

The Standing Liturgical Commission

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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 (1991)
- The Rt. Rev. Thomas K. Ray (1991)
- The Rt. Rev. Frank Griswold (1994)

Presbyters

- The Rev. Canon Lloyd S. Casson (1991)
- The Rev. Louis Weil (1991)
- The Rev. Canon Michael Merriman (1994)
- The Rev. Sr. Jean Campbell, OSH (1994)

Lay Persons

- Mrs. Sally Bucklee (1994)
- Dr. J. Waring McCrady (1994)

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Vincent K. Pettit, House of Bishops, and Mrs. Sally Bucklee, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

MEETINGS

The commission reorganized in November, 1988, and elected the Rt. Rev. Vincent K. Pettit as Chair, the Rev. Sr. Jean Campbell as Vice-Chair, and Dr. J. Waring McCrady as Secretary. The commission has met during the triennium as follows:

November 29-30, 1988, in New York City to reorganize
March 29-31, 1989, in Berkeley, California
October 29 - November 1, 1989, in New York City
April 17-19, 1990, in Sewanee, Tennessee
November 26-29, 1990, in Berkeley, California

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 doing the research on persons nominated for inclusion in the calendar and to propose persons to be included in or dropped from the calendar. Canon Guilbert has chaired this committee.
2. The Committee on Initiation has met during the triennium with persons appointed by the Education for Ministry and Mission Unit at the Episcopal Church Center as the Joint Committee on Christian Initiation. This joint committee was particularly concerned with the process of the implementation of a practical catechumenate. The Committee on Initiation was chaired by the Rev. Canon Michael Merriman. Other members were the Rev. Robert Brooks, the Rev. Juan Cabrero and the Rev. Walter Guettsche.
3. The Committee on the Lectionary was charged with overseeing the work of the Lectionary Task Force of the Consultation on Common Texts. The commission decided to deal with lectionary issues through this ecumenical forum. The Rev. Robert J. Brooks chaired the committee for the triennium.
4. The Committee on Supplemental Liturgical Texts has continued to work on the inclusive language texts for the regular services of the Church under the original mandate of General Convention 1985. The 69th General Convention in 1988 requested that this work continue. The committee has held consultations with the House of Bishops' Committee on Theology, conducted trial use in over 400 parishes and received evaluations from the results of trial use. Texts have been revised and rewritten, and a new text has been produced that will be presented in this report to General Convention. The Rev. Lloyd Casson is the chair of this committee and was assisted by the Rev. Sarah H. Motley, coordinator.

FINANCIAL REPORT

	<i>1989</i>	
Appropriation		\$46,729.00
Expenses		
For meetings of the commission and committees, plus subsistence and administrative expenses		\$22,049.00
	<i>1990</i>	
Appropriation		\$47,000.00
Expenses		
For meetings of the commission and committees, plus subsistence and administrative expenses, including evaluation of Supplemental Liturgical Texts		\$32,871.76

THE BLUE BOOK

1991

Appropriation	\$48,827.00
Expenses (estimated)	
For meetings of the commission and committees, plus travel, subsistence and administrative expenses, including evaluation of Supplemental Liturgical Texts	\$38,000.00

REPORTS

COMMITTEE ON THE LECTIONARY

The committee availed itself of the work of the Lectionary Task Force of the Consultation on Common Texts as the basis for possible lectionary revision in the Episcopal Church. The task force worked through the triennium on revising the proposed *Common Lectionary* (1983) in light of critiques received from the various churches. That process will continue into the next triennium. A final revision is expected to be published no later than 1992.

In the next triennium the committee will continue to monitor the work of the CCT and will be prepared to make a recommendation concerning a trial use of the revised CCT lectionary to the 1994 General Convention.

CONSULTATION ON COMMON TEXTS

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 commission reaffirmed the Rev. Robert J. Brooks as its delegate, along with the Rev. Canon Charles M. Guilbert in his capacity as Custodian of the Standard Book of Common Prayer.

The consultation contracted with Abingdon Press to publish *A Common Baptismal Liturgy* and *An Ecumenical Celebration of Marriage*. It is discussing possible texts for a common eucharistic prayer and an ecumenical celebration of morning and evening prayer.

The consultation continued to receive reports from its Lectionary Task Force on revisions to the *Common Lectionary* (1983) based upon critiques from the churches. In order to obtain additional perspective on the concerns of feminist theology, the task force convened a Consultation on the Lectionary in April, 1988. Several participants were from the Episcopal Church. A Consultation on the Psalter was held in November, 1989, to deal with issues concerning its revision. The task force is expected to complete its proposal early in 1992, with publication of the final revision of the CCT *Common Lectionary* some time that same year. Due to the fact that neither the task force nor the CCT have finished any of the revisions, there is no recommendation concerning trial use at this time. The Standing Liturgical Commission, with the advice of its delegates to CCT, should review the final proposal in the next triennium with a possible recommendation on trial use going to the 1994 General Convention.

Based on the work of the CCT and the previous authorization of the 1988 General Convention, the Standing Liturgical Commission submits the following two resolutions:

Resolution #A115

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

Resolution #A116

- 1 *Resolved*, the House of _____ concurring, **That the Common Texts of the**
2 **English Language Liturgical Consultation (ELLC), entitled *The English Language***
3 ***Liturgical Consultation Common Texts 1987*, be studied by this Church and author-**
4 **ized for experimental use, under the direction of the Ordinary, during the next trien-**
5 **nium, 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.*

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 acclaims 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 have 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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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 #A117

1 *Resolved*, the House of _____ concurring, **That the Book of Lesser Feasts**
2 **and Fasts be revised by striking the Collects for Clement of Alexandria (LFF, page**
3 **87), and substituting the following:**

4 **I.** O God of unsearchable mystery, thou didst lead Clement of Alexandria to find
5 in ancient philosophy a path to knowledge of thy Word: Grant that thy Church
6 may recognize true wisdom, wherever it is found, knowing that wisdom comes from
7 thee and leads to thee; through our Teacher Jesus Christ, who liveth and reigneth
8 with thee and the Holy Spirit, One God, for ever and ever. *Amen.*

9 **II.** 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.*

Resolution #A118

1 *Resolved*, the House of _____ concurring, **That certain commemorations pro-**
2 **posed by the General Convention of 1988 (Journal pages 590-592) and approved for**
3 **trial use until the General Convention of 1991, be now finally approved and entered**
4 **in the Calendar of the Church Year (Book of Common Prayer pages 15-30), being**
5 **the following:**

- 6 *January 9—Julia Chester Emery*
- 7 *February 1—Brigid (Bride) of Kildare*
- 8 *May 18—Florence Nightingale*
- 9 *June 15—Evelyn Underhill*
- 10 *August 27—Thomas Gallaudet and Henry Winter Syle*

Resolution #A119

1 *Resolved*, the House of _____ concurring, **That the General Convention pro-**
2 **pose additional commemorations for inclusion in the Calendar of the Church Year**
3 **and authorize trial use thereof for the triennium 1991-1994, as follows:**

- 4 *January 30—Charles Stuart, King of England and Scotland*
 - 5 *February 18—Martin Luther, Reformer*
 - 6 *July 19—Susan B. Anthony and Elizabeth Cady Stanton, Reformers*
-

- 9 *July 31*—Ignatius of Loyola, Monastic and Founder of the Society of Jesus (transfer-
10 ring the commemoration of Joseph of Arimathea to August 1)
11 *September 4*—Paul Jones, Bishop of Utah and Peace Advocate
12 *September 10*—Alexander Crummell, Priest
13 *September 17*—Hildegard, Abbess of Bingen, Mystic
14 *November 6*—William Lawrence, Bishop of Massachusetts
15 *December 29*—Thomas Becket, Archbishop of Canterbury

Resolution #A120

1 *Resolved*, the House of _____ concurring, **That this 70th General Conven-**
2 **tion approve the following propers for the foregoing commemorations:**

3 **January 30**

4 **CHARLES STUART**
5 *King of England and Scotland, 1649*

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

13 **II.** O sovereign God, who graced your servant Charles Stuart with nobility and for-
14 titude, so that he was content to forfeit his throne, and life itself, for the cause
15 of apostolic order in the Church: Bestow on us, we pray, the like grace, that we,
16 being steadfast in all adversity, may persevere to the end, and attain to the crown
17 of everlasting life; through Jesus Christ the faithful witness, who lives and reigns
18 with you and the Holy Spirit, one God, for ever and ever. *Amen.*

19 *Psalm - 1:1-9 or 124*

20 *Lesson - I Timothy 6:12-16*

21 *Gospel - Matthew 10:34-39*

22 *Preface of Baptism*

1 **February 18**

2 **MARTIN LUTHER**
3 *Reformer, 1546*

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

10 **II.** O Lord God, our heavenly Father, pour out your Holy Spirit on your faithful
11 people; Keep them, as you kept your servant Martin Luther, steadfast in your grace
12 and truth; protect and strengthen them in all temptation; defend them from all
13 enemies of your Word; and bestow upon your Church your saving grace; through

14 Jesus Christ, your Son our Lord, who lives and reigns with you and the Holy Spirit,
15 one God, now and for ever. *Amen.*
16 *Psalm - 46*
17 *Lesson - Isaiah 55:6-11*
18 *Gospel - John 15:1-11*
19 *Preface of Trintinty Sunday*

1 **July 19**

2 **SUSAN B. ANTHONY and ELIZABETH CADY STANTON**
3 *Social Reformers, 1848*

4 **I.** Almighty God, who hast created us, male and female, in thine own image: Grant
5 us grace, following the example of Susan B. Anthony and Elizabeth Cady Stanton,
6 fearlessly to contend against evil and to make no peace with oppression; and, that
7 we may reverently use our freedom, help us to employ it in the maintenance of justice
8 in our communities and among the nations, to the Glory of thy name; through Jesus
9 Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one
10 God, now and for ever. *Amen.*

11 **II.** Almighty God, who created us, male and female, in your own image: Give us
12 grace, following the example of Susan B. Anthony and Elizabeth Cady Stanton,
13 fearlessly to contend against evil and to make no peace with oppression; and, that
14 we may reverently use our freedom, help us to employ it in the maintenance of justice
15 in our communities and among the nations, to the Glory of your Name; through
16 Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one
17 God, now and for ever. *Amen.*

18 *Psalm - 146*
19 *Lesson - Acts 2:17-18*
20 *Gospel - Matthew 5:3-16*
21 *Preface of the Lord's Day (1)*

1 **July 31**

2 **IGNATIUS OF LOYOLA**
3 *Priest, Monastic and Founder of the Society of Jesus, 1556*

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

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

- 16 *Psalm* - 34:1-8
- 17 *Lesson* - I Corinthians 10:31-11:1
- 18 *Gospel* - Luke 9:57-62
- 19 *Preface of a Saint* (3)

1 **September 4**

2
3

PAUL JONES

Bishop of Utah and Pacifist

4 **I.** Almighty God, Creator and Sustainer of the human race, who didst send thy
5 beloved Son to preach peace to those who are far off and to those who are near,
6 sons and daughters alike of one heavenly Father: Raise up in this and every land
7 and time courageous men and women who, like thy servant Paul Jones, will stand
8 firm in proclaiming the gospel of peace when the multitude is clamoring for war.
9 This we ask in the Name of him who is King of love and Prince of peace, thy Son
10 our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one
11 God, for ever and ever. *Amen.*

12 **II.** Almighty God, Creator and Sustainer of the human race, who sent your be-
13 loved Son to preach peace to those who are far off and to those who are near, sons
14 and daughters alike of one heavenly Father: Raise up in this and every land and
15 time courageous men and women who, like your servant Paul Jones, will stand firm
16 in proclaiming the gospel of peace when the multitude is clamoring for war. This
17 we ask in the Name of him who is the King of love and Prince of peace, your Son
18 our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one
19 God, for ever and ever. *Amen.*

- 20 *Psalm* - 133
- 21 *Lesson* - Malachi 2:17-3:5
- 22 *Gospel* - John 14:1, 18-27
- 23 *Preface of a Saint*

1 **September 10**

2
3

ALEXANDER CRUMMELL

Priest, Missionary, and Educator, 1898

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

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

- 14 *Psalm* - 19:7-11
- 15 *Lesson* - Sirach 39:6-11
- 16 *Gospel* - Mark 4:1-10,13-20
- 17 *Preface of a Saint* (2)

1 **September 17**

2
3

HILDEGARD

Abbess of Bingen and Mystic, 1170

4 **I.** Creator God, thy whole creation, in all its varied and related parts, shows forth
5 thy verdant and life-giving power: Grant that we thy people, illumined by the visions
6 recorded by thy servant Hildegard, may know, and make known, the joy and jubila-
7 tion of being part of this cycle of creation, and may manifest thy glory in all vir-
8 tuous and godly living; through Jesus Christ whom thou has sent, and who liveth
9 and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

16 *Psalm - 104:25-34*

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

18 *Gospel - John 3:16-21*

19 *Preface of the Epiphany*

1 **November 6**

2
3

WILLIAM LAWRENCE

Bishop of Massachusetts, 1893-1927, died 1941

4 **I.** O God, the light of the faithful and shepherd of souls, thou didst raise up thy
5 servant William Lawrence to be a bishop in thy Church and didst endow him abun-
6 dantly with the gifts of thy Holy Spirit, that he might feed thy flock with thy Word
7 and lead them by his example: Grant, we beseech thee, that we may keep the faith
8 he taught and follow in his footsteps; through Jesus Christ our Lord, who liveth
9 and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

10 **II.** O God, the light of the faithful and shepherd of souls, you raised up your ser-
11 vant William Lawrence to be a bishop in your Church, and endowed him abun-
12 dantly with the gifts of your Holy Spirit, that he might feed your flock with your
13 Word and lead them by his example: Grant, we pray, that we may keep the faith
14 he taught, and follow in his footsteps; through Jesus Christ our Lord, who lives
15 and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

16 *Psalm - 127*

17 *Lesson - Ezekiel 34:11-16*

18 *Gospel - Matthew 16:13-19*

19 *Preface of a Saint*

1 **December 29**

2
3

THOMAS BECKET

Archbishop of Canterbury, 1170

4 **I.** O Almighty God, who didst give to thy servant Thomas Becket boldness to con-
5 fess the Name of our Savior Jesus Christ before the rulers of this world, and courage

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6 to die for this faith: Grant that we may always be ready to give a reason for the
7 hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus
8 Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever
9 and ever. *Amen.*

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

COMMITTEE ON CHRISTIAN INITIATION

The committee met jointly during this triennium with persons appointed by the Education for Ministry and Mission Unit of the Church Center as the Joint Committee on Christian Initiation. This was in accordance with the directives of the 1985 and 1988 General Conventions to the Standing Liturgical Commission to develop “a practical catechumenate in consultation with the Department of Education for Ministry and Mission.”

