

PRAYER BOOK
STUDIES

IX
THE CALENDAR

450745

Prayer Book Studies

IX THE CALENDAR

7¹² 11
V

THE STANDING LITURGICAL COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

THE CHURCH PENSION FUND
NEW YORK
1957

Copyright, 1957, by
THE CHURCH PENSION FUND

Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject; and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925, in order that it might receive final adoption in 1928: so that it was not possible to give the consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail were met by continuing the Revision Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to

Preface

the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signaled the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded

Preface

in attaining it — is the shaping of a future Prayer Book which every party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

* * *

THE STANDING LITURGICAL COMMISSION

GOODRICH R. FENNER, *Chairman*
ARTHUR C. LICHTENBERGER

*BAYARD H. JONES, *Vice-Chairman*
JOHN W. SUTER, *Custodian*
MASSEY H. SHEPHERD, JR.
CHARLES W. F. SMITH
FRANCIS B. SAYRE, JR.
BERTRAM L. SMITH

SPENCER ERVIN, *Secretary*
JOHN W. ASHTON

* Died, April 27, 1957

The Commission has been at work on this report since 1945. Throughout its preparation, the sub-committee responsible for the Calendar Study has consisted of Dr. Shepherd, Dr. Jones, and the Reverend Morton C. Stone. The Commission gratefully records that Dr. Jones' invaluable assistance in preparing materials for this Study continued with unabated energy and interest until his untimely death on April 27, 1957. He had been

Preface

able to read and give his approval to most of the manuscript of this Study.

A companion Study to this volume will follow in due time, with proposals for the propers of the minor Holy Days – Collects, Epistles and Gospels. Only those entries in the present proposed Calendar that are printed in italics will be provided with a full set of propers; the other Black Letter commemorations will have only a memorial Collect. In view of the length of the two Studies, it has seemed best to publish them as separate volumes.

MASSEY H. SHEPHERD, JR.

When this Study was in final stages of proof, the Commission received the Report of a Commission appointed by the Archbishop of Canterbury, preliminary to the Lambeth Conference of 1958, entitled *The Commemoration of Saints and Heroes of the Faith in the Anglican Communion* (London: S.P.C.K., 1957). The Commission regrets that it was not available in time for its study and use in the preparation of this book. But we commend it to the readers of this Study as a valuable supplement of comment and illustration upon the subject of Calendar revision.

Contents

THE PROPOSED CALENDAR	viii
-----------------------	------

PART ONE

THE HISTORY OF PRAYER BOOK CALENDAR REVISION

I. The Reformation	3
II. Red and Black Letter Days	8
III. Recent Anglican Revisions	12

PART TWO

PRINCIPLES OF CALENDAR CONSTRUCTION

I. The Development of Saints' Days	17
II. The Problem of Modern Reconstruction	24
III. Recent Anglican Calendars	28

PART THREE

PROPOSALS FOR REVISION

I. Principles of the Present Proposals	35
II. Changes Proposed in the Red Letter Days	39
III. Notes on the Black Letter Days	42

APPENDICES

1. Comparative Tables of Anglican Calendars	107
2. The Proposed Calendar in Chronological and Topical Order	120
3. Notes on Certain Rejected Commemorations	125
4. General Bibliography	128
5. Alphabetical Index of Commemorations, with Special Bibliographies	130

The Proposed Calendar

JANUARY

- 1 A THE HOLY NAME OF OUR LORD JESUS CHRIST
2 b
3 c
4 d
5 e
6 f THE EPIPHANY OF OUR LORD JESUS CHRIST
7 g
8 A
9 b
10 c William Laud, Archbishop of Canterbury, 1645
11 d
12 e
13 f
14 g *Hilary*, Bishop of Poitiers, 367
15 A
16 b
17 c *Antony*, Abbot in Egypt, 356
18 d
19 e
20 f
21 g Agnes, Martyr at Rome, 304
22 A Vincent, Deacon of Saragossa, and Martyr, 304
23 b Phillips Brooks, Bishop of Massachusetts, 1893
24 c *Saint Timothy*
25 d THE CONVERSION OF SAINT PAUL THE APOSTLE
26 e *Polycarp*, Bishop of Smyrna, and Martyr, 156
27 f *John Chrysostom*, Bishop of Constantinople, 407
28 g
29 A
30 b
31 c

The Proposed Calendar

FEBRUARY

- 1 d *Ignatius*, Bishop of Antioch, and Martyr, c. 115
- 2 e THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE
TEMPLE
- 3 f Ansgarius, Archbishop of Hamburg, Missionary to
Denmark and Sweden, 865
- 4 g *Cornelius*, the Centurion
- 5 A
- 6 b *Saint Titus*
- 7 c
- 8 d
- 9 e
- 10 f
- 11 g
- 12 A
- 13 b
- 14 c
- 15 d Thomas Bray, Priest and Missionary, 1730
- 16 e
- 17 f
- 18 g
- 19 A
- 20 b
- 21 c
- 22 d
- 23 e
- 24 f SAINT MATTHIAS THE APOSTLE
- 25 g
- 26 A
- 27 b George Herbert, Priest, 1633
- 28 c
- 29

The Proposed Calendar

MARCH

- 1 d *David*, Bishop of Menevia, Wales, c. 544
2 e
3 f
4 g
5 A
6 b
7 c *Perpetua and her Companions*, Martyrs of Carthage,
202
8 d Thomas Aquinas, Friar, 1274
9 e
10 f
11 g
12 A *Gregory the Great*, Bishop of Rome, 604
13 b
14 c
15 d
16 e
17 f *Patrick*, Bishop and Missionary of Ireland, 461
18 g
19 A *Saint Joseph*
20 b Thomas Ken, Bishop of Bath and Wells, 1711
21 c
14 22 d
3 23 e *Gregory the Illuminator*, Bishop and Missionary of
Armenia, c. 332
24 f
11 25 g THE ANNUNCIATION OF THE BLESSED VIRGIN MARY
26 A
19 27 b
8 28 c
29 d John Keble, Priest, 1866
16 30 e
5 31 f

The Proposed Calendar

APRIL

- 1 g John Frederick Denison Maurice, Priest, 1872
13 2 A
2 3 b
4 c *Ambrose*, Bishop of Milan, 397
10 5 d
6 e William Law, Priest, 1761
18 7 f
7 8 g William Augustus Muhlenberg, Priest, 1877
9 A
15 10 b
4 11 c *Leo the Great*, Bishop of Rome, 461
12 d George Augustus Selwyn, Bishop of New Zealand,
1878
12 13 e
1 14 f *Justin*, Martyr at Rome, c. 167
15 g
9 16 A
17 17 b
6 18 c
19 d
20 e
21 f *Anselm*, Archbishop of Canterbury, 1109
22 g
23 A
24 b
25 c SAINT MARK THE EVANGELIST
26 d
27 e
28 f
29 g
30 A

The Proposed Calendar

MAY

- 1 b SAINT PHILIP AND SAINT JAMES, APOSTLES
2 c *Athanasius*, Bishop of Alexandria, 373
3 d
4 e Monnica, Mother of Saint Augustine, 387
5 f
6 g John of Damascus, Priest, c. 760
7 A
8 b
9 c *Gregory of Nazianzus*, Bishop of Constantinople, 389
10 d
11 e Cyril and Methodius, Missionary Bishops to the Slavs,
869, 885
12 f
13 g
14 A
15 b
16 c
17 d
18 e
19 f Dunstan, Archbishop of Canterbury, 988
20 g Alcuin, Deacon, and Abbot of Tours, 804
21 A
22 b
23 c
24 d Jackson Kemper, First Missionary Bishop in the United
States, 1870
25 e
26 f *Augustine*, First Archbishop of Canterbury, 605
27 g Bede, the Venerable, Priest, and Monk of Jarrow, 735
28 A
29 b
30 c
31 d

The Proposed Calendar

JUNE

- 1 e
2 f The Martyrs of Lyons, 177
3 g
4 A
5 b *Boniface*, Archbishop of Mainz, Missionary to Germany, Martyr, 754
6 c
7 d
8 e
9 f *The First Book of Common Prayer*, 1549
10 g Colomba, Abbot of Iona, 597
11 A SAINT BARNABAS THE APOSTLE
12 b
13 c
14 d *Basil the Great*, Bishop of Caesarea, 379
15 e
16 f Joseph Butler, Bishop of Durham, 1752
17 g
18 A Ephrem of Edessa, Syria, Deacon, 373
19 b
20 c
21 d
22 e *Alban*, First Martyr of Britain, c. 304
23 f
24 g THE NATIVITY OF SAINT JOHN BAPTIST
25 A
26 b
27 c
28 d *Irenaeus*, Bishop of Lyons, c. 202
29 e SAINT PETER AND SAINT PAUL, APOSTLES
30 f

The Proposed Calendar

JULY

- 1 g
2 A *The Visitation of the Blessed Virgin Mary*
3 b
4 c INDEPENDENCE DAY
5 d
6 e
7 f
8 g
9 A
10 b
11 c *Benedict of Nursia, Abbot of Monte Cassino, c. 540*
12 d
13 e
14 f
15 g
16 A
17 b William White, Bishop of Pennsylvania, 1836
18 c
19 d
20 e
21 f
22 g *Saint Mary Magdalene*
23 A
24 b
25 c SAINT JAMES THE APOSTLE
26 d Thomas a Kempis, Priest, 1471
27 e William Reed Huntington, Priest, 1909
28 f
29 g William Wilberforce, 1833
30 A
31 b

The Proposed Calendar

AUGUST

- 1 c
2 d
3 e
4 f Dominic, Friar, 1221
5 g
6 A THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7 b
8 c
9 d
10 e Laurence, Deacon, and Martyr at Rome, 258
11 f
12 g
13 A Hippolytus, Bishop, and Martyr, c. 235
14 b Jeremy Taylor, Bishop of Down, Connor and Dromore,
1667
15 c *Saint Mary the Virgin*, Mother of Our Lord Jesus
Christ
16 d
17 e
18 f
19 g
20 A *Bernard*, Abbot of Clairvaux, 1153
21 b
22 c
23 d
24 e SAINT BARTHOLOMEW THE APOSTLE
25 f Louis, King of France, 1270
26 g
27 A
28 b *Augustine*, Bishop of Hippo, 430
29 c
30 d
31 e *Aidan*, Bishop of Lindisfarne, 651

The Proposed Calendar

SEPTEMBER

- 1 f
2 g
3 A
4 b
5 c
6 d
7 e
8 f
9 g
10 A
11 b
12 c John Henry Hobart, Bishop of New York, 1830
13 d *Cyprian*, Bishop of Carthage, and Martyr, 258
14 e *The Exaltation of the Holy Cross*
15 f
16 g
17 A
18 b
19 c *Theodore of Tarsus*, Archbishop of Canterbury, 690
20 d John Coleridge Patteson, Bishop of Melanesia, and Mar-
tyr, 1871
21 e SAINT MATTHEW, APOSTLE AND EVANGELIST
22 f
23 g
24 A
25 b Sergius, Abbot of Holy Trinity, Moscow, 1392
26 c Lancelot Andrewes, Bishop of Winchester, 1626
27 d
28 e
29 f SAINT MICHAEL AND ALL ANGELS
30 g Jerome, Priest, and Monk of Bethlehem, 420

The Proposed Calendar

OCTOBER

- 1 A
2 b
3 c
4 d *Francis of Assisi, Friar, 1226*
5 e
6 f *William Tyndale, Priest, and Martyr, 1536*
7 g
8 A
9 b
10 c
11 d
12 e
13 f
14 g
15 A *Samuel Isaac Joseph Schereschewsky, Bishop of Shanghai, 1906*
16 b *Hugh Latimer and Nicholas Ridley, Bishops and Martyrs, 1555*
17 c
18 d SAINT LUKE THE EVANGELIST
19 e
20 f
21 g
22 A
23 b
24 c
25 d
26 e *King Alfred the Great, 899*
27 f
28 g SAINT SIMON AND SAINT JUDE, APOSTLES
29 A *James Hannington and his Companions, Bishop and Martyrs of Uganda, 1885*
30 b
31 c

The Proposed Calendar

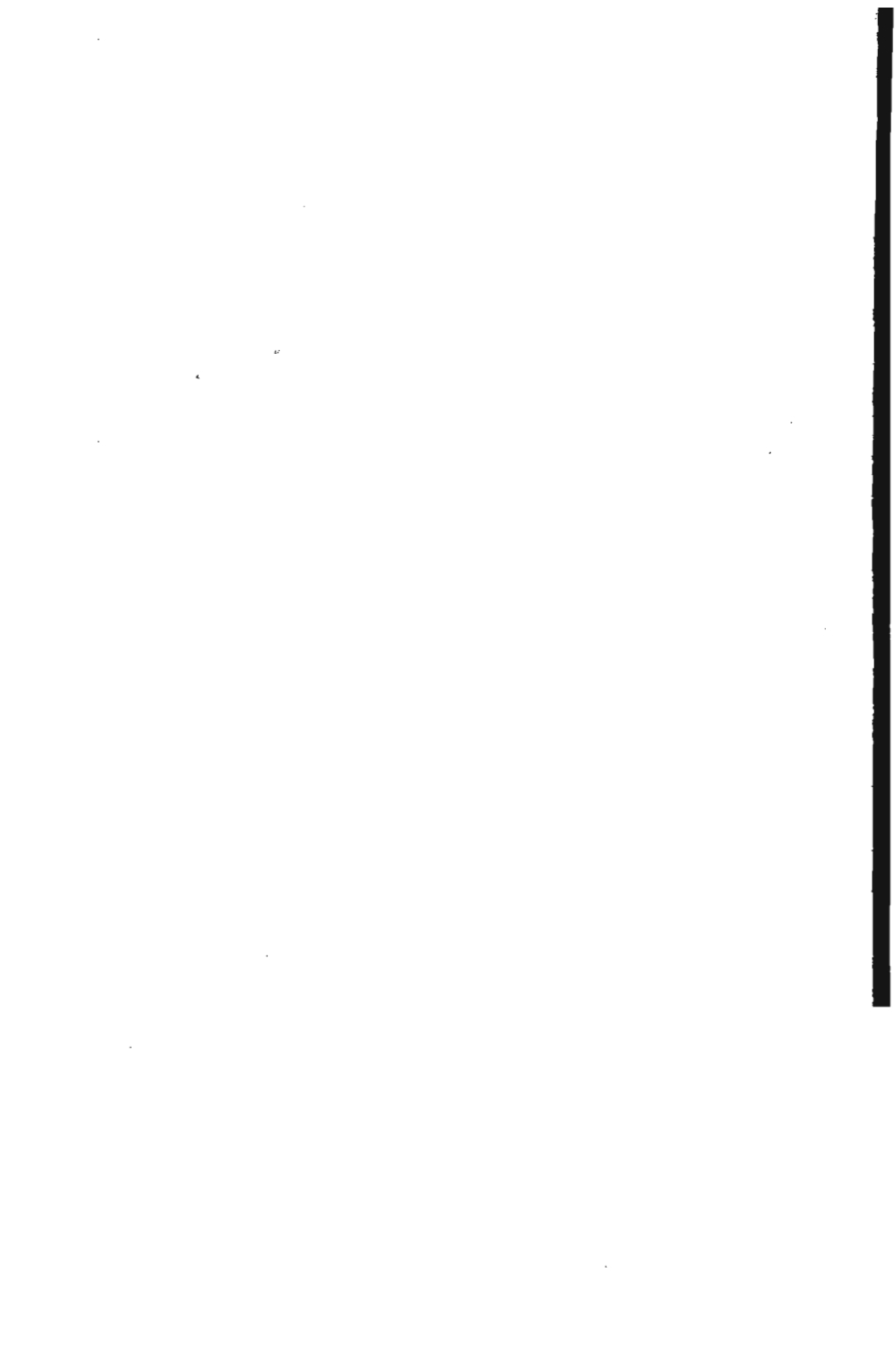
NOVEMBER

- 1 d ALL SAINTS
2 e
3 f
4 g
5 A
6 b
7 c Willibrord, Archbishop of Utrecht, Missionary to
Frisia, 738
8 d
9 e
10 f
11 g *Martin*, Bishop of Tours, 397
12 A Charles Simeon, Priest, 1836
13 b
14 c *Consecration of Samuel Seabury*, First American
Bishop, 1784
15 d
16 e Margaret, Queen of Scotland, 1093
17 f Hilda, Abbess of Whitby, 680
18 g
19 A Elizabeth, Princess of Hungary, 1231
20 b
21 c
22 d
23 e Clement, Bishop of Rome, c. 100
24 f
25 g
26 A
27 b
28 c
29 d
30 e SAINT ANDREW THE APOSTLE

The Proposed Calendar

DECEMBER

- 1 f
2 g Channing Moore Williams, Missionary Bishop in China,
and Japan, 1910
3 A
4 b *Clement of Alexandria*, Priest, c. 210
5 c
6 d Nicholas, Bishop of Myra in Lycia, c. 342
7 e
8 f
9 g
10 A
11 b
12 c
13 d
14 e
15 f
16 g
17 A
18 b
19 c
20 d
21 e SAINT THOMAS THE APOSTLE
22 f
23 g
24 A
25 b THE NATIVITY OF OUR LORD JESUS CHRIST
26 c SAINT STEPHEN, DEACON AND MARTYR
27 d SAINT JOHN, APOSTLE AND EVANGELIST
28 e THE HOLY INNOCENTS
29 f
30 g
31 A



THE PROPOSED CALENDAR

PART ONE

The History of Prayer Book Calendar Revision

I. THE REFORMATION

The compilers of the first two English Prayer Books, issued in the years 1549 and 1552 of the reign of Edward VI, put forth no explanation or apology of their treatment of the Calendar, whether by preservation or revision, that had come down to their times in the medieval Latin service-books. No major change was made at the Reformation in the cycle of the Church Year, the Sundays and seasons as they were ordered in relation to the pivotal days of Easter and Christmas. The seasonal Propers of the moveable feasts and fasts continued to be observed in the same manner that had been followed in the English Church since the days of the conversion of the English people by the Roman missionaries sent to them in the seventh century.

But the Reformers made a drastic reduction in the number of fixed holy days, particularly in the "Proper of Saints." Of the 175 or more entries in the Calendar of the Sarum Missal, exclusive of Octaves, and not counting separately the individual names of saints observed on the same day, the First Prayer Book of 1549 preserved only twenty-four. These twenty-four festivals were all devoted to our Lord, or to the Apostles and Evangelists, except four: St. Mary Magdalen, Michaelmas, All Saints, and St. Stephen.

It is not difficult, however, to reconstruct the principal reasons that guided the Reformers in their extensive excisions in the *Sanctorale*. Their action in this regard was not, at the time, considered to be novel or arbitrary. Given the opportunity and means of reform, they were merely carrying out principles of

Prayer Book Studies

Calendar revision that had been vigorously promoted both by ecclesiastical and by lay critics throughout the fourteenth and fifteenth centuries. The excessive number of holy days, many of which were also civil holidays, that had developed by the late Middle Ages had become a cause of scandal to devout minds, because of the disorderly behavior of so many of the people on these days of enforced idleness. And the disadvantages of so many holidays to the general economic welfare of society were apparent to employers and employees alike. The great increase in holy days had not contributed to the advancement of religion, but had only provided greater temptations to indecorous merry-making. The leisure provided by them had not been used to the profit either of men's spiritual or of their material well-being.

Church canons and conciliar decrees forbade all servile and commercial work on Sundays and major feasts, and enjoined all persons to attend Mass and otherwise engage themselves on these days in edifying pursuits of religious devotion. But neglect of these salutary admonitions was notorious; and often even the celebration of Mass was disturbed by riotous groups of disorderly idlers. Business men found ways and means of circumventing the laws against buying and selling; and farmers were many times forced to carry on their work, despite severe censures and penalties. Much confusion was added to the situation by the varying customs of local districts. There was much variation in medieval Calendars of holy days. Festivals and holidays were not uniformly observed from diocese to diocese, or even from parish to parish. Nor was there always agreement, even among Church authorities, as to what constituted servile or non-servile employment on feast days.

Protests against the multiplicity of festivals were voiced by late medieval churchmen of various standing and opinion, not only by extreme reformers such as Wyclif, but by moderate men such as Pierre d'Ailly and Nicolas de Clémanges, the former a Cardinal, the latter a professor at Paris. Another who shared their views was Jean Gerson, chancellor of the Univer-

The Reformation

sity of Paris and leader in the Conciliar Movement. The satire of Erasmus on this subject, in his colloquy, *The Rich Beggars*, is well-known. Little success, however, attended the efforts of these men to get either the great Councils or the Papacy to initiate reform or to restrict the canonization of new saints. At the Diet of Nuremberg, 1522-23, the lay powers presented the papal legate with a list of one hundred grievances, among which was a petition for the reduction of holy days. The grounds given were: 1) the farmers had difficulty in harvesting their crops because of the excessive number of holidays; and 2) these days were marked by "innumerable transgressions" so that it was doubtful if they redounded to the glory of God. Such grievances were not inspired entirely by the growing Lutheran movement.

Precedents for the English Reformers' revision of the Calendar were not lacking, among the schismatical groups that had already broken away from the papal obedience before the English Church severed its own ties with Rome. The followers of John Hus in Bohemia discarded the observance of saints' days. The extremer Waldensians also rejected them, though some of them saw no reason to oppose days in honor of the Virgin, and the Apostles and Evangelists. Luther's views, which were certainly well-known and influential among many of the English Reformers, had been stated as early as 1520, in his *Open Letter to the Christian Nobility*. "All festivals," he said, "should be abolished, and Sunday alone retained. If it were desired, however, to retain the festivals of Our Lady and of the greater saints, they should be transferred to Sunday, or observed only by a morning mass, after which all the rest of the day should be a working-day." His reasons are the customary ones: the current abuse of holy days by "drinking, gaming, idleness, and all manner of sins," and in addition to this "spiritual injury," the neglect of work and spending of money more than at other times, so that the layman "weakens his body and unfits it for work." Luther's principles were included in his reform of the Mass, the *Formula Missae* issued in 1523.

Prayer Book Studies

Luther never posed as a legislator in liturgical matters, but confined himself to outlining the broader principles upon which reform in worship should be based. His cardinal principle was conformity to Scriptural doctrine, and he was lenient towards practices that were traditional, even though they were not prescribed by Scripture. The various rites among the Lutherans were laid out in the Church Orders (*Kirchenordnungen*) of the several states and free cities that embraced the Lutheran reform. These Church Orders not only kept the Proper of Time, but generally included also feasts of our Lord, the Apostles and Evangelists, and a few other days such as Michaelmas and All Saints. There is a closer similarity between the Lutheran and Anglican Calendars than between those of any other Christian bodies; and the similarity is marked in the liturgical books of the two Communion to this day.

However much the English Reformers may have been influenced by the Lutheran experiments, they were also working, in their reform of the Calendar, within a framework of English precedent. Dr. F. E. Brightman, in his standard edition of *The English Rite* (Rivingtons, 1915), has noted that the feasts retained in the 1549 Prayer Book were fewer by twelve than the list of holy days prescribed by Archbishop Simon Mepham in 1332 to be kept by cessation from work, and fewer by nineteen than a similar list drawn up in 1400 by Archbishop Thomas Arundel. In 1532 the House of Commons petitioned the crown, doubtless under direction from the King himself, to reduce the number of holy days, especially those falling within the harvest season. A prompt rejoinder by the bishops, however, prevented any immediate action being taken upon this request. Four years later, however, after the break with the Roman See, King Henry moved to take action in the matter, first through a decree issued by Archbishop Cranmer with his consent and that of the clergy in Convocation, and then through his Royal Injunctions of 1536. The customary arguments against excessive holy days, observed as holidays, were brought forward: the disorderly behavior, economic disadvantages, and the general

The Reformation

lack of religious effect and usefulness. All parishes were enjoined to keep the commemoration of their dedication on the first Sunday in October, rather than on the feast of their patron saint. During harvest and term-time at Westminster, only feasts of the Virgin, Apostles, and St. George were to be kept, unless a festival fell on a day when the king's court did not sit. Other feast days could, of course, be observed by a morning mass, provided that it was not celebrated with such solemnity as to suggest that the day was a holiday from work. Much resistance to these injunctions was encountered, both from the clergy and from the laity. But the measure revealed very clearly the way reform was moving.

Any evaluation of the drastic reduction of holy days made in the first Prayer Books must take account of a variety of motivations that are no longer relevant to modern circumstances. In an age when Church and nation were conceived as a single society, when legislation affecting the worship of Christians was the concern of the highest civil authorities of the realm, the promulgation of a religious holy day was equivalent to the establishment of a legal holiday. Hence the economic aspect loomed large in any consideration of the number of liturgical festivals. But religious and theological concerns were not overlooked. The leadership of the Church was genuinely alarmed at the lack of devotional effect produced by so many saints' days. And so many of the legends associated with the saints were not conducive to that Scriptural piety, shorn of superstition, that the Reformers felt to be so needed. The Calendar produced by the Reformers was by and large a Scriptural list of saints. One can judge the Scriptural rule of thumb exercised in their revision by study of the propers for the holy days that they kept in the Prayer Book. Whereas most of the old Collects for the Proper of Time were retained in the English liturgy, the Collects for Saints' Days were almost entirely new compositions, written anew so as to bring out the New Testament lesson about the life of the individual saint wherever possible. It may well be, too, that the retention of a day such as

Prayer Book Studies

Michaelmas, apart from its time-honored associations with the terms of law courts and universities, was determined by the mention of St. Michael in the New Testament. The elimination of All Souls' Day immediately following All Saints' Day also shows how careful the Reformers were to return to the New Testament conception of "saints."

II. RED AND BLACK LETTER DAYS

The official copies of the English Prayer Book, both the manuscript *Book Annexed* and the *Sealed Books*, distinguish the days of the Calendar by the use of red and black ink. The terms "Red Letter" and "Black Letter" are popularly used to describe two types of days. The Red Letter Days of the Prayer Book are those which are "to be observed in the Church of England through the year," and are provided with a proper, *i.e.*, a Collect, Epistle and Gospel. The Black Letter Days, though listed in the Calendar, have no provision for liturgical observance. The distinction takes the place of the older classification of feasts in the medieval service books, in which the solemnity of the holy day was noted by the use of ranks such as greater doubles, doubles, semidoubles, simples, etc.

All of the holy days listed in the First Prayer Book of 1549 were "Red Letter" Days. All of them, too, are to be found on the same dates in the service books of the Sarum use. The Calendars in the manuscripts of the Sarum Missals generally classify them all among the greater feasts. But the Sarum *Directorium* (called the "Pie") makes more precise distinctions. The Principal and Greater Doubles include Christmas, Epiphany, Purification, Easter, Ascension, Whitsunday, Trinity Sunday, and All Saints. The other holy days of the 1549 Book appear in the Sarum directory as Lesser and Inferior Doubles, with the exception of the Conversion of St. Paul, St. Matthias, St. Barnabas, and St. Mary Magdalen. These four are classed as Simples. It may be noted also that the Sarum "Doubles" in-

Red and Black Letter Days

clude the Monday, Tuesday, and Wednesday of Easter Week and Whitsun Week, but not the other days of these weeks, though they were provided in the Missal with full propers. Two "Doubles" in the Sarum classification that were not included in the Prayer Book, though they have a Scriptural record, are the Visitation (July 2) and the Transfiguration (August 6). The omission of the latter was doubtless due to its recent institution by Pope Callistus III in 1457; and it had not found its way into all of the Sarum books. But the dropping of the Visitation cannot be explained.

The Second Prayer Book of 1552 retained all of the 1549 holy days except the feast of St. Mary Magdalen. The conjecture has been made that the reason for its omission was doubt regarding the identification of the saint with the woman who was "a sinner," whose story was recounted in the Gospel for the day (Luke 7:36 ff.). The Second Book also added to the Calendar a number of astronomical and legal notations, and four "Black Letter" Days: St. George (April 23), Lammas Day (August 1), St. Laurence (August 10), and St. Clement (November 23). No liturgical propers were provided for these four days. The reason for their insertion has never been satisfactorily explained. The same Calendar, with the four Black Letter Days, was reproduced in the Elizabethan Prayer Book of 1559.

A new Calendar was issued by Queen Elizabeth in 1561, with some revisions in the lectionary of the Daily Offices. It contained sixty-four Black Letter Days, but the basis of their selection has not been altogether clarified. It included such Biblical feasts as the Visitation and Transfiguration, two of the more ancient feasts of the Virgin, the Nativity and Conception, and a variety of the more popular saints of English tradition. The late W. H. Frere spoke of the list as "a not very discriminating adherence to the chief days of the familiar Sarum Kalendar." The 1561 Calendar was, in truth, an almanac, not an enrichment of the liturgy. It distinctly directed that the Red

Prayer Book Studies

Letter Days already contained in the Prayer Book should be "observed for holy days, and none other," thereby ruling out all liturgical recognition of the new Black Letter listings.

It was contended by leading Anglican liturgiologists of the early eighteenth century, such as Nicholls and Wheatly, that the Black Letter Days of the 1561 Calendar had only a local and secular association, and that they were not intended to have any religious significance. Some modification of this extreme view is probably necessary, in view of the issuance in 1564, under royal authority, of a new Primer, the *Preces Privatae*. This book, which contains all the Black Letter Days of the 1561 Calendar and many more besides — there are only six days vacant in the whole year —, was certainly intended for devotional purposes. From its Calendar were drawn the three additions made to the 1561 list in later editions of the English Prayer Book. One of these appeared in the edition of 1604: St. Enurchus (September 7) — a mistaken spelling for Evurtius. The adoption of this obscure Gallican saint, who had no special connection with the history of the Church in England, has been explained by Vernon Staley as a cover to "mark the birthday of Queen Elizabeth as a holiday in the succeeding reign, without any intention of honouring the memory of the saint chosen." The other two additions, drawn from the *Preces Privatae*, appeared first in the Prayer Book of 1661, and are more definitely a mark of honor to traditional worthies: the Venerable Bede (May 27), and St. Alban (June 17).

One other feature of the Elizabethan Calendar of 1561 is of interest; namely, the introduction of the word "fast" before certain of the chief holy days. This occurs before the following: Purification, St. Matthias, Annunciation, Nativity of St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, All Saints, St. Andrew, St. Thomas, and Christmas Day. These "fasts" are nothing other than reminders of the Vigils that preceded the major feasts in the medieval Calendars. The principle of selection in the 1561 Calendar seems to have been to confine such Vigils to feasts of

Red and Black Letter Days

our Lord and the Apostles, with All Saints also, except during the seasons of Christmastide and Eastertide. Only some such principle can explain the omission of a "fast" before such days as SS. Philip and James (falling in Eastertide) and St. Luke (not an Apostle).

The Puritans, as might have been expected, were long and loud in their objections to saints' days, both of the Red Letter and of the Black Letter varieties. Their last stand on the subject was presented in the *Exceptions* against the Prayer Book at the Savoy Conference of 1661. Number VI of these "exceptions" reads as follows:

That the religious observation of saints-days appointed to be kept as holy-days, and the vigils thereof, without any foundation (as we conceive) in Scripture, may be omitted. That if any be retained, they may be called festivals, and not holy-days, nor made equal with the Lord's-day, nor have any peculiar service appointed for them, nor the people be upon such days forced wholly to abstain from work, and that the names of all others now inserted in the Calendar which are not in the first and second books of Edward the Sixth, may be left out.

The *Answer* of the Bishops to the Puritans' request was a firm negative. Its importance lies in its character as a *rationale* of the classic Anglican position regarding the liturgy, and its appeal to the authority not of Scripture alone, but of the ancient Church:

The observation of saints' days is not as of divine but ecclesiastical institution, and therefore it is not necessary that they should have any other ground in Scripture than all other institutions of the same nature, so that they be agreeable to the Scripture in the general end, for the promoting piety. And the observation of them was ancient, as appears by the rituals and liturgies, and by the joint consent of antiquity, and by the ancient translation of the Bible, as the Syriac and Ethiopic, where the lessons appointed for holydays are noted and set down; the former of which was made near the apostles' times. Besides our Saviour himself kept a feast of the churches institution, viz. the feast of the dedication (St. John x. 22). The chief end of these days being not feasting, but the exercise of holy duties, they are fitter called holydays than festivals: and though they be all of like nature, it doth not follow that they are equal. The people may be dispensed with for their work after the service, as authority pleaseth. The other names are left in the calendar, not that they should be so kept as holydays, but they are useful for the preservation of their memories, and for other reasons, as for leases, law-days, etc.

Prayer Book Studies

Of particular interest in this answer, apart from its historical justification of the observance of holy days, are three points: 1) the admission that all holy days are not of equal importance; 2) the disassociation of the idea of a religious holy day from the notion of a civil or secular holiday; and 3) the clear distinction, as regards liturgical observance, of the Red Letter and Black Letter Days.

III. RECENT ANGLICAN REVISIONS

The Bishops' defense of the Calendar of 1661 did not lead to any notable interest in holy day celebrations in the succeeding generations of Anglicanism. For over two hundred years, liturgical concerns remained at a virtual standstill in the English Church. The only creative development, the researches and experiments of the Non-Jurors, was confined almost exclusively to the Eucharistic rite. There is no indication in the sources of liturgical exposition or practice during this period of any interest in the Black Letter Days. The first American Prayer Book of 1789 is an index of the general situation. It omitted from its Calendar any listing of the Black Letter Days, and added nothing to the Red Letter observances except a set of propers for Thanksgiving Day, a festival that was more a national celebration than an ecclesiastical holy day.

