

The Standing Liturgical Commission

MEMBERSHIP

The Rt. Rev. Frank T. Griswold, *Chair* (1994)
The Rt. Rev. Rogers S. Harris (1997)
The Rt. Rev. Robert O. Miller (1997)
The Rev. Sr. Jean Campbell, OSH (1994)
The Rev. Canon Michael W. Merriman (1994)
The Rev. Joseph P. Russell (1997)
Ms. Sally M. Bucklee (1994)
Ms. Edna Brown (1997)
Dr. J. Waring McCrady (1994) (resigned June 1992)
The Rev. Dr. Leonel Mitchell (appointed to fill the unexpired term of Dr. McCrady)

The Standing Liturgical Commission met six times during the triennium.

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Frank Griswold, House of Bishops, and Mrs. Sally Bucklee, House of Deputies, are authorized by the Commission to receive non-substantive amendments to the report.

FINANCIAL REPORT

<i>Income</i>	<i>1992</i>	<i>1993</i>	<i>1994</i>
Appropriated by General Convention for the SLC	\$33,413	\$35,171	\$19,458
<i>Expenses</i>			
Meeting expenses	\$11,006	\$17,182	\$18,000
Conferences	617	2,823	2,000
Dues	500	500	500
Editor, Liturgical Studies	<u>594</u>	<u>667</u>	<u>4,000</u>
TOTAL	\$12,717	\$21,172	\$24,500

SUMMARY OF THE COMMISSION'S WORK

Publications

From time to time the Commission has collected and published papers which are significant for the liturgical life of the Church and for the continuing dialogue on liturgical renewal. In the past these were known as "Occasional Papers" and are now published in a

series known as *Liturgical Studies*. Two volumes, edited by the Rev. Dr. Ruth Meyers, have been completed this triennium: *Baptism and Ministry*, and *How Shall We Pray: Expanding our Language for God*. At the request of the SLC, Dr. Meyers also edited papers from the 1985 International Anglican Liturgical Consultation, and other papers which have been written in the Episcopal Church on the topic of children and eucharist entitled *Children at the Table*.

Consultation on Common Texts

The Commission has been a regular participant in the Consultation on Common Texts (CCT), which is the ecumenical dialogue on liturgical materials in North America. The Revised Common Lectionary has been a major work of this group and is recommended to the Convention. The Rev. Joseph Russell has represented the Commission on the CCT. Future work of the CCT includes the development of common eucharistic prayers, Collects for the Revised Common Lectionary, and issues concerned with inculturation.

International Anglican Liturgical Consultation

As Provinces of the Anglican Communion revise and develop their own Books of Common Prayer, the need for communication and consensus on a global level has become imperative if there is to be a sense of unity in the prayer of the Church. To facilitate discussion and to seek to identify our liturgical unity, the International Anglican Liturgical Consultation has been expanded by the Anglican Consultative Council. The first expanded meeting took place in Toronto, Ontario, Canada in August of 1991 with 23 Provinces of the Communion represented. The Rev. Dr. Leonel Mitchell represented the SLC. The Rev. Dr. Ruth Meyers is a member of the steering committee for the Consultation. Also present from the Commission was the Rev. Sr. Jean Campbell. The topic considered was Christian Initiation. The papers and statement from that gathering are published in *Growing in Newness of Life: Christian Initiation in Anglicanism Today*, edited by David Holeton (Forward Movement Publications).

Resolution #A065

- 1 *Resolved*, the House of ____ concurring, **That this 71st General Convention commend to**
2 **the Church for the purposes of study and discussion the Recommendations of the**
3 **Fourth International Anglican Liturgical Consultation (Toronto, 1991): *Christian***
4 ***Initiation in the Anglican Communion, the Toronto Statement, "Walk in Newness of***
5 ***Life.*"** (Published in Grove Worship Series No. 118.)

EXPLANATION

This statement expresses a striking concurrence of theological and liturgical understanding of Christian Initiation throughout the Anglican Communion which will enhance our understanding of Baptism in the Decade of Evangelism.

THE BLUE BOOK

Initiation Committee

The primary work of the Committee has been the continuation of its participation in the Joint Task Force on Christian Initiation. The Task Force, comprising representatives from the SLC, the Office of Evangelism Ministries and various representatives from the Executive Council staff, continues to offer training events in the catechumenal process for Episcopal and Lutheran teams. Several hundred clergy and laity from both churches have now participated and lead diocesan and parish teams at home.

Through the Committee, the SLC assisted in the inaugural gathering of the North American Catechumenal Conference, which brings together Episcopalians, Lutherans, and Canadian Anglicans who are engaged in the catechumenate. This organization plans annual conferences, publishes a newsletter and, working with the Joint Task Force, will take an increasing role in the design and conduct of the training events.

The Committee has recommended a number of changes in the rites for the "Reaffirmation of Baptismal Vows" and the "Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant" (*The Book of Occasional Services*) in response to suggestions from parishes using the rites. The changes primarily clarify the purpose of the rites and make the language consistent with other parallel rites.

The Committee held an initial consultation on the issue of rites for adolescence. This was prompted by those who present young people for Confirmation in the late teens and who feel a need for formation processes and rites to mark the beginning and close of adolescence in addition to or in place of Confirmation. The Committee recommends that in the coming triennium the SLC budget funds (\$10,000 each year) to conduct a series of colloquia on this subject with the goal of proposing rites for inclusion in the future edition of *The Book of Occasional Services*. Such colloquia should include the Office of Youth Ministries, educators, liturgists, youth ministers, young people, and persons with special insight into the nature of faith development in the teen years.

The Committee feels that further work needs to be done by the Episcopal Church in the area of inclusion of baptized children in the liturgy and especially in the reception of Holy Communion. We note that there is still a very wide range of practice and understanding as well as a good deal of confusion among bishops, clergy, and laity in this area. The actions of the House of Bishops, various General Conventions, and the International Anglican Liturgical Consultation need to be communicated to the Church at large.

Resolution #A066

1 *Resolved*, the House of _____ concurring, **That the following changes be made in the**
2 **portion of the Book of Occasional Services entitled "Preparation of Baptized Persons**
3 **for Reaffirmation of the Baptismal Covenant":**

4 pg. 132. Add to the first paragraph - This process may also be used for returning persons
5 who have been separated from the church due to notorious sins. Care, however, should be
6 taken in distinguishing such "penitents" from the other persons in this process, in the
7 preservation of confidentiality, and the penitent's own participation in the process
8 conducted with pastoral sensitivity.

1 pg. 132. Add to the third paragraph, first sentence: (The first rite, however, is used only
2 for those baptized members who are returning to the church from a period of inactivity and
3 for those coming from other traditions).

4 pg. 133. Bracketed material - Rite One page 135

5 [Welcoming Returning Members and Members Baptized in other Traditions]

6 pg. 133. Stage Two, paragraph 4 - replace with:

7 This rite is used for baptized persons who are returning to active church life after having
8 lived apart from the Church. It is also appropriate for persons coming into this Church from
9 another tradition.

10 Active baptized members of this Church simply enter the second stage without any rite
11 although prayer may be offered in the context of this rite for "other members of this Church
12 who are preparing to reaffirm their baptismal covenant."