Those on the Joint Committee representing the Standing Liturgical Commission were the Rev. Canon Michael W. Merriman and the Rev. Messrs. Robert Brooks, Juan Cabrero, and Walter Guettsche.

The committee’s task was to publish material for the implementation of the catechumenate and the parallel processes of formation for baptized persons and the parents and godparents of infants, and to develop national training events for diocesan and parish teams in the catechumenal process.

Midway through the triennium the committee was joined by representatives from the Liturgy and Evangelism offices of the Evangelical Lutheran Church in America.

The Joint Committee oversaw the compilation and publication (December, 1990, Church Hymnal Corporation) of *The Catechumenal Process*, edited by the Rev. Ann McElligott. Along with the Lutheran participants, the committee designed a training process for diocesan and parish catechumenate teams.

In October, 1990, a “Training of Trainers” event was conducted by the Joint Committee and the Lutheran Church for thirty clergy and lay people from the two denominations. This event produced two training teams which conducted two training events in April, 1991.

COMMITTEE ON SUPPLEMENTAL LITURGICAL TEXTS

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A. Overview

I. Enabling Resolution A103sa (1988)

Resolved, the House of Bishops concurring, That this 69th General Convention direct the Supplemental Liturgical Commission to continue to study, develop, and evaluate supplemental inclusive language liturgical texts, as previously directed by the 68th General Convention, in consultation with the House of Bishops Theology Committee, among other consultants; and be it further

Resolved, That for the sake of perfecting draft rites, this Convention authorize for use, under the direction of the ecclesiastical authority, for a period of two years, beginning not later than Advent 1989, the *Supplemental Liturgical Texts*, as said texts are revised by the Standing Liturgical Commission in consultation with the Theology Committee of the House of Bishops; such use always to be limited by the direction of the ecclesiastical authority . . .

Resolution #A121

1 *Resolved*, the House of _____ concurring, That this 70th General Con-
2 vention direct the Standing Liturgical Commission to continue to study, develop and
3 evaluate supplemental inclusive language texts as previously directed by the 68th and
4 69th General Conventions, in consultation with the Theology Committee of the House
5 of Bishops, among other consultants, and in consultation with the bishops, clergy
6 and laity of this Church through a process which solicits their reactions and sugges-
7 tion; and be it further

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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*
10 *Supplemental Liturgical Materials for use during the next triennium: such use shall*
11 *always be under the direction of the diocesan bishop or ecclesiastical authority.*

II. Summary 1988-1991

(Note: Resolution A095a of the 68th General Convention (1985) initiated the work described in this report. For information about the work and developments of that initial triennium (1985-1988), please refer to the Blue Book of the 69th General Convention, pp. 187ff.)

1988

July	General Convention passes Resolution A103sa.
Sept. - Nov.	Correspondence with House of Bishops' subcommittee on SLT and other consultants.
December	Bishops' subcommittee meets.

1989

January	Consultation between SLC, Bishops' theology subcommittee, and other consultants.
February-March	Committee designs process for use and evaluation of SLT; contracts with researcher and begins draft of evaluation forms; writers rework texts.
April	SLC approves process and final revisions of texts, educational materials, commentary.
May-July	All texts prepared for publication; all bishops sent preliminary information on process and request for name of contact person in each diocese to work with task force.
September	<i>Prayer Book Studies 30—Supplemental Liturgical Texts</i> presented to House of Bishops with instructions on process for use and evaluation by the Church.
December	Deadline for enrolment of parishes participating in evaluation beginning Advent I.

1990

January	Profiles mailed to nearly 600 participating congregations (200 late participants brought total to 800 by June).
February	Evaluation forms sent to parishes, Ash Wednesday (February 28).
April	SLC meets: canonical and constitutional concerns addressed; evaluation process monitored.
May	Evaluations due from parishes and bishops.
June-August	Late evaluation forms received; initial results released; seven diocesan task forces review and report on "5th page" written comments, which were forwarded to writers.

September	Writers meet, with preliminary revisions of and additions to <i>PBS 30</i> ; House of Bishops receives written report on statistical evaluation.
October	Writers reconvene for further work, including commentary from additional readers; outline Supplemental Liturgical Materials.
November	SLC meets, reviews, edits and approves <i>Supplemental Liturgical Materials with Notes</i> .
December	Blue Book writing and editing.

1991

January	Final Blue Book writing and editing.
February	Filing of Blue Book report.
March-May	Short evaluation form circulated to parishes continuing to use <i>PBS 30</i> .
July	General Convention.

III. Participants

Prayer Book Studies 30 Committee

The Rev. Canon Lloyd S. Casson, Convener; SLC; Vicar, Trinity Church, Wall Street, New York City.

The Rev. Sister Jean Campbell, OSH; SLC; Convener; Writer; Convent of St. Helena, Vails Gate, New York.

The Rev. Joseph Russell, Education Officer, Diocese of Ohio, Cleveland, Ohio.

The Rev. Byron Stuhlman, Chapel Hill, North Carolina (1989).

Writers

The Rev. Martha Blacklock, Stewartville, New Jersey.

The Rev. Carl Daw, Jr.; SCCM; Chaplain, University of Connecticut; Rector, St. Mark's Chapel, Storrs, Connecticut.

Mr. Howard E. Galley, Jr., Liturgical Consultant; Jersey City, New Jersey.

The Rev. Ruth Meyers, Charlotte, Michigan.

The Rev. Linda Strohmeir, St. Thomas Church, New Windsor, New York.

Bishops' theology subcommittee on Prayer Book Studies 30

1989

The Rt. Rev. Fredrick H. Borsch, Los Angeles

The Rt. Rev. William G. Burrill, Rochester

The Rt. Rev. Richard F. Grein, New York

The Rt. Rev. Arthur Vogel, West Missouri

1990-1991

The Rt. Rev. Craig Anderson, South Dakota

The Rt. Rev. Rogers Harris, Southwest Florida

The Rt. Rev. Andrew Wissemann, Western Massachusetts

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Evaluation form task force readers (diocese and convener)

California, the Rev. Katherine Lehman

Delaware, the Rev. Ron Jaynes

New Jersey, the Rev. Susan Norris

New York, the Rev. Jean Campbell

Olympia, the Rev. Dent Davidson

Western Michigan, the Rev. Ruth Meyers.

Consultants

Dr. Adair Lummis, Hartford Seminary, Hartford, Connecticut

The Rev. Dr. Leonel Mitchell, Seabury-Western Theological Seminary, Evanston, Illinois

The Rev. Dr. Richard Norris, Union Theological Seminary, New York, New York

Coordinator

The Rev. Sarah H. Motley, Episcopal Church Center, New York, New York

IV. *Prayer Book Studies 30* in the Life of the Church

Introduction. Background. Acknowledgements.

“It’s not often enough that five bishops from the Church sit down together for a day to discuss the theology of God,” Bishop William Burrill remarked after emerging from the House of Bishops’ theology subcommittee meeting on *Prayer Book Studies 30* in December, following the 1988 Detroit General Convention. The comment came to be possibly the most frequent quote in the introduction and education efforts for *Prayer Book Studies 30*, expressing not only appreciation for a day devoted to theological discourse for the bishops, but also a remark anticipating a triennium devoted to extending that conversation throughout the Church.

In this triennium the “study, development, and evaluation” of *Prayer Book Studies 30—Supplemental Liturgical Texts* has provided an opportunity not only for the bishops but for the whole Church to discuss, debate, explore and experience the theology and the reality of God through new and renewed liturgical language.

Both language and liturgy must be living if they are to be true, and if living, they will, over time, reflect changes brought about through both church and culture. It has been the task of the Standing Liturgical Commission, since its establishment, to listen for and respond to such changes when appropriate for the spiritual growth and good of the Church. Such a moment was reached at the 1985 General Convention, when the commission was directed to undertake a review of current liturgies and to begin the creation of new prayers with attention to the renewal of language and imagery reflecting more fully the whole people and their increasing understanding of God.

After the initial triennium’s work (described in the Blue Book of the 69th General Convention), the commission brought to Detroit *Supplemental Liturgical Texts*, subsequently revised and published as *Prayer Book Studies 30—Supplemental Liturgical Texts*. It consisted of services for the Daily Office (Morning and Evening Prayer and An Order of Worship for the Evening) and The Holy Eucharist (two complete liturgies and two Prayers of the People). A companion volume (*Commentary on Prayer Book Studies 30*) contained introductory explanatory and educational materials, a bibliography and guidelines for use.

The adoption of Resolution A103sa at the 69th General Convention made it possible for as many people and parishes as were able, (ten percent of the parishes and missions of the Church officially volunteered) to participate in the study and development of the Church’s liturgy, and to extend and expand the discussion the bishops had found

of such value. The steps taken to carry out the provisions of Resolution A103sa are described in this report, which also contains an outline for the steps that the commission recommends for the next triennium of study, discussion and exploration.

In 1988, at the end of the first triennium's work, the commission found that any report on the process of liturgical exploration is necessarily incomplete. How can the efforts on so many levels and by so many people, known and unknown, be described? The hours of conversation in hundreds of parishes, seminaries, and religious orders, the papers and letters to the editors written, are all impossible to count, although they all had an effect on the work. Those whose names are acknowledged in this report are only the identifiable few, who at this moment in the process have been able to contribute time, thought and prayer within the limits of this particular study. The commission's earnest hope is that the thousands who prayed and studied and completed forms in every corner of the Church know who they are and understand how deeply appreciated their contributions have been.

Also at the end of the first triennium's work, the commission recognized that fulfilling the directives of the Convention would require a commitment by the Church of more than one triennium. The Church was only at the beginning of an endeavor that, to be fully accomplished, would require further consideration and much more extensive exploration.

Now, at the end of three additional years of study, prayer and dialogue, it seems even clearer to the commission that an evolution in the understanding of the language of prayer is gradually taking place, both in the words of supplemental liturgies and the form in which they may be most effectively made available to the Church. (A description of what is proposed by the commission for the next triennium is in Section A. VII of this report, and the *Supplemental Liturgical Materials* themselves are contained in Section B.) This is not an evolution that takes place easily on a schedule, but only slowly, with prayer, over time. The commission is committed to continue what two General Conventions have begun.

V. The Second Triennium (1988-1991)

Consultation

The first step in the second triennium was the review of the *Supplemental Liturgical Texts* by the Theology Committee of the House of Bishops following the July Convention and the November reorganization meeting of the SLC. Their day-long meeting resulted in support for the overall intention and purpose of the texts and in a number of suggested revisions. These were forwarded to the SLC and presented the following January (1989) at a joint meeting attended by the bishops' subcommittee, the SLC's Committee on Prayer Book Studies 30, a member of the writers' group and two consultants. This process not only fulfilled the requirement of the Convention resolution but also established a precedent for ongoing consultation to which the SLC is committed in the future development of these and other texts and materials.

Revisions and Preparation for Publication

In February and March the texts were revised according to the consultation and presented to the SLC at the end of March. In April the revised texts, commentary and educational materials were prepared for submission to the Church Hymnal Corporation for printing. All drafts were presented on the deadline, April 30.

Process for Participation and Evaluation

As the texts were being reviewed, the process for their evaluation by the Church was being developed. With the professional expertise of Dr. Adair Lummis, a researcher at Hartford Seminary with extensive experience conducting studies for the Episcopal Church, forms and time frames were developed. At the March, 1989, SLC meeting, a time frame was approved which was followed for the remainder of the triennium with minor modifications (see Section A.II).

