

General Convention of The Episcopal Church 2022 Archives' Research Report

Resolution No.: 2022-A006
Title: Authorize the Book of Occasional Services, 2021
Proposer: Standing Commission on Liturgy and Music
Topic: Book of Occasional Services, Liturgy

Directly Related: (Attached)

2018-A218 Approve Services from the Proposed Book of Occasional Services
2018-A219 Refer Proposed Revisions of the Book of Occasional Services (Referred)
2018-A283 Approve Occasional Services and Call for Additional Rites
2018-C024 Propose a Process for Liturgical Translations
1982-A075 Authorize an Office for Ending a Pastoral Relationship

Indirectly Related: (Available in the [Acts of Convention](#) database, searchable by resolution number)

2015-A059 Continue Comprehensive Revision of the Book of Occasional Services
2012-A056 Continue Revision of the Book of Occasional Services

In preparing this report, the Archives researched the resolutions in the Acts of Convention database for the period 1973 through 2018, selecting “direct” resolutions that have a substantive bearing on the proposed legislation. The “direct” resolutions are attached and “indirect” resolutions are available in the Acts of Convention database. Committee members who require other research assistance should contact the Archives through the [Research Request Form](#) or call 800-525-9329.

A006 - Authorize the Book of Occasional Services, 2021

Final Status: Not Yet Finalized

Proposed by: Standing Commission on Liturgy and Music

Requests New Interim Body: No

Amends C&C or Rules of Order: No

Has Budget Implications: No

Cost:

HiA: HB

Legislative Committee Currently Assigned: 12 - Prayer Book, Liturgy & Music

Completion Status: Incomplete

Latest House Action: N/A

Supporting Documents: No

Resolution Text

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.



Resolution Number: 2018-A218
Title: Approve Services from the Proposed Book of Occasional Services
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the 79th General Convention approve the following services from the Proposed Book of Occasional Services 2018, as found on the General Convention website in English and Spanish. The following services shall be made available digitally for use by worshipping communities.

Seasonal Blessings (p.11 as presented) Bendiciones estacionales (p. 11 como presentado); Concerning the Advent Wreath (p. 22 with amendment only to the following) Lo concerniente a la corona de Adviento (p. 18 con enmienda solo a lo siguiente)

The Advent Wreath is a visual symbol marking the progress of the season of Advent, originating as a domestic devotion and an opportunity for family prayer. It functions as a simple countdown-timer for the passage of Advent. Attaching symbolic meaning to particular candles is a more recent innovation. It is important to place the wreath in such a way so that it maintains the centrality of the essential symbols for the assembly: Font, Word, and Table. When the Advent Wreath is used in the worshipping community at morning services, the appropriate number of candles on the wreath are lighted, without prayer or ceremony, with the other candles. In evening worship, the candle lighting in An Order of Worship for the Evening, described on page 143 of The Book of Common Prayer, is appropriate.

When used in private homes, the Advent Wreath provides a focus for devotions at the time of the evening meal. There are many resources for devotions produced to include the reading of scriptures suitable for the Advent season. The short form of An Order of Worship for the Evening, Prayer Book pages 109-112, is also recommended. In place of the Short Lesson of Scripture provided in the Order, one of the readings from the Daily Office Lectionary may be used, in whole or in part. Alternatively, the following may be used;

Advent Festival of Lessons and Carols (p. 24 with the amendment only to the following) Festival de lecturas y cánticos de Adviento (p. 20 con enmienda solo a lo siguiente)

Because the primary act of worship on the Lord's Day and other major Feasts is the Holy Eucharist, the Festival of Lessons and Carols will normally be an additional observance in most worshipping communities. If it is used as the liturgy of the Word in Holy Eucharist, a sermon is to be included.

Blessing of a Crèche (p. 37 as presented) Bendición de un pesebre (p. 36 como presentado); Christmas Festival of Lessons and Carols (p. 38 with the amendment only to the following) Festival de lecturas y cánticos de Navidad (p. 37 con emienda solo a lo siguiente)

Because the primary act of worship on the Lord's Day and other major Feasts is the Holy Eucharist, the Festival of Lessons and Carols will normally be an additional observance in most worshipping communities. If it is used as the liturgy of the Word in Holy Eucharist, a sermon is to be included.

Service for New Year's Eve (p. 43 as presented) Oficio para la víspera de Año Nuevo (p. 42 como presentado);

Candlemas Procession (p. 50 with amendment to insert a collect on p. 52) Procesión de la Candelaria (p. 46 con emienda para insertar una colecta en p. 48)

The Procession

Deacon Let us go forth in peace.

People In the name of Christ. Amen.

During the procession, all carry lighted candles; appropriate hymns, psalms, or anthems are sung.

In a suitable place, the procession may halt while the following or some other appropriate Collect is said

Let us pray.

O God, you have made this day holy by the presentation of your Son in the Temple, and by the purification of the Blessed Virgin Mary: Mercifully grant that we, who delight in her humble readiness to be the birth-giver of the Only-begotten, may rejoice for ever in our adoption as his sisters and brothers; through Jesus Christ our Lord. Amen.;

Blessings over Food at Easter (p. 98 as presented) Bendiciones de los alimentos en la comida de Pascua (p. 91 como presentada);

Rogation Procession. (p. 101 as amended on p. 112) Procesión de rogativas (p. 93 como emendada p. 104);

The Presider and People then say

Holy One: Bless and protect this garden and all who keep it. Strengthen and uphold them in their labor, that these plants may bear good fruit and our care for the earth may witness to your love and justice; in the name of the Holy and Undivided Trinity. Amen.

