

## The Standing Liturgical Commission

### MEMBERSHIP AND ORGANIZATION

With the adoption of the Proposed *Book of Common Prayer* by the General Convention of 1979 as the official liturgy of this Church, the provisions of the Joint Resolution of 1967, whereby the membership of the Commission was expanded for the period of Prayer Book revision, expired, and the Commission reverted to its canonical size, *i.e.*, nine appointed members, plus the Custodian of the Standard *Book of Common Prayer, ex officio*.

The membership of the Commission during the past triennium was as follows:

#### Bishops

The Rt. Rev. E. Otis Charles (1982)  
The Rt. Rev. Anselmo Carral (1985)  
The Rt. Rev. William A. Dimmick (1982)

#### Presbyters

The Rev. Canon Lloyd S. Casson (1982)\*  
The Rev. Marion J. Hatchett (1982)  
The Rev. Charles P. Price (1985)  
The Rev. Canon Charles M. Guilbert, *ex officio*

#### Lay Persons

Mrs. Donald Kingsley (1982)  
Dr. Anne LeCroy (1982)  
Harrison Tillman (liaison with Executive Council)

The Commission organized in February, 1980, with the election of Bishop Charles as Chairman, Canon Guilbert as Vice-Chairman, and Dr. LeCroy as Secretary. In addition, Canon Guilbert was designated fiscal officer and correspondent of the Commission.

### MEETINGS

The Commission has met semi-annually during the triennium, as follows:

February 4-8, 1980, in Dallas, TX.  
October 16-20, 1980, in Chicago, IL.  
March 31-April 4, 1981, in Chicago, IL.  
November 12-16, 1981, in San Francisco, CA.  
March 1-4, 1982, in Chattanooga, TN.

A final meeting is scheduled for July 13-16, 1982, at a place yet to be determined.

### COMMITTEES AND EXTERNS

The Commission at present has four working Committees, as follows:

1. An *Editorial Committee*, a carry-over from the preceding triennium,

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\*Canon Casson resigned in 1981, and the Rev. Robert A. Bennett was appointed to fill the unexpired term.

composed of the Rev. Canon Guilbert as Chairman, the Rev. Leo Malania, and Howard E. Galley, Jr. The task of this Committee was to complete editorial work on *Lesser Feasts and Fasts* (which had been authorized by the Convention of 1979 on the basis of a sampler) and to prepare it for publication. The work was completed late in 1980, and the book was published in January of 1981.

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

3. The *Committee on Musical Tones*, reconstituted in October, 1980, and charged with completing work, left unfinished in 1979, on music for those portions of the *Book of Common Prayer* not included in the Musical Supplement to the *Altar Book*. This includes music for the Offices of Noonday and Compline, for the Order for Worship in the Evening, and for the several Litanies in the *Prayer Book*. The Rev. Leo Malania was named Chairman of the Committee, and the other members are Howard E. Galley, Jr. and Mason Martens, with James H. Litton as liaison with the Standing Commission on Church Music. This Committee has now completed the major portion of its work, and publication is anticipated before the meeting of the General Convention.

4. A *Committee on Language in Worship*, which was constituted in April, 1981, with the Rev. Robert A. Bennett as Chairman, with authorization to assemble a Committee whose members would be generally in the Boston area. A preliminary report of this Committee appears later in this Report.

In addition, the Commission has co-opted three persons, not members of the Commission, to perform certain functions on its behalf, as follows:

1. The Ven. Canon Paul E. Langpaap of Seattle, WA, a former member of the Commission, to study, evaluate, and make recommendations to the Commission regarding the proposals of the North American Committee on Calendar and Lectionary for the revision of the three-year Lectionary, as they are released.

2. The Rev. Professor Reginald H. Fuller of the Virginia Theological Seminary, to represent the Commission on the NACCL itself.

3. Dr. James Waring McCrady of the University of the South, to represent personally this Commission, and the Custodian of the Standard *Book of Common Prayer*, on the Committee engaged in the translation of the *Prayer Book* into French.

## FINANCIAL REPORT

Budgetary appropriation for the Commission in the Expense Budget, 1980-1982		\$29,600.00
	1980	
Appropriation		\$10,200.00
Expenses		
For meetings of the Commission and Committees — travel and subsistence of members — and administrative expenses		5,941.12
Unexpended balance		\$ 4,258.88

## THE BLUE BOOK

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	1981	
Appropriation		\$10,200.00
Transfer from A/C 41151		60.00
		<hr/>
		\$10,260.00
Expenses		
For meetings of Commission, Committees, and administrative expense		8,776.61
Unexpended balance		<hr/>
		\$ 1,483.39
	1982	
Appropriation		\$10,200.00
Unexplained credit during January		942.26
		<hr/>
		\$11,142.26
Expenses		
For one Commission meeting, plus Committee expenses, and administrative expense as of 3/31/82		\$ 2,630.61
Anticipated additional expense for March meeting		900.00
Estimated expense of July meeting		4,000.00
Anticipated expense of Committee meetings		800.00
		<hr/>
Total to date		8,330.61
Estimated unexpended balance		<hr/>
		\$ 2,811.65

### PERMANENT COMMITTEE ON THE CALENDAR

In a previous report to the General Convention, 1976, the Standing Liturgical Commission pointed out that its work on the Calendar of Lesser Feasts and Fasts had not been completed. Under pressure to complete the revision of the *Book of Common Prayer* on schedule, the Commission did not have the time to give adequate consideration to the many thoughtful proposals and criticisms it had received, with the result that the Calendar in the 1979 *Prayer Book* is, with only two additional commemorations, identical with the Calendar set forth in *Prayer Book Studies 19* in 1970. The Commission did, however, create "a permanent Committee on the Calendar," to which it referred its file of correspondence on the subject.

This Committee met regularly during the past triennium, and now reports its work in the following areas:

1. It has thoroughly reviewed the criteria which governed the selection of persons commemorated in the present Calendar.

2. It has prepared a paper for the Standing Liturgical Commission on the basis of which the present calendar might be both theologically and realistically evaluated and re-assessed. (*See Appendix A.*)

3. It has carefully reviewed the file of correspondence about the Calendar itself, and about individual commemorations therein, together with proposed additions. Interestingly enough, the Committee has received no suggestions about possible deletions.