After much discussion, the task force agreed to a procedure for collecting the data from participating parishes. A description of this aspect of the work is found in summary in Section A.VI of this report; a detailed report on all the findings of this study, with appendices, may be obtained by inquiry to the General Convention office at the Episcopal Church Center. Its length precludes inclusion in this report.

By late spring of 1989, drafts of evaluation forms were ready for study and a preliminary letter to all bishops ready for distribution.

Bishops received information about the evaluation process and a request for their support in making *PBS 30* a part of their diocesan life beginning the following Advent. All were asked to name one person in the diocese to serve as a diocesan contact person; a complete list was in place by mid-summer. The Rev. Joseph Russell, task force member, was responsible for communication with these contact persons, as well as numerous other tasks, including writing regular updates throughout the triennium about the progress of the texts, answering a wide range of questions about variations in the process, and above all, encouraging all dioceses to take seriously the necessity of a strong educational component for use with *PBS 30*.

The "5th page"

In addition to the percentage data collected and analyzed by computer, the evaluation process provided a means by which individual worshipers could contribute suggestions "for the perfecting of draft rites." Over 5000 participants took the opportunity to respond on the "5th page" of the evaluation form. Most offered thoughtful, constructive comments. Some were brief, only a sentence or two, while others took the opportunity to submit major papers on a range of theological and liturgical topics. Each contribution was read and its contents recorded for use by those involved in the current stage of study and for the ongoing, long-term development of supplemental and other Prayer Book liturgies.

The accomplishment of this aspect of the study was made possible by the efforts of seven diocesan task forces working in the late summer of 1990 (see Section A.III). These reports were the basis for further revisions. Finally, all the comments having been read and recorded and the final tabulation of the percentages compiled, a task force of writers met twice in the fall of 1990 to complete revisions and to outline the shape of the commission's report to the General Convention.

VI. Major Findings and Concerns

Section A.VII contains a summary of the results from the evaluation of *PBS 30*. Due to the nature of the data collected, this summary focuses on responses to the overall process of those involved in studying *PBS 30* rather than on specific parts of the texts, which are discussed below. (The complete report of all computer-tabulated evaluations is available through the General Convention office at the Church Center.)

All manner of comments were received on the texts themselves: theological, literary, practical; positive and negative. The most frequently written comment about *PBS 30*

was not actually about the new images or material but about the contemporary version of the Lord's Prayer. This wording had been contained in the Prayer Book for over ten years and was not the central purpose of this study. For that reason the statistical section of the evaluation did not contain a question pertaining to it. Therefore, there are no percentages to back up or mitigate the written comments.

The rewording of the Gloria Patri was also experienced by many as awkward, and the percentages bear this out. It was seen as: very good 9%, quite good 23%, adequate/fair 27%, somewhat poor 15%, very poor 25%.

Both sets of the Prayers of the People were seen to need improvement. This was noted more on the written than on the statistical returns. The First Supplemental Form percentage results were: very good 22%, quite good 29%, adequate/fair 27%, somewhat poor 11% and very poor 11%. The Second Supplemental Form statistical results were nearly identical: very good 20%, quite good 31%, adequate/fair 29%, somewhat poor 9%, very poor 10%.

Written comments indicated confusion about the role of "Wisdom" and the image of God giving birth to creation in the Second Supplemental Eucharistic Prayer, although the percentages indicate an even distribution of responses: very good 16%, quite good 27%, adequate/fair 29%, somewhat poor 12%, very poor 16%, no idea or opinion 7%.

Perhaps because it introduced less new imagery, the First Supplemental Eucharistic Prayer was evaluated slightly more favorably than the Second: very good 10%, quite good 37%, adequate/fair 29%, somewhat poor 14%, very poor 10%, no idea or opinion 7%.

The statistical/percentage figures were generally similar to the other section of the evaluation, which provided numerous and varied comments not found in the numerical section. For instance, some comments lamented that the texts had not gone far enough. These respondents still found words from the tradition, such as "Lord," and the use of male pronouns for the person of God that remain in the texts, difficult and stumbling blocks to prayer. Again, no percentages are available for this concern since the commission did not provide questions about common texts that remain part of the tradition. Most of these are already part of the Episcopal liturgy through the English Language Liturgical Consultation (ELLC), an international ecumenical body (see Section B.IV of this report).

A careful review of all the materials suggested in Section B of this report (*Supplemental Liturgical Materials*) will indicate how the commission and its committee and writers took into consideration the wide range of responses and reactions in the revisions of the existing texts, for example, the deletion of the imagery of Jesus likening himself to a brooding hen (Second Supplemental Eucharistic Prayer), the reworking of the alternative Gloria Patri and postcommunion prayer, and the removal of a portion of Canticle B.

Many of the comments strongly indicated that the educational, background and explanatory materials provided as an essential part of the evaluation of *Prayer Book Studies 30* (found in the *Commentary on PBS 30*) were greatly underused. For instance, many respondents had not read that the imagery in the eucharistic prayers was biblical (especially Jesus' lament over Jerusalem, likening himself to a motherly hen); that the revised Nicene Creed is an ELLC text, not of the Episcopal Church's making; that many of the changes were simply new translations of the original text, such as the *Benedicite*. Careful attention in the revisions was also given to the translations in the *New Revised Standard Version* of the Bible, published in 1990.

Overall, as both the statistical and written returns indicated, participants were glad to have had the opportunity to participate in the evaluation. In some cases concern was expressed that there was too little time to experience the prayers adequately; other responses

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indicated that the evaluation process was interpreted as a means of “voting” on the texts, rather than, as the enabling resolution directed, to assist in the “perfecting of draft rites.”

VII. Recommendation: Supplemental Liturgical Materials

Taking into consideration the comments, conversations and correspondence concerning *Prayer Book Studies 30*, the commission’s recommendation for further study and development in the next triennium is found in the *Supplemental Liturgical Materials* (section B). Just as the *Book of Occasional Services* has provided additional, flexible service material for a variety of liturgical settings and seasons, this material offers a method for flexibility in services while ensuring that the standard forms of the Daily Office and Holy Eucharist are followed. Notes to the texts and guidelines for use will be included in the *Materials*.

It is the Standing Liturgical Commission’s hope that the *Supplemental Liturgical Materials*, in combination with the *Book of Common Prayer*, will provide prayer texts that continue to offer a fuller range of biblical imagery for God and humanity; that the provision of Forms A and B for “An Order for Celebration of the Eucharist” (Section B.III) will encourage the creation and composition of other prayers of the Church; and that those praying with these texts will, in turn, provide the Standing Liturgical Commission with examples of prayers developed and experiences with the materials over the triennium.

The commission intends to suggest further ways in which the bishops of the Church, as chief liturgical officers in their dioceses, may outline guidelines for the use of the materials. The commission will notify them and the Church as plans are put in place for receiving responses to the prayers and other matter created for use with the materials.

To oversee and coordinate the use of the *Supplemental Liturgical Materials*, the commission recommends the appointment of a continuing committee consisting of at least six members: a church musician, writer/poet, liturgist, biblical theologian, education/communication member or consultant, and a member thoroughly acquainted with the processes and structure of the Episcopal Church. In consultation with the specific offices of the Church Center, the committee is to reflect the ethnic composition of the Episcopal Church to the greatest degree possible.

VIII. Conclusion

Prayer Book Studies 30—Supplemental Liturgical Texts has provided the Church with an invaluable corporate spiritual exercise. As in all matters of the Spirit, this has meant venturing boldly in faith, though tentatively in the first steps of that exploration. It has meant struggle, misunderstanding and heated controversy, none of which are new to the history of the Christian Church, much less to the Episcopal Church’s brief history.

Participation in this process has provided moments of revelation, understanding and reconciliation for many individuals, some of whom have experienced a deepening of their relationship with God and others in their lives in new and more complete ways. *PBS 30* has shown again that liturgical prayer is an important, though often very difficult, context for the spiritual growth and health of the Church. In addition to the responses gathered by this study about liturgical matters, the continuing study of the results of this evaluation process will be an important resource for those seeking to understand the dynamics and growth of the community of faith. The development of liturgical prayer is grounded in the lives and experiences of the people of God, leading the whole Church to a fuller participation in the mystery of Christ.

The Church has faced new and challenging ideas in every age. Matters of theology and, therefore, prayer are no exception. Prayers that commend themselves to the people

of God arise from the people of God, and for their validity and truthfulness to be discerned must be spoken and heard. The 1988 Lambeth Conference, directly following the 1988 General Convention which affirmed and continued the Standing Liturgical Commission's assignment, explored the concept of "reception," rooted in the Book of Acts (chapter 5). The resolutions and report (of the Eames Commission) that were, in part, a result of these discussions, discuss only one area of church life that potentially can benefit from the application of this concept. It may be possible to see this work—on language and image in prayer—as an example of what the biblical and historical tradition of "reception" could mean when applied with careful consideration to a complicated issue. The Church receives the Spirit's unceasing invitation to "search the depths of God" and, in the search, discovers more the truth that could not otherwise be revealed, or received.

IX. Ecumenical and Other Consultations

Prayer Book Studies 30 was developed with continuing contact with members of the international liturgical community. Former commission member Robert Brooks, now a consultant for the SLC, continued his responsibilities in this area. Copies of the texts were sent to:

The Evangelical Lutheran Church in America
The Bishops' Committee on the Liturgy, United States Catholic Conference
The Consultation on Common Texts
The English Language Liturgical Consultation
Societas Liturgica (international academy of liturgists), York, England, summer 1989
International Consultation of Anglican Liturgists, Anglican Consultative Council
Joint Liturgical Group, England
Anglican Professors of Liturgy, January, 1989
All Provincial Liturgical Commissions of the Anglican Communion

B. Supplemental Liturgical Materials

Introduction

This section is a collection of supplemental liturgical materials intended for use, under proper authority, in the context of the Rite Two forms for the Daily Office and the Holy Eucharist in the Book of Common Prayer. It is intended as a contribution to an ongoing search for language which is more inclusive in our forms of public worship.

Language with Respect to People

One of the results of the increased participation of women in public life has been an increasing dissatisfaction with the historic "masculine-biased" language of public discourse. In recent years it has become common practice to avoid the generic use of the word "men" and, when both sexes are intended, to replace it with "men and women." Similarly, "he or she" and "his or her" now appear in places where our forebears would unhesitatingly have written "he" or "his."

It was during the time that the 1979 Book of Common Prayer was being prepared that the Episcopal Church was confronted with the necessity of taking such changes in the use of language seriously. The result is a Prayer Book which (apart from Rite One services) introduced the practice of using inclusive language when speaking of people.

The translation of the Psalms may serve as an example. Except in passages traditionally understood as messianic (where "man" or "he" is understood by Christians to refer to Jesus), generic uses of nouns and pronouns are avoided. In many instances—

where it is clear that both men and women are being referred to—the translation uses the plural: “Blessed are they” rather than “blessed is he,” despite the fact that the Hebrew original is in the singular. In other places, “one” or “the one” is used instead of “man” or “he.”

Such ways of translating, pioneered in the Prayer Book, can now be seen, applied to the whole Bible, in the *New Revised Standard Version*, published in 1990.

Language with Respect to God

In the Scriptures, God is figured predominantly as male. Such terms as “Father,” “Lord,” and “King” are obvious examples. Considerable use is also made of “non-gender-specific” names and titles, such as “Rock” (Deuteronomy 32:4), “Redeemer” (Job 19:25), “Savior” (Psalm 88:1), and “Holy One” (Habakkuk 3:3). In a few places, feminine imagery is employed, such as when God is described as a woman in labor (Isaiah 42:14), and as a comforting mother (Isaiah 66:13).

Jesus of Nazareth, as God incarnate, was born and lived as a male human being. He is “Son of God” (Luke 1:35) and “Son of David” (Matthew 9:27). He is also called God’s “Word” (John 1:14), God’s “wisdom” (1 Corinthians 1:24) and God’s “child” or “servant” (Acts 4:27). He is the “Holy One” (Acts 3:14); he is “Lord” (Ephesians 2:11), “Savior” (Titus 1:4), and “Messiah” or “Christ” (John 1:41). Some of these terms are overtly (and appropriately) masculine; others are not. And in one passage, Jesus compares himself to a mother hen anxious to gather her brood under her wings (Matthew 23:37; Luke 13:34-35).

The point to be noted is that ancient Christian prayers made far greater use of this wide range of expression than those composed in later centuries. The eucharistic prayer in the third-century *Apostolic Tradition* of Hippolytus, for example, refers to Jesus as Savior, Redeemer, Messenger, Child, Christ, Word, and Son. Nowhere in the prayer do the words “Lord” or “Father” occur, although Hippolytus uses them in other prayers. What seems to have happened is that with the passage of time a “standard” terminology emerged, in which “Father,” “Son,” “Christ,” and “Lord” were the principal terms employed. Part of the reason for this, no doubt, lies in the commendable efforts of the Church in the fifth century to reinforce Nicene orthodoxy by means of liturgical prayer. That these efforts also resulted in the loss of much rich biblical imagery can, however, reasonably be regretted. The new prayers in this book deliberately seek to recover the use of some long-neglected terms.

