

STANDING COMMISSION ON LITURGY AND MUSIC

Membership

The Rev. Paul Fromberg, <i>Chair</i>	California, VIII	2021
Mrs. Ellen Johnston, <i>Vice-Chair</i>	Virginia, III	2021
The Rev. Stannard Baker, <i>Secretary</i>	Vermont, I	2024
Mr. Thomas Alexander	Arkansas, VII	2021
The Rev. Susan Anslow Williams	Michigan, V	2021
Dr. Michael Boney	Colorado, VI	2024
Ms. Martha Burford	Southwestern Virginia, III	2021
Canon Mark Childers	Rio Grande, VII	2024
Mr. Joshua Floberg	North Dakota, VI	2024
The Rev. Canon Robert Hino	Hawaii, VIII	2024
The Rt. Rev. Jeffrey Lee	Chicago, V	2021
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Ms. Jessica Nelson	Mississippi, IV	2021
Mr. John Robert	Western Louisiana, VII	2021
Br. Angel Roque, BSG	Southeast Florida, IV	2024
The Very Rev. Dr. James Turrell	Bethlehem, III	2021
The Rt. Rev. Andrew Waldo	Upper South Carolina, IV	2024
The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2024
The Rt. Rev. Terry White	Kentucky, IV	2021
The Rt. Rev. Carl Wright	Washington, III	2024
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

Ms. Athena Hahn (Member) 2019
 Ms. Mary Grace DuPree (Member) 2019
 The Rev. J. Sierra Reyes (Member) 2019
 The Rev. Canon Frank Logue (Liaison of Executive Council) 2019

Acknowledgements

The Rev. Clayton Crawley (Church Publishing Liaison)

Mandate

Canon I.1.2.n.2

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 House of Bishops.
- 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.
- ix. Collaborate with the Secretary of General Convention to make final edits to the text of resolutions adopted by General Convention that establish new or revised liturgical materials, and to arrange for their publication. For the sole purpose of this collaboration, members of the Standing Commission on Liturgy and Music are exempt from the terms of office set forth in I.1.2.b and shall remain in office until their successors are appointed and take office.

Summary of Work

The Standing Commission on Liturgy and Music's work in the 2018 - 2021 triennium was primarily responding to resolutions from the 79th General Convention. However, many of those resolutions returned us to work from the previous triennium, including revisions for *The Book of Occasional Services* and *Lesser Feasts and Fasts*. Significantly, the SCLM was not asked to directly take up the work which had occupied our attention in the last triennium, the question of comprehensive Prayer Book revision. As is reported in another place in this volume, General Convention assigned that work to the Task Force of Liturgical and Prayer Book Revision, which admirably discharged it. The SCLM is grateful for the excellent work of the Task Force.

A significant portion of our work took place under the exceptional circumstances of 2019 – 2020, including the COVID-19 pandemic and the United States' most recent awakening to the issues of racism and white supremacy, which continue to vex Episcopalians. All of these forces influenced both the content of our work and the processes by which we accomplished it.

At the beginning of the triennium, we decided that the best course forward was to divide the twenty-eight resolutions we received from General Convention into seven sub-committees. The summary of our work consists of reports from the seven sub-committees of the SCLM:

- Subcommittee on The Book of Occasional Services
- Subcommittee on the Calendar of the Church
- Subcommittee on Policy and Evaluation
- Subcommittee on Formation
- Subcommittee on The Book of Common Prayer
- Subcommittee for Liturgical Translation
- Subcommittee on Constitution and Canons

In each of these subcommittees, members of the SCLM and others we invited into the work as consultants addressed the resolutions thoughtfully and with an eye on the church's life together post-pandemic. The values that guided our work centered on our service to God's mission in the world and how we could empower members of the church to take up this mission through liturgical texts, guidelines, formation, and worship.

We have been keenly aware that the most significant influence in the church's liturgy should come up from worshipping communities to the General Convention, and not the other way around. This awareness means that we look to enculturated expressions of worship to guide us in developing liturgical resources. Instead of assuming that we know what the church needs to revitalize its life in worship, we have asked the church to tell us what they are doing already and share it with the broader community.

We wish to express our gratitude to the General Convention Office staff – for their incredible patience and generous assistance throughout the triennium. We are grateful, too, to the Presiding

Officers for offering each of us the opportunity to serve our beloved church, and we look forward to the deliberations of the 80th General Convention.

Speaking as the Chair of the SCLM, I wish to thank each member and consultant for their dedication, wisdom, insight, and creative energy in accomplishing the work the church has given us to do.

Respectfully Submitted,
The Rev. Paul D. Fromberg, D.Min
Chair, The Standing Commission on Liturgy and Music

Budget

The SCLM requests the sum of \$200,000 to complete the translation of liturgical texts as mandated by General Convention.

Supplementary Material

The supplementary materials provided by each subcommittee were appended to their own report.

Proposed resolutions

A005 Translations of Enriching Our Worship and the Book of Occasional Services into Spanish, French, and Haitian Kreyol

Resolved, the House of ____ concurring, That this 80th General Convention directs the Standing Commission on Liturgy and Music to facilitate the professional translation of *Enriching Our Worship*, Volumes 1 – 6 and *The Book of Occasional Services 2018*, and *Lesser Feasts and Fasts* into Spanish, French, and Haitian Kreyol; and be it further

Resolved, that in this work the Standing Commission on Liturgy and Music's Task Force for Liturgical Translations, employ the same process and criteria used for the new translation of the Book of Common Prayer into these languages; and be it further

Resolved, that the sum of \$200,000 be appropriated to the Standing Commission on Liturgy and Music for the completion of these translations.

EXPLANATION

The work of liturgical translation needs to continue as the SCLM responds to the call of the 79th General Convention in Resolution 2018-Co24: "Resolved, That the Standing Commission on Liturgy and Music be directed to consider and propose to the 80th General Convention a process for translating *Enriching Our Worship*, *Book of Occasional Services*, and other authorized liturgical resources into the primary languages currently in use in this church."

The amount requested is commensurate with the amount of work required for professionally translating these texts into the official languages of the Episcopal Church.

A006 Authorize the Book of Occasional Services, 2021

Resolved, the House of ____ concurring, That the 80th General Convention authorize for optional use throughout this Church A Scriptural Way of the Cross; On Maundy Thursday; When Persons Leave a Congregation; Presentación de un(a) Niño o Niña (Presentation of a Child); Quinceañera (The Celebration of Fifteen Years); The Founding of a Church: Ground Breaking; The Founding of a Church: Laying of a Cornerstone; Commissioning a Church Planter, Missioner, or Mission Team; A Liturgy for the Opening of a New Congregation; Setting Apart Secular Space for Sacred Use; A Litany of God's Mission for the Church; Consecration of Chrism Apart from Baptism; Reaffirmation of Ordination Vows, Reception as a Priest or Deacon, and Restoration to the Ordained Ministry; and be it further

Resolved, that the 80th General Convention authorize the publication of the revision of that certain document entitled *The Book of Occasional Services*, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation in 1979, and last revised in 2018.

EXPLANATION

The Book of Occasional Services, 2018 was presented by the Standing Commission on Liturgy and Music to the 79th General Convention as Resolution 2018-A218. Portions of *The BOS 2018* were referred back to the SCLM for further revision, requesting that the SCLM report on this work to the 80th General Convention. Portions of this volume were made digitally available to the church for use in the 2018-2021 triennium.

Additionally, Resolution 2018-A283 directed the SCLM to collaborate with the Department of Ethnic Ministries to provide liturgies for additional pastoral rites, including but not limited to Quinceañera and Presentación, to be authorized for use in The Episcopal Church.

Finally, in Resolution 2018-C024, the 79th General Convention directed that *The BOS 2018* be translated into the primary languages currently in use in this church.

The copy of *The Book of Occasional Services 2021*, presented as Supplementary Material to the report to the 80th General Convention of the Standing Commission on Liturgy and Music (otherwise known as the "blue book" report), is offered in response to these directions of General Convention.

A007 Authorize Lesser Feasts and Fasts 2018

Resolved, the House of ____ concurring, That the volume *Lesser Feasts and Fasts 2018*, with revisions approved at this 80th General Convention, be authorized for use throughout the Church. Commemorations shall be listed using the most accurate dates. On dates when multiple observances result, they shall appear with the earlier observance listed first.

EXPLANATION

Lesser Feasts and Fasts, 2018 was presented by the Standing Commission on Liturgy and Music to the 79th General Convention as Resolution 2018-A065. In this Resolution, the 79th General Convention authorized the volume *Lesser Feasts and Fasts, 2006* with the additions of the new commemorations in *LFF 2018* to be authorized for trial use and be included in the calendar for the 2018-2021 triennium.

The volume *Great Cloud of Witnesses 2015* was not authorized but was made available for the 2018-2021 triennium.

Additionally, the 79th General Convention charged the SCLM to provide a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.

The document "Proposed Calendar of the Church, Including Lesser Feasts and Fasts 2018 _ 2021", which is presented as Supplementary Material in the report to the 80th General Convention of the Standing Commission on Liturgy and Music Subcommittee on the Calendar (otherwise known as their "blue book" report) is offered in response to these directions of General Convention.

Aoo8 Additional Calendar Commemorations

Resolved, the House of ____ concurring, That commemorations of Simeon Bachos the Ethiopian Eunuch (August 27), Episcopal Deaconesses (September 22), and Frederick Howden, Jr (December 11) be authorized for trial use for the triennium 2021-2024.

EXPLANATION

During the 79th General Convention several proposed commemorations were presented to the Standing Commission on Liturgy and Music for possible inclusion in *Lesser Feasts and Fasts 2018*. Additional proposed resolutions were received by the SCLM in the course of the 2018-2021 triennium.

Of the eleven commemorations proposed, the three listed were deemed in compliance with criteria for commemorations in the revised "Principles of Revision" approved by resolution 2009-A098.

These commemorations are proposed for inclusion in *Lesser Feasts and Fasts 2018*. Biographies for the three proposed new commemorations can be found in the supplemental materials of the report to the 80th General Convention of the Standing Commission on Liturgy and Music's Calendar subcommittee.

Aoo9 Revision of Existing Calendar Commemorations

Resolved, the House of ____ concurring, That the biographical materials on Absalom Jones (February 13) shall be revised as follows:

Absalom Jones, Priest, 1818

Absalom Jones was born enslaved to Abraham Wynkoop, a wealthy Anglican planter in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753, and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen, Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia, where he opened a store and joined St. Peter's Church. In Philadelphia, Benjamin Wynkoop permitted Absalom to attend a night school for black people operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas, who was enslaved to Sarah King, who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They saved enough money to purchase property and to buy Absalom's freedom. Although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom, Wynkoop refused. Absalom persisted because as long as he was enslaved, Wynkoop could take his property and his

money. Finally, in 1784 Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen, who had been engaged to preach at St. George's, and the two became lifelong friends. Together, in 1787, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St. George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen significantly increased black membership at St. George's. The black members worked hard to raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery without notifying them. During a Sunday morning service, a dispute arose over the seats black members had been instructed to take in the gallery. The ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's, the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore, an assistant at St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership, and after prayer and reflection, he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter, the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they would be received as an organized body; 2) that they would have control over their local affairs; 3) that Absalom Jones would be licensed as lay reader, and, if qualified, be ordained as a minister. In October 1794, it was admitted as the African Episcopal Church of St. Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St. Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on this day in 1818.

and be it further

Resolved, That the commemoration of Maryam of Qidun (October 29) be revised as follows:

Maryam of Qidun, Monastic, 4th century

Maryam of Qidun is one of the most popular Syriac Christian saints. The drama of her life story easily lends itself to fictionalized interpretations, and multiple accounts of her life were produced. There nevertheless does seem to be a historical person in the background of all of these accounts, who became the inspiration for all of these legends.

Maryam grew up in a Christian family and was orphaned at the age of seven. Her only living relative was an uncle named Abraham who lived as a hermit in the desert near Qidun, a village outside of Edessa. Despite the seeming oddity of an anchorite serving as the guardian for a young girl, therefore, she was given to him to raise. For twenty years, she lived an ascetic life in her own room in his dwelling, growing deeply in holiness and prayer, teaching those who came to seek her wisdom through a window, and being praised and admired by all who met her.

However, there was a monk who desired her, and who used to come to the hermitage every day on the pretext of speaking with Abraham in order to see her. One day, when Maryam's uncle was away, the monk raped her. Maryam fell into despair about the possibility of her salvation, for she had always been admired for her purity and holiness. Deeply shaken, she questioned, "How can I ever again raise my eyes up to heaven when I cannot even bring myself to look at my uncle?" Rather than face him and confess to him what she believed to be a sin, she ran away to the city, trapped by societal judgment and working as a prostitute in a tavern.

After two years of frantic searching, her uncle discovered where she was living, and he borrowed a soldier's uniform and a horse. He covered his face with the helm and set off for the tavern. When he saw her dressed as a prostitute and flirting with the customers he nearly wept, but he concealed his emotions lest she recognize him and run away. Although he had not touched wine or cooked food in nearly fifty years, he feasted and drank and joked as though he were truly a soldier. But when the girl led him back to her bedroom he took off his helm and said, "My daughter Maryam, don't you know me? Whatever has happened to you? Why did you not just tell me when you had sinned? I would not have been angry with you, for who is without sin, except for God alone? I would have done penance for you myself, yet instead you have left me all alone in unspeakable sadness and grief."

As he spoke these words, she was motionless like a stone, too ashamed and afraid to speak or even to raise her eyes to his. But he spoke words of comfort and compassion to her all night, and in the morning, she allowed him to lead her home.

In one way, Maryam's story demonstrates that, regardless of how she first perceived the value of her virginity, God's grace proved to be far wider than she imagined. And in another way, Maryam's story demonstrates that "neither death, nor life... nor things present, nor things to come... nor anything else in all creation," including the evils that ensnared her and defamed her, could separate her from "the love of God in Christ Jesus our Lord."

Collects

I. O God of holiness and strength, rescue us from the sins that ensnare us and destroy the evils that defame us, that, like thy servant Maryam of Qidun, we may find our own selves inseparable

from thy love made known in Christ Jesus our Lord; who with thee and the Holy Ghost liveth and reigneth, one God, in glory everlasting. Amen.

II. O God of holiness and strength, rescue us from the sins that ensnare us and destroy the evils that defame us, that, like your servant Maryam of Qidun, we may find our own selves inseparable from your love made known in Christ Jesus our Lord; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

Lessons and Psalm

Romans 8:31-39

Psalm 31:15-24

John 8:1-11

Preface of Holy Week

And be it further

Resolved, That the commemoration of The Martyrs of Japan (February 5) be revised as follows:

The Martyrs of Japan, 1597

The introduction of Christianity into Japan in the sixteenth century, first by the Jesuits under Francis Xavier, and then by the Franciscans, has left records of heroism and self-sacrifice in the annals of Christian witness. It has been estimated that by the end of that century there were about 300,000 baptized believers in Japan.

Unfortunately, these initial successes were compromised by rivalries among the religious orders, and the interplay of colonial politics, both within Japan and between Japan and the Spanish and Portuguese, aroused suspicion about Western intentions of conquest. After a period of ambiguous support by shoguns Nobunaga and Hideyoshi in the last half of the century, the Christian enterprise began to suffer cruel persecution and suppression, culminating in nationwide edicts banning Christianity under the Tokugawa shogunate at the beginning of the Edo era in 1603.

The first victims were six Franciscan friars and twenty of their converts, who were crucified at Nagasaki, February 5, 1597. In his powerful novel *Silence*, based on the event, Shusaku Endo writes:

“They were martyred. But what a martyrdom! I had long read about martyrdom in the lives of the saints—how the souls of the martyrs had gone home to Heaven, how they had been filled with glory in Paradise, how the angels had blown trumpets. This was the splendid martyrdom I had often seen in my dreams. But the martyrdom of the Japanese Christians I now describe to you was no such glorious thing. What a miserable and painful business it was! The rain falls unceasingly on the sea. And the sea which killed them surges on uncannily—in silence.”

By 1630, what was left of Christianity in Japan was driven underground. Yet it is remarkable that two hundred and fifty years later there were found many men and women, without priests or sacraments, who had preserved through the generations a vestige of Christian faith.

And be it further

Resolved, That the 80th General Convention authorize the deletion of William Porcher DuBose from the Calendar of the Church and liturgical propers set forth in *Lesser Feasts and Fasts, 2018*.

EXPLANATION

During the 2018-2021 triennium, information was made available to the Standing Commission on Liturgy and Music which impressed on the Commission the necessity of revising certain portions of *Lesser Feasts and Fasts 2018*.

These revisions are proposed for authorization in the volume *Lesser Feasts and Fasts 2018*.

A010 Lesser Feasts and Fasts Revision Principles

Resolved, the House of ____ concurring, That the following Principles of Revision be approved by the 80th General Convention and substituted for the previous Principles most recently affirmed by the 76th Convention (2009) and published in *Holy Women, Holy Men*.

Principle of Revision

The qualifications and benchmarks for inclusion in the church calendar are as follows.

1. **Historicity:** Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.
2. **Christian Discipleship:** The death of the saints, precious in God's sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian's living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.
3. **Significance:** Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God's people for the sake, and after the example, of Jesus Christ. They may also be people whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God. In their varied ways, those commemorated have revealed Christ's presence in, and Lordship over, all of history; and continue to inspire us as we carry forward God's mission in the world. Commemoration thereby reminds us of our participation in the great cloud of witnesses: our

own membership in a timeless community that surrounds and supports us, equipping us for ministry in the world, and moving us toward maturity in Christ.

4. **Memorability:** The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Episcopal Church today. However, in order to celebrate the whole history of salvation, it is important also to include those “whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church” (Thomas Talley).
5. **Range of Inclusion:** The Calendar especially includes Episcopalians and other members of the Anglican Communion. Focusing above all on principles of Christian witness and discipleship, and honoring the movement of the Holy Spirit in the establishment of local observance, the Calendar seeks to represent the full breadth and depth of the Body of Christ.
6. **Local, Organic Observance:** Similarly, it should be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar.
7. **Perspective:** It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person's death. The passage of time permits the testing and flowering of their Christian witness.
8. **Levels of Commemoration:** Principal Feasts, Sundays and Major Holy Days have primacy of place in the Church's liturgical observance. It does not seem appropriate to distinguish between the various other commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of the liturgical propers is concerned (including the listing of three lessons).
9. **Distribution of Commemorations:** Normally, joint commemoration will arise through shared Christian witness or date of death. In some cases, unrelated commemorations will occur on the same date. In the observance of lesser feasts, the preference of the local community may be exercised.

EXPLANATION

The Principles of Revision of the Calendar (aka Criteria for calendar inclusion) were last revised by the SCLM in 2015 and passed by the 78th General Convention (2015-A056). Within the work of the Calendar Committee, further clarification of the Principles was done, and the SCLM presents this revision within the context of ongoing requests to add commemorations to the Calendar, many of which do not meet the criteria. We hope that individuals and dioceses will use these Principles when deciding whether to propose their revision.

A011 Develop Local Commemorations

Resolved, the House of ____ concurring, That the 80th General Convention affirm the following process and guiding questions for developing and nurturing local commemorations; and be it further

Resolved, that this process shall be included in the Appendices to *Lesser Feasts and Fasts 2018*.

Crafting Liturgical Commemorations

History demonstrates that liturgical commemorations originate in the local community. Indeed, all proposed additions to the Calendar of the Church ought to begin as local commemorations. Included below is a process for developing such local observances, as well as some guiding questions that might help the local community through the process.

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

While these guidelines are general in nature, and not exhaustive in scope or situation, this process is suggested for initiating local, diocesan, or regional memorials.

1. Establishment: A congregation, diocese, other community or organization establishes a commemoration for a specific person/occasion, on a specific day.
 - Who/what is being commemorated? Why is this commemoration beneficial to the local community's liturgical life? What would be lost if the commemoration were not observed? (See the most recent set of criteria for inclusion in the Calendar of the Church; and the set of Holy Days, BCP p. 16, that take precedence on their dates.)
2. Collects and Readings: A collect and readings from the Common of Saints are chosen and used. Perhaps a new collect may be composed, and a new collection of readings assigned for use in the commemoration. The Standing Commission on Liturgy and Music and local diocesan liturgical bodies are available for consultation.
 - How might selections from Holy Scripture and the chosen, or new, collect communicate the reason for observing the commemoration? What selections of Holy Scripture will help the congregation to better understand the commemoration? What do we need to pray for in the collect to better understand the commemoration?
3. Observance: The congregation, diocese, province, or organization proceeds to annually observe the commemoration in their regular liturgical life.
 - How might you invite others to join the celebration? Does it make sense to invite the local community? Nearby congregations? The diocese? The province?

4. Evaluation: The local community should engage in ongoing evaluation of the commemoration. The evaluation should include conversation with members of the community and with participants in the observance. Earlier steps should be revisited if necessary.

