

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON THE CHURCH CALENDAR

Membership

Dr. Liza Anderson	Los Angeles, VIII	2018
The Rt. Rev. Shannon Johnston	Virginia, III	2018
Dr. Steven Plank	Ohio, V	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
The Rev. Justin P. Chapman, <i>Other</i>	Minnesota, VI	
The Rev. Lydia Huttar Brown, <i>Other</i>	Minnesota, VI	

Mandate

Resolutions 2015-A056; 2015-A057; 2015-B001; 2015-C002; 2015-C006; 2015-C008; 2015-C011; 2015-C035; 2015-C036; 2015-C040; 2015-C044

Summary of Work

The subcommittee on the calendar inherited a situation of great confusion about what the calendar of the church was, and what General Convention wanted the next steps to be. In sorting through the resolutions that have been sent to the Standing Commission on Liturgy and Music by General Convention and the feedback that has been received from the wider church on recent calendar revisions, we discerned that the most appropriate way forward was to prepare a new edition of *Lesser Feasts and Fasts*, which would better reflect the diversity of the church, and which could work in conjunction with the resource *A Great Cloud of Witnesses*, which General Convention “made available” but did not authorize.

BACKGROUND

The recent efforts at calendar revision in the Episcopal Church have been an attempt to create a calendar that will better reflect the diversity of the church. It has long been recognized that the current calendar of commemorations does not come anywhere close to meeting this goal, and still skews overwhelmingly clerical, white, and male. General Convention has repeatedly asked for a more diverse calendar, but this mandate has remained largely unfulfilled.

- As far back as 1985, resolution 1985-D101 directed that the SCLM take steps to add more women to the calendar. Yet when the serious work of calendar revision began in 2003, women still made up only a small minority (roughly 7%) of commemorations.
- The resolution that prompted extensive revision of the calendar was 2003-A100, which directed the SCLM “to undertake a revision of *Lesser Feasts and Fasts 2000*, to reflect our increasing awareness of the importance of the ministry of all the people of God and of the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities.”
- The process of creating a revised calendar that began in 2003 resulted in the volume *Holy Women, Holy Men*. This was a massive project that added roughly 100 new commemorations to the calendar. However, the names added still tended to be those of white, male clergy. As the charts that follow this report show, the percentage of priests on the calendar (which had previously been nearly 50% bishops) increased dramatically, but the percentage of laypeople only marginally increased, and in terms of racial diversity the new calendar was actually *less* diverse than its predecessors. While the percentage of women did increase to 16%, the calendar still remained 84% men.
- *Holy Women, Holy Men* was authorized by General Convention for trial use in 2009 (2009-A097) and again in 2012 (2012-A051). During this time, members of the church submitted a considerable amount of feedback and suggestions for revision to the SCLM.
- Given that the calendar was still overwhelmingly male, in 2012, General Convention again asked the SCLM to identify women suitable for inclusion on the calendar and to develop materials for their commemoration. (2012-A052)
- Based on the extensive feedback and critiques that had been received from the church during the trial use process of *Holy Women, Holy Men*, during the 2012-2015 triennium the SCLM prepared a new volume, *A Great Cloud of Witnesses*, which was intended as a replacement for *Holy Women, Holy Men*. This new text included substantially revised and improved collects and biographies, and further clarified that the volume was not intended to be a sanctoral calendar, but rather an extended family history that would allow the church to learn from those who have gone before us and to emulate their examples. However, General Convention 2015 declined to authorize *A Great Cloud of Witnesses*, directing instead that the resource simply by “made available”. (2015-A056)
- This directive from General Convention has resulted in considerable confusion, since “made available” is not a canonical category. *A Great Cloud of Witnesses* has now been published by Church Publishing, but the ongoing role of the SCLM and General Convention with respect to the text is unclear. How is something that is not an official authorized liturgical resource, but is merely “available”, to be revised?
- Whether intended or not, this action also meant that the calendar of the church reverted back to *Lesser Feasts and Fasts 2006*. No further instructions about ongoing revision of the calendar were provided, but other resolutions (e.g. 2015-A057) clearly show an expectation

by General Convention that the SCLM would continue significant calendar revision this triennium.