The liturgical revival of the nineteenth century, however, produced an awakened zeal for the restoration of usages of past ages. Many factors contributed to this revival. The Romantic Movement cast a new glow of admiration upon the medieval "age of faith," to which the liturgical innovations incident upon the Tractarian discussions and controversies in Anglicanism responded with enthusiasm. A deepened and more extensive sacramental practice in Anglicanism provoked interest in liturgical enrichments, that included not only the revival of a more elaborate ceremonial, but also a keener appreciation of many traditional elements in the Church's liturgy that had been lost sight of in the Reformation and the ensuing struggle with Puri-

Recent Anglican Revisions

tanism. Another factor of equal significance was the development in the later nineteenth century of new methodologies in Biblical and historical criticism and research. The sharp edge of distinction between the New Testament and succeeding ages of the Church's corporate life was considerably dulled, and a new perspective was gained upon the concepts of "development" and "continuity" in the history of the Church. The same period witnessed the expansion of Anglican missions to all corners of the earth, with the consequent problems of adapting its liturgical heritage to new cultural situations. The increasing detachment of independent, self-governing provinces of the Church from the mother Church of England gave a new freedom for liturgical experiments, uninhibited by the conservative restrictions of Parliamentary control.

It was the American revision, culminating in the 1892 Prayer Book, that first gave a hint of the new freedom and activity in liturgical revision. So far as the Calendar was concerned, the American revision was, to say the least, extremely cautious. The only enrichment made in the 1892 Book was the introduction of the feast of the Transfiguration as a Red Letter Day, with proper Collect, Epistle and Gospel. This single addition was largely due to the ardent promotion of the Reverend Dr. William Reed Huntington, the prime leader of the revision movement. But it should not be overlooked that the 1892 Book made numerous enrichments, through rubrical direction and new propers for the Daily Office, in the Proper of Time, not to speak of the provision for a second celebration of the Holy Communion at Christmas and Easter.

The full flowering of Anglican Prayer Book revisions came in the second decade of the present century, in the new Prayer Books proposed, and adopted with the exception of the Church in England, in the provinces of Canada (1922), Ireland (1927), England and the United States (1928), South Africa and Scotland (1929). Since then, the work of revision has proceeded in India, and proposals are currently before the Churches in Japan, the West Indies, and Canada. In nearly all of these revi-

Prayer Book Studies

sions and proposals for revision, the Calendar has undergone expansions of considerable extent. A comparative Table of the Calendars in these books will be found in the Appendix. The addition of holy days range in extent from the modest increase of the Irish Book, the feasts of St. Patrick and the Transfiguration, to the 117 new holy days of the South African Book of 1954 and the 132 days proposed in the current Draft Prayer Book of the Church in Canada.

The American revision of 1913-28 did not result in so extensive an enlargement of the Calendar as was the case in the other Anglican reforms of the period (excepting the Irish Book). The Joint Commission of the Book of Common Prayer, appointed in 1913, proposed in its first report to General Convention (1916) the addition of 45 saints' days to the Calendar. This number was increased to 54 in its third report made in 1922. These days were not provided with special propers, but a common Collect, Epistle and Gospel for "A Saint's Day" was proposed. In addition Eucharistic propers were presented for the Feast of the Dedication of a Church, the Ember and Rogation Days, and Independence Day. The Convention failed to adopt the new Calendar, but it did approve the new propers. Thus the American Book of 1928 was left with the anomaly of having a common proper for a Saint's Day, but without any directives regarding what saints would be appropriate for such liturgical observance. The initiative was therefore left to the parish priest to insert in the Collect for a Saint's Day (Prayer Book, page 258) whatever name he might see fit to commemorate.

The frequent use of the new propers for a Saint's Day and the Dedication of a Church, in all types of parishes and missions, has shown, at least, that the American Church is ready and desirous of a greater enrichment of its Calendar of saints' days and commemorations. In the absence of official guides, however, many of the clergy have followed the suggestions of calendars produced by various publishing houses. Others, despite canonical prohibitions to the contrary, have resorted to

Recent Anglican Revisions

the use of numerous English and American Missals, designed to adapt the Prayer Book rites to the usages of medieval or of modern Roman books. The temptations to such breaches of canonical obedience are particularly strong in places where frequent week-day, or daily celebrations of the Holy Communion are customary. The repetition of the Sunday propers throughout the days of the week, or the constant use of a single common of saints throughout the year, is monotonous and not always conducive to a creative and vital spirit of devotion. Only a few dioceses and missionary jurisdictions have sought to meet this problem by official directives for the guidance of the clergy. The most notable example has been, to date, the *Service Book for the Diocese of New Jersey*, published in 1940, with the authorization of the diocesan Bishop, the late Rt. Rev. Wallace J. Gardiner. This book contains a Calendar with seventy-six entries additional to the holy days of the Prayer Book, with a limited selection of propers, for the most part of "common" classifications. Though it may be objected that these commons of saints, and the other Collects, Epistles and Gospels for specified days, are in a strict sense illegal — in a way that the Calendar is not — it may at least be said that the doctrine of these propers is conformable to the Prayer Book, an assertion that cannot be said of much of the material found in the Missals.

The construction of an enlarged Calendar for the American Church is no easy task, as the Liturgical Commission, even with its limited personnel, has found out during its deliberations on the problem for the past ten years. Prejudices and emotional feelings run very deep at the mere mention of certain worthies who have enjoyed a long and almost universal place in the Calendars of the Church prior to the Reformation. The fact of the matter is that the motivations that have led churchmen to cultivate the memories of the saints have undergone basic shifts of interest and emphasis in the course of the centuries. The modern Anglican, living in an age and environment of rationalistic and scientific criticism, is less inclined to be impressed by the miraculous and legendary elements in the lives

Prayer Book Studies

of the saints that moved earlier generations to enthusiastic devotion. He is also much less aroused by the appeal to a purely Scriptural norm such as guided the sixteenth-century Reformers. Though there remain among us still a host of traditionalists, romanticists, and even sentimentalists, the majority of the clergy and laity can be attracted to a conscious devotion to the saints only when the particular individual proposed for commemoration is shown, on good historical evidence, to have exhibited both distinguished service in the cause of Christ and exemplary personal holiness. Even in such cases, it is difficult for many persons to free themselves from the caprices of personal feelings and tastes.

PART TWO

Principles of Calendar Construction

I. THE DEVELOPMENT OF SAINTS' DAYS

If the widespread desire in the Church for an enrichment of its Calendar is not to be vitiated by the prejudices of individualistic *parti pris*, it will be necessary to establish some objective criteria for judgment upon particular proposals. To do this, the first step will properly be a consideration of the principles that have shaped the historical development of the Calendar, as it has come down to us, with successive modifications, from the earliest days of the Church. The appeal to historical tradition is, of course, not the only, nor the final, arbiter in the matter. But in a Christian Communion such as ours, which stresses the continuity of its worship with that of the historic Catholic Church of Christ, the reference to antiquity and subsequent historical development is an obvious basis for beginning our search for fundamental principles.

We are not concerned here to trace the history of the Christian Year and the major seasons that are pivoted about the principal feasts of Easter and Christmas. There is no desire in any quarter to change or modify the basic, seasonal framework in which the liturgy is set. Our main concern in this Study is with the fixed holy days that commemorate a "saint" or a few of the more notable events in the historic life of the Church. It will soon be evident, however, to any serious student of the development of the Calendar that the primary significance of all the fixed holy days is rooted in the meaning of Easter and, to a much lesser degree, in the festivals of our Lord's Nativity.

In the earliest days of the Church, the only festivals observed were the fifty-day period from the Pascha to Pentecost, and Sundays. Christian worship in its primitive and most essential forms was completely dominated by the memorial of the Lord's

Prayer Book Studies

Passion and Resurrection, the Gift of the Spirit, and the expectation of His Second Coming. During the second century, penitential and disciplinary devotions began to be observed on Wednesdays and Fridays, and the beginnings of a "Lenten" fast preparatory to Easter made an appearance. But these days were integrated into the Sunday and Easter cycles, and had no significance apart from the festivals to which they were directed.

The oldest record that has come down to us of a commemoration of a Christian "saint" by official action of a church, through a celebration of the liturgy, is contained in the *Martyrdom of Polycarp*, composed in the year 155 or 156. The Christians of Smyrna, in writing to their fellow believers at Philomelium about the valiant witness of their aged and beloved bishop, gave the following record:

We later 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, so 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 make ready those who are to come hereafter.

Whether Polycarp was the first Christian so honored, we do not know. But from this time onwards, the evidence accumulates of the custom in the various churches of the Roman Empire to observe annually the anniversaries of their martyrs by a celebration of the Eucharist, if possible, near the place of their burial. In every case, the anniversary date is the day of death, called significantly by the early Christians the "birthday," the day on which the martyr fulfilled in his own life the self-offering of His Lord and entered into His rest. This fact is of fundamental importance for any understanding of the Church's observance of saints' days, and distinguishes the practice of Christianity from that of all its pagan rivals in the ancient world. The anniversaries of the triumphs of the martyrs were celebrated by the churches in the same manner as Sundays: namely, as a recalling and renewal of the Easter faith. The

Development of Saints' Days

Church paid no attention in its cult to the natural birthdays of its members — unlike the pagan religions which dutifully observed the birthdays of its heroes, emperors, and notable leaders. To the Christian mind, the only birthday of any significant religious meaning was “death and resurrection,” effectually promised in Baptism, effectively realized in departure from this world. Even in the private and familial observances of Christians of their beloved departed — those who were not distinguished by a liturgical gathering of the Church — the anniversaries remembered and celebrated were the death-days, the “birthdays” into eternal life.

Each local church developed its own Calendar of anniversaries. The list of saints' days kept in any one church was different from that in any other, though sometimes a church borrowed an anniversary from a sister community, particularly when some relic of a martyr was sent as a gift of love and devotion. After the peace of the Church under Constantine, the cult of the martyrs was pursued with an even greater degree of enthusiasm. The discovery (technically known as the “invention”) and the identification of relics, long unknown or forgotten, were avidly promoted. There was an increasing tendency to exchange relics, or to transfer them to splendid edifices built in their honor. Indeed, with the breakdown of order and security in many provinces of the Empire, the bishops ordered the removal of the more highly prized relics from cemeteries outside the walls of their cities to churches within the bulwarks, where they would not only be safe from barbarian depredations but more easily accessible to the throngs that crowded to honor them. Thus the local Calendars of the churches were continuously expanded by additions to the anniversaries of death-days: namely, the anniversaries of “inventions,” of “translations” of relics, of dedications of edifices in honor of the saints, or of altars erected over their bodily remains.

The fourth century also witnessed the beginning of cult offered to distinguished churchmen who were not martyrs, but

Prayer Book Studies

whose lives were outstanding examples of courageous witness for the faith against heresy, of monastic virtues of worldly renunciation, or of conspicuous charity and service. Such holy men and women were treated in the same way as the martyrs, and their relics also were "translated" to fitting resting places in churches and chapels where they could be accessible to the devotion of the faithful. Thus, by the close of the ancient period of the Church's history, the Calendars of the several churches contained a variety of types of commemoration, of which the chief ones were these:

1. Anniversaries of the death of martyrs.
2. Anniversaries of the death of saints, not martyrs.
3. Dates of the translation of relics of martyrs and saints.
4. Dates of the dedication of churches and edifices of cult in honor of martyrs and saints.
5. Dates of the invention of relics of martyrs and saints (including the Apostles and Evangelists).

Yet in all this elaboration of the cult of saints, one basic principle unites all its varied forms of commemoration. It was the celebration of the fulfillment of a holy life, not its temporal beginning, but its earthly end. The conception of "death and resurrection" was inherent in all of these anniversaries.

The institution of Christmas Day in the early fourth century, with the somewhat older feast of the Epiphany, provided a second major focus for the development of the Calendar. Unlike Easter, these feasts were fixed dates, related to the winter equinox as then reckoned, and they were celebrations which were deliberately set over against concurrent pagan festivals of the "birthday" of a divine being. Whatever other motivations and purposes these Incarnation feasts may have fulfilled, the idea of such feasts was not a primitive element in the Christian tradition, but the result, in part at least, of influences from the Church's Gentile environment. It is all the more significant, therefore, that the holy days that developed in association with these feasts never expanded beyond certain clearly defined limits. They did not lead to any celebration of the birthdays into

Development of Saints' Days

time of any Christian saint, with but two exceptions: John the Baptist and the Virgin Mary, the two figures of major significance in the Gospel story of the birth of our Lord. The date chosen for the feast of the Nativity of John the Baptist was in direct relation with the date of Christmas. The feast of the Nativity of the Virgin was part of a wider cycle of feasts, based upon legendary traditions of her life, which included the commemoration of her Conception and Presentation, as well as the days in her honor that were also feasts of the Lord, the Annunciation and Purification. At the same time, both the Baptist and the Virgin came to be honored on days of their death, as was the case with other saints of the New Testament.

The medieval Church built its Calendars upon the basic principles of the earlier period. Martyrdom was still the supreme testimony to sanctity, though the occasion for such testimony was not so constant. Particularly notable in the medieval outlook was the emphasis upon the miraculous as evidence of a holy life. The early Church, of course, had not overlooked this aspect of supernatural grace in the lives of the saints. But the medieval churchmen came to regard miracles as the primary proof of sanctity – whether the miracles were performed during the course of the saint's earthly life, or after his death. This emphasis upon miracles still obtains in the Latin Church's weighing of evidence for official canonization.

The medievalists were not, however, so superstitious about the miraculous as to forget the importance of character, or the variety of ways whereby the grace of sanctity was made effectual in the Church. The roster of medieval saints includes all kinds of distinguished service: missionaries and founders of churches and monasteries, eminent scholars and theologians, masters of the discipline of contemplation and life of prayer, and ministers of charity and works of mercy. Special mention should also be made of the deep impression made upon the medieval mind by unselfish, Christian statemanship in the arena of politics. It has been said that medieval saints tend to fall into one of three categories: royal, episcopal, or monastic. But these

Prayer Book Studies

were precisely the chief avenues, given the structure of medieval society, by which men and women were drawn into ways of constructive and outstanding leadership, paths that tested to the full the qualities of humility, courage and charity.

There was no uniformity in the Calendars of medieval times. The ancient privilege of Bishops in authorizing the cult of saints in their dioceses obtained throughout the Middle Ages. Yet even within the boundaries of a diocese, there was variation in the veneration of saints, due to local or popular circumstances. After the reform of Charlemagne, which introduced the Roman rite throughout most of Western Christendom, the Calendar of the church in Rome was gradually diffused and became the basis of most medieval observances. But the Roman Calendar was constantly modified or increased by the names of saints who enjoyed local or regional fame. Many of these non-Roman worthies were accepted at Rome itself, with the result that by the close of the medieval period the Calendars of the churches, however varied in details, had something of an international character.

Beginning with the reform movement of the twelfth century, the Papacy sought to place some control upon the process of canonization. But it never succeeded in obtaining a complete authority over the promulgation of new saints. It was not until the year 1634 that Pope Urban VIII was able to bring an end to the older liberty and confine the machinery of canonization to the authorities of the papal Curia. This, it will be noted, was a century after the Reformation. Undoubtedly papal canonization in the Middle Ages added enormously to the prestige of the cult of a saint, and those whose veneration was accepted by the Papacy enjoyed a far wider devotion than others. But the mere fact that the Pope had canonized a saint did not necessarily mean adoption of the name in all and sundry Calendars of the dioceses or monastic Orders. Even today, a certain number of holy days are recognized by the Papacy only in a limited area or sphere of observance.

One other element in medieval Calendar-making deserves

Development of Saints' Days

mention: the erection of festivals in honor of specific doctrines or devotions. The earliest example of a feast of this kind was the Feast of the Holy Trinity, on the Sunday after Pentecost, first instituted in Liège in the early years of the tenth century. The Papacy resisted for several centuries any recognition of this feast, though it became immensely popular in northern Europe, and especially in England through the efforts of Thomas Becket. Another noteworthy example, also promoted originally in Liège, but adopted more readily by the Papacy, was the thirteenth century institution of the Feast of Corpus Christi. In modern times, the Latin Church has shown a greater readiness to promote this type of festival, among which may be noted the Sacred Heart, the Precious Blood, and the Feast of Christ the King.

We have already noted the radical alterations made by the Reformers of the sixteenth century in the traditional Calendars of the Church, and the reasons, theological, moral, and political, that motivated their revision. Though they remained generally conservative in theology, they were all sufficiently influenced by the outlook of the new Humanism to be highly critical of the miraculous and legendary aspects associated with so much of medieval devotion to the saints. Yet their exclusion from the Calendar of the great Fathers of the ancient Church, to whom they so often appealed in their writings of theological controversy, can only be explained by the rigidity with which they applied the Scriptural norm to the Calendar. It must be admitted that in the matter of holy days the Reformers set up a new principle of selection, unknown hitherto in the tradition of the Church. They were not so radical, however, as to change the accustomed dates of the festivals that they did retain.

The Reformation also introduced a new basis of authority for the observance of holy days. The older liberty of diocesans in instituting new feasts gave way to the principle of uniformity of observance throughout the national Church. The tendency towards uniformity was, of course, characteristic of the

Prayer Book Studies

times. It was already strongly at work within the Latin Church. The invention of printing made it not only possible, but probable. But the greater power of the State, at least in England, to enforce its will made uniformity in the liturgy an actuality. Once established, the principle of uniformity has operated as a strong cohesive force to the Anglican Reformation settlement, though it met with stout resistance and has probably never been completely effected. In recent generations, it has tended to break down with the relaxing or removal of pressure from the civil power. Where all legal connection between the Church and the State has been dissolved, as in most provinces of Anglicanism today, the maintenance of uniformity is obtained only by the force of popular opinion within the Church, the powers of moral persuasion by the Church's leadership, and the conscience of ministers in regard to canonical obedience.

II. THE PROBLEM OF MODERN RECONSTRUCTION

The sole authority in the American Church for revising the Prayer Book Calendar resides in the General Convention, acting under the specific directives of the Constitution and Canons. This obvious truism is mentioned here as a reminder, first of all, of the very practical necessities confronting the Church with respect to the modification or enrichment of any part of its inherited liturgy. Despite the numerous criticisms, some of them well-considered, some of them captious, that are voiced regarding the constitution and machinery of the General Convention, it is nonetheless in its present embodiment representative by and large of the varied outlooks and interests of the Church as a whole. A revision of the Prayer Book Calendar, that has any chance of being adopted by the General Convention, must be based upon principles that are consistent with and agreeable to the various perspectives on the problem that are widely held throughout the Church.

On the one hand, the approach to the problem by a large

Modern Reconstruction

segment of the Church's membership is mainly influenced by tradition. Its immediate reaction to any specific holy day proposed for inclusion in the Calendar is to apply the tests of antiquity, universality, and authoritative usage in the past, especially in the generations before the breakup of the unity of Western Christendom. This group is not primarily interested in the older canons of judgment upon sanctity insofar as they involve miraculous and legendary elements. But it treasures the heritage of prayer and devotion in the corporate worship of the Church through the ages that has surrounded the memory of saints, even in certain instances where little of an authentic, historical tradition has survived concerning their life and witness. To the common reputation for sanctity it would insist upon a certain reputation for orthodoxy. The outlook of this group is not averse to the inclusion of some of the saints of the Eastern Church, who never found a place in Western Calendars, or even to a limited acceptance of some of the post-Reformation worthies of "Catholic" Communions. By and large, however, it would build the Church's Calendar upon the basis of those holy days that were of widespread observance in the Western Church at the time of the Reformation.

The strength of this point of view is obvious. It reminds us of the continuity of the Church's corporate life of worship, and the need of loyalty to it. It provides, at least, some objective criteria of judgment in its appeal to the testimony of an undivided Church. It is less likely to accept or to reject the memorial of a particular saint on the mere basis of individualistic and personal feelings.

There is, on the other hand, another approach to the question, also very widespread in the Church, that is less moved by considerations of tradition, than by the evaluations of modern historiography. These persons do not, of course, reject the principle of traditional authority and usage, though they are less likely to make this principle a decisive norm. They would see the Calendar in terms of its teaching value, a list of heroes in the long life of the Church, whose lives and accomplish-

Prayer Book Studies

ments continue to be a living inspiration to modern churchmen. Not only would they stress the importance of authentic information about the life and death of each saint commemorated — that is, a “true story” that is inspiring and edifying — but they would be “ecumenical” in selection. Less concerned with the orthodoxy of the saint, they are more interested in his achievement and his impact upon the on-going life of Christendom.

In between these two major points of view there are many varying shades of interest and perspective. Certain concerns are held in common, however, by all parties interested in revision of the Calendar. Neither the pre-Reformation test of miracle nor the Reformation norm of Scripture carries much weight in the Church any longer. The common basis of all judgment is the effect upon edification, the moral and spiritual influence of devotion to the memory of the saints. This is, in effect, a pragmatic norm, and difficult to apply with assured objectivity. It is undoubtedly colored by our unconsciously “American” way of evaluating heroism in all spheres of life. It is our way of knowing men “by their fruits.” It is unlikely that any saint will be admitted to the Calendar of the American Church, by vote of General Convention, unless it can be shown that the candidate for such an honor is “worthy” of emulation by his life and example, irrespective of his ancient record of cult in the Calendars of past generations. By the same token, it is unlikely that any saint will be “canonized” by the General Convention, without considerable evidence, by official cult or otherwise, of widespread agreement as to his merits.

During the process of Prayer Book revisions made throughout Anglicanism in the 1920's, one of the most influential discussions of the Calendar and its problems was contained in the late Bishop W. H. Frere's book, *Some Principles of Liturgical Reform* (London: John Murray, 1911). Dr. Frere laid out two principles of Calendar construction that mediate between the main schools of thought on the problem: “first, whether there is sufficient historical justification for the inclusion of the

Modern Reconstruction

candidate in any Kalendar; and secondly, whether it can command sufficient interest to make it suitable to the Kalendar of any particular Church" (page 22). In regard to the second proposition, Dr. Frere gave much attention to the popularity of certain saints as evidenced in church dedications. This aspect of the question should not be overlooked, and with it the popularity of certain saints as patrons of parish guilds, church societies, and church schools and institutions. Obviously, the situation is different in England, to which he particularly addressed his discussion, than it is in America, since so many English parishes were founded by or named for pre-Reformation saints.

In the American scene, the dedications of churches and institutions have been, until fairly recent times, largely confined to saints and feasts included in the Prayer Book Calendar, or to titles of our Lord and incidents in His life. The use of non-Prayer Book saints' names first became popular among us for designating voluntary guilds and societies, and then for the titles of secondary schools for boys and girls. But in late years, there has been an extensive growth of parish dedications to saints who are not commemorated in the Prayer Book. This tendency appears to be on the increase. A good example of the trend is provided by one of our larger American dioceses that embraces various types of "churchmanship" (as it is curiously called) among its parishes. This diocese is neither one of the oldest, nor one of the most recent, of the Church; but it is a diocese which is growing rapidly in the number of new parishes and missions. There are at present (1956) ninety-six parishes and missions in union with the diocesan convention. Of these, seventy are dedicated to a "saint" — the others being denominated as Christ, Grace, Trinity, Epiphany, etc. Of these seventy dedications to a saint, nineteen, or over one-fourth, are under the patronage of saints not listed in the Prayer Book. Fourteen different names are used for these nineteen parishes and missions: Aidan, Alban, All Souls, Augustine, Clement, Columba, Cuthbert, Cyprian, David, Elizabeth, Francis, George, Patrick,

Prayer Book Studies

and Timothy. One may easily check the general popularity of these names, and others, by reference to the table of church dedications usually included in *The Episcopal Church Annual*.

It would make an interesting study if one were to make research into the reasons for the sudden development of popularity for non-Prayer Book saints in church dedications, or, for that matter, the principal reasons why names of all kinds are selected by parishes. They are doubtless many, nor are they always carefully considered. Sometimes it is due to the personal interest of a priest or layman, or to a desire to relate the name to that of a "mother" parish. The continuing influence of English church dedications is still very strong. And there are ethnic and regional influences that play a part, not to speak of the natural human disposition to be different. Whatever the reason, the weight of popularity evidenced by the choice of "patrons" cannot be ignored in any consideration of the Church's Calendar.

III. RECENT ANGLICAN CALENDARS

It is to be expected that the various independent provinces of the Anglican Communion, as they shape their inherited Prayer Book tradition to the needs and circumstances of their own country and mission, will produce divergent Calendars. The several revision committees of the different provinces try to keep in touch with one another's work, and they always consider carefully the proposals made or adopted by one another. But final decisions are the prerogative of each province. Anyone who takes the trouble to examine the various Calendar schedules now obtaining in Anglican Prayer Books, or in proposals for their revision, cannot be insensitive to the large degree of common material found among them all. The principal differences have to do with the proportion of entries of purely local or national interest. This is particularly evident if one compares the Calendars of the English Proposed Book of 1928 and the Scottish Book of 1929.

Recent Anglican Calendars

It may be useful, as a background for the proposals of this present Study, to point out some of the characteristics of recent Anglican revisions. No attention will be paid to Red Letter Days, since these have been retained unchanged in all the Anglican Prayer Books, but with the addition of a few additional ones in some of them. For example, the Transfiguration on August 6, first adopted by the American Church in 1892, has been taken up into every one of the modern Anglican Prayer Books that have been revised. St. Mary Magdalen, on July 22, has been restored to Red Letter eminence, as in the first Prayer Book of 1549, in all the revisions except the American, Irish, and Canadian. But the current Draft Prayer Book in Canada has followed the trend. The Irish and Scottish Books have made St. Patrick's Day, March 17, a Red Letter feast; and the Scottish Book has in addition given the same rank to St. Columba, June 9, and St. Ninian, September 16, the two "apostles" of Christianity in Scotland. There has been no movement in the modern Anglican revisions to overwhelm the major distinction given by the Reformers to the New Testament saints and holy days. This fact, in itself, shows how strongly the Prayer Book tradition, as set by the sixteenth-century Reformers, continues to be maintained.

It is clear that the fundamental list of Black Letter Days used by all the revision committees at work in the first quarter of this century has been the Calendar of the English Book of 1661, with its sixty-seven notations of commemorations. A breakdown of these sixty-seven Black Letter Days reveals the following classification:

- 10 are martyrs of the early Church, chiefly Roman, but not exclusively so.
- 9 are leading Fathers and Bishops of the ancient Church.
- 18 are saints and missionaries of the early period of the evangelization of the British Isles.
- 8 are ancient Gallican saints, most of whom had a cult in the medieval English Church.
- 13 are festivals of the ancient Church of various types: of the Virgin, Holy Cross, New Testament worthies, etc.

Prayer Book Studies

Every one of these sixty-seven days were observed in the Church, whether in England or on the Continent, before the Norman Conquest, except four. Of these four, two, the Transfiguration and the Name of Jesus (August 7), were introduced in the late Middle Ages; the other two were Richard of Chichester (d. 1253) and Hugh of Lincoln (d. 1200). None of the Anglican Prayer Books, issued in the 1920's, retained the entire list of these Black Letter Days.

The English Proposed Book of 1928 omitted sixteen of the old Black Letter Days, and added twenty-seven new ones. Eleven of the new days were drawn from the Sarum Calendar. Of the remaining sixteen, six were names of early Fathers of the Church, all of whom except Clement of Alexandria have an honored place in the Roman Calendar; six were noted leaders in the early days of the Christian mission in England; and four were medieval saints (Anskar, Anselm, Bernard, and Catherine of Siena), one of whom was an Archbishop of Canterbury. There were no entries of Reformation or post-Reformation figures.

More extensive was the new listing of the Scottish Book of 1929. It contains in sum 109 Black Letter Days, including only forty-nine of the sixty-seven days of the 1661 Calendar. There are fewer early English saints than in the English Book of 1928; but there are thirty-four Celtic saints, not counting the four that were made Red Letter observances (Patrick, Columba, Ninian, and Queen Margaret). The Scottish Calendar includes a few notable persons not found in the English Book, such as St. Joseph, the Church Fathers Justin Martyr, Cyril of Jerusalem, and Gregory Nazianzen, and the medieval theologian Thomas Aquinas. The Scottish Book like the English, however, contains no saints since the time of the Reformation; but Bishops are given authority to license other saints of local interest.

The English and Scottish Books naturally carried much weight in other provinces of the Anglican Communion, and all the Prayer Books of the other provinces reveal their influence. But neither the English nor the Scottish Books were slavishly

Recent Anglican Calendars

followed. The Canadian Book of 1922 contained only sixty-eight Black Letter entries, all but six being in agreement with the English. Of these six, one, St. Valentine, was contained in the 1661 Black Letter Days, but omitted in the English Book of 1928. The other five were: St. Joseph, Justin Martyr, Gregory Nazianzen, Paulinus, the first Archbishop of York, and Thomas Becket.

The South African Calendar has an interest all its own, both by reason of its more eclectic character, and by its initiative in including memorial Collects for Post-Reformation worthies. It omits twelve of the Black Letter Days of the 1661 Book; but of its additions, twenty-four are absent from the English 1928 Book, and seventeen from the 1929 Scottish Book. Six of the new names are drawn from the New Testament: Timothy, Joseph, Silas, Mary and Martha, Philip the Deacon, and James, the brother of the Lord. There are six early English leaders, not found in the English Book of 1928, and two unusual medieval English churchmen, St. Gilbert of Sempringham and St. Osmund of Salisbury. Four other medieval saints are listed: Thomas Aquinas, Joan of Arc, Dominic, and Elizabeth of Hungary, in addition to those contained in the English Book. Many of the distinctive features of the South African Calendar were derived from the list suggested by Bishop Frere, in his work cited above.

In a separate listing, the South African Book names seventeen worthies, for whom a memorial Collect is provided. Of these, all are post-Reformation Anglicans except one, King Alfred the Great. Four of them are martyrs and leaders of the Church's mission in Africa. The South African example has been taken up in the current Draft Prayer Book before the Church in Canada. The Calendar of this Book has 119 Black Letter Days, of which twenty-four of them are Anglican — three of them associated with the Canadian Church — and one, David Livingstone, though not an Anglican, most certainly belongs to the company of the elect. The Canadian list is of unusual interest because of its diverse and eclectic character. It retains, al-

Prayer Book Studies

though often bracketed, a number of the 1661 Black Letter entries that have dropped out of other Anglican Books. It memorializes medieval churchmen who never received a cult, such as Archbishop Stephen Langton and Bishop Grosseteste of Lincoln. Both Thomas More and Thomas Cranmer are included, as are Thomas Becket, John Wyclif and the Wesley brothers.

Much more modest is the Calendar in the Proposed Prayer Book of the Church of India, Pakistan, Burma, and Ceylon (1951). There are sixty-two Black Letter Days, mostly made up of martyrs and Fathers of the early Church, and the leading figures of early Christianity in Britain. Among the Fathers, one notes the appearance of Pantaenus (December 9), whom early tradition made a missionary in India before he established the great Christian School in Alexandria. Of the medieval saints included, perhaps the most striking are the Jesuits, Ignatius Loyola and Francis Xavier. Their inclusion is of interest, of course, for the early Jesuit missions in the Far East. The Indian Book contains no Anglicans, but Bishops are allowed to authorize other saints' days.

There remains to say a word about the list of Black Letter Days proposed in connection with the American revision of 1913-28. A full schedule of the names may be found in the Third Report of the Joint Commission, prepared for the 1922 General Convention. This Calendar never received much attention or interest, and it failed to be ratified. There are fifty-four names, most of which appear in the lists of the other Anglican revisions of the time. But there are several peculiarities about the selection. The number of early martyrs is very slight — only those whose names occur frequently as patrons of church guilds and societies; Agnes, Vincent, and Cecilia. Particular emphasis is given to the "apostles" and "patrons" of the nations or ethnic groups, in view of the variegated ethnic make-up of the American people. This circumstance explains the entry of Cyril and Methodius, "Apostles of the Slavs" (May 11), Ansgarius, "Apostle of Denmark and Sweden" (February 3), Patrick, "Apostle and Patron of Ireland" (March 17), and similar

Recent Anglican Calendars

citations. Even the mythical St. George is introduced, not as a martyr, but with the description "Patron of England." This ethnic interest accounts also for the inclusion of the "Martyrs of China, 1900." And St. Nicholas of Myra receives the title of "Patron of Children." Two rather singular entries are Botolf (June 17) and Teresa (October 15). The former appears in no modern Anglican list. One suspects at this point a local interest of Boston, Massachusetts! St. Teresa has the distinction of being the only person on the list who is post-Reformation. Her name appears, however, in Dr. Frere's book, in his suggested Calendar. Full details of this proposed American Calendar will be found in the comparative tables in the Appendix.

Certain general characteristics concerning all the recent Anglican Calendars can be summarized:

1. The distinction of Red Letter and Black Letter Days is clearly marked in all revisions. In all the Prayer Books, only the Red Letter Days are required to be observed. The Black Letter Days are optional. None of the Prayer Books provide a complete schedule of propers for each of the Black Letter Days, but only a few selected propers with a number of "commons." The variations may be tabulated as follows:

	<i>Special Propers</i>	<i>Commons</i>
English 1928	9 (with duplications)	8
Scottish 1929	11 (with duplications)	4
South African	14	8
Indian	14	11 (also a Patronal festival)
Canadian 1955	8 (with duplications)	8

In each of the several Prayer Books, the propers provided for the Black Letter Days are in a section by themselves, and not scattered through the propers for the Red Letter Days.

2. There is greater agreement among the Prayer Books respecting the names of saints of the ancient Church than of medieval times. Certain early figures of the period of the conversion of the British Isles are found in all the Calendars; but there is great variation in the number of saints included from that period.

Prayer Book Studies

3. In certain cases there is no agreement as to date. For example, Titus is commemorated in some on January 4, in others on February 6; Ignatius of Antioch appears in some on February 1, in others on December 17. In nearly every case of this kind, the reason for disagreement lies in the absence of the name from early English or Sarum Calendars. The choice of date, therefore, is made with reference either to the date in the Roman Calendar or to the date in Calendars of the Eastern Church. Occasionally the date chosen is derived from a Martyrology. In a few cases, choices have been made between the traditional date of the saint's death, or the date of a later "translation."