13 Replace second bracket with this - Rite Two, Page 137

14 [Enrollment for Lenten Preparation]

15 pg. 134. Bracketed material - Rite Three Page 138

16 [Maundy Thursday Rite of Preparation for the Paschal Holy Days]

17 pg. 135. Second Title - Welcoming Returning Members and Members Baptized in other
18 Traditions

19 First Rubric - Replace the first two sentences with:

20 This rite is used at the principal Sunday Eucharist. It is provided for baptized persons who
21 have returned to the life of the Church after a time away and for members baptized in other
22 traditions.

23 pg. 136. Celebrant's third question - Will you participate in a life of service to those who
24 are poor, outcast, or powerless?

25 pg. 136. Rubric before the prayer, change

26 "The new members" " to "Those being presented."

27 pg. 137. Title changed to Enrollment for Lenten Preparation

28 pg. 138. Celebrant's third question - Have they participated in a life of . . .

29 pg. 139. First rubric - change "the candidates" to "those enrolled"

30 Last rubric - change "the candidates" to "those enrolled"

31 pg. 140. First rubric - retain only the first sentence.

32 After the first rubric add this as the second rubric:

33 "If there are penitents they will have taken part in the Reconciliation of
34 a Penitent or other appropriate ministry in which they are assured of God's
35 pardon before participating in this rite."

36 Before the Celebrant's address, this rubric:

37 "The celebrant addresses the people in the following form rather than
38 the form on page 91 of this book."

39 Remove the rubric following the celebrant's address.

40 pgs. 140-141 The terms "candidates" is replaced in each case with "those preparing for
41 reaffirmation."

42 pg. 141. Replace the final rubric with:

43 "The service continues with the Prayers of the People and the Peace. If
44 a Confession of Sin is to be used in this service it takes place at the
45 beginning using the Penitential Order on page 319 or page 351 in the Book
46 of Common Prayer."

EXPLANATION

The changes are made to correct certain misunderstandings arising from the present form: The rite "The Welcoming of Baptized Christians in a Community" was misconstrued as a rite for active members of the Church to be welcomed into a new congregation; the placement of penitential material in the Maundy Thursday rite seemed to imply that all the participants were penitents even though that is in fact seldom the case; and, the use of the term "candidates" in some of the rites confused those persons with unbaptized candidates in the rites of the Catechumenate. (Page numbers from BOS, 1991.)

Resolution #A067

- 1 *Resolved*, the House of _____ concurring, **That this 71st General Convention add to the**
- 2 ***Book of Occasional Services* the form entitled "The Presentation of the Creed and the**
- 3 **Lord's Prayer to the Candidates for Holy Baptism."**

EXPLANATION

The 69th General Convention in 1988 added to the rites of the Catechumenate a direction that the Creed may be presented to the candidates on the Third Sunday in Lent and the Lord's Prayer may be presented to them on the Fifth Sunday in Lent. This provides a form in which these presentations may take place following the Prayers for the Candidates.

The current rubric in the *Book of Occasional Services* (1991), page 126 reads...

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.

It is to be replaced by...

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. (This may follow the "Prayers for the Candidates for Baptism" on those Sundays).

The Presentation of the Creed (Third Sunday in Lent)

Either the Apostles' or Nicene Creed may be given to the Candidates, but preference is here indicated for the Apostles' Creed. On the Occasion of their Baptism at the Great Vigil of Easter, candidates will recite the Apostles' Creed in The Baptismal Covenant.

Immediately after the Sermon, candidates and sponsors are called forward for (the "Prayers for the Candidates for Baptism," and for) the Presentation of the Creed. the candidates kneel or bow their heads. The sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says:

Let the candidate(s) for Baptism now receive the Creed from the Church.

The People and Celebrant say the Creed, all standing.

APOSTLES' CREED (BCP, page 66 or 96)
(or NICENE CREED (BCP, page 326 or 358))

The Celebrant concludes (dismissal of the candidates is optional):

(Candidate(s) go in peace.) May the Lord remain with you always. Amen.

Candidates and sponsors are dismissed, or return to their places in the congregation.

The Presentation of the Lord's Prayer (Fifth Sunday in Lent)

When the candidates have been baptized at the Great Vigil of Easter and take part in their first celebration of the Eucharist, they will join the rest of the faithful in saying the Lord's Prayer.

Immediately after the Sermon, candidates and sponsors are called forward for (the "Prayers for the Candidates for Baptism," and for) the Presentation of the Lord's Prayer. (The Creed may be omitted on this day.) The candidates kneel or bow their heads. The sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says:

Let the candidate(s) for Baptism now receive the Lord's Prayer from the Church.

Celebrant:

As our Savior
Christ has taught us,
we are bold to say,

As our Savior Christ
has taught us,
we now pray,

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,

Our Father in heaven,
hallowed be your Name
your kingdom come,

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thy will be done,
on earth as it is in heaven
Give us this day our daily bread,
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

The Celebrant concludes (dismissal of the candidates is optional):

(Candidate(s) go in peace.) May the Lord remain with you always. Amen.

Candidates and sponsors are dismissed, or return to their places in the congregation.

Supplemental Liturgical Materials

Since the General Convention of 1985, the Church has been engaged in a process of developing and evaluating supplemental liturgical materials. Three publications: *Liturgical Texts for Evaluation*, 1987; *Prayer Book Studies 30: Supplemental Liturgical Texts*, 1989; and *Supplemental Liturgical Materials*, 1991 have provided a variety of experiences as well as valuable insights for the development of liturgical prayers.

Over 3,000 copies of *Supplemental Liturgical Materials* have been sold. The book contains a sample evaluation form, and it was intended that those using the materials for worship would communicate their experience to the SLC. To date, very few responses have been received from parish communities, and two seminaries, Seabury-Western Theological Seminary and Virginia Theological Seminary, have provided evaluations. With the inclusion of the "Order for Worship," there was a hope that new texts would be developed in worshipping communities. Although some prayers have been submitted to the SLC, the response has been minimal.

The number of books sold, as well as responses from individuals, seminaries, and discussions with groups such as the Association of Diocesan Liturgy and Music Commissions and the Council of Associated Parishes, indicates that the texts are being used throughout the country. For many, however, *Supplemental Liturgical Materials* are still unknown. Responses to members of the Commission have indicated that *PBS 30* is still in use in some places in the Church. There is a significant lag in implementing the texts from the 1991 General Convention. The revision of the texts has not caught up with the experience of the Church.

The public discussion of *Supplemental Liturgical Materials* has diminished in the past three years. The charged debate that accompanied previous collections of prayers has not been present over the past triennium. A variety of elements may have contributed to this change of climate in the Episcopal Church. The emotional tensions surrounding the texts

seems to have lessened. It is our belief that as people experienced the texts the initial fears have been diminished.

In the past decade, the SLC has been concerned with the development of the texts. The Committee on *Supplemental Liturgical Materials* recognized the need for dialogue within the Church on the theological issues that have been raised by the development and use of such texts. The development of a process of theological reflection upon the experience of the texts has been a major work of the Committee on *Supplemental Liturgical Materials* this triennium.

