

Common Worship: Daily Prayer

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¶ *Authorization*

Common Worship: Daily Prayer is published at the request of the House of Bishops of the General Synod of the Church of England. It comprises

- ¶ services which comply with the provisions of A Service of the Word;
- ¶ material authorized for use until further resolution of the General Synod;
- ¶ material commended by the House of Bishops; and
- ¶ material, the use of which falls within the discretion allowed to the minister under the provisions of Canon B 5.

For details, see page 877.

¶ General Introduction

The patterns of daily prayer in this volume embrace the three key elements of praise, intercession and engagement with Scripture which form the heart of the daily praying tradition of the Church. It is a praying tradition that ranges from the Daily Office – celebrated as Christians gather together, perhaps with symbol, movement and song – to other styles of daily prayer, where individuals reflect on the Scriptures with or without the help of set forms of prayer, but often using a common scheme of Bible reading.

Prayer During the Day, Morning and Evening Prayer and Night Prayer provide ways of punctuating each day of the week with praise, prayer and attention to Scripture. Thus, as George Herbert put it, ‘seven whole days, not one in seven’ will we praise God, pray for God’s world and allow ourselves to be formed and re-formed by God’s word. This introduction is intended to help each person or group to make the most suitable and satisfying use of this provision. It is followed by some general notes and seasonal notes relevant to all the orders of prayer. More detailed guidance is provided in the introduction and the accompanying notes to Prayer During the Day, Morning and Evening Prayer and Night Prayer.

Where to Start

A regular pattern

Whether *Common Worship: Daily Prayer* is used by an individual, a small group, a parish at prayer or a religious community, the first decision to make is what the regular pattern of worship is to be. What is chosen will depend on a number of circumstances, including the time available. One of the following patterns may be worth considering:

- ¶ Simply using Prayer During the Day, perhaps balancing this with Night Prayer.
- ¶ Following the fuller diet of Morning and/or Evening Prayer.
- ¶ Using both Morning Prayer and Evening Prayer with Night Prayer.

- ¶ Celebrating a four-fold Office of Morning Prayer, Prayer During the Day in the form of Midday Prayer, Evening Prayer and Night Prayer.

Some will also be taking part in a daily celebration of the Holy Communion.

Penitence

There is also a decision to be made about whether or when to use one of the Forms of Penitence on pages 91–97. This may depend on whether Holy Communion or Night Prayer, both of which usually include prayers of penitence, are being celebrated that day.

Optional material and choices

Further judgements will be needed about how much of the optional material in each order will be appropriate and which, if any, of the various alternative texts will be used. Choices will also be influenced by the way in which those who use this book decide to listen to God through Scripture in their daily prayer. It is advisable, once choices have been made, to use them consistently for at least four weeks before any change is made.

What to Read

Common Worship: Daily Prayer is designed to be used with the *Common Worship* lectionaries. The annual lectionary booklet, which will need to be at hand, provides two tracks of readings suitable for the office, each with an Old Testament and a New Testament reading. Here are some questions that might be asked in deciding what to read:

How many readings might be read each day?

- ¶ Those who are praying twice a day, morning and evening, may simply follow both tracks in the lectionary booklet, a total of four readings a day.
- ¶ Those who pray only once a day may use just one of the tracks.

- ¶ Those who wish to concentrate on one biblical book at a time may follow just one of the readings from one of the tracks for a period, alternating between New Testament and Old Testament readings to retain a balance.

Can those who pray more than once a day create a varied pattern of prayer, praise and Bible reading?

- ¶ Many people will use the *Common Worship* weekday lectionary at Morning and Evening Prayer, for which it is primarily designed. Prayer During the Day can then be a simple act of praise and prayer, possibly in the form of Midday Prayer.
- ¶ Others may want to use Prayer During the Day as their opportunity for sustained engagement with Scripture and will concentrate their reading of Scripture there, thus freeing Morning or Evening Prayer to focus more on praise and intercession. In this case, the *Common Worship* weekday lectionary may be used at Prayer During the Day, whilst the short reading set for Prayer During the Day may be used within Morning or Evening Prayer.

There are many possible combinations. The important thing is to make responsible decisions about the use of Scripture that allow for reflection on God's word, and for the offering of praise to God and prayer for God's world in a balanced way during the day and week.

Choosing the Psalmody

The *Common Worship* weekday lectionary provides psalm cycles designed to be followed at Morning and Evening Prayer.

Three shorter psalm cycles are provided in this book, all of which are intended primarily to be used with Prayer During the Day.

- ¶ Two tables making use of Psalm 119 and the Psalms of Ascent (Psalms 121–131 and 133) on a weekly, fortnightly or monthly pattern (page 24).
- ¶ A monthly psalm cycle for ordinary time (found within the daily orders for Prayer During the Day).
- ¶ A weekly psalm cycle for the seasons (found within the seasonal orders for Prayer During the Day).

If a pattern of Prayer During the Day, Morning and Evening Prayer is followed, it is recommended that the first of the above schemes for Prayer During the Day is followed, since there will be less likelihood of repetition in the psalmody.

