Revising An Anglican Prayer Book 1989

A Prayer Book for Southern Africa Tomorrow - Today
Under Southern Skies – In an African Voice

A Report on Prayer Book Revision in the Anglican Church of Southern Africa presented to the International Anglican Liturgical Consultation meeting in Leuven in August 2017

‘The journey of a thousand miles begins with one step.’

This trustworthy wisdom from the ancient Chinese philosopher and poet, Lao Tzu [6th century BCE] is very good counsel as we undertake the enormous, exciting and essential task of revising An Anglican Prayer Book 1989.

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It has always been an axiom of Anglican liturgical theology that we have one Prayer Book, and one Prayer Book only. The very first Prayer Book [Book of Common Prayer 1549, revised 1552] lives on in each revision, serving to unite the Anglican Church in one single act of worship in every time and every place. While it was Henry VIII’s tyrannical intention to impose an unswerving uniformity upon his Church that gave birth to this commitment, it was the irenic wisdom of Elizabeth I and her advisors to move gently with the enforcement of uniformity [Book of Common Prayer 1559] which gave rise during the Carolingian period – the reigns of Charles I [1625-1649] and Charles II [1660-1685] - to The Book of Common Prayer 1662. That Prayer Book has remained a primary source - along with those of 1549 and 1552 - for Anglican liturgical practice as it has been revised and renewed down the centuries. In this way the tradition of Anglican liturgical prayer has remained shaped and informed by our early origins, and this remains so today still.

The Preface to The Book of Common Prayer 1662 begins with an explicit statement of the process of liturgical revision and reformation, that with regard … …

“To the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such Changes and Alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient.”

Liturgy is at the heart of our Anglican identity. The axiom, ‘As we pray, so we believe,’ remains true about us, about the way we understand ourselves and the way we engage our Christian pilgrimage.
The processes of recent Prayer Book revision in the Anglican Church of Southern Africa [ACSA] first began in the 1960s, led to the development of Liturgy 75 and resulted in the publication of An Anglican Prayer Book 1989.

These efforts at revision sought to be recognizably faithful to our glorious heritage of Anglican worship while reaching for patterns and language for worship that engage us in our context. The General Preface of APB 1989 declared that ‘Liturgy in Africa should be African,’ and expressed the ‘hope that this Prayer Book will serve as a stimulus to the continuing development of indigenous liturgy.’

The specific process to revise APB 1989 was first proposed by the ACSA Synod of Bishops in 2012. The Bishops called for a revision that would deal with the masculine and patriarchal nature of the text, in particular with the masculine pronouns for God and for people that are used throughout APB 1989. This proposal was enthusiastically received by the ACSA Provincial Standing Committee, who amended the proposal to include a thoroughgoing revision of the whole Book in order to make it more relevant to and intentionally expressive of our Southern African context.

This task was given to the ACSA Liturgical Committee as an aspect of the Vision Priorities of the Anglican Church of Southern Africa [ACSA]: Liturgical Renewal for Transformative Worship.

In order to undertake this necessary - and daunting – task, a Prayer Book Revision Subcommittee was convened. Members of the ACSA Liturgical Committee were invited to participate in the work of revision. Four members of the Sub-Committee were appointed to serve as a Secretariat for the revision project.

The hope of the writers of APB 1989 that ‘Liturgy in Africa should be African,’ and that their work should serve as a stimulus to the continuing development of indigenous liturgy, has been the chart and compass for the present process. This is best expressed in the banner chosen for this stage of the process: A Prayer Book for Southern Africa Tomorrow – Today: Under Southern Skies and In an African Voice.

In this work the Committee and the writers have been inspired by the definition of Anglicanism in Beyond Colonial Anglicanism: The Anglican Communion in the 21st Century, edited by Ian T. Douglas and Kwok Pui-Lan:

“Our common identity lies not in a shared English culture but in the experience of locality in universality described as the embrace and celebration of apostolic catholicity in vernacular moments.”

The vision and hope that inform the process of revision is that through it we will discover in the ‘vernacular moments’ of our everyday Southern African experience the blessing and challenge, judgement and forgiveness, joy and peace of the Gospel we proclaim - Under Southern Skies and In an African Voice.

Intending to remain faithful to the venerable tradition of Anglican liturgical development - a process that is simultaneously conservative and innovative - the project to revise APB 1989 seeks to discover what it could mean for Southern African Anglicans to worship in ways that are faithful to our Anglican heritage and yet are authentic expressions of our experience ‘Under Southern Skies’ articulated in ‘An African Voice.’