4. Most of the Anglican Calendars avoid more than one entry on a single day. The exceptions are the Scottish Book and the Canadian Draft Book of 1955. In no case, however, is a Black Letter commemoration included on a Red Letter Day.

5. All of the Calendars provide descriptive notes, identifying the rank of the saint, the place of his principal activity, and, where known, the date of his death.

PART THREE

Proposals for Revision

I. PRINCIPLES OF THE PRESENT PROPOSALS

For the past ten years, the Standing Liturgical Commission has devoted time at each of its meetings in discussing the materials of this Study. With each change in personnel of the Commission the tentative list of Calendar changes, first drawn up in 1945, has been reviewed and revised. Many suggestions sent in to the Commission have all been given consideration, and close study has been made of the Calendars adopted in other Prayer Books of the Anglican Communion. The changes and additions herewith proposed have with but few exceptions been unanimously approved throughout the long period of study and discussion. Where the Commission has been sharply divided over particular proposals for inclusion, and has been unable to come to a solution satisfactory to most, if not all, of the members, the proposed entry has been omitted. Thus some of the most prolonged and difficult work of the Commission on this Calendar has led, seemingly, to negative results. But the Commission believes that the energy spent on these disputed and unresolved problems has by no means been wasted. We believe that the concrete result of our labors probably represents the type of Calendar that will be acceptable to the vast majority of the Church's membership.

No doubt every person will find missing on this Calendar one or more names that he would wish to see there; and contrarily, there may be a few names in the present proposals that do not strike an enthusiastic response in the hearts of some believers. We remind the readers of this Study once again of what was said above about the difficulty of establishing objec-

Prayer Book Studies

tive criteria in a matter of this kind. The Commission believes, however, that historical honesty is a *sine qua non* requirement in a task of this nature. The achievements of modern historical criticism within the past hundred years, to which members of our own Communion have made rich contributions, have made very questionable some of the standards of evaluation employed by the ancient and medieval Church in developing the Calendar. This is no criticism of the past. The Church of an earlier age was honest in its own methods. But the same methods are not always honest for a modern churchman.

Not only are many of the most popular and widely commemorated saints of both the Eastern and the Western Churches of dubious historical authenticity; but, if their historicity is beyond reasonable doubt, there is no certain knowledge or information about their lives and character. It is impossible, for example, to establish the historical existence of St. George. The fact that he has become a patron saint of England does not make him any the more real; nor does it necessitate making him a saint of the American Church. Fairy-book tales may indeed be edifying. When they become part of the folklore and tradition of a great nation they can become stirring symbols. But it is asking too much of the majority of our American Church membership, who have no such traditional and patriotic associations with the name, to respond with mature devotion to a saint of whom it can only be said, "He may have existed, sometime, somewhere."

There are innumerable saints, many of them martyrs for the Faith, who deserve the thankful remembrance of the Church, but for whom the accidents of history have left no certain testimony. For these holy men and women whose memory might otherwise be forgotten by the faithful the Church provides the common feast of All Saints with its Octave. Where church dedications or other circumstances have left the memorial of saints who are scarcely recorded in the annals of history, the Prayer Book already provides two sets of propers for their commemoration: the Feast of the Dedication of a Church, and

Present Proposals

A Saint's Day. These propers should give adequate coverage and usefulness for such occasions as may be desired by local parishes or parish groups.

The choice of commemorations in the proposed Calendar of this Study has been made primarily on the basis of selecting men and women of outstanding holiness, heroism, and teaching in the cause of Christ, whose lives and deaths have been a continuing, conscious influence upon the on-going life of the Church in notable and well-recognized ways. There are included martyrs, theologians, statesmen, missionaries, reformers, mystics, and exemplars of prayer and charitable service. In every instance care has been taken to list persons whose life and work are capable of interpretation in terms morally and spiritually edifying to the Church of our own generation. In addition, a few festivals commemorating events of particular importance in the heritage of our own Communion have been included, such as the memorial of the First Prayer Book and the bestowal of the American Episcopate.

The list is representative of all periods of the Church's history, and of various peoples and races. It is only natural that the predominant number of names belongs to the tradition of Western Christianity, with especial emphasis upon the Church in England. For the period since the Reformation, the list is confined to Anglican worthies only, both English and American. The Commission does not mean to suggest thereby any disparagement of the saints of other Christian Communion in modern times, many of whom have had a thankworthy influence upon our own tradition. But we believe that at the present time sufficient unanimity is lacking among our people regarding proper criteria for their selection. The Commission does believe very strongly, however, that any extension of the present Prayer Book Calendar should give recognition to the fact that our Anglican tradition has produced, and continues to produce saintliness. If we criticize the Reformers' schedule of saints for restricting commemorations of this kind to the New Testament period, the same basis of criticism can be equally

Prayer Book Studies

applied to an arbitrary line drawn through the sixteenth century, as a time when "sainthood" ceased in the Church.

In drawing up the present schedule, constant recourse has been made to the Catholic Calendars of both the Eastern and the Western Church, no less than to the Calendars of other Anglican Prayer Books. Due consideration has also been given to the names of saints to whom churches are dedicated in America. But in no case have legendary or apocryphal figures been included, or names of purely local significance and interest. A few worthies of pre-Reformation times have been added, whose names never appeared on the Calendar of any Church until recent times. In such instances there has been a careful weighing of claims for such commemoration in the Church in the light of the best judgments of modern historical criticism.

The enlargement of the Calendar necessarily complicates the matter of the precedence of festivals. An attempt has been made to give directions regarding the classification and use of the new days, without disturbing in the least the principles laid down in the Tables of Precedence in the preface of the present Prayer Book. It should be carefully noted that *the Commission recommends that all of the proposed Black Letter Days be occasions of optional observance.*

It has often been remarked that the Prayer Book provides the parish priest with an excellent teaching manual for the study of the Bible, the doctrine and ethics of the Church, and, of course, the principles and practice of worship and prayer. It has lacked but one thing, an adequate instrument for teaching the history of the Church. The present proposal should do much to meet this need. With the names on this Calendar arranged in a historical, or topical, order, the parish priest or teacher will have a convenient guide and outline of Church History from its beginnings to the present time. Such a study should greatly reinforce the other teachings of the Prayer Book, as they are exemplified in the lives of the saints.

Proposed Red Letter Days

II. CHANGES PROPOSED IN THE RED LETTER DAYS

The Commission does not recommend that any of the present Red Letter Days in our Calendar be either omitted or reduced from the rank of major feasts that are to be regularly observed in the Church. Nor does it recommend that any new feasts be added to the present number of Red Letter Days of required commemoration. We have already made certain proposals regarding the alteration of Epistles and Gospels for some of these days in our Prayer Book Study, Number II, *The Eucharistic Lectionary* (1950). In connection with that Study, and in discussions respecting the present proposed Calendar, the Commission does believe that two changes are desirable in the title and emphasis of two of the present Red Letter Days of the Calendar. We recommend, first, that the feast of the Circumcision of Christ on January 1 be given a new title: The Holy Name of our Lord Jesus Christ; and, secondly, that the commemoration of St. Paul be restored to its original association with St. Peter on June 29.

The Holy Name of our Lord Jesus Christ. Originally, January 1 was celebrated in the Latin Church as the Octave of Christmas, with propers especially appointed in honor of our Lord's Mother. It was the Gallican Church that first changed the emphasis to the gospel story of our Lord's Circumcision, and gave the day a quasi-penitential character by way of opposition to the pagan festivities that were associated in ancient times with New Year's Day. The Roman Church adopted the changed emphasis only in the ninth century.

At the time of the Reformation a new Collect was provided for the day, based upon one in the Westminster Missal and the teaching of the Epistle, that further strengthened the theme of commemoration of our Lord's Circumcision. But the Epistle itself was new; instead of the older Christmas Epistle, Titus

Prayer Book Studies

2:11-15, a lesson from Romans 4:8-14 was chosen. The total effect of these changes was to make the day, as Dr. F. E. Brightman keenly observed, actually "a commemoration of circumcision, rather than of the Circumcision of our Lord, not to edification" (*The English Rite*, I, xcvi). A definite move away from this unbalanced proportion of things was made in the 1928 revision of the American Book, when a new Epistle was appointed for the day, from Philippians 2:9-13. The new selection contains no reference to circumcision at all, but calls attention to the Name of Jesus to which "every knee should bow." This new Epistle, together with the Gospel (with its story not only of the circumcizing of our Lord but also of His naming), very definitely shifted devotional attention to the wondrous Name of Jesus — "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The other Anglican Prayer Books, in their recent revisions, have also shown dissatisfaction with the Reformation appointments for the day. The Irish Book of 1927, the most conservative of all the modern revisions, added a second Collect in honor of the Name, and altered the Epistle to Ephesians 2:11-18. The English 1928, the Scottish, the South African, and the Indian Books have the same alteration in the Epistle; and all four Books, except the Scottish, added a "New Year's" Collect to the propers, though the Scottish Book included two New Year's Collects among the occasional Prayers. The new Draft Book of the Canadian Church has gone further. It has given a new major title to the day: The Octave of Christmas, and placed the Circumcision in a sub-title. The Collect for Christmas Day is used as the principal Collect, but two others are added: one for the Circumcision and one for the New Year. This evidence is enough to show the direction in which Anglican revisions are moving in regard to January 1. It may also be noted that the Roman Church observes a feast of the Holy Name on January 2, or, when there is such a Sunday in the year, on the Second Sunday after Christmas.

Proposed Red Letter Days

In making its recommendation for a new title for January 1, the Commission does not imply that it rejects any religious significance to the fact that our Lord was circumcized, thereby fulfilling the commandments of the old Law, and being in all things a dutiful "member incorporate" in the covenant of the old Israel. But we believe that this theme should be subsidiary. The sign of the new Israel, of which we are members, is not circumcision, but the name of Christian which we bear by the salvation wrought for us in the Name of Jesus Christ. The new emphasis would more vividly call to mind our Baptism, in which we received our Christian name. It would point also to the coming celebration in the liturgy of our Lord's Baptism, during the Epiphany season.

The Feast of SS. Peter and Paul, June 29. The joint commemoration of the martyrdom of the two chief apostles was instituted at Rome in the year 258, during the Valerian persecution. So far as the records go, it is the earliest saints' day commemoration in the Roman liturgy. The joint feast is still a feature of the Roman, as it is of the Lutheran, Calendar, though it is only fair to say that Roman usage has developed in a way that emphasizes the commemoration of Peter on June 29, with an additional, special commemoration of Paul on June 30. At the Reformation in England, the association of Paul with Peter on June 29 was dropped, thus leaving the Anglican Calendar without special observance of the martyrdom of the Apostle of the Gentiles.

We can only surmise the reasons that induced the Reformers to omit Paul from the June 29 (or June 30) commemoration. Probably the principal factor was the retention of the Conversion festival on January 25 — with its Scriptural narrative — and the desire not to give more than one commemoration to any of the Apostles. The propers for Sexagesima Sunday, also, are anciently associated with St. Paul, because on that day the papal mass was celebrated in St. Paul's Basilica, and both the Collect and the Epistle were commemorations of the Apostle.

Prayer Book Studies

Whatever the reason, it is no less anomalous that the Church should not memorialize the martyrdom of St. Paul, since his death for the faith is as strongly attested in the New Testament as is that of St. Peter.

There is, of course, no certain tradition as to the date of either St. Peter's or St. Paul's martyrdom; nor do we know for certain that the two apostles were martyred at the same time. Only the fact of their martyrdom at Rome, during the reign of Nero, appears to be sufficiently authentic, both in the tradition of the Western Church and in the light of archaeological evidence. The Commission does not believe that any value would accrue from selecting, arbitrarily, a separate date for St. Paul, but that it is better to restore the time-honored tradition of associating the two chief apostles together on the same day.

III. NOTES ON THE BLACK LETTER DAYS

The several paragraphs on each of the Black Letter Days proposed for inclusion in the Calendar are not intended to be biographies, but only suggestions, made as succinctly as possible, of the principal reasons that have led to the Commission's agreement concerning the selection. In each case, brief indications are given as to the appearance of the names in other Calendars and the reasons for the choice of dates. A convenient check on this information may be found in Appendix 1: Comparative Tables of Anglican Calendars.

The Commission recognizes that there will not be a general unanimity among readers of this Study about some of the names proposed. It does hope, however, that those who take the trouble to consider this Study will check the natural tendency to hasty or subjective judgment. To assist the reader to make an impartial assessment of the proposals here made, a Bibliography is appended where sufficient references may be found to more detailed biographical materials. It is likely that a readier agreement to these proposals will be forthcoming with

Proposed Black Letter Days

respect to the pre-Reformation names than to the more modern entries. Once more, however, the Commission wishes to emphasize the fact that all of the Black Letter Days are designed to be optional, in the observances of any particular church or chapel. For a large number of the names, it is intended only that a memorial Collect be provided, not a full set of propers. This applies to all the post-Reformation entries, and to a number of the pre-Reformation worthies as well. If, in such cases, a full set of propers is desired, this can be provided by use of suitable "commons."

January

10. WILLIAM LAUD, Archbishop of Canterbury, 1645.

Born at Reading, Oct. 7, 1573; Bishop of St. David's 1621-26, Bath and Wells, 1626-28, London, 1628-33; Archbishop of Canterbury, 1633-45; executed on a charge of treason, Oct. 10, 1645. The South African and Canadian Draft Books list his name.

The circumstance that Laud's name appears first among the Black Letter Days may cause surprise and dismay among some churchmen; for he continues to arouse strong feelings of distaste and ill-will even today. A militant champion of the principles of Anglicanism, against both Romanism and Puritanism, and a stern disciplinarian in enforcing the canons and rubrics of the Church no less than its moral standards, Laud provoked the deepest antagonisms and equally devoted loyalties. Accounted a traitor by his enemies and a martyr by his supporters, he remains a controversial figure in the history of the Church. His devotion to duty, his inner integrity, his sincere attachment to the faith and worship of the Church, his lack of self-regard, and his patience and courage in his final downfall, cannot be questioned. The chief gravamen against him is the harshness and rigor of the policies and methods he pursued against the Puritans, which was not tempered by any outward tenderness of manner. He was, however, tolerant and generous

Prayer Book Studies

to churchmen of opposing views who remained loyal to the Church and Crown. His methods were in principle those of his age; and the period of the Commonwealth that followed his death and that of King Charles showed that his enemies were even more ruthless in the pursuit of their ideals. It is not fair to charge Laud with the major blame for the break-up of the unity of the Church in England. His ideals largely shaped the policies by which his disciples rebuilt the Church's order and life at the Restoration of Charles II. For succeeding generations, his works have been a primary source of apology for Anglicanism as both a reformed and Catholic expression of Christianity. The Prayer for Congress in the Prayer Book (page 35) is based upon a prayer written by Laud for "the High Court of Parliament."

14. HILARY, Bishop of Poitiers, 367.

Born in Aquitaine in the second decade of the fourth century; Bishop of Poitiers, *ca.* 355-67. His death occurred on January 13, and he is commemorated on that day in the Sarum and the Prayer Book Calendars. The modern Roman Calendar has transferred the date to the 14th, and the present proposal does the same, to avoid a concurrence with the Octave of the Epiphany.

Hilary is one of the principal Fathers and theologians of the Western Church. An ardent defender of the Nicene faith, he was one of the few Latin Bishops in the fourth century who resisted the Arianizing policies of the Emperor Constantius and in consequence suffered four years of exile (356-60) from his home and see. He took advantage of this period of exile, however, to acquaint himself thoroughly with the theological and political issues that were convulsing the Church. His works *On the Trinity* and *On the Synods* are fundamental expositions and apologies for the orthodox Christian faith, and the earliest Latin writings in defense of the Nicene theology. Other extant works include several Biblical commentaries and a few poems

Proposed Black Letter Days

and hymns. Among his friends and protégés was Martin of Tours (see November 11), whom Hilary encouraged in his endeavors to develop the monastic life in the Western Church.

17. ANTONY, Abbot in Egypt, 356.

Born *ca.* 250 in Heracleopolis, a village of Middle Egypt; died at the "Inner Mountain" (Dêr Mar Antonios), in the desert of Egypt, 356. Antony is commemorated on this date in the Eastern Church, and in the Sarum and Roman Calendars. He is also included in the English 1928, Scottish, South African, and Indian Calendars.

Known as the "Father of Monasticism," Antony is one of the most unique and astonishing persons in the history of the Church. At the age of about twenty he embraced the ascetic life, inspired by the Gospel lesson (Matthew 19:21) which he heard read in church. His rigor in ascetic discipline increased with the years, as he sought ever more barren and solitary places for his meditations. His fame brought him many disciples and encouraged many imitators. Though a recluse, Antony kept himself informed of affairs in the Church. He was a vigorous supporter and warm friend of Athanasius (see May 2) in the latter's arduous struggle with the Arian heresy; and it is to Athanasius that we owe a lively and moving *Life* of the saint. This biography of itself had a great influence in spreading the monastic movement; and we have the personal testimony of St. Augustine that it contributed to his own conversion. Antony's courage was unflinching. At the height of the last great persecution, he journeyed from his desert retreat to Alexandria to encourage the martyrs and confessors. When almost ninety years of age, he made the same trip to welcome Athanasius home from exile and to contend against the Arian heretics.

21. AGNES, Martyr at Rome, 304.

A child of twelve or thirteen years, Agnes was martyred at Rome during the Diocletian persecution in 304. She appears in

Prayer Book Studies

the earliest Calendar of the Roman Church, that of 354, and in all later medieval Calendars influenced by the Roman, including that of Sarum. She is listed in all the Prayer Book Calendars of Black Letter Days.

The tradition of Agnes' martyrdom, though mixed with legendary elements, is sufficiently trustworthy. In the attempt to force her to deny her faith she was subjected to vicious outrages upon her person. She was beheaded for her steadfast refusal to offer worship to the heathen gods. The Emperor Constantine ordered a basilica in her honor erected over her tomb on the Via Nomentana. The church was reconstructed and adorned magnificently under Pope Honorius I (625-38). Visitors may still see her tomb there, and the splendid mosaic portrait of Agnes on the wall of the apse, as well as the neighboring catacomb that is named for her. The saint was eulogized by the leading Latin Fathers, Ambrose, Jerome, Augustine, and in the poetry of Prudentius.

22. VINCENT, Deacon of Saragossa, and Martyr, 304.

A Deacon of the church in Saragossa, Spain, Vincent was arrested, with his Bishop, during the Diocletian persecution, and taken to Valencia, where he was martyred in 304. His cult was known at Rome in the sixth century, and he had an honored place in medieval Calendars, including Sarum. He is listed in all the modern Anglican Calendars except the Indian. Our knowledge of Vincent is based chiefly upon sermons of St. Augustine and a poem by Prudentius.

23. PHILLIPS BROOKS, Bishop of Massachusetts, 1893.

Born in Boston, Mass., Dec. 13, 1835; Rector of the Church of the Advent, Philadelphia, 1859-62, Holy Trinity, Philadelphia, 1862-69, Trinity, Boston, 1869-91; Bishop of Massachusetts, 1891-93.

Brooks' reputation as the greatest preacher in the history of

Proposed Black Letter Days

the American Church has never been challenged. But his character was even nobler than his eloquence. His pastoral ministry to all sorts and conditions of men was full of tenderness, understanding, and warm friendliness. He inspired many men to seek the Ministry, and taught many of them the art of preaching. His sermons are still considered classics, but do not glow with the warmth of his personal vitality that so impressed his hearers. He was generally accounted a leader in the "Liberal" circles of the Church, but in fact he was conservative and orthodox in theology. His liberalism was of the heart, and sprang from his deep personal loyalty to his Lord. His influence has been great outside the bounds of the Episcopal Church, and his fame has become international. Thousands who have never heard his voice, or read any of his sermons, know by heart his Christmas carol, "O little town of Bethlehem."

24. ST. TIMOTHY

The convert, companion, and faithful helper of St. Paul, Timothy's life and labors after the Apostle's death are not certainly known. The commemoration does not occur in medieval English Calendars or in Sarum. The date is taken from the Roman Martyrology and Calendar, and is due undoubtedly to a desire to place it in close proximity to a feast of St. Paul. The Scottish, South African, Indian, and Canadian Draft Calendars have included this commemoration. Church dedications to St. Timothy have been very popular in the American Church.

26. POLYCARP, Bishop of Smyrna, and Martyr, 156.

The *Martyrdom of Polycarp*, an eye-witness account and the oldest narrative of a Christian martyrdom outside the pages of the New Testament, places Polycarp's death on February 23. The year is not given, but it was either 155 or 156. The Eastern Churches still commemorate Polycarp on February 23; but Roman Martyrologies and Calendars since the eighth century

Prayer Book Studies

have listed him on January 26, and this date was taken up in late Sarum Calendars. All the modern Anglican Prayer Books place him on the Western date.

Polycarp's sanctity and fame are amply attested not only by the account of his martyrdom, but by Ignatius (see February 1) and Irenaeus (see June 28), the latter of whom was his disciple and protégé. According to Irenaeus, Polycarp was a pupil of John, the disciple of the Lord, and was appointed a Bishop by "apostles in Asia." A letter of Polycarp is extant, addressed *To the Philippians*; this letter, with the *Martyrdom*, are included in all modern editions of "The Apostolic Fathers."

27. JOHN CHRYSOSTOM, Bishop of Constantinople, 407.

Born in Antioch, *ca.* 350; ordained Deacon, 381, and Priest, 386; consecrated Bishop of Constantinople, 398; sent into exile, 404, and died, from harsh treatment, Sept. 14, 407. The date of January 27 marks the day, in the year 438, when Chrysostom's remains were brought back to Constantinople and buried in the Church of the Holy Apostles. It is this date that was taken up in the Roman Martyrology and Calendar, since September 14 (Holy Cross Day) was already a major feast of the Church. All the modern Anglican Calendars adopt this date.

John, popularly called Chrysostom ("the Mouth of Gold"), is one of the greatest Fathers of the Church. He is commonly reputed to be the most eminent preacher in the whole history of the Church. In addition to his sermons, his exegetical works still rank among the finest commentaries on Holy Scripture ever produced. They are still useful to modern Biblical study, since Chrysostom was a literal, rather than an allegorical interpreter. His theological and pastoral works, including his best-known book, *On the Priesthood*, are with his sermons and commentaries distinguished for the clarity and correctness of his orthodox faith, the intense moral earnestness that consumed his energy, and the rhetorical grace of his style. The rectitude of his personal life, rigorous in its ascetic discipline, and the fire

Proposed Black Letter Days

of his eloquence brought him a tremendous popular following. But it was his tragedy to have been placed in turbulent times in the administration of one of the largest and most important sees of Christendom, an office to which he was unsuited by training and temperament. His unsparing criticism of luxury and laxity in high places, and his naïveté in ecclesiastical politics led to his undoing, through the machinations of the imperial court and his unscrupulous episcopal rival, Theophilus of Alexandria. In popular estimation, Chrysostom died a martyr. It is to the credit of the Western Church that it never accepted the formal deposition of Chrysostom, and held firm his memory in reverence until the imperial court gave way and allowed his mortal remains to be buried in honor and his name restored in the prayers of the Church.

February

1. IGNATIUS, Bishop of Antioch, and Martyr, *ca.* 115.

The martyrdom of Ignatius at Rome took place, according to Eusebius in the reign of Trajan (98-117). The later *Acts* of his martyrdom are legendary and utterly untrustworthy. But there survives the priceless collection of seven letters written by the Bishop-Martyr during his dolorous journey from Antioch to Rome, as a prisoner awaiting death for his faith in the amphitheatre. The Syrian Martyrology commemorates him on October 17. The Roman Martyrology and Calendar place his death on February 1; the translation of his body to Antioch, on December 17. The medieval English Calendars do not contain the memorial. All of the modern Anglican Calendars list him on December 17, except the Canadian Book of 1922, which adopts the present date. The Canadian Draft Book, however, has moved the date to December 17. Our Commission proposes to keep the February date, not only because it is in line with Western observance, but because there is greater historical evidence for the martyrdom than for the translation.

Ignatius' letters are contained in the collection known as

Prayer Book Studies

"The Apostolic Fathers," and are contemporary with some of the later books of the New Testament. He is a link between the apostolic and post-apostolic ages. His letters are concerned in the main with two issues: the defense of the faith against those heretics who would deny the real humanity of our Lord, and his strong support of episcopal authority. His writing glows with an intense inner fire and mystic experience. It is a revelation, too, of the passionate devotion of the martyr to be united with the witness unto death of his Lord.

3. ANSGARIUS, Archbishop of Hamburg, and Missionary to Denmark and Sweden, 865.

Born in 801, near the monastery of Corbie, where he was educated and professed as a monk, of Saxon parentage; later transferred to New Corvey, on the Weser River; first visit to Denmark, with King Harald, in 826, followed a few years later by a first visit to Sweden; consecrated Archbishop of Hamburg, 831, and appointed papal legate for the Danes, Swedes, and Slavs; in 848, made Bishop of Bremen also; died at Bremen, Feb. 3, 865. It has been claimed that Ansgarius was canonized by Pope Nicholas I; but this cannot be substantiated, and there is no commemoration of him in the Roman Calendar. His successor and biographer speaks of him as being venerated as a saint, and there is evidence that for a period his "translation" was observed at Bremen on Sept. 9. He does not appear in medieval English Calendars. Ansgarius (Anglicized as Anskar) is listed in the English 1928, the South African, and the Canadian Draft Calendars.

Ansgarius is accounted by the Scandinavians as their "apostle," though he actually did little missionary work himself in Denmark and Sweden. His primary work was to lay the foundations for others, and particularly to train men for missionary work at his base sees in Germany. He did participate in the consecration of the first Bishop for Sweden. The disturbed political conditions in Scandinavia, no less than the ecclesiastical

Proposed Black Letter Days

rivalries of sister sees in Germany did much to slacken the progress of his work. Like so much pioneering, the material results of his labors may seem small, but in spiritual fruits there is no means of measurement.

The relations between the English Church and the Churches of Scandinavia, especially the Church of Sweden, have always been cordial and intimate. In America, the two famous "Old Swedes" parishes in Wilmington, Delaware, and in Philadelphia have been for many years Episcopalian. The first Swedish parish of the Episcopal Church, founded in Chicago in 1848, was named St. Ansgarius. Its first rector, the Rev. Gustaf Unonius, was the first graduate of Nashotah House, and the first Swedish clergyman of the American Episcopal Church.

4. CORNELIUS, the Centurion.

All that is known of Cornelius is contained in the Book of Acts, chapters 10-11. He was the first Gentile to be converted to the Christian faith. Even before his response to St. Peter's preaching and his baptism, "with all his house," he is described by the Evangelist as "a devout man, and one that feared God." In the fourth century, Christian tradition had made him the first Bishop of Caesarea in Palestine; and he appears in the Eastern Martyrology on September 2, in the Roman Martyrology on February 2. He is not listed in any medieval or Anglican Calendars. He was first proposed for this honor in the Calendar presented during the American revision of 1913-28. The date is based upon the Roman Martyrology, but transferred by two days because of the Purification, and the proposed addition of Ansgarius.

6. ST. TITUS

The status of Titus is much the same as that of Timothy (see January 24). All that is certainly known of his life and labors, as an assistant of St. Paul, is contained in the New Testament.

Prayer Book Studies

The date is chosen from that assigned in the Roman Calendar. The Calendars of the Scottish and Indian Prayer Books place him on this day; but the South African, and the American proposals for the 1928 Book listed him on January 4.

15. THOMAS BRAY, Priest and Missionary, 1730.

Born at Marton, Shropshire, and baptized on May 2, 1658; ordained in 1681; Rector of Sheldon, 1690-96; Commissary for the Bishop of London to Maryland, 1696-1703; Founder of the S.P.C.K., 1699, and of the S.P.G., 1701, and of "Dr. Bray's Associates for founding clerical libraries and supporting Negro schools," 1723; Rector of St. Botolph's, Aldgate, 1706-30; died in London, Feb. 15, 1730. This present Study is the first proposal of Thomas Bray's name for a Prayer Book Calendar.

Few men can claim so fruitful a ministry as Thomas Bray. He was an indefatigable worker for the improvement of learning among the clergy, for humanitarian projects of all kinds, and for the awakening of the Church of England to its missionary responsibilities. At the same time he was a faithful pastor and a man of exemplary devotion. Though he only spent two and a half months in Maryland during the period when he held the position of Commissary for the Bishop of London, his visitation was remarkably effective - including the establishment of the Church in the colony. The other years of his Commissariat were given over to the larger ventures of founding the two Societies that are his lasting monument. Both the S.P.C.K., through its publications, and the S.P.G., through its missionary endeavors, have kept the highest standards of learning and zeal before the Church, and have been a blessing to the entire Anglican Communion.

27. GEORGE HERBERT, Priest, 1633.

Born at Montgomery Castle, April 3, 1593; prebend of Leighton Bromswold, Hunts, 1626-30; Rector of Fugglestone

Proposed Black Letter Days

with Bemerton, near Salisbury, 1630-33. The South African and Canadian Draft Calendars contain his commemoration.

The saintly life of George Herbert is written in every line of his prose manual, *A Priest to the Temple, or The Country Parson, His Character, and Rule of Life*, and in his collection of religious poems, *The Temple*. Both works were published many years after his untimely death. They are not only classics of devotion, they are classics of English literature. Several of his poems have found their way into the Hymnals of the Church, notably, "Let all the world in every corner sing," and "Teach me, my God and King." A magnificent testimony to Herbert's life and ministry is recorded in the biography of him written by Isaak Walton, and published in 1670, where it is told how many of his parishioners, at the daily sound of the church bell, "let their plough rest when Mr. Herbert's saints-bell rung to prayers, that they might also offer their devotions to God with him."

March

1. DAVID, Bishop of Menevia, Wales, ca. 544.

Born in Wales; abbot-bishop of Menevia, later the see of the Welsh diocese named for him; died, ca. 544 (some authorities place it in 601). The only Welsh saint canonized by the papacy, David is listed in the Sarum Calendar, and in all modern Anglican Calendars. He is commonly called the "Patron of Wales."

Nearly all that is known of David (Welsh, *Dewi*) is contained in a *Life*, written about 1090, by a Bishop of St. David's named Ricemarchus. Its traditions are good, but mixed with legends in the interest of the see of St. David's. David's life was typical of the best traditions of Celtic Christianity. Besides laying the foundations of much of the spread of Christianity in Wales, David was also sought out as a teacher by many Irish scholars and saints. He was not a diocesan in the later sense, but an abbot of a monastery, who also had episcopal orders. His tomb is in the choir of the present cathedral at St. David's.

Prayer Book Studies

7. PERPETUA AND HER COMPANIONS, Martyrs of Carthage, 202.

Perpetua was a matron of twenty-two years, who with her slave Felicitas, and three catechumens, was martyred at Carthage. They were among the earliest martyrs to receive a cultus in the Western Church, and their date of martyrdom appears in all Western Calendars.

The *Acts* of their martyrdom, based upon a diary of Perpetua, is one of the most primitive monuments of Latin Christian literature. Many attribute the work to the Church Father Tertullian. It ranks with the *Martyrdom of Polycarp* as a moving and edifying, eye-witness story of the sufferings of these valiant Christians for their faith. Of especial interest are the visions of Perpetua, which she had during her time in prison; they introduce us into the heart of early Christian devotion and piety.

8. THOMAS AQUINAS, Friar, 1274.

Born near Aquino, southern Italy, 1225; admitted to the Dominican Order of Preachers, 1244; taught in Paris, Rome, and Naples; died at the monastery of Fossanuova, near Terracina, March 7, 1274; canonized by Pope John XXII, 1323. Listed in the Scottish, South African, and Indian Calendars.

Thomas Aquinas ranks with Augustine of Hippo in pre-eminence among the theologians and apologists of the Western Church, and, like Augustine, he is today one of the major influences in theological thought and discussion. Accounted a bold and daring thinker in his own generation, and suspected by his Franciscan rivals of unorthodoxy, Thomas's *Summae* actually saved Christian doctrine from the corroding effects of pagan philosophy so popular among the schoolmen of his time. His intellectual genius, in which critical reason is the handmaid of faith, was matched by the purity of his inner spirit and

Proposed Black Letter Days

the humble devotion of his heart. He sought truth with a passion rarely equalled and never excelled. His deep piety may be judged from the propers which he composed for the Feast of Corpus Christi in 1263. Several of his Eucharistic hymns, taken from these propers (such as "O Saving Victim," and "Now my tongue the mystery telling"), are among the best known and beloved ones of the Hymnal.

12. GREGORY THE GREAT, Bishop of Rome, 604.

Born in Rome, *ca.* 540; Prefect of the city, 573; founder, in his home, of the Benedictine monastery of St. Andrew, 574; papal ambassador to Constantinople, 579-85; Bishop of Rome, 590-604; founder and organizer of the mission to the English people, 596. The Council of the English Church held at Clovesho, held in 746, decreed his festival to be observed throughout England as a holy day of obligation. He is commemorated in all Western Calendars.

The Venerable Bede calls Pope Gregory the "apostle" of the English people, a title justly deserved. This alone would qualify him for continual remembrance by all churchmen who owe their faith to the tradition of English Christianity. But Gregory was a statesman and bulwark of the whole Western Church at one of the most critical times in its history. His writings, though unoriginal in thought, were principal textbooks of the faith in the Middle Ages, and his *Pastoral Care* still ranks among the finest works on the Christian Ministry. He was the definitive organizer of the Roman liturgy, and much of the structure of our Prayer Book — its seasons and days, its collects and lessons — are directly derived from his liturgical work. He has therefore had a larger part in molding the liturgical piety of the Church than any other single person. Through his efforts also, the magnificent corpus of liturgical plainchant was organized and handed on to the Church. He was the humblest of men, and exercised the authority of his great office, never for self-seeking, but always for the good of

Prayer Book Studies

the Church and the cause of genuine religion. His life was a true witness to the title he assumed for his exalted office: "Servant of the Servants of God."

