

# STANDING COMMISSION ON LITURGY AND MUSIC

## Membership

The Rev. Dr. Ruth Meyers, *Chair*, 2015  
The Rt. Rev. Steven Miller, *Vice Chair*, 2015  
Dr. Derek Olsen, *Secretary*, 2018  
The Rev. Dr. Paul Carmona, 2018  
The Rt. Rev. Thomas Ely, 2015  
Ms. Ana Hernández, 2018  
Mr. Drew Nathaniel Keane, 2018  
The Rt. Rev. John McKee Sloan, 2015  
Mr. Beau Surratt, 2015  
The Rev. Dr. Louis Weil, 2015  
The Rev. Canon Sandye Wilson, 2018  
The Very Rev. Dr. Brian Baker, *Liaison of Executive Council*, 2015  
The Rev. Canon Amy Chambers Cortright, *Representative of the House of Deputies*, 2015  
The Rev. Canon Gregory Howe, *Custodian of the Standard Book of Common Prayer, Ex Officio*, 2015  
The Very Rev. Dr. William H. Petersen, *Consultant; Representative to Consultation on Common Texts*  
Mr. Davis Perkins, *Church Publishing Incorporated Liaison*  
The Rev. Angela Ifill, *Church Center Staff*, 2015

### *Changes in Membership*

Mr. Dent Davidson resigned in April 2013 and was not replaced. Mr. John Repulski, Vice Chair, resigned in February 2014 and was replaced by Mr. Beau Surratt; The Rt. Rev. Steven Miller was elected Vice Chair. Br. Christopher Hamlett, OP, resigned in August 2014 and was not replaced. The Rev. Chris Cunningham resigned from Executive Council and was replaced by The Very Rev. Dr. Brian Baker in December 2013. Mr. Davis Perkins replaced Ms. Nancy Bryan as Church Publishing Incorporated Liaison in October 2013.

### *Representation at General Convention*

Bishop Steven Miller and Deputy Sandye Wilson are authorized to receive non-substantive amendments to this report at General Convention.

## Summary of Work

**Mandate:** Canon I.1.2(n)(6) directs the Standing Commission on Liturgy and Music 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, serve the Church in matters pertaining to policies and strategies concerning Church music.

### **Meetings**

#### *Face-to-Face:*

- Nov. 12-15, 2012 (St. Louis, MO)
- June 24-26, 2013 (Milwaukee, WI)
- Oct. 20-23, 2014 (Concord, NH)

#### *Tele/Web Conference:*

- Jan. 23, 2013
- Apr. 18, 2013
- Sep. 10, 2013
- Dec. 18, 2013
- Feb. 25, 2014
- May 6, 2014
- Sep. 11, 2014
- Nov. 18, 2014

### **Resources for Blessing Same-Sex Relationships (Resolution 2012-A049)**

*Subcommittee Members:* Ruth Meyers, Chair; Drew Nathaniel Keane, Scribe; Brian Baker; Amy Chambers Cortright; Thomas Ely; Christopher Hamlett OP; Beau Surratt

*Consultant, Liturgical Resource:* Patrick Malloy (Bethlehem)

*Consultant, Canonical Resource:* Joan Geiszler-Ludlum (East Carolina)

*Ad Hoc Task Group, Pastoral Resource:* Cathy Dempsey-Sims (Western New York); Caroline Hall (El Camino Real); Anne LeVeque (Washington)

*Survey Consultant:* Thaddeus Bennett (Vermont)

*Tele/Web Conference Meetings:* May 30, 2013; Aug. 20, 2013; Dec. 11, 2013; Feb. 5, 2014; Feb. 26, 2014; Apr. 8, 2014; Apr. 30, 2014; May 14, 2014; May 28, 2014; July 9, 2014; Aug. 28, 2014; Nov. 11, 2014

*Face-to-Face Meeting:* June 3-6, 2014 (Kansas City, MO)

At the beginning of the triennium, the Commission asked all bishops whether they had authorized the liturgy in “Liturgical Resources 1: I Will Bless You, and You Will Be a Blessing” and if so, whether they had authorized any revisions to meet the needs of members of this Church, in accord with Resolution 2012-A049.

The Commission also asked each bishop to identify a contact person in their diocese who could help gather responses to the resources. As of January 9, 2014, the Commission had received 55 responses, 38 indicating that they had authorized the rite, 12 stating that they had not, and the remaining 5 giving no indication. The Archives of The Episcopal Church created a publicly accessible digital archive of responses received, including guidelines submitted by a number of dioceses: <http://www.episcopalarchives.org/SCLM/2012-A049/>

To gauge responses to the resource, the Commission developed an online survey, made available through diocesan contacts and social media from September through December 2013. Almost 1,000 people accessed the survey. Responses were overwhelmingly positive to every section of the resource.

Two members of the Commission, Ruth Meyers and Steven Miller, represented The Episcopal Church at the International Anglican Liturgical Consultation when it met in Dublin, Ireland, in August 2013 and made a presentation about the new resources. Responses included interest and support as well as opposition to this work.

In June 2014, the Commission hosted an international, ecumenical, indaba-style consultation on same-sex marriage at Grace and Holy Trinity Cathedral, Kansas City, Missouri, inviting participation from every diocese of The Episcopal Church and every province of the Anglican Communion where civil marriage is legal for same-sex couples and from ecumenical partner churches in the United States. Fifty-seven people, representing 24 dioceses of The Episcopal Church, 6 other churches of the Anglican Communion, and 5 ecumenical partners, along with the President of the House of Deputies, Presiding Bishop, and Secretary of General Convention participated.

Two dioceses of The Episcopal Church and two Provinces of the Anglican Communion declined to send representatives. While none of the participants in the consultation was opposed to same-sex marriage, the conversation enabled the Commission to understand more deeply the issues facing clergy and same-sex couples in contexts where civil marriage is legal.

Feedback from the survey and at the consultation indicated a strong desire on the part of some same-sex couples to use a liturgy similar to the marriage rite in the Book of Common Prayer and a desire on the part of some different-sex couples to use the alternative liturgy in Liturgical Resources 1.

The Commission is therefore proposing four liturgies for authorization by General Convention 2015: 1) a revision of “The Witnessing and Blessing of a Lifelong Covenant,” taking into account specific feedback received from those who have used the text; 2) “The Witnessing and Blessing of a Marriage,” an adaptation of the revised rite for use by any couple who can be married according to civil law; 3) a gender-neutral adaptation of “The Celebration and Blessing of a Marriage” from the 1979 Book of Common Prayer; and 4) “The Form of Solemnization of Matrimony,” a gender-neutral adaptation of the 1928 Book of Common Prayer, providing same-sex couples with an option similar to that available to different-sex couples who use the 1928 BCP marriage rite by following “An Order for Marriage” (BCP 1979, pp. 435-36).

Participants in the consultation criticized the pastoral resource for its treatment of gay, lesbian, bisexual, and transgender people. The Commission therefore commissioned an ad hoc working group from the consultation to recommend revisions.

Hearing numerous requests for clarification about how the new rite relates to the Church’s teaching on marriage, the Commission considered proposals for a gender-neutral revision of the marriage canon (1.1.18). However, the Commission decided not to propose a canonical revision, recognizing that the Task Force on the Study of Marriage created by Resolution 2012-A050 has undertaken a more in-depth study of marriage and will be proposing a canonical revision that coheres more fully with the theology of marriage.

In response to the direction of Resolution 2012-A049 to develop the theological resource, the Commission invited six Anglican theologians to prepare responses to the essay in Liturgical Resources 1. These theologians represent different theological disciplines and diverse perspectives on same-sex marriage. The Commission proposes that these essays be included as signed appendices to the theological resource.

Recognizing the significant changes in civil law since 2012, the Commission asked a canon lawyer to review the canonical resource. Rather than revise this section, the Commission is proposing a new section on the history of the marriage canon, prepared by the Task Force on the Study of Marriage.

**PROPOSED RESOLUTIONS**

A054: ADOPT RESOURCES AND RITES FROM “LITURGICAL RESOURCES I: I WILL BLESS YOU AND YOU WILL BE A BLESSING, REVISED AND EXPANDED 2015”

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention commend “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” as found in the Blue Book, for study and use in congregations and dioceses of The Episcopal Church; and be it further

*Resolved*, That the 78th General Convention authorize for use “The Witnessing and Blessing of a Lifelong Covenant” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” beginning the First Sunday of Advent 2015; and be it further

*Resolved*, That the 78th General Convention authorize for use “The Witnessing and Blessing of a Marriage,” “The Celebration and Blessing of a Marriage 2,” and “The Form of Solemnization of Matrimony” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” beginning the First Sunday of Advent 2015, under the direction of the bishop exercising ecclesiastical authority; and be it further

*Resolved*, That bishops, particularly those in dioceses within civil jurisdictions where same-sex marriage, civil unions, or domestic partnerships are legal, may continue to provide generous pastoral response to meet the needs of members of this Church; and be it further

*Resolved*, That the provision of Canon I.18.4 applies by extension to “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” namely, “It shall be within the discretion of any Member of the Clergy of this Church to decline to” preside at any rite contained herein; and be it further

*Resolved*, That the provisions of Canon I.19.3 regarding marriage after divorce apply equally to all the rites of “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” in accordance with guidelines established by each diocese; and be it further

*Resolved*, That this convention honor the theological diversity of this Church in regard to matters of human sexuality; and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her theological objection to or support for the 78th General Convention’s action contained in this resolution; and be it further

*Resolved*, That the Standing Commission on Liturgy and Music continue to monitor the use of this material and report to the 79th General Convention; and be it further

*Resolved*, That the 78th General Convention direct the Secretary of General Convention, in consultation with the outgoing Chair of the Standing Commission on Liturgy and Music and the Chairs of the Legislative Committees to whom this legislation is referred, to finalize and arrange for the publication of the material

contained in “Liturgical Resources 1: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015” as approved by the 78th General Convention, no later than the first Sunday of Advent 2015.

