMERICAS, 8 APRIL

THE SAINTS AND MARTYRS OF EUROPE, 30 JULY

THE SAINTS AND MARTYRS OF THE PACIFIC, 7 SEPTEMBER

THE SAINTS AND MARTYRS OF ASIA, 6 OCTOBER

The retiring of only four individuals, one historic event, and two catch-all commemorations from the present calendar of the *BAS* have been suggested. The Canadian Church is small and lacks the ability to produce new resources easily. As the number of retirees is so small it may be easier to retain them and issue a supplement to the book *For All the Saints* than to make any changes that would make the book obsolete. It is one of the few liturgical books of the Canadian Church, is expensive, and unless there are serious flaws found in it there would be great opposition to abandoning it, let alone being able to find the resources to replace it. This is a very practical argument for retaining all of the commemorations that have been suggested for retirement but it remains a formidable one.

## HISTORIC EVENTS

There has been much discussion about the inappropriateness of commemorating historic events as if they were sanctoral celebrations. The remembrance of an historic event is looking back to the past with thanksgiving while giving thanks for the saints is an act of eschatology and Christological communion. There is no value in listing someone in the sanctoral because they were the first at something unless they were an apostle to a particular land. Although this was done in the past, St Alban as First Martyr in Britain, for example, does not mean we should continue the practice. The names long kept in the calendar who are there because of this principle are too well enshrined to be easily removed. We can, however, ensure this does not continue to happen.

There is much value in remembering historic events as it reminds us who we are and builds current community identity. To this effect it is proposed that the historic commemorations be converted into what they really already are and using the date of the event itself instead of the date of the death of the individual involved. This does not prevent the commemoration of the individual on the date of their death if desired, and encourages devotion to them as models of Christ working in the world instead of being merely the first at something or as a token. If, for example, it were discovered that Florence Li Tim-Oi was not the first female priest in the Anglican Communion, would she lose her place in the calendar? Does she deserve being listed on the same grounds that other modern commemorations are added? By making these commemorations 'historic' the theological and tokenistic objections are avoided and the devotion that already exists is able to continue. This has been done in the following cases:

25 JANUARY    ORDINATION IN 1944 OF FLORENCE LI TIM-OI, D. 26 FEBRUARY  
1992

- 8 MARCH FOUNDATION OF THE SOCIETY FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE SPCK (1698) AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL - SPG (1701) BY THOMAS BRAY, D. 15 FEBRUARY 1730
- 25 MARCH ORDINATION IN 1878 OF THE FIRST PRIEST FROM THE INUIT, SIMON GIBBONS, D. 14 DECEMBER 1896
- 21 APRIL FOUNDATION OF THE WOMEN'S AUXILIARY OF THE CANADIAN CHURCH IN 1885 BY ROBERTA ELIZABETH TILTON, D. 28 MAY 1925
- 5 JUNE CONSECRATION IN 1836 OF THE FIRST ANGLICAN BISHOP IN AUSTRALIA, WILLIAM GRANT BROUGHTON, D. 20 FEBRUARY 1853
- 10 JUNE ORDINATION IN 1853 OF THE FIRST CANADIAN NATIVE PRIEST, HENRY BUDD, D. 2 APRIL 1875
- 19 SEPTEMBER ELECTION IN 1893 OF THE FIRST PRIMATE OF CANADA, ROBERT MACHRAY, D. 9 MARCH 1904
- 17 OCTOBER CONSECRATION IN 1841 OF THE FIRST MISSIONARY BISHOP OF NEW ZEALAND, GEORGE AUGUSTUS SELWYN, D. 11 APRIL 1878

The consecration of the first Anglican Bishops of the United States and of Canada were already treated this way and commemorated as historic events and listed by the date of the event. The individual's *Dies Natalis* have been added.

- 11 AUGUST CONSECRATION IN 1787 OF THE FIRST ANGLICAN BISHOP IN CANADA, CHARLES INGLIS, D. 24 FEBRUARY 1816
- 14 NOVEMBER CONSECRATION IN 1784 OF THE FIRST ANGLICAN BISHOP IN NORTH AMERICA, SAMUEL SEABURY, D. 25 FEBRUARY 1796

The current controversy in the Episcopal Church over the publication of *Holy Women Holy Men* has allowed for a theological and liturgical examination of many of these issues. As Derek Olsen, of the Standing Committee on Liturgy and Music, says:

My conversations across the church have led me to the conviction that HWHM is not a suitable resource in its current state. At the heart of the problem is a fundamental confusion about the nature of a Calendar, commemorations, and sanctity. There is no coherent theology that holds the document together. Major arguments for the inclusion of certain individuals rest on their importance or significance; others are included because they were the "first" something. It became clear to me that the Calendar was being made to bear too much freight. It had become a place to record significant people as well as a place to record individuals of holiness as well as a place to include individuals who were representative of a particular lobby within the church as well as (increasingly) a

place to record historical events that had some kind of meaning for the church.<sup>203</sup>

There is currently a proposal to remedy the issue of the overabundance of commemorations in the American Church and address the numerous issues raised regarding the selection process and suitability. This proposal is for yet another book, to be titled *A Great Cloud of Witnesses*. It will act as a historic almanac of individuals who represent various charisms within the faith. It will contain many, if not most, of the names currently found in *Holy Women Holy Men*. However, the proposal is complex and complicated. Is yet another book with more commemorations to supplement the sanctoral observances required? The production of many books and the abundance of so many names seem to run counter to the principle of noble simplicity. There is also the risk that with too many resources in use and too many options to choose from, no one will ever worship the same way on the same day again.

*Holy Women Holy Men* contains two hundred and ninety-two names and now the American church faces the problem of how to deal with them. The Church of England has two hundred and thirty-three names in the calendar of *Common Worship*. The current proposal is simple: avoid the problem by assuming the right use of proper calendars and so reduce the number of commemorations in the national calendar in the first place. The discipline of observing only one commemoration per day to curtail the ever present threat of sanctoral expansion should be kept. The Canadian church needs to keep in line with the ELCIC (one hundred and twenty-one commemorations) by taking into account the more catholic sanctoral tradition of Anglicanism, and attempt to keep the commemorations to around one hundred and fifty. This does not count the Principal

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<sup>203</sup> <https://haligweorc.wordpress.com/2013/06/20/a-new-proposal-for-holy-women-holy-men/> A New Proposal for Holy Women, Holy Men, Posted on June 20, 2013

Feasts and Holy Days of saints (of which there are twenty-four). The proposed calendar with only commemorations suggested by continuance is one hundred and forty-one. With the addition of the commemoration suggested by supplementation the number rises to one hundred and forty-five. In either case the number is reasonable, manageable, and considerably lower than most modern Anglican calendars.

#### BOOK OF ALTERNATIVE SERVICES AND BOOK OF COMMON PRAYER

The *BAS* in Canada does not replace the BCP. Both are still official Prayers Books of the Canadian Church, and the BCP is the official liturgical document for the church even if this is not the case in practice. Legally, however, the *BAS* must be approved by the ordinary for use in a diocese while the BCP does not. There is one diocese in the Canadian Church in which only the BCP is authorised for use. The *BAS* calendar also does not replace the BCP calendar. Therefore, the addition of commemorations from the *BCP* calendar for use in the *BAS* calendar does not constitute a new commemoration for the Canadian Church. Additions have only been made in this way for the four French saints that were not retained by the *BAS* calendar, St Valentine, and the historical commemoration of the Council of Nicaea.

Although many churches keep more than one feast on the same day, such as *Common Worship* and *Holy Women Holy Men*, this is not suggested. It complicates what can be an already difficult task for many people to know what to observe on a given day. Holding to the principle of simplicity, and primarily as a bulwark against adding too many names, one commemoration per day is recommended. This has been the Anglican custom from Cranmer to the most recent Anglican calendars. The exception to this is the historical memorials. These necessitate the keeping of the date which they memorialise.

Often ordinations, consecrations, and dedications take place on great feasts of the church. They can be remembered with a collect, in the prayers, or any other suitable way when they fall on the same day as a Holy Day or a Commemoration.

#### ADDITIONS CALLED FOR BY CONTINUENCE

COMMEMORATIONS PARTICULARLY ASSOCIATED WITH CANADA AND NORTH AMERICA

#### *Religious Communities in Canada and North America*

There are four religious communities in the Canadian Church: The Sisters of St John the Divine, the Community of the Sisters of the Church, The Order of the Holy Cross (OHC) and the Oratory of the Good Shepherd (OGS). The two women's communities exist only in Canada while the Order of the Holy Cross exists in Canada and the United States, and the Oratory exists in Canada, the United States, and Mexico. There are commemorations of the founders of the two sisterhoods but not of the founders of the two brotherhoods. The addition of the Founders of OHC and OGS will be the continuance of the commemoration of the founders of religious communities active in the Canadian Church and will continue the respect and esteem in which the religious life is held by the Church in Canada and the mission and ministry of these communities. The Society of Saint John the Evangelist, which has an historic link with Canada because of its former house in Bracebridge Ontario, is already commemorated through its founder Richard Meux Benson on the fifteenth of January.

FOUNDERS OF THE ORATORY OF THE GOOD SHEPHERD – OGS (1913): JOHN HOW, BISHOP OF GLASGOW AND GALLOWAY AND PRIMUS OF SCOTLAND, 1961; ERIC MILNER-WHITE, DEAN OF YORK, 1963; AND EDWARD WYNN, BISHOP OF ELY, 1956

3 March **Date of the Declaration of Intent by the Father Founders in Sidney Sussex Cambridge, 1913**

FOUNDER OF THE ORDER OF THE HOLY CROSS – OHC (1884), JAMES OTIS SARGENT HUNTINGTON, PRIEST AND RELIGIOUS, 1935

25 November **Date of the receipt of the Father Founder's his Life Vows by Bishop Potter of New York, 1884**  
*Dies Natalis:* 28 June 1935.

*Aboriginal Relations in North America*

The Canadian Church places its relationship with its Aboriginal members at the very highest level of importance. There are three commemorations which highlight the historic relationship between the colonisers and the Aboriginal people of North America which are kept in the United States and yet not observed in Canada. However, these commemorations all have important Canadian connections: John Eliot worked among the Algonquin whose nations straddles both modern countries and translated the Holy Scriptures into Algonquin. Emmegahbowh was Canadian, and Herman of Alaska, although ministering among the Aleut instead of the Inuit, represents an important historic relationship between the church and the Aboriginal peoples of the far north in a territory immediately adjacent to our own.

JOHN ELIOT, MISSIONARY AMONG THE ALGONQUIN, 1690  
 21 May *Dies Natalis*

ENMEGAHBOWH, PRIEST AND MISSIONARY, 1902  
 12 June *Dies Natlais*

HERMAN OF NEW VALAAM, MISSIONARY AMONGST THE ALEUT, 1837  
 9 August **Date proclaimed a saint by the Synod of Bishops of the Orthodox Church in America at Holy Resurrection Cathedral on Kodiak Island, 1970**  
*Dies natalis:* Christmas Day, 1837.

*Acknowledgment of French Canada and Her History*

The relationship between Francophone and Anglophone Canada has been fraught since the beginning. Unfortunately these tensions continue to exist within the Canadian Church regarding the respecting of the commitment made to Francophone Quebec to

publish materials in French and the perceived discounting of the significant cultural, ecclesiological, and missiological differences between the Anglican Dioceses of Montreal and Quebec and the rest of Canada. There is also the issue of the historical reality that eastern Canada was part of the French Empire and under a French Monarchy for over one hundred and fifty years, from 1608 until 1763. The government acknowledges this fact and in its official history claims the Kings of France as the first monarchs of Canada and the British Monarchs as a continuance of this same reign in the Realm of Canada. Although the BCP shows a strong loyalty to the saints of the British Isles it gives expression to the long history of French rule in Eastern Canada by commemorating traditional medieval French saints in the same way it does medieval British saints. It seems an oversight or an act of conscious or unconscious anti-French sentiment that only one French saint was retained in the revised calendar of the *BAS*. Of the four traditionally beloved French saints in the BCP which shows recognition of the reality of French Quebec, none were retained in the *BAS* calendar. The one saint who was retained, St Martin of Tours, is a universal figure who would be observed in any Western calendar. Thus the retention of these BCP commemorations as well as the addition of St Louis of France is strongly suggested to compliment the retention of traditionally beloved British saints. These retentions would not be supplementary as they already exist in an official calendar of the church and St Louis would be a continuance of the other four as the addition of his name completes the commemorations of the traditionally most popular French saints, which includes the traditional Patron saints of France.

*French Commemorations not retained from the BCP*

30 May           JEANNE D'ARC (JOAN OF ARC), THE MAID OF ORLEANS, VISIONARY, 1431  
 1 September    GILES OF PROVENCE, HERMIT, C.710

1 October      REMIGIUS, BISHOP OF RHEIMS, APOSTLE OF THE FRANKS, 533  
 9 October      DENIS, BISHOP OF PARIS, AND HIS COMPANIONS, MARTYRS, C. 250

*French Addition*

ST LOUIS, KING OF FRANCE, 1270  
 25 August      *Dies Natalis*

COMMEMORATIONS OF THE EARLY AND MEDIEVAL CHURCH

There are two ecclesiological factors that make the revision of the commemorations of the early church and the medieval church different from modern commemorations. The fact that the early church was undivided up until Chalcedon and that the East and West were untied until 1054 means that commemorations held in common have general authority for calendrical revision. The same applies, though with less authority, with the medieval Western church before the Reformation. Appeals to the grounding authority of calendars of the early church for early church commemorations, and appeals to the Roman calendar from 1054 until the split from Rome, effectively with the BCP of 1549 even if not legally until the reign of Elizabeth I, also have normative authority. The commemorations falling in these two periods that have been proposed do not need popular devotion or acclaim, although the decision of addition, retention, or retiring them needs to take this into account. Instead the inculturation method of continuance in organic progression makes an ecclesiological appeal to the general authority of consensus, one universal and the other Western, to create a normative authority of a progressed calendar, to receive executive approbation and authority.

