



Members Handbook  
**CHURCH**

Version 1  
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Published January 2007

# **CHURCH HANDBOOK**

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## 1. The Church in Our Period

The Church was an important major influence on early mediaeval European societies. Whereas today the vast bulk of welfare and education is provided by the State, in our period the Church was responsible for this. In addition, she provided much of the personnel for the administration of the community, and mediated its spiritual life and ritual. Anglo-Saxon thought, in common with the European mainstream, divided society into three classes, the workers, the warriors (the King, earls and thegns) and the prayers (the clergy). These three estates were the pillars of the nation, and a balance between them was essential for stability.

In the centuries since the missionaries had brought the Gospel to these islands, the Church had developed a presence in every locality. This system of parishes (Lat: *parochia*) would establish a post for a clergyman (a parish priest) for every lordship by the end of our period. The mediaeval parish boundaries of an area often coincide precisely with the boundaries of thegny estates known from charter boundaries. Large churches (particularly the *minsters*) would have communities of clergy attached to them. Parishes were governed by the local bishopric or diocese. These were of varying size and wealth. Each diocese had a bishop to govern it, and groups of bishops were assigned to 'provinces' governed by an archbishop. As senior bishop of the West, the Pope in Rome held a position as the court of last resort in church matters.

In addition to the parish system of *secular* clergy, there were also *regular* clergy – monks and nuns living in their communities.

The Church acquired land from kings and nobles over the years, and by the end of our period, as described in Domesday, its combined holdings in England were equal to those of the King and the great lords combined. Of course, these holdings were not a monolithic bloc – bishops and monasteries held land in a patchwork. In addition, the parish priest would have land allotted to his sustenance (known later as *glebe*) within the estates he served.

The Church's leaders exerted great influence as advisers to the kings. The reputation of Aethelred and Cnut as lawgiving kings is properly given to Archbishop Wulfstan II of York, who largely wrote the lawcodes of the period. His predecessor, Archbishop Wulfstan I of York, was the one stable factor in the government of Northumbria in the 940's and 50's. His arrest and imprisonment in England was a prime factor in the fall of Eirik Bloodaxe in 954 and the incorporation of Northumbria into the English state.

On occasion the Church came into conflict with the State. Aethelred's ravaging of the Medway in the 980's came about as a result of the Bishop of Rochester's refusal to cooperate in the reassignment of Church lands to Aethelred's friends. Aethelred was not even persuaded to leave off his campaign by prophecies 'that nothing would follow but burning of flame and spilling of blood' from Archbishop Dunstan of Canterbury. A decade later, during the Danish invasions, Aethelred restored the lands to the Church, lamenting the way in which he had had 'my boyish ignorance taken advantage of'.

There is very little evidence from before the Conquest for church leaders directly commanding armies, however, as landowners they were as responsible for raising troops as any other, and the naval levy returns for St Paul's Cathedral, London (995-8) survive. In 1001-12 the Bishop of Sherborne complains that his estates have been shorn of 33 hides out of the 300 he needs to raise his ship. Bishop Leofgar of Hereford made a foray into Wales with his cathedral clergy in 1056. Whilst as a former chaplain to Harold Godwinsson he may well have had some military experience, the raid came to no good end for him and many others.

Some bishops, notably the archbishop of Canterbury and the bishop of Rochester, had the right to mint coin (II Athelstan 14.2). Other bishops, such as those of Worcester and Durham, held considerable legal autonomy in parts of their dioceses.

We have evidence that the Church influenced life in Regia's period in many ways. Her leaders were landlords and law-writers. She had a presence in every community, and thus a wider reach than the king. Her surviving records form the bulk of our primary historical evidence for the period.

## **2. Ranks of clergy and their dress**

### ***Secular Clerics***

Secular (from the Latin 'secularis', in the world) clergy constituted the majority of ordained ministers in our period. They are ranked into three divisions, namely deacons, priests and bishops.

When not engaged in a specifically religious function, secular clergy are dressed in normal clothing (unless they are also monks). Their vestments are donned at the beginning of services.

For detailed descriptions of individual vestments, see below. The EcclO (or relevant Deputy) should be consulted throughout the process of making or obtaining ecclesiastical kit.

### ***Acolytes***

(AS *acolytus*)

Acolytes are not ordained clergy, but perform minor functions during services. They do not operate independently of senior clergy.

Acolytes will be vested in alb, amice and cingulum

### ***Deacons***

(AS *diacon*)

The lowest rank of ordained clergy we portray, deacons are assistants to higher clergy and/or new clergy learning their role. As such it would be unlikely that they would be on their own.

Deacons will be vested in alb, stole, amice and cingulum at all times

They may wear cope or dalmatic where appropriate

### ***Priests***

(AS *preost*)

The middle rank of clergy, who are the mainstay of the Church's ministry. Priests can perform all spiritual functions required by a community on a day-to-day basis. Priests hold a similar status to thegns under AS law. They may operate singly, or in conjunction with other clergy. They must be able to demonstrate a wide knowledge of clerical functions.

Priests will be vested in alb, stole, amice and cingulum at all times

They may wear cope or chasuble where appropriate

**Bishops**

(AS *biscop*)

Bishops are in charge of an area of land called a *diocese* – usually one or two shires in England. As senior clergy all their kit was of the highest status.

Bishops will be vested in: alb, stole, amice, and cingulum. Their signs of office are a RING, set with an amethyst to protect against drunkenness, and a CROZIER or staff, topped with a crook.

The episcopal MITRE is very rare in our period – it does not seem to come into English vestments until after the Conquest.