#### EXPLANATION

The 77th General Convention commended for study and use the resources contained in “Liturgical Resources I: I Will Bless You and You Will Be a Blessing” and directed the Standing Commission on Liturgy and Music (SCLM) to further develop the theological resource, review the entire resource, and invite responses. The revised and expanded edition reflects this process of review and development as detailed in the SCLM Report to the 78th General Convention.

The liturgical rite, “The Witnessing and Blessing of a Lifelong Covenant” has been well received and widely used, and the SCLM now recommends that the revised rite be widely available. In addition, rapid changes in civil law concerning marriage in the United States, along with the responses received as part of the SCLM church-wide consultation process, indicate a need for equivalent proper liturgies in jurisdictions where same-sex marriage is legal. Further, the SCLM consultation process indicated a pastoral need for equivalent marriage rites that could be used by any couple.

#### **Calendar Committee (Resolutions 2012-A051, A052, B025, C013, C053, C070, C090, C106, C112, D056, D088)**

*Members:* Derek Olsen, Co-chair; Sandye Wilson, Co-chair; Steven Miller; William Petersen, Louis Weil

*Consultant:* Dan Joslyn-Siemiatkoski (California)

*Tele/Web Conference Meetings:* Nov. 13, 2013; Dec. 3, 2013; June 26, 2014; Sep. 4, 2014

During this triennium the SCLM was tasked with considering additions to *Holy Women, Holy Men* and to continuing work on this resource. In addition, it was deemed necessary to revise a number of collects. Moreover, the Commission was mindful of other concerns: the desire to achieve more gender balance, the increasing number of commemorations, and most importantly, given the baptismal ecclesiology of the Book of Common Prayer, whether one unbaptized could be considered “holy.”

This discussion led us to propose a new way forward, which we have entitled, “A Great Cloud of Witnesses: A Calendar of Commemorations.” Following in the tradition of *Lesser Feasts and Fasts/Holy Women, Holy Men*, “A Great Cloud of Witnesses” contains all of those people authorized for the Calendar by General Convention through 2006. Most of the individuals submitted in 2009, and those approved at the 2012 General Convention, are also included. Criteria for the inclusion of additional names are laid out in detail below. As in previous works, names are organized by date of traditional commemoration, usually the date of death.

Each entry will include a biographical narrative giving a sense of the person or event, and how their life and witness has contributed to who we are today. A devotional collect in both Rite I and Rite II language will also be included. (For the sake of space in the Blue Book, narratives and collects already authorized and included in *Holy Women, Holy Men* are not reproduced here.)

New to this resource is a set of indexing “tags” that will contribute to a better understanding of how the entry fits into the broader scope of church history. These identify Commons of Various Occasions and Commons of Saints related to the life, work, or impact of the occasion; and they will also identify main spheres of influence and how they are commemorated (if at all) in their home church and in churches across the Anglican Communion.

Should a local community identify a person for commemoration, the Commons of Saints indicated provide appropriate propers. Alternatively, a Eucharist celebrating a related Various Occasion might include the devotional collect within the conclusion to the Prayers of the People. The current Commons have been

enriched through the addition of more options for biblical readings that will allow a community to more closely tailor the set of readings to the witness of the person celebrated.

Most of these Commons are drawn from the BCP and *Holy Women, Holy Men*, with some revisions reflective of the feedback process following the 2009 General Convention, notably the aforementioned collect revisions in which the focus is shifted from the biography of the person or persons commemorated to the virtues and charisms expressed in their life and witness.

*Weekday Eucharistic Propers 2015* contains all propers needed for celebrations of the Eucharist on days for which a commemoration is not observed. Materials for the weekdays during the seasons of the church year are collected together in their appropriate seasonal sequence, thus presenting a central resource for the church seasons. Commons of Saints from the BCP and *Holy Women, Holy Men*, and Propers for Various Occasions from the BCP and *Holy Women, Holy Men*, follow. Despite their inclusion in the Book of Common Prayer, these commons and propers have not seen widespread use. Giving them their due visibility and a more complete explanation of their function, and assigning them expanded biblical readings, should help them become more widely known.

#### AO55: REVISE LITURGICAL COMMEMORATIONS

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention authorize the following deletions from the Calendar and liturgical propers set forth in *Holy Women, Holy Men: Celebrating the Saints*:

- 4/12 Adoniram Judson, Missionary to Burma, 1850
- 4/22 John Muir, Naturalist and Writer, 1914; and Hudson Stuck, Priest and Environmentalist, 1920
- 7/1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896
- 7/12 Nathan Soderblom, Archbishop of Uppsala and Ecumenist, 1931
- 7/13 Conrad Weiser, Witness to Peace and Reconciliation, 1760
- 8/23 Toribio de Mogrovejo, 1606 [retaining Martin de Porres, 1639, and Rosa de Lima, 1617, Witnesses to the Faith in South America]
- 9/3 Prudence Crandall, Teacher and Prophetic Witness, 1890
- 9/8 Nikolai Grundtvig, Bishop and Hymnwriter, 1872
- 9/8 Soren Kierkegaard, Teacher and Philosopher, 1855
- 10/19 William Carey, Missionary to India, 1834
- 12/10 Karl Barth, Pastor and Theologian, 1968
- 12/15 John Horden, Bishop and Missionary in Canada, 1893
- 12/15 Robert McDonald, Priest, 1913
- 12/17 William Lloyd Garrison, 1879 [retaining Maria Stewart, 1879, Prophetic Witness]
- 12/19 Lillian Trasher, Missionary in Egypt, 1961
- 12/22 Charlotte Diggs (Lottie) Moon, Missionary in China, 1912;

and be it further

Resolved, That the General Convention authorize for trial use the revised collects for commemorations as found in the Blue Book.

#### EXPLANATION

*Holy Women, Holy Men* first authorized for trial use in 2009, added more than 100 commemorations to the Calendar. The Standing Commission on Liturgy and Music reviewed responses received during the trial-use period and identified commemorations for which significant objections were raised. In addition, the

Commission developed new or revised collects for a number of commemorations in response to concerns that the existing liturgical texts were overly didactic.

A056: AUTHORIZE NEW LITURGICAL RESOURCES: A GREAT CLOUD OF WITNESSES; WEEKDAY EUCHARISTIC PROPERS  
*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention authorize for trial use the liturgical resource entitled, “A Great Cloud of Witnesses: A Calendar of Commemorations” (GCW) as outlined in the Blue Book, replacing *Holy Women, Holy Men*; and be it further

*Resolved*, That the General Convention affirm the following criteria for further additions to this resource:

Criterion 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 remembered in our family story. Like all families, however, our family includes important matriarchs and patriarchs about whom little verifiable information is known, yet whose names and influence still exert influence on how we understand ourselves in relation to them.

Criterion 2

**Christian Discipleship:** The family story captured here is uniquely and identifiably a Christian story. This set of stories commemorates the ways particular Christians live out the promises of baptism. A worthy summary of these promises is captured in our Baptismal Covenant, including a commitment to the Triune God as captured in the Apostles’ Creed; continuing in the apostles’ teaching and fellowship, the breaking of bread and the prayers; resisting evil and repenting when necessary; proclaiming by word and example the Good News of God in Christ; seeking and serving Christ in all persons; and striving for justice and peace among all people. Rather than being an anachronistic checklist, these should be considered general guidelines for considering holistic Christian life and practice. There may be occasional exceptional cases where not all of these promises are successfully kept, or when the person in question is not a Christian, yet the person’s life and work still significantly impacts the ongoing life of the Church and contributes to our fuller understanding of the Gospel.

Criterion 3

**Significance:** Those remembered 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 remembered 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.

Criterion 4

**Range of Inclusion:** Particular attention should be paid to Episcopalians and other members of the Anglican Communion. Attention should also be paid to the inclusion of people of different genders and races, of lay people (witnessing in this way to our baptismal understanding of the Church), and of ecumenical partners and people who have had their own distinctive influence upon us. In addition to the better-known, 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).

Criterion 5

**Local Observance:** Normally, significant remembrance of a particular person already exists within the Church at the local and regional levels before that person is included in the Church’s larger story.

Criterion 6

**Perspective:** The introduction of new names should be done with a certain economy lest the balance of the whole be overwhelmed. In the cases of the recently departed — particularly in the case of controversial names — care should be given to seeing them from the perspective of history. Names added should show a broad influence upon the Church and should result from a widespread desire expressed across the Church over a reasonable period of time.

Criterion 7

**Combined Remembrances:** Not all those included need to be remembered “in isolation.” Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense (e.g., the Reformation martyrs, Latimer and Ridley; and two bishops of Lincoln, Robert Grosseteste and Hugh); and be it further

*Resolved,* That the General Convention authorize for trial use the liturgical resource entitled, “Weekday Eucharistic Propers 2015,” as outlined in the Blue Book, replacing Holy Women, Holy Men; and be it further

*Resolved,* That the General Convention direct the Standing Commission on Liturgy and Music to gather feedback from congregations, seminaries, religious orders, and other eucharistic communities on these two resources and to report to the next General Convention; and be it further



Resolved, That the General Convention direct the Secretary of General Convention, in consultation with the outgoing Chair of the Standing Commission on Liturgy and Music and the Chairs of the Legislative Committees to whom this legislation is referred, to finalize and arrange for the publication of the material contained in “A Great Cloud of Witnesses” and in “Weekday Eucharistic Propers 2015” as approved by the 78th General Convention.

