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THE LUTHERAN BOOK OF WORSHIP

The *Lutheran Book of Worship* is an indication of where Lutherans in North America are now in their liturgical development. It has been a dream of Lutherans since Muhlenberg's time that Lutherans on this continent might be one people using one book. The time of unity has not yet arrived, and, although the *Lutheran Book of Worship* is the nearest that Lutherans have come to one common service, the book is so rich that it needs two books to incorporate all of its material, with an accompaniment edition besides. There is a Pew Edition with the materials needed for congregational worship and a Ministers Edition with additional items needed by leaders of worship. The framers of the *Lutheran Book of Worship* intended the book for congregational worship. Therefore forms and prayers for private or family devotion were not included, nor were documents such as the Small Catechism or the Augsburg Confession included as some had proposed. The forms of Morning and Evening Prayer are, however, suitable for family devotions, as are the Responsive Prayers.

PRESERVATION AND CHANGE

The *Lutheran Book of Worship* is a broadly representative book which draws upon all the traditions of Lutherans in North America and which moreover has been sampled and tested and revised in the light of the testing and which has been reviewed by official committees of all four participating churches. A clear effort has been made to respond carefully to all of the criticisms of the work and

suggestions for correction and refinement. Never before in Lutheran history has a service book been given such wide and careful testing. The earlier practice had been for a select committee to prepare a book and then present it to the church for approval or rejection. The more open preparation of the *Lutheran Book of Worship* indicates a clear advance in the democratization of the church, and this was not achieved by sacrificing quality. The book is the product of sound historical, confessional, theological, and liturgical scholarship reflecting the best traditions of the participating churches.

The framers of the *Lutheran Book of Worship* had as an unwritten guiding principle the view that the book must be no less rich than its predecessors, *The Lutheran Hymnal* and the *Service Book and Hymnal*. For example, the Litany, while in many ways an old fashioned prayer difficult to modernize without destroying its character, has been a standard feature of Lutheran service books for centuries. To eliminate that prayer, for which Luther had high regard, would impoverish the book and abandon a part of the Lutheran liturgical heritage. The services of marriage and burial are not regularly scheduled congregational services and sometimes take place at locations other than in the church building. It might have seemed sensible not to include them in the book in order to save space. Users of the *Service Book and Hymnal* and the *Common Service Book* before it, however, expect to find these acts of the church included in the book and would miss them if they were not there. (Moreover, including these services in the official service book of the church indicates their status as part of the church's liturgy, and that can be helpful to pastors engaged in struggles with over-zealous undertakers and directors of weddings.) The *Quicumque Vult*, commonly called the Athanasian Creed, is together with the Apostles' and the Nicene Creed one of the three ecumenical creeds of Christianity. This creed is in *The Lutheran Hymnal*, and while not in common liturgical use it is included in the *Lutheran Book of Worship*. *The Lutheran Hymnal* permitted its use instead of the Psalmody at Matins on Trinity Sunday. (It is not used liturgically by the Roman Catholic Church anymore.)

But the *Lutheran Book of Worship* is not simply a compilation of what has been done before. It is a book which in some ways is notably different from the predecessor books. The first service in *The Lutheran Hymnal*, for example, is "The Order of Morning Service without Communion." The second service is "The Order of Holy Communion." The first service in the *Lutheran Book of Worship* is the Holy Communion in its three musical settings (four including the chorale service). To some, therefore, this

indicates a new emphasis on the centrality of the Eucharist in the life of the congregation. To users of the *Service Book and Hymnal*, however, this is not at all unusual, for in the *SBH* the first worship order is called simply “The Service,” and while it is often—even usually—abbreviated as ante-communion, The Service means the Holy Communion.

Holy Baptism immediately follows the settings of Holy Communion. This suggests a recognition of the importance of the sacrament of initiation not found in either *The Lutheran Hymnal* (which includes on its last page only “A Short Form for Holy Baptism in Cases of Necessity”) or in the *Service Book and Hymnal* (which includes “The Order for the Baptism of Infants” as the first of the Occasional Services).

THE LANGUAGE OF WORSHIP

It may well be that the most striking change in the *Lutheran Book of Worship* from all the books that preceded it is in the language of worship. Increasingly people had found the Tudor language with its archaic pronouns and verb forms awkward. Less and less were people upset by calling God “you.” The language has therefore been modernized. Compare the collect for the First Sunday in Advent with the Prayer of the Day for Advent I.

Stir up, we beseech thee, thy power, O Lord, and come; that by thy protection we may be rescued from the threatening perils of our sins, and saved by thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, one God, world without end.

Stir up your power, O Lord, and come. Protect us by your strength and save us from the threatening dangers of our sins, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

The thought of the old prayer is essentially unchanged, but the style and spirit are markedly different. The excessively humble and archaic “we beseech thee” is eliminated; “thy” becomes “you.” The punctuation is simplified: five commas and two periods replace seven commas, two semicolons, and one period. The gracious (but obscure) “that by thy protection we may be rescued . . .” becomes the more direct “Protect us by your strength . . .” “And saved by thy mighty deliverance” becomes simply “and save us.” The concluding doxology changes “Ghost” to “Spirit” regularly,

and the final phrase in that odd and misleading Tudor translation “world without end” becomes the more simple and accurate “now and forever.”

But the changes in language are not just modernizations and simplifications. There is a far more basic shift in the language of the *Lutheran Book of Worship* away from philosophical concepts and toward evocative images. Compare, for example, the preparatory confession that has traditionally begun the Service with the confession in the Brief Order for Confession and Forgiveness in the *Lutheran Book of Worship*.

Almighty God, our Maker and Redeemer, we poor sinners confess
unto thee that we are by nature sinful and unclean . . .

Most merciful God, we confess that we are in bondage to sin and
cannot free ourselves.

Instead of the (some say misleading) conceptual phrase “by nature sinful and unclean,” which appeals to the intellect, the *Lutheran Book of Worship* uses “we are in bondage to sin and cannot free ourselves,” and the appeal is to the imagination. One can picture what it is to be in bondage, one can feel slavery and its chains. Studies of black history have made painfully vivid the agony of bondage and the hopelessness of slavery.

Yet more powerful is the gathering of biblical images in the baptismal service. The older baptismal rites abounded in theological phrases that carried little evocative impact: “Forasmuch as all men are born in sin,” “bestow upon *him* the gift of thy baptism and thine everlasting grace by the washing of regeneration.” It was a comparatively barren rite. Baptism in the *Lutheran Book of Worship* consciously draws upon the richness of biblical imagery of water and washing and new life, especially as it is found in Luther’s Flood-Prayer, reviewing the principal events of biblical history: creation, Noah and the flood, the Exodus and the passage through the Red Sea, the baptism of Jesus, his death and resurrection, the pouring out of the Spirit.

Most of all it is in the services for Ash Wednesday and Holy Week that one encounters in both words and actions powerful and evocative imagery: the Ash Wednesday exhortation to spiritual struggle and warfare against everything that leads us away from the love of God and of neighbor; the signing of penitents with ashes; the Palm Sunday procession in which worshipers participate ritually in the procession which welcomed Jesus into Jerusalem; the Maundy Thursday reconciliation and perhaps the washing of the feet; the adoration of the crucified on Good Friday; the enormous richness of the ancient symbols of fire, light, water, bread and

wine in the Easter Vigil. In the Vigil, the words that draw out the meaning of these images are those of the magnificent song of praise, the Exsultet, "Rejoice, now, all heavenly choirs of angels." Words, symbols, actions, and music all combine to evoke ancient and archetypal responses from the depths of our being.

The language of the liturgy is not poetry, and the often heard lament that modern liturgies have taken the poetry away is not quite to the point. The liturgy is prose, or perhaps more precisely, not quite prose either but a third kind of language—ritual—in which words and gestures are joined in a flowing, moving, suggestive action which celebrates and proclaims the central affirmations of the Christian faith. The wholeness of words and music and movement meets and involves the wholeness of human life—mind, body, and spirit.

There has, then, been a significant shift in language away from intellectual and conceptual language and toward images that evoke emotional involvement and encourage a more complete participation in the concepts which are proclaimed. It is not a matter of rejecting thought for feeling in any cheap or simplistic way, but a more faithful following of the biblical pattern and approach which invites a sharing in ideas with one's whole being rather than with the mind alone. It is another way of doing theology and a better way of doing liturgy.

This new evocative language should encourage those who lead worship to read deliberately and with care so that the images can register and form in the minds of the hearers.

THE REDISCOVERY OF THE PSALTER

A second major difference in the *Lutheran Book of Worship* from its predecessor books is its rediscovery of the Psalter. Lutheran liturgy has long retained the historic fragments of Psalmody in the Eucharist—Introit and Gradual (and sometimes Offertory)—and has called for the use of Psalms in Matins and Vespers. The *Lutheran Book of Worship*, however, explores the richness of the Psalter with remarkable thoroughness. All 150 Psalms are in the Ministers Edition; 122 are in the Pew Edition. This latter number represents all the Psalms appointed in the Lectionary and services of the church. The fragmentary Introits are abandoned in favor of the use of larger portions of a Psalm or a whole Psalm as a possible entrance hymn. A Psalm or a portion of a Psalm is also used as a bridge between the First and Second Lesson in the Holy communion.

Through many centuries the Psalms have served God's people as they

joyfully recounted his blessings and prayed for forgiveness and continued mercy. The Psalms have served both Jews and Christians as their most popular vehicle of private devotion and also as the first and most enduring of hymnbooks for public worship. The Psalms have continued to serve as a rich source of liturgical material because they speak to so many different aspects of the human condition. Luther called the Psalter “a little Bible” for “In it is comprehended most beautifully and briefly everything that is in the entire Bible.”¹ “There you look into the hearts of all the saints” and learn how they speak with God and how they pray.²

The translation of the Psalter used in the *Lutheran Book of Worship* is that of the *Proposed Book of Common Prayer*. It is a revision of Miles Coverdale’s Psalter which was preserved in the Great Bible of 1539, and which has the weight of nearly half a millenium of English use and which has been carefully revised in the light of modern scholarship and linguistic study. This translation is vigorous, reads well, and is suitable to a variety of musical treatments. Thus two English-speaking churches, Episcopal and Lutheran, now use a common Psalm translation, and musical settings done in one church will be available to the other.

The singing of Psalms is to be encouraged, not only because of its traditional value and because it is implicit in the nature of the original poetic form, but chiefly because by this means a lively interest in one of the greatest spiritual and artistic treasures of the church can be encouraged. It is important that the congregation first be led to appreciate the importance of the Psalm texts in the liturgy. It will also be helpful to explain that Psalms were originally intended to be sung and that congregations the world over have successfully sung them after one method or another. It is best to select a single melody for congregational use for several weeks, because it is important for the congregation to master the technique before proceeding to other tones. Perhaps the simplest method of implementing the singing of Psalms in the congregation is to have a cantor or choir sing the Psalm verses and have the people sing only the repeated antiphon as a refrain. In the Eucharistic liturgy of *The Lutheran Book of Worship* one verse of the appointed psalmody is designated as a refrain (antiphon). This verse may be used as an antiphon both before and after the Psalm, or it may be repeated after each verse or group of verses. Printing the musical refrain in the service folder would increase the ease of participation by the congregation. Such use of a repeated refrain is not only relatively easy for a congregation to sing, it also helps fix the refrain in the memory of the people.

Antiphonal Psalm singing (between two segments of the congregation) or responsorial Psalm singing (between a leader and the congregation) can

be most effectively carried out by alternation of full verses. The practice of reciting by half-verses is choppy. The asterisk in each verse of a Psalm is a musical indication, not an indication for responsive reading.

Although it is not possible everywhere, the singing of complete Psalms by the congregation provides the people with an excellent contact with large sections of Scripture. When long Psalms are assigned, the burden of singing the lengthy texts may be relieved by a division of the group. The congregation may be divided into two groups of approximately equal size for alternate singing of verses, or the choir may sing in alternation with the congregation. If the congregation sings the entire Psalm to one of the chant formulas, the choir may sing the antiphon in a more elaborate setting.

Sometimes the Psalms can be read effectively by a single voice or by alternating voices, perhaps male and female. This will provide additional variety and encourage careful attention to the text of the Psalm. But this is not to be the regular practice; normally the Psalms ought to be sung.

Metrical hymn paraphrases have been hallowed by widespread use since the sixteenth century. The inadequacy of the texts of many paraphrases and the infidelity of some of the poetry to the original, commend the form today for occasional use only, for use in alternation with other forms when more than one Psalm is sung, and for congregations with meager musical resources.

THE CHURCH YEAR: SUNDAYS AND SEASONS

A third characteristic of the *Lutheran Book of Worship* is its modest revision of the Christian year. The basic focus is the resurrection. (See Church Year chart, Appendix III, p. 77.)

The church year is a representation of the life of Christ in a yearly pattern with two principal centers: one is the Christmas event and the other is the Easter event, which consists of the death, resurrection, ascension, sending of the Spirit, and return of Christ. Both of these centers are elaborations of Sunday, the earliest Christian festival, observed since the days of the New Testament church, first in addition to the Sabbath (Saturday) and then in place of it. Sunday is the weekly commemoration of the resurrection, the "eighth day" of the week marking the beginning of the new creation. It is, therefore, always a day of celebration, even in Lent.

There are four classes of days in the calendar. There are *Principal Festivals* (Easter Day, Ascension, Pentecost, Trinity Sunday, Christmas Day, the Epiphany), which always have precedence over any other day or observance. There are *Sundays and Days of Special Devotion* (Ash

Wednesday and the days of Holy Week). There are *Lesser Festivals* (basically the days of the Apostles, Evangelists, and certain other New Testament people and events). There are the *Commemorations*, which celebrate additional people from biblical and later times.

The year begins with Advent, a season of preparation that looks toward both Bethlehem and the consummation. The traditional color of Advent is purple,³ the royal color of the coming King. The preferred color in the *Lutheran Book of Worship*, however, is blue, which has a precedent in the Swedish Church and in the Mozarabic rite. Blue suggests hope, a primary theme of Advent. In any case, the Advent paraments should not be the same as those used for Lent, for the character of the two seasons is quite different, and the only symbol common to both seasons is the Lamb of God.

To allow Advent to have its fullest dramatic impact, congregations must be encouraged to defer Christmas music, decorations, and parties until the 12 days of Christmas (December 24-January 5). The richness of the symbols and themes of Advent must not be obscured by the Christmas preparations.

The first two Sundays in Advent center on the Parousia, the second coming of Jesus, or as the New Testament prefers to call it, his appearing. The Third Sunday in Advent centers on John the Baptist as the herald of Christ, and the Fourth Sunday on the Virgin Mary as the obedient servant chosen to bear God's anointed one. The alternate Gospels for the First Sunday retain the theme of the entry into Jerusalem by Jesus, which was the traditional reading for the beginning of Advent and which understood the entrance on Palm Sunday as a foreshadowing of the second coming. Many Advent hymns, especially from the Lutheran tradition, employ that imagery.

The Advent wreath (or another arrangement of four candles, as in an Advent log) symbolizing the approach of the Lord is helpful. The use of a "Christ candle" in association with the Advent wreath is a liturgical novelty and may confuse the Easter and the Christmas cycles especially if the same candle on the same stand is used for both festivals. Let the Paschal candle remain associated with Easter and baptisms (and funerals), and let the Advent wreath count the weeks to Christmas. Moreover, it is the nature of a wreath to be hung, not placed flat on a table or stand.