In September of 1993, a Theological Consultation on the issues arising from the use of the *Supplemental Liturgical Materials* was convened at Seabury-Western Theological Seminary in Evanston, Illinois. The purpose of the Consultation was to deepen the quality and level of dialogue by bringing together theologians, Biblical scholars and liturgists as well as clergy and laity who had used and reflected upon the Supplemental Liturgical Materials. In addition to exploring the theological issues arising out of the specific texts, we sought to identify theological questions arising out of the use of expansive language in the liturgy of the Church.

The following were participants in the Consultation: the Rev. Dr. J. Robert Wright, the Rev. Dr. Leonel L. Mitchell, the Rev. Juan Cabrero-Oliver, the Rev. Dr. Ruth Meyers, the Rev. Dr. Patricia Wilson-Kastner, the Rev. Dr. Ellen K. Wondra, the Rt. Rev. Frank Griswold, the Rev. Dr. Paula Barker, the Rev. Ralph N. McMichael, Mr. Newland F. Smith, Ms. Deborah DeMano, Ms. Linda Cummings, Dr. Carolyn Groves, The Rev. Dr. Charles Winters, Ms. Flower Ross, Dr. Robert Finister, The Rev. Dr. Taylor Stevenson, The Rev. Sr. Jean Campbell, The Rev. Joseph Russell, and Ms. Karla Woggan.

Through a series of panels, the members of the Consultation engaged in a dialogue on our language for God. The Consultation focused on questions of what images and metaphors are appropriate for us to use from the tradition of the Church and the dynamics of what people experience with metaphors and images such as Wisdom and mother. Another major theological concern focused on the language of the Trinity. The Rev. Dr. Ruth Meyers has edited the papers presented at the Consultation as well as a summary of the proceedings in *How Shall we Pray? Expanding Our Language for God: Liturgical Studies, Volume 2*. This collection seeks to further the discussion of expansive language in the life of the Church.

Several major issues and areas of exploration were identified in the Consultation. The language and imagery we are talking about needs to be experienced within the Church over a long period of time rather than changing the texts every three years between General Conventions. The principle that the public prayer of the Church must be accessible to everyone highlighted the need to hear the marginalized people of our society and the ways in which God is experienced. Poetic images to describe God and God's relationship with creation are needed. The worshiper hears image piled on image in ways that broaden rather than limit the experience of God in the language of prayer. The tradition of the Church is rich in its language and images for God, but this heritage has been truncated over the centuries. We need to be more creative in what we are doing in the development of new texts.

The development of liturgical texts is part of the ongoing work of the Standing Liturgical Commission. The experience of *Supplemental Liturgical Materials* in the past triennium has indicated to the Commission the necessity of providing sufficient length of

time to elicit response. To this end, we recommend to the 1994 General Convention to continue for another triennium the use of *Supplemental Liturgical Materials* for the purpose of evaluation and continued development. New texts arising out of the experience of the *Supplemental Liturgical Materials* need to be brought into the life of the Church, especially collects, prayers of the people, post communion prayers, canticles, and the Psalter.

The SLC will continue to be engaged in a theological dialogue concerning the major issues regarding expansive liturgical language. The theological dialogue needs to engage not only academic theologians but also bishops, and parish communities. At least two consultations need to be held in the next triennium. Building upon the work already done, scholars need to be engaged in continuing the conversation.

It is recommended that in the coming triennium the process of development and evaluation be carried out at experimental sites that would include parishes, seminaries, and religious communities. This would involve a limited cross section of the Church actively engaged in the evaluation of *Supplemental Liturgical Materials* and the development of new texts. Identified congregations would work with those developing new texts and with liturgical planners to assist in the effective use of the resources available.

The growing awareness of the Episcopal Church as a multicultural community has placed the questions regarding expansive language into a broader spectrum. Issues regarding culture and liturgy are just beginning to frame new questions for the community of faith. The last twenty years have seen the development of a theology of inculturation, and liturgical theologians, particularly Aylward Shorter and Anscar Chupungco, have developed a sophisticated understanding of the goals and methods of inculturation. In the Anglican Communion, there has been fervent interest in the question, as it impinges on our definition of the "essential" aspects of Anglican liturgy.

As the Episcopal Church begins to address issues of inclusivity in an increasingly multicultural, pluralistic society, it seems appropriate to address the larger issues of inclusivity in relation to the liturgical life of other cultures and subcultures in American life. For this reason, the SLC is creating a subcommittee to work on issues and resources related to the inculturation of the liturgy. The subcommittee would endeavor to create and make available liturgical resources to be used in specific cultural or ethnic contexts in the Church, seeking to honor the specific cultural forms found in these contexts while retaining essential Anglican elements of the liturgy.

Resolution #A068

- 1 *Resolved*, the House of _____ concurring, **That this 71st General Convention direct the**
- 2 **Standing Liturgical Commission to continue to study, develop and evaluate**
- 3 **supplemental expansive language texts as previously directed by the 68th, 69th, and**
- 4 **70th General Conventions, in consultation with the Theology Committee of the House**
- 5 **of Bishops, among other consultants, and in consultation with the bishops, clergy and**
- 6 **laity of this Church through a process which solicits their reactions and suggestion;**
- 7 **and be it further**
- 8 ***Resolved*, That for the sake of perfecting such draft texts as the Standing Liturgical**
- 9 **Commission shall develop, using this consultative process, this Convention authorize**

- 1 Supplemental Liturgical Materials, for use during the next triennium; such use shall
2 always be under the direction of the diocesan bishop or ecclesiastical authority.

EXPLANATION

For the past nine years, the Church has been engaged in a process of developing new prayers which expand the images and metaphors of how we speak of God. The development of such prayers involves the exploration of the tradition of the Church as well as incorporating new insights and understandings of the multitude ways in which God is experienced in our lives today. This task cannot be done in isolation. Only by praying the prayers can the members of the Church evaluate and refine liturgical texts. Reflection upon these experiences of prayer provides the forum for theological discussion. It is an ongoing process which takes place over an extended period of time. No new texts are being added to the *Supplemental Liturgical Materials*. They are authorized for continued use, study and evaluation in order to engage the whole Church in a theological dialogue so that new prayers may be those which speak of the whole people of God.

Filioque Clause

In the Nicene Creed, in the third paragraph, the words "and the Son" (in Latin *filioque*) have long been a matter of discussion. Today it is agreed by historians in all churches that these words were not in the original, authentic text of the Creed but were added, without the authority of any general council, in the Western or Latin Churches in the course of the Middle Ages.

The Lambeth Conference in 1978 requested that all Anglican Churches "should consider omitting the Filioque from the Nicene Creed" (Resolution 35:3). The Standing Commission on Ecumenical Relations reported extensively to the General Convention of 1985, appealing for its omission both on undeniable historical grounds and because of significant ecumenical positions of the Eastern Orthodox. The following resolution was moved and adopted by the 68th General Convention:

Resolved, the House of Deputies concurring, That in recognition of the Lambeth 1978 call for churches of the Anglican Communion to consider removing the *filioque* ("and [from] the Son") from the Nicene Creed, the General Convention of the Episcopal Church express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e., without the *filioque*), provided that such restoration is endorsed and commended by the Anglican Consultative Council and by the Lambeth Conference.