They may wear the cope or chasuble **and** dalmatic where appropriate

## ***Descriptions of secular kit items***

### ***Alb (and Cingulum)***

The ALB is a floor-length garment, usually in white linen, although other pastel shades (e.g. pale blue) are depicted. It is tied at the waist with a CINGULUM or girdle. This should be a decorated narrow strip of cloth.

### ***Amice***

The AMICE is a linen neckcloth worn under the alb. It needs to be at least 30" x 24". This is raised over the head while other vestments are put on, then lowered to form a collar. Ties may be attached to the two corners at each end of a long side. Evidence for amices in England begins from 950 onward.

The amice is the first vestment to be put on. The long edge with the ties is placed over the forehead and the ties secured round the body. When the other vestments are put on, the amice is pulled back around the neck.

### ***Stole***

The STOLE is a strip of cloth, about 2-3" wide, and long enough to hang round the neck down to the knees. A deacon wears it over the right shoulder and across the chest and the back, crossing through the cingulum at the left hip. Priests and bishops wear it hanging round the neck down to the knees. At the least, it should be decorated with a cross at each end and one in the middle.

### ***Cope***

For many functions, particularly for choral duties, the COPE is worn as an outer garment. This is essentially a semicircular cloak, decorated along the straight edge. It is held together by INFULAE or ties, or can be closed by a brooch.

### ***Dalmatic***

This is a short, wide sleeved tunic in linen or fine wool with a square neck, decorated with stripes or *clavi*. For the early part of Regia's period this is a white garment with red (or purple) *clavi*: one round each wrist and two vertically on the body. Tassels in the same colour as the *clavi* are sewn to the left of each.

Later on the dalmatic becomes coloured, with contrasting *clavi*.

### ***Chasuble***

A CHASUBLE, which is a semicircle (or more) of cloth sewn along the edge to form a cone. This is decorated (at minimum) with an *orphrey* or vertical stripe down the front.



## **Monks**

Monks live structured lives within a community. This structure is governed by a Rule, in our period the Rule of St Benedict was universal for monks in the West. Monasteries, particularly large ones like Glastonbury, were powerful parts of the Church – they provided over half the bishops in England from 1000-1066.

There is a hierarchy within monasteries – although there are no distinguishing marks of costume.

A monk coming to the rule late in life is called a CONVERSE (Lat. *conversus*, a convert). These men were frequently not as well educated as other monks, and as such performed duties such as assisting at services, which do not require learning Latin or reading.

Monks entering the cloister as child OBLATES would have received a thorough education in the curriculum of the time, and would become CHOIR MONKS if they decided to take vows in adulthood. Many such monks also became ordained as priests etc. When officiating at services, they would wear vestments as secular clergy, according to their degree.

Officials of the monastery were known as OBEDENTIARIES. The ABBOT, the head of the monastery, who was elected by the community, appointed all these. A small monastery, or one attached to a cathedral would have its PRIOR appointed by the bishop.

As mentioned above, monastic dress is identical and compulsory for all monks. An undertunic of white linen (which can be full-length) is covered by a full-length HABIT of locally produced undyed wool (as dark as possible). This should have wide sleeves to allow both hands to be put inside them. The habit is belted.

Over this goes the SCAPULAR, of similar woollen cloth. This is a rectangle of cloth. It should be long enough to pass through the belt at the front, to form a pouch when working. Unbelted, it should be ankle-length.

The COWL is a hood of similar cloth.

## Nuns

Women who were nuns in our period were generally from very high status backgrounds, frequently royalty.

## Nunne

To an Anglo-Saxon a '*nunne*' would be a woman living a religious life in her own home. This was frequently done by widowed noblewomen, who would live out their time on their own lands before they were bequeathed to the Church on their death.

## Mynecen (pron minech-en)

Nuns living in convents were known as '*mynecen*' in AS (or 'female monks'). In theory the structure of a convent was identical to that of a monastery, and a convent would follow the Rule, however, in most cases convents were much smaller than monasteries, and less independent, as convents require priests to perform sacramental functions, these could either be monks or secular clergy.

*Mynecen* must wear the kit described below.

An underdress of white linen is covered by a full-length HABIT of dark brown wool (as dark as possible). This should have wide sleeves to allow both hands to be put inside them.

Over this goes the SCAPULAR, of similar woollen cloth. This is a rectangle of cloth, just wider than the shoulders, and reaching to ankle/mid-calf front and back

All headcloths (cap and hood-wimple) are of white linen. Absolutely no hair is visible.

The VEIL is a square of dark wool cloth. It is tied round the head, and then folded back in front.

