

## Liturgical Resource Guide

1. Introduction to the Liturgical Resource Guide – Emmanuel Williamson (3 pgs.)
2. Liturgical Commission – Episcopal Diocese of Pennsylvania website – Mary Ann Mertz (3 pgs.)
3. Customary of The Rt. Rev. Daniel G. P. Guitérrez (13 pgs.)
4. The Book of Common Prayer – Mary Ann Mertz (15 pgs.)
5. The Standing Commission on Liturgy and Music – Brief History of the 1979 Revision Process (11 pgs.)
6. The Canons and Liturgy – Jeremiah Mustered (1 pg.)
7. 2018 General Convention and Worship – Mary Ann Mertz (18 pgs.)
8. Daily Office – Emmanuel Williamson (5 pgs.)
9. Morning Prayer as the Primary Sunday Service – Emmanuel Williamson (4 pgs.)
10. Holy Baptism and the Sacraments of Initiation – Mary Ann Mertz (32 pgs.)
11. Holy Eucharist in the Book of Common Prayer – Mark Smith and Mary Ann Mertz (16 pgs.)
12. Marriage for the Whole Church – Sarah Hedgis with Mary Ann Mertz (10 pgs.)
13. Reconciliation of a Penitent – Hillary Raining (3 pgs.)
14. Reconciliation in the Book of Common Prayer – Mary Ann Mertz (10 pgs.)
15. Ministration to the Sick – Mary Ann Mertz (18 pgs.)
16. Burial of the Dead – Dina L. Harvey (6 pgs.)
17. Orders in the Church – Mary Ann Mertz (31 pgs.)
18. The Ministry of Preaching – Mary Ann Mertz (12 pgs.)
19. Celebration of New Ministry – Book of Common Prayer, Mark Smith (2 pgs.);  
Enriching Our Worship 4, Mary Ann Mertz (4 pgs.)
20. The Liturgical Year – Mary Ann Mertz (26 pgs.)
21. Major Feasts – Mark Smith (3 pgs.)
22. Making Liturgical Changes – Emmanuel Williamson (2 pgs.)
23. The Sanctuary (Part I), Altar, Processional Cross, Candles, Chalice – Thomas McClellan (5 pgs.)
24. The Sanctuary (Part II), The Ambo, Paschal Candle, The Font – Mary Ann Mertz (7 pgs.)
25. Altar Guilds – Dina L. Harvey (2 pgs.)
26. Acolytes – Dina L. Harvey (3 pgs.)
27. Licensed Ministers – Dina L. Harvey Eucharistic Ministers and Visitors, Preachers, Worship Leaders (4 pgs.)
28. Prayers of the People – Emmanuel Williamson (3 pgs.)
29. Instructed Eucharist – Emmanuel Williamson (2 pgs.)
30. Music in Worship – Mary Ann Mertz (50 pgs.)
31. Children and Their Place in Worship – Mary Ann Mertz (14 pgs.)
32. Cultural Diversity in Worship – Mary Ann Mertz (21 pgs.)
33. Resources for Worship in The Episcopal Church – Mary Ann Mertz (55 pgs.)

390 pages written by the Liturgical Commission

13 pages the Bishop's Customary

11 pages from the Standing Commission on Liturgy and Music – Brief History of the 1979 Revision Process

## Introduction

Emmanuel Williamson

When the Liturgical Commission was asked by our bishop, The Rt. Rev. Daniel G. P. Gutiérrez, to formulate a Liturgical Resource Guide for parishes, it was foremost in our mind that this should be a somewhat comprehensive resource, with links and recommendations that were easy to access and available to a broad range of people in our parishes. We wanted to make sure that both lay people and clergy have the ability to use this resource and to find value in the body of work that we were compiling.

However, no matter how comprehensive the work, the breadth and depth of what it means to be an Episcopalian in the Anglican Communion cannot be defined by a few pages of written word and links to resources. We are in full awareness that both the Protestant traditions and Catholic traditions worship together in both large and small parishes and in our larger diocesan and national gatherings. This has always been a blessing to the Anglican Communion and one that is also a blessing to us in the Episcopal Diocese of Pennsylvania. This work is definitely a nod to the “Via Media,” the middle way that has been the foundation of Anglicanism for centuries and the root and joy of our tradition.

In addition to the diverse theological traditions of our diocese, we also recognize there are other considerations that play a role in the planning of our corporate worship: local custom, space considerations, parish needs, target gathering, the needs of the local community, and the various forms of approved liturgical texts, all play an important role. This work, therefore, is not an attempt to mandate that each parish worship exactly as its neighbor; rather, it is a guide, so that the basic structure, integrity, and richness of Episcopal worship is maintained.

As you move through the Liturgical Resource Guide, you may notice some things about the way that we have used words, capitalization, punctuation, or other elements in the design of the document. We followed “Style Guide of The Episcopal Church” with regard to this. We have avoided the use of acronyms as much as possible, unless they are part of a quotation where they were used or in the footnotes where they are helpful in conserving space and when the source to which we are referring is clear. For example, in the body of the text, the 1979 Book of Common Prayer will generally be used instead of its acronym, BCP. Often the date of the book will appear alternately before or after the name, Book of Common Prayer. BCP may appear in the body of the text if it is used parenthetically. The acronym is often found in the footnotes. You will also notice that the title of the prayer book is seldom italicized although it is a book, while other books or documents of The Episcopal Church may or may not be capitalized. All of the decisions regarding capitalization, italicization, and other aspects such as these are in keeping with the instructions given in the “Style Guide of The Episcopal Church.” Names of sacraments are used throughout this Liturgical Resource Guide. Again, the principles given in the “Style Guide” have been used as consistently as possible. Typically, when referring to the Holy Eucharist or other wording that represents the presence of Christ, capitalization will be used. Sometimes, however, especially when used as an adjective as in “eucharistic liturgy,” the word, “eucharist” or “eucharistic,” is intentionally lower case. The names of sacraments are generally lowercase as are all parts of the liturgy, for example, the prayers of the people. Only on occasion is a word capitalized for emphasis or because it is functioning more as a proper noun, but this is done sparingly

throughout this Liturgical Resource Guide. When in quotations, the format used by the author is maintained, even if it is not in keeping with the “Style Guide of The Episcopal Church.” We have used *The Chicago Manual of Style*, 17th edition, as the reference for grammar, punctuation, formatting of footnotes and bibliographies, and for information related to other issues concerning layout and design. The font used for the body of the text is Adobe Garamond, a recommended font for use in documents such as this Liturgical Resource Guide. As recommended, **Gill Sans** is used as the alternating font. The fonts and colors are those recommend in The Episcopal Church’s “Visual Identity Guide.”

We believe that this will be a living document with many things being added all of the time. (See the article in the first issue of *Caminos* for a statement regarding the vision for this resource.) Many of the items that we have included have dates that will need continual monitoring and updating. Liturgy is never static and just as there were many changes brought about by the most recent 2018 General Convention, we realize that always things will change and new additions to this Liturgical Resource Guide will need to be made. If there is something that you would like to see addressed, please ask for it. This Liturgical Resource Guide is intended to be dynamic and, just as with liturgy, your full participation and interaction with it and with us will make it a better resource for all.

Please know that each member of the Liturgical Commission is here to help and consult with each and every one of you should you need us. The names of the current members of the Liturgical Commission can be found on the diocesan website with a description of the work that we are charged to do. <https://www.diopa.org/search?q=Liturgical+Commission>.

**The members and others who participated in preparing this Liturgical Resource Guide are:**

Dina L. Harvey, Chair of the Diocesan Altar Guild and  
Administrative Assistant, St. Luke’s Episcopal Church, Germantown  
The Rev. Canon Sarah Hedgis, Canon for Congregational Life and Advocacy,  
Philadelphia Episcopal Cathedral  
The Rev. Thomas McClellan, Priest-in-charge of the Church of St. Mary at Calvary  
The Rev. Dr. Mary Ann Mertz, Chair of the Liturgical Commission and  
Rector of St. Christopher’s Episcopal Church, Oxford  
The Rev. Dr. Hillary Raining, President of the Standing Committee and  
Rector of St. Christopher’s Episcopal Church, Gladwyne  
The Rev. Mark Smith, Served as Rector of the Church of St. John the Evangelist, Essington and  
Priest-in-charge of St. Paul’s Episcopal Church, Chester  
The Very Rev. Judith A. Sullivan, Ex-officio member of the Liturgical Commission and  
Dean of the Philadelphia Episcopal Cathedral  
The Rev. Emmanuel Williamson, Rector of the Church of the Redemption, Southampton and  
Rector of St. Andrew’s-in-the-Field Episcopal Church, Philadelphia

Additional Contributor: Jeremiah Mustered, Assistant for Operations and  
Benefits Coordinator of the Episcopal Diocese of Pennsylvania

**Episcopal Diocese of Pennsylvania, Liturgical Commission**

## The Liturgical Commission of the Episcopal Diocese of Pennsylvania

This document is the same as what is found on the website of the Episcopal Diocese of Pennsylvania.  
<https://www.diopa.org/search?q=Liturgical+Commission>.

### **Background**

The Standing Committee of the Episcopal Diocese of Pennsylvania proposed that a Diocesan Liturgical Commission be formed in 2009. Its stated purpose was to assist those who gather for worship in parishes by uplifting the diverse traditions of “Common Prayer” in the diocese, by sponsoring seminars and workshops on various aspects of liturgical practices and renewal, by making available information, ideas, and programs offered by the Episcopal Church to the clergy and lay leaders of the diocese, and by working in cooperation with those involved with liturgy across the diocese and with organizations in the church dedicated to the renewal of liturgy. Over the past ten years, this has taken place in a variety of ways.

### **What we do**

Most recently, the work of the Liturgical Commission was seen when +Bishop Daniel G.P. Gutiérrez was ordained and consecrated as the sixteenth bishop of the Episcopal Diocese of Pennsylvania. We also assisted in the planning of the celebration of the Fortieth Anniversary of the Ordination of Women that took place at the Church of the Advocate in 2014. While this work is important, it is the less glamorous and more behind the scenes work that we do that really can make a difference for the people in parishes across the diocese. This can only happen, however, if and when we are asked to assist.

Did you know that one of the primary members of the Liturgical Commission is also the Head of the Diocesan Altar Guild? Ms. Dina L. Harvey regularly visits parishes across this diocese and, when invited, assists the members of altar guilds to learn more about the sacred work of caring for the altar, before, during, and after the celebration of Holy Eucharist.

Did you know that another member of the Liturgical Commission, The Rev. Thomas McClellan, holds the historical memory of the diocese and its liturgy? He is someone upon whom we rely for connection to our past so that we can move forward into our future with dignity and purpose. This act of remembering is central to worship.

Did you know that each of the other members of the Liturgical Commission brings a particular gift that might be of use to you as you prepare to celebrate the liturgy? We have musicians, members who have deep understanding of the rites of initiation, artists, and other members with a host of other talents.

Currently, at the request of our bishop, the Liturgical Commission has been compiling a resource that will aid clergy and laity in our understanding of various aspects of the liturgy. Developing this resource has been a slow process, but we want it to be something that you will be able to turn to again and again to answer your questions about worship. And, if it doesn't, we are always here to answer your questions directly. In the future, as our mission states, we plan to develop workshops and sponsor seminars on various aspects of liturgical practices using this resource as a starting point. If you have particular questions, we are always open to hearing from you.

Think of us group of people who love the liturgy and who are eager to help you worship God in beautiful and authentic ways that "uplift the diverse traditions of 'common prayer' in our diocese."

## Who we are

Our committee is comprised of the following people – The Rev. Dr. Mary Ann Mertz-chair, The Very Rev. Judith Sullivan-ex-officio, Ms. Dina L. Harvey; The Rev. Canon Sarah Hedgis, The Rev. Thomas McClellan, The Rev. Mark Smith, The Rev. Emmanuel Williamson, Mrs. Jeanette Woehr

## How you can reach us

If you would like to discuss any aspect of the liturgy, to know about available resources, or to find out how you can become involved, please contact the chair of the Liturgical Commission, The Rev. Dr. Mary Ann Mertz, rector@stchrisoxford.org, or by cell phone 502-489-1337, and she will direct you to the appropriate member of the Commission who can help or to the Commission itself. Again, we are here for the clergy and laity of the diocese, so please, do not hesitate to write or call us.

The names of the current members of the Liturgical Commission can be found on the diocesan website with a description of the work that we are charged to do.

### **The members and others who participated in preparing this liturgical resource guide are:**

Dina L. Harvey, Chair of the Diocesan Altar Guild and  
Administrative Assistant, St. Luke's Episcopal Church, Germantown  
The Rev. Canon Sarah Hedgis, Canon for Congregational Life and Advocacy,  
Philadelphia Episcopal Cathedral  
The Rev. Thomas McClellan, Priest-in-charge of the Church of St. Mary at Calvary  
The Rev. Dr. Mary Ann Mertz, Chair of the Liturgical Commission and  
Rector of St. Christopher's Episcopal Church, Oxford  
The Rev. Dr. Hillary Raining, President of the Standing Committee and  
Rector of St. Christopher's Episcopal Church, Gladwyne  
The Rev. Mark Smith, Served as Rector of the Church of St. John the Evangelist, Essington and

Priest-in-charge of St. Paul's Episcopal Church, Chester  
The Very Rev. Judith A. Sullivan, Ex-officio member of the Liturgical Commission and  
Dean of the Philadelphia Episcopal Cathedral  
The Rev. Emmanuel Williamson, Rector of the Church of the Redemption, Southampton and  
Rector of St. Andrew's-in-the-Field Episcopal Church, Philadelphia

Additional Contributor: Jeremiah Mustered, Assistant for Operations and  
Benefits Coordinator of the Episcopal Diocese of Pennsylvania

**Episcopal Diocese of Pennsylvania, Liturgical Commission**



## THE EPISCOPAL DIOCESE OF PENNSYLVANIA

---

### GUIDELINES FOR THE BISHOP'S VISITATION

My brothers and sisters,

I present this customary as a guide to assist with my visitation as a service to our congregations. A Bishop's Customary is of great use in planning an official visitation. It alleviates many questions and facilitates the process. It is necessary that the guidelines offered in this customary are followed. However, if there are long standing customs or liturgical charisms that are essential; let's discuss. Know you are in my prayers and I am blessed to serve as your bishop.

**The Rt. Rev. Daniel G.P. Gutiérrez**  
**XVI Bishop of the Diocese of Pennsylvania**

Please complete the Visitation Worksheet and return it to the Bishop's office at the address listed on the worksheet. Please, include all information concerning service times and events scheduled. If there is any need to deviate from these guidelines, you will need to get permission from the Bishop's office as soon as possible. Please email all requests and forms to both:

Ms. Celeste Fisher - [cfisher@diopa.org](mailto:cfisher@diopa.org)

Mr. Jeremiah Mustered - [jmustedred@diopa.org](mailto:jmustedred@diopa.org)

### **SCHEDULING**

Pastoral visitations will be scheduled in such a way as to balance the following priorities:

- The length of time since the last pastoral visitation.
- The need to schedule Episcopal rites. Some of these will of necessity be scheduled on days other than Sunday – for instance: Major parish anniversaries, dedications of new buildings, groundbreakings, etc.
- Particular pastoral needs of the parish.
- The celebration of the patronal feast or other significant event in the life of the parish.



The scheduling of visitations may be initiated by the rector or vicar of the congregation or by the Bishop's Office.

In order to facilitate planning, the visitation schedule is created to cover the upcoming six months, and is normally available in late November and late May. You may request upcoming dates, but normally we will not make final commitments more than six months in advance. Even with great care given to the visitation schedule, there will still be some need for flexibility. There will be parish emergencies, personal illness, travel delays, and a host of other things that may require last minute rescheduling. It is the Bishop's commitment that such changes will be kept to a minimum, but from time to time they will occur.

When it is necessary or requested to schedule an assisting Bishop, all such invitations should come from Bishop Gutiérrez's office. The mere convenience of parish confirmations and receptions is not considered adequate reason for scheduling an assisting Bishop.

- 1) Please call the Bishop's office (215-627-6434) and schedule a phone call with Mr. Mustered prior to the visitation.
- 2) Two weeks before the scheduled service and prior to the call, the Bishop should receive:
  - a) The completed visitation worksheet and a detailed agenda of the morning. Please make sure that the color of the day is specified on the paperwork.
  - b) The service bulletin (a draft is fine). For services where the Bishop is celebrant, the Bishop will approve of the liturgy during this process. Please do not make subsequent changes to the liturgy without consulting the Bishop's office.
  - c) Information on where the Bishop should park.
  - d) A letter to the Bishop from each confirmand answering the questions "Who is Jesus to You?" and "What does confirmation mean to you?".
    - (i) Special circumstances can be considered with approval from the Bishop's office.
- 3) Once the Diocese receives your visitation worksheet, the number and names of the candidates will be filled in and completed confirmation/reception certificates will be mailed to the church.
- 4) Notify your congregation of the Bishop's visit as far in advance as possible. Explain that the offering on a Bishop's visitation will be for the Bishop's Discretionary Fund to be used for needs of the church not covered by diocesan budget, such as religious and charitable purposes, pastoral emergencies and ministries arising during the course of the year. Checks can be made out to the "Diocese of PA."
- 5) Please have the parish register and service register available for the Bishop's review. Per Canon III.9.5(c) the Bishop will review the register of services, and registers recording baptisms, confirmations, marriages, and burials.

- 6) The Bishop will confirm (if there are candidates sufficiently prepared), preach and celebrate. The Bishop will not confirm or receive anyone who was not in the list provided to the Office. If there are no confirmations needed, the Bishop will still be glad to celebrate and preach. Special circumstances can be considered with prior approval from the Bishop's office.
- 7) When creating the liturgy, it is the Bishop's preference that Rite II Eucharistic Prayers A or B are used; and that for non-Sunday visits the week's Propers are preferred (or if a Saturday service, the next day's Propers).
- 8) The preference is to have the announcements after the final blessing and the processional.

### **THE DAY OF THE VISIT**

**Where space is available to merge the morning liturgies into one service, it is the preference of the Bishop to do so.**

An occasional opportunity to merge the whole parish together is good, and there is perhaps no better time than the Bishop's visitation. This also means there is more time to be flexible with adult forums, meetings with youth and children, spending time with the vestry, etc.

If a parish does not have a deacon, a deacon will accompany the Bishop. A chaplain or a canon may also accompany the Bishop. If a canon is present, whether or not they have a liturgical role, they will vest and process immediately in front of the Bishop's chaplain. The Bishop invites all of the clergy of a parish to vest and to be involved in the service.

Please have the sponsors of those being confirmed, received, or baptized gather before the service. It may not always be possible to have a formal practice, but a brief discussion about where and when they come up, and having them prepared for their part of the service is necessary.

The Bishop would like to meet with the confirmands for 10-15 minutes prior to the service.

The Bishop will meet with parishioners during the education hour. There will be the opportunity to have an open forum, teach the Scriptures and Prayer Book, or the Bishop will do a presentation on another subject. The Bishop loves spending time with members of the parish.

One of the most important components of the Bishop's visitation is his/her meeting with the vestry. This meeting should be arranged at a time that works best with the overall flow of the Sunday events but should not take the place of the Bishop's time for formation with the candidates and/or another Sunday morning formation class. It is expected that this meeting will last about an hour.

The rector/vicar/priest-in-charge, or senior warden where appropriate, should work with the vestry, well in advance of the visit, to plan for their time together.

Staying through the coffee hour/reception after the final liturgy is figured into the Bishop's Sunday schedule. In most cases, he can stay for lunch with the clergy, the wardens and vestry, or any other combination of folks where this would seem to be a useful thing to do. It is neither required nor necessary.

- Bishop will make every effort to arrive no less than 30 minutes before the service. The Bishop would like a few moments to pray prior to the start of service; please direct him to a small chapel or other quiet space.
- The rector, vicar, or priest-in-charge should make the necessary parish announcements. The preference is for the announcements to take place between the final blessing and procession out; and that they are not long. While it is always pleasant to be greeted, the Bishop's preference is that you not use the language of "welcome." In the Diocese of Pennsylvania, we are a family of congregations. The Bishop does not feel like a guest of the congregation.
- Please note: The Bishop is open to working with the priest to design the conversation that will be most helpful and appropriate to the faith community in the carrying out of its Gospel mission. If, for example, there are particular ministry opportunities, possibilities, dreams, challenges, or concerns that the clergy and vestry wish to share, the conversation can certainly be structured accordingly.

### **THE LITURGY OF THE DAY**

The Bishop anticipates that all visitations will be celebrations of the Holy Eucharist. The Bishop will be the preacher, teacher, celebrant, and officiant of the entire liturgy, unless otherwise arranged. Language of the liturgy: The liturgy should be conducted in the language of the people. If the language is not English, please consult with Bishop as to whether a translator is needed, and for which parts of the service. Please use Eucharist Rite I or Rite II. With Rite II, the Bishop prefers Eucharistic Prayer A or B.

When there are no baptisms, confirmations, or receptions, the liturgy on the day of the Bishop's visitation should include the *renewal of baptismal vows*. This should be substituted for the Nicene Creed at all services, even those that are otherwise Rite I. At all services where a baptism or the renewal of baptismal vows occur, the Paschal candle should be lit and placed appropriately near the font.

The Propers of the Day will be used, even when initiation rites are to take place.

- The Revised Common Lectionary (Episcopal Edition) is the norm in the Diocese of Pennsylvania.

Normally the liturgical color will be that of the day. In the case of celebration of new ministries, baptisms and anniversary celebrations the color should be white. Any departure from this should be discussed and approved before the day of the visitation.

The Bishop's preference is to say the Sursum Corda and Proper Preface to the Eucharistic Prayer.

If incense and a thurible are to be used (it is not required, and are discouraged if this is not your normal practice) the Bishop will cense the altar at the procession in, the Deacon will cense the Gospel at the reading of the Gospel, and the Bishop will cense the altar during the offertory prior to the altar being set.

The Bishop will not do children's sermons, but is happy to spend time with the children in the parish in other contexts. Also, the Bishop would like the children of the congregation to process out with him. After the Bishop has revered the altar, the children should meet him at an appropriate place (past the rails, bottom of the steps, edge of the transom, etc.) and process out with the Bishop. Please add to the bulletin the state "*all children are invited to join the Bishop for the procession out*".

If the parish has a deacon, they should be prepared to assist as the deacon of the mass. If the parish does not have a deacon, the office will contact one of our deacons and have one available.

In the absence of a chaplain, the deacon can also assist the Bishop. These duties may be performed by a senior acolyte or assisting lay minister. Except under unusual circumstances these duties are not to be performed by presbyters. The details will vary, but will normally include such things as:

- Holding the prayer book so that the Bishop's hands are free for liturgical gestures.
- Holding the crozier staff when the Bishop is not in procession.
- Holding the miter and crozier if the Bishop reverences the altar.
- Assisting with chrism at baptisms.
- Blessing the Gospel book and the deacon prior to reading of the Gospel.
- The Bishop will hold his crozier during the reading of the Gospel.
- Giving the miter and crozier during the blessing.

If the Bishop chooses not to be the principal celebrant, the one presiding over the service should observe the Bishop's prerogative to give absolution after confession (BCP pg. 360), and to give the blessing following the post communion prayer (BCP pg. 366).

## **VESTMENTS**

The Bishop will wear the mitre and chasuble. If the congregation has a historical preference for the rochet and chimere, that may be requested. The Bishop will wear a cope on certain occasions, and on those occasions will require changing. The crozier may be placed in a stand during the lessons, sermon, and during Eucharist.

## **AT THE ALTAR**

It is the Bishop's preference that the altar be set as minimally as possible.

- No missal stand. The Bishop likes the service book to lie flat.
- One paten and one chalice on the corporal – all other vessels off to the side on a credence table or suitable substitute.
- The Bishop does not want his crozier or miter to rest on the altar.
- There should be someone available to help with ablutions using wine and water following distribution of Communion.

## **WHEN THERE ARE BAPTISMS**

Baptisms are important. If there is a special circumstance, please contact the Bishop's office prior to the visit. When the Bishop is involved in a baptism, unless the space militates against it, the baptismal liturgy should unfold as follows:

- The presentation of the candidates, interrogation, and the baptismal covenant will be conducted from the chancel steps or the equivalent.
- During the litany the prayer for the candidates we will process to the font in the following manner:
  - The Deacon or acolyte bearing the Paschal candle
  - The Bishop
  - Presbyters, deacons and assisting clergy
  - Baptismal candidates and sponsors
  - The congregation where practicable

- The Bishop will bless the water and will normally say the thanksgiving over the water.
- The altar book should be available for the water blessing.
- One or more of the presbyters should do the water bath.
- The newly baptized or their sponsors in the case of babies and small children are given a candle lighted from the Paschal candle for the procession back to the altar.
- The procession back before the alter takes place in the same order as above.
- The prayer for the gifts of the Holy Spirit and the chrismation will take place before the altar.

The Bishop will offer the Prayer of Thanksgiving over Water (p. 306) and the prayers following the baptism.

The Bishop will normally perform the chrismation but may on occasion invite the priest to do so.

Please, notify the Bishop in advance, if chrism is required. Otherwise, the Bishop will anticipate an adequate supply.

If possible, please make the chrism available in some sort of vessel worthy of the public celebration of the liturgy. Oil stocks are for pastoral, not liturgical use.

### **CONFIRMATION, RECEPTION, AND REAFFIRMATION**

We will attempt to schedule diocesan-wide liturgies for confirmation and reception. These liturgies will be scheduled no less than three times a year, at the Philadelphia Episcopal Cathedral.

Many in the diocese, lay and clergy, have spoken positively of their experience of the diocesan-wide liturgies and have expressed their hope that they will continue. We believe one of the real benefits of such services is that it helps to erode the notion that we are a congregational church and helps to underscore that in committing to this Church, one is related to and committed to the Body of Christ beyond the local parish.

The question of who should be confirmed, who should be received, and who should be reaffirmed is not as complicated as it once was. Changes made in the canons with respect to church membership by the General Convention of 1985, and refined in 1998, have made this fairly simple in practical application:

- Confirmation is for children who were baptized in the Episcopal Church or who came to this church with their families before making a “mature commitment.
- Confirmation is also appropriate for those who are properly formed and have reached the age of 14.
- Reception is for those who have previously made a mature commitment in any other Christian church, regardless of the pedigree of the minister.

Since the canons require that all persons come “under the hands” of the Bishop, persons who are received are, for canonical purposes, understood to be confirmed.

When there is to be confirmation, reception, or reaffirmation at a parish visitation, candidates may come in the most convenient order.

- Each candidate will have a card with their name printed to hold up for the Bishop.
- Candidate should come up one at a time.
  - In the Prayer Book, the use of chrism occurs only in the baptismal liturgy, while the laying on of hands is associate with confirmation.

In order to comply with the canons on church membership, the laying on of hands will be used for reception and reaffirmation as well as confirmation.

The Bishop’s chair should be placed in the middle of the chancel. It may be moved after the confirmations to facilitate the Eucharist. Please coordinate the logistics with the chaplain and deacon.

The Bishop prefers to stand in front of the Bishop’s chair for confirmations, receptions, and affirmations.

### **FOLLOWING THE BISHOP’S VISIT**

- Please, do not give the offering to the Bishop during his visit. Rather, have it counted and sent by check to the Diocesan office, 3717 Chestnut Street, Suite 300, Philadelphia, PA 19104 – **noting on the “for” line a visitation and which Bishop.**
- **Please fill out and mail the Official Record of Bishop’s Visitation to the offices of the diocese the following week of the visit, listing all confirmations and receptions. If you do not have any confirmations and receptions, sign the designated place on the bottom and return the form.**

## FOR THE BISHOP'S SPECIAL SERVICES

If there is any need to deviate from these guidelines, you will need to get permission from the Bishops office as soon as possible.

### **SCHEDULING**

Events will be scheduled as follows:

*Celebration of New Ministry* – It is customary after the arrival and settling in (approx. 90 days) of the new rector for the parish to schedule a Celebration of a New Ministry. The new rector or vicar should contact the Bishop's Executive Assistant to schedule this service. The Bishop's preference is that this service take place on a Wednesday evening, allowing the parish and diocese to participate fully. Please contact Celeste Fisher to begin the process (215-627-6434 x 108 or [cfisher@diopa.org](mailto:cfisher@diopa.org))

*Ordination to the Diaconate* – It is the custom of this Diocese for all deacons (transitional and vocational) to be ordained at the Diaconal Ordination that takes place in June of each year held at the Philadelphia Episcopal Cathedral.

*Ordination to the Priesthood* – Those being ordained will work with the Canon for Transition's office to have an appropriate time and place for the ordination. The service may take place at the Philadelphia Episcopal Cathedral or at a home parish. The Canon for Transition will coordinate with the Bishop's Office for final approval of the date and the time. For those taking place outside the Cathedral, a master of ceremony will be provided by the Diocese to help with the planning of the event.

Even with great care given to the schedule, there will still be some need for flexibility. There will be parish emergencies, personal illness, travel delays, and a host of other things that may require last minute rescheduling. It is the Bishop's commitment that such changes will be kept to a minimum, but from time to time they will occur.

### **CELEBRATION OF NEW MINISTRY**

**The Bishop sees the Celebration of New Ministry as an opportunity for the Diocese, the local deanery, and the parish to welcome the new rector or vicar into our community. It is a time to celebrate a new chapter of life for the parish.**



The Bishop does not want to conflate the important work of his Sunday Visitations and the important Celebration of New Ministry into one service. The confirmations, receptions, reaffirmations and baptisms are important spiritual milestones in the life of a person and congregation. A Celebration of New Ministry is an important milestone of the parish and in the ministry of the ordained. It is our custom, to facilitate this assembly of local clergy, that a Celebration of New Ministry is normally scheduled for Wednesday evenings.

Please remember to invite the clergy of the deanery to participate as appropriate. It is a good way for the new rector to meet his/her fellow colleagues in ministry as well. We encourage also the invitation of those people who have been helpful throughout this process, including the search consultant, the Interim Priest, and any clergy who have served the parish during the interim period.

The Book of Common Prayer allows for the Bishop to be the chief celebrant and for other priests and ministers to take part in the service (BCP, 558). It is the custom of the Bishop to be the presider and to have the local dean be the preacher at these services. Any request for a different preacher should be made in writing to the Bishop prior to an invitation being sent.

Normally, the readings for the service are chosen from the list provided in the Book of Common Prayer page 560. Alternate readings may be requested but will require approval. It is the Bishop's custom to consider those requests – along with the theological reasoning behind them.

If the parish does not have a deacon, the Bishop's Office would be delighted to help find one from within our diocese. If there is a desire for a deacon from another diocese to serve at the Celebration, it is customary to send a request to the Bishop prior to inviting them.

### **Color of the Service: White**

If the Celebration takes place on the day of a feast or commemoration, please contact the Bishop's Office to confirm an alternate color.

### **Ordinations**

The Bishop's custom is to be the presider and preacher at all ordinations held within the diocese. The ordination liturgy will originate from the Bishop. Any request for a different preacher should be made in writing to the Bishop prior to an invitation being sent. A designee by the Bishop will work with the chaplain, deacon, and host church to facilitate the liturgy, the rehearsal, and the event. It is customary for the Bishop's seat to be in the middle of the chancel until the offertory; consideration of the physical space will be considered in planning.

Normally, the readings for the service are chosen from the list provided in the Book of Common Prayer pages 540-541 for Deacons, and page 528 for Priests. Alternate readings may be requested. It is the Bishop's custom to consider those requests – along with the theological reasoning behind them.

For the ordination of a priest, if a parish does not have a deacon, the Bishop's Offices would be delighted to help find one from within our diocese. If there is a desire for a deacon from another diocese to serve at the Celebration, it is customary to send a request to the Bishop prior to inviting them.

**Color of the Service: Red**

If the Celebration takes place on the day of a feast or commemoration, please contact the Bishop's Office to confirm an alternate color.



## THE EPISCOPAL DIOCESE OF PENNSYLVANIA

---

### Official Record of Bishop's Visitation

Please complete this electronic form and return it to the Diocesan Office by email or regular mail the **week after** the Bishop's visit. The information on this form becomes a part of the permanent record in the Diocesan Office of all confirmations and receptions in the Diocese of Pennsylvania. If lost, please notify the office by email or phone and we will be glad to send a duplicate.

**DIOCESE OF PENNSYLVANIA**  
**3717 Chestnut Street**  
**Suite 300**  
**Philadelphia, PA 19104**  
**Phone: 215-627-6434 x108**  
**email: cfisher@diopa.org**

Clergy or Sr. Warden \_\_\_\_\_

Church \_\_\_\_\_ City \_\_\_\_\_

Visiting Bishop \_\_\_\_\_

Date of Visitation \_\_\_\_\_

Please **type** the full baptismal names, age, previous ecclesiastical connection, if any, and address of those being confirmed or received, noting whether confirmed (C) or received (R). For married women, please put husband's first name in parenthesis after the woman's full name. [ex. Mary Ann Smith Cuthbert (Mrs. John)]. **Whether there are confirmations and receptions or not during the Bishop's visit, please sign below and return to the diocesan office.**

The Bishop asks that notice of the Visitation be given in advance to your congregation with explanation that the loose offering on that occasion will be for the Bishop's Discretionary Fund to be used for needs of the Church not covered by the Diocesan Budget.

Total Number of Confirmed \_\_\_\_\_ Received \_\_\_\_\_

Signature of Clergy of Senior Warden \_\_\_\_\_



## The Book of Common Prayer

Mary Ann Mertz

When Episcopalians think of the Book of Common Prayer (BCP), we most often think of the 1979 edition that we currently use. However, when we do that, we are in danger of losing sight of the fact that this is not the only prayer book that has been used by Anglicans in this country or around the world. Other Books of Common Prayer are currently in use in the various nations across the Anglican Communion, though none are approved for worship in the Episcopal Church other than our own prayer book. We must also remember that it does not come out of a vacuum but is one in a long line of Books of Common Prayer that have been used by the Episcopal Church since its founding.

As we prepare a resource to facilitate deeper understanding and further exploration and fuller use of the 1979 Book of Common Prayer, it might be good to reflect on what the Book of Common Prayer has meant for worship in the Anglican tradition, including for us as Episcopalians and to consider its development and the ongoing care that we give it because of its importance to our common life together. In addition to worship, the Book of Common Prayer is essential because it contains not only the pattern for our worship, but also reveals our doctrine and theology and declares to the world what we believe.

The former Archbishop of Canterbury, Rowan Williams, in the Foreword to *The Oxford Guide to The Book of Common Prayer*, states that the Book of Common Prayer is “unique among the worship books of Christendom in having become the touchstone for the ethos and even, for hundreds of years, the unity of Anglicanism.”<sup>1</sup> It has been the source from which our common worship has taken its words and form and it has provided a means through which Anglicans across the globe find their common identity. Liturgical scholars from Louis Weil to Bryan Spinks to Marion Hatchett write about the ways in which this book of prayer with its authorized liturgy has, more than anything else, been a principal bond among Anglicans across the globe.

With that in mind, our use of the 1979 Book of Common Prayer needs to be placed in context with the books that preceded it and some of the liturgical elements that have come into use since its publication. And, as we look at it with fresh eyes in this resource, we will be doing so with the understanding given to us by Rowan Williams, that it is a source of our unity for it is the common prayer of members of the one body of Christ through which our common identity is rehearsed and made manifest in the world. First of all, it is important to remember that the first *Book of Common Prayer* was produced during the time of the Reformation in England. It should be highlighted that it was a *totally new concept*. Never before had all of the services of the church been gathered into one book and never had the liturgical books been placed in the hands of the faithful to become prayer that was prayed in common.

This one innovation of Thomas Cranmer is remarkable, but it was not his only achievement. In his article “The Book of Common Prayer and Anglicanism,” Paul Avis states that there are five characteristics of Cranmer’s Book of Common Prayer that are important:

---

<sup>1</sup> Rowan Williams, “Foreword,” in *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, Charles Hefling and Cynthia Shattuck, eds., xiii. Oxford: Oxford University Press, 2006.

First, it was *corporate*, it belonged to the whole body for the use and benefit of the whole body; it helped to bind the Christian commonwealth together as one; ... Second it was *public* and therefore had something of a confessional and proclamatory character; ... Third, it was *scripted*: it was a text in the hand and in the heart. ... Fourth, it was in the *vernacular*, so that the unlearned could participate with understanding. ... Fifth, it was *mandatory*, imposed by law through the Act of Uniformity. ... a uniform pattern of worship was imposed in place of the various late medieval ‘uses’; common prayer meant a common liturgical identity for the realm.<sup>2</sup>

Today, I would guess that most of us do not often consider these five characteristics when we pick up our copy of the 1979 prayer book and that is to our detriment because it is these elements that provide us with the genius of Anglicanism and the foundation for our prayer.

Our prayer must be “corporate, public, scripted, in the vernacular of the people who are gathered, and mandatory.” That is why this resource will be important for the Episcopal Diocese of Pennsylvania because throughout our reflections, these five characteristics will be kept in mind. The prayer of the church is common prayer, not fashioned by the whims and trends of any person or time, but intended for use by all of the people gathered. We use the authorized texts for this body of the faithful and while books from other traditions, even those from within our own Anglican Communion, can inform our prayer or the way that we worship, it is our own Book of Common Prayer that is used when we gather for public worship in the Episcopal Church. It is a public rite intended for the worship of God and the sanctification of the faithful. While prayers, psalms, and other devotional texts are included in the Book of Common Prayer, the prayer book itself is not

intended primarily for private devotion or meditation but calls for the full, conscious, and active participation of all of the faithful.<sup>3</sup>

## How was the Book of Common Prayer originally conceived?

In the middle of the sixteenth century, Thomas Cranmer shaped the Book of Common Prayer by gathering sources from Roman missals, ancient texts, medieval sources, Eastern Orthodox liturgies, and other Protestant reformers, and when something was not available, he did not hesitate to write his own prayer. He drew from monastic resources, especially those employing Benedictine spirituality. Therefore, when we hear choral Evensong sung, even today, it has a certain quality because the characteristics of **balance, restraint, moderation, and measure**, which Paul Elmer More identifies as the very “**temper of Anglicanism**,” are built into the very structure of Cranmer’s prayer book.<sup>4</sup>

Two additional aspects of Cranmer’s Book must be mentioned here because they are also central to the

---

<sup>2</sup> Paul Avis, “The Book of Common Prayer and Anglicanism,” in *Comfortable Words: Polity and Piety and the Book of Common Prayer*, Stephen Platten and Christopher Woods, eds., 136-137. London: SCM Press, 2012.

<sup>3</sup> This concept of “full, conscious, and active participation” of the faithful “which is their right and duty by reason of their baptism” is a core teaching of the Second Vatican Council. (*Constitution on the Sacred Liturgy*, paragraph 14). Because it is so clear and such a guiding principle for authentic worship, other religious traditions, including both the Church of England and the Episcopal Church, have embraced the revisions of their prayer books that have come about since Vatican II.

<sup>4</sup> Avis, 139.

development of our current 1979 Book of Common Prayer. The first is that **scripture** is central to the prayer book, whatever its form and whenever it appears in history. The liturgy is shot through with scripture, both directly and indirectly. This makes sense because it was created during a time when there was intense emphasis on scripture, both in its translation and use. Another author, John Booty, said that “Cranmer’s ‘basic operating principle’ was to restore the word of God to its central position in the common worship of the Church.”<sup>5</sup> That principle is as true of today’s Book of Common Prayer as it was of Cranmer’s original edition.

The second principle that is important is one that many liturgical scholars often cite as a truth about what takes place in worship. *Lex orandi, lex credendi* is a shortened form of a liturgical principle that states that the **law of prayer shapes the law of belief** or, as Leonel Mitchell states in the title of his famous book, “Praying Shapes Believing.”<sup>6</sup> This is important for any discussion of our common prayer together because it is often said that the doctrine of the Episcopal Church can be found within the rites and prayers of Book of Common Prayer.

### **The 1979 Book of Common Prayer**

Our current prayer book was published in 1979 following extensive revision and after a period of trial use. It was a major revision of the 1928 Book of Common Prayer, coming after the liturgical reform movement beginning in the 19th century but becoming particularly strong during the 1940s. This was an ecumenical movement that led to the reforms of the liturgy in multiple denominations beginning with those of the Roman Catholic Church coming out of the Second Vatican Council following the publication of the *Constitution on the Sacred Liturgy* in 1963, continuing with the reforms of the liturgy in other traditions, including that of the Episcopal Church that began as early as the 1950s culminating with the publication of the 1979 Book of Common Prayer. One of the primary principles of liturgical reform was to place emphasis on baptism and the role of the baptized in worship. The full, conscious, and active participation of all who gather for worship became a guiding principle in liturgical reform and it was that principle that caused the Book of Common Prayer to emphasize the celebration of Holy Eucharist as the primary liturgy to be celebrated on Sunday as well as the importance of baptism with the understanding that it is through baptism rather than through confirmation that one is fully incorporated into the church.

This emphasis on sacrament of baptism and the ministry of the baptized has been central to the theology of the 1979 Book of Common Prayer and reflected in the prayers and rites that it contains. The participation of the faithful is broadened with more opportunity for dialogical response to the prayers and fuller participation in the rites and rituals. In the Episcopal Church, the sacraments of Holy Baptism and Holy Eucharist are the two primary sacraments, with Confirmation, the Laying on of Hands and Anointing of the sick, Reconciliation, Marriage, and Holy Orders also being celebrated to support and sustain the baptized in their life of faith. The Psalter is the only book of the Bible contained in the prayer book in its entirety and there is emphasis on the celebration of the Daily Office by all.

### **How did the revision of the 1928 prayer book take place?**

---

<sup>5</sup> Avis, 130.

<sup>6</sup> Louis Weil. *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer* (Harrisburg, PA: Morehouse Publishing, 1985).

It must be remembered that the book immediately preceding the 1979 Book of Common Prayer was published in 1928 and did not reflect the discoveries about worship that were being made through the liturgical reform movement. The 1979 prayer book, however, was the beneficiary of all of the work that had been done by ecumenical scholars. It was developed during a time of liturgical renewal that nurtured collaboration and allowed for the movement of the Holy Spirit. Proposed rites were tested through trial use in Episcopal congregations over a number of years and in various editions until, in 1979, the prayer book was in its final form and approved as the book to be used throughout the Episcopal Church as the authorized book for worship. In many ways, we have barely begun to scratch the surface of what is contained within our prayer book. There is much that remains to be explored, from the various opening statements concerning each service, to the rubrics that detail how the liturgy is to be celebrated, to the additional directions following a service, to the multitude of prayers, collects, and the myriad ways to combine elements to shape beautiful and prayerful worship. It is the goal of this Liturgical Resource Guide to open up some of these treasures to make them easier to grasp and more readily available to clergy and laity alike.

Since the publication of the 1979 Book of Common Prayer, various General Conventions have approved additional resources, many offered for trial use in parishes with the approval of the diocesan bishop. These resources have been developed by the Standing Committee on Liturgy and Music, among others, and are put into use only after the resource has been reviewed by at least one General Convention, and often two, and after the review has received the approval of both houses of the Convention.

## Book of Occasional Services

A major resource that is seen as a companion to the Book of Common Prayer is *The Book of Occasional Services*. It was first published in 1979, 40 years ago, in the same year of the publication of the Book of Common Prayer. *The Book of Occasional Services* has had a few revisions in the intervening years. Services have been added to meet pastoral needs and to nurture the diverse expressions of faith in our church. *The Book of Occasional Services 2003*, in use for over a decade, has now been updated.<sup>7</sup> The 79th General Convention approved a new edition conforming to the General Convention 2018 and has published it and made it available online in PDF format:  
<https://extranet.generalconvention.org/staff/files/download/24493>.

The Public Affairs Office of the Episcopal Church writes this:

*The Book of Occasional Services 2018*, a companion volume to *The Book of Common Prayer*, is a collection of liturgical resources related to occasions which do not occur with sufficient frequency to warrant their inclusion in *The Book of Common Prayer*. Designed to give congregations resources that form our members in the Episcopal faith, the rites and ceremonies contained in this book are to be understood, interpreted, and used in light of the theology, structure, and directions of *The Book of Common Prayer*.<sup>8</sup>

*The Book of Occasional Services* contains a variety of prayers and services including **Seasonal Blessings**,

---

<sup>7</sup> For a comparison of the BOS 2003 and the BOS 2018 see <https://draftable.com/compare/tlQapgcxwOUm>. There was a revision in 2006, but the 2003 edition is the one that is found on the Church Publishing website and, therefore, most commonly found in use in parishes. BOS 2018, <https://extranet.generalconvention.org/staff/files/download/24493>.

<sup>8</sup> <https://www.episcopalchurch.org/posts/publicaffairs/new-liturgical-resource-book-occasional-services-2018>.



**Advent and Christmas Festivals of Lessons and Song**, an order for the **Way of the Cross**, the **Catechumenate** (which is the process used when baptizing adults and older children), among many other services. This new edition of *The Book of Occasional Services 2018* contains a variety of resources not previously available, many coming out of the diverse expressions of worship throughout the Episcopal Church, for example, a celebration for the **Día de la Virgen de Guadalupe** (Our Lady of Guadalupe), a liturgy for **St. Francis Day/Blessing of Animals**, and one for **Día de Los Muertos** (Day of the Dead). Pastoral needs were also considered in the development of *The Book of Occasional Services 2018* as shown in the **Service of Renaming**. These and other such services demonstrate the seriousness of the Episcopal Church regarding the full inclusion of all of the faithful in liturgical worship.

## Marriage Rites for the Whole Church

“I Will Bless You and You Will Be a Blessing,” **Liturgical Resources 1**, was approved on a trial basis by the 2015 General Convention and authorized for continued use by the 2018 General Convention.<sup>9</sup> It is available online and can also be purchased in book form from Church Publishing. In addition, **Liturgical Resources 2** was also approved on a trial basis by the 2018 General Convention.<sup>10</sup> This edition has an excellent reflection of Holy Matrimony and can be used in parishes for educational opportunities, as background for discussion, and to assist in marriage preparation, as well as providing, as the 2018 General Convention described them, Marriage Rites for the Whole Church.

## Rite II: Holy Eucharist (Expansive Language)

In addition to these resources for marriage, the 2018 General Convention also approved a trial version of the Rite II: Holy Eucharist (Expansive Language). It can also be found in PDF form on the Episcopal Church website. See the links section of this Liturgical Resource Guide. On the General Convention website, there are also links for all of the liturgical resources. <https://www.generalconvention.org/#liturgy>.

## Enriching Our Worship

In addition to these major resources, there have been five volumes in the *Enriching Our Worship* series, which contain supplemental materials for worship, many of which use more expansive language or include rites or services not even within the frame of reference when the 1979 prayer book was first published. The first volume of *Enriching Our Worship* was published in 1997 and contains, among other things, various Eucharistic Prayers, an alternate version of the Great Litany, and additional forms of Morning and Evening Prayer. The second volume is devoted to the Ministry to the Sick and Dying with

---

<sup>9</sup> **Liturgical Resources 1**: I Will Bless You and You Will Be a Blessing in PDF format can be downloaded from this website: <https://extranet.generalconvention.org/staff/files/download/15668>. It can be purchased in book form *Liturgical Resources 1: I Will Bless You and You Will Be a Blessing, Revised and Expanded*, 2015. Church Publishing, <https://www.churchpublishing.org/products/liturgicalresources1>.

<sup>10</sup> **Liturgical Resources 2**: <https://extranet.generalconvention.org/staff/files/download/21226>.

a rite for the Burial of a child. There are two volumes of music to be used with these liturgies. The Burial of Adults is addressed in volume three. The fourth book was developed for the Renewal of New Ministry with the Welcoming of a New Rector. There is rite in the Book of Common Prayer, but the one found in this fourth volume of *Enriching Our Worship* places more emphasis on Baptism which is in keeping with the vision of the 1979 prayer book. Finally, the fifth volume contains liturgies relating to childbearing, child birth, and loss. Initially, these resources were approved for trial use in the Episcopal Church at the discretion of the diocesan bishop. As with all previous trial editions, that meant that people using them for worship were to provide comments regarding their use back to their respective diocese which would in turn submit the responses to the Standing Committee for Liturgy and Music in order for them to be evaluated and revised, as needed, making the process of revision ongoing and participatory. At the 79th General Convention in 2018, use of these volumes was approved by the ratification of **Resolution Do46** that called for “continuing use of *Enriching our Worship*,” all volumes.<sup>11</sup> What is distinctive about this resolution is that it does not include any language that restricts their use that was in resolutions from previous conventions and in the original resolution of the 2018 convention. The authorization of the 2018 General Convention to use these volumes will continue until the next comprehensive revision of the Book of Common Prayer. It is important to remember, however, that the volumes in the *Enriching Our Worship* series are supplemental materials to the Book of Common Prayer and they should be used as such. They are not intended to be used consistently in place of the Book of Common Prayer.

**Resolution Do46** also calls for exploration and development of liturgical resources “that reflect the breadth of cultures, languages, and ancestral contexts.”<sup>12</sup> Other resolutions call for the translation of the Book of Common Prayer into vernacular languages of the peoples of the diverse cultures within the Episcopal Church. This is in keeping with the principle given by Paul Avis as a primary consideration in Cranmer’s Book of Common Prayer, that is, being able to pray in the vernacular, in one’s own tongue. If our Book of Common Prayer is to be for all of our people, this is an important step that must consistently be tended to for full, conscious, and active participation to be possible.

## Resources from the 2018 General Convention

As previously stated, the 2018 General Convention approved the *Book of Occasional Services 2018*.<sup>13</sup> *Lesser Feasts and Fasts 2018* has been made available in PDF format and is to be used in conjunction with the Daily Office; if desired, additional commemorations can be used from *A Great Cloud of Witnesses*.<sup>14</sup> **Resolution Ao66** added Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi as permanent saints in the 2018 edition of *Lesser Feasts and Fasts*.<sup>15</sup> A liturgical calendar with the daily feasts can be found on the website of The Episcopal Church.<sup>16</sup>

---

<sup>11</sup> **Resolution Do46:** Expansive-Language Liturgical Resources - approving *Enriching Our Worship* <https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.

