

## STANDING COMMISSION ON LITURGY AND MUSIC

[www.episcopalchurch.org/gc/ccab/sclm/default.html](http://www.episcopalchurch.org/gc/ccab/sclm/default.html)

### Membership

The Rev. Bruce W.B. Jenneker, <i>Co-Chair</i>	Massachusetts, 2003
The Rt. Rev. Jeffery W. Rowthorn, <i>Co-Chair</i>	Connecticut, 2003
Dr. Mary Abrams	Kentucky, 2003
The Rev. Sr. Jean Campbell	New York, 2003
Ms. Judith Dodge	Washington, 2006
The Rt. Rev. Wendell N. Gibbs, Jr.	Michigan, 2006
The Rt. Rev. Barry R. Howe	West Missouri, 2006
Mrs. Paula MacLean	Southeast Florida, 2003
The Rev. Patrick Malloy	Bethlehem, 2006, <i>Consultant to A066</i>
The Rt. Rev. Paul V. Marshall	Bethlehem, 2003
Mr. Monte Mason	Minnesota, 2003
Mr. Gordon Panton	Georgia, 2006, <i>resigned, January 15, 2002, not replaced</i>
Miss Marcia S. Pruner	Northern Michigan, 2006
The Rev. John W. Ruder	Olympia, 2006
Mr. M. Milner Seifert	Chicago, 2003
The Rev. Susan Anslow Williams	Western New York, 2006
Mr. Ted M. Yumoto	San Joaquin, 2006, <i>appointed upon Patrick Malloy's ordination to the priesthood, to complete his term. Executive Council liaison</i>
The Rev. J. Anthony Guillén	<i>Custodian of the Standard Book of Common Prayer</i>
The Rev. Canon Gregory M. Howe	<i>Episcopal Church Center staff liaison</i>
The Rev. Dr. Clayton L. Morris	

### Commission Representatives at General Convention

Bishop Jeffery Rowthorn and Deputy Sr. Jean Campbell, OSH are authorized to receive non-substantive amendments to this report.

### COMMISSION MEETINGS DATES

January 29 – February 1, 2001, Flushing, New York	January 28 – 31, 2002, New Orleans, Louisiana
May 21 – 24, 2001, Los Angeles, California	May 20 – 23, 2002, Sioux Falls, South Dakota
August 27 – 30, 2001, Wilmington, North Carolina	October 7 – 11, 2002, Cupertino, California

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

Resolution A-104; the response to *GC Resolution 2000-A066*, expresses the specific goals and objectives of the Standing Commission on Liturgy and Music (SCLM). These derive from the mandate given to SCLM by General Convention and are informed by data gathered from the whole church during the past triennium. Along with this, there is the continuing goal of engaging in a profound way both liturgical and musical dimensions of worship in the execution of all the tasks referred to the SCLM.

### COMMITTEE REPORTS AND RESOLUTIONS FOR CONVENTION ACTION

#### *Enriching our Music Task Force*

*SCLM Members:* Judy Dodge, Monte Mason, Ted Yumoto

*Consultants:* Jack Burnham, George Emblom, Sharon Harrington, Albert Melton

*Meetings:* April 11 – 13, 2002, Minnetonka Beach, Minnesota; June 12 – 15, 2002, Washington, DC; and November 14 – 16, 2002, Bloomington, Minnesota

The Enriching our Music project (EOM) was created from SCLM meeting discussions in the triennium 1995-1997, and reiterated by the commission of the same, 2001 – 2003. The triennium of 1995-1997 was the first

for the newly formed commission, which combined the former Standing Liturgical Commission and the Standing Commission on Church Music.

*Enriching Our Worship I* includes texts of revised Eucharistic Prayers and many new canticles. The possibilities for musical accompaniment to these texts became readily apparent, and the SCLM accordingly identified some general areas of need in this regard. For the scope of the present triennium, two of these were within the means of immediate practicality: mass, and canticle settings. The mass settings were further divided into two categories: through-composed settings of a majority of the ordinary texts, and single settings of the ordinary texts. Others areas, such as music for children's worship, and new hymn settings have been rescheduled for development and publishing in the next triennium.

As justification for this and future projected collections of musical resource material, the SCLM has taken quite seriously the 71<sup>st</sup> General Convention resolution (easily accessed in the preface to *Wonder, Love, and Praise*), directing the SCLM to continue preparing supplements to the *Hymnal 1982*, featuring inclusive language and non-English texts; in addition to English and settings of texts written since the compiling of the present hymnal.

Invitations to submit materials for what has now been named *Enriching Our Music* (EOM) were sent to the Association of Anglican Musicians membership, other professional organizations, seminaries, etc. The Reading Committee has received well over 700 submissions for this project. In addition, the committee has examined many previously published resource, including those from the Lutheran, Roman Catholic, and Unitarian traditions.

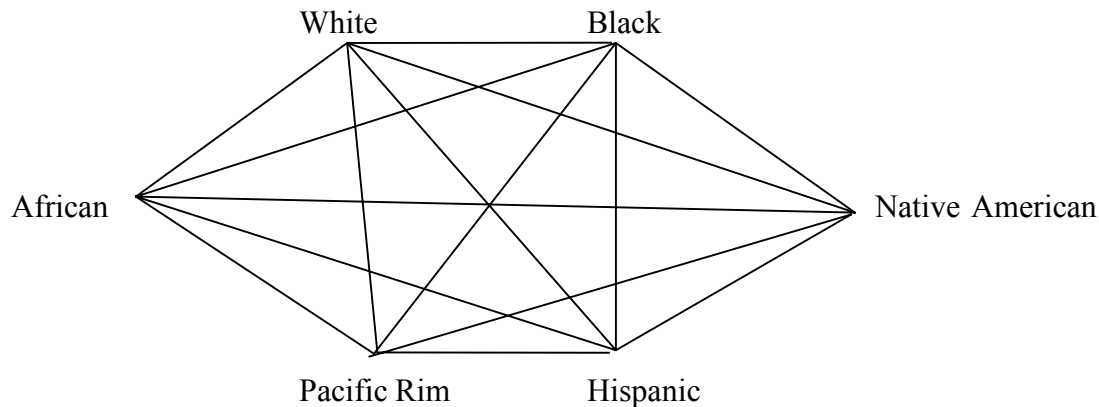
Collecting musical resources relies heavily on those who are willing to share the fruits of their creativity or who have gained access to the submission process. Cultures like the Hispanic, for whom music is essentially a matter of only aural learning, are not as well represented in the first volume of *Enriching our Music* as the reading committee might have wished. This realization has led us to understand the difficulties of the current collection process. We would instead, and for the future, suggest that the reading process include groups from our largest constituencies - Hispanic, black, white, Asian, Native American, etc. and those knowledgeable within the broad spectrum of their own culture. It would be most appropriate for the SCLM to establish a means by which this would be possible in the next triennium. Such a process would articulate the broad diversity of this church, represent it musically, and do so in a much more authentic manner.

In other words, a conversation between a majority and minority culture tends to look like this: Anglo + Hispanic = Anglo. Anglo is the majority culture in this equation, and as information is gathered, it is quite naturally filtered, explained, or re-invented through the expectations and metaphors of the majority culture.

Yet this model is not equipped to handle the need for diversity that this Church considers to be so important. A different process is needed that will filter materials through more than the dominant culture, allowing minority cultures to speak to each other on some very basic levels, and without a primary "translation" through the culture of the majority.

As presented at this triennium's last SCLM meeting in Cupertino, California, another model is easily available. Picture a hexagram, and at the points of this hexagram, place some dominant constituencies at separate points: Black (American), Hispanic, Native American, White, African and Pacific Rim. Now draw lines connecting each of these points.

The model looks something like this:



The greater possibilities for enriched conversations, etc., are too obvious to ignore - especially as the SCLM moves toward a greater understanding of its role of gathering new materials for future publications. Clearly, the above sets a new, non-linear standard of such materials, and one that is even more complicated than the more direct approach used now. Regardless, the SCLM has embraced this standard with enthusiasm, urging that its work now be informed through this new model.

With this caveat, the SCLM and the Reading Committee for Enriching Our Music is proud of its achievement. The new canticles in EOM are explored in ways that will be usefully spiritual, and the new eucharistic settings provide needed stylistic expansion of this repertoire.

**Resolution A091 Continue use of *Enriching Our Worship 1 & 2***

- 1 Resolved, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention authorize continuing use of  
 2 *Enriching our Worship Volume 1: The Daily Office, Great Litany, and Eucharist* and *Enriching our*  
 3 *Worship Volume 2: Ministry with the Sick and Dying, and Burial of a Child* during the 2003-2006  
 4 triennium, under the direction of the diocesan bishop or ecclesiastical authority.

EXPLANATION

*Enriching our Worship 1* was first authorized for use by the 72<sup>nd</sup>. General Convention in 1997. *Enriching Our Worship 2* was first authorized at the 73<sup>rd</sup> Convention in 2000. This resolution permits continued use of these liturgies and texts.

**Resolution A092 Reauthorize *Enriching our Worship* work**

- 1 Resolved, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention direct the Standing  
 2 Commission on Liturgy and Music to continue to develop expansive language liturgies for the Pastoral  
 3 Offices of the Book of Common Prayer 1979; and be it further  
 4 Resolved, That the Office for Liturgy and Music, in consultation with the Standing Commission on Liturgy  
 5 and Music, create a Task Force of six people to engage the work; and be it further  
 6 Resolved, that the sum of \$14,400 be appropriated for the work of the Task Force.

EXPLANATION

The SCLM has produced *Enriching Our Worship 1 & 2* which have been authorized for use by the General Convention. Work is in progress to develop materials for the Burial of the Dead (of an adult) and the Celebration of a New Ministry. This will continue this work.

***Committee on the Calendar***

*SCLM Members:* Barry Howe, Gregory Howe, Jeffery Rowthorn. *Consultant:* Phoebe Pettingell.  
 Meeting: April 23 – 25, 2002, St. Louis, Missouri.

The Committee on the Calendar of the Church Year has considered several of the resolutions adopted by the 73<sup>rd</sup> General Convention and then referred to the SCLM for appropriate action.

In addition, the Commission has given its support to the committee's recommendation that the ordination of Florence Li Tim-Oi, who became the first woman priest in the Anglican Communion on January 25, 1944,

should be commemorated in the Calendar of the Church Year. If approved by General Convention, this commemoration would be observed for the first time on January 24, 2004, the day before the sixtieth anniversary of her ordination.

With the encouragement of the Presiding Bishop who served as Chair of the Commission during two triennia (1991 - 1997), the SCLM - and in particular the Committee on the Calendar - has embarked on a detailed evaluation of the scope and adequacy of the commemorations and accompanying liturgical propers contained in *Lesser Feasts and Fasts 2000*. This study has led the Commission to the conclusion that a thorough revision of the book should be begun in the coming triennium.

**Resolution A093 Approve Liturgical Calendar Commemorations**

1     *Resolved*, the House of \_\_\_\_\_ concurring, That the commemorations of Enmegahbowh, Florence  
 2     Nightingale, and Philip the Deacon, proposed by the 73<sup>rd</sup> General Convention (Journal, page 473) and  
 3     approved for trial use, be now finally approved and entered in the Calendar of the Church Year (Book of  
 4     Common Prayer, pages 15 - 30).

**Resolution A094 Church Year Calendar Inclusions**

1     *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention propose additional  
 2     commemorations for inclusion in the Calendar of the Church Year and authorize trial use thereof for the  
 3     triennium 2003 - 2006, as follows:  
 4         February 17—Janani Luwum, Archbishop of Uganda, and Martyr, 1977  
 5         November 6—William Temple, Archbishop of Canterbury, 1944  
 6         November 22—Clive Staples Lewis, Apologist and Spiritual Writer, 1963

EXPLANATION

By concurrent action on Resolution B038 (Journal, p.641) the 73<sup>rd</sup> General Convention directed the Standing Commission on Liturgy and Music to add the names of C.S. Lewis, Janani Luwum and William Temple to the Calendar of the Church Year, together with appropriate liturgical propers. The name of Festo Kivengere, Bishop of Kigezi, Uganda, was also included in Resolution B038. It is the opinion of the SCLM that the inclusion of Bishop Kivengere at this time would not accord with the Guidelines approved by the 71<sup>st</sup> General Convention (see *Lesser Feasts and Fasts 2000*, pp.467- 472), and for that reason his name does not appear in the above resolution.