17. PATRICK, Bishop and Missionary of Ireland, 461.

Born in an unknown town of Roman Britain, *ca.* 385; consecrated a missionary Bishop for Ireland, 432; died at Saul, in Ulster, March 17, 461. He is commemorated in the Sarum Calendar and in all modern Anglican Calendars. By common acclaim he is the "Apostle and Patron of Ireland."

The spirit of missionary and pastoral devotion that consumed Patrick's life can best be judged from the two writings of his that have providentially come down to us, his *Confession* and the *Letter to Coroticus*. Captured as a youth of sixteen, he served for six years as a slave in Ireland, during which time he appears to have undergone a conversion experience. Later restored to his family and friends, Patrick received a call to return to the land of his bondage as a missionary. After long years of preparation, enduring several heartbreaking disappointments, he was at long last sent forth on his mission. His work laid the foundations of Christianity in Ireland, though he was constantly beset by physical danger and harried by unfair criticism. His life story is one of the most heroic in the annals of Christian missions; and the passionate devotion of the Irish people to his memory is every whit deserved. The stirring *Lorica*, or *Breastplate* ("I bind unto myself today") cannot be certainly ascribed to Patrick, but it expresses no less the faith and devotion of the man and the ancient Church that he brought into being in Ireland.

19. ST. JOSEPH

No defense is needed for the devotion of the Church to the memory of our Lord's foster-father. Only in modern times, however, has his feast become prominent in the Western

Proposed Black Letter Days

Church. All the modern English Calendars list this date (from the Roman Calendar), with the exception of the English Book of 1928.

20. THOMAS KEN, Bishop of Bath and Wells, 1711.

Born at Little Berkhamstead, Berks, in July, 1637; prebendary of Winchester, 1669-79; chaplain to Princess Mary (later Queen), 1679-80; Bishop of Bath and Wells, 1685-91; deprived of his see, with other "Non-Jurors," for his refusal to take the oath to William and Mary; declined restoration to his see, offered by Queen Anne in 1703, but later reconciled from the Non-Juring schism; died at Longleat, March 19, 1711. The South African and Canadian Draft Calendars list his name on the 19th; but the present Study proposes the 20th, to avoid concurrence with St. Joseph.

Bishop Ken is best known for his morning and evening hymns, and the famous Doxology, "Praise God from whom all blessings flow." These were written for his scholars at Winchester College, along with his *Manual of Prayers*. A man of pure life and self-effacing manners, Ken was also possessed of unusual courage. He did not flinch from showing his displeasure of sin in high places, and though a severe critic of King Charles II's morals, he did not disdain to attend him on his deathbed. Ken never went against his conscience, and this quality brought about his involvement in the Non-Juring schism. But it was with great reluctance that he consented to assist in the perpetuation of the episcopate among the Non-Jurors; and in later years he did all he could to heal the tragic division.

23. GREGORY, The Illuminator, Bishop and Missionary in Armenia, ca. 332.

Born ca. 257; consecrated Catholicos of Armenia, ca. 300. He is commemorated by the Armenian Church on March 23rd, by

Prayer Book Studies

the Greek Church on September 9th, by the Latin Church on October 1st. The present Study is the first proposal of his name on an Anglican Calendar.

Gregory's life, and the story of the conversion of Armenia in the time of King Tiridates, is known to us from a contemporary named Agathangelos, who was secretary to the king. The murder of Tiridates' father by Gregory's father was the occasion of vengeance upon Gregory's family. Only Gregory, as a small infant, was saved. He was brought up as a Christian in Caesarea (of Cappadocia); but returned to his native land in the 280's. Apprehended by Tiridates, he was imprisoned and subjected to tortures for over ten years; he succeeded ultimately, however, in converting the king and laying the foundations for the evangelization of the country. He was consecrated in Caesarea about 300 as the first Bishop or Catholicos of the Armenian Church. The last few years of his life were spent in retirement, after he had consecrated his son as his successor. There is no record of Gregory having attended the Council of Nicaea in 325, and some authorities believe he had died before the Council met. The dates of his life are very uncertain. Gregory is accounted the "Apostle" of Armenia, and, through his mission work, Armenia became the first nation to embrace Christianity as its national religion. The close friendship of the Episcopal Church with the Armenian Church in the United States makes this commemoration of the Armenian "Apostle" a bond of fellowship between the two Churches.

29. JOHN KEBLE, Priest, 1866.

Born at Fairford, Glos, April 25, 1792; ordained Deacon, 1815, Priest, 1816; professor of Poetry, Oxford, 1831-41; Vicar of Hursley, near Winchester, 1836-66; died at Bournemouth, Mar. 29, 1866. Keble is commemorated in the South African and Canadian Draft Calendars.

Cardinal Newman called Keble "the true and primary au-

Proposed Black Letter Days

thor of the Oxford Movement"; and the inception of this revival in the Church is generally dated from Keble's *Assize Sermon*, preached at Oxford, July 14, 1833, entitled "National Apostasy." He was already famous for his volume of religious poetry, *The Christian Year*, published in 1827, one of the classics of English devotional verse, several of which poems have become popular hymns. The College which bears his name at Oxford was opened in 1870. In the bitter controversies that surrounded his work, Keble never gave in to bitterness or to cant. He had a childlike freshness and simplicity about him, and a sense of naturalness in his religious devotion and love of his Lord. He was particularly gifted as a spiritual counsellor and confessor, as may be seen in his *Letters of Spiritual Counsel*, published after his death. Despite many rebuffs and reproaches from his ecclesiastical superiors, Keble remained loyal to the English Church and never wavered in his conviction of its inherent catholicity.

April

1. JOHN FREDERICK DENISON MAURICE, Priest, 1872.

Born at Normanston, Suffolk, Aug. 29, 1805; ordained, 1834; professor of English Literature, 1840-53, and of Theology, 1846-53, King's College; founder and first principal of the Working Men's College, 1854; rector, St. Peter's, Vere Street, 1860-69; professor of Moral Philosophy, Cambridge, 1866-72; rector of St. Edward's, Cambridge, 1870-72; died at Cambridge, April 1, 1872. The present Study is the first proposal of Maurice's name for a place in the Calendar.

Maurice's thought and work is still a keenly felt influence in the whole of the Anglican Communion. All parties of churchmanship claim him; but he cannot be easily classified, as his influence did much to liberalize the Oxford Movement and to give orthodox direction to the Church's liberal theologians. Of his many books, *The Kingdom of Christ* (1837) is perhaps his best known, and the key to his theological position. It is a

Prayer Book Studies

classic defense of Anglicanism. But his *Theological Essays* (1853) were considered so "liberal" at the time that he was dismissed from his professorship at King's College. Maurice was also a pioneer, with Charles Kingsley, in the application of the gospel to social problems, and he did valiant service in awakening the Church of England to concern for the material and spiritual well-being of the working classes. His work had a particularly profound impact upon the American Church, especially upon William Augustus Muhlenberg (see April 8). In later years of his life, friend and foe alike honored him for the beauty of his character, the passionate and singleminded devotion of his ministry to truth, and the wide reach of his charity. The Anglican Communion will never be the same because of the witness of this man.

4. AMBROSE, Bishop of Milan, 397.

Born in Rome, 339, of a distinguished family both in Church and State; elected Bishop of Milan by acclamation, 373, though as yet unbaptized, and at the time serving as governor of Aemilia-Liguria, and consecrated on December 7; died at Milan on Easter Even, April 4, 397. Ambrose, accounted one of the greatest Fathers of the Church, is commemorated in all Latin Calendars, and in all Anglican Prayer Books.

The inclusion of Ambrose in the Calendar needs no defense. An intrepid defender of the faith and moral standards of the Church, a primary theological teacher of the Western Church, a preacher of pre-eminence and a devoted pastor of souls, the full weight of Ambrose's many titles to remembrance is inestimable. Not least was his contribution to the worship of the Church, through his introduction of antiphonal psalmody in the Western liturgy and his noble hymns. His preaching was an important factor in the conversion of St. Augustine, whom Ambrose baptized in Milan in 387.

Proposed Black Letter Days

6. WILLIAM LAW, Priest, 1761.

Born at King's Cliffe, Northamptonshire, 1686; ordained, 1711; became a Non-Juror, for refusal to take oath to George I, 1714; tutor in the household of Edward Gibbon, father of the historian, 1727-37; retired to his native village, 1740, where he died, April 6, 1761. The South African Calendar includes his name.

William Law was an astute controversialist against the leading spirits of the Deistic philosophy of his time. But he is chiefly remembered for his mystical and devotional writings, notably the *Serious Call to a Devout and Holy Life* (1728), which have a place among the finest classics of devotion. Though often accounted a "high churchman" for his vigorous defense of Anglican principles, Law had great influence upon the leaders of the evangelical revival, notably the Wesley brothers. Even the caustic historian, Gibbon, praised his writing and his character. During the years of his retirement, Law was also active in founding schools and almshouses. His personal life was one of utmost simplicity and ascetic discipline. Though a Non-Juror for conscience' sake, Law was not a fomentor of schism; it is not certain that he ever officiated in church services after becoming a Non-Juror. The passage of time has not dulled the continuing spiritual effect of his example of life and the deep piety of his writings.

8. WILLIAM AUGUSTUS MUHLENBERG, Priest, 1877.

Born in Philadelphia, Sept. 16, 1796; ordained, 1817, by Bishop White, under whom he served as curate until 1820; Rector of St. James' Church, Lancaster, Pa., 1820-26; Rector of St. George's, Flushing, N.Y., 1827, and founder of the Flushing Institute, 1828, later called St. Paul's College; Rector of the Church of the Holy Communion, New York City, 1846-60; founder of St. Luke's Hospital, New York City, 1850,

Prayer Book Studies

and of the Sisterhood of the Holy Communion, 1852; founder of the community of St. Johnland, Long Island, 1866; died in New York City, April 8, 1877. This is the first proposal of his name for the Church's Calendar.

The ministry of Dr. Muhlenberg marked a turning point in the history of the Episcopal Church. A pioneer and innovator in Christian education, liturgy, humanitarian work, and pastoral care, Muhlenberg gave a magnificent vision to the Church of how it might truly minister to all sorts and conditions of men. He was greatly influenced by F. D. Maurice (see April 1), and called himself, with considerable appropriateness, an "Evangelical Catholic." Like Maurice, all parties in the Church claim him, but as he belonged to none, he influenced them all. Out of his ministry came the inspiration for the establishment of Church schools and hospitals, for a greater flexibility and enrichment of the Church's worship, leading ultimately to Prayer Book revision, and for a greater concern for the unity of the Church and the Church's ministry to working men. There was not a significant area of the Church's life, during his ministry, that he did not elevate and strengthen by the pureness of his life and the vigor of his consecrated imagination. Many account him the greatest "saint" in the history of the Episcopal Church in the United States.

11. LEO THE GREAT, Bishop of Rome, 461.

Born, probably at Volterra, near the close of the fourth century; ordained Deacon at Rome, before 429; unanimously elected Bishop of Rome, and consecrated, Sept. 29, 440; died at Rome, Nov. 10, 461, and buried in St. Peter's Basilica. The date of April 11 occurs in ancient martyrologies, and found its way into the Roman Calendar; it may commemorate the day of translation of his remains in 688, though this is also ascribed to June 28, the date of commemoration in the Sarum Calendar. All the modern Anglican Calendars adopt April 11, except the Canadian, 1922, which omits his name altogether.

Proposed Black Letter Days

Leo is one of two popes whom popular tradition has called "the Great." His personal influence has been credited with saving Italy from devastation by the Huns. But his chief fame rests in his decisive defense of the orthodox doctrine of the Person of Christ, written in his famous *Tome* and confirmed by the ecumenical Council of Chalcedon in 451. His sermons and letters are our principal sources for the measure of the man, as a pastor, teacher, and administrator. His pontificate is a model to all who have come after him for devotion to duty, indomitable courage, and unswerving honesty and rectitude.

12. GEORGE AUGUSTUS SELWYN, Bishop of New Zealand, 1878.

Born at Hampstead, London, April 5, 1809; ordained, 1833; consecrated first Bishop of New Zealand, Oct. 27, 1841; translated to the see of Lichfield, England, 1867; died, April 11, 1878. Selwyn College, Cambridge, founded 1882, is named for him. The South African Calendar commemorates him on the 11th; the date is here transferred, to avoid the date assigned to Leo.

Selwyn's name ranks high among the great missionaries of the nineteenth century, for he laid the foundations of the Church not only in New Zealand, but in Melanesia. The martyr Patteson (see September 20) was among his disciples and helpers. It was with great reluctance that Selwyn, under pressure from the Prime Minister and Queen Victoria, left his work in New Zealand to accept the see of Lichfield. His grave in the cathedral close of Lichfield has ever been a place of pilgrimage for the Maoris, to whom he first brought the light of the gospel. His courage was matched only by his devotion to duty. During the tragic war of ten years between the English and the native Maoris in New Zealand, Selwyn was able to minister to both sides, and to keep the affection and admiration of colonists and natives. He twice visited the Church in America, where he was honored as a true hero of Christ.

Prayer Book Studies

14. JUSTIN, Martyr at Rome, *ca.* 167.

A native of Samaria, in Palestine, converted to Christianity in Ephesus, Justin came to Rome sometime before 150, where he opened a school for the propagation of Christianity. He was martyred during the prefecture of Junius Rusticus (163-67). The Roman Calendar observes Justin's memory on this date, as do the South African and Indian Calendars. The Scottish Book places him on April 13; the Canadian on June 1 (the date in the Eastern Church's Calendar). The *Acts* of Justin's martyrdom, with that of several of his pupils, is authentic, but gives no clear indication of a date.

Justin's apologetic writings for the Christian faith, though not the first of their kind, were among the most influential upon later Christian theology. Though not an original thinker, he laid out the lines upon which later Catholic theology was to develop. The story of his life and conversion is given in his own words in his *Dialogue*, an apologetic work against Judaism. The *Acts* of his martyrdom testify to his character, to his effectiveness as a teacher and his devotion as a friend.

21. ANSELM, Archbishop of Canterbury, 1109.

Born in Aosta, *ca.* 1033; took vows as Benedictine monk at Bec, Normandy, 1060, and made prior, 1063; invested as Archbishop of Canterbury, 1093, succeeding his former prior at Bec, Lanfranc; died, April 21, 1109; canonized by the pope, 1494. Though canonized too late to appear in the Sarum Calendar, Anselm's name appears in all the modern Anglican Calendars.

Anselm is chiefly remembered for his theological writings, which mark him out as one of the first and ablest of the scholastic theologians. Throughout his writing, however, there breathes a deep piety. His subtle reasonings for the faith were the fruit of prayer. As archbishop, his life was stormy and in

Proposed Black Letter Days

constant conflict with King William Rufus. He has been charged with being an overly ardent papalist, and therefore a champion of Romish tyranny over the Church in England. But such a judgment is anachronistic. Anselm's appeals to papal support were designed to free the Church from excessive interference from the Crown. In his later years he lived on good terms with King Henry I, and showed himself a true man of peace and reconciliation to his former enemies.

May

2. ATHANASIUS, Bishop of Alexandria, 373.

Born in Alexandria, *ca.* 293; ordained Deacon, *ca.* 320; consecrated Bishop of Alexandria, June 8, 328; died at Alexandria, May 2, 373. This date is observed in the Roman Calendar, and in all the modern Anglican Calendars.

The militant champion of the Nicene faith, Athanasius is the outstanding figure of the Church's history in the fourth century. Five times sent into exile by Roman emperors, he never lost heart or gave up the fight against the Arian heresy that would have destroyed the Christian religion as a revelation of God in the Person of Jesus Christ. His theological writings are of the greatest significance, and still remain the clearest, as they are the most forceful, expositions of the doctrine of the Godhead. Athanasius was also a devoted bishop to his flock, and a warm supporter of the monastic movement.

4. MONNICA, Mother of Saint Augustine, 387.

Born in North Africa, *ca.* 331; died at Ostia, May 4, 387. The original tomb of Monnica has recently been found in the excavations at Ostia; but her remains were transferred to the Church of St. Augustine in Rome in 1430. The Roman Calendar commemorates her on May 4, as do all the modern Anglican Calendars, except the Canadian, 1922.

The story of this consecrated Christian wife and mother is

Prayer Book Studies

forever enshrined in the pages of St. Augustine's *Confessions* — above all the matchless mystic experience which the saint shared with his mother shortly before her death. In Augustine's pages, we are enabled, too, to trace her spiritual growth. In her earlier years she was not without worldly ambitions and tastes. But the passionate devotion of the woman to the conversion of her family, and her ever-deepening life of prayer, gradually effaced from her spirit all self-regarding concern.

6. JOHN OF DAMASCUS, Priest. *ca.* 760.

Born at Damascus, date unknown; monk and priest of monastery of St. Sabas near Jerusalem, before 726; died *ca.* 760, or somewhat earlier. The Greek Church commemorates him on December 4. The Roman Martyrology places his death on May 6. In 1890, Pope Leo XIII placed his feast on March 27. He does not appear in any Anglican Calendars.

John of Damascus was the last "Father" of the Eastern Church. His theological writings are generally accounted as definitive expositions of the faith by Orthodox Christians. The Seventh, and last, of the Ecumenical Councils, 787, venerated his memory, in particular his great witness to orthodoxy in the iconoclastic controversy. Five of his hymns are in the *Hymnal 1940*, of which the most popular is the Easter hymn, "Come, ye faithful, raise the strain." He is credited with having done much for the organization of the chants in the Eastern liturgy.

9. GREGORY OF NAZIANZUS, Bishop of Constantinople, 389.

Born near Nazianzus, a village of Cappadocia, *ca.* 329; baptized *ca.* 357, and ordained Priest, *ca.* 363; consecrated Bishop of Sasima, 372, but never officiated in the see; made Bishop of Constantinople, 380, but retired shortly after the Second Ecumenical Council, held in Constantinople in 381; died in his native place in 389 or 390. The Greek Church commemorates

Proposed Black Letter Days

him on January 25, the Latin Church on May 9. His name is listed in the Canadian, Scottish, and South African Calendars.

Gregory is called by the Greeks "the Theologian," and is accounted one of the chief orthodox Fathers of the Church. His name and work are closely associated with two other "Capadocian Fathers," Basil of Caesarea (see June 14) and Gregory of Nyssa. To these three men, after Athanasius (see May 2), is given credit for the triumph of the Nicene faith in the Church against the Arian heresy. Gregory was also one of the ablest preachers in a generation of great pulpit orators. Most notable are his five Theological Orations, as they are called, on the Trinity. His heart was in the ascetic life, however, and it was with great diffidence that he was drawn into episcopal duties — most of which were spent as assistant to his father, who was Bishop of Nazianzus. He had no taste for the ecclesiastical politics that were a passion of the age, and retired from the great see of Constantinople rather than be an object of contention over his right to this position of eminence.

11. CYRIL AND METHODIUS, Missionary Bishops to the Slavs, 869, 885.

Cyril, also named Constantine, was born in Thessalonica, 827; became professor of philosophy at Constantinople, *ca.* 850, and shortly afterwards professed the monastic life; sent to the Khazars, a Tatar people northeast of the Black Sea, *ca.* 860; sent with his brother Methodius to evangelize Moravia, 863; ordained at Rome by Pope Hadrian II, but died there, February 14, 869.

Methodius, older brother of Cyril, after a distinguished secular career, embraced monasticism; sent with Cyril to Moravia, 863; consecrated Archbishop of Sirmium by Pope Hadrian II, 869; died at Hardisch, April 6, 885. The Greek Church commemorates Cyril on February 14, and Methodius on May 11. The Roman Church canonized them in 1881 and observes their memory on March 9. The Canadian Draft Book of 1955 has in-

Prayer Book Studies

roduced their commemoration. It was first proposed in the American Church for the 1928 Book.

Popularly known as the "Apostles of the Slavs," these two Greek monks laid foundations for the Church in the Balkans through their translations of the Gospels and the liturgy into Slavonic. Indeed, Cyril was the inventor of the old Slavonic alphabet. Their work was greatly hindered by the ecclesiastical rivalries between the sees of Rome and Constantinople for control of the new churches arising among the Slavs, and also by the jealousy of the German bishops, who likewise desired to extend their jurisdiction into the newly Christianized areas. Neither Cyril nor Methodius were partisans, and took whatever help they could for their work from East or West indifferently, though they valiantly defended their "vernacular" liturgy against the attempts of the Roman see to Latinize the Slavic churches. Methodius suffered much persecution from the German bishops, and only the support of the pope prevented the complete collapse of his missionary efforts.

19. DUNSTAN, Archbishop of Canterbury, 988.

Born in Wessex, *ca.* 909; became a monk at Glastonbury, *ca.* 936, and abbot, 943-56; in exile at St. Peter's, Ghent, 956-59; Bishop of Worcester and of London, 957 and 959; Archbishop of Canterbury, 960-88; died at Canterbury, May 19, 988. King Knut made his feast obligatory in England. Dunstan's name is on all medieval English and modern Anglican Calendars.

The Viking incursions in Britain in the early ninth century were disastrous to the political and spiritual stability of England. Only the heroic efforts of the little kingdom of Wessex succeeded in stemming the tide of destruction. Two revival movements were necessary to restore once more the healthy state of the Church in England. The first, under the leadership of King Alfred (see October 26), was concerned for the most part with the education of the parish clergy. The second, led

Proposed Black Letter Days

by Dunstan and his friends Aethelwold of Winchester and Oswald of Worcester, revived Benedictine monasticism, with its fine tradition of Christian culture and learning. Their efforts made it possible for England to withstand the second wave of Viking invasions without such ill effects. Dunstan was, throughout his mature years, the leading spiritual leader of the English people. He was also an accomplished man of culture, in music and the arts.

20. ALCUIN, Deacon, and Abbot of Tours, 804.

Born near York, *ca.* 730–35; ordained Deacon, *ca.* 770, and placed in charge of the school at York; made head of the Palace School of Charlemagne, 782; Abbot of Tours, 796–804; died at Tours, May 19, 804, and buried in the Church of St. Martin. He was never canonized, despite his great reputation of character and learning. This is the first proposal to place his name on the Calendar — transferred one day, so as not to concur with the commemoration of Dunstan.

Alcuin inherited by blood and training the finest traditions of the early English Church. He was a relative of Willibrord (see November 7), the missionary to the Netherlands, and a pupil of Archbishop Egbert, who had been a pupil of Bede (see May 27). Because of his eminence in learning, as well as his personal charm and character, Charlemagne made him virtually “Prime Minister” of his vast kingdom, with especial responsibility for the revival of education. More than any other single individual Alcuin is responsible for the preservation of the classical heritage of Western Christendom. He is also worthy of remembrance for his work in editing the Latin service books brought by Charlemagne from Rome for use throughout his dominions. After Gregory the Great, Alcuin is the chief architect of the liturgy of the West.

Prayer Book Studies

24. JACKSON KEMPER, First Missionary Bishop in the United States, 1870.

Born in Pleasant Valley, N.Y., Dec. 24, 1789; ordained Deacon, 1811, and Priest, 1814, by Bishop White of Pennsylvania, and assistant to the Bishop at Christ Church, Philadelphia, 1811-31; Rector of St. Paul's Church, Norwalk, Conn., 1831-35; consecrated first missionary Bishop of the American Church, with assignment to Missouri and Indiana, Sept. 25, 1835; in addition to these two states, Kemper laid the foundations of the Church in Iowa, Wisconsin, Minnesota, Nebraska, and Kansas; he also made extensive missionary tours in the South and Southwest; Bishop of Wisconsin, 1859-70; one of founders of Nashotah House, 1842; died at Delafield, Wis., May 24, 1870.

Though Bishop Philander Chase did valiant pioneer work in establishing the dioceses of Ohio and Illinois, it is Bishop Kemper who deserves the major credit for the foundation work of the Episcopal Church in the dioceses that now comprise the Province of the Midwest. Kemper's missionary enthusiasm was a life-time passion. It was under his inspiration, for example, that the aged Bishop White was induced to make his first (and only) visitation of western Pennsylvania. While serving under White, Kemper was active in founding the Episcopal Missionary Society of Philadelphia. It was Kemper who won James Lloyd Breck and his companions to come west and help him found Nashotah House—and later, the Seabury Divinity School at Faribault, Minnesota. Kemper was the first Bishop sent out by the American Church as a whole, organized at the General Convention of 1835 as the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

26. AUGUSTINE, First Archbishop of Canterbury, 605.

Benedictine prior of St. Andrew's monastery, Rome, when sent by Pope Gregory the Great to head mission to the English

Proposed Black Letter Days

people, 596; consecrated Archbishop of Canterbury, Nov., 597, in Arles; died May 26, 605, and buried in Cathedral Church of SS. Peter and Paul, Canterbury. Canonized by English Council of Clovesho, 746, Augustine appears in all medieval English and modern Anglican Calendars.

All that is known of Augustine's labors to establish Christianity among the English people is contained in the *Ecclesiastical History* of Bede (see May 27). Though not an imaginative man, Augustine performed his assigned task — and by no means an easy one — faithfully and devotedly. With the advice, encouragement and support of Pope Gregory (see March 12), Augustine laid firm foundations for the Church in England, despite temporary set-backs, and such discouragement that at one time he came near to abandoning the venture altogether.

27. BEDE, THE VENERABLE, Priest, and Monk of Jarrow, 735.

Born near Jarrow, 673; at age of seven became a member of the monastic community of Jarrow, and remained so until his death on the Eve of the Ascension, May 25, 735; about 1020 his remains were taken to Durham, and buried in the Galilee of the Cathedral. His cult was popular in the north of England during the Middle Ages, on May 27, and this date became fixed in the Prayer Book of 1661. In 1899, Pope Leo XIII proclaimed his cult throughout the Roman Church. All modern Anglican Calendars include his name. The title "Venerable" was popularly given for his sanctity.

Bede was the greatest scholar of the early English Church, and his writings were primary texts throughout the Middle Ages. His *Ecclesiastical History* still ranks among the finest works of historical scholarship ever written. He was an exemplary monk, an ardent churchman, zealous for the good of religion, and a man of unusually pure and winsome character.

Prayer Book Studies

2. THE MARTYRS OF LYONS, 177.

The *Acts* of the martyrs of Lyons is preserved in Eusebius' *Church History*, Book V, Chapters 1-3. It is the oldest testimony of Christianity in Gaul, and one of the most moving witnesses to the faith of the early Christians. The South African Calendar contains this entry.

5. BONIFACE, Archbishop of Mainz, Missionary to Germany, Martyr, 754.

Born in Devonshire, *ca.* 675, and named Winifrid; educated at Exeter and Nursling, near Winchester; professed a monk at Nursling, and ordained Priest; first missionary journey to Frisia, 716-17, and a second, 719-22; commissioned by Pope Gregory II for missionary work in Germany, and given name of Boniface, 719; missionary work in Germany, 723-54; made Archbishop, 732, with see at Mainz, 743; presided over reform councils of Frankish Church, 742, 744, 745; anointed Pepin, King of the Franks, 752; founded the monastery of Fulda, 744; resigned his see, 753, and returned to missionary work in Frisia; martyred at Dokkum, June 5, 754, while awaiting a group of converts to be confirmed. Boniface is honored in all medieval Latin Calendars, and in all modern Anglican Calendars.

The achievement of Boniface only becomes the more amazing in the perspective of the centuries. He laid the foundations of Christianity in Germany, reformed the Church in France and thereby prepared the way for the great revival under Pepin and Charlemagne of church life in western Europe, and brought back to Continental Christendom the rich culture of Anglo-Saxon Christianity. The German Church hails him as their "Apostle." The universal Church acclaims him as a martyr.

Proposed Black Letter Days

9. THE FIRST BOOK OF COMMON PRAYER, 1549.

The first Prayer Book, prepared by a commission headed by Archbishop Thomas Cranmer, was authorized by Parliament in an Act of Uniformity, passed January 21, 1549. It was ordered to come into exclusive use in the Church of England on Whitsunday, which was June 9. In the year 1949 the entire Anglican Communion observed the four hundredth anniversary of its liturgy by appropriate commemorations. The Commission recommends that this observance become an annual commemoration in the Church.

10. COLUMBA, Abbot of Iona, 597.

Born in County Donegal, Ireland, *ca.* 521; educated and ordained Deacon at monastery of Moville, and ordained Priest at monastery of Glasnevin, near Dublin; founded monasteries of Derry and Durrow; left Ireland *ca.* 561, and founded the monastery of Iona, whence he carried on the evangelization of Scotland; died at Iona, June 9, 597. Columba is the Patron saint of Scotland. He is commemorated in all modern Anglican Calendars on the 9th. The present Study proposes transferring the date to the 10th, to avoid concurrence with the Prayer Book anniversary.

Columba's foundation at Iona is to the Scottish Church what Canterbury is to the English — its mother shrine. Yet Columba was already famous as a scholar and monastic founder in Ireland, and he was not the first to preach the gospel in Scotland. He is largely responsible, however, for the conversion of the Pictish peoples of the Highlands. An impressive man, physically and spiritually, and a stern ascetic, Columba was not without gentleness and sweetness. His courage was undaunting. From his monastery at Iona were to come many of the best missionaries to the English (see Aidan, August 31).

Prayer Book Studies

14. BASIL THE GREAT, Bishop of Caesarea, 379.

Born at Caesarea in Cappadocia, 329; baptized, *ca.* 357, and ordained Deacon shortly thereafter; founded monastery at Annesi, Pontus, 358; ordained Priest, 364; Bishop of Caesarea in Cappadocia, 370-79; died, January 1, 379. The Eastern Churches commemorate him on January 1; the Latin Church, since the ninth century, observes his memory on June 14. He appears in the Sarum, and in the modern Anglican Calendars.

Basil has three principal claims to fame. With his friend, Gregory Nazianzen (see May 9), and his brother, Gregory of Nyssa, he led the later phases of the orthodox reaction against Arianism. Though he did not live to see the triumph of the Nicene faith at the Second Ecumenical Council of 381, his efforts and writings did much to bring this great victory of orthodoxy to fulfillment. Basil is also accounted the Father of Eastern monasticism. His rules and ascetical writings are still the primary sources for the organization and ideals of the Greek monks. In particular, Basil gave to monasticism a sense of responsibility for leadership in the Church's life, and because of this emphasis, it has become traditional in the Orthodox Churches to draw most of their episcopal leaders from the monasteries. Finally, Basil did much to develop the liturgical life of the Greek Church. It is now generally accepted that the Liturgy of St. Basil, still used in the Orthodox Church, is of his authorship. It may well have been taken to Constantinople and introduced there by Gregory Nazianzen.

16. JOSEPH BUTLER, Bishop of Durham, 1752.

Born at Wantage, Berks, May 18, 1692; preacher at the Rolls Chapel, 1718-26; rector of Houghton-le-Skerne, 1722-25, and of Stanhope, 1725-40; prebend of Rochester, 1736-38; Bishop of Bristol, 1738-50, and of Durham, 1750-52; died, June 16,

Proposed Black Letter Days

1752. Butler's name is included in the Calendar of the Canadian Draft Book of 1955.

The fame of Bishop Butler rests on the *Fifteen Sermons* published in 1726 and *The Analogy of Religion* produced ten years later. They mark him out as the most distinguished theologian of the English Church in the eighteenth century and one of the great apologists of Christianity of any generation. He is credited with breaking the force of Deistic thought in England. His masterpiece is still accounted one of the most reasoned and convincing defenses of Christian faith and ethic. Though not a warm supporter of the Wesleyan revival, he was himself a man of deep personal piety, and his practices of devotion brought upon him a strange charge of being a crypto-papist. His friend, Archbishop Secker of Canterbury, stoutly defended his reputation. The stature of Butler increases with the years. He stands out as a man of strong religion, both intellectually and spiritually, in an age marked by much arid rationalism. In ways quite different from the Wesleys, he contributed much to the restoration of a sound faith and piety in English religion.

18. EPHREM OF EDESSA, Syria, Deacon, 373.

Born *ca.* 306, probably at Nisibis, and ordained Deacon there before 338; left Nisibis for Edessa in 363, where he became head of the "School of the Persians"; died, June 18 or 19, 373. The Syrians commemorate him on January 28; the Roman Martyrology, on February 1. In 1920, the Roman Church gave him the rank of "Doctor of the Church." He does not appear on any of the Anglican Calendars of other provinces.

Ephrem Syrus has always been accounted one of the chief Fathers of the Syrian Church, but he has not received until recently the honor due him by Western Christians. Yet his commentaries, homilies, and especially his hymns, marked him out as one of the great defenders of Nicene orthodoxy as well as a Christian of great holiness and beauty of life. Many of his

Prayer Book Studies

hymns and selections from his sermons found a place in the liturgy of the Syrian Church.

22. ALBAN, First Martyr of Britain, *ca.* 304.

The story of the martyrdom of St. Alban and his companions, preserved in Bede's *Ecclesiastical History* I, 7, is the earliest authentic document of the history of Christianity in Britain. Bede dates the martyrdom in the reign of Diocletian; but some modern scholars believe it to have happened, with greater probability, in the reign of Decius, A.D. 250-51. The present city and see of St. Albans is located slightly to the northeast of Verulamium, the Roman city where St. Alban's martyrdom took place. Devotion to St. Alban's memory has always been constant in English Christianity. His name appears in the Sarum and in all Prayer Book Calendars, and is popular in church dedications throughout the Anglican Communion.

