

The Standing Liturgical Commission

MEMBERSHIP

During the past triennium, the Commission was composed of the following members, plus the Rev. Canon Charles M. Guilbert, the Custodian of the Standard *Book of Common Prayer*, *ex officio*:

Bishops

The Rt. Rev. Alex D. Dickson (1985)*
The Rt. Rev. Vincent K. Pettit (1988; liaison with Executive Council)
The Rt. Rev. Thomas K. Ray (1988)
The Rt. Rev. O'Kelley Whitaker (1988)

Presbyters

The Rev. Robert A. Bennett (1985)
The Rev. Charles P. Price (1985)

Lay Persons

Mr. Ronald V. Haizlip (1988)
Mrs. Paula L. Wehmiller (1988)
Ms. Ann R. Wood (1988)**

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Vincent K. Pettit, House of Bishops, and the Rev. Charles P. Price, House of Deputies, are authorized by the Commission to receive nonsubstantive amendments to the report.

MEETINGS

The Commission organized in January, 1983, and elected Bishop Pettit as Chair, Dr. Bennett as Vice-Chair, and Mr. Haizlip as Secretary. The Rev. Canon Charles M. Guilbert was appointed the fiscal officer of the Commission.

The Commission has met twice a year during the triennium as follows:

January 24-27, 1983, in New York, NY.
October 24-27, 1983, in Berkeley, CA.
March 19-22, 1984, in New York, NY.
October 22-24, 1984, in Cazenovia, NY.
March 4-6, 1985, in Alexandria, VA.

If sufficient need arises before General Convention, the Commission has made tentative plans for an additional meeting, to be held August 22-23, 1985, in New York, NY.

MEMORIAL MINUTE—LEO MALANIA

The Standing Liturgical Commission and the Standing Commission on Church Music, each meeting for the first time [October, 1983] after the death of our brother Leo

* Replaced the Rt. Rev. Anselmo Carral-Solar who resigned in 1983.

** Replaced Mrs. Caroline Hughes, who resigned in 1983.

Malania, Coordinator for Prayer Book Revision (1967-1979), join in remembering and giving thanks for the witness of his life and work.

We remember especially his complete dedication and tireless efforts to enable the production of the *Book of Common Prayer*, and also *Lesser Feasts and Fasts* and the *Book of Occasional Services*, and we wish to pay tribute to his signal contribution to the renewal of the Church in our time.

We remember also with gratitude his ability to recognize and evoke the particular gifts and talents that each person with whom he came in contact had to offer, as well as his appreciation for and knowledge of the breadth of the Christian tradition. We recall his ability to proclaim the Gospel in today's world, and particularly the vivid enacted parables which he wrote as sermons.

We recognize his musical sensitivity, his understanding of the importance of music in worship, and his contributions to *The Hymnal 1982*.

We celebrate his graceful sense of humor, his mastery of language and skill in communicating. We appreciate his work as a reconciler and his ability to absorb petty insults. We recall his holiness, his concern for the disadvantaged, and his commitment to the parish ministry.

We give thanks that God has been pleased to give Leo Malania to us for this important work and has now called him home. "Well done, good and faithful servant."

MEMORIAL MINUTE—WILLIAM A. DIMMICK

The Standing Liturgical Commission took note, with sorrow, at its meeting of March 4-6, 1985, at the Virginia Theological Seminary, of the death on October 18, 1984, of the Rt. Rev. William Arthur Dimmick, sometime Bishop of Northern Michigan, and subsequently Assistant Bishop of Minnesota, acting Dean of Seabury-Western Theological Seminary, and Assistant Bishop of Alabama.

Bishop Dimmick was a member of the Standing Liturgical Commission from 1973 to 1979. He served as Chairman of the Drafting Committee on the Daily Office during the final steps of its revision for the *Book of Common Prayer*. At the General Convention of 1982, he served as Chairman of the Prayer Book and Liturgy Committee of the House of Bishops.

Bishop Dimmick was a devoted Christian clergyman with a deep commitment to the faith and to good liturgy. His was a gentle and loving disposition, which was marked by an unexpected, pixyish sense of humor, which frequently took the form of outrageous, but never unkind, comments, delivered with such a straight face that the hearer was not at once sure that they were not meant in all seriousness.