<sup>12</sup> **Resolution Do46.**

<sup>13</sup> Book of Occasional Services 2018, [https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

<sup>14</sup> Lesser Feasts and Fasts 2018 Conforming to General Convention 2018, <https://extranet.generalconvention.org/staff/files/download/21034>. A Great Cloud of Witnesses, <https://extranet.generalconvention.org/staff/files/download/19349>.

<sup>15</sup> Mary Frances Schjonberg, “Convention Makes Thurgood Marshall, Pauli Murray, Florence Li Tim-Oi Permanent Saints of the Church,” *Episcopal News Service*, July 13, 2018. <https://www.episcopalchurch.org/library/article/convention-makes->

**Resolution B012** ratified the use of *Marriage Rites for the Whole Church*.<sup>17</sup> This resolution is an important one and should be explored because it gives the parameters for the use of these rites. Suffice it to say, the marriage rites are now approved for trial use until the next comprehensive revision of the Book of Common Prayer and may be used by the priest or member of clergy in charge. No priest or bishop will be forced to personally perform these liturgies but they are charged with the responsibility of providing ALL couples the means to celebrate the sacrament of marriage. Details for how this is to be done is provided in **Resolution B012**. As it states, **Liturgical Resources 1** and **Liturgical Resources 2** are also available and can be found in the links section of this resource as well as in the footnote.<sup>18</sup>

**Resolution D078** also was ratified to authorize for trial use until the next comprehensive revision of the Book of Common Prayer expansive language changes in the Rite II Eucharistic Prayers A, B, and D, pages 355-382.<sup>19</sup> There is also an Altar Book edition that has been privately prepared by Tommy Shepherd. It is available at the link given in the footnote.<sup>20</sup> The Altar Book edition includes Offertory sentences and other portions from the Book of Common Prayer that were not altered, but are included with the expanded texts in a format that makes it easier to be used by priests in worship since the format is similar to what is commonly seen in the **Altar Book of the Book of Common Prayer**. The website where this can be found is extremely useful because it also contains links to the 1979 Book of Common Prayer online and to all of the texts mentioned above.<sup>21</sup> In addition to the **Book of Common Prayer** of the Episcopal Church, it also provides links to earlier prayer books or to those from other countries. While they are not authorized for use in the Episcopal Church, they can be helpful resources.

It must be remembered that the proper use of the materials designated for trial use includes communication with the bishop to inform about their use and, when appropriate, to provide information about how the rites are celebrated and received by those gathered for worship. The mandate given by the 79th General Convention in **Resolution A068** for the gathering of resources used in dioceses makes this type of communication especially important.

## Conclusion

The 1979 Book of Common Prayer has such significance for us in the Episcopal Church that while the supplemental texts were approved for use to provide resources to expand the language of prayer and

---

thurgood-marshall-pauli-murray-florence-li-tim-oi-permanent-saints. **Resolution A066**,  
<https://www.vbinder.net/resolutions/A066?house=hd&lang=en>.

<sup>16</sup> Lectionary Calendar <https://www.episcopalchurch.org/lectionary-calendar>.

<sup>17</sup> **Resolution B012**, <https://www.vbinder.net/resolutions/B012?house=hd&lang=en>. The resolution can also be found at <https://assets.documentcloud.org/documents/4801610/Episcopal-Marriage-Rites-for-the-Whole-Church.pdf>.

<sup>18</sup> <https://extranet.generalconvention.org/staff/files/download/15668>. - **Liturgical Resources 1**

<https://extranet.generalconvention.org/staff/files/download/16896>. - **Recursos Litúrgicos I**

[https://www.episcopalchurch.org/files/lm\\_liturgical\\_resources\\_2\\_full\\_text.pdf](https://www.episcopalchurch.org/files/lm_liturgical_resources_2_full_text.pdf). - **Liturgical Resources 2**

<sup>19</sup> **Resolution D078**: Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use.

<https://www.vbinder.net/resolutions/D078?house=hd&lang=en>[https://www.episcopalchurch.org/files/lm\\_text\\_of\\_expansive\\_language\\_liturgies.pdf](https://www.episcopalchurch.org/files/lm_text_of_expansive_language_liturgies.pdf). A formatted copy is at <https://extranet.generalconvention.org/staff/files/download/24013>.

<sup>20</sup> Expansive Language Altar Book, <http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

<sup>21</sup> Book of Common Prayer, <http://justus.anglican.org/resources/bcp/bcp.htm>

liturgies for those pastoral concerns that were not even on the horizon in 1979, the Book of Common Prayer is the book that we use when we pray in common. As noted by Rowan Williams, the Book of Common Prayer is central to our unity and life of faith as Anglicans; the 1979 prayer book binds us together as members of the Episcopal branch of the Jesus movement. That is why this resource is being developed, in order that we may all once again explore the depths of the prayer book to rediscover or find new treasures in our common prayer.

It should be noted that the discussion of the 79th General Convention and its focus on the Book of Common Prayer and other liturgical resources, seems to indicate that we are once again in vital and synergistic times.

As you explore this resource, we hope that you will find things about the Book of Common Prayer that are new to you or that you find things that are like meeting a faithful and life-long friend. The prayer book contains the language of our common prayer and we should use it faithfully and with care. It gives us a framework and a pattern for our worship that allows us to worship with understanding and ease, yet it also offers us opportunities to shape worship according to the needs of the community gathered.

Have you ever seen “in these or similar words” in the rubrics? Those words open doors for us to pray in words that the community needs to hear or to shape the prayer that is needed for a particular day or time. Do you know that the rubrics for the prayers of the people indicate that they may be crafted by the community for the particular feast, for seasons, or according to events that are taking place in the lives of the people, in the parish, the community, the church, and the world? These rubrics offer us the possibility for flexibility in our worship.<sup>22</sup>

Yet, when we pray The Collect, we know that it this is a prayer that has a specific form that is designed to gather all of the prayers of the community that have been lifted to God in the time of silence that follows the invitation, “Let us pray.” The voice of the priest is used for the Collect so that all of those prayers that were offered by the people in silence can be “collected.” The Book of Common Prayer does not intend that this prayer be prayed in unison by the entire congregation. It is one of those “scripted” parts of the liturgy that Paul Avis highlighted and it is intended to be prayed by the presider of the liturgy. While it may seem creative or “inclusive” to have the congregation say the prayer with the priest, actually that would be a misunderstanding of the purpose of the Collect. Everyone is included during the time of silence when each person recalls the things for which she or he would like to pray and all have the opportunity to pray for anything that is on the heart. Then these personal prayers are collected and joined as one in common prayer that is called Collect, prayed by the one voice of the presider who has been called and charged by the church to pray in the name of God’s people.

These are just a few small examples of what this resource is intended to offer, that is, a reminder of the framework of liturgy that is found in the 1979 Book of Common Prayer. This resource will guide us to see the structure of our prayer book, to know where the boundaries are, and to discover what parts of the liturgy are foundational, that give shape to our worship.

---

<sup>22</sup> For example, one of the rubrics concerning the Prayers of the People states: “Adaptations or insertions suitable to the occasion may be made” (BCP, 383).

At the same time, through this resource we will be able to find the places where flexibility within the liturgy is possible, where God can slip in - often between the cracks, and where the community's voice can be encouraged so that that our worship is corporate and public and through it all of the baptized can join together in praise and worship of our God as members of the body of Christ through the power of the Holy Spirit.

Using the Book of Common Prayer in its fullness, following its rubrics with care, reading "Concerning the Service" and the "Additional Directions" and, when appropriate, putting them into practice, and using the flexibility that the prayer book offers, ensures that the five principles that Paul Avis highlighted about Cranmer's original Book of Common Prayer, that worship is "corporate, public, scripted, in the vernacular of the people who are gathered, and mandatory"<sup>23</sup> are present and active, creating a worship experience that is both beautiful and filled with the authentic praise of God through which God is glorified and we are made holy.

Finally, it should be noted that it would not seem like the Episcopal Church if there were not some discussion about the Book of Common Prayer, about the supplemental materials that have been produced in the years following its publication, about *The Hymnal 1982* and various other music resources, or about the complete revision of the 1979 prayer book.

At the 2018 General Convention, the proposal to completely revise the prayer book was raised but failed to pass both houses. In keeping with the Episcopal ethos of "Via Media," however, a compromise was approved by the entire General Convention. **Resolution Ao68** set forth a Plan for the Revision of the Book of Common Prayer. The resolution determined that the 2018 Convention would "memorialize The Book of Common Prayer 1979 as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use."<sup>24</sup> It also resolved that the Episcopal Church would "continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book"<sup>25</sup> and that bishops would "engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR (Task Force on Liturgical and Prayer Book Revision)."<sup>26</sup> In this diocese, that work has already begun. +Bishop Gutierrez has appointed a special commission to fulfill this mandate of the General Convention.

What all of this seems to mean is that the 1979 Book of Common Prayer is a treasure of the Episcopal Church that will remain in use and enliven the prayer and faith of those who worship now as well as those who will who come after us. In addition, it is noted that it is important to look at the life and witness of the entire people of God, to live with and learn from one another, to worship together in Spirit and in truth, so we may ever grow in faith and remain united with one another as members of the body of Christ, united though diverse, many yet one.

---

<sup>23</sup> Avis, 136-137.

<sup>24</sup> **Resolution Ao68**: Plan for the Revision of the Book of Common Prayer. Document found on the 2018 General Convention website. <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

<sup>25</sup> **Resolution Ao68**.

<sup>26</sup> **Resolution Ao68**.

## Resources

- Atkinson, Clifford W. *A Lay Minister's Guide to The Book of Common Prayer*. Harrisburg, PA: Morehouse Publishing, 1977.
- Black, Vicki K. *Welcome to The Book of Common Prayer*. Harrisburg, PA: Morehouse Publishing, 2005.
- Burns, Stephen, ed. *Liturgical Spirituality: Anglican Reflections on the Church's Prayer*. New York: Seabury Books, 2013.
- Farwell, James. *The Liturgy Explained*. Harrisburg, PA: Morehouse Publishing, 2013.
- Gray-Reeves, Mary and Michael Perham. *The Hospitality of God: Emerging Worship for a Missional Church*. New York: SPCK, 2012.
- Gunn, Scott and Melody Wilson Shobe. *Walk in Love: Episcopal Beliefs and Practices*. Cincinnati, OH: Forward Movement, 2018.
- Hatchett, Marion. *Commentary on the American Prayer Book*. San Francisco: HarperCollins, 1995. [This is an essential text on the Book of Common Prayer written by a scholar who participated in its 1979 revision.]
- Hefling, Charles and Cynthia Shattuck, eds. *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*. New York: Oxford University Press, 2008. [This guide looks at prayer books across the Anglican Communion beginning with Thomas Cranmer's. It includes a chapter on the prayer book as it has been used in The Episcopal Church.]
- Kavanagh, Aidan. *On Liturgical Theology*. Pueblo Books, 1984. Collegeville, MN: The Liturgical Press, 1992. [This is a foundational text on for the study of the theology of liturgy by a foremost scholar in the field.]
- Lee, Jeffrey. *Opening the Prayer Book*. New Church's Teaching Series. Cambridge, MA: Cowley Publications, 1999. [Cowley Publications is now part of the publisher, Rowman and Littlefield. <https://rowman.com/ISBN/9781561011667/Opening-the-Prayer-Book>.]
- Marshall, Paul V. and Lesley Northup. *Leaps and Boundaries: The Prayer Book in the 21<sup>st</sup> Century*. Harrisburg, PA: Morehouse Publishing, 1997.
- Meyers, Ruth A., ed. *How Shall We Pray?: Expanding Our Language About God*. Liturgical Studies Two. New York: Church Pension Fund, 1994.
- Meyers, Ruth A. *A Prayer Book for the 21<sup>st</sup> Century*. Liturgical Studies Three. New York: Church Pension Fund, 1996.
- Mitchell, Leonel L. *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*. Harrisburg: Morehouse Publishing, 1985.
- Mitchell, Leonel L. Updated by Ruth A. Meyers. *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*, rev. ed. New York: Seabury Books, 2016.

- Northup, Lesley A. "Episcopal Church in the U.S.A." In *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, 360-368. New York: Oxford University Press, 2008,
- Pagano, Joseph S. and Amy E. Richter, eds. Foreword by Stanley Hauerwas. *Common Prayer: Reflections on Episcopal Worship*. Eugene, OR: Cascade Books, Imprint of Wipf and Stock Publishers, 2019.
- Pilcher, Carmel, David Orr, and Elizabeth Harrington, eds. *Vatican II: Reforming Liturgy*. Australia: ATF Ltd., 2013.
- Platten, Stephen and Christopher Woods, eds. *Comfortable Words: Polity, Piety and The Book of Common Prayer*. Norwich, UK: SCM Press, 2012.
- Price, Charles. *Introducing the Proposed Book of Common Prayer*. New York: The Seabury Press, 1977.  
[This is an important book. It was published before the Book of Common Prayer was released in 1979 and was intended to introduce the major theological and liturgical principles embedded in the rites of the new prayer book.]
- Price, Charles and Louis Weil. *Living for Liturgy*, rev. ed. Harrisburg, PA: Morehouse Publishing, 2000.  
[This is another excellent resource for the study of Episcopal worship.]
- Prichard, Robert W., ed. *Issues in Prayer Book Revision*. Volume 1. New York: Church Publishing, 2018.  
[This book was developed to discuss some of the issues before the church as it considers how the prayer book might continue to meet the pastoral needs of the church and the world.  
**Resolution Ao68** of the 2018 General Convention memorialized the 1979 prayer book; at the same time, it charged bishops with the task of exploring the diverse forms of worship in their dioceses and to share that information at the next convention. The goal is to find ways to pray as the body of Christ, the church, that is diverse, yet one.]
- Weil, Louis. *Liturgical Sense: The Logic of Rite*. New York: Seabury Books, 2013.
- Westerhoff, John H. *Living Faithfully as a Prayer Book People*. Harrisburg, PA: Morehouse Publishing, 2004.
- The Occasional Papers of the Standing Liturgical Commission: Collection Number One*. New York, The Church Hymnal Corporation, 1987.
- The Way of Love: Worship*. A Little Book of Guidance. New York: Church Publishing, 2018.

## 2018 General Convention

### Book of Occasional Services 2018

[https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

<https://extranet.generalconvention.org/staff/files/download/24493>. (English)

<https://extranet.generalconvention.org/staff/files/download/24673>. (Spanish)

Comparison of 2003 and 2018 editions:

<https://draftable.com/compare/tlQapgcxwOUm>.

### Lesser Feasts and Fasts 2018 Conforming to General Convention 2018

<https://extranet.generalconvention.org/staff/files/download/21034>.

## A Great Cloud of Witnesses

<https://extranet.generalconvention.org/staff/files/download/19349>.

## Lectionary Calendar

<https://www.episcopalchurch.org/lectionary-calendar>.

## Marriage for the Whole Church

### Resolution B012

<https://assets.documentcloud.org/documents/4801610/Episcopal-Marriage-Rites-for-the-Whole-Church.pdf>.

## Liturgical Resources 1

<https://extranet.generalconvention.org/staff/files/download/15668>.

## Recursos Litúrgicos I

<https://extranet.generalconvention.org/staff/files/download/16896>.

## Liturgical Resources 2

[https://www.episcopalchurch.org/files/lm\\_liturgical\\_resources\\_2\\_full\\_text.pdf](https://www.episcopalchurch.org/files/lm_liturgical_resources_2_full_text.pdf).

<https://extranet.generalconvention.org/staff/files/download/21226>.

### Resolution D078: Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use.

<https://www.episcopalnewsservice.org/2018/07/12/convention-approves-use-of-expansive-language-version-of-rite-ii-eucharistic-prayers>.

## The Rite II Expansive Liturgies for Trial Use - Resolution D078

<https://www.vbinder.net/resolutions/D078?house=hd&lang=en>. (This is the resolution. It includes the changes in the liturgies, but not in PDF form.)

or

[https://www.episcopalchurch.org/files/lm\\_text\\_of\\_expansive\\_language\\_liturgies.pdf](https://www.episcopalchurch.org/files/lm_text_of_expansive_language_liturgies.pdf). This is the PDF.

or

<https://extranet.generalconvention.org/staff/files/download/24013>. This is a formatted PDF file.

or an **Altar Book edition** privately prepared by Tommy Shepherd using **rubrics printed in red**.

<http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

**Resolution A068:** Plan for the Revision of the Book of Common Prayer. Document found on the 2018 General Convention website. <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

This is an important resolution memorializing The 1979 Book of Common Prayer, mandating action by dioceses for exploration of liturgical resources with a report to be given to the next General Convention, and ensuring that all materials created be professionally translated into English, Spanish, French, and Haitian Creole, following the principles of dynamic equivalence.

**Resolution D046:** Expansive-Language Liturgical Resources – approves continuing use of *Enriching Our Worship* series until next prayer book revision. <https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.



Website that offers multiple resources for access to various forms of the Book of Common Prayer and other worship resources of the Episcopal Church and across the Anglican Communion:

<http://justus.anglican.org/resources/bcp/bcp.htm>.

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

## **The Blue Book / El Libro Azul**

**2018 Blue Book Reports**

**Informes Libro Azul 2018**

**2015 Blue Book Reports**

**Informes Libro Azul 2015**

**This is taken directly from the  
Report of the Standing Commission on Liturgy and Music**

**Brief history of the 1979 revision process**

Standing Commission on Liturgy and Music

Report to the 73<sup>rd</sup> General Convention 2000 – pages 233-242

Included in the Report to the 79<sup>th</sup> General Convention 2018 – pages 159-170

<https://extranet.generalconvention.org/staff/files/download/20944>.

*There was never anything by the wit of man (sic) so well devised, or  
so sure established, which in continuance of time hath not been  
corrupted: as among other things, it may plainly appear by the  
common prayers of the church, commonly called Divine Service...*

Preface to the First Book of Common Prayer

Since, in the human condition, and with the passage of time, corruption of things Divine is to be expected, the need for the ongoing revision and reordering of our Common Prayer has been evident from the beginning, not only due to the creaturely nature of worship, but due to the dynamic nature of cultures as well. For in order to present the unchanging truths and realities of the Divine life in worship, the church must of necessity use those ever-changing agencies found in the human cultures in which it incarnates, employing outward and visible human means and structures, passing and mutable, to reveal inner, invisible and unchanging Divine realities, eternal and holy. In this way the church imitates the Incarnation of the Word, at all times and in all places, giving birth to Christ in every culture, from generation to generation.

However, a sudden and drastic revision of our Common Prayer has often proven traumatic to the People of God: it is therefore desirable conscientiously to attend to the gradual and ongoing revision and reordering of our worship.

### **The rise of the liturgical movement in the Roman Church in Europe**

In the early years of this century there was a flourishing of biblical theology, patristics, and ecumenism in Europe. After World War I this renewal led to the rise of a liturgical movement in Germany, France, Belgium, Austria, and Holland. This movement gathered its energy from the growing awareness of the anthropological, sociological, psychological, and pastoral dimensions of worship. Increased lay participation in worship and ministry was a driving force in the movement.

### **The Anglican Communion**

The involvement of the Anglican Communion in the liturgical movement did not really take place until the 1930s. The 1928 revision of the Book of Common Prayer did not reflect the work of the liturgical movement. Hippolytus, an important text for future liturgical development, was only identified in 1916. The text was published nearly twenty years later by Burton Scott Easton (General Seminary) in 1933 and by Dom Gregory Dix (England) in 1934

Some of the early pioneers were Father A. G. Hebert in England, Dean William Palmer Ladd and Walter Lowrie in the United States. Their early work included the development of “parish communions”, the restoration of public baptisms, and the full and active participation of the congregation, especially in the parts of the rites formerly reserved to choirs and clergy.

Many of the recent discoveries of liturgical scholarship were included in The Oxford American Prayer Book Commentary written by Massey Shepherd, Jr. (1950). The 1958 Lambeth Conference recognized that the time for Prayer Book revision had arrived and set forth guidelines which were more fully developed by the Anglican Congress of 1963.

## The Episcopal Church in the United States

The General Convention of 1928 approved the establishment of a Standing Liturgical Commission. Included in its charge was the task of preparing for the revision of the American Prayer Book. In 1949 the church celebrated the 400th anniversary of the 1549 Book of Common Prayer, and under the vital influence of Associated Parishes for Liturgy and Mission the Episcopal Church entered the liturgical movement. The Standing Liturgical Commission was reconstituted and required to educate the church towards Prayer Book revision. In 1950 the first in the series of Prayer Book Studies was published.

The religious communities, especially the Society of St. John the Evangelist, pioneered the restoration of the rites of Holy Week, The Triduum and the Easter Season. The liturgical witness of monasteries and convents has had a lasting impact on the Episcopal Church, first in giving these rites to Episcopalians, but also in facilitating the entry of many clergy and parishes into the liturgical movement.

In 1964 The General Convention charged the Standing Liturgical Commission to present to the 1967 Convention concrete proposals for revision. The Liturgy of the Lord's Supper was presented and approved for trial use. The principle of trial use included gathering and examining responses to the content and form of the rites. Services for Trial Use was authorized by the Convention of 1970, additional rites being authorized in 1973. These, including the revised rites of initiation, the eucharistic rites, the daily office, and a revised Psalter, were published as Authorized Services 1973. In 1975 additional texts were made available to the church in small booklets containing alternative texts for certain rites, including revisions of the rites for baptism, confirmation and marriage.

From 1964 the process of revision included the work of several drafting committees, gathering responses and suggestions from several hundred consultants appointed in various dioceses and from the church abroad. Some of the drafting committees included ecumenical participation, and many of the consultants were drawn from other denominations. The Rev. Leo Malania served as coordinator for Prayer Book revision and Captain Howard Galley as assistant.

The 1928 book was not used uniformly in the same way. A wide range of interpretation in the style and ceremonial it called for and permitted was understood and applied. The tradition of the 1928 Book was in fact a diversity of application of a common use in the worship of the church. The 1979 revision continued and expanded this tradition, explicitly offering a range of choices, calling for local liturgical decisions which would enable the liturgy truly to be spoken and sung in the voice of the worshipping community.

The full report of the Commission, known as the Draft Proposed Book of Common Prayer was approved, with some amendments, in 1976 when it became the Proposed Book of Common Prayer which was approved in 1979 and became the Standard Book.

It is important to note-even if only briefly in summary-some of the gains achieved by the 1979 revision. It participated in a major shift in the liturgical self-understanding of the church that took place as a result of the rediscovery of the roots of Christian worship:

- balancing a personal with a corporate piety; reclaiming the vision of the church; (baptismal concerns, ecclesiological concerns, soteriological concerns)
- complementing a penitential spirituality with one grounded in baptism
- a penitential piety with one confident of forgiveness;
- an emphasis on contrition with an emphasis one celebration; from "I am not worthy," to "made worthy to stand before you;" the primacy of place given to the "Alleluia."  
(Soteriological concerns)
- balancing "humble access" with "no more a stranger or a guest, but like a child at home;"  
(eucharistic/ecclesiological concerns)
- complementing "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," with "The Gifts of God for the People of God;"  
(eucharistic/ecclesiological concerns)

- balancing a priestly prerogative or duty with the identity of an assembly at prayer; (theology of priest and people/priest among the people concerns; priesthood of all believers)
- developing a series of discrete observances into a cycle of celebration with a central focus and a ritual climax; (concerns of the liturgical year; structures of liturgy and structures of redemption: Paschal Mystery and Baptism as the central features of the entire church year)
- complementing the worship of God in God's transcendent otherliness as "Almighty God" with encountering God as the One whom Jesus called "Father." (Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains significant.)
- from taking Tudor English for granted to a turn to primacy in worship for contemporary English. (vernacular concerns)

This list is not complete, nor is it offered as the final word on the 1979 revision. It stands here as a reminder of its contribution to the Common Worship of this church, without denying the tasks it left undone or diminishing the challenges which still lie before us.

As a result of the 1979 revision our church moved beyond the polarizing divisions of high/low, evangelical/catholic, charismatic churchmanship to the broad possibilities the new Book offered. It is important to note that for some this shift to what was intended to be a more centrist, inclusive way represented losses too costly to bear.

The future work of revision, renewal, and enrichment must begin with the acknowledgement of the disruption and division that accompanied the achievement of the 1979 Book of Common Prayer. For some Episcopalians this experience left them feeling so disenfranchised and alienated that they were eventually compelled to choose various forms of separation from ECUSA.

The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.

## Assumptions

The overarching assumption behind the Commission's proposal is that the Revision, Renewal, and Enrichment of our Common Worship consist of four phases:

- a data collecting phase involving as many Episcopalians as possible from as many aspects of our life as possible, leading to the formulation of the scope of the revision (to be completed in time for the 74th General Convention, 2003)
- a writing and composing phase during which liturgical materials are revised, created, tested, interpreted, etc., in preparation for a first reading in 2009
- work in preparation for the second reading in 2012
- ongoing liturgical catechesis to support the revision, renewal, and enrichment of the Common Worship of this church.

At every stage of this work the Commission will facilitate the involvement and participation of:

- Parishes
- Dioceses
- Provinces
- Church organizations
- Other Commissions
- Episcopal Seminaries, especially Departments of Liturgical Studies
- Other Provinces of the Anglican Communion

- Ecumenical partners

The following is a list of assumptions to guide our thinking as we begin to develop a plan for the process of Revision and Enrichment of our Common Worship:

- That the Common Worship of this church will continue in faithful adherence to the historic rites of the ancient church as they have been interpreted by our tradition, faithful to the pattern, heritage, and spirit of Anglican worship.
- That we will capitalize on what we learned from the 1979 revision.
- That recognition, integration, and celebration of the rich cultural diversity of our church will shape the intentions, planning, and execution of the revision process as well as the nature of the “product(s)”.
- That the planning process will include significant attempts at involving a large portion of the church on national, diocesan, and local level(s) in identifying the goals of the revision process, its manner of its execution, and the nature of its “product(s)”.
- That this process will issue in more than a book: a compendium of resources for our Common Worship, a standard and symbol of our unity, a program and resources for liturgical catechesis to develop and support the Common Worship of this church, a set of tools that enable us to take advantage of computer and electronic potential.
- That the process will issue in the production and approval of a Book of Common Prayer: What the shape of the “Book” will be needs to be determined especially in terms of computer technology, but the end product will be a book of some kind and configuration.
- That the process of the revision, renewal, and enrichment of the common worship of this church will be based on the essential and fundamental connection between baptism, eucharist, and ministry; further, the relationship between liturgy and mission should be recognized as organic and brought to liturgical expression as such. In the liturgy, participants do not prepare to engage themselves in mission once the liturgy is concluded, rather in the liturgical action itself they enact their lives as they would be if they were lived in the power and scope of the gospel. In this connection the relationship between liturgy, mission, and stewardship becomes clear and should also be brought to liturgical expression in the same way.
- That specific work on the 1979 text, both substantive and editorial, will be included, e.g., addressing expansive language concerns.
- That the process of revision will be careful to discern and separate what is ethnically English from what is fundamentally Episcopalian/Anglican in our Anglican Identity. Much of the debate about Anglican Identity becomes problematic for the minorities in our church if it is perceived to be a concern to emulate an English (in the sense of “exclusively white, upper-middle class”) way of life rather than about patterns of belonging that bind a worldwide communion in a life of Common Worship, witness, and service.
- That missiological and evangelical imperatives will shape the Common Worship of this church, encouraging and allowing the greatest diversity in development, style, and practice in order to welcome and include all whom God draws into our life.
- That a parallel pattern of rejection and authorization will be involved in the process of revision and beyond it. Sometimes rejection and/or authorization will begin at the local and move to the national or global level, sometimes from the global to the local.
- That music is an intrinsic element of the liturgical experience and is to be included in the process from the very beginning. That musical elements of the process of renewal and enrichment of our Common Worship will be developed simultaneously, in an integrated way and be published in a form that integrates text and song. The question of the significance and purpose of authorized hymnody will need to be considered.

- That the process of facilitating the discovery of a community's song is critical in the process of renewing and enriching its worship. This complex and challenging process is not achieved by the provision of hymnals and supplements alone. The development of a renewed and enriched Common Worship in this church requires engagement in this process of discovery and the facilitation of it with programs and resources. Service music that is accessible, varied, and engaging must underscore the primary importance of the congregational music that is proper to the Eucharist. Aesthetic quality, diversity, and theological integrity together are to serve as criteria for musical composition and selection.
- That thanksgiving for and stewardship of creation will feature more prominently in the Common Worship of this church.
- That the process of Revision and Enrichment of our Common Worship will not be one project but many projects. Respect for the many languages that are used in our Common Worship and the desire to integrate and celebrate the diversity they represent require that resources for Worship be developed simultaneously in the different languages—as directed by the General Convention or by the Commission's own initiative, in ways and at a pace appropriate to the language and its culture.
- That, pending approval by the General Convention, the Revised Common Lectionary will be used.
- That the continuing work of the Expansive Language Committee will be considered as part of the plan.
- That the language used in the Common Worship of this church be evocative, rich in imagery, worthy of a people's Common Prayer, and able to inspire prayer that is authentic.
- That the other liturgical resources—Lesser Feasts and Fasts, Book of Occasional Services, etc.—be included in the plan.
- That the question of one or two Rites (one in contemporary English and the other in traditional language) needs to be addressed.
- That a program of liturgical catechesis will be considered an essential aspect of the process of revision and renewal.
- That educational and catechetical resources will be developed and used during the period of the revision.
- That a program of education and training will support the continuing development of our Common Worship after the new book is completed, authorized, and in use.
- That the revision will take account of trends and developments in the Anglican Communion and the wider church and will use the services of consultants from the ecumenical community.
- That our liturgical ties with the wider church—both official and informal—will be nurtured by the revision and its “product(s)”.
- That the Constitutional and Canonical issues involved in the various aspects and stages of Prayer Book revision will be resolved in consultation with the Commission on Constitution and Canons.

## SCOPE AND STRUCTURE

### SCOPE

To include in all the languages the church uses:

The Calendar

The Daily Office

The Great Litany  
The Collects  
Proper Liturgies for Special Days  
Holy Baptism  
The Holy Eucharist  
The Pastoral Offices  
Confirmation  
A Form of Commitment to Christian Service  
Celebration and Blessing of a Marriage  
Thanksgiving for the Birth or Adoption of a Child  
Reconciliation of a Penitent  
Ministration to the Sick  
Ministration at the Time of Death  
Burial of the Dead

Episcopal Services  
Ordination of a Bishop  
Ordination of a Priest  
Ordination of a Deacon  
Litany for Ordinations  
Celebration of a New Ministry  
Consecration of a Church or Chapel

The Psalter  
Prayers and Thanksgivings  
An Outline of the Faith, or Catechism  
Historical Documents of the Church  
Tables for finding the Date of Easter and other Holy Days  
The Lectionary  
Sunday Eucharistic Lectionary  
Weekday Eucharistic Lectionary  
Daily Office Lectionary  
Lesser Feasts and Fasts (and related resources)  
The Book of Occasional Services  
Enriching our Worship

#### Musical resources

The Hymnal 1982  
Lift Every Voice  
Wonder, Love, and Praise  
Songs of Celebration, etc.

#### Expansive Language

Integrating the work of the Expansive Language Committee  
Planning the continuing work of the Committee  
Sacramental integrity: of the whole book with inter-relatedness of baptism, eucharist, and ministry as the core activity of Common Worship: especially the theology and ecclesiology of Baptism and Eucharist in relation to the theology and ecclesiology of ordination and ministry.

#### The Daily Office and the Cathedral Office

daily prayer that is occasional, corporate and public (and choral)  
daily prayer that is regular, corporate, and public  
daily prayer that is regular and private

Collects  
Educational resources  
Lesser Feasts and Fasts  
Format  
Collects  
Lectionary  
Biographies  
Additional resources—prayers, litanies, blessings, writings by or about the person being commemorated  
Educational resources  
Book of Occasional Services  
Format  
What is “occasional”? What is the rationale for Table of Contents  
What is the relation of BOS to BCP  
Providing materials for the Catechumenate—what should they include, where should they reside (BCP or BOS?)  
Educational resources  
Enriching Our Worship  
What is the function of Enriching our Worship in the continuing process of Revision, Renewal, and Enrichment of our Common Worship?

#### Structure

How will the Book of Common Prayer be structured?  
Will it follow the Cranmerian ideal of a single book containing all the resources for

#### Common Worship between the bindings of one book?

What does the potential of the electronic media hold?  
How will those possibilities (and the actualities they will have become in 12 years) shape the materials to be used for the renewed and enriched Common Worship of this church?

Will the structure be the same for all languages?

What will constitute the uniformity in our diversity?

Will there be a series of books?

What will they be? Each separate? Or grouped in some series?

#### Daily Prayer

for individuals?

for communities that worship daily?

for parishes that worship occasionally?

#### Rites of Christian Initiation

Catechumenate

Baptism

Confirmation

#### The Holy Eucharist

Proper Liturgies for Special Days

#### Pastoral Offices

all together? in series? in separate bindings by rite?

#### Episcopal Services

all together? in series? in separate bindings by rite?

#### Catechism

What will be the relationship among electronic resources and any books that are



printed? Bilingual or multi-lingual publications in parallel format?

### Methodology

The following functions will have to be provided

- Data gathering and interpretation in the different communities and languages engaged in the Common Worship of this church
- Sensitive and thoughtful support of the diverse and multi-cultural nature of the process
- Drafting and revising (recruiting, developing, maintaining, drafting committees, consultants, etc.)
- Developing educational and catechetical materials to support the enrichment of our Common Worship - during the revision process and beyond
- Coordination, maintenance, and support
- Testing the texts and rites; collating and interpreting responses and suggestions
- Editorial
- Theological consistency, sacramental integrity
- Relating to the Anglican Communion and the wider church

We will need to develop a culturally sensitive model for defining needs in the context of our diversity, conceiving the end product in relation to a series of goals, drafting, and editing texts, developing resources (both educational and liturgical), supporting and coordinating the entire process while the regular life of the church (with its needs and demands) continues apace. This project will make significant demands on people, time and funds.

### Funding

The process of revision and enrichment will be an expensive project requiring the services of some full-time professionals (at least two were appointed to support the 1979 revision), several consultants as well as many volunteers working sometimes alone and sometimes in drafting committees. Several hundred people were involved in the many years of work that resulted in the 1979 Book.

Funding of salaries, meetings, communication and consultant services will have to be estimated. The funding of the process of revision and renewal should be a separate line item in the Budget. The process should not be—and should certainly not be seen to be—in competition with the on-going program life of the church. The decision to fund the process of the renewal and enrichment of our Common Worship will be a critical one, as indeed will be the amount of funding allocated to the project. This work will be hard work demanding significant financial backing. While a host of faithful people will volunteer countless hours, it will still be a very expensive project.

## BEYOND THE PROVISION OF A BOOK

### Towards the Renewal and Enrichment of Our Common Worship

If this is genuinely to be a process of revision and enrichment, then we are concerned with more than the provision of texts but with developing and supporting the whole experience of the Common Worship of the church. This will require the creation of educational programs and materials to increase liturgical understanding and improve liturgical skills. These resources must be produced alongside the drafting process and be shaped by the worship it hopes to enable. The provision of these resources of training and catechesis will continue to be essential after the book is authorized.

What shape will this take? Some ideas include diverse training opportunities in multiple settings, creative use of print and electronic media, a program comparable to the Leadership Program for Musicians in Small Congregations, etc. There will be significant costs attached to such a program.

To achieve a renewed and enriched Common Worship is not a task that can be achieved by a

deadline. It is the vocation and aspiration of a living church. The timetable we propose will launch a new way for the church to be faithful to its responsibility for its Common Worship. Each language group will work at its own pace. Its work will be influenced by and in turn influence the work of other groups.

Local traditions will be established and then taken on by others until they become widely used. Diocesan and national groupings will initiate experiments that local groups will test and evaluate.

What the Commission envisions as fulfilling Resolution C021s is the ongoing enrichment of the Common Worship of this church: expressed in the faithful and transfiguring worship it offers, enabled by the creation of the rites that are the vehicles for its prayers, and supported by educational programs and resources that shape, inform, develop, and nurture its liturgical spirituality.

### **Report of the Standing Commission on Liturgy and Music**

Report to the 73<sup>rd</sup> General Convention 2000 – pages 233-242  
Included in the Report to the 79<sup>th</sup> General Convention 2018 – pages 159-170  
<https://extranet.generalconvention.org/staff/files/download/20944>.

## The Canons and Liturgy

Jeremiah Mustered

The Constitutions and Canons of The Episcopal Church take seriously the worship, prayer, and liturgy of the church. The approach taken is not one of details – there is no perfected liturgy found within the canons. Instead, the approach taken by General Convention is to authorize The Book of Common Prayer (BCP) and other resources intended to supplement it. Flexibility is given to the local bishop or ecclesiastical authority to allow certain additional materials as they find appropriate.

Historically, the purpose of this prescription is to allow the same structure to be present at all of the primary worship services of our Church. This means that on a Sunday morning, regardless of the “style” of the parish or even the language in which the liturgy is celebrated, a visitor can walk in and feel the same rhythms of worship resonate within.

Title II is the portion of the Canons that address Worship. It states that the current Book of Common Prayer is the 1979 version (II.3.1). Within The Book of Common Prayer *1979*, there are two rites for the celebration of Holy Eucharist and six Eucharistic prayers. “An Order for Celebrating the Holy Eucharist” (colloquially called “Rite III”) also allows for adaptation of the outline of the Eucharist for situations that are not the primary worship service of the parish. Supplemental materials that are universally embraced are the *Book of Occasional Services* (2018) and *Lesser Feasts and Fasts* (2018) (II.3.5). The 79th General Convention authorized for trial use alternative language versions of Eucharistic Prayer A, B, and D until the next Prayer Book revision is complete (Resolution 2018-D078).

The local bishop, or ecclesiastical authority, has the ability to authorize the Enriching our Worship series for local use (Resolution 2012-A057) and to facilitate the use of the BCP in new languages, until such a time as the BCP can be translated and approved in the new language (II.4). The 79th General Convention encouraged bishops to engage within their dioceses worshipping communities to use experimentation and creation of alternative liturgical texts that will then be submitted to a new Task Force on Liturgical and Prayer Book Revision as a part of a future revision of the Prayer Book (Resolution 2018-A068). The local ecclesiastical authority also has a duty to give public notice when an unauthorized form of the prayer book is in use that it “is not of authority in this Church” (II.3.8).

## **The 2018 General Convention and Worship**

Mary Ann Mertz

The General Convention that took place in Austin, Texas in 2018 was a significant one for Liturgy and Worship. Much information about it is given throughout this Liturgical Resource Guide, especially in the section about the 1979 Book of Common Prayer and, of course, in the Article that provides a variety of Resources.

Therefore, this portion of this Liturgical Resource Guide may seem redundant but, because the 79th General Convention was so significant, it seemed important to discuss it and its resolutions and publications regarding worship in a special section devoted specifically to GC 79.

An article discussing the General Convention states that “the Convention addressed a record setting 540 resolutions which included 47 resolutions relating to the Book of Common Prayer and liturgy. Of these, 19 were passed (some with amendment), 12 were referred to interim bodies, 10 no action was taken, and 6 were not passed.”<sup>1</sup>

### **Resources**

#### **General Convention Virtual Binder**

<https://www.vbinder.net/menu?house=hd&lang=en&v=524254>.

This is a great resource because it allows you to look up any resolution of the 79th General Convention by number. It also provides resolutions according to the committee proposing the resolution or according to a particular topic. It is a helpful tool for accessing individual resolutions.

You can also access the resolutions at <https://www.generalconvention.org/legislative-information-gc2018>.

#### **Episcopal News Service Coverage**

<https://www.episcopalnewsservice.org/tag/general-convention-2018>.

#### **The Living Church Coverage**

<https://livingchurch.org/tag/gc79-2>.

In addition, it will be important to view the work of the General Convention in tandem with the Canons of the Episcopal Church that are treated in their own section of this Liturgical Resource Guide.

Liturgical Resources, the Constitution and Canons, the Resolutions and Blue Book, and other documents can be accessed by using this link: <https://www.generalconvention.org/publications>.

### **Constitution and Canons**

---

<sup>1</sup>To find the article, type in the article's name into a search browser, “Resolutions Related to the Book of Common Prayer and Liturgy from the 79th General Convention of the Episcopal Church.” It will give you a list of search items and among them you will find a PDF file with the name of that article. Click the link for the PDF file and it will give you a document that lists all of the Resolutions from the 79th General Convention related to worship and the prayer book and active links to the publications coming from it. For the publications of the General Convention including liturgical resources, follow this link: <https://www.generalconvention.org/publications>.

The 79th General Convention updated the Constitution and Canons and on January 25, 2019, The Episcopal News Service wrote: “The Rev. Canon Michael Barlowe, the Executive Officer of the General Convention, announces that the 2018 edition of the *Constitution and Canons together with the Rules of Order*, containing all updates from the 79th General Convention, is now available in English and Spanish. The Constitution and Canons outline the ecclesiastical law that governs The Episcopal Church. The complete and authorized version of the Constitution and Canons together with the Rules of Order of The Episcopal Church as adopted and revised by the General Convention of 2018 is available online for free [here](#) as a downloadable PDF file or as an HTML file that can be viewed in a browser. This page also includes links to purchase print English and Spanish copies for \$35.00 each.”  
<https://www.episcopalnewsservice.org/pressreleases/episcopal-church-constitution-and-canons-2018-now-available-for-download-or-purchase>.

**Various publications from the 79th General Convention: Constitution and Canons, the Liturgical Resources, the Blue Book, the Resolutions, etc. can be found at**  
<https://www.generalconvention.org/publications>.

The 2018 edition of the Constitution and Canons can be found both in Spanish and in English at  
<https://www.generalconvention.org/publications#CandC>.

## **The Book of Common Prayer**

In the Canons, Title II deals with Worship and Canon 3, Sec. 1 states that The Book of Common Prayer 1979 is the Standard prayer book of The Episcopal Church.

This was strengthened at the 79th General Convention by [Resolution Ao68](#), a resolution that rightly received a lot of attention given the importance of our prayer in common. The resolution that was originally passed by the House of Deputies would have begun a process of prayer book revision. It did not pass the House of Bishops as originally proposed but was amended and then passed both houses. Quoting directly from it, [Resolution Ao68](#) determined that the 2018 Convention would “memorialize the 1979 Book of Common Prayer as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use.” It also resolved that the Episcopal Church would “continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book” and that bishops would “engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR (Task Force on Liturgical and Prayer Book Revision).”  
<https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

Canon 3, Sec.5 states that the translation of the Book of Common Prayer 1979 is under the care of the custodian of the prayer book and, as this resource guide points out, the local bishop is responsible for overseeing the use of the standard book and its translations. [Resolution Ao68](#) is significant because

it also addresses translations to ensure that the faithful will be able to participate in the liturgy in a variety of vernacular languages used throughout the Episcopal Church.

**Resolution A068** directed the Standing Commission on Liturgy and Music to “create a professional dynamic equivalence translation of The Book of Common Prayer 1979 and the Enriching Our Worship Series in Spanish, French, and Haitian Creole.”<sup>2</sup> (It should be noted that the Marriage Rites and The Book of Occasional Services are already currently available online in Spanish and other resolutions address their use.) Finally, **Resolution A068** ensures that any additional revisions or materials that are developed will be professionally translated into English, Spanish, French, and Haitian Creole following the principles of dynamic equivalence and states that nothing will be published until the translations in all of those languages are secured. Thus, translations of The Book of Common Prayer 1979 are being addressed and created by professionals with attention to making sure that the prayer of all of the people is not stilted but is in the form that native speakers actually use in everyday speech.

Translations are important because they make it possible for all members of the Episcopal Church to gather to worship God and to celebrate the liturgy using the genius of their own language. This is in keeping with the principle of full inclusion of all of the faithful in the worship of the church. It was a primary principle in the revision of the 1979 prayer book and perhaps is even more important today. Peoples of all languages, races, nations, cultures, and ways of life are to be honored and respected, especially when gathering to worship God and we are all called to “respect the dignity of every human being,”<sup>3</sup> to “seek and serve Christ in all persons,”<sup>4</sup> and to learn to walk together the way of love.<sup>5</sup> Embracing languages and cultures that are not our own is a priority in the Episcopal Church. This is shown in this resolution, **Resolution A068**, that all worship should appear in a variety of translations, as well as in **Resolution A283** to expand the Book of Occasional Services to include multicultural services. There is also a resolution that specifically lifts up the important contributions that various cultures make as members of this one body of Christ, the church; therefore, in addition to the resolution about the prayer book and its translation, **Resolution A054, An Offering of Prayer for the Whole Church**, was passed at the 2018 General Convention. Through it, it was resolved that a collection would be developed to be presented to the 80th Convention **for use by the whole Episcopal Church** and it resolved

That the 79th General Convention invite the multicultural ministers of the Church who are tasked with supporting the work of the Church’s Black, Latino/Hispanic, Asian American and Native communities to work with liturgists and ministers in their communities to create a collection of prayer, liturgy and music as a gift for the Church in recognition and witness to the presence of Christ in all of our communities, traditions, and cultural expressions, **knowing that as we live, we pray, and that as we pray, we live** (emphasis mine).<sup>6</sup>

---

<sup>2</sup> **Resolution A068**. The principle of dynamic equivalence is an important one because it ensures that the translation will not be made “word for word,” but will be made according to the “sense lines” and what the text means, using the language that is spoken by native speakers. For additional study about this principle, see Keith F. Pecklers, *Dynamic Equivalence: The Living Language of Christian Worship* (Collegeville, MN: Liturgical Press, 2003).

<sup>3</sup> BCP, 305;

<sup>4</sup> BCP, 305

<sup>5</sup> The Episcopal Church, *The Way of Love: Practices for a Jesus-Centered Life*, <https://www.episcopalchurch.org/way-of-love>.

<sup>6</sup> **Resolution A054**, An Offering of Prayer for the Whole Church, <https://www.vbinder.net/resolutions/A054?house=hd&lang=en>.

Finally, it should be noted that the Canons of The Episcopal Church guide and guard the way that we pray. As the article on the Constitution and Canons of this Liturgical Resource Guide indicates, the bishop of the diocese has great responsibility for worship in the diocese, particularly with regard to the use of the Book of Common Prayer and other texts that may be authorized by the General Convention. Currently, the 1979 Book of Common Prayer is the standard prayer book for the church. Prayer books that are used in other countries and provinces are not approved for use in this diocese and the bishop has the obligation to make ensure that only the authorized books are used. Many of them require the bishop's approval; thus oversight and attention must be paid to Title II.3.8 that requires the bishop to give public notice if an unauthorized book is being used in the diocese. [Resolution Co28](#) is a resolution of the 2018 General Convention that would amend Title II, Canon 4 by adding Section 2 that would allow **with the permission of the Bishop Diocesan** the *occasional use* of other prayer books authorized for use by another church or province of the Anglican Communion. This reached concurrence but **has been referred back to an interim body for additional work**. It is **not yet part of the canons** of The Episcopal Church and, therefore, should not be used prematurely. The only books authorized for use are the 1979 Book of Common Prayer, the Book of Occasional Services 2018, the Enriching Our Worship series, and other books authorized for use by the General Convention under the direction and approval of the ecclesiastical authority of the diocese, that is, the bishop. Other prayer books may be helpful to guide private prayer and devotion, for rubrical instruction and useful information about the celebration of the liturgy, or for planning resources for various aspects of the liturgy. The prayers and rites may not be brought wholesale into Episcopal worship, however, because they have not been authorized for use in public worship in the Episcopal Church.

## Resources

### [Revision of the Book of Common Prayer](#)

#### [Resolution Ao68](#)

<https://www.vbinder.net/resolutions/A068?house=hb&lang=en>.

#### [Resolution Ao54](#)

##### [An Offering of Prayer for the Whole Church](#)

<https://www.vbinder.net/resolutions/A054?house=hd&lang=en>.

#### [Resolution Co58](#)

##### [Amend Canon II.4](#)

<https://www.vbinder.net/resolutions/C028?house=hd&lang=en>.

### [Report of Standing Commission on Liturgy and Music to the 79th General Convention](#)

<https://extranet.generalconvention.org/staff/files/download/21031>.

**ENS: [Deputies vote to begin process to revise Book of Common Prayer](#)**

**ENS: [House of Bishops proposes expanded path for prayer book revision](#)**

## ENS: Deputies agree with bishops on new plan for liturgical and prayer book revision

### The Book of Occasional Services

In 1979, at the same time that The Book of Common Prayer was published, a second book of resources for those liturgies that would be celebrated only occasionally was also provided by those tasked with the revision of the 1928 prayer book. Thus, *The Book of Occasional Services* was first published in 1979 along with the Book of Common Prayer. It contained those services that were needed to fully celebrate the liturgies of the church but, since they were needed only occasionally, it was deemed that they would not need to be included in the prayer book. These are not supplemental services but are part of the original revision of the prayer book. Including them in a separate book did not mean that they were less important; rather, since they were not used on a regular basis, the separate book made it possible to keep the Book of Common Prayer a manageable size. Some of the services in *The Book of Occasional Services* include Advent Lessons and Carols, Seasonal and other Blessings, the Catechumenate, etc. *The Book of Occasional Services* has been revised several times since its first publication in 1979 and the 2018 General Convention, through **Resolution A218** and its amendments, authorized **for trial use** *The Book of Occasional Services 2018*. Some liturgies proposed for inclusion were referred back to the Standing Commission on Liturgy and Music for further work. An appendix is included here listing the approved liturgies and revisions.

**Resolution A283** authorized the following multi-cultural services for *The Book of Occasional Services 2018* including St. Francis Day animal blessings, rites for December 12, Día de la Virgen de Guadalupe, outlines and resources for Día de Muertos, Las Posadas, and other liturgies and feasts of particular cultural significance so that all members of the body of Christ may find themselves included in the worship of the Episcopal Church.

As stated in this Liturgical Resource Guide, *The Book of Occasional Services* is also authorized for use in the Canons of The Episcopal Church Title II.3.5.

### Resources

#### Book of Occasional Services

##### Resolution A218

<https://www.vbinder.net/resolutions/A218?house=hd&lang=en>.

##### Resolution A283

<https://www.vbinder.net/resolutions/A283?house=hd&lang=en>.