St. Francis Day/Blessing of Animals (p. 113 as presented) Letanía por toda la creación y bendición de los animales por el Día de San Francisco de Asís (p. 105 como presentada);

Service for All Hallows' Eve (p 125 as presented) Oficio para la víspera de Todos los Santos (p. 118 como presentada);

Welcoming New People to a Congregation (p. 132 as amended) Acogida a nuevas personas en una congregación (p. 124 como emendada)

Welcoming New People to a Congregation

When welcoming new people to the congregation publicly, they may be introduced in the following manner immediately before the Peace:

Presider Dear Friends in Christ, in companionship with each other as we journey in faith, we welcome new members into this community of Deputies__ . We welcome them to join us as we seek to love the Lord our God with heart and soul, mind and strength, and to love our neighbors as ourselves. We welcome and cherish their unique gifts and experiences as together we follow the Holy Spirit in transforming this community for the work and mission of Jesus Christ.

The new members of the community are presented.

A member of the vestry or other leader makes the presentation.

Presenter

I present N.N. to be welcomed as members of this community (parish, cathedral, etc.)

Presider Do you desire to continue your journey into Christ as a member of ____?

New Member: I do.

Presider Will you commit yourself to seek and serve Christ in this community of faith and pledge to work, pray, and give to build up our common life?

New Member: I will, with God's help.

Presider Will you who witness these promises, do all in your power to support these persons in their life in Christ?

People We will.

Presider Let us pray.

Presider and People

Loving God, we give thanks that you have brought N.N. to join us in ministry. Knit us together, one to another, so that in unity we may know you and serve you in Jesus' name. Amen.

The Liturgy continues with the exchange of the peace.;

A Service of Renaming (p. 134 as presented) Rito para cambiar de nombre (p. 126 como presentada);

The Preparation for Baptism, or Catechumenate (p. 140 as presented) Preparación para el Bautismo o catecumenado (p. 131 como presentada);

Preparation of Adults for Holy Baptism: The Catechumenate (p. 142 as presented) Preparación de adultos para el Santo Bautismo: el catecumenado (p. 134 como presentada);

Preparation of Parents and Sponsors of Infants and Young Children to be Baptized (p. 153 as presented) Preparación de padres y padrinos para el bautismo de infantes y niños pequeños (p. 146 como presentada);

Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant (p. 158 as presented) Preparación para la Confirmación, la Recepción u otras reafirmaciones del Pacto Bautismal (p. 152 como presentada);

Recognition of Ministries in the Church and the World (p. 163 as presented) Reconocimiento de ministerios en la Iglesia y en el mundo (p. 158 como presentada);

Celebration for a Home (p. 166, amended on p. 173) Celebración para un hogar (p. 160, emendada en p. 167)

In a Terrace or Garden

Antiphon

As the earth puts forth its blossom, or bushes in a garden burst into flower, so shall the Lord God make righteousness and praise blossom before all the nations.

V. My boundaries enclose a pleasant land:

R. Indeed, I have a goodly heritage.

Let us pray. (Silence)

Jesus, our good Companion, on many occasions you withdrew with your friends for quiet and refreshment: Be present with your servants in this place, to which they come for fellowship and recreation; and make of it, we pray, a place of serenity and peace; in your Name we ask it. Amen.

Or, one of the following prayers may be used:

Holy One, bless and protect this garden and all who keep it. Strengthen and uphold them in their labor, that these plants may bear good fruit and our care for the earth may witness to your love and justice, in the name of the Holy and Undivided Trinity. Amen.

Almighty God, Lord of heaven and earth: We humbly pray that your gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who are constantly receiving good things from your hand, may always give you thanks through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.;

A Shorter Blessing of a Home (p. 176 as presented) Bendición abreviada de un hogar (p. 169 como presentada);

Anniversary of a Marriage (p.179 as amended) Aniversario de bodas (p. 172 como emendada) Anniversary of a Marriage

This form is intended for use in the context of a celebration of the Holy Eucharist. When the form is used at a principal service on a Sunday or Major Holy Day, the Proper of the Day is used. When it is used at other times, the Psalm and Lessons are selected from those recommended for use at the Celebration and Blessing of a Marriage, and one of the following Collects is used for the Collect of the Day.

O gracious and everliving God, look mercifully on N. and N., who come to renew the promises they have made to each other. Grant them your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep their promises and vows; through Jesus Christ our Savior, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send your blessing upon N. and N., who come to renew their promises to each other, and grant them your grace, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their lives together may be a witness to your love and forgiveness, and that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

or this

Grant, O God, in your compassion, that N. and N., having taken each other in marriage, and affirming again the covenant which they have made, may grow in forgiveness, loyalty, and love; and come at last to the eternal joys which you have promised 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.

Immediately after the Sermon (and the Creed if appointed), the Couple present themselves before the Presider, who stands facing the people.

All stand, and the Presider addresses the congregation with these or similar words

Friends in Christ, we are gathered together with N. and N., who have come today to give thanks to God for his blessing upon their marriage, and to reaffirm their marriage covenant.