The Commission records its gratitude to Almighty God for the privilege of having worked, and learned, and worshiped, with William Dimmick, a colleague of gracious manners and of spiritual discernment.

COMMITTEES

The Commission currently has four working Committees as follows:

1. The *Editorial Committee*, headed by Canon Guilbert; the other members are Howard E. Galley, Jr., and Mr. Haizlip. The task of this Committee has been to review and edit the *Occasional Papers* which the Commission has issued from time to time for distribution to the Church at large.

THE BLUE BOOK

2. The *Permanent Committee on the Calendar*, charged with recommending criteria for the calendar of optional commemorations ("lesser feasts"), doing research on persons nominated for inclusion in the calendar, and, ultimately, proposing persons to be included in or dropped from the calendar. Canon Guilbert chairs this Committee, and the other members are the Rev. Donald L. Garfield, the Rev. Professor Thomas J. Talley, and Howard E. Galley, Jr.

3. The *Committee on Inclusive Language in Worship* whose task is to study and make recommendations regarding the use of exclusive and inclusive language in the liturgy. Dr. Bennett chairs this Committee, and the other members are Ms. Marcelline Donaldson, Dr. Anne LeCroy, Mrs. Wehmiller, and Mr. Haizlip.

4. The *Committee on the Lectionary*, whose members are Canon Guilbert and Howard E. Galley, Jr., has supervised the trial use, in selected parishes, of a proposed revision of the three-year Lectionary.

FINANCIAL REPORT

Budgetary appropriation for the Commission in the Expense Budget, 1983-1985	\$39,372.00
1983	
Appropriation	\$12,250.00
Expenses	
For meetings of the Commission and Committees—travel and subsistence—and administrative	8,279.67
Unexpended balance	\$ 3,970.33
1984	
Appropriation	\$15,712.00
Receipt of refunds	125.26
	<u>\$15,837.26</u>
Expenses	
For meetings of the Commission and Committees—travel and subsistence—and administrative	11,129.47
Unexpended balance	\$ 4,707.79
1985	
Appropriation	\$11,410.00
Estimated expenses for two meetings:	
March 4-6, 1985, Virginia Theological Seminary	
August 21-22, 1985 (tentative), New York, NY	8,200.00
Estimated unexpended balance	<u>\$ 3,210.00</u>

PERMANENT COMMITTEE ON THE CALENDAR

This Committee has met regularly during the past triennium, studying and researching persons who have been suggested for inclusion in the calendar. Based on the work

of this Committee, the Standing Liturgical Commissions recommends the adoption of the following resolutions:

Resolution #A—92

Resolved, the House of _____ concurring, That the Calendar of the Church Year (Book of Common Prayer, pages 19-30) be revised by the addition of certain commemorations, as follows:

January 12—Aelred, Abbot of Rievaulx, 1167.

September 1—David Pendleton Oakerhater, Deacon, and Missionary of the Cheyenne, 1931.

September 9—Constance, Nun, and her companions, commonly called “The Martyrs of Memphis,” 1878.

October 15—Teresa of Avila, Nun, 1582.

November 20—Edmund, King of East Anglia, and Martyr, 870.

November 25—James Otis Sargent Huntington, Priest and Monk, 1935.

November 28—Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885.

Resolution #A—93

Resolved, the House of _____ concurring, That the General Convention authorize, for trial use until the General Convention of 1988, the commemorations proposed by this General Convention, with the following prayers:

AELRÉD

Collect

I Pour thou into our hearts, we beseech thee, O God, the Holy Spirit’s gift of love, that we, clasping each the other’s hand, may share the joy of friendship, human and divine, and with thy servant Aelred draw many into thy community of love; through Jesus Christ the Righteous, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II Pour into our hearts, O God, the Holy Spirit’s gift of love, that we, clasping each the other’s hand, may share the joy of friendship, human and divine, and with your servant Aelred draw many to your community of love; through Jesus Christ the Righteous, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

Psalm—36:5-10 or 145:8-13

Lessons—Philippians 2:1-4; John 15:9-17 or Mark 12:28-34a

Preface of a Saint (2)