- How has your thinking in previous steps evolved through your observance of the commemoration? What have you learned? What feedback have you received? What has surprised you as you've observed the commemoration? To what extent has the local community embraced the observance? Does anything need to change? How might the readings and collect need to be adapted?

5. Wider Recognition: Those interested in promoting a wider commemoration then begin to share the developed materials with others, suggesting that they also adopt the commemoration. If at some time it is desired to propose it for optional observance by the wider Church, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the General Convention.

- Why should the commemoration be observed by the wider Church? What would the wider Church lose if it did not observe this commemoration? How would this commemoration strengthen or balance the Calendar of the Church? (See the most recent set of criteria for inclusion in the Calendar of the Church.)

Some commemorations, perhaps many, will remain local, diocesan, or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved and faithful witnesses to Christ. Regardless of local or Church-wide use, The Book of Common Prayer welcomes regular, local commemorations in the liturgical life of the Church.

EXPLANATION

The earliest, liturgical recognition of an extraordinary witness to Jesus Christ happens at the local level. The impact of an individual Christian is felt, recorded, and retold by those who knew them best; and from these recollections, a liturgical commemoration might begin to take shape. The SCLM reaffirms that the local process is both vitally important and under-supported by the Church. Therefore, in this triennium, the Calendar Committee has collected materials to help congregations celebrate their saints.

The SCLM recommends this process as local worshipping communities begin to identify local exemplars of Christian discipleship and offers its assistance to those crafting liturgies of commemoration.

A012 Commons for Local Calendar Commemorations

Resolved, the House of ____ concurring, That the 80th General Convention reaffirm the diverse Commons for use in local liturgical commemoration, currently published as an Appendix in *Holy Women, Holy Men and A Great Cloud of Witnesses*; and directs that it be included as an Appendix in *Lesser Feasts and Fasts 2018*.

EXPLANATION

The collection of Commons is not currently included in *Lesser Feasts and Fasts 2018* and is an invaluable resource for the development of local commemorations. The SCLM therefore recommends the resolution.

A013 A Plan for Clarifying the Calendar of The Episcopal Church

Resolved, the House of ____ concurring, That the 80th General Convention approves a process to establish a “clear and unambiguous” Calendar of the Church, organized as follows:

1. The Calendar of *The Book of Common Prayer*, to include the authorized Principal Feasts, Feasts of Our Lord, Major Feasts, Holy Days, Days of Special Devotion, and saints of the Apostolic Age;

and

2. The Expanded Calendar of Feasts and Fasts, which expands commemorations into the post-apostolic age with authorized feasts and fasts;

And be it further

Resolved, that the following criteria shall be used for commemorations.

- I. The Calendar of *The Book of Common Prayer* (Principal Feasts, Feasts of Our Lord, Major Feasts, Holy Days and Days of Special Devotion):

Received Tradition: Grounded in the witness of Holy Scripture and the received tradition, this Calendar includes Feasts of our Lord, Holy Days, and Days of Special Devotion, as described in “The Calendar of the Church Year” in *The Book of Common Prayer 1979* beginning on page 15. Most of these have been observed ecumenically for centuries.

Extended Tradition: Grounded in the witness of Holy Scripture, this Calendar should be enlarged to diversify the extraordinary, apostolic-age witnesses currently in the tradition; authorized by The Episcopal Church during the process of Prayer Book revision; and possibly including anonymous or pseudonymous, and commonly acknowledged, witnesses whose words or example have formed Christian faith and practice.

Current Use of the Calendar: As described in *The Book of Common Prayer 1979*, Principal Feasts, Sundays and Holy Days have primacy of place in the Church’s liturgical observance.

II. The Expanded Calendar of the Church: *Lesser Feasts and Fasts*, revised and authorized by The General Convention of the Church;

And be it further

Resolved, that the Standing Commission for Liturgy and Music (SCLM) shall evaluate and periodically review the best place to display the Calendar so that it may most effectively support the formation and devotion of the Church, both in consideration of and in conjunction with ongoing revision of *The Book of Common Prayer*;

And be it further

Resolved, that the SCLM makes specific provisions to support and encourage local commemorations as part of the continuing expansion of the Calendar.

EXPLANATION

In Resolution 2018-A065 of the 79th General Convention charged the Standing Commission on Liturgy and Music to "provide the 80th General Convention with a clear and unambiguous plan for a singular calendar of *Lesser Feasts and Fasts*."

This resolution responds to these directions of General Convention.

A014 Additions to the Book of Common Prayer Calendar

Resolved, the House of ____ concurring, That the 80th General Convention direct that in the revision of the Book of Common Prayer, the following apostolic-age saints be added to the Calendar, having already received trial use according to the publications that follow each name and citation.

January 26: Timothy, Titus and Silas, companions of Saint Paul (Acts 16, Epistles to Timothy and Titus); LFF2006, LFF 2018

January 27: Lydia, Dorcas, and Phoebe, witnesses of the faith (Acts 16, Acts 9, Romans 16); GCW 2015, LFF 2018

February 26: The Woman of Samaria, traditionally known as Photini (John 4); LFF2018

July 8: Priscilla and Aquila, co-workers of Paul (Acts 18, Romans 16, 1 Cor 16, 2 Tim 4); LFF 2018

July 29: Mary, Martha, and Lazarus, of Bethany (Luke 10, John 11-12); LFF2006, LFF2018

August 1: Joseph of Arimathea (Matt 27, Mark 15, Luke 23, John 19); LFF2006

August 3: Joanna, Mary, and Salome, Myrrh-Bearing Women (Matt 28, Mark 16, John 19); LFF2018

EXPLANATION

Canon I.1.2(n)(2)v calls on the 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:

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.

The Calendar of the Book of Common Prayer is the appropriate place to commemorate saints of the Apostolic Age. The addition of these names to the Calendar both fulfills the intention of celebrating saints of the Apostolic Age and offers a more diverse body of those remembered.

A015 Authorize Holy Eucharist, Rite II, Prayer C (Expansive Language) for Trial Use

Resolved, the House of ____ concurring, That the 80th General Convention authorize The Holy Eucharist: Rite II, Prayer C, (Expansive Language) in two versions: dialogic and fixed response, for trial use throughout this church as a proposed revision within pages 369 to 372 of the Book of Common Prayer pursuant to Article X(b) of the Constitution; and be it further

Resolved, That the period of trial use for these liturgies shall extend until the completion of the next comprehensive revision of The Book of Common Prayer; and be it further

Resolved, That The Holy Eucharist: Rite II, Eucharistic Prayer C, (Expansive Language) – both versions, be provided to the church at no cost via electronic distribution; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to engage a dynamic equivalence translation of The Holy Eucharist: Rite II, Prayer C – both versions (Expansive Language) into the Spanish, French, and Haitian Creole languages; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to develop a process for evaluation of the ongoing use of The Holy Eucharist: Rite II, Prayer C (Expansive Language) – both versions - among the dioceses and congregations of this church.

EXPLANATION

Resolution 2018-Do78 stated that "The Holy Eucharist: Rite II, Eucharistic Prayer C, be referred to the Standing Commission on Liturgy and Music for possible revision for trial use."

Additionally, the Resolution directed the SCLM to "engage a dynamic equivalence translation of The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language) into the Spanish, French, and Haitian Creole languages."

The proposed texts for Rite II, Eucharistic Prayer C (Expanded Language) can be found in the supplemental materials section of the report to the 80th General Convention of the Standing Committee on Liturgy and Music Subcommittee on The Book of Common Prayer (otherwise known as their "blue book" report), and also as a supporting document to this resolution.

STANDING COMMISSION REPORTS

Standing Commission on Liturgy and Music Subcommittee Reports

Subcommittee for Policy & Evaluation

Subcommittee on the Calendar

Subcommittee on Constitution and Canons

Subcommittee on Formation

Subcommittee on The Book of Common Prayer

Subcommittee on The Book of Occasional Services

Subcommittee on Liturgical Translation

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE FOR POLICY & EVALUATION

Membership

Mrs. Ellen Johnston, <i>Co-Chair</i>	Virginia, III	2021
Ms. Jessica Nelson, <i>Co-Chair</i>	Mississippi, IV	2021
Dr. Michael Boney	Colorado, VI	2021
The Rt. Rev. Terry White	Kentucky, IV	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

Resolution 2018-Do46 Expansive-Language Liturgical Resources

Resolved, That the 79th General Convention authorize continuing use of Enriching Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor; and Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss; and be it further

Resolved, That the 79th General Convention direct the Standing Commission on Liturgy and Music to develop principles for the use of inclusive and expansive language in liturgical texts, to report these principles to the 80th General Convention, and to follow these principles in all revisions of liturgical resources and in the development of any new liturgical resources; and be it further

Resolved, That the 79th General Convention encourage each diocese to identify an individual or body to encourage the development of liturgical texts to provide expansive language resources, particularly resources that reflect the breadth of cultures, languages, and ancestral contexts already represented in The Episcopal Church; and to report on their work to the Standing Commission on Liturgy and Music for inclusion in its report to the 80th General Convention.

Summary of Work

Introduction

The SCLM Sub-Committee on Policy and Evaluation met with the Task Force on Liturgical and Prayer Book Revision Sub-Committee on Expansive and Inclusive Language to formulate principles for the use of inclusive and expansive language in liturgical texts. The following enumerates the work of the sub-committees.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for a report on inclusive/expansive language. The report follows.

Report on Inclusive/Expansive Language

Introduction

- Language is a gift of God. God is one who speaks. God calls all creation into being and gives people language as a way of responding to God and forming community.⁽¹⁾
 - In the context of God-given human freedom, languages develop as cultural products of humanity.
 - Language, while a gift of God, is damaged, finite, and limited. Language has been used for good and for ill throughout the history of the church and the world.
 - Development of liturgical language must enlist the skills of scholars, poets, linguists, musicians, and cultural specialists.
- We seek to maximize rather than erase language from our liturgical lexicon.
 - Language matters. It shapes our sense of reality, and through language we forge and maintain our relationships with God and one another.
 - Expansive Language: Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, Incarnation, and Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.⁽²⁾
 - Inclusive Language: Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being and we affirm our faith in “the communion of saints” as expressed in the Apostles’ Creed.⁽³⁾

- Metaphorical Language: Words and images matter. They shape our perceptions; they can make the difference between forging trust or creating distance. Language changes and grows as the church grows in its understanding and embrace of diverse groups of people.
- The purpose of liturgy is to worship God.
- Worship in the Episcopal Church is not formulated in a vacuum.
- Ecumenical agreements and historical formulations, particularly for baptism, Eucharist, & ministry, are important norms in the work of liturgical revision and creation.⁽⁴⁾
- Liturgical language about Jews should avoid supersessionism and avoid the assumption that the assembly comprises only Gentile Christians.
- The church worships in many languages. The principles outlined in this document are primarily for use in English. Dynamic translations of inclusive and expansive language will require their own application of these principles.

Language About/For God

Expansive Language

- The church continually draws from the vocabulary of the Scriptures, expanding the treasury of language and images in order to proclaim the fullness of the triune God.⁽⁵⁾
- We aim to expand language for God (names, metaphors) that has not been included in our current liturgical language, maximizing/multiplying our liturgy's language for God
 - This includes but is not limited to, drawing language/verbal pictures from Scripture and from the 2,000-year-old textual deposit of Christian liturgy and theology.
 - As the church expands its liturgical language for God, it should attend to imagery that has resonated with different Christian communities, in different times, places, and cultural landscapes.
 - The church recognizes that the Old Testament/Hebrew Scriptures constitutes a majority of our Scripture; i.e., we ought not always default to language drawn from the New Testament.
 - We seek language for God that implicitly acknowledges that all of humanity is created in the image of God, being mindful in particular of the ways that gendered language for God can sometimes imply otherwise.
- Liturgical revision/expansion recognizes that any single given prayer is part of a larger liturgical whole; no single prayer need bear the entire burden for expanding God-language.
- It is especially important that principal liturgies (Holy Baptism and Holy Eucharist, Liturgies of the Word, the Psalter) engage expansive language.

- As we seek such language in principal liturgies, we attend to earlier liturgies that have offered expanded images, e.g. the font as the womb of the church.⁽⁶⁾
- Liturgists ought not presume that there is only one pronoun for God.
- We understand that in using language about God, multiple goods (ethical goods, moral goods, pastoral goods, theological goods, historical goods etc.) are in play, and sometimes these are in tension with each other. Those who craft prayers seek to attend to the assembly, the Bible, creedal statements, etc., and when, in the work of new liturgy, the demands of one of those is in tension with the demands of another, we acknowledge the tension and allow it to be generative.

Language About/For Humanity

Inclusive Language

- Liturgical language for persons should reflect the diversity of all humankind.
- Liturgical language needs to recognize the history and lived experience of each community and the rich diversity that is present in those communities.
- All worshipping communities deserve to name themselves and have their names be honored. For example, a congregation may prefer to be called a church for the “deaf” rather than “hearing-impaired.”
- Prayers and liturgies should strive to avoid instances of cultural appropriation that are insensitive and even experienced as violent to the original culture. When communities do use prayers drawn from other cultures, such use should be sensitive to the original meaning and context.
- As much as possible it is important to avoid binaries as standing for the whole of humanity. For example, “brothers and sisters” may exclude those who are gender-non-binary.

Language Not Referring to God or Humanity

Metaphorical Language (e.g. light, hearing, seeing, standing etc.)

- Those crafting liturgies ought to be attentive to ways liturgical language may have an implicit politics, may unintentionally arrange power, or may imply an anthropology in ways that contradict the Baptismal Covenant.
- e.g., Light vs Darkness, Sight vs Blindness

Conclusion

The transcendent God, who is at the heart of our liturgy and worship, “surpasses all human understanding.”⁽⁷⁾ Our language of worship, therefore, points to and evokes the mystery of God – God whom we cannot fully comprehend or completely imagine, and yet God who is revealed to us in words and images conveyed across “family, language, people, and nation.”⁽⁸⁾ The Church’s liturgical language is by its nature transcultural, contextual, countercultural, and cross-cultural.⁽⁹⁾ And the Church’s liturgical language is biblical, drawing on the stories and images of Scripture. Through expansive, inclusive, and metaphorical language, the Church aims to participate in the mysterious abundance of God and to speak to God in language that might delight the One who delightfully created diversity and abundance.

Resolution 2018-Do40 The Status of Women Church Musicians

Title: Refer a Resolution on the Status of Women Church Musicians

Resolved, That the 79th General Convention directs the Standing Commission on Liturgy and Music to study the status of Women Musicians in the Episcopal Church, specifically considering the following: the status of resources within congregations and dioceses for the development of young musicians, specifically young women musicians; assistance for the encouragement of women who wish to become stipendiary church musicians; what percentage of women are full-time stipendiary musicians compared to men; what percentage of women are found in the final slate of candidates; and what is the percentage of stipendiary women church musicians in other denominations and, if higher, learn from them possible avenues to increase employment of women musicians within the Episcopal Church; and be it further

Resolved, That the 79th General Convention request that the body to which this Resolution is referred to report its findings to the 80th General Convention.

Legislative Action Taken: Referred

Although no action was required of the SCLM, members of the Subcommittee for Policy and Evaluation had a number of discussions with one of the proposers of 2018-Do40, Dr. Nancy Cooper, organist and choirmaster at Church of the Holy Spirit in Missoula, Montana and member of the music faculty at the University of Montana, to discuss the rationale behind the resolution. Those conversations indicated further action was merited.

We ultimately chose to partner with the Association of Anglican Musicians, the professional organization for musicians serving Episcopal churches, to draft a survey gathering data from women musicians serving in the Episcopal Church. This anonymous survey was sent to women members of

AAM and yielded 96 responses. This survey solicited both quantitative data about parishes served as well as narrative data about the hiring processes in which those musicians have participated.

Almost a quarter of survey respondents report incidents in which they believe that they have been discriminated against because of their gender identity. Survey respondents related instances of unfair treatment by hiring committees, compensation and benefit disparity between the respondent and similarly qualified male members of staff once hired, and incidents of sexual misconduct perpetrated against the respondent. It is our hope to compile this data into narrative form and draft an article for the Journal of the Association of Anglican Musicians. The quantitative information is included as a part of this report; the narrative data is not, because several respondents named specific parishes and shared other personal identifying details.

After the completion of this survey, we sought to gather data from Church Pension Group related to the employment of women church musicians in Episcopal Churches, but CPG was unable to furnish us any information at all about the employment of laypersons, reporting to us that they only gather data about the employment of clergy.

End Notes

- (1) Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).
- (2) Adapted from the University of the South School of Theology, “Language Matters” (Advent 2018).
- (3) Ibid.
- (4) World Council of Churches agreed document 1982 <http://bit.ly/35hGNjt>. The Lima Agreement.
- (5) Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).
- (6) See, e.g., Robin M. Jensen, “Mater Ecclesia and Fons Aeterna: The Church and Her Womb in Ancient Christian Tradition.” in Amy-Jill Levine and Maria Mayo Robbins, eds., *A Feminist Companion to Patristic Literature*, ed. (New York: T & T Clark, 2008), 137-53.
- (7) Philippians 4:7.
- (8) Revelations 7:9. Book of Common Prayer 1979 Page 94 Canticle 18.
- (9) “Nairobi Statement on Worship and Culture,” in S. Anita Stauffer, ed, *Christian Worship: Unity in Cultural Diversity* (Geneva: Lutheran World Federation, 1996), 23-28.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE CALENDAR

Membership

The Rev. Susan Anslow Williams, <i>Chair</i>	Michigan, V	2021
Mr. Thomas Alexander	Arkansas, VII	2021
The Rev. Debra Bennett	Ohio, V	2021
The Rev. Canon Robert Hino	Hawaii, VIII	2021
Mr. John Robert	Western Louisiana, VII	2021
Br. Angel Roque, BSG	Southeast Florida, IV	2021
The Rt. Rev. Andrew Waldo	Upper South Carolina, IV	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

The Calendar Committee acts upon resolutions referred to the SCLM by the General Convention, and proposals from individuals or groups during the triennium, concerning commemorations for the Calendar of the Church. The 79th General Convention sent our committee seven such referrals:

- Resolution 2018-C012 Add Origen of Alexandria to the Church Calendar
- Resolution 2018-C046 Commemorating Appleton Deaconesses
- Resolution 2018-C055 Commemoration of Father Paul Wattson
- Resolution 2018-C058 Add The Rev. Frederick B. "Ted" Howden Jr. to LFF, 2018
- Resolution 2018-C065 Include The Reverend John Edwin Culmer in Feast/Fast Calendar
- Resolution 2018-D012 Add the Four Chaplains of the USAT Dorchester to the Church Calendar
- Resolution 2018-A067 Propose Additional Optional Fast Days for Lesser Feasts and Fasts

The Convention also asked us to prepare a plan for unifying and clarifying the Calendar in the future, in Resolution 2018-A065 Authorize Lesser Feasts and Fasts 2018. The SCLM later received four proposals for new commemorations during the triennium, and three requests to edit existing commemorations. This work is also part of our Committee's mandate.

Summary of Work

INTRODUCTION

Members of the Calendar subcommittee of SCLM met over Zoom every-other-month, in addition to the full SCLM sessions. Our work during the triennium was divided into three projects:

1. Perfecting *Lesser Feasts and Fasts 2018*, which was approved for trial use by the 79th General Convention, by considering new commemorations referred to the SCLM by General Convention, and several proposed commemorations and updates sent to the SCLM during the triennium;
2. Providing congregations and dioceses with additional support for developing local commemorations, which is normally a prerequisite for inclusion in the church-wide calendar;
3. Proposing a plan for the future development of the Calendar of the Church that provides a more unified approach to its major and optional observances [2018-A065]; this plan taking effect through the ongoing revision of the Book of Common Prayer.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for certain commemorations to be included in LFF as well as a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.

Lesser Feasts and Fasts (2018) Revision

Committee: Susan Anslow Williams, Stannard Baker, Paul Fromberg. Consultants: Julie Groce, Shannon Johnston, Keith McCoy, Bradley Arthur Peterson, Geraldine Swanson, members of the “Prayer Book Revision: Discussion and Debate” group on Facebook.

As a core component of its mandate (Canon I.1.2.v) SCLM is asked by every General Convention to consider new commemorations for the church-wide calendar. Since 2003, previous Conventions had directed that the church-wide Calendar reflect the diversity of persons and groups within the Episcopal Church.

The volumes *Holy Women, Holy Men* (2012) and *A Great Cloud of Witnesses* (2015) offered the Church a breadth of optional commemorations, asking for feedback from congregations, dioceses, and worshipping bodies of the Church.

The result was *Lesser Feasts and Fasts 2018*, approved for trial use in the triennium 2018-2021. This volume includes many commemorations from *A Great Cloud of Witnesses* and suggested a two-tier approach to assist in deciding which of commemorations to observe. Those listed on pages 31-42 of *Lesser Feasts and Fasts 2018*, as prepared for the 79th General Convention, were still in development as “local” commemorations which had not yet met all the criteria for calendar inclusion, described in the section “Principles of Revision.”