**Resolution A095 Authorize Trial Use of Commemorations**

1     *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention authorize, for trial use until  
 2     the 2006 General Convention, the commemorations proposed by this Convention, with the following  
 3     propers:

4         ***February 17***

5         **Janani Luwum**

6         *Archbishop of Uganda, and Martyr, 1977*

7     I     O God, whose Son the Good Shepherd laid down his life for the sheep: We give thee thanks for thy  
 8     faithful shepherd, Janani Luwum, who after his Savior's example gave up his life for the people of  
 9     Uganda. Grant us to be so inspired by his witness that we make no peace with oppression, but live as those  
 10    who are sealed with the cross of Christ, who died and rose again, and now liveth and reigneth with thee  
 11    and the Holy Spirit, one God, for ever and ever. *Amen.*

12    II    O God, whose Son the Good Shepherd laid down his life for the sheep: We give you thanks for your  
 13    faithful shepherd, Janani Luwum, who after his Savior's example gave up his life for the people of  
 14    Uganda. Grant us to be so inspired by his witness that we make no peace with oppression, but live as those  
 15    who are sealed with the cross of Christ, who died and rose again, and now lives and reigns with you and  
 16    the Holy Spirit, one God, for ever and ever. *Amen.*

17         Psalm - 119:41-48

18         Lesson - Ecclesiasticus 4:20-28

19         Gospel - John 12: 24-32

20         Preface of Holy Week

21 **November 6**  
 22 **William Temple**  
 23 *Archbishop of Canterbury, 1944*

24 I O God of light and love, who illumined thy Church through the witness of thy servant William  
 25 Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence  
 26 and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation  
 27 and love for its law; through Jesus Christ, the light of the world, who liveth and reigneth with thee and the  
 28 Holy Spirit, one God, now and for ever. *Amen.*

29 II O God of light and love, you illumined your Church through the witness of your servant William  
 30 Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence  
 31 and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation  
 32 and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the  
 33 Holy Spirit, one God, now and for ever. *Amen.*

34 Psalm - 119: 97-104  
 35 Lesson - Ephesians 3:7-12  
 36 Gospel - John 1:9-18  
 37 Preface of the Epiphany

38 **November 22**  
 39 **Clive Staples Lewis**  
 40 *Apologist and Spiritual Writer, 1963*

41 I O God of searing truth and surpassing beauty, we give thee thanks for Clive Staples Lewis whose  
 42 sanctified imagination lighteth fires of faith in young and old alike; Surprise us also with thy joy and draw  
 43 us into that new and abundant life which is ours in Christ Jesus, who liveth and reigneth with thee and the  
 44 Holy Spirit, one God, now and for ever. *Amen.*

45 II O God of searing truth and surpassing beauty, we give you thanks for Clive Staples Lewis whose  
 46 sanctified imagination lights fires of faith in young and old alike; Surprise us also with your joy and draw  
 47 us into that new and abundant life which is ours in Christ Jesus, who lives and reigns with you and the  
 48 Holy Spirit, one God, now and for ever. *Amen.*

49 Psalm -139:1-9  
 50 Lesson - 1 Peter 1:3-9  
 51 Gospel - John 16:7-15  
 52 Preface of a Saint (3)

**Resolution A096 Inclusion in the Church Year Calendar**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention propose an additional  
 2 commemoration for inclusion in the Calendar of the Church Year and authorize trial use thereof for the  
 3 triennium 2003 - 2006, as follows

4 September 22—Philander Chase, Bishop of Ohio, and of Illinois, 1852

**EXPLANATION**

By concurrent action on Resolution C014 (Journal, p.642), the 73<sup>rd</sup> General Convention encouraged the Standing Commission on Liturgy and Music to add the name of Philander Chase to the Calendar of the Church Year and to provide appropriate liturgical propers for his commemoration on September 22 (the first available free day in the Calendar following the anniversary of his death on September 20, 1852).

**Resolution A097 Authorize Trial Use of Commemoration**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention authorize, for trial use until the  
 2 General Convention of 2006, the commemoration proposed by this Convention, with the following propers:

3 **September 22**  
 4 **Philander Chase**  
 5 *Bishop of Ohio, and of Illinois, 1852*

6 I. Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith We give thee heartfelt  
7 thanks for the pioneering spirit of thy servant Philander Chase, and for his zeal in opening new frontiers for  
8 the ministry of thy Church. Grant us grace to minister in Christ's name in every place, led by bold witnesses  
9 to the Gospel of the Prince of Peace, even Jesus Christ our Lord, who liveth and reigneth with thee and the  
10 Holy Spirit, one God, for ever and ever. *Amen.*

11 II. Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: We give you heartfelt  
12 thanks for the pioneering spirit of your servant Philander Chase, and for his zeal in opening new frontiers for  
13 the ministry of your Church. Grant us grace to minister in Christ's name in every place, led by bold witnesses  
14 to the Gospel of the Prince of Peace, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit,  
15 one God, for ever and ever. *Amen.*

16 Psalm -108:1-6 or 16:5-11

17 Lesson-Isaiah 44:1-6, 8

18 Gospel-Luke 9:1-6

19 Preface of a Saint(1)

**Resolution A098 Church Year Calendar Inclusion**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention propose an additional  
2 commemoration for inclusion in the Calendar of the Church Year and authorize trial use for the triennium  
3 2003 - 2006, as follows:

4 January 24—Ordination of Florence Li Tim-Oi, First Woman Priest in the Anglican Communion, 1944

**EXPLANATION**

January 25, 2004 will mark the 60<sup>th</sup> anniversary of the ordination of the first woman priest in the Anglican  
Communion. On the Feast of the Conversion of St. Paul in 1944, Florence Li Tim-Oi was ordained in  
Shaoqing on the Chinese mainland by Bishop Hall of Hong Kong. Two years after her death in 1992, the Li  
Tim-Oi Foundation was established by the Archbishop of Canterbury and others. The Foundation has helped  
women from more than 60 dioceses in eleven Anglican provinces as they have trained for a variety of  
leadership roles in their own countries. The date of January 24 is proposed for her commemoration as it is the  
eve of the anniversary of her ordination on the Feast of the Conversion of St. Paul in 1944.

**Resolution A099 Authorize Trial Use of Commemoration**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That That this 74<sup>th</sup> General Convention authorize, for trial use  
2 until the General Convention of 2006, the above-listed commemoration proposed by this Convention, with  
3 the following propers:

4 **January 24**

5 **Ordination of Florence Li Tim-Oi**

6 *First Woman Priest in the Anglican Communion, 1944*

7 I Gracious God, we thank thee for calling Florence Li Tim-Oi, much-beloved daughter, to be the first  
8 woman to exercise the office of a priest in our Communion; By the grace of thy Spirit inspire us to follow  
9 her example, serving thy people with patience and happiness all our days, and witnessing in every  
10 circumstance to our Savior Jesus Christ, who liveth and reigneth with thee and the same Spirit, one God,  
11 for ever and ever. *Amen.*

12 II Gracious God, we thank you for calling Florence Li Tim-Oi, much-beloved daughter, to be the first  
13 woman to exercise the office of a priest in our Communion; By the grace of your Spirit inspire us to  
14 follow her example, serving your people with patience and happiness all our days, and witnessing in every  
15 circumstance to our Savior Jesus Christ, who lives and reigns with you and the same Spirit, one God, for  
16 ever and ever. *Amen.*

17 Psalm - 116:1-2

18 Lesson - Galatians 3:23-28

19 Gospel - Luke 10:1-9

20 Preface of a Saint(2)

**Resolution A100 Revise Lesser Feasts and Fasts 2000**

1     Resolved, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention direct the Standing  
 2     Commission on Liturgy and Music to undertake a revision of *Lesser Feasts and Fasts 2000*, and to report  
 3     on the progress of this revision to the 75<sup>th</sup> General Convention; and be it further  
 4     Resolved, that the sum of \$18,000.00 be appropriated for support of this undertaking during the triennium  
 5     2003 - 2006; this appropriation to be administered by the Office of Liturgy and Music.

**EXPLANATION**

The great changes which have taken place during the past half-century have made each of us more aware of all four orders of ministry, of the wider Anglican Communion and of our ecumenical partners. With this in mind, the SCLM has embarked on a careful evaluation of the scope and adequacy of the commemorations and accompanying propers contained in *Lesser Feasts and Fasts 2000*. The Commission believes it is time for a revision of this important aspect of the worship which the Church offers to God in the company of the saints of every time and place.

**Committee on General Convention Resolution 2000-B039***Liturgies to Celebrate Church Planting*

*SCLM Member:* Susan Anslow Williams. *Consultants:* Stacey Fussell, Victoria Heard, Jennifer Phillips, Frederick Richardson, Isaias Rodriguez, Anthony Vidal

Meeting Date: April 24 – 25, 2002, Ambridge, Pennsylvania.

**INTRODUCTION**

The SCLM assigned this work to a task group composed of members of the SCLM and church planters from four dioceses. The input of interested others, including bishops, planters, missionaries and liturgists, was gratefully received and incorporated.

When the working group met, it became clear that more liturgies were needed than the two specified by Resolution B039. The members noted that a series of events typically takes place within planting dioceses or regions, as (a) the guidance of the Holy Spirit is sought, (b) a planter or team is chosen and sent forth, and (c) eventually a public launch or opening service is held. These three events were chosen for liturgical celebration.

Also observing that new congregations often meet in a “borrowed,” secular location, at least for the beginning of their life together, a rite was developed to set aside and hallow such space for worship. For this rite the committee drew from the Lutheran (ELCA) Book of Occasional Services. Further materials include: a variety of new collects and other prayers, written by The Rev. Jennifer Phillips; a Litany for Mission, which is an adaptation of a litany created by the Diocese of Texas, previously made available by the Episcopal Church Center for World Mission Sunday; and a list of hymns especially appropriate for church planting and mission, referring to *The Hymnal 1982; Lift Every Voice and Sing II; Wonder, Love and Praise; and El Himnario*.

Mindful of the charge given by the 72<sup>nd</sup> General Convention (C021s) and reaffirmed by the 73<sup>rd</sup> Convention, to provide “forms of worship reflective of our multicultural, multiethnic, multilingual and multigenerational Church while providing rites and structures that ensure the unity of Common Prayer,” all of these materials have been translated into Spanish for consideration at this 74<sup>th</sup> Convention. Adaptation is encouraged throughout the liturgies, since the anticipated circumstances of their use will vary widely. The collects and other texts employ a fresh diversity of images taken from Scripture, while seeking to avoid language that assumes prior church experience.

With the exceptions noted above, the texts consist primarily of newly written materials. References are made to the *1979 Book of Common Prayer*, its translation into Spanish (1989) and *Enriching Our Worship I* (1997).

The pages that follow are laid out in the form in which they will be published.

## *Concerning the Celebration*

This service has been created to help congregations, dioceses or other church bodies who are considering a new church mission, to discern the will of the Holy Spirit. The service may also be used by a team preparing for a new church plant, and/or be incorporated into one or several Sunday services by supporting/sponsoring congregation(s). The service may be used to initiate a period of intentional discernment; and at points within that process.

The service encourages silence and stillness to listen to the movement of the Holy Spirit. It is not a Eucharistic liturgy.



## *Lo Concerniente a la Celebración*

Este servicio se ha pensado para ayudar a las congregaciones, diócesis u otros cuerpos eclesiásticos, que están considerando fundar una iglesia-misión nueva, a discernir la voluntad del Espíritu Santo. El servicio lo puede usar el grupo que se prepara para fundar una iglesia. También puede ser incorporado en uno o varios servicios de la(s) congregación(es) que apoya(n) o patrocina(n) la misión. El servicio se puede usar para iniciar un período de discernimiento; y en varios otros momentos durante ese proceso.

El servicio invita al silencio y a la calma para escuchar el movimiento del Espíritu Santo. No es una liturgia eucarística.

## Discernment for a New Church Mission

*Officiant* Be still before the Lord,  
*People* And wait patiently for God's presence.

*A period of silence is kept.*

*Officiant* O Holy Spirit, you are the seeker's resource and guide.  
*People* Come, create, renew and inspire.  
*Officiant* Teach us to hear, teach us to speak.  
*People* Show us your will that we may follow.

*One or two Lessons are read.  
A list of suggested lessons and psalms*

I Kings 3:3-10 (The Lord asks Solomon, "Ask what I shall give you.")  
Isaiah 49: 5-13 (I will give you as a light to the nations, that my salvation may reach...)  
Ruth 1: 8-18. (Your people shall be my people, and your God my God...)  
Hosea 6:1-6, 11-7:1a (For you also, O Judah, a harvest is appointed)

Psalms: 37, 46

Matthew 28:17-20 (Go therefore and make disciples of all nations...)  
John 5:25-39 (I seek not my own will but the will of him who sent me.)  
Ephesians 1:1-14. (For he has made known to us ... the mystery of his will)

*A significant period of silence is kept after each Scripture Reading. A sermon or homily is discouraged in favor of time to listen to the movement of the Holy Spirit.*

*After the [second] period of silence, a person appointed leads the Litany*

### Litany for the Mission of the Church

*The Officiant then continues with one of the following, or some other suitable Collect.*

#### *A Collect for Parish-led Church Planting*

O God, who inspired your apostles in Jerusalem to pray and fast to discern your will: send us your Spirit, that we may learn what you would have us do and the words and witness you would have us offer, that your Kingdom may come and your power be revealed in this (*diocese, deanery, town*); to the glory of your Name. *Amen.*

# Discernimiento sobre la fundación de una iglesia-misión nueva

*Oficiante* Estén tranquilos ante el Señor,  
*Pueblo* Y esperen pacientemente la presencia del Señor.

*Se guarda un periodo de silencio.*

*Oficiante* Oh Santo Espíritu, que eres recurso y guía del que busca.  
*Pueblo* Ven, crea, renueva e inspira.  
*Oficiante* Enséñanos a escuchar, enséñanos a hablar.  
*Pueblo* Manifiéstanos tu voluntad para que la sigamos.

*Se leen una o dos lecturas.  
 He aquí una lista de lecturas y salmos:*

1 Reyes 3: 3-10 (El Señor dijo a Salomón: Pídeme lo que quieras que te dé.)  
 Isaías 49: 5-13 (Te voy a poner por luz de las gentes, para que mi salvación alcance...)  
 Rut 1: 8-19 (Tu pueblo será mi pueblo y tu Dios mi Dios...)  
 Oseas 6: 1-6, 11-7:1a (También para ti, Judá, hay preparada una cosecha)

Salmos: 37,46

Mateo 28: 17-20 (Id, haced discípulos a todas las gentes, bautizándolas...)  
 Juan 5: 25-39 (No busco mi voluntad sino la del que me ha enviado”  
 Efesios 1: 1-14 (Porque nos ha dado a conocer... el misterio de su voluntad)

Se guarda un significativo período de silencio después de cada lectura. No se aconseja sermón ni homilía en preferencia al silencio para sentir el movimiento del Espíritu Santo.

