

## **An Anglican Communion Calendar Sampler For ACC-18**

### **Note to users**

*The Anglican Communion Calendar* is a collection of gifts from the Member Churches of the Communion and sister Churches of other traditions. The gifts are the names of Christians from those Churches whose lives showed authentic marks of holiness. They are all already commemorated in Churches' official calendars but they may not be known widely among the Communion. These names have been chosen and offered to the whole Communion by each Church.

This calendar is commended by the Anglican Consultative Council (ACC) to be received as a gift alongside the authorised Calendars already in use in Member Churches. The Temporale of the Christian year, and Sundays, retain precedence.

### **How to use the Calendar**

The daily provision in the Anglican Cycle of Prayer by which the Anglican Communion prays for the dioceses and Member Churches of the Communion may be augmented by the material in this Calendar.

If appropriate Eucharistic Propers from authorised liturgies may be used with each name in this Calendar.

At the Daily Office each name may be commemorated by the use of an appropriate collect, or simply by being mentioned in the Prayers.

The ACC encourages Member Churches to take note of its resolutions on the use of calendars in Member Churches and the revised IALC Guidelines issued with this document.

## An Anglican Communion Calendar

### January

- 2 [Seraphim of Sarov](#), monk and mystic, the Russian Orthodox Church
- 11 [Rhys Prichard](#) Priest and Poet, 1644, Wales
- 11 [Marguerite Bourgeoys](#) Educator, 1700, Canada

### February

- 2 [Esther John](#) 1960, Pakistan
- 9 [Hannah Grier Coome 1921](#), Canada
- 15 [The 21 Martyrs of Libya](#), 2014, The Coptic Orthodox Church
- 17 [Janani Luwum](#), Archbishop, 1977, Uganda
- 24 [Paul Shinji Sasaki](#), Bishop, 1946. The Anglican Church in Japan

### March

- 1
- 3
- 8 [Edward King](#) Bishop and pastor. 1910The Church of England
- 9 [Sister Emma SSA](#), 1939, The Anglican Church of Australia
- 9 [Maqhamusela Khanyile of Zululand](#), Martyr, 1877, The Anglican Church of Southern Africa
- 17
- 23
- 24 [Oscar Romero](#), Bishop, 1980, The Roman Catholic Church
- 27 [Charles Brent, Bishop, 1929, The Episcopal Church](#)

### April

- 4 [Martin Luther King Jr](#), Pastor, 1968, The Episcopal Church
- 9 [Dietrich Bonhoeffer](#), pastor and theologian, 1945, Lutheran
- 24
- 29 [Heni Te Kirikaramu](#), 1933, Aotearoa

### May

- 11 Tamihama Te Rauparaha, Aotearoa
- 16 [The Martyrs of Sudan](#)
- 22 [Rota Waitoa](#), 1866, Aotearoa

### June

- 3 Gladys [Aylward](#), 1970, Hong Kong
- 4 [John XXIII](#) (Angelo Giuseppe Roncalli), Pope and Reformer, 1963, Anglican Church of Brazil
- 18 [Bernard Mizeki](#), Catechist and Martyr, 1896, Anglican Church of Central Africa

30 [Jaci Correia Maraschin](#), Priest, Musician and Teacher of the Faith, 2009, Brazil

### July

17 [Jane Haining](#), 1944 Scottish Episcopal Church

18 [Grand Duchess Elizabeth](#) 1918, The Russian Orthodox Church

### August

2 [Manche Masemola](#), Virgin and Martyr, 1928, The Anglican Church of Southern Africa

14 [Maximilian Kolbe](#), 1941, Priest, Roman Catholic Church

23 Rose of Lima

29 [Athálcio Theodoro Pithan](#), Bishop and missionary, 1966, The Anglican Church of Brazil

### September

2 [Lucian Tapiedi](#), 1942, [Martyrs of Papua New Guinea, 1942](#)

15 [John Feetham](#), bishop and bush brother, Australia

27 The Seven [Martyrs of Melanesia, 2003](#)

### October

16 [Daniel Rowland](#) Priest and Preacher, 1790, Wales

19 [Tarore](#), 1836, Aotearoa

### November

6 Te Whiti o Rongomai, Aotearoa

20 [Zumbi dos Palmares](#), 1695, Brazil

25 [James Noble](#), Australia

### December

4 Nicholas Ferrar 1637 CofE

5 [Peter Masiza](#), Martyr, 1877, ACSA

29 [Wang Zhiming](#), , pastor, 1973China

31 [Samuel Ajayi Crowther](#), 1891, Nigeria

## Biographies

### The Episcopal / Anglican Province of Alexandria

#### The Anglican Church of Australia

**Sister Emma SSA**, Society of the Sacred Advent, (1939), [9 March](#)

Emma Crawford was born in England. At the age of 33 she travelled to Queensland to join the Society of the Sacred Advent. The Order's work included managing orphanages, providing homes for women and babies, and educating girls. Emma was Superior of the Order from 1905. She was instrumental in establishing and managing numerous schools and hostels for girls in Brisbane and in more remote Queensland cities and towns. Sister Emma died on 9<sup>th</sup> March 1939.

Source: Australian Dictionary of Biography, <https://adb.anu.edu.au/biography/crawford-emma-5811>

Sister Emma SSA was added to the Australian Calendar in *A Prayer Book for Australia*, 1995.

**John Feetham**, bishop and bush brother, [15 September](#)

**James Noble**, [25 November](#)

James Noble was born in North Queensland, and Angelina in Central Queensland. They served as missionaries in remote areas of Queensland and Western Australia. James was a gifted speaker. Angelina spoke at least five Aboriginal languages, and served as interpreter in the trial of police officers accused of a massacre of Aboriginal people. James was the first Aboriginal Anglican person to be ordained as a deacon, at a service in St George's Cathedral, Perth, on 13<sup>th</sup> September 1925. Angelina outlived James by more than 20 years, and continued to serve on the Anglican mission in Yarrabah, North Queensland.

Sources: Australian Dictionary of Biography, <https://adb.anu.edu.au/biography/noble-james-7853>

Sources: The Encyclopaedia of Women and Leadership in 20<sup>th</sup> Century Australia  
<http://www.womenaustralia.info/leaders/biogs/WLE0502b.htm>

James Noble was added to the Australian Calendar in *A Prayer Book for Australia* 1995.

#### The Anglican Church in Aotearoa, New Zealand and Polynesia

**Hēni Te Kirikaramu**, [29 April](#)

Hēni Te Kiri Karamu was born in 1840. Later in her life she was active in Māori concerns in Rotorua, where she died in 1933. She is best remembered as the compassionate heroine of the 1864 battle at Gate Pā on the outskirts of Tauranga. During a lull in the conflict, Hēni heard a cry for help from a mortally wounded British officer. She crept down to where the officer lay and gave him and some others water to drink. It was discovered later that the defendants had been exhorted with the text: "If thine enemy hunger, feed him: if he thirst, give him drink."

**Ruatara**, 11 May

Ruatara, a chief of the Ngā Puhi people, became friendly with Marsden in Australia. Ruatara made possible the voyage which culminated in the first official Christian service in New Zealand at Oihi Bay in the Bay of Islands on Christmas Day 1814. Ruatara hoped that the mission would bring technological and other resources for the community to develop. Marsden hoped that Ruatara's hospitality and protection would pave the way for the seeding of a Christian mission. Ruatara then is "Te Ara mō te Rongopai", "The Gateway for the Gospel".

