

## STANDING COMMISSION ON LITURGY AND MUSIC

### Membership

The Rev. Devon Anderson, <i>Chair</i>	Minnesota, VI	2021
The Rt. Rev. George Wayne Smith, <i>Vice-Chair</i>	Missouri, V	2018
Dr. Liza Anderson, <i>Secretary</i>	Connecticut, I	2018
The Rt. Rev. Thomas E. Breidenthal,	Southern Ohio, V	2018
Ms. Martha Burford,	Virginia, III	2021
The Very Rev. Samuel G. Candler,	Atlanta, IV	2018
Mr. Christopher Decatur,	Ohio, V	2018
The Rev. Dr. Paul Fromberg,	California, VIII	2021
Ms. Athena Hahn,	North Carolina, IV	2021
Ms. Ana Hernandez,	New York, II	2018
Mrs. Ellen Johnston,	Virginia, III	2021
The Rt. Rev. Shannon Johnston,	Virginia, III	2021
Mr. Drew Nathaniel Keane,	Georgia, IV	2018
The Rt. Rev. Jeffrey Lee,	Chicago, V	2021
The Rt. Rev. Dorsey McConnell,	Pittsburgh, III	2018
Ms. Jessica Nelson,	Mississippi, IV	2021
Dr. Steven Plank,	Ohio, V	2021
The Rev. Canon James Turrell	Bethlehem, III	2021
The Rev. Canon Dr. Sandye A. Wilson,	Newark, II	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Paul Burrows, <i>Representative of the President of the House of Deputies</i>	California, VIII	2018
Mr. Thomas Alexander, <i>Liaison of Executive Council</i>	Arkansas, VII	
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		
The Rev. Patrick Malloy, <i>Consultant</i>	Bethlehem, III	
The Rev. Michael Pipkin, <i>Consultant</i>	Minnesota, VI	
The Rev. Dr. Juan M.C. Oliver, <i>Custodian of the Book of Common Prayer</i>	Long Island, II	2018

### CHANGES TO MEMBERSHIP

The Rev. Dr. Paul Carmona and Dr. Derek Olsen were originally appointed through 2018. Dr. Jay Fluellen and Ms. Becky Morrill were originally appointed through 2021.

## Mandate

Canon I.1.2(n)(2)

A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member ex officio with voice, but without vote. It shall be the duty of the Commission to:

- (i) Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.
- (ii) Collect, collate, and catalogue material bearing upon possible future revisions of the Book of Common Prayer.
- (iii) Cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or Convocation of Bishops [sic].
- (iv) Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
- (v) Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
- (vi) Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
- (vii) Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
- (viii) At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.

## Summary of Work

### INTRODUCTION TO THE BLUE BOOK REPORT

Our prayer shapes us. The work of the Standing Commission on Liturgy and Music (SCLM) in the past triennium has been for the sake of the Church's formation in the mind of Christ as we make our prayer to God in the power of the Holy Spirit. Our work has always had this in mind: people who pray together shape the community of Christ.

The SCLM began the triennium believing that developing a comprehensive plan for Prayer Book revision would be the most significant piece of our work. Although that task has certainly taken a great deal of our attention, it has been only one part of a much larger piece of work. In all of our initiatives – The Book of Occasional Services revision, Calendar revision, liturgical resources for racial reconciliation, the Church's song, and proposing a process of Prayer Book revision – we have

considered beauty, social engagement, and living in love with God and one another as our guiding principles. In our work, we have strived to live in the mutual affection named in the First Epistle of John: “Little children, let us love, not in word or speech, but in truth and action.”

It is from the experience of mutual affection that we have discovered that our work and ministry on the SCLM is about including more and more people in the Church’s prayer than it is about anyone’s personal preferences. For example, in our conversation regarding Prayer Book revision, it became clear to us that there is an urgent need for poetic, graceful, prayerful translations of the 1979 Book of Common Prayer into all of the languages our Church uses in prayer; this is of paramount importance in the work of revising any and all liturgical texts. Within the body of this report, we propose that “sense-for-sense” translations, rather than “word-for-word” translations, are the best way forward in the Church’s provision of texts in French, Spanish, French-Creole, and other languages. Further, we are united in our hope that the principle of “sense-for-sense” translations should be a guiding principle in any work of revision of the Book of Common Prayer.