**ILLUSTRATIONS**

**Alb**



**Alb & Stole – Deacons**



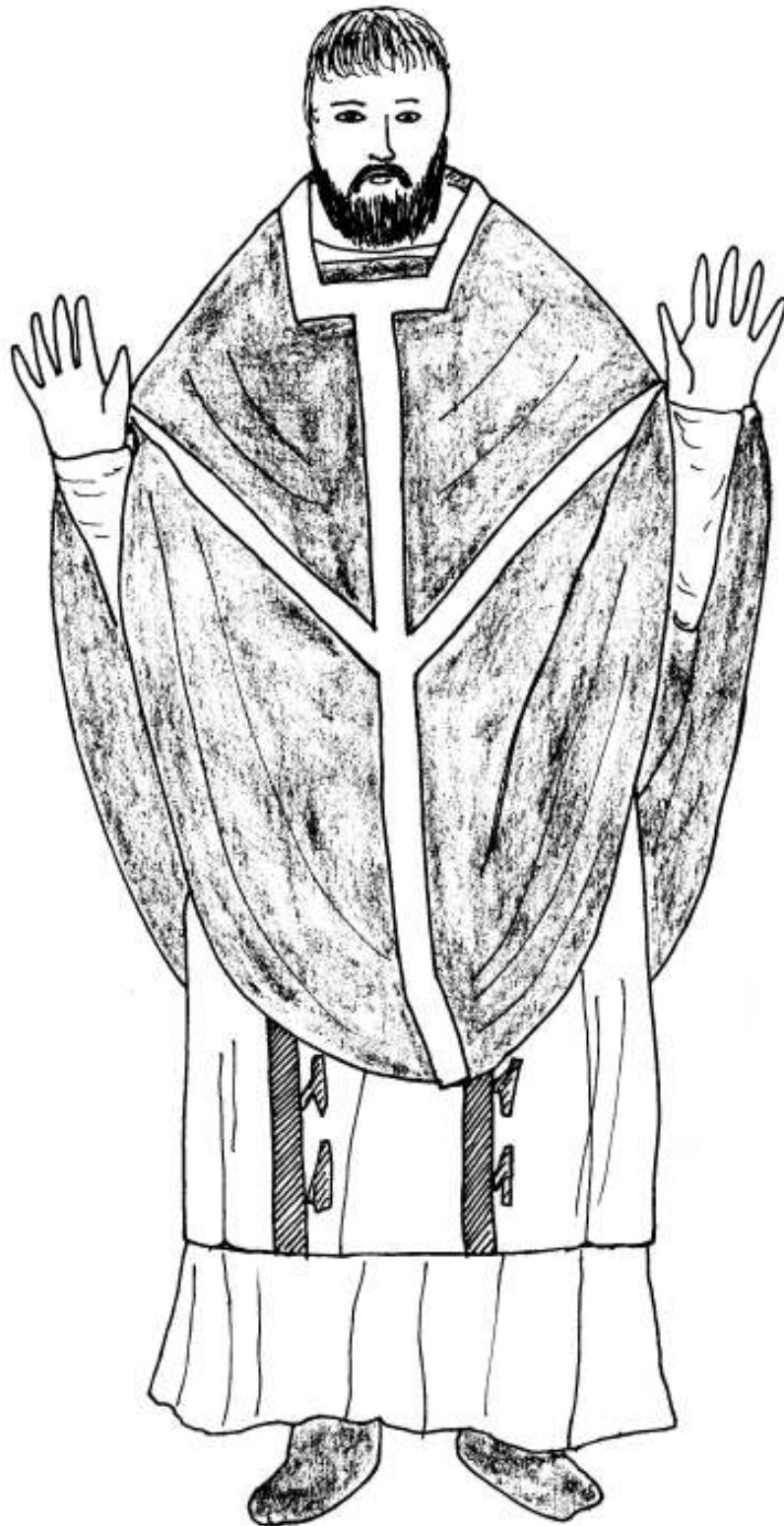
Alb and Stole – Priests



Dalmatic



**Dalmatic and Chasuble**



**Alb Cope and Stole**





## Monastic Clothing



### 3. Latin

#### **The Pronunciation of Ecclesiastical Latin and Classical Latin**

Latin was the everyday language of the Roman Empire in which the Roman Catholic Church developed. With the decline and fall of the Roman Empire, Latin “died” as a popular, spoken language. But Latin was retained as the universal language of the Church, and, over time, ecclesiastical Latin developed some pronunciation differences that distinguish it from Classical Latin.

Latin—like Spanish, and unlike English—is pronounced exactly as it is spelled.

#### **Consonants**

Most of the consonants are pronounced as in English, except for the following

<b>Ecclesiastical Latin</b>	<b>Classical Latin</b>
<b>c</b> always hard, as in <i>catechism</i> , except before <b>e, i, ae,</b> or <b>oe</b> ; then like <i>ch</i> as in <i>church</i> : <b>caelum</b> .	always hard, as in <i>catechism</i> .
<b>g</b> always hard, as in <i>God</i> , except before <b>e, i,</b> or <b>y</b> ; then like <i>j</i> as in <i>Job</i> : <b>angelus</b> .  The combination <b>gn</b> is like <i>ny</i> in <i>canyon</i> : <b>regnum</b> .	always hard, as in <i>God</i> .  The combination <b>gn</b> is like <i>ngn</i> in <i>hangnail</i> .
<b>h</b> always sounded, as in <i>hope</i> : <b>hora</b> .	always sounded, as in <i>hope</i> .
<b>j</b> like <i>y</i> in <i>yet</i> : <b>Jesus</b> .	like <i>y</i> in <i>yet</i> .
<b>q</b> only found in the combination <i>qu</i> , pronounced <i>kw</i> , as in <i>quick</i> .	only found in the combination <i>qu</i> , pronounced <i>kw</i> , as in <i>quick</i> .
<b>r</b> like English, but lightly rolled: <b>laetare</b> .	like English, but lightly rolled
<b>s</b> as in <i>sit</i> : <b>sede</b> .	as in <i>sit</i> .
<b>v</b> as English <i>v</i> : <b>exaltavit</b> .	pronounced as English <i>w</i> .

#### **Vowels**

Latin has two ways to pronounce vowels: long and short, referring to the “length” of time spent in voicing the vowel, which changes the sound.

**Ecclesiastical Latin**

<b>a</b>	long, as in <i>father</i> : <b>amen</b> .
<b>a</b>	short, as in <i>ago</i> : <b>Maria</b> .
<b>e</b>	long, as in <i>they</i> : <b>credo, deposuit</b> .
<b>e</b>	short, as in <i>get</i> : <b>et, ex, est</b> .
<b>i</b>	long, as in <i>machine</i> : <b>Maria</b> .
<b>i</b>	short, as in <i>sit</i> : <b>fecit, deposuit</b> .
<b>o</b>	long, as in <i>no</i> : <b>credo, deposuit</b> .
<b>o</b>	short, as in <i>soft</i> : <b>recordatus</b> .
<b>u</b>	long, as in <i>tuba</i> : <b>deposuit</b> .
<b>u</b>	short, as in <i>put</i> : <b>eius</b> .
<b>y</b>	occurs only as a vowel, in words transliterated from Greek; pronounced like the short form of <b>i</b> : <b>hymn</b> .