The Presider then asks each spouse:

N., do you here, in the presence of God and of this congregation, renew the promises you made when you bound yourself to N. in holy matrimony?

The Spouse answers

I do.

The Couple, kneeling or standing, say together

We thank you, most gracious God, for consecrating our marriage in Christ's Name and presence. Lead us further in companionship with each other and with you. Give us grace to live together in love and fidelity, with care for one another. Strengthen us all our days, and bring us to that holy table where, with those we love, we will feast for ever in our heavenly home; through Jesus Christ our Lord. Amen.

The Presider then blesses them, saying

May God the Father, who ordained that it is good for two people to live in the covenant of marriage, keep you one. Amen.

May God the Son, who adorned this manner of life by his first miracle, at the wedding in Cana of Galilee, be present with you always. Amen.

May God the Holy Spirit, who has given you the will to persevere in your love and in your covenant with each other, strengthen your bond. Amen.

And may God the Holy Trinity, the source of all unity, bless you this day and for ever. Amen.

The service continues with the Peace, or, at a principal service, with the Prayers of the People. The couple may present the bread and wine at the Offertory.

If there is not to be a Communion, the service concludes with the Lord's Prayer and the Peace.

When this form is used as an act of reconciliation, the Presider may adapt it in consultation with the parties.;

A Public Service of Healing. (P. 182 as presented) Oficio público de sanación (p. 175 como presentada);

A Rite of Welcoming after Absence (p. 194 as amended to change the title of the rite) Rito de bienvenida después de una ausencia (p. 187 como emendada en el cambio del título del rito);

Concerning Exorcism (p. 195 as presented) Lo concerniente al Exorcismo (p. 189 como presentada);

Burial of One who does Not Profess the Christian Faith (p.197 as presented) Entierro de alguien que no profesaba la fe cristiana (p. 190 como presentada);

Concerning the Blessing of Water (p. 201 as presented) Lo concerniente a la bendición del agua (p. 194 como presentada);

Concerning Holy Oils (p. 202 as presented) Lo concerniente a los santos óleos (p. 196 como presentada);

Dedication of Church Furnishings and Ornaments (p. 204 as presented) Dedicación de los muebles y ornamentos de una iglesia (p. 197 como presentada);

The Founding of a Church (p. 222 as presented) Fundación de una iglesia (p. 214 como presentada);

Setting Apart Secular Space for Sacred Use (p. 251 as presented) Reserva de un espacio secular para uso sagrado (p. 241 como presentada);

A Litany for the Mission of the Church (p. 252 as presented) Letanía por la misión de la Iglesia (p. 242 como presentada);

A Variety of Church Planting Collects, Blessings, and other Prayers (p. 255 as presented) Variedad de colectas, bendiciones y otras oraciones para la fundación de iglesias (p. 245 como presentada);

Restoring of Things Profaned (p. 324 as presented) Restauración de cosas profanadas (p. 249 como presentada);

Secularizing a Consecrated Building (p. 326 as presented) Secularización de un edificio consagrado (p. 251 como presentada);

Concerning the Rite (p. 330 as amended) Lo concerniente al rito (p. 254 como emendada)

The Book of Common Prayer affirms the place of the Holy Eucharist as “the principal act of Christian worship on the Lord’s Day and other major Feasts,” and thus the foundation of corporate prayer of the Church. As an act of the whole community of faith, the Eucharist is a summons to all the baptized to share in the table of the Lord. This form for the distribution of Holy Communion by licensed lay persons is intended to foster a corporate sense of the Eucharist among those who, by reason of illness or infirmity, are unable to be present in their church’s assembly on Sunday or some other principal feast.

This service is to be conducted by a Visitor, a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of the Member of the Clergy, Deacon, or other leader exercising oversight of the congregation of other community of faith (Canon III.4 Sec.7).

It is recommended that the person to be ministered to be prayed for specifically in the Prayers of the People by the congregation on that day.

The administration of the Sacrament to the persons visited should take place immediately after the service in the church. Following the communion of the people, the Eucharistic Visitors come forward and are commended for this ministry with the following or similar words:

In the name of this congregation, I send you forth bearing these holy gifts, that those to whose you go may share with us in the communion of Christ's body and blood. We who are many are one body, because we all share one break, one cup.

A suitable container in which to carry the two vessels for the bread and wine, corporals, and purificators is to be supplied. The container is to be returned immediately to the parish along with any unconsumed elements.

The people to whom Holy Communion is to be administered are to be notified in advance and the time of the appointment clearly set.

It is desirable that other parishioners, relatives, and friends also be present to communicate with the person visited. Those so ministered to should also be visited regularly by the clergy of the congregation. In this way, those who are unable to participate regularly in the worship of the eucharistic assembly may nevertheless experience their relations to the community and also join their personal faith and witness to that of their community. It is appropriate that the person be invited to join in commenting on the Scripture and in offering suitable prayers during the rite.

Distribution of Holy Communion by Lay Eucharistic Ministers to Persons Who are Ill or Infirm (p. 331 as amended) Distribución de la Santa Comunion por ministros laicos de la Eucaristía a personas enfermas o impedidas (p. 255 como emendada)

Distribution of Holy Communion

by Lay Eucharistic Visitors

to persons who are ill or infirm

The Lay Eucharistic Visitors should be accompanied by other persons from the congregation.