**Book of Occasional Services 2003** is available for purchase from Church Publishing.

<https://www.churchpublishing.org/products/bookofoccasionalservices>.

This volume does not include the new liturgies authorized for use by the 2018 General Convention.



## Book of Occasional Services 2018

<https://extranet.generalconvention.org/staff/files/download/21033>.

Revised by the 2018 General Convention with three additional multicultural services authorized for inclusion in the 2018 edition. The file for the **BOS 2018** can be found

in English at <https://extranet.generalconvention.org/staff/files/download/24493>.

and in Spanish at <https://extranet.generalconvention.org/staff/files/download/24673>.

Article:

## ENS: **Book of Occasional Services, 2018, approved for use by General Convention**

### Appendix - *Book of Occasional Services 2018* – as authorized by the 79th General Convention

Page numbers refer to digital version of *Book of Occasional Services 2018* submitted to the 79<sup>th</sup> General Convention. The paragraph numbers refer to the paragraphs of **Resolution A218**.

**Seasonal Blessings** (p. 11 as presented)

**Concerning the Advent Wreath** (p. 22 with amendments found in paragraphs 3-6)

**Advent Festival of Lessons and Carols** (p. 24 with amendments found in paragraphs 7-8)

**Blessing of a Crèche** (p. 37 as presented)

**Christmas Festival of Lessons and Carols** (p. 38 with amendments found in paragraphs 10-11)

**Service for New Year's Eve** (p. 43 as presented)

**Candlemas Procession** (p. 50 with amendments found in paragraphs 13-19)

**Blessings over Food at Easter** (p. 98 as presented)

**Rogation Procession** (p. 101 with amendments found in paragraphs 21-23)

**St. Francis Day/Blessing of Animals** (p. 113 as presented)

**Service for All Hallows' Eve** (p. 125 as presented)

**Welcoming New People to a Congregation** (p. 132 with amendments found in paragraphs 26-43)

**A Service of Renaming** (p. 134 as presented)

**The Preparation for Baptism, or Catechumenate** (p. 140 as presented)

**Preparation of Adults for Holy Baptism: The Catechumenate** (p. 142 as presented)

**Preparation of Parents and Sponsors of Infants and Young Children to be Baptized** (p. 153 as presented)

**Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant** (p. 158 as presented) **Recognition of Ministries in the Church and the World** (p. 163 as presented)

**Celebration for a Home** (p. 166 with amendments found in paragraphs 50-60)

**A Shorter Blessing of a Home** (p. 176 as presented)

**Anniversary of a Marriage** (p. 179 with amendments found in paragraphs 62-85)

**A Public Service of Healing** (p. 182 as presented)

**A Rite of Welcoming after Absence** (p. 194 as amended with paragraph 87 to change title)

**Concerning Exorcism** (p. 195 as presented)

**Burial of One who does Not Profess the Christian Faith** (p. 197 as presented)

**Concerning the Blessing of Water** (p. 201 as presented)

**Concerning Holy Oils** (p. 202 as presented)

**Dedication of Church Furnishing and Ornaments** (p. 204 as presented)

**The Founding of a Church** (p. 222 as presented)

**Setting Apart Secular Space for Sacred Use** (p. 251 as presented)

**A Litany for the Mission of the Church** (p. 252 as presented)

**A Variety of Church Planting Collects, Blessings, and other Prayers** (p. 255 as presented)

**Restoring of Things Profaned** (p. 324 as presented)

**Secularizing a Consecrated Building** (p. 326 as presented)

**Concerning the Rite** (p. 330 with amendments found in paragraphs 99-107)

**Distribution of Holy Communion by Lay Eucharistic Ministers to Persons Who are Ill or Infirm** (p.331 with amendments found in paragraphs 108-141)

Guidelines for Use on the Occasion of a Retirement or Work Transition (p. 335 as presented)  
Liturgical Materials Honoring God in Creation (p. 337 with amendments found in paragraph 143-146)  
Consecration of Chrism Apart from Baptism (p. 356 as presented)  
A Proper for the Consecration of Chrism (p. 357 as presented)  
A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation (p. 365 with amendments found in paragraphs 149-229)  
Recognition and Investiture of a Diocesan Bishop (p. 375 with amendments found in paragraphs 230-337)  
Setting Apart for a Religious Vocation (p. 388 with title amended)  
The Blessing of a Pregnant Woman from *The Book of Occasional Services 2003* be restored

**Resolution A283** - Multicultural Liturgies for Occasional Services - *authorizes for trial use:*

Las Posadas (p. 29-30)  
Feast of La Virgen de Guadalupe (p. 31-36)  
El Día de los Muertos (Day of the Dead) (p. 129)

**Resolution A219** *referred back to the SCLM for further work, the following proposed liturgies from BOS 2018:*

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

Notice should also be taken of **A Service of Renaming** (p. 134 as presented). This is intended for use by those who change their names after baptism. It is a rite that employs great liturgical and pastoral sensitivity.

## Lesser Feasts and Fasts 2018

The use of *Lesser Feasts and Fasts*, the book that accompanies the Daily Office, providing information about the feast being celebrated and the prayers and readings to be used in worship is also authorized in the Canons of The Episcopal Church, Title II.3.5.

At the 2018 General Convention, <https://www.vbinder.net/resolutions/A065?house=hb&lang=en>. **Resolution Ao65**, confirmed the canon and also authorized *Lesser Feasts and Fasts* (2006) for continued use. It also commended the continued availability of *Great Cloud of Witnesses* 2015 for the 2018-triennium. The resolution also tasked the Standing Commission on Liturgy and Music with developing a clear and unambiguous plan for a singular calendar of *Lesser Feasts and Fasts* to be presented to the 80th General Convention. In addition, **Resolution Ao66** authorized the inclusion of Thurgood Marshall, Florence Li Tim-Oi, and Pauli Murray <https://www.vbinder.net/resolutions/A066?house=hd&lang=en>. in *Lesser Feasts and Fasts 2018* and the convention concurred that these new commemorations would be authorized for trial use and are to be included in the calendar for the 2018-2021 triennium. *Lesser Feasts and Fasts 2018* now includes these feasts and is available in PDF format: <https://extranet.generalconvention.org/staff/files/download/21034>. It is also being prepared for publication in January, 2020 in a hardbound edition by Church Publishing, <https://www.churchpublishing.org/lesserfeastsandfasts2018>.

## Resources

### Lesser Feasts and Fasts

#### Resolution A065

<https://www.vbinder.net/resolutions/A065?house=hb&lang=en>.

#### Resolution A066

<https://www.vbinder.net/resolutions/A066?house=hb&lang=en>.

### Lesser Feasts and Fasts 2018

<https://extranet.generalconvention.org/staff/files/download/21034>.

### Lesser Feasts and Fasts 2018

Church Publishing is preparing a hardbound edition that will be available for purchase in January, 2020.

<https://www.churchpublishing.org/lesserfeastsandfasts2018>.

### Great Cloud of Witnesses 2015

<https://extranet.generalconvention.org/staff/files/download/19349>.

### Lesser Feasts and Fasts 2006

This is a hardbound edition that the 79th General Convention authorized for continued use. It does not contain the new feasts and a hardbound volume of the 2018 edition is being prepared by Church Publication with a January, 2020 scheduled publication date. This is the link for the 2006 edition:

<https://www.churchpublishing.org/products/lesserfeastsandfasts>.

Lectionary Calendar on The Episcopal Church website: <https://www.episcopalchurch.org/lectionary-calendar>. This calendar includes links for the variety of resources available.

**The Lectionary Page** offers a calendar that includes observances from including new commemorations and additions from A Great Cloud of Witnesses. [LFF 2018](#) and [GCW](#).

[Resolution A067](#) directed the Standing Commission on Liturgy and Music to research the possibility of adding additional fast days to the resource **Lesser Feasts and Fasts**. These fast days would be for optional use within the church. Research by the Standing Commission on Liturgy and Music would be brought to the next convention in 2021. In this current triennium, the SCLM is also working on bringing together all resources for the daily office into a single revised edition of **Lesser Feasts and Fasts**.

## Articles:

ENS: [Convention makes Thurgood Marshall, Pauli Murray, Florence Li Tim-Oi permanent saints of the church](#)

ENS: [‘Lesser Feasts and Fasts’ a step closer to revision](#)

## Enriching Our Worship

In addition to these resources that are specifically listed in the Canons as authorized texts, five volumes of *Enriching Our Worship* have been published since the publication of the 1979 Book of Common Prayer to meet various pastoral concerns. At the 2012 General Convention, **Resolution 2012 A057** authorized “continuing use of Enriching Our Worship ... under the direction of a bishop exercising ecclesiastical authority.”<sup>7</sup> Translations of the Book of Common Prayer are also authorized for use in The Episcopal Church by the Canons, Title II.3.5.

The 2018 General Convention moved the discussion along and provided additional instructions regarding both the Enriching Our Worship series and the translations of all liturgical resources.

As previously mentioned, **Resolution A068** called for professional translations of The Book of Common Prayer 1979 into English, Spanish, French, and Haitian Creole. It also directed that The Enriching Our Worship series be translated into those languages. The translations should be professionally done using the principle of dynamic equivalence for these texts and for any additional future liturgical resources with the further direction that they not be published until the resources are available in all of the languages. <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

With **Resolution D046** the “79th General Convention authorizes continuing use of Enriching Our Worship,” all five volumes. <https://www.vbinder.net/resolutions/D046?house=hd&lang=en>. It is interesting to note that the 2018 resolution omitted the last line of the 2012 resolution “under the direction of a bishop exercising ecclesiastical authority.” It should be remembered, however, that the Canons of The Episcopal Church are quite clear regarding the bishop’s oversight particularly with regard to liturgy in the diocese she or he serves. The 79th General Convention authorized continuing the use of the Enriching Our Worship series until the time of the next revision of the Book of Common Prayer.

### Resources

#### Expansive-Language Liturgical Resources

##### **Resolution D046**

<https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.

**Enriching Our Worship 1:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>. The Daily Office, Great Litany, and Eucharist

**Enriching Our Worship 2:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-2/enrichingourworship2.pdf>. Ministry with the Sick and Dying and Burial of a Child

**Enriching Our Worship 3:** <https://www.churchpublishing.org/siteassets/pdf/burial-rites-for-adults-together-with-a-rite-for-the-burial-of-a-child/enrichingourworship3.pdf>. Burial Rites for Adults together with a Rite for the Burial of a Child

---

<sup>7</sup>2012 General Convention **Resolution A057**, [https://www.episcopalarchives.org/cgi-bin/acts/acts\\_search.pl](https://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl).

**Enriching Our Worship 4:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-4/enrichingourworship4.pdf>. The Renewal of Ministry and the Welcoming of a New Rector or other Pastor (It should be noted that there is a liturgy for this in the Book of Common Prayer, but the liturgy in Enriching Our Worship an even stronger baptismal focus, which is in keeping with a central principle of the prayer book.)

**Enriching Our Worship 5:** <https://www.churchpublishing.org/siteassets/pdf/liturgies-and-prayers-related-to-childbearing/enrichingourworship5.pdf>. Liturgies and Prayers Related to Childbearing, Childbirth, and Loss

## Expansive Language Liturgies

In addition to providing a new edition of *The Book of Occasional Services 2018* and *Lesser Feasts and Fasts 2018* with additional commemorations, the 2018 General Convention authorized for trial use Expansive Language Liturgies. Among these liturgies, there are revisions in Eucharistic Prayers A, B, and D of the 1979 Book of Common Prayer. **These are authorized for trial use.** Also included is the Nicene Creed that is used in Enriching Our Worship 1 (without the *filioque* clause). Consideration

for the revision of Eucharistic Prayer C and other prayers was referred back to the Standing Commission on Liturgy and Music for continued work.

[https://www.episcopalchurch.org/files/lm\\_text\\_of\\_expansive\\_language\\_liturgies.pdf](https://www.episcopalchurch.org/files/lm_text_of_expansive_language_liturgies.pdf).

## Holy Eucharist, Rite II (Expansive Language) for Trial Use Resolution D078

<https://www.vbinder.net/resolutions/D078?house=hd&lang=en>.

## Unofficial versions of these liturgies prepared by Tommy Sheppard are available here: HE 2 Expansive Language (Pew Version)

<http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20PEW.pdf>.

[lookaside.fbsbx.com/file/HE2%20Expansive%20Language%20PEW.pdf?token=AWxAs6eCl5RxyvYCrYAU NpWDprJjXBVvCDyuH-OgNAT5fFA9dyEwFj9HWUvgela85qBH-mIPFvWB1JG5W5wZoKjEI5OQJ\\_P7VYFgUj5e2r8-fi\\_cEVapSHuybROohgDuNmkTrqY6lNc5Waq\\_d4wy1\\_X](http://lookaside.fbsbx.com/file/HE2%20Expansive%20Language%20PEW.pdf?token=AWxAs6eCl5RxyvYCrYAU NpWDprJjXBVvCDyuH-OgNAT5fFA9dyEwFj9HWUvgela85qBH-mIPFvWB1JG5W5wZoKjEI5OQJ_P7VYFgUj5e2r8-fi_cEVapSHuybROohgDuNmkTrqY6lNc5Waq_d4wy1_X).

## HE 2 Expansive Language (Altar Version)

<http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

[https://lookaside.fbsbx.com/file/HE2%20Expansive%20Language%20ALTAR.pdf?token=AWzF2SXJwa70I ycgR2bzJ7MrXDLK55rLy1r1iW6bvFdX4c1EcJQkG4U9GftXmn-yw0nQtChdG7qSksQmF2Yu6RVA0T9 VkoSE9QF3OjmVHj61s6oESfvwyjuUqqmgi6OnS2KrH\\_XTL6Sjn06fTNgKqLRx](https://lookaside.fbsbx.com/file/HE2%20Expansive%20Language%20ALTAR.pdf?token=AWzF2SXJwa70I ycgR2bzJ7MrXDLK55rLy1r1iW6bvFdX4c1EcJQkG4U9GftXmn-yw0nQtChdG7qSksQmF2Yu6RVA0T9 VkoSE9QF3OjmVHj61s6oESfvwyjuUqqmgi6OnS2KrH_XTL6Sjn06fTNgKqLRx).

The website, <http://justus.anglican.org>, offers a variety of resources including the Book of Common Prayer for the Episcopal Church as well as link to the prayer books of other countries and provinces

within the Anglican Communion.

**Article:**

**ENS: [Convention approves use of expansive-language version of Rite II Eucharistic prayers](#)**

## **Marriage Rites for the Whole Church**

The 2018 General Convention authorized the use of **Marriage Rites for the Whole Church**.

**[“I Will Bless You, and You Will Be a Blessing” – Liturgical Resources 1](#)** (English)

<https://extranet.generalconvention.org/staff/files/download/15668>.

and

**[Te Bendeciré, y Serás Bendición](#)** (Spanish)

<https://extranet.generalconvention.org/staff/files/download/16896>.

are authorized for continued use as blessings of same-sex couples.

**Liturgical Resources 2** is an excellent resource for marriages of same-sex or opposite-sex couples.

<https://extranet.generalconvention.org/staff/files/download/21226>.

**Resolution B012** continues the trial use of “The Witnessing and Blessing of a Marriage” and “The Celebration and Blessing of a Marriage 2.”

The General Convention authorized it for trial use that began on the first Sunday of Advent, 2018, including “The Blessing of a Civil Marriage 2” and “An Order for Marriage 2.” The trial use for these liturgies shall extend until the completion of the next comprehensive revision of the Book of Common Prayer. These liturgies will be published as part of **Liturgical Resources 2**.

Provision is made for all couples to have use of these rites in their home parish, provided the Rector or clergy member in charge agrees to officiate. It is within the discretion of any Member of the Clergy to decline to solemnize or bless any marriage. Provisions regarding remarriage after divorce apply equally to these liturgies.

**Resolution Ao86** as amended, places “**The Witnessing and Blessing of a Lifelong Covenant**” into the *Enriching Our Worship* series and is intended for use in jurisdictions of the Episcopal Church in which 1) the couple desiring marriage are of the same sex; and 2) the civil jurisdiction in which the marriage would occur does not allow marriage of same-sex persons and otherwise follows much of the language of the final text of **Resolution Bo12** about accessibility and authority of clergy and bishops.

Beginning the First Sunday of Advent, 2018, the Diocese of Alabama policy “**Guidelines for the Witnessing and Blessing of a Marriage of Same-Sex Couples in the Diocese of Alabama, November 29, 2015**” is superseded by the acts of the 79th General Convention. The decision to use these rites will no longer require permission of the bishop, and the decision will be with the rector or priest in charge of a worshipping community.

The canons concerning remarriage continue apply. No member of the clergy will be compelled or required to solemnize or bless any marriage.

Where the bishop diocesan holds a theological position that does not embrace marriage for same sex couples, the bishop shall invite, as necessary, another bishop to provide pastoral support to the couple, member of the clergy, and the worshipping community. Similarly, in the case of remarriage after divorce, another bishop shall be invited to oversee the consent process and to receive any report of such Marriage. Bishops are called upon to continue to provide generous pastoral response to meet the needs of the member of this Church.

## Resources

**Report of the Taskforce on the Study of Marriage to the 79th General Convention**  
<https://extranet.generalconvention.org/staff/files/download/21189>.

ENS: **Convention lets its ‘yes’ be ‘yes,’ agreeing to give church full access to trial-us marriage rites**

## Conclusion

The Book of Common Prayer 1979 is the Standard book for Episcopal worship according to the Canons of the Episcopal Church, Title II.3.1, and also by the 2018 General Convention particularly through **Resolution Ao68**.

The *Book of Occasional Services* has been the authorized book from 1979 to its most recent 2018 revision that contains rites and prayers that were not possible to include in the Book of Common Prayer.

All five volumes of *Enriching Our Worship* are authorized for continuing use. The intention of these volumes is to do exactly as the title states, enrich worship, and thus, they are additional resources, not intended to replace the Book of Common Prayer, only to enrich and support it.

According to the Canons of The Episcopal Church and the 79th General Convention 2018, the 1979 Book of Common Prayer remains the central prayer book for worship in The Episcopal Church.

Title II. Canon 1 states: “All persons within this Church shall celebrate and keep the Lord’s Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.” In the 1979 Book of Common Prayer, the celebration of Holy Eucharist became the central act of worship on Sunday and the full participation of all of the faithful became a principle that guided and continues to guide liturgical reform. This can be seen in many of the actions of the 79th General Convention ranging from the inclusion of Thurgood Marshall, Florence Li Tim-Oi, and Pauli Murray in *Lesser Feasts and Fasts 2018*, to the addition of Las Posadas and a celebration for the Feast of La Virgen de Guadalupe in the *Book of Occasional Services 2018*, to the expansion of Marriage Rites for the Whole Church, to continuing the use of the *Enriching Our Worship* series and mandating the translation of the Book of Common Prayer, the *Enriching Our Worship* series, and all other liturgical resources into English, Spanish, French, and Haitian Creole. In addition, the importance of **Resolution Ao68** cannot be overstated because this resolution retains the 1979 Book of Common Prayer as our standard prayer book; at the same time, it calls bishops to engage their dioceses in the exploration of the multiplicity of expressions of worship that make up the Episcopal Church.

The 1979 Book of Common Prayer, therefore, provides both structure and flexibility for worship and, as the 2018 Convention confirmed, there is a lot more to explore within it. For the communities that use it, it will enliven our common prayer and allow us to offer full and authentic praise to God.

## Resources

The Domestic and Foreign Missionary Society of The Episcopal Church, The General Convention of The Episcopal Church, and The Office of the General Convention, ed. *Constitution and Canons together with the Rules of Order*. New York: 2019. Also available in PDF format at <https://extranet.generalconvention.org/staff/files/download/23914>.

The 79th General Convention of The Episcopal Church, Austin, Texas, convened July 5-13, 2018.  
**Resolutions:** <https://www.vbinder.net/menu?house=hd&lang=en>.

Pecklers, Keith F. *Dynamic Equivalence: The Living Language of Christian Worship*. Collegeville, MN: Liturgical Press, 2003.

**Coverage of the General Convention can be found online at:**

### **The Episcopal News Service**

<https://www.episcopalnewsservice.org/tag/general-convention-2018>.

### **The Living Church**



<https://livingchurch.org/tag/gc79-2>.

## The Daily Office

Emmanuel Williamson

The need for prayer and a spiritual connection transcends time, place, and location and through the centuries hundreds of cultures and religions have recognized this need to connect with the creator in a more disciplined way. The Christian tradition of organized daily prayer actually has its roots in the Hebrew tradition of the Essenes and their ascetic way of life. The modern rituals and practice can safely be traced back to about the time of Benedict of Nursia (d. 547) and his monastic community. Through the centuries, the idea of work and prayer has taken many forms and disciplines, but each remain grounded in the idea that we need to balance our daily life and work with time set aside for prayer and reflection so that we can continue our life and ministries in a Christ centered way.

In 1Thessalonians 5:16-17, Paul writes, “Rejoice always, pray without ceasing.”<sup>1</sup> The Daily Office has been the way that the church has prayed without ceasing throughout the centuries. It is a way of marking time and stopping at different points during the day to turn to God in prayer. In the church, this daily prayer has taken two primary shapes or ways of praying.<sup>2</sup> The monastic form of prayer is used in monasteries by those living in community rising even during the night to pray. The form of prayer used by people who stop their work to turn to God in prayer and is generally called “Cathedral prayer.” It is communal prayer prayed by clergy and laity especially in Morning and Evening Prayer. Historically, for those who could not gather in the church throughout the day, other times were marked by the ringing of the church bells at either six or nine o’clock in the morning, noon, and at six o’clock in the evening, so that people could stop and pray, often using a prayer called the *Angelus* which focused on the mystery of the Incarnation.<sup>3</sup> The Collect for the Feast of the Annunciation (BCP, 240) is the colluding prayer of the Angelus.

In the Anglican tradition, the Daily Office is central to each branch of the church within the Anglican Communion and it is featured prominently in each Book of Common Prayer.

The place of Morning and Evening Prayer is central in the Daily Office of the 1979 Book of Common Prayer. Just as with Holy Eucharist, it can be found in traditional and contemporary forms, Rite One and Rite Two. In addition to these two primary times for prayer, the prayer book includes Noonday Prayer and a form of prayer at the close of the day called Compline.

In addition to the traditional forms, for those whose schedules are tight or who might be a bit intimidated by the traditional form of the Daily Office, there is an abbreviated form in the Prayer Book called Daily Devotionals for Individuals and Families (BCP, 136-140). It is an easy way to become familiar with praying using the form of the Daily Office and is a beautiful form of prayer for individuals, but especially for families who can use it to enrich their daily life together. It is also appropriate for use at parish meetings or by other small groups when they gather.

Each of us is encouraged to use and partake of the spiritual disciplines of the Daily Office. In today’s

---

<sup>1</sup> <https://www.biblegateway.com/passage/?search=1+Thessalonians+5%3A16-17&version=NRSV>.

<sup>2</sup> See Paul F. Bradshaw. *Two Ways of Praying: Introducing Liturgical Spirituality*. (Maryville, TN: OSL Publications, 2008).

<sup>3</sup> <https://mcgrathblog.nd.edu/praying-the-angelus-daily>.

contemporary society, this may be done in so many different formats.

## Here are some ideas and references from Church Publishing

Webber, Christopher. *A User's Guide to Morning and Evening Prayer*. New York: Church Publishing, 2005. [This book is a guide to help people understand the structure of Morning and Evening Prayer and to prepare them to be better able to pray the Daily Office.]

### Prayer Book Offices (2019)

<https://www.churchpublishing.org/prayerbookoffices>.

“Pulling from the riches of The Prayer Book Office and the Contemporary Office Book, *Prayer Book Offices* includes both Rite I and Rite II versions of the round of offices from the Book of Common Prayer. Additionally, the volume includes canticles, the Psalter, Collects, and the full cycle of readings for Years One and Two and Holy Days in the Daily Office Lectionary.”

### Daily Office Readings in Four Volumes

Year One, Volume One <https://www.churchpublishing.org/products/dailyofficereadings>.

Year One, Volume Two <https://www.churchpublishing.org/products/dailyofficereadings2>.

Year Two, Volume One <https://www.churchpublishing.org/products/dailyofficereadings3>.

Year Two, Volume Two <https://www.churchpublishing.org/products/dailyofficereadings4>.

### Daily Prayer for All Seasons

<https://www.churchpublishing.org/dailyprayerforallseasons>.

This resource can be purchased as a soft bound book from Church Publishing.

It is also available for download in PDF format The Episcopal Church website.

This is how the website describes it: “*Daily Prayer for All Seasons* provides a holy — and wholly realistic — way to order our days, no matter how full they seem. — In The Episcopal Church, our Book of Common Prayer offers beautiful services for morning, noon, evening, and nighttime in a section called “The Daily Office” (pp. 35-146). *Daily Prayer for All Seasons* offers a variation on that theme, a shortened version, where a complete service covers one or two pages at most, thereby eliminating the need to shuffle prayer books and hymnals. *Daily Prayer for All Seasons* works for individuals, small groups, and/or congregations. This prayer book presents a variety of images of God by including inclusive and expansive language for and about God, and it presents a variety of words by including poetry, meditation and prayers from the broader community of faith.”

[https://www.episcopalchurch.org/files/documents/daily\\_prayer\\_all\\_seasons\\_eng\\_final\\_pages.pdf](https://www.episcopalchurch.org/files/documents/daily_prayer_all_seasons_eng_final_pages.pdf).

## The Saint Helena Breviary

<https://www.churchpublishing.org/products/thesainthelenabreviary>.

<https://www.churchpublishing.org/sainthelenapsalter>.

**Resolution Do65** of the 2018 General Convention approved the use of the *Saint Helena Psalter* (Order of St. Helena, 2000) and the *Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979* (Pueblo Books, 1993), under the direction of a bishop exercising ecclesiastical authority. The *Saint Helena Psalter* contains inclusive language texts for all of the psalms. *The Saint Helena Breviary* is the Daily Office using the *Saint Helena Psalter* for the psalms. It is, therefore, good resource for those wishing to expand their language of prayer. There are many resources available on the website of the Order of St. Helena, <https://www.osh.org/breviary>. For assistance in praying the *Saint Helena Breviary Monastic Edition*, you may download the **Daily Office Guide** for each week. Through their **YouTube channel**, you can listen to samples of chant. Both the *Saint Helena Breviary* and the *Saint Helena Psalter* can be purchased from Church Publishing at the links above.

The 2018 General Convention through **Resolution Ao65** Authorized the Use of a new edition.

**Lesser Feasts and Fasts 2018** is currently available in PDF format

<https://extranet.generalconvention.org/staff/files/download/21034>.

and will be published in January 2020 as a hardbound book available through Church Publishing.

<https://www.churchpublishing.org/lesserfeastsandfasts2018>.

The new edition includes the feasts of Thurgood Marshall, Florence Li Tim-Oi, and Pauli Murray, who were added to the Episcopal calendar by Resolution A066.

**Lesser Feasts and Fasts 2006** is currently in use in most parishes. It is still available from Church Publishing. <https://www.churchpublishing.org/products/lesserfeastsandfasts>. It does not contain the new feasts, however, and has been replaced by the 2018 edition.

## Great Cloud of Witnesses 2015

<https://extranet.generalconvention.org/staff/files/download/19349>.

Great Cloud of Witnesses was approved for use by the 2015 General Convention and it was approved for continued use by the 2018 General Convention in conjunction with **Lesser Feasts and Fasts 2018**

<https://extranet.generalconvention.org/staff/files/download/21034>.

Lectionary Calendar on The Episcopal Church website is excellent because it gives parallel calendars for each of the resources: <https://www.episcopalchurch.org/lectionary-calendar>.

Lectionarypage.net offers a calendar that includes observances from including new commemorations and additions from A Great Cloud of Witnesses. **LFF 2018 and GCW**.

## Other Books and Popular Recommendations

- Bradshaw, Paul F. *Two Ways of Praying: Introducing Liturgical Spirituality*. Maryville, TN: OSL Publications, 2008. [This book discusses “Cathedral” and “Monastic” Prayer and the difference between the two ways of praying is especially important when considering how to use the Daily Office, both when praying it in community and in daily prayer.]
- Brosend, William F., and David B. Lott. *New Proclamation Commentary on Feasts: Holy Days and Other Celebrations*. Minneapolis: Fortress Press, 2007.
- Claiborne, Shane, Jonathan Wilson-Hartgrove and Enuma Okoro. *Common Prayer for Ordinary Radicals*. Grand Rapids: Zondervan 2010. [Available in multiple formats, including printed, digital, and audio.]
- McGowan, Andrew. “Moving Offices: Daily Prayer in the 1979 Book of Common Prayer and Beyond.” In *Issues in Prayer Book Revision*, Vol.1, edited by Robert W. Prichard, 49-70. New York: Church Publishing, 2018.
- Portaro, Sam Anthony. *Brightest and Best: A Companion to the Lesser Feasts and Fasts*. Cambridge, MA: Cowley Publications, 1998.
- Portaro, Sam Anthony. *Daysprings: Meditations for the Weekdays of Advent, Lent, and Easter*. Cambridge, MA: Cowley Publications, 2001.
- Webber, Christopher. *A User's Guide to Morning and Evening Prayer*. New York: Church Publishing, 2005. [ While this book is a guide intended to understand how to pray the Daily Office, it can be helpful to understand Morning Prayer because this is one of the forms that can be used on Sunday.]

## Applications and websites for Daily Prayer

[Electronic Common Prayer \(eCP\) 2.0](https://www.churchpublishing.org/products/electroniccommonprayerrecp20) For iPhone, iPad and Android devices

<https://www.churchpublishing.org/products/electroniccommonprayerrecp20>.

This is an app for The Book of Common Prayer 1979 and, therefore, includes the Daily Office.

[Mission St. Clare](https://www.missionstclare.com/english)

<https://www.missionstclare.com/english>.

Popular online website used as a guide to praying the Daily Office.

[Common Worship: Daily Prayer \(Church of England\)](https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/daily-prayer)

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/daily-prayer>.

and

<https://www.churchofengland.org/prayer-and-worship/join-us-daily-prayer>.

## Alternative Psalters

[Saint Helena Breviary and Psalter](#)

<https://www.osh.org/breviary>.

This is the original source for the Saint Helena Breviary and Psalter with resources for their use.

**Resolution D065** Concur with Referral to an Interim Body

<https://www.vbinder.net/resolutions/D065?house=hd&lang=en>.

This resolution authorized “for use in public worship the *St. Helena Psalter* (Order of St. Helena, 2000), and the *Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979* (Pueblo Books, 1993), **under the direction of a bishop exercising ecclesiastical authority.**”

The Saint Helena Psalter

<https://www.churchpublishing.org/sainthelenapsalter>.

**Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979** (Pueblo Books, 1993)

<https://litpress.org/Products/6134>.

This volume is now available from The Liturgical Press.

## Morning Prayer as Primary Sunday Service

Emmanuel Williamson

The service of Morning Prayer had been the primary form of worship in the Episcopal Church for several hundreds of years. In the 1960s, because of the work that was being done by many denominations in the liturgical reform movement, the theology of our communal worship in the Episcopal Church began to shift. When the topic of a new prayer book came about, it was evident that the Eucharist would take its place as our primary form of corporate worship on Sunday. (See the section of this Liturgical Resource Guide on the 1979 Book of Common Prayer for additional information on the liturgical reform movement and the revision of the prayer book).

Today, though, some parishes still continue to offer Morning Prayer as an alternative for those members who feel more comfortable with the form of worship to which they were more accustomed when they were growing up in the Episcopal Church. Additionally, in many dioceses, where priests are scarce, Morning Prayer led by licensed worship leaders has continued to be used to keep parishes together and active.

When Morning Prayer is celebrated as the principal liturgy on Sunday, it can take one of two forms. Primarily the form from the Daily office is used, with either the lessons for the day from the Daily office or with the appointed lessons for Sunday being used. The second format for Morning Prayer that can be used in the absence of a priest allows a layperson to lead the Liturgy of the Word (using the Sunday lessons) including the prayers of the people and the exchange of peace. This would be followed immediately by the praying of The Lord's Prayer to close the liturgy. Hymns may be used in both forms.

It is appropriate for a sermon or reflection to be given on the scriptures of the day. The diocese has resources to train laypersons to also become licensed preachers. Licensed worship leaders and preachers serve under the supervision and with the direction of the parish priest. There are a variety of resources that can be used by the licensed preacher to aid in the preparation of homilies. Many of these are listed among the resources in this article. If necessary, a pre-written sermon may be used.

\*\*\*

The terminology of the so-called "Deacon's Mass" also needs to be addressed. The word "Mass" is the same as Eucharist or Holy Communion and is the actual act of the priest and community together in prayer consecrating the bread and wine into the Blessed Sacrament. In some remote areas that are seldom served by priests, there has been the tradition of a deacon distributing consecrated bread from the Reserved Sacrament. This is exactly what it is, communion from the Reserved Sacrament and NOT a Mass. This practice is not allowed in the Episcopal Diocese of Pennsylvania.

Another practice that is not allowed is a layperson distributing communion from the reserved sacrament during Morning Prayer when a priest is absent and when Morning Prayer is the corporate worship for the week. Distribution from the Reserved Sacrament is reserved for Good Friday and for distribution to the sick or to the dying.

### **Resources**

#### **The Lectionary Page**

<https://www.lectionarypage.net>.

This website has links to the readings for Sundays and each day of the liturgical year.

#### **Revised Common Lectionary: Years A, B, and C – Episcopal Edition Pew Edition**

<https://www.churchpublishing.org/products/revisedcommonlectionary2>.

This is the Revised Common Lectionary that is authorized for use in the Episcopal Church in a hardbound pew edition. It is available from Church Publishing and can provide the readings for all three cycles eliminating the need for printing the readings. It also comes in a lectern edition.  
<https://www.churchpublishing.org/products/revisedcommonlectionarylecternedition>.

### **Sermon Links**

Morning Prayer on Sunday would be led by Licensed Worship Leaders who are also Licensed Preachers. Here are a few websites that can be used when looking for sermons that could be used by Licensed Preachers.

### **Sermons that Work**

<https://www.episcopalchurch.org/sermons-that-work>.

Sermons that Work is a resource on the website of the Episcopal Church. The description of this resource states: "For more than 20 years, Sermons That Work, a ministry of the Episcopal Church's Office of Communication, has provided free sermons, Bible studies, bulletin inserts, and other resources that speak to congregations across the Church. Our writers and readers come from numerous and varied backgrounds, and the resources we provide are used in small house churches, sprawling cathedrals, and everything between."

### **A Sermon for Every Sunday**

<https://asermonforeversunday.com>.

This is a website that provides video recordings of "lectionary-based sermons by some of America's best preacher for use in worship, Bible study, small groups, Sunday school classes, or for individual use. All you do is push the button." The website states that ++Presiding Bishop Michael Curry endorses A Sermon for Every Sunday. "Michael Curry, Presiding Bishop of the Episcopal Church was one of the first preachers to record sermons for ASFES. He was still bishop of North Carolina in those days, but was excited about this new project and its potential to help small churches that did not have or could not afford a regular preacher. This interview was recorded on is iPhone at the Festival of Homiletics in Minneapolis in May, 2014, and later posted on his blog." Check out the interview at <https://vimeo.com/307140868>.

### **The Sermon Writer**

<https://www.sermonwriter.com/online-subscriptions>.

This is a good resource for solid commentaries on the Sunday scriptures for each week. Examples of sermons for adults and children are also available. Hymn lists and hymn stories are included.

### **The Text This Week**

<http://www.textweek.com>.

This site provides Lectionary, Scripture Study, Worship Links and Resources. It offers comprehensive resources. For each reading for Sunday worship, many articles are provided to explore the readings.

### **Patheos**

<https://www.patheos.com/Preachers>.

This website offers a variety of resources for preachers.

### **Christian Resource Institute**



<http://www.crivoice.org/index.html>.

This website provides lectionary resources, but in addition to giving the readings for each Sunday, it also provides commentary for those who wish to study the scriptural texts in order to preach or to use them in a biblical studies program. It is an excellent resource for clergy and laity alike. The commentaries are solid and useful. <https://lectionary.library.vanderbilt.edu/> Lectionary site hosted by Vanderbilt Divinity Library: multiple resources including slideshows accompany the readings.

## Texts for Preaching, Year A, Year B, Year C

A Lectionary Commentary Based on the NRSV Walter Brueggemann, Charles B. Cousar, Beverly Roberts Gaventa, James D. Newsome, Jr.

### Texts for Preaching, Year A

<https://www.thethoughtfulchristian.com/Products/0664239161/texts-for-preaching-year-a.aspx>  
Westminster John Knox Press 2/10/2014.

### Texts for Preaching, Year B

<https://www.thethoughtfulchristian.com/Products/0664219705/texts-for-preaching-year-b.aspx>  
Westminster John Knox Press 1/1/1993.

### Texts for Preaching, Year C

<https://www.thethoughtfulchristian.com/Products/0664220002/texts-for-preaching-year-c.aspx>  
Westminster John Knox Press 9/1/1994.

These are good commentaries on the readings for the three Lectionary cycles. They can be obtained as hardcopy book and originally were also published in digital format. Some of those CDs may be available at bookstores that carry out-of-print resources.

## Augsburg Fortress

<https://www.augsburgfortress.org/>

Augsburg Fortress publishes a planning guide specifically for Preachers.

### Sundays and Seasons: Preaching, Year C 2019

<https://www.augsburgfortress.org/store/product/9781451496178/Sundays-and-Seasons-Preaching-Year-C-2019>

### Sundays and Seasons: Preaching, Year A 2020

<https://www.augsburgfortress.org/store/product/9781506449685/Sundays-and-Seasons-Preaching-Year-A-2020>

## Resources about Morning Prayer

Webber, Christopher. *A User's Guide to Morning and Evening Prayer*. New York: Church Publishing, 2005. [While this book is a guide intended to understand how to pray the Daily Office, it can be helpful to understand Morning Prayer because this is one of the forms that can be used on Sunday.]

## Holy Baptism and Christian Initiation in the Episcopal Church

Mary Ann Mertz

Of all of the things that took place in 1979 with the revision of the 1928 prayer book, perhaps the thing that had the greatest impact on the book itself, was the clear vision of those working towards the revision, that the Sacrament of Holy Baptism should take its primary place, not only in worship, but in the lives of God's people and in the building up of the body of Christ, the church.

Prior to the Book of Common Prayer published in 1979, baptism was a door into the church, but it was more like entering the door into the vestibule. The celebration of this sacrament was not considered full initiation into the church and it did not lead immediately to the Eucharist. Baptism was considered the first step. The sacrament sealing the process of initiation came much later, typically during a person's youth at the time when they would receive the Sacrament of Confirmation, the sacrament that was considered to be the one that fully initiated a person into the Episcopal church, after which they would be admitted to the table to receive Holy Communion.

The Book of Common Prayer 1979 changed all of that.

It is important to recognize just how important the shift to a focus on the Sacrament of Holy Baptism is, not only for the trajectory of the rest of the prayer book, but for the Episcopal Church itself, for our life together in community, for our polity, and for its language (i.e. the baptismal covenant) that allowed us to make our ethical and social justice principles clear to the world.

### **The work of the revision of the rites**

The years prior to 1979 were vibrant times in the life of the universal church. During those years, the Book of Common Prayer was being revised and the various rites and liturgies were printed and used as trial editions in parishes. Comments were made and additional revisions completed until 1979 when it was placed again into the hands and hearts of the people of the Episcopal Church. Our book came ten years after the promulgation of the Roman Missal of Paul VI. It was a time when many other denominations were also revising their way of worship. It was an exciting and synergistic time when it was possible for liturgists from a variety of denominations and perspectives to gain insight from one another, to allow the work of one group to influence that of another, and to even begin to work together ecumenically. It seems that when the Spirit of God begins to move, often it is not only in one place or among one people; rather, God's Spirit often acts and affects many people at the same time and, in this case, multiple denominations and myriad people across the globe. This is what happened with regard to the revision of our worship in the middle of the twentieth century.

The Liturgical Reform Movement actually began in 19th century by scholars in the Roman Catholic Church but was joined in the early 1900s by Anglicans and many others. In the Episcopal Church, Massey Shepherd was one leader in this movement. During this time, scholars and liturgists explored the more ancient roots of worship and elements that had been lost to us over the centuries. By the time the Second Vatican Council was called and its first document, the *Constitution on the Sacred Liturgy*, was published in 1963, the groundwork had been laid by these ecumenical scholars. (See

<https://www.episcopalchurch.org/library/glossary/liturgical-movement> for more background on the Liturgical Reform Movement.)

It was in this climate and with this extensive foundation that leaders in the Episcopal Church worked to revise the Book of Common Prayer, giving baptism a central focus in the revision, not only in the baptismal liturgy, but in all of its rites and also in much of the music of the hymnal that would later be produced to reflect the revisions of the prayer book. “The liturgies of the 1979 BCP reflect many of the concerns of the liturgical movement, including a strong emphasis on participation of the laity, the recovery of ancient forms such as the Easter Vigil, and renewed emphasis on the importance of baptism. These concerns are fully discussed in Marion J. Hatchett's *Commentary on the American Prayer Book* (1980).”<sup>1</sup> Another central focus of the liturgical movement was on the Paschal Mystery (the life, death, and resurrection of Jesus) not only in worship, but as the pattern for our lives. Through Baptism we die to sin and death and are raised to new life in Christ. Baptism is an outward and visible sign of the Paschal Mystery

In his commentary, Hatchett writes about the importance of baptism and states that initiation “is the central liturgy of the community.”<sup>2</sup> Through Holy Baptism, a person is fully initiated into Christ’s body, the church, through water and in the name of the Trinity, is sealed with the Oil of Chrism by the sign of the cross and by the prayer invoking the Holy Spirit, and comes to share for the first time the Body and Blood of Christ in Holy Eucharist. Hatchett notes that the baptismal rite in the 1979 Book of Common Prayer is meant to “restore the centrality of initiation to the ritual pattern ... and admission to the Eucharist as the climax.”<sup>3</sup>

## Holy Baptism

There are several aspects of the rite of Holy Baptism that must be addressed.

There was a major shift in theology of '79 prayer book that caused a shift in our practices, both liturgically and ecclesiologicaly.

First, it must be noted that it is through baptism that the church itself is created and becomes a visible sign of the mystical body of Christ. It is into this body of Christ that we are baptized and come to share in the life, death, and resurrection of Jesus, that is, the paschal mystery; in this way, the paschal mystery becomes the pattern for our life.

About this, A. Theodore Eastman writes in his book, *The Baptizing Community: Christian Initiation and the Local Community* (Morehouse, 1991).

Christians often refer to the church as “The Body of Christ,” a designation that reflects

---

<sup>1</sup> <https://www.episcopalchurch.org/library/glossary/liturgical-movement>.

<sup>2</sup> Marion J. Hatchett, *Commentary on the American Prayer Book* (New York: Harper & Row, 1980), 251, 267.

<sup>3</sup> Hatchett, 267.

the calling of the church to be the living organism through which Christ continues his ministry in the world. If the church is truly Christ's body, then it must participate in his *baptisma*; it must continue to share in the death and resurrection experience through which humankind encounters salvation. The ecclesial sign of sustained participation in Christ's *baptisma* is the baptism through which every Christian enters the grace-ful mystery of redemption. It is the life-saving, life-changing nature of baptism that makes it the fundamental sacrament of the Christian community. Without it the church does not exist. When it is devalued, discounted, put off to the side, the church is essentially weak. When baptism is seen as utterly basic and central, the church comes to life.<sup>4</sup>

That is what happened with the 1979 revision of the Book of Common Prayer. Baptism was placed front and center and the church came to life in a new way. Having baptism celebrated on Sunday by the gathered assembly helped us know that it is not a private event but one through which the baptized enters the household of God. If this is true, then baptism must be considered to be the sacrament of full initiation into the body of Christ, the church. The framers of the prayer book recognized this and allowed the Book of Common Prayer to reflect it in the rites. This was a radical shift, but a life-giving one.

In the Holy Baptism section of the Book of Common Prayer, that shift can be found in the very first sentence of "Concerning the Service."

Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble.<sup>5</sup>

If this is true, then many things follow from it.

Full initiation into the church means that baptized persons immediately receive Holy Eucharist on the day of their baptism and thereafter when they gather for Eucharistic worship, since Eucharist is the "repeatable part of baptism."<sup>6</sup>

Since Baptism leads to Holy Eucharist, a baptized person, even an infant, is to be brought to the table of the Lord to share in Christ's body and blood. Thus, with this one sentence, communion of infants was restored. This practice had continued in the Orthodox tradition throughout its history and had only been removed from the western church when the faithful were deprived of receiving from the cup

---

<sup>4</sup> A. Theodore Eastman, "Basic Principles for the Baptizing Community," in *The Baptizing Community: Christian Initiation and the Local Congregation*, rev. ed. (Harrisburg, PA: Morehouse Publishing, 1991), 31.

<sup>5</sup> The Book of Common Prayer, (New York: Church Publishing, 1979), 278.

<sup>6</sup> Various liturgists. I first learned this is a class on the Sacraments of Initiation by The Rev. Thomas R. Richstatter, OFM. There is a brief citation from this class when you Google the phrase, "repeatable part of baptism." It states that "Baptism, Confirmation, and Eucharist are the sacraments of initiation with Eucharist being the repeatable part of baptism." See the citation at [https://www.google.com/search?ei=rtcgXdLJ7Gm5wK4x6PgCg&q=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&oeq=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&gs\\_l=psy-ab.3...45376.48899..49070...0.0..0.260.1271.7j4jl.....0....l.gws-wiz.....0i71j33i299j33i160.OvZMdgFn0GY](https://www.google.com/search?ei=rtcgXdLJ7Gm5wK4x6PgCg&q=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&oeq=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&gs_l=psy-ab.3...45376.48899..49070...0.0..0.260.1271.7j4jl.....0....l.gws-wiz.....0i71j33i299j33i160.OvZMdgFn0GY). (If not found, Google Richstatter Repeatable Part of Baptism and there may be a quote from a course taught at St. Meinrad that has the quote.) Also, in *Breaking the Word: Essays on the Liturgical Dimensions of Preaching*, a great little collection of essays edited by Carl Daw, Michael Merriman's essay, "The Claiming and Reclaiming of Baptismal Identity," states that "Eucharist is the repeatable part of baptism," 13. The phrase is also found in a recent article in the Anglican Theological Review (ATR: 94/2, 242) by Ruth A. Meyers, Professor of Liturgics at Church Divinity School of the Pacific and former Chair of the Standing Commission on Liturgy and Music.

during the Middle Ages. Restoration of communion from the cup for adults was one of the main complaints that drove the Protestant Reformation. In its reforms, Vatican II recognized the importance of communion in both kinds and restored communion from the cup to adults but not to children. With our 1979 prayer book revision, however, leaders realized that the restoration of the cup to infants and children was not only appropriate, but should be the norm. This also is the guide for allowing all of the baptized to receive communion in the Episcopal Church regardless of denominational membership.<sup>7</sup>

## Baptism of Adults

With the Book of Common Prayer 1979 and its focus on the theology of baptism and its reclaiming of our most ancient roots, it should be noted that one of the shifts that it makes with regard to Holy Baptism is the placing of emphasis on the baptism of adults rather than on the baptism of infants.

Aidan Kavanagh, in his foundational text, *The Shape of Baptism: The Rite of Christian Initiation* (Liturgical Press, 1991), confirms that adult baptism is the “norm” and then defines what being a norm means.<sup>8</sup> This section is a helpful resource to use when discussing what normative means with regard to liturgy. Why is the baptism of adults normative in the Episcopal Church? It is the norm because the baptism of adults more clearly signifies the fullness of the sacraments of initiation because an adult can make a mature profession of faith, can renounce Satan and claim Christ as one’s Savior, can speak for herself or himself in the baptismal covenant, and can, if the celebrant is the bishop, be immediately confirmed and receive the Eucharist. This form of the rites follows the ancient pattern of initiation (Baptism, Confirmation, Eucharist). It can be fully enacted when adults are baptized and, as the rites indicate, the presider is the bishop. That is why, in Book of Common Prayer, the baptism of adults is considered the norm; the form for the baptism of infants is a permissible adaptation that is derived from it. While the baptism of infants is the rite that is most often practiced in parishes, and is certainly permitted and encouraged when the parents are active members of the church, you can see in the structure of the Book of Common Prayer with the Presentation and Examination of Adults and Older Children coming before the Presentation of Infants and Young Children that the baptism of infants is now dependent on the rite for adults.<sup>9</sup> When infants are baptized, the parents and godparents speak for the child and also promise to raise the child to “grow into the full stature of Christ.”<sup>10</sup> This is a promise that is not to be entered into lightly. If there is not an expectation that the parents and godparents will fulfill the promises made to raise the child in the ways of faith and especially to be faithful to the “apostles’ teaching and fellowship, to the breaking of the bread, and to the prayers,”<sup>11</sup> then it is the obligation of the priest and the community of faith, as difficult as this might be, not to admit the infant to the sacrament of baptism.

---

<sup>7</sup> The article by Ruth Meyers mentioned previously, “Who May Be Invited to the Table?” details the importance of Baptism and its relationship to Holy Eucharist. *Anglican Theological Review* 94, no. 2, 233-244. It can be accessed online as well as in print. See [http://anglicantheologicalreview.org/static/pdf/articles/meyers\\_.pdf](http://anglicantheologicalreview.org/static/pdf/articles/meyers_.pdf).

<sup>8</sup> Aidan Kavanagh, *The Shape of Baptism: The Rite of Christian Initiation* (Collegeville, MN: Liturgical Press, 1991), 108-110.

<sup>9</sup> BCP, 301.

<sup>10</sup> BCP, 302.

<sup>11</sup> BCP, 304.

## The Catechumenate

If a child is born into a family with parents who are serious about fulfilling the promises of baptism, the child receives communion on the day of baptism and continues to participate in the life of the community and in receiving communion each week during worship. The child will be “raised up” by the parents and by the community who has promised to support them and will have opportunities to grow in faith through Christian formation. Therefore, when a person is baptized as an infant, catechesis must follow the celebration of the sacraments of initiation in order for the promises made at baptism to be fulfilled. For adults, catechesis *following* initiation is called “mystagogy,” the unfolding of the mysteries of faith.