#### EXPLANATION

“A Great Cloud of Witnesses: A Calendar of Commemorations” and “Weekday Eucharistic Propers 2015” together replace *Holy Women, Holy Men*. It is our hope that the new paradigm reflected in “A Great Cloud of Witnesses” honors the feedback that the Standing Commission on Liturgy and Music received during trial use since the 76th General Convention (2009) first authorized *Holy Women, Holy Men* and more fully engages the emphasis on the local experience of sanctity underscored in Resolution 2003-A100.

This calendar of commemorations is intended to replace commemorations in the Calendar of the 1979 Book of Common Prayer, except for the Feasts of our Lord and other Major Feasts listed on pp. 16-17. After gathering and considering feedback on “A Great Cloud of Witnesses,” the Standing Commission on Liturgy and Music will bring to the 79th General Convention a proposal for the Calendar of the BCP.

The criteria for additions to “A Great Cloud of Witnesses” are a revision of criteria previously approved for *Holy Women, Holy Men* developed in response to comments and questions. Criterion 2, “Christian Discipleship,” permits the inclusion of “occasional exceptional cases where the person in question is not a Christian.”

The Commission has in mind circumstances such as the Dorchester Chaplains (February 3), three Christian clergy and a Jewish rabbi who together exhibited heroic witness during World War II when the troop ship Dorchester was hit by enemy fire and sank; the interfaith nature of their witness is a key aspect of the commemoration, and the Commission believes this is an appropriate exception to the norm of Christian discipleship.

In criterion 6, “Perspective,” the commission is proposing that “a reasonable period of time” have elapsed before a name is added, without specifying how many years after a person has died, and allowing General Convention to exercise its judgment about whether an individual or group should be added to the calendar. For example, recent General Conventions authorized the addition of Supreme Court Justice Thurgood Marshall (May 17), who died in 1993; and the Rev. Pauli Murray (July 1), who died in 1985. Martyrs have also been added to the calendar within in a relatively short time after their death — for example, the Martyrs of the Sudan (May 16) and Jonathan Daniels (August 14).

The companion text, “Weekday Eucharistic Propers 2015” places seasonal collects and lections for weekday celebrations together with commons for commemorating saints and lections for Various Occasions, clearly presenting the variety of options for weekday celebrations of the eucharist. Placing the material in separate volumes creates books of a more manageable size for liturgical use.

#### A057: CREATE ADDITIONAL LITURGICAL COMMEMORATIONS

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention instruct the Standing Commission on Liturgy and Music to create collects and biographies for the following persons to be presented to the 79th General Convention for consideration for inclusion in “A Great Cloud of Witnesses”:

Gladys Aylward (1/3)  
 Amma Syncretica of Alexandria (1/5)  
 Caesaria of Arles (1/12)

Marcella (1/31)  
 Scholastica, Religious, 543 (2/10)  
 Katherine Drexel (4/3)  
 Mary of Egypt (4/3)  
 Kateri Tekakwitha (4/17)  
 Maria Gabriella Sagheddu (4/22)  
 Marie de l'Incarnation, Educator and Spiritual Teacher in New France, 1672 (4/30)  
 Helena, Protector of the Holy Places, 330 (5/21)  
 Olga of Kiev (7/11)  
 Bridget of Sweden, Founder of Bridgettine Order, 1373 (7/23)  
 Jane Frances de Chantal, Religious (8/12)  
 Paula and Eustochium (9/28)  
 Mother Theodore (Anne-Therese) Guerin, Religious, Educator, Prophetic Witness, 1856 (10/3)  
 Elizabeth Fry, Prison Reformer, 1845 (10/12)  
 Catherine of Alexandria (11/5)  
 Elizabeth of the Trinity (11/8)  
 Gertrude the Great and Mechtild of Hackeborn (11/16)  
 Dorothy Day (11/29)  
 Ella Baker (12/13)  
 Emily Ayckbowm, Founder of the Sisters of the Community of the Church, 1870  
 Kate Harwood Waller Barrett  
 Etheldred Berry  
 Mary McLeod Bethune  
 Louise De Koven Bowen, Hull House  
 Josephine Butler  
 Anna Bessant Cassey and Henrietta Lockwood  
 Rosa Judith Cisneros  
 Florence Converse  
 Ella Cara Deloria, Native American Poet and Writer  
 Helen Fuller  
 Ann Gream  
 Angelina and Sarah Grimke  
 Sister Margaret Hawk, Church Army, Native American Activist  
 Addie D. Waites Hunton  
 Satoko Kitahara  
 Susan Trevor Knapp, NY Training School for Deaconesses  
 Eva Lee Matthews and Beatrice Henderson  
 Victoria Earle Matthews, Author and Settlement House Worker, 1907  
 Eleanor Laura McMain  
 Harriet O'Brien Monsell  
 Maria Montessori  
 Anna Newell, St. Margaret's House, Berkeley  
 Phoebe Palmer  
 Katherine Parr  
 Ellen Albertina Polyblank [Sister Albertina] & Elizabeth Ann Rogers [Sister Beatrice]  
 Richeldis of Faverches  
 Eleanor Roosevelt  
 Dorothy Sayers  
 Mary Kingsbury Simkovitch, Greenwich House, NYC  
 Therese of Lisieux

Adeline Blanchard Tyler  
Ruth Elaine Younger (Mother Ruth, CHS);

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 \$15,700 for the implementation of this resolution.

#### EXPLANATION

For many years, the Church's Calendar of Commemorations has not reflected the diversity of the Church. Resolution 1985-D101 directed that the Standing Liturgical Commission take steps to add more women. Yet when work began on *Holy Women, Holy Men* in 2003, women made up only a small minority of commemorations. *Holy Women, Holy Men* contributed to the diversity of the Calendar in many ways, but as of 2012 women still accounted for a small minority of commemorations. Resolution 2012-A052 directed the Standing Commission on Liturgy and Music to identify women suitable for inclusion in the Calendar of the Church Year.

The list of people recommended here for commemoration represent a significant effort to address the gender disparity in the current Calendar. If these proposals are authorized for trial use in 2018, women will become one-third of those included in "A Great Cloud of Witnesses."

The SCLM has proposed seven criteria for commemorations to be included in "A Great Cloud of Witnesses," updating guidelines approved by previous General Conventions for *Holy Women, Holy Men*. Criteria 4, 5, and 6 represent a delicate balance. Criterion 4 notes that "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]."

Criteria 5 and 6 call for both "significant remembrance" at "local and regional levels" and for a "reasonable period of time" between the death of these people and their inclusion in the calendar. In compiling this list we have emphasized criterion 4. Throughout Christian history, many significant women have not received due recognition due to the structure of the Church.

The classical emphasis on bishops and clergy has furthered the gender bias of the Calendar, since women have only been ordained in The Episcopal Church for 40 years. Of the laity in the Calendar, most are royals or religious, and women constitute a small minority within that minority. The SCLM is thus proposing a number of women, clergy and lay, many of whom have died more recently, for inclusion in our Calendar for the inspiration and guidance of contemporary Episcopalians.

The budget allocation would allow a subcommittee of six members to meet two times during the triennium, with additional funds available for a consultant to assist with compiling and editing the new material.

#### **Liturgical Materials for Honoring God in Creation (Resolution 2012-A053)**

*Subcommittee Members:* Ana Hernández, Drew Nathaniel Keane, Ruth Meyers

The 76th General Convention referred to the SCLM Resolutions 2009-C034 and 2009-D001 (Develop a Pentecost Season Creation Cycle). During the 2010-2012 triennium, a committee chaired by SCLM Vice Chair, The Rev. Jennifer Phillips, in collaboration with the Executive Council Committee on Science, Technology and Faith, developed a collection of "Liturgical Materials Honoring God in Creation."

At the 77th General Convention, the legislative committees on Prayer Book, Liturgy, and Music reviewed the material and determined that the texts would be improved by further editing. Accordingly, the General Convention referred Resolution 2012-A053 to the SCLM.

During the current triennium, a team of SCLM members (meeting primarily via Skype and Google Hangout) prayed each text aloud and revised many of the materials. The Commission believes that the material is now ready for use in congregations and other worshipping communities.

Resolutions 2009-C034 and 2009-D001 called for the development of an optional “creation cycle” during the season after Pentecost. However, the Commission recommends that the propers for honoring God in creation be made available for a variety of liturgical occasions (for example, a Lenten weekday series of worship services to accompany environmental education classes), rather than supplanting the Sunday eucharistic lectionary.

Each of the three forms of Prayers of the People Honoring God in Creation accords with the rubrics for the Prayers of the People (BCP p. 359), and these are suitable for use in a Sunday liturgy. Three forms of Confession of Sin against God’s Creation and A Litany for the Planet are also included in these resources.

A Rogation Day Procession and Liturgy, and Prayers for Rogation Day: A Rite for the Blessing of a Garden may be used on the traditional Rogation Days (Monday, Tuesday, and Wednesday before Ascension Day) or at some other time appropriate to the local context. A Liturgy in Thanksgiving for Creation and in Honor of the Feast of St. Francis, with the Blessing of Animals, as well as Additional Readings and Resources for St. Francis Day, may be used for the commemoration of Francis of Assisi (October 4) or on some other occasion when God’s people gather to pray for the earth and its creatures.

**A058: AUTHORIZE LITURGICAL MATERIALS FOR HONORING GOD IN CREATION**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention authorize Liturgical Materials Honoring God in Creation, found in the Blue Book, for use in The Episcopal Church; and that the materials be made freely available; and be it further

*Resolved*, That the Standing Commission on Liturgy and Music consider these liturgical materials for inclusion in a revised edition of the Book of Occasional Services.

**EXPLANATION**

These materials respond to the desire for liturgical materials for a season of creation as expressed in resolutions proposed to the 76th General Convention. Rather than establishing a season of creation, these liturgical texts allow congregations and other groups to honor God in creation in a variety of contexts.