DAVID PENDLETON OAKERHATER

Collect

I O God of unsearchable wisdom and infinite mercy, thou didst choose a captive warrior, David Oakerhater, to be thy servant, and didst send him to be a missionary

to his own people and to execute the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to thee and to the neighbors thou hast given us; through Jesus Christ, the captain of our salvation, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of unsearchable wisdom and infinite mercy, you chose a captive warrior, David Oakerhater, to be your servant, and sent him to be a missionary to his own people, and to exercise the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to you and to the neighbors you have given us; through Jesus Christ, the captain of our salvation, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—96:1-7 or 98:1-4

Lessons—Isaiah 52:7-10; Luke 10:1-9

Preface of Apostles

CONSTANCE AND HER COMPANIONS

Collect

I We give thee thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II We give you thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm—116:1-8 or 116:10-17

Lessons—2 Corinthians 1:3-5; John 12:24-28

Preface of a Saint (1)

TERESA OF AVILA

Collect

I O God, by thy Holy Spirit thou didst move Teresa of Avila to manifest to thy Church the way of perfection: Grant us, we beseech thee, to be nourished by her excellent teaching, and enkindle within us a lively and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with thee and the same Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God, by your Holy Spirit you moved Teresa of Avila to manifest to your Church the way of perfection: Grant us, we pray, to be nourished by her excellent teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm—42:1-7 or 139:1-9

Lessons—Romans 8:22-27; Matthew 5:13-16

Preface of Baptism

EDMUND OF EAST ANGLIA

Collect

I O God of ineffable mercy, thou didst give grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for thy Name: Bestow upon us thy servants, we beseech thee, the shield of faith, wherewith we may withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of ineffable mercy, you gave grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for your Name: Bestow on us your servants the shield of faith with which we can withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—21:1-7 or 126

Lessons—1 Peter 3:14-18; Matthew 10:16-22

Preface of Baptism

JAMES OTIS SARGENT HUNTINGTON

Collect

I O loving God, by thy grace thy servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send thy blessing upon all who proclaim Christ crucified, and move the hearts of many to look unto him and be saved; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O loving God, by your grace your servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send your blessing on all who proclaim Christ crucified, and move the hearts of many to look upon him and be saved; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm—119:161-168 or 34:1-8

Lessons—Galatians 6:14-18; John 4:34-38

Preface of a Saint (2)

KAMEHAMEHA AND EMMA

Collect

I O sovereign God, thou didst raise up Kamehameha and Emma to be godly monarchs given to deeds of benevolence for their people and thy Church: Receive our prayers of thanksgiving for their lives and works of mercy, and by thy grace grant that we, with them and all thy faithful servants, may attain to that crown that fadeth not away; through Jesus Christ, our only Mediator and Advocate, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II O sovereign God, you raised up Kamehameha and Emma to be godly monarchs given to deeds of benevolence for their people and your Church: Receive our prayers of thanksgiving for their lives and works of mercy, and by your grace grant that we, with them and all your faithful servants, may attain to that crown that never fades away; through Jesus Christ, our only Mediator and Advocate, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—33:12-22 or 97:1-2, 7-12

Lessons—Acts 17:22-31; Matthew 25:31-40

Preface of Baptism

Pursuant to Canon 4 of Title II, which charges the Standing Liturgical Commission with the duty “to prepare Offices for Special Occasions as authorized or directed by . . . the House of Bishops,” and in response to a resolution adopted by the House of Bishops in 1982, “that the Standing Liturgical Commission be requested to take such steps as are necessary to designate 30 January the Feast Day of Charles Stuart . . . and to provide the appropriate propers for such feast,” the Standing Liturgical Commission submits, without recommendation, the following resolutions:

Resolution #A—94

Resolved, the House of _____ concurring, That the Calendar of the Church Year (*Book of Common Prayer*, pages 19-30) be revised by the addition of a commemoration, as follows:

January 30—Charles Stuart, King of England and Scotland, 1649;
and be it further

Resolved, That the General Convention authorize, for trial use, for a period of three years, the commemoration of Charles Stuart on January 30, with the following proper:

Collect

I O sovereign God, who didst grace thy servant Charles Stuart with nobility and fortitude, so that he was content to forfeit his throne, and life itself, for the cause of apostolic order in the Church: Bestow on us, we beseech thee, the like grace, that we, being steadfast in all adversity, may persevere unto the end, and attain with him the crown of everlasting life; through Jesus Christ the faithful witness, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O sovereign God, who graced your servant Charles Stuart with nobility and fortitude, so that he was content to forfeit his throne, and life itself, for the cause

of apostolic order in the Church: Bestow on us, we pray, the like grace, that we, being steadfast in all adversity, may persevere to the end, and attain with him the crown of everlasting life; through Jesus Christ the faithful witness, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—143:1-9 or 124