28. IRENAEUS, Bishop of Lyons, *ca.* 202.

A pupil of St. Polycarp (see January 26), Irenaeus was born and reared in Smyrna, but at an early age moved to Lyons in Gaul, after a possible period of study in Rome. After the persecution that broke out in the city in 177 (see The Martyrs of Lyons, June 2), he was selected Bishop of the see in succession to the aged Pothinus, who had died in prison during the crisis. Irenaeus' fame rests in the main upon his great apologetic work, *Refutation of Knowledge Falsely So-Called*, commonly known as the *Against Heresies*. It was the most effective answer ever written against Gnosticism. But more than that, the work laid solid foundations for Catholic doctrine, both in the Eastern and Western Churches. There has also come to light in modern times a smaller work, *The Demonstration of Apostolic Preaching*, a brief summary of Christian teaching. Some of his letters are preserved in Eusebius' *Ecclesiastical History*. Irenaeus has always been accounted one of the most eminent Fathers of the

Proposed Black Letter Days

Church. His sincere devotion to truth, his humble piety nurtured in all the Scriptures, and his missionary zeal, evident in every page that he wrote, make up for our lack of detailed information about his career. There is no authentic tradition that he died a martyr, but the Western martyrologies are the basis of fixing his commemoration on June 28. His name appears on this date in the Roman, though not in the Sarum, Calendar, and in the English 1928, Scottish, South African, Indian, and Canadian 1955 lists, and in the proposed calendar for the American 1928 Book.

July

2. THE VISITATION OF THE BLESSED VIRGIN MARY.

This feast belongs to the "Christmas cycle" of festivals, coming in chronological succession to the Nativity of St. John the Baptist. Its basis is Luke 1:39-47. It was first instituted by Pope Urban VI in 1389, and within the next century found its way into the Sarum Calendar. It has appeared as a Black Letter Day in all Anglican Calendars, except the Irish and American, since Queen Elizabeth's Calendar of 1561. The propers of this feast bring into the Eucharistic lectionary the canticle *Magnificat*, in the same way that the Nativity of St. John Baptist includes the *Benedictus* and the Purification contains the *Nunc Dimittis*.

11. BENEDICT OF NURSIA, Abbot of Monte Cassino, ca. 540.

The dates of Benedict's life can only be approximately determined: Born ca. 480 at Rome; founded monastery of Subiaco ca. 500; and of Monte Cassino, between 520 and 530, where he wrote the *Rule*; died after 540. The traditional day of his death is March 21, which is the date of commemoration in the Roman, Sarum, and modern Anglican Calendars. But he was also

Prayer Book Studies

noted in medieval Calendars on July 11, the date of the translation of his relics to Fleury in 623. Archbishop Lanfranc of Canterbury favored the July date. The Commission also recommends this later date in order to avoid a frequent occurrence of the feast in Passiontide.

Though not the initiator, Benedict is the true Father of Western monasticism, since the constitution and customs of all Western monastic orders, both Roman and Anglican, have come to be founded upon his *Rule*. Our knowledge of Benedict's saintly life is based mainly upon the biography contained in the second book of Pope Gregory the Great's *Dialogues*. The propriety of commemorating Benedict hardly needs to be argued, whether on the grounds of his own character or on the achievements of the great Order which he inspired and created. Most of the prominent leaders in the evangelization of England were Benedictine monks; see Gregory the Great (March 12), Augustine of Canterbury (May 26), Bede the Venerable (May 27). Other Benedictines in this proposed Calendar include: Anselm, Dunstan, Alcuin, Boniface, Bernard, Willibrord, and Hilda.

17. WILLIAM WHITE, Bishop of Pennsylvania, 1836.

Born in Philadelphia, March 24, 1747; ordained Deacon, 1770, and Priest, 1772; assistant minister, 1772-79, and Rector, 1779-1836, of Christ Church and St. Peter's, Philadelphia; consecrated first Bishop of Pennsylvania, February 4, 1787; Presiding Bishop, 1795-1836; died in Philadelphia, July 17, 1836.

Bishop White was the primary constitutional architect of the American Church, and the wise overseer of its destiny during the first generation of its history as an independent, self-governing Church. Without his gifts of statesmanship and reconciling moderation it is hard to see how the American Church could have been launched so quickly and serenely after the American Revolution. His distinction in the Church was almost matched by his civic influence, both in his native city and in

Proposed Black Letter Days

the nation. He was also a theologian of no mean ability. Among his protégés, in whose formation he had a large hand, were such leaders as Hobart, Kemper, and William Augustus Muhlenberg (all three of whom are listed in this proposed Calendar). To few men has the epithet "venerable" been more aptly applied than to William White.

22. SAINT MARY MAGDALENE

St. Mary Magdalene occurs in the Roman, Sarum, and all other Anglican Calendars. In the 1549 Prayer Book, her commemoration was a Red Letter Day. Though omitted from the 1552 Book, her name was restored as a Black Letter Day in Queen Elizabeth's Calendar of 1561. The English 1928, the South African, the Indian, and the Canadian 1955 Calendars have restored her festival to a Red Letter observance. Her place of honor rests chiefly upon the fact that she was a primary witness of our Lord's Resurrection.

26. THOMAS A KEMPIS, Priest, 1471.

Born Thomas Hammerken, at Kempen in the Duchy of Cleves, *ca.* 1380; educated at Deventer, and received at the Augustinian convent of Mount St. Agnes, Zwolle, 1399, where he took his vows in 1407; ordained Priest, 1413, and made sub-prior, 1425; died July 25, 1471. Never canonized, Thomas a Kempis occurs on no church Calendar. This is the first proposal of his name for inclusion in the Prayer Book. The date is shifted from the 25th to the 26th of July to avoid concurrence with St. James' Day.¹

The name of Thomas a Kempis is perhaps more widely known than that of any other Christian writer, for the *Imita-*

¹ The Commission wishes to express its gratitude to Professor Albert Hyma of the University of Michigan for his assistance in establishing the much-controverted date of Thomas' death. On all matters touching the history of the "New Devotion," Professor Hyma is an undisputed authority.

Prayer Book Studies

tion of Christ, the devotional book upon which his fame rests, has been translated into more languages than any other book save the Holy Scriptures. In recent times his authorship of the *Imitation* has been questioned by many scholars, but without definitive success; and many who doubt that Thomas wrote much of the book admit that he was at least its compiler. Thomas wrote many other devotional and ascetical books and tracts, and he was also a noted copyist of manuscripts. But the *Imitation* alone is sufficient to establish his claim to remembrance. His saintliness is attested by the thousands, both Catholics and Protestants, who have found in his classic manual a treasured source of edification.

27. WILLIAM REED HUNTINGTON, Priest, 1909.

Born at Lowell, Mass., September 20, 1838; ordained Deacon, October 1, 1861, and Priest, December 3, 1862; Rector of All Saints Church, Worcester, Mass., 1862-83, and of Grace Church, New York City, 1883-1909; died at Nahant, Mass., July 26, 1909. The date of the proposed commemoration is transferred one day, because of placing Thomas a Kempis on the 25th. His name does not occur in any previous Anglican Calendar.

Dr. Huntington shares with William Augustus Muhlenberg (see April 8) the honor of being one of the two most eminent presbyters in the history of the American Church. During his prime, Dr. Huntington was probably the most influential clergyman of the Church, and his leadership in the House of Deputies of thirteen consecutive General Conventions, from 1871 through 1907, left an enduring impress upon the larger life of the Church. Like Muhlenberg, Dr. Huntington belonged to no party in the Church; and though he was personally conservative in theological matters, he had a most profound understanding and vision of how truly a Catholic Church the Episcopal Church, with its comprehensiveness, might become in our national life. It should not be forgotten that Dr. Huntington was

Proposed Black Letter Days

the original proponent of the Quadrilateral, which both the American House of Bishops and the Bishops of the entire Anglican Communion at the Lambeth Conference of 1888 adopted as a basis for negotiations with other Christian bodies in the interest of organic re-union. Dr. Huntington was also the primary instigator and guide of the American revision of the Prayer Book that culminated in 1892. Through this revision his ideals left a permanent mark upon the liturgical worship not only of the American Church but also of later revisions in other branches of Anglicanism. Another of his many notable services to the Church was his leadership in the revival of the Order of Deaconesses. Yet apart from these outstanding contributions to the larger life of the Church, Dr. Huntington's life and ministry would be worthy of remembrance for his example as a parish priest and pastor. Indeed, in all that he did and accomplished, his pastoral concern was always apparent and predominant.

29. WILLIAM WILBERFORCE, 1833.

Born at Hull, August 24, 1759; member of the House of Commons, 1780-1825; died at London, July 29, 1833, and buried in Westminster Abbey. His name appears in the Calendar of the South African Book and the Canadian 1955 Draft Book.

The life of William Wilberforce is a stirring refutation of the all too common view that a politician cannot be a saintly Christian, dedicated solely to the service of his fellow men. Wilberforce's conversion to an evangelical Christian life occurred in 1784, several years after he had entered Parliament. Fortunately he was induced by friends not to abandon his political activities after this inward change in his life, but he steadfastly refused thereafter to accept office or a peerage. He gave himself unstintingly to the promotion of missions, popular education, and the reformation of public manners and morals. But above all, his fame rests upon his persistent, uncompromising, and single-minded crusade for the abolition of slavery.

Prayer Book Studies

He died but one month before Parliament passed the Act that finally put an end to the sordid traffic. One of the last letters John Wesley ever wrote was addressed to Wilberforce, in which Wesley gave him his blessing in this noble enterprise. His eloquence as a speaker, his charm in personal address, and his profound religious spirit made him a formidable power for good. His countrymen came to recognize in him a greatness of heroic proportions.

August

4. DOMINIC, Friar, 1221.

Born at Calaroga in Old Castile, 1170; Augustinian canon of the cathedral of Osma, 1195; engaged in preaching in southern France, 1205-15; founder of the Order of Preachers, confirmed by bull of Pope Honorius III, December 22, 1216; died at Bologna, August 6, 1221; canonized in 1234. The Roman Calendar commemorates him on August 4th, as does the South African and Indian Prayer Books.

St. Dominic has never enjoyed the popularity of his contemporary Francis of Assisi, whom he admired and from whom he adopted the mendicant vow of poverty for his Order of Preachers. The valiant work of Dominic and his followers, both in preaching and in intellectual labor, did much to ward off the flood-tide of heresy that threatened to engulf the Church in the thirteenth century. Dominic's reputation has suffered from two false accusations; namely, that he was personally involved in the bloody repression of the Albigensian heretics of southern France, and that he was a founder of the Inquisition. His was a life of austere privation, zealous preaching and teaching, and devoted prayer. His ideal is summed up in the words of his Testament: "Have charity, serve humility, possess voluntary poverty."

Proposed Black Letter Days

10. LAURENCE, Deacon, and Martyr at Rome, 258.

The martyrdom of Laurence on August 10th, four days after the similar fate of his Bishop, Xystus II, is attested by St. Cyprian. But no authentic acts of his passion have survived. According to tradition he was roasted over a fire, in view of the prefect's desire to extract from him, as a deacon, information about the Church's treasures. In antiquity, Laurence was the popular saint of the Roman church. Over his tomb on the Via Tiburtina stands a magnificent basilica, the foundations of which go back to Constantine. Two other basilicas of ancient date, within the city, are also dedicated to him. His name is recited in the Canon of the Roman Mass. His feast is marked in the Sarum and in all Anglican Calendars. Few of the martyrs of the ancient Church have been honored with so continuous and persistent devotion through the centuries.

13. HIPPOLYTUS, Bishop, and Martyr, *ca.* 235.

St. Hippolytus of Rome has only come into his own in modern times, with the discovery of many of his works, notably the *Apostolic Tradition*, and a truer assessment of his great services to the Church. The details of his life remain obscure, except for his strenuous opposition to the doctrinal compromises of Pope Callistus (*ca.* 218-222). The view of modern critics that he was the first anti-pope is a conjecture. Of his martyrdom there is no reasonable doubt, and recent archaeological discoveries have identified his tomb in the catacomb at Rome that bears his name. An ancient statue of Hippolytus, found in 1551, that contains a list of his writings and a table for finding Easter Day that he compiled, may be seen in the Lateran Museum at Rome. He was the most eminent scholar of the Western Church in the early years of the third century, and ranks second to Origen of Alexandria among the Fathers of his time. His writings covered an enormous field of learning in exege-

Prayer Book Studies

sis, theology, history, liturgics, and apologetics. The *Apostolic Tradition* exhibits his importance for the future history of the liturgy both in the East and the West.

The date of Hippolytus is variously given in ancient Roman sources, the oldest being August 13th, which is the day of commemoration in the modern Roman Missal. Various ancient listings give August 20th, 21st, and 22nd, among others. The Sarum and Canadian 1955 Calendars place him on the 13th.

14. JEREMY TAYLOR, Bishop of Down, Connor and Dromore, 1667.

Born at Cambridge, and baptized there, August 15, 1613; ordained, 1633, and until 1645 held various positions as Fellow of Gonville and Caius and of All Souls Colleges, chaplain to Archbishop Laud and to King Charles I, and Rector of Uppingham and of Overstone; chaplain to the Earl of Carbery at Golden Grove, Carmarthenshire, 1645-55; Bishop of Down and Connor, 1661-67, to which was added administration of see of Dromore; died at Lisburn, August 13, 1667, and buried in cathedral of Dromore. His name occurs in the Canadian Draft Book Calendar of 1955. The date is transferred to avoid concurrence with Hippolytus in the 13th.

Jeremy Taylor has always been a favorite among the Caroline divines. The beauty of his style, his wide learning conjoined with a delightful wit, and the profound and subtle penetration of his insight into the heart of Christian devotion and conscience, are qualities that have endeared him to earnest seekers after truth and made him one of the creative molders of Anglican piety. A gentle spirit, he was never lacking in courage, and suffered imprisonment three times for his religious convictions. Though a prolific writer on theological, moral, and devotional subjects, his best-known works, *Holy Living* and *Holy Dying*, would alone give him a high place in the grateful remembrance of Christians. The prayer, adapted from the lat-

Proposed Black Letter Days

ter work, that appears in the Prayer Book, bottom of page 316, admirably summarizes his spirituality.

15. SAINT MARY THE VIRGIN, Mother of Our Lord Jesus Christ.

The feast of the Dormition (Falling Asleep) of the Blessed Virgin first appeared in the Eastern Church about 600 A.D., and was adopted by the Western Church, along with the Annunciation, Purification, and the Nativity of the Virgin, about a hundred years later. It has become a major festival of both the Orthodox and Roman Churches. The Scottish, South African, Indian, and Canadian 1955 Calendars include the festival.

Any fair listing of the saints of the Church would place the name of our Lord's mother first. In this primacy of honor to St. Mary both the Eastern and Western Churches are unanimously in accord. The curious anomaly whereby she was deprived of any day especially her own in the several Prayer Books of our Communion is easily understood — it was a reaction of the Reformers to the exaggerations of Mariolatry in medieval piety. This prejudice has continued, of course, in view of the ever-increasing development of Marian devotion in the Roman Church, culminating in the proclamation by the Papacy in 1950 of the dogma of St. Mary's bodily assumption, associated with the festival of this date. Yet even so, St. Mary is the only saint commemorated by name in the heart of the Prayer Book liturgy. In the 1549 Book she was mentioned in the Prayer for the Church, and since 1552 her name has remained in the proper preface for Christmas Day. The festivals usually associated with her — the Annunciation and the Purification — are, however, specifically feasts of our Lord. She has always lacked in the Prayer Book a day of her own, in the manner of the apostles, evangelists, and other worthies of the New Testament. It is strange nonetheless that the Prayer Book should devote a day to St. Michael but none to St. Mary.

The ancient cycle of feasts of St. Mary rests so far as their

Prayer Book Studies

dates are concerned upon no trustworthy historical tradition. But this is true also of most of the apostles' death-days, not to speak of the date of Christmas, the nativity of our Lord Himself. The Commission felt, however, that if any day was to be assigned to St. Mary as her own festival, it would be absurd to select one other than those associated with her memory in the unanimous tradition of the Eastern and Western Churches. The question was only that of which of the several commemorations to adopt: her Conception, Nativity, Presentation, or Falling Asleep. The New Testament and early tradition provide no account of these events of her life. Of these four, only two had a serious claim for adoption. The Nativity of the Virgin might be selected by analogy with the feast of the Nativity of St. John the Baptist. But in this case, such a festival would be in actuality an addition to the festival cycle of feasts of our Lord's Incarnation. (The same principle would apply essentially to such commemorations as that of her Conception and Presentation, as it does to the Annunciation, Visitation, and Purification.)

If St. Mary is to be commemorated, as other Christians, according to the ancient principle of observance, it would necessarily be the day associated with her death. Hence the only reasonable choice would seem to be August 15. The Commission is well aware of the prejudice that such a date may raise in the minds of many churchmen, in view of the Romish dogma of the Assumption. It should be borne in mind, however, that the Orthodox Churches have maintained this feast without any temptation to adopt the dogma, and several Anglican provinces have also admitted the day without compromising our inherited proportion of the faith. The ancient propers of the feast do not in any way foster a belief in the Romish doctrine.

20. BERNARD, Abbot of Clairvaux, 1153.

Born at Fontaines-les-Dijon, 1090; professed as a monk at the Abbey of Cîteaux, April 1112; abbot of Clairvaux, 1115-53;

Proposed Black Letter Days

died, August 20, 1153; canonized, January 18, 1174, and proclaimed a Doctor of the Church by Pius VIII, August 20, 1830. Bernard's commemoration occurs in the English 1928, Scottish, South African, Indian, and Canadian 1955 Calendars.

Though not so popular as St. Francis among all sorts of Christians, St. Bernard is without question the most characteristic saint of the medieval Church. In his person he combined, as it were miraculously, the loftiest ideal and manifestation of the active and contemplative life. Seldom has an individual so perfectly embodied the renunciation of self-will in devotion to the salvation of others and the good of the Church. At the height of his career he was in fact the most powerful influence in medieval Christendom and the arbiter of the Church's fortunes and destinies. At the same time he was a model of ascetic holiness and monastic virtue. His writings are the finest flowers of Christian mysticism, undergirded by a sturdy and orthodox faith. Many of the hymns which he wrote or inspired are a continuing, living enrichment of Christian devotion, such as the "Dulcis Jesu memoria" (*The Hymnal 1940*, No. 462) and "Jesus dulcedo cordium" (*The Hymnal 1940*, No. 485).

25. LOUIS, King of France, 1270.

Born, April 25, 1214; crowned King of France at Reims, November 29, 1226; died at Carthage, August 25, 1270; canonized, 1297. Louis' name does not occur in the Sarum or in any Anglican Calendar.

Louis IX of France is not remembered by the faithful primarily as a Crusader, in which enterprise he accomplished little, but as a manly and devoted sovereign of unusual purity of life and manners. With Alfred of England he shares the honor of being in every way an exemplary Christian king. He was courageous and fearless in battle, patient and uncomplaining in adversity, and in all his administration and command of others an impartial and just ruler. From childhood his religious practice was intense, sincere, and uncommonly free of the bigotry

Prayer Book Studies

of his age. He had an intelligent interest in the great theological issues of his time, and he put Christian ethics into concrete action in both his personal and public duties. The beautiful Sainte Chapelle in Paris, which he built to enshrine the relics of our Saviour's Passion, is in a very real sense a monument of his genuine piety and lovely character.

28. AUGUSTINE, Bishop of Hippo, 430.

Born at Tagaste in North Africa, November 13, 354; baptized by St. Ambrose at Easter, 387; ordained Priest at Hippo, 391, and Bishop, 395; died at Hippo, August 28, 430. His name is commemorated in the Roman, Sarum, and all modern Anglican lists.

No defense of proposing Augustine's name for the Church's Calendar is necessary. He is accounted by Catholics and Protestants alike the greatest of the Latin Fathers and the most influential theologian of Western Christendom. The continuing years only increase his fame and his ever-constant impact upon the thinking and piety of Christians. His theological perspectives are embedded in the prayers of the liturgy; his name is an authority unquestioned in the Prayer Book Articles. But the record of God's grace in his conversion, told in the pages of the *Confessions*, is alone sufficient for most Christians to account him among the saints; for it has been truly said of this work that, unlike so many imitations of it, the *Confessions* cannot be read without an edifying effect. His most monumental writing, the *City of God*, is without question the most influential theological work ever written since New Testament times.

31. AIDAN, Bishop of Northumbria, 651.

Monk of Iona; consecrated Bishop for Northumbria, 634, with seat at the monastery of Lindisfarne; died at Bamborough,

Proposed Black Letter Days

August 31, 651. His name has been added to all the recent Anglican Calendars.

The story of Aidan's life, recounted in Bede's *Ecclesiastical History*, opens to us one of the loveliest characters in all Church History. To him and to his pupils at Lindisfarne is due the evangelization of most of England north of the Thames, much less of the Humber. Bede said of him (III, 5): "it was the highest commendation of his teaching, with all men, that he taught no otherwise than he and his followers lived; for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whatsoever was given him by the kings or rich men of the world." His work provided the link between the Roman and Celtic strains that produced the distinctive quality that marked out early English Christianity in its ascetic, missionary, and intellectual zeal.

September

12. JOHN HENRY HOBART, Bishop of New York, 1830.

Born in Philadelphia, September 14, 1775; ordained Deacon, June 3, 1798, and Priest, April 5, 1801; in charge of Trinity, Oxford, and All Saints, Perkiomen, Pa., then of Christ Church, New Brunswick, N.J., and St. George's, Hempstead, Long Island; assistant minister, Trinity Church, New York City, 1800-16, and Rector, 1816-30; consecrated assistant Bishop of New York, May 29, 1811, becoming diocesan in 1816; died at Auburn, N.Y., September 12, 1830.

A man of undeviating principle and consuming energy, Bishop Hobart stands out pre-eminently among the leaders who revived the Episcopal Church after the period of "suspended animation" that marked its two decades of independent life after the American Revolution. Within four years he had doubled the number of clergy, quadrupled the number of missionaries in the state of New York, and before his death had planted the Church in almost every important town of the state. He was one of the founders of the General Theological Seminary,

Prayer Book Studies

and the reviver of Geneva (now Hobart) College. He opened missionary work among the Oneida Indians. He also established the Bible and Common Prayer Book Society of New York, and was one of the first American churchmen to produce devotional manuals for the laity, and solid theological literature defending Episcopalian principles. Many consider him to have anticipated the teaching of the Tractarians. Though unbending in his doctrinal views, he was respected by his opponents for his devotion to what he considered to be just and right. In personal relations he was winning and charming, and he did not lack the virtue of humility.

13. CYPRIAN, Bishop of Carthage, and Martyr, 258.

The martyrdom of Cyprian in the second year of the Valerian persecution occurred on September 14th. Together with Pope Cornelius he was commemorated on this day in the ancient Roman Calendars, and with Cornelius his name also appears in the saints named in the Roman Mass. The introduction of Holy Cross Day into the Western Calendar tended to supplant the older feast of the martyrs, as may be noted by its secondary rank on this day in the Sarum Calendar. The modern Roman Missal has transferred the observance of Cornelius and Cyprian to the 16th. Recent Anglican Calendars, with the exception of the one proposed for the American Book in 1928, have all shown a preference for anticipating Cyprian's commemoration on the 13th. He is listed in the English 1928, Scottish, South African, Indian, and Canadian 1955 Books, in every case without the addition of Pope Cornelius.

Cyprian stands next to Tertullian among the leading Latin Fathers of the Ante-Nicene period. His guidance of the Church during the difficult times of the first general persecutions was unexcelled in wisdom and effectiveness. His martyrdom made him the popular hero of North African Christianity. His theological writings, especially the treatise on the *Unity of the Church*, have exercised a constant influence, and not least upon

Proposed Black Letter Days

our own Anglican tradition. At the present time, his name is one of the more popular of the non-Biblical saints for American church dedications.

14. THE EXALTATION OF THE HOLY CROSS

The festival of the Holy Cross, one of the major feasts of the Orthodox Churches, goes back to the dedication on this date at Jerusalem of the famous cathedral church founded by Constantine on the supposed sites of our Lord's crucifixion and burial. In the complex of structures built there was placed the relic of the true Cross, and over the tomb arose the magnificent shrine known as the Anastasis (Resurrection). Though much modified and rebuilt, the church survives today in Jerusalem as the Church of the Holy Sepulchre. Throughout the ages the site has been the most noted shrine of Christian pilgrimage. For its possession, the medieval Church launched the Crusades to win it back from the "infidel." Apart from the many romantic associations with this shrine in the history of the Church, the festival has become far more than the anniversary of dedication of one of the most famous and influential edifices in Christendom. In popular devotion it has been truly a festival in honor of our Lord's saving Cross and Passion, giving opportunity to a joyous commemoration of His redeeming death with a festal emphasis not possible or appropriate on Good Friday.

The feast is prominent in the Roman and Sarum Calendars, was admitted as a Black Letter Day in Queen Elizabeth's Calendar of 1561 and in the Prayer Book of 1661, and has found its way into all modern Prayer Book Calendars of a more extended listing. Our own Prayer Book recognizes the day, though not by name, in using it as a dating point for the autumnal Ember Days.

Prayer Book Studies

19. THEODORE OF TARSUS, Archbishop of Canterbury, 690.

The biography of Theodore is given in Bede's *Ecclesiastical History*, Books IV and V (*passim*). A learned monk of the Eastern Church, living in exile in Rome, he was consecrated by Pope Vitalian as Archbishop of Canterbury on March 26, 668. He was the first archbishop, says Bede, whom all the English obeyed. His remarkable episcopate ended with his death at the age of eighty-eight on September 19, 690. Curiously, Theodore was not canonized by the medieval Church and does not appear in the Sarum Calendar. Nor are there any church dedications to him in England. His "sanctity" has been officially recognized only in modern Anglican Prayer Books: the English 1928, Scottish, South African, and Canadian. Yet his holiness of life, not to speak of his extraordinary learning and wisdom, is evident to any reader of Bede's history. Possibly to no other archbishop does English Christianity owe so much. He welded together the Roman and Celtic traditions in England into one united Church. He greatly extended the missionary and administrative effectiveness of the Church, and laid the foundations of the parochial organization that still obtains in England.

20. JOHN COLERIDGE PATTESON, Bishop of Melanesia, and Martyr, 1871.

Born in London, April 1, 1827; ordained, 1853; missionary in Melanesia under Bishop G. A. Selwyn, 1855-61; consecrated Bishop of Melanesia, February 24, 1861; martyred on the island of Nikapu, September 20, 1871. Patteson is commemorated by the South African and Canadian Church Calendars.

The tragic death of Bishop Patteson and his companions by the Melanesian islanders whom he sought to protect from the slave-traders is one of the most glorious records in the annals of our Anglican Communion. It took this cost, all the more pre-

Proposed Black Letter Days

cious for its being a terrible mistake, to arouse the British government to take serious measures to prevent the piratical man-hunting among the South Sea peoples. The blood of these martyrs has indeed been a seed of the Church in Melanesia, to which many of our own countrymen can testify from their experiences in World War II in the Pacific area.

25. SERGIUS, Abbot of Holy Trinity, Moscow, 1392.

Born at Rostov, *ca.* 1314; at age of twenty founded the monastery of the Holy Trinity at Radonezh, fifty miles north of Moscow; died, 1392.

To the Russian people St. Sergius is a national hero no less than an exemplary saint. His firm support of Prince Dmitri did more than anything else to encourage the Russians in their successful struggle to throw off the yoke of the Tatars and lay the foundations of their independent, national life. But the secret of his life lay in his utter simplicity, integrity, and faith. He remained throughout his mature life at his monastery, refusing greater honors and advancement. Not a learned theologian nor a writer, he seemed nonetheless able to inspire intense devotion to the orthodox Faith. Sergius' name is familiar to Anglicans from the Fellowship of St. Alban and St. Sergius, a society for the promotion of closer relations between the English and Russian Churches. Though not the "apostle" of the Russian people, Sergius is in a real sense their "patron," for his life and labors mark a turning point of revival in Russian Christianity. His monastery gave birth to some fifty new foundations, and it was also one of the most notable centers in later years of Russian Christian art.

26. LANCELOT ANDREWES, Bishop of Winchester, 1626.

Born at Barking, London, 1555; ordained, 1580; vicar of St. Giles' Cripplegate, 1588, and prebendary of Southwell and of St. Paul's, London, 1589; prebendary of Westminster, 1597, and

Prayer Book Studies

Dean of Westminster, 1601; Bishop of Chichester, 1605-09, of Ely, 1609-19, and of Winchester, 1619-26; died at Southwark, September 25, 1626. He is commemorated on the 25th in the South African and Canadian 1955 Calendars, but is transferred in this proposed Calendar to avoid concurrence with St. Sergius.

Among all the Caroline divines, Bishop Andrewes maintains a continuing popularity. The recurrent re-printing of his *Preces Privatae* is evidence of the enduring appeal of his personal devotions in their helpfulness to others. His sermons are also much admired, for their learning and subtlety, their balance of doctrine, and their literary grace. Though a favored court prelate in three reigns, Andrewes had little interest in politics and was a most unassuming and unworldly person of a self-denying spirit. In our American Prayer Book, the service for the Consecration of a Church is based upon a form that goes back to one composed by Bishop Andrewes. It is perhaps less remembered that he served on the committee of learned divines that prepared the Authorized Version of the Bible (1611).

30. JEROME, Priest, and Monk of Bethlehem, 420.

Born at Stridon, Italy, *ca.* 347; ordained Priest at Antioch, 378; secretary of Pope Damasus, 383-384; founded monastery at Bethlehem, 386, where he died, September 30, 419 or 420. Accounted one of the four great Doctors of the Western Church, Jerome's name occurs on the Roman, Sarum, and all Anglican Calendars.

It is certain that St. Jerome's character and disposition are hardly worthy of emulation, nor can his extravagant promotion of the ascetical life be considered creditable. In short, he was not a very pleasant individual. But his enormous services to the Church make up for his obvious faults, and in view of them the Church cannot be mean enough to deny him a thankful remembrance. He was the greatest Biblical scholar of antiquity. His commentaries were invaluable resources to the Western

Proposed Black Letter Days

Church for over a thousand years, and are still used by Bible students with profit. His Latin translation of the Bible, the Vulgate, would alone make him one of the immortals. He also performed good service in his valiant defense of the Church's faith, especially against the Pelagian heresy. Indefatigable in labor, St. Jerome for all his bitterness in controversy was never a self-seeking man; and there were times when he was candid enough to admit his failings. At least, he was never dull.

October

4. FRANCIS OF ASSISI, Friar, 1226.

Born at Assisi, 1181 or 1182; converted to a life of poverty, 1206; primitive Rule of the Order of Friars Minor confirmed by Pope Innocent III, 1210; First Rule, 1221; Second Rule, confirmed by Pope Honorius III, November 25, 1223; died at Assisi, evening of October 3, 1226; canonized, July 16, 1228. Francis was not listed in the Sarum or Prayer Book of 1661 Calendars; but he has found a place in all recent Anglican revisions.

If a vote should be taken in the Church for names of saints to be added to the Prayer Book Calendar, undoubtedly Francis would lead the list, if not indeed be a unanimous choice. The appeal of this man, wedded to Lady Poverty, among all sorts of Christians in the modern world is phenomenal. We recognize in his life of utter self-renunciation the judgment upon all our material values. But above all else, Francis in his utter poverty of body and of spirit speaks to us as does no one else the unconquerable joy of the gospel. In his mortifications he sums up the piety of the medieval world; in his affirmation of God's goodness in creation he is the first modern saint.

6. WILLIAM TYNDALE, Priest, and Martyr, 1536.

Born at Slymbridge, on the border of Wales, 1495; ordained *ca.* 1521; chaplain in household of Sir John Walsh, at Little

Prayer Book Studies

Sodbury, Gloucestershire, and then of Humphrey Monmouth, alderman of London; left England for the Continent, 1524; executed at Brussels, October 6, 1536. The Canadian Book of 1955 lists Tyndale.

Tyndale was a man of one passion — to translate the Bible into English so that — as he said to a prominent churchman — “a boy that driveth the plough shall know more of the scripture than thou doest.” His life reads like a mystery story. His glory is in his accomplished work. Of those portions of the Bible which he managed to translate before his betrayal and execution, eighty per cent survives in the language of our more familiar versions, the Authorized and Revised. He could be a bitter controversialist, as was the fashion of the time, but his loneliness and desperation in being hunted and hounded atone for it. In his personal life, he was amiable and self-denying. His last words were prophetic: “Lord, open the King of England’s eyes.”

15. SAMUEL ISAAC JOSEPH SCHERESCHEWSKY, Bishop of Shanghai, 1906.

Born of Jewish parentage in Tauroggen, Russian Lithuania, May 6, 1831; came to America, 1854, and became a Christian the following year; ordained Deacon, July 7, 1859, and Priest, October 28, 1860; missionary in China, 1859-77; consecrated Bishop of Shanghai, October 31, 1877; resigned for reasons of health, 1883; died in Tokyo, October 15, 1906.

The career of Bishop Schereschewsky is unique, but in no case more so than its manifestation of how God gives strength out of weakness. His monuments are the foundation of St. John’s University in Shanghai and the Chinese translation of the Bible. During the last third of his life Bishop Schereschewsky was an invalid, but he never stopped working. He was accounted one of the most eminent scholars in Oriental languages of his time. Yet he was so paralyzed that he typed the whole of his version of the Bible in Easy Wenli, some 2,000 pages, with

Proposed Black Letter Days

the middle finger of his partially crippled right hand. His unconquerable spirit is best expressed in words spoken four years before his death: "I have sat in this chair for over twenty years. It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted."