The SCLM was asked by the 79th General Convention to clarify these and other issues arising from multiple versions of the calendar over the years, and the rapidly-growing number of commemorations. Informal surveys conducted via Facebook confirmed a broad range of Calendar usage, appreciation, and confusion among Episcopalians “in the pews.”

For the triennium 2021-2024, SCLM recommends the continued use of *Lesser Feasts and Fasts 2018* without the second list of Supplemental/Local Commemorations; and revised by this 80th General Convention as follows in our report.

Responding to General Convention: Fast Days

The SCLM was also asked to propose some additional Fast days (2018-A067). We considered several possibilities for commemorating tragic events or historic injustices with a liturgical fast corresponding to a particular date. However, we did not reach a consensus on what such a service would look like, based on the variety of traditions in the Church; nor whether a scheduled fast, beyond those already listed in the BCP, was helpful to the worship and formation of the Church. Provision is made (BCP page 13) for bishops to appoint special days of fasting in response to a particular situation, and this seemed the most helpful way to address the request. In addition to consulting their diocesan Liturgy Commissions, bishops can request materials from the SCLM to meet their needs.

2018-A067 Propose Additional Optional Fast Days for Lesser Feasts and Fasts Church

No action was taken at this time.

Responding to General Convention: New Commemorations

The SCLM was tasked by the 79th General Convention to consider the following persons for inclusion in the Church’s Calendar and the next edition of *Lesser Feasts and Fasts*:

- Origin of Alexandria (2018-C012)
- Dorothy Day (2018-C027)

- Appleton Deaconesses (2018-Co46)
- Paul Wattson (2018-Co55)
- Frederick B. Howden, Jr (2018-Co58)
- John Edwin Culmer (2018-Co65)
- Chaplains of the USAT Dorchester (2018-Do12)

During the triennium, four commemorations were sent to us for consideration:

- Simeon Bachos the Ethiopian Eunuch
- Ida B. Wells-Barnett
- Peter Quire
- Brother Roger Schutz

As the Calendar Committee researched the proposed commemorations, we discovered that in many cases, one or more of the criteria for churchwide calendar inclusion had not been met. We have clarified those criteria slightly in the Resolution A010 Lesser Feasts and Fasts Principles of Revision; the new content does not differ significantly from the set last approved by General Convention in 2009 and published in *Holy Women, Holy Men*.

2018-Co12 Add Origen of Alexandria to the Church Calendar

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co27 The Celebration of the life and work of Dorothy Day, Christian Activist

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co55 Commemoration of Father Paul Wattson

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co65 Resolution Include The Reverend John Edwin Culmer in Feast/Fast Calendar

After careful consideration by the SCLM, this resolution was Rejected.

2018-Do12 Add the Four Chaplains of the USAT Dorchester to the Church Calendar

After careful consideration by the SCLM, this resolution was Rejected.

Additionally, Ida B. Wells-Barnett, Peter Quire, and Roger Schutz, did not meet the criteria and we have not furthered these proposals.

2018-Co46 Commemorating Appleton Deaconesses

After careful consideration by the SCLM, a substitute resolution is being proposed to replace 2018-Co46 (see the resolution "A008 Additional Calendar Commemorations").

2018-Co58 Add The Rev. Frederick B. "Ted" Howden Jr. to LFF, 2018

After careful consideration by the SCLM, a substitute resolution is being proposed to replace 2018-Co58 (see the resolution "A008 Additional Calendar Commemorations").

New Commemorations

We propose three new commemorations to the Calendar:

- Simeon Bachos, the Ethiopian Eunuch, August 27
- Episcopal Deaconesses, September 22
- Frederick Howden, Jr., December 11

The Ethiopian Eunuch, by tradition named Simeon Bachos

In response to the urging of the 76th General Convention (2009) that, "Attention should also be paid to gender and race, to the inclusion of lay people (witnessing in this way to our baptismal understanding of the Church), and to ecumenical representation;" the SCLM was enthusiastic to receive a proposal for inclusion of the Ethiopian Eunuch, first African Christian, whose story is told in Chapter eight of the Acts of the Apostles.

Deaconesses of the Episcopal Church

A commemoration of the Appleton Deaconesses had been referred to the SCLM by the 79th General Convention (2018-Co46), and the criteria for adding them to the church-wide calendar have been met. Early in the triennium, the SCLM received word that additional resolutions to honor the life and work of the deaconesses of the Episcopal Church were being developed for the 80th General Convention. When asked to support work on separate observances for several organizations related to this historic ministry, the SCLM decided that a combined day would have more impact for modern understanding of the deaconess movement.

SCLM member Stannard Baker was commissioned to bring this idea to the annual meeting of Archdeacons and other Deacon Leaders, in early March of 2020. Those in attendance were enthusiastically in support and as a result, a workgroup was formed with three deacon members: Geraldine Swanson, Keith McCoy, and Stannard Baker, facilitator; one priest, Susan A. Williams, chair of the Calendar subcommittee of SCLM; Julie Groce, Missioner, Appleton Episcopal Ministries; and Bradley A. Peterson, church historian and professor in the College of Deacons in the Diocese of California.

The workgroup met over Zoom four times to create collects, propers, background information, and a historical record of the deaconess movement; as well as a chronology of the various deaconess houses and ministries. Most of the abundant and inspiring information gathered by the workgroup will have to be shared online or in future publications, to maintain the succinct biographical format of *Lesser Feasts and Fasts*.

Military Chaplains killed in service

The Rev. Frederick B. "Ted" Howden, Jr. was referred to the SCLM for calendar inclusion (2018-Co58, and the criteria have been met. Recognizing that the Church sends military chaplains around the world to serve in a variety of dangerous situations, surely other heroic men and women are being remembered by Episcopalians. With the support of the Bishop of the Armed Forces, the Right Rev. Carl Wright, the new commemoration of Frederick Howden includes the option for local additions of names.

These three commemorations are proposed for trial in proposed resolution Aoo8 "Additional Calendar Commemorations".

Revision of Existing Commemorations

During the triennium, the SCLM was asked to update the following commemorations with improved biographical materials and, if needed, propers. The following were prepared or edited by the Calendar Committee and can be found in the resolution A009 "Revision of Existing Calendar Commemorations."

- Absalom Jones, February 13, update biography
- Maryam of Qidun, October 29, update biography, collect and propers
- The Martyrs of Japan, February 5, update biography
- William Porcher DuBose, August 18, removal from the calendar following historical research

Revision of the commemorations of Absalom Jones, Maryam of Qidun, and the Martyrs of Japan

During the triennium, the SCLM was asked to update these commemorations with improved biographical materials and, as needed, proper. These updates were prepared or edited by the Calendar Committee. The new entries are found in the body of the proposed resolution.

Removal of William Porcher DuBose from the calendar following historical research

The 76th General Convention adopted criteria for inclusion in the Calendar of the Church Year, including that “those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God’s people for the sake, and after the example, of Jesus Christ.”

The Standing Commission on Liturgy and Music has received comment from the Church raising the concern that William Porcher DuBose embraced views antithetical to the Gospel and in contradiction to the Church’s promise to strive for justice and peace and respect the dignity of every human being.

DuBose directly benefited from the fact that his family were slaveholders in Fairfield County, South Carolina; in 1860, his father enslaved 204 persons. DuBose was a combat officer in the Confederate army and chaplain in the Confederate Arm, taking up arms to defend slavery, at one point commanding a regiment that participated in the invasion of Maryland (William Porcher DuBose, *Turning Points in My Life* [London, 1912], p. 34-35). He later resigned his commission to become a chaplain in the Army of Northern Virginia. He continued to hold and publish white supremacist views after the war, as late as 1914, and long after the war he remained unrepentant for the South’s slaveholding past. He also perpetuated the myth of the “Lost Cause” in his secular writings. In unpublished portions of his memoirs, DuBose described the formation of the terrorist group the Ku Klux Klan in the post-war period thus: “The condition of things just compelled some such organization as the Ku Klux Klan. It was an inspiration of genius—the most discreet and successful management of the situation that could have been devised” (William Porcher DuBose *Reminiscences*, p. 139-140, #1006-z, Southern Historical Collection, The Wilson Library, University of North Carolina at Chapel Hill). Long after 1865, DuBose clung to the ideology of the slaveholding Confederacy.

As the Church continues to strive against white supremacy and the sin of racism, we must not raise as examples of heroic service those who in their lives actively worked to devalue whole classes of human persons. By telling the truth about racism and acting to delegitimize those who perpetuate racism, Christians can continue to fulfill the high call of the Gospel to walk in the love of Christ, the justice of God, and the conviction of the Holy Spirit.

Principles of Revision

During the 2018-2021 triennium, the SCLM studied the criteria for inclusion in the calendar of the church year authorized by Resolution 2009-A098. The Commission concluded that these criteria need to be edited for the sake of clarity and to emphasize the development of local commemorations in parishes and dioceses across the church. These principles are also offered in response to General Convention's charge to the SCLM in Resolution 2018-A065 that the SCLM propose "a clear and unambiguous plan for a singular calendar of *Lesser Feasts and Fasts*." The Commission proposes the following principles of revision to guide the choices that the church makes in adding commemorations to the Calendar.

The qualifications and benchmarks for inclusion in the church calendar are as follows.

1. **Christian Discipleship:** Christian witness resulting in death, precious in God's sight, is the ultimate witness to the power of the Resurrection. The Expanded Calendar therefore commemorates the completion in or by death of a particular Christian's faithfulness to baptismal life in Jesus Christ. Baptism is a necessary prerequisite for inclusion in the Calendar.
2. **Significance:** The Expanded Calendar commemorates those who were, in their lifetime, extraordinary, even heroic servants of God and God's people for the sake, and after the example, of Jesus Christ. The Expanded Calendar may also commemorate persons whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God. It commemorates those whose lives, in varied ways, revealed Christ's presence in, and Lordship over, all of history, and who continue to inspire us as we carry forward God's mission in the world. It includes persons who remind us of our participation in the great cloud of witnesses and membership in a timeless community of prayer.
3. **Memorability:** The Calendar includes those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Episcopal Church today. In order to celebrate the whole history of salvation, it is important also to include those "whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church" (Thomas Talley).
4. **Range of Inclusion:** The Calendar especially includes Episcopalians and other members of the Anglican Communion. The Calendar seeks to represent the full breadth and depth of the

Body of Christ, focusing on principles of Christian witness and discipleship, and honoring the movement of the Holy Spirit in the establishment of local observance.

5. Local Observance: Before a commemoration is included in the Calendar, proposers must establish that significant, enduring local and regional commemoration in corporate worship exists.
6. Perspective: The passage of time permits the testing, endurance and flowering of Christian witness. The norm is that the Expanded Calendar will include a person only after two generations or fifty years have elapsed since that person's death. Exceptions will be rare.
7. Distribution of Commemorations: Normally, joint commemoration will arise from shared Christian witness or date of death. In some cases, unrelated commemorations will occur on the same date. In the observance of lesser feasts, the preference of the local community may be exercised.
8. Liturgical Use: Scriptures and Collects appointed for Expanded Calendar commemorations are intended for use in the Eucharist, Daily Office, or personal devotions.

The process for including the commemoration of Óscar Romero (March 24) demonstrates how the Principles of Revision can be used for inclusion in the Calendar of the Church Year.

1. Historicity – Óscar Romero's life was a witness to the Gospel of Christ in his teachings and actions. He wrote and preached about human rights and openly spoke out against oppression, even in the face of the oppressors. His witness is well documented in both the church and secular press.
2. Christian Discipleship – Óscar Romero was the Archbishop of the Archdiocese of San Salvador of the Roman Catholic Church. In this office he lived the truth of the gospel in both word and deed.
3. Significance – Throughout Óscar Romero's ministry, he committed himself to working for and serving the poor and the disenfranchised, especially those who were ignored or oppressed by the powers engaged in the Salvadoran civil war. He also advocated for the oppressed by working with the poor in his community and shared his experience with Pope John Paul II when Romero visited Rome in 1979.
4. Memorability – Óscar Romero's life teaches Episcopalians the global reach of the gospel, that there are witnesses in the Church apart from the United States. His witness shows that communities of Christians worldwide struggle with their faith in the face of oppression. Many leaders continue to fight for human rights and representation in their communities.

Since Romero's death, he has not been forgotten by communities in El Salvador or by those communities of Salvadorans abroad, including in the Episcopal Church.

5. Range of Inclusion – Óscar Romero used his position of influence as a Roman Catholic bishop to fight for all of the communities that were being oppressed during the Salvadoran civil war, regardless of affiliation with a specific community. His example exemplifies Jesus' mission to welcome all into the Way of Love.
6. Local Observance – Newspapers and other testimonies show that immediately following Óscar Romero's assassination, he was proclaimed as "Saint Romero," His life continued to inspire Christians within El Salvador. Within the Anglican Communion, Romero was memorialized in 1998 as one of the 20th-century martyrs displayed on the Great West Door of Westminster Abbey. Many congregations around the United States recognized and venerated Romero. Some newer congregations use San Romero as their patron saint and did so well before the Roman Catholic Church moved to canonize him. Romero was one of the proposed additions to the Church Calendar in 2006 for trial use, according to Resolution 2006-A063, and he was included in the publication of Holy Women, Holy Men after being approved in 2009 in General Convention Resolution 2009-A095.
7. Perspective – Óscar Romero was martyred in 1980, and he has been remembered to a great extent since the day of his death. His life, martyrdom, and series of commemorations became the backdrop for his inclusion in the Church Calendar despite being proposed in The Episcopal Church only 26 years after his martyrdom. And in accordance with the ancient practice of the Church, martyrs may be added to the sanctoral cycle shortly after their deaths.
8. Distribution of Commemorations – This criterium is not relevant to this commemoration.
9. Liturgical Use – Romero's commemoration is kept by individuals and in congregations, both in the Daily Office and the weekday celebration of the Holy Eucharist.

Local Calendars and Memorials

Committee: Thomas Alexander, Susan Anslow Williams, Debra Bennett, Robert Hino, Ellis Montes, John Robert. Consultants: Jemonde Taylor, Nan Peete.

The earliest, liturgical recognition of an extraordinary witness to Jesus Christ happens at the local level. The impact of an individual Christian is felt, recorded, and retold by those who knew them best; and from these recollections, a liturgical commemoration might begin to take shape. The SCLM

reaffirms that the local process is both vitally important and under-supported by the Church. Therefore, in this triennium, the Calendar Committee has collected materials to help congregations celebrate their saints. A “case study” of how commemorations develop are offered below to illustrate.

Process and Guiding Questions for Developing Local Commemorations

The SCLM recommends the following process as local worshipping communities begin to identify local exemplars of Christian discipleship and offers its assistance to those crafting liturgies of commemoration.

Crafting Liturgical Commemorations

History demonstrates that liturgical commemorations originate in the local community. Indeed, all proposed additions to the Calendar of the Church ought to begin as local commemorations. Included below is a process for developing such local observances, as well as some guiding questions that might help the local community through the process.

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

While these guidelines are general in nature, and not exhaustive in scope or situation, this process is suggested for initiating local, diocesan, or regional memorials.

1. Establishment: A congregation, diocese, other community or organization establishes a commemoration for a specific person/occasion, on a specific day.
 - Who/what is being commemorated? Why is this commemoration beneficial to the local community’s liturgical life? What would be lost if the commemoration were not observed? (See the most recent set of criteria for inclusion in the Calendar of the Church; and the set of Holy Days, BCP p. 16, that take precedence on their dates.)
2. Collects and Readings: A collect and readings from the Common of Saints are chosen and used. Perhaps a new collect may be composed, and a new collection of readings assigned

for use in the commemoration. The Standing Commission on Liturgy and Music and local diocesan liturgical bodies are available for consultation.

- How might selections from Holy Scripture and the chosen, or new, collect communicate the reason for observing the commemoration? What selections of Holy Scripture will help the congregation to better understand the commemoration? What do we need to pray for in the collect to better understand the commemoration?
3. Observance: The congregation, diocese, province, or organization proceeds to annually observe the commemoration in their regular liturgical life.
- How might you invite others to join the celebration? Does it make sense to invite the local community? Nearby congregations? The diocese? The province?
4. Evaluation: The local community should engage in ongoing evaluation of the commemoration. The evaluation should include conversation with members of the community and with participants in the observance. Earlier steps should be revisited if necessary.
- How has your thinking in previous steps evolved through your observance of the commemoration? What have you learned? What feedback have you received? What has surprised you as you've observed the commemoration? To what extent has the local community embraced the observance? Does anything need to change? How might the readings and collect need to be adapted?
5. Wider Recognition: Those interested in promoting a wider commemoration then begin to share the developed materials with others, suggesting that they also adopt the commemoration. If at some time it is desired to propose it for optional observance by the wider Church, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the General Convention.
- Why should the commemoration be observed by the wider Church? What would the wider Church lose if it did not observe this commemoration? How would this commemoration strengthen or balance the Calendar of the Church? (See the most recent set of criteria for inclusion in the Calendar of the Church.)

Some commemorations, perhaps many, will remain local, diocesan, or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved

and faithful witnesses to Christ. Regardless of local or Church-wide use, The Book of Common Prayer welcomes regular, local commemorations in the liturgical life of the Church.

An Illustration of a Locally-developed Commemoration

The Brilliant Blackness of the Sanctoral Cycle, by The Reverend Jemonde Taylor, Rector, Saint Ambrose Episcopal Church, Raleigh, N.C.

The black sanctoral cycle affirms the important religious contributions and essential membership of black people in the cloud of witnesses. Saint Ambrose Episcopal Church, Raleigh, N.C. serves as a touchpoint for that reality through its worship and education practices with intentional commemoration/veneration of black people in the sanctoral cycle.

The sacred dance between icons and pilgrimage serves as the vehicle through which veneration occurs. Icons of three black Episcopal saints with connections to Saint Ambrose hang in the transept: Blessed Anna Julia Cooper [Calendar observance on February 27]; Blessed Henry Beard Delany [April 14]; and Blessed Pauli Murray [July 1]. Blessed Cooper and Blessed Delany are buried within three miles of the church. In 1978, Blessed Murray preached and celebrated Eucharist at Saint Ambrose to a crowd of nearly 300. The congregation gathers on the Wednesday closest to each feast day for a Healing Eucharist and to caravan to their gravesites with the icon in the lead car. We gather around the gravesite with someone holding the icon near the headstone and we offer prayers. Blessed Delany's great-granddaughter traditionally holds his icon.

Saint Ambrose celebrates other black saints throughout the year with special worship services: Blessed Martin Luther King, Jr. [January 15]; Blessed Absalom Jones [February 13]; Saint Monnica [May 4]; Saint Augustine of Hippo [August 28]. We sing hymns dedicated to the saints from the *Lift Every Voice and Sing II: An African-American Hymnal*. Our intercessory prayer ministry bears the name of Blessed Absalom. An icon of him is affixed to our prayer roll box where parishioners leave prayer requests. Ushers process this box to the altar along with the Communion vessels each Sunday. Included in our commemorations is celebration of our patron saint's feast day (December 7).

The church's needlepoint ministry continues to make altar kneelers of black saints including Saint Augustine, Saint Monnica, Blessed Cooper, Blessed Delany, and Blessed Murray.

Clarifying the Calendar of the Church

Membership: Thomas Alexander, Susan Anslow Williams, Debra Bennett, Angel Roque, Andrew Waldo.

Through resolution 2018-A065, the 79th General Convention called the SCLM to:

Provide the 80th General Convention with a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts; and

Respond to the stated desire to increase the diversity of saints, by authorizing for trial use the diverse commemorations collected in *Lesser Feasts and Fasts 2018* and *A Great Cloud of Witnesses* (2015), in addition to the most recent Calendar fully authorized by General Convention in *Lesser Feasts and Fasts 2006*.

The Future of the Church's Calendar

This report and its recommendations address both intentions of 2018-A065's mandate. However, implementation would happen within the revision of The Book of Common Prayer, and not appear until the next iteration of the Calendar of the Church. In other words, the Calendar within the current Book of Common Prayer (pages 19-30) would not be changed should the 80th General Convention support our resolutions.

Background: In 1976 the General Convention integrated the commemoration dates of saints listed in Lesser Feast and Fasts published in the Calendar of Feasts of our Lord and other Major Feasts/Holy Days in the Proposed Book of Common Prayer, pages 15-33. Since that time, the list of other commemorations has continually evolved, expanded, and diversified.

The sheer volume of resulting commemorations, as well as continuing efforts to expand them, has created a pressing need for “a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.”

Toward achieving this goal, the SCLM has found it helpful:

1. To articulate corporate and personal contexts of calendar use, and how changes in the presentation of these commemorations might simplify and strengthen their use. Recognizing various approaches to Christian formation in scriptural devotion and study, this response prioritizes the Book of Common Prayer Calendar as the primary source for in-course devotion and study of scripture; and the Expanded Calendar of Lesser Feasts and Fasts as the primary source for reflection on post-apostolic witness and history.
2. To articulate below a rationale for including only Feasts of our Lord and Major Feasts/Holy Days within the Book of Common Prayer, and to place all other approved commemorations in Lesser Feasts and Fasts.