Therefore, children baptized as infants also enter into this time of mystagogy, but it is a much more extended time that takes place over many years. For all Christians, formation in the ways of faith is a life-long pursuit until we reach the “full stature of Christ” at the time of our death.<sup>12</sup>

For adults who are being baptized, catechesis *precedes* the celebration of the sacraments and is intended to be a multi-faceted process of formation involving not only the priest but also the sponsors of those being baptized as well as members of the community of faith. Following the celebration of the sacraments of initiation, catechesis continues in the unfolding of the mysteries called “mystagogy” and indeed through life-long learning and Christian formation, as do all of the baptized in the Episcopal Church.

In restoring the rites of initiation to their most ancient form and establishing clearly that adult baptism is the norm, the 1979 Book of Common Prayer also provided the Episcopal Church the opportunity to restore the Catechumenate, the extended period of time for catechesis and faith formation prior to the celebration of the rites of initiation, with rituals to mark each the major shifts within the Catechumenate. It placed Baptism and Eucharist at the center of the life of the church. The focus of the entire prayer book and all of its rites on baptism, with all of the liturgical, theological, and ecclesiological implications that have arisen because of that, has taken time for us to embrace. In many ways, we still have not fully grasped the importance of this turn toward baptism that our prayer book has given us and we have much work to do to put it more fully into practice. Given the vision of the 1979 prayer book and its focus on the Baptism, at the 1988 General Convention in Detroit, a call was made for the implementation of the adult catechumenate and parallel rites for the baptized. Following that Convention, The Office of Evangelism Ministries and The Rev. Ann E. P. McElligott, who was a doctoral candidate in religious education at the time, was commissioned to prepare a book to help priests and parishes embrace the Catechumenate and the possibilities it offers “to inspire others . . . to seek, follow and serve Jesus Christ through membership in his church.”<sup>13</sup> That book is a helpful guide for those who wish to take a serious look at the sacraments of initiation, how they were revised in '79 prayer book and supported in the *Book of Occasional Services* and how they might now be more fully implemented.

*The Book of Occasional Services*, just mentioned, is another important resource. It contains rites and

---

<sup>12</sup> BCP, 302.

<sup>13</sup> 1988 General Convention, Office of Evangelism Ministries of The Episcopal Church, *The Catechumenal Process: Adult Initiation and Formation for Christian Life and Ministry* (New York: The Church Hymnal Corporation, 1990).

celebrations that are used seasonally or selectively. Therefore, since the rites of the Catechumenate are used only when adults are preparing for baptism, it seemed appropriate to include them in the book reserved for those services used only occasionally rather than include it in the Book of Common Prayer that is used regularly for worship.

The *Book of Occasional Services* was also first published in 1979 and has had several revisions. The most recent one came at the 79th General Convention in 2018 and, just as in other editions of the BOS, it contains both the instructions concerning “The Preparation for Baptism, or Catechumenate”<sup>14</sup> as well as the rites that are used at various times leading up to the baptism of adults at the Easter Vigil. The Catechumenate is intended for adults and older children who are “deciding whether they are called into Christ’s Body the Church.”<sup>15</sup> [In addition to the Catechumenate, the BOS also has a process for parents of children to be baptized (141-144) and for those preparing for Confirmation, Reception, or other Reaffirmations of the baptismal covenant (147-152).]

When we hear the word, “Catechumenate,” we might think, “Oh, it’s that Roman Catholic thing that they call the RCIA.” In fact, *The Rite of Christian Initiation of Adults* that was developed and promulgated by the Roman Catholic Church does inform much of our own development of the Catechumenate in the Episcopal Church. Even in the Roman Catholic Church, however, there can be confusion with regard to the Catechumenate. It must be remembered that the RCIA is not a program; rather it is a ritual book that contains the instructions for and the rites to celebrate the sacraments of initiation along with the period of preparation for those sacraments called the Catechumenate with their own respective rites and timeframe. For the Episcopal Church, the pattern is the same. The expectation was put in place with ’79 prayer book and its companion volume, the *Book of Occasional Services*, that there would also be a Catechumenal process developed to accommodate the norm for the baptism of adults and for the preparation of parents for the baptism of their children. Even though this has been with us and considered normative for decades, perhaps the one area that needs major development in our churches today is the embracing of this model for initiation. As we have discussed, because we are drawing upon the same theology of initiation into Christ’s body, the Church, the baptism of adults with an extended period of formation is as normative for us in the Episcopal Church when we use the BCP and BOS as fully as possible with regard to sacraments of initiation, as it is for Roman Catholics using the RCIA. We can see this in the rites themselves and in the commentary about how they are to be celebrated.

There are many organizations that promote the growth and development of this understanding of the sacraments of initiation. In the Episcopal Church, The Associated Parishes for Liturgy and Mission, founded in 1946 to promote liturgical reform in our denomination, is one of those groups. The members of APLM were integral to the revision of the 1979 Book of Common Prayer which “reestablished the Eucharist’s primacy in worship and parish life as well as Baptism’s centrality to Christian identity. APLM has also championed Baptism as the foundation for Christian ministry and has worked for the restoration of the Catechumenate within the life of the church.”<sup>16</sup> Associated Parishes has several educational opportunities for people interested in exploring the catechumenal process and how it might

---

<sup>14</sup> *The Book of Occasional Services 2018*, 125-138. <https://extranet.generalconvention.org/staff/files/download/24493>.

<sup>15</sup> BOS, 125.

<sup>16</sup> <https://liturgyandmission.org/about-aplm/yesterday-and-today>.

be shaped in parishes. Undoubtedly, the development of the RCIA, when fully used both as a book of liturgical rites and as a process for faith formation, has taken root in the life of many Roman Catholic parishes. It is a blessing to have these ecumenical resources to strengthen our own understanding of the importance of the Catechumenate in the life of the Episcopal Church. There are also many books about Baptism, Celebrating the Rites of Initiation, and the Catechumenate written by Episcopal scholars and theologians. These will be provided at the end of this article as a resource for you to explore and hopefully for many more to begin the process of the implementation of the Catechumenate within each particular parish and by the diocese during the liturgies that are regularly scheduled for the celebration of the sacraments of initiation at which our bishop presides. These diocesan liturgies take place at the Philadelphia Episcopal Cathedral several times each year and make it possible for all parishes to begin to implement the rites in their fullness with the bishop.<sup>17</sup> Perhaps using these tools can help us finally embrace what was envisioned for the Episcopal Church when the Book of Common Prayer was revised in 1979.

## What about Confirmation?

If the 1979 Book of Common Prayer changed our understanding of Baptism to be full initiation into the Episcopal Church, what happened to the sacrament of Confirmation? How do we understand it now that it is no longer seen as the sacrament of full initiation? What has changed and what has remained the same?

It must be remembered that prior to the revision of the prayer book in 1979, the Sacrament of Confirmation was required for full initiation into the Episcopal Church. It was typically celebrated during a person's youth and the day of one's Confirmation often was the day one also received Holy Communion for the first time. Confirmation entitled a person to all of the rights and privileges of full membership, including participation in ministry. Today, Confirmation is **NOT** seen as the sacrament of full initiation but the Canons of our church do require that a person be a confirmed member of the Episcopal Church for participation in ministry. Confirmation is placed in the Book of Common Prayer as one of the Pastoral Offices and the focus of the sacrament has shifted from being one of initiation to being one of making a mature commitment to the Christ and the church. More avenues for ministry within the church are made possible because through the sacrament of confirmation. Confirmed believers demonstrate through the mature and public renewal of their baptismal promises that they take their faith seriously and are committed to seek and serve Christ in the world.

If you look carefully at the baptismal liturgy, you will see that following the baptism with water and in the name of the Trinity, once all have been baptized, the bishop (or priest, if the bishop is not present), extends hands over all of the baptized and prays the prayer invoking the Holy Spirit.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sin, and have raised *them* to the new life of grace. Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and

---

<sup>17</sup> Customary of the Rt. Rev. Daniel G. P. Gutiérrez, 2019, 7. It may be obtained by contacting the bishop's office or at this link: <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019- march.pdf>.



discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen*.<sup>18</sup>

As you can see, this prayer following the baptism is like the ancient laying-on of hands with the bestowal of the sevenfold gifts of the Holy Spirit. This is the prayer that was used during the Sacrament of Confirmation in the Book of Common Prayer 1928 and other prayer books. (It is also the prayer that is currently used in the Sacrament of Confirmation, not only in the Roman Catholic Church, but also in other denominations. See Byron Stuhlman's discussion of this in his book cited below).<sup>19</sup>

At baptism, this prayer is followed by abundantly pouring of Sacred Chrism on the head of each newly baptized person, hands are imposed on the head, and with a thumb, the sign of the cross is traced on the individual's forehead by the bishop (or the priest, if the bishop is not present) with the words "N. you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever."<sup>20</sup>

If the bishop is present for the baptism and does this prayer and sealing with oil of Chrism, then the person is considered to be a fully initiated baptized member of the church who is also a confirmed member in the Episcopal Church. If the bishop is not present at the baptism, a priest does these actions and prays the prayer. The persons who are baptized by a priest are considered fully initiated baptized members of the church who may, when they reach an age of more mature faith, choose to celebrate the Sacrament of Confirmation. Confirmation, however, is no longer required for membership in the Episcopal Church. Baptism is the sacrament that gives us our identity as members of the one body of Christ and, therefore, members of the church universal, members of the Episcopal Church in the diocese where we are baptized, and particular members of the faith community in which we have been baptized. Our names are inscribed in the parish register and remain there unless we request a letter of transfer to another parish or until our death.

So, if the prayer that was used for Confirmation in previous prayer books is now prayed by a priest at the time a person is baptized and the priest lays hands on the head and uses Sacred Chrism to anoint the newly baptized, then why isn't the person also considered confirmed?

Well, as stated above, if the bishop is the one who extends hands in the ancient laying-on of hands, prays the prayer, and typically anoints with Sacred Chrism, the person **is** considered confirmed. If a priest does this, however, the person is not. Therefore, a particular *person* is needed for the celebration of Confirmation, and that person is the bishop.

When discussions were taking place in the 1970s about how to revise the Book of Common Prayer, at one point, it was decided to place the prayer and laying-on of hands (with chrism) into the rite of Baptism and to call it Confirmation for everyone regardless of the person serving as the presider. This form even made it into one of the trial books. When it came down to final revision, however, the bishops of the church voted to retain Confirmation as the laying-on of hands by a bishop and it was ratified by

---

<sup>18</sup> BCP, 308.

<sup>19</sup> Byron D. Stuhlman. *Prayer Book Rubrics: Expanded* (New York: Church Publishing, 1987), 119.

<sup>20</sup> BCP, 308.

the deputies and entered into the Book of Common Prayer 1979 in that form. The Prayer and anointing with chrism stayed in the Baptismal liturgy, however. It was determined that it is baptism that is required for full initiation into the Episcopal Church. Baptism leads to Holy Eucharist; therefore, Holy Communion may be received by all of the baptized including infants and young children on the day of their baptism and thereafter. Those who have been baptized in other Christian denominations are also welcome to receive communion in the Episcopal Church.<sup>21</sup>

With the focus on Baptism as the sacrament of full initiation into the church, with the prayer and anointing with chrism taking place at baptism and not repeated at confirmation, and with Holy Eucharist as its climax, with the 1979 Book of Common Prayer, the theology of the sacrament of confirmation took a turn and made a dramatic shift. It is no longer seen as a sacrament of initiation but is included in the prayer book as a pastoral office. Thus, confirmation has now become a sacrament for people who wish to profess their faith and renew their promises of baptism at an age of maturity in the presence of the bishop and to receive the ancient laying-on of hands by the bishop, with a different prayer than the one used at baptism. What is important is the mature profession of faith made by the persons being confirmed through the renewal of the baptismal covenant followed by the sealing of that covenant with the laying-on of hands by the bishop.

Since Sacred Chrism was used at baptism, it is typically not used during confirmation, thus eliminating any confusion between the two sacraments that could otherwise arise. In this diocese, our bishop's customary is clear about this. "In the Prayer Book, the use of chrism occurs only in the baptismal liturgy, while the laying on of hands is associated with confirmation."<sup>22</sup> This verifies what was previously discussed, that even though the intention of those who worked on the revision of the BCP in the 1970s originally was to restore the laying-on of hands to baptism, this was not done because the bishop is generally not the one who is present in parishes for baptism. Coming under the hands of the bishop was determined to be a central feature of confirmation and was retained in the 1979 Book of Common Prayer; thus confirmation would most often be celebrated on a day when the bishop could be present, rather than on one's baptismal day.

Confirmation is, therefore, considered one of the Pastoral Offices. It is not considered a sacrament of initiation because the prayer and anointing is used at baptism rather than at confirmation. The laying-on of hands by a bishop is reserved for confirmation. As a Pastoral Office, even though the bishop is presiding, it is to not to be on the same scale as the celebration of the Easter Vigil when adults and others are baptized. In addition to Confirmation, when the bishop visits a parish, those of mature faith who may have transferred their membership into the Episcopal Church by submitting to the parish their baptismal certificate, also have the opportunity to be formally received into the Episcopal Church.

---

<sup>21</sup> Ruth A. Meyers, "Who May Be Invited to the Table," *Anglican Theological Review* 94, no. 2 (Spring 2012), 233-244. [http://anglicantheologicalreview.org/static/pdf/articles/meyers\\_.pdf](http://anglicantheologicalreview.org/static/pdf/articles/meyers_.pdf).

<sup>22</sup> Customary of the Rt. Rev. Daniel G. P. Gutiérrez, 2019, 8. It may be obtained by contacting the bishop's office or at this link: <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019- march.pdf>.

Persons who are to celebrate the rite of Reception into the church would undergo a period of preparation, much the same as the catechumens (BOS 147-152). They may prepare with those being confirmed or with those preparing for baptism, if they are adults. Distinctions must be made, however, between those who are Catechumens and those who are already baptized but wish to formally be received by the bishop.

Others who are members of the Episcopal Church may desire at particular times in their life to Reaffirm their faith and formally renew their baptismal covenant and there is a rite in the Book of Occasional Services that may be used at the time of the Bishop's Visitation for those who wish to do this.

## **The Bishop's Visitation**

Thus, when the bishop visits, several rituals may take place during the Eucharistic liturgy. It is appropriate for baptisms to be celebrated at the time of the bishop's visitation. This is one of the times designated by the Book of Common Prayer when baptisms should be celebrated.<sup>23</sup> The clergy in charge of the parish may be asked by the bishop to perform the baptisms or the bishop may wish to baptize with water in the name of the Father, and of the Son, and of the Holy Spirit. Regardless of who baptizes, the bishop extends hands for the prayer invoking the Holy Spirit and does the laying-on of hands and sealing with Sacred Chrism. Adults and older children are baptized first followed by infants and small children. Candidates for Confirmation may be those baptized in the Episcopal Church as infants or small children or who come into the church with their families at a young age. In this diocese Bishop Gutiérrez's customary states that "Confirmation is also appropriate for those who are properly formed and have reached the age of 14."<sup>24</sup> Candidates are to be mature enough to be able to speak for themselves and should seek Confirmation of their own accord, not because of a pre-determined age or because of parish or family practice. The preparation for Confirmation that is required helps candidates discern their readiness for Confirmation. In this diocese, the expectation is that the candidate be at least 14 or any age thereafter. Confirmation is a Pastoral Office, no longer a required sacrament. To join the Episcopal Church, all one needs to do is to have one's baptism duly recorded in the church records which is accomplished by submitting a copy of the baptismal certificate or a letter from the parish where one was baptized.<sup>25</sup> That said, to be confirmed or received into the Episcopal Church under the hands of the bishop is an important rite not to be minimized or overlooked. In addition, while Confirmation is not required for membership, being a confirmed member of the Episcopal Church is required in order to participate in some of the important ministries of the church, like running for vestry, serving in any licensed ministry (Eucharistic Minister or Visitor, Preacher, Worship Leader), or when seeking ordination. +Bishop Gutiérrez's customary is an invaluable resource to understand both the theology and practice of Confirmation, Reception, and Reaffirmation of the Baptismal Covenant and is used any time the bishop comes to the parish to celebrate Holy Eucharist and any another other rite of the church.<sup>26</sup>

---

<sup>23</sup> BCP, 312.

<sup>24</sup> Customary, 8.

<sup>25</sup> <https://www.episcopalchurch.org/guidelines-reception-and-confirmation-persons-joining-episcopal-church>.

<sup>26</sup> Customary of the Rt. Rev. Daniel G. P. Gutiérrez, 2019. It may be obtained by contacting the bishop's office or at this link: <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019- march.pdf>.

At a bishop's visit, there may be persons who wish to be formally received into the Episcopal Church. The bishop's customary states: "Reception is for those who have previously made a mature commitment in any other Christian church, regardless of the pedigree of the minister. Since the canons require that all persons come 'under the hands' of the Bishop, persons who are received are, for canonical purposes, understood to be confirmed."<sup>27</sup> As confirmed members of the church, they have the same rights, privileges, and responsibilities of those who are confirmed and are eligible to participate in the ministries of the church.

Finally, there are times in a person's life when one might seek to reaffirm one's faith. This may take place at a turning point in one's life, during a time of change, at a point of recommitment to the faith or to the church, or when a person decides to return to the church after a time of being away from it. Again, the Reaffirmation of the Baptismal Covenant can be a powerful experience for mature people who wish to publicly reaffirm their baptismal covenant. The bishop will lay hands on these persons as well. Again, the bishop's customary is helpful here: "In order to comply with the canons on church membership, the laying on of hands will be used for reception and reaffirmation as well as confirmation."<sup>28</sup>

The bishop's visit is a time of great joy in the life of a parish. It is a time to be reminded that each parish is part of a larger community of faith, the diocese, which in turn, is part of the Episcopal Church, the Anglican Communion, and the Church Universal. This is a day to celebrate especially because these rites provide the opportunity to renew one's baptismal covenant and deepen one's faith.

## **Additional reflections on Confirmation**

As we have explored, not only did the 1979 revision of the Book of Common Prayer place great emphasis on the theology of baptism and the centrality of the Eucharist, but because of those shifts, it created a ripple effect that shifted the theology and practice of the sacrament of confirmation.

While confirmation remains important, in its current form, it has shifted from a sacrament of initiation to a pastoral office so that a person who has reached a certain level of maturity can speak on their own behalf to renew the promises made in baptism, to come under the hands of the bishop to have that covenant sealed through the ancient laying-on of hands, and to be strengthened by the Holy Spirit to engage more fully in the church's ministry.

At the time of the revision of the Book of Common Prayer in 1979, there were many who advocated restoring the ancient order of Baptism, Confirmation, Eucharist as the sacraments of initiation to be celebrated on the same day and in that order. That was accomplished in part with the inclusion of the prayer and use of chrism described above and making Eucharist the climax of the liturgy regardless of the age of the person receiving it for the first time. It should be noted, however, that the word, "confirmation," was not included in the baptismal liturgy. The name of the sacrament was retained in the pastoral offices but the theology for the sacrament itself was shifted to be focused on mature faith

---

<sup>27</sup> Customary, 8.

<sup>28</sup> Ibid.

and the importance of the laying-on of hands by the bishop. The discussion has continued in the years that have followed since the publication of the prayer book. Many have continued to advocate that some additional revision be made.<sup>29</sup> At this time, that has not been done. The 79th General Convention memorialized the 1979 Book of Common Prayer with **Resolution Ao68**. The General Convention also asked dioceses to set about the task of discovering the types of resources that are being used in parishes for worship. A committee has been formed in this diocese by the bishop to meet the mandate of the General Convention to help us more fully explore and faithfully celebrate the liturgy of the church. Just as the sacraments of initiation were important in the past, it is good to have the opportunity to look at them afresh today.

## Holy Eucharist

As has previously been stated, Baptism leads to Eucharist. That is why, in Episcopal churches, the baptismal font is typically found on the axis leading to the altar.

It is the reception of Holy Communion that is the climax and completion of the sacraments of initiation and Eucharist is the repeatable part of baptism.<sup>30</sup>

As you can tell from the previous discussion, all who are baptized are welcome to receive communion in the Episcopal Church. If a person who is baptized wants to belong to the Episcopal Church, they become members by giving their baptismal certificate or a letter confirming it to the parish so that their name can be recorded in the register of baptized members. Baptism is not repeated. The bishop confirms a person through the laying-on of hands and this is a sacrament that is celebrated only once. When a person from another denomination joins the Episcopal Church, they are received by the bishop with the laying-on of hands and with a prayer that recognizes their baptism and welcomes them into this communion.<sup>31</sup> Holy Eucharist may be received by anyone who has been baptized whenever they gather in faithfulness to “the breaking of the bread and to the prayers.”<sup>32</sup>

## Other Things – Holy Baptism

In the 1979 Book of Common Prayer, the prayers and sacramental rites are central. What cannot be overlooked, however, are the sections that precede and follow each of the sacraments or liturgical celebrations because they give important information about how the liturgies are to be celebrated. They even give additional actions or words that can be used to enrich the liturgy.

---

<sup>29</sup> James F. Turrell, “The 1979 Prayer Book’s Baptismal Office and the Potential of Revision,” in *Issues in Prayer Book Revision*, Vol. 1, Edited by Robert W. Prichard (New York: Church Publishing, 2018), 87-104.

<sup>30</sup> Thomas R. Richstatter, OFM. “Baptism, Confirmation and Eucharist are the sacraments of initiation. Eucharist is the repeatable part of Christian initiation.” *The Sacraments*. (Cincinnati: St. Anthony Messenger Press, 1995), 51.  
[https://www.google.com/search?ei=rtcgXdLJ7Gm5wK4x6PgCg&q=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&oeq=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&gs\\_l=psy-ab.3...45376.48899..49070...0.0..0.260.1271.7j4j1.....0.....l.gws-wiz..... 0i71j33i299j33i160. OvZMdgFn0GY](https://www.google.com/search?ei=rtcgXdLJ7Gm5wK4x6PgCg&q=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&oeq=Eucharist+is+the+repeatable+part+of+baptism+Richstatter&gs_l=psy-ab.3...45376.48899..49070...0.0..0.260.1271.7j4j1.....0.....l.gws-wiz..... 0i71j33i299j33i160. OvZMdgFn0GY). (If not found, Google “Richstatter Repeatable Part of Baptism” and there may be a quote from a course taught at St. Meinrad that has the quote.) This has previously been detailed in footnote 4, especially in the article on Baptismal Identity by Michael Merriman.

<sup>31</sup> Customary, 8.

<sup>32</sup> BCP, 304.

Therefore, the **Additional Directions**<sup>33</sup> concerning the sacraments of initiation are important.

## Baptismal Candle

The instructions about the distribution of a **candle** to the newly baptized can be found in the Additional Directions that follow the rite itself. “After the Baptism, a candle (which may be lighted from the Paschal Candle) may be given to each of the newly baptized or to a godparent.”<sup>34</sup> In the rite, no specific words are supplied for the giving of this baptismal candle to the newly baptized. An almost indispensable book for clergy is Dennis G. Michno’s *A Priest’s Handbook: The Ceremonies of the Church* (Morehouse, 1998). In it, he provides additional rubrics and instructions about how to carefully and gracefully move through the various aspects of the liturgy. He provides a text that may be used when the baptismal candle is given to each of the newly baptized or to the godparent.

Using these or similar words:

Receive the light of Christ as a sign that you have passed from darkness into light. Shine as his light in the world to the glory of God the Father.

*or*

Receive the light of Christ, that when the bridegroom comes you may go forth with all the saints to meet him; and see that you keep the grace of your Baptism. *Amen.*

*or*

*N.,* receive the light of Christ, a sign of the new life enkindled within you.<sup>35</sup>

## The White Garment (chrysom)

Just as there are no specific rubrics in the baptismal liturgy concerning the baptismal candle, there also are no rubrics mentioning the **white garment** that is given to or worn by the one who is baptized.

Unfortunately, for the white garment, it does not even receive a mention in the additional directions!

Fortunately for us, however, it is given substantial treatment in Michno’s book. The rubrics he gives will be discussed following a description of why the white garment is so important.

The **white garment (chrysom)** is an important symbol because it is a sign of baptismal identity.

As human beings we understand the importance of clothing and the sense of belonging that our garments give to us. When we wear the jersey of our favorite sports team, often our language shifts so that we even take credit for the actions of the members of the team who are actually playing the game.

---

<sup>33</sup> BCP, 313.

<sup>34</sup> BCP, 313.

<sup>35</sup> Dennis G. Michno. *A Priest’s Handbook: The Ceremonies of the Church*. 3rd ed. Revisions by Christopher Webber. (Harrisburg, PA: Morehouse Publishing, 1998), 216.

We say things like, “We had a great win today!” even though we were in the stands or watching the game from the comfort of our living rooms. Wearing the clothing helps identify us to others as a fan of a particular team and makes us feel like we belong. And in many ways, we do; we belong to a group of fans who all believe in and support a particular group of players in the sport of our choosing.

If clothing can mean that much on a human level, how much more does the white garment mean for us as Christians. Following our baptism, we are clothed in the garment of Christ as we take on his identity through the waters of baptism and become one with him and all of the baptized in the body of Christ, the church. The white garment is vital to the understanding of our baptismal calling. It is used throughout our life but, as with much of the prayer book, in many parishes it has not been adequately explored or reflected upon as an integral part of parish life even though it is used throughout the life of a person who is baptized.

Think of how important a baptismal garment can be in the life of a family. Many families have one garment that is handed down to every member of the family so that on the day of their baptism they are incorporated into the body of Christ wearing the same garment that all of their family members who came before them wore when they were also joined to Christ, in the Church. A baptismal garment has meaning in families. It also has significance in the church. In worship, the white garment is used by anyone serving in liturgical ministry. Since members of the assembly are full, conscious and active participants in the liturgy with their own particular role and ministry, the white garment actually belongs to all of us. The alb is the garment of all the baptized, not just a garment for clergy or “special” people involved with the liturgy.<sup>36</sup> If we all actually came to the Eucharistic feast wearing the white garments of those who gather around the table of the Lamb, we might be better able to anticipate the eschatological feast of the heavenly banquet, one of the primary reasons that we gather. This is not just metaphorical language for the future; rather, it is to be enacted now. This does take place on a small scale when liturgical ministers wear the alb, but just as using a little bit of water when baptizing is sufficient but minimalistic, having just a few designated people wearing albs can confuse people making us think that the alb does not belong to all members of the assembly, when actually it is the garment that identifies all of the baptized as those who are members of Christ’s body. In fact, the alb is such an important symbol that in all of the rites of ordination, the alb is worn at the beginning of the liturgy and no other sign of office is permitted, emphasizing that all ministry springs from the font of baptism.

Thus, an alb is worn when a person is ordained a deacon, only the alb is worn without a deacon’s stole when a person is ordained a priest, and only an alb is worn without a priest’s stole when a person is ordained a bishop; it is that important. In addition to ordination, the white garment worn on one’s wedding day is special indeed. Often we may not associate bridal attire with our baptism, but that, in fact, is what it is. The baptized are encouraged to wear white on the day when they are confirmed, received, or when they reaffirm their baptismal covenant. And finally, when a person dies, a pall, representing the white garment of their baptism, is placed over the body of a baptized person who has died.

The white garment is a great leveler. Wearing it makes it clear that a person belongs to Christ. When all

---

<sup>36</sup> “The word ‘alb’ – comes from the Latin word, ‘*albus*,’ meaning ‘white’ or [fem. form] ‘*alba*’ when connected to a white vestment’s color.” <https://www.etymonline.com/word/alb>.

wear a white garment, no one stands out or seems above another person. All are robed in dignity and bear the image of Christ. There is no distinction about rich or poor, old or young, nor, when wearing the white garment, is it clear which order one has in the church (laity, deacon, priest, bishop). The reading of Paul to the Galatians 3:26-28 is made manifest: "For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."<sup>37</sup> Thus, the white garment of baptism symbolizes that we are "clothed with Christ" and highlighting its use during the baptismal liturgy could go a long way in helping us claim our baptismal identity in a new way, both in the church but, more importantly, as we walk "clothed with Christ" into the world.

If the Book of Common Prayer does not even mention the white garment, what are we to do? The old maxim about things that are not prohibited seems to apply here and Dennis Michno is very helpful in supplying a way to proceed. The reality is that when the Book of Common Prayer was promulgated in 1979, not all of the kinks had been worked out. Yes, there was emphasis on the baptism of adults, but a way to put that into practice had not yet been fully devised. That would not take place until the 1988 General Convention in Detroit called for the development of a Catechumenal process in the Episcopal Church, which, by the way, was the same year that the final version of the *Rite of Christian Initiation of Adults* was promulgated by the Roman Catholic Church. And still, we have not lived into that call. There is more work to be done.

Now, most often, if it is infants who are being baptized, many come already clothed in a white garment and no comment is made. Many recent commentaries about the baptism of infants have the expectation that infants will be baptized by at least putting more of their bodies into the water than just pouring water over their foreheads. The same is true when adults are baptized by immersion. Then, following their chrismation, they would be clothed in their baptismal garment. In the Catechumenate, adults are often given albs as the white garment in which they will dress. Even if a person comes already dressed in a white garment prior to baptism, attention should be called to it during the liturgy. It would take place just before the giving of the baptismal candle.

The text that Michno has given concerning the white garment is very helpful:

The chrysom (white garment) may be put upon the newly baptized at this point, with the following declaration:

N., you have become a new creation and have clothed yourself in Christ. Take this white garment and bring it unstained to the judgment seat of our Lord Jesus Christ so that you may have everlasting life. Amen.

or

N., you have become a new creation and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family

---

<sup>37</sup> Galatians 3:26-28, New Revised Standard Version. [https://www.biblegateway.com/passage/?search=Galatians %2B3%3A26-28&version=NRSV](https://www.biblegateway.com/passage/?search=Galatians%203%3A26-28&version=NRSV).



and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven. Amen.<sup>38</sup>

Coming out of the water, the baptized are wrapped in towels and then receive the chrismation. After the baptism and chrismation of all has taken place, they may then be given their white garments with the above prayer and may leave the assembly to dry off and be dressed. During this time the singing of appropriate psalms or hymns, as the rubrics of the Book of Common Prayer often indicate, would be possible. The rest of the assembly could be sprinkled or could approach the font to touch the water and make the sign of the cross. When all have returned, the baptismal candle would be presented.

Michno's discussion about the candle and white garment along with the texts that can be used to accompany them is very helpful. Patrick Malloy has also mentioned them in his ceremonial guide, *Celebrating the Eucharist* (Church Publishing, 2007). This comment is extremely important: "The water, the white garment, and the paschal candle are a linked triad. They are used for Christian initiation, ministry, and burial. As a symbolic group, they associate these moments in the life of the church and the individual Christian with Christ's birth, servanthood, and resurrection."<sup>39</sup> Therefore, the white garment and lighting of the candle from the Paschal Candle should not be overlooked or be allowed to be diminished but should be celebrated as fully as possible.

Finally, Michno makes a note that the presider may bless the family using one of the prayers from the Thanksgiving for the Birth or Adoption of a Child (BCP, 445). These prayers are very beautiful and we call them to your attention. If many adults and children are baptized, however, making this addition to the liturgy may not be necessary or appropriate. It is offered here to call attention to the fact that there are many prayers in '79 prayer book to enrich family life and we may not be using them to their fullest.<sup>40</sup> If not on the day of baptism, these prayers should be used at other times to celebrate the birth or adoption of children. Celebrating new life as it enters into families is an important reflection of the paschal mystery that should not be neglected. This is true when a child is born and perhaps is even more important when a child is adopted into a family, since we are all adopted sons and daughters of God through Jesus.<sup>41</sup>

## Thanksgiving Over the Water

The **Thanksgiving Over the Water** is another important part of the baptismal liturgy. The Additional Directions (BCP, 313) also speak about how this should be done and indicate that clean water should be poured into the font "immediately before" (BCP, 313) the praying of the prayer of Thanksgiving. This, of course, indicates that the font is free standing so that the celebrant will be able to pour water into it from a ewer. Since the 1979 Book of Common Prayer envisioned baptism of adults with fuller use of the symbols of baptism, especially with regard to the abundance of water and oil and

---

<sup>38</sup> Michno, 216.

<sup>39</sup> Patrick Malloy. "Celebrating Baptism During the Sunday Eucharist," in *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers* (New York: Church Publishing, 2007), 207.

<sup>40</sup> BCP, 444-445. See the resources for one of the texts of these prayers.

<sup>41</sup> These are readings, mostly from the letters of Paul, that refer to our adoption in <https://www.eph320foundation.org/verses.htm>.

the use of larger fonts into which the candidates for baptism, whether adults or infants, can be immersed, the rubric regarding the pouring of water becomes unnecessary. In larger fonts for immersion, or in fonts that have water already flowing from them into which a child or adult could be immersed, of course the water would already be present in the font and there would be no need for it to be poured.

With regard to the prayer of Thanksgiving Over the Water, it should be noted that it is in the form of a Eucharistic Prayer. It begins with dialogue between the priest and congregation (i.e. “The Lord be with you. . . . And also with you. . . . Let us give thanks to the Lord, our God. It is right to give him thanks and praise) and continues by detailing the great deeds of God and the ways that water has been used by God throughout the history of salvation from creation to the Red Sea to the waters of the Jordan. This prayer is to be prayed with appropriate solemnity. In the Easter Vigil section of the Altar Book, music can be found so that it also may be chanted in order to demonstrate the importance of the prayer. At the Easter Vigil, when the words, “Now sanctify this water,” are said or sung, the Paschal candle is immersed into the water three times with the words being repeated each time and, if chanted, sung on successively higher pitches. This plunging of the Paschal Candle into the baptismal waters is the opening of the womb of the church so that the newly baptized can be born into the life of faith.

The water of baptism also signifies death and resurrection. According to St. Paul in the Epistle to the Romans, Chapter 6, it is through baptism that one dies to sin and is raised to new life in Christ. That is why this chapter from Romans is read at the Easter Vigil as the Epistle of the night. And that is why the amount of water to be used in baptism should be significant. Concerning the water of baptism, it has often been said that there should be “enough water to drown in.” The waters of baptism signify participation in the death, burial, and resurrection of Christ as well as our birth to new life through the waters of salvation. The symbol that is required for Holy Baptism is WATER, so the prayer of Thanksgiving Over the Water has special significance and should be prayed carefully and with great dignity and intention.

## **Baptismal Font**

The **baptismal font** that is used for Holy Baptism is also significant. If Baptism of Adults is the norm, ideally the form of baptism will be by immersion in a font into which a person can descend to die to sin and death and through baptism rise to new life in Christ. For baptism, as we just discussed, there should be “enough water to drown in” and with Tertullian we know that since we are born in the waters of baptism, we do not have “safety in any other way than by permanently abiding in water.”<sup>42</sup>

The word “baptize” comes from the Greek word “*baptizo*” and means “to dip.” It can also mean “to plunge or to immerse.” Baptism by immersion was the most ancient practice of baptism in the early church. Fonts were often shaped in the form of a cross, were circular (womb like), hexagonal (sixth day of creation when humanity was created in God’s image or Good Friday, the day of salvation on the cross), or octagonal (eighth day – the day of the Resurrection and the new creation). Today, in many Episcopal churches, including the Philadelphia Episcopal Cathedral, there are fonts where baptism by

---

<sup>42</sup> Tertullian, “On Baptism” <http://www.newadvent.org/fathers/0321.htm>.

immersion can be celebrated. The font in our cathedral takes another important shape, that of a tomb, which was often used in the early church to emphasize participation in the life, death, and resurrection of Jesus. It also has a beautiful bowl into which children can be immersed or from which water can be poured. Water flows from this upper bowl into the lower pool creating moving waters, life giving waters, and throughout the year, upon entering or leaving the cathedral, people can dip their hands in the water, make the sign of the cross, and bless themselves with water from the font to renew the promises of baptism. (A good resource for learning about baptismal fonts is Regina Kuehn's book, *A Place for Baptism*, listed among the resources.)

There are two ways of understanding the word "immersion." What it really means is the pouring of a significant amount of water over a person's head in the name of the Trinity. The person would typically kneel in the font and the person baptizing would pour the water from a large ewer or alternately would use their hands to scoop up large amounts of water to pour. In many places, the priest (or bishop) enters the font with the one being baptized. Often the way that is chosen for baptism is to have the person's head go under water three times as the persons of the Trinity are named. This actually is "submersion," but it is often the form that is used when a person goes down into the font for baptism.<sup>43</sup> The final way for baptizing a person is "sprinkling" or the pouring of water over the forehead of the person being baptized, but in far less quantity and without the person getting completely wet as they do when they enter the font. Often a shell is used for this type of pouring but recent texts have recommended that they be set aside in favor of the priest using her or his hands to baptize. This actually is an easier way to control the amount and placement of the water. (It is the form used in the video below, but the person was actually in the font).

Since baptism leads to Eucharist, the **placement of the font** is important. Ideally, the font should be placed at the entrance of the church and it should be on the same axis as the altar. This makes it very clear that one enters the church through Baptism and is led directly to Christ's table of the Eucharist.

### **Baptismal Covenant**

One of the primary elements in the baptismal liturgy is the Baptismal Covenant. Emphasis on it takes place not only during the liturgy of baptism, but it is a primary element also when the bishop is present for the celebration of the Sacrament of Confirmation or for Reception into the Episcopal Church or by those wishing to make a Reaffirmation of the Baptismal Covenant. It is renewed each year at the celebration of the Easter Vigil. It is also emphasized in catechesis and is a way of showing forth to the world what we believe and the principles by which we.

One of the most important features of the Baptismal Covenant is the inclusion of the Apostles' Creed as the response to the questioning of the presider. When asked, "Do you believe in God?" the entire congregation responds with the portion of the Apostles' Creed that professes faith in God. The same

---

<sup>43</sup> St. John's Episcopal Church, Portsmouth, VA, Easter Vigil Baptism, 2012. <https://www.youtube.com/watch?v= TWe4terHH90> (The video shows various parts of the Easter Vigil including baptism; the priest is in the font. There are various forms used with some going under the water, the priest pouring abundant water over the head of an elementary age child, the baptism of a toddler, and the baptism of a teen with her chrismation taking place while she is still in the font. Oil is poured in abundance. Look at her smile! This video is being used to demonstrate the actions of baptism and it is accompanied by background music, not the music used during the liturgy.) <https://www.youtube.com/watch?v= TWe4terHH90>.

occurs when asked about belief in Jesus Christ and the Holy Spirit. The inclusion of the Apostles' Creed in our Baptismal Covenant is important. It was the first creed used in the church. It was used in the early church as the profession of faith for baptism and has continued in use in the universal church through the centuries. In our Book of Common Prayer, the Apostles' Creed is also used in the Daily Office. It seems particularly important that it is used during the Burial Rite. Since it was used on the day of one's baptism, to use it again at the time one is commended into the hands of Christ at the time of one's death is a poignant reminder that we truly belong to Christ and how much our life has been about the living out of our baptismal calling. Wrapped once more in the white garment of baptism (the pall), the profession of faith at the time of our death into oneness with Christ in the heavenly banquet is the same as profession that we made at the beginning of our life of faith, the Apostles' Creed.

One of the important aspects of the 1979 Book of Common Prayer was the full participation of the faithful in the liturgy. Nowhere is this more evident in the prayer book than in the answers to the questions of the Baptismal Covenant when the questions by the presider are short and the responses by the people are long. This is a time when the voice of the people of God is heard most clearly and at length and its importance is not to be minimized. The Baptismal Covenant should be professed with dignity and proper solemnity so that the persons speaking can take into their bodies the words that they are proclaiming.

With regard to the five questions that follow the profession of faith, these also have a profound weight, both within the liturgy and in the life of all of the baptized. Through them we embrace the life of Christ and promise that, with God's help, we will live in the world in a particular way, as witnesses for Christ. First and foremost, we place the worship of God at the center of our life and promise, with God's help, to be faithful in the practice of our faith in worship and through life-long formation.<sup>44</sup> The second question has to do with the resisting evil and repenting of our sin. At the beginning of the baptismal liturgy, adults and older children speak for themselves to renounce evil and accept Christ as their Savior with parents and godparents doing the same for infants and small children. During the Baptismal covenant, all of the baptized have the opportunity to speak again and renew their commitment to resist evil.<sup>45</sup> We are called to recognize our own sinfulness. In *Enriching Our Worship 1*, in Morning and Evening Prayer, the Confession expresses sin as "the evil we have done, and the evil done on our behalf."<sup>46</sup> We acknowledge both personal and corporate sin as we repent and return to the Lord, with God's help. To work against evil in the world for the common good is part of our baptismal vocation. The third promise calls us to action.<sup>47</sup> Having heard the Good News and after being clothed in Christ, do we promise to proclaim by word and example that Good News of God, Jesus, in the world? We answer with a resounding YES! With God's help, we will KNOW JESUS! CHANGE THE WORLD! REVOLUTIONARY!<sup>48</sup> The fourth question is very poignant. "Will you seek and serve Christ in all persons, loving your neighbor as yourself?"<sup>49</sup> It is easy to understand these words and we are often quick to respond, "I will, with God's help." Actually doing it, however, is where the rubber meets the road. It is where we are challenged to accept people who think differently from us, who look differently from us,

---

<sup>44</sup> BCP, 304, Will you be faithful to the apostles' teaching and fellowship, to the breaking of the bread and to the prayers?

<sup>45</sup> BCP, 304, Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

<sup>46</sup> <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>, 19.

<sup>47</sup> BCP, 305, Will you proclaim by word and example the Good News of God in Christ?

<sup>48</sup> <https://www.diopa.org>.

<sup>49</sup> BCP, 305, Will you seek and serve Christ in all persons, loving your neighbor as yourself?

who are of a different faith, or race, or gender, or ethnicity, or class, or ..., or..., or ..., whatever our particular bias or prejudice happens to be, and we all have them. This is where we promise to take action to move against the “-isms” of our world (“racism,” “sizeism,” “sexism,” “colonialism,” “ageism,” etc.) or any other thing that keeps us separated and apart from one another and from God and makes us view another person not as Christ but as “other.” Finally, in the fifth and final promise of the Baptismal Covenant we proclaim to the world that, with God’s help, we will strive for justice and peace among all people.<sup>50</sup> That is not a political statement. It is a promise to God that we will engage in the work of Christ so that justice and peace may kiss and truth spring up from the earth (Psalm 85). What would our world look like if each of us worked each day with God’s help for justice and peace among all people? Would the decisions that we make look the same? Would our civil discourse take the same tone that it often has? What would our relationship be with people in this country, with those across the globe, with the suffering, with those oppressed in any way, with those whom we call our enemies? And, in addition to striving for justice and peace, in that baptismal vow, we promise to respect the dignity of every human being. Again, this is not a political statement, but it does get lived out in the world, the “*polis*,” the society where all citizens work for the common good.<sup>51</sup> Even the word that we use for worship, “liturgy,” comes from the Greek word, “leitourgia” and means that private individuals work for the public good, that is, “work for the people.”<sup>52</sup> How will we answer this second part of the final question that asks us if we will respect the dignity of human beings? If we make the promise that we will respect every person’s dignity as a human being, then we have to ask ourselves what we are to do when we see people being harmed. What do we do? Do we diminish the pain being inflicted? Do we punish the victim? Do we just stand by when a person’s dignity is violated? by a person, by an institution, by the powerful, by the church, by the government, by anyone? No. With God’s help, I *will* respect the dignity of every human being and act accordingly.

The Baptismal Covenant has weight and importance. Like any other covenant, it is not entered into lightly, but with forethought and it is to be lived out in courage, with God’s help. Because we are human, we are also often fallible or even sinful and because we can fall short, we are given the opportunity over and over again to renew the Baptismal Covenant made on the day of our Baptism. This is not a private affair but a public event. It is the covenant of the church of Christ made to show the world whose we are. We belong to Christ and we wear Christ into the world to be about the work of spreading the good news of Christ’s love so that we may change the world to look like the world God dreamed for us when we were created in God’s image at the dawn of creation.

## Appropriate Times for Baptism

Thus, as we have seen from the Baptismal Covenant, Holy Baptism is not a rite for an individual, the “christening” of a particular person, or a “private” celebration focusing on one special child or family; rather, it is a communal celebration, a public rite of the entire church, the incorporation of persons into the one body of Christ, the church. And it is intended to be a celebration that is experienced during

---

<sup>50</sup> BCP, 305, Will you strive for justice and peace among all people, and respect the dignity of every human being?

<sup>51</sup> The philosophy of Plato concerning the ideal of living in a society where justice means caring for the common good. <https://www.iep.utm.edu/platopol>.

<sup>52</sup> Charles P. Price and Louis Weil. *Living for Liturgy*. 1979. Revised Edition. (Harrisburg, PA: Morehouse Publishing, 2000), 12-15.; <https://encyclopedia2.thefreedictionary.com/Leitourgia>.

Eucharistic worship when the entire community is gathered. “Holy Baptism is appropriately administered within the Eucharist as the chief service on a Sunday or other feast.”<sup>53</sup> Since the baptism of adults is the norm, giving us the fullest experience of the celebration of the sacraments of initiation, the Easter Vigil is the day that is most appropriate for its celebration in parishes or with the bishop at the Cathedral. The Book of Common Prayer also gives three other feasts that are especially appropriate for the celebration of Holy Baptism: the Day of Pentecost, on All Saints’ Day or the Sunday after All Saints’ Day (since this is a moveable feast), and on the Feast of the Baptism of the Lord which is the First Sunday after the Epiphany.<sup>54</sup> The lectionary readings for these days are particularly suited for preaching about baptism. Finally, it is most appropriate to save the celebration of baptisms in a parish for the time of the bishop’s visitation for it is at that visitation that all of the sacraments of initiation gain their fullest expression with the anointing after baptism also allowing the person baptized to be considered a confirmed member since she or he has experienced the laying-on of hands by the bishop.

Having the celebration of Holy Baptism scheduled in parishes at these regular times also has an added benefit of providing the time and opportunity for the preparation for baptism that is clearly intended and expected to take place. The design for this preparation before baptism can be found in the *Book of Occasional Services*: The Preparation for Holy Baptism: The Catechumenate, 125-134; Preparation of Parents and Sponsors of Infants and Young Children to be Baptized, 141-144; Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant , 147-152. During this time of preparation, in the BOS there are also rites of Enrollment of Candidates for baptism, confirmation, reception, and reaffirmation. These Rites of Enrollment are important for the life of the candidates but, more importantly, for the life of the church. When celebrated fully and well, they highlight the importance of the place of baptism that drove the vision of the revision of the 1979 Book of Common Prayer. It is safe to say that we have not yet even begun to explore the riches that have been given us because of that theological thrust of the prayer book and the rites that have been provided to make that vision a reality in Christ’s church.

As stated, the sacraments of initiation bring a person into the one body of Christ, the church. As such, it is appropriate that they be celebrated with the bishop presiding. In fact, the rubrics often mention the bishop and then, if the bishop is not present, a priest is permitted to pray the prayer and anoint the newly baptized with chrism.

We are blessed in this diocese because there is intentional effort made to schedule diocesan-wide liturgies at which the sacraments of initiation are celebrated. The bishop presides at the Easter Vigil at the Philadelphia Episcopal Cathedral. This is an opportune time for adult candidates especially to be baptized because the Cathedral has a font that can appropriately accommodate this ritual. All of the sacraments of initiation are celebrated at this beautiful liturgy in their fullness. Diocesan-wide liturgies for confirmation and reception are scheduled no less than three times a year at the cathedral.<sup>55</sup> Because in baptism we are received into the “household of God”<sup>56</sup> and incorporated into the whole body of the

---

<sup>53</sup> BCP, “Concerning the Service,” 298.

<sup>54</sup> BCP, 298.

<sup>55</sup> Customary, 7.

<sup>56</sup> BCP, 308.

church, participation in these liturgies is to be encouraged. The Customary for the Bishop's Visitation states: "Many in the diocese, lay and clergy, have spoken positively of their experience of the diocesan-wide liturgies and have expressed their hope that they will continue. We believe one of the real benefits of such services is that it helps to erode the notion that we are a congregational church and helps to underscore that in committing to this Church, one is related to and committed to the Body of Christ beyond the local parish."<sup>57</sup>

## The Book of Common Prayer

To conclude, as you can see, in the 1979 Book of Common Prayer, baptism has been restored to its central place in the life and worship of the people of God. This can be seen not only in the baptismal liturgy and in the rites for Confirmation, Reception, and Reaffirmation of the Baptismal Covenant, but in **all** of the rites of the prayer book, in the collects and other prayers, and in much of our music.

This is a blessing to the church and a treasure that has not yet been fully explored. May we take an opportunity to do so, so that we may enter more fully into our baptismal vocation.

We are members of the one body of Christ and of one another. As disciples, may we spread the good news of Christ's love.

## Resources

Adams, William Seth. "De-coding the Obvious: Reflections on Baptismal Ministry in the Episcopal Church." In *Moving the Furniture: Liturgical Theory, Practice, and Environment*, 106-122. New York: Church Publishing, 1999.

Armentrout, Don S. and Robert Boak Slocum, eds. *An Episcopal Dictionary of the Church: A User Friendly Reference for Episcopalians*. New York: Church Publishing Incorporated, 1999. This Episcopal Dictionary is also found online in the glossary portion to The Episcopal Church website. <https://www.churchpublishing.org/products/anepiscopaldictionaryofthechurch>.

Armentrout, Don S. and Robert Boak Slocum, eds. "Infant Communion." In *An Episcopal Dictionary of*

---

<sup>57</sup> Customary of the Rt. Rev. Daniel G. P. Gutiérrez, 2019, 7. It may be obtained by contacting the bishop's office or at this link: <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019- march.pdf>.

*the Church: A User Friendly Reference for Episcopalians.*  
<https://www.episcopalchurch.org/library/glossary/infant-communion>.

Denysenko, Nicholas E. *Chrismation: A Primer for Catholics*. Collegeville, MN: Liturgical Press, 2014. [This book is helpful in that it looks at the confirmation from the perspective of Orthodox Christianity. This can be extremely helpful for Episcopalians since the revision of the baptismal liturgy to include chrismation and the giving of communion to all newly baptized, including infants, is greatly influenced by this same orthodox perspective and practice throughout the course of history. It could help enlighten our understanding of the sacraments of initiation and the way confirmation is practiced today in the Episcopal Church.]