A word also needs to be said about pronouns. The increasing disuse of “he,” “his,” and “him” in a generic sense—that is, to describe both males and females—has had one unexpected result. When used to refer to God, they can seem even more masculine than they did before. In the new prayers in this book, therefore, the use of such pronouns is avoided, except when referring to Jesus.

The Texts in This Book

Specific comment with regard to each text in this book will be found in the *Notes* that follow each one. Only a few general observations will be made here.

Since the Daily Office consists primarily of biblical texts, the task of providing supplementary materials for those services consisted largely of searching the Scriptures for new texts and of producing new translations of existing material.

In the case of the Eucharist, the task was mainly producing new material, especially eucharistic prayers. In so doing, careful attention was paid to the classic form and content of such prayers.

The core of any Christian eucharistic prayer is the proclamation before God of the Paschal Mystery of Christ—the passion, death, resurrection, and ascension of our Savior. In classical prayers, this core is set in the context of the entire history of salvation, from creation to the consummation of all things. In the course of history, many such prayers have been produced. The reason for the multiplication is not, however, simply a desire for variety, but the fact that no one prayer can possibly say all that deserves to be said.

The four eucharistic prayers provided in the Prayer Book for use in Rite Two illustrate the tradition very well. Each has a characteristic emphasis. Prayer A focuses on the crucifixion, Prayer B on the Incarnation. Prayer C places special emphasis on creation and the fall; while Prayer D, in addition to these themes, dwells on Jesus' life and ministry. The three supplementary prayers in this book follow the same tradition: each has its own special emphasis.

In addition to the three complete eucharistic prayers, this book includes two forms for eucharistic prayer modeled on those on pages 402-405 of the Prayer Book. The primary purpose of such forms is, of course, to make possible the composition of prayers suitable for use by special groups on particular occasions. They may also be used by talented persons to produce prayers of wider interest. It is hoped that composers of such prayers, especially ones which have "worn well" in continued use, will submit them to the commission for possible inclusion in a future book of this kind.

Finally, it should again be noted that this book is a collection of resources. It can, therefore, be used selectively. Some may choose to use much of its contents; others may prefer to be more selective in their choices. It is hoped, however, that all of the material will receive enough use that its value may be thoroughly tested.

In offering this collection to the Church, the commission affirms its belief that the truest test of any liturgical formula is its ability to commend itself to worshipers as a vehicle by which their faith in God can be nourished and strengthened. For that reason, it does not regard this collection as either definitive or final. It is, as stated above, intended as a contribution to an ongoing search—a search that properly belongs to the Church as a whole.

Morning and Evening Prayer

1. OPENING SENTENCES

Advent

Arise, O Jerusalem, stand upon the height and look toward the east, and see your children gathered from west and east at the word of the Holy One. *Baruch 5:5*

Christmas

The Word became flesh and dwelt among us, full of grace and truth. *John 1:14*

Lent

Jesus said: "If any of you would come after me, deny yourself and take up your cross and follow me." *Mark 8:34*

Holy Week

Christ Jesus, being found in human form, humbled himself and became obedient unto death, even death on a cross. *Philippians 2:8*

Occasions of Thanksgiving

We give you thanks, O God, we give you thanks, calling upon your Name and declaring all your wonderful deeds. *Psalms 75:1*

THE BLUE BOOK

All Saints and Major Saints' Days

You are no longer strangers and sojourners, but citizens together with the saints and members of the household of God. *Ephesians 2:19*

At Any Time

God is Spirit, and those who worship must worship in spirit and in truth. *John 4:24*

NOTES

Advent (Baruch 5:5). A new sentence with an emphasis on the theme of expectation and the eschatological nature of the season, without masculine imagery.

Christmas (John 1:14). A new sentence which incorporates the metaphor of the Word.

Lent (Mark 8:34). A new translation of a Prayer Book text.

Holy Week (Philippians 2:8). A new sentence centered on the sacrifice of the Cross.

Occasions of Thanksgiving (Psalm 75:1). An acclamation of praise without gender-related language.

Saints' Days (Ephesians 2:19). A new translation of a Prayer Book text.

At Any Time (John 4:24). A new sentence which identifies God as Spirit.

2. ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

NOTES

The phrase “power of the Holy Spirit” is here balanced with a specific reference to “the grace of Jesus Christ.”

3. OPENING VERSICLE

Morning Prayer

Officiant O God, let our mouth proclaim your praise.

People And your glory all the day long.

Evening Prayer

Officiant O God, be not far from us.

People Come quickly to help us, O God.

NOTES

The morning versicle is drawn from Psalm 71:8. In medieval offices it was part of the suffrages at Prime. The evening versicle is from Psalm 71:12.

4. DOXOLOGY 1

Honor and glory to God, and to the Eternal Word, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. *Amen.*

NOTES

The Church's trinitarian faith is expressed in the words of its worship and, in more precisely defined form, in its creeds. Especially is this true of the expanded form of the baptismal creed set forth by the councils of Nicea and Constantinople and known to us as the Nicene Creed. The additions made at these councils had as their purpose the denial and exclusion of heretical teachings that undermined the basic teaching and witness of Holy Scripture.

This same concern for orthodox expression can be seen in the changes made in the brief trinitarian doxology which it had become customary to append to psalms and canticles. In its oldest known form, the opening line was as follows:

Glory *to* the Father *through* the Son *in* the Holy Spirit.

Though defended by the Church Fathers as traditional, it was, nonetheless, patent of heretical interpretation and was clearly being so interpreted by some. The solution to the problem—largely suggested by Basil the Great—was to use the same preposition in respect of all three Persons:

Glory *to* the Father and *to* the Son and *to* the Holy Spirit.

The doxology provided here for supplementary use carefully retains the threefold use of “to,” thus unequivocally asserting the full divinity of each of the three Persons. Substitutions have been made, however, for “Father” and “Son.” In the latter case, the term used is “Eternal Word,” derived from John 1:1-14 and frequently used in prayers in the early Church. In the case of the First Person, the normal usage of the New Testament is followed, “God” being understood (when not otherwise specified) as referring to God the Father. The same is true of references to “God” in most of the collects and other prayers in the Book of Common Prayer.

The opening words of the doxology were suggested by the Mozarabic form, which begins “Gloria et honor Patri.” The beginning, “Honor and glory to . . .,” serves to distinguish this form from the familiar Prayer Book text.

5. DOXOLOGY 2

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen.

NOTES

This doxology focuses on the unity of the Triune God. It is similar to the opening doxology of Byzantine Vespers, which reads, “Glory to the holy, consubstantial, life-giving and undivided Trinity: always, now and ever, and to ages of ages.” The opening words “Praise to” distinguish it from other forms.

6. ANTIPHONS ON VENITE OR JUBILATE*In Advent*

Our God and Savior now draws near: O come let us worship.

From the Epiphany through the Baptism of Christ, and on the Feasts of the Transfiguration and Holy Cross

Christ has shown forth his glory: O come let us worship.

THE BLUE BOOK

In Lent

Our God is full of compassion and mercy: O come let us worship.
or this

Today, if you would hear God's voice: harden not your hearts.

From Easter Day until the Ascension

Alleluia. Christ is risen: O come let us worship. Alleluia.

On Trinity Sunday

The holy and undivided Trinity, one God: O come let us worship.

On other Sundays

Christ has triumphed over death: O come let us worship.

On other Sundays and Weekdays

God is the Rock of our salvation: O come let us worship.

or this

The Holy One is in our midst: O come let us worship.

On All Saints and other Major Saints' Days

The bracketed Alleluia in this Antiphon are used only in Easter Season.

[Alleluia.] Our God is glorious in all the saints: O come let us worship. [Alleluia.]

NOTES

The Latin original of the second half of these antiphons, "Venite adoremus," contains no masculine pronoun. The translation provided is taken from the Canadian *Book of Alternative Services* and retains the number of syllables required for Anglican chant. The *Lutheran Book of Worship* also retains the "O."

Advent. "God" is substituted for "King."

Epiphany. "The Lord" is changed to "Christ" following the precedent of the Latin original.

Lent. "The Lord" is changed to "Our God" as consistent with the psalm passage. An alternative antiphon "Today . . ." derives from the text of Psalm 95. It is an ancient antiphon for Lent.

Trinity Sunday. A new antiphon which is not gender-related. It is similar to the medieval Latin antiphon appointed for this day, which reads, "The true God, One in Trinity and Trinity in Unity, O come let us worship."

Other Sundays. A new antiphon which clearly identifies Sunday as the day of resurrection.

Other Sundays and Weekdays. Two new antiphons which identify God as the Rock of our salvation and as the Holy One.

Saints' Days. "Our God" is substituted for "the Lord," and "the" is substituted for "his."

7. MORNING PSALMS

In place of an Invitatory Psalm, one of the following Morning Psalms may be sung or said.

Suggested Antiphons for use with these Psalms will be found at no. 9 below.

Psalm 63:1-8 *Deus, Deus meus*

O God, you are my God; eagerly I seek you;*
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
Therefore I have gazed upon you in your holy place,*
that I might behold your power and your glory.
For your loving-kindness is better than life itself;*
my lips shall give you praise.
So will I bless you as long as I live*
and lift up my hands in your Name.
My soul is content, as with marrow and fatness,*
and my mouth praises you with joyful lips,
When I remember you upon my bed,*
and meditate on you in the night watches.
For you have been my helper,*
and under the shadow of your wings I will rejoice.
My soul clings to you;*
your right hand holds me fast.

Psalm 67:1-5 *Deus misereatur*

O God, be merciful to us and bless us,*
show us the light of your countenance and come to us.
Let your ways be known upon earth,*
your saving health among all nations.
Let the peoples praise you, O God;*
let all the peoples praise you.
Let the nations be glad and sing for joy,*
for you judge the peoples with equity
and guide all the nations upon earth.
Let the peoples praise you, O God;*
let all the peoples praise you.

NOTES

Psalm 63 is a traditional morning psalm and is used in many ancient forms of the morning office. It also appears as an alternative to Venite or Jubilate in the Canadian *Book of Alternative Services*. It does not refer to God in masculine terms.

Psalm 67 is provided as an alternative to Venite or Jubilate in the new Roman Catholic *Liturgy of the Hours* and in some other modern service books. It does not refer to God in masculine terms and, unlike Psalm 63, is couched in the plural. Following the precedent of *The Psalms: A New Translation* (England, The Grail, 1963), the opening verse is addressed directly to God.

8. EVENING PSALMS

In place of or in addition to, Phos hilaron or some other hymn, one of the following Evening Psalms may be sung or said.

Suggested Antiphons for use with these Psalms will be found at no. 9 below.

Psalm 134 *Ecce nunc*

Behold now, bless the LORD, all you servants of the LORD, *
you that stand by night in the house of the LORD.
Lift up your hands in the holy place and bless the LORD; *
the LORD who made heaven and earth bless you out of Zion.

Psalm 141:1-3,8ab *Domine, clamavi*

O LORD, I call to you; come to me quickly; *
hear my voice when I cry to you.
Let my prayer be set forth in your sight as incense, *
the lifting up of my hands as the evening sacrifice.
Set a watch before my mouth, O LORD,
and guard the door of my lips; *
let not my heart incline to any evil thing.
My eyes are turned to you, Lord GOD; *
in you I take refuge.

NOTES

Psalm 134 is a traditional evening psalm used as an invitatory in the *Alternative Service Book* of the Church of England and in the Canadian *Book of Alternative Services*. While it uses the word “Lord” it contains no masculine overtones.

Psalm 141 is the opening psalm in the oldest known forms of the evening office. It occupies this same position in the *Lutheran Book of Worship* and in a number of other modern service books.

9. ANTIPHONS FOR MORNING AND EVENING PSALMS

On Psalm 63

O God, you are my God; from break of day I seek you.

On Psalm 67

Let the peoples praise you, O God; let all the peoples praise you.

On Psalm 134

Yours is the day, O God, yours also the night; you established the moon and the sun.

On Psalm 141

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice.

In the seasons of Advent, Christmas, Lent, and Easter, and on Holy Days, antiphons drawn from the opening sentences given in the Offices, or from other passages of Scripture, may be used instead.

NOTES

Psalm 63. This text is the traditional antiphon, and derives from the Greek version of the first verse of the psalm, which specifically mentions daybreak.

Psalm 67. The antiphon is taken from the psalm itself.

Psalm 134. The text is from Psalm 74:15, which is also appointed as an opening sentence at Evening Prayer (BCP p. 115).

Psalm 141. This text is a traditional antiphon and is drawn from the psalm itself. It is also appointed as an opening sentence at Evening Prayer (BCP p. 115).

The suggestion that the texts of the seasonal opening sentences might be used as antiphons is also derived from the Prayer Book (p. 141).

10. CANTICLE 12

A SONG OF CREATION *Benedicite, omnia opera Domini*
Song of the Three Young Men, 35-65

One or more sections of this Canticle may be used. Whatever the selection, it begins with the Invocation and concludes with the Doxology.

