

The Standing Liturgical Commission

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*NOTE: The *Supplemental Liturgical Texts*, part of this report, are printed in a separate document.

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. 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. Canon Lloyd S. Casson (1991)
- The Rev. Robert J. Brooks (1991)
- The Rev. Louis Weil (1991)

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. O'Kelley Whitaker, House of Bishops, and the Rev. Nan Peete, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

MEETINGS

The commission organized in January 1986 and elected the Rt. Rev. Vincent K. Pettit as chair, the Rev. Louis Weil as vice chair, and Mr. Ronald V. Haizlip as secretary.

The commission has met during the triennium as follows:

- January 20-23, 1986, in New York, New York
- April 28-30, 1986, in Nashotah, Wisconsin
- November 21-23, 1986, in Berkeley, California
- February 5-6, 1987, in New York, New York
- June 24-26, 1987, in New York, New York
- October 26-30, 1987, in Cazenovia, New York
- December 9-11, 1987, in Des Plaines, Illinois

MEMORAL MINUTE—DR. CHARLES RADFORD LAWRENCE

Whereas, Charles R. Lawrence was elected President of the House of Deputies at the Sixty-fifth General Convention of the Episcopal Church, meeting in Minneapolis in 1976; and

Whereas, he served in that capacity during the next three General Conventions, retiring after the Anaheim Convention of 1985; and

Whereas, during those years, our present *Book of Common Prayer* passed both its first and second readings—in 1976 and 1979—and was introduced amid much controversy as the official Prayer Book of this Church, making the work of the Standing Liturgical Commission crucial in the life of the Church at large; and

Whereas, with his customary unflinching wisdom, patience, good humor, and charity, Dr. Lawrence supported the work of this Commission and guided necessary legislation through the intricate machinery of the House of Deputies; and

Whereas, Dr. Lawrence was deeply concerned to advance the cause of lay ministry, which matter came to fuller liturgical expression in the 1979 Prayer Book than heretofore, and was in total sympathetic agreement with the thrusts of that book; therefore be it

Resolved, That the Standing Liturgical Commission, meeting in Berkeley, California, on November 21-23, 1986, gives thanks to Almighty God for the life and ministry of Dr. Lawrence, for his strong voice on behalf of justice, for his witness to the love of Christ, and for his interest and participation in the public worship of the Church; and we express our deepest sympathy and affection to the members of his family.

COMMITTEES

During the past triennium, the commission has had four working committees as follows:

1. The *Permanent Committee on the Calendar* has been 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 has chaired this committee, and the other members were the Rev. Donald L. Garfield, the Rev. Professor Thomas J. Talley, and Howard E. Galley, Jr.

2. The *Committee on the Lectionary*, whose members were Canon Guilbert (chair) and Howard E. Galley, Jr., has continued its supervision of the trial use, in selected parishes, of a proposed revision of the three-year lectionary.

3. The *Committee on Initiation* was charged with responding to the mandate of the 1985 General Convention to produce guidelines and resources for the implementation

LITURGICAL COMMISSION

of a practical catechumenate with experimental use in pilot parishes. The committee was to be assisted by the Education for Mission and Ministry Unit at the Church Center in the development of resources. Rites for the welcoming of those transferring to a new parish were also to be offered. Father Brooks chaired this committee, whose members were the Rt. Rev. James R. Moodey (Ohio), the Rev. Canon Michael Merriman (California), the Rev. Rick Campbell (Oregon), Mrs. Anne Carter Mahaffey (Kentucky), Mr. Garey Atkinson (Texas), and Mr. Juan Cabrero (California). The drafting sub-committee was composed of Canon Merriman and Mr. Cabrero.

4. The *Committee on Supplemental Liturgical Texts*, originally named the "Committee on Inclusive Language Liturgy," has labored to produce, at the request of the General Convention 1985, "inclusive language texts for the regular services of the Church" which are being presented to this General Convention. Canon Casson has chaired this committee and has been assisted by the Rev. Sarah H. Motley, coordinator.

FINANCIAL REPORT

	1986	
Appropriation		\$14,700.00
Expenses		
For meetings of the commission and committees—travel and subsistence—and administrative		\$23,125.70
	1987	
Appropriation		\$99,000.00
Expenses		
For meetings of the Commission and Committees—travel and subsistence—and administrative		\$86,298.00
	1988	
Appropriation		\$17,900.00
Expenses (estimated)		
For meetings of the commission and committees—travel and subsistence—and administrative (including preparation of supplemental Blue Book material)		\$17,900.00

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 Commission recommends the adoption of the following resolutions:

Resolution #A094

Resolved, the House of _____ concurring, **That the following commemorations, proposed by the General Convention of 1985, be adopted as an alteration of the Calendar of the Church Year:**

January 12—Aelred, Abbot of Rievaulx, 1167

April 4 (or January 15)—Martin Luther King, Jr., Civil Rights Leader, 1968

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

September 9—Constance, Nun, and her Companions, 1878

October 14—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—Kamahameha and Emma, King and Queen of Hawaii, 1863, 1885; and be it further

Resolved, That the foregoing commemorations, together with their Propers, as approved for trial use by the General Convention of 1985, be included in future printings of Lesser Feasts and Fasts.

In response to Resolution D101a of the 68th General Convention, requesting “the Standing Liturgical Commission to take such steps as are necessary to produce a Calendar of the Church Year which will add additional women,” the SLC offers the following resolution:

Resolution #A095

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 9—Julia Chester Emery, Missionary, 1922

February 1—Brigid, Abbess of Kildare, 535

May 18—Florence Nightingale, Nurse, 1910

June 15—Evelyn Underhill, Theologian and Mystic, 1941

August 27—Thomas Gallaudet, Priest, 1902

December 13—Lucy, Martyr of Sicily, 303

*syk. priest
and Henry Winter 1902
1890*

Biographical Notes:

Julia Chester Emery—executive for women’s work at the national headquarters for 40 years, among them the formative years of what was then known as the Women’s Auxiliary to the Board of Missions.

Brigid—Abbess of Kildare in Ireland, promoter of monastic communities for women as part of the conversion of Ireland inaugurated by Saint Patrick.

Florence Nightingale—known affectionately as “the Lady of the Lamp”; an English nurse who, as a result of her experience in the Crimean War (1853-1856), was instrumental in bringing about the reform of hospital procedures and nurses’ training; she is included in Canadian, English, and Lutheran calendars.

Evelyn Underhill—noted lay theologian, lecturer, and writer; author of *Mysticism, The Mystic Way*, and other works, the most influential of which was her classic, *Worship*, published in 1937.

Thomas Gallaudet—known as “the Apostle to the Deaf”; ministry to those who are deaf in the Episcopal Church began with him.

Lucy—a fourth-century martyr in Sicily whose day, December 13, is a traditional part of the Nativity observance among Scandinavians.

Resolution #A096

Resolved, the House of _____ concurring, **That the General Convention of 1988 authorize, for trial use until the General Convention of 1991, the commemorations proposed by this Convention, with the following Propers:**

JULIA CHESTER EMERY

I. O God, whose purposes never fail, and who dost constantly build up thy Church upon the love and devotion of thy saints: We give thee thanks for thy servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of thy Church, and grant that we, in our day, may merit thy commendation, "Well done, thou good and faithful servant"; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O God, whose purposes never fail, you constantly build up your Church upon the love and devotion of your saints: We give you thanks for your servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of the Church, and grant that we, in our day, may merit your commendation, "Well done, good and faithful servant"; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—67 or 96:1-7

Lessons—Romans 12:6-13; Mark 10:42-45

Preface of a Saint (2)

BRIGID (BRIDE)

I. Everliving God, we rejoice today in the fellowship of thy blessed servant Brigid, and we give thee thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve thee all our days; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II. Everliving God, we rejoice today in the fellowship of your blessed servant Brigid, and we give you thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve you all our days; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm—138 or 1

Lessons—1 Corinthians 1:26-31; Matthew 6:25-33

Preface of a Saint (2)

FLORENCE NIGHTINGALE

I. Life-giving God, thou alone hast power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the example of thy servant Florence Nightingale, that they, bearing with them thy Presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the Healer of body and soul, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Life-giving God, you alone have power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the example of your servant Florence Nightingale, that they, bearing with them your Presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the Healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—34:15-22 or 23

Lessons—Ezekiel 34:11-16; Matthew 25:31-40

Preface of a Saint (2)

EVELYN UNDERHILL

I. O God, Origin, Sustainer, and End of all thy creatures: Grant that thy Church, taught by thy servant Evelyn Underhill, guarded evermore by thy power, and guided by thy Spirit into the light of truth, may continually offer to thee all glory and thanksgiving, and attain with thy saints the blessed hope of everlasting life, which thou hast promised us by our Savior Jesus Christ; who with thee and the same Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II. O God, Origin, Sustainer, and End of all your creatures: Grant that your Church, taught by your servant Evelyn Underhill, guarded evermore by your power, and guided by your Spirit into the light of truth, may continually offer to you all glory and thanksgiving, and attain with your saints the blessed hope of everlasting life, which you have promised us by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm—96:7-13 or 37:3-6,32-33

Lessons—Wisdom 7:24-8:1; John 4:19-24

Preface of the Dedication of a Church

THOMAS GALLAUDET

I. O loving God, who willest that everyone should come to thee and be saved: We bless thy holy Name for thy servant Thomas Gallaudet, whose labors with and for those who are deaf we commemorate today, and we pray that thou wouldest continually move thy Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O Loving God, whose will it is that everyone should come to you and be saved: We bless your holy Name for your servant Thomas Gallaudet, whose labors with and for those who are deaf we commemorate today, and we pray that you will continually move your Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm—19:1-6 or 96:1-7

Lessons—Isaiah 35:3-6a; Mark 7:32-37

Preface of Pentecost

LUCY

I. Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy martyr Lucy: Grant to us, thy humble servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr Lucy: Grant to us, your humble servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm—18:21-29 or 116:1-8

Lessons—Revelation 7:13-17; Mark 8:34-38

Preface of a Saint (3)

In response to Resolution A092a from the 68th General Convention, requesting clear and detailed suggested guidelines by which new names are added to the Calendar of the Church Year, the Standing Liturgical Commission offers the following resolution:

Resolution #A097

Resolved, the House of _____ concurring, **That the General Convention approve and endorse the following criteria for the inclusion of additional commemorations within the Calendar of the Church Year:**

1. Historicity

Saints' days are not celebrations of ideas that have been given mythical expression. Christianity is a radically historical religion and sees history as the locus of God's action. We should not, therefore, celebrate the lives of saints who are, in fact, only mythical figures. This does not, of course, preclude the liturgical celebration of spiritual or theological realities which are not presented as human lives within history.