Episcopal Church. *Book of Occasional Services 2018*. Conforming to the General Convention 2018. "The Preparation for Holy Baptism: The Catechumenate," 125-138.  
"Preparation of Parents and Sponsors of Infants and Young Children to be Baptized," 141-146  
"Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant," 147-153.  
<https://extranet.generalconvention.org/staff/files/download/24493>. (English)  
<https://extranet.generalconvention.org/staff/files/download/24673>. (Spanish)

General Synod of the Church of England. *On the Way: Towards an Integrated Approach to Christian Initiation*. 1995. Trowbridge, Wiltshire: Church House Publishing, 1998.

Gutiérrez, Rt. Rev. Daniel G. P. *Customary, 2019*. Offices of the Episcopal Diocese of Pennsylvania.  
<https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019-march.pdf>.

Hatchett, Marion J. *Commentary on the American Prayer Book*. New York: Harper & Row, 1980.

Johnson, Maxwell E. *Images of Baptism*. Forum Essays, No. Six. Chicago: Liturgy Training Publications, 2001. [Also published in a different format with same title: *Images of Baptism*. 2<sup>nd</sup> ed., CreateSpace Independent Publishing Platform, 2013.]

Johnson, Maxwell E. *The Rites of Christian Initiation: Their Evolution and Interpretation*. Revised and Expanded Edition. Collegeville, MN: The Liturgical Press, 2007.

Kavanagh, Aidan. *The Shape of Baptism: The Rite of Christian Initiation*. Reprint. Collegeville, MN: Liturgical Press, 1991. [This can be purchased from The Liturgical Press. This original text was published by Pueblo Books in 1978.]

Kuehn, Regina. *A Place for Baptism*. Chicago: Liturgy Training Publications, 1992.

Larson-Miller, Lizette and Walter Knowles, eds. *Drenched in Grace: Essays in Baptismal Ecclesiology Inspired by the Work and Ministry of Louis Weil*. Eugene, OR: Wipf and Stock Publishers, 2013.

Malloy, Patrick. "Celebrating Baptism during the Sunday Eucharist." In *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers*, 199-218. New York: Church Publishing, 2007.

McLaughlin, Nancy. *Do You Believe?: Living the Baptismal Covenant*. New York: Church Publishing,



2006.

Merriman, Michael W., ed. *The Baptismal Mystery and the Catechumenate*. New York: Church Hymnal Corporation, 1990.

Merriman, Michael W. "The Claiming and Reclaiming of Baptismal Identity." In *Breaking the Word: Essays on the Liturgical Dimensions of Preaching*, edited by Carl Daw, Jr., 15-25. New York: Church Publishing, 2000.

Mertz, Mary Ann. *The Catechumenate: A Comparison of the Book of Occasional Services and the Rite of Christian Initiation of Adults*. Pastoral Liturgy Project. New York: General Theological Seminary, 2009.

[This report takes an in-depth look at the rites and process of the Catechumenate given in the Episcopal *Book of Occasional Services 2003* in a parallel relationship to the rites and the process given in the Roman Catholic *Rite of Christian Initiation of Adults* (RCIA).

It must be noted that our catechumenal process was based on the Roman rite. Through the project, I wanted to understand the similarities and the differences between the two so that implementation of the Catechumenate in The Episcopal Church could benefit from the more substantial Roman document and its decades of use in worship, as well as from the supplemental resources that have been developed to support it.

This project was enlightening and can be used as a helpful resource by those wishing to implement the Catechumenate available to us in the *Book of Occasional Services 2018*.]

Meyers, Ruth A. *Continuing the Reformation: Re-Visioning Baptism in the Episcopal Church*. New York: Church Publishing, 1997.

Meyers, Ruth A., ed. *Baptism and Ministry: Liturgical Studies, One*. New York: Church Hymnal Corporation, 1994.

Meyers, Ruth A. *Children at the Table: A Collection of Essays on Children and the Eucharist*. New York: Church Publishing, 1995.

Meyers, Ruth A. "Who May Be Invited to the Table." *Anglican Theological Review* 94, no. 2 (Spring, 2012): 233-244. [http://anglicantheologicalreview.org/static/pdf/articles/meyers\\_.pdf](http://anglicantheologicalreview.org/static/pdf/articles/meyers_.pdf).

Michno, Dennis G. *A Priest's Handbook: The Ceremonies of the Church*. 3<sup>rd</sup> ed. Revisions by Christopher Webber. Harrisburg, PA: Morehouse Publishing Company, 1998. [This text was originally published in 1983 and revised in 1986. The 3<sup>rd</sup> edition in 1998 has some important revisions.]

- Mitchell, Leonel L. "Christian Initiation." In *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*, 101-141. Updated by Ruth A. Meyers. New York: Seabury Books, 2016. [This foundational text was originally published by Leonel Mitchell in 1985.]
- Office of Evangelism Ministries of The Episcopal Church. *The Catechumenal Process: Adult Initiation and Formation for Christian Life and Ministry*. New York: The Church Hymnal Corporation, 1990.
- Price, Charles P. and Weil, Louis. *Living for Liturgy*. Revised Edition. Harrisburg, PA: Morehouse Publishing, 2000. [Originally published by Seabury Press, 1979].
- "Putting on Christ." *Liturgy: Journal of the Liturgical Conference*, Vol. 4, No. 1. Washington, DC: Liturgical Conference, 1983.
- Spinks, Bryan D. *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent*. Burlington, VT: Ashgate Publishing, 2006.
- Spinks, Bryan D. *Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices*. Burlington, VT: Ashgate Publishing, 2006.
- Stuhlman, Byron D. *Prayer Book Rubrics: Expanded*. New York: Church Publishing, 1987.
- Tertullian, "On Baptism." <http://www.newadvent.org/fathers/0321.htm>.
- Turrell, James F. *Celebrating the Rites of Initiation: A Practical Ceremonial Guide for Clergy and Other Ministers*. New York: Church Publishing, Inc., 2013.
- Turrell, James F. "The Baptismal Revolution of 1979." In *Issues in Prayer Book Revision*, Vol. 1., edited by Robert W. Prichard, 71-86. New York: Church Publishing, 2018.
- Westerhoff, John H. *Living Faithfully as a Prayer Book People*. Harrisburg, PA: Morehouse Publishing, 2004.
- Wood, Susan K. *One Baptism: Ecumenical Dimensions of the Doctrine of Baptism*. Collegeville, MN: Liturgical Press, 2009.
- Witczak, Michael G. *The Sacrament of Baptism*. *Lex Orandi* Series, John D. Laurance, Series Editor. Collegeville, MN: Liturgical Press, 2011.
- World Council of Churches. *Baptism, Eucharist and Ministry: Faith and Order Paper, No. III; 25th Anniversary Printing*. Geneva: 1982-2007.

## Appendix 1

Many rites to celebrate the events that take place in people's lives are in the Book of Common Prayer, including "A Thanksgiving for the Birth or Adoption of a Child" (BCP, 445) Dennis Michno states that it could be used at the end of the baptismal liturgy.<sup>58</sup> While this may unduly prolong the rite, it is important to remember that these prayers are available. If not used on the day of baptism, they may be used at another time. Michno also discusses this option on page 218 of his book. Here are the prayers from the Book of Common Prayer that could be used for the blessing during a baptism, as Michno suggests, or at other appropriate times:

*For a child already baptized:* (BCP, 445)

Into your hands, O God, we place your child *N*. Support *him* in *his* successes and in *his* failures, in *his* joys and in *his* sorrows. As *he* grows in age, may *he* grow in grace, and in the knowledge of *his* Savior Jesus Christ. *Amen.*

*The Celebrant may then bless the family:*

May God the Father, who by Baptism adopts us as his children, grant you grace. *Amen.*

May God the Son, who sanctified a home at Nazareth, fill you with love. *Amen.*

May God the Holy Spirit, who has made the Church one family, keep you in peace. *Amen.*<sup>59</sup>

---

<sup>58</sup> Michno, 216.

<sup>59</sup> BCP, 445.

## Holy Eucharist in the Book of Common Prayer

Mary Ann Mertz

The Constitution and Canons of The Episcopal Church 2018 are clear that participation in worship is important for all baptized members of Christ's Church and there is a specific canon that calls all Episcopalians to participate in Sunday worship: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."<sup>1</sup>

When discussing the 1979 Book of Common Prayer in this Liturgical Resource Guide, the importance of the celebration of Holy Eucharist for Sunday worship also has been stressed. Quoting from the Book of Common Prayer article of this Liturgical Resource Guide, "The full, conscious, and active participation of all who gather for worship became a guiding principle in liturgical reform and it was that principle that caused the 1979 Book of Common Prayer to emphasize the celebration of Holy Eucharist as the primary liturgy to be celebrated on Sunday as well as the importance of Baptism with the understanding that it is through Baptism rather than through Confirmation that one is fully incorporated into the church."<sup>2</sup>

The 1979 Book of Common Prayer states that "The Holy Eucharist, the principal act of Christian worship on the Lord's Day and other major Feasts, and Daily Morning and Evening Prayer, as set forth in this Book, are the regular services appointed for public worship in this Church."<sup>3</sup> It also states that Holy Eucharist is the climax and conclusion of the sacrament of Christian initiation.<sup>4</sup>

Thus, Holy Eucharist is central to worship in the Episcopal Church.

This section of the Liturgical Resource Guide will address the structure of the liturgy of Holy Eucharist as found in the 1979 Book of Common Prayer.

### **The Structure of Holy Eucharist**

Dom Gregory Dix was a principal figure in the liturgical reform movement. His book, *The Shape of the Liturgy*, published in 1945, was influential in that it brought to the fore the ancient shape of worship which, in turn, caused that shape to become the basis for the reform of worship in multiple denominations, including our own. Leonel Mitchell discusses this in the chapter on Holy Eucharist in his foundational text, *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*, and states: "As Gregory Dix wrote in one of the truly great passages in 20th century liturgical literature:

---

<sup>1</sup> *Constitution and Canons of The Episcopal Church*, Title II, Canon 1, 93. <https://extranet.generalconvention.org/staff/files/download/23914>.

<sup>2</sup> Mary Ann Mertz, "The Book of Common Prayer," Liturgical Resource Guide.

<sup>3</sup> The 1979 Book of Common Prayer, 13.

<sup>4</sup> BCP, 298.

At the heart of it all is the eucharistic action, a thing of absolute simplicity - the taking, blessing, breaking and giving of bread and the taking, blessing, and giving of a cup of wine, as these were first done by a young Jew before and after supper with His friends on the night before He died. ... He had told His friends to do this henceforward with the new meaning "for the *anamnesis*" of Him, and they have done it ever since.

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth . . . week by week and month by month, on a hundred thousand successive Sundays, faithfully, unflinchingly, across all the parishes of Christendom, the pastors have done this just to *make the plebs sancta Dei* – the holy common people of God.<sup>5</sup>

In *The Shape of the Liturgy*, Dix described the four parts of the liturgy and in the 1979 Book of Common Prayer, Eucharistic liturgy takes the shape that he described.

There are four parts to the liturgy: The Entrance Rite, The Liturgy of the Word, The Holy Communion, The Postcommunion and Dismissal. Each of these will be addressed by The Rev. Mark Smith in the next section of this Liturgical Resource Guide. I have also included additional comments and resources in this section, as well.

## Holy Eucharist

Mark Smith

with supplemental materials  
by Mary Ann Mertz

For the celebration of Holy Eucharist, the 1979 Book of Common Prayer has included Rite One and Rite Two as options for use on Sunday. Rite One was retained in the prayer book in order to maintain some continuity with the 1928 Book of Common Prayer. It is more penitential in tone and there is less focus on baptism in this liturgy than in Rite Two. Rite One is often used in parishes for the earlier liturgy of the day with Rite Two being used in some places exclusively or at the services that have more of the community in attendance. For the purposes of this Liturgical Resource Guide, the comments about the Eucharistic liturgy will be focused on Rite Two, but can also be applied to Rite One liturgies.

### **The Entrance Rite**

As the gathering of the people in preparation for the Liturgy of the Word, the entrance rite in the early church observed a simplicity that included the celebrant's salutation, followed immediately by the first reading. In contemporary practice, there is a procession, usually accompanied by a hymn or anthem, with the celebrant (bishop or priest) preceded by acolytes and assisting ministers; where it is the local

---

<sup>5</sup> Leonel Mitchell, *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*. 1985. (New York: Seabury Books, 2016) Revised Edition, 128; Quoting from Gregory Dix, *The Shape of the Liturgy* (Westminster: Dacre Press, 1945), 743-744; emphasis in original.

custom, a crucifer leads the procession, flanked by torch-bearers and, on occasion, may be preceded by the thurifer. A deacon or assisting priest may carry the gospel book. (Alternatively, the ministers may enter in silence). Following a reverencing of the altar (after which the celebrant may kiss the altar), she or he turns and offers the acclamation standing before the chair or at the chancel steps, according to local custom.

The acclamation offered by the celebrant, made with the sign of the cross, is determined by the season: “Blessed be God...” (for general use, except during Lent, Holy Week, and Eastertide); “Alleluia, Christ is Risen...” (for use during the Fifty Days of Easter), or “Bless the Lord...” (used during Lent and Holy Week).<sup>6</sup> Following the Collect for Purity (“Almighty God, to you all hearts are open. . .”) and the *Gloria in Excelsis* (or another song of praise), the celebrant sings or says the Collect of the Day, with the assembly standing. The celebrant then returns to her or his seat, accompanied by any assisting ministers.

It should be noted that the Entrance Rite is one of the most flexible portions of the Eucharistic liturgy, offering many options from which to choose according to the feast, the season within the liturgical year, the assembly gathered, or the rite that is being used. As mentioned above, there are several acclamations that are provided for the various seasons of the year. In addition to these, when Holy Baptism is celebrated, there are additional words concerning baptism prayed in dialogue between the celebrant and the congregation: “There is one Body and one Spirit...” *Enriching Our Worship 1* also includes additional opening acclamations: “Blessed be the God of our salvation: *Who bears our burdens and forgives our sins*” (for use during Lent).<sup>7</sup> In addition to the entrance rites that are used regularly for Sunday worship, a Penitential Order is also included that can replace the typical order for the entrance rites. This is often used during the Lenten season. The Great Litany is another option that can be used at the beginning of the Eucharist and is often used on the First Sunday of Lent.<sup>8</sup> When the Great Litany is used, it often is prayed while the presider and assisting ministers (and possibly the entire assembly) participate in a solemn procession.<sup>9</sup> In order to add solemnity, while processing, it may be sung by the presider (or cantor, if necessary), using the chant found in the Service Music section of *The Hymnal 1982*, S-67. *Enriching Our Worship 1* includes an alternate text for the Great Litany highlighting more contemporary issues for which we need to repent.<sup>10</sup> Finally, in addition to singing the *Gloria in Excelsis* (Glory to God), [which according to the additional directions<sup>11</sup> is intended for use from Christmas Day through Epiphany and from Easter Sunday through Pentecost Sunday, as well as at other desired times], there are two other options provided in Rite Two that can be used instead, according to the season of the year. They are “The Lord, have mercy/*Kyrie, eleison*” (appropriate for penitential seasons of the year) and “The Trisagion” (Holy God, Holy and Mighty, Holy Immortal One, *Have mercy upon us*). Both of these

---

<sup>6</sup> Additional acclamations can be found in *Enriching Our Worship 1*, that has been approved for continuing use until the next revision of the Book of Common Prayer. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>. There is a seasonal acclamation for Advent: “Celebrant Blessed are you, holy and living One. People You come to your people and set them free.”; another one for Lent: “Celebrant Blessed be the God of our salvation: People Who bears our burdens and forgives our sins.”; and there are several general acclamations.

<sup>7</sup> *Enriching Our Worship 1*, 50. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>.

<sup>8</sup> BCP, 148. “*To be said or sung, kneeling, standing, or in procession; before the Eucharist or after the Collects of Morning or Evening Prayer; or separately; especially in Lent and on Rogation days.*”

<sup>9</sup> See Dennis Michno, “Route of the Solemn Procession,” in *A Priest’s Handbook: The Ceremonies of the Church*, (Harrisburg: Morehouse Publishing, 1998), 169.

<sup>10</sup> EOW1, 46-49.

<sup>11</sup> BCP, 406.

options could be sung. There are a variety of settings for each in *The Hymnal 1982*. For The Trisagion, the setting that is most often used in this diocese is sung at the Cathedral during the liturgy when ordination vows are renewed. It can be found in the Service Music section of *The Hymnal 1982*, S-102 (after Alexander Archangelsky, 1846-1924). It is a particularly beautiful setting of this text. The Additional Directions state that “The *Kyrie eleison* (or “Lord, have mercy”) may be sung or said in threefold, sixfold, or ninefold form. The Trisagion, “Holy God,” may be sung or said three times, or antiphonally.”<sup>12</sup> This ninefold pattern (3x3 = 3 lines prayed 3 times) follows a most ancient pattern of prayer and enriches the depth of prayer. This additional direction should be given careful consideration when planning worship. The Trisagion may be used during Lent but it is also appropriate during the Ordinary Sundays of the Year following Epiphany and Pentecost.

The praying of The Collect concludes The Entrance Rite. It is a most important part of Anglican worship and should be given careful consideration. After singing the Glory to God (or using one of the two other options), a dialogue occurs: “Celebrant: The Lord be with you. People: And also with you. Celebrant: Let us pray.”<sup>13</sup> Following the invitation to pray, there should be a time of silence in order to give those assembled an opportunity to do just that; each person should have the opportunity to pray for what is resting on the heart and needs to be lifted up in prayer. Following this time of silence, the priest “collects” all of those private prayers and gathers them into one common prayer through the praying of the Collect.<sup>14</sup> A single voice, that of the priest, is used to lift those prayers to God. The Proper Collect of the Day is used and if one pays attention to it, often the readings of the day or various needs of the community can be seen reflected in it. The Collects are included in two forms: the Traditional form is more appropriate for use in Rite One liturgies and the Contemporary form is the same collect shaped using contemporary language that is more appropriate for use in Rite Two.

There are two things that can derail this important prayer. The first thing that can cause the Collect to be less than the prayer that it is meant to be is if the assembly is not given a period of silence following the invitation, “Let us pray.” That invitation is not a direction to move immediately to the Collect; that would be a misunderstanding indicating that one thinks that the collect is the prayer. It is not. The invitation is meant to provide an opportunity for the assembly to enter into a period of silent reflection so that each person can bring those things to mind for which they want to pray and place them before the table of the Lord. The second thing that can interfere with the purpose and intention of The Collect is if the congregation prays it in unison with the priest. When this is done, it does not allow the prayers of the assembly to be gathered into one and lifted by one voice to God. While it may seem “inclusive” to have everyone pray The Collect together, in fact, it does the very opposite. All the prayers of the faithful are included when lifted to God by the one voice of the priest who has been charged by God and the assembly to pray such prayers in their name. The same is true with the Eucharistic Prayer and also with the Collect at the conclusion of the Prayers of the People.

This is an important aspect of The Entrance Rite and the care with which the Collect is prayed will

---

<sup>12</sup> BCP, 406.

<sup>13</sup> BCP, 357.

<sup>14</sup> See Ruth C. Duck, “Forms of Prayer and Worship: The Collect: A Classic Form for Prayer,” in *Worship for the Whole People of God: Vital Worship for the 21<sup>st</sup> Century* (Louisville, KY: Westminster John Knox Press, 2013), 112-114. “Preceded by a greeting between presider and people and concluded with a corporate ‘Amen,’ the collect was ‘a solemn summary by the president of the corporate prayer of the assembly.’”

move people forward to be able to hear the Word of God in the next part of the liturgy.

## The Presider and The Assembly

Before we move to the first of the primary portions of Holy Eucharist, the Liturgy of the Word, it seems appropriate to discuss some of the terminology that is used with regard to those who gather for worship.

In the 1979 Book of Common Prayer, the leader of the Eucharistic liturgy is most often called “Celebrant” and the people who gather for worship are called “People.” Those who gather are also often called “the congregation.” By using the word, “celebrant” one could be led to think that the priest is the one who celebrates the liturgy while the people are present as by-standers or spectators. Nothing could be further from the truth. One of the primary principles in the revision of the prayer book is that all of the faithful are full, conscious, and active participants in the liturgy and all are, therefore, celebrants. The people who gather are now frequently called the “assembly” because that is the translation of Greek word often used for the church, “*ekklesia*.” In the books that have been published after the prayer book, “officiant” is a word used to describe a person from any order in the church, lay, deacon, priest, or bishop, who leads the worship service. In many of the volumes of *Enriching Our Worship*, the word, “minister,” is also used. With the *Book of Occasional Services 2018* and other more recent liturgies like the marriage rites, the word used for the leader of worship is “presider.” It is similar to the Greek word, “*presbyteros*,” from which “priest” or “presbyter” comes and it is also related to the word, “president.” Presider has come to be more consistently used in worship and with the publication of the *Book of Occasional Services 2018* has become part of the official language of the liturgy. The Preface of that edition states:

Throughout this volume, the term “presider” has been used to identify the person, ordained or lay, leading the liturgy. This reflects contemporary usage and allows adaptation to those various liturgical contexts (eucharistic or non-eucharistic) in which The Book of Common Prayer uses the terms “celebrant” and “officiant.”<sup>15</sup>

While the words, “celebrant” and “people,” remain part of the prayer book, this shift in thinking to see the people of God as the “assembly” of the faithful and the one leading worship as the “presider” with all celebrating the liturgy together seems to be a more accurate and fruitful way of considering the various roles of the people of God when they gather for worship.

## The Liturgy of the Word

With its origins in the Jewish texts of the *Shema Israel*, the *Shemone Esre Berakot*, and the prayers of ancient temple worship, the Liturgy of the Word presents the texts of the First and Second Testaments and forms the foundational spoken portion of Eucharistic worship. The Liturgy of the Word has been recorded in narratives as old as the account of Justin Martyr (d. 150), one of the earliest accounts of the celebration of Christian worship, and has been codified into a regular pattern of blessing and reading of texts that form the initial portion of Eucharistic worship.

---

<sup>15</sup> “Preface,” *The Book of Occasional Services 2018*, 6.



In the proclamation of the Word of God during of our Eucharistic-centered liturgies, the Liturgy of the Word precedes the Great Thanksgiving, or the anaphora. The Liturgy of the Word immediately follows the entrance rite with its hymn, salutation, and Collect of the day. It has several parts consisting of the lessons appointed for the day (including the psalm), a homily, the Nicene-Constantinopolitan Creed, the prayers of the people, the confession and absolution, and the peace. Where morning or evening prayer serves as the Liturgy of the Word, a gospel lesson is always used. Special days on the church calendar may include their own readings, such as Ash Wednesday, Holy Baptism, and the Burial liturgies.

When three lessons are used, as is the common practice, especially on Sunday, the first lesson is read from the ambo. It is usually proclaimed by a lay reader who has been trained and appointed to serve as a lector. Typically, each lesson will have a different lector assigned to read it in order that there is an opportunity for many to serve and to allow the readings to be heard in different voices. The Holy Gospel is assigned to the deacon, or to the priest if a deacon is not present. The first and second readings have proper forms for announcement and conclusion (“The Word of the Lord.” or “Here ends the lesson.” or from *Enriching Our Worship 1*, “Hear what the Spirit is saying to God’s people.” or “Hear what the Spirit is saying to the Churches.”) The first reading is taken primarily from the Hebrew scriptures or Old Testament, though other books may be used during particular seasons of the year. The Acts of the Apostles, for example, is often used during Eastertide. The lectionary that is authorized for use in The Episcopal Church is the Revised Common Lectionary. For many Sundays, there are two tracks of readings available for the first reading. When planning for worship, the decision about which track to use should be made and then that track should be followed throughout the year without bouncing back and forth between the two. Track 1 has been added in order to expand the choices of readings used on Sunday to allow people to have a broader experience of God’s Word. It follows major stories from the Hebrew Scriptures, mostly from week to week, with Genesis in Year A, the monarchs in Year B, and the later prophets in Year C. These readings may or may not align with the Gospel reading. Track 2 is often close to that which was used in the lectionary listed in the prayer book (and similar to the RC lectionary) and was chosen to align with the gospel. Typically, the psalm appointed for the day is then either sung by the cantor at the ambo with the congregation responding, or said by the assembly. (The rubrics state that the reading could be followed by a psalm, hymn, or anthem and, therefore, a common psalm could be used in place of the appointed psalm, especially when sung.) The assembly is seated as the psalm is proclaimed. Antiphonal or responsive methods are permitted when it is recited, although unison recitation may also be used and is the form that may be better able to convey the text of the psalm since reading in unison is more similar to singing. When the psalm is sung, it often is as a Responsorial Psalm (with an antiphon or refrain sung by a cantor and repeated by the assembly with the verses sung by the cantor or by a choir, depending on the type of musical setting that is used). Metrical psalms (psalms that are arranged like a hymn) may also be used. There are a variety of musical settings for the psalms. These will be addressed in the Music Section of this Liturgical Resource Guide. Just as with the *Gloria in Excelsis*, because it is a song, the psalm is intended to be sung. This is the preferred method and should be used whenever possible. It should be remembered that the rubrics are clear that whenever the word, “sung” is used, it may also be “recited,” and vice versa. While the *Gloria Patri* (“Glory be to the Father. . .”) is used in the Daily Office to end the reading of the psalms, it is seldom used with the Responsorial Psalm during the Liturgy of the Word in the Eucharistic liturgy, although it is permitted.

The Epistle or Second Lesson is read from the ambo by the lector following the psalm, again with the proper forms for announcement and conclusion. This lesson typically comes from one of the letters found in the Christian scriptures. It is a continuous reading from Sunday to Sunday until the letter is completed. It may or may not align with the gospel. As with the first reading, occasionally, other books may be used, such as the Book of Revelation during the Easter season, Cycle C, or the Acts of the Apostles on Pentecost or other feasts.

The Gospel Book is then taken from the altar and processed among the people; the gospel is then read by the deacon or presider (again with the appropriate announcement and conclusion), after which the book is returned to a designated place away from the altar. The readings for the liturgical year fall in three cycles. The Gospel of Matthew is read in Year A, the Gospel of Mark is read in Year B, and the Gospel of Luke is read in Year C. The Gospel of John is read during the major seasons of the liturgical year, during Christmastide and Eastertide, as well as during Cycle A on the Sundays of Lent when the Sacraments of Initiation will be celebrated at the Easter Vigil, and in Cycle B during the summer; John 6 is used because the Gospel of Mark is the shortest gospel and readings from another book are needed to fill in the cycle.

After the proclamation of the gospel, a homily is preached. It is an opportunity for the breaking open of the Word of God. The Canons of the Episcopal Church specifically call for the people of God to gather on Sunday to hear God's Word and the homily is one way that the God's Word can be revealed so that it can be lived in the world.<sup>16</sup>

Following the homily, the Nicene Creed is recited, all standing, as they are able. (See the discussion of the Nicene Creed in this Liturgical Resource Guide. *Enriching Our Worship 1* has this creed without the "Filioque clause" and the 79th General Convention also authorized its use through the Expansive Language Texts. It is important to give this some consideration in order to achieve long sought after unity.) When present, the deacon reads the prayers of the people; alternatively, an appointed lay person may read them. They may also be sung using a setting that is available in *The Hymnal 1982*. In addition, the prayers of the people provide another place where flexibility in the liturgy can be employed. There are six forms of the prayers of the people found in the prayer book. The rubrics state, however, "*Adaptations or insertions suitable to the occasion may be made.*"<sup>17</sup> Therefore, prayers may be crafted by those who pray well in order to meet the needs of the community gathered for prayer, according to the feast or season, and with an eye to community and world events.<sup>18</sup> The intercessions are to include prayer for the universal church, its members and mission, the nation and all in authority, the welfare of the world, the concerns of the local community, those who suffer and those in any trouble, the departed, and possibly including a commemoration of a saint, when appropriate.<sup>19</sup> Crafting the prayers of the people is an option that is available to all who prepare for the liturgy and it is something that should be considered. These prayers are followed by a suitable collect prayed by the celebrant (and in the case of

---

<sup>16</sup> C&C, Title II, Canon 1, 93. <https://extranet.generalconvention.org/staff/files/download/23914>.

<sup>17</sup> BCP, 383.

<sup>18</sup> For a resource for those writing the Prayer of the People see Samuel Wells and Abigail Kocher, *Shaping the Prayers of the People: The Art of Intercession*, Grand Rapids: William B. Eerdmans Publishing Company, 2014.

<sup>19</sup> BCP, 383.

Rite Two: Form VI, an absolution is offered instead).<sup>20</sup> The deacon (or celebrant) then bids the Confession of Sin (BCP, 359), followed by an absolution from the celebrant. According to the rubrics, when the Confession of Sin has taken place earlier in the liturgy, it is omitted here. Also, it may be omitted at other times, particularly during festive seasons of the church year, for example, during the season of Christmas through Epiphany and during the Sundays of Easter.<sup>21</sup> If the people have been kneeling for the Confession of Sin, the celebrant then bids them rise and the Peace is exchanged.

## The Holy Communion

Although there are variations in local customs regarding the celebration of Holy Communion (with ample historical precedent for such differences), the following account represents a normative description of the celebration of the second part of the liturgy. In some circles, this part of The Holy Eucharist is called The Liturgy of the Eucharist but, in the 1979 Book of Common Prayer, it is simply called The Holy Communion. This does not mean, however, that this part of the liturgy focuses on the reception of communion; rather, it includes all parts of the liturgy following The Liturgy of the Word until the time of the ablutions following the distribution of communion.<sup>22</sup>

It should be noted that the celebration of Holy Eucharist is led by the celebrant with the full participation of the people. Following the exchange of the peace, the celebrant may say an offertory sentence after which the gifts are brought forward from a place within the assembly.<sup>23</sup> The altar is prepared by the deacon (or the celebrant, if no deacon is present), after which the Great Thanksgiving begins with the Sursum Corda (Opening Dialogue - "Lift up your hearts. . .") followed by the Proper Preface, both of which may be sung or said. The Preface concludes with the *Sanctus*, which may be sung or said by the entire assembly. Since this is a part of the Eucharistic Prayer that is prayed by the entire assembly, careful consideration should be given to singing it. Singing this Eucharistic acclamation allows the congregation to become one voice, using one pitch, one common tone, and singing together, "Holy, Holy, Holy, Lord." The rubrics state that the people stand or kneel following the *Sanctus*, but other postures may be necessary as local custom or physical need requires. Standing is considering the most appropriate posture, but pastoral concerns, parish customs, and liturgical space often determine the posture that is used.

In the 1979 Book of Common Prayer, there are four Eucharistic Prayers in Rite Two and two Eucharistic Prayers in Rite One. In Rite Two, Prayers A and B are frequently used for Sunday worship. Prayer C was written specifically for the 1979 Book of Common Prayer and is unique in that it is a dialogical prayer with participation of the assembly required throughout the prayer itself. Prayer D is often used on Easter and perhaps the Sundays following and it is the most ecumenical of the four prayers in Rite Two. *Enriching Our Worship 1* includes three additional Eucharistic Prayers. Within each of the prayers there is a Memorial Acclamation and an Amen that is either spoken or sung by the congregation. There are musical settings for each of these in *The Hymnal 1982* and the musical resources for *Enriching Our Worship*. At the conclusion of the prayer, the celebrant introduces the Lord's Prayer, which is sung or

---

<sup>20</sup> BCP, 394-395. Pay particular attention to the rubrics that permit collects other than the ones specifically for the Prayers of the People.

<sup>21</sup> BCP, 359. "A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted."

<sup>22</sup> Cleaning of the vessels following communion. <https://www.episcopalchurch.org/library/glossary/ablutions>.

<sup>23</sup> BCP, 376-377. There is flexibility in the selection of Offertory sentences, including scriptural texts not in the BCP.

said by all. The bread is then broken by the celebrant, after which a fraction anthem, the *Agnus Dei* (or one of the other forms included in *The Hymnal 1982, Wonder, Love, and Praise*, and *Enriching Our Worship 1*) is sung or said. The chalice and paten are elevated as the celebrant offers the Invitation, communicates himself or herself and the Eucharistic Ministers. Then the priest and Eucharistic Ministers begin the distribution of communion to the rest of the assembly.

Reception of Communion may take place in one of two ways. The communicant may receive the host in the hand as the celebrant says the words of administration for the bread and then may take a sip from the common cup, held by the Eucharistic Minister who speaks the words of administration for the cup. Alternatively, the communicant may wait for the Eucharistic Minister with the host or bread held in the hand; the minister takes the host or bread, intincts it in the chalice and places it on the tongue of the communicant.

Following the Administration of Communion, the deacon or celebrant performs the ablutions: the remaining bread and wine are consumed or placed in the aumbry and the deacon (when present) or celebrant cleans the vessels, with water poured directly into the chalice (or over the paten and into the chalice) and then reverently consumed. Wine and water may also be poured over the fingers of the celebrant into the chalice. Alternatively, the vessels may simply be returned to the credence table at the end of the distribution of Holy Communion. The altar is left clear at the end of the cleansing. The intent is to perform this function reverently, but also simply and quickly so as not to detract from the preceding prayers and actions.

## Postcommunion and Dismissal

Following the ablutions, the postcommunion prayer is then said by the entire assembly. There are two postcommunion prayers in the 1979 Book of Common Prayer and another two in *Enriching Our Worship 1*. The rubrics state that after the postcommunion Prayer “*The Bishop when present, or the Priest, may bless the people.*” This is another place where flexibility is not only allowed but needed since no blessing is specifically provided in Rite Two; there is a scripted blessing, however, in Rite One that is often adapted and used in Rite Two. There are also various other blessings that can be used. Seasonal blessings, both solemn (in three parts, usually acknowledging the Trinity and concluding with “May almighty God . . .”) and ordinary, can be found in the *Book of Occasional Services 2018*.<sup>24</sup> In addition to these, *Enriching Our Worship 1* has included various blessings.<sup>25</sup> After the postcommunion prayer and the blessing, the celebrant may dismiss the people and the ministers may depart in silence. That is what the rubrics indicate: the postcommunion prayer is prayed, the people are blessed and then dismissed. There is no mention of a procession or hymn other than in the additional directions where it states that “A hymn may be sung before or after the postcommunion prayer.”<sup>26</sup> Therefore, according to local custom, there is a lot of variation regarding the rites of dismissal. In many places, often there may be a procession mirroring the beginning of the liturgy with a crucifer and torch-bearers leading, followed by a choir, assisting ministers, and the celebrant. Where it is the custom, a hymn may accompany this action. If the dismissal did not take place prior to the retiring procession, at the conclusion of the hymn,

---

<sup>24</sup> BOS, 8-17. [https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf)

<sup>25</sup> EOW, 70-71.

<sup>26</sup> BCP, 409.

the deacon or celebrant dismisses the people. During the Fifty Days of Easter, “Alleluias” are added to the dismissal. The celebrant and other ministers may then greet the people.

While there is great variation in parishes regarding the place of announcements in the liturgy, the Book of Common Prayer in the Additional Directions state that: “Necessary announcements may be made before the service, after the Creed, before the Offertory, or at the end of the service, as convenient.”<sup>27</sup> It should be noted that the expectation is that the only announcements that should be made are the ones that are “necessary.” Using a different mode of communication to convey important information seems more appropriate. If announcements are necessary, however, those made at the end of the service may create the least disruption, promote the smoothest progression, and maintain the integrity of the liturgy.

One of the most important aspects of the rites of dismissal is that after having heard the Word of God as the scriptures were read within the assembly and made manifest through the meditation of our hearts and the homily and after having been made into the one Body of Christ, the Church and strengthened to love and serve through the celebration of Holy Communion, the faithful are finally sent forth into the world to proclaim the good news of Christ’s love to a waiting world. We are to live the promises of our baptism. We are to break open the bread of our lives and share it with those in the world who need the very presence of Christ and we are to pour out our life’s blood in loving service after the example of Jesus. And after we do all of these things, we are to return and gather with all of the faithful the following Sunday to worship God and to be made holy so that we can be sent out to do it all again in the name of Jesus and for the honor and glory of God. This is the work of the liturgy, the work of the people, the work for the people, *leitourgia*.<sup>28</sup>

“I come with joy to meet my Lord. . . together met, together bound, we’ll go our different ways, and as his people in the world, we’ll live and sing his praise.” Words: Brian A. Wren, *The Hymnal 1982*, #304.

## Resources

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

Episcopal Church. *The Hymnal 1982*. New York: The Church Hymnal Corporation, 1985.

Episcopal Church. *Enriching Our Worship 1: Morning and Evening Prayer, the Great Litany, the Holy Eucharist : Supplemental Liturgical Materials*. New York: Church Publishing, 1998.  
<https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>.

Episcopal Church. *The Revised Common Lectionary: Years A, B, C, and Holy Days According to the Use of the Episcopal Church*. New York: Church Publishing, 2007.

## Episcopal Church Foundation Vital Practices

### Vestry Papers

<https://www.ecfvp.org/vestry-papers>

This provides resources for parish life, often including worship. A recent blog reminded parishes to

---

<sup>27</sup> BCP, 407.

<sup>28</sup> Charles P. Price and Louis Weil, *Liturgy for Living*. Revised Edition. (Harrisburg, PA: Morehouse Publishing, 1979), 13.

include information about liturgy for newcomers. <https://www.ecfvp.org/blogs/3715/liturgy-notes>.

### **Sermons that Work**

<https://www.episcopalchurch.org/sermons-that-work>.

Sermons that Work is a resource on the website of the Episcopal Church. The description of this resource states: "For more than 20 years, Sermons That Work, a ministry of the Episcopal Church's Office of Communication, has provided free sermons, Bible studies, bulletin inserts, and other resources that speak to congregations across the Church. Our writers and readers come from numerous and varied backgrounds, and the resources we provide are used in small house churches, sprawling cathedrals, and everything between."

### **The Sermon Writer**

<https://www.sermonwriter.com>.

This is a good resource for solid commentaries for the Sunday scriptures for each week. The site is maintained by Richard Niell Donovan, P.O. Box 1185 Oak Harbor, WA 98277 and is available by subscription. Samples of sermons for adults and children are also available. Hymn lists and hymn stories are included. <https://www.sermonwriter.com/online-subscriptions>.

### **The Text This Week**

<http://www.textweek.com/>

This site provides Lectionary, Scripture Study, Worship Links and Resources. It offers comprehensive resources. For each reading for Sunday worship, many articles are provided to explore the readings.

### **Patheos**

<https://www.patheos.com/Preachers>.

This website offers a variety of resources for preachers.

### **Revised Common Lectionary: Years A, B, and C – Episcopal Edition Pew Edition**

<https://www.churchpublishing.org/products/revisedcommonlectionary2>.

This is the Revised Common Lectionary that is authorized for use in the Episcopal Church in a hardbound pew edition. It is available from Church Publishing and can provide the readings for all three cycles eliminating the need for printing the readings. It also comes in a lectern edition.

<https://www.churchpublishing.org/products/revisedcommonlectionarylecternedition>.

### **Commentaries on the Revised Common Lectionary**

*Equipping the people of God to proclaim the Good News to the World.* Anglican Diocese of Montreal Canada, since 1996. <http://www.montreal.anglican.org/comments>. [Comments are designed as brief commentaries on the readings from the Revised Common Lectionary suitable for any adult who wants to understand the lessons for the week. Each lesson has a brief commentary, with a link to the biblical text, and a brief outline of the whole biblical book.]

Buchanan, Furman L. *Gifts of God for the People of God: Exploring Worship in the Episcopal Church*. Cincinnati: Forward Movement, 2019.

Dix, Dom Gregory. *The Shape of the Liturgy*. Additional Notes by Paul V. Marshall. New York: The Seabury Press, 1982. [The first edition was published in 1945.]

Duck, Ruth C. "Forms of Prayer and Worship: The Collect." In *Worship for the Whole People of God: Vital Worship for the 21<sup>st</sup> Century*, 112-114. Louisville, KY: Westminster John Knox Press, 2013.

Duck, Ruth C. "Forms of Prayer and Worship: The Prayers of the People." In *Worship for the Whole People of God: Vital Worship for the 21<sup>st</sup> Century*, 114-119. Louisville, KY: Westminster John Knox Press, 2013.

Duck, Ruth C. "Forms of Prayer and Worship: Words to End Worship." In *Worship for the Whole People of God: Vital Worship for the 21<sup>st</sup> Century*, 122-124. Louisville, KY: Westminster John Knox Press, 2013. [Since the BCP does not provide specific formularies for the Blessings at the end of the liturgy, this chapter gives suggestions of blessings that could be used.]

Farwell, James W. *The Liturgy Explained*, New ed. Harrisburg, PA: Morehouse Publishing, 2013.  
<https://www.churchpublishing.org/theliturgyexplained>.

**Feasting on the Word** <https://www.thethoughtfulchristian.com/Products/0664261337/feasting-on-the-gospels-complete-sevendvolume-set.aspx>. [This is a popular and expansive commentary series on the Gospel. It also has various edition for the liturgical seasons. In some volumes, in addition to commentaries, there are worship resources to assist preparation for liturgy, inclusion of Prayers of the People for Sundays and liturgical feasts, having additional resources for the Prayers of the People available (BCP, 383, concerning suitable "*Adaptations or insertions*"), and other prayers, such as sentences that would be appropriate for use as an **Offertory Sentence**. (BCP, 376, "*One of the following, or some other appropriate sentence of Scripture, may be used.*")]

Fischbeck, Lisa F. "Liturgy Notes." In Episcopal Church Foundation Vital Practices (blog), August 15, 2019. <https://www.ecfvp.org/blogs/3715/liturgy-notes>. [This article reminds parishes to include information about liturgy in the bulletin to clue newcomers in about various aspects of worship. This article gave a concise description of "The Collect."]

Gray-Reeves, Mary and Michael Perham. *The Hospitality of God: Emerging Worship for a Missional Church*. New York: Seabury Books, 2011.

Haskel, Marilyn L. and Clayton M. Morris, eds. *As We Gather to Pray: An Episcopal Guide to Worship*. New York: Church Publishing, 2000. [Thirteen articles in this "how to guide" for worship. Articles can be reproduced for use in parishes.]

Irving, Alexander, J. D. "The Eucharist and the Church in the Thought of Henri De Lubac and Rowan Williams: Sacramental Ecclesiology and the Place of the Church in the World." *Anglican Theological Review* 100, no. 2 (Spring 2018): 267-289.  
<http://www.anglicantheologicalreview.org/static/pdf/articles/irving.pdf>.

Malloy, Patrick. *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers*. New York: Church Publishing, 2008.  
<https://www.churchpublishing.org/products/celebratingtheeucharist>.

McBride, Jennifer M. *Radical Discipleship: A Liturgical Politics of the Gospel*. Minneapolis: Fortress Press, 2017. [The book moves through the seasons of the liturgical year focusing on the Word of God and how celebrating the liturgy calls us to discipleship. This is in keeping with the structure of the Eucharistic celebration, concluding with the sending forth into the world to live as a faithful

disciple of Jesus.]

Meyers, Ruth A. *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name*. Grand Rapids: William B. Eerdmans Publishing Company, 2014.

Meyers, Ruth A. and Paul Gibson, eds. *Worship Shaped Life: Liturgical Formation and the People of God*. Norwich, UK: Canterbury Press, 2010.

Michno, Dennis G. *A Priest's Handbook: The Ceremonies of the Church*, 3rd ed. Harrisburg, PA: Morehouse Publishing, 1998.

Mitchell, Leonel L. "The Holy Eucharist." In *Praying Shapes Believing: A Theological Commentary on The Book of Common Prayer*, 143-212. Updated by Ruth A. Meyers. New York: Seabury Books, 2016.

Olsen, Derek. *Inwardly Digest: The Prayer Book as Guide to a Spiritual Life*. Cincinnati: Forward Movement, 2016.

Price, Charles, P. and Louis Weil. *Liturgy for Living*, Revised ed. Harrisburg, PA: Morehouse, Publishing, 2000.

*The Way of Love: Worship. A Little Book of Guidance*. New York: Church Publishing, 2018.

Webber, Christopher. *A User's Guide to the Holy Eucharist Rites I & II*. New York: Church Publishing, 1997.

Wells, Samuel and Abigail Kocher. *Shaping the Prayers of the People: The Art of Intercession*. Grand Rapids: William B. Eerdmans Publishing Company, 2014.

Williamson, Jeremiah D. *Praying the Scriptures: Litanies for Sunday Worship*. New York: Church Publishing, 2014. [This is a book with "litanies" for each Sunday and major feast of the liturgical year, all three cycles. They are written in the style of the Prayers of the People and could be used as such or could serve as models for those in the parish charged with crafting the prayers for Eucharistic liturgy.]

## **Worship: Putting God at the Center – The Way of Love with Bishop Michael Curry**

<https://wayoflove.episcopalchurch.org/episodes/season/1/episode/4>.

**Worship: Putting God at the Center by Bishop Michael Curry – July 2, 2019.** From website: "It can sometimes be hard to worship regularly. With competing priorities, everyday stresses, and our otherwise busy lives, we might ask, "Why should I have to go somewhere else in order to worship a God who's all around me?" In this episode, Bishop Curry teaches about how regular worship can both help us to deny self-interest as the main aim of life and also re-center our lives on God. Hosts Kyle and Sandy discuss how what we do in worship – whether that involves incense and bells or whispered prayers and guitars – forms and changes us. As we gather with our neighbors, we are called out of ourselves, placed in community, pointed toward God, and reminded of the mystery at the heart of creation. We are made one body: the body of Christ sent forth into the world." **There are other Podcasts in the Way of Love series.** <https://wayoflove.episcopalchurch.org>. Also at <https://cms.megaphone.fm/channel/the-way-of-love?selected=DFMS9721909213>.



# Marriage for the Whole Church

Sarah Hedgis

## Marriage is a Sacrament

In The Episcopal Church, Christian marriage is considered a sacrament. It is called Holy Matrimony and the catechism in the 1979 Book of Common Prayer states that those who celebrate this sacrament enter into “a life-long union, make their vows before God and the Church and receive the grace and blessing of God to help them fulfill their vows.”<sup>1</sup>

## Marriage Ceremony in The Episcopal Church

Perhaps no other sacrament has undergone such intense reflection and consideration over the past two decades as Holy Matrimony. In 2015 and again at the 79th General Convention of the Episcopal Church in 2018, the Episcopal Church has provided rites to celebrate the marriage of two persons who love one another and want to join their lives together through sacramental marriage. In addition to the rite published in the 1979 Book of Common Prayer, great effort has been employed to create appropriate rites for this sacrament to accommodate the marriage of couples whether they are of the same-sex or opposite-sex. “I Will Bless You and You Will Be a Blessing,” **Liturgical Resources 1**, was approved on a trial basis by the 2015 General Convention and reapproved by the 2018 General Convention.<sup>2</sup> In addition, **Liturgical Resources 2** was also approved on a trial basis by the 2018 General Convention.<sup>3</sup> This edition has an excellent reflection of Holy Matrimony and can be used in parishes for educational opportunities, as background for discussion, to assist in marriage preparation, as well as providing, as the 2018 General Convention described them, Marriage Rites for the Whole Church.

Regardless of the liturgy that is used, whether from the Book of Common Prayer or from one of the Liturgical Resources approved by the General Convention for trial use, marriage is the sacramental rite of the church in which two persons become one in Christ. Both the Book of Common Prayer and Liturgical Resources 1 state that the “union is understood to be intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord.”<sup>4</sup>

At the Declaration of Consent, both persons promise to love, comfort, honor, and keep their spouse, in sickness and in health, and, forsaking all others, to be faithful to their spouse as long as they both shall

---

<sup>1</sup> BCP, 861.

<sup>2</sup> **Liturgical Resources 1**: I Will Bless You and You Will Be a Blessing in PDF format can be downloaded from this website: <https://extranet.generalconvention.org/staff/files/download/15668>. It can be purchased in book form Liturgical Resources 1: I Will Bless You and You Will Be a Blessing, Revised and Expanded, 2015. Church Publishing, <https://www.churchpublishing.org/products/liturgicalresources1>.

<sup>3</sup> **Liturgical Resources 2**: <https://extranet.generalconvention.org/staff/files/download/21226>.

<sup>4</sup> Book of Common Prayer, 423; **Liturgical Resources 1**: “I Will Bless You and You Will Be a Blessing,” 100. <https://extranet.generalconvention.org/staff/files/download/15668>.

live.<sup>5</sup>

**Liturgical Resources 2** gives similar declarations but some in even more expansive language.

I, N., give myself to you, N., and take you to myself. I will support and care for you by the grace of God: in times of sickness, in times of health. I will hold and cherish you in the love of Christ: in times of plenty, in times of want. I will honor and love you with the Spirit's help: in times of anguish, in times of joy, forsaking all others, as long as we both shall live. This is my solemn vow.<sup>6</sup>

In all of the various forms of the liturgy, the congregation witnesses the couple's promises, and the members of the congregation promise to do all in their power to uphold the couple in their marriage.

At the Marriage, the couple may pledge their lives to each other by the giving and receiving of rings as symbols of their vows. "When desired, some other suitable symbol of the vows may be used in place of the ring."<sup>7</sup>

"In the Episcopal Church it is required that at least one of the parties be a baptized Christian, that the ceremony be attested by at least two witnesses, and that the marriage conform to the laws of the state and the canons of the church."<sup>8</sup>

## **Marriage Rites for the Whole Church - 2018 General Convention**

(Mary Ann Mertz)

Through the guidance of the Holy Spirit, as baptized members of the body of Christ, we are continually called to reflect on God's love bestowed on us through the reconciling love of Jesus. As we do, our understanding of all of the sacraments broadens and deepens. This is especially true with the sacrament of marriage at this time and season in the life of our church and in the world.

As we have seen throughout this Liturgical Resource Guide, the 1979 Book of Common Prayer has allowed us to know that we are living members of the one body of Christ and, therefore, are members one with the other. Since we have now used this prayer book for forty years, this theological understanding has become deeply engrained in us. We can see this focus on baptism reflected in the marriage rites with their shift to mutual consent and equality found in the consent, the vows, and even in the giving of the rings. The marriage liturgy reflects a shift from an understanding of marriage where one person holds more power than the other. In addition, there is an intentional breaking from the medieval understanding of marriage as a financial transaction, with a dowry given to ensure transfer of property from the father to the groom. These shifts in the liturgy are not only because of the changes

---

<sup>5</sup> Book of Common Prayer, 424.