Lessons—1 Timothy 6:12-16; Matthew 10:34-39

Preface of Baptism

COMMITTEE ON INCLUSIVE LANGUAGE IN WORSHIP

This Committee has met regularly during the past triennium to study and consider the use of inclusive and exclusive language in the *Book of Common Prayer*, out of which has emerged *Occasional Paper* Number 5, "The Power and the Promise of Language in Worship: Inclusive Language Guidelines for the Church." The Committee deliberations have also set the stage for the Commission resolutions below. In anticipation of further progress in this area, an audit of inclusive and exclusive language usage in the *Book of Common Prayer* is being prepared. Based on the work of this Committee, the Standing Liturgical Commission recommends the adoption of the following resolutions:

Resolution #A—95

Resolved, the House of _____ concurring, That the Inclusive Language Lectionary, published by the National Council of Churches of Christ, be authorized for experimental use in parishes selected in consultation with, and with the approval of, the diocesan Bishop; and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare and publish inclusive language texts for the regular services of this Church, i.e., Morning and Evening Prayer and the Holy Eucharist; such texts to be available for alternative and experimental use under the authority of diocesan Bishops.

COMMITTEE ON THE LECTIONARY

This Committee has continued its work in supervising and evaluating the trial use, in selected parishes, of the proposed revision to the three-year lectionary. The first resolution regarding this trial use was adopted in 1982 before the proposed lectionary revision was actually completed. This Church began its trial use in Advent of 1982, whereas the Consultation on Common Texts (CCT) planned for trial use to begin in 1983, and the CCT will not complete its evaluation until 1986. In addition, the Roman Catholic International Consultation on English in the Liturgy (ICEL) has not yet received permission to participate in this trial use. Assuming such permission is forthcoming, the completion of ecumenical trial could be delayed beyond 1989. Therefore, the Standing Liturgical Commission proposes the following resolution:

Resolution #A—96

Resolved, the House of _____ concurring, That the trial use of the Common Lectionary, in selected parishes, be extended for another three years, until 1988.

THE BLUE BOOK

OCCASIONAL PAPERS

In its report to the 1982 General Convention, the Commission indicated its intention to pursue the “commissioning, publishing, and circulating of occasional papers related to the understanding and use of the authorized liturgical books” (Blue Book 1982, p. 157). Pursuant to this objective, the Commission has issued seven such papers, as follows:

1. *The Three-Year Eucharistic Lectionary*, by Reginald Fuller
2. *The Passion of Witness: Prolegomena to the Revision of the Sanctoral Calendar*, by Thomas J. Talley
3. *The Liturgy in Easter Season*, by Michael W. Merriman
4. *Rites of Initiation*, by Charles P. Price
5. *The Power and Promise of Language: Inclusive Language Guidelines for the Church*, by Robert A. Bennett
6. *The Musical Implications of the Book of Common Prayer*, by Louis Weil
7. *Architectural Implications of the Book of Common Prayer, 1979*, by Marion J. Hatchett

The papers have been distributed to all bishops, diocesan liturgical committees, and seminary libraries, with encouragement to reproduce and distribute them as widely as possible. The papers have sought to focus attention on some aspects of contemporary worship where change is taking place, at least partly because of the influence of the *Book of Common Prayer*, and where clarification of issues has seemed desirable.

While some of the papers have proved provocative, the Commission believes that they have all been illuminating, and the Commission hopes to continue the series in the 1986-1988 triennium.

DISSEMINATION OF COMMISSION MATERIALS

Because a number of people have requested from the Commission copies of liturgical material authorized by the General Conventions of 1979 and 1982, and because further matters may be authorized by this Convention, the Commission senses the need for a new publication, *Services for New Occasions*, which will make all of this material readily available. Therefore, the Standing Liturgical Commission recommends the adoption of the following resolution:

Resolution #A—97

Resolved, the House of _____ concurring, That the Standing Liturgical Commission be authorized to publish liturgical material approved by the General Convention of 1979, namely, *proprs for Martin Luther King, World Hunger, Human Rights, and Oppression*; “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation,” approved in 1982; and any liturgical material approved by this General Convention.