3. To clarify the criteria for inclusion of commemorations in Lesser Feasts and Fasts, with particular emphasis on local/regional commemoration; and to propose, generally, extending the Book of Common Prayer “Major Feasts” strategically, to include greater gender and ethnic diversity while maintaining biblical criteria for these feasts.

Corporate and personal contexts of calendar use

Common Prayer

In our *faith*, “common prayer” describes the shared historical events and spiritual persons we commonly recognize as seminal, formative, and generative—most notably within the Bible’s prophetic, historical, and wisdom literature culminating in the life, work, suffering, death and resurrection of Jesus Christ. The commonality of these events and persons reaches across ecumenical boundaries.

In our *tradition*, “Common Prayer” also describes the shared prayer and liturgical order of the gathered Anglican assembly across time (*chronos* and *kairos*), life (given and experienced), and space (geography, movement, and architecture). The Book of Common Prayer Calendar emphasizes Principal Feasts, Feasts of our Lord, and Holy Days which are acknowledged broadly and ecumenically, rooted in biblical and apostolic times. Since 1976 the Calendar has also included, de-emphasized but present, commemorations of both commonly- and less-broadly-acknowledged post-apostolic events and persons.

Corporate prayer

Here, “Corporate prayer” represents both the larger sense, above, of transcendent Common prayer and the more localized sense of a particular people gathering in particular places at particular times.

In the former sense, corporate commemorations include persons and events that clearly evoke the larger and more seminal narrative of faith in Jesus Christ. In the latter sense, corporate commemorations represent more localized experiences and more particular and important doctrinal or spiritual developments or contributions to the Church’s ongoing, post-apostolic narrative of God’s mission in human history.

Personal prayer

“Personal prayer” represents the use of commemorations in forming and informing our individual disciplines and rules of life, within which we discover and embrace a procession of persons whose examples direct and form our personal paths on Jesus’ Way of Love.

Whether Common, corporate, or personal, these commemorations call us into relationship with particular witnesses to Christian faith whose real lives in real places at real times were extraordinary or exemplary. They teach us real-life “details” in our call to discipleship—personal, missional, doctrinal, spiritual, mystical, and ecclesiastical.

A Calendar Taxonomy

The Book of Common Prayer Calendar

Following the above approach suggests that the Book of Common Prayer Calendar, expanded to include more diversity within the biblical and apostolic frame, should stand alone as a galvanizing and common statement about first principles and persons in Christian faith and Anglican practice. It thus becomes an ecclesiastical expression that “This is the fundamental story upon which our lives are grounded.”

In this taxonomy, the Book of Common Prayer Calendar would only include Principal Feasts, Feasts of Our Lord, other Major Feasts and Holy Days, and, in the Eucharistic and Office Lectionaries, the more generalized Common of Saints, Various Occasions and Days of National Observance.

Expanded Calendar of Lesser Feasts and Fasts

Post-Apostolic feasts and fasts would all be gathered into the Expanded Calendar, known since 1963 as *Lesser Feasts and Fasts*, with the revised criteria and required disciplines in selecting commemorations. The Expanded Calendar would serve the Church as a resource for:

1. Optional observances in corporate prayer—Eucharist, Office, or informal—subject to Book of Common Prayer rubrics;
2. Topical or special observances in corporate gatherings, retreats, conferences, etc., subject to Book of Common Prayer rubrics;
3. Aids in personal devotion and practice; and
4. Observances and tools for teaching and formation.

Conclusion

Separating the Book of Common Prayer Calendar and the post-apostolic Expanded Calendar (*Lesser Feasts and Fasts*) creates a prioritized, structural clarity for Episcopalians at all levels of engagement in understanding how and why Jesus is “the pioneer and perfecter of our faith.” Proclaiming, studying, praying, and learning how to interpret Holy Scripture, Sundays using the Revised Common

or BCP Lectionary and during the week with in-course Daily Office readings, grounds the community in its basic story. Through the observance of major and lesser feasts in personal, local or broader observances, the community is formed by particular witnesses throughout history to that basic faith and story—whether that takes place in special Eucharistic and community observances, or as adjunctive reflections in personal devotions.

The apostolic witness represented in the Book of Common Prayer Calendar may be expanded in gender and ethnic diversity, recognizing that such diversity is, by definition, limited to ethnicities present within the biblical narrative itself. With the clarification of criteria, described below, further diversification of the Expanded Calendar can proceed accordingly.

Recommendations for Publication

In light of ongoing liturgical revision, the SCLM recommends publishing the Calendars and Lectionaries together, bound as a separate unit entirely, entitled “The Calendar of the Church,” with major divisions for The Book of Common Prayer and for Expanded Calendar: Lesser Feasts and Fasts. Prefatory material should articulate intended usages and the different canonical priorities and requirements for each Calendar. SCLM also envisions the inclusion of resources and commentary to support local commemoration of faithful witnesses.

Proposed resolutions

A007 Authorize Lesser Feasts and Fasts 2018

A008 Additional Calendar Commemorations

A009 Revision of Existing Calendar Commemorations

A010 Lesser Feasts and Fasts Revision Principles

A011 Develop Local Commemorations

A012 Commons for Local Calendar Commemorations

A013 A Plan for Clarifying the Calendar of The Episcopal Church

A014 Additions to the Book of Common Prayer Calendar

Supplemental Materials

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1. [Proposed Calendar of the Church, Including Lesser Feasts and Fasts 2018 / 2021](#)
2. [Three New Calendar Commemorations - Biographies](#)

Proposed Calendar of the Church, Including *Lesser Feasts and Fasts 2018 / 2021*

JANUARY

- 1 THE HOLY NAME OF OUR LORD JESUS CHRIST
- 2 Gregory of Nazianzus, Bishop and Theologian, 389
- 4 Elizabeth Ann Seton, Monastic and Educator, 1821
- 5 Sarah, Theodora, and Syncletica of Egypt, Desert Mothers, 4th – 5th century
- 6 THE EPIPHANY OF OUR LORD JESUS CHRIST
- 8 Harriet Bedell, Deaconess and Missionary, 1969
- 9 Julia Chester Emery, Missionary, 1922
- 10 William Laud, Archbishop of Canterbury, 1645
- 12 Aelred, Abbot of Rievaulx, 1167
- 13 Hilary, Bishop of Poitier, 367
- 14 Richard Meux Benson, Priest; and Charles Gore, Bishop, 1915 and 1932
- 17 Antony, Abbot in Egypt, 356
- 18 THE CONFESSION OF SAINT PETER THE APOSTLE
- 19 Wulfstan, Bishop of Worcester, 1095
- 20 Fabian, Bishop and Martyr of Rome, 250
Richard Rolle, 1349, Walter Hilton, 1396, Margery Kempe, c. 1440, Mystics
- 21 Agnes and Cecilia of Rome, 304 and c. 230, Martyrs
- 22 Vincent, Deacon of Saragossa and Martyr, 304
- 23 Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Florence Li Tim-Oi, Priest, 1992
- 25 THE CONVERSION OF SAINT PAUL THE APOSTLE
Gregory of Nazianzus, see January 2
- 26 Timothy, Titus, and Silas, Companions of Saint Paul
- 27 John Chrysostom, Bishop of Constantinople, 407
- 28 Thomas Aquinas, Friar and Theologian, 1274
- 29 Andrei Rublev, Monk and iconographer, 1430
- 31 Marcella of Rome, Monastic and Scholar, 410

FEBRUARY

- 1 Brigid of Kildare, (also known as Bride), Monastic, 523
- 2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
- 3 Anskar, Archbishop and Missionary, 865
- 4 Cornelius the Centurion
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Masemola, Martyr, 1928
- 5 The Martyrs of Japan, 1597
Agatha of Sicily, Martyr, 251
- 8 Bakhita (Josephine Margaret Bakhita), Monastic, 1947
- 10 Scholastica, Monastic, 543
- 11 Theodora, Empress, c 867
- 13 Absalom Jones, Priest, 1818
- 14 Cyril and Methodius, Missionaries to the Slavs, 869, 885
- 15 Thomas Bray, Priest and Missionary, 1730
- 17 Janani Luwum, Archbishop and Martyr, 1977
- 18 Martin Luther, Theologian, 1546
- 19 Agnes Tsao Kou Ying, 1856; Agatha Lin Zhao, 1858; and Lucy Yi Zhenmei, Martyrs, 1862
- 20 Frederick Douglass, Prophetic Witness, 1895
- 22 Margaret of Cortona, Monastic, 1297
- 23 Polycarp, Bishop and Martyr of Smyrna, 156
- 24 SAINT MATTHIAS THE APOSTLE
- 25 Photini (The Samaritan Woman), c. 67
- 27 George Herbert, Priest, 1633
- 28 Anna Julia Haywood Cooper, 1964, and Elizabeth Evelyn Wright, 1904, Educators

MARCH

- 1 David, Bishop of Menevia, Wales, 544
- 2 Chad, Bishop of Lichfield, 672
- 6 John and Charles Wesley, Priests, 1791, 1788
- 7 Perpetua and Felicity, and their Companions, Martyrs, 202
- 9 Gregory, Bishop of Nyssa, 394
- 10 Harriet Ross Tubman, Social Reformer, 1913 [her own date]
- 12 Gregory the Great, Bishop of Rome, 604
- 13 James Theodore Holly, Bishop, 1911

- 15 Vincent de Paul, Priest and Louise de Marillac, Vowed Religious, 1660
- 17 Patrick, Bishop and Missionary of Ireland, 461
Cyril, Bishop of Jerusalem, 386
- 19 SAINT JOSEPH
- 20 Cuthbert, Bishop of Lindisfarne, 687
- 21 Thomas Ken, Bishop of Bath and Wells, 1711
Thomas Cranmer, Archbishop and Martyr, 1556
- 22 James De Koven, Priest, 1879
- 23 Gregory the Illuminator, Bishop of Armenia, 332
- 24 Oscar Romero, Archbishop, 1980, and the Martyrs of El Salvador
- 25 THE ANNUNCIATION
- 26 Harriet Monsell, Monastic, 1883
- 27 Charles Henry Brent, Bishop, 1929
- 28 James Solomon Russell, Priest, 1935
- 29 John Keble, Priest, 1866
- 31 John Donne, Priest, 1631

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- 1 Frederick Denison Maurice, Priest, 1872
- 2 James Lloyd Breck, Priest, 1876
- 3 Richard, Bishop of Chichester, 1253
Mary of Egypt, Hermit, c. 421
- 4 Martin Luther King, Jr., Civil Rights Leader and Martyr, 1968
- 6 Pandita Mary Ramabai, Prophetic Witness and Evangelist, 1922
- 7 Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925
- 8 William Augustus Muhlenberg, Priest, 1877
- 9 Dietrich Bonhoeffer, Theologian and Martyr, 1945
- 10 William Law, Priest, 1761
- 11 George Augustus Selwyn, Bishop, 1878
- 14 Zenaida, Philonella, and Hermione, Physicians, c 100
- 15 Damien, Priest, 1889; and Marianne Cope, 1918, Monastic
- 16 Peter Williams Cassey, Deacon, 1917, and Annie Besant Cassey, 1875
- 17 Kateri Tekakwitha, Prophetic Witness, 1680
- 19 Alphege, Archbishop of Canterbury and Martyr, 1012

- 21 Anselm, Archbishop of Canterbury, 1109
- 22 Hadewijch of Brabant, Poet and Mystic, 1109
- 23 Toyohiko Kagawa, Prophetic Witness in Japan, 1960
- 25 SAINT MARK THE EVANGELIST
- 27 Zita of Tuscany, Worker of Charity, 1271
- 29 Catherine of Siena, Mystic, 1380

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- 1 THE APOSTLES SAINT PHILIP AND SAINT JAMES
- 2 Athanasius, Bishop of Alexandria, 373
Elisabeth Cruciger, Poet and Hymn Writer, 1535
- 4 Monica, Mother of Augustine of Hippo, 387
Martyrs of the Reformation Era
- 7 Harriet Starr Cannon, Monastic, 1896
- 8 Dame Julian of Norwich, Monastic, c. 1417
- 11 Johann Arndt, 1621; and Jacob Boehme, 1624, Mystics
- 13 Frances Perkins, Prophetic Witness, 1965
- 15 Pachomius of Tabenissi, Monastic, 348
- 17 Thurgood Marshall, Public Servant, 1993
- 19 Dunstan, Archbishop of Canterbury, 988
- 20 Alcuin of York, Deacon and Abbot of Tours, 804
- 21 Lydia of Thyatira, Coworker with Paul
- 22 Helena of Constantinople, Protector of Holy Places, 330
- 24 Jackson Kemper, Missionary Bishop, 1870
- 25 Bede, Priest and Monk of Jarrow, 735
- 26 Augustine, First Archbishop of Canterbury, 605
- 28 Mechthild of Magdeburg, Mystic, c 1282
- 31 THE VISITATION OF THE BLESSED VIRGIN MARY

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- 1 Justin, Martyr at Rome, 167
- 2 Blandina and her Companions, The Martyrs of Lyons, 177
- 3 The Martyrs of Uganda, 1886
- 4 John XXIII (Angelo Giuseppe Roncalli), Bishop of Rome, 1963

- 5 Boniface, Archbishop of Mainz, Missionary and Martyr, 754
- 8 Melania the Elder, Monastic, 410
- 9 Columba, Abbot of Iona, 597
- 10 Ephrem of Nisibis [Edessa], Deacon, 37311
- 11 SAINT BARNABAS THE APOSTLE
- 12 Enmegahbowh, Priest and Missionary, 1902
- 14 Basil the Great, Bishop of Caesarea, 379
- 15 Evelyn Underhill, Mystic and Writer, 1947
- 16 Joseph Butler, Bishop, 1753
- 17 Marina the Monk, Monastic, 5th century
- 18 Bernard Mizeki, Catechist and Martyr, 1896
- 19 Adelaide Teague Case, Educator, 1948
- 22 Alban, first martyr of Britain, c. 304
- 24 THE NATIVITY OF SAINT JOHN THE BAPTIST
- 26 Isabel Florence Hapgood, Ecumenist and Journalist, 1929
- 28 Irenaeus, Bishop of Lyons, c. 202
- 29 THE APOSTLES SAINT PETER AND SAINT PAUL

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- 2 Moses the Black, ca. 400
Pauli Murray, Priest and Prophetic Witness, 1985
- 4 INDEPENDENCE DAY (United States of America)
- 6 Eva Lee Matthews, Monastic, 1928
- 8 Priscilla and Aquila, Coworkers with Paul
- 11 Benedict of Nursia, Abbot of Monte Cassino, 540
- 14 Argula von Grumbach, Scholar and Church Reformer, c. 1554
- 17 William White, Bishop of Pennsylvania, 1836
- 19 Macrina, Monastic and Teacher, 379
Adelaide Teague Case, Teacher, 1948
- 20 Elizabeth Cady Stanton, 1902; Amelia Bloomer, 1894; Sojourner Truth, 1883; and
Harriet Ross Tubman, 1913, Liberators and Prophets
Maria Skobtsoba, monastic and martyr, 1945
- 22 SAINT MARY MAGDALENE
- 23 John Cassian, Monastic and Theologian, 435

- 24 Thomas a Kempis, Priest, 1471
- 25 JAMES THE APOSTLE
- 26 Joachim and Anne, Parents of the Blessed Virgin Mary
- 27 William Reed Huntington, Priest, 1909
- 28 Johann Sebastian Bach, Composer, 1750
- 29 Mary, Martha and Lazarus of Bethany
- 30 William Wilberforce, Prophetic Witness, 1833
- 31 Ignatius of Loyola, Priest and Monastic, 1556

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- 1 Joseph of Arimathea
- 3 Joanna, Mary, and Salome, Myrrh-bearing women
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 7 John Mason Neale, Priest, 1866
- 8 Dominic, Priest and Friar, 1221
- 9 Edith Stein (Teresa Benedicta of the Cross), Philosopher, Monastic, and Martyr, 1942
- 10 Laurence, Deacon and Martyr at Rome, 258
- 11 Clare, Abbess at Assisi, 1253
- 13 Jeremy Taylor, Bishop, 1667
- 14 Jonathan Myrick Daniels, Seminarian and Martyr, 1965
- 15 SAINT MARY THE VIRGIN, MOTHER OF OUR LORD
- 18 William Porcher DuBose, Priest, 1918
- 20 Bernard, Abbot of Clairvaux, 1153
- 24 SAINT BARTHOLOMEW THE APOSTLE
- 25 Louis, King of France, 1270
- 26 Thomas Gallaudet, 1902, and Henry Winter Syle, 1890, Priests
- 27 [Simeon Bachos, the Ethiopian Eunuch]
- 28 Augustine, Bishop of Hippo and Theologian, 430
- 29 The Beheading of Saint John the Baptist
- 30 Margaret Ward, 1588; Margaret Clitherow, 1586; and Anne Line, 1601, Martyrs
- 31 Aidan, Bishop of Lindisfarne, 651
David Pendleton Oakerhater, Deacon and Missionary, 1931 [actual date]

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- 2 The Martyrs of New Guinea, 1942
- 3 Phoebe, deacon
- 4 Paul Jones, Bishop, 1941
- 5 Katharina Zell, Church Reformer and Writer, 1562
- 6 Hannah More, Religious Writer and Philanthropist, 1833
- 7 Kassiani, Poet and Hymnographer, 865
- 8 The Nativity of the Blessed Virgin Mary
- 9 Constance, and Her Companions [Thecla, Ruth, Frances, Charles Parsons, LouisSchuyler], 1878
- 10 Alexander Crummell, Priest 1898
- 12 John Henry Hobart, Bishop, 1830
- 14 HOLY CROSS DAY
- 14 Cyprian, Bishop and Martyr of Carthage, 258
- 15 Catherine of Genoa, Mystic and Nurse, 1510
- 16 Ninian, Bishop in Galloway, c. 430
- 17 Hildegard, Mystic and Abbess of Bingen, 1179
- 18 Edward Bouverie Pusey, Priest, 1882
- 19 Theodore of Tarsus, Archbishop of Canterbury, 690
- 20 John Coleridge Patteson, Bishop, and his Companions, Martyrs, 1871
- 21 SAINT MATTHEW, APOSTLE AND EVANGELIST
- 22 Philander Chase, Bishop of Ohio and Illinois, 1852
[Episcopal Deaconesses]
- 23 Thecla of Iconium, Proto Martyr Among Women, c. 70
- 24 Anna Ellison Butler Alexander, Deaconess and Teacher, 1947
- 25 Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 Lancelot Andrewes, Bishop of Winchester, 1626
Euphrosyne/Smaragdus of Alexandria, Monastic, 5th century
- 28 Paula and Eustochium of Rome, Monastics and Scholars, 404 and c. 419
- 29 SAINT MICHAEL AND ALL ANGELS
- 30 Jerome, Priest and Monk of Bethlehem, 420

OCTOBER

- 1 Remigius, Bishop of Rheims, c. 530
Therese of Lisieux, Monastic, 1897
- 3 John Raleigh Mott, Ecumenist and Missionary, 1955
- 4 Francis of Assisi, Friar, 1126
- 6 William Tyndale, Translators of the Bible, 1536
- 7 Birgitta of Sweden, Mystic and Prophetic Witness, 1373
- 9 Robert Grosseteste, Bishop of Lincoln, 1253
- 10 Vida Dutton Scudder, Educator and Witness for Peace, 1954
- 11 Philip, Deacon and Evangelist
- 14 Samuel Isaac Joseph Schereschewsky 1906, and Channing Moore Williams, 1910, Bishops and Missionaries
- 15 Teresa of Avila, Nun, 1582
- 16 Hugh Latimer, Nicholas Ridley, Thomas Cranmer, Bishops and Martyrs, 1555
- 17 Ignatius, Bishop of Antioch and Martyr, c 115
- 18 SAINT LUKE THE EVANGELIST
- 19 Henry Martyn, Priest and Missionary, 1812
- 23 SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD
- 25 Tabitha (Dorcas) of Joppa
- 26 Alfred the Great, King of the West Saxons, 899
Elizabeth Cady Stanton, Scholar and Social Reformer, 1902
- 28 SAINT SIMON AND SAINT JUDE
- 29 James Hannington, Bishop, and his Companions, Martyrs, 1885
Mary of Qidun, Monastic, 4th century

NOVEMBER

- 1 ALL SAINTS
- 2 [All Souls/] All Faithful Departed
- 3 Richard Hooker, Priest, 1600
- 6 William Temple, Archbishop of Canterbury, 1944
- 7 Willibrord, Archbishop and Missionary, 739
- 8 Ammonius, Hermit, 4th century
- 10 Leo the Great, Bishop of Rome, 461
- 11 Martin, Bishop of Tours, 397

- 12 Charles Simeon, Priest, 1836
- 14 The Consecration of Samuel Seabury, 1784
- 15 Herman of Alaska, Missionary, 1837
- 16 Margaret, Queen of Scotland, 1093
- 17 Elizabeth, Princess of Hungary, 1231
Hugh, Bishop of Lincoln, 1200
- 18 Hilda, Abbess of Whitby, 680
- 19 Mechthilde of Hackeborn and Gertrude the Great, Mystics, c. 1300
- 20 Edmund, King of East Anglia, 870
- 22 Clive Staples Lewis, Apologist and Spiritual Writer, 1963
- 23 Clement, Bishop of Rome, c 100
- 24 Catherine of Alexandria, Barbara of Nicomedia and Margaret of Antioch, Martyrs c. 305
- 25 James Otis Sargent Huntington, Priest and Monk, 1935
- 26 Sojourner Truth, Liberator and Prophet, 1883
- 28 Kamehameha and Emma, King and Queen of Hawaii, 1864, 1885
- 30 SAINT ANDREW THE APOSTLE

DECEMBER

- 1 Charles de Foucauld, Monastic and Martyr, 1916
- 3 Francis Xavier, Missionary, 1552
- 4 John of Damascus, Priest, c. 760
Nicholas Ferrar, Deacon, 1637
- 5 Clement of Alexandria, Priest, c. 210
- 6 Nicholas, Bishop of Myra, c. 342
- 7 Ambrose, Bishop of Milan, 397
- 11 [Frederick Howden, Jr, Priest and Chaplain of the Armed Forces, 1941]
- 12 Francis de Sales, Bishop; Jane de Chantal, Monastic, Workers of Charity, 1622 and 1641
- 13 Lucy (Lucia), Martyr at Syracuse, 304
- 14 Juan de la Cruz (John of the Cross), Mystic, 1591
Elizabeth Evelyn Wright, Educator, 1906
- 15 Nino of Georgia, Missionary, c. 332
- 17 Dorothy L. Sayers, Apologist and Spiritual Writer, 1957
- 20 Katharina von Bora, Church Reformer, 1552
- 21 SAINT THOMAS THE APOSTLE

- 25 THE NATIVITY OF OUR LORD JESUS CHRIST
- 26 SAINT STEPHEN, DEACON AND MARTYR
- 27 SAINT JOHN, APOSTLE AND EVANGELIST
- 28 THE HOLY INNOCENTS
- 29 Thomas Becket, Archbishop of Canterbury, 1170
- 30 Frances Joseph Gaudet, Social Reformer, 1934

August 27: Simeon Bachos, the Ethiopian Eunuch, *Evangelist in Africa*

In the eighth chapter of the Acts of the Apostles, we find the story of Philip and the baptism of an unnamed Ethiopian Eunuch. In the second century, the bishop and theologian Irenaeus of Lyons referred to him as Simeon Bachos; this is the name by which this unidentified figure is known in many parts of the eastern church, including in the Ethiopian Orthodox Tewahedo church.