<sup>6</sup> **Liturgical Resources 2**, 22. <https://extranet.generalconvention.org/staff/files/download/21226>.

<sup>7</sup> "Additional Directions," BCP, 437.

<sup>8</sup> "Concerning the Service," BCP, 422. Also can be found on the website of The Episcopal Church in the definition, "Marriage," *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/marriage>.

that have taken place in the world; more importantly, they reflect the mutuality that we share through the sacrament of baptism. All ministry springs from baptism and the ministry shared between two who are binding themselves to one another in the sacrament of marriage vividly shows the world how Christ loves.

Additionally, The Episcopal Church believes that marriage is not limited to heterosexual partners: “In 2012, a provisional rite of blessing for same-gender relationships was authorized, and discrimination against transgender persons in the ordination process was officially prohibited. In 2015, the canons of the church were changed to make the rite of marriage available to all people, regardless of gender.”<sup>9</sup> This was reaffirmed and expanded at the 2018 General Convention. [Resolution A054](#) from the 2015 Convention as well as the original version of the 2018 [Unapproved Original Resolution B012](#) stated that clergy could only use the rites under the direction of their bishop. The resolution that was finally passed did not include this stipulation. [Resolution B012](#) was passed giving full access to the rites of marriage, including giving “rectors or clergy in charge of a congregation the ability to provide access to the trial use of the marriage rites for same-sex and opposite-sex couples.”<sup>10</sup> In addition to giving rectors and clergy the ability to use these rites, the final version of [Resolution B012](#) also provides bishops with options that allow all to have access to the rites without the causing a violation of the bishop’s conscience.

*Resolved*, That in dioceses where the bishop exercising ecclesiastical authority (or, where applicable, ecclesiastical supervision) holds a theological position that does not embrace marriage for same-sex couples, and there is a desire to use such rites by same-sex couples in a congregation or worshipping community, the bishop exercising ecclesiastical authority (or ecclesiastical supervision) shall invite, as necessary, another bishop of this Church to provide pastoral support to the couple, the Member of the Clergy involved and the congregation or worshipping community in order to fulfill the intention of this resolution that all couples have convenient and reasonable local congregational access to these rites.”

Finally, through [Resolution B012](#), approval was given for the “continuing trial use of the rites until the completion of the next comprehensive revision of the Book of Common Prayer.”<sup>12</sup>

In addition to Marriage Rites authorized by [Resolution B012](#), the General Convention also passed [Resolution A086](#). “The Witnessing and Blessing of a Lifelong Covenant” (as appended to the report of the Task Force on the Study of Marriage) was authorized for use by the 78th General Convention.

---

<sup>9</sup> Episcopal Church, “LGBTQ,” old website, <https://www.episcopalchurch.org/lgbtq-church-old>. New LGBTQ page is more expansive. The above quote is found on the old page, but similar and more updated information is found on the History link of the new page located here: <https://www.episcopalchurch.org/lgbtq-church>.

<sup>10</sup> Mary Frances Schjonberg, “General Convention Moves One Step Closer toward Sacramental Marriage Equality: House of Bishops Must Act on ‘Compromise’ Resolution,” in *Episcopal News Service*, July 9, 2018, <https://www.episcopalnewsservice.org/2018/07/09/general-convention-moves-one-step-closer-toward-sacramental-marriage-equality>.

<sup>11</sup> 2018 General Convention, [Resolution B-012](#), Marriage Rites for the Whole Church, [https://www.vbinder.net/resolutions/B012/original\\_text?house=hd&lang=en](https://www.vbinder.net/resolutions/B012/original_text?house=hd&lang=en). 2015 General Convention, [Resolution A-054](#), [https://episcopalarchives.org/cgi-bin/acts/acts\\_search.pl](https://episcopalarchives.org/cgi-bin/acts/acts_search.pl).

<sup>12</sup> 2018 General Convention, [Resolution B-012](#), Marriage Rites for the Whole Church, [https://www.vbinder.net/resolutions/B012/original\\_text?house=hd&lang=en](https://www.vbinder.net/resolutions/B012/original_text?house=hd&lang=en); ENS, <https://www.episcopalnewsservice.org/2018/07/09/general-convention-moves-one-step-closer-toward-sacramental-marriage-equality>.

The 79<sup>th</sup> General Convention, through [Resolution Ao86](#), has moved to include it in the Enriching Our Worship series.<sup>13</sup> This liturgy is designed for those parts of the Episcopal Church where the civil jurisdiction in which the marriage of a same-sex couple would occur does not allow their marriage. This resolution is similar to [Resolution Bo12](#) in the Marriage Rites for the Whole Church with regard to the couple being married as well as the priest's and bishop's role.

Finally, it should be noted that the [Book of Occasional Services 2018](#) has included a [Service of Renaming](#). When “an event or experience leads a baptized person to take or to be given a new name,” the service of renaming could be used “to mark this transition in the parish community.”<sup>14</sup> This is not the same as the naming that takes place in the baptismal liturgy, when one is first marked as Christ's own for ever, but it is seen as a new beginning.<sup>15</sup> The liturgy stresses that the changing of one's name has deep significance and should be celebrated within the community of faith. This can be seen throughout scripture and this liturgy provides through its readings and prayers many of those examples as models. The changing of a name has particular significance, not only for the individual but also for the community. This liturgy marks the inevitable shifts that will take place.

We are here to affirm the name of N. This name expresses who n. is and who they are becoming, through the grace of God. We honor the name given to them by their parents and acknowledge that the time has come to declare a new name. We honor the name they have chosen, and acknowledge those loved ones who have made holy space for a new name to be spoken. This new name is the culmination of a journey of discovery and, at the same time, a new beginning.<sup>16</sup>

As in the baptismal liturgy, the assembly is asked to pledge their assistance and support. This is consistent with the theology that is found deeply embedded in the 1979 Book of Common Prayer. Just as the article on reconciliation discusses, a rite may be celebrated and experienced in a uniquely personal way, but it is never private. Including the “Service of Renaming” in the Book of Occasional Services 2018 demonstrates this is a most significant way.

One additional resource from the 2018 General Convention is worth noting. The Report of the Task Force on the Study of Marriage is offered here for those interested in further exploring this life affirming sacrament.<sup>17</sup>

[Report of the Task Force on the Study of Marriage to the 79th General Convention - 2018](https://extranet.generalconvention.org/staff/files/download/21189)  
<https://extranet.generalconvention.org/staff/files/download/21189>.

## Marriage Ceremony Resources

(Sarah Hedgis)

---

<sup>13</sup> 2018 General Convention, Resolution

<sup>14</sup> “Service of Renaming,” in Book of Occasional Services 2018, 120-124. [https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

<sup>15</sup> BCP, 308; BOS, 123.

<sup>16</sup> Book of Occasional Services, 122-123. <https://extranet.generalconvention.org/staff/files/download/24493>.

<sup>17</sup> Report of the Task Force on the Study of Marriage to the 79th General Convention, <https://extranet.generalconvention.org/staff/files/download/21189>.

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

There are marriage rites included in the 1979 Book of Common Prayer for a variety of pastoral needs along with rubrics and directions about how to conduct the service:

1. Concerning the Service, 422
2. The Celebration and Blessing of a Marriage, 423-432
3. The Blessing of a Civil Marriage, 433-434
4. An Order for Marriage, 435-436
5. Additional Directions, 437-438

The liturgical resources for marriage approved by the 2015 General Convention and reapproved by the 2018 General Convention include:

1. The Witnessing and Blessing of a Lifelong Covenant
2. The Witnessing and Blessing of a Marriage
3. The Celebration and Blessing of a Marriage (2)
  - a. The Blessing of a Civil Marriage
  - b. An Order for Marriage

The 2015 Liturgical Resources have been published by Church Publishing and made available in a book format. **Liturgical Resources 1: I Will Bless You and You Will Be A Blessing**, Revised and Expanded, 2015. Church Publishing, 2015. <https://www.churchpublishing.org/products/liturgicalresources1>. It can also be found online in a PDF format in both English and Spanish.

### **I Will Bless You, and You Will Be a Blessing – Liturgical Resources 1**

Revised and Expanded Edition as authorized by the 78th General Convention, 2015  
<https://extranet.generalconvention.org/staff/files/download/15668>.

### **Te Bendeciré y Serás Bendición – Recursos Litúrgicos I**

Edición revisada y ampliada Con la autorización de la 78a Convención General de 2015  
<https://extranet.generalconvention.org/staff/files/download/16896>.

The 2018 General Convention published additional resources, **Marriage Rites for the Whole Church**. Some of the language in the prayers in these two volumes of Liturgical Resources more fully expounds on the beauty and sanctity of marriage in Christ.

### **Liturgical Resources 2 – proposed for trial use**

as presented to the 79<sup>th</sup> General Convention 2018

<https://extranet.generalconvention.org/staff/files/download/21226>.

or

[https://www.episcopalchurch.org/files/lm\\_liturgical\\_resources\\_2\\_full\\_text.pdf](https://www.episcopalchurch.org/files/lm_liturgical_resources_2_full_text.pdf).

Report of the Task Force on the Study of Marriage to the 79th General Convention - 2018  
<https://extranet.generalconvention.org/staff/files/download/21189>.

## Premarital Counseling Resources

Premarital counseling is an important time of preparation for the couple seeking to be married. During this time, the member of the clergy who will solemnize the marriage typically meets with the couple on several occasions prior to the service to discuss the meaning of Christian marriage in the couple's life. This instruction is in keeping with the canons of The Episcopal Church and must be completed prior to the celebration of a marriage.<sup>18</sup>

This can be a meaningful time, not only for the couple in preparing for marriage but also as a way to grow in and even renew their commitment to their faith community. The time together establishes a stronger relationship between the couple and the member of the clergy who will officiate at their marriage and it also offers the couple an opportunity to consider what role faith plays in each of their lives as well as its place in their life together as they enter into Christian marriage.

Couples who participate in premarital counseling are more likely to have healthy and sustained marriages with some research indicating premarital counseling reduces divorce rates, perhaps by as much as 30%.<sup>19</sup> Therefore, this time of preparation is vital and should be honored.

There are many resources clergy may use to assist in premarital counseling:

Haller, Tobias Stanislas. *Preparing for a Wedding in the Episcopal Church*. New York: Church Publishing, 2017. [This is a resource for clergy to give/use with couples seeking to be wed in an Episcopal Church.] <https://www.churchpublishing.org/preparingforaweddingintheepiscopalchurch>.

"Hearing, Seeing, and Declaring New Things: Pastoral Resources for Preparing Couples for a Liturgy of Blessing or Marriage." In *Liturgical Resources 1: I Will Bless You and You Will Be A Blessing*, revised and expanded, New York: Church Publishing, 2015. <https://www.churchpublishing.org/products/liturgicalresources1>.

Church Publishing has also provided links for individual portion of Liturgical Resources 1.

**[The Witnessing and Blessing of a Marriage](#)**

**[The Celebration and Blessing of a Marriage 2](#)**

**[Te Bendeciré y Serás Bendición](#)** - Recursos Litúrgicos 1 - Resource Online.

<https://extranet.generalconvention.org/staff/files/download/16896>.

**[I Will Bless You, and You Will Be a Blessing](#)** - Liturgical Resources 1 - Resource Online. <https://extranet.generalconvention.org/staff/files/download/15668>.

---

<sup>18</sup> Constitution and Canons of The Episcopal Church, Title 1.18.3c, 89. "Prior to the solemnization, the Member of the Clergy shall determine: (c) that both parties have been instructed by the Member of the Clergy, or a person known by the Member of the Clergy to be competent and responsible, in the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage." <https://extranet.generalconvention.org/staff/files/download/23914>.

<sup>19</sup> Seth Meyers, "Benefits of Pre-marital Counseling: Successful Marriage," in *Psychology Today*, September 21, 2011. <https://www.psychologytoday.com/us/blog/insight-is-2020/201109/benefits-pre-marital-counseling-successful-marriage>.

Wade, Francis H. *The Art of Being Together: Common Sense for Lifelong Relationships*. Cincinnati, OH: Forward Movement, 2005. [Francis H. Wade is a priest, author, and spiritual director. In [The Art of Being Together: Common Sense for Lifelong Relationships](#), he outlines the principles of successful marriages. This is a book intended to be both read and discussed.]

**Prepare - Enrich:** This is a customizable and evidence-driven online assessment tool for premarital counseling. It requires the clergy person to be a trained facilitator (training available online).

## Episcopal Diocese of Pennsylvania

### Declaration of Intent to Marry

The Celebration and Blessing of Marriage is addressed in The Constitution and Canons of the Episcopal Church 2018, Title I. Canon 18, 88-90.

According to Title I.18.4, both parties must sign a Declaration of Intent to Marry prior to marriage. The form for this can be found on the diocesan website. Use the link and scroll down the page to find the declaration of intent.<sup>20</sup> <https://www.diopa.org/resource-library?resourceType=applicaton-form>.

### Guidelines for Marriage of Divorced Persons

Title I. Canon 19, 90-91, focuses on honoring marriage and includes information about the dissolution of marriage, and remarriage. When one of the parties has been previously married and divorced, the consent of the diocesan bishop must be obtained prior to solemnization of the marriage, Title I. Canon 19, Section 3c.<sup>21</sup> Guidelines can be found on the diocesan website. Use the link and scroll down the page to find them. <https://www.diopa.org/resource-library?search=Guidelines+for+marriage+of+divorced+persons>.

## Commonwealth of Pennsylvania

### Commonwealth of Pennsylvania Marriage License Requirements

This is the website where you will find information about what needs to be done in order to fulfill the civil requirements for marriage in the Commonwealth of Pennsylvania.

## Place and Ministers of Marriage

The Episcopal Diocese of New York also has some good resources for liturgy, especially with regard to weddings. This section comes from that resource guide:

Normally, the clergy of the parish preside at the celebration of marriages in that parish. If you want another cleric to preside at your marriage, you must obtain the consent of the ecclesiastical authority of the parish—the rector, interim priest in charge, or churchwardens.

---

<sup>20</sup> Constitution and Canons of The Episcopal Church, Title I.18.4, 89. <https://extranet.generalconvention.org/staff/files/download/23914>.

<sup>21</sup> Constitution and Canons of The Episcopal Church, Title I.19.3(c), 91. <https://extranet.generalconvention.org/staff/files/download/23914>.

Our Church discourages weddings outside of the physical church building because having a wedding in a church asserts the importance of the Christian community in the marriage, while having it outside tends to diminish the role of the Church and to dilute its rules and traditions. If you do get married outside the church building, you need to bear in mind that Canon law requires that your marriage be celebrated with the consent of the ecclesiastical authority of the parish (i.e. its rector, vicar, or priest-in-charge) within the boundaries of which it takes place, and recorded in that parish's register.<sup>22</sup>

## Seasons for Marriages

(Mary Ann Mertz)

The keeping of liturgical feasts and seasons is important for the life of the community. This is especially true when the seasons revolve around two of the central tenets of our faith, the incarnation and the paschal mystery. Advent and Lent are penitential seasons devoted to preparation for those high feasts.<sup>23</sup> Therefore, it is not appropriate to plan a wedding during those two seasons of the church year.

While this may be an inconvenience for those who might want to celebrate during these times, it also is a gift in that it provides an opportunity for the couple to put aside their own wishes and desires in order to focus on the needs of the community in which they will be wed. This sacrifice on the part of those wishing to be married is a reflection of the paschal mystery itself; in addition, having the opportunity to practice laying down one's life for the good of another could be helpful for the marriage itself because this will be something that both persons will do throughout their life.

In the Episcopal Diocese of Pennsylvania, therefore, typically weddings during Advent or Lent are not to be scheduled unless there is a case of serious, pressing, or compelling pastoral need.

## A Final Word

As stated previously, perhaps no other sacrament has received as much attention or has been grappled with by people in the church, across the country, and around the globe, as has been Holy Matrimony. While this may have caused anxiety or tension within the church, it has also created an opportunity to more deeply reflect on Christian marriage. The two volumes, **Liturgical Resources 1** and **Liturgical Resources 2**, that have been made available for use in the Episcopal Church, as described above, not only contain the rites for the celebration of the sacrament, but also include a variety of instructional materials, articles, reflections on what Christian marriage is to be for a couple, marriage preparation materials, and many other resources. The marriage rites in the 1979 Book of Common Prayer uses language appropriate for opposite-sex couples while the two volumes of **Liturgical Resources** can be used by same-sex or opposite-sex couples. They are good resources to explore and having them can assist personal and communal reflection on marriage. That is a real gift to the church. They can be extensive resources for all clergy and laity alike to reflect on what it means to live a life of faithful love in covenant with another through the sacrament of marriage.

---

<sup>22</sup> Quoted from [https://www.diocesen.org/christian-life/what-is-an-episcopalian/weddings\\_funerals](https://www.diocesen.org/christian-life/what-is-an-episcopalian/weddings_funerals).

<sup>23</sup> The focus for this section was provided by the Episcopal Diocese of New York in the article concerning weddings, [https://www.diocesen.org/christian-life/what-is-an-episcopalian/weddings\\_funerals](https://www.diocesen.org/christian-life/what-is-an-episcopalian/weddings_funerals).



## Reconciliation of a Penitent

Hillary Raining

The need for reconciliation is tremendous. All we need to do is look around us, watch the news, read social media, and talk with friends and neighbors to see brokenness in the world. We are surrounded by people and situations that put distance and space between us rather than bring us together. Systems of shame and guilt hedge us in from every side. We live in an era where people have more virtual friends than true communities, a time that so often seems devoid of peace and love. Sin often seems to be winning.

Yet, it doesn't have to be this way.

As Christians, we know the great joy that God has given us through the reconciling work of Jesus Christ. We know that God extends to us the invitation to live as new creations and to make the world around us a place of abundant life. Reconciliation is not simply the hope that things will be better or that they will somehow be joined in harmony. Reconciliation is nothing less than bringing all of creation—our lives and the world—back to God so that we might live, truly live. Reconciliation is an invitation to resurrection, not only in the world to come but also in our world here and now. Reconciliation is the work of the Church, and it has the power to change everything.

The theological explanation of reconciliation is both complicated and simple. At its heart, reconciliation is the very cornerstone of our faith - the love of God proclaimed in the forgiveness and healing offered to us by Jesus. We often hear the phrases "Jesus died for our sins" or "Jesus died to save you." Yet, understanding how that forgiveness works in our day-to-day life can be difficult. The Rite of Reconciliation exists so that we can live into the forgiving action of Jesus as found in his Body, the community of the Church, and as people of God.

In the Episcopal tradition, Reconciliation of a Penitent (as defined by the Catechism in the Book of Common Prayer) "is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution."<sup>1</sup> It is often referred to as "private confession." It should also be remembered that when celebrated, the private confession of sin by a penitent to a priest is to be held in secret and even when just the two persons are present, the confession of sin is generally not referred to again. The rubrics in the Book of Common Prayer are very clear about this:

The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken.<sup>2</sup>

Being assured that the secrecy of a confession is "morally absolute for the confessor" can be a great comfort to the penitent. It is a confidence that may not, under any circumstances, be broken.

---

<sup>1</sup> "What is Reconciliation of a Penitent?" in the Catechism of the 1979 Book of Common Prayer, 861.

<sup>2</sup> BCP, 446.

Reconciliation invites us to leave our tombs (our sins and failings) and live the life God calls us to live. Reconciliation means we become one again with our Lord and Savior - that we experience the

Easter promise of new life. When people truly embrace and practice the Reconciliation of a Penitent, they will be transformed - as will the world around them.

## Confession of Sin and Its Place in Holy Eucharist

Public confession, also known as corporate confession, traditionally comes right before the Peace, Offertory, and the Celebration of the Eucharist in the liturgy of the Book of Common Prayer. The theological imperatives of that placement comes from Mt. 5:23-24 where we are told that "when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift." What we see in that ritual movement is a call to be reconciled with one another - our sisters and brothers in Christ - before we can fully exchange the peace (something that was historically seen as a familiar action), make an offering, and partake in communion. Thus, while it can serve the function of being a moment of individual contemplation and confession of personal sins, the corporate confession extends well beyond any one person to the needs of reconciliation as it relates to the Body of Christ as a whole. Before anyone comes to the altar, they must first be at peace with each other; otherwise the Body of Christ is not at union within itself. It is also important to note that the corporate confession allows the whole Church an opportunity to confess its communal sins - such as slavery, sexism, ageism, etc. - in one voice thereby atoning for our global sins and asking forgiveness on a corporate level.

## Resources

Gatta, Julia, and Martin L. Smith. *Go in Peace: The Art of Hearing Confessions*. Norwich: Canterbury Press, 2013.

Kidder, Annemarie S. *Making Confession, Hearing Confession: A History of the Cure of Souls*. Collegeville, MN: Liturgical Press, 2010.

Raining, Hillary D. *Joy in Confession: Reclaiming Sacramental Reconciliation*. Cincinnati, OH: Forward Movement, 2017. [This book is written by the Rev. Dr. Hillary Raining, Rector at St. Christopher's Episcopal Church, Gladwyne. It is a further reflection on Reconciliation, extending what she has written here in this beautiful article. In *Joy in Confession*, she has created a workbook combining art therapy, scholarship, theology, and worship, to help individuals learn about confession in the Episcopal Church and explore and embrace the rite of reconciliation. "The Rite of Reconciliation holds a key to grace and an invitation from God to live with joy as a people of a resurrected hope if we would but answer the call."]

Smith, Martin L. *Reconciliation: Preparing for Confession in the Episcopal Church*. Cambridge, MA: Cowley Publications, 1985. [Cowley Publications is now a division of Rowman & Littlefield; the

Rowman & Littlefield edition, 2007.]

## Reconciliation in the Book of Common Prayer

Mary Ann Mertz

In the preceding article on the Reconciliation of a Penitent, the Rev. Dr. Hillary Raining beautifully described both the need for reconciliation in the world and, in The Episcopal Church, a path for realizing it through the rite of Reconciliation of a Penitent. She has also written a book, *Joy in Confession: Reclaiming Sacramental Reconciliation* (Forward Movement, 2017) that further describes her understanding of the sacrament and what the regular celebration of it could do for both individuals and communities to transform our spiritual lives. It is highly recommended.

In addition to the Reconciliation of a Penitent, forgiveness and reconciliation are highlighted throughout the Book of Common Prayer in a multitude of prayers and in most sacraments and other liturgical celebrations. Since the principle, *lex orandi, lex credendi*, (the law of prayer is the law of belief; praying shapes believing<sup>1</sup>) is so highly operative in the prayer book, this would indicate that reconciliation is extremely important for Christian life and worship. The question that we must ask is why?

The reason reconciliation is so important for us as Christians is because it is the reason for the incarnation. God so loved the world that he sent his Son to reconcile us and all the world to God and to one another. The previous article described this beautifully. In addition, through baptism, we embrace this mission of Christ as our own. We are called to engage with Christ in the reconciliation of the world. We are strengthened by the grace of baptism and Holy Eucharist so that we may be faithful to this mission.

What do we do when we fail? The Baptismal Covenant tells us:

<i>Celebrant</i>	Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
<i>People</i>	I will, with God's help. <sup>2</sup>

So, how do we repent, and return to the Lord?

### **“Concerning the Rite” - Reconciliation of a Penitent**

In the Book of Common Prayer, the rites begin with a description of how the liturgy is to be celebrated. The Reconciliation of a Penitent includes this on the page, “Concerning the Rite.”<sup>3</sup> These paragraphs provide background on the rite and a way to celebrate it effectively.

Many in The Episcopal Church may not even be aware that among the Pastoral Offices there is a rite

---

<sup>1</sup> Leonel Mitchell and Ruth A. Meyers, *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer*. (New York: Seabury Books, 2016). The title of this book is a restatement of the principle, *lex orandi, lex credendi*.

<sup>2</sup> BCP, 305.

<sup>3</sup> BCP, 446.

for the Reconciliation of a Penitent, “often referred to as private confession.”<sup>4</sup> Some may have had past experiences of confession to a priest. Many of these will have been healing and helpful while others may not have been. Sometimes confession may have even produced anxiety. How often have you heard words like, “I confess my sins directly to God and don’t need to confess them to a priest.” There could be many reasons why a person might say something like this. It is important to always remember, however, that sin does not just impact the sinner; rather, it affects multiple relationships, both human and divine. Confessing one’s sins to a person who is called to represent the reconciling love of Christ may be something to consider because the grace given by God through this rite of reconciliation could offer freedom from the sin that holds one bound.

Other people might say, “I am glad I am an Episcopalian and don’t have to go to confession.” This may have been said without the person even realizing that the rite is indeed in the prayer book and is always available to anyone who wants it, anywhere, and at any time. The rubrics in the Book of Common Prayer are very clear about this. The instructions that are given in “Concerning the Rite” state that the “Reconciliation of a Penitent is available for all who desire it. It is not restricted to times of sickness. Confessions may be heard anytime and anywhere.”<sup>5</sup>

As these instructions indicate, a person may not choose to confess their sins to a priest very often during their lifetime, but at the time of death, often a priest will be called not only to anoint the dying person and bring communion (*viaticum*), but the person may also ask, “Please, hear my confession.” This is a sacred time and priests are always ready to assure the one who is dying that God has forgiven all sins and the way to eternal life has been prepared. When one is sick and especially when a person is close to death, it is extremely important that an opportunity for the celebration of the rite of Reconciliation of a Penitent be made available.

The rubrics are clear. The sick may need to celebrate this sacrament, as do the dying, but this sacrament is not restricted to them.

This is a sacrament for the living, one that can help people face their demons, make amends, and seek the forgiveness of God and others whom they have hurt or wronged. As the previous article indicated, this sacrament can transform people and change the world. It is to be celebrated anytime and anywhere the spirit moves the heart of one of the baptized to repent and return to the God.

The rite of Ordination to the Priesthood gives priests the authority to pronounce words of absolution upon those who repent and to offer assurance that God pardons and absolves them of their sins. The authority given in priesthood continues forward if a person is ordained a bishop. We are reminded of this in the prayer following the Litany of Penitence on Ash Wednesday:

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent,

---

<sup>4</sup> Hillary Raining, “Reconciliation of a Penitent,” Liturgical Resource Guide.

<sup>5</sup> BCP, 446.

the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.<sup>6</sup>

In the rite of reconciliation, words of absolution are spoken by the priest or bishop following the confession of sin:

*The Priest then pronounces this absolution*

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*<sup>7</sup>

Often this rite of reconciliation will take place at the end of a time of pastoral care or pastoral counseling. This is always sacred ground that is kept private and confidential.<sup>8</sup> This is a time for holy listening, when hearts that are burdened are freed by God's grace through the ministrations of one of the faithful. Many times the person offering this type of pastoral care is a priest, but often it may be a deacon or lay person, especially a licensed Eucharistic Visitor. In addition, any time two members of the body of Christ gather in his name, Christ is present and if they come together and reconciliation takes place, it is appropriate to use the rite of Reconciliation of a Penitent to mark and celebrate what has taken place by the grace of God. The rite, therefore, may be used by a deacon or by a lay person.<sup>9</sup> If it is, however, instead of speaking the words of absolution, alternate words are given to convey that God has indeed forgiven sins. Why can a priest or bishop absolve sins and a deacon or lay person cannot? The difference regarding the words that are spoken lies in the fact that the place that a priest or bishop stands in relationship with the baptized person confessing their sins is as a "pastor and priest"<sup>10</sup> with the authority of the church given through the sacrament of holy orders to absolve sins.<sup>11</sup> Deacons and laity, because of their baptism, also represent Christ but not as a priest or pastor; therefore, while they cannot absolve sins, they can speak words of forgiveness:

*Declaration of Forgiveness to be used by a Deacon or Lay Person*

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit. *Amen.*<sup>12</sup>

In the Book of Common Prayer, there are two forms for the celebration of the Reconciliation of a Penitent and the form that is chosen should align with the needs of the person who is coming to confess their sins. The first form would be more appropriate for someone who participates in the rite of reconciliation as a spiritual discipline, as suggested by the Rev. Dr. Hillary Raining. The second form would probably be used for those who might be returning to the church after a time of being away or

---

<sup>6</sup> Ash Wednesday: "Litany of Penitence," BCP, 269.

<sup>7</sup> BCP, 448.

<sup>8</sup> "Concerning the Service," BCP, 446. "The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken."

<sup>9</sup> "Concerning the Service," BCP, 446. "The absolution in these services may be pronounced only by a bishop or priest. Another Christian may be asked to hear a confession, but it must be made clear to the penitent that absolution will not be pronounced; instead, a declaration of forgiveness is provided."

<sup>10</sup> "Ordination of a Priest," BCP, 531.

<sup>11</sup> "Ordination of a Priest," BCP, 531. "You are to ... declare God's forgiveness to penitent sinners."

<sup>12</sup> BCP, 448.

following some major disruption or disaffection. (In the Ash Wednesday liturgy, persons who have committed “notorious sins” are mentioned.<sup>13</sup> This is similar to the language used in the disciplinary rubric of the Book of Common Prayer.<sup>14</sup> According to the rubrics, should it ever be used, the priest must confer with the bishop and the person may have recourse according to Canon 1.17.6 with the bishop specifying the steps for readmission to communion.<sup>15</sup> This is not something that should be entered into without careful consideration and consultation with the bishop. Every effort must be made to reconcile the person with the church. When reconciliation occurs, this second form of the rite of reconciliation might be chosen to restore the person to full communion with the church.) In the Resources provided at the end of the previous article and also at the end of this article, there are a variety of books that provide additional information about the rite of reconciliation and how it may be used more effectively for the healing of individuals, the church, and the world.

One final reflection needs to be offered. The rite of Reconciliation of a Penitent is often considered a personal experience. While it may be true that the rite is personally experienced, it should be made clear that it is never private.

Penitential rites are about the restoration of the wholeness of the community of faith. When the sin of one of its members has torn the fabric of the community’s life, the sinner’s restoration is ultimately about repairing the community’s loss and restoring the community’s wholeness.<sup>16</sup>

## Other Places of Reconciliation in the Book of Common Prayer

As previously stated, Jesus’ mission on this earth was to reconcile the whole world to God. All of the sacraments and liturgies of the church bear the imprint of this saving work. For instance, in the rite for the Ordination of a Priest, this is one of the questions that the bishop asks: (emphasis mine)

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

The priest is to proclaim the Word of God and celebrate the sacraments of the church in such a way Christ’s reconciling love will be made present for the life of the world.

In the prayers of the people for the Rite of Marriage there are two prayers that speak about forgiveness (emphasis mine):

---

<sup>13</sup> BCP, 265.

<sup>14</sup> BCP, 409.

<sup>15</sup> “Canon 1.17.6,” *Constitution and Canons*, 87-88. <https://extranet.generalconvention.org/staff/files/download/23914>.

<sup>16</sup> J. Neil Alexander, “Under the Mercy: Liturgical Patterns of Reconciliation through the Centuries,” in *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*. Liturgical Studies 5. ed. Jennifer Phillips. (New York: Church Publishing, 2010), 11.

Give them grace, when they **hurt each other**, to **recognize and acknowledge** their fault, and to **seek each other's forgiveness and yours**. *Amen.*

Make their **life together** a **sign of Christ's love** to this **sinful and broken world**, that **unity** may overcome estrangement, **forgiveness** heal guilt, and **joy** conquer despair. *Amen.*<sup>17</sup>

To acknowledge on the day of one's wedding that there will be times when the two who are marrying will hurt each other and that forgiveness should be sought and given is a most important prayer. In addition, the couple is to be a sign to the world that it is possible to live a life filled with reconciliation after the example of Jesus.

Another place in the prayer book that is just saturated with the need for forgiveness and reconciliation is the liturgy of Ash Wednesday. It has already been cited with regard to reminding the assembly of the important place that the priest has in relationship to them because through this relationship God assures the people that sin will not only be forgiven, but through the church and its minister, when one truly repents and returns to God, all sins will be absolved. The Collect on Ash Wednesday could not be clearer:

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The entire liturgy on Ash Wednesday is a reminder that Christ came to reconcile us to the Father, and typically, on the First Sunday of Lent, The Great Litany is sung or said.<sup>18</sup> This is another example of pleading to God for the forgiveness of our sins, both individual and corporate, and for trusting in God's power to save.

## Public Confession of Sin

In the previous article, we were given an understanding of why the public confession of sin typically takes place following the Prayers of the People and before the offering of Peace in the eucharistic liturgy: "Most merciful God, we confess that we have sinned against you in thought, word, and deed ..." <sup>19</sup> This same confession of sin, or one very similar to it, is found in multiple locations in the 1979 Book of Common Prayer.<sup>20</sup> In addition to its placement within the eucharistic liturgy, it can be found in the Daily Office in Morning and Evening Prayer, both Rite

---

<sup>17</sup> BCP, 429.

<sup>18</sup> BCP, 148; Enriching Our Worship I: 46-49. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>. The Hymnal 1982: Service Music, #67.

<sup>19</sup> BCP, Holy Eucharist II, 360.

<sup>20</sup> BCP, Holy Eucharist II, 360; Morning Prayer I, 41; Morning Prayer II, 79; Evening Prayer I, 62; Evening Prayer II, 116; Penitential Order I, 320; Holy Eucharist I, 331, Penitential Order II, 352; Communion Under Special Circumstances, 397; Ministration to the Sick, 454; Prayers of the People, Form VI, 393.



I and Rite II. It is used when communion is given to the sick or under special circumstances. A variation also concludes Form VI of the prayers of the people and it is included in the Penitential Order: Rite One and the Penitential Order: Rite Two.<sup>21</sup> These Penitential Rites are used at the beginning of the liturgy, most often during penitential seasons, especially Lent. They are often preceded by the Decalogue and end with the Lord, have mercy or *Kyrie eleison*, recited or sung.

It is important to note that if the Confession of Sin is used in the Penitential Order, it should not be repeated either at the end of the Prayers of the People, Form VI or on its own.<sup>22</sup> It should also be noted that the rubrics state that at times the Confession of Sin may be omitted.<sup>23</sup> Times when this might be appropriate would be during the festive seasons of the year, especially during the fifty days from Easter Sunday through Pentecost Sunday, as well during Christmastide.

You will note that the confession is not made by individuals; rather it is a communal confession of sin: “we confess.” In *Enriching Our Worship: Vol. 1*, there is another variation of the Confession of Sin found in Morning Prayer. It is worth inclusion here because it especially emphasizes the corporate nature of sin. We do not have to personally engage in sin in order to be held culpable. If sin is occurring and we do not take action against it, we are silent participants in that corporate sin. For that, we must ask forgiveness (emphasis mine):

God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves,  
and in the world you have created.  
**We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.**  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.<sup>24</sup>

## Other Forms of Reconciliation

The Book of Common Prayer is filled with opportunities to express sorrow for sin, to repent, and return to the Lord. In many parishes, time is often set aside for prayer focusing on peace and reconciliation. This may take a variety of forms. In some parishes, these services can include reiki or other forms

---

<sup>21</sup> See footnote 15 for all locations of the Confession of Sin in the Book of Common Prayer.

<sup>22</sup> BCP, Prayers of the People: Form VI, 393; Confession of Sin, 360.

<sup>23</sup> BCP, 359, “On occasion, the Confession may be omitted. One of the sentences from the Penitential Order on page 351 may be said.”

<sup>24</sup> *Enriching Our Worship: Volume 1*, 19. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>.

spiritual healing. One of the blessings given in *Joy of Confession* by Hillary Raining can be found in the expression of forgiveness and reconciliation that can come through art therapy. Some parishes may gather for a Liturgy of the Word focused especially on forgiveness and reconciliation. This could be followed by individual confession with a priest or by silent prayer. Music could be a healing component for a liturgy structured in this way.

The book, *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*, edited by Jennifer Phillips and published by Church Publishing, Liturgical Studies, Volume 5, is an excellent resource for expanding one's thinking about the rite of reconciliation. It includes a variety of articles addressing the need for reconciliation of an individual, particularly after experiencing violence or trauma. In addition, there are articles that focus on corporate sin and the importance of asking for God's forgiveness. At the time of this writing (August 4, 2019), two mass shootings have just taken place, one in El Paso and another in Dayton. This is an example of systemic violence that must be addressed by the people of God. When we stand against this type of evil, we are refusing to participate in the "evil done on our behalf."<sup>25</sup> We are required to resist evil because of the promises made in the Baptismal Covenant.<sup>26</sup> In *Ambassadors for God*, there is "A Rite of Community Reconciliation." It is intended to be used in a fractured community, perhaps one in which the disciplinary rubric described above has been employed. It could be adapted, however, for use in a community celebration of reconciliation proposed in the previous paragraph. It gives suggested readings and is structured as a Liturgy of the Word with time for prayer and a rite for the reconciliation of the community.

Prayers for peace and reconciliation are needed in our lives, in our church, and in our world. Many ways to celebrate God's reconciling love through Jesus' sacrifice on the cross can be found throughout the Book of Common Prayer. Once again, we encounter the paschal mystery and are called to die to sin and death so that we may rise to new life in Christ. When we repent and return to God, we participate in Christ's own mission of reconciliation.

Reconciliation is the work of the body of Christ, the church, and it has the power to change everything.

## Resources

Alexander, J. Neil. "Under the Mercy: Liturgical Patterns of Reconciliation through the Centuries." In *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*. Liturgical Studies 5. ed. Jennifer Phillips, 1-15. New York: Church Publishing, 2010.

Alexander, John D. "From Lightning and Tempest: From Earthquake, Fire, and Flood': Environmental Sin and Reconciliation in the Book of Common Prayer (1979)." In *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*. Liturgical Studies 5. ed. Jennifer Phillips. New York: Church Publishing, 2010.

Battle, Michael. *Practicing Reconciliation in a Violent World*. New York: Church Publishing, 2005.

---

<sup>25</sup> EOW 1, 19.

<sup>26</sup> BCP, 304-305.

Coffey, David M. *The Sacrament of Reconciliation. Lex Orandi Series*, John D. Laurance, Series ed. Collegeville, MN: Liturgical Press, 2001.

Crafton, Barbara Cawthorne with Tim Scorer. *Embracing Forgiveness Participant Workbook*. Barbara Cawthorne Crafton on What It Is and What It Isn't: A 5-Session Study. New York: Church Publishing, 2014.

Crafton, Barbara Cawthorne with Tim Scorer. *Embracing Forgiveness DVD*. Barbara Cawthorne Crafton on What It Is and What It Isn't: A 5-Session Study. New York: Church Publishing, 2014.

Gunstone, John. "The Ministry of Reconciliation." In *Healed, Restored, Forgiven: Liturgies, Prayers and Readings for the Ministry of Healing*. Norwich: Canterbury Press, 2004. [This chapter could be a helpful companion for the rite of Reconciliation of a Penitent. It includes scripture readings that could be used as well as additional prayers and other resources.]

Hauerwas, Stanley and Jean Vanier. *Living Gently in a Violent World: The Prophetic Witness of Weakness*. Westmont: InterVarsity Press, 2018.

Phillips, Jennifer, ed. *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*. Liturgical Studies 5. New York: Church Publishing, 2010.

## Ministration to the Sick

Mary Ann Mertz

The ministry of healing and care for the sick is important for us as Christians because it was important in the life and ministry of Jesus. Jesus spent much of his ministerial life touching, healing, and raising up those who had been bowed down with sorrow or afflicted in many ways. He released people from the power of the demons that controlled their lives. He healed the sick and raised people from the dead. His mission was to bring God's healing and reconciliation into a waiting world. As Christians, we can recognize that it is in the lives of those who suffer that the paschal mystery (the life, death, and resurrection of Jesus), can often be most clearly seen and our prayer for the sick and for those who suffer is an important aspect of our Christian life and faith.

There is a prayer in the Daily Office of Compline that comes to mind and reveals how important praying for the sick and entrusting them into the care of Christ is for those who believe:

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*<sup>1</sup>

Tend the sick, Lord Christ. In the Episcopal Church, one of the ways that this is sacramentalized can be found in the Pastoral Offices of the Book of Common Prayer in the section, Ministration to the Sick. These rites reflect the important place that caring for the sick and suffering has in the life of the church.

### **Ministration to the Sick within Holy Eucharist on Sunday**

When we think about Ministration to the Sick, we most often think of the rites being celebrated with the homebound or at the bedside of someone in the hospital or who may be close to death. In fact, the rubrics that accompany the rites begin with these words: "In case of illness, the Minister of the Congregation is to be notified."<sup>2</sup> That would seem to indicate that they are indeed for settings that are not as public as Sunday worship. This important directive will be discussed when we look at how the rites are to be used with those who are homebound, hospitalized, or somewhere other than the church.

The point that needs to be made now, however, is that Ministration to the Sick is not just for use when visiting the sick, but should also be used periodically within the worshiping community that gathers on Sunday. Using it on Sunday follows the pattern established in the 1979 revision of the Book of Common Prayer when the liturgical reform moved the celebration of the sacrament of Holy Baptism from a family experience on a Sunday afternoon into the full worshiping assembly on Sunday morning. Placing the Laying on of Hands and Anointing within the Eucharistic liturgy reminds all of us that we are members of the one body of Christ and of one another. The words from 1 Corinthians 12:26 come to mind: "If one member suffers, all suffer together with it."<sup>3</sup> It would be good to use this rite on Sundays when the

---

<sup>1</sup> Book of Common Prayer 1979, 134.

<sup>2</sup> BCP, 453.

<sup>3</sup> New Revised Standard Bible. "1 Corinthians 12:26." <https://www.biblegateway.com/passage/?search=1+Corinthians+12%3A26&version=NRSV>.

community needs to pray for someone preparing for surgery or when a person who is suffering from cancer or other illness is present.

It is especially important to include the Laying on of Hands and Anointing within the Eucharistic liturgy on those Sundays when the readings particularly focus on the sick and suffering or on the healing ministry of Jesus. Doing this might be one way the church can demonstrate its love and care for those who suffer and the duty of all Christians to care for them after the example of Jesus.

The rubrics are clear about where the Laying on of Hands and Anointing should take place when celebrated within Sunday worship: "*When the Laying on of Hands or Anointing takes place at a public celebration of the Eucharist, it is desirable that it precede the distribution of Holy Communion, and it is recommended that it take place immediately before the exchange of the Peace.*"<sup>4</sup> This would be one of the times when the Confession of Sin would be omitted in order to focus on the rite of healing. The rubric is one that should be followed carefully because, as with all liturgy, it emphasizes the public nature of the Laying on of Hands and Anointing and it allows all of the faithful to fully participate in this most important sacrament of healing and strength.

When the Laying on of Hands and Anointing takes place within the Eucharistic liturgy, all who are sick or suffering in any way (that is, in body, mind, or spirit), should be invited to come before the church to receive the sacrament. This allows those who choose to participate to express their faith in God who saves and raises up and it allows the community to pray for the sick and to have their own faith challenged and strengthened by the witness of those who are willing to show their vulnerability by coming forward to be anointed. Using the Laying on of Hands and Anointing in this way in public worship deepens our understanding and experience of the paschal mystery.

The rubrics are clear that when the laying on of hands and anointing is done on Sunday that it should take place before the distribution of Holy Communion and that the recommended place within the liturgy is immediately before the exchange of peace. Some places have so accepted the importance of the laying on of hands for the sick and suffering that they have added the practice of having ministers, sometimes clergy, sometimes laity, present every Sunday so that after people have received communion and are returning to their place they may stop and receive the laying on of hands and/or anointing. (It is important to note that the rubrics are clear that Part II of the Ministration of the Sick, the Laying on of Hands and Anointing, is reserved to the priest.) While this practice of having someone available to meet people after communion to lay hands upon them may be well received in parishes, careful consideration should be given before beginning it or, if it is already established, some study and evaluation of the practice should take place.

You might ask, "If people like it, why not do it?" The reason is that placing the laying on of hands and anointing immediately following the reception of Holy Eucharist goes against everything that we say about Eucharist being the climax of worship. Being united with Christ and with one another through the receiving of the one body and blood of Christ is the pinnacle of the liturgy and the sign of our unity. Placing anything after this climax of our worship is not in keeping with the theology of the 1979 Book of Common Prayer and clearly is not supported by the rubrics that accompany these rites. People may like this practice, perhaps because it makes each person feel cared for as an individual, but by placing it in a more private setting and making it a one-on-one encounter, turns the liturgy into a more private experience rather than a public rite. Even when the Laying on of Hands and Anointing is used in homes or hospital rooms, it is not considered a private event but public worship because the ministers bring

---

<sup>4</sup> BCP, 453.

with them not only the holy oil consecrated by the diocesan bishop for use in parishes and the Holy Eucharist consecrated within the Sunday assembly and reserved to be taken to the sick but also the connection with and prayers of the entire body of the faithful. No ministers, not even priests, ever go alone to visit the sick even when they go and visit by themselves. Since each order of ministry is said to represent Christ and the church, in the Ministration to the Sick, Christ and the community of the faithful are always present in the person of the minister. Therefore, to understand the importance of caring for the sick and suffering so deeply that a ritual of laying on of hands and anointing is added on Sunday is a good thing; but to then privatize it by placing it after the reception of communion is something that can diminish rather than strengthen the role of the church in its ministry to the sick. This type of ritual is not in keeping with the intention and theology of the Book of Common Prayer and using a privatized form within Sunday worship can actually damage what the church is trying to do through these rites.

### **Ministration of the Sick with the Homebound and those in Hospital Rooms**

Now, let us turn to how the rites are used when visitation is made to the sick in their homes or hospital rooms. We turn again to the first rubric concerning the rite: "In case of illness, the Minister of the Congregation is to be notified." This is an important statement and one that should be emphasized in parish life.

Notifying the minister of the congregation when someone is ill allows that person to receive appropriate pastoral care. This cannot happen, however, if the church is not notified. Often people say that they know the priest is "too busy" or that "I am not as sick as someone else" or "I don't want to bother you." All of these statements, while on the surface may seem to be true, have nothing to do with the importance of giving notice when someone is sick so that they may receive the loving touch of God's grace and the care of the body of Christ, the church. It is the duty of all of the faithful to care for the sick; part of this care is notifying the minister of the congregation in the case of illness.

The Ministration to the Sick is a Pastoral Office. The liturgy in the 1979 Book of Common Prayer can be conducted in a variety of ways. Laity, Deacons, and Priests, may lead various parts of the rites as provided in the prayer book. Sometimes the sick person is anointed by the priest and at other times portions of the rites are conducted by a deacon or licensed Eucharistic Visitor.

Thus, Ministration to the Sick consists of several parts and one or more of the parts are used, depending on whether the service is being led by a priest who may use the entire rite including Part II: The Laying on of Hands and Anointing, or by a lay person who is licensed as a Eucharistic Visitor, or by a deacon who can lead Part I: The Liturgy of the Word and who then may also distribute Communion (Part III) using the directions included with "Communion under Special Circumstances."<sup>5</sup>

*The Book of Occasional Services 2018* has been authorized for use in The Episcopal Church and can be a helpful companion to the Book of Common Prayer because it gives an order for the "Distribution of Holy Communion by Lay Eucharistic Visitors to persons who are ill or infirm."<sup>6</sup> It provides the order for the service in a very clear format and offers some additional prayers that both alleviates role confusion

---

<sup>5</sup> BCP, 396-399.

<sup>6</sup> *Book of Occasional Services 2018*, 285-286.

with the priest concerning the words of absolution and it enriches the liturgy with language that connects us to other times of prayer.

This is the order given in [The Book of Occasional Services 2018](#):

### **Greeting**

**Collect of the Day** (BCP, 211-246)

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

**Reflections** from the sermon of that day

(This is possible if Eucharistic Visitors take communion to the sick immediately following Sunday liturgy).

**Suitable prayers** may be offered. (Just as the BCP states, one or more of these prayers may be used.)

(See "Prayers for the Sick," BCP, 458-460 and "Prayers for use by a Sick Person," BCP, 461).

### **A Confession of Sin**

Most merciful God, we confess that we have sinned against you ... May Almighty God in mercy receive our confession of sorrow and of faith, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

[You will notice that the prayer has been restructured to avoid confusion with the absolution given by the priest. In the BCP, laity and deacons are instructed to change the word "you" to "us" in the words of absolution. The prayer in the BOS avoids this entirely and thus it is more fluid and poetic.]

### **The Lord's Prayer**

**Administration of the Holy Communion** (using one of the authorized words of administration)

### **Closing Prayer**

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

[This is an alternate form of the postcommunion prayer from the one that is in the BCP. It is similar to one of the prayers in Morning Prayer: Rite Two. "Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace..."<sup>7</sup> This is a good prayer for everyone, but especially for anyone who has used the Daily Office, these words will be familiar and can provide comfort and connection to the common prayer in which one has taken part within the community of the faithful. It is also interesting to note that feminine nouns and pronouns are used (*sister/her*) instead of the masculine nouns and pronouns that are consistently used in the BCP.]

Minister Let us bless the Lord.

**Response Thanks be to God.**<sup>8</sup>

The above form from [The Book of Occasional Services 2018](#) is intended to be used when Eucharistic Visitors take communion to the sick. It can also be used by deacons. When a priest is the one using the rites in the Pastoral Office for Ministration to the Sick, the order that is in the prayer book is followed which includes the Laying on of Hands and the Anointing. (*Enriching Our Worship 2*

---

<sup>7</sup> BCP, 101.

<sup>8</sup> *Book of Occasional Services 2018*, 285-286.

also has additional resources.)

The liturgy begins with a greeting and is followed by the Liturgy of the Word, just as when the officiant is a lay person or a deacon. However, the reflection on the Gospel that is offered by a priest does not have to be a reflection on the Sunday homily but can be a homily given for the person(s) receiving pastoral care and for others who might also be present. The homily may be followed by “Prayers for the Sick” (BCP, 458-460) and/or “Prayers for use by a Sick Person” (BCP, 461). One or more of these prayers may be used after which a general confession of sin is made. If, however, the sick person seems especially troubled in spirit, the priest may suggest the making of a special confession using the form for the Reconciliation of a Penitent, (BCP, 447-452). If others are present, this confession by the person who is sick would be made in private. Absolution would be given by the priest in the usual way, whether within the Sacrament of Reconciliation of a Penitent or following the general Confession of Sin.