- ¶ As with the Bible readings, the psalmody may be swapped between services, in a regular pattern. If several offices are said during the day and a more substantial diet of praise and psalmody is required at Midday Prayer, part of the Psalm provision in the *Common Worship* weekday lectionary may be used at Prayer During the Day, whilst one of the shorter Prayer During the Day cycles may be used at Morning or Evening Prayer.
- ¶ Suggested psalmody for Night Prayer is found within the order for Night Prayer itself and on the pages of daily and seasonal variations (pages 344–355).

Where to Look in Daily Prayer

- ¶ The Contents pages indicate where each order of prayer can be found.
- ¶ It will also be necessary to know the time of the Christian year. This can be found out from the Seasonal Notes on pages xix–xx (or from the annual lectionary booklet).
- ¶ In Ordinary Time (see page xx), there is a separate order for each day of the week for Prayer During the Day, Morning and Evening Prayer. There is also daily provision for Night Prayer (on pages 344–347).
- ¶ For each liturgical season, there is a separate order for Prayer During the Day, Morning and Evening Prayer. There is also seasonal provision for Night Prayer (on pages 348–355).
- ¶ The Collects and suggested canticles and refrains for Ordinary Time, for the seasons and for Holy Days may be found on pages 412–534. The Holy Days are set out in the Calendar (pages 1–16).
- ¶ The General Notes (pages xvii–xviii) should also be consulted.

Setting the Scene

Attention to the place of prayer is important for those who are praying with others as much as for those who are praying by themselves.

- ¶ A group may find it helpful to sit in a semi-circle in an appropriately sized space, around a lectern on which the Bible is placed, rather than behind each other in pews in the main body of the church. An individual might sit regularly in a particular place, before an open Bible.
- ¶ Another focus may be found helpful, in addition to or occasionally in place of the lectern or Bible, such as a cross, a candle, an icon, a symbol of the season or some other Christian symbol.
- ¶ Other locations (e.g. around the font for the special Thanksgivings and Prayers on pages 304–330) may be suitable on different occasions, or during particular seasons.
- ¶ For those praying alone, anything that helps to give a sense of sharing in the prayer of the whole Church is to be welcomed.

Deciding How

The way in which these orders are celebrated helps or hinders the prayer of the worshipping group. Here are some well-tryed suggestions:

- ¶ It is good to involve a number of people in leading and participating: reading from the Bible, for example, reading or leading the psalms, or contributing biddings at the Prayers of Intercession.
- ¶ Singing, however simply, and even on one's own, helps to deepen the worship. Singing can also unite a group or congregation, enriching their prayer and praise.
- ¶ A gentle and regular pace will also help to achieve this unity and focus the worship on God.

- ¶ Silence is not only an essential element of prayer and reflection, but also an effective way of binding the community together. It may be used at various points in any of the orders of prayer.
- ¶ Body posture is important, too. Even those who are praying alone will find that appropriate variation of position makes a positive difference.
- ¶ All of the orders lend themselves to the use of symbols and simple actions. A rough wooden cross in Passiontide, the Paschal Candle during Easter, icons of saints from All Saints' Day until Advent are some seasonal ideas. The lighting of candles at appropriate points in the Forms of Penitence (pages 91–97) and, of course, during the Blessing of Light (pages 110–111), followed perhaps by the burning of incense in a censer or a simple pot during the singing of Psalm 141, are obvious and natural ways of expressing the liturgical words in action.

Decisions about singing, silence, symbol and the leading of the order of prayer should be made in advance, together with other necessary preparations. This ensures that worship can be offered by a well-prepared and confident praying community.

How to Recite

Whether singing or speaking, there are different ways of treating psalms and canticles.

- ¶ Some of the psalms, such as the more personal and penitential ones, are perhaps best spoken by a single voice. Everyone is encouraged to join in saying 'Glory to the Father...' at the end.
- ¶ Other psalms may be recited alternately (different individuals or groups taking alternate verses) or responsorially (using the refrain provided for the psalm – see pages 647–648) at the beginning, end and whenever the symbol [R] appears.
- ¶ Certain psalms are best recited corporately; this is particularly appropriate for the opening canticles.

- ¶ The other canticles also have a refrain (sometimes called an antiphon) which is provided to set the tone. The antiphon both gives an indication of the daily or seasonal emphasis and provides text for an easily memorized musical response. It is usually used at the beginning and end of a canticle but, if this refrain is all that the people say or sing, it may be repeated regularly throughout the canticle.
- ¶ Even when praying alone, individuals may find that their act of praise and prayer is transformed by reading aloud.

Being Part of a Wider Community of Prayer

Finally, although these are flexible orders of prayer that can be used in different ways according to the needs of particular praying people and communities, they will also, through common structures, texts and patterns of Scripture reading, unite those using them into one larger community of prayer. This community extends to all of those who, through the ages and across the nations, have sought to do as Jesus taught us and pray together for the hallowing of God's name and the coming of God's kingdom.

¶ General Notes

More detailed notes relating to each order of prayer follow the Introduction to each order. The following general notes are relevant to all the orders.

1 **Saying and Singing**

In the rubrics, 'said' and 'sung' are interchangeable.