4. In light of the foregoing, the Committee makes the following observations:

- a. It is essential that the prime criterion for inclusion in the Calendar continue to be (as is traditional) the witness of the person commemorated to the power of the Risen Christ, rather than a pedagogical desire to set certain persons forward as "examples" for the faithful to follow.

- b. The witness which the present Calendar makes to Christ's power may fairly be said to be lacking in balance. There is, especially in the post-Reformation period, an excessive concentration on the witness of bishops (perhaps understandable in an episcopal Church) and far too little emphasis on the witness of lay persons, whether men or women.

- c. The witness of women is seriously unrepresented throughout.
- d. It is questionable whether, in an ecumenical age, the Calendar of this Church should continue to exclude all except Anglicans in the post-Reformation period. Consideration might properly be given to the inclusion of some few Protestants and Roman Catholics who have significantly influenced Anglican thought in the areas of spirituality and missionary enterprise.

The Committee is aware that to many Episcopalians the whole subject of the so-called "black-letter saints" is new and unfamiliar. Although the optional observance of lesser feasts has been authorized in the Church since 1964, it is only since the publication of the present *Prayer Book* that most Church people have had in their hands a book whose Calendar listed them. The Committee is also aware that interest in some, at least, of the persons commemorated is growing: devotional books, articles in the Church press, and the titles of many new congregations, all bear witness to this interest. It is also a fact that the *Prayer Book Studies* that underlie the present Calendar have long been out of print, and are therefore unavailable precisely at a time when they are most wanted.

The Committee has, for these reasons, begun, with the encouragement of the Standing Liturgical Commission, the preparation of a new *Prayer Book Study*, incorporating some material from former *Studies*, setting forth criteria, and placing before the Church its recommendations on the subject. It is anticipated that the Study will be available well in advance of the General Convention of 1985. In this connection, the Committee respectfully calls attention to the fact that under the present provisions of the Constitution, the Convention of 1985 could not authorize any alterations or additions in the Calendar, even if the Standing Liturgical Commission were to recommend such action and the Convention were to desire to adopt it.

There is, however, a way to make changes in 1985 possible—the amendment of Article X. of the Constitution. As it now reads, any one Convention may amend the Tables of Psalms and Lessons, and this permission has been found useful in the past. An amendment of the Article to include the listing of optional observances among the items which might be amended by a single Convention, if proposed by the General Convention of 1982, could be adopted by the Convention of 1985, and, if accompanied by an appropriate resolution, could take effect immediately upon such adoption, thus obviating the necessity of waiting for the first of January succeeding the adopting Convention for the amendment to take effect—which, of course, would postpone for three years any change.

In conclusion, the Committee wishes to place on record its appreciation of its thoughtful correspondents, and to assure them that their proposals, and those of others, will be taken seriously in the course of preparing the new *Prayer Book Studies* on the lesser feasts and fasts.

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

**Resolution #A—73.**

Constitutional amendment concerning lesser feasts.

*Resolved, the House of \_\_\_\_\_ concurring, That the Constitution be amended as hereinafter provided, and that the same be made known to the several Dioceses of the Church, pursuant to Article XI., to wit:*

**That sub-paragraph (a) of the second paragraph of Article X. be amended, that a new sub-paragraph (b) be enacted, and that sub-paragraph (b) be designated sub-paragraph (c), so that the said portion of the second paragraph of Article X. shall read as follows:**

- (a) Amend the Tables of Lessons, and all Tables and Rubrics relating to the Psalms;
- (b) Amend, either by deletion or addition, the schedule of optional commemorations listed in the Calendar of the Church Year;
- (c) Authorize for trial use. . . (rest of sub-paragraph unchanged).

**and be it further**

**Resolved, the House of \_\_\_\_\_ concurring, That the foregoing amendments take effect immediately upon their adoption.**

**COMMITTEE ON LANGUAGE IN WORSHIP**

As a result of the report on inclusive language given to the Standing Liturgical Commission at its meeting of November, 1981, a Committee on Language in Worship was constituted, with the Rev. Robert A. Bennett as Chairman. The Committee held its first meeting in February, 1982, at the Episcopal Divinity School, Cambridge, MA. Committee members are:

- The Rev. Sandra Boyd, Librarian, E.D.S.
- Ms. Marcelline Donaldson, Seminarian, E.D.S.
- The Rev. Dr. Carter Heyward, Asst. Prof. of Theology, E.D.S.
- The Rev. Ellen Wondra, Chaplain, Hobart College
- The Rev. Dr. Robert A. Bennett, E.D.S., *Chairman*

The Committee discussed the major issues involved in the present usage of exclusionary language in this Church's liturgy. It recognized the problem of the breakdown of the once-accepted generic use of masculine terms, in view of the more self-consciously active roles of women in the Church. Materials from other Churches dealing with sexism in worship, and opportunities for more inclusive language in worship, were distributed and discussed. The Committee sought ways to help the Episcopal Church to produce its own materials and guidelines for the use of more inclusive language in liturgy, hymnody, preaching, and all forms of worship.

Five key tasks were identified as Committee objectives to help the Liturgical Commission to bring this matter before the Church, as follows:

1. The publication of an occasional paper on the rationale and guidelines for the use of inclusive language in worship;
2. The development of a calendar of female saints, with biographies, collects and lections;
3. Development of a lectionary for preaching about women and God, and for expanding awareness about non-sexist interpretations of God;
4. An audit of inclusive-language issues in the seminary training of clerics;
5. An audit of both exclusive and inclusive terms in the present *Book of Common Prayer*.

Assignments for the production of these materials were made, with the hope that the Commission may be able to bring the issue of language in worship before the forthcoming General Convention.

**THREE-YEAR LECTIONARY STUDY**

The consideration of proposals for a revision of the three-year lectionary occupied a major part of the time of most meetings of the Commission during the past triennium. As

each installment of the proposals of the North American Committee on Calendar and Lectionary was released, a commentary with recommendations was prepared for the Commission by the Ven. Paul Langpaap. It was studied in detail by the Commission, and tentative decisions were made with regard to each of the proposed changes. The Commission's review has covered the period from the First Sunday of Advent to the Feast of Pentecost.