The Christmas season follows as the fulfillment of the Advent expectation. Three sets of propers are provided for the Nativity of Our Lord (Christmas Day), and congregations are encouraged to have several Christmas services, not only for the convenience of the people but also that

the birth of Christ might be seen from several perspectives. The traditional times for the services of Christmas Day have been at midnight, the Mass of the Angels (with the lessons Titus 2:11-14 and Luke 2:1-14); at dawn, the Mass of the Shepherds (with the lessons Titus 3:4-7 and Luke 2:15-20); and later in the morning, the Mass of the People (with the lessons from Hebrews 1:1-9 and John 1:1-14). The mass at midnight was a historical commemoration of the event with overtones of the Parousia (see the reading from Titus 2). The mass at dawn drew out the ethical implications of the coming of Christ. The mass during the day set forth the theology of the incarnation.

The color of the Christmas season is white, a color associated with festivals of Christ, traditionally suggesting gladness, light, joy. The Christmas season lasts twelve days, from the evening of December 24 through January 5. This is the time for Christmas hymns and anthems, decorations, and parties.

The Epiphany season serves as a bridge between the birth of Jesus and his passion. The season begins with an ancient celebration that originally drew together several themes: the birth of Jesus, the coming of the Magi, his baptism in the Jordan, his first miracle at Cana in Galilee. In the west, the Epiphany came to be associated with the Magi alone, who were seen to be the representatives of the nations who come to worship Jesus. (So the Epiphany season in Lutheran practice has often been a time for an emphasis on world missions.) The First Sunday after the Epiphany is the celebration of the Baptism of Jesus. This event is worthy of considerable attention since it marks the beginning of his ministry. In the current Lutheran, Roman Catholic, and Episcopal calendars the Epiphany season extends to Ash Wednesday, thus giving more time for emphasizing Jesus' public ministry. As has been customary for Lutherans, the Last Sunday after the Epiphany each year is observed as The Transfiguration of Our Lord, the remembrance of an epiphany which brings the Old Testament into Jesus' time. Providing a glimpse of Jesus in all his splendor, this festival offers a preview of his glory which is to come. The rubric allows the observance of the Transfiguration on the traditional date, August 6, as in the *Service Book and Hymnal*, Roman Catholic, and Episcopal practice. The *Proposed Book of Common Prayer* uses the Propers for Transfiguration also on the Last Sunday after the Epiphany and the Roman Catholic lectionary uses them on the Second Sunday in Lent as well as on August 6.

The color for the feast of The Epiphany of Our Lord and the days following, through the week that begins with The Baptism of Our Lord, is

white, a continuation of the Christmas spirit and mood. Gold has been used in some churches instead of white on certain festivals, and gold is a possible option for January 6 to symbolize the kingly divinity of Christ to whom the Magi offered their gifts.

From the Second Sunday after the Epiphany until the Transfiguration of Our Lord the liturgical color is green, the church's neutral color for times when festive or penitential colors are not appropriate. Green is frequently explained to be the color of living, growing plants, suggestive of spiritual growth. Some churches use a tapestry of floral design on a neutral background for the "green seasons" after Epiphany and after Pentecost, as a way of suggesting vigorous spiritual growth and maturation.

The color of The Transfiguration of Our Lord and the two days following is white.

The pre-Lenten season—Septuagesima, Sexagesima, and Quinquagesima—has been dropped from the calendars of the Lutheran, Roman Catholic, and Episcopal churches. Previous Lutheran calendars had not been consistent in presenting the meaning of this period. The Missouri Synod practice was to use the penitential violet; the *Service Book and Hymnal* prescribed the neutral color green. A 40-day Lent seems to be an adequate period to cover the themes of renewal, and the pre-Lenten season seems an unnecessary prolongation of an already extensive season of soberness. Moreover, if Lent is a time of preparation for Easter, it seems somewhat redundant to have an introduction to Lent—a preparation for a preparation.

The Lenten season begins on Ash Wednesday and lasts 40 days (excluding Sundays which are always feast days celebrating the resurrection). Lent—the word originally meant "spring"—is to be understood as a time to reflect on Baptism and its basis in the death and resurrection of Jesus. Lent is, therefore, a time for rebirth and a renewal in preparation for the celebration of Easter. In the Gospels one finds a constant conjunction of cross and discipleship. See, for example, the passion predictions in Mark. The consideration of the suffering and death of Christ is primarily concentrated in the week beginning with the Sunday of the Passion (popularly called Palm Sunday). Palms play a part in the introductory rites of the Sunday, but the dominant theme of the service for the day is the passion of our Lord. This Sunday begins Holy Week, and the week should be given great emphasis as a time to consider the meaning of the death of Christ.

The traditional color of Lent is purple, to suggest soberness and solemnity. An English tradition is to use plain, unbleached linen (to

distinguish it from the white of Easter) from Ash Wednesday through the Saturday before the Sunday of the Passion. Veils of the same unbleached linen are draped over crosses, pictures, and statues in the church throughout these days. The white linen blends the furnishings of the church into the white walls of the building and by this austerity shows that Lent is a time to give attention to purification, spiritual cleansing, and deepening of the devotional life of the mind and heart. This “Lenten array” is sometimes decorated with a trace of red in a simple cross or edging.

For Ash Wednesday the preferred color is black, suggesting the ashes to which all things must eventually return. (Purple is an alternate.) The starkness of black is more appropriate to Ash Wednesday—the most solemn day of the year—than it is to Good Friday, when the mood is one of subdued rejoicing in the victory won on the cross. The color for the remainder of Lent, purple, would be used from Thursday until the Sunday of the Passion.

The Sunday of the Passion begins Holy Week. To indicate the change in mood to one of deeper intensity, the color should be changed from purple to scarlet, a color anciently associated with the passion. Scarlet, the color of blood, is also the color of triumph, for the passion of Christ was not a defeat but a victory. Death died, and God’s original purpose for the world was vindicated. The scarlet used for Holy Week should be of a deeper shade than the bright red used for Pentecost. Moreover, the symbols on the Pentecost paraments would probably not be appropriate for Holy Week.

The color for Maundy Thursday should remain scarlet as on the previous days of Holy Week. An alternate is white, which suggests the gladness of the establishment of the Lord’s Supper. But unless a congregation has an old white set of paraments for Thursday and a newer, brighter set for Easter, it is best to stay with scarlet for the whole week (except for Good Friday when properly no paraments are used).

On Good Friday paraments should not be used at all. The altar, pulpit, lectern are stripped after the services on Thursday and are left bare until the first service of Easter. If paraments are used they should be either scarlet (the preferred color) or black.

An imaginative congregation can relieve what might appear to be the drabness of Lent and the more than six weeks of purple and indicate something of the richness of the themes of Lent by using black for Ash Wednesday, unbleached linen or purple for Lent, scarlet for Holy Week, bare furnishings for Good Friday.

Easter is to be understood as the crown of the whole year, the queen of feasts, and as such it lasts not for a day, not for a week, but for a week of

weeks—a week made up not of seven days but of seven weeks. So the Sundays of this season are called the Sundays *of* Easter. It is one extended feast. The Ascension and the following Sunday are understood not as a separate season, as in the past (“Ascensiontide”), but as a continuation of the Easter celebration within the week of weeks. The 40-day period of preparation for Easter is thus succeeded by the 50 days of rejoicing. The Gospels for the Sundays of Easter present the themes of resurrection, ascension, and the sending of the Holy Spirit as aspects or stages of the Easter mystery.

Proper for the themes associated with the Rogation Days (Monday, Tuesday, Wednesday before Ascension Day) are found under the heading, Stewardship of Creation.

The Paschal candle burns near the altar (traditionally on the Gospel side⁴—the left side as one faces the altar from the congregation) throughout the Easter season as a sign of the presence of the risen Christ. It has been the custom to extinguish the candle at the reading of the Gospel on Ascension Day as a sign of the end of the appearances of the risen Jesus at that time. In many places, however, it remains burning through the Day of Pentecost as an indication of the unity of the Easter festival. Then the candle is placed by the font and lighted for baptisms.

The color of Easter is white. Gold is a possible alternate for the Resurrection of Our Lord (Easter Day), to give special prominence to this highest holy day of the Christian year.

The Day of Pentecost is the culmination of the Easter celebration: the risen Christ, having shown himself to his disciples and having ascended, sends the promised gift of the Spirit to the expectant church. The coming of the Spirit gives the church the power and the necessary gifts to carry the glad news of the resurrection from Jerusalem to Galilee to the ends of the earth. The color of the Day of Pentecost is bright red, symbolizing the fire of the Holy Spirit. The Roman Catholic practice is to change to green paraments and vestments on the Monday after Pentecost as an indication that with the Day of Pentecost, the fiftieth day of Easter, the Easter feast is concluded. There is logic to that, but since Lutheran practice is to let the Sunday proper govern the weekdays following, the use of red all week would be more usual.

The long season which follows is called the season after Pentecost, and the Sundays are numbered “after Pentecost” rather than the older designation “after Trinity.” Since Pentecost is implied in the Easter event, the Sundays after Pentecost are related to Easter also and form a kind of post-Easter season. (Hence, the designation is “Sundays after” rather than

“Sundays of” Pentecost.) The Sundays after Pentecost are often said to represent the time of the church—the time between the earthly ministry of Jesus, which is past, and the consummation, which lies ahead (Advent is its sign). In the pilgrim state in which the church lives and exercises its ministry, it is the Spirit of God who leads and accompanies into all truth.

The First Sunday after Pentecost is the Feast of the Holy Trinity, which celebrates not so much a doctrine as the mystery of God. The color for this Sunday is white, but beginning with the following Sunday or more properly with the following day, green is used for the “after Pentecost” season, a time of growth in the Spirit as the risen Christ is formed in his people.⁵

The last Sunday of the church year is observed as the festival of Christ the King. This Sunday looks back to the Ascension and behind that to the Transfiguration, and it also points ahead to the appearing in glory of the King of kings and Lord of lords. The color for the day is white, the color of the festivals of the Lord Jesus Christ. Thus the two green seasons, after the Epiphany and after Pentecost, both begin and end with a festival: Baptism and Transfiguration, Holy Trinity and Christ the King.

All Sundays of the year are festivals of Jesus Christ, for they are the weekly celebration of his resurrection. The ideal practice therefore would be to allow no other festival to supercede the celebration of Sunday. Lutherans, however, are not generally accustomed to have church services other than on Sunday, except for mid-week services in Lent (and perhaps in Advent), and if the Lesser Festivals could not replace Sundays the Lesser Festivals in most places might not be observed at all. To encourage the observance of the Lesser Festivals, they are permitted to take the place of the celebration of the Sunday during the green seasons and the Sundays after Christmas. The Sundays in Advent, Lent, and Easter are of such a character that they may not under any circumstances be replaced by other observances.

THE CHURCH YEAR: LESSER FESTIVALS

At the time of the Reformation the list of saints who were commemorated on the calendar was enormous. The Reformers drastically simplified the calendar and out of the welter of names and events of the medieval calendar retained the days of the 12 apostles, the evangelists, the Name of Jesus, the Presentation of Our Lord, the Annunciation of Our Lord, the Visitation (of Elizabeth by the Virgin Mary), the Nativity of John the Baptist, St. Michael and All Angels, the

Conversion of St. Paul, and All Saints' Day. Also included in various places were festivals devoted to Mary, Mother of Our Lord, Mary Magdalene, Stephen, the Holy Innocents, the Holy Cross, and the Reformation.

New to both *The Lutheran Hymnal* and the *Service Book and Hymnal* traditions are the days in honor of Mary, Mother of Our Lord (August 15), the Confession of St. Peter (January 18), St. Barnabas (June 11), and Holy Cross (September 14). Holy Cross Day has been a popular Lutheran celebration and has been on many calendars through the centuries. In one form or another it is also a popular name for Lutheran churches. The feast day of Mary, Mother of Our Lord was retained on several early Lutheran calendars but had dropped out in recent centuries. It has been restored because the mother of Jesus deserves a day of her own; more is known about her than about most of the apostles. Holy Cross Day and Mary, Mother of Our Lord are thus restorations to the Lutheran calendar, as is St. Barnabas, the companion of St. Paul, who was on some early Lutheran calendars. The Confession of St. Peter is a borrowing from the *Proposed Book of Common Prayer*, which reshaped this ancient festival and set it at the beginning of the Week of Prayer for Christian Unity; the end of this week is marked by the Conversion of St. Paul. Mary Magdalene was on the calendar of *The Lutheran Hymnal* but not that of the *Service Book and Hymnal*. It was she who brought the news of the resurrection to the Eleven, and so she is honored as "the apostle to the Apostles."

Congregations not in the habit of celebrating all of these festivals (or any of them) should be encouraged to observe some of them as local custom and conditions suggest. A logical place to begin is with the celebration of the Epiphany (January 6) and Ascension Day. Moreover, the name day of the church (such as St. Paul or St. John) should be observed. It is a way of calling attention to the importance of the title of the church and of considering each year the relevance of the title for the contemporary mission of the congregation. Such an observance helps give a congregation a clearer identity and is a yearly occasion for a congregation to consider who and what it is. It is a useful task for a congregation to find a suitable festival for its name day. If the church is St. Paul's, will it observe his conversion (January 25) or his death day (June 29)? If the congregation is St. John's, will it observe December 27 or will it keep the day of the birthday of John the Baptist (June 24)? If it is Zion Church, what day or Sunday of the year speaks about Jerusalem as the sign of the coming kingdom?

A minimum list of Lesser Festivals might next be considered as a way of introducing them to the congregation. There should be a day for the

Apostles (Peter and Paul, June 29); a day for the evangelist of that year of the lectionary cycle (year A, Matthew, September 21; year B, Mark, April 25; year C, Luke, October 18); a martyr's day (St. Stephen, December 26.) This last festival might seem too close to Christmas, but it provides a valuable opportunity for a consideration of the relationship between the birth of Christ and the death of his saints.) The Nativity of St. John the Baptist (June 24) could be added as a day to remember all the saints of the Old Testament who looked for the coming of the Messiah.

The celebration of the Reformation and of All Saints' Day is usually shifted to Sunday. All too often the result is that having these two festival Sundays in succession tends to blunt the impact of All Saints, which is the more universal festival. The festival of All Saints directs attention to the richness of Christian history and the varied experiences of the grace of God. It is also an appropriate time to remember members of the congregation who have died during the past year, but this remembrance must not be allowed to make the remembrance of all the saints of God a mere parochial observance.

THE CHURCH YEAR: COMMEMORATIONS AND OCCASIONS

Another classification of observance is the commemorations which enrich the list of saints and days inherited from the Reformation period and which expand the exemplary lives and witness of the saints through all the centuries of Christian history. Traditional Lutheran calendars, which included the biblical saints' days and Reformation Day, sometimes left the impression that nothing worth attention happened between biblical times and 1517, and that there have been no worthy examples of the Christian life since the Reformation. The commemorations provide a more balanced reflection of the richness of Christian history and a fuller sense of the communion of saints. Churches, schools, colleges, and seminaries which have daily services would be able to make use of the whole list. Other congregations need to be encouraged to use the locally appropriate days. A saint representative of the congregation's ethnic character should be chosen. A Slovak congregation, for example, might choose to commemorate Juraj Tranovský (May 29). A congregation with a mission to a medical school or community might perhaps choose Florence Nightingale and Clara Maass (August 13) for special emphasis. Congregations in and around Seattle could choose to remember Chief Seattle (June 7), in San Francisco the day of St. Francis

(October 4). In some cases, a saint not on the calendar of the *Lutheran Book of Worship* suggests commemoration in particular areas. Churches in St. Louis would naturally choose to remember St. Louis, the King of France (August 25).

The list of saintly people need not be confined to use for services of worship. It appropriately forms a basis for a course of study in a class, or for private devotion. The principal value of these days, whether observed publicly or privately, is to invite the study of Christian history as a way of learning more of what the church is.