**Book of Occasional Services/ Enriching Our Worship (Resolution 2012-A056)**

*Subcommittee Members:* Paul Carmona, Chair; Amy Chambers Cortright; Thomas Ely; Gregory Howe; Angela Ifill; Drew Keane

*Tele/Web Conference Meetings:* June 11, 2014; July 24, 2014

Resolution 2012-A056 directed “the Standing Commission on Liturgy and Music to continue its work on a revision of the Book of Occasional Services and report its progress to the 78th General Convention.”

The Need for Revision

A variety of considerations indicate that a revision of the Book of Occasional Services is both desirable and necessary. Among the more noteworthy of these considerations are the following:

- With the passage of time, many significant new needs have become apparent, and a revision of BOS 2003 is overdue.
- In response to requests for input, the BOS/EOW Subcommittee has received many recommendations that express a desire for a broader range of BOS resources, especially to serve urgent pastoral needs and increasingly diverse populations in TEC.
- Many worthwhile new liturgical resources have become available during the years since the BOS 2003 was authorized. The inclusion of some of these newer resources would enhance and broaden the BOS.
- The minimally descriptive table of contents of the current BOS provides, at best, an overly general listing of the many useful resources contained therein. There is also no indexing whatsoever. A more expansive and better-organized table of contents, along with the addition of a detailed index, will make the specific resources of a revised BOS more apparent and easier to find.
- Incidences of awkward or needlessly archaic language in BOS 2003 need to be revised or adapted for better spoken fluidity and for inclusive or expansive language.

#### Purpose and Criteria

To clarify the objectives, scope, and general guidelines for BOS revision, the Subcommittee — with the concurrence of the Commission — formulated the following statement of purpose and list of criteria for the BOS.

#### **Purpose:**

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 lay persons or clergy in a variety of non-ecclesial settings.

#### Review of BOS 2003

The starting point for the Subcommittee's review of the contents of BOS 2003 was the list of recommendations developed in 2010 by the Subcommittee members who served during the previous triennium. Most of the prior recommendations were retained, but some adjustments and revisions have been added, and input from the larger group of SCLM members has also contributed to this review.

The specific types of recommendations were, namely: to retain, remove, or revise the respective rites or resources contained in BOS 2003. The possible degrees of revision range from slight to extensive, but may also entail the development of completely new material to replace what was previously used. Broadly understood, the intention would be to complete a comprehensive revision of the BOS.

#### Gathering of Information and Input

The Subcommittee solicited, and continues to solicit, recommendations for resources that could be included in a new BOS. Such input has so far been requested from: the Standing Commission on Lifelong Christian Formation and Education; TEC's Missioners for Asiamerica, Black, Latino/Hispanic, and Indigenous Ministries; and from various individuals whose interests lie in relevant resource areas.

A variety of unsolicited input has also been accepted for inclusion in the revision process. The Subcommittee also plans to utilize the SCLM's blog site as a tool for requesting and gathering additional input. From its own research efforts, the Subcommittee has identified a number of existing resource collections that contain materials that potentially, perhaps with editing, could be incorporated into the revised BOS. These previously published volumes include, but are not limited to, collections such as:

- *Changes: Prayers and Services Honoring Rites of Passage*. New York: Church Publishing Incorporated, 2007
- *Enriching Our Worship*. 5 vols. New York: Church Publishing Incorporated, 1998-2009
- McElligott, Ann E. P. *The Catechumenal Process: Adult Initiation and Formation for Christian Life and Ministry*. New York: Church Hymnal Corporation, 1990
- Meyers, Ruth A., and Pettingell, Phoebe, eds. *Gleanings: Essays on Expansive Language and Prayers for Various Occasions*. New York: Church Publishing Incorporated, 2001

### Table of Contents

To gain a clearer appreciation of how a revised BOS might look, the Subcommittee has developed a sample table of contents (see below), with the understanding that additional consultation and work need to be done before the definitive table of contents can be finalized. The principal features of the sample table of contents are as follows:

- *Categories and Subcategories*. The BOS 2003 uses only three broad categories to organize its table of contents: the Church Year, Pastoral Services, and Episcopal Services. The sample table maintains these three categories but further subdivides them into a variety of subcategories. In addition to having a more descriptive table of contents, the revised BOS would also include highly detailed indices to help the user make the fullest possible use of the resources contained therein.
- *Increased Variety of Resources*. A category-by-category perusal of the sample table of contents makes evident the comparative scarcity of certain types of resources in BOS 2003 — most obviously in the categories of: Dying, Death, Burial, Commemorations; God's Created Universe; Healing, Sickness, Well-being; and Transitions, Milestones, and Urgent Occasions in Life. In general, the sample table of contents would add new "people-oriented" (pastoral) resources to the relatively more institution-oriented contents of BOS 2003.
- *Broader Array of Cultural Perspectives*. Significant effort has been made to include resources that reflect or support the sensibilities and urgent needs of various cultural and ethnic groups. Such culturally representative resources, however, can also be viewed as significant gifts to the broader Church, particularly because they generally relate to levels of human experience that transcend cultural differences. We see this, for instance, in the Mexican celebration of the Día de los muertos, which is finding widespread popularity far beyond the originating culture.

### **Sample Table of Contents for a Comprehensively Revised Book of Occasional Services:**

#### THE CHURCH YEAR

##### **The Year Round – General Usage**

[The following BOS 2003 resource will be retained or revised:]

Seasonal Blessings (22-29)

[The following may be added to the BOS as new resources:]

Miscellaneous Collects

Blessing of Water and Salt for a Stoup

##### **Advent – Christmas – Epiphany**

[The following BOS 2003 resources will be retained or revised:]

Concerning the Advent Wreath (30)

Festival of Lessons and Music for Advent/Christmas (31-34, 38-41)

Station at a Christmas Crèche (36-37)

Service for New Year's Eve (42-46)

Candlemas Procession (53-55)

[The following may be added to the BOS as new resources:]

Resources for Celebrating *Las Posadas*

**Lent – Holy Week – Easter**

[The following BOS 2003 resources will be retained or revised:]

The Way of the Cross (56-73)

Tenebrae (74-92)

On Maundy Thursday:

At the Foot-washing (93)

On Reserving the Sacrament (94)

On the Stripping of the Altar (94)

Agapé for Maundy Thursday (95-96)

Blessings over Food at Easter (97-98)

Rogation Procession (103-105)

PASTORAL SERVICES

**Christian Initiation and Commitment**

[The following BOS 2003 resources will be retained or revised:]

Preparation of Adults for Holy Baptism: The Catechumenate (114-130)

A Vigil on the Eve of Baptism (131-135)

Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant (136-145)

Vigil for the Eve of All Saints' Day or the Sunday after All Saints' Day (106-107)

Preparation of Parents and Godparents for the Baptism of Infants and Young Children (159-162)

**Dying, Death, Burial, Commemorations**

[The following BOS 2003 resources will be retained or revised:]

Burial of One Who Does Not Profess the Christian Faith (175-178)

[The following may be added to the BOS as new resources:]

Anniversary of a Death

Burial of a Child

Burial under Special Circumstances (e.g., at veterans' cemeteries that do not permit graveside rites; also for direct cremation or burial)

Commemoration of Family Members and Past Generations

Day of the Dead (*Día de los muertos*)

Memorial Day Resources

Rites/Prayers for the Suicide of an Adult

Rites/Prayers for the Suicide of a Child

**God's Created Universe**

[The following may be added to the BOS as new resources:]

Blessing of Animals (Feast of St. Francis)

Blessings for the Earth (beyond the Rogation prayers found in the BCP)

Blessing for a New Companion Animal

Blessing/Prayer upon the Death of a Companion Animal

**Healing, Sickness, Well-being**

[The following BOS 2003 resources will be retained or revised:]

Blessing of a Pregnant Woman (157-158)

Public Service of Healing (166-173)

Distribution of Holy Communion by Lay Eucharistic Ministers to persons who are ill or infirm (322-326)

[The following may be added to the BOS as new resources:]

Blessings/Prayers for Fertility Issues

Blessing for Closure after a Miscarriage

Blessings/Prayers for Urgent OB/GYN Crises

Rite/Prayers for Healing, Health, and Wholeness

Rites for Repentance, Healing, and Forgiveness for the Sin of Racism (e.g., in regard to boarding schools that disaffected Indigenous peoples and to the Manifest Destiny that stripped them of their land)

### **Lay Ministry**

[The following BOS 2003 resource will be retained or revised:]

Commissioning for Lay Ministries in the Church (179-195)

[The following may be added to the BOS as new resources:]

Affirming/Commissioning the Baptismal Mission and Ministries of Lay Persons in the World

### **The Mission of the Church**

[The following BOS 2003 resources will be retained or revised:]

Dedication of Church Furnishings and Ornaments (196-213)

Founding of a Church

Ground Breaking (214-219)

Laying of a Cornerstone (219-220)

Discernment for a New Church Mission (222-228)

Liturgy for Commissioning a Church Planter, Missioner, or Mission Team (229-239)

Liturgy for the Opening of a New Congregation (240-243)

Setting Apart Secular Space for Sacred Use (244-245)

Litany for the Mission of the Church (245-248)

A Variety of Church Planting Collects, Blessings, and Other Prayers (249-250)

Hymn Suggestions for Church Planting Liturgies (251-253)

Spanish or French-Language Resources for Church Planting (Spanish, 255-283; French, 284-314)

Secularizing a Consecrated Building (319-321)

[The following may be added to the BOS as new resources:]

Rite for the Closing of a Church (different from Secularizing a Consecrated Building)

### **Supporting and Nurturing Christian Life and Practice**

[The following BOS 2003 resources will be retained or revised:]

Blessings for Homes:

At Epiphany or Easter (47-50, 99-102)

Celebration for a Home (146-156)

Welcoming New People to the Congregation (112)

When Members Leave a Congregation (113)

[The following may be added to the BOS as new resources:]