*Después del [segundo] período de silencio, una persona indicada lee la letanía*

## Letanía por la misión de la Iglesia

*Luego el oficiante continúa con una de las siguientes, o alguna otra colecta apropiada.*

*Coleta para la fundación de una iglesia, por iniciativa de una parroquia*

Oh Dios, que inspiraste a los apóstoles en Jerusalén a que oraran y ayunaran para discernir tu voluntad: envíanos tu Espíritu para que aprendamos lo que te gustaría que hiciéramos y las palabras y testimonio que quieras que ofrezcamos, para que tu reino venga y tu poder se manifieste en esta (*diócesis, ciudad, etc*). Para la gloria de tu Nombre. *Amén.*

*A Collect for Apostolic-model Church Planting*

Gracious Father, you sent your Son Jesus to proclaim to all the Good News of your Kingdom, and through him inspired individuals to sow the seeds of your church: Guide us as we continue this work; show us the next field in which to plant; and give us the gifts to accomplish your will; all of which we ask through Jesus our Savior. *Amen.*

*A Collect for Regional Collaboration in Church Planting*

O Holy God, you breathe your life-giving Spirit into the congregations of this (*region, deanery, ...*), calling us to join together in mission for the spreading of the Gospel: show us the people to whom we should go and the path we should travel; help us to understand the deep longings of their hearts, and enable us to feed them through the living presence of Jesus Christ our Savior, in whose power we set forth and in whose name we pray. *Amen.*

*A Collect for Multicultural Church Planting*

Eternal God, you have promised your salvation to all peoples, and have given us a vision of a great multitude around your throne, from all nations and tribes and languages: help us to bring this vision into our time and place; banish from us all prejudices and false presumptions; and enable us to hear and to speak new words of hope and praise; through Jesus Christ, the living Word. *Amen.*

*A Collect for Regular Use during Sunday Worship by Congregations in Discernment*

Lord Jesus, you commissioned us to make disciples of all the nations and promised that you would be with us always: so guide this congregation to see the peoples you would have us reach and empower us to be instruments of your saving work, for the glory of God. *Amen.*

*or*

Blessed God, you make all things new: Guide us as we seek your will for a new community of Word and Sacrament, that it may be leaven for the world's bread, and wine of delight for hearts in need; a gathering strong for service and glad in praise; and a people listening and responding to your presence in their midst; through Jesus our redeemer and steadfast companion. *Amen.*

*A Collect for Raising Up of People with Skills Needed for a Church Planting*

Holy Spirit, you delight to equip us with all the gifts of service (*especially \_\_\_*) and with power to establish the Realm of God: raise up among us those whom you have blessed for this new work, that the Body of Christ may grow in strength and health, for the transforming of the world; through Jesus Christ our Lord. *Amen.*

*Para la fundación de una iglesia con modelo apostólico*

Padre clemente, que enviaste a tu Hijo Jesús a proclamar las Buenas Nuevas del reino y por él inspiraste a otros a sembrar las semillas de tu Iglesia: guíanos para continuar este trabajo; manifiéstanos el próximo lugar donde fundar; y dános los dones para cumplir tu voluntad. Te lo pedimos por Jesucristo nuestro salvador. *Amén.*

*Por la colaboración regional en la fundación de una iglesia*

Oh Dios santísimo, que soplas tu Espíritu, dador de vida, en las congregaciones de esta (*región*), llamándonos a reunirnos en espíritu misionero para difundir el evangelio: manifiéstanos a qué gentes hemos de ir y el camino que hemos de andar; ayúdanos a entender las profundas aspiraciones de sus corazones y capacítanos para alimentarlos mediante la viva presencia de Jesucristo nuestro salvador, en cuyo poder enseñamos y en cuyo nombre rezamos. *Amén.*

*Por la fundación de una iglesia multicultural*

Dios eterno, que has prometido la salvación a todos los pueblos y nos has ofrecido la visión de una gran multitud de gentes de todas las naciones y tribus y lenguas alrededor de tu trono, ayúdanos a traer esa visión a nuestro tiempo y lugar; disipa de nosotros todo prejuicio y arrogancia; capacítanos para que escuchemos y hablemos palabras nuevas de esperanza y alabanza. Por Jesucristo, la palabra viva. *Amén.*

*Para ser usada en servicio del domingo por la congregación que está discerniendo*

Señor Jesús, que nos encomendaste hacer discípulos a todas las naciones y prometiste que siempre estarías con nosotros, guía a esta congregación para que acierte a llegar a las gentes que deseas y capacítanos para ser instrumentos de tu obra salvadora, para la gloria de Dios. *Amén.*

*O bien*

Dios bendito, que creas todas las cosas nuevas: guíanos mientras descubrimos tu voluntad para fundar una comunidad nueva de la Palabra y del Sacramento, para que sea levadura para el pan del mundo y vino que alegra el corazón de los necesitados; una asamblea vigorosa para el servicio y alegre en la alabanza; y un pueblo que escucha y responde a tu presencia en medio de ellos. Por Jesucristo nuestro redentor y firme compañero. *Amén.*

*Para escoger gente con la destreza necesaria para fundar una iglesia*

Santo Espíritu, que te deleitas capacitándonos con dones para tu servicio (especialmente \_\_\_\_\_) y con poder para establecer el reino de Dios: escoge de entre nosotros aquellos que has seleccionado para esta obra nueva, para que el cuerpo de Cristo crezca en fortaleza y salud, para la transformación del mundo. Por Jesucristo nuestro Señor. *Amén.*

## The Lord's Prayer

*The Officiant introduces the prayer with this or some other sentence.*

*Gathering our prayers into one, as Jesus taught us we now pray:*

Our Father...

*A deacon, or the Officiant, dismisses the people using the following or some other suitable dismissal*

Go forth now in the Name of Christ.

Go into the (*City, town, village, region...*) of \_\_\_\_\_.

Go into your own neighborhoods.

Go to unknown lands and places.

Go where God's name is well known and where it has yet to be known.

Go to those who welcome you and to those who reject you.

Go forth into the world and share the Good News of God's love. [Alleluia, Alleluia!]

*The People respond* Thanks be to God. [Alleluia, Alleluia!]

*In Lent the Alleluias are omitted. In Easter season they are included.*

## Padre Nuestro

*Sigue la oración del Padrenuestro con esta u otra introducción*

Aunando nuestras oraciones en ésta, oramos como Jesús nos enseñó:

Padre nuestro...

*El diácono, o el oficiante, despide al pueblo usando las siguientes u otras despedidas apropiadas:*

Salgan en el nombre de Cristo.:

Vayan a la (ciudad, pueblo, región...) de \_\_\_\_\_.

Vayan a sus propios barrios.

Vayan a tierras y lugares apartados.

Vayan donde el nombre de Dios es bien conocido y donde todavía no es conocido.

Vayan a quienes les dan la bienvenida y a quienes les rechazan.

Vayan al mundo y compartan la Buena Nueva del amor de Dios. [¡Aleluya, aleluya!]

*Pueblo* Demos gracias a Dios. [ ¡Aleluya, aleluya!]

*En Cuaresma se omiten las aleluyas. En la época pascual se incluyen.*

## *Concerning the Service*

This liturgy is designed for use on the occasion when a selected and trained church planter, missionary and/or mission team is to be sent forth by a diocese (and sponsoring congregation), to a designated location/congregation. If the new church has been named, there are opportunities in the liturgy for that designation. The service should be adapted to the mission circumstances.

This is a Eucharistic liturgy. It presumes the participation of the diocesan bishop or bishop's representative; clergy and other members of any sponsoring congregation(s); and the church planter and his/her team, their supporters, and members of the new church.

The liturgy is rooted in the imagery and theology of Baptism, recognizing that the work of spreading the Gospel and building up of Christ's Body the Church is the work of all baptized persons. With that understanding, particular ministers are commissioned and their responsibilities recognized in this liturgy.



## *Lo Concerniente al Rito*

Esta liturgia se ha pensado para cuando un fundador de iglesia, un misionero o un grupo misionero, seleccionado y entrenado, va a ser enviado por la diócesis (y por la congregación patrocinadora), a un lugar reservado para una congregación. Si la nueva iglesia ya tiene nombre, hay oportunidades en la liturgia para ese caso. El servicio se debe adaptar a las circunstancias de la misión.

Esta es una liturgia eucarística. Se da por entendido la participación del obispo o su representante, del clero y otros miembros de la(s) congregación(es) patrocinadora(s), del fundador de la iglesia y de su equipo, de los que han apoyado al equipo y de los miembros de la nueva iglesia.

Esta liturgia tiene sus raíces en los símbolos y teología del Bautismo, reconociendo que el trabajo de divulgar el evangelio y de edificar el cuerpo de Cristo, que es la Iglesia, es una tarea de todos los bautizados. Con ésto en mente, en esta liturgia, se comisionan a determinados ministros y se reconocen sus responsabilidades.

# A Liturgy for Commissioning a Church Planter, Missioner or Mission Team

*A hymn or anthem may be sung*

*An Opening Acclamation from the Book of Common Prayer (page 299) or Enriching our Worship I (page 50) is used*

*Then follows*

*Celebrant* There is one Body and one Spirit;  
*People* There is one hope in God's call to us;  
*Celebrant* One Lord, one Faith, one Baptism;  
*People* One God and Father of all.

*A song of praise may be sung.*

*Celebrant* The Lord be with you.  
*People* And also with you.  
*Celebrant* Let us pray.

*One of the following collects; or the Collect of the Day; or one of the collects for the Mission of the Church (BCP pages 257, 816) follows.*

## *For Parish-led Church Planting*

Lord Christ, you equipped and sent forth your friends to bring the Good News of salvation from Jerusalem into Judea and all the world: be present as we send forth these friends and companions in your service, that your Kingdom may come with power in \_\_\_\_\_ [*place or name of new church*]; to the glory of your Name. *Amen.*

## *For Apostolic-model Church Planting*

Gracious Father, you sent your Son Jesus to proclaim to all the Good News of your Kingdom, and through him inspired individuals to sow the seeds of your church: help us as we continue this work. Empower N. your servant and all who support *her*, and give them the gifts to accomplish your will; all of which we ask through Jesus our Savior. *Amen.*

## *For Regional Collaboration in Church Planting*

O Holy God, you breathe your life-giving Spirit into the congregations of this (*region, deanery, ...*), calling us to join together in mission for the spreading of the Gospel: bless us as we begin this new journey; go with those whom you have raised up for this work; and enable them to feed your people in \_\_\_\_\_ through the living presence of Jesus Christ our Savior, in whose power we set forth and in whose Name we pray. *Amen.*

# Liturgia para comisionar a un fundador de iglesia, a un misionero o a un grupo misionero

*Se puede cantar una canción o un himno.*

*Se usa una aclamación inicial, tomada del Libro de Oración Común (página 219) o Enriching Our Worship I (página 50).*

*Luego, sigue de esta manera*

*Celebrante* Hay un Cuerpo y un Espíritu.  
*Pueblo* Hay una esperanza en el llamado de Dios.  
*Celebrante* Un Señor, una Fe, un Bautismo.  
*Pueblo* Un Dios y Padre de todos.

*Se puede cantar una canción de alabanza.*

*Celebrante* El Señor sea con ustedes.  
*Pueblo* Y con tu espíritu.  
*Celebrante* Oremos.

*Sigue una de las colectas siguientes, o la colecta del día, o una de las colectas para la Misión de la Iglesia (LOC páginas 175 y 706).*

*Para la fundación de una iglesia por iniciativa de una parroquia*

Señor Jesucristo, que proveíste a tus amigos y los enviaste a difundir las Buenas Nuevas de salvación de Jerusalén a Judea y a todo el mundo. Acompáñanos mientras enviamos a estos amigos y compañeros en tu servicio, para que tu reino pueda llegar con poder a \_\_\_\_\_ (*lugar o nombre de la nueva iglesia*). Para la gloria de tu nombre. *Amén.*

*Para la fundación de una iglesia con modelo apostólico*

Padre clemente, que enviaste a tu Hijo Jesús a proclamar a todo el mundo las Buenas Nuevas de tu reino y que por él inspiraste a otros a sembrar las semillas de tu Iglesia, ayúdanos mientras continuamos tu obra. Da poder a tu siervo/a y a todos los que le apoyan y dale los dones para cumplir tu voluntad. Te lo pedimos por Jesucristo nuestro salvador. *Amén.*

*Por la colaboración regional en la fundación de una iglesia*

Oh Dios santísimo, que soplas tu Espíritu, dador de vida, en las congregaciones de esta (región...), llamándonos a reunirnos en espíritu misionero para difundir el evangelio, bendícenos al comenzar este nuevo viaje, acompaña a quienes hemos escogido para esta tarea y capacítalos para que alimenten a tu pueblo en \_\_\_\_\_ mediante la viva presencia de Jesucristo nuestro salvador, en cuyo poder enseñamos y en cuyo nombre rezamos. *Amén.*

*A Collect for Multicultural Church Planting*

Eternal God, you have promised your salvation to all peoples, and have given us a vision of a great multitude around your throne, from all nations and tribes and languages: help us as we bring this vision into our time and place; go with those who now undertake your work in \_\_\_\_; and enable them to hear and to speak new words of hope and praise; through Jesus Christ, the living Word.  
*Amen.*

*For Any Church Planters*

O Holy God, you raise up laborers for your harvest, sending them out as sowers of your Gospel and caretakers of new life: bless *these your servants* in *their* work of planting and tending your Church in \_\_\_\_; equip *them* for service, enliven *them* with your joy, and help *them* remember and trust that it is you who will bring in the harvest; through Jesus Christ, the Savior of souls. *Amen.*

*or*

Blessed God, you call forth light from darkness: send the power of your Spirit upon your servants *N.* (*and N.*) as *they* carry your Gospel to \_\_\_\_\_. May your light so fill *them* that *they* may shine with your radiance, drawing all to the brightness of your love and mercy; through Jesus, our Savior and true Light. *Amen.*

*Then one or more of the following passages from Holy Scripture is read. Other passages particularly suited to the day may be substituted. If there is to be a Communion, a passage from the Gospel always concludes the readings.*