Finally the calendar provides for certain occasions which may occur either regularly or occasionally in the life of a congregation: Christian Unity, the Dedication or Anniversary of a Church, the Festival of Harvest, a Day of Penitence, a National Holiday, Peace, A Day of Thanksgiving, the Stewardship of Creation, and New Year's Eve. The observance of Unity, Harvest, National Holiday, Peace, and Stewardship of Creation, because these are not specifically church holidays, does not affect the color of the season. The Dedication and Anniversary of a church uses red, the color associated with Pentecost and the Holy Spirit. The Day of Penitence uses purple, a color traditionally associated with repentance. Thanksgiving is white to show special joy. New Year's Eve is white because it is the color of the Christmas season.

THE LECTIONARY

The lectionary revision had met with remarkable success even before the publication of the *Lutheran Book of Worship*. In 1969 the Roman Catholic Church published its revised lectionary for mass (*Ordo Lectionum Missae*). The Presbyterian Church made a revision of the Roman system. The Episcopal Church in the United States used the Roman order as the basis for its lectionary which appeared in 1970. The Consultation on Church Union made a revision of the three-year lectionary drawing upon all the previous work, including the Lutheran revisions. A revision was also adopted by the United Church of Christ.

European Lutherans are committed to a one-year series of pericopes, but North American Christian bodies are committed increasingly to a three-year cycle of readings. The Inter-Lutheran Commission on Worship therefore chose to follow the emerging American pattern and express solidarity with church bodies close at hand rather than to share a less immediate fellowship with European Lutherans in the cycle of readings.

In selecting Gospels, Matthew is assigned to Series A, Mark to Series B, and Luke to Series C. Since Mark is shorter than the other synoptics and contains less teaching material, Series B is filled in with passages from the Gospel of John. The Fourth Gospel is not used merely to fill the gaps, however. It is used in certain natural places: from the Second Sunday of Easter through Pentecost in all three years (with two exceptions), making John the Gospel of the Easter season; in Series B for the Tenth through the Fourteenth Sundays after Pentecost when John 6 (the miracle of the loaves and the Bread of Life) is used to connect with the Markan account of the feeding of the five thousand; for certain Sundays in Lent in Series A and B; on Christmas Day, the Second Sunday after Christmas, and Monday and Tuesday in Holy Week, and Good Friday; the Second Sunday after the Epiphany and the Third Sunday in Advent.

Congregations, as never before, get an acquaintance with one Gospel for an entire year, and preachers should familiarize themselves with the literary features and theological emphases of that evangelist. Congregational Bible studies on the year's Gospel might be arranged so that the people can see how study issues in proclamation.

Long readings are employed when there is a dramatic sweep to them, for example the Fifth Sunday in Lent of Series A: healing the man born blind. This reading and others like it can be assigned to several readers, representing various speakers and narrator. Careful preparation must be made for this sort of dramatic reading if it is to be effective.

The Second Lesson was formerly called the Epistle. The term "Second Lesson" is now commonly used by the Roman Catholic, Episcopal, and Lutheran churches as a more accurate title since not all the appointed Second Lessons are from the Epistles. They may be from Acts or Revelation.

The selections for the Second Lesson are basically continuous readings. Readings from a single Epistle for certain portions of the church year extend over a period of three to sixteen weeks, but they are selective, not mechanically continuous. Thus, Advent and Lent traditionally have their own thematic choice of Second Lessons, while two great blocks of the church, after the Epiphany and after Pentecost, have Second Lessons assigned by books. Older lectionaries emphasized the ethical portions of the Epistles. The three-year lectionary presents a more balanced selection of doctrinal and kerygmatic portions as well as the ethical sections.

The term "First Lesson" is used instead of "The Lesson" (as in the *Service Book and Hymnal*) since there are two lessons appointed (or three, if one includes the Gospel). Moreover, it is not always an "Old Testament

Lesson.” The First Lessons for the Sundays of Easter, for example, are drawn from Acts.

The First Lesson in almost every case was chosen because it relates to the Gospel. Sometimes it relates to the Second Lesson as well. The selections come primarily from Isaiah (especially Second Isaiah). Jeremiah, Deuteronomy, Genesis, Exodus, Kings, Ezekiel, Numbers, Daniel, and Proverbs are the books next most commonly used. Historical books like Judges, Ezra, and Esther, and minor prophets like Obadiah, Nahum, and Haggai do not appear at all. The Book of Acts is employed as the First Lesson throughout the Easter season, except in Series B and C for Easter Day. These readings present chiefly sermons about the risen Christ.

The *Lutheran Book of Worship* provides also a revision of the traditional one-year lectionary for those congregations that prefer this system, but the experience with the volume which introduced the three-year cycle to Lutherans (*Contemporary Worship 6*) indicates very little interest in continuing the use of this tradition.

APPENDIX I: THE LESSER FESTIVALS

ALL SAINTS

NOVEMBER 1

The custom of commemorating all of the martyrs of the church on a single day goes back at least to the third century. In the East, the celebration is still on the Sunday after Pentecost (which is Trinity Sunday in the West). When the festival was introduced in the West it was kept first on May 13, the date of the dedication of the rebuilt Roman Pantheon to St. Mary and All Martyrs. In modern practice, All Saints' Day commemorates not only all the martyrs but all the people of God, living and dead, who form the mystical body of Christ, as the Prayer of the Day makes clear. The feast is, in effect, a feast of the church.

ST. ANDREW, APOSTLE

NOVEMBER 30

Andrew was born in Bethsaida, a village in Galilee. He was a fisherman, the brother of Simon Peter, and the first apostle to follow Jesus (John 1:35-40). He then brought his brother to Christ. Tradition claims that he was martyred at Patras in Achaia on November 30. The tradition that he was crucified on an x-shaped cross seems to be no older than the fourteenth century. The celebration of his martyrdom began in the East in perhaps the fourth century, and by the sixth century it had spread to Rome. He is held in particular honor in Scotland, Greece, and Russia.

THE ANNUNCIATION OF OUR LORD

MARCH 25

The angelic announcement to Mary of the birth of Jesus was observed in the East in the fifth century. By the eighth century the observance had become general in the West. The date is determined by Christmas, being exactly nine months before the birth. For many centuries The Annunciation of Our Lord marked the beginning of the New Year since it was the supposed date of "the conception of our Lord"—an early title for the day.

ST. BARNABAS, APOSTLE

JUNE 11

Barnabas, one of the earliest Christian disciples, was originally called Joseph. After Paul's conversion, it was Barnabas who introduced the former persecutor of Christians to the apostles. With Paul he organized the first missionary journey, but he was soon overshadowed by Paul. At the council of Jerusalem he defended the claims of Gentile Christians. In the Eastern church Barnabas is commemorated as one of the seventy

commissioned by Jesus, and the observance dates from the fifth century. Tradition asserts that he was martyred at Salamis, Cyprus, in A.D. 61. He is regarded as the founder of the church on Cyprus.

ST. BARTHOLOMEW, APOSTLE

AUGUST 24

Bartholomew is included in the lists of the apostles in all but John's gospel (where the name Nathaniel replaces Bartholomew). Beyond this nothing is known of his life. His day has been on Western calendars since the eighth century. Tradition says he was flayed—skinned alive—and so he is symbolically shown holding a knife.

THE CONFESSION OF ST. PETER

JANUARY 18

The date and the title have been suggested by the Episcopal calendar. The martyrdoms of Peter and Paul are jointly commemorated on June 29. Paul has a separate festival on January 25, marking his conversion, and it seems logical, therefore, to have a separate day for Peter as well. Since the Week of Prayer for Christian Unity concludes on January 25, The Conversion of St. Paul, the Episcopal church has introduced a festival of Peter's confession that Jesus is "the Christ, the Son of the living God." With this confession the Week of Prayer for Christian Unity begins.

THE CONVERSION OF ST. PAUL

JANUARY 25

The observance of this festival, commemorating a momentous event in the life of the early church, began in Gaul in the sixth century. It spread throughout the Western church and achieved such popularity that both the Anglican and Lutheran reformers retained the day on their calendars. The day has never been observed in the Eastern church. This day marks the end of the Week of Prayer for Christian Unity.

HOLY CROSS DAY

SEPTEMBER 14

The celebration of this day dates from the dedication, in 335, of a basilica built by Constantine in Jerusalem. The day became very popular, being observed in both East and West. It remained on many Lutheran calendars and is a popular title for Lutheran churches. Since Holy Cross Day comes near the beginning of the academic year, it presents the opportunity for relating schools and colleges to the cross of Christ. In the Roman calendar this day is called the Triumph of the Cross.

THE HOLY INNOCENTS, MARTYRS

DECEMBER 28

The Innocents were the children of Bethlehem, two years old and under, killed by King Herod in his attempt to destroy the infant Jesus. Since they were killed for the sake of Christ, the church very early honored these Jewish babies as "the buds of the martyrs," killed by the frost of hate as soon as they appeared.

On this day one might choose to remember also the innocents of all ages killed in the slaughters of recent history, such as: Sand Creek, Colo. (November 29, 1864), slaughter of 450 unarmed Cheyenne men, women, and children; Wounded Knee, S.D. (December 29, 1890), slaughter of nearly 300 Sioux men, women, and children; Guernica (April 26, 1937), destruction of a Spanish town by German and Italian aircraft in the first mass bombing of an urban community; Lidice (June 10, 1942), obliteration of a village by the Nazis in reprisal for the death of Reinhard Heydrich; Oradour (June 10, 1944), obliteration of a French town and all but 10 of its inhabitants by the Nazis; Auschwitz and the extermination camps; Dresden (February 13, 1945), fire bombed by the Allies; Hiroshima (August 6, 1945), the first atomic bomb in warfare; Nagasaki (August 9, 1945), the second atomic bomb in warfare; the martyrs behind the Iron Curtain.

ST. JAMES THE ELDER, APOSTLE

JULY 25

James, a fisherman, son of Zebedee and brother of John, is the only apostle whose martyrdom is recorded in Scripture (Acts 12:2). He was beheaded by Herod Agrippa near Easter in 43 or 44, and in the Eastern Church he has been commemorated on dates near Easter. In the ninth century his relics were believed to have been moved to Compostela in Spain, and that shrine was a popular place of pilgrimage in the Middle Ages.

ST. JOHN, APOSTLE AND EVANGELIST

DECEMBER 27

John the Divine (i.e., the theologian), with his brother James and with Peter, formed the inner circle of the apostles. From a school of John, if not from the apostle himself, came the Fourth Gospel, the three epistles that bear his name, and Revelation. John is assumed to be the "beloved disciple" of the Fourth Gospel to whose care Jesus at the crucifixion entrusted his mother. Tradition says that John lived at Ephesus and there,

in advanced age, died a natural death, the only one of the apostles not to die a martyr's death. John is usually symbolized by an eagle.

ST. LUKE, EVANGELIST

OCTOBER 18

Luke was a Gentile physician, a follower of Christ, and a companion of Paul. Little else is known of his life. The two-volume work, the third gospel and Acts, is attributed to him. Tradition says that he was one of the seventy disciples commissioned by Jesus, that he was perhaps the other disciple with Cleopas on the road to Emmaus, that he was a painter, that he preached in Bithynia, and that he died at the age of 84 in Boetia. He is commemorated in both East and West on October 18. His symbol is a winged ox, suggested by Ezekiel 1:1-10 and 10:8-14.

ST. MARK, EVANGELIST

APRIL 25

John Mark, after breaking an association with Paul, became the companion of Peter. Papias, writing c. 140, calls Mark the interpreter of Peter. According to tradition, Mark was martyred at Alexandria, and in 829 his relics were moved to Venice. Mark's symbol is a winged lion (suggested by Ezekiel 1:1-10).

MARY, MOTHER OF OUR LORD

AUGUST 15

According to the Scriptures, Mary was present at all of the important events of her Son's life: in the birth cycle, at the first miracle at Cana, at the cross, at the tomb, with the apostles after the ascension waiting for the Spirit. Except for traditions, nothing is known of her parentage or the place or date of her death. August 15 has been observed since early times as the day of what the Eastern church calls her "falling asleep," i.e., her death. Luther retained a special affection for Mary and wrote a splendid exposition of the Magnificat. The other days on the calendar associated with Mary—The Presentation of Our Lord, The Annunciation of Our Lord, The Visitation—are festivals of our Lord Jesus Christ.

ST. MARY MAGDALENE

JULY 22

Mary Magdalene has been identified (probably mistakenly) with the repentant sinner who anointed Jesus' feet (Luke 7:36-50) and with the sister of Martha of Bethany. What is more certain is that Jesus cured her of possession by seven demons, that she was present at the crucifixion and

burial, and that she was a principal witness to the resurrection. In the gospels of Mark and John she is the first one to see the risen Christ. July 22 is observed by both the East and the West.

ST. MATTHEW, APOSTLE AND EVANGELIST

SEPTEMBER 21

Matthew (the son of Alphaeus, according to Mark) was a tax collector for the Roman government in Capernaum. He is called Levi in the accounts of his call to discipleship, although in the lists of the Twelve he is always called Matthew. It is frequently believed that Levi was his original name and that Matthew (Hebrew, "gift from God") was given to him after he became a disciple. Since the second century the authorship of the first gospel has been attributed to Matthew. He is usually represented in art by a winged man (suggested by Ezekiel 1:1-10 and 10:8-14). His feast day in the East is November 16.

Luther's German translation of the New Testament was published on this day in 1522.

ST. MATTHIAS, APOSTLE

FEBRUARY 24

Matthias was chosen by lot to fill the vacancy in the Twelve left by the death of Judas Iscariot. Although he is not mentioned elsewhere in the New Testament, the account of his election (Acts 1:15-26) implies he was a follower of Jesus from the beginning of his ministry. Tradition locates his missionary labor in Ethiopia. His feast day in the Greek church is August 9, but the Roman calendar has moved his day to May 14 to avoid conflict with Lent. The Episcopal calendar has retained the traditional date.

ST. MICHAEL AND ALL ANGELS

SEPTEMBER 29

Michael is a popular archangel among both Jews and Christians. According to Revelation 12, he led the heavenly army against Lucifer before the creation of the world, and according to a very old belief, it is Michael who receives the souls of the departed. His festival has its fifth century origin in the dedication to him of a small basilica six miles from Rome, the first church so dedicated. The day became especially popular in northern Europe and England and was of such importance that it marked the beginning of the last cycle of the Pentecost season. In England, Michaelmas still marks the beginning of the fall term in the law courts and

the fall academic terms at Oxford and Cambridge. In the Roman calendar the archangels Michael, Gabriel, and Raphael are commemorated together on this day.

THE NAME OF JESUS

JANUARY 1

The observation of this festival, originally called the Octave (that is, the eighth day) of Christmas, goes back to the sixth century. It was established in Rome in the ninth century. The festival was introduced relatively late into the church year, apparently because of the unwillingness of the church to keep a festival on New Year's Day which was a time of license. The celebration of the Name of Jesus was part of the celebration of the Circumcision, and so the name remained on Lutheran calendars as "The Circumcision and the Name of Jesus." In the Roman Calendar, January 1 is called "Octave of Christmas: Solemnity of Mary, the Mother of God," though the traditional lessons are kept. In the Episcopal calendar the day is called "The Holy Name of Our Lord Jesus Christ." The office hymns ascribed to Bernard of Clairvaux are still popular: "Jesus, the very thought of you," and "O Jesus, King most wonderful."

THE NATIVITY OF ST. JOHN THE BAPTIST

JUNE 24

John the Baptist was highly revered by the early Christians, and the Eastern church especially has accorded him an important place in its devotion. The celebration of his birthday is one of the earliest festivals in the calendar of the church. Augustine, in the fourth century, relates the words of John about Jesus, "He must increase, but I must decrease," to the shortening of the days after the summer solstice since after the birthday of Jesus and the winter solstice, the days become longer. On the birthday of John, the last of the prophets, the Old Testament prophets might well also be remembered.