Blessing for Adult Education Opportunities

Celebrating the Eucharist in a Home or Living Room

Guidelines and Resources for Our Lady of Guadalupe and Other Festivals

New Year's Observances for Cultures with a Non-European Calendar

Rite(s) for Affirming Those Who Are New Members of the Church

### **Transitions, Milestones, and Urgent Occurrences in Life**

[The following BOS 2003 resources will be retained or revised:]

Anniversary of a Marriage (163-165)

Guidelines for Use on the Occasion of a Retirement or Work Transition (327-328)

[The following may be added to the BOS as new resources:]

Blessing for the Start of the School Year (similar to blessing of backpacks)

Blessing for Going Off to College

Blessing for Graduations

Blessing for Getting a Driver's Permit or License

Blessing for an Adult Child Who Is Leaving Home

Blessing for a Job Search

Blessing for Starting a New Job



Pastoral Materials for Circumstances surrounding the Incarceration of a Child (e.g., in light of the school-to-prison pipeline)  
Pastoral Material for Reconciliation and Restoration Where There Has Been Abuse  
Pastoral Material for Those Affected by Sexual Misconduct  
Resources for *Quinceañeras* (young women's rite of passage into adult responsibility)  
Response to a Community Tragedy  
Rite for Ending a Marriage or Other Relationship  
Return of a Parishioner after Traumatic Separation from a Congregation (e.g., imprisonment, mental hospital, military service)  
Celebrating the Start or Completion of a Young People's Rite of Passage Program

**Other Occasional Services**

[The following BOS 2003 resources will be retained or revised:]

About Exorcism (174)  
Restoring Things Profaned (317-318)

EPISCOPAL SERVICES

[The following BOS 2003 resources will be retained or revised:]

Consecration of Chrism Apart from Baptism (330-331)  
Reaffirmation of Ordination Vows (333-336)  
Service for the Ending of a Pastoral Relationship and Leave-Taking from a Congregation (338-346)  
Recognition and Investiture of a Diocesan Bishop (348-355)  
Welcoming and Seating of a Bishop in the Cathedral (357-359)  
Setting Apart for a Special Vocation (360-364)

[The following may be added to the BOS as new resources:]

Receiving Vows of a Solitary  
Renewal of Baptismal Vows as Part of Ordination or Consecration

**Note:** The following items (and perhaps more) from BOS 2003 may be discontinued as BOS resources, pending further consultation and consideration:

Anthems at the Candle Lighting [Lucernaria] (10-16)  
Anthems at the Breaking of the Bread [Confractoria] (17-21)  
Vigil for Christmas Eve (35)  
Vigil for the Eve of the Baptism of Our Lord (51-52)  
Service for All Hallows' Eve (108-110)

The Potential Size of the Revised BOS

The wide-ranging process of revising the BOS comprehensively will no doubt amass and generate a huge body of prospective resources and creative ideas — so huge that the BOS could inadvertently evolve into a multivolume publication, which could render it less handy and less portable as a resource. This abundance of worthwhile resources, however, need not become a problem, especially if some of the resources were to be redirected elsewhere, e.g., as an addition to the *Enriching Our Worship* series.

The Proposed Production Process

The BOS/EOW Subcommittee recommends the following process during the 2016-2018 triennium for advancing the comprehensive revision of the Book of Occasional Services:

- Continue requesting and collecting a broad range of recommendations and materials for the BOS revision.
- Meet with a consultant, appointed by the SCLM, who would assist the Commission in determining the scope, strategy, and timeline of the project.
- Appoint subcommittees whose task would be to find, select, organize, develop, and recommend liturgical and catechetical resources relating to their assigned topical categories. The Commission would

also appoint to each subcommittee a consultant who has expertise or relevant experience in the respective categories. The recommended subcommittees and their assigned topic areas (compare the categories listed in the sample table of contents, above) would be as follows:

1. *The Church Year* (both general and seasonal resources)
  2. *Christian Initiation and Commitment*; also, *Lay Ministry*
  3. *Dying, Death, Burial, Commemorations*
  4. *God's Created Universe*; also, *Supporting and Nurturing Christian Life and Practice*
  5. *Healing, Sickness, Well-Being*; also, *Transitions, Milestones, and Urgent Occurrences in Life*
  6. *The Mission of the Church*; *Episcopal Services*; also, *Other Occasional Services*
- With recommendations and assistance from the BOS/EOW Subcommittee, and taking into consideration the work of the six topical subcommittees, the SCLM would set the table of contents for the proposed BOS revision.
  - Assign two or three writers to “flesh out” the table of contents by inserting, revising, or augmenting pre-existing materials or, as needed, writing original liturgical and catechetical resources.
  - Send the completed materials to a professional editor for final development.
  - Present the final work or a progress report to the SCLM at its last meeting of the triennium.

**A059: CONTINUE REVISION OF THE BOOK OF OCCASIONAL SERVICES**

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music to continue its work on a comprehensive revision of the Book of Occasional Services, to seek widespread input on the table of contents and scope of the revision, and to report on its progress to the 79th General Convention; 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 \$94,200 for the implementation of this resolution.

**EXPLANATION**

The 76th General Convention directed the Standing Commission on Liturgy and Music to undertake a substantial revision of the Book of Occasional Services. The 77th General Convention directed the commission to continue the work of revision and to report its progress to the 78th General Convention.

During the past triennium, the Subcommittee tasked with this project has (1) developed criteria for the liturgical and catechetical resources of the BOS; (2) produced a working draft of the table of contents; (3) gathered substantial input for the types of resources that could be included in the BOS; (4) begun collecting materials for potential inclusion; and (5) proposed a process for the completion of this project. The budget allocation would allow six subcommittees of three to four members each to meet three times during the triennium, with additional funds available for a consultant to guide the work, and for writers or editors to assist with the revision and development of materials.

**Congregational Song Task Force (Resolution 2012-A048)**

*Members:* Ana Hernandez, Chair; Beau Surratt; Robert Berra; Martha Burford; Ellen Johnston; Carl MaultsBy; Sandra Montes; Mark Edward Nelson; Jeannine Otis; Christopher Putnam; Donald Schell; Ray Urwin; Jordan Ware

*Tele/Web Conference Meetings:* Jan. 9, 2013; June 3, 2014; Aug. 5, 2014; Oct. 10, 2014

The Congregational Song Task Force was created at the behest of the 77th General Convention (Resolution A048), but it was not funded. Its members serve in diverse ministries, utilize various styles of music, and represent the breadth of cultural diversity that is The Episcopal Church. After a slow start due to personnel turnover on the Standing Commission on Liturgy and Music and to a lack of funding, the Task Force met

thrice as a whole by tele/web conference (Adobe Connect) meetings; and smaller groups met periodically by Google Hangout. We reflected on the responses to the Hymnal Revision Survey conducted in the previous triennium in response to Resolution 2009-B004 and discerned that the most important next steps were to:

- Complete the World Music Project, which was approved (but never funded) to address the need for affordable musical resources in Province IX and by non-European-American clergy and musicians; and to work with Church Publishing Incorporated to secure copyright permission as required and to explore the best avenues for publication.
- Create an online clearinghouse (episcopalmusic.org?) of musical resources for liturgy and parish life that reflect the cultural diversity of the Church. Videos, music, links, and stories have been collected over the course of the triennium toward this end.
- Engage with, spread the word about, and support, where possible, the church-wide resources that already exist to improve the musical skill and understanding of musicians, clergy, and congregants (Leadership Program for Musicians Serving Small Congregations, The Center for Music and Liturgy at Virginia Theological Seminary, Music That Makes Community, the Episcopal Musicians Facebook Group, various church-based music schools, etc.).
- Create a congregational survey. The Task Force is currently developing a survey to ascertain the state of congregational song and musical needs in dioceses and parishes across The Episcopal Church.
- Continue to compile musical resources reflecting the cultural diversity of the Church and make them widely available to its people.

The work of the Congregational Song Task Force has led the Standing Commission on Liturgy and Music to give renewed attention to the Leadership Program for Musicians Serving Small Congregations (LPM), a joint project of The Episcopal Church and the Evangelical Lutheran Church in America, and a 501(c)(3) corporation. The 1994 General Convention established the LPM and authorized \$27,000 for an administrator and consultants to develop and implement the program (Resolution 1994-A092). Subsequent conventions endorsed continuation of the program and authorized additional funding (Resolution 1997-A099 authorized \$99,000; and Resolutions 2000-A064, 2003-B010, 2006-A079 each authorized \$75,000), but the program has not received funding from The Episcopal Church since 2009.

An energized and empowered musical leadership requires commitment and training. Thirty percent of Episcopal congregations have fewer than 35 members, and many lack the resources needed to provide growing congregations with adequate musical leadership. The effectiveness of the LPM material has been confirmed by the more than 600 musicians who have participated, by their clergy and congregations, and by the bishops who have observed the positive changes in worship that result when musicians experience professional formation and growth. LPM has begun the transition from a two-year commitment with a six-course curriculum to a combination of workshops, distance-learning platforms, and mentors to emphasize the theological, musical, and pastoral principles that inform our church music. The continued existence of the Leadership Program for Musicians is in jeopardy without Episcopal funding.

**A060: CONTINUE THE WORK OF THE CONGREGATIONAL SONG TASK FORCE**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention empower the Congregational Song Task Force of the Standing Commission on Liturgy and Music to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources; and be it further

*Resolved*, That the Congregational Song Task Force of the Standing Commission on Liturgy and Music develop and expand the work begun in the World Music Project; 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 \$72,600 for the implementation of this resolution.

EXPLANATION

The 77th General Convention directed the Standing Commission on Liturgy and Music to create the Congregational Song Task Force (Resolution A048) but did not fund it. The Congregational Song Task Force (CSTF), having met over the course of the last triennium, has discerned a need for an easily accessible website that is a clearinghouse for congregational song resources. Many of the resources needed to enliven and invigorate the Church's song already exist and need only to be curated into a useful collection and made available to the people in the pew.