In 1988, the bishops at Lambeth asked for renewed attention to this issue (6:5). The Anglican Consultative Council-8 (1990) also asked for the filioque clause to be removed. In 1991, the report of the Standing Commission on Ecumenical Relations suggested that the Standing Liturgical Commission move forward with steps toward implementation. The 1993 Joint Meeting of the Anglican Consultative Council and the Primates reaffirmed this position in Resolution 19:

Resolved that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council urges the Provinces and Member Churches of the

Anglican Communion to respond to the requests of the 1978 and 1988 Lambeth Conferences, ACC-4 and ACC-8, that, in the words of Lambeth 1988, "in future liturgical revisions the Niceo-Constantinopolitan Creed be printed without the Filioque clause," and to inform the Office of the Anglican Communion of their actions." (The Transforming Vision pg. 148)

The following resolution is proposed with the Standing Commission on Ecumenical Relations:

Resolution #A069

- 1 *Resolved*, the House of _____ concurring, **That this 71st General Convention, following**
2 **the resolution of the 68th General Convention, and responding to Resolution 19 of the**
3 **joint meeting of the Primates of the Anglican Communion and the Anglican**
4 **Consultative Council (Capetown 1993), hereby reaffirm its intention to remove the**
5 **words "and the Son" from the third paragraph of the Nicene Creed at the next**
6 **revision of The Book of Common Prayer; and in the meantime permit the omission of**
7 **these words in congregations which so desire.**

EXPLANATION

The 68th General Convention passed a resolution expressing its intention to make this omission, subject to the endorsement and commendation of the Anglican Consultative Council and the Lambeth Conference. This has now happened, and Resolution 19 of the 1993 Capetown joint meeting requests responses from the member churches of the Anglican Communion to the request of Lambeth 1987 and 1988 and ACC-7 and ACC-8 that "in future liturgical revisions the Niceo-Constantinopolitan Creed be printed without the Filioque clause." This resolution is the response of the Episcopal Church, which does not imply rejection of the Western theological tradition..

Lectionary Committee

The Daily Eucharistic Lectionary

Resolution C025s (1991) resolved, "That the daily eucharistic lectionary as provided in the Church of England and the Anglican Church of Canada be referred to the Standing Liturgical Commission for consideration. This Commission would report their recommendation to the 71st General Convention of the Episcopal Church.

After reviewing the daily eucharistic lectionary of the Church of England and the Anglican Church of Canada, the Standing Liturgical Commission is recommending that the lectionary be adapted for Advent, Christmas and Epiphany. A daily eucharistic lectionary adapted from the same source is already included in *Lesser Feasts and Fasts* for the Weekdays of Lent and the Easter Season. The inclusion of Advent, Christmas and Epiphany in *Lesser Feasts and Fasts* would provide the Church with daily lections for all the seasons of the liturgical church year.

As the Commission studied the Church of England and Anglican Church of Canada's lectionary for the weeks after Epiphany and the Feast of Pentecost, however, it was felt that

having another series of sequential readings was not the best alternative for the Church. During the weeks following the Feast of Epiphany and the Feast of Pentecost, both the Daily Office Lectionary and the Eucharistic Lectionary in the present Book of Common Prayer offer sequential readings from the books of the Old and New Testaments. To avoid the duplication of yet another sequential series of readings, we offer an entirely different approach to a daily eucharistic lectionary for study, use and evaluation.

The Commission proposes a six-week cycle of short, succinct lections for weekday Eucharists. These lections could be used daily for six-week segments or they could be used occasionally to fill in "vacant" days on the Calendar. The six-week cycle could also be used simply as a corpus of suggested texts to be used at random. *Lesser Feasts and Fasts* provides a similar corpus of collects for use during the weekdays of Easter. (pages 56-73, *Lesser Feasts and Fasts*, 1991.) Two readings and a psalm are provided for each day. The lections are thematic so that the celebrant can choose a set of readings she or he feels appropriate for the occasion. The readings, as already noted, are short; most of the lections are between five and ten verses in length. A brief homily or meditation would help to focus the thoughts and prayers of the worshippers. Use of the lectionary on a trial basis during the coming triennium would provide the Commission with data and experience for making final recommendations to the 72nd General Convention of the Church.

Resolution #A070

- 1 *Resolved*, the House of ____ concurring, **That the six-week Daily Eucharistic Lectionary**
2 **for the weeks from the Baptism of Christ to Lent and Pentecost to Advent be**
3 **commended for study and evaluation and be authorized for use under the direction of**
4 **the Ordinary.**

EXPLANATION

This action will authorize a process that will lead to the development of a full Daily Eucharistic Lectionary for the entire year, leading to fulfilling the 70th General Convention's directive to the Standing Liturgical Commission to develop a daily Eucharistic lectionary.

Trial use is recommended of this material before additions are made to *Lesser Feasts and Fasts* because it is a different approach to structuring such a lectionary from ones found in other churches.

Resolution #A071

- 1 *Resolved*, the House of ____ concurring, **That the Psalms and Readings for the weekdays**
2 **of Advent, Christmas, and the weekdays between the Feast of the Epiphany and the**
3 **Baptism of Christ as they appear in *The Book of Alternative Services* of the Anglican**
4 **Church of Canada be added to *Lesser Feasts and Fasts*.**

EXPLANATION

This action fulfills in part the direction of the 70th General Convention to the Standing Liturgical Commission to develop a daily Eucharistic lectionary. The psalms and readings for the weekdays of Lent and Easter are already contained in *Lesser Feasts and Fasts*.

The Revised Common Lectionary

As noted below, the Common Lectionary, produced by the Consultation on Common Texts, was authorized for trial use by the 67th and the 68th General Conventions. A full report was made to the Consultation growing out of the experience with the lectionary in trial use. There were several factors that made the lectionary unsatisfactory for this Church. The Revised Common Lectionary has now been published, incorporating the concerns expressed by the Episcopal Church and other participating denominations. Included in the Revised Common Lectionary are texts that offer a more balanced presentation of Biblical passages in the light of 1991 Resolution A088s. After a thorough study of the revised lectionary, the Commission recommends a further period of trial use so that the Church can assess the significance of the changes made in the lectionary and join in an important ecumenical endeavor.

Resolution #A072

- 1 *Resolved*, the House of _____ concurring, **That the readings and psalms of the Revised**
- 2 **Common Lectionary be authorized by this 71st General Convention for trial use for**
- 3 **study and evaluation during the triennium, beginning with the First Sunday of**
- 4 **Advent 1994, as authorized by the Ordinary.**

EXPLANATION

This Lectionary, produced by the Consultation on Common Texts, composed of a wide number of church bodies, is a revision of the Common Lectionary which was authorized for trial use by the 67th and 68th General Conventions. This revision reflects concerns about the Common Lectionary communicated to the Consultation on Common Texts through the Standing Liturgical Commission as a result of the trial use. It also reflects issues addressed by Resolution A088s of the 70th General Convention directing the Standing Liturgical Commission to study revisions of the Sunday lectionary of the Book of Common Prayer.

Retirement Liturgy

Requests by two General Conventions (D092a, 67th General Convention, and A122, 69th General Convention) for liturgical forms to celebrate retirements stem from a desire to provide some public recognition of a change in a person's career or vocational life, and to celebrate entry into either retirement or a new career. Most major life changes are marked by celebrative ritual and recognition of the "rite of passage," as one moves from stage to stage.