2 **Brackets**

Items in square brackets [] may be omitted.

3 **Hymns and Songs**

Various points are indicated for the singing of hymns and songs but, if occasion requires, they may also be sung at other points.

The hymns suggested are optional.

4 **Silences**

Periods of silence may be kept at different points. Silence may be particularly suitable at the beginning, after the readings and any sermon, and during the prayers.

5 **Other versions**

The readings and psalms may be read from any version which is not prohibited.

6 **Psalms**

References to the psalms are for the *Common Worship Psalter*.

When versions of the psalms other than the *Common Worship Psalter* are used, such adaptations are made as are necessary.

7 **Canticles**

The canticles may be replaced by suitable hymns or songs.

Metrical paraphrases may be used in place of the biblical canticles.

8 **Refrains**

Refrains (antiphons) have been provided, for optional use, with the canticles and the psalms. Refrains drawn from other passages of Scripture may be used.

9 The Peace

The Peace may be exchanged at the Conclusion of any order.

The peace of the Lord be always with you
All **and also with you.**

These words may be added

Let us offer one another a sign of peace,
God's seal on our prayers.

10 Holy Days

On Principal Feasts and other Principal Holy Days the orders of the season are used, except that on the Annunciation of Our Lord to the Blessed Virgin Mary the Christmas orders are used.

On Festivals, the orders for the period from All Saints' Day until the day before the First Sunday of Advent may be used, with the following exceptions:

- ¶ On the Festivals of Stephen, John and the Holy Innocents, the Christmas orders are used;
- ¶ on the Festivals of Joseph, the Visit of the Blessed Virgin Mary to Elizabeth, and the Blessed Virgin Mary, the Christmas orders may be used;
- ¶ on the Festival of the Birth of John the Baptist, the Advent orders may be used;
- ¶ on the Festival of Mary Magdalene, the Easter orders may be used;
- ¶ on the Festival of the Transfiguration, the Epiphany orders may be used; and
- ¶ on Holy Cross Day, the Passiontide orders may be used.

On Lesser Festivals and Commemorations the orders of the Season or of Ordinary Time, as the case may be, are used.

Collects, canticles and refrains specified for each Holy Day (texts that are proper to the day) can be found on pages 412–445 (Temporale) and 446–526 (Sanctorale).

For more detailed seasonal notes, see pages xix–xx.

11 The Collect

The Collect of the day is usually the prayer proper to the Sunday of the current week. However, the Collect of a Principal Feast, other Principal Holy Day or Festival replaces this as the Collect of the day. When a Lesser Festival falls on a weekday, its Collect may be used in place of the Sunday Collect.

Seasonal Notes

The Sundays of the Year are listed in the Calendar on pages 2–4. The following notes explain the duration of each Season and relate them to the celebration of Prayer During the Day, Morning and Evening Prayer and Night Prayer.

1 Advent

- ¶ Advent begins at Evening Prayer on the Eve of the First Sunday of Advent and ends before Evening Prayer on Christmas Eve (except that the Collect of Christmas Eve is used throughout the day).
- ¶ The Collect of the First Sunday of Advent may be used each day in Advent.

2 Christmas

- ¶ Christmas begins at Evening Prayer on Christmas Eve; except that the Collect of Christmas Eve remains in use throughout the day. Christmas ends before Evening Prayer on the Eve of the Epiphany.
- ¶ If a Festival falls on either of the Sundays of Christmas, it may be observed on the Sunday or be transferred to the first available day.

3 Epiphany

- ¶ Epiphany begins at Evening Prayer on the Eve of the Epiphany (which may be celebrated on 6 January or the Sunday between 2 and 8 January) and ends at Evening Prayer (or Night Prayer) on the Feast of the Presentation (which may be celebrated on 2 February or the Sunday between 28 January and 3 February).

4 Lent

- ¶ Lent begins at Morning Prayer on Ash Wednesday and ends after Evening Prayer (or Night Prayer) on Easter Eve.
- ¶ 'Alleluia' is not said in Lent.
- ¶ The Collect of Ash Wednesday may be used on any day in Lent.
- ¶ Although Passiontide is a part of Lent, material proper to Passiontide is used from Evening Prayer on the Eve of the Fifth Sunday of Lent to the evening of Easter Eve (except where other provision is made, see below).
- ¶ No Principal Feast, Festival or Lesser Festival may be observed in Holy Week.

- ¶ From after the evening celebration of the Last Supper on Maundy Thursday to the Easter Vigil, Morning, Evening or Night Prayer may be said in the following way:
 - ¶ the Preparation is omitted and the order begins with the psalms;
 - ¶ all glorias and doxologies are omitted;
 - ¶ the Responsory is omitted;
 - ¶ the Prayers consist of the Collect alone;
 - ¶ the Conclusion is omitted.