LAY READER SERMONS

During the past triennium, the Commission has worked to develop a set of guidelines, requested by Coalition 14, for the production of a series of homilies related to the three-

year lectionary and appropriate for use by individuals who have not had the opportunity for seminary education. Such homilies were previously published by The Seabury Press, but this project is now being handled through the Office of Communication of the national Church. The Commission relayed its suggested guidelines for these homilies to the Office of Communication, which has incorporated them into its own guidelines. The Office of Communication is currently commissioning homilies and is publishing them under the title *Selected Sermons*. The Standing Liturgical Commission wishes to extend its gratitude to the Office of Communication for assuming this project and for its cooperation with the Commission.

MERGING OF THE STANDING LITURGICAL COMMISSION AND THE STANDING COMMISSION ON CHURCH MUSIC

During the past triennium, the chairmen of the Standing Liturgical Commission and the Standing Commission on Church Music have met together to discuss how the two Commissions could better coordinate their efforts, and furthermore, the chairmen of the respective Commissions have attended each other's meetings. Each Commission has already begun to discuss and explore the possibilities of merger, and the Standing Liturgical Commission will continue to do so during the next triennium. Therefore, it recommends the following resolution:

Resolution #A—98

Resolved, the House of _____ concurring, That the Standing Liturgical Commission be authorized to explore, with the Standing Commission on Church Music, the feasibility and desirability of merging the two Commissions, and, to this end, encourages the two Commissions to coordinate their schedules so that their respective meetings may be held at the same time and place.

RECOMMENDED CANONICAL CHANGES

In order to clarify the various ministries of lectors, lay readers, lay readers with pastoral or administrative responsibility, lay ministers of communion, catechists, and lay preachers, the Standing Liturgical Commission recommends the amendment of Canon III.26, to be renamed "Of Licensed Lay Ministries," as follows:

Resolution #A—99

Resolved, the House of _____ concurring, That Title III, Canon 26 be repealed and the following be substituted therefor:

CANON 26.

Of Licensed Lay Ministries

Sec. 1. Lay Persons desirous of serving the Church in one or more licensed ministries must be regular in participating in the worship of the Church and in receiving the Holy Communion. They must also be active in the support of, and contributors of record to, the Parish, Congregation, or Mission to which they belong. They shall submit

to the Bishop or Ecclesiastical Authority a written application stating the reason for seeking the office; evidence of communicant status as defined in Canon I.16, Sections 2 and 3; and a statement from their immediate Pastor, or, if there be no Pastor, from the vestry of the Parish or committee of the Mission in which they are canonically resident, declaring their fitness for the office. The Bishop may designate a representative or person or board with authority to act in the initial approval of applicants for licensing, and also in their training, examination, and certification, for licensing by the Bishop.

Sec. 2. A competent person, ready and desirous to serve in the conduct of public worship regularly and stately as a Lay Reader, as provided for in the rubrics of the Book of Common Prayer, shall procure a written license from the Bishop or Ecclesiastical Authority of the Diocese. Where a Presbyter is in charge, the request and recommendation of said Presbyter must have been previously signified to the Bishop or Ecclesiastical Authority. Permission shall not be granted a Lay Reader to conduct the service in a congregation without an ordained Minister, which, in the judgment of the Bishop or Ecclesiastical Authority, is able and has had reasonable opportunity to secure one.

Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed three years, and may be renewed or revoked at any time, at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's continuing interest and qualifications as evidenced in an annual written report to the Bishop. Such report shall include the comment and endorsement of the local ecclesiastical superior of the Lay Reader.

Sec. 4. In all matters relating to the conduct of the service, to the sermons or homilies to be read, and to proper dress or attire, the Lay Reader shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission, in which the Lay Reader is serving, and, in all cases, to the direction of the Bishop. The Lay Reader shall in every respect conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer. The Lay Reader shall not deliver sermons or addresses of his or her own composition unless licensed to do so under the provisions of Section 6 below.