Invocation

Glorify the Lord, all you works of the Lord, *
sing praise and give honor for ever.
In the high vault of heaven, glorify the Lord, *
sing praise and give honor for ever.

I. The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord, *
O heavens and all waters above the heavens.
Sun and moon and stars of the sky, glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, every shower of rain and fall of dew, *
all winds and fire and heat.
Winter and summer, glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O chill and cold, *
drops of dew and flakes of snow.
Frost and cold, ice and sleet, glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O nights and days, *
O shining light and enfolding dark.
Storm clouds and thunderbolts, glorify the Lord, *
sing praise and give honor for ever.

II. The Earth and Its Creatures

Let the earth glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O mountains and hills,
and all that grows upon the earth, *
sing praise and give honor for ever.
Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.
All birds of the air, glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.
O men and women everywhere, glorify the Lord, *
sing praise and give honor for ever.

III. The People of God

Let the people of God glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O priests and servants of the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O spirits and souls of the righteous, *
sing praise and give honor for ever.
You that are holy and humble of heart, glorify the Lord, *
sing praise and give honor for ever.

Doxology

Let us glorify the Lord: Father, Son, and Holy Spirit; *
sing praise and give honor for ever.
In the high vault of heaven, glorify the Lord, *
sing praise and give honor for ever.

NOTES

In this version the refrain has been translated with verbs that do not require an object. "In the high vault of heaven, glorify the Lord" restores the text of the original Latin doxology.

11. CANTICLE 15

THE SONG OF MARY *Magnificat*

A translation recommended by the English Language Liturgical Consultation (ELLC) will be found at no. 47.

12. CANTICLE 16

THE SONG OF ZECHARIAH *Benedictus Dominus Deus*

A translation recommended by the English Language Liturgical Consultation (ELLC) will be found at no. 46.

13. CANTICLE 18

A SONG TO THE LAMB *Dignus es*
Revelation 4:11; 5:9-10, 13

Splendor and honor and royal power *
are yours by right, O God Most High,
For you created everything that is, *
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, *
 for with your blood you have redeemed for God,
 From every family, language, people, and nation, *
 a royal priesthood to serve our God.

And so, to the One who sits upon the throne, *
 and to Christ the Lamb,
 Be worship and praise, dominion and splendor, *
 for ever and for evermore.

NOTES

The Prayer Book translation of this canticle paraphrases the original text; this translation is also paraphrastic and has the advantage of being more inclusive: "Royal power," "O God Most High," "royal priesthood," and "the One."

14. CANTICLE 21

WE PRAISE YOU, O GOD *Te Deum laudamus*

The translation recommended by ELLC will be found at no. 45.

15. ADDITIONAL CANTICLE A

A SONG OF WISDOM *Sapientia liberavit*
Wisdom 10:15-19,20b-21

Wisdom freed from a nation of oppressors *
 a holy people and a blameless race.
 She entered the soul of a servant of the Lord, *
 withstood dread rulers with wonders and signs.
 To the saints she give the reward of their labors, *
 and led them by a marvelous way;
 She was their shelter by day *
 and a blaze of stars by night.
 She brought them across the Red Sea, *
 she led them through mighty waters;
 But their enemies she swallowed in the waves *
 and spewed them out from the depths of the abyss.
 And then, Lord, the righteous sang hymns to your Name, *
 and praised with one voice your protecting hand;
 For Wisdom opened the mouths of the mute, *
 and gave speech to the tongues of a new-born people.

NOTES

This is a translation from the original Greek of a text which is also found in the Canadian *Book of Alternative Services*. God's salvation is found through Wisdom, who leads her people through the Red Sea and makes for herself a holy people.

16. ADDITIONAL CANTICLE B

A SONG OF PILGRIMAGE *Priusquam errarem*
Ecclesiasticus 51:13-16,20b-22

Before I ventured forth,
even while I was very young, *
 I sought wisdom openly in my prayer.
In the forecourts of the temple I asked for her, *
 and I will seek her to the end.
From first blossom to early fruit, *
 she has been the delight of my heart.
My foot has kept firmly to the true path, *
 diligently from my youth have I pursued her.
I inclined my ear a little and received her; *
 I found for myself much wisdom and became adept in her.
To the one who gives me wisdom will I give glory, *
 for I have resolved to live according to her way.
From the beginning I gained courage from her, *
 therefore I will not be forsaken.
In my inmost being I have been stirred to seek her, *
 therefore have I gained a good possession.
As my reward the Almighty has given me the gift of language, *
 and with it will I offer praise to God.

NOTES

This is a canticle from the Mozarabic (medieval Spanish) Psalter, and is a new translation from the Latin. It sees as Wisdom's gift not only the ability to "live according to her way" but also to offer praise and glory to God.

17. THE APOSTLES' CREED

The translation recommended by ELLC will be found at no. 41.

18. ALTERNATIVE TO THE SALUTATION

Officiant Hear our cry, O God.
People And listen to our prayer.
Officiant Let us pray.

NOTES

The use of a supplicatory verse in place of "The Lord be with you" and its reply was common in medieval forms of the office. See BCP Noonday and Compline for example of this usage. This text is drawn from Psalm 61:1.

19. SUFRAGES FOR USE IN MORNING PRAYER

V. Help us, O God our Savior;
R. Deliver us and forgive us our sins.
V. Look upon your congregation;
R. Give to your people the blessing of peace
V. Declare your glory among the nations;
R. And your wonders among all peoples.

- V. Let not the oppressed be shamed and turned away;
R. Never forget the lives of your poor.
V. Continue your loving-kindness to those who know you;
R. And your favor to those who are true of heart.
V. Satisfy us by your loving-kindness in the morning;
R. So shall we rejoice and be glad all the days of our life.

NOTES

This is a new set of suffrages which avoids gender-specific language for God. Sources are Psalms 79:9, 74:2, 29:11b, 96:3, 74:20a, 74:18b, 36:10, 90:14.

20. CONCLUDING SENTENCE

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*

NOTES

“Glory to God” in the second clause provides a more vigorous statement. For precedent in altering concluding sentences for liturgical reasons, see the familiar “Grace;” where the “you” of 2 Corinthians 13:14 has been changed to “us.”

Order of Worship for the Evening

21. OPENING ACCLAMATIONS

From Easter Day through the Day of Pentecost

Officiant Christ has risen as he promised. Alleluia.

People And has appeared to the disciples. Alleluia.
or this

Officiant Stay with us, Christ, for it is evening. Alleluia.

People Illuminate your Church with your radiance. Alleluia.

In Lent and on other penitential occasions

Officiant Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

NOTES

The Easter acclamations given here draw on the accounts of Jesus’ resurrection appearances but do not use the term “Lord.”

For the Lenten acclamation, see no. 24.

22. EVENING PSALMS

See no. 8.

23. BLESSINGS

See no. 40.

THE BLUE BOOK

The Holy Eucharist

24. OPENING ACCLAMATIONS

Celebrant Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

From Easter Day through the Day of Pentecost

Celebrant Alleluia. Christ is risen.

People Christ is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

NOTES

The practice of beginning the eucharistic celebration with an acclamation is Byzantine in origin, and was first introduced into Anglican liturgy in the 1979 Prayer Book.

The first of those provided here acclaims God in terms common to both Jewish and Christian belief. See Deuteronomy 6:4, Leviticus 19:2, Psalm 42:2, Mark 12:32, Revelation 4:8, John 6:57.

The second is a revision of the Prayer Book acclamation for Easter Season.

The Lenten acclamation is based on Psalms 68:19 and 103:3.

25. SONG OF PRAISE

The rubrics of the Prayer Book (p. 356) provide that "some other song of praise" may be used in place of the Gloria in excelsis. Cantic 18, A Song to the Lamb, is recommended. See no. 13 above. Like the Gloria in excelsis, this cantic is a hymn to God and to the Lamb.

26. SALUTATION

Celebrant May God be with you.

People And also with you.

NOTES

Historic liturgies show some variety in the wording of the salutation. A simple alternative is provided here.

27. GOSPEL ANNOUNCEMENT

The Holy Gospel of our Savior Jesus Christ according to _____.

NOTES

This form places the emphasis on Jesus as "Savior." The term "Lord" is emphasized in the people's response.

28. THE NICENE CREED

The translation recommended by the English Language Liturgical Consultation [ELLC] will be found at no. 42.

29. PRAYERS OF THE PEOPLE

This book contains no forms for the Prayers of the People. Rather, it calls attention to the generous and flexible—and frequently overlooked—provisions of the Book of Common Prayer.

Of the six forms provided (BCP pp. 383-393), none are required. Any of them *may* be used or adapted to the occasion. They may also be replaced by other forms. All that is required is that the topics listed at the top of page 383 be included in the prayers.

The six forms provided may also be used as models for the creation of new forms. A few suggestions follow.

Form II has its roots in the practice of the Church in the earliest centuries. It consists simply of a series of biddings, covering the required topics (to which others may be added), each followed by silence. The intent is that the silences be long enough that the congregation is given opportunity for serious silent intercession.

Forms I and V follow the pattern of classical litanies, and are in each case addressed to the Second Person of the Trinity.

Form I is the simpler of the two, and consists of a series of biddings addressed to the congregation, most of them introduced by the word “for” and concluded by a congregational petition addressed to Christ. A form based on this model might begin:

In peace and in faith, let us offer our prayers, saying, “Christ, have mercy.”

For peace and tranquility in the world, and for the salvation of all, let us pray.

Christ, have mercy.

For *N.* our Presiding Bishop, for *N.(N.)* our own Bishop(s), and for all the People of God, let us pray.

Christ, have mercy.

Form V consists of a series of petitions addressed directly to Christ, each beginning with “for,” but frequently including a result clause beginning with “that.” A form based on this model might begin:

We pray to you, O Christ our God, saying, “Christ, have mercy” (or “Christe eleison”).

For the Church of God in every place, that it may persevere in faith and hope, we pray to you.

Christ, have mercy. (Christe eleison.)

For all who minister in your Church, (especially _____,) that they may have grace to build up your people in love, we pray to you.

Christ, have mercy. (Christe eleison.)

Form IV consists of a series of petitions addressed to the First Person of the Trinity, each followed by an invariable versicle and response which is easily memorized. The following might be used:

God of love and mercy,

Hear our prayer.

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Forms III and VI are examples of responsive prayer. Unlike the other forms, they require that the complete text be available to all the worshipers. Form VI, when used as a model, also provides an opportunity to compose and use other forms for the Confession of Sin.

The rubrics (BCP p. 394) do not require that the Collect that concludes the Prayers be drawn from the Prayer Book. Celebrants and others involved in the planning of liturgy are therefore free to compose new Collects, both for general use and for the seasons and holy days of the Church Year.

30. ABSOLUTION

See above under Morning and Evening Prayer, no. 2.

31. THE PEACE

Celebrant The peace of Christ be always with you.

People And also with you.

NOTES

Historically, the form used to introduce the peace has varied widely. The text used here underscores the fact that it is the peace of the Risen Christ that is referred to (John 20:19,26).

32. EUCHARISTIC PRAYER 1

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant

It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.

The following Preface may be used at any time.

You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ
and knit us into one body.
Through your Spirit you replenish us
and call us to fullness of life.

In place of the preceding, a Proper Preface from the Book of Common Prayer may be used.

Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing (say):

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The Celebrant continues

Blessed are you, gracious God,
creator of the universe and giver of life.
You formed us in your own image
and called us to dwell in your infinite love.
You gave the world into our care
that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honor your image
in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation,
abused one another,
and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.

Through Abraham and Sarah
you called us into covenant with you.
You delivered us from slavery,
sustained us in the wilderness,
and raised up prophets
to renew your promise of salvation.
Then, in the fullness of time,
you sent your eternal Word,
made mortal flesh in Jesus.
Born into the human family,
and dwelling among us,
he revealed your glory.
Giving himself freely to death on the cross,
he triumphed over evil,
opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
Our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
"Take, eat:
This is my Body which is given for you.
Do this for the remembrance of me."

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As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.
Christ is risen.
Christ will come again.

The Celebrant continues

Remembering his death and resurrection,
we now present to you from your creation
this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Savior Jesus Christ.
Grant that we who share these gifts
may be filled with the Holy Spirit
and live as Christ’s Body in the world.

Bring us into the everlasting heritage
of your daughters and sons,
that with [_____ and] all your saints,
past, present, and yet to come,
we may praise your Name for ever.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

NOTES

For comment on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The Preface of this prayer, which may be used at any time, has as its theme the abundance of God’s love for us. A rubric provides that a Proper Preface from the Book of Common Prayer may be used instead, thus making it possible to introduce a commemoration of the liturgical season or occasion.

The paragraph leading into the Sanctus reminds us that we join, not only with the heavenly chorus of angels, but with the faithful of every generation and with all creation in giving praise to God.

In the post-Sanctus portion of the thanksgiving, the prayer blesses God who is the source of life. We who are made in the image of God acknowledge the responsibility of

being made stewards of God's creation (Genesis 1:26-28). We also acknowledge our sinfulness, and its effects on ourselves, on others, and on the creation itself.