5 Easter

- ¶ Easter begins with the Easter Vigil and ends after Evening Prayer (or Night Prayer) on the Day of Pentecost.
- ¶ The nine days after Ascension Day until the Day of Pentecost are days of prayer and preparation for the outpouring of the Holy Spirit.
- ¶ No Principal Feast, Festival or Lesser Festival is celebrated in Easter Week.
- ¶ Material proper to Easter is used from the Easter Vigil. Material proper to the period from Ascension Day until the Day of Pentecost is used from Evening Prayer on the Eve of Ascension Day.
- ¶ 'Alleluia' may be added to any refrain.
- ¶ The Paschal Candle may be lit at all offices until Evening Prayer (or Night Prayer) on the Day of Pentecost.

6 Ordinary Time

- ¶ Ordinary Time is the period from the day after the feast of the Presentation of Christ (which may be celebrated on 2 February or the Sunday between 28 January and 3 February) until Shrove Tuesday, and the period between the Day of Pentecost and the First Sunday of Advent.
- ¶ During Ordinary Time there is no seasonal emphasis, except that the period between All Saints' Day and the First Sunday of Advent is observed as a time of celebration and reflection on the reign of Christ in earth and in heaven. Appropriate forms and variations for Prayer During the Day, Morning and Evening Prayer and Night Prayer are provided to emphasize this theme in the final weeks of Ordinary Time.

The Calendar

For Rules to Order the Christian Year, see Common Worship: Services and Prayers for the Church of England, page 526.

In the printing of the Calendar, Principal Feasts and other Principal Holy Days are printed in **bold**; Festivals are printed in **roman** typeface; other Sundays and Lesser Festivals are printed in ordinary roman typeface, in black. Commemorations are printed in *italics*.

The Seasons

Advent

The First Sunday of Advent
The Second Sunday of Advent
The Third Sunday of Advent
From 17 December (O Sapientia)
begin the eight days of prayer before Christmas Day
The Fourth Sunday of Advent
Christmas Eve

Christmas

Christmas Day – 25 December
The First Sunday of Christmas
The Second Sunday of Christmas

The days after Christmas Day until the Epiphany traditionally form a unity of days of special thanksgiving.

Epiphany

The Epiphany – 6 January
The Baptism of Christ – The First Sunday of Epiphany
The Second Sunday of Epiphany
The Third Sunday of Epiphany
The Fourth Sunday of Epiphany
The Presentation of Christ in the Temple (Candlemas)
– 2 February

Ordinary Time

This begins on the day following the Presentation

The Fifth Sunday before Lent
The Fourth Sunday before Lent
The Third Sunday before Lent
The Second Sunday before Lent
The Sunday next before Lent

Lent

Ash Wednesday

The First Sunday of Lent

The Second Sunday of Lent

The Third Sunday of Lent

The Fourth Sunday of Lent – *Mothering Sunday*

The Fifth Sunday of Lent (*Passiontide begins*)

Palm Sunday

Monday of Holy Week

Tuesday of Holy Week

Wednesday of Holy Week

Maundy Thursday

Good Friday

Easter Eve

Easter

Easter Day

Monday of Easter Week

Tuesday of Easter Week

Wednesday of Easter Week

Thursday of Easter Week

Friday of Easter Week

Saturday of Easter Week

The Second Sunday of Easter

The Third Sunday of Easter

The Fourth Sunday of Easter

The Fifth Sunday of Easter

The Sixth Sunday of Easter

Ascension Day

From Friday after Ascension Day

begin the nine days of prayer before Pentecost

The Seventh Sunday of Easter – *Sunday after Ascension Day*

Pentecost (Whit Sunday)

Ordinary Time

This is resumed on the Monday following the Day of Pentecost

Trinity Sunday

The Thursday after Trinity Sunday may be observed as

**The Day of Thanksgiving for the Institution of Holy Communion
(Corpus Christi)**

The First Sunday after Trinity

The Second Sunday after Trinity

The Third Sunday after Trinity

The Fourth Sunday after Trinity

The Fifth Sunday after Trinity

The Sixth Sunday after Trinity

The Seventh Sunday after Trinity

The Eighth Sunday after Trinity

The Ninth Sunday after Trinity

The Tenth Sunday after Trinity

The Eleventh Sunday after Trinity

The Twelfth Sunday after Trinity

The Thirteenth Sunday after Trinity

The Fourteenth Sunday after Trinity

The Fifteenth Sunday after Trinity

The Sixteenth Sunday after Trinity

The Seventeenth Sunday after Trinity

The Eighteenth Sunday after Trinity

The Nineteenth Sunday after Trinity

The Twentieth Sunday after Trinity

The Twenty-first Sunday after Trinity

The Last Sunday after Trinity

Dedication Festival – *The First Sunday in October or The Last Sunday
after Trinity, if date unknown*

All Saints' Day – *1 November*

*The Sunday between 30 October and 5 November
may be kept as All Saints' Sunday or as:*

The Fourth Sunday before Advent

The Third Sunday before Advent

The Second Sunday before Advent

Christ the King – *The Sunday next before Advent*

¶ Holy Days

For the key to the typography, see page 1.