In order to love one another in truth and action, not merely in word or speech, it is incumbent on the Church to do the work of liturgical revision, translation of texts, and development of new texts from the “bottom-up” and not from the “top-down.” We understand this to mean the inclusion of native speakers in translation, beginning their work in their native languages and not in English. The principle of developing texts from the “bottom-up” also implies careful attention to the varied contexts and cultures within which the Church makes its common prayer; we cannot assume that our language of prayer is mono-cultural.

At our final in-person meeting of the triennium (Seattle, September 27-30, 2017), the SCLM spent considerable time talking about what messages we thought we needed to convey to the General Convention in this introduction to our report. Below are essential considerations for the General Convention, as it takes up its important work in the Church’s mission and ministry.

First, the 78<sup>th</sup> General Convention presented an enormous number of resolutions and projects to the SCLM for the 2015-18 triennium. While the Commission was funded to gather at a set number of in-person meetings and allowed unlimited access to online and teleconference calls, the projects authorized in the resolutions were unfunded. This lack of funding initially hampered our ability to include as broad a spectrum of participants in the early stages of our work. Over the course of the triennium, the General Convention Office assisted the SCLM in securing modest financial resources to at least begin our work, and Executive Council voted mid-triennium to grant us some additional monies. This money allowed us to contract with a small number of editors and project managers in developing the texts requested by the General Convention; we are very grateful for the support and the advocacy from both the GCO and the Executive Council. We are proud of the work presented in this report, work that came from our diligent consultations with as wide a cross-section of the Church as possible. As a result, we were able to avail ourselves of a spectrum of opinions, ideas, and

priorities from across the church to inform our decisions. It is clear that the financial restrictions prevented an even more full-bodied and inclusive result. Nevertheless, the SCLM was capable of developing even more projects and undertaking more extensive consultation and inclusion than we first imagined.

When projects are not appropriately funded by the General Convention two things are sacrificed: our relationships and the inclusion of marginalized people within the Church in the work of the Church. Liturgy is an inherently relational act of faith. And developing liturgy requires engagement with real people and the development of robust relationships. Creating beautiful, meaningful liturgy emerges in the context of people working together who know and trust each other. These relationships are nourished as we strive to listen to the many voices and diverse experiences that form us in God's image.

Online meetings, using *Adobe Connects*, while the best available alternative for in-person meetings, have many weaknesses: compromised sound quality, inconsistency with bandwidth that result in poor video, and dropped calls of those who have joined the meeting on their phones. These technological limitations are proof that online meetings cannot replace face-to-face gatherings; they do not go far enough in building relationships, and thus can never be the primary tool through which the Episcopal Church develops texts for worship. Lack of funding, and under-funding, hinders the broadest possible inclusion of the Church in the crafting of our common prayer. It cannot be common prayer, if the whole church cannot participate in its composition. The lack of financial resources, bringing greater diversity in our work, is counter to the Church's mission priorities of racial reconciliation and building the beloved community.

We look forward to the inspired and needed liturgical work that the General Convention authorizes for the SCLM. However, it is not possible for the Commission to accomplish its work without funding, and we will be unable to fulfill the mandates of the General Convention for the 2018-2021 triennium without generous funding. We hope that legislative committees and passionate deputies and bishops will advocate for full funding for the resolutions they pass through the budget process, both before and during the General Convention.

Finally, on this point, we ask that the General Convention legislative committees consider the collective body of work that it sends to SCLM. We are asking committees to consider what is possible for the SCLM to do in the two-year work period of every triennium, and, where appropriate, to exercise some restraint in the number of mandates, and scope of those mandates, referred to us.

Second, throughout the past triennium, the SCLM has worked diligently to limit our projects to an appropriate size and scope, while producing the best work possible. We chose where we invested our time and attention very prayerfully and carefully. We prayed together each liturgy that we wrote, listening for language that was beautiful, concise, with a graceful cadence, and reflecting Trinitarian

theology. In each of our conversations, we kept our shared history close at hand, continually drawing from the deep well of Anglican tradition to guide our considerations and decision-making.