The North American Committee on Calendar and Lectionary was constituted in March of 1978 by the Consultation on Common Texts, an ecumenical body of which the Episcopal Church was a founding member. The Committee was formed in response to the situation created by the totally unexpected ecumenical use, with some adaptations, of the Roman three-year lectionary by a number of North American Churches: Episcopal, Lutheran, Methodist, Presbyterian, Disciples, United Church of Christ, and the Consultation on Church Union. It is now being considered for adoption by the United Church of Canada and the Anglican Church of Canada as well. In many places now, clergy meet regularly to study the lessons and plan their homilies, and the faithful are becoming increasingly aware that, Sunday by Sunday, separated brothers and sisters are being fed from the same table of the Word. This common use of the Roman lectionary is rapidly becoming the most visible sign of the unity which the Spirit is increasingly producing among our Churches.

In order to encourage this ecumenical experience, and to bring the various denominational adaptations into even closer harmony one with another, the Consultation on Common Texts charged the NACCL with producing a revision of the lectionary which would not only reduce the number of discrepancies but would also take into consideration the most widespread criticism of the Roman scheme, namely, that its typological use of the Old Testament lections does not permit "course" or semi-continuous reading of the Hebrew scriptures.

The principles which have guided the Committee's deliberations and decisions are the following:

1. The basic calendar and structure of three readings, presupposed by the Roman scheme, are assumed.
2. The Gospel pericopes are assumed, with only minor textual re-arrangement to accommodate Churches which have a lectern Bible for liturgical use rather than a volume of lectionary texts—for whom discontinuous selections are difficult.
3. The New Testament passages are largely accepted, with some lengthening; also minor textual re-arrangement to include contextual material, such as apostolic and personal greetings and local ecclesial issues.
4. The typological choice of most Old Testament selections has been minutely studied. In response to widespread criticism of this feature by biblical scholars and pastors, both Roman Catholics and others, the Committee is proposing a revision of the present table for a number of Sundays in each of the three years. The proposed lections would still be related to the Gospel pericopes, but in a broader way than Sunday by Sunday, so as to make possible semi-continuous readings of some significant Old Testament narratives.

Specifically,

- a. In Year A, Propers 9 to 23 provide a semi-continuous reading of patriarchal and Mosaic narratives, as complementary to the Gospel according to St. Matthew.
- b. In Year B, Propers 4 to 17 provide a semi-continuous reading of the Davidic narrative, as complementary to the Gospel according to St. Mark.
- c. In Year C, Propers 4 to 13 provide a semi-continuous reading of the Elijah-Elisha cycle of narratives, and also several successive readings of Wisdom literature, as complementary to the Gospel according to St. Luke.

The Committee has sought to find other places in the lectionary for important passages displaced by the proposed revision.

The Committee completed its work in February of this year and submitted its recommendation to its parent organization, the Consultation on Common Texts, which adopted the following resolution:

The Consultation on Common Texts accepts and commends to the Churches the work of the North American Committee on Calendar and Lectionary for a period of trial use and study ending 1 December 1986, at which time the CCT will subject it to further review before final submission to the Churches.

The Standing Liturgical Commission proposes to continue its detailed study of the NACCL proposals, but is strongly of the opinion that a more extensive study and actual experimentation is not only desirable but essential for an intelligent and informed decision about revising the principal service lectionary in the *Book of Common Prayer*. It has been decided therefore to take two steps in the matter, as follows:

1. To publish a *Prayer Book Study* containing a rationale, not only of the proposed changes but of the basic lectionary itself, together with a table of the proposed revised lectionary; and
2. To request the 1982 General Convention to authorize a limited trial use of the proposed revision over the course of the next triennium.

The Commission recommends the adoption of the following resolution:

### **Resolution #A—74.**

Trial use of a revised three-year lectionary.

***Resolved, the House of \_\_\_\_\_ concurring, That the General Convention authorize for trial use, in selected parishes, for a period of three years beginning the First Sunday of Advent in 1982, a proposed revision of the three-year Lectionary for Sundays and Holy Days that is being developed by the Standing Liturgical Commission in concert with the other North American Churches that are members of the Consultation on Common Texts.***

## THE BOOK OF COMMON PRAYER IN SPANISH

The Rev. Herbert Arrunátegui, Staff Officer for Hispanic Ministries and co-ordinator of the translation of the *Prayer Book* into Spanish, in 1980 appointed an Editorial Committee consisting of the Rt. Rev. Anselmo Carral, the Rev. Canon Charles M. Guilbert, the Rev. Sergio Carranza, the Rev. D. Rex Bateman, and Mrs. Gwynne de Barillas. The task of the Committee was to collate and edit the texts that had been produced during the previous triennium by the several translation subcommittees. In November of 1980, the Editorial Committee completed its work, producing a final manuscript of the *Libro de Oración Comun, Según el Uso de la Iglesia Episcopal*, which was submitted to the Church Hymnal Corporation for setting into type. The Rev. Mr Arrunátegui thereupon appointed a Publication Committee, composed of Bishop Carral, Canon Guilbert, and Mrs. de Barillas, with himself, to oversee the correction of galley proofs as they came from the typographers. This task was completed in February of 1982, and publication of the Prayer Book in Spanish was scheduled for Holy Week.

All the members of the translation Committee deserve praise for the dedication and the scholarly knowledge they demonstrated during the four years it took to produce a *Book of Common Prayer* of which the Spanish-speaking world may feel proud.

The following persons, in addition to those members of the Editorial and Publication Committees named above, were involved in the translation project: the Rev. Juan María Acosta, the Rt. Rev. Hugo L. Pina, the Rt. Rev. Telésforo Isaac, the Rev. Canon Max I. Salvador, the Rev. Leopoldo Frade, the Rev. Dr. Luis Quiroga, the Rev. Edwin T. Chase, and the Rev. Dr. Carlos Plazas.

A final note of appreciation goes to the Bible and Common Prayer Book Society of the Episcopal Church, whose grant of funds made the project possible.

## OFFICES FOR SPECIAL OCCASIONS

The Standing Liturgical Commission is charged, in Canon II.4, with preparing “Offices for Special Occasions” when directed to do so by the General Convention or the House of Bishops. The General Convention of 1979 authorized a day of commemoration for the late Martin Luther King, Jr., and also called upon the Standing Liturgical Commission to prepare liturgies “to assist the Church in understanding and planning for our engagement of the issues of world hunger, human rights, and racial oppression. In response to these actions, the Commission, in October of 1980, adopted propers for the aforesaid occasions, and released them for dissemination by way of the Diocesan Press Service. Subsequently, in May of 1981, the Commission distributed the propers to the clergy of the Church by way of a general news letter. As a matter of permanent record, the Commission includes the texts as Appendix B of this Report.