In seeking to meet this objective, the ACSA Liturgical Committee launched a long-term, inclusive, collegial and collaborative strategy that involves 5 Link Persons and 1 Link Representative from each of the 28 ACSA Dioceses. These Link Persons and Representatives participated in a Church-wide Survey undertaken to provide a picture of current patterns and practices of worship in ACSA. Some 50 of these representatives met in June 2015 in a Consultation that reviewed the results of the survey, determined the first steps of the revision programme and provided training for its implementation. The Consultation proposed that the first step in the revision process be the development and publication of Celebrating Sunday: Supplemental, Experimental, Seasonal Liturgical Resources for Sunday Celebrations in the core seasons of the Church Year – Advent, Christmas and Epiphany, Lent and Eastertide.
Celebrating Sunday was presented to the Provincial Synod of ACSA at the end of September 2016. It was offered as Supplemental, Experimental, Seasonal Liturgical Resources for Sundays and was authorised for trial use between Provincial Synods 2016 and 2019.

The first period of monitored trial use was Eastertide 2017, from Easter Day 16 April to the Day of Pentecost 4 June.

During the month of June 2017 designated Trial Use Parishes [as well as any others] were invited to complete an online survey inviting feedback on and evaluation of the Eastertide material. Further monitored trial use periods are envisaged.

After revision in response to the feedback received, Celebrating Sunday will be presented to the ACSA Synod of Bishops for examination and authorization, and to the ACSA Provincial Synod for endorsement.

Keeping Advent Under Southern Skies and In an African Voice

Bernard of Clairvaux summarised the theology of Advent as the three comings of Christ - past, present and future: “In the first, Christ was our redemption; in the last he will appear as our life; in this middle coming, he is our rest and our consolation.” At the heart of Advent is the theme of hope and expectation in the midst of waiting. The Celebrating Sunday liturgies for Advent seek to inspire a spirit of eager expectation and quiet hopefulness – a spirit of tranquil alertness in the midst of a culture rushing towards a secularised Christmas holiday.

Traditionally the colour for Advent has been purple. This has led many congregations to think of Advent as a mini-Lent replete with its emphasis on penitence and abstinence thus obscuring the central Advent themes of hope and expectation. In recent times there has been a growing use of blue as the colour for Advent - the colour of Mary, the mother of our Lord.

Among the priorities of the Prayer Book Revision process is the need to take our context seriously – Under Southern Skies and In an African Voice. The first challenge is to discover authentic ways to experience the Season of Advent Under Southern Skies - during the glorious summer of the Southern Hemisphere. The traditional imagery of Advent, with all its references to the coming of the light in the midst of darkness, is a contextualization of the Gospel truth of Advent in the experience of the bleak mid-winter of the northern hemisphere northern.

Constructing Advent wreaths complete with evergreen foliage makes little sense in the blaze of high mid-summer. Celebrating Sunday proposes an Advent Wreath in the shape of the Southern Cross, engaging and re-interpreting the meanings attached to the constellation in the myths and traditions of the First Nation Peoples of the Southern Hemisphere - Maori, Bushmen-San-Koi, Aztec, Inca – as one way to develop more authentically Southern-Hemisphere liturgies around the Gospel motifs of Advent.

In addition we need to find our African Voice as we prepare both to welcome the Christ Child again and ready ourselves for the second coming of our Saviour. An essential part of the revision process must involve a conversation about the interface between Christianity and indigenous cultures. Advent encourages us to investigate indigenous rites pertaining to preparation for childbirth and welcoming the new-born. Could these rites enrich our celebration of Advent or does the coming of Christ challenge the anthropology of these indigenous rites?
**Keeping Lent Under Southern Skies**

The word ‘Lent’ reminds us that Christianity began in the Northern Hemisphere. It comes from the Anglo-Saxon word for ‘Spring,’ *Lenthen*. In the Northern Hemisphere the forty days of Lenten preparation for Easter coincides with Spring.