When the priest is present, Part II: The Laying on of Hands and Anointing is celebrated. The Book of Common Prayer gives a prayer to bless the oil that is to be used for the anointing of the sick. A priest can pray this prayer, if necessary. In this diocese, however, the Oil of the Sick is consecrated by the bishop at the Philadelphia Episcopal Cathedral during Holy Week on the day when the priests and bishop renew their promises of ordination and lay persons recommit to baptismal ministry. The oil that was blessed by the bishop should be used for the anointing of the sick and is available for each parish following that liturgy. Using this oil is important because it connects the person being anointed not only with her or his own parish but also with the diocese and the entire church. Seeing oneself as part of the one body of Christ is important, especially in this sacrament, as the scripture passage from 1 Corinthians 12:26 reminds us.

The prayer that accompanies the Laying on of Hands is quite beautiful. Just as the name of the Trinity is invoked in Holy Baptism, so too in this anointing the priest lays hands on the head of the person who is sick, in the name of the Father, and of the Son, and of the Holy Spirit. And later, when anointed with oil, the sign of the cross is traced on the forehead of the person, just as it was on the day of Baptism. The connection with Holy Baptism could not be clearer along with the understanding of our dying and rising to new life in Jesus Christ that both of these sacraments convey. In the prayer, Jesus is asked to be present with and to sustain the person, to drive away all sickness of body and spirit and to give that victory of life and peace that will enable the one who is sick to serve Christ both now and evermore.<sup>9</sup> (A shorter prayer is also given that can be used if the pastoral situation calls for it.) The action of the laying on of hands is both ancient and powerful. Grace and strength along with the power and the presence of God are conveyed through human touch. There is something very moving about having one human being lay hands on another person’s head and pray words that ask for healing and strength and the presence of Jesus. It is a powerful sign and an expression of faith demonstrating belief in the God who has power to heal and to save.

Since ancient times, oil has been used as an outward sign of God’s presence. It has been used for healing, for initiation, and for ordination. Different oils are used for each of these sacraments and the Oil of the Sick is use for the Anointing of those who are sick in any way, body, mind, or spirit. The 1979 Book of Common Prayer makes it clear that this sacrament is meant to be prayer for the healing of the

---

<sup>9</sup> BCP, 456.



sick. It is a sacrament that can be celebrated multiple times throughout one's lifetime, whenever there is a need. Sometimes people are a little afraid when the priest offers to anoint them, especially if they grew up with the terminology that anointing is "extreme unction" and if, in their minds, it is connected with "the last rites" reserved for the time of death. If this is what anointing of the sick conjures up for some people, then having a priest offer to anoint them must for them mean that they are close to death. Nothing could be further from the truth. This is a misconception and is something that people need to be educated about so that they can approach this sacrament with anticipation and joy. The best education concerning this sacrament, as it often is the case with worship, is experience. Witnessing this sacrament being celebrated, especially within the community of the faithful that gathers on Sunday, can help people see and come to an understanding that this is not a sacrament of the dying but a sacrament for the living. It is a sacrament that can bring comfort and provides a healing touch and God's grace to move through suffering and illness and perhaps even loss. The need for this sacrament is great and it should be offered regularly to those who are sick, especially to those who cannot come regularly for worship.

Thus, in The Ministration to the Sick, the Laying on of Hands is followed by the Anointing with the Oil of the Sick. The priest "*dips a thumb in the holy oil and makes the sign of the cross on the sick person's forehead saying* N. I anoint you with oil in the Name of the Father and of the Son, and of the Holy Spirit. Amen."<sup>10</sup> It is important to note that at baptism the sign of the cross is placed on the forehead of the one who is being baptized and thus they are "marked as Christ's own forever."<sup>11</sup> This sacrament is a reminder of that. And it can happen over and over again during the course of one's lifetime. And, if used at the time of death, when we are going to be with Christ, can there be any better comfort to know that we have always belonged to Christ? The oil is also important. Just as the Oil of Catechumens prepares the one who is being baptized to pass through the waters of death into life, so too can the Oil of the Sick help us pass through sickness and suffering. Always this is a movement from death to life, an experience of the paschal mystery. Sometimes it is a movement from pain and suffering back to fullness of life and service as a disciple of Christ in this world. At other times, we may be being called into the fullness of eternal life with God in Christ and we are strengthened through this sacrament to take that final leap of faith.

Oil should be used in abundance, so that the person being anointed can feel the cross on the forehead and be strengthened by it. Sometimes the oil that is used has been placed in an oil stock on a small piece of cotton. Oil stocks are small and are a convenient way to carry the oil of the sick so that it is readily available. That is a good thing. There is a great disadvantage to using them, however. Even if the cotton is not left to dry out and the oil stock is properly maintained by keeping the fresh oil within it, only a small amount of oil is available for use in the anointing. The revision of the Book of Common Prayer called for all of the symbols used in the sacraments to be used in abundance. This should be true with anointing of the sick, as well. In this diocese, the Oil of the Sick is distributed in small bottles that are also convenient to carry. Perhaps using these instead of oil stocks might be a better way to carry the oil that is to be used for anointing the sick.

Even in a home or hospital setting, those who are present with the one who is sick may also wish to be

---

<sup>10</sup> BCP, 456.

<sup>11</sup> BCP, 308.

anointed and this should be offered by the priest. All present will participate in the Liturgy of the Word and in the reception of Holy Communion, so it only makes sense to open the availability of this sacrament to anyone else who might need the grace and strength it offers. Each person would individually experience the Laying on of Hands with its prayer and the Anointing with the sign of the cross.

After the sick person and any others have been anointed, just as with Baptism and Holy Eucharist, there is an *epiclesis*, a calling down of the Holy Spirit:

As you are outwardly anointed with this holy oil, so may our heavenly Father grant you the inward anointing of the Holy Spirit. Of his great mercy, may he forgive you your sins, release you from suffering, and restore you to wholeness and strength. May he deliver you from all evil, preserve you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*<sup>12</sup>

This prayer describes the effects of the sacrament, that is, forgiveness, release, restoration, deliverance, preservation, and being borne into everlasting life. Any or all of these effects are possible because God so loves us and sends us the Holy Spirit to show us the mercy of God in this sacrament, through Jesus Christ our Lord.

The third part of the Ministration to the Sick is Holy Communion. The rubrics state: "If the Eucharist is to be celebrated, the Priest begins with the [Peace and] Offertory."<sup>13</sup> This certainly would be the case if the Laying on of Hands and Anointing takes place within Holy Eucharist on Sunday. It does not, however, preclude the celebration of Holy Eucharist when gathering in the home or hospital room of a person who is sick, especially if others are gathered with them. And the rubrics are clear. It is the intention of the rite to always have members of the community present whether the presider is the priest or a Eucharistic Visitor or deacon. If a priest is the one who is present, consideration should be given to celebrating Holy Eucharist rather than distributing Holy Communion from the reserved sacrament, as is often done by a priest and as it must be done when Eucharistic Visitors or deacons are the ones who are visiting the sick.

"If Communion is to be administered from the reserved Sacrament, the form for Communion under Special Circumstances is used, beginning with the [Peace and] Lord's Prayer on page 398."<sup>14</sup> When Eucharistic Visitors and deacons visit the sick, they take communion kits with them that include communion from the reserved Sacrament; in fact, it is for this reason, the taking of communion to those who could not be present for the celebration of Holy Communion with the assembly, that the sacrament is reserved. Care is taken with the vessels and the place used to prepare for Holy Communion. It is important to use a corporal and purificator and to place the chalice and paten in such a way that they are both safe and available. If Holy Communion is to be distributed, it should be prepared prior to beginning the service so that everything will be ready when needed.

After the exchange of Peace (an optional part of the rite to be determined by the pastoral situation) and

---

<sup>12</sup> BCP, 456.

<sup>13</sup> BCP, 457.

<sup>14</sup> BCP, 457.

the praying of the Lord's Prayer, which always precedes the distribution of Holy Communion, Holy Eucharist is distributed in the usual way. The gifts are shown to those assembled with the words, "The Gifts of God for the People of God" (or the longer form, as desired). The sacrament is then given to the one who is sick and then to all others who are present. The Eucharistic doctrine of concomitance recognizes the presence of Christ's body and blood in each of the elements of the Eucharist. Therefore, to receive the fullness of communion, a person may receive either the bread alone, or the wine alone, or both.<sup>15</sup> This is especially important when giving communion to a person who is sick. He or she may not be able to swallow the bread, but could take a drop of wine, perhaps even a small amount placed on the tongue. This is often the case when a person is very ill or near death. If a person is not able to receive either the bread or the wine, just the desire to receive communion is considered enough for the presence of Christ to be received.<sup>16</sup> If communion is given at the time of death, it is called *viaticum* (a custom dating back to the 4th century) and is meant to accompany the person on their journey to Christ and eternal life.<sup>17</sup> Communion is given with the words of administration. The form given in "Communion under Special Circumstances is "The Body [Blood] of our Lord Jesus Christ keep you in everlasting life."<sup>18</sup> Other words of administration, such as those used in the Rite Two liturgy, may also be used.

Following the distribution of communion, a postcommunion prayer is said. It may be one of the prayers used in the Eucharistic liturgy of the BCP or found in *Enriching Our Worship 1*, or it may be the prayer in the BCP on page 457 that is included in the rites of the Ministration to the Sick. It could also be the prayer from the *Book of Occasional Services 2018* that was given above. No restriction is placed on the prayer that is used. The person conducting the service should, however, prepare in advance and be able to quickly turn to the most appropriate prayer for the particular pastoral situation.

The service concludes quite simply with the dialogue:

**Let us bless the Lord.**  
*Thanks be to God.*

## **Some final thoughts concerning the Ministration to the Sick**

The Ministration to the Sick is one of the pastoral duties of the priest. Visitation to the Sick by Eucharistic Visitors is an important ministry of the church and should be encouraged. All members of the community should be praying for the sick, especially those members who are prevented from regularly attending Sunday worship. They should always be connected to the community in whatever way possible for they are part of the body of Christ, the church.

Sometimes people, particularly if they are elderly or have no family or parish connections, can fall through the cracks. The church stops visiting and the Ministration to the Sick does not remain a priority. This is something that should be guarded against. Having ministry teams and those especially devoted to the care of the sick is important in parish life.

---

<sup>15</sup> "Concomitance," *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/concomitance>.

<sup>16</sup> See footnote 15.

<sup>17</sup> "Viaticum," *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/viaticum>.

<sup>18</sup> BCP, 399.

Eucharistic Visitors and others who visit the sick should remain in contact with the clergy and make sure that she or he is told about the visit, particularly about any health concerns, experience of anxiety, or any other issues that may be taking place with the one whom they visit. This reporting back to the priest is an important part of ministering to the sick, so much so that following each visitation written reports are often submitted to the member of the clergy who oversees the ministry of the Eucharistic Visitors (a deacon, or a priest if no deacon serves in the parish), after which the reports are kept in confidential files (See Appendix F below for an example of a form that could be used).<sup>19</sup> In the training of Eucharistic Visitors, confidentiality and trust is to be emphasized so that the sick are treated with the utmost dignity and respect. Eucharistic Visitors do not minister in their own names but on behalf of the church and under the oversight of the deacon or the priest; therefore, the confidentiality due to the one who is sick is not being breached when information is shared with the clergy. Quite the contrary; the pastoral relationship is being honored and the duty of those charged with the care of the sick is made possible through appropriate ministerial relationships.

It is important to note that a complication may arise when Eucharistic Visitors want to consistently visit the same people. This must be carefully considered and each pastoral situation judged separately. The person who is sick or homebound may feel comfortable having the same Eucharistic Visitor come. This may be a good thing, but a danger can also arise and must be guarded against. Sometimes an enmeshment can occur between the person who is sick and the Eucharistic Visitor that often interferes with relationships with caregivers or family members. Appropriate boundaries must always be maintained and the person overseeing the ministers has a duty to make sure that assignments are made in such a way so that this type of unhealthy relationship is avoided.

The priest also needs to regularly visit the sick. This is particularly important because he or she is the one who is authorized by the church to offer the sacrament of the Laying on of Hands and Anointing and it is the priest who has the pastoral responsibility to care for the sick.

Therefore, both things should be taking place in parishes. Licensed Eucharistic Visitors and deacons should be making regular visits and the priest should also tend to the sick according to the solemn vows made in ordination.<sup>20</sup>

Throughout this discussion, emphasis has been placed on the fact that the laity who take communion to the sick should be licensed as Eucharistic Visitors. This is a serious commitment and is discussed in a separate section of this Resource Guide. Suffice it to say, this ministry requires training prior to being licensed, oversight by a deacon or priest, and continued growth in the life of faith and commitment to both the worship of God within the community and service to those who are sick.<sup>21</sup> Finally, in order to be licensed, the priest is to write a letter of recommendation to the bishop and only after he approves and licenses the person are they permitted to serve. In this diocese, the license must be renewed after

---

<sup>19</sup> The Episcopal Diocese of Oklahoma. *Handbook for Eucharistic Ministers and Visitors*. [https://s3.amazonaws.com/dfc\\_attachments/public/documents/3253219/Handbook\\_for\\_Eucharistic\\_Ministers\\_and\\_Eucharistic\\_Visitors.pdf](https://s3.amazonaws.com/dfc_attachments/public/documents/3253219/Handbook_for_Eucharistic_Ministers_and_Eucharistic_Visitors.pdf).

<sup>20</sup> BCP, "Examination," in *The Ordination of a Priest*, 531: "caring alike for young and old, strong and weak, rich and poor. . . perform the other ministrations entrusted to you;" "Examination," in *The Ordination of a Deacon*, 543: "In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, **the sick**, and the lonely" (*emphasis mine*).

<sup>21</sup> An excellent example of a training guide for Eucharistic Visitors can be found on the website <https://www.diocal.org>. Diocese of California. *An Introduction to Pastoral Care A Workbook for Training Eucharistic Visitors*. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_pastcare.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_pastcare.pdf).

three years.

When a person is charged to take communion to the sick, they are often sent forth from the Sunday assembly. Following the instruction of the General Convention, The Standing Liturgical Commission (now called the Standing Commission on Liturgy and Music) developed “Suggested Guidelines” for those distributing communion to the sick and published them in January, 1986.

The guidelines included words to be used by the priest to send forth the Eucharistic Visitors.

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.<sup>22</sup>

It is highly recommended that this sending forth from the assembly be used to make clear that those who are sick are part of the same body of Christ and fully participate in the consecration of the body and blood of Christ within that particular Sunday assembly.

Once the priest has given the communion kit to those taking communion to the sick and dismissed them, the Eucharistic Visitors do not remain for the closing of the service, but leave since they have been commissioned to go and serve those who could not be present for the liturgy. This maintains a clear and direct connection with between the Sunday liturgy that has just been celebrated and those who are receiving communion from that same table.

## Healing in many forms

What has just been discussed is the Ministration to the Sick that is found in the 1979 Book of Common Prayer. *The Book of Occasional Services* was also published in 1979 and has been revised several times in the intervening years. The 79th General Convention through [Resolution A218](#) and its amendments authorized another revision for trial use, *The Book of Occasional Services 2018*. It contains the “Distribution of Holy Communion by Lay Eucharistic Visitors to persons who are ill or infirm” as outlined above.<sup>23</sup>

In addition to these two primary resources for ministry to the sick and suffering, the General Convention through [Resolution Do46](#) has authorized for continuing use the Enriching Our Worship series. [Enriching Our Worship 2](#) concerns Ministry with the Sick or Dying and the Burial of a Child.<sup>24</sup> The volume was adopted by the 73rd General Convention and has been approved for continuing

---

<sup>22</sup> Standing Liturgical Commission of the Episcopal Church, “Suggested Guidelines.” Document accompanying the “Distribution of Holy Communion by Lay Eucharistic Ministers to Persons Who Are Ill or Infirm” (January, 1986), 2. Reprinted by Beth Wickenberg Ely, *A Manual for Eucharistic Visitors*. (Harrisburg, PA: Morehouse Publishing, 2005), 40, 80. See the Blue Book Report of the Standing Liturgical Commission, 1988 General Convention, 205. “LAY EUCHARISTIC MINISTERS In response to [Resolution Boo4](#) of the General Convention 1985, urging the Standing Liturgical Commission “to develop an appropriate Liturgical Form for the distribution of the Elements of the Holy Eucharist under Canon III.3.4(b),” the commission prepared a “Form for the Distribution of Holy Communion by Lay Eucharistic Ministers,” along with two companion documents, “Concerning the Rite” and “Suggested Guidelines,” in January 1986 and made them available to the Church.” [https://www.episcopalarchives.org/e-archives/gc\\_reports/reports/1988/bb\\_1988-R017.pdf](https://www.episcopalarchives.org/e-archives/gc_reports/reports/1988/bb_1988-R017.pdf).

<sup>23</sup> *Book of Occasional Services 2018*, 285-286.

<sup>24</sup> Episcopal Church, *Enriching Our Worship 2: Ministry with the Sick or Dying; Burial of a Child*, (New York: Church

use by the 79th General Convention. It has a variety of materials to aid those who minister to the sick. It can be found online or can be purchased in a paperback edition from Church Publishing <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-2/enrichingourworship2.pdf>.

There is also a hardbound copy called **Ministry with the Sick**.<sup>25</sup>

It is a collection of a variety of resources including revised texts from the Book of Common Prayer, texts from Enriching Our Worship 2, and other prayers and resources for ministry with the sick. This volume can be purchased from Church Publishing <https://www.churchpublishing.org>.

[products/ministrywiththesick](https://www.churchpublishing.org/products/ministrywiththesick). The WorldCat online library catalog gives the following annotation about this hardbound copy from multiple resources: “This edition of a pastoral staple includes official rites of the Episcopal Church. Included are prayers, litanies, and other material that address medical conditions that were unknown or not publicly talked about when the Prayer Book was revised in the 1970s, including the termination of life support, difficult treatment choices and loss of memory.”<sup>26</sup> *Enriching Our Worship 2* and *Ministry with the Sick* are both invaluable resources for priests, deacons, and laity who minister to the sick and those who are suffer.

In addition to the sacramental liturgies that include Laying on of Hands and Anointing and/or the Distribution of Holy Communion, there are other ways of praying with the sick, as well. Sometimes just being with the person who is suffering is enough, offering the ministry of listening, and the healing power of presence with another human being.

In some parishes, people gather in other ways to pray for the sick. These may include times of quiet prayer or gathering using prayers for the sick accompanied by music. Music from the Taizé or Iona communities is often used for these services. Occasionally Reiki or other healing practices may be employed. In this diocese, there is a well formed group at the Church of the Holy Spirit in Harleysville that is committed to this ministry.<sup>27</sup> At Holy Innocents St. Paul’s Episcopal Church in Philadelphia, there is a beautiful Center for Spiritual Awakenings. Opportunities are provided for Rei-ki, Yoga, Meditation, and Labyrinth walking, among other things. This parish describes itself as “one church, two languages” and has created space where healing and reconciliation is practiced on a regular basis and where “doors, hearts, and minds are open.”<sup>28</sup> Sometimes prayer for the sick and suffering can take place while walking a labyrinth or when using centering prayer or other forms of meditation. There are communities devoted to healing ministries and while they may not have liturgy as their primary focus, what they do has impact on the lives of people which can, in turn, be reflected in the way we worship together as a community of faith. The work of these communities is vital. In this diocese, the work that is being done with Veterans Ministry or Anti-Racism Training that promotes racial justice and healing, or the Hispano/Latino Committee of the Diocese of Pennsylvania that is helping us see and treasure who we fully are as church, or the partnering of the diocese with Thistle Farms, an organization that helps women survivors recover and heal from prostitution, trafficking, and addiction, in an effort to begin such an organization in this diocese, are all efforts that participate in the healing ministry of Jesus.

---

Publishing, 2000). <https://www.churchpublishing.org/products/enrichingourworship2>.

<sup>25</sup> Episcopal Church, (*Ministry with the Sick: With Rites from The Book of Common Prayer and Enriching Our Worship 2*, (New York: Church Publishing, 2005). <https://www.churchpublishing.org/products/ministrywiththesick>.

<sup>26</sup> [https://www.worldcat.org/title/ministry-with-the-sick-with-rites-from-the-book-of-common-prayer-and-enriching-our-worship-2/oclc/62215333&referer=brief\\_results](https://www.worldcat.org/title/ministry-with-the-sick-with-rites-from-the-book-of-common-prayer-and-enriching-our-worship-2/oclc/62215333&referer=brief_results).

<sup>27</sup> Church of the Holy Spirit, Harleysville, <http://www.churchoftheholyspirit.net/reiki>.

<sup>28</sup> Center for Spiritual Awakenings, Holy Innocents St. Paul’s Episcopal Church, <https://hispepiscopal.com/cfsa>.

## Now and at the hour of our death

Healing takes many forms and praying for those who are sick or suffering is part of the work of being Christian. Another part of what we are often called to do is to be with those who are dying. This is a most sacred time in a person's life and to be able to walk with another person during that time can be a profound experience indeed.

The 1979 Book of Common Prayer has a section following the Ministration to the Sick called Ministration at the Time of Death. Just as with the Ministration to the Sick, the rubrics about calling the church to be present at the time of death is very clear: "*When a person is near death, the Minister of the Congregation should be notified, in order that the ministrations of the Church may be provided.*"<sup>29</sup> This is extremely important and it should be stressed in parishes so that those who are close to death may be cared for by the community of faith.

When a person is close to death, this prayer is the first one used when people gather in their presence. It may be prayed by the priest but also by anyone who is present and nearby the one who is dying. All of the faithful should know where it is in the prayer book so that it is never overlooked or forgotten. This is a prayer that can be prayed multiple times throughout the time of keeping vigil with a person who is dying.

### *Prayer for a Person near Death*

Almighty God, look on this your servant, lying in great weakness, and comfort *him* with the promise of life everlasting, given in the resurrection of your Son Jesus Christ our Lord. *Amen.*

**The Litany at the Time of Death** can then be prayed. It is similar to other litanies used in Episcopal worship. It begins by addressing each person of the Holy Trinity and asking God to have mercy. Then the paschal mystery is detailed by including all of the most important events in the life of Jesus (his incarnation, his life, his passion and death, and his resurrection). It is through the paschal mystery that we pray the God will deliver the one who is dying. Then we beseech Jesus Christ to grant peace and refreshment to our loved one and finally pray a form that is similar to the *Agnus Dei* within the Eucharistic liturgy.

"Jesus, Lamb of God: *Have mercy on him.* Jesus, bearer of our sins: *Have mercy on him.* Jesus, redeemer of the world: *Give him your peace.*"<sup>30</sup>

The litany concludes with the praying of The Lord's Prayer followed by a concluding prayer asking for deliverance. This Litany may be prayed when a person is close to death. It also is suggested as one of the forms of Vigil Prayer that may take place during the time after a person's death. The Litany at the Time of Death concludes with a prayer of commendation. "Depart, O Christian soul, out of this world."<sup>31</sup>

---

<sup>29</sup> BCP, 462.

<sup>30</sup> BCP, 463.

<sup>31</sup> BCP, 464.

After the person has died, the following prayer of Commendation is prayed:

*A Commendatory Prayer*

Into your hands, O merciful Savior, we commend your servant *N*. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen*.  
May *his* soul and the souls of all the departed, through the mercy of God, rest in peace. *Amen*.

[This is the first time that this Commendatory Prayer is used. It will be prayed again at the end of the liturgy of the Burial of the Dead after Communion (or if there is no Communion, after the Liturgy of the Word. They are the last words heard before the dismissal.)]

This Litany at the Time of Death is the first stage progressing from the time of death to the final letting go that takes place at the grave.

The second stage in the Ministration at the Time of Death is the **Prayers for a Vigil**. The Vigil can take many shapes. It can include readings from scripture, the praying or singing of psalms, collects such as those used during the funeral liturgy and even praying again the Litany at the Time of Death. It is important to keep Vigil with the deceased and also with those who mourn the passing of a loved one into eternal life. The keeping of this Vigil is a sacred task, offering support through the power of prayer.

The third stage is the taking of the body to the church. This can be done right before the liturgy is to be celebrated or it can be at some point prior to the liturgy in order to facilitate visitation with the family and friends of the deceased. There are varying practices regarding when the body is taken to the church, but the church recognizes the importance of this transition and has a rite of Reception of the Body when it reaches the church. The ministers move to the door of the church and wait for the body to arrive. When it does, there are prayers that should be prayed to receive the body. This can be done whenever the body is brought to the church. The Reception of the Body consists of specific prayers for the deceased as well as prayers for the family and friends who mourn. This can be an overlooked part of the rites. What often happens is that as soon as the body is brought to the church, the liturgy for the Burial of the Dead begins. Or, if there is visitation, occasionally the body comes to the church and the Reception of the Body is simply overlooked. Even when the liturgy begins right away, the Reception of the Body at the Church provides a necessary transition for the family and friends and a way of letting go that allows this to take place a little at a time. By employing all three of these rites in the Ministration at the Time of Death, the church is with the person at the time of death, accompanies the family during the time of their initial transition, and helps them move into the celebration of the Burial of the Dead which will take place at the church.



It is to this most important liturgy, the Burial of the Dead, that this Liturgical Resource Guide will turn next.

## Resources

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

Episcopal Church. *Book of Occasional Services 2018*.  
[https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).  
Also in English at <https://extranet.generalconvention.org/staff/files/download/24493>.  
and in Spanish at <https://extranet.generalconvention.org/staff/files/download/24673>.

Episcopal Church. *Enriching Our Worship 2: Ministry with the Sick or Dying, Burial of a Child: Supplemental Liturgical Materials 2*. New York: Church Publishing, 2000. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-2/enrichingourworship2.pdf>

Episcopal Church. *Ministry with the Sick: With Rites from The Book of Common Prayer and Enriching Our Worship 2*. New York: Church Publishing, 2005.

Episcopal Church. *The Revised Common Lectionary: Years A, B, C, and Holy Days According to the Use of the Episcopal Church*. Pew Edition. New York: Church Publishing, 2007. [This is available in a Pew Edition and contains all of the Sunday readings for all three cycles. It is small and a very convenient book to take for parish visitations with the sick.]  
<https://www.churchpublishing.org/products/revisedcommonlectionary2>.

Episcopal Diocese of Albany, New York. *Handbook for Eucharistic Ministers and Eucharistic Visitors*. [https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-\\_restored-version\\_.pdf](https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-_restored-version_.pdf). [This handbook is the foundational text used by the Episcopal Diocese of Oklahoma when they developed a handbook for their diocese.]

Episcopal Diocese of California. *An Introduction to Liturgical Leadership: A Workbook for Training Eucharistic Ministers*. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_pastcare.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_pastcare.pdf). [Both Training Workbooks by DIOCAL are excellent tools for preparing those to be licensed as Eucharistic Ministers or Visitors.]

Episcopal Diocese of California. *An Introduction to Pastoral Care: A Workbook for Training Eucharistic Visitors*. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_litlead.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_litlead.pdf). [Both Training Workbooks by DIOCAL are excellent tools that can be used for when working with those who are preparing to be a licensed Eucharistic Minister or Visitor.]

Episcopal Diocese of Oklahoma. *Handbook for Eucharistic Ministers And Eucharistic Visitors*. [https://s3.amazonaws.com/dfc\\_attachments/public/documents/3253219/Handbook\\_for\\_Eucharistic\\_Ministers\\_and\\_Eucharistic\\_Visitors.pdf](https://s3.amazonaws.com/dfc_attachments/public/documents/3253219/Handbook_for_Eucharistic_Ministers_and_Eucharistic_Visitors.pdf).

Gunstone, John. *Healed, Restored, Forgiven: Liturgies, Prayers and Readings for the Ministry of Healing*. Norwich: Canterbury Press, 2004. [This book can be used as a companion for the Ministration to the Sick in the Book of Common Prayer. There are a variety of prayers that can be used with

the sick, especially prayers for situations that are not included in the Book of Common Prayer. Some of these could be used as resources for the Prayers of the People when praying for the sick and suffering, since it is the intention of the prayer book to expand what is available in the various forms to meet the needs of the community gathered.]

Gusmer, Charles W. *And You Visited Me: Sacramental Ministry to the Sick and the Dying*. Revised Edition. New York: Pueblo Publishing Co., 1990. [An eBook edition is now also available from Liturgical Press: Gusmer, Charles W. *And You Visited Me*. Collegeville, MN: Liturgical Press, 2017. <https://litpress.org/Products/E6325>.

Kirkwood, Neville A. *A Hospital Visitor's Handbook: The Do's and Don'ts of Hospital Visitation*. New York: Church Publishing, 2005. <https://www.churchpublishing.org/products/ahospitalvisitorshandbook>.

Kirkwood, Neville A. *Hospital Handbook on Multiculturalism and Religion: Practical Guidelines for Health Care Workers*. Rev. ed. New York: Church Publishing, 2005. <https://www.churchpublishing.org/products/hospitalhandbookonmulticulturalismreligionrevisededition>.

Kirkwood, Neville A. *Pastoral Care to the Aged: A Handbook for Visitors*. New York: Church Publishing, 2005. <https://www.churchpublishing.org/products/pastoralcaretotheaged>.

Kirkwood, Neville A. *The Lay Pastoral Worker's Hospital Handbook: Tending the Spiritual Needs of Patients*. New York: Church Publishing, 2005. <https://www.churchpublishing.org/products/thelaypastoralworkershospitalhandbook>.

Larson-Miller, Lizette. *The Sacrament of Anointing of the Sick*. *Lex Orandi* Series. Collegeville, MN: Liturgical Press, 2005.

## Burial of the Dead

Dina L. Harvey

The Episcopal Church has an Easter liturgy approach to death and the arrangement of funerals. It is based on belief in the resurrection; Jesus was raised from the dead, and we too will be raised to join him on the day of judgment.

The 1979 Book of Common Prayer states that at the death of a member of the parish, the Clergy should be notified, and the family and clergy are to make the arrangements.<sup>1</sup> The Order of Service along with the hymns and readings are discussed and planned. All of the readings are listed in the Book of Common Prayer in the section concerning the Burial of the Dead. The readings can also be found in their entirety online at [The Lectionary Page](https://www.lectionarypage.net/YearABC/SpecServ/Burial.html) so that the family will have an easy way to have full access to them. <https://www.lectionarypage.net/YearABC/SpecServ/Burial.html>.

The liturgy is based upon celebration of life. The readings and suggested hymns all reflect the love of God, who is ever present in the time of grief and sorrow. The Easter liturgy component is most present in the reading of the Gospel and in the celebration of the Holy Eucharist. This liturgy clearly allows us to witness the paschal mystery in its fullness.

Prior to the start of the Mass, the casket is closed. The closing of the casket symbolizes the parting caused by death and the committing of the person to God. Once closed, a funeral pall (a large white hanging vestment that is the reminder of the white garment of baptism, the alb) is placed upon the casket to cover it. The giving of the white garment to a person at baptism is accompanied by words that charge that the dignity of the garment be brought “unstained into the everlasting life of heaven.” The placing of the pall reminds us that this has been accomplished. If the person who has died is or was a member of the military and their casket has been draped with a flag, at the time of the liturgy, the flag is removed and the pall is placed on the casket. At this point it is our union with Christ and our being a member of Christ’s body that is being emphasized. The white garment is the great leveler (Galatians 3:26-28) and gives us our identity in Christ. Following the liturgy, the pall will be removed and at that time the flag can again be draped over the casket. If the person was cremated, the urn or receptacle containing the cremated remains is covered with a white veil.

The celebrant meets the casket and family at the door of the church and then goes before it into the church.<sup>2</sup> *“A member of the congregation bearing the lighted Paschal Candle may lead the procession into the church.”*<sup>3</sup> The 1979 Book of Common Prayer includes prayers for the **Reception of the Body** (BCP, 466) that *“may be used at whatever time the body is brought to the church.”*<sup>4</sup> These prayers are beautiful and should be given careful consideration. They are used if the body is brought to the church early and remains in the church for a time of visitation after which the liturgy of the Burial of the Dead will begin. If the body is brought to the church and the liturgy is to follow immediately, the prayers for the Reception of the Body could be used and then be followed by the liturgy itself (BCP, 491) with the paschal candle leading the procession and the priest preceding the body. Then anthems (BCP, 491-492)

---

<sup>1</sup> The 1979 Book of Common Prayer, “Concerning the Service,” Burial of the Dead: Rite Two, 490.

<sup>2</sup> See footnote 1.

<sup>3</sup> These rubrics are given at the end of the prayers at the time of the Reception of the Body, BCP, 467.

<sup>4</sup> BCP, 467.

“are sung or said as the body is borne into the church, or during the entrance of the ministers, or by the celebrant standing in the accustomed place.”<sup>5</sup> The family and friends enter the church behind the casket and once everyone is in place, a Collect is prayed by the celebrant.

The Liturgy of the Word is next with readings from the Old and New Testaments, a Psalm, and then the Gospel. The Old Testament message is of victory, righteousness, and giving comfort. Often, people choose Psalm 23 for funerals. The Psalter does not have the King James Version, which is often the text that people can say “by heart.” It can be found in *The Burial of the Dead: Rite One* (BCP, 276-277). The New Testament speaks of making things new, new life, glory revealed, the eternal way of life. The Gospel speaks of everlasting life and of Jesus being the Good Shepherd who will lead us to everlasting life.

Remarks about the person who has died, if any, occur after celebrant reads the gospel. In the Episcopal Church, remarks or eulogies are generally discouraged because they draw attention away from the purpose of the funeral liturgy which is lifting the deceased up to God who is in the midst of our mourning and who offers eternal life through the death and resurrection of Jesus. Of course, this is not a mandatory rule and exceptions are made. However, multiple speakers during the liturgy should always be discouraged. A more appropriate time for remarks would be at a repast or gathering after the funeral.

If remarks about the deceased are made following the proclamation of the gospel, a homily given by the celebrant will follow them, so that a reflection on the Word of God is heard last. As it is in any other eucharistic liturgy, during the burial rites, the Word of God is central in the Liturgy of the Word and it is to receive our primary focus.

If there is to be the celebration of Holy Eucharist, it takes place as usual and once it is done, it is followed by the time of the commendation. An anthem or hymn may be sung as the minister(s) gather around the body (casket) or cremated remains. This can be found on page 499 of the *Book of Common Prayer*. The prayer of commendation is prayed and then the celebrant or bishop, if present, blesses the people, and a minister or deacon gives a dismissal.

The Committal is done at the gravesite. The prayers and rubrics can be found on page 501 of the *Book of Common Prayer*. This is one of the shortest sections of the burial rites but it is often the most poignant because this is the time for the final “letting go” when the loved one is placed in the grave.

Accompanying the bereaved and praying with them using words of comfort can be a most important part of living life in a community of faith. It is important for members of the parish to support the family and friends of the deceased following the death of a loved one, by attendance and participation in all parts of the funeral liturgy and through continued support of them in the days that will lie ahead.

The Episcopal Church takes the death of Christians seriously. This liturgy of the Burial of the Dead with its Commendation and Committal are actually the final stages of pastoral care that often begins with the ministry to the sick and suffering. Therefore, it seems important to also mention here that there are

---

<sup>5</sup> BCP, 467.

several rites that follow the Ministration to the Sick called Ministration at the Time of Death. They should be considered along with the burial rites. They often are overlooked, but they can be among the most important rites to aid the bereaved as they transition from the time of death to the final letting go at the time of the committal to the grave. These rites are used prior to and at the time of bringing the body to the church for the funeral liturgy. **Ministration at the Time of Death** (BCP, 462-465) would be used most often when family and friends gather around the body of a person at the time that they are dying or have just died. The rite, **Prayers for a Vigil** (BCP, 465-466), is used when people gather with the family in the time before the funeral. This could be prayed when the family comes to prepare for the liturgy or at other times or if there is a vigil with the body present. These prayers can be led by laity, a deacon, or a priest. **The Reception of the Body** (BCP, 466) is used whenever the body is brought to the church prior to the funeral liturgy. This is often done when a visitation with the family is scheduled immediately preceding the liturgy. If that is the case, it would be important to use the prayers to receive the body. It can also be done as described above, when the liturgy follows immediately after. All three of these rites are important for all who need the pastoral care of the church. They would be followed by **Burial of the Dead**.

The Book of Common Prayer intends that Holy Eucharist be an integral part of this liturgy but recognizes that families come in all shapes and allows adaptations to be made in order to meet pastoral concerns. Holy Eucharist (or the Liturgy of the Word, if there is no communion) is followed by the prayers of **Commendation** in the church, ending at the cemetery with the rites of **Committal**. Thus, as you can see, The Episcopal Church looks at these rites in a holistic way, allowing the bereaved various stages and liturgies in order to ease the process of releasing the body of a loved one into the arms of Christ.

Into your hands, O merciful Savior, we commend your servant, *N.*  
Acknowledge, we humbly beseech you, a sheep of your own fold,  
a lamb of your own flock, a sinner of your own redeeming.  
Receive *him* into the arms of your mercy, into the blessed rest  
of everlasting peace, and into the glorious company  
of the saints in light. *Amen.*<sup>6</sup>

These rites are also discussed in this Liturgical Resource Guide in the section concerning Ministration to the Sick; they somewhat overlap because they come out of the care of the sick but lead into the burial rites. They needed to be mentioned here because they are connected to the death of a loved one and are a way, after the example of Jesus, to offer pastoral care to those who mourn.

## Conclusion

When a Christian approaches the time of death, it is important that just as they were received into the household of God by the community of faith at the time of baptism, they are released by them into the arms of Jesus and into the communion of the saints at the time of death. We support those who mourn by using the rites that we have been given in the Book of Common Prayer. It is our responsibility to use them fully and reverently, because this will be the last time that we will be able to respect the dignity of

---

<sup>6</sup> BCP, 499. Also used as a Commendatory Prayer in the "Litany at the Time of Death," 465.

this particular human being.<sup>7</sup> When we celebrate these rites, we are truly walking on sacred ground.

## Resources

Boulter, Rob and Kenneth Koehler. *Preparing an Episcopal Funeral*. Harrisburg, PA: Morehouse Publishing, 2014.

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

Episcopal Church. *Enriching Our Worship 2: Ministry with the Sick or Dying, Burial of a Child: Supplemental Liturgical Materials 2*. New York: Church Publishing, 2000. <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-/enrichingourworship2.pdf>.

Episcopal Church. "Burial of One Who Does Not Profess the Christian Faith." In **Book of Occasional Services 2018**, 188-191. [https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

Malloy, Patrick. "Burial Rites." In *Issues in Prayer Book Revision*, Vol. 1, ed. Robert W. Prichard, 169-201. New York: Church Publishing, 2018.

Rutherford, Richard and Tony Barr. *The Death of a Christian: The Order of Christian Funerals*. Studies in the Reformed Rites of the Church. Pueblo Books, 1980. rev. ed., Collegeville, MN: Liturgical Press, 1990. [This book is a classic that is used to understand the meaning of the death of a Christian and how it can be celebrated in the burial of the dead. A Google Preview is available on the WorldCatalog website: <https://www.worldcat.org/title/death-of-a-christian-the-order-of-christian-funerals/oclc/982451651/viewport>.]

Rutherford, H. Richard. *Honoring the Dead: Catholics and Cremation Today*. Collegeville, MN: The Liturgical Press, 2001. [Richard Rutherford is a leading theologian when it comes to understanding and explaining the importance of the death of Christians. This book, while written with the Roman Catholic context in mind, is a valuable for all religious traditions, including that of the Episcopal Church. Our theology concerning death and dying is similar to Roman Catholic teaching; both traditions share a similar understanding of the importance of baptism, speak about the Paschal Mystery in much the same way and, as stated, have the same understanding of the importance of the human being made in the image and likeness of God. Therefore, in death, the dignity of the body must be maintained in the care and honor which it is shown in all aspects of the arrangements for celebration of rites of burial.]

---

<sup>7</sup> Baptismal Covenant, BCP, 305.

Many people are now choosing to be cremated and there are no prohibitions concerning it. There is, however, an industry growing up around cremation. Products are being developed to market to the bereaved. Many “traditions” are springing up that are not in keeping with our understanding of the human person, the importance of the body, and the dignity that it needs to be shown through every stage of life and into death. This book helps the reader understand cremation within the framework of our sacraments and liturgical practices and it can be a helpful tool when working with congregations to help them come to an understanding of what is at stake when choosing to have one’s body cremated and all of the other choices that flow from that decision. This book can help families make informed decisions at the time of a loved one’s death.

Both of Rutherford’s books are highly recommended.]

### **The Lectionary Page**

<https://www.lectionarypage.net/YearABC/SpecServ/Burial.html>

[This website has the readings available to assist in planning the Burial of the Dead.]

<https://www.lectionarypage.net/>

Wolfelt, Alan D. *The Understanding Your Grief Support Group Guide: Starting and Leading a Bereavement Support Group*. Fort Collins, CO: Compassion Press, 2004.

## Orders in the Church

Mary Ann Mertz

In The Episcopal Church, when we think about ministry and leadership, often we begin by considering the church as a top-down institution beginning with the Presiding Bishop and Primate of the Episcopal Church, moving down to the bishops of the church, then to the presbyters or priests who serve under them, followed by deacons, and finally by lay persons, the laity, at the bottom of the pyramid. In some ways, this makes sense. This has been the way that many have looked at “the church” for centuries and, especially for The Episcopal Church, this way of thinking is embedded in the very name of our denomination. The word, “episcopal,” means bishop! It would seem, therefore, that to discuss the orders within the church, we should start with the order at the top of the pyramid, the bishop.

When we think in this way, however, we are not embracing the understanding of the body of Christ, the church, found in every jot and tittle of the 1979 Book of Common Prayer.<sup>1</sup>

### **All Ministry Springs from Baptism**

All of the baptized engage in ministry. While we may have thought of the church as a top-down institution, in reality, the church is the mystical body of Christ through which Christ is made known in the world. We are living members who, through baptism, become part of the body of Christ, the church. This is the image of the church that the Book of Common Prayer uses in all of the rites, especially in Holy Baptism and Holy Eucharist and it is this image that propels us into ministry.

In the very last words of the baptismal rite, the presider invites the assembly to “welcome the newly baptized” and we respond with these resounding words:

“We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.”<sup>2</sup> – Holy Baptism, the 1979 Book of Common Prayer

From the very first moment of our reception into God’s household we become members of Christ’s body and are called to mission. Through our every thought, word, and deed we are to confess the faith of Christ crucified and we are to proclaim his resurrection from the moment of our baptism until, as “a sheep of his fold, a lamb of his flock and a sinner of his own redeeming,”<sup>3</sup> we are received by Jesus “into the arms of his mercy.”<sup>4</sup> We embrace the paschal mystery as the pattern for our living.

How do we do this?

---

<sup>1</sup> There is a fascinating article on the phrase “*jot* and *tittle*” found at <https://www.phrases.org.uk/meanings/jot-or-tittle.html>. Both words refer to the tiniest parts of writing; the *jot*, I, is a single stroke of the pen and the *tittle* is the dot that is placed upon it (to “dot your i”). The phrase “came into English via William Tindale’s translation of the New Testament in 1526. It appears there in *Matthew 5:18*: ‘One iott or one tittle of the lawe shall not scape.’”

<sup>2</sup> Book of Common Prayer, 308.

<sup>3</sup> Ministration at the Time of Death, “A Commendatory Prayer,” BCP, 465.

<sup>4</sup> This is also the prayer used at the time of Commendation in the rite of the Burial of the Dead, BCP, 499.



We confess our faith through our dying with Christ in the daily sufferings and deaths that we encounter with Christ in this world. We live out the promises made in the Baptismal Covenant, promises that we regularly renew at the Great Vigil of Easter and every time a baptism is celebrated in the church. We confess our faith when we “seek and serve Christ in all persons” and when “we love our neighbors as ourselves.”<sup>5</sup> We proclaim the resurrection when “we respect the dignity of every human being,” especially when we “work for justice and peace.” At the 2018 General Convention, much time was spent talking about evangelism.<sup>6</sup> Through **Resolution A029**,<sup>7</sup> an **Evangelism Charter** was adopted for The Episcopal Church that calls us to spread the good news.<sup>8</sup> We do all of these things because it is our vocational call through baptism. We hear the Word of God and proclaim it, sharing “the good news of God in Christ”<sup>9</sup> so that others may receive from Christ working through us, God’s “loving, liberating, and life-giving word.”<sup>10</sup> We are faithful, continuing in “the breaking of the bread and in the prayers.”<sup>11</sup> In the liturgy in which we participate, through the power of the Holy Spirit, bread becomes the body of Christ and we are also sanctified, so that nourished by word and sacrament we can be sent forth so that our lives may be taken, blessed, broken, and shared, in a world that is hungry for salvation.

We are Christ’s body in the world. This image is found in St. Paul’s first letter to the Corinthians and, throughout the centuries, from great theologians to people just trying to get through the day, it has been an image to which Christians have turned for strength and solace. This image was important to one of the most courageous disciples of Jesus who ministered in the 16th century, undoubtedly one of the most tumultuous times in the life of church and the world, not unlike our own. Born before the beginning of Protestant Reformation and dying after the Council of Trent, because of her devotion to the body of Christ, the church, when she saw injustice, she could not remain silent. This woman became a fiery reformer who spoke truth to power to the church in Rome. Though a Carmelite nun, cloistered and contemplative, she traveled broadly, caring passionately for the poor and suffering. She called others to service as well, in large part because she recognized that we are all members, one with the other, in the living body of Christ.<sup>12</sup> This woman disciple of Christ and member of the communion of saints is St. Teresa of Ávila, whose feast is celebrated in The Episcopal Church on October 15.<sup>13</sup> One of her most eloquent statements speaks directly to the mission of the baptized in the world:

Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which he looks compassion on this world. Yours are the feet with which he walks to do good. Yours are the hands through which he blesses all the world. Yours are the hands, yours are the feet, yours are the eyes, you are his body. Christ has no body now on earth but yours. – Teresa of Avila (March 28, 1515 - October 4, 1582)<sup>14</sup>

---

<sup>5</sup> The quotations in this paragraph all come from “The Baptismal Covenant,” the Book of Common Prayer, 304-305.

<sup>6</sup> Evangelism, <https://www.episcopalchurch.org/library/article/convention-backs-evangelism-spending-leaders-develop-tools-jesus-movement>; Way of Love, <https://www.episcopalnewsservice.org/2018/07/05/presiding-bishop-urges-episcopalians-to-embrace-way-of-love-for-spiritual-growth>.

<sup>7</sup> 2018 General Convention Resolution A029, <https://www.vbinder.net/resolutions/A029?house=hb&lang=en>.

<sup>8</sup> 2018 General Convention Evangelism Charter, [https://www.episcopalchurch.org/files/documents/evangelism\\_charter\\_for\\_the\\_episcopal\\_church\\_3.pdf](https://www.episcopalchurch.org/files/documents/evangelism_charter_for_the_episcopal_church_3.pdf).

<sup>9</sup> BCP, 305.

<sup>10</sup> The Episcopal Church, <https://www.episcopalchurch.org>; Evangelism Charter, see link in Footnote 6.

<sup>11</sup> BCP, 304.

<sup>12</sup> St. Teresa of Ávila, brief biography, <https://www.franciscanmedia.org/saint-teresa-of-avila>.

<sup>13</sup> Episcopal Church calendar, <https://www.episcopalchurch.org/lectionary/teresa-avila-nun-1582-1>.

<sup>14</sup> Teresa of Ávila, Quotes from Quotable Quotes, <https://www.goodreads.com/quotes/66880-christ-has-no-body-now-but-yours-no-hands-no>. Accessed 7/23/19.

Christ has no body now but ours and when we “look compassion,” or “walk to do good,” or “bless all the world,”<sup>15</sup> we re-present Christ in the world. In the catechism, each order of ministry (laity, bishop, priest, and deacon) states that we are to “represent Christ and his Church.”<sup>16</sup> Other aspects of ministry may change to accommodate each order, but representing Christ in the world does not. The baptismal liturgy is clear; we do this when we confess the faith of Christ crucified and proclaim his resurrection. This is the ministry to which all of the baptized are called. It is also the way we participate in the eternal priesthood of Christ. It is only through sacrifice, the offering of ourselves to God in Christ, that ministry is possible.

When we think of priesthood, most of the time we talk about those who are ordained and serve the church in the ministerial priesthood. This is such a minimalist understanding and it is certainly not one that comes out of scripture or out of the rites of the church.

Priesthood is related to sacrifice that is made to God on the altar, formerly in the sanctuary of the Temple, but now through the blood of Christ on the cross. Sacrifice is about sin, repentance, and a “return to the Lord.”<sup>17</sup> It is about the reconciling love of God. The priest is the one charged with offering sacrifice to God, for self and for the people. Priesthood and sacrifice go together.

The baptismal liturgy states that we share in Christ’s eternal priesthood. What does that mean for us? As priest, Christ, the Paschal Lamb offers himself in sacrifice on the altar of the cross and, in doing so, is both priest and sacrifice. Each time we gather around the altar, we participate in the sacrifice of the cross and its redemptive and reconciling grace. Bread is taken, blessed, broken, and shared, and we are called, as the baptized – those who share in the eternal priesthood of Christ, to give our lives to be broken and our life’s blood poured out. That is what is at stake every time we gather and renew our baptism through the celebration of Holy Eucharist.<sup>18</sup> We are nourished and strengthened and then sent forth to proclaim God’s love and salvation to the world. Sharing in the priesthood of Christ, as the baptized we willingly offer our lives, as did Christ, so that the world may be reconciled to God.

Is there any wonder why our presiding bishop speaks about the “loving, liberating, and life-giving”<sup>19</sup> nature of a church and calls us the “Episcopal branch of the Jesus Movement?”<sup>20</sup> +Bishop Gutiérrez has challenged people in the Episcopal Diocese of Pennsylvania to “Know Jesus. Change the World.”<sup>21</sup> Both of these statements give 21st century language for the baptismal charge “to confess the faith of Christ crucified, to proclaim his resurrection, and to share in the eternal priesthood of Christ.”<sup>22</sup> They can help us remember what our role is as baptized members of the body of Christ, the church, and they can help make sure that we no longer primarily view the church as a top-down institution but as a living body rising up from the one foundation that is Christ Jesus, in whom we live, and move, and have our being,

---

<sup>15</sup> Teresa of Ávila, from previous quote.