- Further complicating matters, General Convention did choose to authorize the volume *Weekday Eucharistic Propers*, which included half of what was originally in *Lesser Feasts and Fasts* (2015-A056). As far as we can tell, this means that for the last triennium, half of *Lesser Feasts and Fasts* has been replaced while the other half has been the authorized calendar. Because *Weekday Eucharistic Propers* was published very late in the triennium, it has not yet been possible to track its use and reception within the church.
- In addition, General Convention 2015 again asked that the number of women on the calendar be substantially increased, and provided a list of more than 60 suggestions. (2015-A057)
- In looking back at the directives that various General Conventions have sent to the SCLM, our judgment was that the most appropriate way for us to proceed was to return to our original mandate, which was to prepare a revision of *Lesser Feasts and Fasts* that better reflects the diversity of the church.

PROCESS OF REVISION

- We engaged in significant discussion about the criteria for inclusion on the calendar, since this is another area in which we have received contradictory directives from General Convention. General Convention passed revised criteria for inclusion on the calendar (2009-A058 and 2015-A056), but in our judgment 2015-A056 would seem to imply that these apply only to the “made available” resource *A Great Cloud of Witnesses*. In an effort not to overstep our mandate, we have opted to use the criteria that were printed in *Lesser Feasts and Fasts 2006*, since all of the names who meet the newer criteria also meet the older criteria, whereas the opposite is not true.
- Given that the church now has the additional resource of *A Great Cloud of Witnesses*, we decided to utilize it, and to design a version of *Lesser Feasts and Fasts* that could either stand alone or also be used in cooperation with *A Great Cloud of Witnesses* for those who would prefer to have a more exhaustive list of commemorations that functioned more like a family history than a sanctoral calendar.
- We first reviewed all of the names that have been included in previous calendars or sent to the SCLM in accordance with the criteria for *Lesser Feasts and Fasts*. We next reviewed the entire calendar for issues of balance with respect to gender, order of ministry, race and ethnicity, and century.
- Historically, the Episcopal Church has proven very reluctant to make deletions from the calendar unless it is demonstrated that someone did not actually meet the criteria for inclusion in the first place. Now that *A Great Cloud of Witnesses* exists, however, one of the ways in which we have worked for a more diverse calendar is to move some people who were originally in *Lesser Feasts and Fasts* to *A Great Cloud of Witnesses* instead.

In attempting this, we are keenly aware that our judgments are not infallible, and we fully expect that the church will make adjustments, particularly during the first triennium of use. We also believe, however, that there is a real need for this kind of judicious pruning, and this proposal is our best effort at taking a first step. While some cases were gray areas, we rather suspect that the Episcopal Church is not, in fact, teeming with ardent devotees of Alphege or Willibrord or Remigius of Rheims, and that anyone who does have a strong affection for them is certainly informed enough about liturgical matters that they are more than capable of looking up their biographies and collects in *A Great Cloud of Witnesses*.

We further believe this to be a necessary move given that General Convention has been dramatically increasing the rate at which it adds commemorations, with no signs of slowing down. At the same time, we have also received significant feedback from people who feel overwhelmed by the sheer number of commemorations and find the scope of the list to be unmanageable. In particular, we have heard strong opposition to the practice of offering multiple commemorations on a single day that congregations could choose between. Given the inability of the calendar committee to bend space and time in order to create more days in a calendar year, the only solution we see is to keep the commemorations on the main calendar to a manageable number, and to use *A Great Cloud of Witnesses* to include an even wider scope of individuals.

- After agreeing upon a proposed table of contents, we created new biographies, collects, and readings for those new commemorations that are proposed for this volume. We also engaged in some significant revision of the older biographies and collects, believing that if some of the earlier commemorations no longer resonate, the problem may lie with a 50 year old biography rather than a 1500 year old life. A number of the older biographies also contained factual inaccuracies or reflected outdated scholarship, and these we have also tried to remedy to the best of our ability, given the time constraints under which we were working.
- It is our strong belief that at some point the Episcopal Church would do well to attend to the different theologies of sanctity that are at play in the church, and the different understandings of what it means for someone to be placed on the calendar. In acknowledgment of that diversity, we have resisted the temptation to theologize in the preface about the Episcopal Church's understanding of the calendar. Our current effort is an attempt to acknowledge the current diversity of opinion, to produce a resource that could be comfortably used by as much of the church as possible, and to finally fulfill the repeated directive from General Convention for a more diverse calendar of commemorations.
- Finally, we had significant discussion about the fact that "*Lesser Feasts and Fasts*" has in practice been nearly all feasts. We thought seriously about whether it would be helpful or desirable to add more fast days to the calendar as well as feasts, including both the

traditional practices of abstinence and self-denial but also works of justice and mercy, and to call the church more deeply into serious discipleship. Because we did not have a mandate for that work, however, we are proposing a resolution that would call for such additions to the calendar in the coming triennium if the church wills it.