#### **Rota Waitoa, [May 22](#)**

Rota Waitoa came from the Ngāti Raukawa people of Ōtaki and received his initial Christian education from Octavius Hadfield at Waikanae. Later he became Bishop Selwyn's constant companion. He entered St John's College, Auckland, in the 1840s and was noted for his high standard of knowledge, his sincerity and his humility. He was ordained on 22 May 1853, becoming the "first born" of the Māori clergy, and spent his whole ministry at Te Kawakawa (Te Araroa). Rota's memory and his line are woven into the story of Christianity on the East Coast. He died in 1866.

#### **Tarore, [19 October](#)**

Tarore, the daughter of Ngākuku, the Ngāti Haua chief, attended the mission station at Matamata and learned to read. Tragically, on 19 October 1836, at the age of twelve, she was killed during a raid. Her father preached forgiveness at her tangi. The Gospel of Luke that was with her was taken by one of the raiding party, who was subsequently converted and made peace with Ngākuku. Later it was taken to Ōtaki, where its message led to the conversion of Tāmihana Te Rauparaha, who became a missionary to the South Island.

#### **Te Whiti o Rongomai, Nov 6**

Te Whiti o Rongomai was born at Ngāmotu near New Plymouth, about 1831. He was educated by missionaries and developed an intense love of the Bible. During the turbulent 1860s he sought a peaceful means of fostering Māori claims. At Parihaka he built a model community, and after the war encouraged his people to resist peacefully the unjust occupation of confiscated land. This led to conflict with the government. On 5 November 1881 armed constabulary entered Parihaka. They were met by children chanting songs. Te Whiti was arrested and imprisoned without trial for a year. He died in 1907.

### **Papua New Guinea**

**Martyrs of Papua New Guinea [Sept 2](#)**

### **The Anglican Church of Melanesia**

**Martyrs of Melanesia [Sept 27](#)**

### **The Church of Bangladesh**

## Igreja Episcopal Anglicana do Brasil

**John XXIII** 3 June

**Jaci Correia Maraschin** [30 June](#)

**Athalício Theodoro Pithan**, [29 August](#)

**Zumbi dos Palmares** [20 November](#)

## The Anglican Church of Burundi

### The Anglican Church of Canada

**Marguerite Bourgeoys**, C.N.D. (17 April 1620 – 12 January 1700), [January 11](#), was a French nun and founder of the Congregation of Notre Dame of Montreal in the colony of New France, now part of Québec, Canada. Born in Troyes, she became part of a sodality, ministering to the poor from outside the convent. She was recruited by the governor of Montreal to set up a convent in New France, and she sailed to Fort Ville-Marie (now Montreal) by 1653. There she developed the convent and educated young girls, the poor, and children of First Nations until shortly before her death in early 1700.

She is significant for developing one of the first uncloistered religious communities in the Catholic Church.[3] Declared "venerable" by the pope in 1878, she was canonized in 1982 and declared a saint by the Catholic Church, the first female saint of Canada.

**Hannah Grier Coome** (October 28, 1837 – February 9, 1921) [9 February](#), founded the Anglican Sisterhood of St. John the Divine, and was its first mother superior.

### The Church of the Province of Central Africa

**Bernard Mizeki** Catechist and martyr 1896, [18 June](#)

Bernard Mizeki was born in Portuguese East Africa (Mozambique) in about 1861. He left his home when about twelve years old to go for work as a labourer in Cape Town in South Africa. He was there for the next ten years and managed to attend night classes at an Anglican school. Under the influence of his teachers, from the Society of Saint John the Evangelist (SSJE, an Anglican religious order for men, popularly called the Cowley Fathers), he became a Christian and was baptised on 9 March 1886. He mastered English, French, high Dutch, and at least eight local African languages. In time he would be an invaluable assistant when the Anglican Church began translating its sacred texts into African languages.

After graduating from the school, he accompanied Bishop Knight-Bruce to Mashonaland, a tribal area in Southern Rhodesia (now Zimbabwe), to work as a lay catechist. In 1891 the bishop assigned him to Nhowe, the village of paramount-chief Mangwende, and there he built a mission complex. He prayed the Anglican hours each day, tended his subsistence garden,

studied the local language and cultivated friendships with the villagers. He eventually opened a school and won the hearts of many of the Mashona through his love for their children. In time he moved his mission complex up onto a nearby plateau, next to a grove of trees sacred to the ancestral spirits of the Mashona. Although he had the chief's permission, he angered the local religious leaders when he cut some of the trees down and carved crosses into others. Although he opposed some local traditional religious customs, Bernard was very attentive to the nuances of the Shona Spirit religion. He developed an approach that built on people's faith in one God, Mwari, and on their sensitivity to spirit life, while at the same time forthrightly proclaiming Christ. Over the next five years (1891 – 1896), the mission at Nhowe produced an abundance of converts. Many black African nationalists regarded all missionaries as working for the European colonial governments. Bernard was warned to flee during an uprising in 1896, but refused because he did not regard himself as working for anyone but Christ and would not desert his converts. He was fatally speared outside his hut on 18 June 1896. The place of his death at Marondellas in Zimbabwe has become a focus of great devotion for Anglicans and other Christians. Pilgrims from many countries, including Mozambique, go there every June to attend one of the greatest of all Christian festivals in Africa.

### **The Anglican Church of Southern Africa**

**Maqhamusela Khanyile** of Zululand, [9 March](#)

Maqhamusela was an African catechumen of the Lutheran Church in the nineteenth century. Wary of colonial attempts to control the land and labour resources of his country, Cetshwayo, King of the Zulus, forbade any of his people to accept baptism from the missionaries. When it was reported to him that Maqhamusela was being prepared for baptism, the king sent word that he should be given the opportunity to recant and, if he refused, that he should be put to death. Maqhamusela was thus presented with the same choice as many Christians have had to face since the first days of the Church, and he gave the same answer to the king's men, 'I choose baptism'. When warned that they would have to kill him, he replied, 'Very well, but please give me time to say my prayers, then kill me quickly and hurry home before the approaching thunderstorm breaks'. So died an early Zulu Christian martyr.

**Peter Masiza**, [5 December](#), Priest, 1907

Masiza was born near the Winterberg and brought up in a Moravian Church. He became an Anglican while training as a teacher at Zonnebloem, and in 1877 was the first African to be ordained priest in the Church of this Province. He worked first at St Mark's Mission in the Transkei, and was then sent to Tsomo where he converted large numbers of the people and established a well-organized parish. He was an eloquent preacher gratefully listened to by black and white alike. He was a model of the faithful parish priest, patient in his encouragement, stern in rebuke, and filled with pastoral love for all his people of every age and race.

### **Manche Masemola of Sekhukhuneland, *Virgin and Martyr*, 1928 [2 August](#)**

The people of Sekhukhuneland had resisted colonial rule from the 1860s, and when Manche was born in about 1913, they still followed the traditional ways of the Pedi in a land where few Anglican missionaries had ventured. Born into a poor family, custom dictated that a young woman of Manche's age should assist her mother in working the soil, should attend the Pedi initiation school and marry a young man approved by her parents. The establishment of St Peter's church in their village of ga-Marishane, and the ministry of the Anglican priest Augustine Moeka, drew Manche to Christianity. She was admitted as catechumen and prepared for baptism at Easter 1928. In obedience to her parents, Manche attended the initiation school but refused to leave her faith as they demanded. Anger and fear for the consequences of their daughter's faithfulness to Christian teachings led her parents first to send her away from the village and then, in desperation at her stubbornness, which they feared would bring disaster on their family, to beat her brutally and continuously. Manche told Father Moeka that she was not afraid of death but that she recognised that she would be baptised with her own blood. After a time of trial over several days, Manche was dragged outside the village, flogged to death by her parents and buried at a distance from her home.