Although the request did not come from the General Convention or the House of Bishops, the Commission has responded to a request from the Alban Institute of Washington, DC for a service giving liturgical expression to the ending of a pastoral relationship—to complement the *Prayer Book* service entitled “Celebration of a New Ministry.” Under the chairmanship of the Rev. Charles P. Price, a Committee was assembled that produced such a service. Reviewed and amended by the Standing Liturgical Commission, the service was refined and adopted by the Commission at its meeting of March, 1982. It is included with this Report as Appendix C, and the Commission recommends the adoption of the following enabling resolution:

### **Resolution #A—75.**

***Resolved, the House of \_\_\_\_\_ concurring, That the General Convention of 1982 authorize for optional use throughout the Church “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation” as set forth in Appendix C of the triennial Report of the Standing Liturgical Commission to the said General Convention.***

## AUTHORIZATION OF PRAYER BOOK EDITIONS

The authorization, by the General Convention of 1979, of two books of liturgical texts, complementary to the *Book of Common Prayer*—the *Book of Occasional Services* and *The Proper for the Lesser Feasts and Fasts*—makes it desirable and appropriate to expand the provisions of Canon II.3 with regard to what may be properly bound up with the *Book of Common Prayer*. Such an expansion would make it possible, for example, to include the texts of optional fraction anthems, as provided by rubric on pages 337 and 364 of the *Prayer Book*, and of the collects for the optional commemorations in the official *Altar Book*.

The Commission recommends the adoption of the following resolution:

**Resolution #A—76.**

*Resolved, the House of \_\_\_\_\_ concurring, That Canon 3 of Title II be, and the same is hereby, amended, by adding, at the end of Section 5 thereof, the following clause:*

*or with material set forth in the Book of Occasional Services and that book entitled The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.*

**so that the last sentence of the said Section 5 shall read as follows:**

And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, *or with material set forth in the Book of Occasional Services and that book entitled The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.*

## LIAISON RELATIONSHIPS

The Standing Liturgical Commission, during the past triennium, has continued its close relationship with the Standing Commission on Church Music, in the process of Hymnal revision. Two members of the SLC, the Rev. Marion J. Hatchett and Dr. Anne LeCroy, are members of the Hymn-text Committee of the SCCM (Dr. Hatchett is chairman of the Committee) and the Rev. Charles P. Price is chairman of a Joint Theological Committee which evaluated the theological soundness of existing and proposed hymn texts. As a result of this overlap of membership, the SLC has been privileged to examine and comment upon proposed eliminations from and additions to the corpus of hymns, as, from time to time, the Hymnal-revision Committee has reported to its consultants.

The SLC has also maintained its close relationship with the Conference of Liturgical and Music Commissions. "The Annual Conference of Diocesan Liturgical and Music Commissions" is the corporate title of a movement which began in 1969 as an *ad hoc* gathering of diocesan chairmen of liturgical committees or commissions. It has now become a permanent feature of the liturgical life of the Episcopal Church. The Conference provides an educational forum for the exchange of ideas and the sharing of resources. It presents speakers with expertise in the fields of liturgy and music from this and other Churches.

The SLC plans to stay in communication with this group of consultants with periodical papers and to keep the members of the group informed about available resources in worship.

Various dioceses host the Annual Conference, with the assistance of the previous two chairmen of host committees and the Conference president. Most dioceses are represented in the Conference and find the Conference stimulating and helpful in understanding and using the *Book of Common Prayer* and its supplementary volumes and the proposed revised Hymnal.

The SLC hopes that it will be possible to have at least two of its members present at each of the annual meetings in the forthcoming triennium, and to keep the group informed about the on-going work of the Commission.

## RECOMMENDED CANONICAL CHANGES

With the adoption of the *Book of Common Prayer* of 1979 as the official liturgy of this Church, it became obvious that certain of the Canons of the Church, specifically those dealing with the laity in general and with lay ministries were not consonant with the liturgical texts and rubrics of the *Prayer Book*.

The Standing Liturgical Commission, after mature consideration, and after consultation with persons having wide knowledge and extensive experience in the field, recommends the amendment of Canon III.26 (to be re-named "Of Licensed Lay Ministries") to clarify the various ministries of lectors, lay readers, lay readers with pastoral or administrative responsibility, lay ministers of communion, catechists, and lay preachers.

The Commission also recommends the amendment of Canon I.16, "Of Regulations Respecting the Laity," to bring the Canon into conformity with the concept of Christian initiation and Church membership implied by the sections entitled "Holy Baptism" and "Confirmation, with forms for Reception and for the Reaffirmation of Baptismal Vows," pages 298-314 and 412-419 of the *Book of Common Prayer*.

The texts of the recommended amendments follow:

**Resolution #A—77.**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 26 be repealed and the following be substituted therefore:*

## CANON 26.

## Of Licensed Lay Ministries

*Sec. 1. Lay Persons desirous of serving the Church in one or more licensed ministries must be regular in participating in the worship of the Church and in receiving the Holy Communion. They must also be active in the support of, and contributors of record to, the Parish, Congregation, or Mission to which they belong. They shall submit to the Bishop or Ecclesiastical Authority a written application stating the reason for seeking the office; evidence of communicant status as defined in Canon I.16. Sections 2 and 3; and a statement from their immediate Pastor, or, if there be no Pastor, from the vestry of the Parish or committee of the Mission in which they are canonically resident, declaring their fitness for the office. The Bishop may designate a representative or person or board with authority to act in the initial approval of applicants for licensing, and also in their training, examination, and certification, for licensing by the Bishop.*

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

*Sec. 3. The license of a Lay Reader shall be granted for a definite period not to exceed three years, and may be renewed or revoked at any time, at the discretion of the Bishop. Such renewal shall be determined on the basis of the Lay Reader's*

*continuing interest and qualifications as evidenced in an annual written report to the Bishop. Such report shall include the comment and endorsement of the local ecclesiastical superior of the Lay Reader.*

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

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

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

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

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

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

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

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

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

*(b). A licensed Lay Minister may serve as such in a unit of the Armed Forces*

*with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.*

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

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

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

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

**Resolution #A—78.**

**Resolved, the House of \_\_\_\_\_ concurring, That Title I, Canon 16 be repealed, and the following be substituted therefore:**