Third, one of our favorite initiatives was consulting with Anglican Provinces that have revised their Books of Common Prayer within the last five to seven years. The conversations we had with liturgists and theologians across the Anglican Communion broadened our view and understanding of worship and built relationships to which we returned over the course of the triennium. Reaching out across the Communion was both an act of goodwill in relation to our Anglican partners and expressed our desire to be even more firmly knit together. What we learned from these conversations is a treasure that we offer to the whole Church, which is included in the Supplemental Materials section of this report.

Fourth, we enjoyed working together. Our relationships developed over time, and we built a level of trust that enabled us to be truthful and vulnerable with each other. We value the wide diversity of theological perspective, liturgical styles, opinions, gifts, and experience that each person brought to the work. We have benefitted personally and professionally from the push and pull of knowing each other and earning, over time, a sense of unity and mutual affection.

We want to thank four members who, for reasons of work and family, resigned their membership on the SCLM: Paul Carmona, Jay Fluellen, Becky Morrill and Derek Olsen. Each one gave an inordinate amount of time and talent to the efforts of the SCLM, and we are thankful for them. Our church is better because of their ministry. We are also indebted to the General Convention Office staff – for their incredible patience and abundant assistance throughout the triennium. We thank Canticle Communications for allowing us to communicate clearly and openly with the church throughout the duration of our work.

We are grateful, too, to the Presiding Officers for offering each of us the opportunity to serve our beloved church in this way and look forward with hope and anticipation to the prayerful deliberations of the 79<sup>th</sup> General Convention.

### **2015-C015**

The Standing Commission on Liturgy and Music took no action on Resolution 2015-C015 (Addition to Baptismal Covenant Language). Constitutional and canonical limits on changing the text of the Book of Common Prayer, specifically Article X of the Constitution and Title II, Canon III, Section 6, render consideration of Resolution 2015-C015 out of order. Additionally, The SCLM believes that Resolution 2015-A169 (Comprehensive Prayer Book Revision) should take precedence over the piecemeal revision of the Prayer Book.

## PROPOSED CANONICAL CHANGES

### Resolution A062 Amend Canon II.3 .6-9

*Resolved*, the House of \_\_\_\_\_ concurring, That the 79th General Convention of The Episcopal Church amend Canon II.3.6 as follows:

Sec. 6 (a) Whenever the General Convention, pursuant to Article X(b) of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out.

(b) It shall be the duty of the Custodian of the Standard Book of Common Prayer:

- (1) To arrange for the publication of such proposed revision;
- (2) To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;
- (3) To certify that printed copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.

(c) During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.

(d) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the American Churches in Europe, of such action, and to give notice thereof through the media of public information.

And be it further

*Resolved*, That Canon III.3 be amended by adding a new Section 7 and renumbering all subsequent sections:

*Sec. 7. Whenever the General Convention, pursuant to Article X(c) of the Constitution, shall authorize alternative liturgies to one or more liturgies in the Book of Common Prayer or additional liturgies to those in the Book of Common Prayer, the enabling Resolution shall specify the precise texts thereof, and the terms and conditions under which such liturgies may be used.*

### Preamble to Resolution A063

During this triennium, the Commission collaborated with the Standing Commission on Governance, Structure, Constitution, and Canons, to develop an appropriate Constitutional and Canonical “vessel” for liturgies, apart from the Book of Common Prayer, to be authorized by the General Convention. This collaboration led to many fruitful, complex discussions between the two commissions and to the proposed amendment to Article X of the Constitution and parallel amendment to Canon II.3.6. If adopted, such a structure would lend clear canonical status to worship materials already in use by the Church as well as those approved in the future and maintain the integrity of theology and ecclesiology of the Book of Common Prayer. Such a clarification is essential as we engage common worship in the Church, and continue to develop resources for the potential future revision of the Book of Common Prayer as well as exploring liturgies that one intends to be part of any potential future revision.

### **Resolution A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 79th General Convention of The Episcopal Church amend Article X of the Constitution of the Episcopal Church as follows

#### ARTICLE X

The Book of Common Prayer, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a vote by orders in the House of Deputies in accordance with Article I, Sec. 5, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies. But notwithstanding anything

herein above contained, the General Convention may at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders as previously set forth in this Article:

- (a) Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms.
- (b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.
- (c) *Authorize for use throughout this Church, as provided by Canon, alternative and additional liturgies to supplement those provided in the Book of Common Prayer.*

And Provided that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

EXPLANATION

Currently, the Constitution sets out the process for amending or making additions to the Book of Common Prayer, a process that requires adoption by two succeeding General Conventions. An exception is provided allowing one Convention to “[a]mend the Table of Lessons and all Tables and Rubrics relating to the Psalms” and another allows one Convention to “[a]uthorize for trial use ... an alternative ... to the established Book of Common Prayer or to any section or Officer thereof . . .”