According to the Acts, he was familiar with the Hebrew scriptures, and his encounter with Philip took place as he traveled from Jerusalem, where he had worshipped at the temple. Some suggest that he was a Jewish convert, while others contend that he was a “Godfearer.” Regardless of his previous religious affiliation, scripture records him as the first African person to be baptized.

Simeon Bachos was a person of great prestige, serving the Candace, or Queen, as both chamberlain and treasurer. His status as a eunuch indicates that he was a member of a sexual minority, either a castrated male, a deliberately celibate male, or a gender non-conformist.

Ireneus describes Simeon Bachos’s life after baptism, “This man was also sent into the regions of Ethiopia, to preach what he had himself believed.” In the fourth century, the historian Eusebius wrote that “The Eunuch became an apostle for his people.” The tenth-century Synaxarion of Constantinople designates August 27 as the commemoration of Simeon Bachos.

As a person of a different race, ethnicity, and gender identification, Simeon Bachos stands at the intersection of multiple marginalized groups. His identity shows that the early church was able to transcend social categories in its evangelizing work and that the gospel’s message would spread to the ends of the earth and to every person. Simeon Bachos calls Christians to be fully inclusive and welcoming of all people, empowering them for ministry and leadership.

Collects

I Holy One of love, thou didst call thy servant Simeon Bachos to study thy Word and led him to the waters of baptism, making him thy evangelist to Ethiopia: give to us the grace to follow where thou leadest, overcoming the barriers that divide and diminish thy people, that we may behold thee in all thy glory; through our Savior and Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth for ever and ever. Amen.

II Holy One of love, you called your servant Simeon Bachos to study your word and led him to the waters of baptism, making him your evangelist to Ethiopia: give us the grace to follow where you lead, overcoming the barriers that divide and diminish your people, that we may behold you in all your glory; through our Savior and Lord Jesus Christ, who with you and the Holy Spirit lives and reign for ever and ever. Amen.

Lessons and Psalm

Acts 8:26-40

Psalm 68:28-29, 31-35

Matthew 19:3-12

Preface of a Saint (1)

September 22: Episcopal Deaconesses

The Episcopal deaconess movement describes a ministry of women who were set apart for service by their bishops, beginning in 1857 and ending with the ordination of women as deacons, authorized by General Convention in 1970.

Episcopal deaconesses joined a wider, multi-denominational movement that began in Europe in the 19th century. Deaconesses ministered as nurses, teachers, chaplains, caregivers, administrators, fundraisers and missionaries; both within the U.S. and around the world. Episcopal deaconesses ministered both as individuals and as communities. They often served under difficult conditions, with little compensation, and always under gendered definitions. They ministered in times of peace and in times of war.

The bishop of Maryland set apart the first six deaconesses in the Episcopal Church on September 21, 1857. Four of their names are known: Adeline Blanchard Tyler, Evaline Black, Carrie Guild, and Catherine Minard. Other bishops soon followed suit. Thirty-two years later, the General Convention recognized the ministry of deaconesses canonically thanks to the efforts of Mary Abbot Emery Twing and William Reed Huntington.

Notable deaconesses over the 113-year timespan include Rebecca Hewitt, a caregiver, administrator and leader of deaconesses in Alabama during the Civil War; Jessie Carryl Smith, a World War I nurse in France and later missionary in Alaska; Jane Harris Hall, advocate for women in the New York theater industry in the early 20th century; Susan Trevor Knapp, dean of the New York Training School for Deaconesses and missionary in pre-World War II Japan; and the original staff of the Appleton Church Home in Georgia, Margaret Jennings and Sophjenlife Petterson, each a caregiver, formation leader, and head deaconess of the Appleton Church Home, and Mary Frances Gould, teacher, leader and facilitator of mission work throughout the Diocese of Georgia. (See also the individual commemorations for deaconesses Harriet Bedell on January 8, and Anna Alexander on September 24.)

With the establishment of formation programs in several states, and communities for their life and work, the number of deaconesses in the Episcopal Church grew, peaking in 1922 with 226 living deaconesses. When in 1970 women were admitted to ordination as deacons, the Church's deaconesses, perpetual deacons and transitional deacons were joined in a single order of deacons; and women were thus counted among clergy for the first time. As of September 2020, Priscilla Jean Wright is the last woman deacon living who was originally made a deaconess. She was set apart as a deaconess on June 18, 1964 in the Diocese of Los Angeles.

Some 500 Episcopal deaconesses blessed the Church and the world with their diverse ministries, and provided an example of courageous faithfulness that challenged later generations to recognize God's call to women.

Collects

I O God of love, we bless thee for calling and equipping the deaconesses of the Episcopal Church, who served thy people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the

light of Christ to all people with humility and grace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

II O God of love, we bless you for calling and equipping the deaconesses of the Episcopal Church, who served your people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the light of Christ to all people with humility and grace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Lessons and Psalm

1 Corinthians 12:1-13

Psalm 34:1-8

Mark 9:33-41

Preface of a Saint (1)

December 11: Frederick Howden, Jr, *Priest and Chaplain of the Armed Forces*

Episcopal military chaplains care for their flock of men, women and children stationed in countries around the world, as well as bases in the US. In times of battle, chaplains often accompany their unit – only without any weapons – in order to provide pastoral care, sacramental rites and the comfort of prayer under extreme stress. They ably administer rites and logistical assistance in field hospitals and Veterans centers, National Guard postings, and frequently a parish at home. More than _____ Episcopal chaplains currently serve our Armed Forces.

The ministry of The Rev. Frederick “Ted” Howden, Jr, stands out among many heroic chaplaincies. He was twelve years old when his father was consecrated Bishop of the Missionary District of New Mexico and Southwest Texas, and the family moved to Albuquerque, New Mexico. His father ordained him Deacon at St. Clement’s Church in El Paso, Texas on June 10, 1928 and Priest, also at St. Clement’s, on January 13, 1929. Ted Howden immediately began to serve several congregations in New Mexico, traveling great distances between them.

When World War II broke out Fr. Howden held the rank of Captain in the New Mexico State Guard, a unit predominantly made up of Hispanic, Latino and Native American soldiers. He was the Chaplain to the 200th Coast Artillery when it was federalized and sent to the Philippines in September 1941. He walked across the hills, from battery to battery, holding open-air services and distributing candy, soap, and cigarettes he had foraged for the troops.

At the Fall of Bataan and Corregidor to Japanese forces in April 1942, Fr. Howden and his fellow soldiers were made prisoners of war and were forced to endure the Bataan Death March, during which some 18,000 died. During imprisonment in several prison camps, his heroism and faith were always apparent through the care he provided. Howden often gave his own portion of food to others whom he insisted needed it more. He died of dysentery and starvation-induced pellagra on December 11, 1942, and was buried by his men in a small cemetery in the shadow of the Mindanao jungle, about a mile from the camp. His family would not learn of his fate until June 1943. After the war, in 1948, his remains were reinterred in Albuquerque, New Mexico.

Fr. Ted Howden has been commemorated in the Diocese of the Rio Grande, particularly by veterans of the armed forces and their families, who have faced physical, spiritual and emotional harm, disabling injuries, and death itself, while in the service of our country. Recalling his self-sacrifice, the Church honors all who answer our Lord’s call to chaplaincy in the world’s most dangerous places.

Collects

I Almighty God, our sure defense: We give thee thanks for thy servant^[s] Frederick Howden, ^[N._____] and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others. Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

II Almighty God, our sure defense: We give you thanks for your servant^[s] Frederick Howden, ^[N._____] and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others.

Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

Lessons and Psalm

1 Corinthians

Psalm 18:1-6,18-20

John 10:11-18

Preface of a Saint (2)

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE CONSTITUTION AND CANONS

Membership

Committee of the whole

Mandate

Resolution 2018-A062 Amend Canon II.2.6-9

Resolution 2018-A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

Resolution 2018-C028 Amend Canon II.4

Resolution 2018-D072 Amend Title II Canon IV

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from four resolutions of the 79th General Convention. During the 2018-2021 triennium, The Subcommittee on Constitution and Canons, addressed the following Resolutions:

Resolution 2018-A062 Amend Canon II.2.6-9

No action was taken at this time.

Resolution 2018-A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

We affirm that the Task Force on Liturgical and Prayer Book Revision has been given charge of the amendment to Article X of the Constitution of the Episcopal Church, and as such, the SCLM has taken no action at this time.

Resolution 2018-C028 Amend Canon II.4

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-D072 Amend Title II Canon IV

No action was taken at this time.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON FORMATION

Membership

Mr. Thomas Alexander, <i>Co-Chair</i>	Arkansas, VII	2021
Mrs. Ellen Johnston, <i>Co-Chair</i>	Virginia, III	2021
The Rev. Paul Fromberg	California, VIII	2021

Mandate

Towards the end of the SCLM’s in-person meeting in October 2019, we discerned the need for purposeful dialogue between the SCLM and the wider Episcopal Church in the months approaching the General Convention. With new material for The Book of Occasional Services, new thorough translations of The Book of Common Prayer, and a substantial proposal for how to better organize the Calendar of the Church, we needed the opportunity to talk about some of these issues and to receive feedback before arriving at the floor of General Convention.

Summary of Work

Introduction

The Rev. Dr. Paul Fromberg, Chair of the SCLM, called for the creation of an additional subcommittee that would focus strictly on formation.

Originally, this new Subcommittee on Formation planned for an in-person “Gathering on Liturgical Formation” to be held in Houston, Texas in October 2020. In one way, this conference would be an opportunity for the SCLM to prepare the Episcopal Church for upcoming liturgical legislation to be seen at the General Convention. In another way, this conference would be an opportunity for liturgical leaders from around the Episcopal Church (both deputies and non-deputies) to gather together and share ideas.

We invited each bishop in the Episcopal Church to identify two persons from their diocese—persons with deep commitments to liturgy and with strong communication skills—to attend, bringing the voice of their diocese to the gathering and reporting back to their diocese what they learned.

Amidst COVID-19, that original plan was reorganized into an online conference, and therefore, we were able to waive registration fees entirely.

The Gathering on Liturgical Formation consisted of four webinar conversations, two held on Monday, October 19 and two held on Tuesday, October 20. Each webinar featured two guest

panelists, and the conversations were facilitated by the Rev. Dr. Paul Fromberg, Chair of the SCLM. Participants were able to submit questions for the panelists throughout each webinar, and the Zoom “chat” feature was available for sidebar conversations between participants. The SCLM chose the topics for the four webinars, trying to ground each of them in the initiatives of the General Convention in 2018.

WEBINAR 1: WHAT IS LITURGY FOR?

The first webinar was an introduction to the conference, focusing less on legislation and more on the approach to thinking about liturgy. The panelists were: the Rt. Rev. Mary Gray Reeves, Bishop Resigned of the Diocese of El Camino Real, and the Rt. Rev. Deon Johnson, Bishop of Missouri. The two bishops, one recently retired and one recently ordained, spoke to the missional nature of liturgy and why revision may eventually be necessary.

WEBINAR 2: THE CHURCH CALENDAR

The second webinar focused on the Calendar of the Church, because, at the next General Convention, the SCLM will propose some revisions to commemorations in Lesser Feasts and Fasts, 2018, a new suggested process for local communities developing commemorations, and a new plan for how to better organize the Calendar of the Church going forward. The panelists were: the Very Rev. Dr. James Turrell, Dean of the School of Theology at Sewanee in Sewanee, Tennessee, and Dr. Liza Anderson, Assistant Professor of Theology and Religious Studies at St. Scholastica College in Duluth, Minnesota. These two academics traced the history and theology of the calendar of the Episcopal Church and described the criteria for inclusion of new commemorations.

WEBINAR 3: THE TASK FORCE ON LITURGICAL AND PRAYER BOOK REVISION

The third webinar focused on the Task Force on Liturgical and Prayer Book Revision, specifically letting some of the Task Force members describe their work thus far, since the formation of the Task Force was one of the most significant actions pertaining to liturgy made by the General Convention in 2018. The panelists were: the Rt. Rev. Dr. J. Neil Alexander, Chair of the Task Force and Professor of Liturgy at the School of Theology at Sewanee, and the Rev. Dr. Cameron Partridge, member of the Task Force and Rector of St. Aidan’s Episcopal Church in San Francisco, California. The two panelists spoke to the origin of the Task Force, discussed expansive/inclusive language guidelines for new liturgies, and re-introduced the Episcopal Church to the Task Force’s website.

WEBINAR 4: THE BOOK OF COMMON PRAYER

The fourth and final webinar focused on The Book of Common Prayer, specifically on translation and issues of language and culture, because the SCLM will report to the next General Convention concerning the new translations of The Book of Common Prayer into Spanish, French, and Haitian Creole. The panelists were: the Rev. Dr. Juan Oliver, Custodian of The Book of Common Prayer and Chair of the SCLM’s Subcommittee on Translations, and the Rev. Jemonde Taylor, Rector of St.

Ambrose Episcopal Church in Raleigh, North Carolina. The two panelists discussed the ways in which our words, our languages can be full of meaning, but, occasionally, destructive to certain communities. Juan Oliver also reported on the ongoing process of translating The Book of Common Prayer into Spanish, French, and Haitian Creole.

SMALL GROUP DISCUSSIONS

On Wednesday, October 21, those designated diocesan representatives were invited to participate in a couple of Zoom “breakout room” sessions to discuss the plenary sessions and to connect with one another. They were placed into small groups, the conversations in which were facilitated by members of the SCLM. Fruitful conversations marked the end of the Gathering for Liturgical Formation.

Conclusion

The SCLM received a great amount of both affirming and constructive feedback, primarily through a series of surveys they sent to participants throughout the experience. From this feedback, the SCLM confirmed there is, indeed, a clear need in the Church for conversations about liturgy in this way. We are making plans to continue offering similar programs in the future, but on smaller scales and more regular frequencies, perhaps one webinar every few months. We are hopeful that these kinds of offerings will continue to enhance the conversation between the SCLM and the wider Episcopal Church while also enhancing those conversations between Episcopalians from different congregations and dioceses.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE BOOK OF COMMON PRAYER

Membership

Canon Mark Childers, <i>Chair</i>	Rio Grande, VII	2021
The Rev. Stannard Baker	Vermont, I	2021
Mr. Joshua Floberg	North Dakota, VI	2021
The Rt. Rev. Carl Wright	Washington, III	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

Resolution 2018-A068 Plan for the Revision of the Book of Common Prayer

Resolution 2018-B010 Concerning the Service of the Church

Resolution 2018-D065 Use of Alternative Psalters in Public Worship

Resolution 2018-A217 Consultation of Common Revised Common Lectionary Daily Readings

Resolution 2018-B012 Marriage Rites for the Whole Church

Resolution 2018-D078 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

During the 2018-2021 triennium, The Subcommittee on The Book of Common Prayer, addressed the following Resolutions as presented to them by the 79th General Convention.

Resolution 2018-A068 Plan for the Revision of the Book of Common Prayer

We affirm that a Task Force on Liturgical and Prayer Book Revision has been created and that a report of their work during the 2018-2021 will be made to the 80th General Convention.

Resolution 2018-B010 Concerning the Service of the Church

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-D065 Use of Alternative Psalters in Public Worship

The resolution was discussed and Affirmed.

Resolution 2018-A217 Consultation of Common Revised Common Lectionary Daily Readings

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-B012 Marriage Rites for the Whole Church

No action was taken at this time.

Resolution 2018-Do78 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

At the 79th General Convention of The Episcopal Church the House of Bishops and House of Deputies both passed Resolution 2018-Do78, Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use, which provided expansive language for Eucharistic Prayers A, B, C, and D. The revisions of Eucharistic Prayers A, B, and D were approved. However, many deputies and bishops felt that Eucharistic Prayer C needed additional study. A subcommittee of the SCLM was charged with this work. The work of the subcommittee was not to replace the 1979 BCP Prayer C, which along with the rest of the '79 BCP was memorialized, but rather to craft and offer an alternative for the 80th General Convention to consider.

Members of the Subcommittee on The Book of Common Prayer determined that several issues were at play. The Subcommittee felt that it would be most helpful to invite contributions from the Episcopal Church through reaching out to Bishops and Deputies, through the BCP Facebook page, and using direct conversation with people known to SCLM members. The work was engaging and fascinating on many levels. As we talked with deputies, bishops, liturgists, and theologians, we garnered many helpful and thought-provoking responses including: ideas about expansive language, possibly adding a preface, moving away from dialogic structure, and reconfiguring the order of the Eucharistic Prayer (e.g., placement of institution narrative, anamnesis, oblation, epiclesis, etc.). We offered a four-column parallel table, so respondents could see the '79 BCP version, the 2018-Do78 version, the Anglican Church of Canada version, and a non-dialogic version prepared by a Subcommittee member. In order to garner even more responses, we made an additional request for comment and set up a Gmail account in late spring of 2019, with an August 31, 2019 due date for comments. We received about 50 responses, incorporating many helpful suggestions, including those of two theologian/liturgists who remembered and offered the changes that Howard Galley himself suggested.

It was clear from all the input we received that a large number of Episcopalians value the dialogic structure, feeling that it increases congregational involvement. Most people favored reconfiguring the order of the prayer, and some hoped for a non-dialogic version. Most of the respondents were also very fond of, and loyal to, the “space” language, as well as the phrase, “This fragile earth, our island home.” As a result of the many forms of input listed above, and the discussion that ensued when we brought our findings to the entire SCLM, the Subcommittee brought two Prayer C alternatives to the full Standing Commission in fall of 2019. The SCLM approved offering two Prayer C alternatives to GC 80: a dialogic version with expansive language – which re-configures the order and includes other changes; and a non-dialogic version with a fixed response. Additionally, it was felt that

the use of fixed responses in the non-dialogic version could also be presented in the form of a choral setting.

In the year since then, several congregations have used the dialogic version and a few additional changes were made, specifically adding a “people’s epiclesis.”

Proposed resolutions

A015 Authorize Holy Eucharist, Rite II, Prayer C (Expansive Language) for Trial Use

Supplemental Materials

Table of contents:

1. [Eucharistic Prayer C – Dialogic \(with rubrics\)](#)
2. [Eucharistic Prayer C – Fixed Responses \(with rubrics\)](#)

Eucharistic Prayer C – Dialogic (*with rubrics*)

In this prayer, the lines in bold are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says

[May] God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill.