ST. PETER AND ST. PAUL, APOSTLES

JUNE 29

The two great apostles whose ministry embraced the whole Jewish and Gentile world have been associated in Christian devotion since earliest times. The date chosen to commemorate the two apostles seems to be not the day of their martyrdom but the anniversary of a joint observance in their honor. The day of Peter and Paul is one of the oldest of the saints' days, having been observed at least since 258. Tradition says that Peter went to Rome and was martyred there (c. 64) by being crucified upside

down. The Scriptures leave Paul in Rome but tradition asserts that he went to Spain and returned to Rome where he was beheaded in the persecution under Nero. The ecumenical significance of this dual foundation of the church at Rome, the mother church of the West, is worth pondering, for it suggests the vocation to be both Petrine and Pauline, both “catholic” and “evangelical.”

ST. PHILIP AND ST. JAMES, APOSTLES

MAY 1

Philip, like Peter and Andrew, was born at Bethsaida and was one of the first disciples of Jesus. After he became an apostle, he brought Nathaniel to Jesus. Philip may have been of Greek ancestry (his name is Greek), for when “certain Greeks” wanted to see Jesus, they came to Philip. He is apparently not to be confused with Philip the evangelist and deacon of Acts 6:5. According to tradition, Philip was martyred in Phrygia.

James, the son of Alphaeus, is traditionally entitled “the less” to distinguish him from James, the brother of John, and from James, the brother of the Lord. Philip and James are commemorated together because the remains of the two saints were placed in the Church of the Apostles in Rome on this day in 561.

THE PRESENTATION OF OUR LORD

FEBRUARY 2

The presentation of Jesus in the temple by his parents is, in its origins, a festival of the Lord, although it also is the occasion of the purification of the Virgin Mary in accordance with the Law. This day is called in the Eastern churches “The Meeting” (of Christ with Simeon, of God with humanity). It was observed in Jerusalem at the end of the fourth century and was introduced into Constantinople by Justinian in 542. Traditionally, this was often called Candlemas, the day when the candles for the year were blessed (“a light to lighten the Gentiles,” Simeon sings of Christ in the Gospel; the Old Testament reading also speaks of light). It is the time for a candlelight service, and since the Gospel tells of Simeon and Anna, the day is a logical time to show concern for the aged.

REFORMATION DAY

OCTOBER 31

This is the anniversary of Luther’s posting his Ninety-five Theses concerning the sale of indulgences. In the sixteenth century various dates were suggested in various places for an annual commemoration of the reform of the church. The Thirty Years’ War disrupted these observances

and provoked anti-Roman sentiment. In 1667, Elector John George II of Saxony reestablished the festival and appointed it for October 31. The celebration of the day spread among Lutherans, but the observance is not widely kept by Protestant Christians, nor is it universal among world Lutherans. It is the only day on the calendar peculiar to the Lutheran Church.

ST. SIMON AND ST. JUDE, APOSTLES

OCTOBER 28

Simon and Jude are paired in the apostolic lists in Luke 6:14-16 and Acts 1:13. The Lukan passage calls Simon a Zealot; beyond that, nothing further is known of them. Jude is often thought to be the brother of James the Younger ("the Less"). A tradition says that Simon and Jude labored together in Persia and were martyred there on the same day.

ST. STEPHEN, DEACON AND MARTYR

DECEMBER 26

Stephen, the "protomartyr," was one of the seven deacons ordained by the apostles, and he was the first to die for his faith. In his death he closely imitated the death of Christ, praying for his executioners and commending his soul to the hands of God. The celebration of this feast was established very early in the church's life, and it is possible that the commemoration occurs on the actual day of Stephen's martyrdom. Medieval commentators suggest that the three days following Christmas reveal the three faces of martyrdom: Stephen, martyr in deed and in will; John, martyr in will but not in deed; the Innocents, martyrs in deed but not in will. The commemoration of the first Christian martyr the day after Christmas is a good antidote for the sentimentality about Jesus which all too easily marks that festival.

ST. THOMAS, APOSTLE

DECEMBER 21

Thomas, called Didymus (Thomas is Aramaic for "twin;" Didymus is the Greek for "twin"), is referred to four times in the New Testament. The biographical information from the Fourth Gospel presents Thomas as slow to understand. But for all his doubt, it is Thomas who makes the confession which is the climax of John's gospel. Legend associates Thomas, Bartholomew, Matthew, Simon, and Jude, the five "Apostles of the East," and tells of Thomas's missionary journey to India and his martyrdom at Madras. The Roman calendar has moved St. Thomas's Day to July 3 to get it out of Advent; the new Episcopal calendar retains the traditional date, December 21.

THE VISITATION

MAY 31

The visit by Mary to Elizabeth is a comparatively recent festival. It was first observed by the Franciscans in the thirteenth century, was added to the Roman calendar in 1389, and was extended to the whole church in 1441 at the Council of Basel. It is not observed in the East. The festival celebrates the occasion of the Magnificat, the Song of Mary. The day is principally a feast of our Lord, celebrating an early moment in the incarnation. In the Roman Catholic and the Episcopal revisions of the calendar this festival is moved from its traditional date of July 2 to this date in May so that it will come before the birthday of John the Baptizer and so make better chronological sense.

APPENDIX II: THE COMMEMORATIONS

MIKAEL AGRICOLA

APRIL 10

Agricola was born in Uusimaa, Finland. He was a good student and was sent to study under Luther and Melanchthon at Wittenberg. After receiving his master's degree, he returned to Finland and became the rector of the cathedral school and then assistant to the Bishop of Turku. Upon the death of the bishop, Agricola was consecrated his successor and gradually carried out a thoroughgoing evangelical reformation. He devised an orthography which is the basis for modern Finnish spelling, prepared an

ABC book and a prayer book, and translated the New Testament and the liturgy. He is remembered as a learned man, moderate and conciliatory, concerned for the well-being of his people.

AIDAN. See COLUMBA

AMBROSE

DECEMBER 7

Ambrose, one of the greatest and most beloved of church leaders (born at Trier c. 339), was the son of the Praetorian Prefect of Gaul. He became a lawyer and governor of Aemilia-Liguria with a seat at Milan. Upon the death of the bishop of Milan, the people demanded that Ambrose succeed him, although he was not yet baptized and only a catechumen. He agreed, however, and was baptized, ordained, and consecrated bishop on December 7, 374. As bishop, he was a famous preacher and defender of orthodoxy. He is partly responsible for the conversion of Augustine and, because he knew Greek, introduced Eastern theology to the West. He was one of the first to write Latin metrical hymns, and his hymns are still sung. He died Easter Eve, April 4, 397. With Jerome, Augustine, and Gregory the Great, Ambrose is one of the four doctors (i.e., teachers) of the Western church.

LANCELOT ANDREWES. See JOHN DONNE

ANSELM

APRIL 21

Anselm was born in Lombardy, c. 1033. He went to a humanistic school in France and became a monk, achieving a reputation as a teacher and spiritual director. When he visited England, he was persuaded to become Archbishop of Canterbury. For much of his career, he was caught in the conflict between church and state. A leading theologian and philosopher, he was the brightest light of learning between Augustine and Thomas Aquinas.

ANSGAR

FEBRUARY 3

Ansgar, a man of great personal piety, was born in 801 near Amiens, France. He was the first missionary to northwestern Europe, first going to Denmark in 826 but meeting with little success. In 829 he went to Sweden and in Birka built the first church in Scandinavia. In 831 he was consecrated Archbishop of Hamburg, with a view to making this a base for his missionary operations. When the Danes destroyed Hamburg in 845,

Ansgar was made Archbishop of Bremen and Hamburg. He returned to Sweden and Denmark and labored hard, but shortly after his death in 865, the work he had begun came to a halt; it was not resumed for two centuries. Ansgar is held in respect by Scandinavian Lutherans today, especially by the Danes. Numerous churches, societies, and educational institutions are named for him.

ANTHONY. See BENEDICT OF NURSIA

AQUINAS, THOMAS. See THOMAS AQUINAS

ATHANASIUS

MAY 2

Athanasius was born in Alexandria, c. 295. At the Council of Nicaea in 325, while still a deacon, he defended the divinity of Christ, and from that time on championed Christian orthodoxy against Arianism. Consecrated Bishop of Alexandria in 328, his 45-year episcopate was one of turmoil caused by civil authorities and heretical clergy. By his tireless defense of the faith, he earned the title, Father of Orthodoxy. The Athanasian Creed is named for him.

On this day one might also commemorate HILARY, Bishop of Poitiers (died c. 367), the Athanasius of the West, whose aim in life was the victory of orthodoxy over Arianism. His traditional feast day is January 14.

AUGUSTINE

AUGUST 28

Augustine, one of the great teachers of the church, was born in North Africa in 364. His mother, Monica, was a Christian and she tried without success to raise her son to be a Christian. Augustine studied at Carthage where he lived with a woman who bore him a son. In 384 he went to Milan to teach. There, under the influence of Bishop Ambrose, he was baptized at Easter, 387. In 391, on a visit to the city of Hippo, North Africa, he was chosen by the Christians there to be their pastor. He spent the rest of his life there, living in a community with his cathedral clergy under strict rule. His monastic rule has been adopted by numerous orders of men and women; Luther was a member of the Augustinian order.

JOHANN SEBASTIAN BACH, HEINRICH SCHUETZ, GEORGE FREDERICK
HANDEL

JULY 28

This day is given to the commemoration of the makers of music in the

church, specifically three German musicians. BACH was born in Eisenach in 1685. By the age of 18 he already had a considerable reputation as a composer, organist, and violinist. In 1708 he became organist in Weimar, and after 1723 he worked in Leipzig at the famous St. Thomas school. There he practiced his art of proclaiming the gospel through music. Bach remains one of the greatest figures in music and a principal ornament of the church of the Reformation. He died July 28, 1750, and is buried in St. Thomas Church, Leipzig.

SCHUETZ, the greatest German composer of his century and an inspiring figure in the history of music, was born in Koestritz a century before Bach, October 8, 1585. He studied in Venice and served as *Kappelmeister* at the court of the Elector of Saxony in Dresden. His choral settings of biblical texts shows a mastery never surpassed. He also introduced the opera to the German language. He died on November 6, 1672.

HANDEL, an exact contemporary of Bach, was born in 1685 at Halle, Germany. He studied law and music, and in 1710 he was appointed *Kappelmeister* to the Elector of Hanover. In 1712 he was invited to London where he remained for the rest of his life. Though his music is not church music in the strictest sense, his oratorios have been memorable proclamations of the Scriptures. His special significance lies in his ability to unite perfect artistry with the element of popularity, depth with sensuous beauty. He died April 14, 1759.

BARTOLOME DE LAS CASAS. See LAS CASAS

BASIL THE GREAT, GREGORY OF NAZIANZUS, AND GREGORY OF NYSSA
JUNE 14

This day commemorates the three Cappadocian fathers. BASIL (born c. 330) was educated in the best pagan and Christian culture of his day. He decided to become a monk and settled as a hermit by the river Iris, traveling on preaching missions with Gregory of Nazianzus. He was called (c. 364) by his bishop to defend orthodoxy against the Arian emperor Valens. In 370 Basil succeeded the bishop in the see of Caesarea. In addition to his eloquence and learning, Basil was renowned for his great personal holiness and is regarded as the father of Eastern communal monasticism. Monastic life in the Orthodox church is still based upon the principles which he laid down. He died at Caesarea on January 1, 379, but his traditional feast day is June 14.

GREGORY OF NAZIANZUS, called "The Theologian" in the East, was born in 329. He studied in Alexandria and Athens, became a monk, was or-

dained against his will, and in 372 was consecrated Bishop of Sasima. He never visited his see but remained in Nazianzus as suffragan to his father. In 379 he was called to Constantinople and, by his preaching, restored the Nicene faith. He was appointed Bishop of Constantinople, but resigned to retire to Nazianzus and then to his estate where he died.

GREGORY OF NYSSA, a younger brother of Basil, was born c. 330. He left his occupation as rhetorician to enter a monastery founded by his brother. He was consecrated Bishop of Nyssa, c. 371, and was deposed for a time by the Arians. An eloquent champion of the Nicene faith, he traveled considerably and was in demand as a preacher. He was a thinker and theologian of great originality and learning.

BEDE. See COLUMBA

BENEDICT OF NURSIA

JULY 11

The patriarch of Western monasticism was educated at Rome where the licentiousness of society led him to retire to a cave to live as a hermit. A community gradually grew around him, and he moved to Monte Cassino. There he elaborated plans for a reform movement and wrote his famous Rule. It seems that he was not ordained nor did he contemplate founding an order for clergy. The Roman Catholic and Episcopal calendars have moved his commemoration from the traditional March 21 to July 11 to avoid conflict with Lent.

ANTONY (c. 251-356) might also be remembered on this day. He was a hermit, the classic representative of the "desert fathers," and is regarded as the founder of monasticism because he gathered hermits into communities. Antony was highly regarded for his wisdom and integrity. Athanasius, who knew him personally, wrote his biography. His traditional feast day is January 17.

EIVIND JOSEF BERGGRAV

JANUARY 14

Berggrav (BEAR-grahf) was born in 1884 and was ordained by the Church of Norway in 1908. He was a teacher, then pastor of a rural parish in 1918, and became a prison chaplain in 1924. Elected Bishop of Tromsø in 1928, he was transferred to Oslo in 1937 where he served until his retirement in 1950. He was editor of the theological review, *Kirke og Kultur* (Church and Culture), the title of which indicates the field of his scholarship. The chief author of the declarations and confessional documents of the Norwegian resistance during World War II, he was

arrested on Good Friday 1942, and was imprisoned until the liberation of Norway in 1945. Until his death in 1959, he was a leader in the World Council of Churches and in the Lutheran World Federation.

BERNARD

AUGUST 20

“The honey-sweet teacher” (*doctor mellifluus*) was born near Dijon in 1090, one of the six brilliant sons of a Burgundian nobleman. In 1113 Bernard joined a new monastery at Citeaux, and two years later he was sent to start a new house at Clairvaux. It prospered, grew, and established some 68 daughter houses. Bernard was characterized by charity and attractiveness, nonetheless he attacked luxury among the clergy, the persecution of the Jews, and abuses of the Roman Curia. He was renowned as a great preacher. Sometimes called “the last of the Fathers,” he brought the pre-scholastic era to an end.

BIRGITTA OF SWEDEN

JULY 23

Birgitta (born c. 1303) was married at 13. Her father and her father-in-law were governors of provinces, important positions in the government of the country. Birgitta, therefore, moved easily in the highest circles of the royal court, where she denounced the wickedness she found. Her criticisms and warnings to kings and popes continued, and she tried to make peace between warring rulers. She founded the Order of the Holy Savior at Vadstena, an order consisting of both monks and nuns governed by an abbess. The cloister was one of the most important cultural and religious centers of Sweden during the Middle Ages. She made many pilgrimages to the principal shrines of Christendom, and while returning from a pilgrimage to the Holy Land, Birgitta died in Rome on July 23, 1373. Her feast day has traditionally been October 8, the date of her canonization in 1391, but the Roman Catholic calendar now commemorates her on July 23.

DIETRICH BONHOEFFER

APRIL 9

Bonhoeffer was born in 1906 in Breslau, the son of a psychiatrist at Berlin University, where the son began his university studies in 1924. He was a pastor briefly in Barcelona (1928-29) and then studied at Union Theological Seminary in New York. In 1930 he returned to Berlin and taught until his work was forbidden by the National Socialists. He directed a seminary in Pomerania and had great influence on the students there. He was arrested in 1943 for anti-war activities and imprisoned. On Sunday, April 8, 1945, in Flossenburg prison, after conducting a service, he was

taken away to be hanged. As he was taken away, he said to Payne Best, an English prisoner, "This is the end, but for me the beginning of life."