2. Christianity

While the patriarchs and prophets of the Old Testament are a vital part of Christian history, and have been celebrated in various traditions, those persons included in a liturgical calendar should be identified with Christian history. For those who have lived within the Christian era, this will normally mean that they were baptized, or that they suffered martyrdom while catechumens.

3. Significance

While no soul is insignificant, first attention should be given to those persons who seem particularly important for the contemporary life of the Episcopal Church, taking care that this contemporary life is understood as but one moment in the total history of the Christian Church and the whole history of salvation.

4. Historical Perspective

Saving the possibility of more immediate local commemorations using the Common of Saints, no persons should be listed in the Calendar before the elapse of two generations (normally fifty years) from that person's death.

5. Memorability

In addition to its concern to keep well-known witnesses of the faith within the living memory of our liturgical prayer, the Church should also remember other witnesses to its life and mission for whom such attention has been lacking.

COMMITTEE ON THE LECTIONARY

This committee continued its work in supervising and evaluating the trial use, in selected parishes, of the proposed revision of the three-year lectionary from the

Consultation on Common Texts (CCT). The General Convention 1985 had authorized the continuation of trial use during the 1986-1988 triennium. However, by early 1986, of the 75 or 80 parishes that had originally agreed to use the proposed lectionary, only one parish was consistently reporting its evaluations. Many people were not satisfied with the lectionary, due mainly to the incongruence between the Old Testament and the Gospel readings in the post-Pentecost season. Father Brooks and Canon Guilbert reported to the CCT that the Standing Liturgical Commission would not recommend continuation of the Episcopal Church's trial use of the Common Lectionary. Other churches involved in the evaluation process (notably the Lutherans) had also expressed similar dissatisfaction, as a result of which the CCT has elected to call a "Consultation on the Common Lectionary" in April 1988 to address the evaluation critiques and to receive critiques and suggestions from scriptural scholars. The Episcopal Church is still committed to the idea of a Common Lectionary and is completely involved in this process through its representatives to the CCT, Canon Guilbert and Father Brooks.

COMMITTEE ON INITIATION

This committee met regularly during the past triennium to respond to the mandate of the 1985 General Convention concerning the catechumenate. In addition, the commission directed the committee to study initiation issues in the Church and to report on needed action. To insure close coordination with the Education for Mission and Ministry Unit, several staff members were invited to observe meetings of the committee. Those who were present at one or more meetings were the Rev. A. Wayne Schwab and the Rev. Barbara Taylor.

Mr. Schwab also was able to keep the committee informed on pilot diocesan catechumenal projects in the dioceses of Milwaukee and West Tennessee. The Ven. Frank Cohoon, Archdeacon of Kansas, met with the committee to report on programs in the dioceses of Kansas, Chicago, Missouri, and Western Kansas that focus on renewal of all the baptized at the parish level. Father Brooks briefed the committee in detail on final action on the catechumenate rites by the U.S. Catholic Conference. As a result, the committee was able to survey the variety of catechumenal and related programs within the Episcopal Church and the U.S. Roman Catholic Church. The principles of the catechumenate and parallel rites for baptized persons which are recommended to General Convention are based on an engagement with the full range of pastoral experience and scholarship currently available. The Standing Liturgical Commission recommends the adoption of the following resolutions:

Resolution #A098

Resolved, the House of _____ concurring, **That the following principles and additional directions for implementation of the catechumenate be added as a new section to the text "Concerning the Catechumenate" in the rites entitled "Preparing Adults for Holy Baptism: the Catechumenate" in *The Book of Occasional Services*, 1979:**

Principles of Implementation

1. A catechumen is defined as an unbaptized adult. These rites are appropriate for use only with such persons.
2. During the period of the catechumenate, the context of catechesis is a continual reflection on Scripture, Christian prayer, worship, and the catechumen's work for social justice. These elements are more or less a part of each catechetical session.
3. The principal curriculum for each catechetical session is reflection on the

respective readings of the Sunday Eucharistic Lectionary as these illumine the faith journey of catechumens, sponsors, and catechists.

4. The catechetical methodology of the catechumenal and baptismal rites is: experience first, then reflect. As the catechumen journeys from inquiry to baptism, there is formation of an ability to discern God's activity in the events of one's life. It is not appropriate, then, to discuss any of the services prior to their celebration. It is appropriate that sponsors be well prepared for their ministry in the respective services and to guide and support their catechumen during the celebration.

5. The catechumenate exists throughout the year in the parish, and persons may enter at any time. The catechumenate is of undetermined length for each catechumen. The appropriate time for the call to Candidacy for Baptism is discerned by sponsors, catechists, and clergy on behalf of the local congregation. Baptism of catechumens is normally reserved for the Great Vigil of Easter.

6. Since the catechumenate is ecclesial formation for the ministry of the baptized, it is appropriate that the catechists be representative of the diversity of the local congregation.

7. It is appropriate for those catechumens baptized at the Great Vigil of Easter to join the ministry of sponsor or catechist for new catechumens at the conclusion of the Great Fifty Days.

Additional Directions:

1. When there are candidates for baptisms at the Great Vigil of Easter, it is appropriate in any year to use the Sunday lectionary for Year A during Lent and the Great Fifty Days of Easter.

2. In parishes where catechumens are dismissed from the Sunday Eucharist, it is appropriate that this take place following the sermon. The celebrant should send them forth from the Assembly with a blessing and commission to study the Word they have received. Catechumens should be accompanied from the Assembly by their sponsors and catechists to the place for the catechetical session.

3. It is appropriate that the Apostles' (or Nicene) Creed be given to the Candidates for Baptism on the Third Sunday in Lent and the Lord's Prayer be given to them on the Fifth Sunday in Lent following the "Prayers for the Candidates for Baptism" on those Sundays.

Resolution #A099

Resolved, the House of _____ concurring, **That the following rite be authorized for use in this Church:**

**Preparation of Baptized Persons
for
Reaffirmation of the Baptismal Covenant**

Concerning the Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant

This series of rites and stages of preparation employs a process similar to that of the catechumenate to prepare mature baptized persons to reaffirm their baptismal covenant and receive the laying on of hands by the bishop. It is also appropriate for already confirmed persons who wish to enter a time of disciplined renewal of the baptismal covenant and for those who have transferred into a new congregation.

It is important to note, however, that this is not the catechumenate, which is appropriate only for the unbaptized. In some congregations, it may be desirable, due to limited resources, for catechumens and the previously baptized to attend meetings together during each stage. Care should be taken, however, to underscore the full and complete Christian membership of the baptized. For this reason, the rites of the catechumenate are not appropriate for them. During meetings, prayers offered for the baptized should acknowledge their baptism. Good examples of such prayers are found in the weekday collects for the Great Fifty Days of Easter in *Lesser Feasts and Fasts*. When they join the catechumens in their meetings, the baptized may appropriately be considered as assisting the catechists.

There are three stages of preparation and formation, each concluding with a rite as a transition. A final period after the third rite leads to the Reaffirmation of the Baptismal Covenant at the Easter Vigil and the presentation of the candidate to the bishop for Confirmation, Reception, or Commitment to Christian Service during the Great Fifty Days of Easter. Throughout, the candidate is valued by the community as a living example of our common need to reexamine and reaffirm our baptismal covenant, and as a model of conversion.

Lastly, the rites attempt to make full use of the existing symbolic language of the liturgy, through the use of actions and physical symbols as well as words.

Stage 1. A period of inquiry designed for story sharing and to give persons enough information about Christian faith and practice and the life of the local community so they may determine if they wish to enter a disciplined period of mature formation in the story of God's saving deeds, prayer, worship, and service. At the conclusion of this period, one or more sponsors are chosen from the local congregation.

Rite 1. The Welcoming of Baptized Christians into a Community.

Stage 2. This is a longer period during which those being formed, along with sponsors, catechists, and other members of the community engage in deeper exploration of faith and ministry.

This formation period is based on a pattern of experience followed by reflection. The baptized persons explore the meanings of baptism and the baptismal covenant, while discerning the type of service to which God calls them in the context of the local community. The sponsors and catechists in turn train and support them in that service and help them to reflect theologically on their experience of ministry through the study of Scripture, in prayer, and in worship. Substantial periods of time are spent doing ministry and reflecting on it with catechists and sponsors.

Baptized candidates take part in the Eucharist, including the reception of Holy Communion, unless prevented by penitential discipline.

Rite 2. The Calling of the Baptized to Continuing Conversion

Stage 3. This is a stage of immediate preparation for Reaffirmation of the Baptismal Covenant at the Easter Vigil. The candidates focus on the Lenten disciplines and their role in ministry to others. In their group meetings, candidates for reaffirmation share their ongoing experience of conversion—especially with those catechumens who are preparing for baptism—and explore more deeply the life of prayer and ministry.

Rite 3. Maundy Thursday Rite for Baptized Persons in Preparation for the Paschal Holy Days

The baptized reaffirm their baptismal covenant at the Easter Vigil. It is appropriate for them to join those baptized at the same Vigil in the post-baptismal catechesis during the Great Fifty Days of Easter.