Sec. 5. A Lay Reader, who is also assigned pastoral or administrative responsibility in a Congregation without an ordained Minister, shall be trained and examined and found competent in the following subjects:

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) The conduct of public worship.*
- (d) Use of the voice.*
- (e) Church history.*
- (f) The Church's doctrine as set forth in the creeds and in "An Outline of the Faith, or Catechism."*
- (g) Parish administration.*
- (h) Appropriate Canons.*
- (i) Pastoral care.*

Sec. 6. Lay Persons deemed competent, whether or not they are also licensed as Lay Readers, may, after instruction and examination, be licensed by the Bishop to preach. Such a license may be granted under the same provisions as are set forth in Section 3 above. Persons so licensed shall not preach in Congregations having a cleric in charge, except at the invitation of such Minister.

Sec. 7. Competent Lay Persons may be licensed by the Bishop to assist in the administration of Holy Communion. Such a license shall be given only upon the recommendation of the Minister in charge of the Parish, Congregation, or Mission in which the Person licensed is to serve. Such a license may be granted under the same provisions as are set forth in Section 3 above.

Sec. 8. Lay Persons may also be licensed by the Bishop to serve as Catechists. Such persons shall be trained, examined, and found competent in the following subjects:

- (a) The Holy Scriptures, contents and background.*
- (b) The Book of Common Prayer and The Hymnal.*
- (c) Church history.*
- (d) The Church's doctrine as set forth in the creeds and in "An Outline of the Faith, or Catechism."*
- (e) Methods of catechesis.*

Such a license may be granted under the same provisions as are set forth in Section 3 above.

Sec. 9.(a). A Lay Minister licensed in any Diocese may serve in a Congregation of another jurisdiction at the invitation of the Minister in charge, and with the consent of the Bishop thereof.

(b). A licensed Lay Minister may serve as such in a unit of the Armed Forces with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.

(c). The Presiding Bishop or the said Suffragan Bishop for the Armed Forces may grant a Lay Minister's license to a member of the Armed Forces for use therein, in accordance with the provisions of this Canon so far as they are applicable.

(d). A commissioned Officer of the Church Army, by virtue of that commission, is considered as having the authority of a licensed Lay Minister.

(e). Postulants and Candidates for Holy Orders, and those enrolled as regular students in recognized seminaries, are considered as having the authority of Lay Ministers as defined in this Canon.

Sec. 10. Nothing in this Canon shall be construed as denying the right of Lay Members of this Church to recite the Daily Office privately, or to officiate at the same, without license, to read lessons and to lead other parts of public services assigned to Lay Persons by the rubrics of the Book of Common Prayer, when requested to do so by the celebrant or officiant; or, subject to any guidelines set forth by the Bishop, to prevent Pastors of churches from appointing, in cases of need, and in the absence of those licensed to do so, Persons to act as Lay Readers, or to assist in the administration of Communion, on specific occasions.

The Standing Liturgical Commissions recommends for adoption the following amendment to Canon III.26:

Resolution #A—100

Resolved, the House of _____ concurring, That Canon 26 of Title III be amended by the enactment of a new Section, to be numbered Section 7, to read as follows:

Sec. 7. In the absence of sufficient Priests and Deacons to take Communion immediately following a principal service of the Holy Eucharist to those who, for reasonable cause, cannot be present, one or more Lay Persons, selected by the Rector or Priest-in-charge, specifically authorized by the Bishop, and publicly admitted to this office for a period not to exceed three years, may administer "Communion Under Special Circumstances;" Provided, that:

(1) Such persons are first to be trained under the supervision of their Rector or Priest-in-charge and found competent by such authority as the Bishop shall direct;

(2) It is to be clearly understood that such ministry is to share, not take the place of, the ministry of Priests and Deacons in the exercise of their office, and should normally be under the supervision of a Deacon;

(3) Persons so ministered to should also be visited regularly by the Clergy of the Parish;

(4) Nothing herein is to be construed to require that persons admitted to this office shall of necessity first be licensed as Lay Readers;

(5) Those admitted to this office are on all occasions to use the form for "Communion Under Special Circumstances," conforming to all directions contained therein, consistent with the provisions of this Canon;

(6) Those admitted to this office may be re-admitted for one or more periods not to exceed three years each, at the discretion of the Bishop, and Provided, that they meet all the requirements contained herein.

(7) Unconsumed elements shall be disposed of in accordance with the directions of the Bishop.