God's faithfulness, despite our sin, is recalled in the history of salvation. We remember the covenant relationship between God and the people of God "through Abraham and Sarah" (Genesis 17:1,15-19), the deliverance of Israel from slavery and their sustenance in the wilderness (Exodus), and the proclamation of the prophets (see also Luke 1:68-79). The Incarnation is part of this salvation history, occurring in the fullness of time. It is described in Johannine terms as the Word becoming flesh and revealing God's grace and glory (John 1:14).

In the institution narrative, the word "friends" is used in place of "disciples." This same usage can be seen in the Prayer Book in Eucharistic Prayer C (p. 371) and in Form I on page 403. The source of the term is John 15:13-15, where Jesus at the Last Supper says, "I do not call you servants any longer . . . I have called you friends."

In the paragraph concerning the cup, the narrative begins with the words, "As supper was ending . . ." This wording recognizes that the sharing of a last cup at a Jewish formal meal is not an after-dinner action, but the closing ritual of the meal itself.

The narrative goes on to speak of the Blood of the New Covenant "poured out for you and for all." "Poured out" is the translation used in the *Revised Standard Version* of the Bible (Matthew 26:28, Mark 13:24), and is chosen here to emphasize the double level of significance: blood is "poured out" from a wound, and wine is also "poured out." The use of "all" makes it clear that forgiveness of sins is made available to all through Christ's sacrifice. While the Greek word is literally translated "many," biblical scholars have pointed out that in the context of the passage it means that the sacrifice is made not just for a large number of persons, but for all humanity. (A similar use of "many" occurs in Matthew 20:28, where it is written that Jesus would give his life as a "ransom for many." First Timothy 2:6, looking back on the event, says he gave himself as a "ransom for all.") New eucharistic prayers in both the Roman Catholic Church and the Lutheran Church use "all" rather than "many."

The memorial acclamation is familiar from Eucharistic Prayer A and is chosen to provide an easily remembered response by the people. After remembering Jesus' death and resurrection, and offering the gifts of bread and wine, the prayer invokes the Holy Spirit upon the bread and wine and upon the people. We ask that we might live as Christ's Body in the world, a reminder that we are already the Body of Christ by virtue of our baptism and need God's grace to live out our baptismal covenant. Finally, we pray that we might join with all God's saints, past, present, and yet to come, in everlasting praise of God.

33. EUCHARISTIC PRAYER 2

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant

We praise you and we bless you, holy and gracious God,
source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep

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and brought all things into being:
sun, moon, and stars;
earth, winds, and waters;
and every living thing.
You made us in your image, male and female,
and taught us to walk in your ways.
But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.
Time and again you called us
to live in the fullness of your love.

And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity,
lifting our voices to magnify you as we sing (say):

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The Celebrant continues

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life,
and to be glorified by you.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:
"Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you,
gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.

In the fullness of time bring us,
with [N. _____ and] all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

NOTES

For comments on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The fixed Preface of this prayer begins with an extended thanksgiving for the work of God in creation, based on Genesis 1. This way of beginning is characteristic of many ancient eucharistic prayers, and can be seen in the Prayer Book in Eucharistic Prayer C (p. 370) and in Forms 1 and 2 on pages 402-405. The prayer then goes on to speak briefly of the fall in terms reminiscent of the stories of Adam and Eve and the sin of Cain (Genesis 2:1—4:16). The image of God caring for us “as a mother cares for her children” is drawn from Isaiah 49:15-16.

The post-Sanctus portion of the prayer gives thanks for Christ’s Incarnation and life among us. “Looked with favor” is a quotation from the canticle Magnificat; “your willing servant” recalls the importance of Mary’s assent as told in Luke 1:38. The paragraph continues with references to Jesus’ ministry in language drawn from Isaiah 61:1-2, Luke 4:16-21, Matthew 23:37, John 12:32, and Ephesians 5:2.

For comment on the institution narrative, see the Notes under no. 32 above.

Following the narrative, God is again addressed as Creator and Christ proclaimed as crucified and risen. The line “who was and is and is to come” is from Revelation

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4:8. “Ourselves, a living sacrifice” is based on Romans 12:1, and echoes the “reasonable, holy, and living sacrifice unto thee” of Eucharistic Prayer I (BCP p. 336).

“Pour out your Spirit” and “Breathe your Spirit” are expressions drawn from Joel 2:28 and Genesis 2:7, respectively. “New creation” is drawn from 2 Corinthians 5:17.

The line in the last petition, “from every tribe and language and people and nation,” is a direct quotation from Revelation 5:9. The imagery of the banquet “prepared from the foundation of the world” is drawn from Matthew 22:1-14, Luke 14:16-24, and Matthew 25:34. See also the Catechism (BCP pp. 859-860), where the Eucharist is described as the “foretaste of the heavenly banquet.”

34. EUCHARISTIC PRAYER 3

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant

It is truly right to praise you,
and with all our heart and mind
to give thanks to you,
God of compassion and of great goodness;
You created all things by your Wisdom.
She is your Word from the beginning,
a reflection of your glory,
an image of your goodness.
Through her you formed the human race,
and gave us dominion over all creation
to care for the world in righteousness.
Through her you led Israel from bondage to freedom,
and raised up holy souls and prophets.

Therefore we praise you,
joining our voices with Angels and Archangels
and with all the company of heaven,
who for ever sing this hymn
to proclaim the glory of your Name:

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The Celebrant continues

Holy indeed are you, O God,
and holy is your eternal Word,

whom you first revealed as your Wisdom:
the Word who, for us and for our salvation,
took flesh in the womb of Mary,
was born, and lived among us.
And, being found in human form,
he humbled himself, even to death on a cross,
to deliver us from sin and death
and to exalt us to everlasting life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
“Take, eat:
This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Therefore, we proclaim the mystery of faith:

Celebrant and People

Christ has died.
Christ is risen.
Christ will come again.

The Celebrant continues

Remembering all that was done for us,
the cross, the tomb, the resurrection and ascension,
and looking for Christ’s coming in power and great glory,
we offer to you, from your own gifts to us,
this bread and this wine.

Look with favor on your people’s sacrifice,
and send your Holy Spirit to sanctify these gifts,
that this bread may be the Body of Christ,
and this wine the Blood of Christ,
that all who receive them may be made one in Christ,
and be filled with the grace of your life-giving Spirit.

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Remember our sisters and brothers in every place.
And grant that they and we, united in communion with
[the blessed Virgin Mary, (*blessed N.*) and]
all your saints,
may glorify your Name for ever,
through Jesus Christ our Savior and our God.
Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

NOTES

For comment on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The fixed Preface of this prayer introduces the figure of divine Wisdom, who is personified as a feminine being in some of the Wisdom literature of the Old Testament, e.g., Proverbs 1-9; Sirach (Ecclesiasticus) 1; 4:11-19; 6:18-31; Wisdom of Solomon 6-10. (“Wisdom” in both Hebrew [*hokma*] and Greek [*sophia*] is a feminine noun.)

The numerous parallels between Wisdom and Jesus, particularly in the Gospel of John, have led many scholars to conclude that Jesus is portrayed as incarnate Wisdom as well as the incarnate Word (Greek *Logos*). Wisdom existed with God before the creation of the world (Prov. 8:22-23; Sir. 24:9; Wisdom 6:22), as did Jesus (John 17:5) and the Word (John 1:1). Through Wisdom (Psalm 104:25; Jer. 10:12, 51:15) and through the Word (John 1:2), God created the world. Wisdom is a reflection of the everlasting light of God (Wisdom 7:26), as is the Word (John 1:4) and Jesus (John 8:12, 9:5). Wisdom and the Word both make their dwelling place with humanity, in literal translation “pitching their tent” in our midst (Sir. 24:8, John 1:14). Both Wisdom and the Word came into the world but were rejected (Sir. 15:7, cf. John 1:11). Wisdom teaches people of the things that are from God (Wisdom 9:17), utters truth (Prov. 8:6-7), and leads people to life with God (Prov. 4:13, 8:32-35), as Jesus is the revealer and source of truth (e.g., John 3:11-12, 18:37).

The identification of Jesus with divine Wisdom goes beyond the extensive parallels in the Fourth Gospel. First Corinthians 1:24 calls Christ “the wisdom of God,” while a few verses later Paul writes that Jesus became for us “wisdom from God” (1 Cor. 1:30). Hebrews describes Jesus as the reflection of God’s glory (Heb. 1:3), using language similar to the description of Wisdom in Wisdom of Solomon 7:26.

The mention of Wisdom in eucharistic prayer has precedent in the Egyptian Liturgy of St. Mark, whose earliest known form dates to the fourth or fifth century. This prayer includes the phrase, “You made everything through your Wisdom, your true light, your Son, our Lord and Savior Jesus Christ.” The eucharistic prayer in Book VIII of the *Apostolic Constitutions* (4th century) also mentions Wisdom in its thanksgiving for creation.

The image of Wisdom as the one through whom all things were created is incorporated and expanded in this new eucharistic prayer. The Wisdom of Solomon describes Wisdom as a reflection of God’s glory and an image of God’s goodness, one who passes into holy souls (in the Hebrew understanding, to speak of the soul is to speak of the whole person) and makes them friends of God and prophets (Wisdom 7:26-27). As God created the world through Wisdom, Wisdom was also God’s agent in Israel’s exodus from Egypt (Wisdom 10:15-21). See Additional Canticle A, no. 15 above.

The concluding paragraph of the Preface, which introduces the Sanctus, is identical with that of Eucharistic Prayers A and B (BCP pp. 362 and 367), thus balancing the newly introduced imagery with familiar words.

The post-Sanctus portion of the prayer begins with the word "holy," thereby firmly linking it to the preceding Sanctus. In this paragraph the identification of Wisdom with the Word is made explicit.

Remembrance of the incarnation and crucifixion is expressed, in part, in the words of the hymn in Philippians 2:6-11. Quotations from, and allusions to, this passage are frequent in ancient eucharistic prayers.

The narrative of the institution and the memorial acclamation are the same as in Eucharistic Prayer 1.

In the paragraph that follows, the words "Remembering all that was done for us, the cross, the tomb, the resurrection and ascension," are drawn from the Liturgy of St. John Chrysostom.

The use of the word "sacrifice" in the opening line of the epiclesis paragraph is deliberate. Another possibility, of course, is the word "offering," which is more familiar to Episcopalians. Recently, however, in the light of ecumenical discussions and the study of patristic texts, it has become clear that if we are to reclaim the fullness of our heritage, we shall have to look behind the controversies and misunderstandings of the late medieval and reformation periods, and understand "sacrifice" as the early and patristic churches understood it. As used then, and as intended in this prayer, the reference is threefold: (1) to the eucharistic action as a whole, (2) to the bread and wine placed on the altar, and (3) to the worshipers' sacrifice of themselves in union with Christ. (For an extended discussion of the matter by an Anglican, see Kenneth Stevenson, *Eucharist and Offering*. New York, Pueblo, 1986.)

The phrases "this bread the Body of Christ" and "this wine the Blood of Christ" are first attested in Book VIII of the *Apostolic Constitutions*, and are used in a number of historic eucharistic prayers, including the English Nonjuror liturgy of 1718.

The prayer concludes with a brief petition for Christians "in every place," a reference to the communion of saints and an explicit affirmation of the divinity of Christ.

The final doxology is identical with that of the other supplemental eucharistic prayers.

A Further Note on Wisdom

The use of Wisdom as a title for Christ is familiar to most Episcopalians in only one context, the Advent hymn "O come, O come, Emmanuel," the second stanza of which reads:

O come, thou Wisdom from on high,
who orderest all things mightily;
to us the path of knowledge show,
and teach us in her ways to go.

To Christians of the early centuries, on the other hand, Wisdom was a well-known and, indeed, glorious concept. It is not without significance that the Great Church in Constantinople, one of the foremost treasures of Christian architecture, was dedicated to Christ under the title *Hagia Sophia*—"Holy Wisdom" or "Divine Wisdom."

It should also be noted that the identification of "Wisdom" with the "Word," discussed in the previous Note, is virtually a commonplace in the writings of the Church Fathers. Thus, Clement of Alexandria, writing toward the end of the second century, says, "The Son is the power of God, as being the Father's most ancient Word before the production of all things, and his Wisdom." (*Stromateis VII.2.7*)

Origen, somewhat later, writes concerning Christ the Word, "We must not be silent either about the fact that he is properly 'Wisdom of God,' " and "Christ is Wisdom entire." (*Commentary on John I.34.243*)

The Latin Father Tertullian writes, "It is evident that it is one and the same power which is in one place described under the name of Wisdom, and in another passage under the appellation of the Word." (*Against Praxias, chap. VII*)

And Athanasius of Alexandria, the great fourth-century champion of Nicene orthodoxy and the author of the influential treatise "On the Incarnation of the Word of God," writes in another place of the Son, "He is the Only-begotten Wisdom." (*Oration Against the Arians II.xix.47*)

To us moderns, the equating of a masculine image like the Word (*Logos*) with the feminine figure of Wisdom (*Sophia*) is, at the least, startling. It is, therefore, important to remember that we are speaking of names given to God, and that the Fathers did not share our difficulties. They were quite clear that God is neither male nor female. In fact, Gregory of Nyssa, another fourth-century pillar of Nicene orthodoxy, could unhesitatingly assert that all human language is inadequate to describe God, and that it is a matter of indifference whether male or female terms are used. "Neither male nor female defiles the meaning of the inviolate Nature," he wrote. (*Homily 7 on the Song of Songs*)

The later history of the figure of Wisdom (in western Christianity) is perhaps best illustrated by medieval art. In the Cloisters Museum in New York City, there are two twelfth-century statues of the Virgin Mary depicting her as "Throne of Wisdom." In each case, the seated figure of Mary is literally a throne. The child seated on her lap is Wisdom. Later on, unfortunately, Mary herself came to be thought of by some as the embodiment of Wisdom, a "development" no doubt aided by the assignment of passages from Proverbs 8 and Sirach 24 as the first reading on Marian feasts. To this practice the Reformers quite rightly objected, but with the result that the figure of Wisdom has had no prominent place in the thought of the reformed churches.