If the Bishop was not present at the Vigil, the baptized are presented to him during the Great Fifty Days for the laying on of hands, reception, or commitment to Christian service, as appropriate.

Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant

1. The Welcoming of Baptized Christians into a Community

This rite is used at the principal Sunday Eucharist. It is provided for baptized persons who have been inquiring about life in the community. Those who wish to pursue a disciplined exploration of the implications of Christian living are recognized by the community and welcomed to begin this process.

During the Prayers of the People, those about to be welcomed are prayed for by name.

After the Prayers of the People, the senior warden or other representative of the community presents the baptized to the celebrant with these or other words:

N., we present to you these persons (or N., N.,) who are baptized members of the Body of Christ and we welcome them to our community as they undertake a process of growth in the meaning of their baptism.

Celebrant: (to each baptized person) what do you seek?

Answer: Renewal of my life in Christ.

C: In baptism, you died with Christ Jesus to the forces of evil and rose to new life as members of his Body. Will you study the promises made at your baptism, and strive to keep them in the fellowship of this community and the rest of the Church?

A: I will, with God's help.

C: Will you attend the worship of God regularly with us, to hear God's word and to celebrate the mystery of Christ's dying and rising?

A: I will, with God's help.

C: Will you join us in our life of service to those who are poor, outcast, or powerless?

A: I will, with God's help.

C: Will you strive to recognize the gifts that God has given you and discern how they are to be used in the building up of God's reign of peace and justice?

A: I will, with God's help.

C: (to the sponsors/companions/friends) You have been chosen by this community to serve as companions to these persons. Will you support them by prayer and example and help them to grow in the knowledge and love of God?

Sponsors: We will, with God's help.

C: (to the congregation) Will you who witness this new beginning keep (N., N.) in your prayers and help them, share with them your ministry, bear their burdens, and forgive and encourage them?

People: We will, with God's help.

The new members remain standing. The sponsors place a hand on their shoulders.

C: (extending both hands toward the baptized) Blessed are you, our God, our Maker, for you form us in your image and restore us in Jesus Christ. In baptism, *N., N.*, were buried with Christ and rose to new life in him. Renew them in your Holy Spirit, that they may grow as members of Christ. Strengthen their union with the rest of his Body as they join us in our life of praise and service; through our Savior, Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever.

All: Amen.

In full view of all, the baptized write their names in the church's register of baptized persons. The deacon or a sponsor calls out the names as they are written.

C: Please welcome the new members of the community.

People: We recognize you as members of the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The service continues with the Peace. It is appropriate for the new members to greet as many of the faithful as possible. Some may also read the lessons, present the Bread and Wine, and perform other liturgical functions for which they have been previously qualified.

2. The Calling of the Baptized to Continuing Conversion

This rite is used at the principal service on Ash Wednesday. In it, baptized persons who have been exploring the implications of their baptismal covenant and are preparing to reaffirm it at the coming Easter Vigil are recognized as examples of conversion for the congregation in its journey towards Easter.

After the Blessing of the Ashes and before their imposition, the senior warden or other representative of the congregation presents the baptized to the celebrant with these or other words:

N., we present to you N., N., who have been growing in an understanding of their call as Christians among us and now desire to undertake a more intense preparation to renew their baptismal covenant this coming Easter.

C: Have they studied the promises made at their baptism and strived to keep them in fellowship with this community and the rest of the Church?

Sponsors: They have.

C: Have they attended worship regularly to hear God's word and to celebrate the mystery of Christ's dying and rising?

Sponsors: They have.

C: Have they joined us in our life of service to those who are poor, outcast, or powerless?

Sponsors: They have.

C: Have they strived to recognize the gifts that God has given them and to discern how they are to be used in the building up of God's reign of peace and justice?

Sponsors: They have.

C: (to the baptized) Will you strive to set an example for us (and especially for

those among us who are preparing for baptism) of that turning towards Jesus Christ which marks true conversion?

A: We will, with God's help.

C: *(to the sponsors)* Will you accompany these candidates in their journey of conversion and help them to renew their commitment to Christ?

Sponsors: We will, with God's help.

In full view of the congregation, the candidates kneel or bow their heads. Their sponsors stand behind them and place a hand on their shoulders.

C: *(extending both hands towards the candidates)* Blessed are you, our God, our Maker, for you faithfully call us to return to you and do not abandon us to our own selfishness. You have given *N., N.*, to us as examples of our reliance on you. Renew your Holy Spirit in them that they may lead us in our turning back to you as they prepare to celebrate with us Christ's passage from death to life, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: Amen.

The candidates stand.

C: Receive ashes as a symbol of repentance and conversion and show us by your example how to turn to Christ.

The Celebrant imposes ashes on the candidates using the words of imposition on page 265 of the Book of Common Prayer.

The candidates join the celebrant in imposing ashes on the congregation.

The second Preface of Lent is used.

During the Lenten season, the candidates are prayed for by name at the Prayers of the People, separately from any catechumens.

3. Maundy Thursday Rite of Preparation for the Paschal Holy Days

This rite is used at the principal service on Maundy Thursday. In it, baptized persons who have been preparing for reaffirmation of their baptismal covenant at the Easter Vigil are further recognized as members so they may join the community in its Paschal celebration.

When this rite is used, the appropriate Gospel is John 13:1-15.

Before the foot-washing ceremony, the candidates for reaffirmation and their sponsors stand before the celebrant in full view of the congregation.

C: *(to the candidates and their sponsors)* *N., N.*, you have been setting an example for us of that true turning to God which lies at the heart of our Christian calling. Tonight we welcome you to join us as disciples of Jesus Christ by imitating his example and dedicating yourselves to service among us in this community. Christ Jesus came among us not to be served but to serve. Tonight we wash your feet as a sign of the servanthood to which Christ has called us and we ask you in turn to join us in this symbol of our discipleship. *N., N.*, are you prepared to join us in our life of service?

Candidates: We are prepared.

The service continues with a rite of reconciliation, beginning on page 450 of the Book of Common Prayer with the words, "Now in the presence of Christ . . . ," omitting the confession of particular sins ("Especially . . ."). The celebrant lays a hand on each candidate while saying the first form of absolution ("Our Lord . . . who offered . . .").

The candidates' feet are washed. When all are ready, the celebrant distributes basins, ewers, and towels to the candidates, saying to each:

C: May Christ strengthen you in the service which he lays upon you.

The candidates in turn wash the feet of other members of the congregation.

The service proceeds immediately with the Peace. It is appropriate to use Eucharistic Prayer D, including in it intercessions for the Church and for the world.

Resolution #A100

Resolved, the House of _____ concurring, **That the following rite be authorized for use in this Church:**

**The Preparation of Parents and Godparents
for
the Baptism of Infants and Young Children**

Concerning the Preparation of Parents and Godparents for the Baptism of Infants and Young Children

This process is designed to deepen the Christian formation of those who will present infants and young children for baptism. Its division into stages—each concluding with a rite—parallels the form of the catechumenate. It is essential, however, that these persons be distinguished from the catechumens except when they may be themselves preparing for baptism, and therefore catechumens.

Stage 1. This stage begins as soon as the parents discover the pregnancy. In consultation with their pastor, they choose godparents. The godparents must be baptized persons and at least one a member of the local community. A schedule of meetings throughout the pregnancy is planned. This is a brief stage, leading shortly to the first rite.

Rite 1. The Blessing of Parents at the Beginning of Pregnancy

This rite appears in *The Book of Occasional Services* as "The Blessing of a Pregnant Woman." In order to more strongly indicate the role of the father, the following changes should be made, in addition to changing the title. (If the father is not present or not involved, the rite follows the form for a woman, omitting the father's name in the prayers.)

In the opening prayer, the father's name as well as the mother's is used, and "they" replaces "she."

After the fourth petition is added:

Blessed are you, our God. May *N. and N.*, along with their child's godparents, *N. and N.* (and *N. and N.*, their other children), find their faith deepened and their ministry strengthened as they prepare for this child's birth and baptism. *Amen.*

This rite takes place at the Sunday Eucharist after the Prayers of the People. It is followed by the Peace.

Stage 2. This period consists of the remainder of the pregnancy and the time of birth. During this stage, the parents, their other children, and the godparents meet

regularly with one or more catechists to deepen their formation in salvation history, prayer, worship, and social ministry. Its educational pattern is one of experience followed by reflection. In their daily lives, participants find ample resources for reflection upon the ways in which their own baptismal covenant is being lived within their vocation of marriage, family, and child-bearing. They also explore prayer and worship in the home as an extension of the liturgy of the Church and in the context of the Church Year, and they grow in an understanding of the household as a domestic manifestation of the People of God whose life together is part of the history of salvation.

If a parent is a catechumen, this process takes place within the catechumenate. A baptized spouse may serve as sponsor for the catechumen.

Rite 2. Thanksgiving for the Birth or Adoption of a Child

This rite is found in the *Book of Common Prayer*. Of the final prayers, the prayer "For a child not yet baptized" (page 444) is appropriate. The celebrant signs the infant with the cross and announces the date of the baptism. Henceforth the child is prayed for by name at the Prayers of the People, until the baptismal day.

Stage 3. In this period of preparation for baptism, the parents and godparents continue to meet with the catechist(s). Couples or individuals who have raised children in the Church may be helpful as resources or catechists, as may be others who have completed this process previously. The experience of parenthood furnishes new challenges to faith and ministry upon which reflection will be fruitful. The process of family life, sharing in the congregation's life of worship, and ministry to others will find new shape with the advent of the new child.

This is also a time to explore more fully the responsibilities that the parents and godparents will accept at the baptism. They explore topics such as: the best way to interpret the meaning of the Eucharist to a child partaking of it in his or her growing years; how to model ministry and prayer for the growing child; and ways of introducing the child to the story of salvation. The role of the godparents is also more fully developed.

Rite 3. Holy Baptism

In accordance with the *Book of Common Prayer*, this will take place on a major baptismal day at a principal service of worship. The infant will be signed (with chrism, if desired) and will receive Holy Communion (in the form of a few drops of wine if it is not yet weaned).