*Church Fathers*

As already shown in the analysis on Anglican identity and its sources of authority, the Anglican Church claim its authority from the primitive church, especially its creeds

and fathers. The emphasis of Anglican theology and ecclesiology on the authoritative nature of patristic writings finds expression in the calendar. The first BCP calendar to include non-New Testament saints contained ten church fathers. Subsequent calendars have reflected the fullness of the patristic tradition. The addition of John of Damascus is continuance. However, the fact that the *BAS* calendar did not contain St Cyril of Alexandria, considering his importance, prominence, and the strong influence of the Alexandrian School on Anglicanism, is probably simply an oversight.

JOHN OF DAMASCUS, MONK, GREEK FATHER, C.749

28 March      **Transferal of his traditional Date (27 March) in the General Calendar of the Roman Church from 1890-1969**

His *Dies Natalis* conflicts with Nicholas Ferrar and the Community of Little Gidding and cannot be anticipated because of Francis Xavier nor transferred for a whole week. 27 March is occupied by Charles Henry Brent.

*Dies Natalis*: 4 December 749

CYRIL OF ALEXANDRIA, BISHOP, GREEK FATHER, 444

27 June      ***Dies Natalis* according to the Coptic Orthodox Church**

The Roman Catholic Church moved it to this date in 1969 in consideration of the Coptic tradition. The English Church and ECLA also use this day. The Eastern Orthodox and the Eastern Catholic Churches celebrate his day on 9 June.

In recent decades fundamental changes in ecclesiastical history as reflected in popular works such as Diarmaid MacCulloch's *Christianity the First Three Thousand Years*, the renaissance of Western interest in both Western and Eastern Syriac, the rapprochement between the Eastern Orthodox Church and the Churches of the Oriental Orthodox family, the Anglican Oriental Orthodox International Commission, the highlighting of the persecution of Oriental Orthodox Christians in the Middle East (in such works as William Dalrymple's *From the Holy Mountain*), and the raised interest in the ancient Church in India, have all led to a better understanding of and appreciation of

the importance of the Church Fathers who wrote in Syriac and who are revered in the Oriental Orthodox Churches. This is part of the ongoing expression of the fullness of the Patristic tradition that should find complimentary expression in the calendar.

CYRIL OF JERUSALEM, BISHOP, SYRIAC FATHER, 386

18 March ***Dies Natalis***

Kept on this date by the Roman and Orthodox Churches and the Anglican Church in England and the United States.

APHRAHAT THE PERSIAN SAGE, SYRIAC FATHER, C. 345

7 April **Feast Day in the Orthodox Churches**

EPHREM OF EDESSA, DEACON, HYMN WRITER, SYRIAC FATHER, 477

10 June **Transferred to the following day**

The Roman Church and the Church in England and keep his *Dies Natalis*. The American Church keeps his day as the 10<sup>th</sup> of June. St Columba is kept on the 9<sup>th</sup> June. The Eastern Orthodox and Eastern Catholic Churches keep the 28 January, the Coptic Orthodox the 22 July.  
*Dies Natalis: 9 June 477*

ISSAC OF NINEVEH, BISHOP, SYRIAC FATHER, C.700

28 September **Feast Day in the Roman and Orthodox Churches**

Since the publication in 1936 of Helen Waddell's introductory book *The Desert Fathers* interest in the Desert Mothers and Fathers of the Egyptian desert has been growing. Recent years have seen no slacking of the tide of spiritual books being produced on the subject. The calendar should reflect both this category as well as the powerful attraction these early Christian saints have on the popular imagination and faith of modern day Christians. Although there are Church Mothers among the religious in the Egyptian desert, signified by the title Amma (mother) the equivalent of the title Abba (Father) used by the men, there are no Church 'Mothers'. This is troubling but the past cannot be altered with the introduction females to a category in which they do not exist.

AMMA SYNLETICA OF ALEXANDRIA, DESERT MOTHER, 350

5 January **Feast day in the Roman, Eastern Catholic, and Orthodox Churches**

ABBA PACHOMIUS THE GREAT, DESERT FATHER, 348

9 May

***Dies Natalis***

The Coptic Orthodox Church keeps the 9<sup>th</sup> of May as his feast. The Roman and Orthodox Churches keep the 15<sup>th</sup> May. ELCIC keeps his day on the 17<sup>th</sup> of January with St Anthony of Egypt.

ABBA MOSES THE BLACK, DESERT FATHER, MARTYR, 405

1 July

***Dies Natalis***

The Coptic Orthodox Church keeps this date. The Roman and the Orthodox Churches observe August 28<sup>th</sup> as does the Church in England and the ELCIC. Not only does a *Dies Natalis* take precedence over other factors but the church of which he was a member, the Church of Alexandria, keeps this day. It is a happy coincidence as St Augustine of Hippo falls on the 28<sup>th</sup> of August and if there are not to be two commemorations of the same day, this would prove difficult to accommodate as there is no obvious alternative date.

ABBA ARSENIUS THE GREAT, DESERT FATHER, 354

22 May

**Day after the *Dies Natalis* according to the Coptic Orthodox Church**

The day is transferred as there is a conflict with John Eliot. The Roman Church keeps his day on the 19<sup>th</sup> July while the Orthodox keep it on the 8<sup>th</sup> May.

*Dies Natalis*: 21 May

***Other Commemorations of the Early Church***

There are two feasts of New Testament saints or groups of saints which, although traditionally observed by both the Eastern and Western church, have not been observed by Anglicans until recently. The Prayer Book of 1552 only kept New Testament saints and New Testament saints in the calendar and as Holy Days. The additions of these two commemorations are in line with Anglican liturgical piety and completes the cycle of New Testament saints begun with the BCP.

MARY, MARTHA, AND LAZARUS OF BETHANY, COMPANIONS OF OUR LORD

29 July

**Commemoration by the Roman church, ELCIC, and the English and American Churches**

The Orthodox Church commemorates the two sisters on the 4<sup>th</sup> June and their brother on 17<sup>th</sup> March and Lazarus Saturday, the day before Palm Sunday.

JOSEPH OF ARIMATHAEA

31 July **Commemoration in the Orthodox Church**

The Roman Church keeps the 17<sup>th</sup> March but this day conflicts with St Patrick. The Church in the United States keeps the 1<sup>st</sup> August and keeps Ignatius of Loyola on the 31<sup>st</sup> of July.

*Name Additions*

Two names have been added to that of their counterparts. The first, St Macrina the Younger, the sister of St Basil the Great, St Gregory of Nazianzus, and St Gregory of Nyssa has been added to the latter's day as is done by the Church in England. The second, Christ's grandfather Joachim, has been attached back to his wife Anna, and as both are legendary it seems pointless and against tradition to separate them. The Eastern and the Western churches both recognise and commemorate them together on the same day.

MACRINA THE YOUNGER, DEACONESS, C. 379

JOACHIM, PARENT OF THE BLESSED VIRGIN MARY

St Valentine poses a particular problem. There is little known about him except that he was martyred and buried on the fourteenth February in a cemetery close to Milvian Bridge. There is also some confusion as to whether he is one, or two, or three people, although most believe he was one. In consequence his name has been retired from the general calendar of the Roman Church and left to local celebration. The Church of England, however, chose to keep him during their calendrical revision but the Canadian Church retired him although he is still in the BCP calendar.

In terms of inculturation St Valentine's Day poses an interesting problem. His name was retired because of internal Christian concerns about authenticity and the lack of knowledge about him. However, in modern secular culture his commemoration is

probably the most widely observed saints' day, and so ironically, the saint's day most observed is no longer in our calendar. At several points in the church's past we have chosen secular days associated with pagan feasts we wished to Christianise by placing a feast over it. The church has much to say about the nature of love, commitment, and human relationships that differ from mainstream secular values. This is especially true when it comes to the consumer nature of St Valentine's Day in the West as it relates to romantic love. So the church is now faced with the task of Christianising one of her own feasts. Traditionally she would find a way to commemorate that day with another feast. So with St Valentine's Day we are faced with the task of inculturation by replacing our commemoration back on top of the commemoration we dropped as it has been hijacked by secular culture. *New Pattern for Worship*, produced by the Church of England to introduce *Common Worship*, has an whole liturgy designed to do just this, including the renewal of marriage vows.<sup>204</sup> The commemoration is still in the BCP. This seems to be a bizarre act of inculturation, although an example of creative assimilation, needing nothing other than a transfer from one calendar to the other. The consequence, however, is that Ss Cyril and Methodius will have to be transferred to the following day.

14 February VALENTINE, MARTYR AT ROME, C. 269

The acknowledgment that the church has languished under patriarchal structures and thus has diminished the role of women in the church is too well acknowledged to need reiteration here. However, there are two medieval women who help balance the gender inequality in the church and address the ongoing struggle to come to terms with the church's historical gender imbalance.

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<sup>204</sup> The Archbishop's Council, *New Patterns of Worship*, (London: Church House Publishing, 2002), 408-415.

*Medieval Religious Women*

BIRGITTA (BRIDGET) OF SWEDEN, ABBESS OF VADSTENA, 1373  
23 July *Dies Natalis*

HILDEGARD, ABBESS OF BINGEN, VISIONARY, 1179  
17 September *Dies Natalis*

John Cosin who is the only main Caroline Divine not already commemorated so his addition makes the commemoration of them complete.

JOHN COSIN, BISHOP OF DURHAM, CAROLINE DIVINE, 1672  
5 November **Date of election as Bishop of Durham**  
*Dies Natalis*: 15 January 1672

In the current *BAS* calendar Janani Luwum shares a date with the Ugandan Martyrs although the two have no relationship to one another except that they occurred in the same country. The new calendars of the Church of England and the Episcopal Church in the United States give him his own date. His name is not an addition but his commemoration on his own day is.

17 FEBRUARY JANANI LUWUM, ARCHBISHOP OF UGANDA, MARTYR, 1977  
*Dies Natalis*

Dietrich Bonhoeffer currently shares the date of the martyrdom of Maximilian Kolbe, the connection being that they both died at the hands of the Third Reich. However, modern revisions of calendars give him his own date: ELCIC and the Churches of England and the United States.

9 APRIL DIETRICH BONHOEFFER, THEOLOGIAN AND MARTYR, 1945  
*Dies Natalis*

The full communion between the Canadian Church and the ELCIC makes the omission of the commemoration of Martin Luther incongruous. *For All the Saints* mentions him in the index under “Saints of the Reformation Era” but not under his own name.

18 FEBRUARY MARTIN LUTHER, REFORMER, 1546

*Dies Natalis*

The existence of a relationship between the Canadian Church and the Church in Haiti is well known in the Province of Quebec. The francophone connection has forged a relationship between the Montreal Diocesan Theological College and generations of Haitian Clergy. There are also Anglican Haitian communities in Montreal. The commemoration of their first bishop is a sign of this ongoing relationship.

13 March JAMES THEODORE HOLLY, BP OF HAITI AND DOMINICAN REPUBLIC, 1911

*Dies Natalis*

COMMEMORATIONS OF HISTORIC EVENTS

The retention of the BCP commemoration of the Council of Nicaea is recommended as a sign of orthodoxy and ongoing commitment to the Creed to which we adhere. As it is a BCP commemoration it is already authorised but needs to be transferred to the new calendar. It is proposed that this be supplemented with the commemoration of the issuing of the BCP. As use of this book and its descendants are rapidly coming to the end, it will become important to remember our heritage with thanksgiving and not lose sight of the principles it enshrines. As the first BCP came into use on the Day of Pentecost it is suggested that instead of the calendar day, sixth June, a day in the week after Pentecost be used for this commemoration. A rubric to this effect is added to the bottom on the month of June and in Calendar in section four H (Commemorations of Historical Events).

20 May THE COUNCIL OF NICAEA, 325

On one of the weekdays following the Day of Pentecost it is appropriate to celebrate the First Book of Common Prayer which came into use of the Day of Pentecost (June 9<sup>th</sup>) 1549.

THE BOOK OF COMMON PRAYER, 1549

## FURTHER MODERN ADDITIONS SUGGESTED BY CONTINUANCE

There are sixteen modern names that are commemorated in other provincial calendars of the Anglican Communion or of the ELCIC which should be added through the method of continuance. In these cases it is a matter for careful discernment as these commemorations made be judged to rightly reflect the popular devotion of our current age or miscalculations. The methodology of continuance in this category is the most delicate.

Six of these names are Anglican and are well known, except perhaps Manche Masemola of Southern Africa. However, since her inclusion in the Martyrs of the Twentieth Century carving of the west door of Westminster Abbey her story has become much better known. Ten of these names are from other denominations, although John Henry Newman spent most of his life as an Anglican.