Other than authorizing liturgies and rites “for trial use” under Article X(b) of the Constitution, there is no other constitutional or canonical provision explicitly authorizing General Convention to approve alternate forms/language for any of the liturgies or rites in the Book of Common Prayer or to authorize liturgies or rites not contained in the Book of Common Prayer. However, the language in “Concerning the Services of the Church” on p. 13 of the BCP which states, in part, “... In addition to these services and the other rites contained in this Book, other forms set forth by authority within this Church may be used” may provide such authorization, although it is not entirely clear if that is the intended meaning of that instruction.

The Constitution and Canons are ambiguous on whether General Convention has the authority to authorize liturgies or rites and subjects not included in the Book of Common Prayer (short of amending Article X) and the process for doing so if it is authorized. Nevertheless, since 1979 the General Convention has authorized collections of liturgies, prayers, and rites in The Book of Occasional Services, Lesser Feasts and Fasts, Holy Women, Holy Men, Enriching Our Worship and A



Great Cloud of Witnesses. The history of some of these rites in the Church may help in understanding the ambiguous state of the texts' authorization.

In 1883 the General Convention began the process of revising the 1789 Book of Common Prayer that was to receive a second reading in 1886. However, by the time the General Convention considered this revision the second time in 1886, many changes had been made to the "Book Annexed," the name given to the proposed revised Book of Common Prayer in 1883. In 1889 a separate volume; the "Book of Offices," was proposed but a version was not authorized until the General Convention of 1916. This "Book of Offices" was the precursor of the "Book of Occasional Services" and "Lesser Feasts and Fasts" the two supplemental volumes first authorized by the General Convention in 1979. At no time have changes been made to Article X of the Constitution that would explicitly give General Convention power to authorize these well-loved supplemental texts. The only category mentioned in Article X is for allowing trial use liturgies intended for use in a revision of the Book of Common Prayer. However, nothing in the Constitution or Canons explicitly prohibits the General Convention from doing so either.

The process of Prayer Book revision has been ongoing since the publication of the first English Prayer Book. The 1789 Prayer Book of the Episcopal Church was a revision of the Church of England Book of Common Prayer. In 1811 General Convention made explicit provision in the Constitution for revision of the Book of Common Prayer. The current language in Article X of the Constitution providing for "trial use" was added in 1964 and proposed revisions of the Prayer Book were used on a trial basis before final approval of the current Book of Common Prayer in 1979. Instead of presenting a final text of a revised Book of Common Prayer to the General Convention, the category of trial use liturgies provides the Church opportunity to "pray through" proposed texts before their inclusion in the Prayer Book.

Since the revision of the Prayer Book in 1979, the General Convention has authorized a wide variety of liturgical texts for the Church. Not all of these texts are intended for eventual inclusion in a revision of the Prayer Book. Nevertheless, they have helped to form the mind of the Church and have expanded our worship without being intended for a new Prayer Book. Trial use seems to be an inappropriate name for what are effectively additional texts, such as the Book of Occasional Services and Lesser Feasts and Fasts, or other texts authorized from time to time by the General Convention. Yet, there is no express provision of the Constitution under which such authorization can be undertaken.

The Constitutional changes proposed would address this anomaly. We propose a system to authorize additional and alternative texts to supplement the Book of Common Prayer. We recognize that some of these texts may be useful in the preparation of a new revision of the Prayer Book, while others will continue to supplement the Prayer Book, allowing for additional forms of prayer to be available to the Church. This use is not intended to preempt or stop Prayer Book revision; instead, it is to give

the Church more flexibility in their approach to worship, and the General Convention a more transparent criterion for authorizing such worship.

While this amendment is intended primarily as a way of rectifying a long-standing anomalous situation in the Constitution, we also see it as an exciting opportunity to engage in a discussion of how we are formed by the way in which we worship.