After this, the parents, godparents, and congregation have the responsibility of carrying out the child's formation in salvation history, prayer, worship, and social ministry. Childhood and adolescence will be a time of formation and exploration of the mysteries of the faith, moving towards the goal of reaffirmation of the baptismal covenant at a mature age.

Those who lead this preparation process should include laity and clergy. Deacons have a special role as leaders of servant ministry, as do those who have reared children in the Church, even if they seem to have had little success. Whenever possible, the bishop should preside over the rites and take part in the teaching. The bishop will also preside at the baptism whenever possible.

Adaptation for the Presentation of Young Children for Baptism

Deferred Baptism

In the case of young children, the parents may, in consultation with the pastor of the congregation, determine to defer baptism until the child is old enough to go through the catechumenate. In such a case, parents go through the same process during the

pregnancy and birth, but the stages conclude not with baptism but with the admission of the child to the catechumenate (*The Book of Occasional Services*, page 115). The parents and godparents should receive ongoing support in the formation of the child.

Presentation of children

When parents present a child for baptism without having gone through this process beginning at pregnancy, the first and second stages above are combined. The first rite is dropped and the second rite is the enrollment of the child as a candidate for baptism (adapted to circumstances). After a final period of preparation (perhaps along with adult candidates), the child is baptized.

It is important to acknowledge that, if a difficulty arises during the course of the pregnancy, the godparents and catechists are the primary ministers to the parents. If the pregnancy is terminated by miscarriage, or if the baby is stillborn, these persons continue to support and assist the parents in dealing with such an event.

It should be noted that a baby with congenital deficiencies (including mental or learning disabilities) should be baptized. In cases where it seems necessary to perform an emergency baptism, the sponsoring group supports the parents. If the infant survives, the formative period may continue and the formal celebration of the baptism takes place on a major baptismal day.

Resolution #A101

Resolved, the House of _____ concurring, **That the document *Children and Communion* of the International Consultation of Anglican Liturgists, Boston, 1985, be commended to the Church for study and implementation of its recommendations in the next triennium.**

Resolution #A102

Resolved, the House of _____ concurring, **That *The Common Baptismal Liturgy of the Consultation on Common Texts* be commended for study and evaluation, and be authorized for experimental use with development of pilot projects in parishes in each province.**

The commission approved the following recommendations from the committee:

1. Endorsed the production of a film or videotape on the catechumenal process as an educational resource;
2. Endorsed the reprinting of *Prayer Book Studies 26 (Supplement)* as an educational resource on the liturgy of Holy Baptism;
3. Cosponsored a national conference on the catechumenate with Associated Parishes and Grace Cathedral, San Francisco;
4. Requested that the rites for "Preparing Adults for Holy Baptism" in *The Book of Occasional Services*, together with the new rites proposed to the 1988 General Convention, be published with the liturgy of Holy Baptism from the Prayer Book in one book of initiation services for use by the Church.

During the next triennium, this committee will:

1. Collaborate with the Education for Mission and Ministry Unit in the design of program for the implementation of the practical catechumenate and parallel methods of formation in parishes;
2. Engage in evaluation of catechumenal and other rites;
3. Insure that implementation programs are consistent with the rites;

4. Be in touch with other denominations' attempts to develop the catechumenate;
5. Draft an *Occasional Paper* on pastoral implementation of Christian Initiation;
6. Initiate and evaluate the use of the Baptismal Liturgy of the Consultation on Common Texts in pilot parishes in each province;
7. Appoint and oversee two representatives from the Committee to be members of the Education for Mission and Ministry Unit Task Force assisting pilot diocesan programs in the catechumenate and publishing educational resources.

COMMITTEE ON SUPPLEMENTAL LITURGICAL TEXTS

Note: The report of this committee is presented in two parts. In the Blue Book will be found descriptions of the committee's work. In a separate document, the *Supplemental Liturgical Texts* will be found, along with introductory and explanatory background material to the texts. The reader is asked to refer to both parts of this report.

Enabling Resolution 1985

Resolution A095a from the General Convention 1985 stated: "... That the Standing Liturgical Commission be directed to prepare inclusive language texts for the regular services of the Church, i.e., Morning and Evening Prayer and the Holy Eucharist, to be proposed for trial use at the next meeting of the General Convention in accordance with Article X of the Constitution and Canon II.3.6(a)."

Presenting Resolution 1988

Resolution #A103

Resolved, the House of _____ concurring, **That the Standing Liturgical Commission presents to this Sixty-ninth General Convention for its approval the experience and the texts of the work of this Commission and its Committee on Supplemental Liturgical Texts for continuing study and development throughout the next triennium, under the coordination of the Standing Liturgical Commission; and be it further**

Resolved, **That this Sixty-ninth General Convention authorize, for experimental use, under the direction of the diocesan bishop or the ecclesiastical authority, for a period of three years beginning Advent 1988, the *Supplemental Liturgical Texts*.**

History

September 1985

General Convention; Resolution A095a

January—April 1986

SLC meetings; Canon Lloyd Casson appointed convener of the committee; the Rev. Sarah Motley appointed coordinator; "Nashotah Guidelines" approved

September 1986

Committee on Inclusive Language Liturgy organizes process; names writers

October 1986 and following

Writers and Education Task Force meet; a series of 1-3 day meetings over the next six months with each group

November 1987

SLC meets to review first drafts

January 1987

Committee meets; reviews drafts and SLC response

THE BLUE BOOK

February 1987

SLC reviews drafts; sets in motion process for choosing evaluation centers

June 1987

SLC/Committee meetings; final approvals of *Liturgical Texts for Evaluation*

September—October 1987

Liturgical Texts at 40 evaluation centers; House of Bishops; SLC meets

November 1987

Committee final meeting; writers prepare revisions in response to evaluations; committee reviews and approves

December 1987

SLC meets; final approval of *Supplemental Liturgical Texts*; outlines Blue Book Report and future work

Committee on Supplemental Liturgical Texts—Membership

The Rev. Maria Aris-Paul

Director, Instituto Pastoral Hispano, New York, N.Y.

The Rev. Elyse Bradt

Deacon, Philadelphia, Pa.

The Rev. Robert J. Brooks

SLC; Presiding Bishop's Staff Officer, Washington Office of the Episcopal Church, Washington, D.C.

Sister Jean Campbell, OSH

Liturgical Consultant, New York, N.Y.

Dr. Verna Dozier

Lay theologian and teacher, Washington, D.C.

The Rt. Rev. Frank Griswold

Bishop, Diocese of Chicago, Ill.

Dr. Carol Hampton

Native American Field Officer, Oklahoma City, Okla.

The Rev. Henry Louttit

Rector, Christ Church, Valdosta, Ga.

The Rev. Nan Peete

Rector, All Saints' Church, Indianapolis, Ind.

The Rev. Joseph Russell

Christian Education Officer, Diocese of Ohio, Cleveland, Ohio

The Rev. Patricia Wilson-Kastner

Professor of Preaching, General Theological Seminary, New York, N.Y.

Ms. Ann R. Wood

SLC, Spokane, Wash.

The Rev. Canon Lloyd S. Casson

SLC; Committee Convener; Sub-Dean, Cathedral of St. John the Divine, New York, N.Y.

The Rev. Sarah H. Motley

Committee Coordinator; Episcopal Church Center, New York, N.Y.

Writers

The Rev. Carl P. Daw, Jr.

SCCM; Chaplain, University of Connecticut; Rector, St. Mark's Chapel, Storrs, Conn.

Howard E. Galley, Jr.

Liturgical Consultant, Jersey City, N.J.

Dr. Deirdre Good

Professor of New Testament, General Theological Seminary, New York, N.Y.

Chester Johnson

Poet, Princeton, N.J.

David Johnson

Writer and dramatist, Mansfield, Ohio

Wilma Lawrence

Liturgical Consultant; Postulant for Holy Orders; Native American; Evanston, Ill.

Dr. Anthony Lewis

Professor of Biblical Literature, Virginia Theological Seminary, Alexandria, Va.

Jonathan Maury, SSJE

Liturgist, Cambridge, Mass.

The Rev. Canon Barbara Mitchell

Liturgical Consultant; Christ Church Cathedral, St. Louis, Mo.

Brother Roy Parker, OHC

Writer; Holy Cross Monastery, West Park, N.Y.

The Rev. Chris Steele

Chaplain, St. Luke's Hospital, Houston, Tex.

The Rev. Linda Strohmer

Doctoral Candidate, Religious Studies, Princeton University, Princeton, N.J.

Julie Upton

Professor, St. John's College, Jamaica, N.Y.

Committee members

Brooks, Campbell, Peete, and Wilson-Kastner

Education/Evaluation Task Force

Kelly Benhase, East Cleveland, Ohio

The Rev. Ted Blumenstein, Marion, Ohio

The Rev. Dudley Cleghorn, Cleveland Heights, Ohio

The Rev. Fredericka DaCunha, Danbury, Conn.

Marion Huston, Cleveland, Ohio

The Rev. Byron Stuhlman, Bridgewater, Conn.

The Rev. Jerry Townsend, Gambier, Ohio

Committee members, Hampton and Russell, *chair*

Other Evaluation Center Visitors

Nancy Bunch, the Rev. Scott Glidden, Brendon McCormick, Brian Wilbert, and James Leswing

The Work of the People: Creation of the Supplemental Liturgical Texts

Introduction

The preparation of "inclusive language texts for the regular services of the Church" was a major responsibility for the Standing Liturgical Commission during the past triennium. When the General Convention passed this enabling resolution in 1985, the commission was prepared in part by its previous work on this subject, which resulted in *Occasional Paper #5, The Power and Promise of Language in Worship: Inclusive Language Guidelines for the Church*, and by an audit of the Prayer Book's current language. It was also aware of a growing concern within the Church and the need

for a serious response; and that the matter of inclusive language was becoming an increasingly controversial one. As prepared as it was, however, the SLC concludes this triennium with a strong sense of the unexpected significant growth and change its members have experienced during their work on this project. What may have begun as an assigned task, taken on willingly, became an occasion for engagement in a theological searching and a common praying that has had a lasting effect on the commission.