January

- 1 The Naming and Circumcision of Jesus**
- 2 Basil the Great and Gregory of Nazianzus, Bishops, Teachers of the Faith, 379 and 389**
- 2 *Seraphim, Monk of Sarov, Spiritual Guide, 1833*
- 2 *Vedanayagam Samuel Azariah, Bishop in South India, Evangelist, 1945*
- 6 The Epiphany**
- 10 *William Laud, Archbishop of Canterbury, 1645*
- 11 *Mary Slessor, Missionary in West Africa, 1915*
- 12 Aelred of Hexham, Abbot of Rievaulx, 1167**
- 12 *Benedict Biscop, Abbot of Wearmouth, Scholar, 689*
- 13 Hilary, Bishop of Poitiers, Teacher of the Faith, 367**
- 13 *Kentigern (Mungo), Missionary Bishop in Strathclyde and Cumbria, 603*
- 13 *George Fox, Founder of the Society of Friends (the Quakers), 1691*
- 17 Antony of Egypt, Hermit, Abbot, 356**
- 17 *Charles Gore, Bishop, Founder of the Community of the Resurrection, 1932*
- 18–25 Week of Prayer for Christian Unity**
- 19 Wulfstan, Bishop of Worcester, 1095**
- 20 *Richard Rolle of Hampole, Spiritual Writer, 1349*
- 21 Agnes, Child Martyr at Rome, 304**
- 22 *Vincent of Saragossa, Deacon, first Martyr of Spain, 304*
- 24 Francis de Sales, Bishop of Geneva, Teacher of the Faith, 1622**
- 25 The Conversion of Paul**
- 26 Timothy and Titus, Companions of Paul**
- 28 Thomas Aquinas, Priest, Philosopher, Teacher of the Faith, 1274**
- 30 Charles, King and Martyr, 1649**
- 31 *John Bosco, Priest, Founder of the Salesian Teaching Order, 1888*

February

- 1 *Brigid, Abbess of Kildare, c.525*
- 2 The Presentation of Christ in the Temple (Candlemas)**
- 3 **Anskar, Archbishop of Hamburg,
Missionary in Denmark and Sweden, 865**
- 4 *Gilbert of Sempringham, Founder of the Gilbertine Order, 1189*
- 6 *The Martyrs of Japan, 1597*
- 10 *Scholastica, sister of Benedict, Abbess of Plombariola, c.543*
- 14 Cyril and Methodius, Missionaries to the Slavs, 869 and 885**
- 14 *Valentine, Martyr at Rome, c.269*
- 15 *Sigfrid, Bishop, Apostle of Sweden, 1045*
- 15 *Thomas Bray, Priest, Founder of the SPCK and the SPG, 1730*
- 17 Janani Luwum, Archbishop of Uganda, Martyr, 1977**
- 23 **Polycarp, Bishop of Smyrna, Martyr, c.155**
- 27 **George Herbert, Priest, Poet, 1633**

Alternative dates

Matthias may be celebrated on 24 February instead of 14 May.

March

- 1 David, Bishop of Menevia, Patron of Wales, c.601
- 2 Chad, Bishop of Lichfield, Missionary, 672
- 7 Perpetua, Felicity and their Companions, Martyrs at Carthage, 203
- 8 Edward King, Bishop of Lincoln, 1910
- 8 *Felix, Bishop, Apostle to the East Angles, 647*
- 8 *Geoffrey Studdert Kennedy, Priest, Poet, 1929*
- 17 Patrick, Bishop, Missionary, Patron of Ireland, c.460
- 18 *Cyril, Bishop of Jerusalem, Teacher of the Faith, 386*
- 19 **Joseph of Nazareth**
- 20 Cuthbert, Bishop of Lindisfarne, Missionary, 687
- 21 Thomas Cranmer, Archbishop of Canterbury,
Reformation Martyr, 1556
- 24 *Walter Hilton of Thurgarton, Augustinian Canon, Mystic, 1396*
- 24 *Oscar Romero, Archbishop of San Salvador, Martyr, 1980*
- 25 **The Annunciation of Our Lord to the Blessed Virgin Mary**
- 26 *Harriet Monsell, Founder of the Community of St John the Baptist, 1883*
- 31 *John Donne, Priest, Poet, 1631*

Alternative dates

Chad may be celebrated with Cedd on 26 October instead of 2 March.

Cuthbert may be celebrated on 4 September instead of 20 March.

April

- 1 *Frederick Denison Maurice, Priest, Teacher of the Faith, 1872*
- 9 *Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945*
- 10 William Law, Priest, Spiritual Writer, 1761**
- 10 *William of Ockham, Friar, Philosopher, Teacher of the Faith, 1347*
- 11 *George Augustus Selwyn, first Bishop of New Zealand, 1878*
- 16 *Isabella Gilmore, Deaconess, 1923*
- 19 Alphege, Archbishop of Canterbury, Martyr, 1012**
- 21 Anselm, Abbot of Le Bec, Archbishop of Canterbury, Teacher of the Faith, 1109**
- 23 George, Martyr, Patron of England, c.304**
- 24 *Mellitus, Bishop of London, first Bishop at St Paul's, 624*
- 25 Mark the Evangelist**
- 27 *Christina Rossetti, Poet, 1894*
- 28 *Peter Chanel, Missionary in the South Pacific, Martyr, 1841*
- 29 Catherine of Siena, Teacher of the Faith, 1380**
- 30 *Pandita Mary Ramabai, Translator of the Scriptures, 1922*