In addition, we have added a table of dates for the ember days and rogation days to *Lesser Feasts and Fasts*. These observances already exist within the *Book of Common Prayer*, but are not widely observed. Our hope was that having the dates clearly included along with the calendar might encourage their wider observance. This also points out that there are already an additional 15 lesser fasts indicated by the *Book of Common Prayer* even if they are infrequently observed.

SPECIAL CASES

- One of the biggest differences between the older criteria printed in *Lesser Feasts and Fasts* and the newer criteria used for *Holy Women, Holy Men* is that the *Lesser Feasts and Fasts* criteria require an interval of roughly fifty years after a person's death before they can be added, with the exception of special circumstances such as martyrdom. In general, our committee felt that this was a good criterion, since it allows for resonance within the church to grow, and for a better historical perspective about the individual to develop. It is also in line with the recommendation of Lambeth Resolution 79 (1958), which urged Anglican provinces to exercise economy and restraint with respect to adding more recent names to their calendars "until they can be seen in the perspective of history" and "over a reasonable period of time."

That being said, while we would affirm the merit of the general rule, we acknowledge that there may be appropriate exceptions to it. We have heard a widespread desire for three individuals in particular to appear on the calendar: Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi (as a commemoration of her, not only of her ordination anniversary, which was a solution originally intended as a workaround of the 50-year norm.) It is our sense that these three individuals are already very widely commemorated within the church, and that therefore adding them would be appropriate.

Although we have committed ourselves to working with the 2006 criteria and do not feel that we ourselves have the authority to make exceptions, we believe that General Convention absolutely has the authority to waive its own criteria in cases that it deems appropriate. We are therefore proposing a resolution to waive the criteria in the case of these three individuals, so that if that is indeed the will of the church, it can be accomplished in an orderly and transparent manner.

- The other criterion about which we had the most discussion was what it means for someone to meet the requirement of having a local cult. Does the local cult have to be *within the Episcopal Church*? Historically, the assumption seems to have been yes. Given that 2003-A100 specifically directed us to attend to the wider Anglican Communion and to our ecumenical partners, however, we discerned that it was appropriate to regard individuals who appear on

the calendars of other Anglican provinces or on Lutheran, Orthodox, or Roman Catholic calendars as fulfilling that criterion.

We agree that in most cases it is beneficial to allow resonance within the Episcopal Church to build at a local level first before someone is added to the calendar. Given our particular unfulfilled mandate to increase the diversity of our calendar by looking at ecumenical and other Anglican traditions, however, we judged that it was appropriate to look to other church bodies for the requirement of a local cult if a particular individual otherwise met the criteria.

- The proposed commemoration of King Charles Stuart, referred to the SCLM by 2015-A057 was controversial within the SCLM, and has likewise proven to be controversial with past General Conventions. Resolutions to add him to the calendar have been previously proposed to the General Conventions of 1985, 1991, and 2003, and they have always been defeated. Within the SCLM we are not of one mind, but we have made a strong effort to develop a calendar that the church can have true consensus behind, and it is clear that Charles is a divisive figure around whom consensus does not exist. We have therefore opted not to include him in either *Lesser Feasts and Fasts* or in *A Great Cloud of Witnesses*. We recognize, however, that General Convention has the authority to add him itself if that is the will of the church.

THE PATH FORWARD

We are asking General Convention to authorize Lesser Feasts and Fasts 2018 “for optional use throughout the church”. This language reflects the fact that the calendar is an optional document, and that individuals and congregations may choose to make use of all of it, some of it, or none of it.

We have deliberately refrained from using the language of “trial use”, because the canons of the Episcopal Church only recognize trial use as pertaining to revisions of the Book of Common Prayer and not to other authorized liturgical resources. That being said, we regard the entire book as being very much “in trial”, and are proposing that the next iteration of the SCLM be intentional about collecting feedback from the members of the church, and that they use that feedback to make suggested revisions to General Convention 2021.