For many years after Manche's death, her mother vehemently warned against Christianity which she regarded as responsible for her daughter's death, but in 1969 she was baptised, taking the name Magdalen, was confirmed and made her first communion.

Within a few years, the Anglican Church came to accept Manche's death as martyrdom. Since 1949, her grave has been a place of annual pilgrimage, with a joyful Eucharist attended by many hundreds of people, drawn as Manche was by the love of Christ, to whom she witnessed not only in life but by her death.

### **Province de L'Eglise Anglicane Du Congo**

### **Iglesia Anglicana de Chile**

### **The Church of England**

#### **Edward King [March 8](#)**

Bishop of Lincoln, Educator and Pastor, 1910 — Commemoration. Today we celebrate the ministry of Edward King, a pastor, educator, and bishop in the Church of England who died in 1910. King spent most of his priesthood teaching in institutions of higher learning. For fifteen years he worked at Cuddesdon College, one of the first places in the Anglican communion to offer professional training to those who were called to holy orders. He then moved to Oxford, where he taught pastoral theology and came to have great personal influence among the undergraduates of the University. In 1885 King was appointed bishop of Lincoln, where he remained until his death twenty-five years later. During these years the Church of England went through one of the worst periods of partisan strife in its history. King gave his allegiance to the Anglo-catholic movement and believed that all of human life was open to conversion through vigilant prayer and celebration of the eucharist. But he had little interest in ritual and always



conformed to the customs of the parish he was visiting — whatever they might be, “low” or “high.” So it was ironic that he became the only English bishop to be charged under an Act of Parliament which outlawed Anglo-catholic ritual customs. A long trial ensued, which resulted in a judgement substantially in King’s favour. Throughout his trial King had the complete support of his people, for his personal holiness and sensitivity as a pastor had won him the affection and loyalty of all parties within his rural diocese. This remained true to the end of his life. Clergy, children presented for confirmation, mourning parents, and those under sentence of death in Lincoln gaol — all found him approachable, willing to share in their concerns and joys, and to help them deepen their spiritual lives.

### **Hong Kong Sheng Kung Hui**

**Gladys Aylward, [3 June](#)**

### **The Church of the Province of the Indian Ocean**

#### **The Church of Ireland**

#### **The Nippon Sei Ko Kai**

**Paul Shinji Sasaki [24 February](#)** Bishop of Mid-Japan and Tokyo, 1946 — Commemoration 24 February Today we give thanks for the life and witness of Paul Shinji Sasaki, a bishop of the Nippon Seiko kai, the Holy Catholic Church of Japan, which is a member of the Anglican communion. Sasaki was primate of this Church during the second World War and suffered for his efforts to preserve its independence under government persecution. He was born in 1885, the son of a devoutly Christian mother. Ordained to the Anglican priesthood at thirty-two, he taught liturgical studies and ascetical theology at St Andrew’s Theological College in Tokyo. In 1935, at the age of fifty, he was ordained bishop of Mid-Japan, which until then had been a missionary district under the control of the Church of England in Canada. Seven years later, in the midst of the Second World War, the Japanese government tried to force all non-Roman Catholic churches into one organization, for the sake of the national war effort. As many as half of the Anglican parishes in Japan submitted to the government programme, but Sasaki’s strong and conscientious leadership ensured that not a single congregation in his diocese joined the new body. This made Sasaki a marked man. Shortly after he was translated to the see of Tokyo in 1944 he was arrested by the military police and interrogated under torture. He endured unspeakable pains, and when he was released five months later his health was shattered. Nevertheless, before his death in December, 1946, he launched a programme of reconciliation which allowed the separated congregations to return to communion with the Seikokai. To this day, the Holy Catholic Church of Japan bears enduring witness to Paul Sasaki’s courage, vision, and reconciling wisdom.

### **The Episcopal Church in Jerusalem & The Middle East**

#### **The Anglican Church of Kenya**

**The Anglican Church of Korea  
The Anglican Church of Melanesia  
La Iglesia Anglicana de Mexico  
Igreja Anglicana de Mocambique e Angola  
The Church of the Province of Myanmar (Burma)**

**The Church of Nigeria (Anglican Communion)**  
**Samuel Ajayi Crowther [31 December](#)**

**The Church of North India (United)**

**The Church of Pakistan (United)**

**Esther John [February 2](#)**

Leave all other ties, Jesus is calling.

Esther John was born Qamar Zia, on 14th October 1929, one of seven children. As a child she attended a government school and, after the age of seventeen, a Christian school. There she was profoundly moved by the transparent faith of one of her teachers, and she began to read the Bible earnestly. It was when reading the 53rd chapter of Isaiah that she was suddenly overtaken by a sense of conversion to this new religion.

When India was partitioned Qamar Zia moved with her family into the new state of Pakistan. Here she made contact with a missionary, Marian Laugesen in Karachi. Laugesen, at her request, passed on to her a New Testament. Her Christian faith grew privately, even secretly. Then, seven years later, she ran away from home, fearful of the prospect of marriage to a Muslim husband. She found her way back to Laugesen in Karachi. For a while Qamar Zia worked in an orphanage there, and it was at this time that she took the name Esther John. Her family still pressed her to return and to marry, but on 30th June 1955 she took a train north to Sahiwal, in the Punjab. Here she lived and worked in a mission hospital, stayed with the first Anglican bishop of Karachi, Chandu Ray, and celebrated her first Christmas. Finding a vocation to teach, she entered the United Bible Training Centre in Gujranwala in September 1956. In April 1959 she completed her studies there and moved to Chichawatni, some thirty miles from Sahiwal, living with American Presbyterian missionaries. She evangelized in the villages, travelling from one to the other by bicycle, teaching women to read and working with them in the cotton fields. At times her relationship with her distant and perplexed family appeared calm; at others anxiety and tension brewed.

Her death was sudden and mysterious. On 2nd February 1960 Esther John was found dead in her bed at the house where she lived at Chichawatni. She had been brutally murdered.

Her body was taken to the Christian cemetery at Sahiwal and buried. Later, a memorial chapel was built in front of the nurses' home in the grounds of the hospital there. Today, Esther John is remembered with devotion by the Christian community with whom she lived and worked.

**The Anglican Church of Papua New Guinea  
The Episcopal Church in the Philippines  
Eglise Anglicane du Rwanda**

**The Scottish Episcopal Church**

**Jane Haining** (1897-1944) [17 July](#), worked with the (Church of Scotland) Scottish Mission to the Jews as matron of a hostel for Jewish and Christian girls in Budapest from 1932. She refused to leave her post on the outbreak of war in 1939. Following the German occupation of Hungary in 1944, she was arrested by the Gestapo, and charged *inter alia* with aiding Jews and British prisoners of war. She was transported to Auschwitz-Birkenau concentration camp, where she died two months later. Her name was added to the calendar of the Scottish Episcopal Church in 2021.