May

- 1 Philip and James, Apostles**
- 2 Athanasius, Bishop of Alexandria, Teacher of the Faith, 373
- 4 English Saints and Martyrs of the Reformation Era
- 8 Julian of Norwich, Spiritual Writer, c.1417
- 14 Matthias the Apostle**
- 16 *Caroline Chisholm, Social Reformer, 1877*
- 19 Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988
- 20 Alcuin of York, Deacon, Abbot of Tours, 804
- 21 *Helena, Protector of the Holy Places, 330*
- 24 John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788
- 25 The Venerable Bede, Monk at Jarrow, Scholar, Historian, 735
- 25 *Aldhelm, Bishop of Sherborne, 709*
- 26 Augustine, first Archbishop of Canterbury, 605
- 26 *John Calvin, Reformer, 1564*
- 26 *Philip Neri, Founder of the Oratorians, Spiritual Guide, 1595*
- 28 *Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar, 1089*
- 30 Josephine Butler, Social Reformer, 1906
- 30 *Joan of Arc, Visionary, 1431*
- 30 *Apolo Kivebulaya, Priest, Evangelist in Central Africa, 1933*
- 31 The Visit of the Blessed Virgin Mary to Elizabeth**

Alternative dates

Matthias may be celebrated on 24 February instead of 14 May.

The Visit of the Blessed Virgin Mary to Elizabeth may be celebrated on 2 July instead of 31 May.

June

- 1 **Justin, Martyr at Rome, c. 165**
3 *The Martyrs of Uganda, 1885–7 and 1977*
4 *Petroc, Abbot of Padstow, 6th century*
5 **Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754**
6 *Ini Kopuria, Founder of the Melanesian Brotherhood, 1945*
8 **Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711**
9 **Columba, Abbot of Iona, Missionary, 597**
9 *Ephrem of Syria, Deacon, Hymn Writer, Teacher of the Faith, 373*
11 **Barnabas the Apostle**
14 *Richard Baxter, Puritan Divine, 1691*
15 *Evelyn Underhill, Spiritual Writer, 1941*
16 **Richard, Bishop of Chichester, 1253**
16 *Joseph Butler, Bishop of Durham, Philosopher, 1752*
17 *Samuel and Henrietta Barnett, Social Reformers, 1913 and 1936*
18 *Bernard Mizeki, Apostle of the MaShona, Martyr, 1896*
19 *Sundar Singh of India, Sadhu (holy man), Evangelist, Teacher of the Faith, 1929*
22 **Alban, first Martyr of Britain, c.250**
23 **Etheldreda, Abbess of Ely, c.678**
24 **The Birth of John the Baptist**
27 *Cyril, Bishop of Alexandria, Teacher of the Faith, 444*
28 **Irenæus, Bishop of Lyons, Teacher of the Faith, c.200**
29 **Peter and Paul, Apostles**

Alternative dates

Peter the Apostle may be celebrated alone, without Paul, on 29 June.

July

- 1 *Henry, John, and Henry Venn the younger, Priests, Evangelical Divines, 1797, 1813 and 1873*
- 3 Thomas the Apostle**
- 6 *Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535*
- 11 Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, c.550**
- 14 John Keble, Priest, Tractarian, Poet, 1866**
- 15 Swithun, Bishop of Winchester, c.862**
- 15 *Bonaventure, Friar, Bishop, Teacher of the Faith, 1274*
- 16 *Osmund, Bishop of Salisbury, 1099*
- 18 *Elizabeth Ferard, first Deaconess of the Church of England, Founder of the Community of St Andrew, 1883*
- 19 Gregory, Bishop of Nyssa, and his sister Macrina, Deaconess, Teachers of the Faith, c.394 and c.379**
- 20 *Margaret of Antioch, Martyr, 4th century*
- 20 *Bartolomé de las Casas, Apostle to the Indies, 1566*
- 22 Mary Magdalene**
- 23 *Bridget of Sweden, Abbess of Vadstena, 1373*
- 25 James the Apostle**
- 26 Anne and Joachim, Parents of the Blessed Virgin Mary**
- 27 *Brooke Foss Westcott, Bishop of Durham, Teacher of the Faith, 1901*
- 29 Mary, Martha and Lazarus, Companions of Our Lord**
- 30 William Wilberforce, Social Reformer, 1833**
- 31 *Ignatius of Loyola, Founder of the Society of Jesus, 1556*

Alternative dates

The Visit of the Blessed Virgin Mary to Elizabeth may be celebrated on 2 July instead of 31 May.

Thomas the Apostle may be celebrated on 21 December instead of 3 July.

Thomas Becket may be celebrated on 7 July instead of 29 December.