For us who live in the Southern Hemisphere, Lent heralds the beginning of Autumn, the season which brings the fulfillment of the promises of Summer and at the same time presages the death of the year in Winter. With it comes the rich harvest of grapes and the beginning of the winemaking process. While the sun reaches for its highest point in the northern sky, for us under southern skies, the sun is moving further and further away. The days grow shorter and the nights longer. Our spirits reach for the assurance that the harvest of Summer growth and fruitfulness will sustain us richly throughout the dark Winter that is coming. It is not the promise that Spring brings that heartens our spirits but the confidence that provision has been made, our future is secure and our welfare assured. A spirit of thankfulness for the bountiful care of a Providing God animates our worship together with its corollary that laments our ingratitude and offers repentance for our wasteful extravagance.

Autumn is a complex season, with many layers of meaning: it is the fulfillment of the promise of Spring and brings the harvest of the Summer sun; but it is also the season that ushers in the death of year, when Winter will reign. All is pared down; the leaves fall. Yet in the Autumn stillness the seeds that will flourish and blossom in the Spring begin their slow, steady and unconquerable growth. Nature concentrates her energies to ensure that life will be renewed when the sun once more brightens our southern skies: ‘Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.’ *John 12:24*

It is useful to bear in mind that Lent was originally an agricultural season, an anticipated and familiar period of farming activity. For us *Under Southern Skies* the local agricultural rhythm should provide the context and themes in which the spirituality of Lent – gratitude and self-examination, repentance and stewardship - is brought to expression. This will differ from region to region.

As in Autumn the beginning of new life phoenix-like is already burgeoning in the dying world around us, so in Lent we claim with confidence the promise of salvation and new life that is already laying hold of us. The Church’s call to keep a Holy Lent invites us spiritually to enter into the dual reality that Autumn is: on the one hand we are surrounded by the fulfilment of all the promises of Summer, on the other we are on the edge of Winter. So too we are called on the one hand to count the bountiful blessings of salvation offered, while on the other we are required to examine our consciences and confront our sinfulness.

The liturgical pattern of Lent offers us the way into this dual reality. The Weekdays of Lent are a pilgrimage of self-examination and Bible Study, repentance and acts of loving-kindness. On Sundays this 40-day pilgrimage of self-discipline and abstinence is punctuated by the joyful proclamation of the extravagant promise of salvation and new life that is ours by the death and resurrection of Jesus Christ.

**Observing Mothering Sunday Under Southern Skies and In an African Voice**

Before the revision of the Church Year and the Lectionary, *The Fourth Sunday in Lent* was traditionally observed as *Refreshment Sunday*, coming 20 days after Ash Wednesday, exactly half-way through the 40 days of Lent. On *Refreshment Sunday* the sombre notes of Lent were replaced by songs of joy, the refrain used on this Sunday being:

Rejoice, O Jerusalem, and come together all you that love her :
Rejoice with joy, you that have been in sorrow.

It was from this refrain that Refreshment Sunday came to be called in Latin *Rejoice Sunday* – *Laetare Sunday*, from *Laetare* the Latin for Rejoice.

This Sunday became something of a festival Sunday in the middle of the penitential season of Lent and soon acquired a holiday feeling. People from all around the countryside went to their parish church where beautiful vestments and joyful singing made the service uplifting and beautiful.
Refreshment Sunday became a family time for the ordinary, poor people, since during the late Medieval and early Modern centuries even young children were forced to work, often away from home, because of the dire poverty of the people. These young children were given a ‘day off’ from work on Refreshment Sunday, and as they walked home they picked flowers from the meadows and the wayside, made them into posies to give as tokens of love to their mothers. And so Mothering Sunday was born.

In designing liturgies for Mothering Sunday in the context of Anglican Church of Southern Africa, Celebrating Sunday proposes a further re-interpretation of a medieval observance already interpreted to address the British experience during its Industrial Revolution - so that the focus of the liturgy of the Mothering Sunday Under Southern Skies and In an African Voice becomes:

- **thanksgiving** for the heroic roles played by women as they ‘mothered’ the struggle for freedom and dignity in Southern Africa;
- **lamentation** for the plight of women in Southern Africa – and South Africa especially – where violence, abuse and sexual offences against women could be said to be endemic;
- **prayer** for the welfare and security of children, the provision of education and the end of human trafficking;

and the **blessing** of family life – in all its diverse expressions.

**Keeping Easter Under Southern Skies**

**The Date of Easter**

“Easter Day is the centre of the Church’s Year, as the death and resurrection of our Saviour is the unique cause of our salvation. Easter Day is always the first Sunday following the full moon falling on or next after 21 March.”

*An Anglican Prayer Book 1989, p. 17*

The movement of the earth around the sun and that of the moon around the earth define our experience of the seasons and of day and night.