**CANON 16.**

**Of Regulations Respecting the Laity**

*Sec. 1(a). All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father and of the Son and of the Holy Spirit, and whose baptisms have been duly recorded in this Church, are members thereof.*

*(b). All baptized persons, having been duly instructed, who have been received into the communion of this Church by a Bishop thereof, and whose receptions have been duly recorded in this Church, are also members thereof.*

*(c). All members sixteen years of age and older are to be considered adult members.*

*Sec. 2(a). All members of this Church who have received Holy Communion at least three times in the preceding year are to be considered communicants of this Church.*

*(b). All communicants of this Church sixteen years of age and older are to be considered adult communicants.*

*Sec. 3. All communicants of this Church who, for the previous year, have been faithful in corporate worship (unless for good cause prevented) and in working, praying, and giving for the spread of the Kingdom of God, are to be considered communicants in good standing.*

*Sec. 4(a). A member of this Church removing from the Congregation in which his or her membership is recorded shall procure from the Minister or Clerk of said Congregation a certificate of status indicating that he or she is recorded as a "member" or as a "communicant" of this Church, and whether or not such a person is recorded as being in good standing. Upon acknowledgement that such person has been enrolled in another Congregation of this or another Church, the*

*Minister who has issued the certificate shall remove the name of that person from the rolls of the Congregation.*

*(b). The Minister or Warden of the Parish or Congregation to whom such certificate is surrendered shall record the presenter as a member or communicant of that Congregation. The said Minister or Warden shall notify the Minister or Warden of the issuing Congregation that the person has been duly recorded as a member or communicant of that Congregation, whereupon the person's transfer shall be recorded.*

*(c). If a member of this Church, not having a certificate of status, desires to become a member of a Congregation in the place to which he or she has removed, that person shall be instructed by the Minister or Warden of said Congregation to procure such a certificate from his or her former Congregation.*

*(d). Any member or communicant of any Church in communion with this Church shall be entitled to the benefit of this Section, so far as the same can be made available.*

*Sec. 5. Every member of this Church shall be entitled to equal rights and status as participants in the worship and sacraments of the Church. None shall be excluded from parochial membership on the basis of race, color, or ethnic origin.*

*Sec. 6. A person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the rubrics, or who desires a judgment as to his or her status in the Church, shall lodge a complaint or application with the Bishop or Ecclesiastical Authority.*

*No Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop or Ecclesiastical Authority.*

*It shall be the duty of the Bishop or Ecclesiastical Authority, unless the Bishop or Ecclesiastical Authority sees fit to require the person to be admitted or restored, because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese; and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial decision.*

*Sec. 7. No person who has not received the Sacrament of Holy Baptism with water in the Name of the Father and the Son and the Holy Spirit shall be eligible to receive Holy Communion in this Church.*

## TRIENNium, 1983-85

The work of the Standing Liturgical Commission during triennium 1983-85 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* together with the creation of a permanent filing system for such materials at the Church Center; completion of work on the Sunday Lectionary and Psalter, undertaken in consultation with the interdenominational Consultation on Common Texts of which the Episcopal Church is a founding member, and limited trial use thereof in selected congregations; development of standards for additions to the calendar of saints in response to requests from dioceses and groups within the Church; preparation of *Offices for Special Occasions* as requested; research relating to comprehensive language in worship;

maintenance of correspondence directed to the Commission; liaison with the Music Commission and the Committee on Religious Art and Architecture; and ecumenical cooperation in matters liturgical.

In support of bishops, diocesan commissions, and all those directly responsible for worship in local congregations, it is the larger purpose of the Commission to create means for the Church to appropriate the *Book of Common Prayer*, *The Hymnal*, *The Book of Occasional Services*, and *Lesser Feasts and Fasts*, through greater understanding of their contents and increasing competency in their use; as well as the on-going exchange and sharing of ideas which enhance their value so that the authorized liturgical books become effective vehicles for the renewal and mission of the Church.

To sustain this purpose the Commission intends two regular meetings per year during the triennium and four subcommittees: language, calendar, lectionary, and editorial.

In cooperation with Church Center staff, the Commission will develop four special projects in support of its broad general goal:

- Commissioning, publishing, and circulating of occasional papers related to the understanding and use of the authorized liturgical books;
- Preparation of teaching slide and/or video production presenting the *Book of Common Prayer*, together with the other liturgical books, as vehicles for the renewal and mission of the Church;
- Design and execution of a replicable workshop, focused on the training of lectors and lay readers, as a pilot for an expanding series of liturgy-related workshops during the 1986-88 triennium;
- Encouraging the development of a homily service specifically related to the three-year Sunday lectionary and appropriate for use by individuals who have not had the opportunity for seminary education.

#### Appropriations for the triennium, 1983-85

To accomplish the work of the Commission during the 1983-85 triennium will require a budget of \$39,250, allocated as follows:

	<b>Triennium</b>			
	<b>Budget, 1983-85</b>	<b>Budget, 1983</b>	<b>Budget, 1984</b>	<b>Budget, 1985</b>
Pre-meeting administrative cost: including mailing, duplication, telephone, and postage.	\$ 750	\$ 200	\$ 250	\$ 300
Meetings of Standing Liturgical Commission (2 per year)	23,040	7,000	7,660	8,380
Special consultants	1,200	400	400	400
Committees of Standing Liturgical Commission:				
Language	1,800	600	600	600
Calendar	5,700	1,900	1,900	1,900
Editorial	2,250	750	750	750
Lectionary	1,200	400	400	400
Participation in meetings of the Association of Diocesan Liturgy Commissions	3,310	1,000	1,100	1,210
<b>Total</b>	<u>\$39,250</u>	<u>\$12,250</u>	<u>\$13,060</u>	<u>\$13,940</u>

The Commission recognized the validity of repeated requests from the Association of Diocesan Liturgy Commissions, represented at the national conference held annually

since 1970, calling for a liturgical resource person as an integral part of the Church Center staff. The Commission shares the conviction that such a person would nurture the potentially synergistic network of individual bishops, parish clergy and diocesan commissions, and support the network in order to realize the maximum benefit from the Church's investment in liturgical renewal expressed in revision of the *Book of Common Prayer*, *The Hymnal*, *Lesser Feasts and Fasts* and the *Book of Occasional Services*.