## COMMEMORATIONS FROM THE ANGLICAN COMMUNION

MANCHE MASEMOLA, MARTYR, 1928

4 February *Dies Natalis*

Commemorated: Church of Southern Africa, Church in Wales,

EVELYN UNDERHILL, SPIRITUAL TEACHER, 1941

15 June *Dies Natalis*

Commemorated: Church of England, The Episcopal Church, Church of New Zealand,

SADHU SUNDAR SINGH, EVANGELIST, TEACHER OF THE FAITH, 1929

19 June **Date observed in the Church of England**

*Dies Natalis*: Unknown

Commemorated: Church of England, Church of New Zealand,

EDWARD BOUVERIE PUSEY, PRIEST, TRACTARIAN, 1882

18 September **Transferred from *Dies Natalis* to first available day**

*Dies Natalis*: 16 September 1882

Commemorated: Church of England, The Episcopal Church

GEORGE KENNEDY ALLEN BELL, BISHOP OF CHICHESTER, ECUMENIST, 1955

3 October *Dies Natalis*

Commemorated: Church of England, The Episcopal Church

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY, TEACHER OF THE FAITH, 1944

26 October *Dies Natalis*

Commemorated: Church of England, The Episcopal Church

#### ECUMENICAL COMMEMORATIONS

SERAPHIM, MONK OF SAROV, SPIRITUAL GUIDE, 1833

14 January *Dies Natalis*

Commemorated: Church of England, Episcopal Church of Scotland, Church of New Zealand, Church of Australia,

OSCAR ROMERO, ARCHBISHOP OF SAN SALVADOR AND MARTYR, 1980

24 March *Dies Natalis*

Commemorated: ELCIC, Church of England, The Church in Wales, The Episcopal Church,

MARTIN LUTHER KING, JR, CIVIL RIGHTS LEADER, MARTYR, 1968

4 April *Dies Natalis*

Commemorated: ELCIC, The Episcopal Church, Church of New Zealand,

TIKHON, PATRIARCH OF RUSSIA AND ECUMENIST, 1925

8 April **Transferred to following day because of conflict with Aphrahat**  
*Dies Natalis: 7 April 1925*

Commemorated: The Episcopal Church,

PIERRE TEILHARD DE CHARDIN, PRIEST AND SCIENTIST, 1955

11 April **Transferred to following day because of conflict with William Law**  
*Dies Natalis: 10 April 1955*

Commemorated: The Episcopal Church,

FATHER DAMIEN, PRIEST AND LEPER, 1889

15 April *Dies Natalis*

Commemorated: The Episcopal Church,

NATHAN SODERBLOM, ARCHBISHOP OF UPPSALA AND ECUMENIST, 1931

12 July *Dies Natalis*

Commemorated: ELCIC,

JOHN HENRY NEWMAN, PRIEST AND TRACTARIAN, 1890

12 August **Transferred to following day because of conflict with Clare of Assisi**  
*Dies Natalis: 11 August 1890*

Commemorated: Church of England, The Episcopal Church, Church of Australia,

ALBERT SCHWEITZER, ORGANIST, THEOLOGIAN, MEDICAL MISSIONARY, NATURALIST

1965

4 September *Dies Natalis*

Commemorated: Church of New Zealand

SOREN AABYE KIERKEGAARD, THEOLOGIAN, 1855

12 November **Transferred to the next day because of conflict with Martin of Tours***Dies Natalis*: 11 November 1855

Commemorated: ELCIC, The Episcopal Church,

Hagiographical summaries, proper readings, collects and liturgical propers for the new editions to the calendar are already available and can be found in either the Church of England's: *Celebrating the Saints, Exciting Holiness, or Saints on Earth*; or the Episcopal Church's *Holy Women, Holy Men*. The only exceptions to this are Nathan Soderblom and Albert Schweitzer.

#### ADDITIONS SUGGESTED BY SUPPLEMENTATION

The inclusion of two Anglicans in the new calendar and two Roman Catholics by supplementation is proposed. These individuals are not currently commemorated by the Roman Church, the Lutheran Church, or by any Province of the Anglican Communion. There has, however, been speculation in recent months that Pope Francis is in the process of beatifying Matteo Ricci. These names will need to undergo the normal scrutiny necessary by the various structures of the Canadian Church for inclusion in the Calendar.

#### COMMEMORATIONS FROM THE ANGLICAN COMMUNION

FRANK WESTON, BISHOP OF ZANZIBAR, 1924

4 November **Transferred from *Dies Natalis* to first available day***Dies Natalis*: All Souls' Day 1924

AUSTIN MARSDEN FARRER, PRIEST AND THEOLOGIAN, 1968

30 December **Transferred to the next day because of conflict with Thomas Becket***Dies Natalis*: 29 December 1968

#### ECUMENICAL COMMEMORATIONS

MATTEO RICCI, RELIGIOUS, MISSIONARY AND INCULTRALIST, 1610

11 May *Dies Natalis*

FLANNERY O'CONNER, SPIRITUAL WRITER AND NOVELIST, 1964

4 August **Transferred to following day because of conflict with St Stephen**

*Dies Natalis*: 3 August 1964

## Conclusion

The principle of liturgical inculturation has become an integral part of the theological landscape of the western church. The incarnational drive to examine our liturgical texts by its light cannot long be avoided. After almost thirty years the Canadian church is ready to advance its observance of liturgical time, both temporal and sanctoral, through the work of calendrical progression. The present work is an attempt to facilitate this progression.

It is hoped that the examination of the principles, processes, and methodologies of liturgical inculturation and the exploration of the history of inculturation and calendrical progression in the western church over the last thirty years will enable the Canadian church to understand both the importance and the complexities of this work.

The proposed calendar is seen as a pedagogical tool that will encourage and advance the use of particular local calendars amongst the various cultures and peoples of the Canadian church especially our Aboriginal, Inuit and Metis communities. Only when this principle of local observance is understood, supported, and utilised will the Canadian church be truly inculturated with the diverse communities of which she is composed.

*Appendix I***PROPOSED CALENDAR****Calendar****1 PRINCIPAL FEASTS**

Easter Day  
 Ascension Day / Sunday  
 The Day of Pentecost  
 Trinity Sunday  
 All Saints' Day / Sunday  
 Christmas Day  
 The Epiphany / Epiphany Sunday

These feasts take precedence over any other day of observance. Epiphany may be observed on the Sunday before 6 January if that day is a weekday, in addition to or instead of its observance on the fixed date. Should that Sunday be 1 January, either the Naming of Jesus or the Epiphany may be observed. The Sunday after the Epiphany is always observed as the feast of the Baptism of Christ. Ascension Day, and All Saints' Day may be observed on the Sunday following, in addition to or instead of its observance on the fixed date.

**2 HOLY DAYS****A OF OUR LORD**

All Sundays of the year are feasts of our Lord Jesus Christ. In addition, the only feasts of our Lord appointed on fixed days to take precedence of a Sunday or, determined by local custom, that may be transferred to the nearest Sunday, are

*Feasts of Our Lord with Precedence over a Sunday*

The Naming of Jesus, 1 January  
 The Baptism of the Lord, Sunday after Epiphany  
 The Presentation of the Lord, 2 February  
 The Body and Blood of Christ (Corpus Christi), Thursday after Trinity Sunday  
 The Transfiguration of the Lord, 6 August  
 Holy Cross Day, 14 September

The other feasts of our Lord, when they occur on a Sunday, are normally transferred to the first convenient open day within the week.

*Feasts of Our Lord without Precedence over a Sunday*

The Annunciation of the Lord, 25 March

The Visit of the Blessed Virgin Mary to Elizabeth, 31 May

**B OF THE SAINTS**

The only Holy Days appointed on fixed days to take precedence of a Sunday or, determined by local custom, that may be transferred to the nearest Sunday are

*Holy Days with Precedence over a Sunday*

The Birth of Saint John the Baptist, 24 June  
 Saint Peter and Saint Paul, 29 June  
 Saint Mary the Virgin, 15 August  
 Saint Michael and All Angels, 29 September  
 All Souls' Day, 2 November

The following Holy Days are regularly observed throughout the year. They have precedence over all other days of commemoration or of special observance.

*Holy Days without Precedence over a Sunday*

The Holy Innocents, 11 January or 28 December  
 The Confession of Saint Peter, 18 January  
 The Conversion of Saint Paul, 25 January  
 Saint Joseph, 19 March  
 Saint Mark, 25 April  
 Saint Philip and Saint James, 1 May  
 Saint John the Evangelist, 6 May or 27 December  
 Saint Matthias, 14 May  
 Saint Barnabas, 11 June  
 Saint Thomas, 3 July  
 Saint Mary Magdalene, 22 July  
 Saint James the Apostle, 25 July  
 Saint Stephen, 3 August or 26 December  
 Saint Bartholomew, 24 August  
 The Beheading of Saint John the Baptist, 29 August  
 Saint Matthew, 21 September  
 Saint Luke, 18 October  
 Saint Simon and Saint Jude, 28 October  
 Saint Andrew, 30 November

Feasts appointed on fixed days in the Calendar are not observed on the days of Holy Week or of Easter Week. When the feasts of Saint Joseph or the Annunciation fall on a Sunday in Lent they are transferred to the preceding Saturday or to a day in the preceding week. But when the feasts of Saint Joseph and the Annunciation fall in Holy Week or Easter Week both are transferred to the week after the Second Sunday of Easter when the Annunciation is transferred to the Monday and Saint Joseph to the Tuesday, or some other convenient days during that week.

The feasts of St Stephen, St John the Evangelist, and the Holy Innocents may be observed either on 3 August, 6 May, or 11 January respectively, or on their traditional dates after Christmas. When any of these feasts falls on a Sunday, it may be observed on its alternative date that year or on the first free day.

Feasts appointed on fixed days in the Calendar do not take precedence over Ash Wednesday.

Feasts of our Lord and other Major Feasts appointed on fixed days which fall upon or are transferred to a weekday may be observed on any open day within the week. This provision does not apply to Christmas Day, the Epiphany, the Ascension, and All Saints' Day.

#### C OF THE CHURCH OF THE PROVINCE

National Aboriginal Day of Prayer, 21 June  
 Founders, Benefactors, and Missionaries of the Church of Canada, 18 September

#### D LOCAL FEASTS

The Feast of the Consecration or Dedication of a Church  
 The Feast of the Patron or Title of a Church

The feast of the dedication of a church, and the feast of its patron or title, may be observed on, or be transferred to, a Sunday, except in the seasons of Advent, Lent, and Easter. For those communities who do not know their date of consecration or dedication or when the date is inconvenient may observe the feast on October 25 or the Sunday before All Saints Day.

### 3 DAYS OF DISCIPLE, SELF-DENIAL, AND SPECIAL DEVOTION

Ash Wednesday and other weekdays of Lent and Holy Week, except the feast of the Annunciation;

Good Friday and all other Fridays of the year, in commemoration of the Lord's crucifixion, except for Fridays in the Christmas and Easter seasons, and any Principal Feasts or Holy Days which occur or are observed on a Friday.

### 4 OPTIONAL COMMEMORATIONS

#### A COMMEMORATIONS PARTICULARLY ASSOCIATED WITH CANADA

12 January	Marguerite Bourgeoys, Educator in New France, 1700
14 January	John Horden, Bishop of Moosonee and Missionary, 1893
9 February	Founder of the Sisters of St John the Divine - SSJD (1884),

- Hannah Grier Coome, Religious, 1921
- 5 April Founder of the Community of the Sisters of the Church – CSC (1870), Mother Emily Ayckbowm, Religious, 1900
- 30 April Marie de l’Incarnation, Educator and Spiritual Teacher in New France, 1672
- 27 May John Charles Roper, Archbishop of Ottawa, 1940
- 17 August John Stuart, Priest, Missionary among the Mohawks, 1811
- 30 August Robert McDonald, Priest in the Western Arctic, 1913
- 10 September Edmund James Peck, Missionary among the Inuit, 1924
- 19 September Jean de Brébeuf, Isaac Jogues, and their Companions, Missionaries and Martyrs in New France, 1642 – 1649
- 31 December John West, Missionary in the Red River District, 1845
- B**      **COMMEMORATIONS PARTICULARLY ASSOCIATED WITH NORTH AMERICA**
- 3 March      Founders of the Oratory of the Good Shepherd – OGS (1913): John How, Bishop of Glasgow and Galloway and Primus of Scotland, 1961; Eric Milner-White, Dean of York, 1963; and Edward Wynn, Bishop of Ely, 1956
- 13 March      James Theodore Holly, Bishop of Haiti and Dom. Republic, 1911
- 27 March      Charles Henry Brent, Bishop of the Philippines, and of Western New York, Ecumenist, 1929
- 16 April      Mary (Molly) Brant (Konwatsijayenni), Matron amongst the Mohawks, 1796
- 21 May      John Eliot, Missionary among the Algonquin, 1690
- 12 June      Enmegahbowh, Priest and Missionary, 1902
- 9 August      Herman of New Valaam, Missionary amongst the Aleut, 1837
- 25 November      Founder of the Order of the Holy Cross – OHC (1884), James Otis Sargent Huntington, Priest and Religious, 1935
- C**      **COMMEMORATIONS PARTICULARLY ASSOCIATED WITH THE BRITISH ISLES**
- 1 March      David, Bishop of Menevia and Patron of Wales, c. 544
- 17 March      Patrick, Missionary Bishop and Patron of Ireland, 461
- 20 March      Cuthbert, Bishop of Lindisfarne and Missionary, 687
- 21 April      Anselm, Archbishop of Canterbury and Teacher of the Faith, 1109
- 23 April      George, Patron of England and Martyr, 4th c.
- 8 May      Dame Julian of Norwich, Spiritual Teacher, c. 1417
- 19 May      Dunstan, Archbishop of Canterbury, 988
- 25 May      The Venerable Bede, Priest, Monk of Jarrow, and Historian, 735
- 26 May      Augustine, First Archbishop of Canterbury, 605
- 9 June      Columba, Abbot of Iona and Missionary, 597
- 16 June      Joseph Butler, Bishop of Durham, 1752
- 22 June      Alban, First Martyr of Britain, c. 304
- 31 August      Aidan, Bishop of Lindisfarne and Missionary, 651
- 16 September      Ninian, Bishop in Galloway and Missionary c. 430
- 10 October      Paulinus, First Bishop of York and Missionary, 644

- 13 October Edward the Confessor, King of England, 1066  
 16 November Margaret, Queen of Scots and Helper of the Poor, 1093  
 18 November Hilda, Abbess of Whitby, 680  
 29 December Thomas Becket, Archbishop of Canterbury and Martyr, 1170

## D COMMEMORATIONS OF THE EARLY CHURCH

### *Martyrs*

- 21 January Agnes, Martyr at Rome, 304  
 22 January Vincent, Deacon of Saragossa and Martyr, 304  
 14 February Valentine, Martyr at Rome, c. 269  
 23 February Polycarp, Bishop of Smyrna, Father of the Church, & Martyr, 156  
 7 March Perpetua and her Companions, Martyrs at Carthage, 202  
 1 June Justin, Teacher and Martyr at Rome, c. 167  
 2 June Martyrs of Lyons: Blandina and her Companions, 177  
 1 July Abba Moses the Black, Desert Father and Martyr, 405  
 10 August Laurence, Deacon and Martyr at Rome, 258  
 13 September Cyprian of Carthage, Bishop, Father of the Church, & Martyr, 258  
 9 October St Denis, Bishop of Paris, and his Companions, Martyrs, c. 250  
 17 October Ignatius of Antioch, Bp, Father of the Church, and Martyr, c. 115  
 23 October James of Jerusalem, Bishop and Martyr, c. 62

St Polycarp, St Cyprian of Carthage, St Ignatius of Antioch, and Moses the Black are also Church Fathers.