**The Church of North India (United)  
The Church of Pakistan (United)  
The Anglican Church of Papua New Guinea**

**Lucian Tapiedi** [2 September](#)

I will stay with the Fathers and Sisters.

At Sangara mission station in Papua New Guinea there stands a row of graves: two of Australian women, Mavis Parkinson and May Hayman, and a third of Lucian Tapiedi.

Tapiedi was born in 1921/1922, in the village of Taupota, on the north coast of Papua. His father was a sorcerer, who died when his sons were still young. He was taught at mission schools and then, in 1939, he entered St Aidan's teacher training college. Here Tapiedi became known as a diligent and cheerful presence, fond of physical recreation but also musical. In 1941 he became part of the staff at Sangara as a teacher and evangelist.

In December 1941 Japanese forces attacked the American fleet at Pearl Harbour. In the same month they invaded Malaya. British forces capitulated in Singapore in February 1942. The missionaries who lived in New Guinea watched events anxiously, and feared the worst. In January 1942 the Anglican bishop, Philip Strong, had broadcast an appeal to them to stay at their work, come what may. Many of the missionaries themselves wished this, and had already resisted calls to turn to safety.

On 21st July 1942 the Japanese invaded the island near the mission station at Gona. Three of the residents, Parkinson, Hayman and James Benson, fled inland and there encountered other Australians in hiding. But they were soon caught. The soldiers murdered Hayman and Parkinson at Popondetta.

In Northern Papua, meanwhile, a second group of missionaries struggled to evade capture. Among them was Lucian Tapiedi, who was determined not to abandon the missionaries with whom he worked. In a few days this group swelled to ten people. They came to a village inhabited by the Orokaiva people, and found themselves escorted away by men of that tribe. One of the Orokaiva, a man named Hivijapa, killed Tapiedi near a stream by Kurumbo village. The remainder of the group perished soon after; six of them beheaded by the Japanese on Buna beach.

333 Christians lost their lives in New Guinea during the invasion and occupation of the island by the Japanese forces. The greatest number of those who died - 198 - were Roman Catholics. But there were also Methodists, Salvationists, Lutherans, Anglicans, members of the Evangelical Church of Manus, and Seventh Day Adventists among the dead.

Now a shrine marks the place where Lucian Tapiedi died. His killer later converted to Christianity. He took the name Hivijapa Lucian, and built a church dedicated to the memory of his victim at Embi.

**The Episcopal Church in the Philippines**  
**Eglise Anglicane du Rwanda**

**The Scottish Episcopal Church**

**Church of the Province of South East Asia**  
**The Church of South India (United)**  
**The Anglican Church of South America**  
**Province of the Episcopal Church of South Sudan**

**Province of the Episcopal Church of Sudan**  
**The Martyrs of Sudan [16 May](#)**

The Church Missionary Society began work in 1899 in the Sudan in Omdurman, and the Christian faith spread rapidly among Africans of the southern region of the country. Until 1974, the Diocese of Sudan was part of the (Anglican) Church of Jerusalem and the Middle East. The Church in the Sudan reverted to the jurisdiction of the Archbishop of Canterbury until the Episcopal Church of the Sudan, consisting of four new dioceses, was established in 1976.

In 1983 the government of Sudan was seized by Islamicists who declared *sharia*, requiring all Sudanese to convert to Islam on pain of death. On May 16 a small group of Anglican and Roman Catholic chiefs in southern Sudan, together with their bishops, clergy, and laity, declared that they “would not abandon God as [they] knew him”. With that declaration the second cycle of the Sudanese civil war began. (The first cycle of the civil war had started with the departure of the British from Khartoum in 1957 and ended in 1972.) Peace was finally signed on January 9, 2005, but two and a half million of the Sudanese people had been killed, most of them Christian. By the end of the civil war, two thirds of the six million people of southern Sudan were internally displaced, and another million were in exile throughout Africa and the rest of the world, including the bishops of most of the dioceses of the Episcopal Church of the Sudan.

The second century north African theologian Tertullian wrote, *semen est sanguis christianorum* (the blood of the Christians is seed), often paraphrased “the blood of the martyrs is the seed of the Church.” Christians were estimated to be only five percent of the population in southern Sudan in 1983, but today nearly ninety percent of the population is either Anglican or Roman Catholic. In the words of their bishops, the Sudanese Christians “live only on the mercy of God...whether we live or die we are the Lord’s...we have had nothing else but the grace of God and his guidance.”

### **The Anglican Church of Tanzania**

### **The Church of the Province of Uganda**

**Janani Luwum** [February 17](#) On 6th January 1948 a young school teacher, was converted to the charismatic Christianity of the East African Revival, in his own village in Acoli, Uganda. At once he turned evangelist, warning against the dangers of drink and tobacco, and, in the eyes of local authorities, disturbing the peace. But Luwum was undeterred by official censure. He was determined to confront all who needed, in his eyes, to change their ways before God.

In January 1949 Luwum went to a theological college at Buwalasi, in eastern Uganda. A year later he came back a catechist. In 1953 he returned to train for ordination. He was ordained deacon on St Thomas's Day, 21st December 1955, and priest a year later. His progress was impressive: after two periods of study in England, he became principal of Buwalasi. Then, in September 1966, he was appointed Provincial Secretary of the Church of Uganda, Rwanda, Burundi and Boga-Zaire. It was a difficult position to occupy, and these were anxious days. But Luwum won a reputation for creative and active leadership, promoting a new vision with energy and commitment. Only three years later he was consecrated bishop of Northern Uganda, on 25th January 1969. The congregation at the open-air Services included the prime minister of Uganda, Milton Obote, and the Chief of Staff of the army, Idi Amin.

Amin sought power for himself. Two years later he deposed Obote in a coup. In government he ruled by intimidation, violence and corruption. Atrocities, against the Acoli and Langi people in particular, were perpetrated time and again. The Asian population was expelled in 1972. It was in the midst of such a society, in 1974, that Luwum was elected Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire. He pressed ahead with the reform of his church in time to mark the centenary of the creation of the Anglican province. But he also warned that the Church should not conform to "the powers of darkness". Amin cultivated a relationship with the archbishop, arguably to acquire credibility. For his part, Luwum sought to mitigate the effects of his rule, and to plead for its victims.

The Anglican and Roman Catholic churches increasingly worked together to frame a response to the political questions of the day. Soon they joined with the Muslims of Uganda. On 12th February 1977 Luwum delivered a protest to Amin against all acts of violence that were allegedly the work of the security services. Church leaders were summoned to Kampala and then ordered to leave, one by one. Luwum turned to Bishop Festo Kivengere and said, "They are going to kill me. I am not afraid". Finally alone, he was taken away and murdered. Later his body was buried near St Paul's Church, Mucwini.

Amin's state was destroyed by invading Tanzanian forces in 1979. Amin himself fled abroad and escaped justice.

*"I am prepared to die in the army of Jesus."* Janani Luwum

### **The Episcopal Church**

**Martin Luther King Jr** [4 April](#)

In an age of discrimination and persecution

*If physical death is the price I must pay to free my brothers and sisters from the permanent death of the spirit, then nothing could be more redemptive.*

Martin Luther King Jr, was born on 15th January 1929. His father was the minister of the Ebenezer Baptist church in Atlanta, Georgia. It was this vibrant and confident tradition of African-American Christianity that fashioned King's childhood, inspired his sense of identity and purpose, and sustained his great convictions. As a little boy, he saw for himself the violence of racial hatred, and the oppression of African Americans at every turn in their daily lives.