BONIFACE

JUNE 5

The apostle of Germany and perhaps the greatest Christian missionary of the Dark Ages was born in 680 at Crediton, Devonshire, England, and was originally called Wynfrith. He made an unsuccessful missionary journey to Frisia in 716, but returned and, in 719, went to Bavaria and Thuringia, where he laid the foundations of a settled church organization in Germany. He founded the famous Abbey of Fulda. In c. 747 he became Archbishop of Mainz, but resigned the see a few years later to return to his old mission in Frisia where he met with martyrdom at the hands of pagan attackers.

Together with Boniface, one might also remember WILLIBRORD (died 738), the apostle to Frisia, who with Boniface laid the foundations of Christianity in western Europe. Willibrord's traditional feast day is November 7.

JOHN BUNYAN

AUGUST 31

Bunyan is one of the most remarkable figures in seventeenth-century literature. Born in 1628, he was the son of a poor English tinker. He received only meager schooling and learned his father's craft. His *Grace Abounding to the Chief of Sinners*, which tells of his conversion, is one of the most enthralling autobiographies in the English language. Following his conversion in 1653, he joined a Baptist group and became a preacher. He spent many years in jail because of his dissenting religious views. A prolific and skilled writer, his *Pilgrim's Progress* is the most successful allegory in English literature and was, for centuries, standard religious reading.

JOHN CALVIN

MAY 27

CALVIN, the French reformer and theologian, was born in Picardy in 1509. He studied theology at Paris. He came to have doubts about his priestly vocation and about matters of faith, and so he began to study law at Orleans and Bourges. His final break with the Roman Catholic Church appears to have come in 1533, after a religious experience in which he believed he had received a mission to restore the church to its original purity. The first edition of his *Institutes of the Christian Religion* was

published in 1536. He organized the reform in Geneva and became a preacher and professor of theology there, giving himself to the establishment of a theocratic regime along Old Testament lines. By 1555 he was the uncontested master of the city which became a place of strictest morality. A logical and systematic organizer, Calvin is often described as lacking Luther's human warmth.

JOHN CAMPANIUS. See RASMUS JENSEN

CATHERINE OF SIENA

APRIL 29

Catherine was born in Siena in 1346. At an early age she had visions of Christ and decided to devote her life to God. After living in a closed-off room in her family's house for three years, she emerged to involve herself in a life of doing good works. She carried on a voluminous correspondence with leaders of church and state, persuading Gregory XI to return from Avignon to Rome. She was a woman of boundless energy who dealt effectively with rulers, diplomats, and leaders of all kinds and was also loved by the common people. She died in Rome at the age of 33. Highly regarded in northern Europe, her name was retained on a number of Lutheran calendars. The Roman Catholic calendar now observes her feast day on April 29, the day of her death.

CHRYSOSTOM, JOHN. See JOHN CHRYSOSTOM

CLARE. See FRANCIS OF ASSISI

CLEMENT

NOVEMBER 23

Very little is known of the life of Clement, sometimes considered the third successor of Peter as leader of the church at Rome. Irenaeus reports that Clement "had seen and consorted with the blessed apostles," but there is no proof of this. He is famous for the letter he sent as head of the church at Rome to the church at Corinth when some Corinthian Christians were in revolt against the leaders of their church. The letter is a model of pastoral concern and was well received by the Corinthians, read in their religious meetings for many years. On the strength of this letter, Clement is accounted the first of the Apostolic Fathers. According to tradition he died a martyr's death.

COLUMBA, AIDAN, AND BEDE

JUNE 9

Three confessors who kept alive the light of learning and piety in the British Isles during the Dark Ages are commemorated on this day. COLUMBA, abbot and missionary, came from a noble Irish family and founded several churches and monasteries in his native country. In 563, with 12 companions, he established a community on the island of Iona. He lived there 34 years, evangelizing the mainland and establishing monasteries on the islands nearby. His traditional feast day is June 9.

AIDAN, a monk of Iona, was sent to revive missionary work in England. Consecrated a bishop in 635, he established his headquarters on the island of Lindisfarne. From there he made long journeys to the mainland, strengthening Christian communities, founding new missionary outposts, and teaching the practices of the Celtic church. He was admired both for his asceticism and his gentleness. Aidan is said to have died of grief at the murder of St. Oswin (King Oswald of Northumbria) who had become a Christian at Iona and who was his companion in missionary travels. Aidan's traditional feast day is August 31.

BEDE, called "the Venerable," was a biblical scholar and the father of English history. At seven years of age he was sent to the monastery of Wearmouth and from there went to the monastery at Jarrow c. 681. He was made a deacon at the early age of 19 and a priest at 30. He traveled little and devoted himself to study, teaching, and writing. In the Roman Catholic and Episcopal calendars his feast day is May 25.

NICOLAUS COPERNICUS

MAY 24

Copernicus was born Mikolaj Kopernik, February 19, 1473, in Torun, Poland. Like many of his time, he latinized his name. He was a notable Renaissance man whose interests were universal and whose thirst for knowledge was insatiable. He gave himself to the study of mathematics, law, astronomy, and medicine at the universities of Cracow, Bologna, Padua, and Ferrara, and was, in addition, a canon of the Frauenburg Cathedral. He made his most lasting contribution in astronomy, going back to a theory first advanced by Aristarchus of Samos that the earth went around the sun. Removing the earth from the center of the picture of the universe was a bold break with the ideas accepted in his time. This intellectual revolutionary was also a humble and compassionate man.

LUCAS CRANACH. See ALBRECHT DUERER

CYRIL AND METHODIUS

FEBRUARY 14

These two brothers are known as the apostles to the (southern) Slavs. Cyril, the younger (born in 827), taught at the University of Constantinople; and Methodius (born 815) was governor of a province. They became priests and were sent by the emperor, Michael III, to preach the gospel in Moravia. They took an immediate interest in the vernacular language, and Cyril invented an alphabet, called Glagolitic or Cyrillic. In 869, on a visit to Rome, Cyril died. Methodius returned to his mission field and, despite opposition from the German bishops, labored there until his death in 885. The Czechs, Slovaks, Croats, Serbs, and Bulgars revere the memory of Cyril and Methodius as founders of their alphabet, translators of the liturgy into Slavonic, and builders of the foundation of Slavonic literature.

JOHN DONNE

MARCH 31

Born in 1573, and raised in a Roman Catholic family, Donne later became a member of the Church of England. After leading the life of a courtier, he lived in great poverty after his marriage. Following intense struggles of conscience, he gave in to the urging of the king and was ordained in 1615. In 1621 he was named Dean of St. Paul's Cathedral, London, and became the most celebrated preacher of his day. He was, in addition, a remarkable poet who mixed sensual passion, intellectual austerity, and fervent devotion.

On this day one might also remember LANCELOT ANDREWES (1555-1626), a learned preacher and patristic scholar and a translator of the Old Testament portion of the King James Bible.

DORCAS

JANUARY 27

Dorcas (or Tabitha) was a Christian at Joppa, who was known for her charitable works and her skill and generosity in making clothing. She was raised from death by Peter (Acts 9:36-42). Her name is perpetuated in the later Dorcas Societies of church women devoted to good works.

ALBRECHT DUERER

APRIL 6

Duerer, a painter and engraver, was the leader of the German Renaissance school who, after a period of travel, settled in his native Nuremberg. His work is a close examination of the splendor of creation—the human body, animals, grasses, and flowers. He never renounced the Catholic faith but was sympathetic with the Reformation; Luther, learning of his death, wrote, "Affection bids us mourn for one who was the best of

men, yet you may well consider him happy that he has made so good an end, and that Christ has taken him from the midst of this time of trouble . . . May he rest in peace with his fathers. Amen.”

LUCAS CRANACH (died 1553), the portraitist of the Reformers, might also be remembered on this day.

DUNSTAN

MAY 19

Dunstan, born c. 909, was attached for a time to the court. He became a monk at Glastonbury and was made abbot, c. 943. A strict ascetic, he completely reformed the monastery and made it famous for its learning. He was made Archbishop of Canterbury in 959, and with the king carried out a thorough reform of church and state. He supported the cause of learning and almost single-handedly revived monasticism in England, virtually extinct by the middle of the tenth century. He was also known as a musician, an illuminator, and metalworker.

JONATHAN EDWARDS

MARCH 22

Edwards was one of the most brilliant men America has produced. He was born in 1703 and at age 13 enrolled at Yale. In 1727, after a conversion experience, he was ordained to the ministry of the Congregational Church. In his congregation at Northampton, Massachusetts, he struggled to restore Calvinism against a drift toward Arminianism. He was a powerful preacher, and a widespread religious revival resulted. His continued struggle with his congregation led to his dismissal in 1750, however, and he became a missionary to the Indians in western Massachusetts. At Stockbridge he wrote his most important theological and psychological works. In 1757 he was elected president of the College of New Jersey (now Princeton), but within three months of assuming office he died as the result of an inoculation against smallpox.

JOHN ELIOT

MAY 21

Eliot came from Cambridge to America in 1631 and was called at once to the ministry at Roxbury, Massachusetts. As an Indian missionary he established 14 villages, inhabited by at least 1100 converted Indians, and founded the Society for the Propagation of the Gospel. His Indian translation was the first complete Bible printed in the colonies. The Puritan embodiment of gentle piety and sainthood, he died in 1690 at the age of 86.

DANIEL TAKAWAMBAIT, the first Indian minister, was ordained at Natick, Massachusetts, in 1681, and might also be remembered on this day.

ELIZABETH

NOVEMBER 17

Elizabeth, daughter of King Andrew II of Hungary, was born in the summer of 1207. At the age of 14 she was married to Louis IV, the Landgrave of Thuringia, to seal a political alliance. The marriage was a happy one and the parents lived with their three children in the Wartburg Castle near Eisenach. Elizabeth was generous to the poor and, with her husband, she founded two hospitals and sought work for the unemployed. Louis died of the plague September 11, 1227, while going to join a crusade. Elizabeth left the Wartburg and, having provided for her children, formally renounced the world on Good Friday 1228, joining the third order of St. Francis. She submitted wholly to the orders of a confessor, whose care of her was ruthless, and she lived her last years in unnatural austerity. She died November 17, 1231, at the age of 24, and is buried at Marburg. She has been one of the most beloved saints of the German people, and countless hospitals have been named for her.

ERIK

MAY 18

Erik IX ruled Sweden from c. 1150 until his death in 1160. On an expedition to Finland (c. 1155) he was accompanied by Henry of Uppsala who founded the church in Finland. Erik, a man of great personal goodness, was killed by a Danish pagan prince assisted by rebels. Erik has come to be recognized as the principal patron saint of Sweden. His body was interred in the cathedral at Uppsala, and his relics were not disturbed during the turmoil of the Reformation.

LEONHARD EULER

MAY 24

Euler (OY-ler) was born at Basle, April 15, 1707, the son of a Calvinist pastor. He studied theology, then turned to mathematics at which his father was also talented. He was called by Catherine I of Russia to teach physics and mathematics. In 1741 he was recalled to Berlin by Frederick the Great. At the age of 28 he lost the sight of his right eye and three years later was totally blind. He continued his enormously productive work nonetheless. He returned to Russia in 1766 and died at Petrograd September 18, 1783. Euler is regarded as one of the founders of the science of pure mathematics and made important contributions to mechanics, hydrodynamics, astronomy, optics, and acoustics as well.

JUSTUS FALCKNER. See RASMUS JENSEN

ELIZABETH FEDDE

FEBRUARY 25

Elizabeth Fedde was born on Christmas Day 1850 at Feda in Norway. She was trained as a deaconess, and in 1882 was asked to come to New York to minister to the poor and to Norwegian seamen. She established the Norwegian Relief Society in 1883, and in 1885 opened the Deaconess House in Brooklyn. Her influence was wide-ranging, and she established the Deaconess House and Hospital of the Lutheran Free Church in Minneapolis in 1889. She returned to Norway in 1895 and died there February 25, 1921..

THEODORE FLIEDNER

OCTOBER 4

Fliedner (FLEED-ner), the renewer of the diaconate, was born in 1800. His first parish (1822) was a small and poor congregation at Kaiserwerth near Düsseldorf. While on tours through Holland and England to collect funds for his parish, he came in contact with Mennonite deaconesses. (The female diaconate had died out nearly everywhere by the seventh century.) In 1826 he founded the Rhenish-Westphalian Prison Society, in 1833 the Magdalen Home for unwed mothers, and in 1835 the first German nursery school. He founded the Rhenish-Westphalian Deaconess Society, and on October 13, 1836, the first motherhouse was opened. By 1849 Fliedner was able to devote himself fully to deaconess work. Other motherhouses followed in France and Germany; his nurses served the public hospital in Berlin. He brought four deaconesses to the United States and founded the Pittsburgh motherhouse in 1849. In 1851 he laid the groundwork for a hospital and nurses' training school in Jerusalem. He died at Kaiserwerth October 4, 1864.

GEORGE FOX

JANUARY 13

Fox, the founder of the Society of Friends, was born in Leicestershire, England, in 1624. In 1643 he felt a call to forsake all ties of family and friendship and travel in search of enlightenment. After long inner struggle, in 1646 he found relief in reliance upon the inner light of the living Christ. From then on he abandoned church attendance and began to preach this inner voice of God. He was frequently imprisoned for his preaching. He married and made his home at Swarthmore Hall but made frequent missionary journeys to Ireland, the West Indies, North America, and Holland. A magnetic personality of great spiritual power, he is an example of selfless devotion, patience in persecution, and ability in organization.

His followers called themselves "The Religious Society of Friends," but they were nicknamed "Quakers." Fox died at the age of 67.

FRANCIS OF ASSISI

OCTOBER 4

"The one saint whom all succeeding generations have agreed in canonizing" was born in 1182, the son of a wealthy cloth merchant. Francis assisted his father in business until the age of 20 when, during a border dispute, he was taken prisoner. Upon his return to Assisi he became seriously ill and dissatisfied with worldly life. After inner struggle, he decided to devote himself to prayer and the service of the poor. On February 24, 1209, he heard a reading of the Gospel appointed for St. Matthias's Day (Matthew 10:7-19) and interpreted the bidding as a personal call to leave everything. He gathered followers and drew up a simple rule of life. Francis traveled widely, preaching. He died on October 3, 1226. Francis's generosity, simple and unaffected faith, passionate devotion to God and humanity, his love of nature and his deep humility have made him one of the most cherished saints in the history of the church.

In 1212 CLARE, a noble lady of Assisi, accepted Francis's ideals and founded a similar society for women. She died in 1253 and her traditional feast day is August 12.

FRANCIS XAVIER. See XAVIER, FRANCIS.

PAUL GERHARDT

OCTOBER 26

Gerhardt, after studying theology at Wittenberg, was pastor of St. Nikolaikirche in Berlin from 1657 until his resignation in 1666. In 1669 he became archdeacon at Luebben. A thoroughgoing Lutheran in theology, he nevertheless was influenced by Catholic mysticism. He combined deep piety and trust in God with love of nature, and he ranks as one of the greatest hymn-writers of the Lutheran tradition. He died May 27, 1676.

GREGORY OF NAZIANZUS. See BASIL.

GREGORY OF NYSSA. See BASIL.