### *Church Fathers*

There have been four church fathers venerated in both the Western and Eastern churches as the preeminent teachers of the faith called Great Fathers. All are recognised by the orthodox and catholic churches. The Greek Fathers were the Church Fathers who wrote in Greek, the Latin Fathers wrote in Latin, and the Syriac Fathers wrote in Syriac. The Desert Mothers and Fathers were the forerunners of monastic spirituality.

- 2 January Basil the Great and Gregory of Nazianzus, Bishops and Great Fathers of the East, 379, 389  
 5 January Amma Synletica of Alexandria, Desert Mother, 350  
 13 January Hilary, Bishop of Poitiers, Latin Father, 367  
 17 January Abba Antony of Egypt, Abbott and Desert Father, 356  
 27 January John Chrysostom, Bp of Constantinople & Great Fr of the E., 407  
 9 March Gregory of Nyssa, Bishop and Greek Father, c. 395 and Macrina the Younger, Deaconess, c. 379  
 18 March Cyril of Jerusalem, Bishop and Syriac Father, 386  
 28 March John of Damascus, Monk and Greek Father, c.749  
 7 April Aphrahat the Persian Sage, Syriac Father, c. 345  
 2 May Athanasius, Bishop of Alexandria & Great Fathers of the East, 373  
 22 May Abba Pachomius the Great, Desert Father, 348  
 10 June Ephrem of Edessa, Deacon, Hymn Writer, and Syriac Father, 477

27 June	<u>Cyril of Alexandria, Bishop and Greek Father, 444</u>
28 June	Irenaeus, Bishop of Lyons & Greek Father, c. 202
19 July	<u>Abba Arsenius the Great, Desert Father, 354</u>
28 August	Augustine, Bishop of Hippo and Great Father of the West, 430
3 September	Gregory the Great, Bp of Rome & Great Father of the West, 604
28 September	<u>Isaac of Nineveh, Bishop and Syriac Father, c.700</u>
30 September	Jerome, Great Father of the West, 420
23 November	Clement, Bishop of Rome and Greek Father, c. 100
5 December	Clement of Alexandria, Priest and Greek Father, c. 210
7 December	Ambrose, Bishop of Milan and Great Father of the West, 397

*The Great Fathers St Athanasius, St John Chrysostom, and St Jerome were also Desert Fathers.*

#### *Other Commemorations of the Early Church*

26 January	Timothy and Titus, Companions of Saint Paul
23 March	Gregory the Illuminator, Bishop of Armenia, c. 332
26 July	Anne and <u>Joachim</u> , Parents of the Blessed Virgin Mary
29 July	<u>Mary, Martha, and Lazarus of Bethany, Companions of Our Lord</u>
31 July	<u>Joseph of Arimathea</u>
27 August	Monica, Mother of Augustine of Hippo, 387
8 September	The Nativity of the Blessed Virgin Mary
10 November	Leo the Great, Bishop of Rome and Teacher of the Faith, 461
11 November	Martin, Bishop of Tours, Teacher of the Faith, 397
6 December	Nicholas, Bishop of Myra, c. 342
8 December	The Conception of the Blessed Virgin Mary
9 December	Prophets and Saints of the Old Testament

#### E COMMEMORATIONS OF THE MEDIEVAL CHURCH

##### *Martyrs*

5 June	Boniface, Archbishop of Mainz, Missionary and Martyr, 754
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##### *Teachers of the Faith*

28 January	Thomas Aquinas, Teacher of the Faith, 1274
29 April	Catherine of Siena, Reformer and Teacher of the Faith, 1380

##### *Missionaries*

3 February	Anskar, Bishop, Apostle of Scandinavia, 865
15 February	Cyril and Methodius, Apostles to the Slavs, 869, 885
13 July	Henry, Missionary Bishop in Finland, 1150
1 October	Remigius, Bishop of Rheims and Apostle of the Franks, 533
7 November	Willibrord, Archbishop of Utrecht and Missionary, 739

##### *Religious*

11 July	Benedict of Nursia, Abbot, c. 540
23 July	<u>Birgitta (Bridget) of Sweden, Abbess of Vadstena, 1373</u>
8 August	Dominic, Priest and Friar, 1221
11 August	Clare of Assisi, Abbess, 1253
20 August	Bernard, Abbot of Clairvaux, 1153
1 September	Giles of Provence, Hermit, c.710
17 September	<u>Hildegard, Abbess of Bingen and Visionary, 1179</u>
4 October	Francis of Assisi, Deacon and Friar, 1226

*Other Medieval Church Commemorations*

30 May	Jeanne d'Arc (Joan of Arc), the Maid of Orleans, Visionary, 1431
25 August	<u>St Louis, King of France, 1270</u>
19 November	Elizabeth, Princess of Hungary, 1231

F COMMEMORATIONS OF THE ANGLICAN COMMUNION

*Martyrs*

10 January	William Laud, Archbp of Canterbury, Car. Divine, & Martyr, 1645
30 January	Charles Stuart, King and Martyr, 1649
4 February	<u>Manche Masemola, Martyr, 1928</u>
17 February	Janani Luwum, Archbishop of Uganda and Martyr, 1977
21 March	Thomas Cranmer, Archbishop of Canterbury and Martyr, 1556
3 June	Martyrs of Uganda, 1886
18 June	Bernard Mizeki, Catechist in Rhodesia and Martyr, 1896
2 September	The Martyrs of New Guinea, 1942
20 September	John Coleridge Patteson, Bishop of Melanesia and Martyr, 1871
29 October	James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885

*Teachers of the Faith*

The Caroline Divines were the classic Anglican teachers and leaders during the reign of Charles I and Charles II who helped form classic Anglican ecclesiology. The Martyr William Laud was also Carolinian Divine. Tractarians were the founders of the Oxford Movement.

24 February	Lindel Tsen, Bishop of Honan, 1954 and Paul Shinji Sasaki, Bishop of Mid-Japan and Tokyo, 1946
27 February	George Herbert, Priest, Poet, and Caroline Divine, 1633
8 March	Edward King, Bishop of Lincoln, Educator, and Pastor, 1910
22 March	Thomas Ken, Bishop of Bath and Wells and Caroline Divine, 1711
29 March	John Keble, Priest, Tractarian, 1866
31 March	John Donne, Priest and Poet, 1631
1 April	Frederick Denison Maurice, Priest and Theologian, 1872
9 April	William Law, Priest and Spiritual Teacher, 1761

15 June	<u>Evelyn Underhill, Spiritual Teacher, 1941</u>
29 July	William Wilberforce, Social Reformer, 1833
7 August	John Mason Neale, Priest, 1866
13 August	Jeremy Taylor, Bp of Down and Connor & Caroline Divine, 1667
18 September	<u>Edward Bouverie Pusey, Priest and Tractarian, 1882</u>
26 September	Lancelot Andrewes, Bp of Winchester & Caroline Divine, 1626
3 October	<u>George Kennedy Allen Bell, Bp of Chichester &amp; Ecumenist, 1955</u>
26 October	<u>William Temple, Archbp of Cant. &amp; Teacher of the Faith, 1944</u>
3 November	Richard Hooker, Priest and Teacher of the Faith, 1600
5 November	<u>John Cosin, Bishop of Durham and Caroline Divine, 1672</u>
12 November	Charles Simeon, Priest and Evangelical Divine, 1836
30 December	<u>Austin Marsden Farrer, Priest and Theologian, 1968</u>

*Missionaries and Evangelists*

2 March	John and Charles Wesley, Priests and Evangelists, 1791, 1788
19 June	<u>Sadhu Sundar Singh, Evangelist and Teacher of the Faith, 1929</u>
4 November	<u>Frank Weston, Bishop of Zanzibar, 1924</u>

*Religious*

15 January	Founder of the Society of St John the Evangelist - SSJE (1866), Richard Meux Benson, Priest and Religious, 1915
4 December	Nicholas Ferrar, Deacon, 1637 & the Community of Little Gidding

G ECUMENICAL COMMEMORATIONS

*Martyrs*

5 February	Martyrs of Japan, 1596
24 March	<u>Oscar Romero, Archbishop of San Salvador and Martyr, 1980</u>
4 April	<u>Martin Luther King, Jr, Civil Rights Leader and Martyr, 1968</u>
9 April	Dietrich Bonhoeffer, Theologian and Martyr, 1945
6 July	Thomas More, Chancellor of England and Martyr, 1535
24 April	Martyrs of the Twentieth Century
14 August	Maximilien Kolbe, Martyr, 1941

*Teachers of the Faith and Spiritual Guides*

14 January	<u>Seraphim, Monk of Sarov and Spiritual Guide, 1833</u>
24 January	Francis de Sales, Bishop of Geneva and Teacher of the Faith, 1622
18 February	<u>Martin Luther, Reformer, 1546</u>
11 April	<u>Pierre Teilhard de Chardin, Priest and Scientist, 1955</u>
11 May	<u>Matteo Ricci, Religious, Missionary and Inculturist, 1610</u>
4 August	<u>Flannery O'Conner, Spiritual Writer and Novelist, 1964</u>
12 August	<u>John Henry Newman, Priest and Tractarian, 1890</u>
4 September	<u>Albert Schweitzer, Organist, Theologian, Medical Missionary, and Naturalist, 1965</u>

- 25 September Sergius, Abbot of Holy Trinity & Spiritual Teacher, 1392  
 15 October Teresa of Avila, Spiritual Teacher and Reformer, 1582 and  
 John of the Cross, Priest and Spiritual Teacher, 1591  
 30 October John Wyclyf and Jan Hus, Reformers, 1384 and 1415  
 12 November Soren Aabye Kierkegaard, Theologian, 1855  
 15 April Father Damien, Priest and Leper, 1889  
 3 December Francis Xavier, Missionary 1552

*Ecumenists*

- 8 April Tikhon, Patriarch of Russia and Ecumenist, 1925  
 4 June John XXIII, Bishop of Rome and Reformer, 1963  
 12 July Nathan Soderblom, Archbishop of Uppsala and Ecumenist, 1931

H COMMEMORATIONS OF HISTORIC EVENTS

- 25 January Ordination in 1944 of Florence Li Tim-Oi, d. 26 February 1992  
 8 March Foundation of the Society for the Propagation of Christian  
 Knowledge SPCK (1698) and the Society for the Propagation of  
 the Gospel - SPG (1701) by Thomas Bray, d. 15 February 1730  
 25 March Ordination in 1878 of the first Priest from the Inuit,  
 Simon Gibbons, d. 14 December 1896  
 21 April Foundation of the Women's Auxiliary of the Canadian Church in  
 1885 by Roberta Elizabeth Tilton, d. 28 May 1925  
 20 May The Council of Nicaea, 325  
 5 June Consecration in 1836 of the First Anglican Bishop in Australia,  
 William Grant Broughton, d. 20 February 1853  
 10 June Ordination in 1853 of the First Canadian Native Priest,  
 Henry Budd, d. 2 April 1875  
 11 August Consecration in 1787 of the First Anglican Bishop in Canada,  
 Charles Inglis, d. 24 February 1816  
 19 September Election in 1893 of the First Primate of Canada,  
 Robert Machray, d. 9 March 1904  
 17 October Consecration in 1841 of the First Missionary Bishop of New  
 Zealand, George Augustus Selwyn, d. 11 April 1878  
 14 November Consecration in 1784 of the First Anglican Bishop in North  
 America, Samuel Seabury, d. 25 February 1796

On one of the weekdays following the Day of Pentecost it is appropriate to celebrate the First Book of Common Prayer which came into use of the Day of Pentecost (June 9<sup>th</sup>) 1549.

The Book of Common Prayer, 1549

I PROVINCIAL, DIOCESAN, ABORIGINAL, INUIT, LOCAL, OTHER COMMEMORATIONS

## 5 DAYS OF OPTIONAL OBSERVANCE

### i EMBER DAYS – For the Ministry of the Church, Ordinands and Vocations

Embers Days may be kept in relation to local diocesan ordination arrangements. They may be observed on weekdays before an ordination or at any time for those who serve the church in its various ministries, both ordained and lay. Ember Days may be observed to pray for vocations, not only to ordained ministry and the religious life, but also for all people to find their path to serve God and one another with their talents and aptitudes. Ember Days may also be pastorally useful for engaging in intentional prayer for peace in the world, missionary work, Christian unity and economic justice. Traditionally they have been observed on the Wednesdays, Fridays, and Saturdays within the weeks after: the Third Sunday of Advent, the First Sunday of Lent and the Sundays nearest the Day of Pentecost, and Holy Cross Day.