At the age of fifteen he entered Morehouse College in Atlanta. Then he travelled on to Crozier Theological College in the north of the country. Here he met students from all

backgrounds, and matured in the company of his peers, cultivating his gifts for intellectual life and finding a new breadth of experience. He was ordained.

In the 1950s African-American communities were becoming increasingly vocal against racial segregation and persecution, drawing on what was already a rich tradition of protest against oppression, and now transforming it into a new, campaigning force for change. Martin Luther King's first church was Dexter Avenue, Montgomery, in Alabama. As a leading light in the community he was soon drawn into a demonstration against segregation on the city's bus Services. It was brilliantly successful. King soon formed the Southern Christian Leadership Conference and pressed ahead in his fight for justice. The cost that he and his own family paid for his new work was all too evident; there were death threats and bombs. Police harassment and imprisonment lay ahead.

King's prophetic vision combined an explicitly Christian language of freedom and justice with an appeal to American democracy. Peaceful protests would affirm the dignity of African-Americans and embarrass their oppressors before the eyes of the world. His approach was essentially Gandhian. Violence bred violence only. Love must reply to hate.

In a federal society the southern states of America enjoyed great freedom to legislate for themselves. But the central government in Washington also had the power - if the will existed - to overrule and overturn their decisions in the name of the nation.

The Civil Rights Movement was both regional and national. In August 1963 there occurred a massive public march on Washington, perhaps the greatest statement made by the movement. A civil rights act was passed by congress on 2nd July 1964; other acts framed to advance or protect the political rights of African American citizens followed.

In 1964 Martin Luther King Jr was awarded the Nobel Peace Prize. But the violence that had always pursued him would soon claim him. Only a year later, on 4th April 1968, he was shot dead in Memphis. He was thirty-nine years old. Today he is widely celebrated as one of the great prophetic leaders of the later twentieth century, and his name still inspires those who follow his call for Justice.

### **Charles Henry Brent** [27 March](#)

Bishop of the Philippines, and of Western New York, 1929 — Commemoration 27 March  
The modern ecumenical movement got under way in the early years of the twentieth century, when Christians began to seek the reconciliation of their divided churches. One of the great early leaders of this movement was Charles Henry Brent, a bishop in the Episcopal Church of the United States. He was born and educated in Ontario, and ordained in the diocese of Toronto, but a lack of openings led him to move to the United States, where he served parishes in Buffalo and Boston. In the year 1901, at the age of thirty-nine, he was appointed bishop of

the Philippines, which the Americans had just seized from Spain, and for seventeen years laboured to bring Christianity to the pagan tribes in the northern part of that country. He also worked hard to end the opium traffic throughout Southeast Asia. After the First World War he returned to the continental United States as bishop of Western New York. In the meantime Brent had also become fired with the passion for Christian unity. He believed that the divided churches would return to communion with one another only if they honestly discussed the theological issues and principles of church-government which kept them apart. His quiet energy in this cause eventually resulted in the first Faith and Order Conference, held under his presidency at Lausanne, Switzerland, in the year 1925. He died of a heart-attack at Lausanne four years later, but the Faith and Order movement continued and eventually helped to create the World Council of Churches.

### **The Church in Wales**

**Rhys Prichard** (1644), Priest and Poet, [11 January](#)

**Daniel Rowland** (1790) Priest and Preacher, Wales, [16 October](#)

### **The Church of the Province of West Africa**

#### **The Church in the Province of the West Indies**

#### **The Church of Ceylon (E-P to the Archbishop of Canterbury)**

#### **Bermuda (Extra-Provincial to Canterbury)**

#### **The Lusitanian Church (E-P to the Archbishop of Canterbury)**

#### **The Reformed Episcopal Church of Spain (E-P to the Archbishop of Canterbury)**

#### **Falkland Islands (Extra-Provincial to Canterbury)**

### **The Armenian Church**

### **The Roman Catholic Church**

**Maximilian Kolbe** [14 August](#)

*I want to die in place of this prisoner.*

For millions the bleak image of the gates of the Nazi extermination camp at Auschwitz-Birkenau have come to symbolize an age of genocide. The commemoration of one Christian man who died there, in light of the destruction of six million Jewish lives between 1941-1945, may give us reason to hesitate. But Maximilian Kolbe, who died as prisoner 16770 in Auschwitz-Birkenau, is much remembered in the Christian Church. He offered his own life to save a fellow prisoner, Franciszek Gajowniczek, condemned to death by the camp authorities after a successful escape by a fellow prisoner.

Kolbe was born on 8th January 1894 in Zdunska Wola. His parents were devout and nationalistic. At the age of eighteen he went to Rome to study philosophy and theology. In October 1917 he and six other students formed a new body, Militia Immaculatae,



which promoted devotion to the Virgin Mary, worked to secure converts and to perform good works.

Kolbe returned to Poland to lecture at the Franciscan seminary at Krakow. In October 1927 Prince Jan Drucki-Lubecki gave to the movement a plot of land near Warsaw to develop their work: this became Niepokalanow, the city of the Immaculatae. Here the community flourished, publishing prolifically, and soon its influence spread across Poland. Its journal was not uncontroversial. A number of issues contained antisemitic articles, but they were not written by Kolbe himself, and he was known to censure the other editors for such work.

In 1930 Kolbe travelled with four of his brothers to Japan, to Nagasaki. There they bought a second plot of land, formerly a cemetery for untouchables. They built a house there and published another journal, provoking curiosity and interest in the city.

Six years later Kolbe returned again to Poland. By now Niepokalanow was producing nine journals with huge print runs. Kolbe viewed it not as a business, but as "a modern workshop of the improvement of man". When war broke out, he sent his brothers away, but remained there himself. He was soon interned. He resisted pressure to apply for release, but was for a time free. He was detained again. At Auschwitz he was known discreetly to give his own food to other prisoners, even as his own health crumbled, to hear confessions and, in the face of stern prohibitions, to celebrate mass. It was late in July 1941 that a prisoner in his own block escaped, and now Kolbe stepped forward to make his sacrifice.

In the starvation cell six of the ten who had been selected died within two weeks. Kolbe was still fully conscious when, on the eve of the Assumption of Mary, 14th August 1941, he was killed by lethal injection.

The cell where he died is now a shrine. Maximilian Kolbe was beatified as Confessor by Paul VI in 1970, and canonized as Martyr by Pope John Paul II in 1982. His image may be found in churches across Europe.

### **Oscar Romero** [24 March](#)

I must tell you, as a Christian, I do not believe in death without resurrection. If I am killed, I shall arise in the Salvadoran people.

OSCAR ROMERO was born in Ciudad Barrios, a town in the mountainous east of El Salvador, on 15th August 1917. He was the second of seven children. When he was thirteen he declared a vocation to the priesthood.

He went to a seminary in San Miguel, then to the capital San Salvador, and from there to Rome. He was ordained in 1942. In January 1944 he was recalled to San Miguel by his bishop and was soon secretary of the diocese. This position he held for twenty-three

years. In San Miguel his work flourished and his reputation grew. He established a succession of new organizations and inspired many with his sermons, broadcast by five local radio stations and heard across the city.