Joshua 1:6-9 (*call of Joshua*)

Isaiah 6: 1-8 (*call of Isaiah*)

Jeremiah: 1:5-10 (*call of Jeremiah*)

Psalms: 65, 66; 100; 115; 147

Acts: 13:1-4 (*setting apart for church planting of Paul and Barnabas*)

Acts 16:6-10 (*The call of Paul to Macedonia*)

Acts: 18:1-4, 7-10 (*Paul's vision of Christ in Corinth: "I have many people in this city"*)

Romans 15:13-21 (*May the God of hope fill you with all joy...*)

I Corinthians 3:5-12 (*Paul plants, Apollos watered, and God gives the increase*)

II Corinthians 5:16-6:2 (*We are ambassadors for Christ.*)

Ephesians 2:13-22 (*He preached peace to those who were far off...*)

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

Matthew 9: 36-38 (*Jesus has compassion on the people*)

Matthew 28:16-20 (*Go, make disciples of all nations, baptizing them...*)

Luke 10:1-9 (*Pray the Lord of the harvest to send laborers.*)

Luke 24:44-50 (*Forgiveness of sins will be preached to all peoples*)

John 4:34-38 (*Look at the fields, they are white with harvest*)

*Por la fundación de una iglesia multicultural*

Dios eterno, que has prometido la salvación a todos los pueblos y nos has ofrecido la visión de una gran multitud de gentes de todas las naciones y tribus y lenguas alrededor de tu trono, ayúdanos mientras traemos esa visión a nuestro tiempo y lugar; acompaña a quienes ahora emprenden tu labor en \_\_\_\_\_; y capacítalos para que escuchen y hablen palabras nuevas de esperanza y alabanza. Por Jesucristo, la palabra viva. *Amén.*

*Por los fundadores de cualquier iglesia*

Oh Dios santo, que escoges trabajadores para tu cosecha, enviándolos como sembradores de tu Evangelio y cuidadores de la nueva vida, bendice a *estos tus siervos* en su tarea de fundar y cuidar de tu Iglesia en \_\_\_\_\_; hazlos aptos para el servicio, animalos con tu alegría, y ayúdalos a que se acuerden y confíen en que eres tú quien da la cosecha. Por Jesucristo, el salvador de las almas. *Amén.*

*O bien*

Bendito Dios, que sacas luz de las tinieblas: envía el poder de tu Espíritu sobre estos siervos *N.* (y *N.*) que se disponen a llevar tu evangelio a \_\_\_\_\_. Que vayan llenos de tu luz para que brillen con tu resplandor y atraigan a todo el mundo al deslumbre de tu amor y compasión. Por Jesús, nuestra luz y salvación. *Amén.*

*Se lee uno o dos de los siguientes pasajes de las Sagradas Escrituras. Si se celebra la Comunió, las Lecturas concluyen siempre con un pasaje del Evangelio.*

Josué 1: 6-9 (*Vocación de Josué*)

Isaías 8: 1-8 (*Vocación de Isaías*)

Jeremías 1: 5-10 (*Vocación de Jeremías*)

Salmos: 65, 66; 100; 115; 147

Hechos 15: 13-21 (*Separación de Pablo y Bernabé para el trabajo misionero*)

Hechos 16: 6-10 (*Envío de Pablo a Macedonia*)

Hechos 18: 1-4, 7-10 (*Cristo dice a Pablo en una visión: "Tengo un pueblo numeroso en esta ciudad"*)

Romanos 15: 13-21 (*El Dios de la esperanza os colme de todo gozo...*)

1 Corintios 3: 5-12 (*Pablo planta, Apolo riega, y Dios da el crecimiento*)

2 Corintios 5: 16-62 (*Somos embajadores de Cristo*)

Efesios 2: 13-22 (*Predicó la paz a los que estaban lejos...*)

*(Se puede cantar un himno o una canción)*

Mateo 9: 36-38 (*Jesús se compadece de la gente*)

Mateo 28: 16-20 (*Id, haced discípulos a todas las gentes, bautizándolas...*)

Lucas 10: 1-9 (*Rogad para que el Dueño de la mies envíe obreros*)

Lucas 24: 44-50 (*El perdón de los pecados se predicará a todos los pueblos*)

Juan 4: 34-38 (*Ved los campos, ya blanquean para la siega*)

## The Sermon

## The Commissioning

*The church planter/team stands before the bishop or the bishop's representative and representatives of the diocese, sponsoring congregation(s), and others as appropriate. If there are members of the new congregation already identified, they should stand with the planting team*

*The Bishop or the Bishop's Representative says*

The vicar (*missioner, team...*) and members of the new congregation \_\_\_\_ will now be presented.

*The rector of the sending parish, or a diocesan representative, says*

I present N. to be commissioned as a *church planter*, and to serve as vicar of \_\_\_\_\_ in the Diocese of \_\_\_\_\_.

*The Bishop says*

Do you believe that *she* is well qualified and duly prepared for this ministry?

*The Rector or Diocesan Representative* responds     I do.

*Bishop*     N., do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

*Planter*     I do.

*Planter*     I present these persons who represent all those who will serve with me in planting this new church.

*Bishop*     Will you who are committing yourselves to this new work do all in your power to support the life and mission of this new congregation?

*Members of the team and/or new congregation*     We will.

*The Bishop then addresses the whole assembly*

Will you who witness this new beginning, support and uphold N. (*these persons*) and the community of \_\_\_\_\_ in this ministry?

*People*     We will.

*Bishop*     Let us join with those who are accepting this ministry of the Gospel, and renew our own baptismal covenant.

## El sermón

## La comisión

*El fundador -y grupo misionero- de la iglesia está delante del obispo o de su representante y representantes de la diócesis, de la(s) congregación(es) patrocinadora(s) y de otras personas según sea apropiado. Si ya existen miembros de la nueva congregación, deben estar con el grupo fundador.*

*El obispo o representante del obispo dice*

Que el vicario (misionero, grupo misionero..) y miembros de la nueva congregación \_\_\_\_ sean presentados ahora.

*El rector de la parroquia misionera, o un representante de la diócesis, dice*

Presento a N. para que sea comisionado como *fundador de una iglesia*, y para que sirva como vicario de \_\_\_\_\_ en la Diócesis de \_\_\_\_\_.

*Obispo*

¿Crees que está bien cualificado y debidamente preparado para este ministerio?

*El rector o representante diocesano*

Sí lo creo.

*Obispo* ¿N., en la presencia de esta congregación, te comprometes a esta nueva confianza y responsabilidad?

*Fundador* Me comprometo.

*Fundador* Presento a estas personas que representan a todos los que servirán conmigo en la fundación de esta nueva iglesia.

*Obispo* Ustedes que se están comprometiendo a este nuevo trabajo, ¿harán todo lo posible para apoyar la vida y misión de esta nueva congregación?

*Los miembros del grupo misionero y/ o la nueva congregación* Así lo haremos.

*Entonces el obispo se dirige a toda la asamblea*

Ustedes, testigos de este nuevo inicio, ¿apoyarán y orarán por N. (estas personas) y por la comunidad de \_\_\_\_\_ en este ministerio?

*El pueblo* Así lo haremos.

*Obispo* Unámonos a estos que aceptan este ministerio del evangelio y renovemos nuestro pacto bautismal.

## The Baptismal Covenant

*Bishop* Do you believe in God the Father?

*People* I believe in God, the Father almighty,  
creator of heaven and earth.

*Bishop* Do you believe in Jesus Christ, the Son of God?

*People* I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He 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,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.

*Bishop* Do you believe in God the Holy Spirit?

*People* 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.

*Bishop* Will you continue in the apostles' teaching and fellowship, in the breaking of bread,  
and in the prayers ?

*People* I will, with God's help.

*Bishop* Will you persevere in resisting evil, and, whenever you fall into sin, repent and  
return to the Lord?

*People* I will, with God's help.

*Bishop* Will you proclaim by word and example the Good News of God in Christ?

*People* I will, with God's help.

*Bishop* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* I will, with God's help.

*Bishop* Will you strive for justice and peace among all people, and respect the dignity of  
every human being?

*People* I will, with God's help.



## El pacto bautismal

*Obispo* ¿Crees en Dios Padre?

*Pueblo* Creo en Dios Padre todopoderoso,  
Creador del cielo y de la tierra.

*Obispo* ¿Crees en Jesucristo, el Hijo de Dios?

*Pueblo* Creo en Jesucristo, su único Hijo, nuestro Señor.  
Fue concebido por obra y gracia del Espíritu Santo  
y nació de la Virgen María.  
Padebió bajo el poder de Poncio Pilato.  
Fue crucificado, muerto y sepultado.  
Descendió a los infiernos.  
Al tercer día resucitó de entre los muertos.  
Subió a los cielos  
y está sentado a la diestra de Dios Padre.  
Desde allí ha de venir a juzgar a  
vivos y muertos.

*Obispo* ¿Crees en Dios el Espíritu Santo?

*Pueblo* Creo en el Espíritu Santo,  
la santa Iglesia católica,  
la comunión de los santos,  
el perdón de los pecados,  
la resurrección de los muertos,  
y la vida eterna.

*Obispo* ¿Continuarás en la enseñanza y comunión de los apóstoles,  
en la fracción del pan y en las oraciones?

*Pueblo* Así lo haré con la ayuda de Dios.

*Obispo* ¿Perseverarás en resistir al mal, y cuando caigas en pecado,  
te arrepentirás y te volverás al Señor?

*Pueblo* Así lo haré con la ayuda del Dios.

*Obispo* ¿Proclamarás por medio de la palabra y el ejemplo  
las Buenas Nuevas de Dios en Cristo?

*Pueblo* Así lo haré con la ayuda de Dios.

*Obispo* ¿Buscarás y servirás a Cristo en todas las personas,  
amando a tu prójimo como a ti mismo?

*Pueblo* Así lo haré con la ayuda de Dios.

*Obispo* ¿Lucharás por la justicia y la paz entre todos los pueblos,  
Y respetarás la dignidad de todo ser humano?

*Pueblo* Así lo haré, con la ayuda de Dios.

*Bishop* Let us offer our prayers to God for all people and for this new congregation.

*The Litany for the Mission of the Church (page 196) or the following Litany of Thanksgiving is led by a person appointed.*

For the Church universal, of which you, O Christ, are the foundation and chief cornerstone,  
*We thank you, Lord.*

For your presence whenever two or three have gathered together in your Name,  
*We thank you, Lord.*

For making us your children by adoption and grace,  
and refreshing us day by day with the bread of life.  
*We thank you, Lord.*

For the knowledge of your will and the grace to perform it,  
*We thank you, Lord.*

For the fulfilling of our desires and petitions as may be best for us,  
*We thank you, Lord.*

For the pardoning of our sins, which restores us to the company of your faithful people,  
*We thank you, Lord.*

For the blessing of lives with your goodness,  
*We thank you, Lord.*

For the faith and perseverance of those who have gone before us,  
*We thank you, Lord.*

For the fellowship of (Mary the God-bearer, the holy apostles, blessed N. and of) all the saints,  
*We thank you, Lord.*

*After a period of silent prayer, the Bishop concludes with the following*

O God, we praise you for the redemption of the world through the death and resurrection of Jesus the Christ. We thank you for pouring out your Spirit upon us, making some apostles, some prophets, some evangelists, some pastors and teachers to equip your people for the building up of the Body of Christ. Bless this new work that we undertake, that your Name may be glorified, now and for ever.  
*Amen.*

The Peace

*Obispo* Recemos a Dios por todo el mundo y por esta nueva congregación.

*Una persona indicada dirige la letanía por la Misión de la Iglesia (página 197) o la siguiente letanía de acción de gracias.*

Por la Iglesia universal, de la cual, oh Cristo, eres el fundamento y la piedra principal,  
*Gracias, Señor.*

Por tu presencia dondequiera que dos o tres se reúnan en tu nombre,  
*Gracias, Señor.*

Por hacernos hijos tuyos por adopción y gracia, y nutrirnos cada día con el pan de vida,  
*Gracias, Señor.*

Por el conocimiento de tu voluntad y la gracia para cumplirla,  
*Gracias, Señor.*

Por el cumplimiento de nuestros deseos y peticiones según sean para nuestro bien,  
*Gracias, Señor.*

Por el perdón de nuestros pecados que nos restaura en la compañía de los fieles,  
*Gracias, Señor.*

Por la bendición de la vida con tu bondad.  
*Gracias, Señor.*

Por la fe y perseverancia de aquellos que han partido antes que nosotros,  
*Gracias, Señor.*

Por la compañía de (María la portadora de Dios, los santos apóstoles, el bendito N. y de) todos los santos,  
*Gracias, Señor.*

*Después de un momento de oración en silencio, el obispo concluye de esta manera*

Oh Dios, te alabamos por la redención del mundo mediante la muerte y resurrección de Jesucristo. Te damos gracias por derramar tu Espíritu sobre nosotros, haciendo apóstoles de unos, de otros profetas, de otros evangelistas, de otros pastores y maestros para capacitar a tu pueblo para la edificación del cuerpo de Cristo. Bendice esta obra que emprendemos, para que tu Nombre sea glorificado, ahora y por siempre. *Amén.*

La paz

*The Eucharist continues with the Great Thanksgiving, the Bishop or Bishop's representative, or Rector of the sending parish, presiding at the table and the planters assisting according to their order.*

*Except for major feasts, the Preface is that of Pentecost.*

*Following Communion, the planter/ team (and members of the new congregation) come to the front of the assembly for the following prayer*

*In place of the usual postcommunion prayer, the following is said*

*Celebrant*

Eternal Giver of love and life, you have nourished us with the Body and Blood of your Son Jesus Christ. Now send us into the world to preach your Good News, to do your justice, and to walk humbly in your way.

*People*

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.