### ii VOCATIONS SUNDAY

It is appropriate to observe Vocations Sunday on a Sunday whose readings are suitable to the theme. The Sunday readings and propers remain the same but special prayers and the homily may be used to highlight the theme of vocation. Many provinces, with the encouragement of the Anglican Communion, keep the Forth Sunday of Easter as Vocations Sunday. Local Dioceses are encouraged to designate an appropriate Sunday.

### iii ROGATION DAYS – For Work and Conservation

For many centuries the three days before Ascension Day were kept as special days for prayer for the seeds sown at the time of planting. In Canada, with many different climatic zones, a fixed date for Rogation Days may not be useful. Any appropriate time of the year is suitable as long as they do not fall on a Principal Feast or Holy Day. In recent times Rogation Days have been used to pray for the environment and the proper stewardship of it.

### iv HARVEST THANKSGIVING

Harvest Thanksgiving may be observed on a Sunday as determined by local custom as long as it does not conflict with a Principal Feast or Holy Day.

### v OCTAVES

The two Principal Feasts of Easter and Christmas have retained their special eight day special observance marked by special celebratory readings and festivity. The Easter Octave is observed by keeping the seven days following as Easter Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and concluding on the Second Sunday of Easter. The Christmas Octave may be kept by observing St Stephen, St John, The Holy Innocents, three days within the Christmas Octave with special readings and concluding with the Holy Day of the Naming of Jesus.

## VI VIGILS – For Preparation before Feasts

*Principal Feasts and Holy Days with a Vigil*

Christmas Day  
 The Day of Pentecost  
 St John the Baptist  
 Saint Mary the Virgin  
 All Saints' Day  
 St Andrew's Day

Vigils may also be kept of: The Presentation of the Lord, St Mathias, The Annunciation of the Lord, St Peter and St Paul, The Visitation, St James, St John, St Bartholomew, St Mathew, St Simon and St Jude, and St Thomas. If any of these Feasts fall on a Monday, then the fast of the Vigil shall be kept on the Saturday, and not on the Sunday next before it.

## vi NATIONAL DAYS OF REMEMBRANCE

Victoria Day (Monarch's Official Birthday), 18 May  
 Canada Day, 1 July  
 Remembrance Day, 11 November  
 Labour Day, 1<sup>st</sup> Monday in September

It is customary in many parishes to keep Remembrance Sunday in honour of those who died in the two World Wars. Many people have become uncomfortable with the civic and military nature of this observance. If Remembrance Sunday is to be observed it is recommended that the Sunday be kept as All Souls' Sunday with its propers instead. The service pastorally allows for the remembrance of those who died in the Wars but also allows the local worshipping community to remember all those who have died, especially members who have died in the last calendar year.

## vii OTHER DAYS OF NOTE

## Jerusalem Sunday, Seventh Sunday after Easter

At the 2013 Joint Assembly, General Synod passed a resolution to "observe the Seventh Sunday of Easter, commonly known as the Sunday after Ascension Day, as Jerusalem Sunday." Jerusalem Sunday is an opportunity for Anglicans in Canada to learn more about and support God's mission in the Diocese of Jerusalem. However, as some parishes will observe Ascension Sunday at this time, it may be that the observation of this intention will best be observed non liturgically.

## **Titles of the Seasons, Sundays, and Major Holy Days Observed in the Church Throughout the Year**

### *Advent Season*

First Sunday of Advent  
Second Sunday of Advent  
Third Sunday of Advent  
Fourth Sunday of Advent

### *Christmas Season*

The Birth of the Lord: Christmas Day, 25 December  
First Sunday after Christmas  
The Naming of Jesus, 1 January  
Second Sunday after Christmas or Epiphany Sunday

### *Epiphany Season*

The Epiphany of the Lord, 6 January  
The Baptism of the Lord (First Sunday of Epiphany)  
Second Sunday through Fourth Sunday of Epiphany  
The Presentation of Christ in the Temple

### *Ordinary Time*

The Fifth Sunday before Lent  
The Fourth Sunday before Lent  
The Third Sunday before Lent  
The Second Sunday before Lent  
The Sunday next before Lent

### *Lenten Season*

First day of Lent, or Ash Wednesday  
First Sunday of Lent  
Second Sunday of Lent  
Third Sunday of Lent  
Fourth Sunday of Lent  
Fifth Sunday of Lent

### *Holy Week*

The Sunday of the Passion: Palm Sunday  
Monday in Holy Week  
Tuesday in Holy Week  
Wednesday in Holy Week  
Maundy Thursday  
Good Friday  
Holy Saturday

*Easter Season*

Easter Eve  
 The Sunday of the Resurrection, or Easter Day  
 Monday in Easter Week  
 Tuesday in Easter Week  
 Wednesday in Easter Week  
 Thursday in Easter Week  
 Friday in Easter Week  
 Saturday in Easter Week  
 Second Sunday of Easter  
 Third Sunday of Easter  
 Fourth Sunday of Easter  
 Fifth Sunday of Easter  
 Sixth Sunday of Easter  
 The Ascension of the Lord  
 Seventh Sunday of Easter or Ascension Sunday  
 The Day of Pentecost

*The Season after Pentecost*

First Sunday after Pentecost: Trinity Sunday  
 Second Sunday after Pentecost or The Body and Blood of Christ (Corpus Christi)  
 Third Sunday after Pentecost through Twenty-Seventh Sunday after Pentecost  
 Last Sunday after Pentecost: The Reign of Christ.

*Principal Holy Days*

The Presentation of the Lord, 2 February  
 The Annunciation of the Lord, 25 March  
 The Body and Blood of Christ (Corpus Christi), Thursday after Trinity Sunday  
 The Birth of Saint John the Baptist, 24 June  
 Saint Peter and Saint Paul the Apostles, 29 June  
 The Transfiguration of the Lord, 6 August  
 Saint Mary the Virgin, 15 August  
 Holy Cross Day, 14 September  
 Saint Michael and All Angels, 29 September  
 All Saints' Day, 1 November  
 All Souls' Day, 2 November

*Other Holy Days*

The Holy Innocents, 11 January or 28 December  
 The Confession of Saint Peter the Apostle, 18 January  
 The Conversion of Saint Paul the Apostle, 25 January  
 Saint Joseph the Spouse of the Blessed Virgin Mary, 19 March  
 Saint Mark the Evangelist, 25 April  
 Saint Philip and Saint James the Apostles, 1 May  
 Saint John the Evangelist, 6 May or 27 December  
 Saint Matthias the Apostle, 14 May

The Visit of the Blessed Virgin Mary to Elizabeth, 31 May  
Saint Barnabas the Apostle, 11 June  
National Aboriginal Day of Prayer, 21 June  
Saint Thomas the Apostle, 3 July  
Saint Mary Magdalene the Apostle to the Apostles, 22 July  
Saint James the Apostle, 25 July  
Saint Stephen the Martyr, 3 August or 26 December  
Saint Bartholomew the Apostle, 24 August  
The Beheading of Saint John the Baptist, 29 August  
Saint Matthew the Apostle, 21 September  
Saint Luke the Evangelist, 18 October  
Saint Simon and Saint Jude the Apostles, 28 October  
Saint Andrew the Apostle, 30 November

**January**

- 1A **The Naming of Jesus HD**  
 2b Basil the Great and Gregory of Nazianzus, Bps, Fathers of the Church, 379, 389  
 3c  
 4d  
 5e Amma Synletica of Alexandria, Desert Mother, 350  
 6f **The Epiphany of the Lord † PF**  
 7g  
 8A  
 9b  
 10c William Laud, Archbishop, Caroline Divine and Martyr, 1645  
 11d **The Holy Innocents (or 28 December) HD**  
 12e Marguerite Bourgeoys, Educator in New France, 1700  
 13f Hilary, Bishop of Poitiers, Father of the Church, 367  
 14g John Horden, Bishop of Moosonee and Missionary, 1893  
 15A Founder of SSJE (1866), Richard Meux Benson, Priest and Religious, 1915  
 16b
- 17c Abba Antony of Egypt, Abbott and Desert Father, 356  
 18d **The Confession of Saint Peter the Apostle HD**  
 19e  
 20f  
 21g Agnes, Martyr at Rome, 304  
 22A Vincent, Deacon of Saragossa and Martyr, 304  
 23b  
 24c Francis de Sales, Bishop of Geneva and Teacher of the Faith, 1622  
 25d **The Conversion of Saint Paul the Apostle HD**  
 26e Timothy and Titus, Companions of Saint Paul  
 27f John Chrysostom, Bishop of Constantinople and Father of the Church, 407  
 28g Thomas Aquinas, Teacher of the Faith, 1274  
 29A  
 30b Charles Stuart, King and Martyr, 1649  
 31c

† The Sunday after the Epiphany is kept as the feast of the Baptism of the Lord.

**February**

- 1d  
 2e **The Presentation of the Lord HD**  
 3f Anskar, Missionary Bishop and Apostle of Scandinavia, 865  
 4g Manche Masemola, Martyr, 1928  
 5A Martyrs of Japan, 1596  
 6b  
 7c  
 8d  
 9e Founder of SSJD (1884), Hannah Grier Coome, Religious, 1921  
 10f  
 11g  
 12A  
 13b  
 14c Valentine, Martyr at Rome, c.269  
 15d Cyril and Methodius, Apostles to the Slavs, 869, 885  
 16e  
 17f Janani Luwum, Archbishop of Uganda and Martyr, 1977  
 18g Martin Luther, Reformer, 1546  
 19A  
 20b  
 21c  
 22d  
 23e Polycarp, Bishop of Smyrna, Father of the Church, and Martyr, 156  
 24f Lindel Tsen, Bishop of Honan, 1954 and  
 Paul Sasaki, Bishop of Mid-Japan and Tokyo, 1946  
 25g  
 26A  
 27b George Herbert, Priest, Poet, and Caroline Divine, 1633  
 28c  
 29

**March**

- 1d David, Bishop of Menevia and Patron of Wales, c. 544
- 2e John and Charles Wesley, Priests and Evangelists, 1791, 1788
- 3f Founders of OGS (1913): John How, Bishop of Glasgow & Galloway, Primus, 1961; Eric Milner-White, Dean of York, 1963; and Edward Wynn, Bishop of Ely, 1956
- 4g
- 5A
- 6b
- 7c Perpetua and her Companions, Martyrs at Carthage, 202
- 8d Edward King, Bishop of Lincoln, Educator, and Pastor, 1910
- Foundation of the Society for the Propagation of Christian Knowledge SPCK (1698) and the Society for the Propagation of the Gospel - SPG (1701)  
By Thomas Bray, d. 15 February 1730*
- 9e Gregory of Nyssa, Bishop and Father of the Church, c. 395 and Macrina the Younger, Deaconess, c. 379
- 10f
- 11g
- 12A
- 13b James Theodore Holly, Bishop of Haiti and the Dominican Republic, 1911
- 14c
- 15d
- 16e
- 17f Patrick, Missionary Bishop and Patron of Ireland, 461
- 18g Cyril of Jerusalem, Bishop and Father of the Church, 386
- 19A **Saint Joseph of Nazareth HD**
- 20b Cuthbert, Bishop of Lindisfarne and Missionary, 687
- 21c Thomas Cranmer, Archbishop of Canterbury and Martyr, 1556
- 22d Thomas Ken, Bishop of Bath and Wells and Caroline Divine, 1711
- 23e Gregory the Illuminator, Bishop of Armenia, c. 332
- 24f Oscar Romero, Archbishop of San Salvador and Martyr, 1980
- 25g **The Annunciation of the Lord HD**
- Ordination in 1878 of the first Inuit Priest,  
Simon Gibbons, d. 14 December 1896*
- 26A
- 27b Charles Henry Brent, Bishop, Ecumenist, 1929
- 28c John of Damascus, Monk and Father of the Church, c.749
- 29d John Keble, Priest and Tractarian, 1866
- 30e
- 31f John Donne, Priest and Poet, 1631

**April**

- 1g Frederick Denison Maurice, Priest and Theologian, 1872  
 2A  
 3b  
 4c Martin Luther King, Jr, Civil Rights Leader and Martyr, 1968  
 5d Founder of the CSC (1870), Mother Emily Ayckbowm, Religious, 1900  
 6e  
 7f Aphrahat the Persian Sage, Father of the Church, c. 345  
 8g Tikhon, Patriarch of Russia and Ecumenist, 1925  
 9A Dietrich Bonhoeffer, Theologian and Martyr, 1945  
 10b William Law, Priest and Spiritual Leader, 1761  
 11c Pierre Teilhard de Chardin, Priest and Scientist, 1955  
 12d  
 13e  
 14f  
 15g Father Damien, Priest and Leper, 1889  
 16A Molly Brant (Konwatsijayenni), Matron amongst the Mohawks, 1796  
 17b  
 18c  
 19d  
 20e  
 21f Anselm, Archbishop of Canterbury and Teacher of the Faith, 1109  
  
*Foundation of the Canadian Women's Auxiliary in 1885*  
*by Roberta Elizabeth Tilton, d. 28 May 1925*  
 22g  
 23A George, Patron of England and Martyr, 4th c.  
 24b Martyrs of the Twentieth Century  
 25c **Saint Mark the Evangelist HD**  
 26d  
 27e  
 28f  
 29g Catherine of Siena, Reformer and Teacher of the Faith, 1380  
 30A Marie de l'Incarnation, Educator and Spiritual Teacher in New France, 1672