Romero was impressed, though not always uncritical, of the new Catholicism that was affirmed with such confidence in Vatican II. In 1970 he became auxiliary bishop of San Salvador, and there he busied himself with administration. Many found him a conservative in views and by temperament. In 1974 he became bishop of a rural diocese, Santiago de Maria. Three years later, in February 1977, Oscar Romero became archbishop of San Salvador.

In that month a crowd of protesters were attacked by soldiers in the town square of the capital. Then, on 12th March 1977, a radical priest, Rutilio Grande, was murdered in Aguilares. Romero had known him. Now he observed that there was no official enquiry. He recognized that power lay in the hands of violent men, and that they murdered with impunity. The wealthy sanctioned the violence that maintained them. Death squads committed murder in the cities while soldiers killed as they wished in the countryside. When a new government which represented a coalition of powerful interests was elected it was seen to be by fraud. There was talk of revolution.

More and more Romero committed himself to the poor and the persecuted, and he became the catalyst for radical moral prophecy in the church and outside it. Meanwhile, his church began to document the abuse of human rights, and to establish the truth in a country governed by lies, where men and women simply disappeared without account. The press attacked him vehemently. Romero, it was said, allied the church with revolutionaries. This he repudiated: the church was not a political movement. But when a succession of priests were murdered Romero found in their deaths testimony of a church incarnated in the problems of its people.

In May 1979 he visited the Pope in Rome and presented him with seven dossiers filled with reports and documents describing the injustices of El Salvador. But his friends sensed his isolation in the church, while the threats and dangers against him mounted outside it. On 24th March 1980 he was suddenly shot dead while celebrating mass in the chapel of the hospital where he lived.

Today the memory of Oscar Romero is cherished by the people of El Salvador, and by countless Christians across the world.

### **The Orthodox Church**

**Seraphim of Sarov** [2 January](#)

**Grand Duchess Elizabeth** [18 July](#) I am leaving a glittering world where I had a glittering position, but with all of you I am descending into a greater world - the world of the poor and the suffering.

Elizabeth of Hesse-Darmstadt was born on 1st November 1864. She was named after Elizabeth of Hungary (1207-1231), a Catholic saint of her own family. Her mother died when she was a child, and she came to England to live under the protection of her grandmother, Queen Victoria. If her childhood was Lutheran, the religious culture of her adolescence was distinctively Anglican. In 1884 Elizabeth married Grand Duke Sergei Alexandrovich, the fifth son of Tsar Alexander II of Russia. Elizabeth found Orthodoxy increasingly absorbing, and in 1891 she adopted the faith.

Although her life had assurance and all the comforts of eminence, it rested on fragile foundations. The Tsarist state maintained its grip over a changing society by repression. Talk of revolution persisted, and grew louder. Acts of terrorism mounted. On 18th February 1905, the Grand Duke Sergei was assassinated.

This marked a turning point in Elizabeth's life. Now she gave away her jewellery and sold her most luxurious possessions, and with the proceeds she opened the Martha and Mary home in Moscow, to foster the prayer and charity of devout women. Here there arose a new vision of a diaconate for women, one that combined intercession and action in the heart of a disordered world. In April 1909 Elizabeth and seventeen women were dedicated as Sisters of Love and Mercy. Their work flourished: soon they opened a hospital and a variety of other philanthropic ventures arose.

In March 1917 the Tsarist state, fatally damaged by the war with Germany, collapsed. In October, a revolutionary party, the Bolsheviks, seized power. Civil war followed. The Bolshevik party was avowedly atheistic, and it saw in the Orthodox Church a pillar of the old regime. In power, it persecuted the Church with terrible force. In time, hundreds of priests and nuns were imprisoned, taken away to distant labour camps, and killed. Churches were closed or destroyed. On 7th May 1918 Elizabeth was arrested with two sisters from her convent, and transported across country to Perm, then to Ekatarinburg, and finally to Alapaevsk. On 17th July the Tsar and his family were shot dead. During the following night Elizabeth, a sister from SS Mary and Martha named Varvara, and members of the royal family were murdered in a mineshaft.

In the Soviet Union Christianity survived in the face of periodic persecution and sustained oppression. But Elizabeth was remembered. In 1984 she was recognized as a saint by the Russian Orthodox Church Abroad, and then by the Moscow Patriarchate in 1992.

## **The Oriental Orthodox Churches**

### **The Coptic Orthodox Church**

**The 21 Martyrs of Libya, 2014, [15 February](#)**

## China

**Wang Zhiming**, minister, [29 December](#)

You should follow the words from above, and repent again.

In 1981 a memorial was erected in Wuding County, in the Yunnan region of China. It is the only monument known to commemorate a Christian killed in the Cultural Revolution. At its foot may be found the words:

As the Scripture says of the Saints, "They will rest from their labours for their deeds follow them."

Christian missionaries first settled in Yunnan towards the end of the nineteenth century, and came to Wuding County in 1906. After the Communist revolution the missionaries were expelled: Christianity was identified with imperialism. But the religion endured, despite the pressures of political campaigns and public discouragements. Christians who sought to reconcile the demands of their faith with the political requirements of their new state could find the experience harsh and taxing.

Between 1966 and 1976 the Cultural Revolution brought an onslaught against all that was ancient or venerated in Chinese life. The young Red Guards who led the campaign sought to break free of the past and to create a revolutionary society that was utterly new. Religion must be destroyed. Churches were closed and Christians were forced to meet secretly.

In the mid 1960s there were 2,795 Christians in Wuding county. Wang Zhiming lived among them as a pastor. Little is known of him. As a child he was educated in mission schools, and then he taught as a member of staff in one of them for ten years. In 1944 he was elected chairman of the Sapushan Church Council in Wuding. In 1951 he was ordained. Wang showed his loyalty to the state. But he also refused to participate in denunciation meetings held to humiliate landlords or foment hatred against foreign powers.

Between 1969 and 1973 at least twenty-one Christian leaders in Wuding were interned. Some were intellectuals, other workers. Some were senior party officials. Many were sent to camps, were denounced or beaten. Muslims in the county were also persecuted. Wang Zhiming was known to be a critic of the atheistic campaigns of local Red Guards. In May 1969 he and other members of his family were arrested. Four years later he was condemned to death. He was by then an old man of sixty-six.

Wang Zhiming was executed on 29th December 1973 at a mass rally of more than 10,000 people. Immediately afterwards the crowd broke into confusion and the prosecuting official was assaulted by furious Christians there. The tumult is still widely remembered.

Wang's wife was imprisoned for three years; two of his sons for nine years; a third reportedly took his own life while under detention. The policy to destroy religion was seen to fail, and was abandoned. In October 1980 Wang Zhiming was 'rehabilitated' by party officials, and his family offered compensation. Today Wang is remembered reverently in the churches of Wuding, where there are around 30,000 Christians, and more than 100 places of worship.

## The Lutheran Churches

### Dietrich Bonhoeffer [9 April](#)

Dietrich Bonhoeffer was born on 4th February 1906 in Wroclaw (formerly Breslau). A twin, he grew up in a comfortable professional home. His father was an eminent psychiatrist and neurologist. It was nominally a Lutheran, though not a profoundly religious, environment and the young Bonhoeffer caused something of a stir when he announced, at thirteen, that he would go into the church. After school he enrolled as a student at the University of Berlin, the city in which the family now lived and in whose university there gathered a host of brilliant thinkers. Intellectually, Bonhoeffer was striking. But he was determined to expand his horizons, too. At the age of eighteen he went to Rome and was powerfully moved by the Roman Catholic Church. In 1930-1 he studied in New York, at Union Theological Seminary, and regularly attended Services at the Abyssinian Baptist Church. Here too he became increasingly drawn to ecumenism. Three times he made plans to travel to India and visit Gandhi, whose life and teachings he found compelling.