From the earliest civilizations, these movements have informed people’s experience of time, set seedtime and harvest and also shaped the practice of religion.

Christianity inherited this profound connection with temporality. It is most clear in our celebrations of Christmas and Easter.

The date of Christmas is fixed because it is a date in the Solar Calendar. The date of Easter is movable because it depends on both the Solar and the Lunar calendars. Easter Sunday falls on the first Sunday after the full moon that follows the Autumnal Equinox on 21 March [from the Latin *aequinoctium* meaning *equal night*]. At the Equinox the Sun is nearest to the celestial equator. The times when the Sun is furthest from the celestial equator are called the Summer and Winter Solstices [from the Latin *solstitium* meaning *sun stands still*]. These occur in mid-Summer and mid-Winter.

**Easter Under Southern Skies**

For those of us living in the Southern Hemisphere, Easter comes as the ripe fullness of the Summer is gathered into the Harvest that will sustain us throughout the Winter. There are no bunnies running around, chickens hatching, or daffodils pushing up through the softening earth.

For our northern sisters and brothers in the faith, these instances of new life bursting forth in the Spring have become the images that convey the power of Christ’s resurrection. But for us, we see and taste and smell grapes being harvested and the new vintage pressed; plums, apricots and
peaches reaching their full, plump ripeness; grain and wheat being tended carefully in preparation for harvest in a few weeks’ time.

As for those in the north, so also for us in the south, the weather is changing; and for some of us it comes with the hope that the long dry summer months will give way to the long-expected winter rains; for some of us, it signals the end of the dramatic thunder-storms of summer and the arrival of hot days that begin and end in a brisk and bracing coldness.

For years and years we have sung,

‘‘Tis the Spring of souls today … …
all the winter of our sins,
long and dark is flying.’

Of course, we in the South have not been blind and deaf to the spiritual meaning of the Resurrection when with new life for all Christ burst forth from the tomb. Following the practices of our northern forebears in the faith, we have transferred our familiarity with bunnies, chickens and daffodils from our Spring to inform our Southern Hemisphere celebration of Easter – its context of Autumn notwithstanding.

And yet, in an Autumnal Easter there is a special revelation to us Southerners: the Harvest of Life that Christ carries through the piercing agony of suffering and the dark tomb of death, is ours, given to us by Christ and in Christ. The rich gains that Christ has hauled through death to new life, all of it, rich and full, are ours in Christ’s victory. That subtle change in symbolism reminds us that all that Christ has won – the Harvest of Christ’s saving work – is ours: rich, ripe and full. By Christ’s glorious resurrection, we are ‘filled with all the fullness of God.’

*Ephesians 3:19*

The winter holds no abiding threat for us, neither does darkness or death: through Christ and by Christ, and in Christ and with Christ, we are blessed with all the rich fullness of the glorious salvation that is ours in Christ. This harvest of salvation we carry with us into the winter.

Our cup is full, pressed down, brim-full and running over. ‘Thanks be to God who gives us the victory through our Lord Jesus Christ.’

*1 Corinthians 15:57*

Interpreting Easter in an African Voice - *I am the Vine - You are the Branches*

Jesus said, ‘Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

‘I am the vine, you are the branches.
Those who abide in me and I in them
bear much fruit, because apart from me
you can do nothing.
‘I appointed you to go and bear fruit,
fruit that will last.’

*John 15:4-5, 16*

In this well-known passage from John’s Gospel, we find an important clue to contemplating the glorious mystery of the Resurrection - *Under Southern Skies.*

We live in Southern Africa, some of us surrounded by rolling hills of lush, fruitful vineyards, some of us along the coast with the harvest of the sea, others on the Highveld where the waving wheat awaits the sickle and the scythe. For all of us, those on the coast, those in the hills and those on the veld, the image of Christ the Vine and his followers the branches is powerfully resonant. Jesus presents himself as the root, stem and reach of the vine, its origin and stability, its life force and sustaining power. Those baptised into Christ’s life are the branches, growing
out of Christ, inextricably joined to Christ, one with Christ and one another. This unshakeable connection with Christ and with one another provides the root metaphor in which we find our African Voice as we express our Easter Faith.

We must not be distracted by the pictures of bunnies dashing across fields bursting with daffodils, or fluffy little chickens breaking through their eggshells. Our Paschal festival is no Springtime celebration; it is an Autumnal celebration of our vindicated confidence in the victorious salvation that Jesus achieves: we face the Winter with all the assurance of Christ’s conquest of darkness and sin and death.