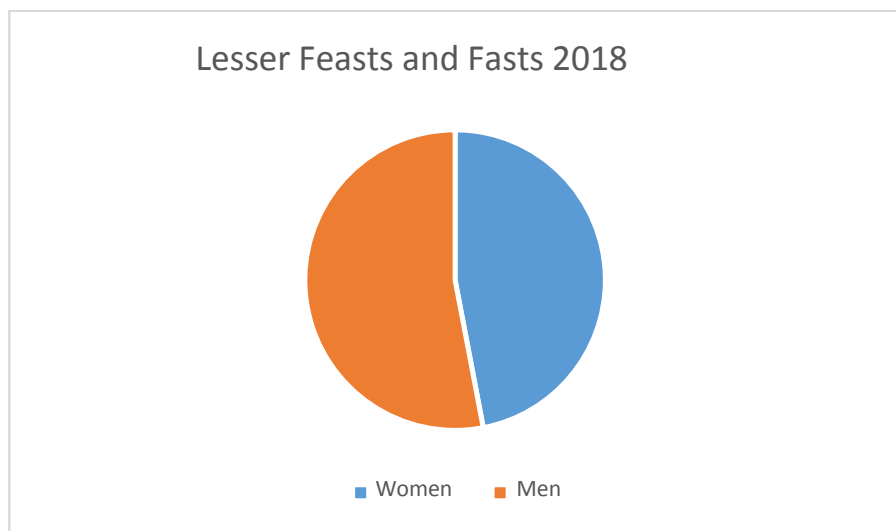
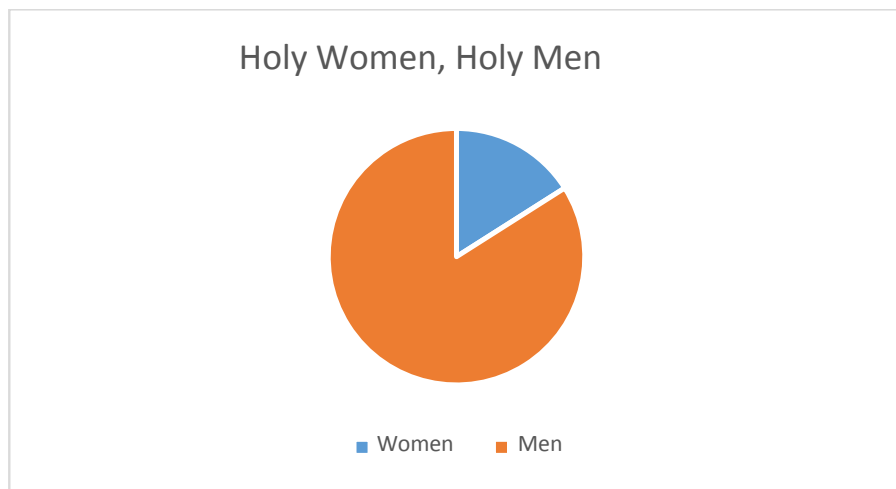
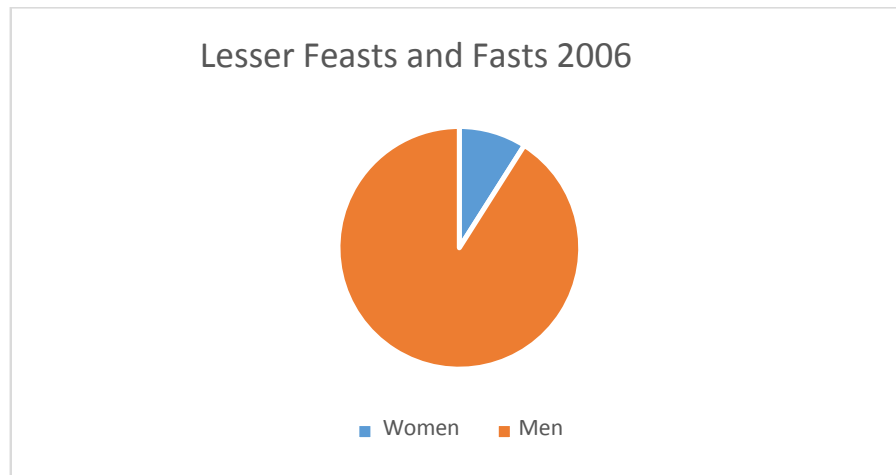
We fully expect that there *will* be adjustments made to the calendar over the next triennium, particularly with respect to the vexed question of which individuals are commemorated on the main calendar and which are included in *A Great Cloud of Witnesses*. We have worked hard to produce a document that we hope everyone can be content with for three years, but we are well aware that we do not possess the ability to magically intuit the mind of the church, and we anticipate that some adjustments will be necessary.