You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

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

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

The Celebrant continues

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

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."
Remembering now his work of redemption and offering to you this sacrifice of thanksgiving,
We celebrate Christ's death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

God of our ancestors;
Redeemer and Mother of Israel;
God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

Continue with the Lord's Prayer on p. 364

Eucharistic Prayer C – Fixed Responses (*with rubrics*)

In this prayer, the lines in italics are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you. *or* God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then facing the Holy Table, the Celebrant proceeds

It is right to give you thanks and praise,

O Lord, our God, sustainer of the universe.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

Glory to you for ever and ever.

But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Glory to you for ever and ever.

Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

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

Hosanna in the highest.

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

Hosanna in the highest.

The people stand or kneel.

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

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, we celebrate his death and resurrection, as we await the day of his coming.
Glory to you for ever and ever.

Therefore, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.
Glory to you for ever and ever.

Pour out your Spirit upon the whole earth and make it your new creation.
Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised.

Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.
Glory to you for ever and ever. AMEN.

And now, as our Savior Christ has
taught us, We are bold to say,

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

Continue with the Lord's Prayer on p. 364

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE BOOK OF OCCASIONAL SERVICES

Membership

The Very Rev. Dr. James Turrell, <i>Chair</i>	Bethlehem, III	2021
Ms. Martha Burford	Southwestern Virginia, III	2021
The Rt. Rev. Jeffrey Lee	Chicago, V	2021
Mr. Ellis Montes	Texas, VII	2021
The Rev. Dr. Juan M.C. Oliver	Long Island, II	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Acknowledgements

The Rev. Marcus Halley and the Rev. Peggy Lo also participated in meetings of this subcommittee.

Mandate

At the General Convention of 2018, Resolution 2018-A219 referred several portions of the proposed Book of Occasional Services 2018 for further revision: The Way of the Cross, On Maundy Thursday, When Members Leave a Congregation, several liturgies connected with church planting, and the Reaffirmation of Ordination Vows. Additionally, Resolution 2018-A283 directed the SCLM to provide additional pastoral rites, including Quinceañera and Presentación de un(a) Niño o Niña. Resolution 2018-C003 referred the Way of Light liturgy attached to the resolution for consideration for inclusion in the BOS. Finally, 2018-A218 directed the SCLM to gather feedback on the use of the rites in the proposed BOS 2018 that had been approved by General Convention.

Summary of Work

INTRODUCTION

Meetings

Tele/Web Conference Meetings: February 1, 2019; March 8, 2019; April 5, 2019; May 3, 2019; Jun 7, 2019; December 6, 2019; January 13, 2020; February 11, 2020; March 17, 2020; April 21, 2020; June 1, 2020; July 8, 2020; August 5, 2020; September 3, 2020.

In-Person Meetings: November 13, 2018; October 24, 2019.

The Subcommittee continues to adhere to the purpose and criteria for the BOS stated by the SCLM in the past two triennia.

Purpose of the BOS:

The Book of Occasional Services is a collection of liturgical and catechetical resources in support of the fundamental liturgical life of The Episcopal Church.

Criteria for Resources in the BOS:

Primarily, resources included in the BOS should:

1. Complement or supplement the BCP, but not duplicate the resources it contains;
2. Be consistent with the theological, sacramental, and liturgical ethos of the BCP;
3. Pertain to a specific occasion, need, or purpose that does not occur generally or frequently enough to warrant inclusion in the BCP;
4. Draw on liturgical materials that are already being broadly used in worshipping communities;

Secondarily, it is desirable that some of the resources included in the BOS:

1. Serve the needs, or reflect the liturgical expressions, of diverse populations within The Episcopal Church;
2. Be adaptable for use by laypersons or clergy in a variety of non-ecclesial settings.

We also held in mind that the Book of Occasional Services contains liturgical materials for public worship and that it is not intended as a compendium of materials primarily for private devotion.

Work Process

In order for the Subcommittee to accomplish this work, members formed working groups to collect, compose, and edit materials. These four working groups consisted of:

1. Rites for the Church Calendar and Pastoral Rites
2. Rites Related to Church Planting
3. Episcopal Services
4. Responding to 2018-A283

Working groups gathered materials, generated drafts, and refined texts before bringing them to the subcommittee as a whole, which in turn revised and refined the drafts before reporting them out to the full SCLM. Some of the working groups invited additional writers to contribute to their sections of the Book.

Gathering Resources

Members of the Subcommittee solicited resources that could be included in the revision from a variety of sources. Liturgical resources from various parts of the Anglican Communion were consulted, including the Anglican Church of Canada, the Church of England, the Church in the Province of the West Indies, the Church of the Province of Southern Africa, and the Anglican Church of Mexico.

Resources were gathered from dioceses and congregations including the Diocese of Chicago, the Diocese of Iowa, and the Diocese of Olympia.

Resources were also gathered from individuals. Those contacted included the Rev. Canon Anthony Guillén, Mr. Hugo Olaiz, the Rev. Dr. Winifred Vergara, the Rev. Dr. Bradley Hauff, the Rev. Ricardo Lopez, the Rev. Paul Sneve, Ms. Ayesha Mutope, the Rev. Gary Cox, the Rev. Jesus Olivera Camacho, the Rev. Fernando Hermoza, the Rev. Ephrem Gutierrez, and the Latino/Hispanic Ministries of the Episcopal Church Facebook group.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for certain resources to be included in the BOS.

Resolution 2018-A219 Refer Portions of The Proposed Book of Occasional Services 2018

The subcommittee took seriously the direction to revise the referred portions of the BOS 2018, indicated in Resolution 2018-A219. It reviewed notes of participants in the committee of General Convention that had received the proposed BOS 2018, conferred with others, and tried to discern those elements of the referred rites that were thought to be problematic. It is difficult, of course, to read the mind of a legislative committee, and notes and individual recollections are at best a partial glimpse into the deliberations of a committee. Nevertheless, the revisions of these referred rites reflect both the best efforts to be responsive to the General Convention and the best judgment of the SCLM.

A Scriptural Way of the Cross

The Way of the Cross was revised by including an alternative Way of the Cross more closely based on stories from scripture, alongside the traditional version. Because many congregations will be attached to the traditional form, it seemed good to the Holy Spirit and to us to revise by way of addition, rather than subtraction.

On Maundy Thursday

The directions and the prefatory address for the foot-washing were gently revised to address what was perceived as a clericalist tone in the original. The directions concerning the Reservation of the Sacrament were revised lightly to encourage that devotions before the Sacrament not displace the focus on the Proper Liturgies of Maundy Thursday and Good Friday themselves.

When Persons Leave a Congregation

The title of this rite was revised to reflect that a participant in a congregation's life may not formally have become a "member" (through the canonical process outlined in Canon I.17.4), yet their departure might be of significance to the community and need to be ritualized. A prayer blessing the departing persons, to be used after the post-communion prayer, was added.

Church Planting Rites

The subcommittee gathered information on the use of the earlier forms of these rites. Based on that feedback and the best judgment of the subcommittee, the liturgical form for the Discernment of a Church Mission was dropped. The form for Commissioning a Church Planter, Missioner, or Mission Team was simplified, reflecting the idea that "All Christians are called to make Christ known as Savior and Lord and commissioned to participate in God's mission in their baptism." The Liturgy for the Opening of a New Congregation was simplified, to reflect the customary entrance rite for the Holy Eucharist. The rite for Setting Apart Secular Space for Sacred Use was similarly simplified, reflecting the ancient premise that space is sanctified by its use by the Christian assembly, rather than any arcane formula or rite. The Litany of God's Mission for the Church was gently revised, and its new title reflects a more contemporary understanding of the nature of mission. Most of the prayers formerly in the section titled, "A Variety of Church Planting Collects, Blessings and Other Prayers" were moved to the section "Commissioning a Church Planter, Missioner or Mission Team," alongside others. The separate rite, "Discernment for a New Church Mission" was deleted, it being the belief of the SCLM that the proper work of discernment is not a liturgical form per se, and that existing structures of daily office and eucharist provide sufficient liturgical support for the ongoing work of collective discernment.

It should be noted that the SCLM has omitted the Spanish and French translations of the church-planting rites because it is the intention of the SCLM that full translations of the entire BOS into both languages be available.

Reaffirmation of Ordination Vows

The inherited form, The Reaffirmation Vows, struggled under the weight of the disparate functions assigned to it. It was to serve for a gathering of clergy to recommit themselves to their ordination vows, for the reception of a priest ordained in another communion into the communion of this church, and for the restoration to ordained ministry of one who had been suspended. The text of the inherited rite addressed the first purpose; it provided directions for the adaptation of the rite to address the other two purposes. These represent three very different sorts of pastoral and ecclesial occasions, and the SCLM came to the conclusion that this was more ritual weight than the inherited rite could carry. The subcommittee lightly revised the form for Reaffirmation of Ordination Vows and produced new rites: Reception as a Priest or Deacon and Restoration to the Ordained Ministry. Each of these new rites is designed for the nature of the occasion.

Reception as a Priest or Deacon

This liturgy begins with the one to be received vested according to their order. They are examined by the bishop, and then they sign the canonically required Declaration of conformity. Because this church's understanding of the nature of the ministry of each order may differ somewhat from that of other churches, the examination is fairly thorough. After the bishop verbally admits the one being received to their order, their reception is symbolically enacted as the bishop greets them at the Peace and they function according to their order at the eucharistic table.

Restoration to the Ordained Ministry

This liturgy uses the structure of the Penitential Order at the introduction to the rite, reminding all present of the imperfections of humankind. The rite includes, in the Examination, a brief summary of the work of the ordained and the canonically required Declaration of conformity. Restoration to the ordained ministry is verbalized by the bishop, but crucially it is also enacted at the exchange of the Peace, after which the restored clergyperson is vested and then functions according to their order at the eucharistic table.

Consecration of Chrism

In addition to these rites referred for revision, the subcommittee revised the form for Consecration of Chrism Apart from Baptism. While the preferred practice, reflected in the Book of Common Prayer, is to consecrate chrism directly before its use, when the bishop baptizes in the local congregation during her visitation, there are occasions when the bishop may choose to consecrate chrism apart from baptism. The inherited form inserted a prayer after the post-communion prayer at the Holy Eucharist. The revision drafted by the subcommittee and proposed by the SCLM instead follows the structural pattern in the 1985 Book of Alternative Services of the Anglican Church of Canada and the 1995 Book of Common Prayer of the Church in the Province of the West Indies,⁽¹⁾ as well as the pattern in the early church, of consecrating chrism on the altar during the Great Thanksgiving, through a slight adaptation of the eucharistic prayer's text.⁽²⁾

Resolution 2018-A283 Multicultural Liturgies for Occasional Services

In the process of responding to the General Convention's resolution 2018-A283 to develop these resources, the SCLM, working with the Department of Ethnic Ministries, has canvassed and collected liturgies already being celebrated in congregations.

The proposed additions to the BOS include several rites originating in Latino cultures. There are several reasons to commend this: The BCP and BOS are currently in use by Latino/Hispanic congregations both in the US and Latin America. These rites honor the diverse traditions present expressing cultural and religious identity—for example, being Colombian and Anglican. At the same time, despite various attempts to solicit existing rites from other cultural communities, the SCLM received no such submissions. When members of the SCLM consulted with members of such

communities, pursuing inculturated liturgies, the response was often that there was no such rite in use.

The SCLM believes it important to collect rites actually in use in diverse communities within the church, rather than devising prototypes apart from the lived experience of congregations. We encourage further development by Chinese, Native American, Hawaiian, African American, and multicultural congregations. We suggest that this kind of development take place with the deep roots of liturgical inculturation in Anglicanism in mind: it was a concern of the reformers of the sixteenth century, in recent years, it has been increasingly addressed by the Lambeth Conference and the International Anglican Liturgical Consultation.⁽³⁾ As the Word was incarnated as a first-century Jewish man, the life of the Church incarnates in cultures to support everything that is good in them as well as confront their fallen aspects. In this way, the liturgy proclaims and embodies the nearness of the Kingdom of God directly and meaningfully to the participants.

For the rites that are provided in the BOS, the SCLM suggests that it is best for the congregation—or at least its liturgical leadership—to decide whether and when these rites are desired and appropriate. How the rite will fit into the liturgy, or how it may intersect with the liturgical calendar such as when a festive occasion falls within Lent, are also important considerations.

These rites should be planned and led with the involvement of congregants from the culture represented. The SCLM is ready to refer congregations to consultants and theological resources that may be of assistance.

The incarnation of our liturgical life, however, need not be limited to these rites. Even within the BCP, there is much room for cultural adaptation and expression: The place of worship, its decoration, the movements and gestures of ministers and people, the music and silences and the objects employed, as well as services such as the liturgies of Holy Week, “Lessons and Carols”, processions, the Daily Office, the prayers of the people, and many other forms, are already vehicles for the incarnation of worship. Historically, for example, there has been a greater tendency to incarnate funeral and wedding liturgies.

Finally, it is not appropriate to celebrate these rites when no one in the congregation belongs to the culture in which they originated. We recommend celebrating them as part of a deeper commitment to fully express the various cultures already present in a congregation.

Presentación de un[a] Niño o Niña (Presentation of a Child)

Because it developed originally as a celebration at two or three years of age of having survived the dangers of infant mortality, we have fashioned the rite with the general premise that it should keep the same sense of joyous celebration of life—not only of the child but of the family as a whole. The main challenge in this rite was not to make it look in any way like a baptism.

Quinceañera (The Celebration of Fifteen Years)

It seemed important to the subcommittee to keep in mind that a Quinceañera celebration is a rite of passage and should not resemble confirmation. Although allowance is made for the renewal of baptismal vows, this should not take place without a period of exploration of the Christian faith. At the same time, the rite not only celebrates the life of the person being honored, it also marks an important transition to a new stage of maturity expressed in the rite as the ability to read and interpret scripture through the giving of the Bible or lectionary to the quinceañera who has the option of proclaiming the first reading. Additionally, the rite is crafted to include all youths, regardless of gender identity or sexual orientation. Finally, it incorporates traditional elements like the entrance procession, the self-offering, and the giving and blessing of religious gifts to the quinceañera.

Resolution 2018-A218 The Proposed Book of Occasional Services 2018

The members of the subcommittee gathered feedback on the 2018 revision of the BOS through their informal networks, as well as social media.

Resolution 2018-C003 Way of Light Liturgy

The subcommittee reviewed the Way of Light liturgy that was referred to the SCLM. The “Way of Light” is a processional liturgy, similar to the Way of the Cross. It originated in a proposal by Father Sabino Palumbieri of Salesian University in Rome, and it was first observed in the 1990s. In 2001, the Roman Catholic Church’s Directory on Popular Piety and the Liturgy commended the Way of Light as “a potential stimulus for the restoration of a ‘culture of life.’” In the judgment of the SCLM, there was not sufficient cause to include this liturgy in the Book of Occasional Services, not least because the daily Eucharist is a more fitting and more traditional observance in the season of Resurrection.

End Notes

(1) BAS, 616-622, CPWI 423.

(2) The New rites for the BOS are found under the section "Supplemental Materials."

(3) The Lambeth Conference of 1988, III, 14. I.A.L.C. York Statement, 1989. See also Phillip Tovey, *Inculturation of Anglican Worship: Exploring the Eucharist*, Burlington Vt: Ashgate Publishing, 2004.

Proposed resolutions

Aoo6 Authorize the Book of Occasional Services, 2021

Supplemental Materials

Table of contents:

1. [Book of Occasional Services 2021 - New Rites Only](#)

Concerning the Service

The devotion known as the Way of the Cross is an adaptation to local usage of a custom widely observed by pilgrims to Jerusalem: the offering of prayer at a series of places in that city traditionally associated with our Lord's passion and death.

The number of stations, which at first varied widely, finally became fixed at fourteen. Of these traditional stations, eight are based directly on events recorded in the Gospels, with the remaining six based on inferences from the Gospel account or from pious legend.

In 1991, Pope John Paul II inaugurated a new set of fourteen stations, based strictly on events in the Gospels. The following form uses the same scriptural events, adding versicles drawn from scripture and collects drawn from the prayer book, previous editions of the Book of Occasional Services, and new compositions.

This form is appropriate either as a public service or as a private devotion, particularly on the Fridays of Lent, but it should not displace the Proper Liturgy of Good Friday.

Traditionally, the stations are made before a series of plain wooden crosses placed along the walls of the church or in some other convenient place. With each cross there is sometimes associated a pictorial representation of the event being commemorated.

The hymn *Stabat Mater* ("At the cross her vigil keeping" Hymnal 1982, 158) has frequently been associated with this service, but is not an integral part of it. Selected stanzas of this hymn may appropriately be sung at the entrance of the ministers, and (after the opening devotions before the Altar) as the procession approaches the first station.

In the form which follows, the Trisagion ("Holy God") is the chant recommended as the procession goes from station to station.

Alternatively, the Trisagion may be used to conclude each station, and stanzas of appropriate hymns sung as the procession moves. It is appropriate that all present take part in the procession. The procession should conclude at the altar, after the fourteenth station.

The presider at the service, whether clerical or lay, customarily leads the opening versicle at each station and reads the concluding Collect. The Readings (and the versicles which follow) are appropriately assigned to other persons.

A Scriptural Way of the Cross

A hymn or other song may be sung during the entrance of the ministers.

Opening Devotions

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Presider and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.

V. We will glory in the cross of our Lord Jesus Christ:

R. In whom is our salvation, our life and resurrection.

Let us pray. (Silence)

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

The procession goes to the First Station.

First Station

Jesus in the Garden of Gethsemane (Matthew 26:36-41)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, ‘Sit here while I go over there and pray.’ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, ‘I am deeply grieved, even to death; remain here, and stay awake with me.’ And going a little farther, he threw himself on the ground and prayed, ‘My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.’ Then he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’

V. All we like sheep have gone astray;

R. We have all turned to our own way,

Let us pray. (Silence)

Almighty God, whose Son Jesus entered the garden of suffering and confronted the agony of impending death: give strength and courage to the dying, that they may be comforted in their affliction and share in the hope of his resurrection, through the same Jesus Christ our Lord.

Amen

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Second Station

Jesus, Betrayed by Judas, Is Arrested (Mark 14:43-46)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

While Jesus was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him.

V. Let the lying lips be silenced

R. Which speak against the righteous

Let us pray. (Silence)

Almighty God, whose Son was betrayed by the kiss of a friend: forgive us our betrayals and denials of him, that we may be reconciled to him in his redeeming love, through the same your Son Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Third Station

Jesus is condemned to death (Luke 22:66-71)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

V. God did not spare his own Son,

R. But delivered him up for us all.

Let us pray. (Silence)

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fourth Station

Jesus is Denied by Peter

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

V. My friend and my neighbor you have put away from me,

R. And darkness is my only companion

Let us pray. (Silence)

Most merciful God, you love everything you have made and reject no one who turns to you: look with compassion on our inconstancy and failings, strengthen our resolve to walk in your ways, and guide us to do as you would have us do; through your Son Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fifth Station

Jesus is Judged by Pilate (Mark 15:1-5, 15)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' Then the chief priests accused him of many things. Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' But Jesus made no further reply, so that Pilate was amazed. So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

- V. He was despised and rejected by others,
R. A man of suffering and acquainted with infirmity;

Let us pray. (Silence)

God of all power and might, whose Son stood mute before his accusers; helps us, we pray, to bear with patience the trials of this life, that we may share in the glory of his kingdom; through Jesus Christ our Lord. Amen.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Sixth Station

Jesus is Scourged and Crowned with Thorns (John 19:1-3)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face.

V. Upon him was the punishment that made us whole,

R. And by his bruises we are healed.

Let us pray. (Silence)

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Seventh Station

Jesus takes up his Cross (John 19:6, 15-17)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When the chief priests and the police saw Jesus, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

V. The Lord has laid on him the iniquity of us all;

R. For the transgression of my people was he stricken.

Let us pray. (Silence)

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage to take up our cross and follow him; who lives and reigns for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Eighth Station

The Cross is laid on Simon of Cyrene (Mark 15:21)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As they led Jesus away, they came upon a man of Cyrene, Simon by name, who was coming in from the country, and laid on him the cross to carry it behind Jesus.

V. Whoever does not bear his own cross and come after me

R. Cannot be my disciple.

Let us pray. (Silence)

Heavenly Father, whose blessed Son came not to be served but to serve: Bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his Name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, your Son our Savior Jesus Christ. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Ninth Station

Jesus meets the women of Jerusalem (Luke 23:27-28)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

There followed after Jesus a great number of the people, and among them were women who were wailing for him. But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”

V. Those who sowed with tears

R. Will reap with songs of joy.

Let us pray. (Silence)

Teach your Church, O Lord, to mourn the sins of which it is guilty, and to repent and forsake them; that, by your pardoning grace, the results of our iniquities may not be visited upon our children and our children’s children; through Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Tenth Station

Jesus is nailed to the Cross (Luke 23: 33-34)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When they came to the place which is called The Skull, there they crucified him; and with him they crucified two criminals, one on the right, the other on the left, and Jesus between them. And the scripture was fulfilled which says, "He was numbered with the transgressors."