16. HUGH LATIMER AND NICHOLAS RIDLEY, Bishops and Martyrs, 1555.

Latimer: Born at Thurstaston, Leicestershire, *ca.* 1490; royal chaplain, 1530; Bishop of Worcester, 1535-39. Ridley: Born at Willemswick, Northumberland, *ca.* 1500; chaplain to Archbishop Cranmer, 1537, and vicar of Herne, Kent, 1538; Master of Pembroke, 1540, and chaplain to the King and Canon of Canterbury, 1541; Bishop of Rochester, 1547-50, and of London, 1550-53. The two men were burned at the stake at Oxford, October 16, 1555.

Latimer was the greatest preacher of the Reformation period in England; Ridley was more involved in theological and administrative work. Both men were avid proponents of the Reformation principles, and close friends and supporters of Archbishop Cranmer. They were undoubtedly Protestant in their convictions, firm in their adherence to the Edwardian settlement of religious affairs. This was their undoing, at the accession of Mary, and with Cranmer they became the primary victims of Mary's vengeance. In their deaths they were true martyrs for the freedom of the English Church. "Be of good comfort," said Latimer to his companion at the stake, "and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out."

26. KING ALFRED THE GREAT, 899.

Born at Wantage, Berkshire, 849; became King of Wessex, 871; died, October 26, 899, and buried in the Old Minster at Winchester. Alfred was never canonized. His name occurs in

Prayer Book Studies

the English Proposed Book of 1928, and the Canadian Draft Book of 1955.

Both the opinion of scholars and the acclaim of popular devotion accord to Alfred the noblest character of any sovereign who ever reigned in England, and one of the purest natures in all Christian history. By his fearlessness and unquenchable faith he saved his country from destruction at the hands of the ruthless Vikings; yet he was generous to his foe and sought to win them to his own Christian faith. His successes in this latter endeavor were remarkable. His devotion to learning, and his labors to advance the education of the clergy place him in the front rank of the civilizing agents of the Middle Ages. The constant devotion of the English people to his memory has been more than deserved and has exercised an elevating influence in successive generations. In an age of crude and cruel manners, Alfred stands out as a Christian gentleman and a saint of manly virtues.

29. JAMES HANNINGTON AND HIS COMPANIONS, Bishop and Martyrs of Uganda, 1885.

Born at Hurstpierpoint, Sussex, September 3, 1847; set out for missionary work in Africa, May 17, 1882; consecrated Bishop of Eastern Equatorial Africa, June, 1884; martyred near Victoria Nyanza, October 29, 1885. He is commemorated in the South African Book, and, on October 21st, in the Canadian Book of 1955.

Hannington's last words to his executioners were: "Go, tell Mwangi [the native king, who suspected him of seeking to enslave him] I have purchased the road to Uganda with my blood." The persecution of the Christians lasted for three years, and there still survive a few confessors from this bloody period among the native Christians. Today the diocese of Uganda alone counts some 125 native African clergy. In May 1955, the Archbishop of Canterbury consecrated at Namirembe four Africans as bishops for the various dioceses of East Africa and the

Proposed Black Letter Days

Sudan, which shall shortly become an independent province of the Anglican Communion.

November

7. WILLIBRORD, Archbishop of Utrecht, Missionary to Frisia, 738.

Born, November 6, 658, in Northumbria; professed a monk at Ripon, *ca.* 753; in Ireland, 678–690; left for missionary work in Frisia, 690; consecrated Bishop of Utrecht at Rome by Pope Sergius, November 21, 695, and given the name of Clement; died, November 7, 739.

In addition to the brief notice in Bede's *Ecclesiastical History* (V, 10–11), we possess a fairly authentic life of Willibrord by his kinsman Alcuin. He was one of the most distinguished and successful missionaries sent out by the early Anglo-Saxon Church. In addition to his labors in the territory of the Frisians (now Holland), he also did work among the Danes and the Germans. Though not so eminent as his contemporary and friend, St. Boniface, Willibrord did much to prepare the way for Boniface's labors, especially in his cordial relations with the Frankish state and in his interest in having the Papacy sponsor and support his missionary work. Willibrord is commemorated in the South African and Canadian 1955 Calendars.

11. MARTIN, Bishop of Tours, 397.

Born *ca.* 330 at Sabaria in Pannonia (Hungary), and brought up in Pavia, Italy; after a term of service in the army, he settled at Poitiers, where he was ordained by St. Hilary between 350 and 353, and soon founded a hermitage at Ligugé; consecrated Bishop of Tours, 372, but continued to live a monastic life at Marmoutier; died, November 11, *ca.* 397. His name appears in the Roman, Sarum, and all Anglican Calendars.

Martin's example, much enhanced by an able biographer, Sulpitius Severus, did a great deal to implant the monastic

Prayer Book Studies

movement in the Western Church. His influence was particularly strong among the Celtic Christians of the British Isles. It is significant that the oldest church in Canterbury, which antedates the Anglo-Saxon settlement, is dedicated to him. His shrine at Tours was a major focus of pilgrimage down to its destruction in the eighteenth century. He is one of the patron saints of France. His virtues were not entirely monastic. He was a diligent missionary to the pagan peoples of the countryside about his hermitages. And in the troublous affair of the Priscillianist heresy, Martin's was one of the few voices raised against its bloody repression. He was always the defender of the poor and helpless, and this reputation carried over after his death so as to make his shrine a potent sanctuary for those seeking justice.

12. CHARLES SIMEON, Priest, 1836.

Born at Reading, September 24, 1759; ordained, 1782; Fellow of King's College from 1782, and vicar of Holy Trinity, Cambridge, from 1783 until his death, November 12, 1836. Simeon is commemorated in the South African and Canadian 1955 Calendars.

All of Simeon's ministry was in Cambridge, but its influence has reached throughout the Anglican world. His conversion was singular. Upon entering King's College in 1779, he discovered that he was required to receive Holy Communion. By his conscientious preparation for his act, his whole life was changed. Though a leader of the Evangelicals, Simeon was a staunch supporter of Anglican principles. The first ten years of his ministry were marked by much ridicule and abuse, but his steadfastness in his convictions and his unflagging zeal in the cause of true religion finally won all hearts. Simeon is a model of a faithful priest who follows duty and conscience irrespective of the world's opinion.

Proposed Black Letter Days

14. CONSECRATION OF SAMUEL SEABURY, First American Bishop, 1784.

It is entirely fitting that the American Church should commemorate the first major event that made possible its independent life as an episcopal Church after the American Revolution. Such a commemoration is also a fitting tribute to Bishop Seabury's own convictions, in which we all share, and in his labor and energy in obtaining for the American Church the apostolic succession. His consecration at the hands of the Scotch Non-Jurors, in the face of much adverse criticism, was itself a testimony to the catholicity of the Church and in particular to the steadfast way in which the Scottish episcopalians maintained their trust despite persecution. Seabury's consecration has given our Church a highly prized link of community with the Episcopal Church of Scotland, enriching and enlarging our ties with the mother Church of England. And not least, through his Concordat with the Scottish bishops who consecrated him, he brought to our American Church the magnificent liturgy of the Scottish tradition.

16. MARGARET, Queen of Scotland, 1093.

Born *ca.* 1045, daughter of Edward Etheling, grand-daughter of Edmund Ironside; brought up at court of Edward the Confessor; married Malcolm III Canmore, King of Scotland, *ca.* 1067-68; died at Edinburgh, November 16, 1093; canonized, 1251. Her name appears in the Scottish Calendar.

From childhood Margaret's principal interests were religious, and had she not felt it her duty to bring England and Scotland closer together by marriage with Malcolm, she might well have ended her days in a convent. To her zeal is due the reform of the Scottish Church and its greater conformity to the larger life of the Western Church. Though Romanist in her background and sympathies, she rebuilt the Scottish shrine of Iona.

Prayer Book Studies

Her personal asceticism was rigorous; her charities were generous.

17. HILDA, Abbess of Whitby, 680.

Born, 614; died, November 17, 680. Hilda is commemorated in the English 1928, Scottish and South African Books on the 18th, to avoid concurrence with St. Hugh; in the Canadian Books on the 17th.

Most of what we know of Hilda comes from Bede's *Ecclesiastical History* (IV, 23-24). She was a potent leader at a critical time in the early history of the English Church, when Roman and Celtic traditions were in tension. Her monastery, a double house for men and women, was a civilizing force. It was there that the poet Caedmon was encouraged to compose his English verses. And it was at Whitby that the famous conference took place that determined the future destinies of the English Church. Hilda was a friend of both sides, devoted to the memory of St. Aidan, from whom she received the veil, but holding allegiance to the Roman customs that prevailed as a result of the conference.

19. ELIZABETH, Princess of Hungary, 1231.

Born at Pressburg, 1207, daughter of King Andrew II of Hungary; married in 1221 to Louis IV, landgrave of Thuringia; died at Marburg, November 17, 1231; canonized, 1235. The Roman Calendar observes her memory on the 19th. Her name also appears on this date in the Indian Prayer Book.

St. Elizabeth's charity is fittingly remembered in countless hospitals that bear her name throughout the Christian world. After her husband's death, her life was full of tragedy, but she never thought of self, but only of the needs of others. She fulfilled in her short lifetime the "works of mercy," and there have been few who have so perfectly matched her love for even the least of Christ's brethren.

Proposed Black Letter Days

23. CLEMENT, Bishop of Rome, *ca.* 100.

There are few authentic facts of Clement's life that can be documented, though many of the traditions about him seem plausible enough. He may have been a disciple of St. Peter, and the beautiful basilica named for him at Rome may well stand upon the site of his home. His name suggests an humble ancestry, and his family may have had some attachment to "Caesar's household." His fame rests upon the Epistle to the Corinthians, which he wrote in the name of the Roman Church about A.D. 95 — a document that was held in some ancient churches as canonical. It is the most significant writing of the post-apostolic age outside the later books of the New Testament, and deserves its honored place in the collection known as "The Apostolic Fathers." Later tradition accounted him a martyr, but there is no convincing proof of this.

December

2. CHANNING MOORE WILLIAMS, Missionary Bishop in China and Japan, 1910.

Born in Richmond, Virginia, July 18, 1829; ordained Deacon, July 1, 1855, and Priest, January 11, 1857; consecrated American Bishop in China, with jurisdiction in Japan, October 3, 1866; in 1874, his jurisdiction was divided, and he was named Bishop of Yedo, Japan; resigned, October 1889; died in Richmond, December 2, 1910.

Though he gave devoted service to China, Bishop Williams' name is chiefly associated with the laying of foundations in Japan. He was the first Anglican missionary to set foot in Japan, his first visit being in 1859. He founded St. Paul's University in Tokyo, and, in 1887, he brought together the American and English missions in the formation of the Nippon Sei Ko Kwai, the Holy Catholic Church of Japan. At the time, the Church in Japan numbered less than a thousand communicants. But Bishop

Prayer Book Studies

Williams' vision and wisdom laid secure foundations. After his retirement he remained in Japan to help his successor. Bishop Williams was also a dear friend of Bishop Schereschewsky (see October 15), who succeeded him as bishop in China; and he did much to foster the scholarly work of Bishop Schereschewsky to the great benefit of the whole Christian enterprise in the Orient.

4. CLEMENT OF ALEXANDRIA, Priest, *ca.* 210.

Clement was converted to Christianity by Pantaenus, founder of the Catechetical School at Alexandria, and succeeded his teacher as head of the School about 180. For over twenty years he labored effectively as an apologist for the faith and catechist of the faithful. His speculative theology helped to establish the good reputation of Christianity in the world of learning and prepare the way for his pupil, Origen, the most eminent theologian of Greek Christianity. Clement was a gentleman and a scholar, a man of unusual refinement of manners and cheerful disposition. He is accounted a saint of the Eastern Church, and his name appears on most of the modern Anglican Calendars. His influence has been very notable upon modern Anglican theology.

6. NICHOLAS, Bishop of Myra in Lycia, *ca.* 342.

Very little is known of the life of St. Nicholas; the traditions that have come to surround his name as the patron of children and of sailors have largely overshadowed the few facts of his career that can be ascertained. He was certainly no mythical figure (as, for example, St. George), having been a confessor in the persecution of Diocletian. But it cannot be proved that he attended the Council of Nicaea, though it is possible that he did so. The Commission recognizes that of all the names proposed for the Calendar, that of St. Nicholas presents the greatest degree of difficulty so far as authentic information is concerned. But it believes that the beautiful associations that have

Proposed Black Letter Days

come to surround his cult, especially his devotion to children and poor folk, doubtless have a basis in fact, and represent in any event a quality of saintliness that deserves both recognition and imitation. He is commemorated by both the Eastern and the Western Church; his name is found in the Sarum Calendar and in all Anglican Prayer Books with Black Letter Days.

APPENDICES

APPENDIX 1

Comparative Tables of Anglican Calendars

In the following tables a complete listing is given of the entries in the major Anglican Prayer Books, whether adopted or proposed. By way of comparison, these entries are noted whenever they occur in the Roman or the Sarum Calendars, but no attempt has been made to list in entirety the names in these two Missals.

Prayer Book Studies

JANUARY

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	CIRCUMCISION	X	X	X	X	X	X	X	X	X	X	..
	OCTAVE OF CHRISTMAS	..	..	..	..	..	X	..	..	..	..	..
	HOLY NAME OF JESUS	..	..	..	..	..	..	..	..	..	..	X
2												
3												
4	Titus ¹	..	..	..	..	..	..	..	X	..	X	..
5												
6	EPIPHANY	X	X	X	X	X	X	X	X	X	X	X
7												
8	Lucian	..	X	X	..	..	..	..	..	..	..	..
9												
10	William Laud	..	..	..	..	..	X	..	..	..	..	X
11	David	..	..	..	..	..	..	X	..	..	..	..
12	Benedict Biscop	..	..	..	..	..	..	..	X	..	..	..
13	John Horden	..	..	..	..	..	X	..	..	..	..	..
13	Hilary }	..	X	X	X	X	X	X	..	..	X	..
14	Hilary }	X	..	..	..	..	..	..	..	..	..	X
14	Kentigern	..	..	..	..	..	..	X	..	..	..	..
15												
16												
17	Antony	X	X	..	X	..	..	X	X	X	..	X
18	Prisca	X	X	X	..	..	..	..	..	..	..	..
19	Wulfstan	..	X	..	X	..	X	..	..	..	..	..
19	Henry (of Finland)	..	..	..	..	..	X	..	..	..	..	..
20	Fabian	X	X	X	X	..	..	X	X	..	..	..
21	Agnes	X	X	X	X	..	..	X	X	X	..	..
22	Vincent	X	X	X	X	X	X	X	X	..	X	X
23	Phillips Brooks	..	..	..	..	..	..	..	..	..	..	X
24	Timothy	X	..	..	..	..	..	X	X	X	..	X
25	CONVERSION OF ST. PAUL	X	X	X	X	X	X	X	X	X	X	X
26	Polycarp	X	..	..	X	X	X	X	X	X	X	X
27	John Chrysostom	X	..	..	X	X	X	X	X	X	X	X
28												
29												
30	King Charles I ²	..	..	X	..	..	X	X	..	..	..	..
31												

¹ See February 6; Canadian 1955 commemorates with Timothy on the 24th.

² Not listed in the 1661 Book, but a commemorative service provided until 1859.

Comparative Tables of Anglican Calendars

FEBRUARY

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Bride	..	X	..	..	..	..	X	..	..	..	..
	Ignatius of Antioch ¹	X	X	..	..	X	..	..	..	..	X	X
2	PURIFICATION	X	X	X	X	X	X	X	X	X	X	X
3	Blasius ²	X	X	X	..	..	..	..	..	..	X	X
	Ansgarius	..	..	..	X	..	X	..	X	..	X	X
4	Cornelius	..	..	..	..	..	..	..	..	..	X	X
	Gilbert of Sempringham	..	..	..	..	..	..	..	X	..	..	X
5	Agatha	X	X	X	..	..	..	..	X	..	..	..
6	Titus ³	X	..	..	..	..	..	X	..	X	..	X
7												
8												
9												
10												
11	Caedmon	..	..	..	..	..	X	..	..	..	..	..
	Finnian	..	..	..	..	..	..	X	..	..	..	..
12												
13												
14	Valentine	X	X	X	..	X	X	..	X	..	..	..
15	Thomas Bray	..	..	..	..	..	..	..	..	..	..	X
16												
17	Finan	..	..	..	..	..	..	X	..	..	..	..
18	Colman	..	..	..	..	..	..	X	..	..	..	..
19												
20	African Missionaries and Martyrs	..	..	..	..	..	..	..	X	..	..	..
21												
22												
23												
24	MATTHIAS	X	X	X	X	X	X	X	X	X	X	X
25	Charles Inglis	..	..	..	..	..	X	..	..	..	..	..
26												
27	George Herbert	..	..	..	..	..	X	..	X	..	..	X
28												

¹ See December 17.

² The American 1928 Proposed list placed him on the 11th.

³ See January 4.

Prayer Book Studies

MARCH

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	David	..	X	X	X	X	X	X	X	X	X	X
2	Chad	..	X	X	X	X	X	X	X	..	..	..
	John and Charles Wesley	..	..	..	..	..	X	..	..	..	..	..
3												
4												
5												
6	Baldred	..	..	..	..	..	..	X	..	..	..	..
7	Perpetua and Felicitas	X	X	X	X	X	X	X	X	..	..	X
8	Thomas Aquinas	X	..	..	..	..	..	X	X	X	..	X
9												
10	Kessog	..	..	..	..	..	..	X	..	..	..	..
11												
12	Gregory the Great	X	X	X	X	X	X	X	X	X	X	X
13												
14												
15												
16												
17	Patrick	X	X	X	X	X	X	X	X	X	X	X
18	King Edward	..	X	X	..	..	..	X	..	..	..	..
	Cyril of Jerusalem	X	..	..	..	..	..	..	X	X	..	..
19	Joseph	X	..	..	..	X	X	X	X	X	X	X
	Thomas Ken }	..	..	..	..	..	X	..	X	..	..	..
20	Thomas Ken }	..	..	..	..	..	..	..	..	..	..	X
	Cuthbert	..	X	..	X	X	X	X	X	X	..	..
21	Benedict ¹	X	X	X	X	X	X	X	X	X	X	..
	Thomas Cranmer ²	..	..	..	..	..	X	..	..	..	..	..
22												
23	Gregory Illuminator	..	..	..	..	..	..	..	..	..	..	X
24												
25	ANNUNCIATION	X	X	X	X	X	X	X	X	X	X	X
26												
27												
28												
29	John Keble	..	..	..	..	..	X	..	X	..	..	X
30												
31												

¹ See July 11.

² See June 9.

Comparative Tables of Anglican Calendars

APRIL

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Gilbert J. F. M. Maurice	..	..	..	..	..	..	×	..	..	..	×
2												
3	Richard	..	×	×	×	×	×	..	×	..	..	..
4	Ambrose ¹	..	×	×	×	×	×	×	×	×	×	×
5												
6	William Law	..	..	..	..	..	..	..	×	..	..	×
7												
8	W. A. Muhlenberg	..	..	..	..	..	..	..	..	..	..	×
9												
10												
11	Leo the Great ²	×	..	..	×	..	×	×	×	×	..	×
12	G. A. Selwyn ³	..	..	..	..	..	..	..	×	..	..	×
13												
14	Justin Martyr ⁴	×	..	..	..	..	..	×	×	×	..	×
15												
16	Magnus	..	..	..	..	..	..	×	..	..	..	..
17	Donnan	..	..	..	..	..	..	×	..	..	..	..
18												
19	Alphege	..	×	×	×	×	×	×	×	..	..	..
20	Serf	..	..	..	..	..	..	×	..	..	..	..
21	Anselm	×	..	..	×	×	×	×	×	×	×	×
	Maelrubha	..	..	..	..	..	..	×	..	..	..	..
22												
23	George	×	×	×	×	×	×	×	×	×	×	..
24	Wilfrid	..	..	..	..	..	..	..	×	..	..	..
25	MARK	×	×	×	×	×	×	×	×	×	×	×
26												
27												
28												
29												
30	Catherine of Siena	×	..	..	×	..	..	×	×	×	×	..
	David Livingstone	..	..	..	..	..	×	..	..	..	..	..

¹ Roman lists on December 7.

² Sarum lists on June 28.

³ South African places on the 11th.

⁴ Scottish observes on the 13th; Canadian on June 1.

Prayer Book Studies

MAY

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	PHILIP AND JAMES	X	X	X	X	X	X	X	X	X	X	X
2	Athanasius	X	:	:	X	X	X	X	X	X	X	X
3	Invention of Cross	X	X	X	:	:	:	:	X	X	X	X
4	Monnica	X	..	..	X	..	X	X	X	X	X	X
5												
6	St. John at Latin Gate John of Damascus ¹	X	X	X	X	X	X	X	X	X	..	..
7												
8												
9	Gregory Nazianzen	X	..	..	..	X	X	X	X	..	..	X
10												
11	Cyril and Methodius	..	..	..	..	..	X	..	..	..	X	X
12												
13	Martyrs of Uganda	..	..	..	..	..	..	..	X	..	..	..
14												
15												
16												
17												
18												
19	Dunstan	..	X	X	X	X	X	X	X	..	..	X
20	Alcuin	..	..	..	..	..	..	..	..	..	..	X
21												
22												
23												
24	Jackson Kemper	..	..	..	..	..	..	..	..	..	..	X
25	Aldhelm	..	X	..	X	..	X	X	X	..	..	..
26	Augustine of Canterbury ²	X	X	X	X	X	X	X	X	X	X	X
27	Venerable Bede	X	..	X	X	X	X	X	X	X	X	X
28												
29												
30	Joan of Arc	..	..	..	..	..	X	..	X	..	..	..
31												

¹ Roman observes on March 27.

² Roman lists on the 28th.

Comparative Tables of Anglican Calendars

JUNE

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Nicomedes Justin Martyr ¹	..	X	X	..	..	..	..	..	..	..	..
2	Martyrs of Lyons Martyrs of China	..	..	..	..	X	X	..	X	..	X	X
3		..	..	..	..	..	..	..	..	..	X	..
4		..	..	..	..	..	..	..	..	..	..	..
5	Boniface	X	X	X	X	X	X	X	X	X	X	X
6		..	..	..	..	..	..	..	..	..	..	..
7		..	..	..	..	..	..	..	..	..	..	..
8		..	..	..	..	..	..	..	..	..	..	..
9	First Prayer Book Columba } Columba }	..	..	..	X	X	X	X	X	X	X	X
10	Margaret BARNABAS	..	..	..	..	X	X	X	X	..	..	..
11	Ternan	X	X	X	X	X	X	X	X	X	X	X
12		..	..	..	..	..	..	X	..	..	..	..
13		..	..	..	..	..	..	..	..	..	..	..
14	Basil of Caesarea	X	X	..	X	X	X	X	X	X	..	X
15		..	..	..	..	..	..	..	..	..	..	..
16	Joseph Butler	..	..	..	..	..	X	..	..	..	..	X
17	Botolf	..	..	..	..	..	..	..	..	..	X	..
18	Ephrem Syrus Bernard Mizeki	..	..	..	..	..	..	..	X	..	..	X
19		..	..	..	..	..	..	..	..	..	..	..
20	Trans. King Edward Fillan	..	X	X	..	..	..	..	..	..	..	..
21		..	..	..	..	..	..	X	..	..	..	..
22	Alban ²	..	X	X	X	X	X	X	X	X	X	X
23		..	..	..	..	..	..	..	..	..	..	..
24	NATIVITY JOHN BAPTIST	X	X	X	X	X	X	X	X	X	X	X
25	Moluag	..	..	..	..	..	..	X	..	..	..	..
26		..	..	..	..	..	..	..	..	..	..	..
27		..	..	..	..	..	..	..	..	..	..	..
28	Irenaeus ³	X	..	..	X	..	X	X	X	X	X	X
29	PETER PETER AND PAUL }	..	..	X	X	X	..	X	..	..	X	..
30		X	X	..	..	..	X	..	X	X	..	X

¹ See April 14.

² The 1661 Book observes on the 17th.

³ Sarum commemorates Leo the Great on this day.

Prayer Book Studies

JULY

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Dominion Day	×	×	×	×	×	×	×	×	×	×	×
2	Visitation	×	×	×	×	×	×	×	×	×	×	×
3												
4	Trans. of Martin INDEPENDENCE DAY	..	×	×	..	..	..	..	..	..	×	×
5												
6	Octave Peter and Paul Thomas More Palladius	×	×	..	..	..	×	..	..	..	..	..
7												
8												
9	Stephen Langton	..	..	..	..	..	×	..	..	..	..	..
10												
11	Benedict ¹	..	×	..	..	..	..	..	..	..	..	×
12												
13	Silas	..	..	..	..	..	..	..	×	..	..	..
14												
15	Swithun	..	×	×	×	×	×	×	×	..	..	..
16	Osmund	..	×	..	..	..	..	..	×	..	..	..
17	William White	..	..	..	..	..	..	..	..	..	..	×
18												
19												
20	Margaret	×	×	×	×	×	×	×	×	×	..	..
21												
22	Mary Magdalen	×	×	×	×	×	×	×	×	×	×	×
23												
24												
25	JAMES	×	×	×	×	×	×	×	×	×	×	×
26	Anne Thomas a Kempis	×	×	×	×	×	×	×	×	×	×	×
27	W. R. Huntington	..	..	..	..	..	..	..	..	..	..	×
28												
29	Olaf William Wilberforce	..	..	..	..	..	×	×	..	..	×	..
30	Mary and Martha ²	×	..	..	..	..	..	..	×	×	..	..
31	Germanus and Lupus Ignatius Loyola	×	×	..	..	..	..	..	×	×	..	..

¹ See March 21.

² Roman and Indian observe Martha only, on the 29th.

Comparative Tables of Anglican Calendars

AUGUST

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Lammas St. Peter's Chains	:: X	:: X	X :	X :	X :	X :	X :	:: X	:: X	:: :	:: :
2												
3												
4	Dominic	X	::	::	::	::	::	::	X	X	::	X
5	Oswald	::	X	::	X	X	X	X	::	::	::	X
6	TRANSFIGURATION	X	X	X	X	X	X	X	X	X	X	X
7	Name of Jesus	::	X	X	X	X	X	X	X	X	::	:
8												
9												
10	Laurence	X	X	X	X	X	X	X	X	X	X	X
11												
12												
13	Hippolytus	X	X	::	::	::	X	::	::	::	::	X
14	Jeremy Taylor } Jeremy Taylor }	::	::	::	::	::	X	::	::	::	::	X
15	Rest of Blessed Virgin Mary	X	X	::	::	::	X	X	X	X	::	X
16												
17												
18												
19												
20	Bernard	X	::	::	X	::	X	X	X	X	::	X
21												
22												
23												
24	BARTHOLOMEW	X	X	X	X	X	X	X	X	X	X	X
25	Louis Ebba	X	::	::	::	::	::	::	::	::	::	X
26												
27												
28	Augustine of Hippo	X	X	X	X	X	X	X	X	X	X	X
29	Beheading of St. John Baptist	X	X	X	X	X	X	X	X	X	::	::
30												
31	Aidan	::	::	::	X	X	X	X	X	X	X	X

Prayer Book Studies

SEPTEMBER

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Giles Robert Gray	X	X	X	X	X	X	X	X	X	:	:
2		:	:	:	:	:	:	:	X	:	:	:
3												
4												
5												
6												
7	Evurtius	..	..	X	..	..	..	..	..	..	..	..
8	Nativity of Blessed Virgin Mary	X	X	X	X	X	X	X	X	X	X	..
9	Boisil; Kiaran	..	..	..	..	..	..	X	..	..	..	..
10	E. J. Peck	..	..	..	..	..	X	..	..	..	..	..
11												
12	John Henry Hobart	..	..	..	..	..	..	..	..	..	..	X
13	Cyprian ¹	X	X	..	X	..	X	..	X	..	X	X
14	Holy Cross	X	X	X	X	X	X	X	X	X	..	X
15												
16	Ninian	..	..	..	X	X	X	X	X	..	..	..
17	Latimer and Ridley ² Lambert	..	X	X	..	..	..	..	X	..	..	..
18												
19	Theodore of Tarsus	..	..	..	X	X	X	X	X	..	X	X
20	John C. Patteson	..	..	..	..	..	X	..	X	..	..	X
21	MATTHEW	X	X	X	X	X	X	X	X	X	X	X
22												
23	Adamnan	..	..	..	..	..	..	X	..	..	..	..
24												
25	Sergius Finnbar	..	..	..	..	..	..	X	..	..	..	X
26	Lancelot Andrewes } Lancelot Andrewes }	..	..	..	..	..	X	..	X	..	..	X
27												
28												
29	MICHAELMAS	X	X	X	X	X	X	X	X	X	X	X
30	Jerome	X	X	X	X	X	X	X	X	X	X	X

¹ Sarum and American 1928 place on the 14th, Roman on the 16th (with Cornelius); also observed on the 26th in Sarum, English 1661, and Canadian 1922 lists.

² See October 16.

Comparative Tables of Anglican Calendars

OCTOBER

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Remigius	X	X	X	X	X	X	X	X	..	..	..
2												
3												
4	Francis of Assisi	X	..	..	X	..	X	X	X	X	X	X
5												
6	Faith	..	X	X	X	..	..	..	X	..	..	..
	William Tyndale	..	..	..	..	..	X	..	..	..	..	X
	Thomas of India	..	..	..	..	..	..	..	..	X	..	..
7												
8												
9	Denys	X	X	X	X	X	X	X	X	..	X	..
	Grosseteste	..	..	..	..	..	X	..	..	..	..	..
10	Paulinus	..	..	..	..	X	X	..	X	..	..	..
11	Kenneth	..	..	..	..	..	..	X	..	..	..	..
	Philip the Deacon	..	..	..	..	..	X	..	X	..	..	..
12												
13	Edward the Confessor	X	X	X	X	X	X	X	X	..	X	..
	Congan	..	..	..	..	..	..	X	..	..	..	..
14												
15	Teresa	X	..	..	..	..	..	..	..	..	X	..
	Schereschewsky	..	..	..	..	..	..	..	..	..	..	X
16	Martyn	..	..	..	..	..	..	..	X	..	..	..
	Latimer and Ridley ¹	..	..	..	..	..	..	..	..	..	..	X
17	Etheldreda	..	X	X	X	X	X	X	X	..	..	..
18	LUKE	X	X	X	X	X	X	X	X	X	X	X
19	Frideswide	..	X	..	..	..	..	..	X	..	..	..
20												
21												
22												
23	James, Brother of the Lord	..	..	..	..	..	..	..	X	..	..	..
24												
25	Crispin and Crispinian	..	X	X	X	..	X	X	X	..	..	..
26	Alfred the Great	..	..	..	X	..	X	..	..	..	..	X
	Cedd	..	..	..	..	..	X	X	X	..	..	..
27												
28	SIMON AND JUDE	X	X	X	X	X	X	X	X	X	X	X
29	James Hannington ²	..	..	..	..	..	..	..	X	..	..	X
30												
31												

¹ Canadian 1955 observes on September 17.

² Canadian 1955 observes on the 21st.

Prayer Book Studies

NOVEMBER

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	ALL SAINTS	X	X	X	X	X	X	X	X	X	X	X
2	All Souls	X	X	..	X	..	X	X	X	X	X	X
	Richard Hooker	..	..	..	..	..	X	..	..	..	..	..
3												
4												
5	Elizabeth	..	..	..	..	..	..	..	..	..	X	..
6	Leonard	..	X	X	X	..	..	X	X	..	..	..
7	Willibrord	..	..	..	..	..	X	..	X	..	..	..
8	Saints of Anglican Communion	..	..	..	X	..	X	X	X	X	..	..
	Gervadius	..	..	..	..	..	..	X	..	..	..	..
9												
10												
11	Martin of Tours	X	X	X	X	X	X	X	X	X	X	X
12	Machar	..	..	..	..	..	..	X	..	..	..	X
	Charles Simeon	..	..	..	..	..	X	..	X	..	..	X
13	Britius	..	X	X	..	..	..	..	..	..	..	..
	Devenic	..	..	..	..	..	..	X	..	..	..	..
14	Consecration of Samuel Seabury	..	..	..	..	..	..	..	..	..	..	X
15	Machutus	..	X	X	..	..	..	..	..	..	..	..
	Fergus	..	..	..	..	..	..	X	..	..	..	..
16	Queen Margaret	..	..	..	..	..	..	X	..	..	..	X
	Edmund	..	X	..	..	..	..	..	X	..	..	..
17	Hugh ¹	..	X	X	X	X	X	X	X	..	..	X
	Hilda }	..	..	..	..	X	X	..	..	..	X	X
18	Hilda }	..	..	..	X	..	..	X	X	..	..	..
19	Elizabeth of Hungary	X	..	..	..	..	..	..	..	X	..	X
20	King Edmund	..	X	X	X	X	X	X	X	..	..	..
21												
22	Cecilia	X	X	X	X	X	X	X	X	X	X	..
23	Clement of Rome	X	X	X	X	X	X	X	X	X	X	X
24												
25	Catherine	X	X	X	X	X	X	X	X	..	..	..
26												
27												
28												
29												
30	ANDREW	X	X	X	X	X	X	X	X	X	X	X

¹ Canadian 1922 observes on the 16th.