Our Lord’s image of the Church: a living, growing, fruit-bearing organism, of which Christ is the heart and soul, in whom all the members abide, provides the clue to the language, images and rhythms of our Paschal celebrations.

All the themes of Ubuntu and its connectedness, security and communion are thrown into the spotlight by the meanings of the Paschal Mystery: the rich and sustaining offer of salvation it brings, the assurance that the strife is over, the battle done, the communion between the Risen Lord and the people won by his loving self-sacrifice – these can find authentic expression in new songs of praise, prayers and lamentation.

We can claim the meaning of the resurrected life for us Under Southern Skies and In an African Voice by rooting our Pascal celebrations in the I am the Vine – You are the branches passage in John 15. To live the resurrection now is to remain, intentionally and with commitment, in the life-giving power of Christ’s love – the coming Winter notwithstanding. To live the resurrection is to bear the fruits of that indwelling love, here and now. To live the resurrected life now is to be and to do: to dwell in Christ and to bear the fruits of Christ. It is for this resurrected life that Christ’s victory saves us.

Expressing these saving truths In an African Voice will require interpretation in the diverse local contexts in which we find ourselves in the Anglican Church of Southern Africa. A general all-purpose interpretation will fail, as indeed the presentation of the Paschal Mystery exclusively in Springtime images does. For each of us it is the context of where we live, the rhythms of the agricultural seasons of our location, the significance of our local economy, the words and phrases that express our connection to one another and to the faith that will inform the African Voice and the Southern Identity with which we celebrate the Paschal Mystery.

Projects-in-progress in the project to revise APB 1989

- Completing the work begun in Celebrating Sunday by providing Supplemental, Experimental, Seasonal Liturgical Resources for the Season of Sundays after Pentecost - possibly including resources for A Season of Creation, A Season of Compassion, a Season of Stewardship and Dedication, Kingdomtide, etc.;
- Developing resources for Daily Prayer for Families, Groups, Individuals [Contemporary re-working of the Daily Office];
- Continue work on Compline and Night Prayer [included in the more formal Daily Office];
- Continue work on the suite of Ordination Services;
- Continue work on the Use of Holy Oils;
- Final revision and publication of the Three-Year ACSA Lectionary for Sundays and Feastdays [based on the Revised Common Lectionary];
- Publication of Music edition – Staff Notation – for isiZulu and isiXhosa Hymnals.
Revision of the Calendar in *APB 1989*

About 20 years ago the Liturgical Committee was asked by the Synod of Bishops to undertake a revision the Calendar of Commemorations in *APB 1989*. At that time several member Churches of the Anglican Communion began considering the revision of the Calendars of Commemorations included in their Prayer Books. This initiative followed the publication of *Guidelines for Inclusion in the Calendar of Commemorations*, Resolution 21: Calendar Revision, of the Joint Meeting of Primates and the Anglican Consultative Council in Cape Town in 1993. [Resolution 21, as adapted by the ACSA Liturgical Committee in My 2017, is appended to this report]

The expressed intention of Resolution 21 was to consider current Calendars with view to affirming names to be retained, proposing names that might possibly be omitted and identifying names that might be added. An over-riding concern of the proposed ACSA revision of the Calendar of Commemorations is to ensure that it would reflect our African context, include more women and also more contemporary Christian witnesses.

*APB 1989* includes 106 names in the Calendar of Commemoration.

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<th>New Testament</th>
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<td>Early Church</td>
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<td>Medieval</td>
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<td>Reformation 1500 - 1650</td>
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<td>1700 - 1900</td>
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<td>Contemporary</td>
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<td>African</td>
<td>15</td>
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<td>Women</td>
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Some names refer to a person whose name appears in more than one category: e.g. *Contemporary, African, Women.*

The ACSA Liturgical Committee identified the following principles to guide this process of Calendar revision:

- that the Calendar reflect the *Baptismal ecclesiology* in which the *dignity of the four orders of ministry* is recognised and honoured; this means not automatically listing those commemorated as Archbishops, Priests, Deacons, etc.;
- that the Calendar reflect a commitment to dismantling the *patriarchy* so pervasive in the language of our worship: by the inclusion of more women, consideration of omitting the description of women as *virgins* [we give no equivalent and inherently sexual description for the men in the calendar], etc.;
- that more *contemporary commemorations* be included, more commemorations of heroic witnesses, missionaries and martyrs from the African context [not merely Southern African, or exclusively Anglican ];
- that some commemorations, when appropriate, might be ‘clustered’ rather than observed individually, e.g. clusters of *Martyrs of the Reformation in England*, or *Anglican Theologians*, or *Hymn Writers*, etc.;
- that those commemorations that could be considered to be *Holy Days* be moved from the Calendar of Commemorations to the Calendar of Days of Special Devotion: e.g. *Holy Cross Day*, the *Commemoration of All the Faithful Departed*, the *Beheading of John the Baptist*, the *Birth of Mary the Mother of our Lord*;
- that, wherever possible, commemorations be observed on days for which there is already an *ecumenical consensus*;
- that more ‘*Commons*’ be included, e.g. for musicians and other artists, reformers of society, educators, stewards of creation, scientists and environmentalists, etc., [with full Propers, providing Collect, Psalm, Readings and Gospel in each case].


![](Image)

![Image](https://via.placeholder.com/150)
This work is a priority of the Committee and will form part of the overall *Revision of the Calendar* [pp. 17-33, *An Anglican Prayer Book 1989*]. It is hoped that this overall Calendar revision will be completed in three years, by 2020.

God of mountain peak and rolling veld,  
whose voice is the lion’s roar  
and whose reach is the heron’s swoop:  
look with favour on our ancient land  
and pour out your blessing on Africa,  
that her history may inspire our children,  
her bountiful resources feed the nations,  
and her drumbeat draw all people  
into the dance of reconciliation;  
through Jesus Christ our Lord.  
Amen.

[Prayer for Africa from *Celebrating Sunday*]
APPENDIX 1

Criteria for Inclusion of additions to the Calendar of Commemorations
[adapted from Resolution 21 of the Joint Meeting of Primates and the Anglican Consultative Council meeting in Cape Town in 1993.]

1. **Heroic Faith:** This is the overarching and determining criterion: bearing witness with great generosity to Christ and the gospel. Historically, the primary model of heroic faith has been witness to death, but the term may also include persistent risk-taking as well as a life in which other values are set aside for the sake of devotion and service. True heroic faith is healthy and life affirming; it is not masochistic or suicidal.

2. **Historicity.** Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.

3. **Christian Discipleship.** The death of the saints, precious in God’s sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian’s living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.

4. **Significance.** Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God’s people for the sake, and after the example, of Jesus Christ. In this way they have testified to the Lordship of Christ over all of history, and continue to inspire us as we carry forward God’s mission in the world.

5. **Memorability.** The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Anglican Church of Southern Africa today. However, in order to celebrate the whole history of salvation, it is important also to include those “whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church” [Thomas Talley].

6. **Range of Inclusion.** Particular attention should be paid to Anglicans in ACSA and other members of the Anglican Communion. Attention should also be paid to gender and race, to the inclusion of laypeople [witnessing in this way to our baptismal understanding of the Church], and to ecumenical representation.

7. In this way the Calendar will reflect the reality of our time: that instant communication and extensive travel are leading to an ever deeper international and ecumenical consciousness among Christian people.

8. **Local Observance.** Similarly, it should normatively be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar of the Anglican Church of Southern Africa as a whole.

9. **Perspective.** It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person’s death.

10. **Levels of Commemoration.** Principal Feasts, Sundays, and Holy Days have primacy of place in the Church’s liturgical observance. It does not seem appropriate to distinguish between the various other Commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of liturgical Propers is concerned [including the listing of a Psalm and three readings].

11. **Combined Commemorations.** There has been a growing consensus in the Communion that not all those included in the Calendar need to be commemorated “in isolation.” Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense [cf. The Cappadocians – SS Basil the Great, Gregory of Nazianzus, Gregory of Nyssa and Macrina the Younger; and Martyrs of the English Reformation (Cranmer??), Latimer and Ridley].

12. **Common of Saints.** In addition to a commitment to providing Propers for those included in the Calendar of Commemorations, a greater range of “Commons of Saints” should be provided to allow for optional commemorations at the local and regional levels. Presently there are Propers provided for martyrs, missionaries, pastors, theologians and teachers, monastics, and “saints.” Possible additional categories could include musicians and other artists, reformers of society, and “stewards of creation,” scientists and environmentalists, for example.