- V. Christ entered into heaven itself, now to appear in the presence of God on our behalf,
R. To remove sin by the sacrifice of himself.

Let us pray. (Silence)

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Eleventh Station

Jesus Promises His Kingdom to the Penitent Thief (Luke 23: 39-43)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in Paradise.’

V. He bore the sin of many

R. And made intercession for the transgressors.

Let us pray. (Silence)

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Twelfth Station

Jesus Speaks to his Mother and the Disciple (John 19:25-27)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

V. God has made us his children by adoption and grace

R. And renews us with his Holy Spirit.

Let us pray. (Silence)

O God, who willed that when your Son was crucified, his Mother should suffer with him, grant that your Church may share in his sufferings and also know the power of his resurrection, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Thirteenth Station

Jesus dies on the Cross (Luke 23: 44-46)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last.

V. Christ for us became obedient unto death,

R. Even death on a cross.

Let us pray. (Silence)

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; who lives and reigns now and for ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fourteenth Station

Jesus is laid in the tomb (Matthew 27:57-60)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

V. You will not abandon me to the grave,

R. Nor let your holy One see corruption.

Let us pray. (Silence)

O God, your blessed Son was laid in a tomb in a garden, and rested on the Sabbath day: Grant that we who have been buried with him in the waters of baptism may find our perfect rest in his eternal and glorious kingdom; where he lives and reigns for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Concluding Prayers before the Altar

Savior of the world, by your cross and precious blood you have redeemed us:

Save us, and help us, we humbly beseech you, O Lord.

Let us pray. (Silence)

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory and dominion for ever and ever. Amen.

On Maundy Thursday

At the Foot-Washing

Where the ceremony of the washing of feet is observed, the whole assembly should be invited to take part. It is suggested that the presider and assistants wash the feet of the first persons to come forward, and that those whose feet are washed then, in turn, wash the feet of those who come after them, hereby giving all the opportunity to follow the example and command of Jesus.

If it is desired to introduce the ceremony of foot-washing by a brief address, the following may be used. It may be adapted as desired.

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

On Reserving the Sacrament

When the Sacrament is to be reserved for administration on Good Friday, it should be kept in a separate chapel or other place apart from the main sanctuary of the church, in order that on Good Friday the attention of the congregation may be on the bare, main Altar. If desired, the sacrament may be reverently carried to its place of reservation immediately before the Stripping of the Altar. Any devotional activities should not distract from the principal focus on the proper liturgies of Maundy Thursday and Good Friday.

On the Stripping of the Altar

If the custom of stripping the Altar is observed as a public ceremony, it takes place after the Maundy Thursday liturgy. It may be done in silence; or it may be accompanied by the recitation of Psalm 22, which is sung or said without Gloria Patri. The following antiphon may be said before and after the Psalm.

They divide my garments among them; they cast lots for my clothing.

When Persons Leave a Congregation

When persons leave a congregation, it is suitable that, on their last Sunday, the fact be mentioned before the Prayers of the People, and that they be prayed for by name in those Prayers. The Prayers may be written or adapted to suit the occasion, in accordance with the directions on p. 383 of the Book of Common Prayer.

If desired, the departing members may be sent forth in the following manner after the post communion prayer:

Presider

Dear Friends in Christ, we have been in companionship with N. (and N.) on our journey in faith. Now their time with us is drawing to a close, and so we send them forth to continue their journey.

Presider and People

O Lord, we give thanks for N.'s (and N.'s) time among us and for their contribution to our common life.

Bless them as they go forth;

be with those who leave and with us who stay;

and grant that all of us, by drawing ever nearer to you,

may always be close to each other in the communion of your saints.

All this we ask for the sake of Jesus Christ, your Son, our Lord.

Amen.

The service continues with the (blessing and) dismissal.

Concerning the Service

The Presentation of a child is a rite in use in some Latin cultures to give thanks for the life of a child. In the past it was considered that boys and girls at the age of two or three had overcome the dangers of infant mortality, and it was customary to mark the occasion with thanksgiving. Today it marks the transition from infancy to childhood and celebrated with much joy.

Presentation of a Child

When this rite occurs in the Holy Eucharist, a bishop or priest presides. On a Sunday, the assigned Collect and readings are used. The presider welcomes the family at the door of the church.

Presider

Welcome N. As the community of believers in Christ we join your family today in giving thanks to God for the years of life that he has already granted you.

The presider either leads the family into the church or follows last. An entrance hymn may be sung.

The Holy Eucharist begins as indicated by the Book of Common Prayer on page ____.

Presider The Lord be with you

People And also with you

Presider Let us Pray. (Silence)

Almighty and eternal God, look upon us with kindness and grant that trusting in your providence we may come to you with grateful hearts; through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit for ever and ever. Amen.

First reading Deuteronomy 6:1- 7 (The great commandment)

Second Reading Ephesians 5, 2. 21. 6, 1-4 (Walk in the way of love)

Psalms 130 1-3

Gospel Mark 10: 13-16 (Let the children come to me.)

or

Matthew 18:2-6 (Whoever becomes like this child like this will be great in the Kingdom ...)

Sermon

On Sundays or major holidays, the Nicene Creed follows.

The Prayers of the People

This or any other form of intercessions may be used. A deacon or other assigned person leads the prayers. After each request the people may pray aloud. The presider says the final collect.

Leader Jesus taught us to call God Father, for he is love and full of tenderness: Let us therefore ask God for our needs and those of the whole world saying: Loving God, care for your children.

Leader Tender God, you loved the world so much that you gave your only Son for the salvation of all. Protect and heal all who are ill. Loving God, care for your children.

Leader Look with compassion upon the poor, the hungry and helpless, and on every child devoid of affection, that with the help of this Christian community they may always know your love, Loving God, care for your children.

Leader Creator of the universe, protect and heal all life in peril on this planet. Loving God, care for your children.

Leader Ruler of rulers, grant that the leaders of the nations, of this state, and city may work for the common good. Loving God, care for your children.

Leader Grant that each member of your Church, filled with the Holy Spirit, may fulfill the mission entrusted to us. Loving God, care for your children.

Leader You trusted Mary and Joseph with the loving care of your Son. Strengthen all parents and guardians to guide their children to the fullness of Christ. Loving God, care for your children.

Leader Welcome all those who have died into your glory. Loving God, care for your children.

Presider God, Father and Mother of every creature under heaven, look with compassion on all you have created, and by your providence, sustain and provide for all. Lead us all who celebrate here today to embrace all children who have not known love; through Jesus Christ our Lord, Amen.

The family brings the child(ren) to the presider.

The Blessing of the Child

If desired, before the Peace the presider may lay hands on each child, and then pray with these or similar words:

Presider Lord God, from the mouths of children you draw praise for your name: Look with love at this these your child whom we entrust to your providence; bless them, that they may live fully the faith we profess by the power of the Spirit, and by their goodness may be witnesses of your love before all the world; through Jesus Christ, our Lord. Amen.

The child, parents and godparents may be sprinkled with holy water.

The Eucharist continues as usual. The chil(dren), if baptized, receives communion.

Before the Dismissal the presider may bless the people with these or other words:

Presider May Christ Jesus, who dwelt with his parents in his home in Nazareth, dwell also with your families, protect you from all harm, and keep you united in love. And the blessing of Almighty God, Father, Son and Holy Spirit, be with you and remain with you always. Amen.

About the Service

In many Latino communities, it is customary to honor the fifteenth birthday of a young girl. Many cultures use this type of rite. In them, the quinceañera (fifteen year-old) passes into a new stage in their life. The event usually includes a celebration of the Holy Eucharist, followed by a party with food, music, and dancing. The Celebration of Fifteen Years varies substantially from place to place in the way it is observed.

Pastoral Observations: As families approach to ask for a rite of the quinceañera, we can offer a period of preparation for a number of months, either as a member of the youth group or as an individual congregant in the Eucharist. With the required preparation, the rite of the quinceañera can be a great opportunity to serve the entire family, also helping them to know our church community and our faith better.

This rite can be celebrated by people of any gender or sexual orientation (hence the potential change in the word quinceañera). It is also possible to celebrate the fifteen years of more than one person at the same time. It may also be celebrated at the principal Sunday eucharist, provided the assigned lectionary readings are proclaimed.

Processions: Generally, the person being honored has a companion for the ceremony. At the procession to the altar, oftentimes couples of youths process before the quinceañera and companion. They are followed by pairs of godparents and then the quinceañera, who is followed by their parents.

During the procession, music may be played or a hymn, psalm or anthem may be sung. The same applies for the procession out of the church. During the service hymns and songs may be sung. Sometimes, it is beneficial to rehearse them with the congregation before starting the rite.

The Celebration of Fifteen Years

This rite usually takes place during the Holy Eucharist. A bishop or priest presides. The rite begins with the entrance procession of the quinceañera and their companions. The presider can go before them or wait for them at the altar.

The penitential rite may be used.

After the Gloria or other song of praise:

Presider

Dear friends in Christ: We have gathered today to celebrate the fifteen years of N and give thanks to God for the gift of their life. We all, family and friends, happily celebrate this Eucharist, asking for God's continual protection and support for the rest of their life.

Presider The Lord be with you.

People And also with you.

Silence.

Presider

Gracious God, creator of life: N has come today grateful to celebrate the fifteen years you have given them. Support them in their faith, and strengthen them in their will so that, formed by your Word and sacraments, they might mature and become an example of Christian life. Through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Presider (handing the parish Bible or Lectionary from which the readings will be proclaimed) N, until this day, we have explained the Word of God to you in your home and in the Church. Now,

the time has come for you to interpret its meaning by yourself. This Bible (Lectionary) is a sign of your ability to proclaim the Word of God and interpret its meaning.

The quinceañera may take the book to the ambo/lectern and read the first reading.

The Word of God

Three readings are read.

The First Reading Jeremiah 1: 4-10 (the calling of Jeremiah) or
Judith 13: 18-20 (Judith, the brave woman)

The Second Reading Ephesians 1: 3-6 (Called by Christ before creation) or
Galatians 4: 4-7 (Divine heirs) or
Romans 12: 1-2 (Grateful offering to God).

Psalm 9: 1- 11.

The Gospel Matthew 25: 1-13 (The parable of the ten young women) or
Luke 10: 38-42 (Martha and Mary) or
Matthew 5: 14-16 (The light of the world) or
Juan 13: 31-35 (A new commandment)

If the rite is celebrated on a Sunday, the lectionary readings for the particular Sunday are used.

The Sermon

On Sunday, there follows the Nicene Creed

The Prayers of the People

This or other appropriate forms may be used.

Deacon or Leader Trusting in God's love for all, let us pray, saying: Lord, hear our prayer.

We pray for those most in need: the homeless, the hungry, the sick, and the troubled.

Lord, hear our prayer.

We pray for our planet earth: for the air, rivers and seas, mountains and valleys.

Lord, hear our prayer.

We pray for N and all the youth here present. Fill them with your grace and love, grant them the gift of happiness and strengthen them throughout their lives. Lord, hear our prayer.

We pray for their parent(s) (guardians): encourage and illuminate them in the education of their children. Lord, hear our prayer.

We pray for those who govern and hold authority in all the nations of the world.

Lord, hear our prayer.

We pray for the Church and the Christian community, that we all may be one.

Lord, hear our prayer.

We pray for our family and friends who have died and for all whom you have called to your embrace. Lord, hear our prayer.

Presider

O God, listen to the prayers of your people; and grant what we have asked of you in good faith for the glory of your Name. Through Jesus Christ our Lord. Amen.

Presentation of Offerings

The people, or their representatives, including, if desired, the quinceañera (and their companions), bring offerings to the altar—not only of bread, wine, and money, but also any

religious gifts for the quinceañera. The deacon or, in their absence, the priest receives them and places them on the altar. The presider may bless the gifts offered with these words:

Bless, gracious God, these gifts, expressions of the love and support of N's family and friends, and grant them deep gratitude for their life and for those who love them.

Self-Offering

The quinceañera may then say these or other words

I give you thanks, God of my life, for my fifteen years. With all my heart, I offer to serve you today and always. Help me to do your will, and strengthen me to proclaim your Kingdom of truth, justice, peace, and love through my actions and words. Through your Son, Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Renewal of Vows

Besides or in place of the self-offering, the quinceañera may renew their baptismal vows if they have prepared appropriately through a mature exploration of the meaning of their baptism. The presider can introduce the renewal with these or similar words

N, as a child, your parents (guardians) and godparents made you a member of the body of Christ through the waters of Baptism. They proclaimed the faith in your place and accepted the responsibility to form you as a Christian. Now, it is the time for you to accept this responsibility yourself and confess your faith maturely, before us all.

The renewal of baptismal vows can be found on p.____ of the Book of Common Prayer.

The blessed gifts are given to the quinceañera. "Las Mañanitas" may be sung.

Presider The peace of the Lord be always with you.

People And also with you.

The people may greet each other in the name of Christ.

The Holy Eucharist continues as laid out in the BCP. Any of the Eucharistic Prayers may be used.

Post-Communion Prayer

O God, giver of all that is true, noble, and lovely: We give you thanks for uniting us in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant by your Holy Spirit, that N, strengthened by your Spirit, may love their neighbors as themselves, and may be a living sign of your new Kingdom of truth, justice, peace, and love, through Jesus Christ our Lord. Amen.

The Eucharist ends in the typical fashion.

The Founding of a Church

Ground Breaking

Before the service, four stakes are set in the ground, at the corners of the proposed building. Three cords are prepared, two to extend diagonally from corner to corner, a third to enclose the space. A spade is placed at the site of the Altar.

The bishop, or a priest appointed by the bishop, is the Presider. Having vested nearby, the ministers, with the people, go in procession to the site of the building.

This Litany for the Church is sung or said during the procession.

God the Father, Creator of heaven and earth,

Have mercy on us.

God the Son, Redeemer of the world,

Have mercy on us.

God the Holy Spirit, Sanctifier of the faithful,

Have mercy on us.

Holy, blessed, and glorious Trinity, one God,

Have mercy on us.

O Christ the Rock, on which your people grow into a spiritual house;

Defend your Church, we pray.

O Christ the Vine, of which your people are the branches;

Defend your Church, we pray.

O Christ the Head of the Body, of which your people are the members;

Defend your Church, we pray.

O Christ our Prophet, you teach the way of God in truth;

Defend your Church, we pray.

O Christ our Priest, you offered yourself upon the Cross, and now make intercession for us to the Father;

Defend your Church, we pray.

O Christ our Sovereign, you reign over all the earth, and make us citizens of your heavenly realm;

Defend your Church, we pray.

O Christ, you sent the Holy Spirit upon the Church, clothing it with power from on high;

Defend your Church, we pray.

That we may be devoted to the Apostles' teaching and fellowship, to the breaking of bread and the prayers,

Lord, hear our prayer.

That we may make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit,

Lord, hear our prayer.

That you will fulfill your promise to be with us always, even to the ages of ages,

Lord, hear our prayer.

That you will sustain all members of your holy Church, that in our vocation and ministry we may truly and devoutly serve you,

Lord, hear our prayer.

That you will bless the clergy of your Church, that they may diligently preach the Gospel and faithfully celebrate the holy Sacraments,

Lord, hear our prayer.

That you will heal the divisions in your Church, that all may be one, as you and the Father are one,

Lord, hear our prayer.

Arise, O God, maintain your cause;

Do not forget the lives of the poor.

Look down from heaven, behold and tend this vine;

Preserve what your right hand has planted.

Let your priests be clothed with righteousness;

Let your faithful people sing with joy.

The Presider says

Let your continual mercy cleanse and defend your Church, O Lord; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A hymn may be sung.

Then a Person appointed reads

Genesis 28:10-17

A sermon or address may follow.

While the following antiphon and psalm are being sung, persons appointed stretch two cords diagonally across the space, from the northeast to the southwest, and from the southeast to the northwest, securing them to the stakes, thus forming the Greek letter X (chi), the symbol both of the cross and of the name of Christ.

Antiphon (to be used before and after the Psalm)

Let us go to God's dwelling place; let us fall upon our knees before his footstool.

Psalm 132:1-9(10-19)

During the following antiphon and psalm, persons appointed stretch the third cord completely around the four stakes, enclosing the area. They move clockwise, beginning and ending at the southeast corner.

The ministers and people may follow in procession.

Antiphon

How wonderful is God in his holy places! the God of Israel, giving strength and power to his people! Blessed be God!

Psalm 48:1-3,7-13

Then the Presider, standing at the site of the Altar, says

Since faithful people desire to build a house of prayer, dedicated to the glory of God [and in honor of _____] [to be known as _____], on this ground, now marked with the symbol of Christ;

Then, taking the spade, and breaking the ground, the Presider continues

Therefore, I break ground for this building, in the Name of the Father, and of the Son, and of the Holy Spirit.

May the Gospel be preached, the Sacraments administered, and prayers and praises offered in this place, from generation to generation. Amen.

The Presider then says The Lord be with you.

People And also with you.

Presider Let us pray.

People and Presider

Our Father, who art in heaven,	Our Father in heaven,
hallowed be thy Name,	hallowed be your Name,
thy kingdom come,	your kingdom come,
thy will be done,	our will be done
on earth as it is in heaven.	on earth as in heaven.
Give us this day our daily bread.	Give us today our daily bread.
And forgive us our trespasses,	Forgive us our sins
as we forgive those	as we forgive those

who trespass against us.

And lead us not into temptation,

and deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

who sin against us.

Save us from the time of trial,

but deliver us from evil.

For the kingdom, the power

and the glory are yours,

now and for ever. Amen.

V. How wonderful is God in his holy places!

R. Establish, O God, what you have wrought for us.

V. Be favorable and gracious to Zion:

R. Build up the walls of Jerusalem.

Presider Let us pray.

O Lord God of Israel, the heavens cannot contain you, yet you are pleased to dwell in the midst of your people, and have moved us to set apart a space on which to build a house of prayer: Accept and bless the work which we have now begun, that it may be brought to completion, to the honor and glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

A Deacon or the Presider then dismisses the people.

Laying of a Cornerstone

If the laying of a cornerstone takes place before the building is erected, the following order may be observed.

1. A hymn or anthem is sung.
2. A suitable passage of Scripture, such as Ephesians 2:19-22, may be read.
3. An address follows.
4. An appropriate prayer, such as the Collect of the Patron or Title of the Church, is said.
5. The cornerstone is then laid, after which the Presider prays as follows

Let us pray.

Lord Jesus Christ, Son of the living God, you are the brightness of the Father's glory and the express image of his person, the one foundation and the chief cornerstone: Bless what we have now done in the laying of this stone. Be the beginning, the increase, and the consummation of this work undertaken to the glory of your Name; who with the Father and the Holy Spirit live and reign, one God, for ever and ever. Amen.

Trumpets may be sounded, and the Presider says

Praise the Lord, because the foundation of the house of the Lord is laid!

The People respond, with a loud voice

Alleluia! Alleluia! Alleluia!

Applause may follow.

A hymn is sung, after which the rite is concluded with a blessing and dismissal.

If the laying of a cornerstone takes place after the building is completed, it is suitable that it take place in the context of a celebration of the Holy Eucharist. After the homily, a hymn, psalm, or anthem is sung, during which all go in procession to the site of the ceremony. An appropriate prayer (such as the Collect of the Patron or Title of the Church) is said, after which the cornerstone is laid. The rite then continues with the Presider's prayer given above. During the hymn that follows, the procession returns to the church where the Liturgy continues with (the Creed and) the Prayers of the People.

Commissioning a Church Planter, Missioner or Mission Team

All Christians are called to make Christ known as Savior and Lord and commissioned to participate in God's mission in their baptism. Priests and deacons are further commissioned to proclaim the gospel and minister to God's people.

When a selected and trained church planter, missioner and/or mission team is to be sent forth by a diocese (and sponsoring congregation), to a designated location/congregation, the form for "Recognition of Ministries in the Church and the World" at page ____ in this volume may be used as a form to send them forth for this particular work.

To adapt the form for this purpose, after the presentation of the persons to be sent forth, the Celebrant uses one of the following collects.

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 be a sign of your Kingdom, through Jesus Christ, our strength and our salvation. 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 _____. Fill them with your light, 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.

Living God, whose son our Savior Jesus is known to us in broken bread and wine poured out for reconciliation: Grant us courage to take up your mission; that we, too, may be broken, poured, and shared to feed a hungry world; through him who died and rose again, Jesus Christ our Lord. Amen.

Most Holy and life-giving God, the friends of Jesus carried your good news, each to a different place according to their gifts and calling. Bless N. (and N.) as they 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.

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 the new church]; to the glory of your Name. Amen.

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, 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.

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.

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.

It is appropriate to adapt this rite to local custom, language, and idiom.

A Liturgy for the Opening of a New Congregation

The Eucharist begins in the usual manner. The Proper 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.

From the New Testament

1 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.

The Nicene Creed

A Litany of God's Mission for the Church (page ____)

The service continues with the Peace.