Presenting the *Supplemental Liturgical Texts* for study and experimental use involves reporting the experience, the struggle, and the Spirit that invaded and pervaded the work. Through careful attention to the many voices involved in the project—commission, committee, writers, educators, worshippers—the SLC heard the many feelings about and reactions to this work. These years were, in effect, an exercise in prolonged prayer—over two years of listening, questioning, changing, dissenting, hesitating, and finally, coming to bear fruit in completed texts. No prayers are ever finished, and the commission is as committed to continuing what has begun in this triennium as it is to the completed texts it presents. (Please see also Section “B” below, “Writing, Editing, Education: September 1986–Summer 1987.”)

Resulting from these experiences, these texts venture to create additions to what is already such an integral part of the prayer of the Episcopal Church, rather than concentrating on corrections to existing liturgical texts. It is the very vitality and complexity of this process, as well as the beauty of the texts themselves, that assured the commission of the integrity and importance of these liturgies. They are offered in a spirit of invitation to the whole Church to experience being opened to new prayers that provide occasions for revitalized relationships with the Most Holy God.

History

It is important to note that the “history” of these inclusive language liturgies is one with countless small beginnings, in parishes and personal prayers, during the decade preceding the 1985 General Convention. During these years, as women’s participation as leaders in public worship grew, the dominance of male language in that public worship and the implicit exclusion of women’s presence became increasingly apparent. In anguish and concern, many individuals, parishes, clergy, and other groups struggled to create liturgies to address this situation. These liturgies seek to provide a common response to the many preliminary efforts made throughout the Church. *Occasional Paper #5* evolved from the commission’s engagement with the whole Church during these years and remains an excellent resource.

The more recent work of the SLC’s Committee on Supplemental Liturgical Texts can be outlined as follows:

- | | |
|-------------------------------|----------------------------|
| A. Preparation | January—August 1986 |
| B. Writing editing, education | September 1986—Summer 1987 |
| C. Evaluation | September and October 1987 |
| D. Final editing and review | November—January 1988 |
| E. Future work | July 1988— |

A. Preparation: January–August 1986

Principles and Guidelines

At its first meeting of the triennium in January 1986, the SLC appointed the Rev. Canon Lloyd S. Casson as convener of the Committee on Supplemental Liturgical Texts, and in April 1986, SLC members Ann R. Wood and the Rev. Robert J. Brooks agreed to serve on the committee; the Rev. Sarah H. Motley was appointed as co-

ordinator. At the April meeting, the SLC agreed on a preliminary time frame and on the essential components for forming a committee and its processes (education, evaluation, communication, as well as writing and editing). Two principles were also established. First, lengthy discussion took place as the commission worked out a beginning operating definition of "inclusive language" in liturgical texts. Acknowledging the initial critique of patriarchal imagery and language by feminist theologians and writers, and others, the commission sought to make that critique into a greater challenge: the creation of a broader liturgical language using previously overlooked scriptural passages. From the beginning, Scripture remained the source for this language, and the identification of "root biblical metaphor" became the means to lift up those passages and form them into additional prayers. All adaptations and new material were to follow this initial principle.

A second essential principle for inclusive liturgy was the recognition of the growing multi-cultural context of the Church and the variety of voices emerging from new communities. Closely related to this concern was consciousness of the responsibilities of being stewards of and participants in creation. To the fullest extent possible, the inclusive language liturgical work would reflect these sensitivities and sensibilities.

Out of these discussions, the following guidelines were approved when the SLC met at Nashotah House in April 1986:

In response to a directive from the General Convention of 1985, the Standing Liturgical Commission has directed the Committee on Supplemental Liturgical Texts to look at our liturgies through the prism of biblical metaphor and, from these metaphors, search out inclusiveness in terms of God, humanity in all its cultural diversity, and creation, mindful of the traditional integrity of the Eucharistic Prayer and the shape of the Eucharist and the Office.

1. The Committee shall develop inclusive collects, prayers of the people, eucharistic prayers, and Office liturgies in terms of biblical metaphor.

2. Wherever language is used which is applicable to human beings without regard to gender, the terminology needs to be so adjusted that it indisputably refers to human beings, rather than to males or females.

3. The Committee shall search out biblical passages which provide more appropriate and effective metaphors for use with inclusive language materials.

4. The Committee shall pay careful attention to the guidelines set forth in *Occasional Paper #5*.

5. The Committee shall consider the "environment" of language, i.e., the context of the liturgies, such as symbols, space, and other factors, in addition to the texts and the words.

6. The Committee will provide draft copy for rubrical information, commentary, and other pertinent introductory information.

Committee Appointments and Responsibilities

The committee was appointed following the April 1986 SLC meeting. Composed of liturgical and biblical scholars, educators, and other experts, it also intentionally included those from the diversity of communities within the Church. All four orders of ministry were represented as well.

The committee's first meeting was in September 1986 (Holy Cross Day). Three writing teams were appointed, led by Sister Jean Campbell, OSH (Daily Office), the Rev. Dr. Patricia Wilson-Kastner (Eucharist Adaptations), and the Rev. Robert J. Brooks (Alternative Eucharists). Those asked to contribute as writers were persons

with significant previous experience in Prayer Book development; scholars in the fields of liturgy, Bible, and preaching; poets, and writers from various ethnic communities and ecumenical involvement within the Church.

The principal work of the committee was to identify those who would be responsible for the carrying out of writing and educating tasks during the triennium. The tasks were defined as: (1) to review and adapt the Daily Office, Rite II, to provide scripturally balanced imagery; (2) to review and adapt the Holy Eucharist, Rite II, to provide scripturally balanced imagery; (3) to prepare alternative eucharistic rites using the principle of root biblical metaphor; (4) to develop the process and strategy to inform and educate the Church, and to evaluate the work in progress.

B. Writing, Editing, Education: September 1986—Summer 1987

Writing and editing of the texts took place in a series of meetings over ten months. It is important to note that this brief period of time greatly intensified the process, and all those taking part expressed the need for further work to be done in the next triennium (see Future Work). The meetings which took place were:

Standing Liturgical Commission	Nov. '86, Feb. '87, June '87
Committee on Supplemental Liturgical Texts	Sept. '86, Jan. '87, June '87
Writers—as a whole group	Oct. '86, Jan. '87
as small groups	Feb.-May '87 in 1-3 day meetings

As the meetings' schedule permitted, drafts from the writers were first reviewed by the committee, then sent on to the commission. Initially, all drafts were sent to all writers, regardless of assigned group, for the broadest possible comment, and to committee members in order to keep them up to date on progress.

To make a complete report on the series of meetings which resulted in new texts would require many pages. Over the year—in conversations planned and unplanned, in the midst of busy professional and personal lives, through the days and weeks that passed without contact with one another—these small groups developed into vital working communities. All involved found themselves in the *koinonia* of common work making common prayer: in the repeated reminders of how ancient Scripture remains continually new and alive; through delays, discouragement, and the deep delight of creating together; through serious disagreement and painful self-revelation. In all this, the writers, like the commission, were gradually changed. They also began to find new meanings for "inclusiveness"—the word moved from being a concept to being an experience and an understanding, a *participation* in the One who is the source of all—God who is *inclusiveness* personified, and in God's community, in which *inclusiveness* lives, moves, and has its being.

Keeping in mind the experiences described above, the following brief outlines are provided for each group's work:

Daily Office Adapted (Morning and Evening Prayer and Order of Worship for the Evening)

1. Studied existing Prayer Book texts and original language texts for accuracy of translation; the research revealed a male bias reflected in certain passages.
2. Explored Scripture for appropriate supplemental passages and images.
3. Developed alternatives for *Gloria Patri*, Invitatory, Opening Sentences, Morning Psalm, Canticles, Suffrages, Collects, using scriptural materials.
4. Provided alternative blessing (Order of Worship for the Evening).

Holy Eucharist: Alternative Rites

Following the SLC guidelines, the Alternative Eucharist writers worked not with existing texts but with the principle of "root metaphor" to develop wholly new eucharistic prayers. In this process, the group:

1. Identified over 100 biblical metaphors and images for God, God's person, purpose, and relationship to humanity and creation.
2. Developed a dozen new texts using new metaphors and, after many hours of work and discussion, forwarded four to the committee.
3. The committee forwarded two rites, titled (for the evaluation period) *The Image of God* and *The Nurturing God*, to the commission.
4. The evaluation period led the SLC to discuss and further define a principle of liturgical change which it formulated at its meeting in October 1987 as follows:

Given that liturgical rites serve as a powerful sign of continuity within the life of the Church; and given that there are comparatively few basic liturgical forms which carry the primary textual and theological weight of that continuity (e.g., the Salutation, the *Gloria Patri*, the *Sursum Corda*); the Supplemental Liturgical Texts Drafting Sub-Committees are asked to implement this principle of continuity with such texts as fully as possible and, where modification is deemed imperative, to develop totally new forms which do not evoke the familiar items which they serve to replace.

5. The SLC approved the two rites, with further editing, for publication in *Liturgical Texts for Evaluation*.

Holy Eucharist Rite II Adaptations

Following the same guidelines outlined above, this group developed preliminary drafts which the SLC reviewed at its November 1986 meeting. The difficulty of replacing certain words in a text with other images or metaphors became evident when replacing words tended to result in repeated use of certain words (i.e., *God* for *Father*, or *Christ* for masculine pronouns). The group was encouraged to move further into new images and phrases which avoided problems posed by such repetition. By the June 1987 SLC meeting, the writers submitted adapted Eucharistic texts for all four Rite II services (Prayers A, B, C, and D), Collects, and the Prayers of the People, Forms I-VI. For the purposes of evaluation. Prayers A and B and the Prayers of the People were printed.