**Classical Latin**

	long, as in <i>father</i> .
	short, as in <i>ago</i> .
	long, as in <i>they</i> .
	short, as in <i>get</i> .
	long, as in <i>machine</i> .
	short, as in <i>sit</i> .
	long, as in <i>no</i> .
	short, as in <i>pot</i> .
	long, as in <i>tuba</i> .
	short, as in <i>put</i> .
	occurs only as a vowel, in words transliterated from Greek; pronounced like the short form of <b>i</b> : <b>hymn</b> .

**Diphthongs****Ecclesiastical Latin**

<b>ae</b>	like long <b>e</b> , as in <i>they</i> : <b>saecula</b> .
<b>au</b>	as in <i>out</i> : <b>laudo</b> .
<b>oe</b>	like long <b>e</b> , as in <i>they</i> : <b>oecumenicus</b> .
<b>ui</b>	like <i>wi-</i> in <i>dwindle</i> : <b>huic</b> .

**Classical Latin**

	as in <i>high</i> .
	as in <i>out</i> .
	as in <i>joy</i> .
	like short <i>u</i> -short <i>i</i> .

#### 4. Ecclesiastical Geography in Great Britain

As mentioned in the introduction, the Church divided its activities into various dioceses, each under the control of a bishop.

England and Wales were divided into the Provinces of Canterbury and York. The provinces were further divided as follows

Archdiocese of YORK: Yorkshire, north Lancashire, Cumberland, Westmorland and Nottinghamshire

Diocese of DURHAM (Chester le Street until 995): County Durham and Northumberland

Archdiocese of CANTERBURY: East Kent

Diocese of ROCHESTER: West Kent

Diocese of LONDON: Middlesex, Hertfordshire and Essex

Diocese of SELSEY (moved to CHICHESTER 1075): Sussex

Diocese of WINCHESTER: Hampshire and Surrey

Diocese of RAMSBURY: (to SALISBURY 1078) Berkshire and Wiltshire

Diocese of SHERBORNE: (merged with RAMSBURY 1058) Dorset

Diocese of WELLS: Somerset

Diocese of CREDITON (Exeter from c. 1045): Devon

Diocese of St GERMANS (until c. 1025, merged with Crediton): Cornwall

Diocese of WORCESTER: Worcestershire and east Gloucestershire

Diocese of HEREFORD: Herefordshire, west Gloucestershire and south Shropshire

Diocese of LICHFIELD: Warwickshire, north Shropshire, Cheshire and south Lancashire, Derbyshire and Staffordshire

Diocese of DORCHESTER on THAMES (moved to LINCOLN 1072): Oxfordshire, Northamptonshire, Leicestershire, Rutland, Lincolnshire, Cambridgeshire, Bedfordshire and Buckinghamshire.

Diocese of ELMHAM (moved to THETFORD then NORWICH 1091): Norfolk and Suffolk

#### Welsh Dioceses

St DAVIDS: Dyfed and south Powys

LLANDAFF: Gwent and Glamorgan

BANGOR: North Wales west of the Conwy

St ASAPH: North Wales east of the Conwy

The situation in Scotland was somewhat different. The Northern and Western Isles (including Man) came under the jurisdiction of the Norwegian archbishops of NIDAROS (Trondheim), and the mainland under the jurisdiction of York, however this at least was a very tenuous link, and much resisted by Scottish bishops in the twelfth century. There is little evidence for permanent dioceses on the mainland of Scotland at this time.

DIOCESES 10<sup>th</sup>-11<sup>th</sup> CENTURIES (ENGLISH)



## APPENDIX 1: An Easter Table

Some explanations:

The Indiction is the number of the year in the Roman Imperial tax and census cycle. It changes on the 24<sup>th</sup> September each year

The Epact is the age of the moon on the 22<sup>nd</sup> March. 0 = new moon, 14 = full moon

The Concurrent is the day of the week on the 23<sup>rd</sup> March – 1 = Sunday, 2 = Monday and so on

The date of the Passover is the day of the full moon after the vernal equinox. Easter Day falls on the Sunday after.

YEAR AD	INDICTION	EPACT	CONCURRENT	PASSOVER	EASTER
935	8	14	4	22-Mar	28-Mar
936	9	25	6	10-Apr	16-Apr
937	10	6	7	30-Mar	01-Apr
938	11	17	1	18-Apr	21-Apr
939	12	28	2	07-Apr	13-Apr
940	13	9	4	27-Mar	28-Mar
941	14	20	5	15-Apr	17-Apr
942	15	1	6	04-Apr	09-Apr
943	1	12	7	24-Mar	25-Mar
944	2	23	2	12-Apr	13-Apr
945	3	4	3	01-Apr	05-Apr
946	4	15	4	21-Mar	28-Mar
947	5	25	5	09-Apr	10-Apr
948	6	7	7	29-Mar	01-Apr
949	7	18	1	17-Apr	21-Apr
950	8	0	2	05-Apr	06-Apr
951	9	11	3	25-Mar	29-Mar
952	10	22	5	13-Apr	16-Apr
953	11	3	6	02-Apr	9-Apr
954	12	14	7	22-Mar	25-Mar
955	13	25	1	10-Apr	14-Apr
956	14	6	3	30-Mar	5-Apr
957	15	17	4	18-Apr	25-Apr
958	1	28	5	07-Apr	10-Apr
959	2	9	6	27-Mar	2-Apr
960	3	20	1	15-Apr	21-Apr
961	4	1	2	04-Apr	6-Apr
962	5	12	3	24-Mar	29-Mar
963	6	23	4	12-Apr	18-Apr
964	7	4	5	01-Apr	4-Apr
965	8	15	6	21-Mar	26-Mar
966	9	25	7	09-Apr	15-Apr
967	10	7	1	29-Mar	31-Mar