*The Bishop or bishop's representative presents the team with a Bible and The Book of Common Prayer, saying*

Receive this Bible. Go, proclaim the Word of God. *Amen.*

Receive this Book of Common Prayer. Go, lead a new community in the worship of God. *Amen.*

*The following or another form of the Dismissal is used*

*Deacon*      Go forth into the world and share the Good News of God's love.  
                  [Alleluia, alleluia.]

*People*        In the Name of Christ we go. [Alleluia, alleluia.]

*The alleluias are omitted in Lent. They are used in the Easter Season.*

*La Eucaristía continúa con la Gran Plegaria Eucarística, el obispo o su representante, o rector de la parroquia misionera, presiden en el altar y los fundadores asisten de acuerdo a su orden.*

*Excepto en fiestas mayores, el prefacio es el de Pentecostés.*

*Después de la comunión, el fundador -y grupo misionero- (y miembros de la nueva congregación) vienen al frente de la asamblea, para rezar la siguiente oración*

*En lugar de la oración después de la comunión*

*Celebrante*

Eterno Dios, dador de amor y vida, nos has nutrido con el cuerpo y la sangre de tu Hijo Jesucristo. Envíanos ahora al mundo para predicar las buenas nuevas, para hacer tu justicia y para caminar humildemente en tu camino.

*Pueblo*

Gloria sea dada a Dios, que puede obrar en nosotros infinitamente más de lo que podemos pedir o imaginarnos. Gloria sea dada a Dios, de generación en generación en la Iglesia y en Jesucristo por los siglos de los siglos. Amén.

*El obispo o su representante ofrece al grupo una Biblia y un Libro de Oración Común, luego dice*

Reciban esta Biblia. Vayan y proclamen la Palabra de Dios. *Amén.*

Reciban este Libro de Oración Común. Vayan, guíen en oración a Dios a la nueva comunidad. *Amén.*

*Se puede usar la siguiente despedida u otra similar*

*Diacono* Vayan al mundo y compartan la Buena Nueva del amor de Dios.  
[¡Aleluya, aleluya!]

*Pueblo* Vamos en el nombre de Cristo. [¡Aleluya, aleluya!]

*En Cuaresma se omiten las aleluyas. En la época pascual se incluyen.*

## *Concerning the Service*

The opening service of a new congregation is a celebration for the members of the new community, but more importantly, an opportunity for them to show hospitality to those seeking a church home in the broader community.

It is important to choose a day appropriate for the culture surrounding the new mission – for example, the feast of The Epiphany is of particular significance in the Hispanic community and an effective date for a public launch. Days such as Palm Sunday, Easter, and Christmas are not recommended. Experience shows that dates between late August through the Last Sunday after Pentecost work well in most contexts.

The congregation is gathered to serve those coming for the first time, and should be mindful of the opportunities to proclaim the Gospel within the liturgy. The host members should be conscientious of the need for simplicity and clarity. It is important that a variety of persons participate in the leadership of the service.

This service assumes a Eucharistic context. It may be adapted to a service of the Word.

If appropriate the Liturgy for Setting Apart Secular Space for Sacred Use (page 194) may immediately precede the service.

## *Lo concerniente al servicio*

El servicio de inauguración de una congregación es una celebración para los miembros de la nueva comunidad pero, todavía más importante, una oportunidad para mostrar hospitalidad a todos aquellos que buscan una iglesia a la cual asistir.

Es importante escoger un día apropiado dentro de la cultura que rodea a la nueva misión, por ejemplo, la fiesta de la Epifanía tiene significado especial en la comunidad hispana y es un día muy apto para captar la atención del pueblo. No se recomiendan días como el Domingo de Ramos, Pascua y Navidad. La experiencia demuestra que, en la mayoría de los ambientes, las mejores fechas van de finales de agosto al último domingo de Pentecostés.

La congregación se reúne para servir a los que vienen por vez primera y deben ser conscientes de la oportunidad de proclamar el evangelio en la liturgia. Los miembros anfitriones se han de dar cuenta de la necesidad de la claridad y simplicidad. Es importante que una variedad de personas participe en el liderazgo del servicio.

Este servicio da por entendido un contexto eucarístico. Se puede adaptar para un servicio de la Palabra.

Si es apropiado, puede preceder inmediatamente al servicio la Liturgia para reservar un espacio para el uso sagrado (página 195).

# A Liturgy for the Opening of a New Congregation

## The Gathering

*One of the following, or an Opening Acclamation from the Book of Common Prayer (page 355) or Enriching Our Worship I (page 50), may be used*

*Officiant/Celebrant* Holy God, you have called for yourself a people.  
*People* Fill us with your presence, affirm us with your love.

*or*

*Officiant/Celebrant* This is the day that the Lord has made.  
*People* Let us rejoice and be glad in it.

**Opening Prayer** *The following or the Collect of the Day may be used.*

*Officiant/Celebrant* O God, the source of all beginnings:  
we thank you for bringing us to this new day.

*People* Send us your Spirit as we begin our journey  
as the people of \_\_\_\_\_ [*name of congregation*].  
Equip us to proclaim the Good News of Jesus,  
defend us from all evil,  
and give us the grace to live together in peace and common prayer.  
In your power, may we become a holy community  
that transforms the world around us.

*Officiant/Celebrant* All this we ask through Jesus Christ our Savior,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. *Amen.*

## The Word

*The Propers of the Day, or two or more of the following may be used.*

### From the Old Testament

Exodus 6:2-8 (I will take you as my people)  
Ezekiel 11:17-20 (I will gather you from the peoples)  
Ezekiel 36:23b-30 (the nations shall know that I am the Lord)

*Between the readings, a Psalm, hymn, or canticle may be sung or said. Appropriate Psalms are 67 and 98.*



# Liturgia para la inauguración de una congregación

## Reunión de asamblea comunitaria

*Se puede usar una de las siguientes, o una aclamación del Libro de Oración Común (página 245) o Enriching Our Worship I (página 50)*

*Oficiante/celebrante* Dios santo, que has llamado para ti a un pueblo:  
*Pueblo* Llénanos de tu presencia, afirmamos en tu amor.

*O bien*

*Oficiante/celebrante* Este es día que el Señor ha hecho;  
*Pueblo* Alegrémonos y gocémonos en él.

## Oración de Entrada *La siguiente o se puede usar la colecta del día.*

*Oficiante/celebrante* Oh Dios, fuente de todo principio:  
Te damos gracias por traernos a este nuevo día.

*Pueblo* Envíanos tu Espíritu al comenzar este caminar  
como pueblo de \_\_\_\_\_ [ nombre de la congregación].  
Capacítanos para proclamar las Buenas Nuevas de Jesús,  
protégenos de todo mal,  
y danos la gracia de vivir juntos en paz y oración común.  
Que en tu poder, lleguemos a ser una comunidad santa  
que transforme el mundo alrededor nuestro.

*Oficiante/celebrante* Te lo pedimos por Jesucristo, nuestro salvador, que vive y  
reina contigo y el Espíritu Santo, un Dios, ahora y por siempre.  
*Amén.*

## La palabra

*Lecturas: se pueden usar los propios del día o dos o más de las siguientes.*

### *Antiguo Testamento*

Éxodo 6: 2-8 (Y os tomaré por pueblo mio)  
Ezequiel 11: 17-20 (Yo os recogeré de entre los pueblos)  
Ezequiel 36: 23b-30 (Entonces las naciones sabrán que you soy el Señor.)

*Entre las Lecturas puede cantarse o decirse un Salmo, himno o cántico. Los Salmos 67 y 98 son los apropiados.*

*From the New Testament*

2 Corinthians 5:16-21 (So if anyone is in Christ, there is a new creation)  
Hebrews 10:19-25 (Let us hold fast to the confession of our hope)

*The Gospel*

John 13:31-35 (as I have loved you, you also should love one another)  
Matthew 11:2-6 (the blind receive their sight, the lame walk)

*A sermon, homily or other reflection follows the readings.*

**Prayers of the People**

*Here prayers are offered, which may include*

A Litany for the Mission of the Church (page 196)  
Prayers of the People (such as BCP pages 383-393)  
General Intercessions and Thanksgivings

**At the Eucharist**

**Preface** *The Preface for Pentecost, for Apostles and Ordinations or another preface appropriate to the occasion is used.*

**Post-Communion Prayers** *Prayers especially appropriate are prayers found on page 174 of the Commissioning liturgy; in Enriching Our Worship I, page 69; in the BCP, page 366*

**Dismissal**

<i>Officiant/Celebrant</i>	Let us go forth into the world, rejoicing in the power of the Spirit. [Alleluia, alleluia.]
<i>People</i>	Thanks be to God. [Alleluia, alleluia.]

*In Lent, the alleluias are omitted. In the Easter Season, they are included.*

### *Epístola*

2 Corintios 5: 16-21 (De modo que si alguno está en Cristo, nueva criatura es.)  
Hebreos 10. 19-25 (Mantengamos firme la profesión de nuestra esperanza sin vacilar.)

### *Evangelio*

Juan 13: 31-35 (que como you os he amado, así también os améis los unos a los otros.)  
Mateo 11: 2-6 (Los ciegos reciben la vista y los cojos andan.)

*A las lecturas sigue un sermón, homilía u otra reflexión.*

### Las oraciones

*Se pueden ofrecer oraciones que pueden incluir*

Una letanía por la Misión de la Iglesia (página 197)  
Oraciones de los fieles (LOC páginas 305-316)  
Intercesiones generales y acciones de gracias

### La eucaristía

**Prefacio eucarístico:** *el de Pentecostés; el de los apóstoles/ordenaciones; u otro prefacio apropiado para la ocasión*

**Oración después de la comunión:** *son especialmente apropiadas las que se encuentran en la página 175 de la liturgia para comisionar.. en Enriqueciendo nuestra Adoración I, página 69; en el LOC, página 288*

### *Despedida*

*Oficiante/celebrante*            Salgamos al mundo, gozándonos en el poder del Espíritu.  
   [¡Aleluya, aleluya!]

*Pueblo*                                Demos gracias a Dios [¡Aleluya, aleluya!]

*En Cuaresma se omiten las aleluyas. En la época pascual se incluyen.*

## *Concerning the Service*

This rite is designed for use by a church planting team or new congregation, as it begins worship in a facility such as a school, nursing home, “storefront” or other secular space. With adaptation it could be used in a variety of other situations, such as the initial gathering of a retreat group in a hotel. It anticipates regular but not exclusive use of the room or building for worship purposes. It may be desirable to place in the room significant symbols of Christian worship, such as a cross, candles, banner, etc. before or during the service.

An Entrance Hymn may be sung, and the congregation and liturgical ministers may process to the site of dedication, if appropriate. A large cross may be placed in a location visible to all.

## *Lo Concerniente al Rito*

Este rito se ha pensado para que lo use un equipo fundador o una congregación nueva que empieza a tener servicios en una localidad tal como una escuela, un asilo, o cualquier otro espacio secular. Adaptándolo se puede usar en otras varias situaciones, como cuando un grupo se reúne para un retiro en un hotel. Se espera que sea, pero no exclusivamente, un lugar o edificio regular con fines de adoración. Se podrían colocar en la habitación símbolos significativos cristianos, como una cruz, velas, un estandarte, etc. antes o durante el servicio.

De entrada se puede cantar un himno, y, si es apropiado, la congregación y los ministros litúrgicos pueden ir en procesión hasta el lugar que va a ser dedicado.

## Setting Apart Secular Space for Sacred Use

*Antiphon*

You will bring them in and plant them, O Lord,  
in the sanctuary you have established.

V. All your works praise you, O God,  
R. And your faithful servants bless you.

*or (especially if a cross has just been put in place)*

V. Through the Cross of Jesus,  
R. We have been brought near and reconciled to God.

*Officiant* Let us pray.

Blessed are you, O God, ruler of the universe. Your gifts are many, and in wisdom you have made all things to give you glory. Be with us now and bless us as we dedicate this *space* to your praise and honor. As often as we worship you here, precede us and abide with us. Be known to us in the Word spoken and heard, in fellowship with one another, and in the breaking of bread. Give us joy in all your works, and grant that this *space* may always be a place where your will is done and your name is glorified; through Jesus Christ our Savior, in the power of the Holy Spirit, we pray. *Amen.*

*At a celebration of the Eucharist the Gloria in Excelsis or other Song of Praise may be sung, as all take their places for worship. The Collect of the Day or Collect for an Opening Liturgy would follow. At a service of Morning/Evening Prayer or similar, an appropriate Invitatory psalm or hymn may follow the dedication.*

# Reservando un espacio secular para uso sagrado

## *Antífona*

Tú, oh Señor, los traerás y los plantarás  
en el santuario que has establecido.

V. Todas tus obras te alaban, oh Dios,  
R. Y tus fieles siervos te bendicen.

*O bien (especialmente si se acaba de colocar una cruz en el lugar)*

V. Mediante la cruz de Jesús,  
R. Nos hemos reunidos y reconciliado en Dios.

*Oficiante* Oremos

Bendito seas, oh Dios, soberano del universo. Abundantes son tus dones y con sabiduría has creado todas las cosas para que te den gloria. Acompáñanos y bendícenos mientras dedicamos este espacio para tu gloria y honor. Siempre que te adoremos aquí, antecédenos y acompáñanos. Dátenos a conocer en la Palabra que se nos hable y que oigamos, en el compañerismo mutuo y al romper el pan. Danos alegría en todas tus obras, y concede que este espacio sea un lugar donde siempre se cumpla tu palabra y tu nombre sea glorificado. Lo pedimos por Jesucristo, nuestro salvador, en el poder del Espíritu Santo. Amén.