The difficulties the writers had in making adaptations on a word-for-word basis proved equally difficult for those praying the texts during the evaluation period. Not only was the sound of repeated words found unsatisfactory for spoken prayer, the amended words tended to create images of an abstract rather than a personal God.

Following the evaluation period, and after lengthy discussion and debate, the commission decided not to forward the Holy Eucharist Adaptations to the General Convention. Changes in material already familiar to worshiping congregations was simply too confusing. The writing group, having also experienced this difficulty, agreed with the commission's decision. They accepted the action along with the commission's stated intention to continue the development of other liturgical texts that would fulfil the requirements of the 1985 Convention resolution. At a final meeting of the writing groups in early November 1987, the need for a eucharistic rite that worked from "root metaphor" to a prayer general enough for repeated celebration was noted.

Education and Evaluation Task Force

1. Prepared an education packet for study of liturgical language (over 500 copies of which had been requested as of February 1, 1988).

2. Developed evaluation process:
 - a. Training of visitors to centers.
 - b. Preparation of evaluation forms.
 - c. Visiting centers before and after evaluation period.
 - d. Responsible for writing *One God, One Faith, One Prayer in Many Voices*, leader's manual for evaluation center teams.
 - e. Reviewed over 5,000 evaluation forms, tabulated results, submitted reports on visitors to centers.
 - f. Identified pre-Convention education issues.
 - g. Developed contact persons in each diocese.
 - h. Prepared articles for journals and periodicals.
 - i. Spoke at various meetings: Association of Diocesan Liturgical and Music Commissions (ADLMC); diocesan events.
 - j. Developed workshop design.
 - k. Assisted in plans for presentations to General Convention.

C. Evaluations: September and October 1987

An essential part of presenting worship texts for consideration is some prior, significant experience of worshipping with (as distinct from reading or studying or even writing) the services. In a process carefully designed to approximate the "reader-consultant" method used during hymnal revision (wherein the "readers" were entire worshipping communities), this period of time proved to be invaluable.

Provincial bishops (on the Presiding Bishop's Council of Advice) were each asked to nominate four parishes that represented a variety of congregational life and worship in their province. From this larger list, two parishes per province were invited to participate, such that the sixteen total would touch as many kinds of congregations in the Episcopal Church as possible. The final list represented large and small, urban and rural, high- and low-income, Anglo-Catholic and renewal, experienced with inclusive language concerns and new to the idea worshipping communities. Five were parishes or missions with women rectors, vicars, or associates.

In addition to the parishes, all Episcopal seminaries (with the exception of Trinity Episcopal School for Ministry, which studied and read but did not pray the rites) were evaluation centers. Two religious orders with five houses each also participated: the Order of St. Helena and the Order of the Holy Cross.

Evaluation Centers:

Province I	St. Matthew's, Goffstown, N.H. St. Gabriel's, Marion, Mass.
Province II	Grace Church, Syracuse, N.Y. Trinity Cathedral, Newark, N.J.
Province III	Christ Church, Pearisburg, Va. St. Stephen's and the Incarnation, Washington, D.C.
Province IV	Ascension, Cartersville, Ga. St. Andrew's, Birmingham, Ala.
Province V	St. Luke's, Evanston, Ill. St. Matthew's, Indianapolis, Ind.
Province VI	St. Thomas, Denver, Colo. Trinity, Lander, Wyo. Calvary Cathedral, Sioux Falls, S.D.

(added due to uncertainty about the other parishes' participation)

Province VII	St. Michael's, Little Rock, Ark. St. David's, San Antonio, Tex.
Province VIII	St. Stephen's, Portland, Oreg. St. David's, San Diego, Calif.

Each center was visited twice by an Education Task Force member or by staff. The initial visit introduced the project to the community and prepared the leadership for their responsibilities. A follow-up visit took place at the end of the evaluation period, to help assess the experience, hear directly from the community, and gather the responses. These visits were a crucial aspect of this process, for evaluators to hear and see the responses firsthand. The *Liturgical Texts for Evaluation* were then discontinued for worship in the centers, as called for in the evaluation design.

Review

The method of evaluation was to ask participants to complete a form with open-ended questions about the worshiper's thoughts and feelings when using the prayers. It also had space for specific suggestions. In this way, respondents were not influenced by any suggestions from the evaluation form which could be distracting from individual spontaneous reactions. In general, the responses were thoughtful and detailed.

In addition to the individual evaluation forms, the Task Force received three lengthy reports from seminary faculties (and a few individual faculty responses that were also longer). Virginia Theological Seminary, General Theological Seminary, and Trinity Episcopal School for Ministry each submitted materials that were carefully reviewed by the SLC. From this input and that of others, the SLC discussed the formation of a committee of consulting theologians for the development of future materials.

From the evaluations, the following theological concerns were addressed by the SLC:

Foremost is the theology of the Holy Trinity as seen in certain forms of *Liturgical Texts for Evaluation*, and especially as expressed in the *Gloria Patri*. There was no intention on the part of the SLC to move away from traditional Trinitarian theology in proposing the form, "Honor and glory to God, and to God's eternal Word, and to God's Holy Spirit," but rather to find an orthodox alternative to the traditional male-image form. The result was not a theologically satisfactory alternative, as the evaluations clearly indicated. The text now proposed still seeks to avoid the traditional male images of Father and Son, yet to proclaim the equality of the three Persons of the Trinity. This remains, however, an extremely sensitive issue, and so the traditional form of the *Gloria Patri* is given as well. This is a major example of an area in which a committee of theologians would offer valuable counsel to the SLC.

Related to concern about the traditional doctrine of the Trinity are such issues as patriarchal imagery and hierarchical concepts in regard to God. The language generally used by the Church to address God in liturgical prayer has employed traditional images which have shaped religious experience within the Judaeo-Christian tradition. Those images are predominantly masculine, although God is neither male nor female. The biblical heritage also includes other images of God which are feminine, but these have not influenced theological metaphors in any way comparable to the influence of masculine titles and images. The patriarchal nature of the scriptural revelation has a normative place which must be honored if the Church is not to be perceived as abandoning that tradition. At the same time, it is the SLC's hope that a narrow defining of that tradition not be allowed to inhibit the appropriate use of other biblical metaphors of God within the context of corporate prayer. At the heart of this issue is belief in God

as a personal presence and power, not merely a neutral abstraction, and that God is continually revealed in new ways.

A further concern expressed in the responses is related to the theology of the Eucharist. The evaluations evidenced some confusion about the words which accompany the Fraction in the second alternative rite. In this case, the text is firmly rooted in the tradition, taken from the teaching of St. Augustine and based upon the interrelated images of the assembled people as the Body of Christ and the consecrated Elements as a sign to the Church that it, the Body, is nourished by the Body. In order to clarify that meaning, the text was further revised so the connection between Church and Eucharist is made clearer.

Another issue connected with the two new forms of the Eucharist involved a misunderstanding of the "root metaphor" principle upon which the two eucharistic rites were based (see guidelines in Section A.) The principle itself is simply an extension of the generally accepted idea that there should be an integration of the parts of a liturgical rite so that they are not experienced as unrelated pieces.

Dilemmas

The evaluation process was an invaluable part of the development of these texts. It was not, however, a process without its dilemmas, which are noted to assist in future planning.

1. The evaluation process was hampered by unavoidable deadlines to be met, which shortened the period of worship to four to six weeks, and beginning at the start of academic and program years.
2. Publication and mailing delays were also cause for concern in a few centers whose texts arrived later than anticipated.
3. The *Leader's Manual* was not used as the resource it was designed to be. Five manuals were sent to each center, to be circulated within the community and used by the leadership teams as reference material. Numerous evaluation forms contained questions and comments making it obvious that this excellent source of information and reference was not made available as it was intended to be.
4. Where clergy or lay leadership was uncertain about the process or intent of this project, the evaluation forms evidenced confusion and ambivalence as well. This phenomenon was clearly present in a few parishes and seminaries.
5. The evaluation period itself was very brief (four to six weeks). It was clear that this presented a problem in becoming accustomed to the text (though there were evaluation forms received which showed a strong commitment to the rites).

Other misunderstandings that arose as a result of the evaluation process were:

1. That the texts being evaluated were the final texts to be submitted to General Convention.
2. That the whole Church, or anyone interested, should have had the opportunity to participate.
3. That the texts' limited use, in both time and availability, gave an impression of secrecy and exclusion (ironically).

The commission and committee were well aware that there would be difficulties arising in a process whose subject was already controversial. The evaluation process was necessarily limited, in order that the best possible texts could be prepared for the widest possible future use in the Church.

D. Final Editing and Review: November 1987-January 1988

To complete the *Supplemental Liturgical Texts*, the SLC scheduled a meeting for December 1987. Following thorough review and further editorial changes, the texts were forwarded for final preparation with the expert assistance of Howard E. Galley, Jr.

E. Future Work

At the final meeting of the Committee on Supplemental Liturgical Texts, the following recommendations were made and later approved by the Standing Liturgical Commission for the work of the committee during the next triennium:

1. Begin process of producing an inclusive language Psalter.
2. Continue developing and enriching new Canticles.
3. Produce services for Compline and Daily Devotions.
4. Encourage use of *A Lectionary for the Christian People*.
5. Review lectionaries and develop supplemental Sunday lectionaries to add further biblical images of God and the faithful.
6. Commend the work of the Consultation on Common Texts and the English Language Liturgical Consultation.
7. Continue the development of supplemental eucharistic liturgies, including one based on the metaphor of the Lord's Day.
8. Develop concluding Collects and Prayers of the People.
9. Work closely with the Standing Commission on Church Music with respect to development of musical texts for supplemental rites.
10. The formation of a committee of theologians to consult with the commission (see also Section C., "Evaluation," the sub-section entitled "Review").
11. Finally, that the name of the committee and the title of its work be designated Committee on Supplemental Liturgical Texts, to continue work on all matters of liturgical inclusiveness.