The Lay Eucharistic Visitor greets the people

The Peace of the Lord be always with you.

Response And also with you.

Collect of the Day

Gospel of the Day, or some other passage of Scripture appropriate to the occasion.

Reflections may be offered from the sermon of that day.

Suitable prayers may be offered.

A Confession of Sin may be said

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.

Minister May Almighty God in mercy receive our confession of sorrow and of faith, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

The Lord's Prayer

Administration of the Holy Communion

(using one of the authorized words of administration)

Closing Prayer

O gracious God, whose Christ stretched out arms of love upon the hard wood of the cross to embrace all the peoples of the earth: We give you thanks for feeding N. our sister with the Sacrament of that precious Body and Blood, which is the sign and instrument of our common life, and also for enriching our parish family by her sharing with us the food of our pilgrimage, the foretaste of that heavenly banquet of which we shall partake with all your saints; through Jesus Christ, our Savior. Amen

Minister Let us bless the Lord

Response Thanks be to God;

Guidelines for Use on the Occasion of a Retirement or Work Transition (p. 335 as presented) Pautas al uso en ocasión de una jubilación o de una transición laboral (p. 259 como presentada);

Liturgical Materials Honoring God in Creation (p. 337, as amended with change in titles on p. 340, p. 342, and p. 346), Materiales litúrgicos para honrar a Dios en la creación (p. 260 como emendada con cambio en títulos en p. 263, p. 265 y p. 270)

Prayers of the People Celebrating God in Creation Form 1

Prayers of the People Celebrating God in Creation Form 2

Prayers of the People Celebrating God in Creation Form 3 (on the theme of water)

Consecration of Chrism Apart from Baptism (p. 356 as presented) Consagración del crisma al margen del Bautismo (p. 281 como presentada);

A Proper for the Consecration of Chrism (p. 357 as presented) ;

A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation (p. 365 as amended on p. 370), Oficio para la conclusión de una relación pastoral y despedida de una congregación (p. 288 como emendada p. 293)

A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation At the Service of the Word

A hymn, psalm, or anthem may be sung. The people standing, the Presider says,

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

People And blessed be his kingdom, now and forever. Amen.

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

Presider Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Presider

Bless the Lord who forgives all our sins;

People His mercy endures for ever.

The Presider then continues

There is one Body and one Spirit;

People There is one hope in God's call to us;

One Lord, one Faith, one Baptism;

People One God and Father of all.

The Lord be with you.

People And also with you.

Let us pray.

The Collect of the Day

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

Almighty and everlasting God, by whose Spirit the whole

body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, that in their vocation and

ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen.

Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

or this collect

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

The Ministry of the Word

Old Testament

Genesis 31:44-46,48-49,50b (The Lord watch between you and me when we are absent one from another.)

Genesis 12:1-9 (Abraham's departure from Haran and God's promise to bless him.)

Deuteronomy 18:15-18 (God will raise up a prophet like Moses.) Deuteronomy 32:1-9 (The farewell of Moses.)

Joshua 24:1,14-25 (Joshua's farewell to his people.)

Ecclesiastes 3:1-7;7:8,10,13-14 (A time for everything; better the end than the beginning.)

Sirach 50:1,11-24 (The service of the faithful priest.)

Psalms 119:89-96, or Nunc Dimittis

Epistle

1 Corinthians 3:4-11 (Paul planted, Apollos watered, God gave growth.) Acts 16:9-10 (Paul's call from Macedonia.)

Acts 20:17-22,25-28,32,36-38b (Paul's apologia for his ministry at Ephesus.)

II Thessalonians 2:13—3:5 (Paul gives thanks for the success of the Gospel.)

I Thessalonians 5:12-25 (Paul encourages the ministry among the Thessalonians.)

Philippians 4:1-10,23 (Rejoice in the Lord always.)

Alleluia Verse: Alleluia. "I will instruct you in the way that you should go; I will guide you with my eye says the Lord." Alleluia. (Psalm 32:9 or Psalm 25:9) Tract; Psalm 18:33-37; Psalm 43:3-6; Psalm 78:1-8; Psalm 133.

Gospel

Matthew 9:35-38 (The harvest is plentiful, but the laborers are few.)

Matthew 25:31-40 (As you did it to the least of these, you did it to me.)

Luke 12:35-38 (The faithful servant.)

Luke 17:7-10 (We are unworthy servants; we have only done our duty.) John 10:14-18 (The ministry of the good shepherd.)

John 21:15-19 (Feed my sheep.)

Sermon

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

The Ending of a Pastoral Relationship

Just before the Peace, the Minister addresses the Bishop (or the Bishop's Deputy) and the congregation with these or similar words

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

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

(The Minister may, if desired, briefly state his/her plans for the future.) The Bishop or the Deputy says

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

People We do.

If the Bishop or Bishop's Deputy is not present, the Minister may address a similar question to the congregation.

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

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

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

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

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

The departing Minister and the congregation then say together the following prayer

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

Silence

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

Silence

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

Silence

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

Silence

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

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

The peace of the Lord be always with you

People And also with you.

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

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

After the Communion

Almighty God, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants of your Word and Sacraments. We thank you especially for the work of N. among us, and the presence of his/her family here. Grant that both he/she and we may serve you in the days ahead, always rejoice in your glory, and come at length into your heavenly kingdom; through Jesus Christ our Lord. Amen.