968	11	18	3	17-Apr	19-Apr
969	12	0	4	05-Apr	11-Apr
970	13	11	5	25-Mar	27-Mar
971	14	22	6	13-Apr	15-Apr
972	15	3	1	02-Apr	7-Apr
973	1	14	2	22-Mar	23-Mar
974	2	25	3	10-Apr	12-Apr
975	3	6	4	30-Mar	4-Apr
976	4	17	6	18-Apr	23-Apr
977	5	28	7	07-Apr	8-Apr
978	6	9	1	27-Mar	31-Mar
979	7	20	2	15-Apr	20-Apr
980	8	1	4	04-Apr	11-Apr
981	9	12	5	24-Mar	27-Mar
982	10	23	6	12-Apr	16-Apr
983	11	4	7	01-Apr	8-Apr
984	12	15	2	21-Mar	23-Mar
985	13	25	3	09-Apr	12-Apr
986	14	7	4	29-Mar	4-Apr
987	15	18	5	17-Apr	23-Apr
988	1	0	7	05-Apr	8-Apr
989	2	11	1	25-Mar	31-Mar
990	3	22	2	13-Apr	20-Apr
991	4	3	3	02-Apr	5-Apr
992	5	14	5	22-Mar	27-Mar
993	6	25	6	10-Apr	16-Apr
994	7	6	7	30-Mar	1-Apr
995	8	17	1	18-Apr	21-Apr
996	9	28	3	07-Apr	12-Apr
997	10	9	4	27-Mar	28-Mar
998	11	20	5	15-Apr	18-Apr
999	12	1	6	04-Apr	9-Apr
1000	13	12	1	24-Mar	31-Mar
1001	14	23	2	12-Apr	5-Apr
1002	15	4	3	01-Apr	13-Apr
1003	1	15	4	21-Mar	28-Mar
1004	2	25	6	09-Apr	16-Apr
1005	3	7	7	29-Mar	1-Apr
1006	4	18	1	17-Apr	21-Apr
1007	5	0	2	05-Apr	6-Apr
1008	6	11	4	25-Mar	28-Mar
1009	7	22	5	13-Apr	18-Apr
1010	8	3	6	02-Apr	9-Apr
1011	9	14	7	22-Mar	25-Mar
1012	10	25	2	10-Apr	13-Apr
1013	11	6	3	30-Mar	5-Apr
1014	12	17	4	18-Apr	24-Apr
1015	13	28	5	07-Apr	10-Apr
1016	14	9	7	27-Mar	1-Apr
1017	15	20	1	15-Apr	21-Apr
1018	1	1	2	04-Apr	6-Apr
1019	2	12	3	24-Mar	29-Mar

1020	3	23	5	12-Apr	17-Apr
1021	4	4	6	01-Apr	10-Apr
1022	5	15	7	21-Mar	25-Mar
1023	6	25	1	09-Apr	14-Apr
1024	7	7	3	29-Mar	5-Apr
1025	8	18	4	17-Apr	18-Apr
1026	9	0	5	05-Apr	10-Apr
1027	10	11	6	25-Mar	26-Mar
1028	11	22	1	13-Apr	14-Apr
1029	12	3	2	02-Apr	6-Apr
1030	13	14	3	22-Mar	29-Mar
1031	14	25	4	10-Apr	11-Apr
1032	15	6	6	30-Mar	2-Apr
1033	1	17	7	18-Apr	22-Apr
1034	2	28	1	07-Apr	14-Apr
1035	3	9	2	27-Mar	30-Mar
1036	4	20	4	15-Apr	18-Apr
1037	5	1	5	04-Apr	10-Apr
1038	6	12	6	24-Mar	26-Mar
1039	7	23	7	12-Apr	15-Apr
1040	8	4	2	01-Apr	6-Apr
1041	9	15	3	21-Mar	22-Mar
1042	10	25	4	09-Apr	11-Apr
1043	11	7	5	29-Mar	3-Apr
1044	12	18	7	17-Apr	22-Apr
1045	13	0	1	05-Apr	7-Apr
1046	14	11	2	25-Mar	30-Mar
1047	15	22	3	13-Apr	19-Apr
1048	1	3	5	02-Apr	3-Apr
1049	2	14	6	22-Mar	26-Mar
1050	3	25	7	10-Apr	15-Apr
1051	4	6	1	30-Mar	31-Mar
1052	5	17	3	18-Apr	19-Apr
1053	6	28	4	07-Apr	11-Apr
1054	7	9	5	27-Mar	3-Apr
1055	8	20	6	15-Apr	16-Apr
1056	9	1	1	04-Apr	7-Apr
1057	10	12	2	24-Mar	30-Mar
1058	11	23	3	12-Apr	19-Apr
1059	12	4	4	01-Apr	4-Apr
1060	13	15	6	21-Mar	26-Mar
1061	14	25	7	09-Apr	15-Apr
1062	15	7	1	29-Mar	31-Mar
1063	1	18	2	17-Apr	20-Apr
1064	2	0	4	05-Apr	11-Apr
1065	3	11	5	25-Mar	27-Mar
1066	4	22	6	13-Apr	16-Apr
1067	5	3	7	02-Apr	8-Apr
1068	6	14	2	22-Mar	23-Mar
1069	7	25	3	10-Apr	12-Apr
1070	8	6	4	30-Mar	4-Apr
1071	9	17	5	18-Apr	24-Apr