In order to clarify the usage of this Church with regard to Confirmation, Reaffirmation, and Reception, and in order to ensure that every person coming into the Episcopal Church receives the laying on of hands by a bishop of this Church, the Standing Liturgical Commission recommends the adoption of the following amendment to Canon I.16:

Resolution #A—101

Resolved, the House of _____ concurring, That Title I, Canon 16 be amended by the addition of Section 1(d) as follows:

Sec.1(d). An adult who has been baptized and has received the laying on of hands by a Bishop at Baptism, Confirmation, Reaffirmation, or Reception, is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

GOALS AND OBJECTIVES, TRIENNIUM 1986-1988

The work of the Standing Liturgical Commission during the next triennium will encompass the responsibilities set forth under the provisions of Title II, Canon 4, including the collection and collation of materials relating to future revision of the *Book of Common*

Prayer. In addition, it is a purpose of the Commission to create means for the Church to appropriate the *Book of Common Prayer*, *The Hymnal*, the *Book of Occasional Services*, and *Lesser Feasts and Fasts*, through greater understanding of their contents and increasing competency in their use. In order to do this, the Commission will continue its work on the following:

1. The study and evaluation of the calendar.
2. Proposed extended use and evaluation of the Common Lectionary.
3. Research on inclusive language issues in worship.

The Commission hopes to receive authorization to produce experimental inclusive language liturgies and to guide experimental use of the *Inclusive Language Lectionary* published by the National Council of Churches of Christ.

The Commission will maintain its liaison relationships with Anglican and ecumenical organizations with liturgical interests. It will continue its close relationship with the Standing Commission on Church Music. In the next triennium, the Commission will study the possibility of a merger of the Standing Liturgical Commission and the Standing Commission on Church Music, beginning with the suggestion that the two Commissions try to schedule their separate meetings at the same time and place.

During this triennium, the Commission has come to realize the need for greater influence on the worship of local parishes. Therefore, we take as an objective for the next triennium the stimulation and nurture of a network of provincial organizations, diocesan Liturgical Commissions, bishops, and parish priests already concerned with this work, in order to realize the maximum benefit of the Church's investment in Prayer Book and Hymnal revision, and to create an effective vehicle for the mission and renewal of the Church.

In cooperation with Church Center staff, the Commission will continue to develop special projects in support of its general goals, including:

1. Commissioning, publishing, and circulating *Occasional Papers* related to the understanding and use of the authorized liturgical books;
2. Continued cooperation along present lines with the Office of Communication of the national Church regarding the "Selected Sermons" project;
3. Development of a replicable workshop focused on the training of lay ministers in worship;
4. Identify and pursue improved means for the distribution of liturgical material.

To accomplish these goals and objectives, the Commission intends two regular meetings per year during the triennium and four working committees (language, calendar, lectionary, and editorial). It is vital that a staff person be provided to assist the Commission in attaining its goals and objectives and to develop and maintain a permanent filing system at the Church Center for Commission materials, especially those materials bearing upon future revision of the *Book of Common Prayer*.

THE BLUE BOOK

PROPOSED BUDGET, TRIENNIUM 1986-1988

	<i>Triennium Budget, 1986-88</i>	<i>Budget 1986</i>	<i>Budget 1987</i>	<i>Budget 1988</i>
Pre-meeting administrative cost: (Including mailing, duplication, telephone, and postage)	\$ 1,700	\$ 1,050	\$ 300	\$ 350
Meetings of Standing Liturgical Commission (2 per year)	23,645	7,500	7,875	8,270
Author's fees (<i>Occasional Papers</i>)	2,250	750	750	750
Special consultants	1,200	400	400	400
Committees of Standing Liturgical Commission:				
Language	2,700	900	900	900
Calendar	4,800	1,600	1,600	1,600
Editorial	2,400	800	800	800
Lectionary	1,200	400	400	400
Participation in annual conferences	4,098	1,300	1,365	1,433
Total	<u>\$43,993</u>	<u>\$14,700</u>	<u>\$14,390</u>	<u>\$14,903</u>

The Standing Liturgical Commission recommends the adoption of the following resolution:

Resolution #A—102

Resolved, the House of _____ concurring, That this 68th General Convention allocate from the Assessment Budget of the General Convention during the triennium 1986-1988 the sum of \$43,993 for the expenses of the Standing Liturgical Commission.

Respectfully submitted,

Ronald V. Haizlip