The recent reawakening of interest in the figure of Wisdom is, of course, grounded in the biblical roots of the concept and the place it played in the thought of early and patristic Christianity.

35. FORMS FOR THE EUCHARISTIC PRAYER

For use with the Order for Celebrating the Holy Eucharist on pages 400-401 of the Book of Common Prayer. In keeping with the rubrics governing the use of the Order, these forms are not intended for use at the principal Sunday or weekly celebration of a congregation.

FORM A

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

The Celebrant gives thanks to God for the created order, and for God's self-revelation to the human race in history;

Recalls before God, when appropriate, the particular occasion being celebrated;

If desired, incorporates or adapts the Proper Preface of the Day.

If the Sanctus is to be included, it is introduced with these or similar words

And so we join the saints and angels in proclaiming your glory, as we sing (say),

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The Celebrant now praises God for the salvation of the world through Christ Jesus.

The Prayer continues with these words

And so, we offer you these gifts.

Sanctify them by your Holy Spirit

to be for your people the Body and Blood of Christ.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:

“Take, eat:

This is my Body which is given for you.

Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:

“Drink this, all of you:

This is my blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.

Whenever you drink it,
do this for the remembrance of me.”

The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.

The Celebrant then continues

We now celebrate, O God, the memorial of Christ our Savior.

By means of this holy bread and cup,
we show forth the sacrifice of Christ’s death,
and proclaim the resurrection,
until Christ comes in glory.

Gather us by this Holy Communion
into one body in the Risen One,
and make us a living sacrifice of praise.

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Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

FORM B

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

The Celebrant give thanks to God for the created order, and for God's self-revelation to the human race in history:

Recalls before God, when appropriate, the particular occasion being celebrated;

If desired, incorporates or adapts the Proper Preface of the Day.

If the Sanctus is to be included, it is introduced with these or similar words

And so we join the saints and angels in proclaiming your glory, as we sing (say),

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The Celebrant now praises God for the salvation of the world through Christ Jesus.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:

“Take, eat:

This is my Body which is given for you.

Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:

“Drink this, all of you:

This is my blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.

Whenever you drink it,
do this for the remembrance of me.”

The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.

The Celebrant then continues

Remembering now the suffering and death
and proclaiming the resurrection and ascension
of Jesus our Redeemer,
we bring before you these gifts.
Sanctify them by your Holy Spirit
to be for your people the Body and Blood of Christ.

The Celebrant then prays that all may receive the benefits of Christ's work, and the renewal of the Holy Spirit.

The Prayer concludes with these or similar words

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

NOTES

These forms are modeled on Forms 1 and 2 on pages 402-405 of the Book of Common Prayer. Following the Prayer Book, Form 1 places the invocation of the Holy Spirit before the words of institution, and Form 2 places it after them.

The texts of the opening dialogue, Sanctus, and concluding doxology are identical with those in the three complete eucharistic prayers (see nos. 32-34 above). The institution narrative is the same as in Eucharistic Prayers 1 and 3.

36. MEMORIAL ACCLAMATION A

Celebrant

In obedience to this command:

Celebrant and People

We remember his death on the cross.
We proclaim the resurrection to new life.
We await Christ's coming in glory.

NOTES

by using the article "the" before the word "resurrection," this acclamation affirms not only the resurrection of Christ, but also that of all of us who were "buried with him" in baptism and raised to "newness of life" (Rom. 6:4).

37. MEMORIAL ACCLAMATION B

Celebrant

In faith we acclaim you, O Christ:

Celebrant and People

Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory.

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NOTES

This text recovers the ancient tradition of addressing the acclamation directly to Christ. It is an adapted form of a text in the Roman rite.

38. FRACTION ANTHEMS

We break this bread
to share in the Body of Christ.
*We who are many are one body,
for we all share in the one bread.*

God of promise, you have prepared a banquet for us.
Happy are those who are called to the Supper of the Lamb.

This is the true bread which comes down from heaven
and gives life to the world.
Whoever eats this bread will live for ever.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

NOTES

The first anthem is based on 1 Corinthians 10:16-17. It is also used at the breaking of the bread in the *Alternative Services Book* of the Church of England.

The second anthem refers to Communion as a banquet, in words reminiscent of the Exhortation to Communion (BCP p. 317). The second line is drawn from Revelation 19:9.

The third anthem is based on John 6:33,50-51.

The fourth anthem is taken from the Book of Common Prayer (p. 407). Because it is printed under "Additional Directions," rather than in the text of Rite II, it is frequently overlooked as an option. *The Hymnal 1982* includes four settings of this anthem.

39. POSTCOMMUNION PRAYER

Gracious and loving God,
you have made us one in the body of Christ,
and nourished us at your table
with holy food and drink.
Now send us forth
to be your people in the world.
Grant us strength to persevere in resisting evil,
and to proclaim in all we say and do
your Good News in Christ Jesus our Savior. Amen.

NOTES

The petitions in this prayer are drawn from the Baptismal Covenant on pages 304-305 of the Prayer Book.

40. BLESSINGS

The blessing of the eternal Majesty,
the incarnate Word,
and the abiding Spirit,
be with you now and for evermore. *Amen.*

Holy eternal Majesty,
Holy incarnate Word,
Holy abiding Spirit,
Bless you for evermore. *Amen.*

May the blessing of the God of Abraham and Sarah, and of Jesus Christ born of our sister Mary, and of the Holy Spirit, who broods over the world as a mother over her children, be upon you and remain with you always. *Amen.*

NOTES

The first two blessings provided are new. The third is from the Book of Worship of the United Church of Canada.

ELLC Texts

The texts which follow were not prepared by the Episcopal Church. They are the work of the ecumenical English Language Liturgical Consultation (ELLC), which has "recommended" them to the churches.

Formed in 1985, the Consultation consists of representatives of the major English-speaking churches throughout the world, including the Episcopal and other Anglican churches. Its initial task was to review the work of its predecessor, the International Consultation on English Texts (ICET), in the light of "growing indications that these texts are in need of some revision." The ICET texts themselves were set forth in final form in 1975 in a booklet entitled *Prayers We Have in Common*. Most of these texts were subsequently incorporated into the 1979 Prayer Book.

It should be noted that, in some instances, the Standing Liturgical Commission of the Episcopal Church has not accepted the ELLC recommendations. Where this is the case, the text as printed includes the commission's revisions, and the reasons for them are discussed in the *Notes* that follow.

41. THE APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.

THE BLUE BOOK

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

NOTES

Except for the substitution of “God’s” for “his” in line 3, this is a straightforward rendition of the Latin text. Note that it does not speak of Jesus’ being conceived by “the power of” the Holy Spirit, since those words do not occur in the Latin original.

42. THE NICENE CREED

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

NOTES

This version follows the Greek original precisely in translating line 15 as “was incarnate of the Holy Spirit and the Virgin Mary,” thus emphasizing that Mary was

an active, rather than a passive, participant in the Incarnation (Luke 1:38). Some early Latin manuscripts agree with this and read “et Maria Virgine.” The version that prevailed, however, changed the “et” to “ex.”

This version also follows the Greek and Latin (and the English of Rite One) in using “who” rather than “he” in the section about the Holy Spirit.

The words in brackets, “and the Son,” are not a part of the original Greek text. They were added to some Latin translations. Since the decision to exclude or include them rests with the particular churches involved in the Consultation, ELLC takes no position on the subject. The Episcopal Church, however, at the General Convention of 1988, placed itself on record as favoring their omission, a decision later approved by the Lambeth Conference.

43 SURSUM CORDA

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

NOTES

The ELLC version of the last line reads “It is right to give our thanks and praise,” which is derived from the Canadian *Book of Alternative Services*. The commission’s preference is to call attention to God, the object of the thanksgiving, rather than to the worshipers, at this point.

44. SANCTUS

Holy, holy, holy, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

NOTES

The ELLC version of this text reads “Blessed is he” in the fourth line. The text as printed follows the *New Revised Standard Version* of the Bible in translating Matthew 21:9 and Psalm 118:26 as “Blessed is the one . . .”

45. TE DEUM LAUDAMUS

We praise you, O God,
we acclaim you as Lord;
all creation worships you,
the Father everlasting.

To you all angels, all the powers of heaven,
the cherubim and seraphim, sing in endless praise:

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

THE BLUE BOOK

The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you:
 Father, of majesty unbounded,
 your true and only son, worthy of all worship,
 and the Holy Spirit, advocate and guide.

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

NOTES

The principal change is in the first line, which is now identical with our familiar Rite One version. Lines 18 and 19 are also newly translated.

46. THE SONG OF ZECHARIAH

Blessed are you, Lord, the God of Israel, *
 you have come to your people and set them free.
You have raised up for us a mighty Savior, *
 born of the house of your servant David.
Through your holy prophets you promised of old
to save us from our enemies, *
 from the hands of all who hate us,
To show mercy to our forebears, *
 and to remember your holy covenant.
This was the oath you swore to our father Abraham, *
 to set us free from the hands of our enemies,
Free to worship you without fear, *
 holy and righteous before you,
 all the days of our life.
And you, child, shall be called the prophet of the Most High, *
 for you will go before the Lord to prepare the way,
To give God's people knowledge of salvation *
 by the forgiveness of their sins.
In the tender compassion of our God *
 the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death, *
 and to guide our feet into the way of peace.

NOTES

This translation addresses God in the second, rather than the third, person. As precedent for such a change, see the Sanctus. The text in Isaiah 6 reads “full of *his* glory.” For liturgical use, the “his” has been changed to “your.”

47. THE SONG OF MARY

My soul proclaims the greatness of the Lord,
my spirit rejoices in you, O God my Savior, *
for you have looked with favor on your lowly servant.
From this day all generations will call me blessed: *
you, the Almighty, have done great things for me,
and holy is your name.
You have mercy on those who fear you *
from generation to generation.
You have shown strength with your arm *
and scattered the proud in their council,
Casting down the mighty from their thrones *
and lifting up the lowly.
You have filled the hungry with good things *
and sent the rich away empty.
You have come to the help of your servant Israel, *
for you have remembered your promise of mercy,
The promise made to our forebears, *
to Abraham and his children for ever.

NOTES

Like the Benedictus, this version is cast in direct address to God, See the note at no. 46 above.

Two changes have been made in the translation recommended by ELLC. The first is in lines 2 and 3, where the ELLC text reads “my spirit rejoices in God my Savior, for you, Lord, have looked with favor . . .” It seemed to the commission more felicitous to establish the fact of direct address in the second line.

The other is in lines 15 and 16, where the ELLC version reads “. . . to the aid of your servant Israel, to remember the promise of mercy.” The commission preferred “help” to “aid,” and found line 16 awkward.

C. Summary Results from Evaluation of *Prayer Book Studies 30*. (The complete report is on file in the General Convention Office at the Episcopal Church Center.)

Data from completed evaluation forms represent over 13,000 individuals—including bishops, seminarians, clergy and laity—who well represent the Episcopal Church geographically by Province and by rural or urban location.

Overall, the *Supplemental Liturgical Texts* received a mildly positive rating, despite the fact that a substantial minority of those responding mistakenly believed these were intended to replace the Book of Common Prayer, or mistakenly understood that the Lord’s Prayer found in the *Texts* was a new version, rather than one that has been in the 1979 BCP for over a decade.

Certain parts of the *Texts* received somewhat more favorable evaluations than others. Those taking part in the evaluation differed as to which parts they preferred and which

were found to be more appealing. Certain categories of respondents were more favorably inclined toward the *Texts* than others. In assessing the worth of the *Texts* in most aspects, clergy are more favorable than laity, women more than men, those under sixty more than those sixty and older. Further, these characteristics combine to make clergy women, for example, the most favorable toward the *Texts* and lay men the least favorable. Among laity, younger lay women are the most favorable, and older lay men the least favorable. (There were not enough clergy in the sample over sixty to do a reliable analysis for the ordained age group.)