For many people retirement happens at a time in life when they may have twenty or more years of active life ahead of them. For the Church there is a challenge to counteract society's negative ideas relative to ageism and lift up the idea of a transition of ministry rather than a retirement or "graduation" from ministry. The Church as well as society has become more aware of transitions in people's lives. Worship can assist in the transition process and encourage a positive passage.

The Standing Liturgical Commission encourages raising up retirement and career changes liturgically as an affirmation of continuing and developing ministry throughout life.

Resolution #A073

- 1 *Resolved*, the House of ____ concurring, **That the *Book of Occasional Services* be revised**
2 **by the inclusion of the following, for use on the occasion of retirement or work**
3 **transitions:**

4 GUIDELINES FOR USE ON THE OCCASION OF A RETIREMENT
5 OR WORK TRANSITION

- 6 1. The celebration may occur within the context of a Sunday or weekday service. If it
7 occurs during a principal service on Sunday, the proper readings for that Sunday are to be
8 used. Readings for other days may be chosen from Various Occasions 10, 11, 15, 22, 23, 25
9 (BCP 928-31).
- 10 2. For those whose primary vocation has been in the family place, celebrations of the
11 spouse's retirement or career change should uphold the importance of the transition for both
12 partners.
- 13 3. The person or couple might serve as homilist, lectors, eucharistic ministers. They could
14 present the bread and wine or receive a special blessing and prayers. Family members or
15 friends might read the Prayers of the People, which could be adapted to the occasion.
- 16 4. The rite, whether focused on lay or clerical retirement, has a primary emphasis of
17 baptismal ministry. In constructing the rite, symbols, songs and texts should reflect the
18 person or couple's understanding of their vocation/ministry as the work God has given
19 them to do.
- 20 Collect for Work Transitions or Retirement
- 21 Almighty and merciful God, we give you thanks for your servant(s) N. (and N.) and the
22 work you have given *him* to do. *He has* enriched *his* community by *his life* and has brought
23 gladness to *his* friends [and family]. Look mercifully on *him* [now in the fullness of his
24 years]; bless, guide and preserve *him* in the days to come. Grant that *he* may continue to use
25 *his* abilities to their fullest. Give *him* sustenance for *his* earthly needs, opportunities for
26 friendship, ways to help others, and time to be with you, O God, in prayer and in your
27 Word and Sacraments. By your Holy Spirit clothe *him* with the robe of grace and bestow
28 on *him* that wisdom, patience, and sympathy that form a crown for the heads of your
29 servants; let *him* find joy in the world about *him*; give *him* a tongue to praise you; and let
30 *him* be a witness of your love [to those of younger years]. May *he* continue on the road of

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- 1 life in peace, traveling with the One who is the true and living Way and who is also the
2 goal and destination of our journey, even Jesus Christ our Lord. AMEN.

Calendar Committee

The major work of the calendar committee has been the development of Guidelines and Procedures for Continuing Alteration of the Calendar. These were developed in dialogue with the work which has been done in the Anglican Church of Canada and are in accord with Resolution 21: Calendar Revision, adopted by the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council at their meeting in Capetown in 1993. Resolution 21 reminds the Church that "revision of calendars is an ongoing process which is one of the ways in which the Church holds the Christian hope before the people of God, to enable their growth as a holy temple in the Lord (Eph. 2:21)."

In conjunction with this project, two articles were distributed to the dioceses of the Church. One was written by the Rev. Dr. Louis Weil on the Commemoration of Saints, and another by the Rev. Joseph Russell on the use of the calendar in Christian Education. These articles and the proposed guidelines were sent to diocesan bishops for comments and suggestions.

Resolution #A074

- 1 *Resolved*, the House of _____ concurring, **That the following Guidelines and Procedures**
2 **for Continuing Alteration of the Calendar in the Episcopal Church be adopted.**

3 I. Introduction

- 4 A. The Church is "the communion of Saints," that is, a people made holy through their
5 mutual participation in the mystery of Christ. This communion exists through history,
6 exists now, and endures beyond "the grave and gate of death" into heaven. For "God is not
7 a God of the dead but of the living," and those still on their earthly pilgrimage continue to
8 have fellowship "with those whose work is done." The pilgrim Church and the Church at
9 rest join in watching and praying for that great day when Christ shall come again to change
10 and make perfect our common humanity in the image of Christ's risen glory.

- 11 B. The pilgrim Church rejoices to recognize and commemorate those faithful departed who
12 were extraordinary or even heroic servants of God and of God's people for the sake, and
13 after the example, of their Savior Jesus Christ. By this recognition and commemoration,
14 their service endures in the Spirit, as their examples and fellowship continue to nurture the
15 pilgrim Church on its way to God.

16 II. Guidelines

- 17 A. The Church commemorates persons, not abstract qualities. Nevertheless, it does look for
18 certain traits in those whom it chooses specially to commemorate. Among these traits are:

- 19 1. Heroic Faith. This means bearing witness to God in Christ "against the odds."
20 Historically, the greatest exemplars of such faith have been martyrs, who have suffered

1 death for the cause of Christ, and confessors, who have endured imprisonment, torture, or
2 exile for the sake of Christ. Following this precedent, the Episcopal Church in the United
3 States of America has been very specific and has restricted the designation of martyrdom to
4 persons who have chosen to die rather than give up the Christian faith, and has not applied
5 it to persons whose death may have resulted from their heroic faith but who did not
6 consciously choose martyrdom. There are other situations where choosing and persisting
7 in a Christian manner of life involves confessing Christ "against the odds," even to the
8 point of risking one's life. For this reason the Anglican Communion traditionally has
9 honored monks and nuns like Antony, Benedict, Hilda, Constance and her companions,
10 missionaries like George Augustus Selwyn, and people as diverse as Monnica, Richard of
11 Chichester, and Nicholas Ferrar. More recently the Church has learned to honor social
12 reformers like William Wilberforce and Jonathan Daniels for the same reason. Heroic faith
13 is, therefore, a quality manifested in many different situations.

14 2. Love. "If I have all faith, so as to remove mountains, but have not love, I am nothing. If
15 I give away all that I have, and if I deliver my body to be burned, but have not love, I gain
16 nothing...So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor.
17 13:2b-3, 13).

18 3. Goodness of life. People worthy of commemoration will have worked for the good of
19 others. It is important to recognize that the Church looks not only for goodness but also for
20 growth in goodness. A scandalous life prior to conversion does not disqualify one from
21 consideration for the Calendar; rather, the witness of perseverance to the end will confirm
22 holiness of life and the transforming power of Christ.

23 4. Joyousness. As faith is incomplete without love, so does love involve "rejoicing in the
24 Spirit"—whether in the midst of extraordinary trials, or in the midst of the ordinary rounds
25 of daily life. A Christian may not fail in the works of love, but still lack the joy of it—
26 thereby falling short of true Christian sanctity. Such joy, however, is as much a discipline
27 of life as an emotion. It need not lie on the surface of a person's life, but may run deeply
28 and be discerned by others only gradually.

29 5. Service to others for Christ's sake. "There are varieties of gifts...and there are varieties of
30 service" (1 Cor. 12:4-5). There is no true holiness without service to others in their
31 needfulness. The Church recognizes that just as human needs are diverse, so also are forms
32 of Christian service—both within the Church and in the world.