GREGORY THE GREAT

MARCH 12

Gregory was an important and wealthy political figure until he decided to sell his vast property, give the proceeds to the poor, and enter one of the

seven monasteries he had founded. He accepted election to the papacy only after great inner struggle and was a tower of strength to the church in a time of famine, flood, pestilence, invasion, and political struggle. He sent Augustine of Canterbury to England as a missionary, wrote on theological subjects, and effected important changes in the liturgy. His description of his role as pope was "servant of the servants of Christ." The Roman Catholic calendar has moved his commemoration to September 3 to avoid conflict with Lent. The Episcopal calendar retains the traditional March 12 date.

NIKOLAI FREDERIK SEVERIN GRUNDTVIG

SEPTEMBER 2

Together with Kierkegaard, Grundtvig is the most notable figure in Danish theology in the nineteenth century. He was born in 1783. Beginning with his ordination sermon in 1810, he attacked rationalism and was, therefore, not given a parish until 1821. Three years later, in 1824, he began a reforming movement, continuing his assault on rationalism and state domination of religion. With the Apostles' Creed as the standard of faith, he sought to restore orthodoxy and to renew the understanding of the church and the sacraments. He was the founder of folk high schools, an authority on Anglo-Saxon and Norse literature, and a hymn-writer. From 1839 to his death he was preacher at Vartov hospital in Copenhagen. He was given the rank and title of bishop in 1861, although without a diocese.

DAG HAMMARSKJÖLD

SEPTEMBER 18

Hammarskjöld was born in Jönköping, Sweden, 1905, the son of the Swedish prime minister. He studied law and economics at Uppsala and Stockholm. Gaining prominence as the chairman of the board of governors of the Bank of Sweden, he joined the foreign ministry as a financial advisor. In 1952 he was named chairman of the Swedish delegation to the United Nations and in 1953 was elected secretary-general, with reelection following in 1957. Hammarskjöld was killed in a plane crash September 18, 1961, near Ndola, Zambia (then Northern Rhodesia), while flying there to negotiate a cease-fire. Well-read in literature and philosophy, he kept a diary devoted to the study of his own soul and its relation to God. This remarkable book is considered by many as a classic of religious devotion.

GEORGE FREDERICK HANDEL. See BACH.

HANS NIELSEN HAUGE

MARCH 29

Hauge was a lay preacher who left a deep mark on Norwegian church life and piety. He had a religious experience on April 5, 1796, which convinced him of God's call to arouse his sleeping country. He began preaching in his own parish, then preached throughout the country. Itinerant preaching was against the law, and he was frequently arrested. Eventually he settled on a farm near Oslo and gained the respect of many church leaders. In his writings he emphasized a person's vocation as a service to God, warned against separatism, and urged his followers to remain faithful to the national church.

JOHANN HEERMANN

OCTOBER 26

Johann Heermann, the greatest hymnwriter between Luther and Paul Gerhardt, was born in 1585 at Raudten, Silesia. He showed interest in poetry while in school and published some poetic works in 1609. He became pastor at Koeben in 1611. He contracted tuberculosis in 1634, and resigned his pastorate in 1638, moving to Lissa in Poland. He died there February 17, 1647. His hymns are marked by a pastoral and mystical warmth which some have called "Jesus mysticism." His finest work is his "Ah, holy Jesus, how hast thou offended."

HENRY

JANUARY 19

Henrik, as he is called throughout Scandinavia, is the national saint of Finland. Born in England early in the twelfth century, he became Bishop of Uppsala, Sweden, in 1152. In 1155 Henry joined King Erik IX of Sweden on his crusade in Finland and, after the king returned home, remained behind to organize the church. Henry was killed by a Finnish farmer, but his cult spread rapidly through Sweden and Finland and was carried across Europe. Henry's epitaph is at Nousiainen, Finland, but his relics were removed to the cathedral in Abo (Turku) in 1300. He is regarded as the patron saint of Turku.

GEORGE HERBERT

MARCH 1

Born in 1593, Herbert became an orphan when he was young. The death of his patron, James I, together with the influence of his friend, Nicholas Ferrar, led him to the study of theology, though he excelled in classical scholarship and music at Cambridge and seemed destined for high political office. He was ordained a priest in 1630 and served as rector of Fugglestone with Bemerton near Salisbury for three years. He rebuilt the

church from his own funds and, known as “holy Mr. Herbert,” was respected throughout the region. His poems breathe a gentle freshness and grace with a profound love of virtue, and some of his hymns are still sung (“Teach me, my God and King,” “The King of love my shepherd is,” “Let all the world in every corner sing”). He also wrote *A Priest to the Temple; or the Country Parson*, which describes the clergyman as well-read, temperate, given to prayer, and devoted to his flock. Herbert died of consumption March 1, 1633, at the age of 40.

JOHN CHRISTIAN FREDERICK HEYER

NOVEMBER 7

Father Heyer was born in Helmstedt, Germany, in 1793. Because of the turmoil of the Napoleonic wars, he was sent, after his confirmation, to stay with an uncle in Philadelphia, where he delivered his first sermon at Zion Church in 1813 as a layman. He studied theology in Philadelphia and then in Goettingen, returning to the United States to be licensed as a missionary. Ordained a pastor by the Ministerium of Pennsylvania in 1819, he traveled extensively and was active in the work of Gettysburg College and Seminary. On July 31, 1842, he began his missionary work in the Telugu-speaking region of Andhra, India, establishing mission stations that became the basis of the Lutheran Church there. In 1857 he returned to America to evangelize and reorganize parishes and schools in Minnesota. In 1869 Father Heyer, as he was now called (the title was not uncommon for respected Protestant clergymen in those days), returned to India for two years. He came home to Philadelphia for the last time to serve as chaplain of Mt. Airy Seminary and died November 7, 1873, at 81.

HILARY. See ATHANASIUS

JAN HUS

JULY 6

Hus was born of peasant parents in Bohemia, probably in 1371. Ordained a priest in 1401, in the following year Hus was named preacher in the Chapel of the Holy Innocents, a large church in which the preaching was in the Czech language. Deeply influenced by the writings of Wycliffe, Hus increasingly began to consider church abuses. His doctrinal statements were largely on matters of church discipline rather than on basic theological issues, but he was excommunicated in 1409. In 1414 he was summoned to the Council of Constance. There he refused to recant and was burned at the stake July 6, 1415. He is honored by Lutherans, Moravians, and Presbyterians.

IGNATIUS

OCTOBER 17

Ignatius of Antioch was probably of Syrian origin and became the second or third bishop of Antioch. Sentenced to death, he was sent to Rome for execution. During his journey to Rome, he wrote his celebrated letters which shed light on Christian faith and practice less than a century after Jesus' ascension. He urges his readers to unity and to faithfulness to the Eucharist. He was thrown to the beasts in Rome, probably in the Colosseum, but the details of his death are not known. A gentle, patient man, he was passionately devoted to Christ, anxious to imitate him in death.

IRENAEUS

JUNE 28

Irenaeus, "the first great Catholic theologian," forms an important link between East and West. Little is known of his life. He was born, perhaps at Smyrna, c. 130, and was strongly influenced by Polycarp. After studying in Rome, he was elected Bishop of Lyons, c. 178. His principal writing is a treatise against the Gnostics.

JAMES OF JERUSALEM

OCTOBER 23

The traditional Western identification of James, the brother of the Lord, with James the Younger (the Less) is rejected by nearly all New Testament scholars, since there is no evidence in the gospels that Jesus' brother was a disciple until he became a witness to the resurrection. The Eastern church commemorates James on this date and the festival has been accepted by several Anglican calendars. St. Paul and the book of Acts both testify to James's presence in the church at Jerusalem and his diplomatic resolution of the dispute between Jew and Gentile at the Council of Jerusalem (Galatians 2; Acts 15). According to church traditions and the Jewish historian Josephus, he was stoned to death, c. 62.

RASMUS JENSEN

FEBRUARY 20

Jensen, the first Lutheran pastor to North America, came in 1619 with an expedition sent by King Christian IV of Denmark. The expedition took possession of the Hudson Bay area, naming it *Nova Dania*. Within a few months of their arrival, most of the members of the expedition died, including Jensen.

On this day commemorations of three others may be observed. REORUS TORKILLUS was the first Lutheran pastor to organize a congregation in North America. He arrived in 1639 at Fort Christina (Wilmington, Delaware). He died September 7, 1643.

JUSTUS FALCKNER (1672-1723) was the first Lutheran pastor ordained in America (November 24, 1703). Falckner, a Halle pietist, was ordained in a full Latin service at Gloria Dei Church in Philadelphia by Andrew Rudman who was acting as suffragan of the Archbishop of Uppsala.

JOHN CAMPANIUS, in 1646 on Tinicum Island below Philadelphia, built the first Lutheran church building in America. He was in America from 1643 to 1648 and did missionary work among the Delaware Indians, translating the Small Catechism into the Indian language. He died in Sweden on September 17, 1683, at the age of 82.

JEROME

SEPTEMBER 30

Jerome was born Eusebius Hieronymus Sophronius (c. 342) at Stridon near Aquileia. He studied in Rome and was baptized there. After traveling, he devoted himself to the ascetic life with his friends at Aquileia. In 374 he went to Palestine, settling as a hermit in the Syrian desert for four or five years, where he learned Hebrew. He was ordained a priest at Antioch and spent time in Constantinople and Rome. In 386 he settled in Bethlehem. Working in a large rock-hewn cell, he translated the Bible into Latin, then the language of the people. This translation, the Vulgate, remained the standard Latin version for fifteen centuries. Jerome died September 30, 420, and was buried in the Church of the Nativity in Bethlehem. His body was later removed to Rome.

JOHN CHRYSOSTOM

SEPTEMBER 13

John Chrysostom (KRIS-iss-tum) was educated in law and in theology. He was ordained a deacon in 381 and a priest in 386, devoting himself to preaching in which he was skilled. (Chrysostom is Greek for "golden-mouthed.") He directed his preaching to the instruction and moral reform of Antioch; and proved to be an expert expositor of Scripture, able to see both the author's meaning and the practical application of the message, and opposing the allegorical interpretation common at the time. His *On the Priesthood* is a moving description of the responsibilities of the Christian minister. He was made Patriarch of Constantinople against his wishes in

398. In that office, he set about reforming the city, court, and clergy. His honesty, asceticism, and tactlessness earned him condemnation by the Synod of the Oak in 403. He was removed from office, restored, then removed again. Despite support from the people of Constantinople, the pope, and the entire Western church, he was exiled and deliberately killed by forced travel on foot in severe weather.

JOHN XXIII

JUNE 3

Angelo Roncalli was born in 1881 at Sotto il Monte in northern Italy to a family of farmers. He was ordained in 1904 and worked as a secretary to a bishop and professor at Bergamo Seminary. In 1926 he was made an archbishop and then the apostolic delegate in Istanbul. There, during World War II, he helped to arrange safe conduct for a boatload of refugee Jews. There also he made contacts with the Eastern church. He was named Nuncio to France in 1945; in 1953 he was made Cardinal and then Patriarch of Venice. At the age of 76 he was elected pope on October 28, 1958. He filled the few years of his pontificate with achievement, convening the Second Vatican Council in 1962 to "open the windows of the church" to let in the fresh air of the modern world. He was remarkable in his humility, and his death in 1963 was mourned by the whole world.

JOHN OF THE CROSS

DECEMBER 14

John of the Cross was born in 1542 of a poor family of noble origin. He entered a Carmelite monastery and was ordained a priest in 1567. Dissatisfied with the laxity of the order, he introduced the reform of Theresa of Avila. He was imprisoned by his superior, but he escaped and the separation between the Calced (shod) and the Discalced (barefoot) Carmelites took place. In 1581 he went to Granada where he became acquainted with the Arabian mystics. From 1588 he was the prior at Segovia. Again he became involved in a dispute with his superiors, fell ill, and died at Ubeda in 1591. His writings expound his mystical thought and personal experience, nourished by Scripture and psychological insight.

JOSEPH

MARCH 19

The husband of the Virgin Mary was a carpenter who is portrayed in Scripture as a devout and honest man, concerned for his wife and the Child. It seems that he was no longer living when Jesus began his ministry. The special remembrance of Joseph appears to have begun in the East and developed comparatively late in the West; the earliest commemoration was

held in the ninth century. The major emphasis on his commemoration was during the fifteenth century.

JUSTIN

JUNE 1

Justin was born (c. 100) of pagan parents. After a long search for the truth, he became a Christian and taught at Ephesus and at Rome. He and some of his students were denounced as Christians and, upon their refusal to make a pagan sacrifice, were scourged and beheaded. The record of their martyrdom, based on an official court report, survives. Justin, while possessing no great philosophical or literary skill, was the first Christian thinker to attempt to reconcile the claims of faith and reason.

TOYOHICO KAGAWA

APRIL 23

From a wealthy Japanese family, Kagawa (Kah-GAH-wah) was disinherited by his family when he became a Christian. He studied at the Presbyterian Seminary at Kobe, became aware of Christian responsibility in the face of social evils, and spent several years in the slums of Shinkawa. After studying modern social techniques at Princeton, he returned to Japan to devote himself to the improvement of social conditions. Imprisoned in 1940 as a pacifist, he was a leader in the movement for democracy in Japan after the war.

SOREN AABYE KIERKEGAARD

NOVEMBER 11

The father of the existentialist school of philosophy and theology was born in 1813 and lived a secluded and unhappy childhood. He passed his theological examination in 1840 but was never ordained. In 1854 he began his assault upon the established church, accusing it of accommodating the Christian revelation to human desires. His thought, deeply original and ascetic in mood, reveals his Lutheran heritage in its basic concerns and emphases. Many of his writings are of great devotional value and reveal a profound understanding of the redemptive work of Christ and the significance of the cross. He died at the age of 42.

MARTIN LUTHER KING, JR.

JANUARY 15

This Baptist minister was born in Atlanta, Georgia, in 1929. After graduate study at the University of Pennsylvania, Harvard, and Boston University, he became a pastor in Montgomery, Alabama, later returning to Atlanta. Influenced by the teaching of Thoreau and Gandhi, he

organized the “non-violent army” in the South to implement federal civil rights laws. In a crisis in Montgomery he enunciated a principle from which he never wavered: “We will not resort to violence. We will not degrade ourselves with hatred. Love will be returned for hate.” In January 1957, he organized the Southern Christian Leadership Conference. He was awarded the Nobel Peace Prize in 1964. In 1968 he went to Memphis to lead a demonstration of striking sanitation workers and there, on April 4, on a motel balcony, was killed by an assassin. In some parts of the United States his birthday, January 15, has become a holiday, and his commemoration is therefore observed on that day rather than the day of his death.

MAGNUS BROSTRUP LANDSTAD. See WALLIN

BARTOLOME DE LAS CASAS

JULY 17

Originally a lawyer, Las Casas, the apostle of the Indies, accompanied the Spanish governor to Hispaniola in 1502. In 1510 he was ordained a priest, probably the first person ordained in the New World. He became a missionary and defended the interests of the Indians against exploitation by the Spanish settlers, despite the resentment of his compatriots. He was made Bishop of Chiapa, Mexico, in 1543, but in 1551 he retired to Valladolid where he continued to champion the Indian cause in his writings. He died at the age of 93.

LAWRENCE

AUGUST 10

Lawrence was born, probably of Spanish parents, early in the third century. As a young man he went to Rome and was made chief of the seven deacons of Rome responsible for handling the charities of the church and the properties used in worship. In an attempt to gain the treasures of the church, the emperor arrested, tortured, and killed Sixtus, the Bishop of Rome, and Lawrence. Lawrence’s behavior in prison is said to have led to the conversion and Baptism of his jailer and his family. Lawrence was killed, it is said, by being roasted on a gridiron. The torture and execution of a Roman citizen by Roman authorities made a deep impression on the young church, and his martyrdom was one of the first to be observed by the church. St. Lawrence’s day and those of St. Peter and St. Paul and of St. Michael were the three feasts dividing the Pentecost season.