This blessing may be pronounced either by the minister, or by the bishop, or by the Bishop's Deputy.

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

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

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

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

Recognition and Investiture of a Diocesan Bishop (p. 375 as amended), Reconocimiento e investidura de un obispo diocesano (p. 297 como emendada)

Recognition and Investiture of a Diocesan Bishop

The Recognition

When the ministers and people have assembled in the Cathedral Church, the principal doors having been closed, the Presiding Bishop is escorted from the sacristy to a chair placed at the entrance to the chancel, facing the people.

A welcoming procession is formed, and moves through the congregation to the principal door.

The new Bishop, attended by two deacons, standing outside the door, knocks upon it three times.

The Warden opens the door. As the door is opened, the Bishop's voice is heard, saying Open for me the gates of righteousness; I will enter them and give thanks to the Lord.

Warden The Lord prosper you;

we wish you well in the Name of the Lord.

A psalm or anthem is sung, during which the bishop is escorted by the welcoming procession to a place before the Presiding Bishop. Psalm 23 is appropriate, with the following antiphon

I will give you a shepherd after my own heart, who will feed you with knowledge and understanding.

The new Bishop petitions as follows

I, N.N., whom God has ordained to be a shepherd and servant, and who now have been chosen as Bishop of this Diocese, come to you, desiring to be recognized, and invested, [and seated in the chair which is the symbol of that office].

The Presiding Bishop replies

Before I can accede to your petition, we must be assured by the appointed representative of the Diocese that you will be received as their duly elected Bishop.

The Warden then says

We are ready and willing to do so. As President of the Standing Committee, I certify that N.N. was duly elected Bishop of the Diocese of _____ by the clergy and people in Diocesan Convention assembled on the _____ day of, _____, and that consents to the election have been received from (a majority of the Bishops of the Church having jurisdiction and of the Standing Committees of the Dioceses) (the two houses of the General Convention). We therefore present to you the Right Reverend N.N. to be invested for the exercise of the office to which he/she has been chosen.

The Presiding Bishop then says

Let the will of the people here present be made known. Do you recognize and receive N. as your Bishop?

People We do.

Presiding Bishop

Will you uphold N. in this ministry?

People We will.

The Presiding Bishop stands and calls the people to prayer, in these or similar words

Let us now offer our prayers for N., for this Diocese, and for all God's people.

All kneel, and the Person appointed leads the Litany for Ordinations, or some other approved litany. At the end of the litany, after the Kyries (which may be sung by the congregation or choir in threefold, sixfold, or ninefold form), the Presiding Bishop stands and says

The Lord be with you

People And also with you.

Presiding Bishop Let us pray.

The Presiding Bishop then says the Collect of the Day or the Collect for Ordination.

All sit, and the Liturgy of the Word continues in the usual manner.

After the Sermon (and Creed), the following renewal of the commitments of ordination may take place.

The Presiding Bishop addresses the new Bishop in these or similar words

My sister/brother, it has pleased God to call you to be the shepherd and chief pastor of this Diocese. I am sure that long before now you have laid to heart the high trust and weighty obligations of this office. But, in order that this congregation may know your commitment to fulfill this trust, I call upon you to reaffirm the promises you made when you were ordained and consecrated a bishop.

Presiding Bishop Will you exercise your ministry in obedience to Christ?

Answer I will obey Christ, and will serve in his name.

Presiding Bishop Will you be faithful in prayers, and in the study of Holy Scripture, that you may have the mind of Christ?

Answer I will, for he is my help.

Presiding Bishop Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?

Answer I will, in the power of the Spirit.

Presiding Bishop As chief first and pastor, will you encourage and support all the baptized will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

Answer I will, in the name of Christ, the Shepherd and Bishop of our souls.

Presiding Bishop Will you guard the faith, unity, and discipline of the Church?

Answer I will, for the love of God.

Presiding Bishop Will you share the with your fellow bishops in the government of the whole Church; will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?

Answer I will, by the grace given me.

Presiding Bishop Will you be merciful to all, show compassion to the poor and strangers, and defend those who have no helper?

Answer I will, for the sake of Jesus Christ.

Presiding Bishop May the Lord who has given you the will to do these things, give you the grace and power to perform them.

Answer Amen.

The Investiture

The Presiding Bishop now stands and says

My sister/brother, you have been recognized as a bishop of the Church and as bishop of this Diocese. Now I, N.N., by the authority committed to me, and with the consent of those who have chosen you, do invest you, N.N., as Bishop of _____, with all the temporal and spiritual rights and responsibilities that pertain to that office; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

If a pastoral staff is to be given, it is presented by the former Bishop of the Diocese, or it is brought from the Altar and presented by the Warden. The one who delivers the staff says

On behalf of the people and clergy of the Diocese of _____, I give into your hands this pastoral staff. May Christ the good Shepherd uphold you and sustain you as you carry it in his name. Amen.

A Bible is brought from the Altar and held before the Bishop, who, laying a hand upon it, takes the oath, as follows

I, N.N., Bishop in the Church of God, now duly invested and acknowledged as Bishop of this Diocese [receive this pastoral staff at your hands as a token of my jurisdiction and of your recognition, and] do solemnly promise that I will observe, and to the utmost of my power fulfill, the responsibilities and obligations of this office, striving in all things to be a faithful shepherd to the flock of Christ. So help me God. Amen.