Setting Apart Secular Space for Sacred Use

When a congregation gathers for worship in a facility such as a school, nursing home, “storefront,” or other secular space, there is no special rite for hallowing the space. When the people of God celebrate the presence of the Lord through the Eucharist, this sanctifies the space.

If desired, the first eucharist in such a space may be adapted by using the Litany of God’s Mission for the Church (at page ____) as the Prayers of the People. The third option for the dismissal (“Let us go forth into the world, rejoicing in the power of the Spirit.”) is appropriate.

A Litany of God's Mission for 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.

Holy Trinity, one God,
Have mercy on us.

From blind hearts and petty spirits, that refuse to see our need 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.

Open our eyes, that we may see your glory in all creation.

Hear us, O Christ.

Open our ears, that we may hear from every mouth the hunger for hope and stories of refreshment.

Hear us, O Christ.

Open our lips, that we may tell in every tongue the wonderful works of God.

Hear us, O Christ.

Open our hearts, that we may discern the work to which you call us.

Hear us, O Christ.

Send us with your Good News into our neighborhoods, communities, and all parts of the world.

Hear us, O Christ.

Strengthen us, that we may each accomplish the work you give us to do.

Hear us, O Christ.

Sustain 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).

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

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

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?
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 (también en WLP 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	Criso 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!

Consecration of Chrism Apart from Baptism

Provision is made in the rite of Holy Baptism for the consecration of chrism in local congregations for use by a priest at baptisms that take place on subsequent occasions in the year.

The following form is intended for use when, because of the absence of candidates for Baptism, the consecration of chrism takes place at the liturgy of Confirmation (see the last rubric on page 419 of the Book of Common Prayer), or at some other time.

The olive oil to be consecrated should be prepared in a vessel large enough to be seen clearly by the congregation. Traditionally, a small amount of oil of balsam or other fragrant oil is added to it. The vessel of oil is brought forward in the offertory procession, received by a deacon or other minister, and then placed on the Altar.

In keeping with the custom of the ancient church, the oil to be consecrated is placed on the Altar, alongside the bread and wine, and it is consecrated by the inclusion of an additional text within the eucharistic prayer.

In Eucharistic Prayers A, B, and D in the Book of Common Prayer and in Prayers 1, 2, and 3 in *Enriching Our Worship* volume 1, the following text is inserted after the invocation of the Holy Spirit over the bread and wine and the people:

Send your Holy Spirit on this oil, that those who are sealed with this chrism in Baptism may share in the royal priesthood of Jesus Christ, who was anointed by the Holy Spirit to be the Savior and servant of all.

In Prayer A, this is inserted after “Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.” In Prayer B, this is inserted after “Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.” In Prayer D, this is inserted after “Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of

your Son Jesus Christ.” In Prayer 1, this is inserted after “Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever.” In Prayer 2, this is inserted after “Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.” In Prayer 3, it is inserted after “Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.”

Because the blessing of oil of the sick is not reserved to the bishop and because the practice of blessing the oil in proximity to its use is a powerful sign to the congregation, oil of the sick is not blessed at the same occasion as the blessing of chrism.

If there is a need to consecrate chrism at a separate, diocesan service the following Proper may be used:

Collect

Almighty God, who by the power of the Holy Spirit anointed your Son to be Messiah and Priest for ever, grant that all whom you have called to his service may confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood; who lives and reigns with you in the unity of the same Spirit, one God, now and for ever. Amen.

Isaiah 61:1-9

Psalm 89:20-29

Revelation 1:4-8

Luke 4:16-21

Reaffirmation of Ordination Vows

This form is intended for use at a celebration of the Eucharist upon an occasion when the clergy are gathered together with the Bishop.

If the Renewal of Ordination Vows takes place on Maundy Thursday, it should be done at a celebration of the Eucharist other than the Proper Liturgy of the day.

If it is desired to include a confession of sin, the liturgy begins with the Penitential Order in the Book of Common Prayer. After the absolution, the service continues with the Gloria, Kyrie, or Trisagion. Otherwise, the liturgy begins as follows.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says:

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

People: And blessed be his kingdom, now and for ever.

Amen.

or

Bishop: Blessed be the one, holy, and living God.

People: Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

we worship you, we give you thanks,

we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people

The Lord be with you.

People And also with you.

Bishop Let us pray.

Almighty God, Source of all being, you have anointed your Son Jesus Christ with the power of the Holy Spirit to fulfill the promise of the scripture and proclaim your favor in all the world: anoint your Church with that same Spirit, that all who have been called to your purpose may bear witness to the good news of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Or this

Almighty God, you anointed your son Jesus Christ with the Holy Spirit and with power to bring to the world the blessings of your reign: anoint your Church with that same Spirit, that we who share in his suffering and his victory may bear witness to the gospel of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Or this

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read.

1 Samuel 16:1–13

Psalm 89:19-30

2 Corinthians 4:5-15 or Philippians 2:3-11

The bishop may direct that other propers, appropriate to the occasion, be used.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying
The Holy Gospel of our Lord Jesus Christ
according to Luke.

Luke 10:1-11 or Luke 22:24–27[28-30]

People Glory to you, Lord Christ.

After the Gospel, the Reader says
The Gospel of the Lord.
People Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

The Litany for the Mission of the Church
The Litany is found on page ____ of this volume.

Reaffirmation of Discipleship and Renewal of Ordination Vows

The Bishop addresses the people, saying

Beloved in Christ, through baptism we were all called to new life in the risen Lord. In baptism, we promised to proclaim by word and example the Good News of God in Christ; according to the gifts given to us, to carry on Christ's work of reconciliation in the world; and to take our place in the life, worship, and governance of the church. I call upon you, therefore, to reaffirm your commitment to follow the way of Jesus Christ.

Bishop Do you reaffirm the solemn promises and vows of Holy Baptism, renouncing all that seeks to corrupt and destroy the creatures of God, and promising to serve God faithfully as the Body of Christ in the world?

All We do.

Bishop Will you bear witness to Christ wherever you may be and, according to the gifts given you, carry on Christ's work of reconciliation in the world?

All We will, with God's help.

All are seated.

A lay person addresses the Bishop(s), saying

My brother/sister(s), you have been called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of all.

So I ask:

Lay Person Will you continue to guard the faith, unity, and discipline of the Church?

Bishop(s) I will, with God's help.

Lay Person Will you continue to celebrate and provide for the administration of the sacraments of the New Covenant?

Bishop(s) I will, with God's help.

Lay Person Will you continue to ordain priests and deacons and to join in ordaining bishops?

Bishop(s) I will, with God's help.

Lay Person Will you continue to be in all things a faithful pastor and a wholesome example for the entire flock of Christ?

Bishop(s) I will, with God's help.

The priests stand. The Bishop addresses the priests, saying

My colleagues, each of you has been called by God to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church. And so I ask:

Bishop Will you continue to proclaim by word and deed, the Gospel of Jesus Christ?

Priests I will, with God's help.

Bishop Will you continue to fashion your life in accordance with its precepts?

Priests I will, with God's help.

Bishop Will you continue to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor?

Priests I will, with God's help.

Bishop Will you continue to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebrations of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you?

Priests I will, with God's help.

Bishop Will you continue to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and the life to come?

Priests I will, with God's help.

The deacons stand. The Bishop addresses the deacons, saying

My fellow workers, each of you has been called by God to a special ministry of servanthood directly under your bishop. And so I ask:

Bishop Will you continue to study the Holy Scriptures, to seek nourishment from them and to model your life upon them?

Deacons I will, with God's help.

Bishop Will you continue to make Christ's redemptive love known, by your word and example, to those among whom you live, and work, and worship?

Deacons I will, with God's help.

All clergy stand.

A Lay Person addresses the Bishop and clergy, saying

Dear friends in Christ, each of you is called to be a faithful servant for the ministry of God's Word and Sacraments. And so I ask:

Lay Person Will each of you continue to be to us an effective example in word and action, in love and patience, and in holiness of life?

Clergy I will, with God's help.

The Bishop then says

May Almighty God who has given us the will to do these things, give us the grace and power to accomplish them. Amen.

The Peace

The Bishop says

The peace of the Lord be always with you.

People And also with you.

The people greet each other in the name of the Lord.

At the Celebration of the Eucharist

The liturgy continues with the Offertory. Deacons prepare the Table.

The Bishop presides at the Lord's Table, joined by presbyters who share in the Breaking of the Bread.

If chrism is to be consecrated, it is done in accordance with the directions at page ___ in this volume, with the invocation of the Holy Spirit on the oil of chrism inserted in the appropriate place into the Eucharistic Prayer.

Reception as a Priest or Deacon

This form is intended for the reception of a priest or deacon ordained by a bishop in a church in the historic succession, but not in full communion with this Church. The priest or deacon begins the liturgy vested according to her/his order.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says

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

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

Amen.

or

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

People Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

When appointed, the following hymn or some other song of praise is sung or said, all standing
Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

we worship you, we give you thanks,

we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father.

Amen.

On other occasions the following is used

Lord, have mercy.

Kyrie eleison.

Christ, have mercy. or

Christe eleison.

Lord, have mercy.

Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people

The Lord be with you.

People And also with you.

Bishop Let us pray.

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read.

The Lessons and Psalm are those appointed for Ordination.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ

according to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

The Litany for the Mission of the Church

The Litany is found on page ____ of the Book of Occasional Services.

The appropriate form of Reaffirmation of Ordination Vows is used, depending on whether priests or deacons are being received. If both priests and deacons are being received, the priests are received first. If multiple candidates are being received in a single order, each is to have their

own presenters, and they may be presented together or in succession, as the bishop may direct. Thereafter, they are examined together.

Reaffirmation of Ordination Vows of a Priest

A lay person and a priest, and additional presenters if desired, standing before the Bishop, present the one to be received as a priest, saying

Bishop N., we present to you N.N., already ordained priest by a bishop in the historic succession, to be received among the clergy of this communion.

Bishop

Has she/he been selected in accordance with the canons of this Church? And do you believe her/his manner of life to be suitable to the exercise of this ministry?

Presenters

We certify to you that she/he has satisfied the requirements of the canons, and we believe her/him to be qualified to exercise the ministry of the presbyterate in this Church.

The Bishop says

My sister/brother/fellow servant of Christ, the work of a presbyter is to be pastor, priest, and teacher, together with your bishop and fellow presbyters, and to share in the councils of the Church.

It is a priest's task to proclaim by word and deed the Gospel of Jesus Christ; to care alike for young and old, strong and weak, rich and poor; to preach; to declare God's forgiveness to penitent sinners; to pronounce God's blessing; and to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood.

Do you here, in the presence of Christ and his Church, renew your commitment to this ministry?

Answer I do.

Bishop Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church,

obey your bishop and other ministers who may have authority over you and your work?

Answer I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.

The Priest then signs the above Declaration in the sight of all present.

Bishop Will you respect and be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you continue to be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

Answer I will.

Bishop Will you endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?

Answer I will.

Bishop Will you be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God?

Answer I will.

Bishop Will you continue to pattern your life [and that of your family, or household, or community] in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer I will.

Bishop Will you continue to persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Answer I will.

Bishop Upon these promises, I admit you to the exercise of the office of priest in this Church, recognizing your authority to preach the word of God and to celebrate the Holy Mysteries. God the Father, God the Son, and God the Holy Spirit continue to bless you and God's people through your ministry. Amen.

Reaffirmation of Ordination Vows of a Deacon

A lay person and a priest, and additional presenters if desired, standing before the Bishop, present the one to be received as a deacon, saying

Bishop N., we present to you N.N., already ordained deacon by a bishop in the historic succession, to be received among the clergy of this communion.

Bishop

Has she/he been selected in accordance with the canons of this Church? And do you believe her/his manner of life to be suitable to the exercise of this ministry?

Presenters

We certify to you that she/he has satisfied the requirements of the canons, and we believe her/him to be qualified to exercise the ministry of the diaconate in this Church.

The Bishop says

My fellow disciple of Christ, deacons share a special ministry of servanthood directly under the bishop.

It is the deacon's task to serve all people, particularly the poor, the weak, the sick, and the lonely; to study the Holy Scriptures and model your life upon them; to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship; to interpret to the Church the needs, concerns, and hopes of the world; and to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments.

Do you here, in the presence of Christ and his Church, renew your commitment to this ministry?

Answer I do.

Bishop Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.

The Deacon then signs the above Declaration in the sight of all present.

Bishop Will you be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you continue to be faithful in prayer, and in the reading and study of the Holy Scriptures?

Answer I will.

Bishop Will you look for Christ in all others, being ready to help and serve those in need?

Answer I will.

Bishop Will you continue to pattern your life [and that of your family, or household, or community] in accordance with the teachings of Christ, so that you may be a wholesome example to all people?

Answer I will.

Bishop Will you in all things seek not your glory but the glory of the Lord Christ?

Answer I will.

Bishop Upon these promises, I admit you to the exercise of the office of deacon in this Church, recognizing your authority to proclaim the word of God and to assist in the celebration of the Holy Mysteries. God the Father, God the Son, and God the Holy Spirit continue to bless you and God's people through your ministry. Amen.

The Peace

The Bishop says

The peace of the Lord be always with you.

People And also with you.

The Bishop now greets the newly received priest or deacon.

The clergy and people greet one another in the name of the Lord.

At the Celebration of the Eucharist

A newly received deacon prepares the bread and wine at the offertory.

A newly received priest stands at the altar with the bishop for the eucharistic prayer.

Restoration to the Ordained Ministry

This form is intended for use, in accordance with the canons, when a priest or deacon is restored to the ordained ministry after having been removed. The circumstances that led to the resignation, deposition, or long-term suspension of the priest or deacon will require pastoral sensitivity in the implementation of the rite.

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says

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

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

Amen.

or

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

People Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

The Deacon or Bishop then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

The Bishop stands and says

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

The Word of God

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,
you take away the sin of the world:

have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people
The Lord be with you.
People And also with you.
Bishop Let us pray.

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The Lessons and Psalm are those appointed for Ordination.

The people sit. One or two Lessons, as appointed, are read.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

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

People Glory to you, Lord Christ.

After the Gospel, the Reader says

 The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

There follows, all standing

The Nicene Creed

The Litany for the Mission of the Church

The Litany is found on page ____ of this volume.

Reaffirmation of Ordination Vows

The Bishop, standing or seated in a chair placed before the Altar, addresses the priest or deacon to be restored, saying

My sister/brother/sibling in Christ Jesus, through baptism as the holy people of God, we are all called to represent Christ and the Church; and, according to the gifts given to us, to carry on Christ's work of reconciliation in the world, and to take our place in the life, worship, and governance of the Church.

We are called to proclaim his death and resurrection, to administer the Sacraments of the New Covenant which he sealed with his blood on the cross, and to care for his people in the power of the Spirit.

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer

I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church.

The Priest or Deacon then signs the above Declaration in the sight of all present.

Bishop

Do you here, in the presence of Christ and his Church, renew your commitment to your ministry, under the pastoral direction of your bishop?

Answer

I do.

Bishop

Do you reaffirm your promise to give yourself to prayer and the study of Holy Scriptures?

Answer

I do.

Bishop

Do you reaffirm your promise so to minister the Word of God and the Sacraments of the New Covenant that the reconciling love of Christ may be known and received?

Answer

I do.

Bishop

Do you reaffirm your promise to be a faithful servant of all those committed to your care, patterning your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer

I do.

The Bishop then says

I restore you to the exercise of the office of priest/deacon in this Church. God the Father, God the Son, and God the Holy Spirit bless you and God's people through your ministry. Amen.

The Peace

The Bishop stands and says

The peace of the Lord be always with you.

People And also with you.

The Bishop now greets the newly restored priest or deacon.

The clergy and people greet one another in the name of the Lord.

A newly restored deacon, properly vested, prepares the bread and wine at the offertory.

Having put on the vestments proper to the order, a newly restored priest stands at the altar with the bishop for the eucharistic prayer and shares in the Breaking of the Bread.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE FOR LITURGICAL TRANSLATION

Membership

The Rev. Dr. Juan M.C. Oliver, <i>Chair</i>	Long Island, II	2021
The Rev. Pierre-Henry Buisson	Arizona, VIII	2021
The Rev. Frederick Clarkson	East Carolina, IV	2021
The Rev. Dr. Luk De Volder	Convocation of Episcopal Churches in Europe, II	2021
The Rev. Nathanael Saint-Pierre	New York, II	2021
The Rev. Margarettte Saintliver	Haiti, II	2021
The Rev. Susan Saucedo Sica	Newark, II	2021
The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2021
The Rev. André Wildaine	Haiti, II	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	2021

Acknowledgements

The Rev. Juan M.C. Oliver, Ph.D., chair, is also the Custodian of the Prayer Book.

The French working group: The Revs. Luk De Volder, Pierre-Henri Buisson, and the Rt. Rev. Pierre Whalon, chair. The translator is Ms. Florence Lesur.

The Kreyol working group: The Revs. André Wildaine, Magarettie Saintliver, and Nathanael Saint-Pierre, chair. The translator is the Rev. Burnet Moise.

The Spanish working group: The Revs. Susan Sica, Frederick Clarkson, and Juan Oliver, chair. The translator is Mr. Hugo Olaiz.

Mandate

Resolution 2018-A070 Translation of the Book of Common Prayer

Resolution 2018-C024 Translations of Book of Common Prayer

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, which mandated new translations, and provided a budget of \$201,000. It also called for the creation of the Task Force for Liturgical Translations.

Introduction

The Task Force for Liturgical Translations, a subcommittee of the SCLM, was envisioned as early as 2017 in order to implement canonical changes made in 2012 to improve the quality of translations of liturgical materials. It began its work soon after the General Convention of 2018, meeting in person in January 2019 and chaired by the Custodian of the BCP. Its main work this triennium has been the development of new translations of the Book of Common Prayer 1979 into Spanish, French, and Haitian Kreyol, as well as new liturgical materials being submitted by the SCLM in this Blue Book.

Translation Process

The Custodian invited two native speakers of French and Haitian Kreyol to join him, a native Spanish speaker, to determine a general process for the task ahead, and form editorial teams made up of three native speakers to oversee and edit the work of the professional literary translators to be hired. The teams and their respective chairpersons met at the Church Center in January 2019 to develop a calendar for the process of translation and address related issues. The work was expertly supported by Ms. Maria Pacheco of the Church Center staff. Through the Communications Department of the Church Center, a general invitation to apply for translators' task was drafted and made widely available through all media. As applications began to arrive, each language team's lead evaluated them, consulted with others, and determined who should be interviewed.

Interviews of applicants as translators were conducted in the target language and included samples of the candidate's translation work and any literary works published. After choosing translators, contracts were reviewed by the Finance Office of the Church Center and signed. The contracts established translation protocols, rate, and the proviso that the contract could be annulled after the translator's first submission: Morning Prayer, Rite II.

Each language team was free to develop how it would work with the translator. In all cases, the team met regularly online to edit the translation, especially from a theological and liturgical perspective. They also rehearsed the translation, spotting difficult phrases to speak aloud, etc. At the time of this writing (December 2020), the teams are nearing completion of a first draft and plan to make it available to all Spanish, French, and Kreyol congregations in the US and abroad early in 2021 for review and feedback. Teams of published theologians and poets will also review it. After all feedback is gathered and analyzed it will be incorporated as much as possible into a final draft to be certified by the Custodian.

Each language team addressed different issues proper to that language such as the use of dynamic equivalences in the contemporary vernacular, syntactic and stylistic appropriateness, the “international” lexicon in Spanish and French, underlying Biblical translations to be used in the work, the educational level of most users, the gendered nature of Spanish and French with the specific challenges of expanding the gendered bias of the language to give equal weight to masculine and feminine pronouns, and how best to address this, and whether, when and how to translate which Rite I liturgies into the specific language.

Translations of new materials submitted to the 80th General Convention.

Finally, the Task Force will be employing the same process to develop professional translations of all new liturgical materials being submitted in this book.

Resolution 2018-C024 Translations of Book of Common Prayer

The process and criteria for developing all liturgical translations was established by the 79th General Convention and carried out by the SCLM for the new translation of the Book of Common Prayer into Spanish, French, and Haitian Kreyol. We believe the process is sound and should be followed for the translations of *Enriching Our Worship* and the *Book of Occasional Services 2022* as requested by this resolution.

Resolution 2018-D078 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

The SCLM has taken the following actions in response to resolution 2018-D078: Developed a proposed revision of pages 355-382 of the Book of Common Prayer pursuant to Article X(b) of the Constitution for trial use until the completion of the next comprehensive revision of the Book of Common Prayer, and a revised Eucharistic Prayer C, in two possible versions; directed the Custodian of the Book of Common Prayer to ensure that following the coming Convention these revisions are provided to the church at no cost via electronic distribution, and ensured that dynamic equivalence is employed and that sensitivity to gender characterize the new translations of the BCP into Spanish, French and Haitian Kreyol as far as it is possible in gendered languages such as Spanish and French. Haitian Kreyol is not gendered.

Proposed resolutions

A005 Translations of *Enriching Our Worship* and the *Book of Occasional Services* into Spanish, French, and Haitian Kreyol