*En una celebración de la Eucaristía se puede cantar el Gloria in Excelsis u otra canción de alabanza, mientras todos van ocupando su lugar para la adoración. Seguirá la colecta del día o la colecta una liturgia de iniciación. En un servicio de Oración de la mañana o de la tarde o semejante, puede seguir a la dedicación un salmo apropiado de invitatorio o un himno.*

## A Litany for the Mission of the Church

Holy God, in whom all things in heaven and earth have their being,  
*Have mercy on us.*

Jesus the Christ, through whom the world is reconciled to the Father,  
*Have mercy on us.*

Holy Spirit, whose glory fills the world and searches the depths of God,  
*Have mercy on us.*

Blessed Trinity, source of both unity and diversity,  
*Have mercy on us.*

From blind hearts and petty spirits, that refuse to see the need of all humankind for your love,  
*Savior, deliver us.*

From pride, self-sufficiency and the unwillingness to admit our own need of your compassion,  
*Savior, deliver us.*

From discouragement in the face of pain and disappointment, and from lack of persistence and thoroughness,  
*Savior, deliver us.*

From ignorance, apathy, and complacency that prevent us from spreading the Gospel,  
*Savior, deliver us.*

O God, we pray for the gifts of ministry. Inspire our minds with a vision of your kingdom in this time and place.  
*Hear us, O Christ.*

Touch our eyes, that we may see your glory in all creation.  
*Hear us, O Christ.*

Touch our ears, that we may hear from every mouth the hunger for hope and stories of refreshment.  
*Hear us, O Christ.*

Touch our lips, that we may tell in every tongue and dialect the wonderful works of God.  
*Hear us, O Christ.*

Touch our hearts, that we may discern the mission to which you call us.  
*Hear us, O Christ.*



## Letanía por la misión de la Iglesia

Dios santo, en quien todas las cosas, en el cielo y en la tierra, tienen su ser,  
*Ten compasión de nosotros.*

Jesús el Cristo, por quien el mundo se reconcilia con el Padre,  
*Ten compasión de nosotros.*

Santo Espíritu, cuya gloria llena el mundo y escudriña las profundidades de Dios,  
*Ten compasión de nosotros.*

Bendita Trinidad, fuente de unidad y diversidad,  
*Ten compasión de nosotros.*

De corazones ciegos y espíritus mezquinos, que se niegan a ver la necesidad que la humanidad tiene de tu amor,  
*Libranos, Salvador.*

Del orgullo, la auto-suficiencia y la falta de admisión sobre nuestra necesidad de tu compasión,  
*libranos Salvador.*

Del desaliento ante el dolor y la decepción, y de la falta de persistencia y esmero,  
*Libranos, Salvador.*

De la ignorancia, de la apatía y complacencia, que nos impiden difundir el evangelio,  
*Libranos, Salvador.*

Oh Dios, te rogamos por los dones del ministerio. Inspira nuestras mentes con una visión de tu reinado para este lugar y tiempo,  
*Escúchanos, oh Cristo.*

Toca nuestros ojos para que veamos tu gloria en toda la creación,  
*Escúchanos, oh Cristo.*

Toca nuestros oídos para que oigamos de cada voz el hambre de esperanza e historias estimulantes,  
*Escúchanos, oh Cristo.*

Toca nuestros labios para que transmitamos en toda lengua y dialecto las maravillosas obras de Dios,  
*Escúchanos, oh Cristo.*

Toca nuestros corazones para que podamos discernir la misión para la que nos llamas,  
*Escúchanos, oh Cristo.*

Touch our feet, that we may take your Good News into our neighborhoods, communities, and all parts of the world.

*Hear us, O Christ.*

Touch our hands, that we may each accomplish the work you give us to do.

*Hear us, O Christ.*

Strengthen and encourage all who minister in your name in lonely, dangerous and unresponsive places.

*Hear us, O Christ.*

Open the hearts and hands of many to support your Church in this and every place.

*Hear us, O Christ.*

*The Litany concludes with a collect, such as those provided in the Church Planting Liturgies or a collect for the Mission of the Church (BCP pages 257, 816).*

Toca nuestros pies para que llevemos tus Buenas Nuevas a nuestros barrios, comunidades y a todas las partes del mundo,  
*Escúchanos, oh Cristo.*

Toca nuestras manos para que podamos cumplir la obra que nos pides realizar,  
*Escúchanos, oh Cristo.*

Fortalece y anima a todos los que ministran en tu nombre en lugares solitarios, peligrosos e ingratos,  
*Escúchanos, oh Cristo.*

Abre los corazones y las manos de los que apoyan tu Iglesia en este y en todo lugar,  
*Escúchanos, oh Cristo.*

*La letanía concluye con una colecta, como las ofrecidas en las liturgias para fundar iglesias o una colecta por la misión de la Iglesia (LOC páginas 175, 706)*

## A variety of Church Planting collects, blessings and other prayers

*These collects may be used and adapted for a variety of situations, such as sending forth church planters, evangelists, missionaries, stewardship committee members, etc.*

O God the Creator and ruler of all things,  
your reign grows like a mustard seed into abundant life:  
bless those who plant and tend the new life of your Church,  
that it may become a place of welcome, a refuge of healing,  
a school for souls, and a life-giving spring;  
all of which we ask through Jesus Christ,  
our strength and our salvation. *Amen.*

Blessed God, who makes all things new:  
grant that this young community of Word and Sacrament may be  
leaven for the world's bread, and wine of delight for hearts in need;  
a gathering strong for service and glad in praise;  
and a people listening and responding to your presence in their midst;  
through Jesus our redeemer and steadfast companion. *Amen.*

You raise up laborers for your harvest, Holy God,  
sending them out as sowers of your good news,  
workers of healing, and caretakers of new life:  
bless *N. (and N.)* in *their* work of planting and tending your Church (*in \_\_\_\_\_*);  
equip *them* for service, enliven *them* with your joy,  
and help *them* remember and trust that it is you who will bring in the harvest;  
through Jesus Christ, the Savior of souls. *Amen.*

Blessed God, you call forth light from darkness:  
send the power of your Spirit upon your servants *N. (and N.)*  
as *they* carry your Gospel to \_\_\_\_\_.  
May your light so fill *them* that *they* may shine with your radiance,  
drawing all to the brightness of your love and mercy;  
through Jesus, our Savior and true Light. *Amen.*

Jesus, Savior, made known to us  
in broken bread and in wine poured out for reconciliation:  
give us good courage for this work of mission  
that as we, too, are broken, poured, and shared for the world's feeding,  
we find ourselves made whole in you. *Amen.*

## Varias colectas, bendiciones y oraciones, para fundaciones de iglesias.

*Estas colectas se pueden usar y adaptar a diferentes situaciones, como cuando se envía en misión a fundadores de iglesias, a evangelistas, a misioneros, a miembros de un comité de mayordomía, etc.*

Oh Dios, creador y soberano de todas las cosas,  
tu reino crece como un grano de mostaza y se transforma en vida copiosa:  
bendice a quienes fundan iglesias y cuidan de la nueva vida de tu Iglesia,  
para que se convierta en un lugar acogedor, en un refugio de salvación,  
en una escuela para las almas, y en manantial de vida.  
Te lo pedimos por Jesucristo, nuestra fortaleza y salvación. *Amén.*

Dios bendito, que creas todas las cosas nuevas:  
concede que esta joven comunidad de la Palabra y del Sacramento  
pueda ser levadura para el pan del mundo y vino que alegra el corazón de los necesitados;  
una asamblea vigorosa para el servicio y alegre en la alabanza;  
y un pueblo que escucha y responde a tu presencia en medio de ellos.  
Por Jesús, nuestro redentor y firme compañero. *Amén*

Dios santo, que escoges trabajadores para tu cosecha,  
y los envías como sembradores de tus buenas nuevas,  
portadores de salud, y guardianes de nueva vida:  
bendice a N. (y a N.) en su labor de fundar y cuidar de tu Iglesia (en \_\_\_\_\_);  
hazlos aptos para el servicio, animalos con tu alegría,  
y ayúdalos a que se acuerden y confíen en que eres tú quien da la cosecha.  
Por Jesucristo, el salvador de las almas. *Amén.*

Bendito Dios, que sacas luz de las tinieblas:  
envía el poder de tu Espíritu sobre estos siervos N. (y N.)  
que se disponen a llevar tu Evangelio a \_\_\_\_\_.  
Que vayan llenos de tu luz para que brillen con tu resplandor,  
y atraigan a todo el mundo al deslumbramiento de tu amor y compasión.  
Por Jesús, nuestra luz y salvación. *Amén.*

Oh Jesús salvador,  
que te nos diste a conocer al quebrar el pan  
y al derramar vino para nuestra reconciliación:  
danos ánimo en este trabajo misionero  
para que así como nosotros también somos quebrados, derramados y compartidos,  
alimentando al mundo, encontremos en ti perfección. *Amén.*

Most Holy and life-giving God:

Bless these ambassadors of the Gospel (*N. and N.*).

As the friends of Jesus carried your good news,  
each to a different place according to their gifts and calling,  
so may these friends carry your word of love,  
making disciples for your service and building up your Church;  
through the power of your Spirit and in the Name of Jesus. *Amen.*

*A prayer of dedication*

Christ Jesus, you go before and behind *us/me*,  
you are *our* light and *our* shield;  
guide *our* path, be *our* clear sight, lift *us* up in your Gospel joy,  
and bless the work *we* do in your name and honor,  
for you are *our* beloved, and *our* life made new. *Amen.*

Oh Dios santísimo y dador de vida:  
bendice a estos embajadores de tu evangelio (*N.y N.*).  
Así como los amigos de Jesús llevaron las buenas nuevas,  
cada uno a diferentes lugares según su talento y vocación,  
que así estos amigos lleven tu Palabra de amor,  
logrando discípulos para tu servicio y edificando tu Iglesia.  
Por el poder de tu Espíritu y en el nombre de Jesús. *Amén.*

*Oración de dedicación.*

Cristo Jesús, que nos acompañas en el caminar,  
eres nuestra luz y nuestro escudo; guía nuestro camino,  
sé nuestra clara visión, elévanos con la alegría  
de tu evangelio, y bendice el trabajo que hacemos en tu nombre y honor,  
porque tú eres nuestro amado, y nuestra nueva vida. *Amén.*

## Hymn suggestions for Church Planting liturgies

From the *Hymnal 1982*

- 302/303 Father, we thank thee who hast planted
- 304 I come with joy to meet my Lord
- 521 Put forth, O God, thy Spirit's might
- 527 Singing songs of expectation
- 528 Lord, you give the great commission (Rowthorn)
- 530 Spread, O spread thou mighty Word
- 537 Christ for the world we sing!
- 576/577 God is love, and where true love is

From *Wonder, Love and Praise*

- 741 Filled with the Spirit's power
- 752 There's a sweet, sweet Spirit
- 761 All who hunger gather gladly
- 763 As we gather at your table
- 778 We all are one in mission
- 779 The church of Christ in every age
- 780 Lord, you give the great commission (Abbot's Leigh)
- 782 Gracious Spirit, give your servants
- 787 We are marching in the light of God
- 794 Muchos resplandores
- 796 Unidos
- 811 You shall cross the barren desert
- 812 I, the Lord of sea and sky
- 819 Guide my feet Lord

From *Lift Every Voice and Sing II*

- 50 The angel said to Philip
- 120 There's a sweet, sweet Spirit in this place
- 159 How to reach the masses
- 160 This little light of mine
- 161 "Go preach my gospel," saith the Lord

From *El Himnario*

- 2 Es tiempo de que alabemos a Dios
- 9 Todo se hace para la gloria de Dios
- 14 Grandes y maravillosas son tus obras
- 19 Señor, ¿qué es nuestro templo?
- 33 Cantemos al amor de los amores
- 56 Hay un dulce espíritu
- 205 Iglesia de Cristo, tu santa misión



- 209 Es Cristo de su Iglesia  
213 ¡Suelta la alegría!  
216 Muchos resplandores  
223 Somos uno en espíritu  
243 Una espiga  
246 Te ofrecemos, Padre nuestro  
252 Somos pueblo que camina  
303 He decidido seguir a Cristo  
306 Yo, el Dios de cielo y mar  
312 A este santo templo  
313 Tú has venido a la orilla (also in WLP at 758)  
317 Caminemos a la luz de Dios  
321 Dios hoy nos llama  
322 Sois la semilla  
324 Yo soy sal de mi tierra  
327 Cristo te necesita  
328 Cristo está buscando obreros  
332 ¿Quieres tú seguir a Cristo?  
334 Tocando a tu puerta están  
341 Grande gozo hay en mi alma hoy  
342 En Jesucristo, puerto de paz  
386 Vienen con alegría  
400 De los cuatro rincones del mundo  
439 Salmo 150 - Alabad a Dios en su santuario  
440 Salmo 150 - ¡Aleluya, aleluya, aleluya!

## Himnos sugeridos para las liturgias relacionadas a la fundación de nuevas iglesias o misiones

### De el *Hymnal 1982*

- 302/303 Father, we thank thee who hast planted  
304 I come with joy to meet my Lord  
521 Put forth, O God, thy Spirit's might  
527 Singing songs of expectation  
528 Lord, you give the great commission (Rowthorn)  
530 Spread, O spread thou mighty Word  
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### De *Wonder, Love and Praise*

- 741 Filled with the Spirit's power  
752 There's a sweet, sweet Spirit  
761 All who hunger gather gladly  
763 As we gather at your table  
778 We all are one in mission  
779 The church of Christ in every age  
780 Lord, you give the great commission (Abbot's Leigh)  
782 Gracious Spirit, give your servants  
787 We are marching in the light of God  
794 Muchos resplandores  
796 Unidos  
811 You shall cross the barren desert  
812 I, the Lord of sea and sky  
819 Guide my feet Lord

### De *Lift Every Voice and Sing II*

- 50 The angel said to Philip  
120 There's a sweet, sweet Spirit in this place  
159 How to reach the masses  
160 This little light of mine  
161 "Go preach my gospel," saith the Lord

### De *El Himnario*

- 2 Es tiempo de que alabemos a Dios  
9 Todo se hace para la gloria de Dios  
14 Grandes y maravillosas son tus obras

- 19 Señor, ¿qué es nuestro templo?  
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400 De los cuatro rincones del mundo  
439 Salmo 150 - Alabad a Dios en su santuario  
440 Salmo 150 - ¡Aleluya, aleluya, aleluya!