The Seating

The Presiding Bishop and the Warden now escort the bishop to the chair designated for the Bishop of the Diocese. Meanwhile, instrumental music may be played.

The Dean of the Cathedral Church, meeting the Bishop at the Cathedra, says

In the name of the Chapter of this Cathedral Church, and on behalf of the people of this Diocese, I install you, N., in the chair appointed to your office. May the Lord stir up in you the flame of holy charity, and the power of faith that overcomes the world. Amen.

The Bishop sits, and the People offer their acclamations and applause. Bells may be rung or festive music may be played or sung.

Afterwards, the Bishop stands and says

The peace of the Lord be always with you.

People And also with you.

The Presiding Bishop and other Ministers greet the Bishop.

The People greet one another.

The Bishop greets other members of the clergy, family members, and members of the congregation as may be convenient.

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

The Bishop goes to the Lord's Table as chief Presider and, joined by other bishops and representative presbyters of the diocese, proceeds with the celebration of the Eucharist.

In place of the usual postcommunion prayer, a Bishop or Presbyter leads the people in the following

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that N. may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with her/him, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The new Bishop blesses the people, first saying

Bishop Our help is in the name of the Lord;

People The maker of heaven and earth.

Bishop Blessed be the name of the Lord;

People From this time forth for evermore.

Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you forever. Amen.

A Deacon dismisses the People.;

Welcoming and Seating of a Bishop in the Cathedral (p 385 as amended), Bienvenida y entronización de un obispo en la catedral (p. 306 como emendada)

Welcoming and Seating

of a Bishop in the Cathedral

The ministers and people assemble in the Cathedral Church.

The principal door being closed, the Dean, the Cathedral clergy (the Cathedral Chapter), and other representative persons as convenient, go in procession through the congregation to the principal door. The people stand.

The new bishop, attended by two deacons, standing outside, knocks three times on the door.

The Warden opens the door, and the Bishop enters and greets the congregation, saying

Grace and peace be with you, from God our Father and the Lord Jesus Christ.

People

And also with you.

A psalm or anthem is sung, during which the Bishop is escorted by the welcoming procession to a place in full sight of the people.

The Dean, or other person appointed, welcomes the bishop in these or similar words

N.N., Bishop in the Church of God we welcome you to your Cathedral Church, the symbol and center of your pastoral, liturgical, and teaching ministry in this Diocese.

The Bishop responds, saying

I, N.N., your Bishop, thank you for your welcome. I promise, God helping me, to be a faithful shepherd and servant among you. I pray that the ministry which we will share may be pleasing to God, and that it may strengthen the life of this diocese, and the whole Church of God.

The bishop is escorted to the Cathedra. Meanwhile, instrumental music may be played.

The Dean, standing near the Cathedra, says

In the name of the Chapter of this Cathedral Church, and on behalf of the people of this diocese, I invite you, N., to be seated, in the chair which is a symbol of your office. May the Lord stir up in you the flame of holy charity, and the power of faith that overcomes the world. Amen.

The Bishop sits, and the People offer their acclamations and applause. Bells may be rung or festive music may be played or sung.

The Bishop stands, and the Te Deum, the Gloria in excelsis, or other song of praise is sung.

The Bishop then says to the people

The Lord be with you.

People And also with you.

Bishop Let us pray.

The Bishop says the Collect of the Day.

The Liturgy continues in the usual way, with the appointed Lessons and Psalm.

At the Great Thanksgiving, the Bishop, as the principal Presider, is joined at the Altar by the presbyters of the Cathedral, and other priests as desired.

In place of the usual postcommunion prayer, the Dean leads the people in the following

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

We pray that N. may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with her/him may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Bishop blesses the people, first saying

Our help is in the Name of the Lord.

People The maker of heaven and earth.

Bishop Blessed be the Name of the Lord.

People From this time forth for evermore.

Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. Amen

A Deacon dismisses the people.;

Setting Apart for a Religious Vocation. (P. 388 with title amended) Para dedicarse a una vocación religiosa (p. 309 como emendada en el cambio del título);

And be it further

***Resolved, That The Blessing of a Pregnant Woman from The Book of Occasional Services 2003 be restored;* and be it further**

Resolved, That the Standing Commission on Liturgy and Music seek and receive feedback on their use.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), pp. 629-646.



Resolution Number: 2018-A219
Title: Refer Proposed Revisions of the Book of Occasional Services
Legislative Action Taken: Concurred
Final Text:

Resolved, That the 79th General Convention commend the Standing Commission on Liturgy and Music for their work on revision of the Book of Occasional Services, especially given the limited funding made available to them; and be it further

Resolved, That the following portions of The Proposed Book of Occasional Services 2018 be referred back to the Standing Commission on Liturgy and Music for further revision and that the SCLM report on this work to the 80th General Convention:

Way of the Cross
On Maundy Thursday
When Members Leave a Congregation
Discernment for a new Church Mission
A Liturgy for Commissioning a Church Planter, Missioner or Mission Team
A Liturgy for the Opening of a New Congregation
Reaffirmation of Ordination Vows
And the parallel texts in French and Spanish

And be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$12,000 for the implementation of this resolution.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), pp. 376-377.