We believe, however, that it is important to take this first step now to address the ongoing confusion about the state of the calendar and the fact that three different calendars (*Lesser Feasts and Fasts 2006*; *Holy Women, Holy Men*; and *A Great Cloud of Witnesses*) are currently in use. We trust that in the process of reception, those things that need to be restored will be restored, those things that should be deleted will be deleted, and those things that need to be revised will be revised.

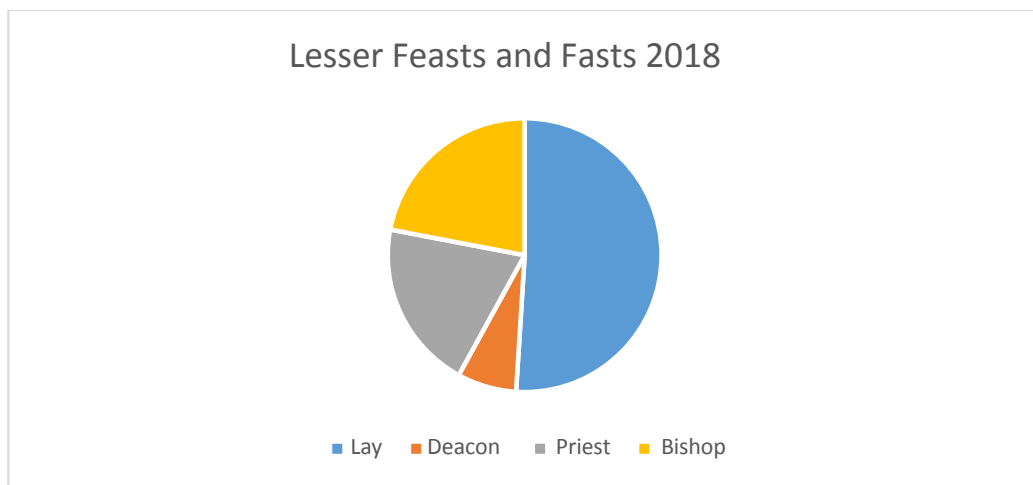
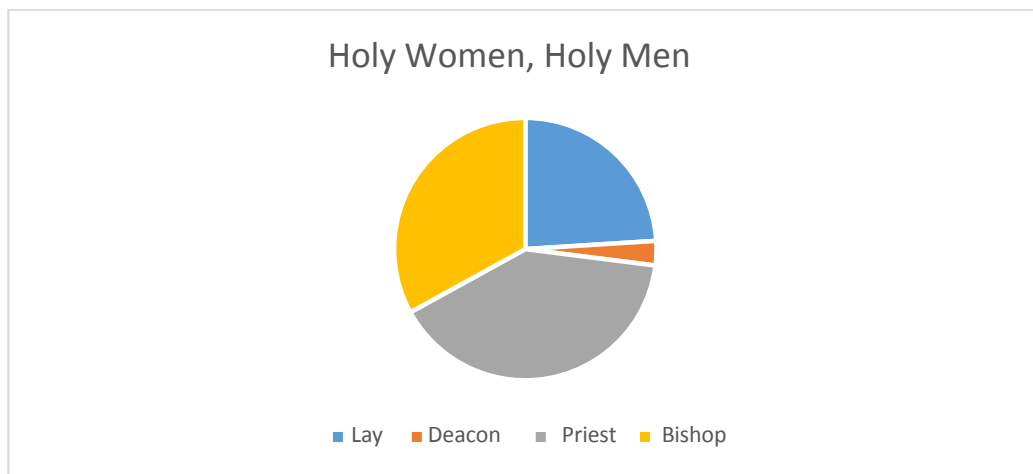
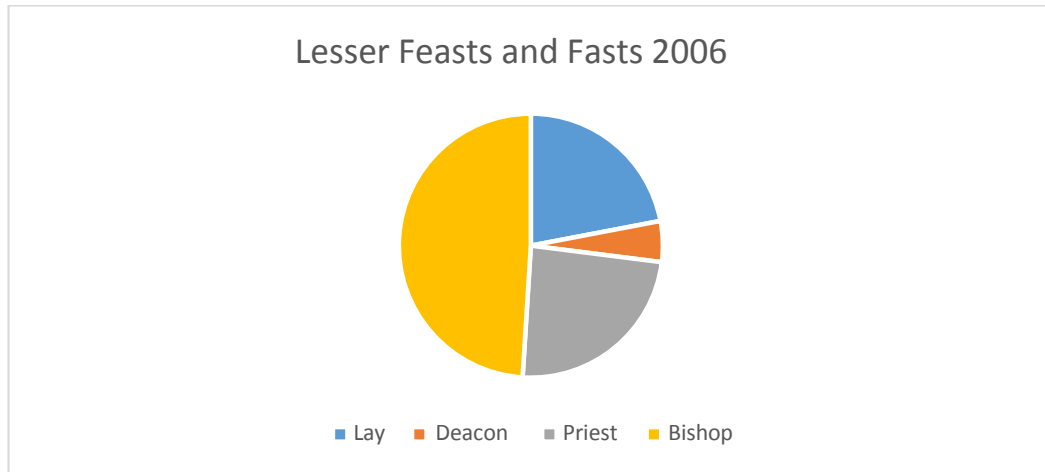
We recognize that the temptation to tinker with the calendar on the floor of convention may prove to be irresistible, and also that General Convention has the right to make whatever adjustments it sees fit to. We generally believe, however, that the church will ultimately have the highest quality document if significant revisions can wait until the church has had the opportunity to test this new volume, and if all of the anticipated necessary revisions can be accomplished organically rather than by a process of individual resolutions and amendments.