In 1933 the leader of the radical, racist Nazi Party, Adolf Hitler, became chancellor and then dictator of Germany. In power, the Nazi movement sought to create a new totalitarian state: the Third Reich. Bonhoeffer saw Nazism to be a counter-religion and a danger to Christianity. He became an active participant in the dispute which broke out in the Protestant churches between those who sympathized with Nazism and those who sensed that the new politics threatened the integrity of the church. In October 1933 Bonhoeffer moved to England to be pastor to two German-speaking parishes in the London area. Here he searched for allies and met his greatest British advocate, Bishop Bell of Chichester.

On his return to Germany, Bonhoeffer ran an illegal seminary for the so-called Confessing Church at Finkenwalde. It was shut down by the state security police in October 1937. He continued to write. In 1939 he sailed to the United States, and once again to New York. But war was imminent. He chose to return to his own country, knowing what costs may lie before him, and remarking that the victory of Nazism in Europe would destroy Christian civilization.

By then he and members of his own family had for some time been on the fringe of circles that were opposed to the Nazi regime. To Bonhoeffer, true discipleship now

demanded political resistance against this criminal state. He wrote that the Christian must live maturely and responsibly in the world, and live by God's grace, not by ideology.

He was increasingly implicated in the work of groups committed to the overthrow of the government. In March 1943 he was arrested and incarcerated. On 20th July 1944 a final attempt was made by German citizens to destroy the Hitler regime for themselves. It failed disastrously, and hundreds of political prisoners were executed afterwards. Bonhoeffer himself survived as a prisoner until 9th April 1945. He was executed only a few days before the end of the war, as the Soviet armies moved across the diminishing face of the Third Reich to victory.

**The Reformed Churches**  
**The Methodist Churches**  
**The Pentecostal Churches**  
**The Old Catholic Churches**

*We are surrounded by a great crowd of witnesses.* (Hebrews 12.1)

## THE CALENDAR OF SAINTS AND THE PROCESS OF ITS REVISION IN THE MEMBER CHURCHES OF THE ANGLICAN COMMUNION.

This document is offered to member churches of the Anglican Communion to assist them in developing and revising a calendar of saints suitable for their context.

### *Calendars and the marking of time.*

We all mark time. We mark the hours, the days, the weeks, and the years, and most of us keep a calendar of one kind or another. It gives a pattern, a rhythm to our lives, and we keep a calendar in various ways. Some of us may use a digital calendar to remind us of what we need to do and when, or we may compile a more personal calendar in which significant days, such as birthdays, and other personal anniversaries are duly marked and recorded. And as in our individual lives, so in the communities to which we belong. For many of us the year is marked by the seasons of the natural year, the rainy season, seedtime, and harvest. Or we might think of the school year, or in working life, times of labour punctuated with holidays and rest days. Unsurprisingly, in most of our churches, we observe the turning seasons of the Christian Year and we are helped in doing this by the Church's Calendar. But what exactly is this?

Well, what we take to be the Church's Calendar is actually a double calendar, a conflation of *two* calendars. For the Calendar not only marks the times and seasons, feasts and fasts of the turning year (sometimes known as the *Temporale*) but also lists the days in which we might remember and celebrate those who are often referred to as 'saints', hence the Latin name *Sanctorale*.

In many respects the calendar of the seasons of the Christian year takes precedence, or at least is regarded as the wider context for the remembering of individual saints. For the Christian story unfolds as we mark and observe the Christian year with its variegated seasons of fasts and festivals. It helps us to rehearse the full story of salvation as we cycle through the year. But in terms of its history and structure, the Church's Calendar consists of two epicycles, the first tracing the path through Advent, Christmas, and Epiphany, and the second cycle

running from Ash Wednesday through the penitential and preparatory season of Lent to Easter, and the high point of the Christian Year that culminates with the feast of Pentecost, 'when the time had fully come.' And alongside and often inserted into this calendar are the names of those whom we are invited to remember, particularly those who are Christ's holy ones, the saints, in whom has been seen something of God's light and love.

We are invited to remember because, as the apostle Paul reminded his anxious readers, 'whether we live or die we are the Lord's' and alongside this we may consider the fact from the time of the early church, Christians have honoured their departed sisters and brothers. Indeed, from the earliest days Christians have been drawn up lists, not only of the names of the departed but also the places where they were buried (evidenced by Cyprian of Carthage). In this way, both the individual people and specific places were closely associated by local Christian communities and cherished in their corporate memory. Many of these local lists were copied over into wider lists in other locales, and so something more like a calendar was produced, such as the one compiled by the early 4<sup>th</sup> century Chronographer of Rome, which among other details, also included brief biographical notes alongside the listed names of saints and martyrs.

The compilation and revision of our calendars continues in our own day, and it is the challenges and opportunities of attending to this task that concerns us in this paper. And here is the first. With the integration of what is effectively two calendars (*Sanctorale* and *Temporale*) into one annual calendar, there are inevitably some clashes and points of tension. The most significant matter here is Sunday. Sunday is essentially the day for celebrating the mystery of Christ's death and resurrection as Christians traditionally gather on this, the first day of the week, to celebrate the Eucharist. On Sundays the focus is on the paschal mystery, and that is why in some churches a major Saint's Day falling is transferred to the following day. Local circumstances and the discretion of the minister may well make an exception to this, for example, if the Saint's Day falling on a particular Sunday happens to be of local significance. An example would be a patronal festival, the celebration of the saint in whose honour the church is named.

Secondly, a further possible point of tension between the two calendars may occur in the seasons of Advent and Lent. These are both preparatory seasons for



the two principal feasts of the Christian year, and as each one has a rich mix of themes, biblical voices, and moods, it may be wise not to mute these by overpopulating the calendar during these particular weeks of the Christian year with saints' days. But having sounded this note of caution, let us return to our primary concern in this paper: the Calendar of Christ's holy ones.

Among the names of those listed in the early calendars of saints are the heroes and heroines of Christian faith, individuals who took a stand for what is right and faced danger, those who were single-minded in their search for God, and those who inspired others by the example of their care for others. All these, and all the other holy ones whose names we do not know, are part of that innumerable multitude 'from every nation, people and language' (Revelation 7.9), who surround and encourage us along the Way.

Remembrance is at the heart of Christianity, and we remember so that we may be open to the future that God offers and brings to us in Jesus Christ: 'Christ in you, the hope of glory.' (Colossians 1.27). But now, even in the present moment and wherever we are, we have access to a holy internet, a world-wide web of those who are in the nearer presence of God and join in the song of the angels and archangels. And it is in this sense that we can apply the words of the Gospel in which Jesus said that God is not God of the dead, but of the living (Mark 12.27), and invoke the words of Paul who assures his readers that whether we live or die, we are with the Lord. Returning to our contemporary analogy of the internet, we could say that there is the widest possible bandwidth to keep us connected, as sisters and brothers of Christ our living Lord.