August

- 4 *Jean-Baptiste Vianney, Curé d'Ars, Spiritual Guide, 1859*
- 5 **Oswald, King of Northumbria, Martyr, 642**
- 6 **The Transfiguration of Our Lord**
- 7 *John Mason Neale, Priest, Hymn Writer, 1866*
- 8 **Dominic, Priest, Founder of the Order of Preachers, 1221**
- 9 **Mary Sumner, Founder of the Mothers' Union, 1921**
- 10 **Laurence, Deacon at Rome, Martyr, 258**
- 11 **Clare of Assisi, Founder of the Minoreesses (Poor Clares), 1253**
- 11 *John Henry Newman, Priest, Tractarian, 1890*
- 13 **Jeremy Taylor, Bishop of Down and Connor,
Teacher of the Faith, 1667**
- 13 *Florence Nightingale, Nurse, Social Reformer, 1910*
- 13 *Octavia Hill, Social Reformer, 1912*
- 14 *Maximilian Kolbe, Friar, Martyr, 1941*
- 15 **The Blessed Virgin Mary**
- 20 **Bernard, Abbot of Clairvaux, Teacher of the Faith, 1153**
- 20 *William and Catherine Booth,
Founders of the Salvation Army, 1912 and 1890*
- 24 **Bartholomew the Apostle**
- 27 **Monica, mother of Augustine of Hippo, 387**
- 28 **Augustine, Bishop of Hippo, Teacher of the Faith, 430**
- 29 **The Beheading of John the Baptist**
- 30 **John Bunyan, Spiritual Writer, 1688**
- 31 **Aidan, Bishop of Lindisfarne, Missionary, 651**

Alternative dates

The Blessed Virgin Mary may be celebrated on 8 September instead of 15 August.

September

- 1 *Giles of Provence, Hermit, c.710*
- 2 *The Martyrs of Papua New Guinea, 1901 and 1942*
- 3 **Gregory the Great, Bishop of Rome, Teacher of the Faith, 604**
- 4 *Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650*
- 6 *Allen Gardiner, Missionary,
Founder of the South American Mission Society, 1851*
- 8 **The Birth of the Blessed Virgin Mary**
- 9 *Charles Fuge Lowder, Priest, 1880*
- 13 **John Chrysostom, Bishop of Constantinople,
Teacher of the Faith, 407**
- 14 **Holy Cross Day**
- 15 **Cyprian, Bishop of Carthage, Martyr, 258**
- 16 **Ninian, Bishop of Galloway, Apostle of the Picts, c.432**
- 16 *Edward Bouverie Pusey, Priest, Tractarian, 1882*
- 17 **Hildegard, Abbess of Bingen, Visionary, 1179**
- 19 *Theodore of Tarsus, Archbishop of Canterbury, 690*
- 20 **John Coleridge Patteson, First Bishop of Melanesia,
and his Companions, Martyrs, 1871**
- 21 **Matthew, Apostle and Evangelist**
- 25 **Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626**
- 25 *Sergei of Radonezh, Russian Monastic Reformer, Teacher of the Faith, 1392*
- 26 *Wilson Carlile, Founder of the Church Army, 1942*
- 27 **Vincent de Paul, Founder of the Congregation of the Mission
(Lazarists), 1660**
- 29 **Michael and All Angels**
- 30 *Jerome, Translator of the Scriptures, Teacher of the Faith, 420*

Alternative dates

Cuthbert may be celebrated on 4 September instead of 20 March.

October

- 1 *Remigius, Bishop of Rheims, Apostle of the Franks, 533*
- 1 *Anthony Ashley Cooper, Earl of Shaftesbury, Social Reformer, 1885*
- 4 **Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226**
- 6 **William Tyndale, Translator of the Scriptures,
Reformation Martyr, 1536**
- 9 *Denys, Bishop of Paris, and his Companions, Martyrs, c.250*
- 9 *Robert Grosseteste, Bishop of Lincoln, Philosopher, Scientist, 1253*
- 10 **Paulinus, Bishop of York, Missionary, 644**
- 10 *Thomas Traherne, Poet, Spiritual Writer, 1674*
- 11 *Ethelburga, Abbess of Barking, 675*
- 11 *James the Deacon, companion of Paulinus, 7th century*
- 12 **Wilfrid of Ripon, Bishop, Missionary, 709**
- 12 *Elizabeth Fry, Prison Reformer, 1845*
- 12 *Edith Cavell, Nurse, 1915*
- 13 **Edward the Confessor, King of England, 1066**
- 15 **Teresa of Avila, Teacher of the Faith, 1582**
- 16 *Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester,
Reformation Martyrs, 1555*
- 17 **Ignatius, Bishop of Antioch, Martyr, c.107**
- 18 **Luke the Evangelist**
- 19 **Henry Martyn, Translator of the Scriptures,
Missionary in India and Persia, 1812**
- 25 *Crispin and Crispinian, Martyrs at Rome, c.287*
- 26 **Alfred the Great, King of the West Saxons, Scholar, 899**
- 26 *Cedd, Abbot of Lastingham, Bishop of the East Saxons, 664*
- 28 **Simon and Jude, Apostles**
- 29 **James Hannington, Bishop of Eastern Equatorial Africa,
Martyr in Uganda, 1885**
- 31 *Martin Luther, Reformer, 1546*

Alternative dates

Chad may be celebrated with Cedd on 26 October instead of 2 March.