As we hand off this enormous project to General Convention and then to a new iteration of the SCLM next triennium, we are grateful to have had the opportunity to do this work. We have done our best to fulfill the directives given to us by General Convention as well as we have been able to discern them, but we also acknowledge that these instructions have often seemed unclear and self-contradictory. If, therefore, the end result falls short of what General Convention had hoped for, we would ask only that clearer directions be provided in the future so that those who will take up this work in the coming triennium will have a clearer sense of the work that has been entrusted to them.

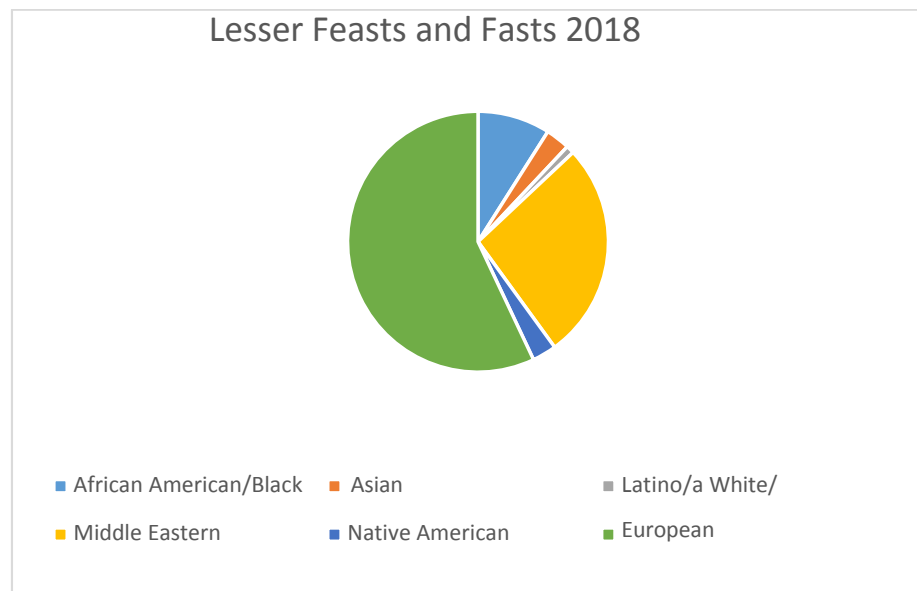
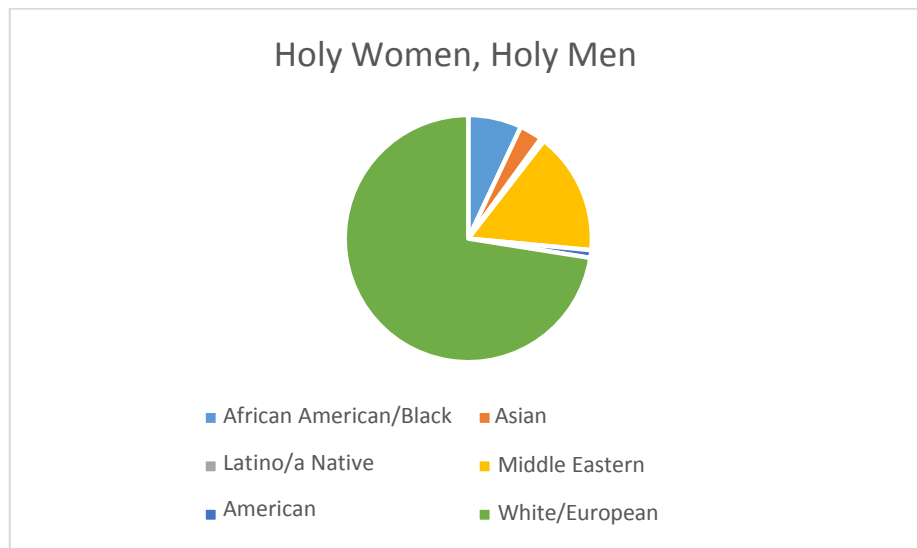
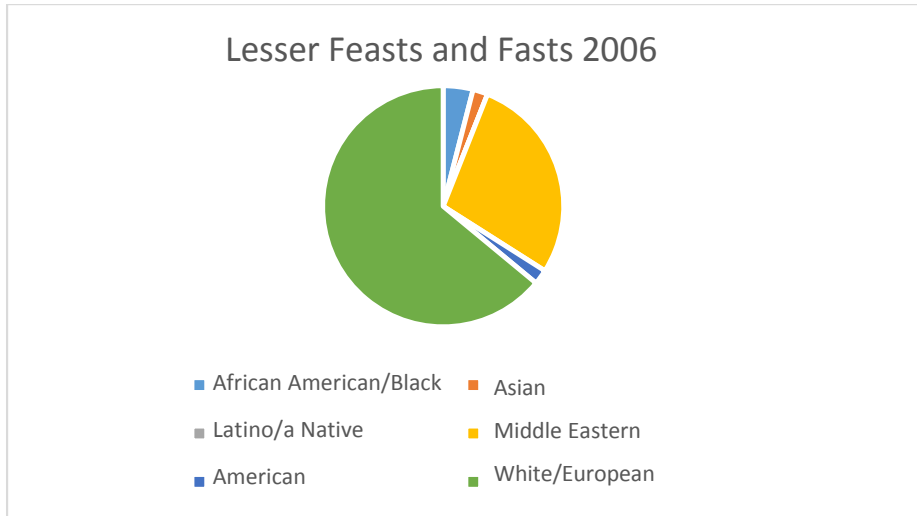
Calendar Comparison: Gender Balance