Despite some fears expressed in written comments by a number that the *Texts* might prove divisive in an era when the Church is under some external and internal stress, the opposite seems to be more the case. Laity in overwhelming majority—even older lay men—indicated that the use of the *Texts* did not diminish their frequency of attendance at worship or commitment to the Episcopal Church. Rather, between one-fifth and two-fifths of these parishioners, men as well as women, stated that using these *Texts* had a positive effect on their attendance and commitment. Correlations indicate that those who most benefited in worship attendance and commitment through praying with the *Texts* are the younger men and women—the future of the Church.

Postscript to the study: The simple fact that the Standing Liturgical Commission of the national Episcopal Church seriously consulted the people “in the pew,” as well as bishops and other clergy, in itself resulted in a strengthening of commitment to the Church, underscoring the importance of liturgy to Episcopalians. Over two-thirds of the parishioners participating in the evaluation indicated their appreciation that they were given this opportunity. The thousands of thoughtful written comments were by far the strongest outpouring of thought and feeling seen in the many studies of various kinds conducted by the researcher consulting for the commission on this project.

D. Proposed Budget

The Standing Liturgical Commission requests \$42,500.00 for the Task Force on Supplemental Liturgical Materials.

This minimum will provide primarily for a total of seven meetings of the task force in the triennium. Cost per meeting for six persons is estimated as \$5,800.00, based on major expenditures for airfare (\$800/person, airfare/transportation, midweek rates) and \$1,000, meals and accommodations for three nights (for six persons). The remaining \$1,900.00 would be set aside for consultants’ fees, editorial assistance, and honoraria.

LITURGICAL FORMS FOR CELEBRATION OF A RETIREMENT

Most major life changes are marked by some type of celebrative ritual, often under the aegis of the Church, but one passage that is not noted liturgically is a late twentieth century phenomenon: retirement. God’s gift of added years comes with a price and a challenge to the Church and to its members. Today’s retiree may face two to three decades more of life; how will she or he find meaningful work and relationships during the “third age”? For the Church, the challenge is to counteract society’s negative notions and phobias about aging by raising up the Judeo-Christian view that old age is “the summit of life and pinnacle of wisdom” and then to harvest that wisdom. The cost of not doing it is dear.

Resolution #D092a (69th General Convention) recognizes the need for a meaningful way to mark the completion of one’s career, vocation or professional life and to celebrate entry into the crucial stage of retirement, perhaps the most significant turning point in life’s odyssey.

Just as society has become more aware of transitions in people's lives, so the Church has begun to recognize that there are myriad ways in which worship can say something significant about people's life journeys and actually assist in the transition process—in this case, through preparation of a rite of passage into retirement.

The Standing Liturgical Commission finds "a Form of Commitment to Christian Service" (BCP p. 420) uniquely well-suited for any transition, whether to embark on new responsibilities as a parent, partner, or worker or, as here, to move from midlife into the freedom of retirement and the selective use of one's time. We Americans do not yet know what to do with these extra years God has given us. We are more oriented toward maintenance than growth and development. Fewer than ten percent of Americans receive any preparation or planning for retirement at their workplaces, according to the American Association of Retired Persons.

A superb resource to help one plan toward retirement and to develop a meaningful liturgy comes from the Episcopal Society for Ministry on Aging, Inc. (ESMA), *Affirmative Aging: A Resource for Ministry*. The Rev. Nancy Roth writes in one chapter, "Meditation and Prayer":

The story of Genesis 2 tells us that the basic reality about us is the reality of our relationship to God. Our identity, it tells us, rests not in our function in the workplace or in society, but in who we are in relation to God. It is an identity that we discover ever more deeply in prayer, an identity that cannot ever be taken away from us, either in life or in death. (p.47)

The question Roth and others pose can assist a person in preparing for a meaningful retirement rite. (pp. 180-192)

Every transition is about saying "hello" and "goodbye," and these elements should be developed for inclusion in the liturgy. To move in retirement toward a new direction requires intentionality about relinquishing unattained goals and about liberation from striving and competition; however, the challenge is not simply what does retirement free one *from*. More importantly, what does retirement free one *for*? Here at last is an opportunity to find greater meaning in life, to explore "the road less travelled." There is a need for a sense of emotional closure, of holistic completion of one's vocation from start to finish, and then a letting go—especially of power—and the freedom to move on into a new place.

The Church's role in this process is to orient and empower people for the importance of being responsible to use well God's gift of longevity by developing the quality and meaning of their lives and relationships. Raising up retirement liturgically several times a year will be an effective antidote to prevailing attitudes and fears about the post-generative years of life.

For those whose primary vocation has been in the family place, it may be harder to achieve that sense of wholeness and conclusion because there is not as clear a change of duties, settings or relationships, and some of this transition may already have occurred under the guise of the "empty nest syndrome." In addition, the age for becoming a caregiver to parents today often coincides with the age of retirement. Nonetheless, the Church needs to affirm, enhance and support the beginning of this new time and calling in life for *all* members.

Resolution #A122

- 1 *Resolved*, The House of _____ concurring, **That the *Book of Occasional Services* be revised by the inclusion of a Proper for use on the occasion of a retirement,**
- 2 **of a cleric or other person, as follows:**

4 I. O Almighty God, heavenly Father, thou hast graciously prolonged the life of thy
 5 servant, *N.*, to this time, and by the change of outward things which *he* is now mak-
 6 ing, art calling *him* to a change of inward concerns and to a reordering of *his* thoughts,
 7 words and action: Grant, most merciful Lord, that this calling may not be in vain:
 8 Pour out upon *him* the grace of thy Holy Spirit, that the course of life which *he* is
 9 now beginning may proceed according to thy laws and result in the enjoyment of thy
 10 favor: Give *him*, O Lord, pardon and peace, that *he* may continue to serve thee with
 11 humble confidence, and, after this life, enjoy thy presence eternally; through Jesus Christ
 12 our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever
 13 and ever. Amen.

14 II. Almighty God, heavenly Father, you have graciously prolonged the life of your
 15 servant, *N.*, to this time, and by the change of outward things which *he* is now mak-
 16 ing, are calling *him* to a change of inward affections and to a reordering of *his* thoughts,
 17 words and actions: Grant, merciful Lord, that this calling may not be in vain: Pour
 18 out upon *him* the grace of your Holy Spirit, that the course of life which *he* is now
 19 beginning may proceed according to your laws and result in the enjoyment of your
 20 favor: Give *him*, O Lord, pardon and peace, that *he* may continue to serve you with
 21 humble confidence, and after this life enjoy your presence eternally: through Jesus
 22 Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever
 23 and ever. Amen.

Dr. Samuel Johnson (ADT)

STATUS OF CONCURRED RESOLUTIONS ADOPTED BY 1988 GENERAL CONVENTION AND REFERRED TO THE STANDING LITURGICAL COMMISSION

<i>Resolutions</i>	<i>Title</i>	<i>Action</i>
A094	1985 Commemorations for the Calendar	Completed
A095a	Add further commemorations to Calendar	Recommended to 70th G.C.
A096a	Trial Use of Propers	Completed; printed in LFF, 4th Edition
A097a	Criteria for Additional Commemorations	No action required
A098a	Catechumenate	Completed; printed in BOS, 2nd Edition
A099a	Preparation of Baptized Persons for Reaffirmation	Completed; printed in BOS, 2nd Edition
A100a	Preparation of Baptismal Sponsors	Completed; printed in BOS, 2nd Edition
A101a	Children and Communion Document	No action required
A103sa	Supplemental Liturgical Texts	Consultation with theology committee, House of Bishops; texts rewritten; evaluation in 400 parishes and Texts rewritten again; to be re-submitted to the 70th G.C. for further action

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A104	Separate Commissions for Liturgy and Music	No further action
A106a	Ecumenical Celebration of Marriage	No action required
A107a	Commentary of Common Baptismal Liturgy	No action required
A108a	English Language Liturgical Consultation on Common Texts	No action required
B036s	Queen Emma and King Kamehameha IV	Completed
B040	Catechumenate	Referred
C022	Spanish Prayer Book	No action required
C023	Spanish Prayer Book	No action required
C043	Doxology	Referred
D011a	Amend Canon II.2 to include NIV Translation of the Bible	No action required
D029a	Calendar Update	Completed and printed in LFF, 4th Edition
D039	Martin Luther in Calendar	Action by 70th G.C.
D063	Prayer Book	Referred
D092a	Retirement Rite	To be recommended to 70th G.C. for printing in BOS
D140	King Oswald	No action
D145	Gloria Patri	Referred
D129a	Staff person for Liturgy and Music	In progress
A073a	Inclusive Language and Imagery	Implementation in progress

GOALS AND OBJECTIVES, TRIENNIUM 1992-1994

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 of Supplemental Texts as authorized by the General Convention. The commission will require the mechanics necessary to monitor the use of liturgies authorized by the Convention. A special committee will be formed and empowered to make an intensive study of the Calendar. This study will concentrate on names presently in the Calendar with recommendations for retention or deletion.

The commission will maintain its liaison with Anglican and ecumenical organizations with liturgical interests. The close relationship with the Standing Commission on

Church Music will continue to be maintained. A joint working meeting will be scheduled each year during the triennium.

The SLC Committee on Christian Initiation's work for the coming triennium will be in two areas: continued work with the Joint Committee on Christian Initiation and work for revision and further development of rites for the catechumenal process.

As part of the Joint Committee the SLC will continue to co-sponsor training events for catechumenal teams. This will entail continued meetings of members of the SLC Initiation Committee with the Joint Committee. It will also mean continued financial support of the training events to cover a portion of the costs of these events. (Additional financial support is in the budget of EFMM and fees paid by participants in the events.)

The Evangelism Office of EFMM has made the catechumenate a cornerstone of the Decade of Evangelism. If this process of formation of new members is to become a central part of church life, there will have to be an ongoing process of training throughout the Church for many years to come. The SLC is a necessary and integral part of this training and must contribute both personnel and financial support if the process is to continue.

The SLC Committee on Christian Initiation will meet twice during the triennium to evaluate and make needed revisions in the rites of the catechumenate. It will also study proposed Rites of Passage for the beginning of adolescence and an adaptation of the catechumenal process for older adolescents.

As congregations use the Rites of the Catechumenate and the parallel rites, their response and adaptations will enable the SLC to continue to perfect the rites and make them more usable by congregations in the future. It is already apparent that some of the rites need revision and that there need to be clear guidelines for adapting their use in congregations, especially in those that have strong ethnic backgrounds and for those in specialized ministries. There is also a clear need to begin applying the insights gained in the adult catechumenal process to the needs of teenagers who are seeking membership in the Church and for preparing teens for confirmation.

The Committee on the Lectionary will continue to monitor the work of the Consultation on Common Texts and will be prepared to make recommendations to the 71st General Convention concerning any trial use of the revised CCT lectionary.

The commission looks forward this coming triennium to working with the Standing Commission on Church Music and the Church Center staff in the selection, hiring and placement of a coordinator for liturgy and music.

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 and Materials.
- (2) Continue to work with dioceses and parishes in the use of the Supplemental Liturgical Texts.
- (3) Commission, publish and circulate with the assistance of the Church Hymnal Corporation *Occasional Papers* related to the understanding and use of the authorized liturgical books.
- (4) Work closely with the new Coordinator for Liturgy and Music to identify and improve means for the distribution of liturgical materials.
- (5) Identify and clarify the working relationship between the Coordinator for Music and Liturgy, the SLC and the SCCM.

LITURGICAL COMMISSION

(6) To accomplish these goals and objectives, the commission intends three regular meetings each year during the triennium and four working committees (Supplemental Liturgical Texts, Initiation and the Catechumenate, the Calendar, and the Lectionary). Subcommittees will be formed as needed.

PROPOSED BUDGET, TRIENNIUM 1992-1994

	<i>Triennium Budget 1992-1994</i>	<i>Budget 1992</i>	<i>Budget 1993</i>	<i>Budget 1994</i>
Administrative expenses (Telephone, postage, duplication, stationery, etc.)	\$ 2,700	\$ 900	\$ 900	\$ 900
Meetings of the full commission (3 per year)	\$ 84,225	\$ 27,300	\$ 28,125	\$ 28,800
Staff person	\$ 45,000	\$ 15,000	\$ 15,000	\$ 15,000
Committees of the commission:				
Supplemental Liturgical Texts and materials	\$ 42,500	\$ 14,166	\$ 14,166	\$ 14,168
Initiation and Catechumenate	\$ 39,000	\$ 13,000	\$ 13,000	\$ 13,000
Calendar	\$ 5,000	\$ 1,666	\$ 1,666	\$ 1,668
Participation in annual conferences and meetings of liturgical societies and organizations	\$ 10,500	\$ 3,500	\$ 3,500	\$ 3,500
Dues—CCT and ADLMC	\$ 2,100	\$ 700	\$ 700	\$ 700
Totals	<u>\$231,025</u>	<u>\$ 76,232</u>	<u>\$ 77,057</u>	<u>\$ 77,736</u>

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

Resolution #A123

Resolved, the House of _____ concurring, **That this 70th General Convention appropriate, in the Budget of the Convention for the triennium 1992-1994, the sum of \$231,025 for the work of the Standing Liturgical Commission.**