Conclusion

As this report indicates, the development of services by the Committee on Supplemental Liturgical Texts and all those involved with them, led the Standing Liturgical Commission directly into the currents of change that continually course through the Church. The emotions, both positive and negative, which surround this work have been as intense as the effort put into creating it. The SLC concludes the triennium fully appreciative of the opportunities that have been opened for dialogue, education, and new understanding. These prayer texts are offered to the General Convention with prayers that they will provide the Church further sources for the deepening of Anglican liturgical and personal worship.

Ecumenical Consultations

The *Liturgical Texts for Evaluation* were developed in conscious contact with members of the international liturgical community. Commission member Robert Brooks had primary responsibility for communicating progress on the texts to:

- The Anglican Church of Australia, Liturgical Commission
 - The Lutheran Church in America
 - The Bishop's Committee on the Liturgy, United States Catholic Conference
 - The Consultation on Common Texts (April/November 1987; Ecumenical and North American)
 - The English Language Liturgical Consultation
-

THE BLUE BOOK

Societas Liturgica (international academy of liturgists), Brixen, Italy, Summer 1987
International Consultation of Anglican Liturgists, Anglican Consultative Council
Anglican professors of liturgy, North American Academy of Liturgy (ecumenical),
January 1988
Church of England, Liturgical Commission
Joint Liturgical Group, England

STANDING COMMISSION ON CHURCH MUSIC AND STANDING LITURGICAL COMMISSION

Resolution A098 of the General Convention 1985 authorized the two commissions to “explore the feasibility and desirability of merging the two commissions” During the past triennium, each commission sent a representative (usually the chair) to each other’s meetings. Additionally, the two commissions met jointly in October 1987 at Thornfield Conference Center in Cazenovia, New York (in the Diocese of Central New York). As a result of this meeting and the ongoing dialogue between the two commissions, and given the fact that the canonically appointed tasks of the two commissions involve related but special duties which could not be carried out effectively by a single body, the Standing Liturgical Commission offers the following resolution:

Resolution #A104

Resolved, the House of _____ concurring, **That the Standing Liturgical Commission and the Standing Commission on Church Music be continued as two distinct and cooperating bodies.**

TITLE II, CANON 2. OF TRANSLATIONS OF THE BIBLE

Since the Jerusalem Bible of 1966 is already an authorized translation of the Holy Scriptures from which lessons prescribed in the *Book of Common Prayer* may be read in this Church, and because a new edition of the Jerusalem Bible has been released, the Standing Liturgical Commission proposed the following resolution for adoption:

Resolution #A105

Resolved, the House of _____ concurring, **That Title II, Canon 2 of the Constitution and Canons of this Church be amended to include, as an authorized translation of the Holy Scriptures for use in this Church, the revised edition of the Jerusalem Bible known as The New Jerusalem Bible.**

CONSULTATION ON COMMON TEXTS

After several years without a representative, the commission appointed the Rev. Robert J. Brooks as its delegate to the Consultation on Common Texts. The Rev. Canon Charles M. Guilbert is a member of the Consultation in his capacity as Custodian of the Standard *Book of Common Prayer*. The Consultation is composed of representatives of liturgical churches in North America and is the regional successor to the International Consultation on English Texts (ICET).

The Consultation adopted agreed-upon rites of *An Ecumenical Celebration of Marriage* and a *Common Baptismal Liturgy* with commentary during the past three years. The marriage liturgy responds to the pastoral need for a common rite which can be used when the couple comes from different denominational backgrounds. The U.S.

Conference of Catholic Bishops has approved it for use in marriages in this country. The baptismal liturgy responds to a similar pastoral need, providing a rite which can be used at the baptism of children of parents from different denominations. It could also be used where there are ecumenical celebrations of the Great Vigil of Easter.

The Consultation has established an evaluation and revision process of its proposed Common Lectionary for the next triennium. This is a response to the critique of the current proposal from the Roman Catholics, Lutherans, and Episcopalians, including the withdrawal of the Roman Catholic Church from the project. A task force, including representatives from the Standing Liturgical Commission, will review the principles of the proposed lectionary from a variety of viewpoints, including that of feminist theology. The revision by CCT will be prepared in time for a recommendation on its use to the General Convention of 1991. A resolution concerning authorization and use of *The Common Baptismal Liturgy* is found in the report of the Committee on Initiation and the Catechumenate.

Based on the work of the CCT, the Standing Liturgical Commission recommends the following resolutions:

Resolution #A106

Resolved, the House of _____ concurring, That *The Ecumenical Celebration of Marriage of the Consultation on Common Texts* be authorized for experimental use under the direction of the Ordinary throughout this Church, in accordance with the marriage canons of the Church, and using the words of the marriage vows as found in the *Book of Common Prayer*, for a period of three years beginning Advent 1988.

Resolution #A107

Resolved, the House of _____ concurring, That *The Commentary of The Common Baptismal Liturgy of the Consultation on Common Texts* be studied by this Church in the next triennium.

Resolution #A108

Resolved, the House of _____ concurring, That the Common Texts of the English Language Liturgical Consultation (ELLC), entitled *The English Language Liturgical Consultation Common Texts 1987*, be studied by this Church and authorized for experimental use, under the direction of the Ordinary, during the next triennium, the texts of which follow:

The Lord's Prayer

1. Our Father in Heaven,
2. hallowed be your name,
3. your kingdom come,
4. your will be done,
5. on earth as in heaven.
6. Give us today our daily bread.
7. Forgive us our sins
8. as we forgive those who sin against us.
9. Save us from the time of trial
10. and deliver us from evil.
11. For the Kingdom, the power, and the glory are yours
12. now and for ever. *Amen.*

THE BLUE BOOK

Gloria in Excelsis

1. Glory to God in the highest,
2. and peace to God's people on earth.
3. Lord God, heavenly King,
4. almighty God and Father,
5. we worship you, we give you thanks,
6. we praise you for your glory.
7. Lord Jesus Christ, only Son of the Father,
8. Lord God, Lamb of God,
9. you take away the sin of the world:
10. have mercy on us;
11. you are seated at the right hand of the Father:
12. receive our prayer.
13. For you alone are the Holy One,
14. you alone are the Lord,
15. you alone are the Most High,
16. Jesus Christ,
17. with the Holy Spirit,
18. in the glory of God the Father. *Amen.*

Kyrie Eleison

- | | |
|---------------------|---------------------|
| 1. Kyrie eleison. | Lord, have mercy. |
| 2. Christe eleison. | Christ, have mercy. |
| 3. Kyrie eleison. | Lord, have mercy. |

The Apostles' Creed

1. I believe in God, the Father almighty,
2. creator of heaven and earth.
3. I believe in Jesus Christ, God's only Son, our Lord,
4. who was conceived by the Holy Spirit,
5. born of the Virgin Mary,
6. suffered under Pontius Pilate,
7. was crucified, died, and was buried;
8. he descended to the dead.
9. On the third day he rose again;
10. he ascended into heaven,
11. he is seated at the right hand of the Father,
12. and he will come to judge the living and the dead.
13. I believe in the Holy Spirit,
14. the holy catholic Church,
15. the communion of saints,
16. the forgiveness of sins,
17. the resurrection of the body,
18. and the life everlasting. *Amen.*

The Nicene Creed

1. We believe in one God,
2. the Father, the Almighty,
3. maker of heaven and earth,
4. of all that is, seen and unseen.

5. We believe in one Lord, Jesus Christ,
6. the only Son of God,
7. eternally begotten of the Father,
8. God from God, Light from Light,
9. true God from true God,
10. begotten, not made,
11. of one Being with the Father;
12. through him all things were made.
13. For us and for our salvation
14. he came down from heaven,
15. was incarnate of the Holy Spirit and the Virgin Mary
16. and became truly human.
17. For our sake he was crucified under Pontius Pilate;
18. he suffered death and was buried.
19. On the third day he rose again
20. in accordance with the Scriptures;
21. he ascended into heaven
22. and is seated at the right hand of the Father.
23. He will come again in glory to judge the living and the dead,
24. and his kingdom will have no end.

25. We believe in the Holy Spirit, the Lord, the giver of life,
26. who proceeds from the Father (and the Son),
27. who with the Father and the Son is worshiped and glorified,
28. who has spoken through the prophets.
29. We believe in one holy catholic and apostolic Church.
30. We acknowledge one baptism for the forgiveness of sins.
31. We look for the resurrection of the dead,
32. and the life of the world to come. Amen.

Sanctus and Benedictus

1. Holy, holy, holy Lord, God of power and might,
2. heaven and earth are full of your glory.
3. Hosanna in the highest.

4. Blessed is he who comes in the name of the Lord.
5. Hosanna in the highest.

Sursum Corda

1. The Lord be with you.
2. And also with you.
3. Lift up your hearts.
4. We lift them to the Lord.

5. Let us give thanks to the Lord our God.
6. It is right to give our thanks and praise.

Gloria Patri

Layout 1

1. Glory to the Father, and to the Son, and to the Holy Spirit:
2. as it was in the beginning, is now, and will be forever. *Amen.*

Layout 2

1. Glory to the Father, and to the Son,
2. and to the Holy Spirit:
3. as it was in the beginning, is now,
4. and will be for ever. *Amen.*

Layout 3

1. Glory to the Father,
2. and to the Son,
3. and to the Holy Spirit:
4. as it was in the beginning,
5. is now,
6. and will be for ever. *Amen.*

Agnus Dei

1. Jesus, Lamb of God,
2. have mercy on us.
3. Jesus, bearer of our sins,
4. have mercy on us.
5. Jesus, redeemer of the world,
6. grant us peace.

Alternate Version

1. Lamb of God, you take away the sin of the world,
2. have mercy on us.
3. Lamb of God, you take away the sin of the world,
4. have mercy on us.
5. Lamb of God, you take away the sin of the world,
6. grant us peace.