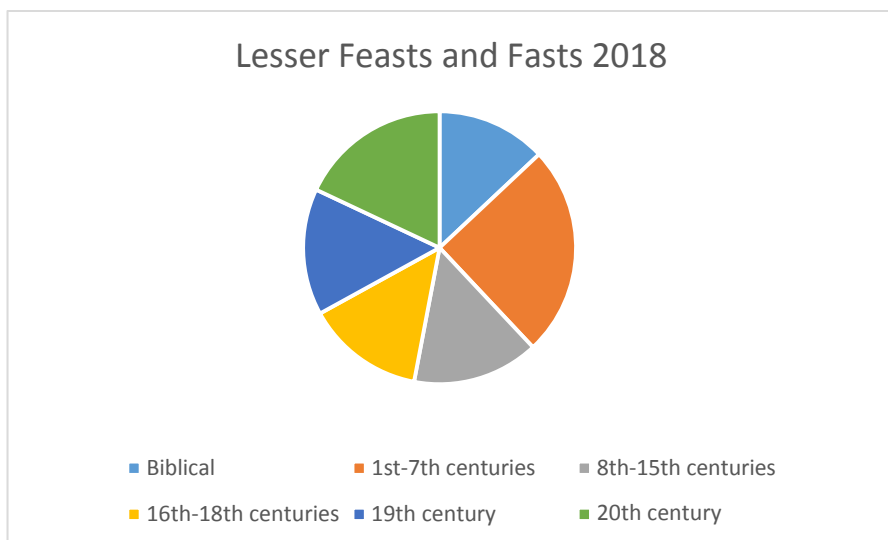
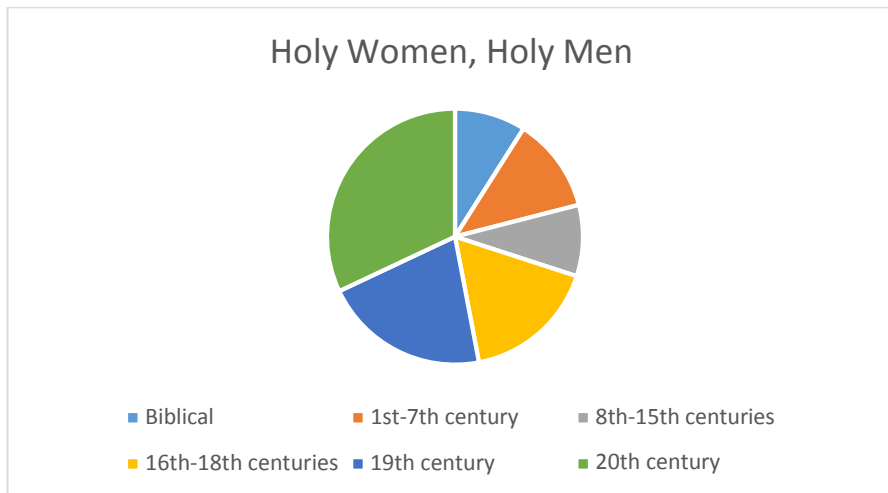
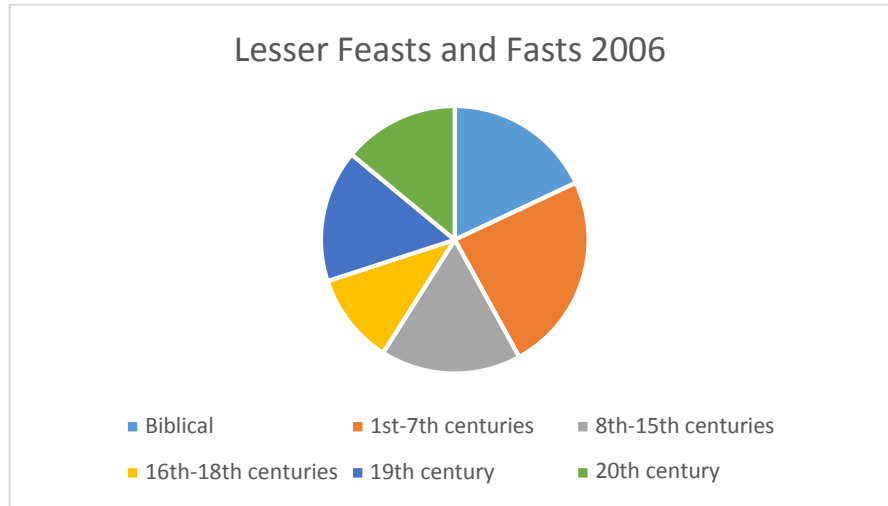
Calendar Comparison: Order of Ministry