**May**

- 1b **Saint Philip and Saint James, Apostles HD**  
 2c Athanasius, Bishop of Alexandria and Father of the Church, 373  
 3d  
 4e  
 5f  
 6g **Saint John, Apostle (or 27 December) HD**  
 7A  
 8b Dame Julian of Norwich, Spiritual Teacher, c. 1417  
 9c  
 10d  
 11e Matteo Ricci, Religious, Missionary and Inculturist, 1610  
 12f  
 13g  
 14A **Saint Matthias the Apostle HD**  
 15b  
 16c  
 17d  
 18e  
 19f Dunstan, Archbishop of Canterbury, 988  
 20g *The Council of Nicaea, 325*  
 21A John Eliot, Missionary among the Algonquin, 1690  
 22b Abba Pachomius the Great, Desert Father, 348  
 23c  
 24d  
 25e The Venerable Bede, Priest, Monk of Jarrow, and Historian, 735  
 26f Augustine, First Archbishop of Canterbury, 605  
 27g John Charles Roper, Archbishop of Ottawa, 1940  
 28A  
 29b  
 30c Jeanne d'Arc (Joan of Arc), the Maid of Orleans, Visionary, 1431  
 31d **The Visit of the Blessed Virgin Mary to Elizabeth HD**

**June**

- 1e Justin, Martyr at Rome and Teacher of the Faith, c. 167  
 2f Martyrs of Lyons: Blandina and her Companions, 177  
 3g Martyrs of Uganda, 1886  
 4A John XXIII, Bishop of Rome and Reformer, 1963  
 5b Boniface, Archbishop of Mainz, Missionary, and Martyr, 754  
  
*Consecration in 1836 of the First Anglican Bishop in Australia,  
 William Grant Broughton, d. 20 February 1853*  
 6c  
 7d  
 8e  
 9f Columba, Abbot of Iona and Missionary, 597  
 10g Ephrem of Edessa, Deacon, Hymn Writer, and Father of the Church, 477  
  
*Ordination in 1853 of the First Canadian Native Priest,  
 Henry Budd, d. 2 April 1875*  
 11A **Saint Barnabas the Apostle HD**  
 12b Enmegahbowh, Priest and Missionary, 1902  
 13c  
 14d  
 15e Evelyn Underhill, Teacher of the Faith, 1941  
 16f Joseph Butler, Bishop of Durham, 1752  
 17g  
 18A Bernard Mizeki, Catechist in Rhodesia and Martyr, 1896  
 19b Sadhu Sundar Singh, Evangelist and Teacher of the Faith, 1929  
 20c  
 21d **National Aboriginal Day of Prayer, HD**  
 22e Alban, First Martyr of Britain, c. 304  
 23f  
 24g **The Birth of Saint John the Baptist HD**  
 25A  
 26b  
 27c Cyril of Alexandria, Bishop and Father of the Church, 444  
 28d Irenaeus, Bishop of Lyons and Father of the Church, c. 202  
 29e **Saint Peter and Saint Paul, Apostles HD**  
 30f

On one of the weekdays following the Day of Pentecost it is appropriate to celebrate the First Book of Common Prayer which came into use on the Day of Pentecost (June 9<sup>th</sup>) 1549.

**July**

- 1g Abba Moses the Black, Desert Father and Martyr, 405  
 2A  
 3b **Saint Thomas the Apostle HD**  
 4c  
 5d  
 6e Thomas More, Chancellor of England and Martyr, 1535  
 7f  
 8g  
 9A  
 10b  
 11c Benedict of Nursia, Abbot, c. 540  
 12d Nathan Soderblom, Archbishop of Uppsala and Ecumenist, 1931  
 13e Henry, Missionary Bishop in Finland, 1150  
 14f  
 15g  
 16A  
 17b  
 18c  
 19d  
 20e  
 21f  
 22g **Saint Mary Magdalene HD**  
 23A Birgitta (Bridget) of Sweden, Abbess of Vadstena, 1373  
 24b  
 25c **Saint James the Apostle HD**  
 26d Anne and Joachim, Parents of the Blessed Virgin Mary  
 27e  
 28f  
 29g Mary, Martha, and Lazarus of Bethany, Companions of Our Lord  
 30A William Wilberforce, Social Reformer, 1833  
 31b Joseph of Arimathaea

**August**

- 1c  
 2d  
 3e **Saint Stephen, Deacon and Martyr (or 26 December) HD**  
 4f Flannery O’Conner, Spiritual Writer and Novelist, 1964  
 5g  
 6A **The Transfiguration of the Lord HD**  
 7b John Mason Neale, Priest and Tractarian, 1866  
 8c Dominic, Priest and Friar, 1221  
 9d Herman of New Valaam, Missionary amongst the Aleut, 1837  
 10e Laurence, Deacon and Martyr at Rome, 258  
 11f Clare of Assisi, Abbess, 1253
- Consecration in 1787 of the First Anglican Bishop in Canada,  
 Charles Inglis, d. 24 February 1816*
- 12g John Henry Newman, Priest, Tractarian, and Theologian, 1890  
 13A Jeremy Taylor, Bishop of Down and Connor and Caroline Divine, 1667  
 14b Maximilien Kolbe, Martyr, 1941  
 15c **Saint Mary the Virgin HD**  
 16d  
 17e John Stuart, Priest, Missionary among the Mohawks, 1811  
 18f  
 19g  
 20A Bernard, Abbot of Clairvaux, 1153  
 21b  
 22c  
 23d  
 24e **Saint Bartholomew the Apostle HD**  
 25f Louis, King of France, 1270  
 26g  
 27A Monnica, Mother of Augustine of Hippo, 387  
 28b Augustine, Bishop of Hippo and Father of the Church, 430  
 29c **The Beheading of Saint John the Baptist HD**  
 30d Robert McDonald, Priest in the Western Arctic, 1913  
 31e Aidan, Bishop of Lindisfarne and Missionary, 651

## September

- 1f Giles of Provence, Hermit, c.710  
 2g The Martyrs of New Guinea, 1942  
 3A Gregory the Great, Bishop of Rome and Father of the Church, 604  
 4b Albert Schweitzer, Organist, Theologian, Medical Missionary, Naturalist, 1965  
 5c  
 6d  
 7e  
 8f The Nativity of the Blessed Virgin Mary  
 9g  
 10A Edmund James Peck, Missionary among the Inuit, 1924  
 11b  
 12c  
 13d Cyprian, Bishop of Carthage, Father of the Church, and Martyr, 258  
 14e **Holy Cross Day HD**  
 15f  
 16g Ninian, Bishop in Galloway and Missionary, c. 430  
 17A Hildegard, Abbess of Bingen and Visionary, 1179  
 18b Edward Bouverie Pusey, Priest and Tractarian, 1882
- Founders, Benefactors, and Missionaries of the Church of Canada*
- 19c Jean de Brébeuf, Isaac Jogues, and their Companions,  
 Missionaries and Martyrs in New France, 1642 – 1649
- Election in 1893 of the First Primate of Canada,  
 Robert Machray, d. 9 March 1904*
- 20d John Coleridge Patteson, Bishop of Melanesia, & his Companions, Martyrs, 1871  
 21e **Saint Matthew, Apostle and Evangelist HD**  
 22f  
 23g  
 24A  
 25b Sergius, Abbot of Holy Trinity and Spiritual Teacher, 1392  
 26c Lancelot Andrewes, Bishop of Winchester and Caroline Divine, 1626  
 27d  
 28e Isaac of Nineveh, Bishop and Father of the Church, c.700  
 29f **Saint Michael and All Angels HD**  
 30g Jerome, Father of the Church, 420

**October**

- 1A Remigius, Bishop of Rheims and Apostle of the Franks, 533  
 2b  
 3c George Kennedy Allen Bell, Bishop of Chichester and Ecumenist, 1955  
 4d Francis of Assisi, Deacon and Friar, 1226  
 5e  
 6f  
 7g  
 8A  
 9b Denis, Bishop of Paris, and his Companions, Martyrs, c. 250  
 10c Paulinus, First Bishop of York and Missionary, 644  
 11d  
 12e  
 13f Edward the Confessor, King of England, 1066  
 14g  
 15A Teresa of Avila, Spiritual Teacher and Reformer, 1582 and  
 John of the Cross, Priest and Spiritual Teacher, 1591  
 16b  
 17c Ignatius of Antioch, Bishop, Father of the Church, and Martyr, c. 115  
  
*Consecration in 1841 of the First Missionary Bishop of New Zealand,  
 George Augustus Selwyn, d. 11 April 1878*  
 18d **Saint Luke the Evangelist HD**  
 19e Jean de Brébeuf, Isaac Jogues, and their Companions,  
 Missionaries and Martyrs in New France, 1642 – 1649  
 20f  
 21g  
 22A  
 23b James of Jerusalem, Bishop of Jerusalem and Brother of the Lord, c. 62  
 24c  
 25d  
 26e William Temple, Archbishop of Canterbury and Teacher of the Faith, 1944  
 27f  
 28g **Saint Simon and Saint Jude, Apostles HD**  
 29A James Hannington, Bishop of Eastern Equatorial Africa and his Companions,  
 Martyrs, 1885  
 30b John Wyclif and Jan Hus, Reformers, 1384 and 1415  
 31c

**November**

- 1d **All Saints' PF**
- 2e **All Souls' HD**
- 3f Richard Hooker, Priest and Teacher of the Faith, 1600
- 4g Frank Weston, Bishop of Zanzibar, 1924
- 5A John Cosin, Bishop of Durham and Caroline Divine, 1672
- 6b
- 7c Willibrord, Archbishop of Utrecht and Missionary, 739
- 8d
- 9e
- 10f Leo the Great, Bishop of Rome and Teacher of the Faith, 461
- 11g Martin, Bishop of Tours, 397
- 12A Soren Aabye Kierkegaard, Theologian, 1855
- 13b Charles Simeon, Priest and Evangelical Divine, 1836
- 14c *Consecration in 1784 of the First Anglican Bishop in North America, Samuel Seabury, d. 25 February 1796*
- 15d
- 16e Margaret, Queen of Scots and Helper of the Poor, 1093
- 17f
- 18g Hilda, Abbess of Whitby, 680
- 19A Elizabeth, Princess of Hungary, 1231
- 20b
- 21c
- 22d
- 23e Clement, Bishop of Rome and Father of the Church, c. 100
- 24f
- 25g Founder of the OHC (1884), James Otis Sargent Huntington, Pr & Rel, 1935
- 26A
- 27b
- 28c
- 29d
- 30e **Saint Andrew the Apostle HD**

**December**

- 1f
- 2g
- 3A Francis Xavier, Missionary, 1552
- 4b Nicholas Ferrar, Deacon, 1637 and the Community of Little Gidding
- 5c Clement of Alexandria, Priest and Father of the Church, c. 210
- 6d Nicholas, Bishop of Myra, c. 342
- 7e Ambrose, Bishop of Milan and Father of the Church, 397
- 8f The Conception of the Blessed Virgin Mary
- 9g Prophets and Saints of the Old Testament
- 10A
- 11b
- 12c
- 13d
- 14e
- 15f
- 16g
- 17A
- 18b
- 19c
- 20d
- 21e
- 22f
- 23g
- 24A
- 25b **The Birth of the Lord: Christmas Day PF**
- 26c (Saint Stephen, Deacon and Martyr, or 3 August, HD)
- 27d (Saint John, Apostle and Evangelist, or 6 May, HD)
- 28e (The Holy Innocents, or 11 January, HD)
- 29f Thomas Becket, Archbishop of Canterbury and Martyr, 1170
- 30g Austin Marsden Farrer, Priest and Theologian, 1968
- 31A John West, Missionary in the Red River District, 1845

*Appendix II*

Present Calendar of the Anglican Church of Canada

**The Calendar of the Church Year**

The liturgy of the Church celebrates but one mystery: the life, death, and resurrection of Jesus Christ.

Each Sunday is the weekly commemoration of that mystery of Christ. Christians gather each Sunday to celebrate, in word and sacrament, their participation in Christ. The Lord's Day is consequently given primacy over other commemorations.

Each year the weekly commemoration is celebrated with particular joy when the Church keeps Passover or Easter. This observance includes forty days of preparation in Lent and fifty days of celebration in the Easter season. Easter is the central festival of the Church Year.

The commemoration of the birth of Jesus Christ at Christmas provides the focus for the other seasons of the Church Year. This festival, much later in origin than Easter, is associated with the Epiphany in some parts of the Christian world. Advent is a period of preparation for this celebration.

Sundays which are not immediately related to Easter or Christmas are numbered as Sundays after Pentecost and Sundays after Epiphany.

The Church celebrates the victory of Christ in the lives of particular individuals in the commemoration of saints. The calendar of saints' days varies among the various Christian Churches and among the various Churches of the Anglican Communion. Some saints' days are of great antiquity and universal observance and take precedence of certain other days. The Calendar also includes the names of a variety of Christians who are remembered for a number of reasons: some inspired the reverent wonder of another time and place; some are associated with the heroic struggle involved in the development of the Church in this country. In addition to those whose names appear in this Calendar, it is appropriate for the Church, at regional and even local levels, to add the names of Christians whose lives have reflected the mystery of Christ.

## The Calendar

### 1 Principal Feasts

The Principal Feasts observed in this Church are the following:

Easter Day  
 Ascension Day  
 The Day of Pentecost  
 Trinity Sunday  
 All Saints' Day, 1 November  
 Christmas Day, 25 December  
 The Epiphany, 6 January

These feasts take precedence over any other day of observance. All Saints' Day may be observed on the Sunday following 1 November, in addition to its observance on the fixed date.