In the Hymnal Revision Survey conducted in the 2010-2012 triennium, respondents in Province IX expressed an urgent need for affordable musical resources suitable for their contexts. Non-European-American clergy and musicians also expressed their desire to have culturally appropriate musical resources included in the official hymnal of the Church. The work already begun in the World Music Project was produced to fill precisely this need and was approved but never funded.

Church Publishing has generously offered use of their Music Rite Away website to the Congregational Song Task Force, which seeks funding to: collect and edit the songs from the World Music Project, along with additional congregational song resources; secure copyright permission as required; and make the resources available.

The budget allocation will provide for three face-to-face meetings of the Task Force to collect and edit the contents of the World Music Project, with additional funds to pay for typesetting, an editorial assistant's work on copyrights and permissions, and the development and maintenance of a user-friendly website of accessible resources for the whole Church.

A061: SUPPORT LEADERSHIP PROGRAM FOR MUSICIANS

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention endorse the continuation of the Leadership Program for Musicians Serving Small Congregations (LPM), which provides musicians who serve small congregations with continuing education for musical leadership in liturgy; 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 \$18,000 for the implementation of this resolution.

EXPLANATION

The Leadership Program for Musicians Serving Small Congregations (LPM), a joint program of The Episcopal Church and the Evangelical Lutheran Church in America (ELCA) begun in the mid-1990s, is committed to preparing capable and confident musical leaders who, working with clergy and educators, can create worship that is vibrant, participatory, and transformational.

The curriculum is being redesigned in order to provide a distance-learning platform for the appropriate parts (anything requiring skill development still needs human contact). Access to the proven instructional materials provided by the LPM will provide Episcopal musicians in even the most rural places with confidence and a solid grounding in the liturgical practices of the Church.

The Episcopal Church provided significant funding for the LPM from 1994-2009, but the past two conventions have not authorized expenditures for the program. A budget allocation of \$18,000 will support the transitional work of the LPM through the 2016-2018 triennium and will provide travel expenses for a member of the SCLM to be represented at annual LPM board meetings.

**Addressing Christian Anti-Judaism (Resolution 2012-A058)**

*Project Chair:* Louis Weil

Resolution 2012-A058 directed the SCLM to continue its project dealing with elements of anti-Judaism in the lectionary and in the rites of the BCP. During the course of the triennium, the following items were posted to the SCLM blog (<http://liturgyandmusic.wordpress.com/category/christian-anti-judaism/>):

- an article by The Rev. Dr. Louis Weil on the need to confront expressions of anti-Judaism in the liturgy, March 2, 2013 (viewed 356 times);
- an article by The Rev. Dr. Louis Weil on anti-Jewish elements in the lectionary readings for Holy Week, March 19, 2013; republished with this was a statement issued by the Standing Liturgical Commission on February 26, 1979 on the inappropriate use of the Seder in Holy Week (viewed 465 times);
- a collection of quotations from both Jewish and Christian writers on anti-Jewish elements in the New Testament and in the liturgy, July 14, 2013 (viewed 720 times);
- an article on Christian anti-Judaism by The Rev. Susan Auchincloss offering the perspective of a parish priest as she has confronted this question, December 4, 2013 (viewed 419 times);
- a notice from the American Interfaith Institute inviting the submission of “Mindful Sermons of Holy Week,” March 7, 2014 (viewed 713 times);
- a notice from the American Interfaith Institute announcing webinars on “Jewish-Christian Dialogue: Commitment and Challenges – Latin American and International Experiences and Perspectives,” August 5, 2014 (viewed 203 times).

The Commission believes that addressing Christian anti-Judaism continues to be important for The Episcopal Church and recommends that the work continue.

**A062: ADDRESS CHRISTIAN ANTI-JUDAISM**

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music to continue to collect, review, and disseminate materials to address Christian anti-Judaism expressed in and stirred by portions of Christian scriptures and liturgical texts.

**EXPLANATION**

This resolution asks the Standing Commission on Liturgy to continue work first directed in Resolution 2006-C001, calling for “materials to assist members of the Church to address anti-Jewish prejudice expressed in and stirred by portions of Christian scriptures and liturgical texts.”

**Biblical Translations (Resolution 2012-A061)**

*Subcommittee Members:* Drew Nathaniel Keane, Chair; Paul Carmona; Steven Miller

*Tele/Web Conference Meeting:* Apr. 12, 2013

In response to the 77th General Convention Resolution A061, which was referred to the SCLM, the Biblical Translations Subcommittee prepared “Criteria for Recommending New Biblical Translations for Use in Public Worship.” Hitherto, this canon has provided a list of translations approved for use in public worship without indicating how translations are to be evaluated. This lack of clarity invites unnecessary confusion, which the Subcommittee believes may be addressed through a clearly articulated set of standards for evaluating translations of the scriptures proposed for inclusion in Canon II.2 as well as by a clearly articulated process for such evaluation.

After the Subcommittee prepared a list of criteria, a draft was shared with 25 scholars in The Episcopal Church. Responses were received from Garwood P. Anderson, Steven Bishop, Cynthia Briggs Kittredge, Christopher Bryan, Stephen L. Cook, Gavin Dunbar, Hemchand Gossai, Wesley Hill, Paul A. Holloway, and

Carolyn Sharp. These responses were carefully considered by the Biblical Translations Subcommittee in order to revise and refine the Criteria.

Once the Criteria were finalized by the Subcommittee and approved by the Commission, a resolution to amend Canon II.2 was developed in consultation with the Standing Commission on Constitution and Canons. The proposed revision to Canon II.2 establishes a process by which translations of the Bible are to be carefully evaluated by the Standing Commission on Liturgy and Music using the Criteria for Recommending New Biblical Translations for Use in Public Worship; only translations that can be shown to conform to these standards may be considered for inclusion in the list of approved biblical translations provided by Canon II.2.

A063: ADOPT CRITERIA FOR BIBLICAL TRANSLATIONS AND AMEND CANON II.2

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention adopt the following Criteria for Recommending New Biblical Translations for Use in Public Worship:

I. Guiding assumptions:

1. There is no perfect translation. It is impossible to render the full meaning of a text in its original language and context into another language and context.
2. All translations make interpretive choices; there is no “neutral” translation. However, some translations conform more closely than others to the specific criteria listed below.
3. The goal of these criteria is not to advance any particular interpretations; but, rather, to help ensure that amendments to Canon II.2 will be generally received as reasonable, responsible, and suitable.
4. Ordinarily, for a translation to be considered, it must include the books of the Old and New Testament and the Apocrypha or Deuterocanonical Books as listed in the Articles of Religion.
5. No translation will be universally received as fully meeting all of these criteria. To be recommended, a new translation should be widely received as meeting most of these specific criteria.

II. To be recommended for use in public worship, a translation should meet the specific criteria of being:

1. Based on academically or historically accepted editions of the Hebrew and Greek texts;
2. Technically competent in approximating the meaning of the base text;
3. Comprehensible to the target audience;
4. Fluid when spoken aloud;
5. Stylistically suitable to approved services.

III. While some translations obviously fail to meet these standards, measuring a text by these criteria is far from an exact science. We can, however, look for certain kinds of positive reception to indicate whether or not a text meets most of these criteria:

1. Academic reception. Do most biblical scholars recognize the translation as technically competent and comprehensible to the target audience? Do most liturgical scholars recognize the translation as fluid when spoken aloud and stylistically suitable to approved services?
2. Pastoral reception. Does a significant number of clergy consider the translation comprehensible to their congregations, fluid when spoken aloud, and/or stylistically suitable for their services?
3. Anglican reception. Have most other Churches in the Anglican Communion made provision for the use of the translation in public worship?
4. Full Communion Partners’ reception. Have most of The Episcopal Church’s Full Communion Partners made provision for the use of the translation in public worship?

5. Ecumenical reception. Have other Churches made provisions for the use of the translation in public worship?;

and be it further

Resolved, That Canon II.2 is hereby amended to read as follows:

Canon 2: Of Translations of the Bible

*Sec. 1.* The Lessons prescribed in the Book of Common Prayer shall be read from the translation of the Holy Scriptures commonly known as the King James or Authorized Version (which is the historic Bible of this Church) together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952; from the Jerusalem Bible of 1966; from the New English Bible with the Apocrypha of 1970; or from The 1976 Good News Bible (Today's English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the "R.S.V. Common Bible" (1973); or from The New International Version (1978); or from The New Jerusalem Bible (1987); or from the Revised English Bible (1989); or from the New Revised Standard Version (1990); or from the Contemporary English Version (1995); or from the Contemporary English Version Global (2005); or from the Common English Bible (2011); or from translations, authorized by the diocesan bishop, of those approved versions published in any other language; or from other versions of the Bible, including those in languages other than English, which shall be authorized by diocesan bishops for specific use in congregations or ministries within their dioceses.

*Sec. 2.* All translations proposed for inclusion in Canon II.2.1 must conform to the *Criteria for Recommending New Biblical Translations for Use in Public Worship* adopted by General Convention.

*Sec. 3.* All translations proposed for inclusion in Canon II.2.1 must first be referred to the *Standing Commission on Liturgy and Music* for review according to the *Criteria for Recommending New Biblical Translations for Use in Public Worship*.

**EXPLANATION**

In response to General Convention Resolution 2012-A061 to amend Canon II.2, the Standing Commission on Liturgy and Music has prepared "Criteria for Recommending New Biblical Translations for Use in Public Worship" and also recommends this amendment to Canon II.2. Hitherto, this canon has provided a list of translations approved for use in public worship; it has not, however, indicated the standards by which these translations are evaluated. This lack of clarity invites unnecessary confusion, which may be addressed by amending the canon to reference the "Criteria for Recommending New Biblical Translations for Use in Public Worship" and by articulating a process through which translations may be carefully evaluated.