During the 1983-85 triennium our work is intended to demonstrate the contribution of liturgical sophistication to the renewal and mission of the Church. We will undertake limited projects which we believe can make a difference in the Church's experience of worship. Supposing our assumption is correct, and the various dioceses feel the Commission's activities, during the triennium, have enhanced the Church's awareness of liturgy as an agent of renewal and mission, our 1986-88 budget will include the cost for a Church Center staff person whose job description will include supporting and expanding the network of liturgically related enterprises and creating ways to make these resources available to the entire Church.

The Commission recommends the adoption of the following resolution:

### **Resolution #A—79**

Appropriations for the Standing Liturgical Commission

***Resolved, the House of \_\_\_\_\_ concurring, That this Sixty-Seventh General Convention appropriate in the Budget of the Convention for the Triennium 83-85 the sum of \$39,250 for the expenses of the Standing Liturgical Commission.***

## APPENDIX A

**The Passion of Witness: Prolegomena to  
The Revision of the Sanctoral Calendar**

The Paschal Mystery, in which Christ the Lord passes through death upon the Cross and the sabbath of burial to rise in glory and ascend in triumph to the Father, constitutes the central idea, what Victor Turner calls the "root metaphor," of Christianity. In that passage, that process, that procession of symbols, all Christ's teaching achieves an historical realization which the Church bears forward in the sacraments and in all her liturgical life. It is that Paschal Mystery which is at the heart of St. Paul's theology, both of baptism and eucharist, and which early begins to shape as well the Christian ordering of time, of the week and of the year.

The annual celebration of Pascha presents historical questions regarding its origins which are still disputed, but the tendency of studies over the past two decades has been to reverse an earlier tendency which saw that celebration as focussed primarily on the resurrection of the Lord and to include his passion as hardly more than inherent in the resurrection story. More recently, it has appeared that the Christian year, as distinct from the Christian week, had its beginnings in more direct continuity with the Passover of the Law, being celebrated with a fast, vigil, and eucharist stretching from the Preparation of the Passover, the 14th Nisan, through the night following and ending around cockcrow on the day of Passover itself. According to the chronology of the passion in the fourth Gospel, this one day fast would coincide with the known date of the crucifixion, a factor which would deeply color the character of the Christian Pascha. While that celebration was, like the Passover of the Law, a unitive celebration of our redemption in all its dimensions, writers of the Ante-Nicene period regularly (albeit inaccurately) spoke of the term *pascha* as derived from the Greek verb *paschein*, to suffer, and so described the Pascha as celebration of the Lord's passion. In contrast to the weekly celebrations of the Eighth Day, the first day of the new age inaugurated by the resurrection, the primitive Pascha marked the anniversary of the passion which occasioned our redemption. This would remain true even after the conclusion of the fast was adjusted to the structure of the week so as to fall always on Sunday. So, e.g., Origen could write in one of his homilies on Isaiah: "There is now a multitude of people on account of the Preparation day, and especially on the Sunday which commemorates Christ's passion. For the resurrection of the Lord is not celebrated once in the year, but also always every eighth day."

While other factors would in time lead to many other sorts of festivals, among the very earliest liturgical commemorations were those of the days on which the martyrs perfected their witness to become sacraments of the Lord's passion. Like sacramental baptism through which all Christians passed with the Lord through death and burial to new life in his kingdom, the kingdom of which the Church is sacrament, so "baptism of blood" was recognized as participation in the Lord's Paschal Mystery, such a sharing of his passion as would surely bring participation in his resurrection glory. This was the final act of perfect witness to Christ, the act by which the martyr testified to the Lordship of Christ over all history and the powers of history which occasioned his martyrdom. While such a likening of martyrdom to the passion of the Lord can be seen already in the martyrdom of Stephen, it is from the passion of Polycarp that we can first see the establishment of annual commemorative celebrations connected with the place of the martyr's burial. The very early account of his martyrdom demonstrates perfectly that the Church of Smyrna understood the "political" event of their Bishop's execution as a liturgical event which so perfectly exemplified the Pascha that it must become a day on

which, each year, the Church would gather to remember and to make eucharist at his tomb. "There," the account says, "the Lord will permit us, so far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."

From such a secondary century tradition would develop this custom of observing the death dates of martyrs throughout the Church as the occasion of their heavenly birthdays (*natales*). While such commemoration would slowly be extended to include bishops and others whose lives gave exemplary witness to the Gospel of Christ, what is celebrated in every case is not the lives or accomplishments of the saints, but the historical completion of their baptism as they pass finally into the grave and gate of death and through that into the kingdom of the Lord, as that participation in his paschal progress which has opened the gate of heaven to all believers and made the death of his saints to be the ultimate witness to the power of the resurrection.

The New Testament speaks of all the baptized as saints, and nothing in the tradition of the Church would disavow that understanding. What is involved in sanctoral commemoration is not some "election" or "promotion" to sanctity, but the simple human fact that, while all the baptized are saints, some saints prove in time to be more memorable for some local churches than are others. For that reason, it is not surprising to observe that such commemoration is at first quite local, since the memory of local leaders lives in the memory of the local community. The earliest calendar of martyrs at Rome, however, lists two days devoted to North African martyrs in addition to the local Roman commemorations. This is usually understood to indicate the presence in Rome of a substantial community of North Africans, but it represents the beginning of an exchange of sanctoral commemorations between local churches as communication led to closer ecclesial community. The growth of such calendars of saints' days would lead eventually to synodical control and eventually to the notion of a "universal calendar," although not all those admitted to such a calendar have been celebrated in each place. The original principle of local veneration has lived on to produce variations in the sanctoral calendar from nation to nation, from religious order to religious order, and even from diocese to diocese. Indeed, those Holy Days observed most generally, those of biblical figures, are often among the later feasts introduced into the calendar. While some such observances are very ancient, the notion that each of the apostles and other figures prominent in the New Testament should be celebrated on an appropriate day represents a somewhat artificial development in the medieval period, valuable as it surely is for teaching.