33 6. Devotion. People who are worthy of commemoration have shown evidence of seeking
34 God through the means of grace which the Church recognizes, having "devoted themselves
35 to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts
36 2:42). We look both for regularity and for growth in the discipline of prayer and
37 meditation upon God's Word; and we look for this devotion to be manifested not only in a
38 person's private life but also in visible company and communion with his or her fellow
39 Christians.

1 7. Recognition by the faithful. Initiating the commemoration of particular saints is the
2 privilege of those who knew, loved, and discerned the special grace of Christ in a member
3 of their community, and who desire to continue in the communion of prayer with that
4 member now departed. Such instinctive recognition by the faithful begins naturally at the
5 local and regional levels. Evidence of both (a) such commemoration growing locally and
6 (b) such recognition of sanctity spreading beyond the immediate community is essential
7 before the national Church has an obligation to take heed. It may, in fact, decide that the
8 commemoration in question is best left to local observance.

9 8. Historical perspective. In a resolution on the Calendar, the 1958 Lambeth Conference
10 of Bishops stated, "The addition of a new name should normally result from a widespread
11 desire expressed in the region concerned over a reasonable period of time." Generally this
12 has been two generations or fifty years after death.

13 B. The qualities or traits just outlined do not exhaust the character of Christian sanctity,
14 nor should they be applied as if each and all of them were legal conditions which a
15 proposed Commemoration must meet before recommendation for observance is granted.
16 These are guidelines to help both the faithful and the official organs of the Church test their
17 own thoughts when proposing, or recommending, a Commemoration. These Guidelines
18 and Procedures are intended to implement Resolution A097a of the 1988 General
19 Convention (*Journal*, p. 639).

20 III. Local Calendars and Memorials

21 Local and regional commemoration normally occurs for many years prior to national
22 recognition.

23 The Book of Common Prayer (pp. 13, 18, 195 and 246) permits memorials not listed in the
24 Calendar, provides collects and readings for them (the Common of Saints), and recognizes
25 the bishop's authority to set forth devotions for occasions for which no prayer or service
26 has been provided by the Prayer Book. Although the Prayer Book does not require the
27 bishop's permission to use the Common of Saints for memorials not included in the
28 Calendar, it would seem appropriate that the bishop's consent be requested.

29 While these Guidelines cannot provide procedures for initiating local, diocesan or regional
30 memorials that would govern all such commemorations, this process is suggested:

31 A. A parish or diocese establishes a memorial for a specific day, using the above
32 Guidelines to justify the memorial.

33 B. A collect is appointed from the Common of Saints or composed, perhaps in consultation
34 with the Standing Liturgical Commission, diocesan or parish liturgical commission.
35 Readings and a proper preface may also be appointed if desired. A brief description of the
36 person or group is written, in accord with these Guidelines and Procedures.

- 1 C. The parish, diocese, province or organization proceeds to keep the memorial.
- 2 D. Those interested in promoting a wider commemoration begin to share these materials
3 with others, suggesting that they also adopt the memorial. If at some time it is desired to
4 propose a local commemoration for national recognition, documented evidence of the
5 spread and duration of local commemoration is essential to include in the proposal to the
6 Standing Liturgical Commission.
- 7 Some commemorations, perhaps many, will remain local, diocesan or regional in character.
8 This in no way reduces their importance to those who revere and seek to keep alive the
9 memory of beloved and faithful witnesses to Christ.

10 IV. Procedures For National Recognition

11 Procedures to amend the Calendar flow naturally from II and III above, as well as earlier
12 documents like Prayer Book Studies IX and XVI (1957 and 1963, respectively). As stated
13 in Resolution A119s of the 1991 General Convention, "all requests for consideration of
14 individuals or groups, to be included in the calendar of the Church year, shall be submitted
15 to the Standing Liturgical Commission for evaluation and subsequent recommendation to
16 the next General Convention for acceptance or rejection."

- 17 A. A proposal to commemorate a person (or group of persons) may be submitted to the
18 Calendar Committee of the Standing Liturgical Commission of the General Convention by
19 1. either a Diocesan Convention or Provincial Synod, after due process has been
20 followed; or
21 2. two or more other Church bodies in support of one another—e.g., parishes,
22 seminary faculties, religious communities with the approval of their ordinary; or
23 3. three or more recognized organizations within the Episcopal Church—such as
24 ethnic or women's groups.

25 Each proposal must include:

- 26 a) a detailed rationale for commemoration based on the Guidelines (above) and
27 demonstrating how this person manifests Christ and would enhance the devotional life
28 of the Church;
29 b) an inspirational 350-word biographical sketch of the person to be commemorated,
30 preferably including some of the person's own words;
31 c) information concerning the spread and duration of local or international
32 commemoration of this individual or group;
33 d) suggested collects and readings.

34 Proposals must be received by the Standing Liturgical Commission Chair no less than 18
35 months prior to the next General Convention.

- 36 B. The chair of the Calendar Committee will communicate with
37 1. organizations submitting proposed commemorations;

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- 1 2. the Secretary of the General Convention regarding names and addresses of any
 - 2 groups applying for exhibit space in order to present to Convention delegates a
 - 3 potential addition to the Calendar;
 - 4 3. the chairs of the Cognate Committees on Prayer Book and Liturgy, in order to
 - 5 facilitate the review of submissions.
- 6 C. The Calendar Committee of the Standing Liturgical Commission will arrange for
- 7 1. submission of appropriate resolutions to General Convention;
 - 8 2. publication of same in the Blue Book;
 - 9 3. distribution of pertinent materials to members of the Cognate Committees on
 - 10 Prayer Book and Liturgy, as may be needed;
 - 11 4. preparation of materials for *Lesser Feasts and Fasts*.

12 V. Procedures to Remove Commemorations from the Calendar

- 13 A commemoration may be removed from the Calendar by the same procedure by which
- 14 one is added, namely, the procedure set forth in Article X of the Constitution of the General
- 15 Convention concerning Alternations and Additions, which requires concurrence by two
- 16 consecutive Conventions.
- 17 Proposed deletions of commemorations must be forwarded to the Chair of the Standing
- 18 Liturgical Commission no less than 18 months prior to the next General Convention.

Revisions to the Calendar

Resolution #A075

- 1 *Resolved*, the House of _____ concurring, **That the Book of Lesser Feasts and Fasts be**
- 2 **revised by striking the Collects for Clement of Alexandria (page 87), and substituting**
- 3 **the following:**
- 4 **I. O God of unsearchable mystery, thou didst lead Clement of Alexandria to find in**
- 5 **ancient philosophy a path to knowledge of thy Word: Grant that thy Church may**
- 6 **recognize true wisdom, wherever it is found, knowing that wisdom comes from thee**
- 7 **and leads to thee; through our Teacher Jesus Christ, who liveth and reigneth with**
- 8 **thee and the Holy Spirit, One god, for ever and ever. Amen.**
- 9 **II. O God of unsearchable mystery, you led Clement of Alexandria to find in ancient**
- 10 **philosophy a path to knowledge of your Word: Grant that your Church may**
- 11 **recognize true wisdom, wherever it is found, knowing that wisdom comes from you**
- 12 **and leads to you; through our Teacher Jesus Christ, who lives and reigns with you**
- 13 **and the Holy Spirit, one God for ever and ever. Amen.**

EXPLANATION

The present collect in *Lesser Feasts and Fasts* seems to contradict the biography of Clement of Alexandria in *The Oxford Dictionary of the Christian Church*, which states, "While thoroughly loyal [to the faith of the Church, Apostolic in its foundation and possessing Divine revelation], Clement explained and supplemented it with the ideas of Greek philosophy, which he also regarded as a Divine gift...." This revision attempts to better express that aspect of Clement's work.