### 2 Sundays

All Sundays of the year are feasts of our Lord Jesus Christ. In addition to the days listed above, the only feasts appointed on fixed days to take precedence of a Sunday are

The Naming of Jesus  
 The Baptism of the Lord  
 The Presentation of the Lord  
 The Birth of Saint John the Baptist  
 Saint Peter and Saint Paul  
 The Transfiguration of the Lord  
 Saint Mary the Virgin  
 Holy Cross Day  
 Saint Michael and All Angels

The feast of the Epiphany may be observed on the Sunday before 6 January if that day is a weekday. Should that Sunday be 1 January, either the Naming of Jesus or the Epiphany may be observed. The Sunday after the Epiphany is always observed as the feast of the Baptism of Christ.

The feast of the Dedication of a Church, and the feast of its patron or title, may be observed on, or be transferred to, a Sunday, except in the seasons of Advent, Lent, and Easter.

All other feasts of our Lord, and all other Major Feasts appointed on fixed days in the Calendar, when they occur on a Sunday, are normally transferred to the first convenient open day within the week.

Harvest Thanksgiving may be observed on a Sunday as determined by local custom.

### **3 Holy Days**

The following Holy Days are regularly observed throughout the year. They have precedence over all other days of commemoration or of special observance.

#### *Other Feasts of our Lord*

The Naming of Jesus  
 The Baptism of the Lord  
 The Presentation of the Lord  
 The Annunciation of the Lord  
 The Visit of the Blessed Virgin Mary to Elizabeth  
 The Birth of Saint John the Baptist  
 The Transfiguration of the Lord  
 Holy Cross Day

#### *Other Major Feasts*

All Feasts of Apostles  
 All Feasts of Evangelists  
 The Holy Innocents  
 Saint Joseph  
 Saint Mary Magdalene  
 Saint Stephen  
 Saint Mary the Virgin  
 The Beheading of Saint John the Baptist  
 Saint Michael and All Angels

#### *Fasts*

Ash Wednesday  
 Good Friday

Feasts appointed on fixed days in the Calendar are not observed on the days of Holy Week or of Easter Week. When the feasts of Saint Joseph or the Annunciation fall on a Sunday in Lent they are transferred to the preceding Saturday or to a day in the preceding week. But when the feasts of Saint Joseph and the Annunciation fall in Holy Week or Easter Week both are transferred to the week after the Second Sunday of Easter when the Annunciation is transferred to the Monday and Saint Joseph to the Tuesday, or some other convenient days during that week.

The feasts of St Stephen, St John the Evangelist, and the Holy Innocents may be observed either on 3 August, 6 May, or 11 January respectively, or on their traditional dates after Christmas. When any of these feasts falls on a Sunday, it may be observed on its alternative date that year or on the first free day.

Feasts appointed on fixed days in the Calendar do not take precedence over Ash

Wednesday.

Feasts of our Lord and other Major Feasts appointed on fixed days which fall upon or are transferred to a weekday may be observed on any open day within the week. This provision does not apply to Christmas Day, the Epiphany, and All Saints' Day.

#### **4 Days of Special Devotion**

Days observed by special acts of discipline and self-denial:

Ash Wednesday and other weekdays of Lent and Holy Week, except the feast of the Annunciation;

Good Friday and all other Fridays of the year, in commemoration of the Lord's crucifixion, except for Fridays in the Christmas and Easter seasons, and any feasts of our Lord which occur on a Friday.

#### **5 Days of Optional Observance**

Subject to the rules governing Principal Feasts, Sundays, and Holy Days, the following may be observed:

Memorials listed in the Calendar (the prayers and readings from the Common of Saints may be used at the eucharist);

Commemorations listed in the Calendar (the prayers from the Common of Saints and the ferial readings may be used at the eucharist);

other Commemorations of diocesan or parochial significance;

Rogation Days and Harvest Thanksgiving at times when crops are planted and harvested;

Ember Days;

provided that there is no celebration of the eucharist for any such occasion on Ash Wednesday, Maundy Thursday, Good Friday, and Holy Saturday.

## **Titles of the Seasons, Sundays, and Major Holy Days Observed in this Church Throughout the Year**

### *Advent Season*

First Sunday of Advent  
Second Sunday of Advent  
Third Sunday of Advent  
Fourth Sunday of Advent

### *Christmas Season*

The Birth of the Lord: Christmas Day, 25 December  
First Sunday after Christmas  
The Naming of Jesus, 1 January  
Second Sunday after Christmas

### *Epiphany Season*

The Epiphany of the Lord, 6 January  
The Baptism of the Lord (First Sunday after the Epiphany)  
Second Sunday through Eighth Sunday after the Epiphany  
Last Sunday after the Epiphany

### *Lenten Season*

First day of Lent, or Ash Wednesday  
First Sunday in Lent  
Second Sunday in Lent  
Third Sunday in Lent  
Fourth Sunday in Lent  
Fifth Sunday in Lent

### *Holy Week*

The Sunday of the Passion: Palm Sunday  
Monday in Holy Week  
Tuesday in Holy Week  
Wednesday in Holy Week  
Maundy Thursday  
Good Friday  
Holy Saturday

### *Easter Season*

Easter Eve  
The Sunday of the Resurrection, or Easter Day  
Monday in Easter Week  
Tuesday in Easter Week  
Wednesday in Easter Week  
Thursday in Easter Week  
Friday in Easter Week

Saturday in Easter Week  
 Second Sunday of Easter  
 Third Sunday of Easter  
 Fourth Sunday of Easter  
 Fifth Sunday of Easter  
 Sixth Sunday of Easter  
 The Ascension of the Lord  
 Seventh Sunday of Easter  
 The Day of Pentecost

*The Season after Pentecost*

First Sunday after Pentecost: Trinity Sunday  
 Second Sunday through Twenty-Seventh Sunday after Pentecost  
 Last Sunday after Pentecost: The Reign of Christ.

*Principal Holy Days*

The Presentation of the Lord, 2 February  
 The Annunciation of the Lord, 25 March  
 The Birth of Saint John the Baptist, 24 June  
 Saint Peter and Saint Paul, 29 June  
 The Transfiguration of the Lord, 6 August  
 Saint Mary the Virgin, 15 August  
 Holy Cross Day, 14 September  
 Saint Michael and All Angels, 29 September  
 All Saints' Day, 1 November

*Other Holy Days*

The Holy Innocents, 11 January or 28 December  
 The Confession of Saint Peter, 18 January  
 The Conversion of Saint Paul, 25 January  
 Saint Joseph, 19 March  
 Saint Mark, 25 April  
 Saint Philip and Saint James, 1 May  
 Saint John the Evangelist, 6 May or 27 December  
 Saint Matthias, 14 May  
 The Visit of the Blessed Virgin Mary to Elizabeth, 31 May  
 Saint Barnabas, 11 June  
 National Aboriginal Day of Prayer, 21 June  
 Saint Thomas, 3 July  
 Saint Mary Magdalene, 22 July  
 Saint James the Apostle, 25 July  
 Saint Stephen, 3 August or 26 December  
 Saint Bartholomew, 24 August  
 The Beheading of Saint John the Baptist, 29 August  
 Saint Matthew, 21 September  
 Saint Luke, 18 October

Saint Simon and Saint Jude, 28 October  
 Saint Andrew, 30 November

## **Memorials and Commemorations**

The distinction between memorials and commemorations is of interest primarily to communities with frequent weekday celebrations of the eucharist.

The intention, which derives from the Lambeth Conference of 1958, is to help communities identify the relative significance of a particular day, just as a distinction is made between principal feasts and holy days elsewhere in the calendar, reflecting the relative impact of certain persons on the devotional imagination of the church.

While the observance of both memorials and commemorations is optional, parishes with frequent weekday celebrations of the eucharist may decide to interrupt the weekday cycle of readings for a memorial but not for a commemoration. The distinction would also help a community decide which days to observe and the choice of liturgical colour.

The following may help to make this clear:

### **Memorial**

Variable prayers from the Common of Saints  
 Readings from the Common of Saints  
 (Colour appropriate to the day)

### **Commemoration**

Variable prayers from the Common of Saints  
 Readings from the Weekday Eucharistic Lectionary  
 (Colour of the season)

## **Signs and Abbreviations**

There are seven letters to indicate the seven days of the week. Days marked with the same letter will all fall on the same day of the week throughout the year (except during leap year).

PF—Principal Feast  
 HD—Holy Day  
 Mem—Memorial  
 Com—Commemoration

**January**

- 1A **The Naming of Jesus HD**  
 2b Basil the Great and Gregory of Nazianzus, Bishops and Teachers of the Faith, 379, 389 Mem  
 3c  
 4d  
 5e  
 6f **The Epiphany of the Lord † PF**  
 7g  
 8A  
 9b  
 10c William Laud, Archbishop of Canterbury, 1645 Com  
 11d **The Holy Innocents (or 28 December) HD**  
 12e Marguerite Bourgeoys, Educator in New France, 1700 Com  
 John Horden, Bishop of Moosonee, Missionary, 1893 Com  
 13f Hilary, Bishop of Poitiers, Teacher, 367 Mem  
 14g  
 15A Richard Meux Benson, Religious, Founder of the SSJE, 1915 Com  
 16b  
 17c Antony, Abbot in Egypt, 356 Mem  
 18d **The Confession of Saint Peter the Apostle HD**  
 19e  
 20f  
 21g Agnes, Martyr at Rome, 304 Com  
 22A Vincent, Deacon of Saragossa, Martyr, 304 Com  
 23b  
 24c Francis de Sales, Bishop of Geneva, Teacher of the Faith, 1622 Com  
 25d **The Conversion of Saint Paul the Apostle HD**  
 26e Timothy and Titus, Companions of Saint Paul Mem  
 27f John Chrysostom, Bishop of Constantinople, Teacher of the Faith, 407 Mem  
 28g Thomas Aquinas, Teacher of the Faith, 1274 Mem  
 29A  
 30b Charles Stuart, King of England, 1649 Com  
 31c

† The Sunday after the Epiphany is kept as the feast of the Baptism of the Lord.

**February**

1d

2e **The Presentation of the Lord HD**

3f Anskar, Missionary Bishop in Sweden, 865 Com

4g

5A Martyrs of Japan, 1596 Mem

6b

7c

8d

9e Hannah Grier Coome, Religious, Founder of the SSJD, 1921 Com

10f

11g

12A

13b

14c Cyril and Methodius, Missionaries to the Slavs, 869, 885 Mem

15d Thomas Bray, Priest and Missionary, Founder of SPG  
and SPCK, 1730 Mem

16e

17f

18g

19A

20b

21c

22d

23e Polycarp, Bishop of Smyrna, Martyr, 156 Mem

24f Lindel Tsen, Bishop of Honan, 1954 and Paul Sasaki, Bishop of  
Mid-Japan and Tokyo, 1946 Com

25g

26A Florence Li Tim-Oi, Mem

27b George Herbert, Priest and Poet, 1633 Com

28c

29

**March**

- 1d David, Bishop of Menevia, Wales, c. 544 Mem  
 2e Chad, Bishop of Lichfield, Missionary, 872 Com  
 3f John and Charles Wesley, Priests and Evangelists, 1791, 1788 Com  
 4g  
 5A  
 6b  
 7c Perpetua and her Companions, Martyrs at Carthage, 202 Mem  
 8d Edward King, Bishop of Lincoln, Educator and Pastor, 1910 Com  
 9e Gregory of Nyssa, c. 395 Mem  
 10f Robert Machray, First Primate of Canada, 1904 Com  
 11g  
 12A  
 13b  
 14c  
 15d  
 16e  
 17f Patrick, Missionary Bishop in Ireland, 461 Mem  
 18g Cyril of Jerusalem, Bishop and Teacher of the Faith, 386 Com  
 19A **Saint Joseph of Nazareth HD**  
 20b Cuthbert, Bishop of Lindisfarne, Missionary, 687 Com  
 21c Thomas Cranmer, Archbishop of Canterbury, 1556 Com  
 22d Thomas Ken, Bishop of Bath and Wells, 1711 Com  
 23e Gregory the Illuminator, Bishop of Armenia, c. 332 Com  
 24f  
 25g **The Annunciation of the Lord to the Blessed Virgin Mary HD**  
 26A  
 27b Charles Henry Brent, Bishop of the Philippines, and of  
 Western New York, 1929 Com  
 28c  
 29d John Keble, Priest, 1866 Com  
 30e  
 31f John Donne, Priest and Poet, 1631 Com

**April**

- 1g Frederick Denison Maurice, Priest, 1872 Com  
 2A Henry Budd, First Canadian Native Priest, 1850 Com  
 3b Richard, Bishop of Chichester, 1253 Com  
 4c Reginald Heber, Bishop of Calcutta, 1826 Com  
 5d Mother Emily Ayckbowm, Mem  
 6e  
 7f  
 8g  
 9A William Law, Priest and Spiritual Leader, 1761 Com  
 10b  
 11c George Augustus Selwyn, First Missionary Bishop of New Zealand, 1878 Com  
 12d  
 13e  
 14f  
 15g  
 16A  
 17b  
 18c  
 19d  
 20e  
 21f Anselm, Archbishop of Canterbury, Teacher of the Faith, 1109 Mem  
 22g  
 23A George, Patron of England, Martyr, 4th c. Com  
 24b Martyrs of the Twentieth Century Mem  
 25c **Saint Mark the Evangelist HD**  
 26d  
 27e  
 28f  
 29g Catherine of Siena, Reformer and Spiritual Teacher, 1380 Mem  
 30A Marie de l'Incarnation, Educator and Spiritual Teacher in New France, 1672 Com