Benedictus

The Song of Zechariah, Luke 1:68-79

1. Blessed be the Lord, the God of Israel,
2. who has come to his people and set them free.
3. The Lord has raised up for us a mighty Savior,
4. born of the house of his servant David.
5. Through the holy prophets, God promised of old
6. to save us from our enemies,
7. from the hands of all who hate us,
8. to show mercy to our forebears,
9. and to remember his holy covenant.
10. This was the oath God swore to our father Abraham:
11. to set us free from the hands of our enemies,
12. free to worship him without fear,
13. holy and righteous before him,
14. all the days of our life.

15. And you, child, shall be called the prophet of the Most High,
16. for you will go before the Lord to prepare his way,
17. to give his people knowledge of salvation
18. by the forgiveness of their sins.
19. In the tender compassion of our God
20. the dawn from on high shall break upon us,
21. to shine on those who dwell in darkness and the shadow of death,
22. and to guide our feet into the way of peace.

Benedictus

(Alternate Version)

1. Blessed are you, Lord, the God of Israel,
2. you have come to your people and set them free.
3. You have raised up for us a mighty Savior,
4. born of the house of his servant David.
5. Through your holy prophets, you promised of old
6. to save us from our enemies,
7. from the hands of all who hate us,
8. to show mercy to our forebears,
9. and to remember your holy covenant.
10. This was the oath you swore to our father Abraham:
11. to set us free from the hands of our enemies,
12. free to worship you without fear,
13. holy and righteous before you,
14. all the days of our life.
15. And you, child, shall be called the prophet of the Most High,
16. for you will go before the Lord to prepare his way,
17. to give his people knowledge of salvation
18. by the forgiveness of their sins.
19. In the tender compassion of our God
20. the dawn from on high shall break upon us,
21. to shine on those who dwell in darkness and the shadow of death,
22. and to guide our feet into the way of peace.

Te Deum Laudamus

1. We praise you, O God,
2. we acclaim you as Lord;
3. all creation worships you,
4. the Father everlasting.
5. To you all angels, all the powers of heaven,
6. the cherubim and seraphim, sing in endless praise:
7. Holy, holy, holy Lord, God of power and might,
8. heaven and earth are full of your glory.
9. The glorious company of apostles praise you.
10. The noble fellowship of prophets praise you.
11. The white-robed army of martyrs praise you.
12. Throughout the world the holy Church acclaim you:
13. Father, of majesty unbounded,
14. your true and only Son, worthy of all praise,
15. the Holy Spirit, advocate and guide.

16. You, Christ, are the King of glory,
17. the eternal Son of the Father.
18. When you took our flesh to set us free
19. you humbly chose the Virgin's womb.
20. You overcame the sting of death
21. and opened the kingdom of heaven to all believers.
22. You are seated at God's right hand in glory.
23. We believe that you will come to be our judge.
24. Come then, Lord, and help your people,
25. bought with the price of your own blood,
26. and bring us with your saints
27. to glory everlasting.

Versicles and Responses after the Te Deum

1. V. Save your people, Lord, and bless your inheritance.
2. R. Govern and uphold them now and always.
3. V. Day by day we bless you.
4. R. We praise your name for ever.
5. V. Keep us today, Lord, from all sin.
6. R. Have mercy on us, Lord, have mercy.
7. V. Lord, show us your love and mercy,
8. R. for we have put our trust in you.
9. V. In you, Lord, is our hope:
10. R. let us never be put to shame.

Magnificat

The Song of Mary, Luke 1:46-55

1. My soul proclaims the greatness of the Lord,
2. my spirit rejoices in God my Savior,
3. who has looked with favor on his lowly servant.
4. From this day all generations will call me blessed:
5. the Almighty has done great things for me
6. and holy is his name.
7. God has mercy on those who fear him,
8. from generation to generation.
9. The Lord has shown strength with his arm
10. and scattered the proud in their conceit,
11. casting down the mighty from their thrones
12. and lifting up the lowly.
13. God has filled the hungry with good things
14. and sent the rich away empty.
15. He has come to the aid of his servant Israel,
16. to remember the promise of mercy,
17. the promise made to our forebears,
18. Abraham and his children for ever.

Magnificat
(Alternate Version)

1. My soul proclaims the greatness of the Lord,
2. my spirit rejoices in God my Savior,
3. for you, Lord, have looked with favor on your lowly servant.
4. From this day all generations will call me blessed:
5. you, the Almighty, have done great things for me
6. and holy is your name.
7. You have mercy on those who fear you,
8. from generation to generation.
9. You have shown strength with your arm
10. and scattered the proud in their conceit,
11. casting down the mighty from their thrones
12. and lifting up the lowly.
13. You have filled the hungry with good things
14. and sent the rich away empty.
15. You have come to the aid of your servant Israel,
16. to remember the promise of mercy,
17. the promise made to our forebears,
18. to Abraham and his children for ever.

Nunc Dimittis
The Song of Simeon, Luke 2:29-32

1. Now, Lord, you let your servant go in peace:
2. your word has been fulfilled.
3. My own eyes have seen the salvation
4. which you have prepared in the sight of every people:
5. a light to reveal you to the nations
6. and the glory of your people Israel.

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The ELLC is in the process of preparing explanatory notes with rationales for these texts, which will be available in the near future.

LAY EUCHARISTIC MINISTERS

In response to Resolution B004s of the General Convention 1985, urging the Standing Liturgical Commission "to develop an appropriate Liturgical Form for the distribution of the Elements of the Holy Eucharist under Canon III.3.4(b)," the commission prepared a "Form for the Distribution of Holy Communion by Lay Eucharistic Ministers," along with two companion documents, "Concerning the Rite" and "Suggested Guidelines," in January 1986 and made them available to the Church.

GOALS AND OBJECTIVES, TRIENNIUM 1989-1991

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 competence in their use. In addition, the commission will continue its work on Supplemental Liturgical Texts as authorized by the General Convention. The commission will require the mechanics necessary to monitor the use of liturgies authorized by the Convention. Further, the commission will continue its work on these liturgies with the use of drafting teams.

The commission hopes to receive authorization to continue work in developing an Inclusive Language Lectionary.

The commission will maintain its liaison with Anglican and ecumenical organizations with liturgical interests. It will continue its close relationship with the Standing Commission on Church Music and will continue the practice of scheduling a joint working meeting together each year during the triennium.

During the period of the Evaluation of Liturgical Texts, the commission realized the need for greater contact with dioceses and parishes. The possibility of a full-time liturgical staff person at the Episcopal Church Center would constitute a major step in this direction. However, if there is to be a period of trial or experimental use of Supplemental Liturgical Texts, the commission will need the Task Force for Education to be available to assist bishops, dioceses, and parishes.

The work begun in the area of initiation and the catechumenate, as directed by the General Convention in 1985, needs to be continued and refined. The commission plans a Task Force on Initiation in cooperation with the Education for Mission and Ministry Unit, to be available to dioceses using the program.

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

1. Continue development and refinement of Supplemental Liturgical Texts for the Eucharist and the Daily Office.
2. Develop means to assist dioceses and parishes in the use of the Supplemental Liturgical Texts.
3. Continue development of materials and guidelines for the implementation of the adult catechumenate and parallel rites for the baptized.
4. Develop means to monitor and assist parishes and dioceses in the use of the adult catechumenate and parallel rites for the baptized.
5. Commission, publish, and circulate *Occasional Papers* related to the understanding and use of the authorized liturgical books.
6. Develop for use an Inclusive Language Lectionary.
7. Work closely with the new liturgical staff person to identify and improve means for the distribution of liturgical materials.
8. Identify the working relationship between the staff person for liturgy and music and the Standing Liturgical Commission and the Standing Commission on Church Music.

To accomplish these goals and objectives, the commission intends three regular meetings each year during the triennium and three working committees (Supplemental Liturgical Texts, Initiation and the Catechumenate, and Calendar), and three subcommittees, including drafting teams for the Daily Office and for Alternative Eucharistic Rites, and an Education Task Force for assistance to dioceses and parishes. A similar Task Force on Initiation will also work with dioceses and parishes to assist in the implementation of the Practical Adult Catechumenate.

The commission looks forward to a staff person in place at the Episcopal Church Center to assist the commissions on liturgy and music in attaining these goals and objectives.

LITURGICAL COMMISSION

PROPOSED BUDGET, TRIENNIUM 1989-1991

	<i>Triennium Budget, 1989-1991</i>	<i>Budget, 1989</i>	<i>Budget, 1990</i>	<i>Budget, 1991</i>
Administrative expenses (Telephone, postage, duplication, stationery, etc.)	\$ 2,100	\$ 700	\$ 700	\$ 700
Meetings of the full Commission (3 per year)	\$ 76,155	\$ 24,420	\$ 25,335	\$ 26,400
Special Consultant	\$ 45,000	\$ 15,000	\$ 15,000	\$ 15,000
Committees of the Commission:				
Supplemental Liturgical Texts	\$146,205	\$ 47,120	\$ 48,885	\$ 50,200
Initiation and Catechumenate	\$ 69,412	\$ 22,160	\$ 23,252	\$ 24,000
Calendar	\$ 3,000	\$ 1,000	\$ 1,000	\$ 1,000
Participation in annual conferences and meetings of liturgical societies and organizations	\$ 10,950	\$ 3,470	\$ 3,650	\$ 3,830
Dues—CCT and ALMC	\$ 2,100	\$ 700	\$ 700	\$ 700
TOTALS:	<u>\$354,922</u>	<u>\$114,570</u>	<u>\$118,522</u>	<u>\$121,830</u>

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

Resolution #A109

Resolved, the House of _____ concurring, That this Sixty-ninth General Convention appropriate, in the Budget of the Convention for the Triennium 1989-1991, the sum of \$354,922 for the work of the Standing Liturgical Commission.

Respectfully submitted,

Ronald V. Haizlip, *Secretary*