**Resolution A101 Church Planting Liturgies**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention approve for publication and  
 2     distribution by Church Publishing, Inc., these liturgies: Discernment for a New Church Mission; A Liturgy  
 3     for Commissioning a Church Planter, Missioner or Mission Team; A Liturgy for the Opening of a New  
 4     Congregation; Setting Apart Secular Space for Sacred Use; A Litany for the Mission of the Church; A  
 5     Variety of Church Planting Collects, Blessings and other Prayers; and Hymn Suggestions for Church  
 6     Planting Liturgies; and be it further  
 7     *Resolved*, that these liturgies be printed side-by-side in English and Spanish.

In addition to its work on liturgies in the context of new church starts, the committee explored a variety of multi-cultural rites. This work is in response to General Convention Resolution A066.

**Resolution A102 Culturally Sensitive Rites**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, the 74<sup>th</sup> General Convention direct the Standing Commission on  
 2     Liturgy and Music to prepare rites that are culturally sensitive for use in a wide range of settings, and that  
 3     these rites may include, but not be limited to:  
 4     Rites of Passage including Quinceañeras (e.g. Latin American); Naming of Elders (e.g. Korean); Day of  
 5     the Dead (e.g. Latin American); Honoring of Ancestors (e.g. Chinese); and Adoption Rites (e.g. Native  
 6     American); and be it further  
 7     *Resolved*, That \$30,000.00 be appropriated for the next triennium for this project and be administered by  
 8     the Office for Liturgy and Music and that rites developed be presented to the 75th General Convention.

**EXPLANATION**

In light of the following: *GC Resolution 2000-A066* which asked for “the liturgical renewal and enrichment of the common worship of this...multi-cultural, multi-ethnic, multi-lingual and multi-generational Church;” the 20/20 vision to double the size of our church by the year 2020; and anti-racism resolutions that previous conventions have passed, it is imperative that there be available for use liturgical services and resources that respect the diversity of our church and allow for the new majority to feel welcomed in their new spiritual home.

**Committee on Resolution A063**

*SCLM Member:* Marcia Pruner. *Consultant:* Clay Morris. Commission meetings included this topic.

GC 2000 adopted the following resolution, which in part, read:

*Resolved*, That the readings and psalms of *The Revised Common Lectionary*, as distinct from the rubrics, be authorized for continued trial use during the 2001-2003 triennium; and be it further *Resolved*, That, for purposes of trial use, *The Revised Common Lectionary* be adapted in the following ways:

1. III Advent Year B: Add Canticle 3 or 15 as an alternative to the psalm appointed.
- III Advent Year C: Add Canticle 9 as an alternative to the psalm appointed.
2. First Sunday after Christmas Day: Substitute readings from the lectionary in the Book of Common Prayer.
3. Second Sunday after Christmas: Substitute readings from the lectionary in the Book of Common Prayer.
4. Ash Wednesday: Substitute Psalm 103 or 103:8-14. (Psalm 51 is used as part of the liturgy for Ash Wednesday in the BCP.)
5. II Lent Year A: Omit the option of Matthew 17:1-9.
- II Lent Year B: Omit the option of Mark 9:2-9.
- II Lent Year C: Omit the option of Luke 9:28-36. (These RCL options are stories of the Transfiguration, which would not be appropriate to use in II Lent after we have celebrated the Transfiguration on last Epiphany.)
6. III Lent Year C: Substitute Exodus 3:1-15. (Isaiah 55:1-9 is used at the Easter Vigil.)
7. Weekdays in Easter Week: Insert lections for Weekdays in Easter from the Book of Common Prayer.
8. Vigil of Pentecost: Insert lections from the Book of Common Prayer.
9. Trinity Sunday: Add Canticle 2 or 13 as an alternative to the psalm appointed.
10. The Annunciation: Add Canticle 3 or 15 as an alternative to the psalm appointed.
11. Holy Cross Day: Substitute lections from the lectionary in the Book of Common Prayer.
12. Proper 8, Year B: Add verses 21 and 22 to the reading from Lamentations. (*The Revised Common Lectionary* begins at verse 23, which is in middle of a sentence and is out of context.);

Bishops were asked to designate congregations who would use the *RCL* materials and the SCLM was asked to create an evaluation process after the usage. Three hundred twenty-six congregations participated in the *Revised Common Lectionary (RCL)* trial use project. In answer to the question of whether or not the lectionary should be adopted, 22.1% said yes and 5.5% said no. 72.4% of the respondents chose not to answer the question.

The SCLM did a major survey of congregational liturgical usage in the year 2000. 1145 congregations responded to the questionnaire, which asked, among other things, what lectionaries are in use on Sunday. 83% reported always using the Prayer Book Lectionary. 17% reported always using the *RCL*. 22% reported often using the *RCL* and 30% report occasional use of the *RCL*.

Over the years that the Church has been considering whether or not to adopt the *Revised Common Lectionary*, the rationale for its adoption has only gotten more crucial. Fourteen denominations with whom the Church has inter-Anglican and ecumenical relations use the *RCL*. Thus, it is essential that the Episcopal Church join them. A close look at the results of various data-gathering exercises suggests a conundrum: The Church is not likely to take the *RCL* seriously until General Convention adopts it.

### **Resolution A103 Adopt the *Revised Common Lectionary***

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention authorize the *Revised*  
 2     *Common Lectionary*, as amended in General Convention Resolution A063, affirmed by the 73<sup>rd</sup> General  
 3     Convention; and be it further  
 4     *Resolved*, That substitution of the *Revised Common Lectionary* for the table of readings currently printed  
 5     in the Book of Common Prayer take effect on the first day of Advent in the year 2003; and be it further  
 6     *Resolved*, That the Standing Commission on Liturgy and Music make available the table of readings and  
 7     suggestion for its use to the congregations of the Episcopal Church.

### ***Liturgical Studies***

The SCLM intends to continue collecting articles for the series entitled *Liturgical Studies*, published by Church Publishing, Inc. The series currently consists of four volumes. The commission recognizes a need for a volume in this series exploring *Rites of Passage: Life Cycle Transition*. This volume will gather the current, ongoing conversations about such topics as rites of passage and rites in the context of divorce.

The Commission also recognizes the need for articles on musical enrichment and the Calendar of Saints (LLF) Two additional title possibilities are *Participation in the Eucharist* and *Celebration of the Eucharist*.

### ***GC Resolution 2000- A066 In the Voices of all God's Children***

*Resolved*, the House of Deputies concurring, That the 73<sup>rd</sup> General Convention receive the report of the Standing Commission on Liturgy and Music in response to Resolution C021s of the 72<sup>nd</sup> General Convention (*The Blue Book*, 2000 pp. 232-242, 292-294); and be it further

*Resolved*, That the 73rd General Convention direct the Standing Commission on Liturgy and Music to implement a plan for liturgical renewal and enrichment of the common worship of this Church based on this report; and be it further

*Resolved*, That this implementation begin with a thorough process of data-collection involving the whole church to be reported to the 74<sup>th</sup> General Convention; and be it further

*Resolved*, That congregations, dioceses, provinces, and the other organizations of this Church be encouraged to be active participants in this process; and be it further

*Resolved*, That at every stage, this plan will support this process by the development and dissemination of educational programs and materials to deepen liturgical understanding and enhance liturgical skills; and be it further

*Resolved*, That this plan include liturgical forms reflective of our traditional experience of worship as well as our multi-cultural, multi-ethnic, multi-lingual, and multi-generational Church while providing for the unity and continuity of the Book of Common Prayer; and be it further

*Resolved*, That any new or revised rites when authorized be available for distribution in a variety of forms including multi-media, when appropriate, and electronic options; and be it further

*Resolved*, That the Standing Commission on Liturgy and Music be directed to prepare for publication and use supplemental liturgical materials to be presented to the 74<sup>th</sup> General Convention, and be it further

*Resolved*, That the sum of \$180,400 be appropriated for the triennium 2000-2003 for support of this program; this appropriation to be administered by the Office for Liturgy and Music.

**History**

*In the Voices of All God’s Children* was a data-collecting process undertaken to inform a plan for the *Renew and Enrichment of the Common Worship of this Church*. The process was designed and implemented by a task force consisting of Dr. Mary Abrams; Senior Systems Administrator, Kentucky Community and Technical College System, The Rev. Bruce Jenneker; Associate Rector, Trinity Church, Copley Square, Boston, Mass., Mrs. Paula MacLean; Advertising, Communications and Stewardship Consultant, Bethesda by the Sea, Palm Beach, FL, The Rev. John Ruder; Vicar, St. Columba’s Church, Kent, Wa., The Rev. Patrick Malloy; Priest in Charge, Grace Church, Allentown, PA, The Rev. Dr. Clayton L. Morris, Liturgical Officer and Mr. Frank Tedeschi, Vice President and Managing Editor, Church Publishing Inc. Throughout the process, progress was reported to the SCLM, who assisted the Task Force in developing strategy as the process unfolded.

**Implementation**

The original intention of the Task Force was to recruit volunteers from every diocese who would be gathered, trained and sent into their dioceses to gather information about the church’s worship life and its hope for a liturgical future. The events of September 11, 2001 forced the cancellation of the national gathering planned to launch the process. The Task Force regrouped and decided to use the internet to gather the data.

Two questionnaires were designed: one to gather low-inference data about current liturgical practices; another to gather high-inference data about hopes for the future. Invitations to participate in the low-inference survey were mailed to all the 7000+ congregations in the church. Every diocesan bishop was asked to name 10 people, representing the range of experience in the diocese, to answer high-inference questions.

The Task Force received 1143 responses to the congregational survey representing every diocese in the church. The bishops of all 106 dioceses received an invitation to participate in the diocesan survey. 58 responded. The Task Force received 251 responses to the questionnaire spread across the geography of the American church. The internet management of both instruments was developed with the assistance of The Rev. Clayton Crawley, Senior Vice President at the Church Pension Group, and Netvolution, an internet consulting company in Los Angeles.

Once the survey data was complete, the Liturgical Officer, assisted by consultant Mary O’Shaughnessy, collated the information and produced graphic representations of the statistics for review by the Task Force. The Task Force, over the course of several meetings, studied the data, in order to draw conclusions that would be useful in charting a direction for the development of liturgical resources.

These summary comments indicate something of the nature of the data gathered. More data can be viewed on the Office for Liturgy and Music page at [www.episcopalchurch.org](http://www.episcopalchurch.org).

*From the Diocesan Survey –*

Episcopalians say that the most important reason for going to church is:

*to take their place in the central act of the worshipping community.*

The second most important reason is:

*to find grace and direction for advancing the reign of God in the world, and to minister to the other people who come to church.*

The third most important reason is:

*for a personal, subjective experience of God in Holy Communion, art, music and liturgy, and to give thanks to God.*

The fourth most important reason is:

*to feel the presence of God in scripture and in preaching.*

Episcopalians say that

- preaching, music and community have a very significant effect on their worship experience.

Episcopalians say that

- ceremonial, liturgical text, tradition, and connection with life and social issues have a less significant effect on their worship experience.

Episcopalians say that their experience of

- architecture, the use of silence, vesture, and engaging intergenerational and cultural diversity has the least effect on their worship experience.

*From the Congregational Survey:*

- When the Episcopal Church gathers, it gathers for Eucharist.
- The typical Episcopal Church is a small congregation. The typical Episcopalian worships in a large congregation.
- Most Episcopalians no longer have a regular, corporate experience of Morning Prayer as principal act of Sunday worship.
- The typical congregation has two services on Sunday morning, both eucharistic.
- Some congregations have a third morning service.
- Rite II is the norm, except early on Sunday morning.
- Services, in general, are an hour long. About 20% of that is spent in preaching.
- On weekends, congregations meet primarily on Sunday morning, but services also take place on Saturday and Sunday evenings.
- Use of the BCP 1979 is almost universal, and is widely supplemented on occasion by *Enriching our Worship* and other alternative materials. On Sunday evenings, the use of supplemental materials is more prevalent.
- While members of the Episcopal Church speak a wide variety of languages at home, most Episcopal congregations worship exclusively in English.
- Music is a very important aspect of the common worship of this church, except for early Sunday morning when there is hardly ever any music, and on Saturday and Sunday evenings where there is little music.
- Saturday and Sunday evenings, when they do include music, are the times of greatest diversity of both musical instruments and printed musical resources. Music sung at these services often comes from resources outside the Episcopal Church.
- In nearly every congregation, worshipers sing hymns. *Hymnal 1982* is all but universal, often accompanied by *Wonder, Love and Praise* and *Lift Every Voice and Sing*. Church Publishing, Inc. reports continued and significant sales of both volumes.
- In a significant majority of congregations, worshipers sing service music as well as hymns.
- The organ is the primary instrument, except on those occasions when there is music on Sunday evening, then other instruments, especially popular instruments, predominate.
- On special occasions, most congregations have special music using classical instruments along with the organ.
- Worshipers use prayer books and hymnals, and in almost every case, use a leaflet containing music, as well.
- Generally, people stand for the Opening Rite, kneel for most of the eucharistic rite, and stand for the dismissal.
- Most congregations continue to use the BCP Lectionary, rather than the Revised Common Lectionary.
- The vast majority of Congregations use of the Forms for the Prayers of the People from the BCP. There is little evidence of experimentation with other forms.
- Most Episcopal Churches are served by one full-time priest and a part-time musician.
- Few Episcopal Churches involve volunteers in their liturgy planning team.
- In the majority of Episcopal Churches lay volunteers play a vital role in the implementation of liturgical planning, serving as lay coordinators of altar guilds, acolytes, lectors and lay eucharistic ministers.
- Most clergy wear eucharistic vestments. Those who do not wear an alb and a stole.
- Most people dress casually for worship. More dress “in-between” than formally.
- On special occasions, about 2/3 of our congregations use incense, 1/3 use sanctuary bells, the sprinkling of holy water, dalmatics and copes.
- In most churches, the altar is free standing, the furniture is seldom moved, and the space is traditionally configured.
- Less than 25% of congregational membership attend Holy Days that fall on weekdays. Significant exceptions are Advent Lessons and Carols, Christmas Pageant, and especially Christmas Eve services which all draw record crowds.