Recent development in the custom of sanctoral commemoration has tended to reinforce the primitive element of local interest, and consequently more flexibility is encouraged. In the Roman Calendar, e.g., not all commemorations listed are expected to be observed everywhere. Rather, as "optional memorials" their observance and the manner of it is left to local custom and authority. This leads as well, in our own tradition, to the liturgical commemoration of those who do in fact live in our historical memory as signs of God's grace at work. Our concern in the formation of a sanctoral calendar, indeed, is just that acknowledgment of the grace of God working in history, shaping it to his purpose through the lives which he has touched. While it would be strange to such a purpose to suppose that such a calendar could or should attempt to be exhaustive, yet such a calendar has great value as a concrete expression of our memory. We are faced, therefore, with the question of the criteria governing inclusion within such a calendar. The following criteria are proposed:

1. **Historicity.** Saints' days are not celebrations of ideas which have been given mythical expression. Christianity is a radically historical religion and sees history as the locus of God's action. We should not, therefore, celebrate the lives of saints who are, in fact, only

mythical figures. This does not, of course, preclude the liturgical celebration of theological or spiritual realities which are not presented as human lives within history.

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

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

4. **Historical Perspective.** From what historical viewpoint should such significance be assessed? Saving the possibility of more immediate local commemorations according to the Common of Saints, we propose that none be listed in the calendar before the passage of two generations from their death.

5. **Memorability.** Given such perspective, concern should be given both to holding the more memorable witnesses before the memory of the Church and, on the other hand, recalling to the attention of the Church those whose memory may have faded in the shifting fashions of public concern but whose witness is deemed important to the life and mission of the Church.

While other criteria may be appropriate or needed, and while suggestions toward them are invited, these have been set forth as consistent with the theology of sanctoral commemoration which we have articulated and which we take to be fundamental to further development of our celebration of the victory of Christ, "in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."

Respectfully submitted,  
Thomas J. Talley

## APPENDIX B

### Martin Luther King

#### Collect

I. Almighty God, who by the hand of Moses thy servant didst lead thy people out of slavery, and didst make them free at last: Grant that thy Church, following the example of thy prophet Martin Luther King, may resist oppression in the name of thy love, and may strive to win for all thy children the blessed liberty of the Gospel of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to win for all your children the blessed liberty of the Gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Psalm*  
77:11-20

*Lessons*  
Exodus 3:7-12  
Revelation 21:1-7 (22; 22:3-5)  
Luke 6:27-36

**Collect Post Preces**

A suggested prayer for use after the Prayers of the People:

“For Heroic Service,” *BCP*, page 839; or “In Time of Conflict,” *BCP*, page 824.

**World Hunger**

**Collect**

I. O Loving God, who openest thy hand to fill all things living with plenteousness: Break down, we beseech thee, the barriers of ignorance, indifference, and greed, that the multitudes that hunger may share thy bounty; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Loving God, whose hand is open to satisfy the needs of every living creature: Break down the barriers of ignorance, indifference, and greed, we pray, that the multitudes that hunger may share your bounty; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Psalm*  
146:4-9

*Lessons*  
Isaiah 58:6-11  
James 2:14-17  
Matthew 25:31-46

**Collect Post Preces**

Creator God, giver of all good gifts: Teach us and all the peoples of the world to live wisely and responsibly on this fair earth. Prosper all efforts to restore a healthful environment: — to make the air clean, the waters pure, and the soil rich. Let food abound from land and sea, and grant that it may be so distributed that all may have enough, and that hunger and famine may no longer threaten any child of earth; through Jesus Christ the loving Shepherd of the flock. *Amen.*

**Human Rights**

**Collect**

I. O holy God, who lovest righteousness and hatest iniquity: Strengthen, we beseech thee, the hands of all who strive for justice throughout the world, and seeing that all human beings are thine offspring, move us to share the pain of those who are oppressed, and to promote the dignity and freedom of every person; through Jesus Christ the Liberator, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. O holy God, you love righteousness and hate iniquity: Strengthen, we pray, the hands of all who strive for justice throughout the world, and, seeing that all human beings are your offspring, move us to share the pain of those who are oppressed, and to promote the dignity and freedom of every person; through Jesus Christ the Liberator, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Psalm*  
85:7-13

*Lessons*  
Isaiah 63:11b-13a, 15-16  
I John 4:16b-21  
Matthew 22:35-40

**Collect Post Preces**

“For the Human Family,” *BCP*, page 815.

**Oppression****Collect**

I. O righteous God, who didst send thy Christ to establish the reign of justice, on earth as it is in heaven: Prosper every effort, we beseech thee, to root out arrogance, intolerance, and prejudice, and to eliminate all forms of discrimination, degradation, and oppression; through him who died at the oppressor's hands, Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O righteous God, you sent your Christ to establish the reign of justice, on earth as in heaven: Prosper every effort to root out arrogance, intolerance, and prejudice, and to eliminate all forms of discrimination, degradation, and oppression; through him who died at the oppressors' hands, Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Psalm*  
23

*Lessons*  
Micah 2:1-4, 12  
Philippians 2:1-5 (6-11)  
Luke 1:49-53

**Collect Post Preces**

“For Social Justice,” *BCP*, page 260.

*APPENDIX C*

**A Service for the Ending of a Pastoral Relationship  
And Leave-taking from a Congregation**

**Concerning the service**

This order is provided for use when a priest in charge of a congregation terminates a pastoral relationship. In other circumstances, appropriate actions of this rite may be used, and necessary alterations may be made.

It is the prerogative of the bishop to be present and to act as chief minister, or to appoint a deputy. However, the congregation and the departing minister may take leave of each other without the presence of the bishop or the bishop's representative.

It is suggested that this service take place within a Eucharist, which begins in the usual way.

**AT THE SERVICE OF THE WORD**

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Celebrant says*

Blessed be God: Father, Son, and Holy Spirit.

*People*

And blessed be his kingdom, now and for ever. Amen.

## THE BLUE BOOK

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*In place of the above, for Easter Day through the Day of Pentecost*

*Celebrant* Alleluia. Christ is risen.  
*People* The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Celebrant* Bless the Lord who forgives all our sins;  
*People* His mercy endures for ever.

*The Celebrant then continues*

*People* There is one Body and one Spirit;  
There is one hope in God's call to us;  
*Celebrant* One Lord, one Faith, one Baptism;  
*People* One God and Father of all.  
*Celebrant* The Lord be with you.  
*People* And also with you.  
*Celebrant* Let us pray.