Comparative Tables of Anglican Calendars

DECEMBER

Day	Feast	Roman	Sarum	English 1661	English 1928	Canadian 1922	Canadian 1955	Scottish	South African	Indian	American 1928	Proposed
1	Nicholas Ferrar	..	..	..	..	..	..	..	X	..	..	..
2	Channing M. Williams	..	..	..	..	..	..	..	..	..	..	X
3	Birinus Francis Xavier	X	..	..	..	..	..	..	X	..	..	..
4	Clement of Alexandria	..	..	..	X	..	X	X	X	X	X	X
5												
6	Nicolas of Myra	X	X	X	X	X	X	X	X	X	X	X
7												
8	Conception of Blessed Virgin Mary	X	X	X	X	X	X	X	X	X	..	..
9	Pantaenus	..	..	..	..	..	..	..	..	X	..	..
10												
11												
12												
13	Lucy	X	X	X	..	..	..	..	X	..	..	..
14	Drostan	..	..	..	..	..	..	X	..	..	..	..
15												
16	O Sapientia	..	X	X	X	X	X	X	X	..	..	..
17	Ignatius of Antioch ¹	..	..	..	X	..	X	X	X	X	..	..
18												
19												
20												
21	THOMAS	X	X	X	X	X	X	X	X	X	X	X
22												
23												
24												
25	CHRISTMAS DAY	X	X	X	X	X	X	X	X	X	X	X
26	STEPHEN	X	X	X	X	X	X	X	X	X	X	X
27	JOHN THE EVANGELIST	X	X	X	X	X	X	X	X	X	X	X
28	HOLY INNOCENTS	X	X	X	X	X	X	X	X	X	X	X
29	Thomas Becket John Wycliffe	X	X	..	..	X	X	..	X	..	..	..
30												
31	Silvester John West	X	X	X	..	..	..	..	..	..	..	..

¹ See February 1.

APPENDIX 2

The Proposed Calendar in Chronological and Topical Order

Inasmuch as the Calendar can be a valuable instrument for teaching the history of the Church, it may be of some value to list the commemorations in an order and arrangement that may be more readily seen from this perspective. *We do not propose that such a table as this be included in the Prayer Book.* The purpose of this appendix is chiefly an effort to illustrate the way in which the proposed Calendar covers all periods of Church History, and includes a wide variety of saintly "types" who have served their Lord in manifold ways.

The Life of Christ

Annunciation	Mar. 25
Visitation	Jul. 2
Nativity of John the Baptist	Jun. 24
Joseph	Mar. 19
Christmas Day	Dec. 25
Holy Name	Jan. 1
Epiphany	Jan. 6
Holy Innocents	Dec. 28
Baptism of Jesus	Epiphany II
Temptation of Jesus	Lent I
Apostles' Days	
Mary Magdalene	Jul. 22
Transfiguration	Aug. 6
Holy Week	
Holy Cross	Sep. 14
Easter	
Ascension	
Evangelists' Days	

The Apostolic Church

Pentecost	
Apostles' Days	
Virgin Mary	Aug. 15

Chronological Table

Barnabas	Jun. 11
Stephen	Dec. 26
Conversion of St. Paul	Jan. 25
Cornelius	Feb. 4
Timothy	Jan. 24
Titus	Feb. 6
Evangelists' Days	

The Ante-Nicene Church

<i>Bishops</i>	<i>Theologians</i>	<i>Martyrs</i>	
Clement of Rome	Clement	Clement	Nov. 23
Ignatius of Antioch	Ignatius	Ignatius	Feb. 1
Polycarp of Smyrna		Polycarp	Jan. 26
	Justin	Justin	Apr. 14
		Martyrs of Lyons	Jun. 2
Irenaeus of Lyons	Irenaeus		Jun. 28
	Clement of Alexandria		Dec. 4
		Perpetua and Companions	Mar. 7
Hippolytus of Rome	Hippolytus	Hippolytus	Aug. 13
		Laurence	Aug. 10
Cyprian of Carthage	Cyprian	Cyprian	Sep. 13
		Agnes	Jan. 21
		Vincent	Jan. 22
		Alban	Jun. 22
Gregory the Illuminator			Mar. 23

The Age of the Ecumenical Councils

Holy Cross			Sep. 14
Monnica			May 4
<i>Bishops</i>	<i>Theologians</i>	<i>Monks</i>	
Nicolas of Myra			Dec. 6
Athanasius of Alexandria	Athanasius		May 2
		Antony	Jan. 17
Basil of Caesarea	Basil	Basil	Jun. 14
Gregory Nazianzen	Gregory Naz.		May 9
	Ephrem		Jun. 18
Hilary of Poitiers	Hilary		Jan. 14
Ambrose of Milan	Ambrose		Apr. 4
John Chrysostom	John Chrysostom		Jan. 27
Martin of Tours		Martin	Nov. 11
	Jerome	Jerome	Sep. 30
Augustine of Hippo	Augustine		Aug. 28

Prayer Book Studies

Leo the Great	Leo		Apr. 11
		Benedict	Jul. 11
Gregory the Great	Gregory	Gregory	Mar. 12
	John of Damascus		May 6

The Conversion of the British Isles

<i>Missionary Bishops</i>	<i>Monks</i>	<i>Scholars</i>	<i>Martyrs</i>	
Patrick (Ireland)				Mar. 17
David (Wales)	David	David		Mar. 1
Columba (Scotland) — a Priest	Columba	Columba		Jun. 10
Gregory the Great				Mar. 12
Augustine of Canterbury	Augustine			May 26
Aidan (Northern England)	Aidan	Aidan		Aug. 31
	Hilda			Nov. 17
Theodore of Tarsus (England)		Theodore		Sep. 19
	Bede	Bede		May 27
Boniface (Germany)	Boniface	Boniface	Boniface	Jun. 5
Willibrord (Netherlands)	Willibrord	Willibrord		Nov. 7
	Alcuin	Alcuin		May 20

The Middle Ages

<i>Bishops</i>	<i>Missionaries</i>	<i>Monks and Friars</i>	<i>Scholars</i>	<i>Royalty</i>	
Cyril and Methodius	Cyril and Methodius		Cyril and Methodius		May 11
Ansgarius	Ansgarius	Ansgarius			Feb. 3
				Alfred	Oct. 26
Dunstan		Dunstan	Dunstan		May 19
				Margaret	Nov. 16
Anselm		Anselm	Anselm		Apr. 21
		Bernard			Aug. 20
	Francis	Francis			Oct. 4
	Dominic	Dominic	Dominic		Aug. 4
		Aquinas	Aquinas		Mar. 8
				Louis	Aug. 25
				Elizabeth	Nov. 19
		Sergius			Sep. 25
		a Kempis			Jul. 26

The Reformation

First Prayer Book	Jun. 9
Tyndale	Oct. 6
Latimer and Ridley	Oct. 16

Chronological Table

The Church of England

<i>Bishops</i>	<i>Priests</i>	<i>Theologians</i>	<i>Philanthropists</i>	
Andrewes		Andrewes		Sep. 26
	Herbert			Feb. 27
Laud		Laud		Jan. 10
Jeremy Taylor		Jeremy Taylor		Aug. 14
Ken				Mar. 20
	Bray		Bray	Feb. 15
Butler		Butler		Jun. 16
	Law	Law		Apr. 6
			Wilberforce	Jul. 29
	Simeon			Nov. 12
	Keble			Mar. 29
	Maurice	Maurice		Apr. 1
	<i>Bishops-Missionaries</i>		<i>Martyrs</i>	
	Patteson		Patteson	Sep. 20
	Selwyn			Apr. 12
	Hannington		Hannington	Oct. 29

The Church in America

Colonial

Bray Feb. 15

National

<i>Bishops</i>	<i>Priests</i>	<i>Missionary-Bishops</i>	
Consecration S. Seabury			Nov. 14
White			Jul. 17
Hobart			Sep. 12
Kemper		Kemper	May 24
	Muhlenberg		Apr. 8
Williams		Williams	Dec. 2
Schereschewsky		Schereschewsky	Oct. 15
Brooks			Jan. 23
	Huntington		Jul. 27

Other types of classification can be made than those appearing in the above schedule. A few examples are suggested as follows:

APOLOGISTS: Justin; Athanasius; Augustine of Hippo; Aquinas; Butler.

PREACHERS: Gregory of Nazianzus; Ambrose; John Chrysostom;

Prayer Book Studies

Augustine of Hippo; Leo the Great; Bernard; Dominic; Latimer; Andrewes; Brooks.

HUMANITARIANS: Bray; Law; Wilberforce; Maurice; Muhlenberg; Elizabeth of Hungary.

TRANSLATORS OF THE BIBLE: Jerome; Bede; Tyndale; Schereschewsky.

DEVOTIONAL WRITERS: Augustine of Hippo; Gregory the Great; Bernard; a Kempis; Jeremy Taylor; Law.

HYMNODISTS AND POETS: Ephrem; Hilary; Ambrose; John of Damascus; Aquinas; Herbert; Ken; Keble; Brooks.

LITURGISTS: Hippolytus; Ambrose; Leo the Great; Gregory the Great; Alcuin; Muhlenberg; Huntington.

APPENDIX 3

Notes on Certain Rejected Commemorations

The Calendars of the other Anglican Prayer Books contain a number of names from the early history of Christianity in the British Isles. We know a great deal about many of these saints, thanks to the excellent historical records of Bede and other writers of that early period. Devotion to these men and women has been constant in both the English and Scottish traditions, and their offshoots, and many churches bear their names in dedication. Several of them have found their way increasingly in American church dedications also. It is very tempting to include them in our proposed Calendar for the American Church, for they are part of our heritage also, and their lives are replete with holy example. The Commission believes, however, that the inclusion of so many worthies from this single tradition would be disproportionate in the total scheme and balance of the Calendar herewith proposed. The memory of these saints may well be considered, in parishes and missions that desire some memorial of them, under the Common Propers for Bishops, Confessors, Martyrs, etc. A list of some of the most popular of these saints would include:

January	19	Wulfstan, Bishop of Worcester, 1095
March	2	Chad, Bishop of Lichfield, 672
March	20	Cuthbert, Bishop of Lindisfarne, 687
April	3	Richard, Bishop of Chichester, 1253
April	19	Alphege, Archbishop of Canterbury and Martyr, 1012
May	25	Aldhelm, Bishop of Sherborne, 709
July	15	Swithun, Bishop of Winchester, <i>ca.</i> 862
August	5	Oswald, King of Northumbria and Martyr, 642
October	13	Edward, King and Confessor, 1066
October	17	Etheldreda, Queen and Abbess of Ely, 679
November	20	Edmund, King of East Anglia and Martyr, 870

There are other worthies whose names appear in Anglican Calendars that the Commission does not believe the American Church should adopt. Yet the appearance of our Calendar without these names will doubtless raise objections in some quarters. Our reasons for excluding them should therefore be stated, at least in brief:

Prayer Book Studies

Valentine (Feb. 14) is listed in the Sarum, English 1661, Canadian and South African Calendars. It is not clear whether this name represents a bishop of Umbria or a priest of Rome. According to legend both of these men of the same name suffered martyrdom about the year 270. There are no trustworthy historical records of either of them. The day has ceased to have much religious significance. For Americans, St. Valentine's day is secularized, and associated with the exchange of greetings by lovers.

George (Apr. 23), the "Patron" of England appears in all Anglican Calendars, and was proposed in the American list for the 1928 Book. His popularity is exceeded only by his total obscurity. In the Eastern Church his feast is a major holy day, and the territory of Georgia in Asia Minor is named for him. The tale of his conflict with the dragon is pure mythology, a re-working of the myth of Theseus. Though his martyrdom is attributed to the year 304, it cannot be certified from any historical record that he ever lived. The widespread cultus of St. George throughout the Church cannot be accepted as proof of his historicity. The Commission does not believe that we should commemorate so legendary a person — a kind of allegorical figure of the Christian soldier.

St. John the Evangelist before the Latin Gate (May 6) is listed in all the Anglican Calendars. The basis of this feast is an apocryphal story of the Evangelist's survival of an ordeal of being plunged in boiling oil before the Latin Gate in the city of Rome. This story is as old as Tertullian (early third century), but it does not have the slightest claim to historicity. The date marks the dedication of a basilica in Rome to commemorate the legend.

Anne (July 26), listed in all Anglican Calendars and also included in the list proposed for the American Book of 1928, is known as the name of the mother of our Lord's mother only from apocryphal and utterly legendary sources. Of course, our Lord's mother had a mother, too, and she was doubtless a good woman. But the fact is that we know nothing about her at all, and cannot be certain of the authenticity of her name. The fact that many churches and religious guilds and societies are named for her does not create a history out of a vacuum.

Beheading of St. John Baptist (Aug. 29), a major feast of the Western Church, appears as early as the Gelasian Sacramentary. It is included in all the Anglican Calendars. Of this festival, there is certainly an historical basis, both in the Gospels and in the Jewish historian Josephus. The Commission questions its appropriateness in a Christian Calendar, however, since there is no evidence that the Baptist's martyrdom was due to his faith in Christ. The only feast

Rejected Commemorations

of the Baptist that is relevant to the Christian faith is that of his Nativity on June 24.

Nativity of the Blessed Virgin Mary (Sept. 8), a major festival of both the Eastern and Western Churches, finds a place in all the Anglican Calendars. The story upon which the feast is based is purely apocryphal. The New Testament ignores the Virgin's birth altogether. The Commission believes that the mother of our Lord is best commemorated, as are other Christian saints, on the day of her death.

Cecilia (Nov. 22), a virgin and martyr of Rome, has become in tradition the Patroness of Musicians. All the Anglican Calendars and the American proposed Calendar of 1928 include her name. Unfortunately, there is no trustworthy history of her life or death, and even the date of her martyrdom is much disputed. The problems surrounding her tomb in the catacomb of Callistus at Rome are as yet unsolved, and many competent archaeologists and historians have considerable doubt of her historicity.

Catherine (Nov. 25), another virgin and martyr, appears in all the Anglican Calendars except the Indian. She is said to have been martyred in Alexandria, Egypt, *ca.* 307. Despite the fame of her cultus and the popularity of her name in church, school, and guild dedications, there is not one shred of authentic history that has come down to us about this worthy.

Conception of the Blessed Virgin Mary (Dec. 8), though of ancient commemoration in England, and listed in all the Anglican Calendars, rests upon no authentic history. This feast stands or falls with the festival of the Virgin's Nativity. In addition, however, the modern Roman dogma of the Immaculate Conception of the Blessed Virgin is so repugnant to most Anglicans, that it is difficult to see how this feast would be acceptable in the American Church.

APPENDIX 4

General Bibliography

- Bradshaw, Henry, "Calendar," *A Dictionary of Christian Antiquities*, edited by William Smith and Samuel Cheetham. Hartford, 1880, Vol. I, pp. 256-58.
- Cabrol, Fernand, "Fêtes Chrésiennes," *Dictionnaire d'archéologie chrétienne et de liturgie*, edited by F. Cabrol and H. Leclercq, Vol. V, pp. 1403-52.
- Clarke, W. K. Lowther, "The Calendar," *Liturgy and Worship*, A Companion to the Prayer Books of the Anglican Communion, edited by W. K. Lowther Clarke and Charles Harris. London: S.P.C.K., 1932, pp. 201-44.
- Delehaye, Hippolyte, *Sanctus, Essai sur le culte des saints dans l'antiquité*. Bruxelles: Société des Bollandistes, 1927.
- , *Les origines du culte des martyrs*. 2d ed. Bruxelles: Société des Bollandistes, 1933.
- Dix, Gregory, *The Shape of the Liturgy*. Westminster: Dacre Press, 1945, pp. 333-85.
- Dowden, John, *The Church Year and Kalendar*. Cambridge: University Press, 1910.
- Frere, W. H., *Some Principles of Liturgical Reform*, A Contribution Towards the Revision of the Book of Common Prayer. London: John Murray, 1911, pp. 16-69.
- , *Studies in Early Roman Liturgy: I. The Kalendar*. Alcuin Club Collections. No. XXVIII. Oxford University Press, 1930.
- Kemp, Eric Waldram, *Canonization and Authority in the Western Church*. Oxford University Press, 1948.
- MacLean, A. J., "Festival," *The Prayer Book Dictionary*, edited by George Harford and Morley Stevenson. New York: Longmans, 1912, pp. 337-48.
- Proctor, F., and Dewick, E. S., *The Martiloge*. Edited with Introduction and Notes. The Henry Bradshaw Society, Vol. III. London, 1893.
- Rodgers, Edith Cooperrider, *Discussion of Holidays in the Later Middle Ages*. New York: Columbia University Press, 1940.
- Simpson, W. J. Sparrow, *The Minor Festivals of the Anglican Calendar*. New York: E. P. Dutton and Co., 1901.
- Staley, Vernon, *The Liturgical Year*, An Explanation of the Origin, History and Significance of the Festival Days and Fasting Days

Prayer Book Studies

- of the English Church. London: Mowbray, 1907
- , "Black-Letter Days," *The Prayer Book Dictionary*, edited by George Harford and Morley Stevenson. New York: Longmans, 1912, pp. 103-05.
- Wordsworth, John, *The Ministry of Grace*, Studies in Early Church History with Reference to Present Problems. 2d ed. rev. London: Longmans, 1903, pp. 392-438.
- Wormald, Francis, *English Kalendars before A.D. 1100*. The Henry Bradshaw Society, Vol. LXXII. London, 1935.
- , *English Benedictine Kalendars after A.D. 1100*. The Henry Bradshaw Society, Vols. LXXVII, LXXXI. London, 1939, 1946.

APPENDIX 5

Alphabetical Index of Commemorations, with Special Bibliographies

The listing in this appendix will serve both as an alphabetical index to the fixed holy days proposed in the present study, and as a guide to further reading with respect to each of the new entries. For those who have neither the time nor the resources to explore the varied volumes here recommended, a few general listings of encyclopedias, dictionaries, and biographical collections may be of use. Almost all of the saints here proposed have biographical notices in the *Encyclopaedia Britannica*, and other similar reference works. Attention is called, however, to the following series:

A Dictionary of Christian Biography, edited by William Smith and Henry Wace. 4 vols. London: John Murray, 1877-87.

An old but generally reliable work, containing thorough accounts of all the worthies of the ancient and early mediæval periods.

Dictionary of National Biography, edited by Leslie Stephen and Sidney Lee. 63 vols. London, 1885-1900. Various supplementary volumes, indices, etc.

A standard reference for all periods of English history.

A Dictionary of English Church History, edited by S. L. Oldard, Gordon Crosse, and M. F. Bond. New Edition. London: Mowbray, 1948.

Dictionary of American Biography, edited by Allen Johnson and Dumas Malone. 20 vols. New York: Scribners, 1928-37.

The Catholic Encyclopedia, edited by C. G. Herbermann and others, 16 vols. and Supplement. New York, 1907-14, 1922.

Contains all the entries up to the Reformation. Articles are trustworthy, though uneven in quality and length.

Baring-Gould, S., *The Lives of the Saints*. 16 vols. New and Revised edition. Edinburgh: John Grant, 1914.

Index and Bibliographies

Butler, Alban, *Lives of the Fathers, Martyrs and Other Principal Saints*. Revised and Supplemented by H. Thurston and D. Attwater, 12 vols.

AGNES, January 21.

Ambrose, *Concerning Virginity* (Nicene and Post-Nicene Fathers, Second Series, Vol. X, page 364.)

Kirsch, J. P., in *The Catholic Encyclopedia*, I, 214.

AIDAN, August 31.

Bede, *Ecclesiastical History*, Book III.

Howorth, H. H., *The Golden Days of the Early English Church*, (New York: Dutton, 1917) Vol. I, Chapter I.

Bright, William, *Chapters in Early English Church History*, 3d ed. (Oxford, 1897), Chapter V.

ALBAN, June 22.

Bede, *Ecclesiastical History*, Book I, c. 7.

Williams, Hugh, *Christianity in Early Britain* (Oxford, 1912), Chapter V.

ALCUIN, May 20.

Browne, G. F., *Alcuin of York* (London: S.P.C.K., 1908).

Duckett, E. S., *Alcuin, Friend of Charlemagne* (New York: Macmillan, 1951) (With full bibliography).

Laistner, M. L. W., *Thought and Letters in Western Europe A.D. 500 to 900* (New York: Dial, 1931), Part III.

ALFRED THE GREAT, KING, October 26.

Asser, *Life of King Alfred* (The King's Classics; London: Chatto and Windus, 1908); ed. by W. H. Stevenson (Oxford, 1904).

Plummer, Charles, *The Life and Times of Alfred the Great* (Ford Lectures, 1901; Oxford, 1902).

Browne, G. F., *King Alfred's Books* (London: S.P.C.K., 1920).

Stenton, F. M., *Anglo-Saxon England* (Oxford, 1943), Chapter VIII.

Duckett, E. S., *Alfred the Great* (University of Chicago Press, 1956).

ALL SAINTS, November 1.

Prayer Book Studies

AMBROSE, April 4.

Select works translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. X.

Paulinus the Deacon, "The Life of St. Ambrose," *The Western Fathers*, translated and edited by F. R. Hoare (New York: Sheed and Ward, 1954), pp. 145-88.

deLabriolle, P., *The Life and Times of St. Ambrose*, trans. by H. Wilson (St. Louis: Herder, 1928).

Dudden, F. Homes, *The Life and Times of St. Ambrose*, 2 Vols. (Oxford, 1935) (With full bibliography).

Rand, E. K., *Founders of the Middle Ages* (Lowell Lectures; Cambridge: Harvard University Press, 1929), pp. 69-101.

ANDREW, SAINT, the Apostle, November 30.

ANDREWS, LANCELOT, September 26.

Works, in Library of Anglo-Catholic Theology (Memoir by H. Isaacson).

Preces Privatae (A Manual of the Private Prayers and Meditations). Editions by A. Whyte (with a biography; New York: James Pott, 1896); by F. E. Brightman (London: Methuen, 1903); and others.

Overton, J. H., in *Dictionary of National Biography*, I, 401-05.

Ottley, R. L., *Lancelot Andrewes* (Boston: Houghton Mifflin, 1894).

Higham, Florence, *Lancelot Andrewes* (New York: Morehouse-Gorham, 1952).

Reidy, M. F., *Bishop Lancelot Andrewes, Jacobean Court Preacher* (Chicago: Loyola University Press, 1955).

ANNUNCIATION OF THE BLESSED VIRGIN MARY, THE, March 25.

ANSELM, April 21.

Deane, S. N., *St. Anselm* . . . Translated from the Latin (Philosophical Classics, Religion of Science Library, 54; Chicago: Open Court Publishing Co., 1903).

Church, R. W., *Saint Anselm* (New ed.; London: Macmillan, 1888).

Welch, A. C., *Anselm and His Work* (New York: Scribners, 1901).

Brooke, Z. N., *The English Church and the Papacy from the Conquest to the Reign of John* (Cambridge, 1931).

Index and Bibliographies

ANSGARIUS, February 3.

Robinson, C. H., *Anskar, the Apostle of the North, 801-865* (London: S.P.G., 1921). Translation of "Life" by Rimbert, the successor of Ansgarius.

Wordsworth, John, *The National Church of Sweden* (Hale Lectures; London: Mowbray, 1911), Chapter II.

Latourette, K. S., *The Thousand Years of Uncertainty, A.D. 500-A.D. 1500* (New York: Harpers, 1938), pp. 106-43.

Addison, J. T., *The Medieval Missionary, A Study of the Conversion of Northern Europe, A.D. 500-1300* (New York: International Missionary Council, 1936), pp. 17-19.

ANTONY, January 17.

St. Athanasius, *The Life of Saint Antony*, Newly Translated and Annotated by Robert T. Meyer (Ancient Christian Writers, No. 10; Westminster, Md.: Newman Press, 1950).

Mackean, W. H., *Christian Monasticism in Egypt to the Close of the Fourth Century* (London: S.P.C.K., 1920).

Waddell, Helen, *The Desert Fathers*. Translations from the Latin. (New York: Henry Holt, 1936).

ATHANASIUS, May 2.

Select Works translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. IV (by A. Robertson).

Gregory Nazianzen, "On the Great Athanasius," *ibid.*, VII, pp. 269-80.

Bright, William, "Athanasius," *A Dictionary of Christian Biography*, ed. by W. Smith and H. Wace, Vol. I, pp. 179-203.

Duchesne, Louis, *Early History of the Christian Church* (London: John Murray, 1912), Vol. II.

AUGUSTINE, OF CANTERBURY, May 26.

Bede, *Ecclesiastical History*, Books I and II.

Mason, A. J., *The Mission of St. Augustine to England according to the Original Documents* (Cambridge, 1897).

Browne, G. F., *Augustine and His Companions* (London: S.P.C.K., 1895).

Howorth, H. H., *Saint Augustine of Canterbury* (New York: Dutton, 1913).

Prayer Book Studies

AUGUSTINE, OF HIPPO, August 28.

Works, selected and translated in *Nicene and Post-Nicene Fathers*, First Series, Vols. I-VIII.

Confessions. Numerous translations.

St. Possidius, "The Life of St. Augustine," *The Western Fathers* (New York: Sheed and Ward, 1954), pp. 189-244.

Adam, Karl, *Saint Augustine, The Odyssey of His Soul* (New York: Macmillan, 1932).

Pope, Hugh, *Saint Augustine of Hippo* (Westminster, Md.: Newman Press, 1949).

Bourke, V. J., *Augustine's Quest of Wisdom* (Milwaukee: Bruce Publishing Co., 1944).

Battenhouse, R. W., *A Companion to the Study of St. Augustine* (New York: Oxford University Press, 1954).

BARNABAS, SAINT, the Apostle, June 11.

BARTHOLOMEW, SAINT, the Apostle, August 24.

BASIL THE GREAT, June 14.

Select works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. VIII.

The Ascetic Works of Saint Basil, translated by W. K. Lowther Clarke (London: S.P.C.K., 1952).

Gregory Nazianzen, "On St. Basil the Great," *Funeral Orations*, translated by L. P. McCauley and others (Fathers of the Church; New York, 1953).

Morison, E. F., *St. Basil and His Rule, A Study in Early Monasticism* (Oxford, 1912).

Clarke, W. K. Lowther, *St. Basil the Great, A Study in Monasticism* (Cambridge, 1913).

BEDE, THE VENERABLE, May 27.

Historical writings, translated in Everyman Library, and the Loeb Classical Library.

Browne, G. F., *The Venerable Bede, His Life and Writings*, (London: S.P.C.K., 1919).

Thompson, A. H. (ed.), *Bede, His Life, Times, and Writings, Essays in Commemoration of the Twelfth Centenary of His Death* (Oxford, 1935).

Chambers, R. W., *Bede* (Oxford, 1936).

Duckett, E. S., *Anglo-Saxon Saints and Scholars* (New York: Macmillan, 1947), Chapter III.

Index and Bibliographies

BENEDICT OF NURSIA, July 11.

Gregory the Great, *Dialogues*, Book II: "Of the Life and Miracles of St. Benedict" (translation by E. G. Gardner; London: Medici Society, 1911; also by O. J. Zimmermann and B. R. Avery; Collegeville, Minn.: St. John's Abbey Press, 1949).

The Rule of St. Benedict, ed. and trans. by J. McCann (Westminster, Md.: Newman Press, 1952).

Cabrol, Fernand, *Saint Benedict* (London: Burns, Oates and Washbourne, Ltd., 1934).

McCann, Justin, *Saint Benedict* (New York: Sheed and Ward, 1937).

Lindsay, T. F., *Saint Benedict, His Life and Work* (London: Burns, Oates and Washbourne, Ltd., 1949).

BERNARD, August 20.

The Complete Works . . . translated by S. J. Eales, 5 vols. London, 1889-96.

Storrs, Richard S., *Bernard of Clairvaux, The Times, the Man, and His Work* (New York: Scribners, 1893).

Williams, Watkin, *Saint Bernard of Clairvaux* (Manchester University Press, 1935).

Gilson, E., *The Mystical Theology of Saint Bernard*, trans. by A. H. C. Downes (New York: Sheed and Ward, 1940).

Taylor, H. O., *The Mediaeval Mind* (London: Macmillan, 1911), Vol. I, Chapter XVII.

BONIFACE, June 5.

Willibald, "The Life of St. Boniface," *The Anglo-Saxon Missionaries in Germany*, trans. and ed. by C. H. Talbot (New York: Sheed and Ward, 1954), pp. 23-62.

Emerton, E., *The Letters of Saint Boniface*, Translated with an Introduction (New York: Columbia University Press, 1940).

Browne, G. F., *Boniface of Crediton and His Companions* (London: S.P.C.K., 1910).

Crawford, S. J., *Anglo-Saxon Influence on Western Christendom 600-800* (Oxford, 1933).

Duckett, E. S., *Anglo-Saxon Saints and Scholars* (New York: Macmillan, 1947), Chapter IV.

BOOK OF COMMON PRAYER, FIRST, June 9.

The First and Second Prayer Books of Edward VI (Everyman Library).

Prayer Book Studies

Ratcliff, E. C., *The Booke of Common Prayer, Its Making and Revisions 1549-1661* (Alcuin Club Collections: XXXVII; London: S.P.C.K., 1949).

Morison, Stanley, *English Prayer Books* (3d ed.; Cambridge, 1949).

BRAY, THOMAS, February 15.

Overton, J. H., in *Dictionary of National Biography*, II, 1147-49.

Pennington, E. L., *The Reverend Thomas Bray* (Church Historical Society Publication, No. VII; Philadelphia, 1934).

Lydekker, J. W., *Thomas Bray, 1658-1730, Founder of Missionary Enterprise* (Church Historical Society Publication, No. 14; Philadelphia, 1943).

Cropper, M., *Sparks among the Stubble* (New York: Longmans, 1955), pp. 33-59.

Thompson, H. P., *Thomas Bray* (London: S.P.C.K., 1954).

BROOKS, PHILLIPS, January 23.

Allen, A. V. G., *Life and Letters of Phillips Brooks* (New York: Dutton, 1900).

Lawrence, William, *Life of Phillips Brooks* (New York: Harpers, 1930).

Chorley, E. C., *Men and Movements in the American Episcopal Church* (Hale Lectures; New York: Scribners, 1946).

Addison, J. T., *The Episcopal Church in the United States, 1789-1931* (New York: Scribners, 1951), pp. 262-70.

BUTLER, JOSEPH, June 16.

Works, editions by W. E. Gladstone (Oxford, 1896), 2 vols.; and by J. H. Bernard (London, 1900).

Church, R. W., *Pascal and Other Sermons* (London: Macmillan, 1896), Sermon II: "Bishop Butler."

Mossner, E. C., *Bishop Butler and the Age of Reason, A Study in the History of Thought* (New York: Macmillan, 1936). (Contains a full bibliography.)

Stephen, L., in *Dictionary of National Biography*, III, 519-24.

CHRISTMAS DAY, December 25.

CIRCUMCISION OF CHRIST, THE, see HOLY NAME

Index and Bibliographies

CLEMENT OF ALEXANDRIA, December 4.

Works, translated in *Ante-Nicene Fathers*, Vol. II.

Oulton, J. E. L., and Chadwick, H., *Alexandrian Christianity* (The Library of Christian Classics; Vol. II; Philadelphia: Westminster Press, 1954).

Bigg, C., *The Christian Platonists of Alexandria* (Oxford, 1886).

Westcott, B. F., in *Dictionary of Christian Biography*, I, 559-67.

Tollinton, R. B., *Clement of Alexandria, A Study in Christian Liberalism* (London: Williams and Norgate, 1914), 2 vols.

CLEMENT OF ROME

Clarke, W. K. Lowther, *The First Epistle of Clement to the Corinthians* (Translations of Early Documents; London: S.P.C.K., 1937).

Kleist, J. A., *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (Ancient Christian Writers, No. 1; Westminster, Md.: Newman Press, 1946).

Lightfoot, J. B., *The Apostolic Fathers. Part I: S. Clement of Rome* (rev. ed.; London: Macmillan, 1890), 2 vols.

Bardy, G., *The Church at the End of the First Century*, trans. by P. W. Singleton (London: Sands and Co., 1938).

COLUMBA, June 10.

St. Adamnan, *Prophecies, Miracles and Visions of St. Columba, A New Translation*, by J. T. Fowler (London: Henry Froude, 1895).

Menzies, Lucy, *Saint Columba of Iona, A Study of His Life, His Times, and His Influence* (London: Dent, 1920).

Duke, John A., *The Columban Church* (Oxford, 1932).

Pochin Mould, D. D. C., *Scotland of the Saints* (London: Batsford, 1952).

CORNELIUS THE CENTURION, February 4.

CYPRIAN, September 13.

Works, translated in *Ante-Nicene Fathers*, Vol. V.

Benson, E. W., *Cyprian, His Life, His Times, His Work* (London: Macmillan, 1897).

Gregg, J. A. F., *The Decian Persecution* (Edinburgh: Blackwood, 1897).

Prayer Book Studies

Lietzmann, Hans, *The Founding of the Church Universal* (A History of the Early Church, Vol. II; New York: Scribners, 1950), pp. 216-57.

Greenslade, S. L., *Early Latin Theology* (The Library of Christian Classics, Vol. V; Philadelphia: Westminster Press, 1956).

CYRIL AND METHODIUS, May 11.

Jagič, V., in *Cambridge Mediaeval History*, IV, 215-29.

Latourette, K. S., *The Thousand Years of Uncertainty, A.D. 500-A.D. 1500* (New York: Harpers, 1938), pp. 155-70.

Spinka, M., *A History of Christianity in the Balkans* (Studies in Church History, Vol. I; Chicago: The American Society of Church History, 1933), pp. 17-36.

Potoček, C. J., *Saints Cyril and Methodus, Apostles of the Slavs* (New York: P. J. Kenedy and Sons, 1941).

DAVID, March 1.

Wade-Evans, A. W., *Life of St. David* (Translations of Christian Literature Series: Lives of the Celtic Saints: London: S.P.C.K., 1923).

Williams, Hugh, *Christianity in Early Britain* (Oxford, 1912).

Lloyd, J. E., *A History of Wales from the Earliest Times to the Edwardian Conquest* (London: Longmans, 1911), I, 124-61.