Calendar Comparison: Race and Ethnicity



Calendar Comparison: Time Period



Proposed Resolutions

A065 AUTHORIZE LESSER FEASTS AND FASTS 2018

Resolved, The House of _____ concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of Lesser Feasts and Fasts, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation, last revised in 2006, and be it further

Resolved, That General Convention direct the Standing Commission on Liturgy and Music to appoint a person or persons to solicit and collect broad feedback from the Church with respect to this volume, and to utilize that feedback to bring any suggested revisions before the 80th General convention in 2021.

A066 ADD THURGOOD MARSHALL, PAULI MURRAY, AND FLORENCE LI TIM-OI TO LESSER FEASTS AND FASTS, 2018

Resolved, The House of _____ concurring, That the 79th General Convention include Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi in Lesser Feasts and Fasts 2018.

Explanation

It is the normal expectation of Lesser Feasts and Fasts that at least two generations will have passed before someone is included on the calendar. In proposing this resolution, we are proposing to waive that requirement in the case of these three individuals, recognizing that all three are already very widely commemorated within the Episcopal Church.

A067 PROPOSE ADDITIONAL OPTIONAL FAST DAYS FOR LESSER FEASTS AND FASTS

Resolved, The House of _____ concurring, That the 79th General Convention direct the Standing Commission on Liturgy and Music to research the possibility of adding additional fast days to the resource Lesser Feasts and Fasts for optional use within the church, and to bring any recommendations to the 80th General Convention in 2021.

Supplementary Material

The copy of *Lesser Feasts and Fasts*, with the revisions of this committee, was too large to be included in the main report. For digital versions of this report it is a separate, accompanying file, for print versions, a separate print document.