*Voices from the Diocesan Survey A sampling of comments volunteered by respondents:*

“PLEASE CHANGE THE PRAYER BOOK!”

“DON’T CHANGE THE PRAYER BOOK, WHATEVER YOU DO!”

“MORE MUSIC, MORE CONTEMPORARY MUSIC, MORE

TRADITIONAL MUSIC, MORE MUSIC FROM MORE CULTURES”

“HELP! HOW DO I ‘DO’ A SEEKER SERVICE?”

“WHERE DO I FIND RESOURCES?”

“WHAT ARE OTHER PEOPLE DOING? WHAT HAS WORKED FOR THEM?”

“TEACH ME HOW, PLEASE”

“MORE PRAYERS OF THE PEOPLE, PLEASE?”

“WHY DO WE DO WHAT WE DO - WHERE CAN I GO FOR THE ANSWERS? CREATE A PROGRAM TO HELP ME”

“GET THE SEMINARIES TO TEACH PREACHING!”

“HOW DOES MY EXPERIENCE, CULTURE FIND A PLACE IN ALL THIS?”

“LAY RITE I TO REST!”

“DON’T TAKE MY CHURCH AWAY FROM ME!”

“CAN WE CREATE OUR OWN SERVICES? DO WE NEED PERMISSION?

HOW DO WE GET IT?”

“FIX THE ORDINAL - MAKE IT MATCH BAPTISM”

“MAKE A DECISION ABOUT THE REVISED COMMON LECTIONARY - DON’T MAKE US JUGGLE TWO

LECTIONARIES!”

“WHAT ABOUT OPEN EUCHARIST - SHOULDN’T WE BE MORE INCLUSIVE?”

“TEACH, TEACH, TEACH!!!”

“HOW DO WE REACH GEN X, Y, Z ....?”

**More Voices at the Table**

When the SCLM began conversation about the enrichment of the church’s worship resources following the 1997 General Convention, one of their initial realizations was that the commission didn’t adequately represent the diversity of the church. In order to provide more *voices at the table*, the commission agreed to meet in locations where specific communities in the larger church could be invited to meet with the SCLM, in order to explore the particular needs of people living in a variety of cultural circumstances.

Between 1998 and 2002, these gatherings occurred:

Linthicum Heights, Maryland	October 25, 1998	High School and College Students
Del Ray Beach, Florida	February 7, 1999	Elders
Chicago, Illinois	June 20, 1999	The Latino Community
San Francisco, California	October, 24 1999	The Japanese, Chinese and Filipino Communities
Los Angeles, California	May 22, 2001	The Latino and Korean Communities
Wilmington, North Carolina	August 27, 2001	People ministering with and to Young People
New Orleans, Louisiana	January 29, 2002	The African American Community
Sioux Falls, South Dakota	May 21, 2002	The Lakota/Dakota Community

While these gatherings could not be expected to make up for the absence of a suitably diverse membership on the commission, the conversations were of enormous value as the commission did its work in the two triennia.

**Recommendations of the A066 Task Force**

*SCLM Members:* Mary Abrams, Bruce Jenneker, Paula MacLean, John Ruder. *Consultants:* Patrick Malloy, Clay Morris, Frank Tedeschi. *Meetings:* November 9 – 11, 2001, New York, NY; June 20 – 23, 2002, Santa Fe, New Mexico; August 8 – 11, 2002, Delray Beach, Florida

Resulting from the diocesan and congregational surveys, and from the SCLM’s discussions with communities representing a variety of cultures within our church, the following recommendations are made for the next triennium, to be addressed by Resolutions A-101 – A-104:

- Launch a diversified campaign inviting the whole church to move beyond worship that is primarily shaped and bound by text into worship that is intentionally open to the renewing power of God transforming the world.
- Create and maintain curricula and resources for an integrated program of liturgical education and training for the whole church.
- Engage and create networks of partners, mentors and educators, and strategies for their deployment.
- Schedule opportunities for liturgical ministers and practitioners from different contexts and cultures to inspire and learn from one another.
- Establish a web-site for collecting, cataloguing, editing and offering locally developed materials, strategies and processes.
- Include in this program learning opportunities for lay people, bishops, priests, deacons, seminarians, musicians, vestries, etc. on local, diocesan, regional and national levels.

**Resolution A104 Facilitate the Enrichment of Worship with Evangelism Focus**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 74<sup>th</sup> General Convention direct the Standing
- 2 Commission on Liturgy and Music, in consultation with the Committee on the State of the Church; and the
- 3 Standing Commissions on Domestic Mission and Evangelism (20/20); and Small Congregations, to
- 4 identify issues involving in evangelism in the context of a multicultural and pluralistic society and to direct
- 5 the Office for Liturgy and Music to offer appropriate liturgical materials and provide resources supporting
- 6 evangelism through worship; and be it further
- 7 *Resolved*, That the SCLM build on *Enriching our Worship* and *Enriching our Music*, adding additional
- 8 liturgical materials to support indigenous, multi-cultural and multi-generational communities and church
- 9 growth bearing in mind that most Episcopal congregations are small; and be it further
- 10 *Resolved*, That the SCLM establish a task force to explore seeker services, identify partners in developing
- 11 resources for seeker services, and direct the Office for Liturgy and Music to establish a network to connect
- 12 and support those working in this field; and be it further



- 13 *Resolved*, That the SCLM and the Office for Liturgy and Music be directed to integrate the spirituality of  
 14 GenX into all of their initiatives; and be it further  
 15 *Resolved*, That the SCLM direct and assist the Office for Liturgy and Music in providing resources in  
 16 various forms to support the development of congregational song; creating a network of partners, mentors  
 17 and educators involved in the ministry of music and a strategy for their deployment; and increase  
 18 opportunities for musicians from different contexts and cultures to inspire and learn from one another; and  
 19 be it further  
 20 *Resolved*, That the sum of \$30,000.00 be appropriated to provide for the costs of consultation and  
 21 communication necessary in the completion of all these tasks, this appropriation to be administered by the  
 22 Office for Liturgy and Music.

#### **Resolution A105 Resources for Liturgical Education**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Office for Liturgy and Music, in consultation with the  
 2 SCLM, be directed to develop curricula for an integrated program of liturgical education and training, for  
 3 persons both lay and ordained; and be it further  
 4 *Resolved*, That the Office for Liturgy and Music be directed to establish a web-site for collecting,  
 5 cataloguing, editing and offering locally developed educational and training materials, strategies and  
 6 processes.

#### **Resolution A106 Liturgical Development and Episcopal Authority**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Liturgy and Music direct the  
 2 Office of Liturgy and Music to invite bishops and the larger church into dialogue about the relation  
 3 between local liturgical initiatives and ordered authority; and be it further  
 4 *Resolved*, That the SCLM be directed to develop frameworks for resolving the theological, pastoral,  
 5 canonical and liturgical issues involved in the creation of new rites, and to provide facilitated  
 6 conversations at the meetings of Provincial Synods in which bishops and the larger church enter into  
 7 dialogue about the relation between liturgical initiatives and ordered authority; and be it further  
 8 *Resolved*, That the SCLM in consultation with the Commission on Constitution and Canons examine  
 9 canons and rubrics that govern the development and use of liturgical materials and propose amendments  
 10 authorizing appropriate local and regional liturgical initiatives; and be it further  
 11 *Resolved*, That the Office for Liturgy and Music be directed to establish a website for collecting,  
 12 cataloguing, editing and offering locally developed explanatory materials, strategies and processes; and be  
 13 it further  
 14 *Resolved*, That the sum of \$15,000.00 be appropriated to provide for the costs of consultation and  
 15 communication necessary in the completion of these tasks, this appropriation to be administered by the  
 16 Office for Liturgy and Music.

#### **Resolution A107 Renewal and Enrichment of Common Worship**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Office for Liturgy and Music be directed to implement  
 2 the vision for the *Renewal and Enrichment of the Common Worship of this Church* contained in this report  
 3 and that the Presiding Bishop add staff to the Office for Liturgy and Music to more effectively implement  
 4 the program initiatives of the General Convention; and be it further  
 5 *Resolved*, sum of \$100,000.00 per year (\$300,000.00 for the triennium) be appropriated for this purpose;  
 6 and be it further  
 7 *Resolved*, That the Office for Liturgy and Music formulate and maintain a reporting structure holding this  
 8 program accountable to the SCLM for this vision.

#### **EXPLANATION**

The previous two General Conventions have directed the Standing Commission on Liturgy and Music to propose strategies for the *Renewal and Enrichment of the Common Worship of this Church*. The commission's report to this 74<sup>th</sup> Convention outlines strategies that will accomplish the church's goals for renewal and enrichment. This appropriation allows the Presiding Bishop and Liturgical Officer to develop a staffing strategy that will facilitate the work.

## ***Article X of the Constitution***

### **Resolution A108 Constitution Article X, Second Reading**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Article X of the Constitution be amended to include the  
2 following sentence at the end of the second paragraph:  
3 Provide for use of other forms for the renewal and enrichment of the common worship of this church for  
4 such periods of time and upon such terms and conditions as the General Convention may provide; and be  
5 it further  
6 *Resolved*, That this resolution be sent within six months to the Secretary of the Convention of every  
7 Diocese to be made known to the Diocesan Convention at its next meeting.

#### **EXPLANATION**

This resolution was adopted by the 73<sup>rd</sup> General Convention and must be affirmed at this second reading.

## ***INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION***

The steering committee of the International Anglican Liturgical Consultation met in London, England on April 16 – 20, 2002. The steering committee reviewed the work of the Consultation at its meeting in Berkeley, California in August of 2001. There was representation from 32 provinces of the Anglican Communion, the largest yet for a Consultation. Alcuin/Grove Press has published the statement and papers of the Consultation on the theology of order and the liturgical rites of ordination. Supporting papers are being edited by Dr. David Holeton and will be ready for publication by the Fall of 2002. The committee is exploring publishers for these papers and a contract will probably be signed with the Anglican Book Centre, which has published previous volumes of the IALC's work.

An interim conference of the IALC will be held in conjunction with Societas Liturgica on August 6 – 9, 2003 at Ripon College outside of Oxford in England. The main topic will be the formation and education for leadership of the liturgical life of the church.

Preliminary plans were discussed for the next full Consultation in August of 2005. Societas Liturgica will meet in Germany and there is a possibility that the Consultation will meet in Prague.

One of the major concerns of the Consultation is the ongoing financial support of the works. Approximately \$50,000.00 will have to be raised for a full Consultation in 2005. The majority of funding has been from the United Kingdom and the United States. There is some funding from the Anglican Consultative Council, and the Archbishop of Canterbury. Other funds have been raised from dioceses in the UK, the Presiding Bishop of the United States, and grants from churches and societies in the US.

The Rev. Sister Jean Campbell, OSH, serves as a member of the Steering Committee.

### **Resolution A109 International Anglican Liturgical Consultation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention appropriate \$25,000.00 to  
2 support the church's participation in and support of the Consultation; and be it further  
3 *Resolved*, that this appropriation be administered by the Office for Liturgy and Music.1852.

## ***Voices Found***

*Voices Found* is a collection of hymns and spiritual songs by, for, and about women. Lisa Neufeld Thomas, a scholar and church musician from the Diocese of Pennsylvania, began collecting such music in 1995. Her engagement of others in the project resulted in the establishment of *The Women's Sacred Music Project*, an ecumenical group aided by the Diocese of Pennsylvania, Rosemont College and the Office for Congregational Ministries at the Episcopal Church Center upon the completion of the collection and evaluation of manuscripts. The possibility of publishing a collection was presented to the 72<sup>nd</sup> General Convention meeting in Philadelphia. Convention adopted a resolution calling for the development of a collection of music that would *celebrate the contributions and diversity of women in scripture, women saints and churchwomen*. The collection will be published in the summer of 2003.

**CUSTODIAN OF THE STANDARD BOOK OF COMMON PRAYER**

At the 73<sup>rd</sup> General Convention I was appointed by the Presiding Bishop to be the Custodian of the Book of Common Prayer. It has been a pleasure and an honor to serve him and the Church in an area that has been one of major personal interest and activity for many years. During the last triennium I have attended all meetings of the Standing Commission on Liturgy and Music as an *ex officio member*, and have assisted the Commission's work, as directed.

Also, during the previous triennium, I have granted Certificates as follows: to a fine Spanish language CD-ROM produced by the Office of Multi-Cultural Ministries of the Diocese of Los Angeles – this Hispanic version of The Rite Brain should be of significant assistance to any congregation with Hispanic ministry; to *Preghiere Comuni*, a bi-lingual English/Italian Book of Common Prayer, with some hymns, produced and published by St. James Church, Florence, Italy—on behalf of the Convocation of American Churches in Europe; and to a Chinese/English Book of Common Prayer, produced by the Office of Asiamerican Ministries, and published by Church Publishing, Inc.

Looking to the future, it is anticipated that an English/French and an English/German version of the Book of Common Prayer may be presented for Certificates in the coming triennium.

Respectfully submitted,

The Rev. Canon Gregory M. Howe  
Custodian of the Standard Book of Common Prayer