**May**

- 1b **Saint Philip and Saint James, Apostles HD**  
 2c Athanasius, Bishop of Alexandria, Teacher of the Faith, 373 Mem  
 3d  
 4e  
 5f  
 6g **Saint John, Apostle and Evangelist (or 27 December) HD**  
 7A  
 8b Julian of Norwich, Spiritual Teacher, c. 1417 Com  
 9c  
 10d  
 11e  
 12f Florence Nightingale, Nurse, Social Reformer, 1910 Com  
 13g  
 14A **Saint Matthias the Apostle HD**  
 15b  
 16c  
 17d  
 18e  
 19f Dunstan, Archbishop of Canterbury, 988 Com  
 20g  
 21A  
 22b  
 23c  
 24d  
 25e Bede, Priest, Monk of Jarrow, Historian and Educator, 735 Com  
 26f Augustine, First Archbishop of Canterbury, 605 Mem  
 27g  
 28A  
 29b  
 30c  
 31d **The Visit of the Blessed Virgin Mary to Elizabeth HD**

**June**

- 1e Justin, Martyr at Rome, Teacher, c. 167 Mem  
 2f Martyrs of Lyons, 177 Com  
 3g Martyrs of Uganda, 1886, Janani Luwum, Archbishop of Uganda, 1977 Mem  
 4A John XXIII, Bishop of Rome, Reformer, 1963 Com  
 5b Boniface, Archbishop of Mainz, Martyr, 754 Mem  
 6c William Grant Broughton, Bishop in Australia, 1853 Com  
 7d  
 8e  
 9f Columba, Abbot of Iona, Missionary, 597 Mem  
 10g  
 11A **Saint Barnabas the Apostle HD**  
 12b  
 13c  
 14d  
 15e  
 16f Joseph Butler, Bishop of Durham, 1752 Com  
 17g  
 18A Bernard Mizeki, Catechist in Rhodesia, Martyr, 1896 Mem  
 19b  
 20c  
 21d **National Aboriginal Day of Prayer, HD**  
 22e Alban, First Martyr of Britain, c. 304 Mem  
 23f  
 24g **The Birth of Saint John the Baptist HD**  
 25A  
 26b  
 27c  
 28d Irenaeus, Bishop of Lyons, c. 202 Mem  
 29e **Saint Peter and Saint Paul, Apostles HD**  
 30f

**July**

1g

2A

3b **Saint Thomas the Apostle HD**

4c

5d

6e Thomas More, 1535 Com

7f

8g

9A

10b

11c Benedict of Nursia, Abbot, c. 540 Mem

12d

13e Henry, Missionary Bishop in Finland, 1150 Com

14f

15g

16A

17b

18c

19d

20e

21f

22g **Saint Mary Magdalene HD**

23A

24b

25c **Saint James the Apostle HD**

26d Anne, Mother of the Blessed Virgin Mary Com

27e

28f

29g William Wilberforce, Social Reformer, 1833 Com

30A

31b

**August**

- 1c  
 2d  
 3e **Saint Stephen, Deacon and Martyr (or 26 December) HD**  
 4f  
 5g  
 6A **The Transfiguration of the Lord HD**  
 7b John Mason Neale, Priest, 1866 Com  
 8c Dominic, Priest and Friar, 1221 Mem  
 9d  
 10e Laurence, Deacon and Martyr at Rome, 258 Mem  
 11f Clare of Assisi, 1253 Mem  
 12g  
 13A Jeremy Taylor, Bishop of Down and Connor, Spiritual  
 Teacher, 1667 Mem  
 14b Dietrich Bonhoeffer and Maximilien Kolbe, Martyrs,  
 1945, 1941 Com  
 15c **Saint Mary the Virgin HD**  
 16d Holy Women of the Old Testament Mem  
 17e  
 18f  
 19g  
 20A Bernard, Abbot of Clairvaux, 1153 Mem  
 21b  
 22c  
 23d  
 24e **Saint Bartholomew the Apostle HD**  
 25f  
 26g  
 27A Monnica, Mother of Augustine of Hippo, 387 Com  
 28b Augustine, Bishop of Hippo, Teacher of the Faith, 430 Mem  
 29c **The Beheading of Saint John the Baptist HD**  
 30d Robert McDonald, Priest in the Western Arctic, 1913 Com  
 31e Aidan, Bishop of Lindisfarne, Missionary, 651 Com

**September**

- 1f  
 2g The Martyrs of New Guinea, 1942 Mem  
 3A Gregory the Great, Bishop of Rome, 604 Mem  
 4b First Anglican Eucharist in Canada, 1578 Com  
 5c  
 6d  
 7e  
 8f The Nativity of the Blessed Virgin Mary Mem  
 9g  
 10A Edmund James Peck, Missionary to the Inuit, 1924 Mem  
 11b  
 12c  
 13d Cyprian, Bishop of Carthage, Martyr, 258 Mem  
 14e **Holy Cross Day HD**  
 15f  
 16g Ninian, Bishop in Galloway, c. 430 Mem  
 17A  
 18b Founders, Benefactors, and Missionaries of the Church  
 of Canada Mem  
 19c Theodore of Tarsus, Archbishop of Canterbury, 690 Com  
 20d John Coleridge Patteson, Bishop of Melanesia, and his  
 Companions, Martyrs, 1871 Com  
 21e **Saint Matthew, Apostle and Evangelist HD**  
 22f  
 23g  
 24A  
 25b Sergius, Abbot of Holy Trinity, Moscow, Spiritual  
 Teacher, 1392 Com  
 26c Lancelot Andrewes, Bishop of Winchester, 1626 Com  
 27d  
 28e  
 29f **Saint Michael and All Angels HD**  
 30g Jerome, Teacher of the Faith, 420 Mem

**October**

- 1A  
 2b  
 3c  
 4d Francis of Assisi, Friar, 1226 Mem  
 5e  
 6f  
 7g  
 8A  
 9b  
 10c Paulinus, First Bishop of York, Missionary, 644 Com  
 11d  
 12e  
 13f Edward the Confessor, King of England, 1066 Com  
 14g  
 15A Teresa of Avila, Spiritual Teacher and Reformer, 1582 Com  
 John of the Cross, 1591 Com  
 16b  
 17c Ignatius, Bishop of Antioch, Martyr, c. 115 Mem  
 18d **Saint Luke the Evangelist HD**  
 19e Jean de Brébeuf, Isaac Jogues, and their Companions,  
 Missionaries and Martyrs in New France, 1642 – 1649 Mem  
 20f  
 21g  
 22A  
 23b James of Jerusalem Mem  
 24c  
 25d  
 26e Alfred the Great, King of the West Saxons, 899 Com  
 27f  
 28g **Saint Simon and Saint Jude, Apostles HD**  
 29A James Hannington, Bishop of Eastern Equatorial Africa and  
 his Companions, Martyrs, 1885 Com  
 30b John Wyclif and Jan Hus, Reformers, 1384 and 1415 Com  
 31c Saints of the Reformation Era Com

**November**

- 1d **All Saints PF**  
 2e All Souls—Commemoration of All Faithful Departed Mem  
 3f Richard Hooker, Priest and Teacher of the Faith, 1600 Com  
 4g Saints of the Old Testament Mem  
 5A  
 6b  
 7c Willibrord, Archbishop of Utrecht, Missionary, 739 Com  
 8d  
 9e  
 10f Leo the Great, Bishop of Rome, Teacher of the Faith, 461 Mem  
 11g Martin, Bishop of Tours, 397 Mem  
 12A Charles Simeon, Priest, 1836 Com  
 13b  
 14c Samuel Seabury, First Anglican Bishop in North America, 1784 Com  
 15d  
 16e Margaret, Queen of Scotland, 1093 Com  
 17f Hugh, Bishop of Lincoln, 1200 Com  
 18g Hilda, Abbess of Whitby, 680 Com  
 19A Elizabeth, Princess of Hungary, 1231 Com  
 20b Edmund, King of East Anglia, Martyr, 870 Com  
 21c  
 22d  
 23e Clement, Bishop of Rome, c. 100 Com  
 24f  
 25g  
 26A  
 27b  
 28c  
 29d  
 30e **Saint Andrew the Apostle HD**

**December**

- 1f
- 2g
- 3A Francis Xavier, Missionary to the Far East, 1552 Com
- 4b Nicholas Ferrar, Deacon, 1637 Com
- 5c Clement of Alexandria, Priest, c. 210 Com
- 6d Nicholas, Bishop of Myra, c. 342 Com
- 7e Ambrose, Bishop of Milan, 397 Mem
- 8f The Conception of the Blessed Virgin Mary Mem
- 9g Prophets of the Old Testament Mem
- 10A
- 11b
- 12c
- 13d
- 14e
- 15f
- 16g
- 17A
- 18b
- 19c
- 20d
- 21e
- 22f
- 23g
- 24A
- 25b **The Birth of the Lord: Christmas Day PF**
- 26c (Saint Stephen, Deacon and Martyr, or 3 August, HD)
- 27d (Saint John, Apostle and Evangelist, or 6 May, HD)
- 28e (The Holy Innocents, or 11 January, HD)
- 29f Thomas Becket, Archbishop of Canterbury, 1170 Com
- 30g
- 31A John West, Missionary, the Red River, 1845 Com

*Appendix III*

## Liturgical Principles:

Principles to guide the revision of contemporary language Common worship texts

Faith Worship and Ministry Committee  
of the General Synod of the Anglican Church of Canada

## Section II (Calendar)

## 2. Calendar

2.1) The liturgy of the Church celebrates the saving work of God in the paschal mystery: the life, death, resurrection, ascension and coming again of Jesus Christ. (*The Book of Alternative Services*, 14) Each Sunday is the weekly commemoration of that mystery of Christ. Christians gather each Sunday to celebrate, in word and sacrament, their participation in Christ. The Lord's Day is consequently given primacy over other commemorations. (*The Book of Alternative Services*, 14)

2.2) Each year the weekly commemoration is celebrated with particular joy when the Church keeps Passover or Easter. This observance includes forty days of preparation in Lent and fifty days of celebration in the Easter season. Easter is the central festival of the Church Year. (*The Book of Alternative Services*, 14) Sundays which are not immediately related to Easter or Christmas are numbered as Sundays after Pentecost and Sundays after Epiphany. (*The Book of Alternative Services*, 14)

2.3) The Church keeps particular observances to celebrate events and figures in the Gospel story, to fast and pray together, and to remember individual Christians (or groups) in whom the work of Christ has been especially evident. These observances need to be coordinated with the weekly celebration of the Paschal mystery, and the annual unfolding of the story of Scripture through the liturgical seasons and patterns of daily reading. In order to balance these considerations, our Church identifies categories of observances based on their theological and historical significance: principal feasts, other feasts which take precedence of a Sunday, holy days, and days of optional observance. In the last category, a distinction is drawn between memorials which have proper Eucharistic readings and liturgical colour, and commemorations which do not.

2.4) Any revision of the calendar will be based on the following principles and using the associated guidelines.

- a) The following traits will be found in those who are commemorated:
  - i. Heroic faith, i.e. bearing witness with great generosity to Christ and the gospel. Historically, the primary model of heroic faith has been witness to the death, but the term may also include persistent risk-taking as well as a life in which other values are set aside for the sake of devotion and service. True heroic faith is healthy and life-affirming; it is not

masochistic or suicidal.

- ii. The fruit of the Spirit. We may expect those commemorated to have exhibited in an exemplary way the fruit of the Spirit to which Paul refers in Gal 5.22, 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.' Their lives may not have been perfect, but those who knew them should have been aware of this complex, but unified goal within them.
  - iii. Christian engagement. We may expect those who are commemorated to have participated actively in the life of the Christian community and to have contributed to its sense of mission and to its life and growth.
  - iv. Recognition by the Christian Community. The commemoration of holy people should have spontaneous roots and should grow from the testimony of those who knew them. The task of authority is to prevent the spread of inappropriate or misleading devotion, not to impose a commemoration which promotes a line of thought or boosts regional self-esteem. The larger church is not obliged to approve such recognition as local Christian communities may give to particular people; however, it should take them seriously.
- b) There should exist within the church:
- i. Commitment to protecting Sundays as the weekly commemoration of the Lord, as well as the integrity of the great feasts and seasons (If a holy person died on Christmas Day, for instance, it may be appropriate to commemorate him/her on his/her birthday or on the date of some other significant event in his/her life.
  - ii. Commitment to the commemoration of persons whose witness provides models for Christian life in the present context.
  - iii. A climate in the church that is hospitable to local commemorations. Recognition by bishops and other church leaders that they have a responsibility to review local commemorations and to encourage or discourage them as they appear (or do not appear) to foster devotion and holiness.
  - iv. Provision for dioceses to suggest the names of people remembered locally to an appropriate body of the Province for review (e.g., a Liturgical Commission or a sub-committee of a Liturgical Commission). In the case of the Anglican Church of Canada, Dioceses and Provinces may bring a motion for revision through appropriate avenues to the Faith, Worship and Ministry committee of General Synod, whose responsibilities as outlined below would guide the decisions of the General Synod in revising the

## Calendar.

- v. Provision for local (diocesan) educational tools to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province. This is to be discerned locally.
- vi. Provision for the appropriate national body (the Faith, Worship and Ministry committee) to test the acceptance of commemorations and memorials with a larger representation of the church.
- vii. Support for the preparation and publication of accurate biographical material on those who are commemorated.
- viii. A process within Faith, Worship and Ministry for the regular review of the BAS calendar that would include possibility of ‘retiring’ of names which no longer command significant attention.
- ix. Provision for the General Synod to adopt names to be included in the BAS calendar, to assign them to a particular proper prayers and readings.
- x. A process for sharing calendar revision among the Provinces of the Communion. This to be done through the International Anglican Liturgical Consultation, the Anglican Consultative Council and other, informal, ways of information sharing and partnership.

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