### **The Collect of the Day**

*At the principal service on a Sunday or other feast, the collect and lessons are properly those of the day. At other times, one of the following collects may be used.*

For all Christians in their Vocation (Ember Day III, p. 256)  
or,  
The Collect at Ordinations (O God of unchangeable power, p. 515)  
or,  
A Collect for Guidance (No. 57, p. 832)  
or,  
For the Church (No. 7, p. 816)  
or,  
For the Unity of the Church (No. 14, p. 255)

or, *this Collect*

Lord, you have apportioned to your people the manifold gifts of the Spirit: Grant amid the changes of the world that your Church may abide, and be strengthened in ministry through continuous outpouring of your gifts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **The Ministry of the Word**

#### *Old Testament*

Gen. 31:44-46, 48-49, 50b (The Lord watch between you and me when we are absent one from another.)  
Gen. 12:1-9 (Abraham's departure from Haran and God's promise to bless him.)  
Dt. 18:15-18 (God will raise up a prophet like Moses.)  
Dt. 32:1-9 (The farewell of Moses.)  
Josh. 24.1, 14-25 (Joshua's farewell to his people.)  
Eccl. 3.1-7; 7:8, 10, 13-14. (A time for everything; better the end than the beginning.)  
Sirach 50:1, 11-24 (The service of the faithful priest.)

*Psalms* 119:89-96, or *Nunc Dimittis*

*Epistle*

I Cor. 3:4-11 (Paul planted, Apollos watered, God gave the growth.)  
Acts 16:9-10 (Paul's call from Macedonia.)  
Acts 20:17-22, 25-28, 32, 36-38a (Paul's apologia for his ministry at Ephesus.)  
II Thess. 2:13-3:5 (Paul gives thanks for the success of the gospel.)  
I Thess. 5:12-25 (Paul encourages the ministry among the Thessalonians.)  
Phil. 4:1-10, 23 (Rejoice in the Lord always.)

*Alleluia verse:* Alleluia. "I will instruct you in the way that you should go; I will guide you with my eye, says the Lord." Alleluia. (Ps. 32:9 or Ps. 25:9)

Tract; Ps. 18:33-37; Ps. 43:3-6; Ps. 133; Ps. 78:1-8.

*Gospel*

Mt. 9:35-38 (The harvest is plentiful, but the laborers are few.)  
Mt. 25:31-40 (As you did it to the least of these, you did it to me.)  
Lk. 12:35-38 (The faithful servant.)  
Lk. 17:7-10 (We are unworthy servants; we have only done our duty.)  
Jn. 10:14-18 (The ministry of the good shepherd.)  
Jn. 21:15-19 (Feed my sheep.)

*Sermon*

*It may be appropriate for the Bishop or the Bishop's Deputy to preach the sermon, in the course of which a charge should be given to the congregation regarding the nature of ministry.*

*The service continues with the Nicene Creed.*

## THE ENDING OF THE PASTORAL RELATIONSHIP

*Just before the Peace, the Minister addresses the bishop (or the bishop's deputy) and the congregation with these or similar words*

On the \_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, I was inducted by Bishop N. as rector of \_\_\_\_\_. I have, with God's help and to the best of my abilities, exercised this trust, accepting its privileges and responsibilities.

After prayer and careful consideration, it now seems to me that I should leave this charge, and I publicly state that my tenure as rector of \_\_\_\_\_ ends this day.

*(The minister may, if desired, briefly state his plans for the future.)*

*The Bishop or the Deputy says*

Do you, the people of \_\_\_\_\_, recognize and accept  
the conclusion of this pastoral relationship?

People        We do.

*If bishop or bishop's deputy is not present, the Minister may address a similar question to the congregation.*

*Then the Minister may express thanksgiving for the time of the tenure, with its joys and sorrows, and state hopes for the future of the congregation.*

*The Minister may present to the warden(s) a letter of resignation, the keys of the parish, the parish altar service book, the parish register, or other symbols fitting to the occasion.*

*The Minister may also express his thanks to the representatives of parish organizations and offices, and indicate that those organizations will continue to function.*

*The Minister may then be joined by Members of his family, who may express what life with the congregation has meant to them. One or more Representatives of the congregation may briefly respond to the minister and family, and bid them godspeed. If it is appropriate, Representatives of diocesan and community organizations in which the minister or members of his family have been active may also speak.*

*The Bishop or the Bishop's Deputy may then indicate what provision has been made for the continuation of the ministries of the parish. He may declare the name of the locum tenens, senior warden, or other person who is to have ecclesiastical responsibility, and may request, if it seems appropriate, other leaders in the parish to continue their leadership until a new incumbent is installed. He may express his feelings about the ministry now coming to its end.*

*The departing Minister and the Congregation then say together the following prayer*

O God, you have bound us together for a time as *priest* and people to work for the advancement of your kingdom in this place: We give you humble and hearty thanks for the ministry which we have shared in these years now past.

*Silence*

We thank you for your patience with us despite our blindness and slowness of heart. We thank you for your forgiveness and mercy in the face of our many failures.

*Silence.*

Especially we thank you for your never-failing presence with us through these years, and for the deeper knowledge of you and of each other which we have attained.

*Silence*

We thank you for those who have been joined to this part of Christ's family through baptism. We thank you for opening our hearts and minds again and again to your Word, and for feeding us abundantly with the sacrament of the Body and Blood of your Son.

*Silence*

Now, we pray, be with those who leave and with us who stay; and grant that all of us, by drawing ever nearer to you, may always be close to each other in the communion of your saints. All this we ask for the sake of Jesus Christ, your Son, our Lord. *Amen.*

*The departing Minister, or the Bishop or the Bishop's Deputy, then says*

The peace of the Lord be with you.

*People* And also with you.

*If the Eucharist is to follow, the service continues with the offertory.*

*Except on major feasts, the Preface may be that for Apostles and Ordinations.*

#### AFTER THE COMMUNION

Almighty God, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your holy Spirit. We thank you for raising up among us faithful servants of your Word and Sacraments. We thank

you especially for the work of N. among us, *and the presence of his family here*. Grant that both *he* and we may serve you in the days ahead, and always rejoice in your glory, and come at length into your heavenly kingdom; through Jesus Christ our Lord. *Amen.*

*This blessing may be pronounced either by the Minister, or by the Bishop or the Bishop's Deputy.*

May God, who has led us in the paths of justice and truth, lead us still, and keep us in his ways. *Amen.*

May God, whose Son has loved us and given himself for us, love us still, and establish us in peace. *Amen.*

May God, whose Spirit unites us and fills our hearts with joy, illumine us still, and strengthen us for the years to come. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

*If the departing Minister is the Celebrant, one of the postcommunion prayers from the Holy Eucharist, Rite Two, pages 365-366, will be more appropriate.*