Resolution Number: 2018-A283
Title: Approve Occasional Services and Call for Additional Rites
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the 79th General Convention approve the following services from the Proposed Book of Occasional Services 2018 for use by worshipping communities:

Las Posadas

Christians in parts of Mexico and those who have migrated to other countries celebrate Las Posadas nightly beginning December 16 and ending December 24. *Las Posadas* is a liturgy of hospitality and commemorates the journey of Mary and Joseph to Bethlehem, searching for lodging for the birth of the Christ Child.

Las Posadas begins as an outdoor procession. Traditionally, two people dress as *los peregrinos* (the pilgrims), Mary and Joseph, or images of Mary and Joseph are carried in the procession. Along the procession route, certain houses serve as “lodgings.” At each house, those inside sing to those outside, denying them entry. At the final stop, the *los peregrinos* are recognized and invited into the home.

Communities who observe *Las Posadas* should consider the following:

1. Since the tradition of Las Posadas comes from a particular culture and language, those who plan an observance should engage in dialogue with those for whom these devotions are culturally indigenous, and seek to learn from their experience.
2. An Order of Service for the Evening may serve as a liturgy before the procession, with appropriate lessons and prayers for Advent included, either in the church or in a home.
3. Participants may carry lights in procession.
4. The hymn, *Canto Para Pedir Posada* is traditionally sung in this rite.
5. At the final stop, the procession is welcomed for closing devotions. Such devotions may include personal testimony, the singing of hymns, the Lord’s Prayer, other prayers and collects.
6. Following the closing devotions, refreshments or a meal may be served.

Concerning the Service

The Feast of La Virgen de Guadalupe is celebrated on December 12 throughout Mexico and increasingly in The Episcopal Church.

According to tradition, an indigenous man named Juan Diego Cuauhtlatotzin saw la Virgen on two separate occasions, on December 9 and December 12, 1531. In his vision, she told Juan Diego to ask the archbishop to build a church on El Tepeyac, located in today’s Mexico City. Unconvinced by an uneducated

indigenous person, the bishop asked for proof of La Virgen's appearance. When Juan Diego returned to El Tepeyac, he found roses growing. He gathered the roses in his tilma (cloak) and took them to show to the bishop. Roses spilled out when he unfolded the tilma, and it revealed an image of La Virgen, a dark-skinned indigenous woman, head bowed in prayer. The bishop, convinced by the miracle, built a church.

The image of La Virgen de Guadalupe permeates Latino cultures. She serves as a rallying point for people's hopes of liberation and justice revealed in Jesus Christ. The popularity of the feast continues to grow and is attached to many cultural observances. On the day of the feast, people process through towns and cities, offering their songs of love and joy. The procession is followed by a celebration of the Holy Eucharist that may feature dancers, drummers, banners, and mariachis.

Additional materials for use on December 12 are found on page ____.

Celebration of the Feast of La Virgen de Guadalupe

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession. Flowers, preferably roses, to be carried in the procession may be distributed to the people before the service, or after the opening collect.

Presider A great sign appeared in the sky, a woman clothed with the sun,
People With the moon under her feet, and on her head a crown of twelve stars.

Presider Let us pray.

Be present with us, God our Deliverer, as you were present with *La Virgen de Guadalupe* (the Virgin of Guadalupe) who called Juan Diego her beloved son. May her example of tender care for the poor and oppressed guide us in the way of justice and mercy; through Jesus Christ our Lord. Amen.

Deacon Let us go forth in peace.

People In the Name of Christ. Amen.

During the procession, the people may carry flowers, and appropriate hymns, psalms, or anthems are sung, such as the hymn "La Guadalupana."

Upon arrival in the sanctuary, the Eucharist begins with the Collect of the Day. The people standing, the Presider says The Lord be with you.

People And also with you.

Presider Let us pray.

O God of love, you blessed your people at *El Tepeyac* with the presence of *La Virgen de Guadalupe*: grant that her example of love to the poor and forsaken may stir our faith to recognize all people as members of one family. Teach us to follow in the way you have prepared for us, that we may honor one another in word and action, sharing with her your commonwealth of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

The Eucharist continues in the usual manner, using the following Psalm and Lessons

The First Reading Zechariah 2:10-13

or A Selection from *The Nican Mopohua*, the reading then concludes, "Here ends the reading."

Psalm 131 or 116

The Second Reading Revelation 11:19a; 12:1-6a
Gospel Luke 6:20-23

A Homily

The Prayers of the People

As we honor *La Virgen de Guadalupe*, may we strive for unity among all people; we pray to you, God of mercy. *Hear our prayer.*

May the vision of Juan Diego inspire our community to stand against prejudice, discrimination, hatred and violence; we pray to you, God of mercy. *Hear our prayer.*

May our care for youth and children, the elderly and sick, the weak, helpless and poor (especially _____), reflect the love of *La Virgen*, revealed at Tepeyac; we pray to you, God of mercy. *Hear our prayer.*

May the vision of *La Virgen* strengthen us to stand with all immigrants and refugees in their struggle in every nation and people, (especially the people of _____); we pray to you, God of mercy. *Hear our prayer.*

May those who have died (especially _____) rest in your peace, and those who mourn (especially _____) find comfort in fellowship with *La Virgen de Guadalupe* and all the saints; we pray to you, God of mercy. *Hear our prayer.*
Intercessions may be offered by the people.

The Presider adds this concluding Collect.