**Publication of Liturgical Resources**

The 2012 General Convention authorized the provisional use of "The Witnessing and Blessing of a Lifelong Covenant" beginning the First Sunday of Advent 2012. However, no steps could be taken to publish the

material until new Commission members were appointed and the Commission was organized for the 2013-2015 triennium. The delay made it difficult to implement the resolution as intended.

During the triennium, SCLM members Ruth Meyers and Thomas Ely consulted with Michael Barlowe, Secretary of General Convention; and with Thomas Little, Chair of the Standing Commission on the Structure of the Church, to find a more expeditious way to manage the publication of liturgical resources authorized by General Convention. This working group concluded that two changes to the canons would establish a smoother process: 1) including among the responsibilities of the Standing Commission on Liturgy and Music collaboration with the Secretary of General Convention in final editing and arranging for publication of liturgical materials authorized by General Convention; and 2) allowing members of the SCLM to remain in office until their successors take office in order to fulfill this responsibility.

A064: AMEND CANON I.1.2(N)(6)

Resolved, the House of \_\_\_\_\_ concurring, That Canon I.1.2(n)(6) is hereby amended to read as follows:

(6) 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 and 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.*

#### EXPLANATION

This canonical change would facilitate sooner certification, publication, and use of new or revised liturgical materials following adjournment of the General Convention at which the materials were adopted. Currently, the process must wait for the appointment of new members of the Standing Commission on Liturgy and Music and for the organization of that Commission, which typically occur in November or December after General Convention. The proposed changes to the canons would make it possible to publish the new or revised materials sooner than that.



**Discerning Future Work**

*Subcommittee Members:* Steven Miller, Convener; Paul Carmona; Amy Chambers Cortwright; Gregory Howe, Custodian of the Book of Common Prayer; Ruth Meyers; William Petersen; John “Kee” Sloan

*Tele/Web Conference Meeting:* March 31, 2014

During the triennium, the Commission began to discuss whether or not it was time to consider beginning the process that would ultimately result in the adoption of a revised Book of Common Prayer. We were led to this discussion by a number of factors, notably the wide range of local revision and experimentation and the fact that many of the member churches of the Anglican Communion whose revisions were influenced by BCP 1979 are in the process of revising their prayer books. It was also noted that issues surrounding gender and God-language were part of the work remaining from BCP 1979. This issue alone has shaped much of the local revision and experimentation.

A subcommittee was created to discuss this matter further. Members identified a number of matters to consider — for example, understandings of confirmation and of marriage; who may receive communion; inculturation; the structure of the Daily Office, a non-eucharistic service for Sunday morning; and whether to retain rites both in contemporary English (Rite II) and in Tudor English (Rite I).

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The Commission determined that during the next triennium it would begin to prepare a liturgical resource that will address issues of Christian initiation so that any revision of the Book of Common Prayer would incorporate recent scholarship and ecumenical consensus regarding baptism, confirmation, and admission to Holy Communion.

**A065: DEVELOP LITURGICAL RESOURCE ON CHRISTIAN INITIATION**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music to develop a liturgical resource on Christian initiation; 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 \$24,800 for the implementation of this resolution.

**EXPLANATION**

During the past decade, the General Convention has considered resolutions on both confirmation and admission to communion, and the Theology Committee of the House of Bishops has produced essays on both topics. Yet these matters have not been considered in relation to each other. A liturgical resource on Christian initiation would consider both topics as part of a broader review of the theology of baptism in the 1979 BCP, in light of recent ecumenical scholarship. A liturgical resource would provide the groundwork for future revision of the Book of Common Prayer. The budget allocation would allow a subcommittee of six members to meet three times during the triennium, with additional funds available for a consultant to guide the theological work.

**A066: AMEND ARTICLE X OF THE CONSTITUTION: THE BOOK OF COMMON PRAYER [FIRST READING]**

*Resolved*, the House of \_\_\_\_\_ concurring, That Article X of the Constitution is hereby amended to read as follows:

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

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

- a) Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms.
- b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.
- c) *Provide for use of other forms for the renewal and enrichment of the common worship of this Church for such periods of time and upon such terms and conditions as the General Convention may provide.*

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

**EXPLANATION**

The Constitution allows the General Convention to authorize alternative forms of worship only for trial use as a proposed revision of the Book of Common Prayer. Since the 1979 Book of Common Prayer was adopted, alternative forms of worship in the Enriching Our Worship series and in Liturgical Resources 1 have been authorized, even though these were not designated for trial use as a proposed revision of the BCP.

In addition, a number of congregations are experimenting with other new liturgical forms. This amendment would create a clear, constitutional basis for experimental liturgical reforms that are not intended for trial use as a proposed revision of the Book of Common Prayer, while ensuring common prayer through the use of authorized liturgical materials.

**Other Referred Resolutions**

*Revised Common Lectionary (Resolution 2012-A059)*

A067: REVISE BOOK OF COMMON PRAYER FOR REVISED COMMON LECTIONARY [SECOND READING]

Resolved, the House of \_\_\_\_\_ concurring, That the Standard Book of Common Prayer shall be revised as follows:

p.271: Palm Sunday, Liturgy of the Palms

Year A: Matthew 21:1-11

Year B: ~~Mark 11:1-11a~~ Mark 11:1-11, or John 12:12-16

Year C: ~~Luke 19:29-40~~ Luke 19:28-40

p. 272: Palm Sunday, at the Eucharist

Old Testament: ~~Isaiah 45:21-25, or Isaiah 52:13-53:12~~ *Isaiah 50:4-9a*

Psalm: ~~22:1-21, or 22:1-11~~ 31:9-16

Epistle: Philippians 2:5-11

p. 273: Palm Sunday, at the Eucharist

Year A: ~~Matthew 26:36-27:54(55-66) or 27:1-54(55-66)~~ *Matthew 26:14-27:66, or 27:11-54*

Year B: ~~Mark 14:32-15:39(40-47)~~ *Mark 14:1-15:47, or 15:1-39 (40-47)*

Year C: ~~Luke 22:39-23:49(50-56)~~, *Luke 22:14-23:56, or 23:1-49 (50-56)*

p. 274: Maundy Thursday

Old Testament: ~~Exodus 12:1-14a~~ *Exodus 12:1-4(5-10) 11-14*

Psalm: ~~78:14-20,23-25~~ 116:1,10-17 (*omit Hallelujah in verse 17*)

Epistle: 1 Corinthians 11:23-26 (~~27-32~~)

Gospel: ~~John 13:1-15, or Luke 22:14-30~~ *John 13:1-17, 31b-35*

p. 276: Good Friday

Old Testament: ~~Isaiah 52:13-53:12, or Genesis 22:1-18, or Wisdom 2:1,12-24~~

Psalm: ~~22:1-11(12-21), or 40:1-14, or 69:1-23~~

Epistle: ~~Hebrews 10:1-25~~ *Hebrews 10:16-25, or 4:14-16; 5:7-9*

p. 277: Good Friday

~~John 18:1-19:37, or 19:1-37~~ *John 18:1-19:42*

p. 283: Holy Saturday

Old Testament: ~~Job 14:1-14, or Lamentations 3:1-9,19-24~~

Psalm: ~~130, or 31:1-5~~ 31:1-4,15-16

Epistle: 1 Peter 4:1-8

Gospel: ~~Matthew 27:57-66, or John 19:38-42~~

pp. 288-295: The Great Vigil of Easter:

p. 288: The story of Creation

~~Genesis 1:1-2:2~~ *Genesis 1:1-2:4a*

Psalm ~~33:1-11, or Psalm 36:5-10~~ 136:1-9,23-26

p. 288: The Flood

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13

Psalm 46

p. 289: Abraham's Sacrifice of Isaac

Genesis 22:1-18

Psalm ~~33:12-22, or Psalm 16~~

p. 289: Israel's Deliverance at the Red Sea

~~Exodus 14:10-15:1~~ Exodus 14:10-31; 15:20-21

Canticle 8, The Song of Moses

p. 290: God's Presence in a Renewed Israel

~~Isaiah 4:2-6~~ Baruch 3:9-15,32-4:4, or Proverbs 8:1-8,19-21;9:4b-6

~~Psalm 122~~ Psalm 19

p. 290: Salvation Offered Freely to All

Isaiah 55:1-11

Canticle 9, The First Song of Isaiah, ~~or Psalm 42:1-7~~

p. 290: A New Heart and a New Spirit

Ezekiel 36:24-28

~~Psalm 42:1-7, or Canticle 9, The First Song of Isaiah~~ Psalms 42 and 43

p. 291: The Valley of Dry Bones

Ezekiel 37:1-14

~~Psalm 30, or Psalm 143~~

p. 291: The Gathering of God's People

~~Zephaniah 3:12-20~~ Zephaniah 3:14-20

~~Psalm 98, or Psalm 126~~

p. 295: At the Eucharist

Gospel: Year A Matthew 28:1-10

Year B: Mark 16:1-8

Year C: Luke 24:1-12

#### EXPLANATION

This revision was adopted by the previous General Convention in Resolution 2012-A059. Article X of the Constitution requires that revisions to the Book of Common Prayer are proposed in one regular meeting of General Convention, published to the Diocesan Conventions, and adopted at the next succeeding regular meeting of General Convention by a vote by orders. Having completed the first two steps in this process, this revision is now presented to the 78th General Convention for final adoption. The explanation from the original resolution filing stated:

“General Convention Resolution 2006-A077 resolved that ‘the Revised Common Lectionary shall be the Lectionary of this Church, amending the Lectionary on pp. 889-921 of the Book of Common Prayer.’ While the Revised Common Lectionary made no changes to Ash Wednesday, there are changes in the lectionary passages for each of the Holy Week liturgies and for the Easter Vigil. The section of ‘Proper Liturgies for Special Days’ (pp. 264-295) includes the passages appointed for these days. As a result, the internal pages of

the Book of Common Prayer are no longer consistent with the Lectionary. This resolution brings pages 264-295 of the BCP into conformity with the current Lectionary of The Episcopal Church.”