LAZARUS OF BETHANY. See MARY OF BETHANY

DAVID LIVINGSTONE. See ALBERT SCHWEITZER

JOHANN KONRAD WILHELM LOEHE

JANUARY 2

Wilhelm Loehe (LAY-eh) was born at Fuerth, Germany, in 1808. When he was eight years old his father died. Young Loehe studied in Erlangen, there discovering the Lutheran Confessions. In 1837 he became pastor in a small village, Neuendettelsau. His efforts at getting a city parish were unavailing, and he remained there the rest of his life. He was a model parish pastor. He founded the Neuendettelsau Foreign Mission Society, sending pastors to North America, Australia, and Brazil, and assisted in the founding of the Missouri Synod. He fought for a clear confessional basis for the Bavarian church and was sometimes in conflict with the ecclesiastical bureaucracy. He founded the Society for Inner Missions and established a deaconess motherhouse at Neuendettelsau that had widespread influence. A student of the liturgy and its practical application in the life of his people, he saw Holy Communion as the center of congregational life.

MARTIN LUTHER

FEBRUARY 18

Born in Eisleben in 1483, Luther was ordained a priest in 1507. He taught biblical exegesis at Wittenberg from 1511 until his death. He posted his thesis concerning indulgences in 1517. In 1525 he married Katherine von Bora. He wrote voluminously, and of his written work his two Catechisms, his Bible translation, and his hymns (and thus the founding of German literature) are remembered most widely.

LYDIA

JANUARY 27

Lydia was a woman from Thyatira in Asia Minor, whose story is told in Acts 16:11-40. She was perhaps Jewish. She sold purple-dyed goods and was apparently well-to-do since that trade required considerable capital. She and her household were baptized by Paul, who with his companions stayed for a time at her house.

CLARA MAASS

AUGUST 13

Clara Maass was born in East Orange, New Jersey in 1876. She graduated from the new nursing school of the Newark German Hospital and served as a nurse in the Spanish-American War in 1898-1899 in Cuba. She volunteered to be a subject of experiments seeking the cause of yellow

fever. She survived her first attack but died of a second attack in 1901. In 1952 the Newark German Hospital changed its name to Clara Maass Memorial Hospital to honor her.

MARTHA OF BETHANY. See MARY OF BETHANY

MARTIN

NOVEMBER 11

Martin of Tours was born (c. 316) of a pagan family in the Roman province in what is now Hungary. He grew up in Lombardy and, at the age of 10, decided to become a catechumen. He served as a soldier in the Roman army but found it increasingly difficult to reconcile Christianity with the military life. Leaving the army (not without accusations of cowardice), he became a hermit. In 360 he went to Hilary, Bishop of Poitiers, and lived in a sort of monastic community. He was consecrated Bishop of Tours in 371, and chose to live not in the episcopal palace but in a cave, with his office in a nearby hut. He traveled widely, evangelizing rural Gaul and founding monasteries. He died November 8, 397, at a distant outpost of his diocese and was buried November 11. Martin Luther was baptized on St. Martin's day and given the name of this saint. Martin was one of the first holy men who was not a martyr to be publicly honored as a saint, and his influence was felt from Ireland to Africa and Asia.

THE MARTYRS OF JAPAN

FEBRUARY 5

In 1597 twenty-six Christians (six European Franciscan missionaries, a Japanese Jesuit priest, a Korean layman, fifteen Japanese laymen, and three young boys) were killed by crucifixion at Nagasaki. The Nippon Sei Ko Kai (the Holy Catholic Church of Japan) adopted this commemoration in its calendar in 1959 as a festival of all those who have given their lives for the Christian faith in Japan. The Episcopal church has also included this day on its calendar.

MARY, MARTHA, AND LAZARUS OF BETHANY

JULY 29

The members of this little family of Bethany were the friends of Jesus who provided a home for him where he found refreshment, especially before the passion. Their names, on differing dates, appear on lists of martyrs of the seventh and eighth centuries. MARY is identified in the Fourth Gospel as the woman who anointed Jesus before the passion. Traditionally, following the characterization drawn by Luke (Luke 10:38-42), MARTHA typifies the active life and Mary the contemplative. LAZARUS,

raised from the dead by Jesus, is, in the Fourth Gospel, a sign of the eternal life possessed by those who believe. The Roman Catholic calendar commemorates Martha alone on July 29 and Mary, together with Mary the wife of Cleopas and Mary the mother of James, on May 25. The Episcopal church commemorates Mary and Martha together on July 29.

PHILIPP MELANCHTHON

JUNE 25

Melanchthon was born in 1497 and, after study at Heidelberg and Tubingen, became professor of Greek at Wittenberg in 1518. His attitude toward Christianity was far more humanistic than that of most reformers. He had a deep love of learning. His biblical criticism broke new ground by abandoning the medieval four senses and by treating the Bible like the classics, emphasizing the need of history and archeology for understanding. Always conciliatory, he has at times been accused of undue compromise. He died April 19, 1560.

METHODIUS. See CYRIL AND METHODIUS

MICHELANGELO BUONARROTI

APRIL 6

Born in 1475, Michelangelo became the most influential late Renaissance artist, earning fame as a painter, sculptor, architect, and poet. His writings disclose a profound piety; his art embodies a new concept of human dignity, projecting the human body on a new scale of grandeur. His contemporaries believed him to be divinely inspired, and he saw in sculpture an allegory of divine creativity and human salvation. Some of his noblest works are the Sistine Chapel, the David, the Moses, the Pieta, the Medici Chapel, and the library of San Lorenzo. He was one of the architects of St. Peter's Basilica. Michelangelo died February 18, 1564 at the age of 89.

MONICA

MAY 4

Monica (the oldest spelling is Monnica), the mother of Augustine, apparently was a native of Tugaste, North Africa. At the age of 40 she was left a widow with three children. She prayed earnestly for the conversion of the eldest, Augustine, following him to Rome and then to Milan. There she witnessed her son's conversion. She died returning to Africa. In Book IX of his *Confessions*, Augustine writes tenderly of her and of her dying wish to be remembered at the altar of the Lord. Her commemoration developed late in the Middle Ages. Those congregations which observe Mother's Day

can give it a more historical and liturgical turn by commemorating Monica. The Roman Catholic calendar has moved her commemoration to August 27, the day before the commemoration of her son.

HENRY MELCHIOR MUHLENBERG

OCTOBER 7

Muhlenberg was born in Einbeck, Germany, in 1711. He graduated from Goettingen University, studied at Halle, and was sent to America in response to the request of congregations there for a pastor. He arrived in Charleston, South Carolina, September 23, 1742, and labored 45 years in America, traveling incessantly, corresponding widely, keeping a valuable journal, and setting the course of Lutheranism for generations to come. He established the first Lutheran synod in America, the Ministerium of Pennsylvania, on August 26, 1748, when delegates met in Philadelphia. He submitted a liturgy to the synod which was ratified and remained the only authorized American Lutheran liturgy for 40 years. The pastoral concern of the patriarch of the Lutheran church in America enabled Lutherans to make the transition from the state churches of Europe to the independent churches of America.

KAJ MUNK

JANUARY 5

This Danish pastor, patriot, and playwright (his first name rhymes with "high") was born in 1898 and orphaned at the age of six. He was ordained in 1924 and became pastor at Vederso, one of the smallest parishes in Denmark. His writings discuss a wide variety of topics. His plays frequently deal with the eventual victory of the Christian faith despite its ineffective presentation by a weak church. Feared by the Nazis because his patriotic articles and sermons helped to strengthen the Danish resistance movement, he was arrested on January 4, 1944; the next day his body was found in a ditch. His martyrdom only increased the determination of the resistance movement.

JOHN MASON NEALE

JULY 1

Neale was born in London, January 24, 1818. He studied classics at Cambridge and was associated there with the movement for church renewal. Ill health prevented him from being rector of a parish and so his life was spent as warden of Sackville College in East Grinstead. He was the founder of the Sisterhood of St. Margaret. He is remembered today for his translations of the great hymns of Christian antiquity, making them

available to English-speaking churches. He died on the Feast of the Transfiguration, August 6, 1866.

NESIB, ONESIMOS. See ONESIMOS

NICHOLAS

DECEMBER 6

Nicholas is a most popular saint about whom very little is known historically. Tradition reports that he was religious from infancy, devoted his life to good works, was generous to the poor, and died peacefully. He was much loved for his kindness, and perhaps more churches have been dedicated to him than to any other saint. He is regarded as the patron of sailors, children (he is the prototype of Santa Claus), and of Russia.

PHILIPP NICOLAI

OCTOBER 26

Nicolai was born in 1556 in a parsonage in Mengersinghausen, Germany. After studying theology at Erfurt and Wittenberg, he became pastor in Herdeke, where his father had introduced the Reformation. In 1586 he served secretly in Cologne, meeting for worship in members' houses. He was called to Unna, in Westphalia, and ministered there amid the plague which killed 1300 of his parishioners. During this dreadful time he wrote a book of meditations based on St. Augustine which included in an appendix "Wake, awake for night is flying" and "How brightly beams the morning star." His tunes for these texts have been called the king and queen of chorales. In 1601 he became pastor of St. Catherine's Church, Hamburg, and was a skillful preacher. He died October 26, 1608.

FLORENCE NIGHTINGALE

AUGUST 13

Florence Nightingale was born in 1820 in Florence, Italy, from which she received her name. She was interested in nursing from an early age and began regular hospital visiting, c. 1844. She studied nursing at Alexandria, and visited Fliedner's deaconesses at Kaiserwerth and trained there in 1851. She headed a hospital in London in 1853, and the following year she went to the Crimea to organize the care of wounded English soldiers. She returned to England in 1856 in weakened health, but continued to advise on health care in the American Civil War and the Franco-Prussian War (1870-1871).

LUDWIG NOMMENSEN

MAY 23

The apostle to the Bataks was a man of deep faith, courage, and prophetic vision. Born in 1834 in Schleswig-Holstein, he left in 1861 for Sumatra and labored there among the Bataks, a large tribal group then untouched by either Islam or Christianity. The developing church had a thoroughly Batak flavor—a Bible translation, acceptance of features of customary law, and training of Batak Christians as evangelists, pastors, and teachers. The Batak church of today is his living memorial.

OLAF

JULY 29

Olaf Haraldsson (born c. 995) while still young went on Viking raids with his foster father. After a dream and Baptism (or confirmation) in France in 1015, Olaf sailed for Norway and in the next year had made himself king of his country. From this time on, Christianity was the dominant religion of the realm. He revised the laws of the nation, and his “Laws of St. Olaf” became the basis of all later Norwegian jurisprudence. He enforced the laws with strict impartiality and thereby alienated some of the aristocracy. He was driven from the country by the combined forces of Denmark and Sweden. In 1030, during an attempt to regain his kingdom, Olaf was killed in the battle of Stiklestad. He was buried in Trondheim where a splendid cathedral now rises over his burial place. Soon after his death, Olaf was recognized as patron and “eternal king of Norway,” and his deeds were celebrated in saga, painting, and sculpture.

OLGA

JULY 15

Olga, Princess of Kiev, was born in Pskov, Russia c. 890. She was probably of Slavic descent. She married Igor, Prince of Kiev in 905 and after his death on a campaign in 945 acted as regent for their son. She was praised for her courage and ability as a ruler. She became a Christian and visited Constantinople. Her son resisted all efforts at his conversion to Christianity, but her grandson, Vladimir, effected the Christianization of his people c. 988. Olga died at Kiev July 11, 969 and was given a Christian burial by her son.

ONESIMOS NESIB

JUNE 21

Onesimos, born 1855, was captured by slave traders and taken from his Galla homeland in western Ethiopia to Eritrea where he was bought and freed by Swedish missionaries. They educated, baptized, and shared with him their concern for the evangelizing of the Galla. Onesimos became an evangelist, translated the entire Bible into Galla, and, in spite of difficulties, returned to preach the gospel in his homeland. He died at Nekemte,

Wollega Province, Ethiopia, according to the Ethiopian calendar on Sunday, Sene 25, 1923 (the Gregorian date is June 21, 1931). According to the diary of Olle Eriksson, a missionary who conducted the funeral service, Onesimos fell ill just before he reached the present Mekane Yesus Church at Nekemte where he was to preach. He died peacefully in the evening. His tombstone reads, "O land, O land, hear the Word of the Lord."

PATRICK

MARCH 17

Patrick was born in Britain or Gaul and was captured as a slave at the age of 16. He was taken to Ireland and served as a herdsman there. After six years he escaped and returned to his family and home; there he studied and was ordained. In 432 he was consecrated bishop and went back to Ireland preaching, establishing churches and religious communities, organizing the scattered Christian communities he found in the north, and bringing the country much closer to the Western church.

PERPETUA AND HER COMPANIONS

MARCH 7

In 202 Lucius Septimus Severus, Roman emperor, forbade conversions to Christianity. Perpetua and other African catechumens were imprisoned and, after their Baptism, were condemned to execution in the arena at Carthage. According to the contemporary account of the martyrdom, Perpetua and Felicity survived the wild beasts and were killed by the sword, having first exchanged the kiss of peace.

OLAVUS AND LAURENTIUS PETRI

APRIL 19

These brothers were instrumental in the Reformation in Sweden. Olavus was born in 1493, Laurentius in 1499, both at Orebro. Both were educated at Wittenberg. OLAVUS was ordained a deacon, later a priest. He prepared a Swedish translation of the New Testament based on the Latin Vulgate, but with some reference to Luther's translation from the Greek. In 1531 he prepared a Swedish mass, and in 1536 he prepared a collection of hymns in Swedish. He died on April 19, 1552.

LAURENTIUS was appointed to a professorship at Uppsala in 1527. He was ordained a priest and four years later (September 22, 1531) was consecrated Archbishop of Uppsala, the first evangelical primate of Sweden. In 1561, at the coronation of King Erik XIV, Archbishop Petri preached a sermon setting forth the principles of the Reformation. He assisted his brother in the translation of the Bible and in the revision of the liturgy. He died September 22, 1573.

PHOEBE

JANUARY 27

Phoebe was a “deaconess” or helper of the church at Cenchreae, the eastern seaport of Corinth. St. Paul praises her as one who has looked after a great many people (Romans 16:1). She may have been the bearer of the letter to the Romans, and since she was free to travel, may perhaps have been a widow.

POLYCARP

FEBRUARY 23

Polycarp, born c. 69, is an important link between the apostolic age and the great Christian writers who flourished at the end of the second century. Irenaeus reports that Polycarp had conversation with John “and with the rest of those who had seen the Lord.” His epistle to the Philippians quotes I John 4:3, and thus is important for its testimony to the New Testament. A stalwart defender of orthodoxy, Polycarp was arrested during a public pagan festival, refused to recant his faith, and was burned to death. The *Martyrdom of Polycarp* is an eyewitness account of his death and gives this date as the day of his martyrdom. His followers expressed their intention to celebrate annually “the birthday of his martyrdom.”

THE PRESENTATION OF THE AUGSBURG CONFESSION

JUNE 25

The *Confessio Augustana* was written largely by Philipp Melancthon in language of studied moderation and was presented at Augsburg to the Emperor Charles V on June 25, 1530. In 1580, when the *Book of Concord* was drawn up, the unaltered Augsburg Confession was included as the principal Lutheran confession. In many ways this day, rather than October 31, is the suitable occasion to remember the Reformation.