O God of power and mercy, who gives us roses in a season of darkness; fill us with your unexpected truth and vision of peace among all people. By the example of *La Virgen de Guadalupe* may we seek the justice which unites all people everywhere; through Jesus Christ our Lord. Amen.

At the Eucharist the liturgy continues with the Peace and the Offertory.

Proper Preface

Because in revealing the *La Virgen de Guadalupe* at *El Tepeyac*, you have shown us your way of justice and peace, lifted up the small and lowly, and assured us of your great love for the poor and weak.

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

Presider and People

We give you thanks, O God, for gathering your children together in the Sacrament of Christ's Body and Blood. We rejoice that you have remembered us; for we were scattered and have now been drawn together from the four corners of the earth. May we who celebrate *La Virgen de Guadalupe* ever strive for peace, and serve you as witnesses of Jesus Christ, until the Lord dawns in glory. Amen.

Following the postcommunion prayer, the People may place flowers at the image of La Virgen de Guadalupe. Appropriate hymns, anthems, instrumental music, or songs, such as "Buenos Días Paloma Blanca" may accompany this action.

The Bishop, when present, or the Priest, may bless the people.

The Deacon, or the Presider, dismisses the people.

Songs, hymns, and readings traditionally used on the Feast of La Virgen de Guadalupe include the following.

Songs and Hymns:

La Guadalupana

Buenos Días Paloma Blanca

Mi Virgen Ranchera

Oh Virgen la más Hermosa

From Hymnal 1982

277 Sing of Mary, Pure and Lowly (Raquel)

78 Sing We of the Blessed Mother (Rustington)

Del Himnario

483 Mi Alma Glorifica al Señor mi Dios (Cántico de María)

62 Como Estrella en Claro Cielo (Raquel)

A Reading from The Nican Mopohua:

Juan Diego returned and right to the top of the mountain he saw the Lady from heaven, at the spot where he saw her the first time. Seeing her, he fell down before her and said, "Lady, the smallest of my daughters, my Child, I went where you sent me to fulfill your mandate; though with difficulty, from where is the seat of the bishop, I saw him and exposed your message; he received me graciously and I listened attentively; but I understood by his response that he believes that it is I who makes the request of building your temple, and that perhaps is not your command. I strongly beg, Lady, my Child that you send instead of me someone who is known, respected and esteemed. If we entrust your message to someone like that he is sure to be believed. The Bishop does not believe me because I am a lesser man, I'm small, I'm a no one, and you, my Child, the least of my daughters, Lady, you send me to a place where I do not belong. Forgive me if I cause you great sorrow." Our Lady replied: "Listen, my son, I understand but need you to know that that I have many servants and messengers whom I can send to do my bidding yet I choose you. You are the one that I strictly command, to go again tomorrow to see the Bishop. Tell him once more who sends you and that it is my will for a temple to be built in my honor. Tell him, that the ever-Blessed Virgin Mary, mother of God, is the one that sends you" Juan Diego replied: "My Lady, my Child, I will do what you ask. I'll do your will; but perhaps I will not be heard with pleasure. I know that it will be difficult for them to believe me.

El Día de los Muertos (Day of the Dead)

Christians in parts of Mexico and Central America keep All Saints' Day (November 1) and All Souls' Day (November 2) with special devotions to honor the dead and pray for them. These devotions have spread beyond their geographical origins in Mexico into other languages and cultures. For those who are observing this tradition for the first time, adapt it to your own needs and consider engaging in conversation with communities or individuals that have experience with this tradition.

Communities who observe *El Día de los Muertos* should consider the following principles:

- 1. Practices for keeping the Day include adornment of an altar or a sacred space to offer reverence for the dead, which may be placed in a home, church, or cemetery. Photographs of those being remembered are traditionally displayed. A place for prayer may be provided nearby.**

2. Devotions may include prayers and thanksgivings for the dead. Resources for prayers may be found in the burial rites or the propers for All Saints' Day and All Souls' Day.

And be it further

Resolved, That the 79th General Convention direct the Standing Commission on Liturgy and Music to work in collaboration with the Department of Ethnic Ministries at the beginning of the process to provide liturgies for additional pastoral rites, including but not limited to Quinceañera and Presentación, to be authorized for use in The Episcopal Church; and be it further

Resolved, That the Standing Commission on Liturgy and Music seek and receive feedback on their use.

Resolved, That the SCLM consider the resource, "Changes: Prayers and Services Honoring Rites of Passage" as it begins its work.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), pp. 1129-1133.



Resolution Number: 2018-C024
Title: Propose a Process for Liturgical Translations
Legislative Action Taken: Concurred as Amended
Final Text:

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.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), p. 1009.



Resolution Number: 1982-A075
Title: Authorize an Office for Ending a Pastoral Relationship
Legislative Action Taken: Concurred As Amended
Final Text:

*Resolved, That the General Convention of 1982 authorize for optional use throughout the Church "A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation" as set forth in Appendix C of the triennial report of the Standing Liturgical Commission to the said General Convention, except that (on page 167 of the *Blue Book*) in the rubric which begins "This blessing may be pronounced either by the Minister. . .," after the word Minister, add a comma and insert the words "if a Priest" and add another comma, and direct that it be printed in future editions of *The Book of Occasional Services*.*

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, New Orleans, 1982* (New York: General Convention, 1983), p. C-7.