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1072	10	28	7	07-Apr	8-Apr
1073	11	9	1	27-Mar	31-Mar
1074	12	20	2	15-Apr	20-Apr
1075	13	1	3	04-Apr	5-Apr
1076	14	12	5	24-Mar	27-Mar
1077	15	23	6	12-Apr	16-Apr
1078	1	4	7	01-Apr	8-Apr
1079	2	15	1	21-Mar	24-Mar
1080	3	25	3	09-Apr	12-Apr
1081	4	7	4	29-Mar	4-Apr
1082	5	18	5	17-Apr	24-Apr
1083	6	0	6	05-Apr	9-Apr
1084	7	11	1	25-Mar	31-Mar
1085	8	22	2	13-Apr	20-Apr
1086	9	3	3	02-Apr	5-Apr
1087	10	14	4	22-Mar	28-Apr
1088	11	25	6	10-Apr	16-Apr
1089	12	6	7	30-Mar	1-Apr
1090	13	17	1	18-Apr	21-Apr
1091	14	28	2	07-Apr	13-Apr
1092	15	9	4	27-Mar	28-Mar
1093	1	20	5	15-Apr	17-Apr
1094	2	1	6	04-Apr	9-Apr
1095	3	12	7	24-Mar	25-Mar
1096	4	23	2	12-Apr	13-Apr
1097	5	4	3	01-Apr	5-Apr
1098	6	15	4	21-Mar	28-Mar
1099	7	25	5	09-Apr	10-Apr
1100	8	7	7	29-Mar	01-Apr

**Appendix 2: A Calendar**

Appendix 2: A Calendar

JANUARY is Tebeth in Hebrew, Tubi in Egypt, Cynidios in Greek. Ianuarius in Latin, and Ærragiula in English. The moon rises at midnight in January. The sun is in Capricorn at the beginning of January. January has 31 days, the moon 30.

1	<b><u>Circumcision</u></b>
2	S. Isidore Bp
3	S Genovefa V
4	
5	S Simeon
6	<b><u>Epiphany</u></b>
7	
8	
9	
10	S Paul the Hermit
11	<i>Flight into Egypt</i>
12	
13	<b>Octave of the Epiphany</b> S Hilary Bp
14	S Felix <i>in pincis</i>
15	S Maurus Ab
16	S Marcellus P
17	S Antony
18	S Prisca V <span style="float: right;"><i>Sun in Aquarius</i></span>
19	SS Mary and Martha
20	<b>SS Fabian and Sebastian MM</b>
21	<b>S Agnes V</b>
22	S Vincent
23	SS Emerentiana V and Macharius
24	SS Babillus Bp and the three boys
25	<b>Conversion of S. Paul</b> and S Projectus M
26	S Polycarp M
27	
28	Octave of S Agnes
29	
30	
31	

The night has 16 hours, the day 8  
At 0900 and 1500 the sun is 17 'feet' below zenith, at noon 11 'feet'  
below

FEBRUARY is Sabath in Hebrew. Mechir in Egypt. Penitios in Greek. Februarius in Latin and Solmonað in English. The moon rises between midnight and dawn in February  
Inntrhe middle f the month the sun stands in Aquarius  
February has 28 days. The moon has 29

1	S Brigit V
2	<b><u>Purification of the BVM</u></b>
3	
4	
5	<b>S Agatha V</b>
6	SS Vedast and Amandus
7	<i>Spring begins, it has 91 days</i>
8	S Cuthman C <span style="float: right;"><i>Lent cannot begin before today</i></span>
9	
10	SS Scolastica and Sotheris VV
11	S Radegund V
12	
13	Translation of S Edmund KM. S Eormenhild V
14	S Valentine M
15	<i>The Devil left Our Lord</i> <span style="float: right;"><i>Sun in Pisces</i></span>
16	S Juliana V
17	
18	
19	
20	
21	
22	<b>S Peter's Chair</b> <span style="float: right;"><i>Spring prayers begin</i></span>
23	
24	<b><u>S Matthew Ap</u></b> <span style="float: right;">PLACE OF THE LEAPYEAR</span>
25	
26	
27	Invention of the Head of S John the Baptist (after 240 years)
28	S Oswald Abp

The night is 14 hours long, the day 10  
At 0900 and 1500 the sun is 15 feet below zenith, at noon the sun is 9 feet below

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MARCH is Dar in Hebrew. Distros in Egypt. Famenothios in Greek. Martius in Latin and Hredmonað in English. The Sun moves through Pisces in March. The moon rises at midnight in March. March has 30 days, the moon has 30.

1	
2	S Chad Bp
3	SS Hadrian and the 800 martyrs
4	
5	
6	SS Perpetua and Felicity
7	
8	<i>Last day when the new moon before the Paschal new moon falls</i>
9	Passion of the 40 soldiers
10	
11	
12	<b><u>S Gregory P</u></b>
13	
14	
15	
16	
17	S Witburh, S Patrick
18	<b><u>S Edward KM</u></b> <i>first day of Creation. Sun in Aries.</i>
19	S Joseph, Husband of the BVM
20	<b><u>S Cuthbert Bp</u></b>
21	<b><u>S Benedict Ab</u></b> <i>Equinox</i>
22	<i>Day of the Epact</i>
23	<i>Adam was created Day of the</i>
concurrent	
24	<b><u>Annunciation to the BVM</u></b>
25	
26	
27	
28	
29	
30	Ordination of S Gregory
31	

Night and day both have 12 hours  
At 0900 and 1500 the sun is 13 feet below zenith, at noon 11