Resolution #A076

1 *Resolved*, the House of ____ concurring, **That the Book of Lesser Feasts and Fasts be**
2 **revised by striking the Collects for James Lloyd Breck (page 195), and substituting**
3 **the following:**

4 **I. Almighty God, who didst call thy servant James Lloyd Breck to preach, and teach,**
5 **and plant thy Church on new frontiers: Raise up in every generation pioneering and**
6 **courageous heralds of the Gospel and teach thy Church to value and support them,**
7 **that thy Name may be known, worshipped, and obeyed to the ends of the earth;**
8 **through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit,**
9 **one God, for ever and ever. Amen.**

10 **II. Almighty God, you called your servant James Lloyd Breck to preach, and teach,**
11 **and plant your Church on new frontiers: Raise up in every generation pioneering and**
12 **courageous heralds of the Gospel and teach thy Church to value and support them,**
13 **that your Name may be known, worshipped, and obeyed to the ends of the earth;**
14 **through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one**
15 **God, for ever and ever. Amen.**

EXPLANATION

These collects are presented as being a more felicitous rendering of the content of the collects in *Lesser Feasts and Fasts*. They are based upon collects submitted to the SLC by the Dean of Nashotah House.

Resolution #A077

1 *Resolved*, the House of ____ concurring, **That the commemoration of Jonathan Daniels,**
2 **proposed by the General Convention of 1991 (Journal, page 688) and approved for**
3 **trial use, be now finally approved and entered in the Calendar of the Church Year**
4 **(Book of Common Prayer, pages 15-30).**

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Resolution #A078

1 *Resolved*, the House of _____ concurring, **That the General Convention propose**
2 **additional commemorations for inclusion in the Calendar of the Church Year and**
3 **authorize trial use thereof for the triennium 1994-1997, as follows:**

- 4 **January 9 - Julia Chester Emery, Missionary, 1922**
- 5 **February 18 - Martin Luther, Reformer, 1546**
- 6 **April 9 - Dietrich Bonhoeffer, Pastor and Theologian, 1945**
- 7 **July 19 - Macrina, Monastic and Teacher, 379**
- 8 **July 20 - Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth and Harriet**
- 9 **Tubman, Liberators and Prophets**
- 10 **July 31 - Ignatius of Loyola, Priest, Monastic, and Founder of the Society of Jesus,**
- 11 **1556 (transferring the commemoration of Joseph of Arimathea to August 1)**
- 12 **September 4 - Paul Jones, Bishop of Utah and Peace Advocate**
- 13 **September 10 - Alexander Crummell, Priest, Missionary, and Educator, 1898**
- 14 **September 17 - Hildegard, Abbess of Bingen, Mystic, 1170**
- 15 **December 29 - Thomas Becket, Archbishop of Canterbury, 1170**

Resolution #A079

1 *Resolved*, the House of _____ concurring, **That this 71st General Convention authorize,**
2 **for trial use until the General Convention of 1997, the commemorations proposed by**
3 **this Convention, with the following propers:**

4 **January 9**

5
6

JULIA CHESTER EMERY
Missionary, 1922

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

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

- 19 Psalm - 67 or 96:1-7
- 20 Lesson - Romans 12:6-13
- 21 Gospel - Mark 10:42-45
- 22 Preface of a Saint (2)

1 **February 18**

2 MARTIN LUTHER

3 *Reformer, 1546*

4 I. O Lord God, heavenly Father, pour out thy Holy Spirit upon thy faithful people; Keep
5 them, as thou didst keep thy servant Martin Luther, steadfast in thy grace and truth; protect
6 and strengthen them in all temptation; defend them against all enemies of thy Word; and
7 bestow upon thy Church thy saving grace; through Jesus Christ, thy Son our Lord, who
8 liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

9 II. O Lord God, heavenly Father, pour out your Holy Spirit on your faithful people; Keep
10 them, as you kept your servant Martin Luther, steadfast in your grace and truth; protect and
11 strengthen them in all temptation; defend them from all enemies of your Word; and bestow
12 upon your Church your saving grace; through Jesus Christ, your son our Lord, who lives
13 and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

14 Psalm - 46

15 Lesson - Isaiah 55:6-11

16 Gospel - John 15:1-11

17 Preface of Trinity Sunday

18 **April 9**

19 DIETRICH BONHOEFFER

20 *Pastor and Theologian, 1945*

21 I. Almighty God, the beyond in the midst of our life, thou gavest grace to thy servant
22 Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the
23 cost of following him: Grant that we, strengthened by his teaching and example, may live
24 under thy Word in all its forms and richness, and embrace its call to faithfulness with an
25 undivided heart; through Jesus Christ our Savior, who liveth and reigneth with thee and the
26 Holy Spirit, one God, for ever and ever. *Amen.*

27 II. Almighty God, the beyond in the midst of our life, you gave grace to your servant
28 Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the
29 cost of following him: Grant that we, strengthened by his teaching and example, may live
30 under your Word in all its forms and richness, and embrace its call to faithfulness with an
31 undivided heart; through Jesus Christ our Savior, who lives and reigns with you and the
32 Holy Spirit, one God, for ever and ever. *Amen.*

33 Psalm - 119:89-96

34 Lesson - Proverbs 3:1-7

35 Gospel - Matthew 13:47-52

36 Preface of a Saint (2)

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1 **July 19**

2

MACRINA

3

Monastic and Teacher, 379

4 I. Merciful God, thou didst call thy servant Macrina to reveal in her life and her teaching
5 the riches of thy grace and truth: May we, following her example, seek after thy Wisdom
6 and live according to her way; through Jesus Christ our Savior, who liveth and reigneth
7 with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

8 II. Merciful God, you called your servant Macrina to reveal in her life and her teaching the
9 riches of your grace and truth: May we, following her example, seek after your Wisdom
10 and live according to her way; through Jesus Christ our Savior, who lives and reigns with
11 you and the Holy Spirit, one God, for ever and ever. *Amen.*

12 Psalm - 119:97-104

13 Lesson - Ecclesiasticus 51:13-22

14 Gospel - Matthew 11:27-30

15 Preface of a Saint (2)

16 **July 20**

17

ELIZABETH CADY STANTON, AMELIA BLOOMER,

18

SOJOURNER TRUTH AND HARRIET TUBMAN

19

Liberators and Prophets

20 I. O God, whose Spirit guidest us into all truth and makest us free: Strengthen and sustain
21 us as thou didst thy servants Elizabeth, Amelia, Sojourner and Harriet. Give us vision and
22 courage to stand against oppression and injustice and all that worketh against the glorious
23 liberty to which thou callest all thy children; through Jesus Christ our Savior, who liveth
24 and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