HEINRICH SCHUETZ. See BACH

ALBERT SCHWEITZER

SEPTEMBER 4

Schweitzer was born in 1875 in Alsace and was educated at Strassburg, Berlin, and Paris. In 1899 he became a parish pastor in Strassburg and in 1902 began to teach at Strassburg University. His *Quest of the Historical Jesus* appeared in 1910, expounding his interpretation of Jesus’ eschatological vision; in 1912 he applied the same principles to St. Paul. During that year he also received his medical degree and, in the following year, gave up his distinguished academic career to devote himself to the care of the sick and to missionary activities at Lambaréné in Africa. He was awarded the Nobel Peace Prize in 1954. In addition to his theological, medical, and

missionary accomplishments, he was a highly regarded organist and interpreter of Bach.

DAVID LIVINGSTONE (1813-73), the missionary and explorer, might also be commemorated with Schweitzer. Livingstone was passionately interested in all aspects of Africa and its people, and an opponent of the slave trade. He died May 1, 1873, in the village of Ilala, Zambia.

SEATTLE

JUNE 7

Seattle was born (c. 1790) in the Puget Sound area of Washington. He was chief of the Suquamish tribe and became chief of the allied tribes, the Duwamish Confederacy. Unlike many of his time, he rejected war and chose the path of peace. In the 1830s he became a Roman Catholic and from that time lived in such a way that he earned the respect of both Indians and white men. He died June 7, 1866, and on the centennial of his birth the city of Seattle, Washington, named for him against his wishes, erected a monument over his grave.

SERGIUS OF RADONEZH

SEPTEMBER 25

Sergius, the most beloved of all Russian saints, was born at Rostov, Russia, c. 1314. Driven from his home by civil war at the age of twenty, Sergius with his brother Stephen, took up the life of a hermit and was, in time, joined by others. He was noted for his respectful attitude toward nature and his use of his influence to preserve peace among quarreling princes. Offered the metropolitan see of Moscow in 1378, Sergius refused it. He died at Holy Trinity Monastery, Moscow, in 1392.

SILAS. See TIMOTHY

LARS OLSEN SKREFSRUD

DECEMBER 11

The apostle to the Santals was born (1840) in Lysgaard, Norway, to a very poor family. He was repeatedly frustrated in his early ambitions to become a pastor, a poet, and a drummer in the army. He became a farmer and a carpenter, given to drink. Apprehended in a bank robbery at the age of 19, he spent four years in prison. There, reading religious books and talking with a visiting pastor, he devoted his life to Christ. Rejected by his family and friends, he worked his way through a mission institute in Berlin with single-minded devotion. He left for India in 1863 and in the following year reached Calcutta with a Danish engineer, H. P. Borresen, and went to preach to the Santals, an oppressed tribe in northern India. Skrefsrud

learned the language, wrote a grammar and dictionary, and translated the gospels and the Small Catechism, as well as defended the Santals from their traditional oppressors and taught them agriculture, irrigation, carpentry, and other useful arts. After enormous hardship, on a trip back to Europe in 1873 he was received with acclaim and ordained by the Church of Norway. He returned to India and, despite a stroke, continued the mission. He died December 11, 1910, and was buried beside the mission station he founded.

NATHAN SODERBLOM

JULY 12

Söderblom was born in 1866 at Trönö. He studied at Uppsala and was ordained in 1893. He was chaplain to the Swedish legation in Paris and studied comparative religion in that city. In 1901 he became professor at Uppsala, lecturing also in Paris and Leipzig. In 1914 he was appointed archbishop and continued his efforts to achieve an evangelical catholicity among Christian communions through a practical approach. He supported the cause of ecumenism, advocated practical cooperation of Christians on social questions, and encouraged the liturgical movement. He was awarded the Nobel Peace Prize in 1930. His work as archbishop was directed toward the intellectuals and the working classes who were alienated from the church.

DANIEL TAKAWAMBAIT. See JOHN ELIOT

HUDSON TAYLOR. See XAVIER

THERESA OF AVILA

DECEMBER 14

Theresa was born in 1515 of an old Spanish family. In 1533 she entered a Carmelite monastery but remained without enthusiasm. In 1555, while praying, she was converted to a life of perfection, and she withdrew to form a community where the primitive rule of the Carmelites was observed. A woman of strong character and of great practical ability, her lasting influence as a spiritual writer lay in her enunciation of the states of prayer between meditation ("quiet") and ecstasy ("union"). She successfully combined a life of contemplation and a life of activity, and died October 4, 1582.

THOMAS AQUINAS

MARCH 7

Thomas was a brilliant and creative theologian and philosopher. When he decided to enter the Dominican order, his family opposed his intention and held him prisoner for fifteen months; his intention persisted and he joined the order in 1244. He taught in Italy and in Paris during his relatively short life. He was an incarnation of the Dominican ideal of transmitting the fruits of contemplation to others, which Thomas said was a far greater thing than simply contemplating. His prodigious writings put his stamp on the scholastic tradition of theology, making him one of the most influential of the theologians of the Western church. Certain eucharistic hymns have generally been ascribed to him; his eucharistic collect has been used among Lutherans on Maundy Thursday. He died at the age of 49 while traveling to the Council of Lyons.

TIMOTHY, TITUS, AND SILAS

JANUARY 26

On the day following the commemoration of the conversion of Paul, three of his companions are commemorated. TIMOTHY accompanied Paul on his second missionary journey and became the intimate friend to whom Paul entrusted the mission at Thessalonica (1 Thessalonians 3:2) and Corinth (1 Corinthians 4:17). He was with Paul at Rome and, according to Eusebius, became the first Bishop of Ephesus. A fourth century account of his acts tells of his martyrdom on January 22, 97.

TITUS joined Paul on the journey to the apostolic council at Jerusalem (Galatians 2:1). He was later sent on a difficult mission to Corinth (2 Corinthians 8:6 ff.), and also worked in Crete and Dalmatia. According to Eusebius, Titus was the first Bishop of Crete. The Roman Catholic and Episcopal calendars commemorate Timothy and Titus together on January 26.

SILAS was a companion of Paul on his first visit to Macedonia and Corinth. An uncompromising preacher, Silas was commended by Paul for his faithfulness and steadfastness. Tradition says that he died in Macedonia.

REORUS TORKILLUS. See RASMUS JENSEN

JURAJ TRANOVSKY

MAY 29

The "Luther of the Slavs" and father of Slovak hymnody was born in 1592 in Silesia, the son of a blacksmith. He studied theology at Wittenberg and taught for some years in Prague. He was pastor in Moravia from 1616

to 1620 and in Liptovsky Mikulas in Slovakia. He was a great compiler of hymns, and his hymnal, *Cithara Sanctorum* (Lyre of the Saints), which appeared in 1636, has remained the basis of Slovak Lutheran hymnody to the present day. His liturgical activity was of great importance for Lutheranism in Bohemia, Silesia, Poland, and Slovakia. Slovaks, Czechs, Poles, and Slovenes all recognize him as their countryman.

WILLIAM TYNDALE

OCTOBER 6

Tyndale was born in Gloucestershire (c. 1494), and studied at Oxford and Cambridge. He conceived the project of translating the Bible into English (c. 1522). The Bishop of London refused support, so Tyndale settled in Hamburg. His translation of the New Testament was published in 1525 at Cologne. The Pentateuch followed in 1530 and the Book of Jonah in 1531. He spent the rest of his years in the English House at Antwerp, revising the New Testament translation. His translations from the Greek and Hebrew were in straightforward, vigorous English; they remain the basis of the Authorized Version and the Revised Standard Version. He was arrested as a heretic in 1535, imprisoned, strangled, and burned at the stake at Vilvorde, near Brussels, in 1536. It is reported that his last words were, "Lord, open the king of England's eyes."

VLADIMIR

JULY 15

After much hesitation, Prince Vladimir of Russia was baptized, c. 989. His life had been brutal, bloodthirsty, and dissolute, but he took his new religion seriously and sought to impose it upon his people. Despite his forced conversions, he was respected for the change in his life, his kindness toward criminals, his generosity toward the poor, and his support of Greek missionaries.

JOHAN OLOF WALLIN

JUNE 30

Wallin was born in 1779 and received his doctorate in theology in 1803. He was made Dean of Västerås in 1816, and in 1837 (two years before his death) was consecrated Archbishop of Uppsala. He was the leading churchman of his day in Sweden, yet his lasting fame rests upon his poetry and his hymns. In the Swedish hymnbook of 1819, which contains 500 hymns, about 130 were written by Wallin and approximately 200 were revised or translated by him. For more than a century the Church of Sweden made no change in the 1819 hymnbook. Wallin has been praised as the unsurpassed interpreter of collective feeling in Swedish literature.

On this day a commemoration of MAGNUS BROSTRUP LANDSTAD might be observed. A pastor born in 1802, Landstad is the dominant figure in Norwegian hymnody. He died October 8, 1880.

ISAAC WATTS

NOVEMBER 25

The father of English hymnody was born in Southampton in 1674. He attended the Dissenting Academy at Stoke Newington from 1690 to 1694 and became a private tutor for a time. While pastor of the Independent congregation in Mark Lane, London, his health deteriorated and, in 1712, he resigned and spent the rest of his life at Abney Park, Stoke Newington. His hymns, most of them based on psalms, reflect a strong and serene faith, and they firmly established hymn singing in the English church.

JOHN AND CHARLES WESLEY

MARCH 2

JOHN, who was born in 1703, was ordained a priest of the Church of England. Having gathered around him at Oxford a group of scholarly Christians, he became a central figure in the rise of Methodism. In 1735, with his brother Charles, he went to Georgia; their preaching against the slave trade and gin alienated the colonists, and in 1736 he returned home. On May 24, 1738, John heard a reading from Luther's *Preface to Romans* at a meeting in Aldersgate Street, and he had the experience of religious conversion. He spent the rest of his life in evangelistic work, traveling widely. In the course of this ministry an increasingly independent organization grew up that was less and less a part of the Church of England.

CHARLES was ordained in 1735; he experienced conversion on May 21, 1738, and entered upon an itinerant ministry. He was a gifted and indefatigable hymn writer. A gentle and attractive person, Charles remained faithful to the Church of England and was irritated by John's ordinations. Together with George Whitefield, the Wesley brothers revitalized Christianity in eighteenth century England. Charles died March 29, 1788.

WILLIBRORD. See BONIFACE

CATHERINE WINKWORTH

JULY 1

Catherine Winkworth and John Mason Neale are commemorated on the same day. She made the riches of German hymnody available to the English-speaking world by her translations; he by his translations made

available the riches of Greek and Latin hymnody. Miss Winkworth was born in London September 13, 1827 and spent most of her life in Manchester. Her *Lyra Germanica* (1853), which was a collection of translations of German hymns, was enormously popular. She supported efforts toward the recognition of women's rights, and in 1869 she and her sister were delegates to the German Conference on Women's Work held in Darmstadt. She died near Geneva July 1, 1878.

FRANCIS XAVIER

DECEMBER 3

Francis Xavier (ZAY-vee-er), the apostle to the Indies and to Japan, one of the greatest Christian missionaries, was born in Navarre in 1506 of an aristocratic Spanish-Basque family. He met Ignatius Loyola at the University of Paris. They, with five others, took vows to follow Christ in poverty and chastity and to evangelize the heathen. All seven were ordained priests at Venice in 1537. At the invitation of John III of Portugal, Francis left Lisbon to evangelize the East Indies. He set up headquarters in Goa and preached there, in India, and Ceylon. In 1549 he landed in Japan, returned to Goa in 1552, and left for China in the same year, but fell ill and died on the island of Chang-Chuen-Shan before he could enter the country. Francis's work is remembered for the extent of his journeys—despite his inevitable seasickness—and for the large number of his converts.

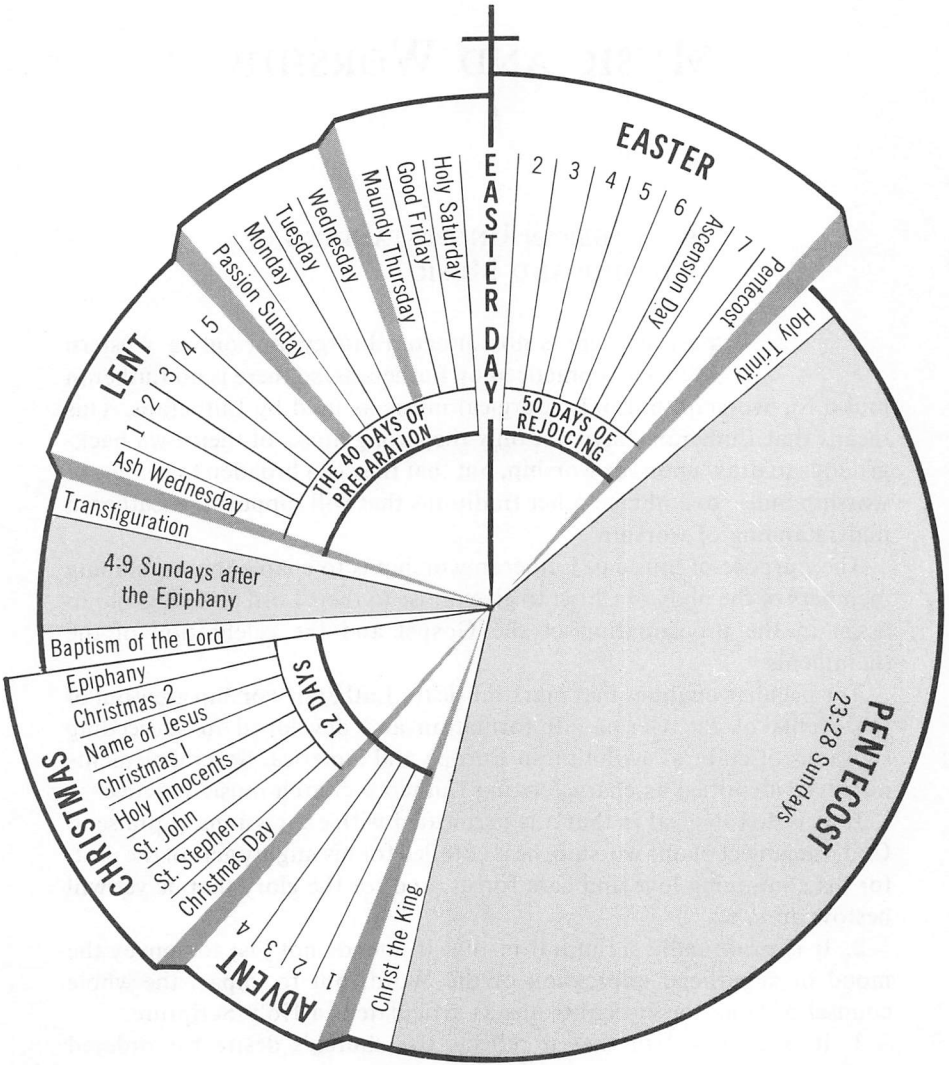
Also on this day one might remember HUDSON TAYLOR, a Baptist missionary and founder of the China Inland Mission. He died June 3, 1905.

BARTHOLOMAEUS ZIEGENBALG

FEBRUARY 23

Ziegenbalg (ZEEG-en-bahlg), believed to be the first Protestant missionary, was born in 1682 in Saxony. Orphaned at an early age, he came under the influence of the Pietists and studied at Halle. In 1705 King Frederick IV of Denmark sent Ziegenbalg and Heinrich Pluetschau as missionaries to the Danish colony of Tranquebar on the southeast coast of India. They arrived there July 9, 1706. Overcoming numerous obstacles—poor health, lack of support from the church, opposition of civil authorities—Ziegenbalg established mission schools, a seminary for native preachers, and built a church called New Jerusalem which is still in use. He learned the Tamil language and translated the Small Catechism, the New Testament, parts of the Old Testament, and compiled a grammar. He studied religious conditions in the mission area, and wrote penetrating studies of South Indian Hinduism. He died at Madras in 1719.

APPENDIX III: THE CHURCH YEAR



THE CHURCH YEAR