**Electronic Publication of Resources (Resolutions 2012-Do60 and Do79)**

*Subcommittee Members:* Derek Olsen, John Repulski, Co-chairs; Chris Cunningham

*Liaison with Church Publishing Incorporated:* Nancy Bryan; Davis Perkins

Two resolutions concerning the electronic publication of liturgical materials were referred to the Standing Commission on Liturgy and Music from the 77th General Convention, 2012-Do60 and 2012-Do79. The key concern at the heart of both of these resolutions revolved around making liturgical materials approved for use by General Convention freely available in a platform-neutral format.

In response to these resolutions and other external factors, a new process has been put into place regarding the publication of authorized materials. Formerly, the copyrights of liturgical material had been held by Church Publishing Incorporated and the Church Pension Group. This has now changed; going forward, the copyrights will be held by the General Convention Office.

Going forward, Church Publishing will be producing digital editions of liturgical material authorized by General Convention in the platform-neutral PDF format. These will be offered as a free download from The Episcopal Church’s main website. Currently, the Book of Common Prayer and all 5 volumes of Enriching Our Worship are available for free download.

*Liturgies for Adoption of Children (Resolution 2012-A060)*

The Commission began work on liturgical materials addressing pastoral issues in the context of adoption of children in response to General Convention Resolution 2006-A070. In the ensuing triennia, the Commission began articulating theological principles and drafting liturgical materials. During this triennium, the Commission had insufficient resources, both human and financial, to make any progress, given all of the other work referred to it by the General Convention.

**Reports**

*Report of the Custodian of the Book of Common Prayer*

Once again I wish to thank the Presiding Bishop for allowing me to continue in one of the most rewarding offices in the Church. I would also like to thank The Rev. Ruth Meyers for her leadership. I have cooperated with the SCLM as requested. Since this will be my last report to General Convention, I hope that you will consider several important missional opportunities. The recent revision of Title II, Canon 3, Sec. 5 make possible a significant change to the certified French and Spanish versions of the Book of Common Prayer. It is now possible to have original French and Spanish versions with English translations. Our previous policy of literal translations from English suggests an unconscious neo-colonialism. French and Spanish Episcopalians can now worship in their own idioms and cultures (“And how is it that we hear, each of us, in our own native language?” [Acts 2:8]). Similar work in Creole and Portuguese would be very useful in parts of our country. The Churches in Brazil and Haiti would probably be happy to assist us.

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

**A068: TRANSLATE PORTIONS OF BOOK OF COMMON PRAYER**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Liturgy and Music, in cooperation with the Custodian of the Book of Common Prayer, be directed to begin work on translation of

portions of the Book of Common Prayer into French, Creole, and Spanish, according to the principles outlined in Canon II.3.5, 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 \$40,000 for the implementation of this resolution; \$20,000 to be allocated for work on French and Creole translations; and \$20,000 for work on Spanish translations.

#### EXPLANATION

Throughout our history, translations from the Standard Book of Common Prayer have been literal translations on the formal equivalence model. The revision of Canon II.3.5 at the 77th General Convention permits a degree of idiomatic freedom in the direction of dynamic equivalence.

Our current official texts in French and Spanish are more than 30 years old and do not reflect current liturgical usage in French and Spanish. There is no Standard Creole text; the French text would be used widely throughout Francophone Africa and Oceania as well as in Europe. This proposal represents a major opportunity for inculturation and evangelism for a multicultural Church.

The budget allocation would allow two teams of four translators each to meet once during the triennium, with additional funds available for translators, writers, and editors to support the commission's work.

#### *Report of the Liaison to the Consultation on Common Texts*

**I. Membership & Mission.** A complete list of more than 20 churches in the United States and Canada officially represented on CCT can be found at <http://www.commontexts.org> (the Conference of Catholic Bishops in both countries also sends representatives to CCT). CCT is the publisher of the *Revised Common Lectionary* (RCL) and continues to work on common texts for worship.

**II. Annual Reports.** Representatives generally are liaisons with national groups or agencies having liturgical responsibilities in their respective churches. At the April 7-8, 2014 CCT meeting at the Interchurch Center in NYC, I reported as TEC's representative and SLCM's liaison. Particularly noted in that report were SCLM's continued work: (1) on BCP idiomatic Spanish and French translations; (2) the calendar of commemorations; (3) assessing the impact of TEC's GC 2012 drawback on its commitment to the RCL (Resolution 2012-Bo09); (4) same-sex blessings; and (5) new offerings such as *Daily Prayer for All Seasons*. Also reported as of general interest was TEC's restructuring initiative currently reaching proposal stage.

**III. CCT's Continuing Work.** The RCL continues to expand its range of reception in churches and traditions beyond North America. This has occurred to the point where we have launched plans for a global survey of its usage. For increasing reception in North America, CCT is preparing for various media more popular (rather than scholarly) introductions to the RCL.

CCT also relates to, and is officially represented at, the biennial meeting of the English Language Liturgical Consultation (ELLC). ELLC (<http://www.englishtexts.org>) is an international and ecumenical body that develops and proposes a broad range of common liturgical texts. As it happens, I have served (along with a Canadian delegate) to represent CCT to ELLC since 2011. In contradistinction to some trends, ELLC's "Reims Statement: Praying with One Voice" (2011; <http://englishtexts.org/RecentWork/TheReimsStatement/tabid/913/Default.aspx>) is instructive and encouraging in regard to common lectionaries and other common liturgical texts. The ELLC will meet again in August 2015 in conjunction with *Societas Liturgica*.

**IV. Annual CCT Forum.** In recent years, CCT has devoted the first day of its annual meeting to a forum open to the wider church-related public in whatever venue it is meeting. In 2012 (NYC), the subject was the observance of an expanded Advent as congruent with the RCL; 2013 (Toronto) featured a focus on

indigenization of the lectionary for “first nations.” On April 7, 2014, the forum centered on questions of potential or actual Christian anti-Judaism in the RCL, especially regarding texts for Holy Week and Good Friday. Through the good offices of the American Interfaith Institute’s webcast of the event, this forum in fact reached a far broader audience than just clergy and laity from the greater NYC metropolitan area. Besides the webcast (archived at <http://www.aif.org>), the Institute also posted from a global and ecumenical pool seven Good Friday sermons considered exemplary in confronting anti-Judaism. I was honored to find my own among the seven selected. All of this is a tribute to our own SCLM as it originally called on CCT to address the questions of Christian anti-Judaism. As a result, future CCT work may include new translations of problematic texts.

Respectfully submitted,  
The Very Rev. William H. Petersen  
TEC Liaison to the Consultation on Common Texts

#### *International Anglican Liturgical Consultation*

The International Anglican Liturgical Consultation (IALC) meets every two years in conjunction with Societas Liturgica, the international and ecumenical academy of liturgical scholars. Serving as the official Anglican Communion network for liturgy, IALC participants include those whom provinces of the Communion nominate and send, Anglican members of Societas Liturgica, and members of provincial liturgical commissions.

Participation in the IALC is an important opportunity for members of the SCLM to learn about liturgical developments in other parts of the Communion and to hear responses to liturgical developments in The Episcopal Church. SCLM members Steven Miller and Ruth Meyers represented The Episcopal Church when the IALC met in Dublin, Ireland in August 2013. In addition to presenting our work on same-sex blessings, we learned of work underway on Prayer Book revision in other provinces, and participated in the consultation’s consideration of rites of healing and reconciliation.

#### AO69: AFFIRM PARTICIPATION IN IALC

Resolved, the House of \_\_\_\_\_ concurring, That the General Convention affirm the participation of The Episcopal Church in the International Anglican Liturgical Consultation; 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 \$4,000 for the implementation of this resolution.

#### EXPLANATION

Participation in the International Anglican Liturgical Consultation (IALC), the official Anglican Communion network for liturgy, enables the Standing Commission on Liturgy and Music to learn firsthand of liturgical developments in other parts of the communion and to consult with leaders from around the Communion about liturgy in The Episcopal Church.

As the work of liturgical renewal continues in The Episcopal Church, principles and guidelines from IALC will help inform the work of the SCLM and so strengthen our common prayer. The IALC will likely meet once in the 2016-2018 triennium; the budget will support international travel, accommodations, and meeting expenses for one representative from The Episcopal Church.

## Budget

The Executive Council provided a budget allocation of \$35,000 for the SCLM for the 2013-2015 triennium. As of November 30, 2014, the Commission had spent \$30,242.26: \$29,392.26 for two face-to-face meetings; and \$850 for Adobe Connect licenses for tele/web conferences. Of the remaining \$4757.74, the Commission

anticipated an additional \$425 for an Adobe Connect license for 2015 and up to \$2,000 for a professional editor to copyedit the resources appended to this report. The General Convention Office also anticipated some additional expenses for the October 2014 meeting.

The Standing Commission on Liturgy and Music plans to meet face-to-face approximately four times during the next triennium, with additional tele/webconferences using Adobe Connect. This will require \$29,025 for 2016, \$29,025 for 2017, and \$14,750 for 2018 (an organizational meeting for the following triennium), for a total of \$72,800 for the triennium.

### **Appendices**

The following appendices will be available in Spring 2015 in a separate Supplemental Materials file on the General Convention's Blue Book Reports web page (<http://www.generalconvention.org/home/bluebook>).

- Liturgical Resources 1: I Will Bless You and You Will Be a Blessing (revised and expanded)
- Revised Collects for Commemorations
- A Great Cloud of Witnesses
- Weekday Eucharistic Propers 2015
- Liturgical Materials Honoring God in Creation