Williams, A. H., *An Introduction to the History of Wales* (Cardiff: University of Wales Press Board, 1941), I, 83-146.

DOMINIC, August 4.

Lives of the Brethren of the Order of Preachers, 1206-1259, translated by Placid Conway; edited by Bede Jarrett (London: Burns, Oates and Washbourne, Ltd., 1924).

Jarrett, Bede, *Life of St. Dominic (1170-1221)* (New York: Benziger Bros., 1924).

Bennett, R. F., *The Early Dominicans*, Studies in Thirteenth Century Dominican History (Cambridge, 1937).

Mandonnet, Pierre, *St. Dominic and His Work*, trans. by M. B. Larkin (St. Louis: Herder, 1944). Full bibliography.

DUNSTAN, May 19.

Symons, Thomas, *Regularis Concordia*, The Monastic Agreement of the Monks and Nuns of the English Nation,

Index and Bibliographies

Translated with Introduction and Notes (Medieval Classics; London: Thos. Nelson, 1953).

Robinson, J. A., *The Times of Saint Dunstan* (Ford Lectures, 1922; Oxford, 1923).

Knowles, David, *The Monastic Order in England* (Cambridge, 1949), pp. 31-56.

Duckett, E. S., *Saint Dunstan of Canterbury, A Study of Monastic Reform in the Tenth Century* (New York: W. W. Norton, 1955).

ELIZABETH OF HUNGARY, November 19.

Jacobus de Voragine, *The Golden Legend*, translated by G. Ryan and H. Kipperger (New York: Longmans, 1941), II, 675-89.

Bihl, M., in *The Catholic Encyclopedia*, V, 389-91.

Schmidt-Pauli, E. von, *Saint Elizabeth, Sister of Saint Francis* (New York: Holt), 1932.

Seesholtz, Anne, *Saint Elizabeth* (New York: Philosophical Library, 1948).

EPHREM OF EDESSA, June 18.

Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. XIII.

Smith, R. P., in *Dictionary of Christian Biography*, II, 137-44.

Burkitt, F. C., *Early Eastern Christianity* (St. Margaret's Lectures, 1904, On the Syriac-Speaking Church; London: John Murray, 1904), Chapter III.

EPIPHANY OF OUR LORD JESUS CHRIST, THE, January 6.

FRANCIS OF ASSISI, October 4.

Robinson, P., *The Writings of Saint Francis of Assisi*, Translated with Introduction and Notes (Philadelphia: Dolphin Press, 1906).

Thomas of Celano, *The Lives of S. Francis of Assisi*, Translated by A. G. F. Howell (New York: Dutton, 1908).

The Little Flowers of St. Francis, The Mirror of Perfection, The Life of St. Francis (by St. Bonaventura). Everyman Library.

Sabatier, Paul, *Life of St. Francis of Assisi*, trans. by L. S. Houghton (New York: Scribners, 1894).

Salvatorelli, L., *The Life of St. Francis of Assisi*, trans. by E. Sutton (New York: Knopf, 1928).

Prayer Book Studies

- Petry, R. C., *Francis of Assisi, Apostle of Poverty* (Durham: Duke University Press, 1941).
Moorman, John R. H., *Saint Francis of Assisi* (London: SCM Press, 1950).

GREGORY THE GREAT, March 12.

- Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vols. XII, XIII.
Gasquet, F. A., *A Life of Pope St. Gregory the Great*, written by a Monk of the Monastery of Whitby (Westminster: Art and Book Co., 1904).
Barmby, J., in *Dictionary of Christian Biography*, II, 779-91.
Hutton, W. H., in *Cambridge Medieval History*, II, 236-62.
Dudden, F. Homes, *Gregory the Great, His Place in History and Thought* (London: Longmans, 1905), 2 vols.
Batiffol, P., *Saint Gregory the Great*, trans. by J. L. Stoddard (London: Burns, Oates and Washbourne, Ltd., 1929).

GREGORY THE ILLUMINATOR, March 23.

- Davidson, L., in *Dictionary of Christian Biography*, II, 737-39.
Attwater, D., *The Golden Book of Eastern Saints* (Milwaukee: Bruce Publishing Co., 1938), pp. 17-25.
Arpee, Leon, *A History of Armenian Christianity* (New York: The Armenian Missionary Association of America, 1946), pp. 15-23.

GREGORY OF NAZIANZUS, May 9.

- Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. VII.
Hardy, E. R., *Christology of the Later Fathers* (The Library of Christian Classics, Vol. III; Philadelphia: Westminster Press, 1954), pp. 111-232.
Watkins, H. W., in *Dictionary of Christian Biography*, II, 741-61.
Brooke, Dorothy, *Pilgrims Were They All, Stories of Religious Adventure in the Fourth Century of Our Era* (London: Faber and Faber, 1943), Chapter IV.

HANNINGTON, JAMES, AND HIS COMPANIONS, October 29.

- Dawson, E. C. (ed.), *The Last Journals of James Hannington* (London: Seeley and Co., 1888).

Index and Bibliographies

—, *James Hannington, A History of His Life and Work 1847-1885* (New York: Anson D. F. Randolph and Co.).

Berry, W. G., *Bishop Hannington and the Story of the Uganda Mission* (London: Fleming H. Revell Co., n.d.).

HERBERT, GEORGE, February 27.

The Temple, and A Priest to the Temple. Introduction by Edward Thomas. Everyman Library.

Walton, Isaak, *Life of George Herbert* (1670). Reprinted by S. B. Carter, *Walton's Lives* (London: Falcon Educational Books, 1951), pp. 197-258.

Palmer, G. H. (ed.), *The English Works of George Herbert* (Boston: Houghton Mifflin, 1905).

Hyde, A. G., *George Herbert and His Times* (London, 1907).

Cropper, M., *Flame Touches Flame* (New York: Longmans, 1949), pp. 1-28.

HILARY, January 14.

Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. IX.

Cazenove, J. G., in *Dictionary of Christian Biography*, III, 54-66.

Duchesne, Louis, *Early History of the Christian Church* (London: John Murray, 1912), Vol. II, *passim*.

HILDA, November 17.

Bede, *Ecclesiastical History*, Book IV, c. 23.

Howorth, H. H., *The Golden Days of the Early English Church* (New York: Dutton, 1917), Vol. III, pp. 175-95.

Browne, G. F., *The Importance of Women in Anglo-Saxon Times* (London: S.P.C.K., 1919).

Eckenstein, L., *Women under Monasticism*, Chapters on Saintlore and Convent Life, 500-1500 (Cambridge, 1896).

HIPPOLYTUS, August 13.

Works, translated in *Ante-Nicene Fathers*, Vol. V.

The Apostolic Tradition. Trans. and ed. by B. S. Easton (Cambridge, 1934); and by G. Dix (London: S.P.C.K., 1937).

Bonwetsch, N., in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, V, 291-95.

Duchesne, L., *Early History of the Christian Church* (London: John Murray, 1909), Vol. I, pp. 212-236.

Quasten, J., *Patrology*, Vol. II (Westminster, Md.: Newman Press, 1953), pp. 163-207. Full bibliography.

Prayer Book Studies

HOBART, JOHN HENRY, September 12.

Lowndes, A. (ed.), *The Correspondence of John Henry Hobart* (Archives of the General Convention; New York, 1911-12), 6 vols.

Schroeder, J. F., *Memorial of Bishop Hobart, A Collection of Sermons . . . with a Memoir of His Life and Writings* (New York, 1831).

Chorley, E. C., *Men and Movements in the American Episcopal Church* (Hale Lectures; New York: Scribners, 1946). Full bibliography.

Addison, J. T., *The Episcopal Church in the United States 1789-1931* (New York: Scribners, 1951), pp. 96-102.

HOLY CROSS, THE EXALTATION OF THE, September 14.

Eusebius, "The Life of Constantine," *Nicene and Post-Nicene Fathers*, Second Series, Vol. I, pp. 526-30 (III. 25-40).

Crowfoot, J. W., *Early Churches in Palestine* (The Schweich Lectures; London: British Academy, 1941), pp. 9-21.

Harvey, W., *Church of the Holy Sepulchre Jerusalem* (Structural Survey, Final Report; Oxford, 1935).

Black, M., "The Festival of Encaenia Ecclesiae in the Ancient Church with special reference to Palestine and Syria," *The Journal of Ecclesiastical History* V (1954), 78-85.

HOLY INNOCENTS, THE, December 28.

HOLY NAME OF OUR LORD JESUS CHRIST, THE,
January 1.

HUNTINGTON, WILLIAM REED, July 27.

Huntington, W. R., *The Church-Idea, An Essay towards Unity* (New York, 1870; 5th ed., Boston: Houghton Mifflin, 1928).

—, *A Short History of the Book of Common Prayer: With a Study of the Te Deum* (New York: Thomas Whitaker, 1893).

Suter, J. W., *Life and Letters of William Reed Huntington, A Champion of Unity* (New York: Century, 1925).

IGNATIUS, February 1.

Kleist, J. A., *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (Ancient Christian Writers, No. 1; Westminster, Md.: Newman Press, 1946).

Index and Bibliographies

- Richardson, C. C., *Early Christian Fathers* (The Library of Christian Classics, Vol. I; Philadelphia: Westminster Press, 1953), pp. 74-120. Full bibliography.
- Lightfoot, J. B., *The Apostolic Fathers*, Part II: *St. Ignatius, St. Polycarp* (rev. ed.; London: Macmillan, 1889), 3 vols.
- Richardson, C. C., *The Christianity of Ignatius of Antioch* (New York: Columbia University Press, 1935).
- Schilling, F. A., *The Mysticism of Ignatius of Antioch* (Philadelphia: University of Pennsylvania Press, 1932).

INDEPENDENCE DAY, July 4.

IRENÆUS, June 28.

- The *Against Heresies*, translated in *Ante-Nicene Fathers*, Vol. I.
- The *Demonstration of the Apostolic Preaching*, trans. by J. A. Robinson (Translations of Christian Literature Series IV: Oriental Texts; London: S.P.C.K., 1920); and by J. P. Smith (Ancient Christian Writers, No. 16; Westminster, Md.: Newman Press, 1952).
- Hitchcock, F. R. M., *Irenaeus of Lugdunum*, A Study of His Teaching, Foreword by H. B. Swete (Cambridge, 1914).
- McGiffert, A. C., *A History of Christian Thought* (New York: Scribners, 1931), Vol. I, pp. 132-48.
- Lietzmann, Hans, *The Founding of the Church Universal* (A History of the Early Church, Vol. II; New York: Scribners, 1950), Chapter Nine.
- Quasten, J., *Patrology*, Vol. I (Westminster, Md.: Newman Press, 1950), pp. 287-313. Full bibliography.

JAMES, SAINT, the Apostle, July 25.

JAMES, SAINT, Apostle (with Philip), May 1.

JEROME, September 30.

- Select Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vols. III and VI.
- Fremantle, W. H., "Hieronymus," *Dictionary of Christian Biography*, III, 29-50.
- Monceaux, P., *St. Jerome, The Early Years*, trans. by F. J. Sheed (New York: Sheed and Ward, 1937).
- Murphy, F. X. (ed.), *A Monument to Saint Jerome*, Essays on Some Aspects of His Life, Works and Influence (New York: Sheed and Ward, 1952).

Prayer Book Studies

Rand, E. K., *Founders of the Middle Ages* (Lowell Lectures; Cambridge, Mass.: Harvard University Press, 1929), Chapter IV.

JOHN, SAINT, Apostle and Evangelist, December 27.

JOHN BAPTIST, THE NATIVITY OF SAINT, June 24.

JOHN CHRYSOSTOM, January 27.

Works, translated in *Nicene and Post-Nicene Fathers*, First Series, Vols. IX-XIV.

Moxon, T. A., *St. Chrysostom On the Priesthood* (Translations of Christian Literature Series I: Greek Texts; London: S.P.C.K., 1907).

Venables, E., in *Dictionary of Christian Biography*, I, 518-35.

Attwater, D., *St. John Chrysostom, the Voice of Gold* (Milwaukee: Bruce Publishing Co., 1939).

Stephens, W. R. W., *St. John Chrysostom, His Life and Times* (3d ed.; London, 1883).

Duchesne, L., *Early History of the Christian Church* (London: John Murray, 1924), Vol. III, pp. 49-75.

JOHN OF DAMASCUS, May 6.

Selected works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. IX.

Lupton, J. H., in *Dictionary of Christian Biography*, III, 409-23.

Martin, E. J., *A History of the Iconoclastic Controversy* (London: S.P.C.K., 1930).

Harnack, A., *History of Dogma*, trans. by N. Buchanan (Boston: Little, Brown and Co., 1898), III, 241-315; IV, 264-67, 304-30.

JOSEPH, SAINT, March 19.

JUDE, SAINT, Apostle (with Simon), October 28.

JUSTIN MARTYR, April 14.

Works, translated in *Ante-Nicene Fathers*, Vol. I; also in *Fathers of the Church*, trans. by T. B. Falls (New York: Christian Heritage, Inc., 1948).

"The Martyrdom of Justin and his Companions," trans. in B. J. Kidd, *Documents Illustrative of the History of the Church*, Vol. I, to A.D. 313 (Translations of Christian Lit-

Index and Bibliographies

erature, Series VI: Select Passages; London: S.P.C.K., 1920).

Quasten, J., *Patrology*, Vol. I (Westminster, Md.: Newman Press, 1950), pp. 196-219. Full bibliography.

Richardson, C. C., *Early Christian Fathers* (The Library of Christian Classics, Vol. I; Philadelphia: Westminster Press, 1953), pp. 225-89.

Carrington, P., *Christian Apologetics of the Second Century in their Relation to Modern Thought* (London: S.P.C.K., 1921).

Little, V. A. Spence, *The Christology of the Apologists* (New York: Scribners, 1935), pp. 90-176.

KEBLE, JOHN, March 29.

Coleridge, J. T., *Memoir of John Keble* (London, 1869).

Lock, W., *John Keble* (London: Methuen, 1895).

Donaldson, A. B., *Five Great Oxford Leaders* (London: Rivingtons, 1902), pp. 1-67.

Church, R. W., *The Oxford Movement: Twelve Years, 1833-1845* (London: Macmillan, 1891), Chapter II.

Overton, J. H., in J. Julian, *A Dictionary of Hymnology* (New York: Scribners, 1892), pp. 610-13.

KEMPER, JACKSON, May 24.

Historical Magazine of the Protestant Episcopal Church, Vol. IV (1935). Special issue devoted to Kemper, with bibliography.

White, G., *An Apostle of the Western Church*. Memoir of the Rt. Rev. Jackson Kemper . . . (New York: Thomas Whitaker, 1911).

Addison, J. T., *The Episcopal Church in the United States 1789-1931* (New York: Scribners, 1951), pp. 140-44.

KEN, THOMAS, March 20.

Anderdon, J. L., *The Life of Thomas Ken, Bishop of Bath and Wells, by a Layman* (London, 1851).

Pumptre, E. H., *Life of Thomas Ken* (rev. ed.; London, 1890), 2 vols.

Bennett, H. L., and Crawford, G. A., in J. Julian, *A Dictionary of Hymnology* (New York: Scribners, 1892), pp. 616-22.

Cropper, M., *Flame Touches Flame* (New York: Longmans, 1949), pp. 182-225.

Overton, J. H., *The Non-Jurors* (London: Smith, 1902).

Prayer Book Studies

LATIMER, HUGH, October 16.

- Sermons* (Parker Society, 1844); *Remains* (Parker Society, 1845), ed. by G. E. Corrie.
- Darby, H. S., *Hugh Latimer* (London: Epworth Press, 1953).
- Chester, A. G., *Hugh Latimer, Apostle to the English* (Philadelphia: University of Pennsylvania Press, 1954).
- Gairdner, James, *The English Church in the Sixteenth Century from the Accession of Henry VIII to the Death of Mary* (London: Macmillan, 1902).

LAUD, WILLIAM, January 10.

- Works, in Library of Anglo-Catholic Theology.
- Hutton, W. H., *William Laud* (London: Methuen, 1895).
- Benson, A. C., *William Laud*, Sometime Archbishop of Canterbury, A Study (new ed.; London: Kegan Paul, Trench, Truebner and Co., 1897).
- Duncan-Jones, A. S., *Archbishop Laud* (London: Macmillan, no date).
- Bourne, E. C. E., *The Anglicanism of William Laud* (London: S.P.C.K., 1947).
- Gardiner, S. R., in *Dictionary of National Biography*, XI, 626-35.

LAURENCE, August 10.

- Cyprian, *Epistle lxxx* (or lxxxi), trans. in *Ante-Nicene Fathers*, Vol. V, p. 408.
- Healy, P. J., *The Valerian Persecution: A Study of the Relations between Church and State in the Third Century A.D.* (Boston: Houghton Mifflin, 1905).

LAW, WILLIAM, April 6.

- A Serious Call to a Devout and Holy Life*, with an Introduction by J. V. Moldenhawer (Philadelphia: Westminster Press, 1948). Also in Everyman Library.
- Works, ed. by G. H. Morgan (G. Moreton; Privately Printed, 1892-93).
- Overton, J. H., *William Law, Nonjuror and Mystic*, A Sketch of his Life, Character, and Opinions (London: Longmans, 1881).
- Hopkinson, A. W., *About William Law*, A Running Commentary on his Works, with a Foreword by E. G. Selwyn (London: S.P.C.K., 1948).

Index and Bibliographies

Cropper, M., *Sparks among the Stubble* (New York: Longmans, 1955), pp. 60-97.

LEO THE GREAT, April 11.

Works, translated in *Nicene and Post-Nicene Fathers*, Second Series, Vol. XII; the *Tome*, in Vol. XIV, pp. 254-58.

Gore, C., in *Dictionary of Christian Biography*, III, 652-73.

Jalland, Trevor, *The Life and Times of St. Leo the Great* (London: S.P.C.K., 1941). Full bibliography.

Sellers, R. V., *The Council of Chalcedon, A Historical and Doctrinal Survey* (London: S.P.C.K., 1953).

Duchesne, Louis, *Early History of the Christian Church*, Vol. III (London: John Murray, 1924), Chapters XI, XV.

LOUIS, August 25.

St. Louis of France, trans. and ed. by R. Hague (The Makers of Christendom Series; New York: Sheed and Ward, 1955).

Perry, F., *Saint Louis, the Most Christian King* (New York: G. P. Putnam's, 1901).

Runciman, S., *A History of the Crusades*, Vol. III (Cambridge, 1954), pp. 255-92.

Munro, D. C., and Sellery, G. C., *Medieval Civilization* (New York: Century, 1904), pp. 491-523 (trans. from Langlois in Lavissee, *Histoire de France*, III).

LUKE, SAINT, the Evangelist, October 18.

MARGARET, November 16.

Anderson, A. O., *Early Sources of Scottish History A.D. 500 to 1286* (Edinburgh: Oliver and Boyd, 1922), II, 1-88.

Dowden, John, *The Celtic Church in Scotland* (London: S.P.C.K., 1894).

Barnett, T. R., *Margaret of Scotland, Queen and Saint, Her Influence on the Early Church of Scotland* (Edinburgh: Oliver and Boyd, 1926).

Menzies, Lucy, *St. Margaret, Queen of Scotland* (London: Dent, 1925).

MARK, SAINT, the Evangelist, April 25.

MARTIN, November 11.

Sulpicius Severus, "The Life of St. Martin of Tours," *The Western Fathers*, trans. and ed. by F. R. Hoare (New York: Sheed and Ward, 1954), pp. 1-60.

Prayer Book Studies

Holmes, T. S., *The Origin and Development of the Christian Church in Gaul during the First Six Centuries of the Christian Era* (Birkbeck Lectures, 1907-08; London: Macmillan, 1911).

Cazenove, J. G., in *Dictionary of Christian Biography*, III, 838-45.

MARTYRS OF LYONS, THE, June 2.

Eusebius, *Ecclesiastical History*, Book V, c. 1-4.

Workman, H. B., *Persecution in the Early Church*, A Chapter in the History of Renunciation (2d ed.; Cincinnati: Jennings and Graham, 1906).

Canfield, L. H., *The Early Persecutions of the Christians* (New York: Longmans, 1913).

Holmes, T. S., *The Origin and Development of the Christian Church in Gaul during the First Six Centuries of the Christian Era* (Birkbeck Lectures, 1907-08; London: Macmillan, 1911).

MARY, SAINT, Mother of our Lord Jesus Christ, August 15.

MARY MAGDALENE, SAINT, July 22.

MATTHEW, SAINT, Apostle and Evangelist, September 21.

MATTHIAS, SAINT, the Apostle, February 24.

MAURICE, JOHN FREDERICK DENISON, April 1.

Maurice, F., *The Life of Frederick Denison Maurice*, Chiefly Told in His Own Letters (New York: Scribners, 1884), 2 vols.

Reckitt, M. B., *Maurice to Temple*, A Century of the Social Movement in the Church of England (Scott Holland Memorial Lectures, 1946; London: Faber and Faber, 1947).

Vidler, A. R., *Witness to the Light*, F. D. Maurice's Message for To-day (Hale Lectures; New York: Scribners, 1948).

Wood, H. G., *Frederick Denison Maurice* (Cambridge, 1950).

METHODIUS, May 11.

For Bibliography, see under CYRIL AND METHODIUS.

MICHAEL, SAINT, AND ALL ANGELS, September 29.

MONNICA, May 4.

St. Augustine, *Confessions*.

Index and Bibliographies

- Simpson, W. J. Sparrow, *St. Augustine's Conversion, An Outline of His Development to the Time of His Ordination* (New York: Macmillan, 1930).
- O'Meara, John J., *The Young Augustine, The Growth of St. Augustine's Mind up to His Conversion* (New York: Longmans, 1954).

MUHLENBERG, WILLIAM AUGUSTUS, April 8.

- Ayres, Anne, *The Life and Work of William Augustus Muhlenberg* (New York: Harpers, 1881).
- (ed.), *Evangelical Catholic Papers, A Collection of Essays, Letters, and Tractates from Writings of Rev. William Augustus Muhlenberg* (New York: Thomas Whitaker, 1875).
- Potter, Alonzo, *Memorial Papers . . .* (Philadelphia: Butler, 1857).
- Wallace, P. A. W., *The Muhlenbergs of Pennsylvania* (Philadelphia: University of Pennsylvania Press, 1950).
- Chorley, E. C., *Men and Movements in the American Episcopal Church* (Hale Lectures; New York: Scribners, 1946).

NATIVITY OF OUR LORD JESUS CHRIST, THE, December 25.

NATIVITY OF SAINT JOHN BAPTIST, THE, June 24.

NICHOLAS, December 6.

- Stokes, G. T., in *Dictionary of Christian Biography*, IV, 41-42.
- M. Ott, in *The Catholic Encyclopedia*, XI, 63-64.

PATRICK, March 17.

- The Works of St. Patrick . . .* trans. and annotated by L. Bieler (Ancient Christian Writers, No. 17; Westminster, Md.: Newman Press, 1953).
- Bury, J. B., *The Life of St. Patrick and his Place in History* (London: Macmillan, 1905).
- MacNeill, Eoin, *St. Patrick, Apostle of Ireland* (London: Sheed and Ward, 1934).
- Bieler, L., *The Life and Legend of St. Patrick, Problems of Modern Scholarship* (Dublin: Clonmore and Reynolds, 1949).
- Pochin Mould, D. D. C., *Ireland of the Saints* (London: Batsford, 1953).

Prayer Book Studies

PATTESON, JOHN COLERIDGE, September 20.

Yonge, C. M., *Life of John Coleridge Patteson*, Missionary Bishop of the Melanesian Islands (London: Macmillan, 1888).

Paton, F. H. L., *Patteson of Melanesia*, A Brief Life . . . (London: S.P.C.K., 1930).

Montgomery, H. H., *The Light of Melanesia*, A Record of Fifty Years' Mission Work in the South Seas, written after a Personal Visitation (London: S.P.C.K., 1896).

Armstrong, E. S., *The History of the Melanesian Mission* (New York: Dutton, 1900).

PAUL, SAINT, the Apostle (with Saint Peter), June 29.

PAUL, THE CONVERSION OF SAINT, the Apostle, January 25.

PERPETUA AND HER COMPANIONS, March 7.

"The Passion of the Holy Martyrs Perpetua and Felicitas," *Ante-Nicene Fathers*, Vol. III, pp. 699-706.

Workman, H. B., *Persecution in the Early Church*, A Chapter in the History of Renunciation (2d ed.; Cincinnati: Jennings and Graham, 1906).

Donaldson, S. A., *Church Life and Thought in North Africa A.D. 200* (Cambridge, 1909).

Frend, W. H. C., *The Donatist Church*, A Movement of Protest in Roman North Africa (Oxford, 1952), Chapter IX.

PETER AND PAUL, SAINTS, Apostles, June 29.

Cullmann, O., *Peter, Disciple, Apostle, Martyr*, trans. by F. V. Filson (Philadelphia: Westminster Press, 1953).

Toynbee, J., and Perkins, J. W., *The Shrine of St. Peter and the Vatican Excavations* (New York: Longmans, 1956).

PHILIP, SAINT, the Apostle (with James), May 1.

POLYCARP, January 26.

Letter to the Philippians, and *Martyrdom*, trans. in all collections of the Apostolic Fathers. See also, with full bibliography: Richardson, C. C., *Early Christian Fathers* (The Library of Christian Classics, Vol. I; Philadelphia: Westminster Press, 1953), pp. 121-58.

Lightfoot, J. B., *The Apostolic Fathers*, Part II: *St. Ignatius, St. Polycarp* (rev. ed.; London: Macmillan, 1890).

Harrison, P. N., *Polycarp's Two Epistles to the Philippians* (Cambridge, 1936).

Index and Bibliographies

Cadoux, C. J., *Ancient Smyrna*, A History of the City from the Earliest Times to 324 A.D. (Oxford: Blackwell, 1938), pp. 303-67.

PRESENTATION OF CHRIST IN THE TEMPLE, THE, February 2.

PURIFICATION OF SAINT MARY THE VIRGIN, THE, February 2.

RIDLEY, NICHOLAS, October 16.

Works (Parker Society, 1841); ed. by H. Christmas.

A Brief Declaration of the Lord's Supper (with a memoir by Bishop Moule, Parker Society, 1895).

Ridley, G., *Life of Bishop Ridley* (London, 1763).

Gairdner, James, *The English Church in the Sixteenth Century* from the Accession of Henry VIII to the Death of Mary (London: Macmillan, 1902).

SCHERESCHEWSKY, SAMUEL ISAAC JOSEPH, October 15.

Muller, J. A., *Apostle of China*, Samuel Isaac Joseph Schereschewsky, 1831-1906 (New York: Morehouse, 1937).

SEABURY, CONSECRATION OF SAMUEL, November 14.

Historical Magazine of the Protestant Episcopal Church, Vol. III, September, 1934. Bishop Seabury Sesqui-Centennial Number.

Beardsley, E. E., *Life and Correspondence of the Right Reverend Samuel Seabury, D.D.* . . . (Boston: Houghton Mifflin, 1881).

Manross, W. W., *A History of the American Episcopal Church* (2d ed.; New York: Morehouse-Gorham, 1950), Chapters IX-X.

SELWYN, GEORGE AUGUSTUS, April 12.

Tucker, H. W., *Memoir of the Life and Episcopate of George Augustus Selwyn* (London: W. W. Gardner, 1877), 2 vols.

Curteis, G. H., *Bishop Selwyn of New Zealand and of Lichfield* (London: Kegan Paul, Trench and Co., 1889).

Creighton, Louise, G. A. Selwyn, D.D., *Bishop of New Zealand and Lichfield* (London: Longmans, 1923).

SERGIUS, September 25.

Zernov, N., *St. Sergius, Builder of Russia*. Translated by Adeline Delafeld (London: S.P.C.K., 1939).

Prayer Book Studies

—, *The Russians and Their Church* (London: S.P.C.K., 1945), pp. 38-43.

SIMEON, CHARLES, November 12.

- Moule, H. C. G., *Charles Simeon* (London: Methuen, 1892).
Smyth, Charles, *Simeon and Church Order, A Study of the Origins of the Evangelical Revival in Cambridge in the Eighteenth Century* (Birkbeck Lectures for 1937-38; Cambridge, 1940).
Overton, J. H., *The English Church in the Nineteenth Century (1800-1833)* (London: Longmans, 1894), Chapter III.
Elliott-Binns, L. E., *The Early Evangelicals, A Religious and Social Study* (London: Lutterworth Press, 1953).

SIMON, SAINT, the Apostle, October 28.

STEPHEN, SAINT, DEACON AND MARTYR, December 26.

TAYLOR, JEREMY, August 14.

- Works, in Library of Anglo-Catholic Theology. Many editions of *Holy Living and Holy Dying*. Especially edition of works by R. Heber, rev. by C. P. Eden (London, 1847-54).
Gosse, E., *Jeremy Taylor* ("English Men of Letters": New York: Macmillan, 1904).
Stranks, C. J., *The Life and Writings of Jeremy Taylor* (London: S.P.C.K., 1952).
Cropper, M., *Flame Touches Flame* (New York: Longmans, 1949), pp. 103-54.
Tulloch, John, *Rational Theology and Christian Philosophy in England in the Seventeenth Century* (Edinburgh: Blackwood, 1872), Vol. I, pp. 344-410.
Williamson, H. R., *Jeremy Taylor* (London: Dennis Dobson, 1952).

THEODORE OF TARSUS, September 19.

- Bede, *Ecclesiastical History*, Book IV.
Browne, G. F., *Theodore and Wilfrith* (London: S.P.C.K., 1897).
Howorth, H. H., *The Golden Days of the Early English Church* (London: John Murray, 1917), 3 vols.
Reany, W., *St. Theodore of Canterbury* (St. Louis: Herder, 1944).

Index and Bibliographies

Duckett, E. S., *Anglo-Saxon Saints and Scholars* (New York: Macmillan, 1947).

THOMAS, SAINT, the Apostle, December 21.

THOMAS A KEMPIS, July 26.

The Imitation of Christ. Many editions; especially, ed. with an introduction by E. J. Klein (New York: Harpers, 1941). Also in Everyman Library.

Hyma, A., *The Brethren of the Common Life* (Grand Rapids: Eerdmans, 1950).

Sperry, W. L., *Strangers and Pilgrims* (Boston: Little, Brown and Co., 1939), pp. 61-85.

Jones, Rufus M., *Studies in Mystical Religion* (London: Macmillan, 1909), pp. 298-332.

THOMAS AQUINAS, March 8.

Pegis, A. C. (ed.), *The Basic Writings of Thomas Aquinas* (New York: Random House, 1945); also Selected Writings, ed. M. C. D'Arcy, in Everyman Library.

Grabmann, M., *Thomas Aquinas, His Personality and Thought*, trans. by V. Michel (New York: Longmans, 1928).

Vann, G., *Saint Thomas Aquinas* (London: Hague and Gill, 1940).

D'Arcy, M. C., *Thomas Aquinas* (Westminster, Md.: Newman Press, 1944).

TIMOTHY, SAINT, January 24.

TITUS, SAINT, February 6.

TRANSFIGURATION OF OUR LORD JESUS CHRIST, THE, August 6.

TYNDALE, WILLIAM, October 6.

Works (Parker Society, 1848).

Mozley, J. F., *William Tyndale* (New York: Macmillan, 1937).

Smith, H. M., *Henry VIII and the Reformation* (London: Macmillan, 1948), pp. 276-321.

Pollard, A. W., *Records of the English Bible* (London: Frowde, 1911).

VINCENT, January 22.

Mershman, F., in *Catholic Encyclopedia*, XV, 434.

Mason, A. J., *The Persecution of Diocletian* (Cambridge: Deighton Bell and Co., 1876).

Prayer Book Studies

VISITATION OF THE BLESSED VIRGIN MARY, THE, July 2.

WHITE, WILLIAM, July 17.

White, W., *Memoirs of the Protestant Episcopal Church . . .*
(New York: Dutton, 1880).

Wilson, Bird, *Memoir of the Life of the Rt. Rev. William
White* (Philadelphia, 1839).

Stowe, W. H. (ed.), *The Life and Letters of Bishop William
White* (Church Historical Society Publication, No. 9;
New York: Morehouse, 1937).

Temple, S. A., *The Common Sense Theology of Bishop White*
(New York: King's Crown Press, 1946).

WILBERFORCE, WILLIAM, July 29.

Stephen, L., in *Dictionary of National Biography*, XXI, 208-17.

Cropper, M., *Sparks among the Stubble* (New York: Long-
mans, 1955), pp. 181-221.

Coupland, R., *Wilberforce* (Oxford, 1923).

Howse, E. M., *Saints in Politics*, The "Clapham Sect" and the
Growth of Freedom (University of Toronto Press, 1952).
Full bibliography.

Buxton, T., *William Wilberforce*, The Story of a Great Cru-
sade (London, 1904).

WILLIAMS, CHANNING MOORE, December 2.

Tucker, H. St.G., *The History of the Episcopal Church in
Japan* (New York: Scribners, 1938).

Cary, Otis, *A History of Christianity in Japan: Protestant Mis-
sions* (New York: Fleming H. Revell Co., 1909), Chap-
ter IV.

WILLIBRORD, November 7.

Alcuin, "The Life of St. Willibrord," *The Anglo-Saxon Mis-
sionaries in Germany*, trans. and ed. by C. H. Talbot (New
York: Sheed and Ward, 1954), pp. 1-22. Also trans. by
A. Grieve (London: S.P.C.K., 1923).

Crawford, S. J., *Anglo-Saxon Influence on Western Christen-
dom 600-800* (Oxford, 1933).

Levison, W., *England and the Continent in the Eighth Century*
(Ford Lectures, 1943; Oxford, 1946), Chapter III.