APRIL is Nisan in Hebrew. Famuthi in Egypt. Xanthicos in Greek. Aprilis in Latin and Eastormonað in English. At the first of April the sun is in Aries. In April the moon rises at dawn. April has 30 days, the moon 29

1	B. Borontus
2	
3	
4	S Ambrose Bp
5	<i>Last day for the Paschal new moon</i>
6	
7	
8	
9	S Mary the Egyptian
10	
11	S Guthlac C, S Leo P
12	
13	S Euphemia V
14	SS Tiburtius, Valerian and Maximus
15	
16	
17	<i>Sun in Taurus</i>
18	
19	
20	S Peter the Deacon
21	
22	
23	S George
24	S Wilfrid <i>last day easter can fall</i>
25	<b><u>S Mark Ev</u></b>
26	<i>the ninth month of the Egyptians</i>
begins	
27	
28	S Vitalis M
29	
30	S Eorcenwold Bp

The night lasts 10 hours the day 14  
At 0900 and 1500 the sun is 11 feet below zenith, at noon 5

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MAY is Iar in Hebrew. Pacho in Egypt. Antemiseos in Greek. Maius in Latin, Trimilci in English. In May the sun is in the horns of Taurus. In May the moon rises in early morning. May has 31 days, the moon 30

1	<b><u>SS Philip and James</u></b>	
2		
3	<b><u>Invention of the Holy Cross</u></b>	SS Alexander, Eventius and Theod.
4		
5		
6	S John Ap	<i>ante portam latinam</i>
7	S John of Beverley	
8		
9	Translation of S Andrew Ap.	<i>First day of summer, it has 91 days</i>
10	SS Gordian, Epimachus, Septimus and Cyril	
11		
12	SS Nereus, Achilles and Pancratius	
13	Dedication of the basilica of S Mary	
14		
15	<i>First day on which Pentecost can fall</i>	
16		
17		
18	S Ælfgifu Q	<i>Sun in Gemini</i>
19	S Potentiana V	
20		
21		
22		
23		
24	<i>Summer prayers begin</i>	
25	S Urban M	
26	<b><u>S Augustine Bp</u></b>	
27		
28		
29		
30	S Felix P	
31	S Petronella V	

The night has 7 hours, the day 17.  
At 0900 and 1500 the sun is 7 feet below zenith, at noon ?

JUNE is Suan in Hebrew. Parni in Egypt, Deseos in Greek, Junius in Latin and Foreliþa in English. In June the sun passes through Gemini. In June the moon rises at mid morning. June has 30 days and the moon 29

1	S Nicomedes M	
2	SS Marcellinus and Petrus	
3	<i>Last day on which Ascension may fall</i>	
4	S Petroc C	<i>Greek month of Deseos begins</i>
5	S Boniface Bp	
6		
7	S Audomarus	
8	Deposition of S Medardus Bp	
9	SS Primus and Felicianus	
10		
11	S Barnabas Ap	
12	SS Basil, Cyrinus, Nabor and Nazarios	
13	<i>Last day on which Pentecost may fall</i>	
14		
15	SS Vitus and Modestus, S Eadburh V	
16	SS Cyrinus and Julitta and their companions	
17	S Botulph C	<i>Sun in Cancer</i>
18	SS Marcus and Marcellinus MM	
19	SS Gervasius and Protasius MM	
20	<i>Solstice</i>	
21	S Apollinaris M, S Leodfred Ab	
22	S Alban M	
23	<b><u>S Æðelðryð V</u></b>	<i>Vigil</i>
24	<b><u>S John the Baptist</u></b>	
25		
26		
27		
28	S Leo P	<i>Vigil</i>
29	<b><u>S Peter Ap</u></b>	
30	<b><u>S Paul Ap</u></b>	

The night has 6 hours the day 18  
At 0900 and 1500 the sun is 7 feet below the zenith, and 1 and a half feet at noon.

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JULY is Thamul in Hebrew. Episi in Egypt. Panemos in Greek. Julius in July and Ærraliþa in English. After the solstice the sun moves through the stars of Cancer. In July the moon rises at noon. July has 31 days, the moon 30

1	
2	Deposition of S Swiþhun Bp, SS Processus and Martinianus
3	Translation of S Thomas Ap
4	Ordination and translation of S Martin Bp
5	
6	Octave of the Apostles, S Seaxburh V
7	S Marina V
8	S Grimbold P. Death of King Edgar
9	
10	SS the Seven Brothers and Their Mother
11	
12	S Mildþryð V
13	
14	<i>Dog Days begin</i>
15	Translation of S Swiðhun Bp
16	
17	S Kenelm M
18	<i>Sun in Leo</i>
19	S Cristina V
20	S Wulfmar C, S Margaret of Antioch V
21	S Praxedis V
22	S Mary Magdalene
23	S Apollonaris M
24	
25	<b><u>S James Ap</u></b>
26	
27	SS the Seven Sleepers
28	S Samson Bp, S Pantaleo M
29	SS Felix, Simplicius, Faustinus and Beatrice
30	SS Abdo and Sennenus MM
31	S Germanus Bp

Night has 7 hours, day 17  
At 0900 and 1500 sun is 7 feet below zenith, 1 and a half at noon.