25 II. O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain
26 us as you did your servants Elizabeth, Amelia, Sojourner and Harriet. Give us vision and
27 courage to stand against oppression and injustice and all that works against the glorious
28 liberty to which you call all your children; through Jesus Christ our Savior, who lives and
29 reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

30 Psalm - 146

31 Lesson - Genesis 1:26-31a

32 Gospel - John 8:31-38

33 Preface of Baptism

July 31

IGNATIUS OF LOYOLA

Priest, Monastic and Founder of the Society of Jesus, 1556

I. Almighty God, from whom all good things come: We thank thee for calling Ignatius of Loyola to the service of thy Divine Majesty and to find thee in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do thy will; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. Almighty God, from whom all good things come: We thank you for calling Ignatius of Loyola to the service of your Divine Majesty and to find you in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do your will; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 34:1-8

Lesson - I Corinthians 10:31-11:1

Gospel - Luke 9:57-62

Preface of a Saint (3)

August 1

JOSEPH OF ARIMATHEA

(moved from 31 July)

September 4

PAUL JONES

Bishop of Utah and Peace Advocate

I. Almighty God, Creator and Sustainer of the human race, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land and time courageous men and women who, like thy servant Paul Jones, will, in the face of opposition, stand firm in proclaiming the gospel of peace. This we ask in the Name of him who is the Prince of peace, thy Son our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty God, Creator and Sustainer of the human race, who sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land and time courageous men and women who, like your servant Paul Jones, will, in the face of opposition, stand firm in proclaiming the gospel of peace. This we ask in the Name of the Prince of peace, your Son our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 133

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1 Lesson - Malachi 2:17-3:5

2 Gospel - John 14:1,18-27

3 Preface of a Saint (3)

4 September 10

5

ALEXANDER CRUMMELL

6

Priest, Missionary, and Educator, 1898

7 I. Almighty God, who willest to be glorified in thy saints, and didst raise up thy servant
8 Alexander Crummell to be a light in the world: Shine, we pray, in our hearts, that we also
9 in our generation may show forth thy praise, who hast called us out of darkness into thy
10 marvelous light; through Jesus Christ our Savior, who liveth and reigneth with thee and the
11 Holy Spirit, one God, now and for ever. *Amen.*

12 II. Almighty God, whose will it is to be glorified in your saints, and who raised up your
13 servant Alexander Crummell to be a light in the world: Shine in our hearts, we pray, that
14 we also in our generation may show forth your praise, who called us out of darkness into
15 your marvelous light; through Jesus Christ our Savior, who lives and reigns with you and
16 the Holy Spirit, one God, now and for ever. *Amen.*

17 Psalm - 19:7-11

18 Lesson - Sirach 39:6-11

19 Gospel - Mark 4:1-10,13-20

20 Preface of a Saint (2)

21 September 17

22

HILDEGARD

23

Abbess of Bingen and Mystic, 1170

24 I. Creator God, thy whole creation, in all its varied and related parts, showeth forth thy
25 verdant and life-giving power: Grant that we thy people, illuminated by the visions
26 recorded by thy servant Hildegard, may know, and make known, the joy and jubilation of
27 being part of this cycle of creation, and may manifest thy glory in all virtuous and godly
28 living; through Jesus Christ whom thou has sent, and who liveth and reigneth with thee and
29 the Holy Spirit, one God, for ever and ever. *Amen.*

30 II. Creator God, your whole creation, in all its varied and related parts, shows forth your
31 verdant and life-giving power: Grant that we your people, illumined by the visions
32 recorded by your servant Hildegard, may know, and make known, the joy and jubilation of
33 being part of this cycle of creation, and may manifest your glory in all virtuous and godly
34 living; through Jesus Christ whom you sent, and who lives and reigns with you and the
35 Holy Spirit, one God, for ever and ever. *Amen.*

36 Psalm - 104:25-34

37 Lesson - Sirach 43:1-2,6-7,9-12,27-28

38 Gospel - John 3:16-21

1 Preface of the Epiphany

2 **December 29**

3

THOMAS BECKET

4

Archbishop of Canterbury, 1170

5 I. O Almighty God, who didst give to thy servant Thomas Becket boldness to confess the
6 Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this
7 faith: Grant that we may always be ready to give a reason for the hope that is in us, and to
8 suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with
9 thee and the Holy Spirit, one God, for ever and ever. *Amen.*

10 II. O Almighty God, who gave to your servant Thomas Becket boldness to confess the
11 Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this
12 faith: Grant that we may always be ready to give a reason for the hope that is in us, and to
13 suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the
14 Holy Spirit, one God, for ever and ever. *Amen.*

15 Psalm - 126

16 Lesson - 2 Esdras 2:42-48

17 Gospel - Matthew 10:16-22

18 Preface of a Saint (3)

19 The following names were submitted to the SLC for consideration and are not proposed for
20 inclusion:

21 Charles Stuart - has limited significance for the Episcopal Church

22 William Lawrence - does not have evidence of significant support of the local church

23 Florence Nightingale - information has not been received giving evidence of her
24 commitment to the Christian faith. She is perceived to be more of a secular rather than a
25 Christian hero.

26 C.S. Lewis - has not been dead for two generations.

27 Philander Chase - is viewed as a local rather than a national figure at this time.

FUTURE WORK OF THE STANDING LITURGICAL COMMISSION

The theological discussion concerning language and liturgy is a major area of concern as well as the development of new supplemental liturgical texts. These concerns are directly related to questions of inculturation.

With the establishment of the Criteria and Guidelines for the alteration of the Calendar of the Church, there is a process for the revision of the Calendar. Persons commemorated in the Calendar need to be reviewed using the new Criteria and Guidelines. Those names which do not meet the Criteria should be removed from the Calendar.

The biographical readings in *Lesser Feasts and Fasts* need to be revised. New materials need to be developed and included in *LLF* to assist congregations in the celebration of people important to local communities.

THE BLUE BOOK

In response to numerous inquiries and suggestions, the SLC has begun preliminary exploration of a revision of *The Book of Occasional Services*.

The Initiation Committee continues to foster the Catechumenal Process in the life of the Church, and continues to develop rites appropriate for adolescents moving into adulthood.

The Lectionary Committee will be responsible for the oversight of the use and evaluation of the Daily Eucharistic Lectionary and the Revised Common Lectionary.

PROPOSED BUDGET, TRIENNIUM 1995-1997

	1995	1996	1997
Administrative Expenses (Telephone, postage, duplication, stationary, etc.)	\$ 500	\$ 500	\$ 500
Commission meetings (2 per year)	18,000	18,000	18,000
Committees of the commission			
Supplemental Liturgical Materials	8,400	8,400	4,200
Inculturation	12,600	12,600	12,600
Lectionary	2,800	2,800	2,800
Calendar	2,800	2,800	2,800
Publications	5,600	5,600	5,600
Initiation	12,600	12,600	12,600
Revision of the BOS		2,800	
Conferences	4,000	3,000	4,000
Dues	<u>1,000</u>	<u>1,000</u>	<u>1,000</u>
TOTAL	\$68,300	\$70,100	\$64,100

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

Resolution #A080

- ¹ *Resolved*, the House of _____ concurring, **That this 71st General Convention**
² **appropriate, in the Budget of the Convention for the triennium 1995-1997, the sum of**
³ **\$202,500 for the work of the Standing Liturgical Commission.**