

Calendar

Many liturgical manuals were consulted in the compilation of this book. Each one had its own calendar of saints. Pre-Vatican II Roman texts had a generally agreed main calendar of saints, but there were in addition various local calendars with all sorts of unusual observances, including different days for the same feasts that were in the main calendar. Post-Vatican II Roman sources have a somewhat reduced calendar. One such text also included a local calendar for the United States.

Until the Oxford Movement, Anglicans seemed to shy away from commemorating any saint or event not mentioned in the New Testament. Beginning at that point there was a conscious effort to enlarge the calendar of saints, and Anglo-Catholics did with the saints what they did in so many other areas, they copied Rome. The three manuals, identified in the sources as AM, AR, and EM, all show the same trend of copying not only the general Roman calendar, but various local calendars, not only diocesan, but monastic calendars as well, with the result that the same saints may have several observances. For example, there is one observance of St. Anne, another of St. Joachim, and a third of Joachim and Anne together. There is also an observance of Sts. Mary and Martha, and another of St. Martha alone. (Roman Catholics seem to identify Mary of Bethany with Mary Magdalene, while Anglicans consider that they were different individuals.) Some saints have observances on consecutive days in different source books, and sometimes even in the same source book.

The question for the editor to consider was what feasts to include in this book to make it as useful as possible, but not to clog it with propers that would never be used. Obviously every feast day and observance in the Prayer Book, Lesser Feasts and Fasts, and Book of Occasional Services had to be included, because this book is designed to support those texts. It was also necessary to keep up with General Convention as it deliberated adding new saints to the calendar. Propers were prepared for new saints' days whenever they were proposed, but if they were defeated they were not always then removed, if it could be determined that there was a genuine tradition behind their commemoration, even if it was not recognized by the national Church, as in the case of Thomas Becket and King Charles I. However, by the General Convention of 1991 it was recognized that many of the saints' days had been proposed, not so much to recognize a tradition of veneration in a local community (which was the original purpose of saints' days), but to fill a quota of affirmative action. The editor of this book is not against affirmative action, but agrees with the decision of General Convention 1991 to confine saints' days to the recognition of "heroic sanctity" as opposed to worthwhile accomplishments in the ordinary, secular sense.

Propers have also been included in this book which are not in the Prayer Book, and have not been considered by General Convention. Some of the reasons for their inclusion are:

- (1) They appear in liturgical manuals of Anglican monastic communities. These are often the founders of the respective communities.*
- (2) They appear in calendars of autonomous, semi-autonomous, or soon-to-be autonomous provinces of the Episcopal Church, such as Puerto Rico, or represent a potential observance for such calendars not yet created.*
- (3) They are traditional and important in the Hispanic community. In the editor's opinion, there is a potential for ministry in the Hispanic community which is still only partially recognized by the Episcopal Church, and this book contains some features designed to encourage this ministry.*

The following is not a calendar of this book, but a composite of the calendars of the liturgical manuals consulted. The material is presented as it appears in the source document, with respect to both the date of the observance and the name of the saint, mystery, or event being commemorated. Where the same saint has more than one feast day, both are given, and are considered separate observances. Sometimes the editor could not determine if they were the same saint, because of the similarity of names. Extensive research was considered impractical. Titles of saints, such as bishop, priest, deacon, martyr, confessor, virgin, matron, etc., are omitted, unless needed for identification. Vigils and octaves are omitted. Also omitted are

designations such as Greater Double, Semi-Double, Simple, Memorial, Commemoration, etc., by which the Roman Church ordered different feasts that fell on the same day. Under each date is listed the name of the saint or observance in English, if an English form was available, or else as given in the first source, followed by variant names of the same feast (in English, Latin, Spanish, and Irish, if applicable). English names given in brackets were supplied by the editor. If one source gives a feast day for a single saint (e.g. St. Fabian), and another source gives that same saint in combination with another saint (e.g., Sts. Fabian and Sebastian), these are considered different observances. The death date of the individual, or the date of the event, is provided, if it was available in the source document, but no additional research was done to uncover dates that were not available. It should be noted that some source documents differed widely about death dates.

This calendar does not imply a recommendation of which feasts to observe. If there is a desire to celebrate any of the feasts in this calendar, and if no proper is included in this book, the Common of Saints and the Votives are available for that purpose.