AUGUST is Drab in Hebrew, Meson in Egypt, Loos in Greek, Augustus in Latin and Weodmonað in English. In August the sun passes through Leo. In August the moon rises in early afternoon. August has 31 days, the moon 30

1	<b><i>S Peter ad vinculos The Maccabees, S Æpelwold</i></b>
2	S Stephanus Bp M
3	Invention of the body of S Stephen Protomartyr
4	
5	S Oswald KM
6	S Sixtus Bp. SS Felicissimus and Agapitus
7	S Donatus <i>Autumn begins</i>
8	S Cyriacus M and his companions
9	<i>Vigil</i>
10	<b><u>S Lawrence M</u></b>
11	S Tiburtius
12	
13	S Hypolitus M and his companions
14	S Eusebius P
15	<b><u>Assumption of the BVM</u></b>
16	
17	Octave of S Lawrence
18	S Agapitus M S Helena Q <i>Sun in Virgo</i>
19	S Magnus M
20	
21	
22	SS Timothy and Symphorianus MM
23	SS Timothy and Apollinaris <i>Autumn prayers begin</i>
24	<i>Vigil</i>
25	<b><u>S Bartholomew Ap</u></b>
26	
27	S Rufus M
28	S Augustine of Hippo, S Hermes M
29	<b><u>Decollation of S John the Baptist</u></b> S Sabina
30	SS Felix and Audactus
31	S Paulinus Bp

The night is 10 hours long, the day 14  
At 0900 and 1500 the sun is 9 feet below the zenith, 3 at noon

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SEPTEMBER is Elul in Hebrew. Thoth in Egypt. Gorpieos in Greek. September in Latin and Halegmonað in English. The sun passes through Virgo in September. The moon rises in midafternoon in September. September has 30 days, the moon has 30 days

1	S Priscus M
2	
3	
4	Translations of S Birinus and S Cuthbert BBp
5	S Beorhtwine Abb <i>End of the dog days</i>
6	
7	Vigil
8	<b><u>Nativity of the BVM</u></b>
9	S Gorgonus M
10	
11	SS Protus and Jacinthus
12	
13	
14	<b><i>Exaltation of the Holy Cross</i></b> SS Cornelius and Cyprian
15	S Nicomedes M
16	SS Euphemia, Lucy and S Geminianus
17	S Lambert Bp <i>Sun in Libra</i>
18	
19	
20	<i>Vigil</i>
21	<b><u>S Matthew Ap Ev</u></b>
22	S Maurice and his companions
23	S Tecla V
24	Conception of S John the Baptist <i>Equinox</i>
25	S Firminus M
26	
27	SS Cosmas and Damian
28	
29	<b><u>S Michael Arch</u></b>
30	<b><u>S Jerome</u></b>

Night and day are both 12 hours long  
At 0900 and 1500 the sun is 11 feet below the zenith, 5 at noon

OCTOBER is Theseri in Hebrew Faoti in Egypt, Hyperbereteos in Greek, October in Latin and Wintfillið in English. The sun passes through Libra in October. In October the moon rises in late afternoon. October has 31 days, the moon 29.

1.	SS Germanus and Remigius
2.	S Leodegar Bp M
3.	
4.	
5.	S Cristina V
6.	
7.	SS Marcus Marcellus and Apuleius
8.	
9.	<b><i>SS Dionysius Rusticus and Eleutherius</i></b>
10.	
11.	
12.	
13.	
14.	S Celestus P
15.	
16.	
17.	S Æþelþryð V
18.	<b><i>S Luke Ev</i></b> <i>Sun in Scorpio</i>
19.	
20.	
21.	
22.	
23.	
24.	
25.	SS Crispin and Crispian MM
26.	S Amandus Bp
27.	<i>vigil</i>
28.	<b><u>SS Simon and Jude</u></b>
29.	
30.	Ordination of S Swiþhun
31.	S Quentin M <i>vigil</i>

The night has 14 hours, the day 10  
At 0900 and 1500 the sun is 13 feet below the zenith, 7 at noon

## Regia Anglorum

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NOVEMBER is Mare in Hebrew, Athiri in Egypt, Diesos in Greek, November in Latin and Blotmonað in English. The sun passes through Scorpio in November. The moon rises at sunset in November. November has 30 days, the moon has 30 days

1	<b><u>All Saints</u></b>	<b>S Caesarus</b>
2	<b><u>S Eustace M</u></b>	
3		
4		
5		
6		
7	<i>Winter begins, 92 days</i>	
8	SS the Four Crowned Martyrs	
9	S Theodore M	
10		
11	<b><u>S Martin Bp</u></b>	<b>S Menneus M</b>
12		
13	<b><u>S Bricius Bp</u></b>	
14		
15		
16		
17	S Anianus Bp	<i>Sun in Sagittarius</i>
18		
19		
20		
21		
22	<b><u>S Cecilia</u></b>	
23	<b><u>S Clement</u></b>	
24	S Chrysogonus	
25		
26		
27		
28		
29	S Saturninus M	<i>vigil</i>
30	<b><u>S Andrew</u></b>	

The night has 16 hours, the day 8  
At 0900 and 1500 the sun is 15 feet below the zenith, 9 at noon.

DECEMBER is Kislev in Hebrew, Choeat in Egypt, Apileos in Greek, December in Latin, Foregiula in English. In December the sun is in the sign of the Archer. The moon rises between sunset and midnight in December. December has 31 days, the moon has 29

1	
2	
3	Deposition of S Birinus
4	S Benedict
5	
6	
7	
8	
9	
10	S Eulalia V
11	S Damasus P
12	
13	S Eudoc C, S Lucy V
14	
15	
16	
17	
18	<i>Sun in Capricorn</i>
19	
20	
21	<b><u>S Thomas Ap</u></b>
22	
23	
24	
25	<b><u>Nativity of Our Lord JESUS CHRIST</u></b>
26	<b><u>S Stephen M</u></b>
27	<b><u>S John Ev</u></b>
28	<i>(144,000)Holy innocents</i>
29	<b>S Tibba V</b>
30	
31	S Silvester P

The night has 16 hours, the day has 6  
At 0900 and 1500 the sun is 17 'feet' below zenith, at noon 11 'feet' below