November

- 1 All Saints' Day**
- 2 Commemoration of the Faithful Departed (All Souls' Day)
- 3 Richard Hooker, Priest, Anglican Apologist,
Teacher of the Faith, 1600
- 3 *Martin of Porres, Friar, 1639*
- 6 *Leonard, Hermit, 6th century*
- 6 *William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944*
- 7 Willibrord of York, Bishop, Apostle of Frisia, 739
- 8 The Saints and Martyrs of England
- 9 *Margery Kempe, Mystic, c.1440*
- 10 Leo the Great, Bishop of Rome, Teacher of the Faith, 461
- 11 Martin, Bishop of Tours, c.397
- 13 Charles Simeon, Priest, Evangelical Divine, 1836
- 14 *Samuel Seabury, first Anglican Bishop in North America, 1796*
- 16 Margaret, Queen of Scotland, Philanthropist,
Reformer of the Church, 1093
- 16 *Edmund Rich of Abingdon, Archbishop of Canterbury, 1240*
- 17 Hugh, Bishop of Lincoln, 1200
- 18 Elizabeth of Hungary, Princess of Thuringia, Philanthropist, 1231
- 19 Hilda, Abbess of Whitby, 680
- 19 *Mechtild, Béguine of Magdeburg, Mystic, 1280*
- 20 Edmund, King of the East Angles, Martyr, 870
- 20 *Priscilla Lydia Sellon, a Restorer of the Religious Life
in the Church of England, 1876*
- 22 *Cecilia, Martyr at Rome, c.230*
- 23 Clement, Bishop of Rome, Martyr, c.100
- 25 *Catherine of Alexandria, Martyr, 4th century*
- 25 *Isaac Watts, Hymn Writer, 1748*
- 29 *Day of Intercession and Thanksgiving for the Missionary Work
of the Church*
- 30 **Andrew the Apostle**

December

- 1 *Charles de Foucauld, Hermit in the Sahara, 1916*
- 3 *Francis Xavier, Missionary, Apostle of the Indies, 1552*
- 4 *John of Damascus, Monk, Teacher of the Faith, c.749*
- 4 *Nicholas Ferrar, Deacon, Founder of the Little Gidding Community, 1637*
- 6 Nicholas, Bishop of Myra, c.326**
- 7 Ambrose, Bishop of Milan, Teacher of the Faith, 397**
- 8 The Conception of the Blessed Virgin Mary**
- 13 Lucy, Martyr at Syracuse, 304**
- 13 *Samuel Johnson, Moralist, 1784*
- 14 John of the Cross, Poet, Teacher of the Faith, 1591**
- 17 *O Sapientia*
- 17 *Eglantyne Jebb, Social Reformer, Founder of 'Save The Children', 1928*
- 24 Christmas Eve**
- 25 Christmas Day**
- 26 Stephen, Deacon, First Martyr**
- 27 John, Apostle and Evangelist**
- 28 The Holy Innocents**
- 29 Thomas Becket, Archbishop of Canterbury, Martyr, 1170**
- 31 *John Wyclif, Reformer, 1384*

Alternative dates

Thomas the Apostle may be celebrated on 21 December instead of 3 July.

Thomas Becket may be celebrated on 7 July instead of 29 December.

¶ The Date of Easter and Other Variable Dates

For the lectionary years, see *Common Worship: Services and Prayers for the Church of England*, page 538.

Year	Ash Wednesday	Easter Day	Ascension Day	Pentecost (Whit Sunday)	First Sunday of Advent
2005	9 February	27 March	5 May	15 May	27 November
2006	1 March	16 April	25 May	4 June	3 December
2007	21 February	8 April	17 May	27 May	2 December
2008	6 February	23 March	1 May	11 May	30 November
2009	25 February	12 April	21 May	31 May	29 November
2010	17 February	4 April	13 May	23 May	28 November
2011	9 March	24 April	2 June	12 June	27 November
2012	22 February	8 April	17 May	27 May	2 December
2013	13 February	31 March	9 May	19 May	1 December
2014	5 March	20 April	29 May	8 June	30 November
2015	18 February	5 April	14 May	24 May	29 November
2016	10 February	27 March	5 May	15 May	27 November
2017	1 March	16 April	25 May	4 June	3 December
2018	14 February	1 April	10 May	20 May	2 December
2019	6 March	21 April	30 May	9 June	1 December
2020	26 February	12 April	21 May	31 May	29 November
2021	17 February	4 April	13 May	23 May	28 November
2022	2 March	17 April	26 May	5 June	27 November
2023	22 February	9 April	18 May	28 May	3 December
2024	14 February	31 March	9 May	19 May	1 December
2025	5 March	20 April	29 May	8 June	30 November
2026	18 February	5 April	14 May	24 May	29 November
2027	10 February	28 March	6 May	16 May	28 November
2028	1 March	16 April	25 May	4 June	3 December
2029	14 February	1 April	10 May	20 May	2 December
2030	6 March	21 April	30 May	9 June	1 December
2031	26 February	13 April	22 May	1 June	30 November
2032	11 February	28 March	6 May	16 May	28 November
2033	2 March	17 April	26 May	5 June	27 November
2034	22 February	9 April	18 May	28 May	3 December
2035	7 February	25 March	3 May	13 May	2 December