Observing a calendar of saints is one way of ensuring that we are aware that we are joined to those across different lands and cultures, part of a global community that not only stretches back to the past, but also shares responsibility for those who are yet to be born. But what should that Calendar look like? How may it be observed? And how and why should it be regularly revised and updated? These are questions that properly belong to each Member Church of the Anglican Communion, but what follows is a memorandum, largely drawn from a document compiled by the International Anglican Liturgical Consultation and adopted by the joint Anglican Consultative Council and the Primates' [Meeting in Cape Town in 1993](#).

## *The Calendar of Saints*

Why a Calendar? – *some suggestions:*

1. The primary purpose of a calendar is to help us remember, to keep memories alive, and to connect us to the communion of saints, the whole baptized people of God, living and departed in the Lord.
2. It is probably wise to keep the Calendar to a manageable size, a lean calendar may be as effective as one that lists a vast number of people.
3. A calendar, like a Eucharistic Prayer, is a component of worship, and as such should shape our believing and raise our hearts and minds to God, Father, Son and Holy Spirit.
4. The calendar should honour and encourage the thankful remembering of those who are Christ's holy ones, and not become a means of promoting a particular agenda, sectarian cause, or ideology.
5. Care should be taken in each year to ensure that the calendar of saints does not skew the yearly round (the *Temporale*) of the Christian Year, and that commemorations do not obscure the primary focus of Sunday worship as the day of resurrection and the hope of creation made new.

How might the Calendar work? – *some suggestions*

1. It may be thought that the calendar only lists those whose memory, however faint, is held by the wider Christian community and endorsed canonically, but commemorations generally begin with the recognition of holiness by a local community. In local communities there may be some individuals who have been forgotten, who are unknown, and possibly should be remembered. In addition, there may be a need to correct historical injustices, where people of exemplary faith have been overlooked on account of race, gender, or other prejudices, or credited for their witness to the Gospel of Christ. So, in general terms, those individuals who are named in a calendar should be those who have recognisably lived Gospel-shaped lives.
2. Historically Anglicans have given pride of place to the foundational saints of the New Testament, like Mary the mother of the Lord, whom every generation is to call blessed, and the apostles and evangelists. These days were known in the Prayer Book tradition as Red Letter Days. In the

calendar, the days allocated to these saints could be regarded as being festivals and have their own assigned biblical readings and proper prayers.

3. Others, whether individual or group commemorations, may have a collect, and possibly readings too and may be regarded as a lesser festival. Local saints may well fall within this category.
4. And then there will be other holy people who are remembered simply by being mentioned in the prayers of intercessions and thanksgiving, and in some churches, these days in the calendar are simply known as commemorations.
5. In reflecting on the different categories it is salutary to recall two crucial points. The first is the sense that when we gather for worship, in whatever way and wherever around the globe, we are joining in something that is on-going, continuous in heaven (Revelation 4), and secondly, the actual observing of saint's days belongs to the act of worship, offered by those who are in Christ, through the Spirit, and directed to the Father. Our remembering of the saints, and our keeping festival, gives life and colour (literally, in the case of liturgical vestments) to the performance of worship, and vastly expands our sense of solidarity with those in many different circumstances around the world, and stretching back in time who have glorified God through the Son, and in the Holy Spirit.

How should the Calendar be revised and updated? – *some suggestions*

1. This question hinges again on the wider question of who should be included and why, and in this there needs to be a good balance of the local and the universal. Like Churches, different regions vary in geographical area, in the composition of their population, and in the mix of cultures. But utmost sensitivity must be had for the local, and a keen sense of why particular local individuals have become inspirational figures for the local community.
2. The universal aspect of the calendar, grounded in baptism, will inevitably mean that holy people belonging to another Christian Church or tradition will probably be included.
3. Those to be included in the calendar should be those who have lived Spirit-filled lives, people in whom the fruits of the Spirit have matured and been evidently recognised by others. (Galatians 5.22 and Matthew 7.16&17)

4. A Spirit-filled, or holy life, may not necessarily be one that manifests religious phenomena such as miracles or visions. For the major criterion of sanctity is love, a love that is self-giving, sometimes hidden and not self-promoting. (1 Corinthians 13 and Colossians 3.3).
5. We should also recognise that not all those who have lived Spirit-filled lives have lived a perfectly integrated life in a modern psychological sense, and similarly, we should acknowledge that it is unlikely that any individual has consistently, throughout their life, been a paragon of virtue. Each human soul is like the field with its a mix of wheat and tares, and those whom we remember are no exception. Each one is a redeemed sinner, and caution should be exercised not to anticipate the divine judgement. (Matthew 7.1 and 1 Corinthians 2.15b)
6. Those who come to be listed in a calendar may well be those who in a particular way have exemplified the apostolic life, that is, whose lives reflect the paschal mystery of Christ's death and the resurrection of Christ. (2 Corinthians 4.10)
7. Historically, those remembered have heroically witnessed to Christ, not only in the lives they led, but in the manner of their deaths. True Christian martyrdom is never actively sought by an individual, but it follows as a consequence of either witnessing to Christ where and when it is exceptionally risky to do so, or, in exercising a ministry of reconciliation in difficult circumstances and times of conflict.

Finally, a note on process.

1. The suggestion of names of people who have modelled Christian life in particular cultures and places should be welcomed. In this way we honour the racial and cultural diversity of our global Communion.
2. Particular attention, therefore, should be given to local commemorations, the remembering of those exemplars of faith, hope and love. It begins with the local church and the testimony of those who knew them. In considering these local commemorations it should be recognised that the Spirit is 'given for the common good' (1 Corinthians 12.7), that is, the building up of the wider church.
3. Given the need for some discernment before adding or removing names from the calendar, it may be wise to allocate a span of time before the date

of a suggested individual's death and the time when they are considered for inclusion in the calendar, in order that a fuller story of their life may come to be known.

4. In these cases, considerable care should be taken to avoid speaking of 'canonization' or suggesting that we are 'making saints.'
5. For this reason, bishops and other church leaders should be discerning in this matter, and either encourage or discourage the devotional and cultic practices that may arise in connection with a locally acclaimed holy person.
6. Those who are listed in the calendar are often remembered on the date of their death, but they may also be remembered on another day, possibly a birthday or on the day of some significant event in their life.
7. Provision should be made for the names of people suggested by individual dioceses to be considered for inclusion in the calendar of a Member Church of the Anglican Communion and for the removal of names through the working of a Liturgical Commission, or national Liturgical Committee.
8. These committees should be tasked with assigning and revising the prayers, psalms, and biblical readings for the commemorations listed in the calendar.
9. Support should also be given for the preparation and publication of accurate bibliographical material to assist in the catechetical task of helping Christians see that they themselves are being 'built into a spiritual temple' (Ephesians 2.21) in and for the world.
10. Every process serves a particular goal, and in one sense, this multi-faceted goal is implicit in all that is said above, but perhaps the following words could be regarded as an eloquent pastoral response to the question as to why we might want to observe saint's days: 'The lives of the saints and the holy ones of God down the ages provide further lenses in which are focused both the fragility and the potential of our response, and offer the hope that broken lives may be remade in God's image.'<sup>i</sup>

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<sup>i</sup> Benjamin Gordon-Taylor 'The Calendar', in *The Companion to Common Worship* Vol 1, (2001) edited by Paul Bradshaw, London:SPCK, p.48