<sup>16</sup> BCP, 855-856.

<sup>17</sup> This quotation is from “The Baptismal Covenant,” the Book of Common Prayer, 304.

<sup>18</sup> For this understanding that Holy Eucharist is the repeatable part of baptism, see the article on Holy Baptism in this Resource guide for a full exploration of this concept.

<sup>19</sup> The Episcopal Church, <https://www.episcopalchurch.org>.

<sup>20</sup> The Episcopal Church, <https://www.episcopalchurch.org/jesus-movement>.

<sup>21</sup> <https://www.diopa.org>.

<sup>22</sup> BCP, 308.

and through whom we, though many and diverse, are one.

## A Call to Action

From day one, Presiding Bishop Michael Curry has said this:

Being a Christian is not essentially about joining a church or being a nice person, but about following in the footsteps of Jesus, taking his teachings seriously, letting his Spirit take the lead in our lives, and in so doing helping to change the world from our nightmare into God's dream.<sup>23</sup>

— The Most Rev. Michael Bruce Curry  
27th Presiding Bishop and Primate of The Episcopal Church

He spoke these words following his election and used them again in his homily at his installation as the 27th presiding bishop of The Episcopal Church. He even used them in his now famous sermon, "The Power of Love," given at the 2018 Royal Wedding of His Royal Highness, Henry of Wales, and the now Duchess of Sussex, Meghan Markle.

"Following in the footsteps of Jesus, taking his teachings seriously, letting his Spirit take the lead in our lives, and in so doing help to change the world from our nightmare into God's dream," that is the work of ministry that springs from the waters of Holy Baptism. We, each of us and all of us who are baptized, both individually but more importantly as a community of faith, are called to ministry because of baptism. We take part in liturgy, fully, consciously, and actively, "because it is our right and duty, by reason of our baptism"<sup>24</sup> and because we promised in the baptismal covenant to "be faithful to the apostles' teaching and fellowship, to the breaking of the bread and to the prayers."<sup>25</sup> We minister "to the sick, the friendless, and the needy."<sup>26</sup> We take part in the reconciliation of the world, after the example of Jesus. That is why what we do at the General Convention is so important and why there must be follow through on the resolutions that are passed there. Three resolutions (**Resolution D022**, **Resolution A228**, **Resolution A045**) from the 2018 General Convention call us to focus on racial healing, justice, and reconciliation with **Resolution D022** putting money where our mouth is. How will the money be used?

The Rev. John Kitagawa, deputy from Arizona and a member of the joint legislative committee on Racial Justice and Reconciliation, said most of the money will go to grants to help this work in communities - dioceses, congregations and regions. "Many things in

---

<sup>23</sup> The Most Rev. Michael B. Curry, <https://www.episcopalchurch.org>.

<sup>24</sup> *Constitution on the Sacred Liturgy*, paragraph 14, [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html).

<sup>25</sup> BCP, 304.

<sup>26</sup> BCP, 392.

the past have been top-down,” he said. “This is bottom-up.”<sup>27</sup> Doesn’t this sound like the beginning of this article on the Orders in the church? This is the way we make the concept of The Episcopal Church being a “Beloved Community” a reality. At the 2018 General Convention, the third leg that was addressed along with evangelism and racial justice and reconciliation was the need that we care for the earth.<sup>28</sup> One of the actions taken was to join the **We Are Still In** movement to proclaim that we, the members of The Episcopal Church, are still committed to meeting the goals of the Paris Climate Agreement.<sup>29</sup> Other resolutions were adopted to encourage churches to promote locally grown food, to work for ocean health, and to recognize that access to sanitation and to water, a natural system, is a human right. Finally, **Resolution D053** calls the church to be good stewards of creation on “church-owned land.”<sup>30</sup>

This is work in which all of the baptized must be engaged because anything we do toward healing and reconciling relationships between and among the peoples of this earth, or showing God’s love through Christ in our every thought, and word, and action, or by tending to “this fragile earth, our island home,”<sup>31</sup> will indeed turn “our nightmare into God’s dream.”<sup>32</sup> And there is much work to be done.

Finally, we must remember that it is God who calls us and offers us the gift of faith and the grace of baptism. Our response is ministry.

Therefore, we do not “volunteer” at church. We engage in ministry.

We do not give our “time, talent, and treasure,” as we choose or as we are able. We support the work of ministry.

Why?

We minister because we are baptized. We respond to God’s grace and offer our whole lives to God in loving service, to God and to those whom God places on the path of life with us, from our most beloved to the stranger in the grocery store parking lot to whom we show a small kindness, to our enemies and to our dearest friends, tending the smallest cares and responding to the overwhelming needs of the world, in times of joy, but especially in days of great sorrow and adversity. We move from day to day responding to God’s grace by using the gifts that we have been given for the common good. Actions done for the common good are called “*leitourgia*,” that is, any work done on behalf of the people, “public work at private cost.” Our name for worship is derived from that Greek word; liturgy is the “work of the people” or the “work for the people.”<sup>33</sup> In liturgy we gather to worship God and to be made holy. Through the celebration of the liturgy, we are empowered to go forth “to change the world.”

---

<sup>27</sup> <https://www.episcopalnewsservice.org/2018/07/13/general-convention-commits-to-racial-reconciliation-and-becoming-a-beloved-community>.

<sup>28</sup> 2018 General Convention, <https://www.episcopalnewsservice.org/2018/07/13/general-convention-reinforces-its-creation-care-stance>.

<sup>29</sup> We Are Still In, <https://www.wearestillin.com>.

<sup>30</sup> 2018 General Convention, Resolution D053, <https://www.vbinder.net/resolutions/D053?house=hd&lang=en>.

<sup>31</sup> BCP, 370.

<sup>32</sup> See Footnote 20.

<sup>33</sup> Charles P. Price and Louis Weil, *Liturgy for Living*, (San Francisco: Harper and Row, 1979), 13. This book on the page just cited has an in depth discussion of what the word “liturgy” originally meant, “a public work at private cost,” and how it came to be connected with worship. *Liturgy for Living*, rev. ed. (Harrisburg, PA: Morehouse Publishing, 2000), 13. The revised edition includes the same discussion with the same conclusions, but not the word, “*leitourgia*.”

And we do that by fulfilling the promises of our baptism, “with God’s help,”<sup>34</sup> from the day we are baptized until the day of our death when we finally grow into the “full stature of Christ.”<sup>35</sup>

## Ministry in the Church

God is the one who calls and initiates. We respond in ministry. Therefore, in reflecting on Orders in The Episcopal Church, we can now see that the lens through which we must first look is baptism. All ministry springs from the waters of the sacrament through which we are initiated, welcomed into the household of God, and made full members of the body of Christ, the church.

Q. Who are the ministers of the Church? The Catechism in the Book of Common Prayer provides a concise answer.

A. The ministers of the Church are lay persons, bishops, priests, and deacons.<sup>36</sup>

The answer to this question gives us the Orders of the Church. You will notice that the listing begins with lay persons; the baptized come first, confirming what we have just discussed about the importance of baptism and its vocational call. The other orders are then listed: bishops, priests, and deacons. This is also the order that is found in the Book of Common Prayer for the rites of ordination.

Why are the various orders of laity, bishops, priests, and deacons, so important?

In her book, *Sacramental Orders* (Liturgical Press, 2000), Susan Wood speaks eloquently about this:

The sacrament of order finds meaning and signification within the nexus of the Eucharist, the Body of Christ, and the Church. The discussion of the eucharistic assembly in 1 Corinthians 10 is immediately followed by a discussion of the unity and variety of the spiritual gifts with reference to the one Body of Christ and its many members. The various gifts are ordered within the ecclesial body.<sup>37</sup>

She then applies the understanding of *Being as Communion*,<sup>38</sup> which is the title of a book by Greek scholar and theologian, John Zizioulas. Wood writes:

Zizioulas argues that since a body does not exist prior to the existence of the various members that are ordered within it, so too the ecclesial community does not exist prior to assignment to a particular ordo in community, but that very ordination to the community is constitutive of the community. The body only exists in terms of ministry, the charismata.<sup>39</sup>

---

<sup>34</sup> BCP, 304-305.

<sup>35</sup> BCP, 302.

<sup>36</sup> BCP, 855.

<sup>37</sup> Susan K. Wood, *Sacramental Orders*. *Lex Orandi* Series, John D. Laurance, Series ed. (Collegeville, MN: Liturgical Press, 2000), 72.

<sup>38</sup> John D. Zizioulas, *Being As Communion: Studies in Personhood and the Church*. Crestwood, NY: St Vladimir's Seminary Press, 1997.

<sup>39</sup> Wood, 73.

Zizioulas is saying that the church does not exist without the members ordered within it and it is the ordering itself that makes the community. The orders exist so that ministry is possible; therefore, all orders are for ministry.

One important conclusion Zizioulas draws from this is that ordination is fundamentally relational in character rather than functional or ontological.<sup>40</sup>

The word ontological relates to our nature as a human being and some have argued that ordination fundamentally changes us. I will argue later in this article, however, (and it seems to be supported here by John Zizioulas) that being called to serve in a different order in the church does not fundamentally change who we are; who we are remains the same, because we are and always will be members of the one body of Christ. Ordination does mark us with an indelible seal that can never be taken away, however, and it gives us a place to stand and a way to relate to other members of Christ's body, in the church, and in the world. This happens in baptism when, sealed by the Holy Spirit, we are "marked as Christ's own for ever."<sup>41</sup> It also happens when we are called to the diaconate, or to the priesthood, or to the episcopacy. The place where we stand and how we relate to others, is what is at stake.

It is important here to note that Zizioulas sees ordination in this same way.

Zizioulas ... considers baptism and confirmation as "ordinations" in addition to the ordination of the sacrament of order. Here "ordination" refers to those sacraments that give the recipients of these sacraments a place within the community. Particularly within an Orthodox perspective, this means a "place" within the eucharistic assembly. These 'ordinations' order the community. In Zizioulas' view, "there is no such thing as a nonordained person in the Church."<sup>42</sup>

In fact, Zizioulas' understanding is actually what takes place in the church. Baptism is the sacrament through which one first takes a place within the body of the faithful, is able to celebrate Holy Eucharist as a full member of the church, and enters into ministry. This is the first order of the church, the laity, and it is this order to which we will now turn.

## The Laity

Through baptism, we become part of the *laos*, the holy people of God, the baptized, the faithful, the

---

<sup>40</sup> Wood, 73-74.

<sup>41</sup> BCP, 308.

<sup>42</sup> Susan Wood, 73, quoting from John Zizioulas, *Being as Communion* (Crestwood, NY: St. Vladimir's Seminary Press, 1985), 216. Zizioulas considers baptism and confirmation to be ordination inseparably linked with the Eucharist. It should be noted that he is coming from a Greek Orthodox background where these three sacraments are celebrated on the same day with no delay or time intervening between them, as is often done in the western church. The 1979 BCP attempted to restore this unity to the sacraments of initiation. While it did not completely do this, those who revised the prayer book did manage to place chrismation and the prayer that once was used for confirmation into the baptismal liturgy. In the 1979 BCP, the theology of confirmation has also shifted. It is no longer considered to be a rite of initiation that bestows full membership on the one being confirmed; rather, now it is a sacrament included in the pastoral offices that is celebrated with the laying-on of hands by the bishop and the renewal of the baptismal covenant by those who have reached an age of maturity.

laity.<sup>43</sup> The Episcopal Dictionary defines the term, “laity,” in this way (**emphasis mine**):

Laity: The people of God. The term is from the Greek, *laos*, “the people.” The laity has been defined negatively to indicate Christians who have not been ordained. However, all baptized Christians are the people of God, the church, a royal priesthood, a holy nation (1 Pt 2:9-10). **All baptized persons are members of the Body of Christ**, the church, but with **different functions and ministries** (Rom 12:4-8; 1 Cor. 12:12). All Christian ministries and vocations represent **specific ways of living out the baptismal covenant** (BCP, 304-305). The ministers of the church are lay persons, bishops, priests, and deacons (BCP, 855). The ministry of the laity is “to **represent Christ and his Church; to bear witness to him** wherever they may be; and, **according to the gifts** given them, to **carry on Christ’s work of reconciliation** in the world; and to **take their place** in the life, worship, and governance of the Church” (BCP, 855). Clericalism *unfortunately* caused some to view the *ordained* as the only *real ministers* of the church and to regard the *laity* as *inferior to the clergy*. Increasing appreciation of lay ministry has accompanied a renewed emphasis on the **significance of baptism**, and a growing understanding that the **various ministries** of the church can **support and uphold one another**. The ministries and orders of the church are to

be **complementary**, and **not mutually exclusive**. Accordingly, the 1979 BCP encourages the **participation of all orders** of ministry in the **worship** of the church.<sup>44</sup>

This seems to be an accurate definition of the way we have often looked at the term, “laity.” It does not, however, follow the understanding just given to us by John Zizoulas. What I would like to highlight is that once we are baptized we become a member of Christ’s body, the church. That never changes. We each have “different functions and ministries.”<sup>45</sup> That is where the difference lies. It is not in who we are, but in what we do that determines where we stand within the body of the faithful. We relate to other members of the body of Christ as equals. The white garment of baptism, the alb of ministry, and the pall at the time of our death are all symbols of that fact. Each serves as a great leveler and that is the point; with an alb, one’s identity is clearly shown to be in Christ and thus, we are not measured by the ways of the world (i.e., gender, race, rich, poor, powerful, lowly) or even by one’s order within the church.<sup>46</sup> If a person is called by God to enter into one of the other orders of ministry, the white garment is worn at the beginning of the liturgy as a sign that all ministry springs from baptism.

Because we have been initiated through Holy Baptism, as laity we keep the baptismal covenant and are strengthened on the way by the other sacraments (Holy Eucharist, confirmation, reconciliation, anointing of the sick, marriage, holy orders). With each of the sacraments, where we stand in relationship to the other members of the church often shifts a bit. For instance, when we receive confirmation, we are empowered by the grace of the sacrament to serve the church in licensed ministries or in governance within the church; members of the vestry or Eucharistic Ministers have been confirmed. As another example, when we sin, our relationship with God is not all that is affected; relationships with others can be as well. The sacrament of reconciliation restores us to wholeness and reconnects us to the other members of the body of Christ, restoring relationships that may have been broken. Thus, when

---

<sup>43</sup> “Laity,” in *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/laity>.

<sup>44</sup> See footnote 36. <https://www.episcopalchurch.org/library/glossary/laity>.

<sup>45</sup> See footnote 44.

<sup>46</sup> See a full discussion of the importance of the white garment in the article on Holy Baptism in this Resource Guide.

celebrating any sacrament, we remember that we are first and foremost baptized members of the church.

Q. What is the ministry of the laity? The catechism tells us:

- A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.<sup>47</sup>

Each sacrament gives us a specific charge for living as a disciple of Christ and the grace to accomplish it. Through baptism, as has been discussed, we confess the faith of Christ crucified, proclaim his resurrection, and share with other members of the body of Christ in his eternal priesthood. We do this by keeping the promises made in the baptismal covenant. In everything that we do, we represent Christ. We re-present Christ in the church and in the world. That is our ministry. "Christ has no body now but yours."<sup>48</sup> If we took this seriously, I wonder what kind of behavior we would exhibit, in the workplace, in our families, with strangers, for the world. We are called to use the gifts that God has given us for ministry. That means that we must identify them and know that they have been given to us not primarily for our benefit, but for the good of others, "to carry on Christ's work of reconciliation in the world."<sup>49</sup> When we make music, how is that a participation in Christ's reconciling work? When we build aircraft, or serve in the military, or raise our children, or create art, or lead worship, or tend to the sick, or listen to a friend, or care for the homeless, how are we participating in the mission of Christ?

Finally, laity are called to "take their place" in all aspects of life in the church. Zizoulas' understanding that we just explored is embedded right there in the catechism of The Episcopal Church! Baptism is an ordination that gives to the recipient "a 'place' within the eucharistic assembly."<sup>50</sup> Therefore, if we think we can "volunteer at church," we have totally misunderstood the charge and responsibility of baptism. But if we know that through baptism we each have a place in the church, a place that only we can fill, a particular place within the body that is Christ, then we will be able to do what we are given to do to build up that body in faith and in love and join in Jesus' ministry of reconciling and recreating a broken world. That is the faith of the church and it is to that vocation that all of the baptized, the laity, are called.

## The Order of a Bishop

The Order of Bishop comes next in the listing of the orders.<sup>51</sup>

---

<sup>47</sup> BCP, 855.

<sup>48</sup> See footnote 12.

<sup>49</sup> BCP, 855

<sup>50</sup> Wood, 73.

<sup>51</sup> BCP, 855. The Catechism is clear about the role of bishop and consistent with the rite. It is offered here for comparison. "Q. What is the ministry of a bishop? A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the



With this order, as with all others, in order to be ordained a bishop, you have to have an alb.

The white garment of baptism is worn at the beginning of the liturgy of ordination and consecration to remind the bishop-elect that, first and foremost, she or he is a baptized member of the body of Christ, the church, and it is in that place that a person stands to be examined to see if they are persuaded that God is indeed calling them to enter into a different kind of relationship with other members of Christ's body as their bishop.

In The Episcopal Church, if God and the church are calling a person to the office of bishop, the person has stood in that place twice before, each time wearing the white garment of baptism, first to be ordained as a deacon and then to join the order presbyters as a priest. Paul Bradshaw has written extensively about the rites of ordination and says this:

From the third century onward the ordained ministry was increasingly viewed as a priesthood, and the threefold pattern of bishop, presbyter, and deacon that had emerged in the course of the second century was understood as forming the counterpart of the threefold ministry of high priest, priest, and Levite found in the Old Testament.<sup>52</sup>

In the catechism, the bishop is designated as the chief priest and pastor of the diocese.

There is a progression with three rites of ordination until a person reaches the third, the order of a bishop. It would seem that the Book of Common Prayer would, therefore, start with the order of deacon since, in The Episcopal Church, there is no direct ordination to priest or bishop and the first order one enters after baptism is that of a deacon.<sup>53</sup> Since the BCP does not begin with the Ordination of a Deacon, there must be a reason why.

Why does the Book of Common Prayer begin the Episcopal Services with the Order of Bishop?

In the Episcopal Church, as well as in the church universal, the bishop is viewed as the "overseer," the "*episkopos*," of the church. As previously stated, even the name of our denomination, "Episcopal," comes from that Greek word. All of the baptized (laity, deacons, priests, and bishops) are charged with representing Christ in the world and so is the bishop, but the bishop does so from a different place. That place is in the line of apostolic succession.

The examination of a bishop says this very clearly.

"A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings."<sup>54</sup>

In baptism, we share in Christ's resurrection, but as bishop, a person is called to proclaim it. That

---

Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to the building up of the Church; and to ordain others to the building up of the Church; and to ordain others to continue Christ's ministry."

<sup>52</sup> Paul F. Bradshaw, *The Rites of Ordination: Their History and Theology*. Pueblo Books. (Collegeville, MN: Liturgical Press, 2013), 1.

<sup>53</sup> Richelle Thompson, "Bishops Reject Direct Ordination Idea," in *Episcopal News Service*, August 1, 2003. <https://www.episcopalchurch.org/library/article/bishops-reject-direct-ordination-idea>.

<sup>54</sup> BCP, 517.

witnessing of Christ's resurrection is the very definition of an apostle.

Just as all of the baptized do, a bishop also represents the church. The bishop, however, does this not only in daily life and work, but also in the larger councils of the church. Responsibilities and relationships within the church change because of the way that the bishop will now be called upon to represent the church in both the local and denominational spheres and also in the church universal. This is the charge given at the time of a bishop's ordination and consecration. Thankfully, the bishop also receives the grace to accomplish it.

A person who believes that he or she has been called by God to serve as bishop must first be elected to that office by the people of a diocese after which consents to the election by a majority of all the standing committees in the dioceses of The Episcopal Church must be received. Once that happens, a person can be ordained and consecrated as a bishop.

In the rite, during the examination of the bishop-elect, the first responsibility that is lifted up is that a bishop is "called to guard the faith, unity, and discipline of the Church."<sup>55</sup> One can see that for this to happen, relationships and responsibilities in the church will shift significantly. This is a large task that looks to the good of the entire church. Perhaps that is why the term "*episkopos*," "overseer," was chosen in the early church for this type of leader. In order to be able to complete that charge, one must stand in a different place so the church can be seen in its entirety. A bishop looks toward individuals and parishes; at the same time, she or he must serve with other bishops to meet the needs and concerns of the entire church. The bishop represents the larger church to the people of the diocese and represents the people of the diocese when gathered with other bishops of the church. Faith, unity, and discipline within the church are thus guarded and maintained.

The worship of God must always be at the center of our life of faith and the bishop is charged with special responsibilities in this regard. The bishop is "to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops."<sup>56</sup>

In the Book of Common Prayer, the bishop is listed first as the primary celebrant for Holy Eucharist. This is extremely important because it speaks directly to the place that the bishop has within the eucharistic assembly. Wood comments on this fact:

Within the Eucharist the bishop is not only presider of the eucharistic ritual, but also the **focus of the unity** of the eucharistic community. That is the bishop's "place" in the *ordo* in the community. ... His [sic] ministerial existence is determined by communion that qualifies and defines both his [sic] "ontology" and his [sic] "function." The ordained person is consequently not "raised" to a superior ontological level of being, nor does he [sic] merely function in the service of the community. Here the "ontology" of the sacramental character of ordination is inseparable from the ordained minister's relationship to the community.<sup>57</sup>

---

<sup>55</sup> BCP, 517.

<sup>56</sup> BCP, 517.

<sup>57</sup> Wood, 74, emphasis mine.

The bishop's place is celebrating Holy Eucharist among the people of God and it is that relationship that defines who she or he is within the church. The bishop's place is not "raised" above but one among the body of the faithful, leading the community to worship God in sincerity and truth.

The bishop is charged with the responsibility of personally celebrating the sacraments. Over and above that, the bishop must also make sure that the sacraments are able to be celebrated throughout the diocese that one has been elected to serve. To make sure that this is possible, ordaining priests and deacons is something that bishops do. Bishops are important for life and order within the church and when women or men are elected by the people of a diocese and come to the day of their ordination, several bishops join in ordaining the one who has been called.

The next charge is a significant one. The bishop is to "be in all things a faithful pastor and a wholesome example for the entire flock of Christ."<sup>58</sup> When +Bishop Gutierrez was ordained, he chose the Gospel according to John, "Simon son of John, do you love me? ... Feed my sheep."<sup>59</sup> This been an image that he has used consistently, from the first days of his Come and See pilgrimages to the work he is currently doing both personally and as he encourages and empowers the flock of Christ to do the work of ministry. Being a faithful pastor ... a wholesome example is something must be practiced daily. By doing this, the bishop remains connected to other members of the body of Christ. It is in this tender role as one who feeds and tends that the love of Christ is most clearly shown.

Finally, the bishop is charged with the task of sharing with other bishops in the "leadership of the Church throughout the world." It is not just in the diocese, it is not just in this country, it is not just in The Episcopal Church, but it is "the Church throughout the world" that, as bishop, one must help to lead.

These charges and responsibilities of a bishop are given in the rite itself. As you can see, the place of the bishop is among the flock but as one who pastors and leads. The bishop is faithful to "the breaking of the bread and to the prayers," as are other members of the body of Christ, but when the bishop is present, she or he is called to preside, to "proclaim the Word of God,"<sup>60</sup> and to "interpret the Gospel."<sup>61</sup> This interpretation of the Gospel is a specific task given to the bishop in the liturgy of ordination and consecration. As chief priest, the bishop is also the primary liturgist of the diocese and is responsible for every corner of the diocese where sacraments are being celebrated. This is clear in the rite of ordination and it is equally clear in the canons of The Episcopal Church.<sup>62</sup> Through the sacrament, a person who is ordained as bishop is placed in a broader relationship with other members of the body of Christ, the church, and is given the grace to accomplish these different functions and ministries.

And so we come to the question that is often heard, "Why would anyone want to be a bishop?"

---

<sup>58</sup> BCP, 517.

<sup>59</sup> Gospel of John 21:15-19, New Revised Standard Version, Revised Common Lectionary, <http://bible.oremus.org/?passage=John+21>.

<sup>60</sup> "Catechism, BCP, 855.

<sup>61</sup> BCP, 517.

<sup>62</sup> Constitution and Canons of the Episcopal Church, Title II.3.8., 97.

First and foremost, the answer is because it is God who is calling the person to live out one's baptismal vocation by entering into a new relationship with God's people in the church. The second reason a person might respond to God's call is that the benefits of being a bishop in the church are many.

Your heritage is the faith of patriarchs, prophets, apostles, and martyrs,  
and those of every generation who have looked to God in hope.

Your joy will be to follow him who came, not to be served, but to serve,  
and to give his life a ransom for many.<sup>63</sup>

**Faith** of the many who have come before, joining with all who have looked to God in **hope, joy** in following Jesus and, after his example, **giving one's life** for the many.

Are you persuaded that God has called you to the office of bishop?  
*Answer* I am so persuaded.<sup>64</sup>

## The Order of a Priest

The Order of a Priest comes next in the listing of the orders.<sup>65</sup>

With this order, as with all others, in order to be ordained a priest, you have to have an alb.

Priesthood requires that you must be a baptized member of the body of Christ, the church. In the Episcopal Church, all licensed and ordained ministries also require that a person be confirmed.

The alb is worn at the beginning of the liturgy to remind the candidate that, first and foremost, she or he is a baptized member of the body of Christ, the church, and it is in that place that a person stands to be examined to see if they believe that they are being called by God and the church to the sacred order of the priesthood.<sup>66</sup> As with the bishop, through this sacrament, priests enter into a different kind of relationship with other members of the body of Christ.

In the Presentation the bishop asks, "Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?"<sup>67</sup> This promise of obedience entered the liturgy during the middle ages at a time when men were also required to kneel before a king or feudal landlord to promise obedience. Placing a promise of obedience to the bishop in

---

<sup>63</sup> BCP, 517.

<sup>64</sup> BCP, 517.

<sup>65</sup> BCP, 856. The Catechism is clear about the role of a priest or presbyter and it is consistent with the rite. It is offered here for comparison. "Q. What is the ministry of a priest or presbyter? A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God."

<sup>66</sup> BCP, 524.

<sup>67</sup> BCP, 526.

the rite of ordination was a way to oppose this lay investiture by “emphasizing that the priest is subject to the bishop and him alone.”<sup>68</sup>

Later in the rite, however, in the vows following the Examination, another question is asked that gives insight into what the relationship between the priest and the bishop is to be. “Will you respect and be guided by the pastoral direction and leadership of your bishop?”<sup>69</sup> This question is framed in a more collegial way, one that will continue in a second question that recognizes the bishop as the president of the “college of presbyters” and that, through this ordination, a person enters this collegial body with the bishop as its president. In the examination, priests are told that “together with your bishop and other presbyters,”<sup>70</sup> you will “take your share in the councils of the Church.”<sup>71</sup> Therefore, a person ordained as a priest enters the college of presbyters. This is demonstrated in the rite itself when all of the priests who are present come forward to participate in the laying-on of hands along with the bishop. Thus, there are no lone-rangers in the body of Christ, the church. Christ is the head of the body, and we are all members of it. Each person has a place in relationship with all of the other members. Priests have a distinct relationship with the bishop, with other priests, and with other members of the body of the faithful. It is this relationship with the faithful to which we will now turn.

The priest enters the college of presbyters; at the same time, the priest remains a baptized member within the body of the faithful. Unfortunately, this relationship is somewhat overshadowed in the liturgy of ordination for the rites themselves often make it look like the person being ordained a priest is being taken out of one group and being placed into another. What makes it look this way?

For one thing, as we have seen in other articles in this Resource Guide, garments are important. For ordinations, as for other liturgical celebrations, members of the assembly are not typically vested in albs, although they could be, since an alb is a vestment for all of the baptized, representing the white garment of baptism.<sup>72</sup> Deacons may be vested and wear their diaconal stole. Priests are vested in both the alb and a stole, which is a sign of their office. In addition, priests are invited to participate in the laying-on of hands. This is a most ancient rite and is symbolic of the person’s entry into the college of presbyters. This ritual, therefore, probably would not be easily adjusted, even though it would be sufficient to have just the bishop lay hands on the one to be ordained. This is possible because the bishop represents the entire church and, therefore, has a unique place that could be representative of all constituent parts of the body (laity, priests, church), allowing all members of the body of Christ to see and know that they have a distinct part within this liturgy. At the ordination of a priest, the bishop already represents the larger church of Christ that the person is being ordained to serve. In addition, the bishop represents all of the baptized faithful. In the Book of Common Prayer, priests come forward for the laying-on of hands, but as the head of the college of presbyters, it would not be inconceivable for

---

<sup>68</sup> Wood, 96.

<sup>69</sup> BCP, 532.

<sup>70</sup> BCP, 531.

<sup>71</sup> BCP, 531.

<sup>72</sup> The importance of the alb was discussed in this Holy Baptism article in this Resource Guide. An additional resource is given by Byron D. Stuhlman, *Prayer Book Rubrics Expanded* (New York: Church Publishing, 1987), 8-9. Stuhlman calls the alb “the appropriate garb of the baptized, symbolic of the purity bestowed in baptism.” He states that anyone who has a liturgical role should be vested in an alb. This seems to indicate that the vesting of the assembly could be appropriate because all of the faithful do have a liturgical role in that they are required to fully, consciously, and actively to participate in worship which is their right and duty by reason of their baptism (Constitution on the Sacred Liturgy, 14).

the bishop to also represent the priests, just like she or he represents the laity and the church. This would make it clear that the priest has a place within the body of the faithful; at the same time, relationships among the members shift because of sacrament of holy orders. For the body of the faithful, the priest is teacher and pastor, serving under the leadership and guidance of the bishop, in a collegial relationship with other presbyters, for the building up of Christ's body, the church.

The laying-on of hands by all of the priests is embedded with the rite of ordination of a priest in the 1979 Book of Common Prayer and it will not change any time soon. The discussion above is only meant to give an opportunity to think about what it means when priests join in the laying-on of hands with the bishop. The downside could be that confusion regarding the priest's continuing place among the baptized could be caused by the way the ritual is performed. And so, we must ask, "Is there a benefit to having all of the priests participate in the laying-on of hands?"

The benefit is something that is often observable during any ordination of a priest. There is a spirit of collegiality with other priests and the bishop that is demonstrated when priests join the bishop for the laying-on of hands. In addition, when participating in the ordination of a priest, for those joining in the laying-on of hands, there is an opportunity for remembrance of one's own ordination and, therefore, for the renewal of the commitment to the promises that were made. This all tends to take place with enthusiasm and joy.

Since the rubrics of the 1979 Book of Common call for the presbyters to join the bishop for the laying-on of hands and, therefore, this ritual will not be changing any time soon, perhaps some consideration should be given to the way priests are positioned during this part of the liturgy. Often, priests stand around the one to be ordained as she or he kneels before the bishop. When this happens, the assembly's view of the ordination is often completely blocked. They cannot see. They can only hear and they have no part to play in this part of the liturgy. This, in many ways, strengthens the impression that the priest is being taken out of one order and being placed in another. Nothing could be further from the truth, however. Is there any way to correct this impression? Perhaps when considering the ordination of a priest there are several questions that could be considered that might provide a clearer picture of what is actually taking place in the rite. Since the newly ordained priest enters the college of presbyters, could this be shown by having the priests come forward and participate in the laying-on of hands, but could they do it in such a way that the rest of the assembly could still see and take part? What is an outward sign that the priest is first and foremost a baptized member of the body of Christ and that this is not being exchanged? Could the answer to this question perhaps be found in the white garment of baptism? Will there ever come a time when all of the baptized vest when they gather for worship, outwardly showing that they are also liturgical ministers with the alb as the sign of their order? How could this change our understanding of being part of the body of Christ, the church, and members one of the other? And could this help more clearly reflect the role that all of the faithful have in the rites of ordination?<sup>73</sup>

---

<sup>73</sup> Paul F. Bradshaw, "The Shape of the Ordination Liturgy," in *A Prayer Book for the 21st Century*. Liturgical Studies Three, ed. Ruth A. Meyers (New York: Church Publishing, 2000), 147. Bradshaw states that the "1979 rites do not bring out as clearly as they might the essential role that the whole Church plays in the act of ordination. On the contrary, at a number of points they give the unfortunate impression that those present are little more than spectators at what is essentially an episcopal action, the friends and family who have come to support the ordinand on his/her big day, rather than the baptized people of God who are intimately involved in the process."

So the question must also be asked, “Is there currently any place in the rite of the ordination of a priest where it is clear that the priest is first and foremost a member of the body of the faithful?” One of the answers to this question has already been given in that, at the beginning of the liturgy, the ordinand is required to wear an alb with no other sign of office as a sign that all ministry springs from baptism.

There is one additional place in the rite of the ordination of a priest where this is quite clear. It takes place in the Presentation of the person who is to be ordained “a priest in Christ’s holy catholic Church.”<sup>74</sup> The Presentation also takes place at the beginning of the liturgy. The rubrics state: “*A Priest and a Lay Person, and additional presenters if desired, standing before the bishop, present the ordinand.*”<sup>75</sup> This indicates the various relationships that a priest has within the body of the faithful. At least one lay person represents the ordinand in order to demonstrate the continuing place one has with all who are baptized. A priest takes part in the presentation because the person will soon join in the collegial body with other presbyters. In addition, the presentation is made to the bishop, who is the one who ordains and will be the one who oversees the work of all of the ordained. All of these relationships within the body of Christ are represented in the Presentation and perhaps should be given even more consideration within the liturgy.

A person who is called by God to the sacred order of the priesthood is also chosen and recognized by the church and is admitted by prayer and the laying-on of episcopal hands.<sup>76</sup> It is in the Examination and Prayer of the rite itself that the specific charge and duties of the priest is clearly given.

In the Examination, an ordinand hears these words: “Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.”<sup>77</sup> These words are extremely important and are different from the charge of both the deacon and the bishop.

A priest is to serve as a pastor of a particular group of people. Most often, this is in a parish, but it may also take other forms such as chaplaincy in a hospital or in a school. Regardless of the form of service, a person who is ordained a priest called to serve the body of Christ, usually in a local setting, as a pastor.

The word, “priest,” was explored when discussing the role of the bishop, the chief priest of the diocese. All participate in the eternal priesthood of Christ through baptism. Through this ordination, however, a person is called to serve as priest within the community of the faithful, to offer sacrifice at the Lord’s table and to bear witness to that sacrifice in the manner of one’s living. This is a deepening of the baptismal vocation and a call to stand at the table of the Lord and offer sacrifice, not only of the bread and wine but also of one’s own body given and one’s voice lifted in common prayer.

A priest is also a teacher, charged with the responsibility of teaching the faith to those who are under his or her care, young and old, of every generation.

---

<sup>74</sup> BCP, 526.

<sup>75</sup> BCP, 526.

<sup>76</sup> “Preface to the Ordination Rites,” BCP, 510.

<sup>77</sup> BCP, 531.

Finally, a priest is not to be a lone-ranger. A priest takes part in the councils of the church with the bishop and other members of the college of presbyters. This is a sacred duty and a profound trust. It is why the renewal of ordination vows and the participation in the annual diocesan convention or in clergy days or conferences are so important, lest members of the clergy come to believe that they are working alone or pastoring and leading in isolation from others who are also called to serve.

The words of the Examination are beautiful and clearly describe the ways that a person is to serve in these roles as pastor, priest, and teacher:

As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts.

A priest's life is deeply rooted in the paschal mystery and grounded in scripture. It is the Gospel of Jesus Christ that is to be proclaimed through every thought, word, and deed. This is extremely important, especially because all of the baptized are to embrace the paschal mystery as the pattern for their living. The priest, therefore, is to be a living example of what it means to be a follower of Jesus.

You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.<sup>78</sup>

We are all called to love and serve, as the dismissal at Holy Eucharist often reminds us. A priest, however, is to do this among the people who have been entrusted to her or his care. This will be restated at the time a person enters into ministry with a particular community of faith. The celebration of new ministry has a Letter of Institution that includes these same words, reminding the priest that she or he is called to love and serve God's people without bias or prejudice, not showing favoritism or neglect, "caring alike for young and old, strong and weak, rich and poor."<sup>79</sup>

You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.<sup>80</sup>

This third charge places the relationship of the priest within the sacramental life of the community, especially through preaching and celebrating the sacraments, particularly the two that are central in the Book of Common Prayer, baptism and Eucharist. In addition, through this sacrament, a priest is told to "declare God's forgiveness to penitent sinners" and "to pronounce God's blessing." These two charges will be important when celebrating liturgy. A lay person and deacon can pray for God's forgiveness but is not sacramentally empowered to "declare" it or absolve sin. This right and privilege is given to priests in this charge. In addition, a priest is called upon to pronounce words of God's blessing upon the people. This is not given in baptism or through ordination as a deacon but first comes to a person

---

<sup>78</sup> BCP, 531.

<sup>79</sup> "Letter of Institution of a Minister," BCP, 557; "Priest: The Examination," BCP, 531.

<sup>80</sup> BCP, 531.



through this charge given as one is called into the sacred order of the priesthood. In addition to these sacred duties, the priest is called upon to perform “other ministrations entrusted to you.” These are all of the other myriad responsibilities ranging from pastoral care to parish administration, from teaching children about the faith to taking viaticum and anointing those who are dying, from conflict management to the deep listening as a spiritual guide, and all of the other responsibilities too numerous to name that are part of the sacred task of being a priest in Christ’s church.

In all that you do, you are to nourish Christ’s people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.<sup>81</sup>

Priests may be called to use the gifts that they have been given to nourish and strengthen, but it must always be remembered that the people are not theirs; they belong to Christ and it is the grace of Christ that enriches them, not the charm or charism of the priest. It is Christ who attracts and Christ must always remain the focus. In all of this they are strengthened so that they may give glory to God. The worship of God and the sanctification of the faithful must be first and foremost in the life of the church and the focus for the ministry of the priest.

*My brother (My sister),*  
do you believe that you are truly called by God and his Church to this priesthood?  
***Answer I believe I am so called.***

## **The Consecration**

Following the Examination, the bishop asks the priest several questions, following much the same format as the Baptismal Covenant. They allow the priest to assent to the charges put forth in the examination, after which a prayer of consecration is said by the bishop.

God and Father of all, we praise you for your infinite love in calling us to be a holy people in the kingdom of your Son Jesus our Lord, who is the image of your eternal and invisible glory, the firstborn among many brethren, and the head of the Church. We thank you that by his death he has overcome death, and, having ascended into heaven, has poured his gifts abundantly upon your people, making some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry and the building up of his body.<sup>82</sup>

It should be noted that this prayer is addressed to God whom we praise for calling all of us to be a holy people in the kingdom of Christ. Christ is the image of God’s glory, the firstborn among us, and the head of the Church. We are reminded of Christ’s death and resurrection and of the power and grace flowing from it. Abundant gifts are poured upon us because Christ now sits at God’s right hand and through those gifts we become who God intends for each of us to be. Some of us are apostles, some are prophets, some are evangelists, and some are pastors and teachers. These last two roles are specifically mentioned in the rite of ordination. The many roles that are given to people by God are given for the common good, “to equip the saints for the work of ministry and the building up of his (Christ’s) body.” That last phrase is important

---

<sup>81</sup> BCP, 531.

<sup>82</sup> BCP, 533.

for priests to remember. The ministry of the priest is to equip other members of the body of Christ for ministry. That is how the priest relates to other members within the body of the faithful and it is in this place that a person stands to serve as priest.

### The Order of a Deacon

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.<sup>83</sup>

Once again, like the laity, bishops, and priests, a deacon is called to be a representative of Christ and the church. The ordination that a deacon receives defines the particular way that a deacon is to do this and describes the place within the body of the faithful in which the deacon will stand and how the relationship that she or he will have among the people of God will shift because of being called by God into this order of the church.

The word, “deacon,” comes from the Greek word, “*diakonia*.” The word itself means “servanthood.” Therefore, both the catechism and the rite of ordination of a deacon point to the place of the deacon as a servant to the poor and all in need. This does not mean that deacons are the only ones who are called to serve, but the place that they stand and the attitude that they take within the church and in the world is one that is for those in need. The deacon is to make people who suffer visible to the church. The Examination in the rite of Ordination of a Deacon states: “You are to interpret to the Church the needs, concerns, and hopes of the world.”<sup>84</sup>

A deacon is able to do this by taking action in the world. This could happen in the workplace, or in advocating for justice and peace in the world. It could be engaging in particular ministries of outreach and care for the poor and those who are sick and suffering.

Interpreting the needs, concerns, and hopes of the world to the church, however, will often take place within the liturgy when the deacon fulfills another part of the role by assisting “bishops and priests in the proclamation of the Gospel and the administration of the sacraments.”<sup>85</sup> Within the eucharistic liturgy, a deacon is designated to serve in ways that are particularly reflective of the ministry of this order in the church.

Within the liturgy, the 1979 Book of Common Prayer gives one role to the deacon that is particularly important and that is leading the Prayers of the People. This makes sense because these prayers lift up for the church the “needs, concerns, and hopes of the world.”<sup>86</sup> The deacon comes to know the needs, concerns, and hopes of the world because she or he is charged in the Examination within the rite of ordination “to serve all people, particularly the poor, the weak, the sick, and the lonely.”<sup>87</sup> By living and

---

<sup>83</sup> BCP, 856.

<sup>84</sup> BCP, 543.

<sup>85</sup> BCP, 856.

<sup>86</sup> BCP, 543.

<sup>87</sup> BCP, 543.

working among those who are the most vulnerable and at risk in our world, as described above, a deacon experiences first hand and ministers to those who suffering. Then, the deacon brings those needs before the body of Christ, the church, and bids us to turn to God in prayer. The deacon bids us to look outside the walls of the church to the needs of the world. At the end of the liturgy, the deacon will be the one who dismisses the assembly to go forth to love and serve the people for whom we have prayed.

The rubrics state that the Prayers of the People are to be for “The Universal Church, its members, and its mission, The Nation and all in authority, The welfare of the world, The concerns of the local community, Those who suffer and those in any trouble, and The departed (with commemoration of a saint when appropriate).”<sup>88</sup> From this list, one can see that the needs, concerns, and hopes of the world are being made visible to the church and lifted up to God in prayer. If no deacon present at the liturgy, another person, usually a lay person, is asked to lead the Prayers of the People, but one can see why the deacon is the appropriate person when present.

In addition to leading these prayers, the deacon is also tasked with receiving the gifts of bread and wine from members of the assembly and preparing the altar for the celebration of Holy Eucharist. The deacon stands at the table of the Lord as one who serves. This is a way of clearly enacting “*diakonia*,” servanthood, after the example of Jesus.

The third liturgical function of the deacon is to proclaim the Gospel. This is possible because in the Examination the deacon is instructed “to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them.”<sup>89</sup> Engaging with scripture is a primary responsible for all Christians, but deacons are to study it. Through study, they will be nourished by God’s Word and will then be able to embrace it as a way of life. Baptism requires fidelity to the “apostles’ teaching and fellowship,” including study of the scriptures, but the rite of ordination of a deacon is more even more explicit. The reason that scripture is so important is that by taking it as the pattern for one’s living, a deacon will be able to fulfill the next charge in the Examination:

“You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. ... At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself.”<sup>90</sup>

In the baptismal covenant, we promise to “seek and serve Christ in all persons, loving your neighbor as yourself.”<sup>91</sup> The order of deacons deepens this commitment. Not only are deacons to seek and serve Christ, but at all times through their lives and in their teaching, they are also to demonstrate to Christ’s people that the way to serve Christ is to serve the helpless. We need deacons in the church. We need people whose lives are dedicated to serve the helpless so that all of us can see and learn what it truly means to seek and serve Christ as we promised in the baptismal covenant.

---

<sup>88</sup> BCP, 383.

<sup>89</sup> BCP, 543.

<sup>90</sup> BCP, 543.

<sup>91</sup> BCP, 305.

Another way that deacons often are called upon to serve in ministry is by taking communion to the sick and celebrating with them according to the rites given in the Book of Common Prayer for the Ministration to the Sick. It must be noted that when visiting the sick, a deacon functions in much the same way as a licensed Eucharistic Visitor. A deacon does not pronounce words of absolution following the confession of sin nor does she or he perform Part II of the rite, The Laying on of Hands and Anointing.<sup>92</sup> That is reserved for a priest (or bishop). Both Eucharistic Visitors and Deacons represent the local parish to the one who is sick or homebound. When the deacon visits, however, since she or he is ordained, there is a clear relationship with the larger church and that relationship is also brought into the visitation reflecting the care of the church for those who are suffering.

After the vision is presented of the place that a deacon is to take within the church, the bishop asks:

*My brother (My sister),*  
do you believe that you are truly called by God  
and his Church to the life and work of a deacon?  
***Answer I believe I am so called.***<sup>93</sup>

When a woman or a man believes that God is calling them to serve the church and the world as a deacon and the church recognizes that call, and through the sacrament of holy orders she or he enters the order of deacons. A person remains a member of the baptized body of the faithful but enters into a new relationship among God's people. As has already been stated, a deacon serves people in the church and in the world, particularly those who are the most vulnerable. That is the particular charism of a deacon and the shift in relationship that takes place through the celebration of the sacrament. It should also be noted that a deacon is called to this "special ministry of servanthood directly under your bishop."<sup>94</sup> This is extremely important. A deacon may serve in a parish and work with priests who are charged with the responsibility for the parish. Priests also serve under the bishop who gives direction and guidance for their ministry. With deacons, however, their relationship with the bishop is a direct one and care should be taken to nurture and develop it.

In this diocese, in Vision in Action section of the July 11, 2019 diocesan constant contact newsletter, +Bishop Gutiérrez called for sixty men and women to be ordained as deacons over the next six years.<sup>95</sup> It is important to note that this call is for people to serve permanently in the order of deacons. An article on the diocesan website announcing this call describes the role of deacon in this way: "The diaconate is a full and equal order to the priesthood. We maintain our secular jobs and carry our ministry into our neighborhood and workplace. ... We work with the rector, and directly for the Bishop."<sup>96</sup> The intention

---

<sup>92</sup> BCP, 455.

<sup>93</sup> BCP, 543.

<sup>94</sup> BCP, 543.

<sup>95</sup> "Vision in Action: Deacons Wanted," in Episcopal Diocese of Pennsylvania Constant Contact Newsletter, July 11, 2019, <https://myemail.constantcontact.com/Vision-in-action--deacons-wanted--7-11-news-.html?soid=1112711261842&aid=umt01ch81JM>.

<sup>96</sup> The following is a Cached document found in a Google search "Deacon and Role of Deacons Episcopal Diocese of Pennsylvania." If the following link does not work, you may perform the same Google search to gain direct access to the document. <https://diopa.org/uploads/attachments/cjsxybaxy007jalqseileqzdw-deacon-role-and-deacons.docx>.

for those ordained as deacons is that they would remain and serve in the order of deacons as described here and in the rite of ordination of a deacon.

As previously stated, baptism is the sacrament that is the foundation for all ministry and once a person is baptized, identity as a member of the body of Christ is given as well as a permanent place within the church. If he or she believes that God is calling to service as a deacon and that call is recognized by the church, ordination to the diaconate will follow. If, however, a person believes that God is calling him or her to the priesthood, as previously stated, there is no direct ordination.<sup>97</sup> A person must progress through each of the other orders first before being ordained to the one to which a person is being called by God.

Therefore, in order to be ordained a priest, a person must first be ordained a deacon. Often, this is called the transitional diaconate because the intention is to serve as a deacon as mandated in the canons of the Episcopal Church and once the designated amount of time has been given in this ministerial role, a person is then typically admitted to the sacred order of the priesthood. This has been a longstanding practice in the church.

The liturgical reform movement did much to restore the importance of the orders in the church, beginning with baptism and its emphasis on the role of the laity as the first and primary order in the church from which all other ordered ministry proceeds. The diaconal ministry has also been restored to its own specific place in the church. Rather than the diaconate being considered transitional ministry and just a stop on the way to ordination as a priest, the 1979 Book of Common Prayer makes it clear that women and men who celebrate this sacrament are called and consecrated to the service of the poor and suffering and to making the needs, concerns, and hopes of the world visible to the church.

While many argue for ordination directly into the order into which one has discerned God's call, some who oppose it argue the importance of the indelible seal given in this rite and the specific call for service to the poor that is found in the Prayer of Consecration of a Deacon.

Make *him*, O Lord, modest and humble, strong and constant, to observe the discipline of Christ. Let *his* life and teaching so reflect your commandments, that through *him* many may come to know you and love you. As your Son came not to be served but to serve, may this deacon share in Christ's service, and come to the unending glory of him who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever.<sup>98</sup>

Those who are ordained a deacon carry this call to share in Christ's service, observing the discipline of Christ. This call is never taken away. Later, if one is ordained a priest or a bishop, the spirit of diaconal ministry is ever present and serves as a foundation along with baptism.

## Conclusion

---

<sup>97</sup> See footnote 53. Richelle Thompson, "Bishops Reject Direct Ordination Idea," in *Episcopal News Service*, August 1, 2003. <https://www.episcopalchurch.org/library/article/bishops-reject-direct-ordination-idea>.

<sup>98</sup> BCP, 545.

Q. What is the duty of all Christians?

A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

And so we end as we began.

Through baptism we are given an identity as living members of the one body of Christ, the church and are called to ministry. We take our place within the church and enter into relationships with other members of Christ's body and the world. Over time, we may be called by God to shift how we relate to other members of the body of the faithful as we become through the other three orders of the church a "servant," or a "priest, pastor, and teacher," or an "overseer" of the church of Christ. Each person is to represent Christ and the church to other members of the body and in the world. We are all called to spread the good news and to make disciples, yet each order of the church is charged to do this in different ways. It is in this way that Christ is made known in the world so that others may see and believe. It is in this way that, with God's help, we will engage in the mission and ministry of Christ to reconcile the world to God and, in the words of ++Presiding Bishop Curry, change "our nightmare into God's dream."<sup>99</sup>

## Resources

Adams, William Seth. *Shaped by Images: One Who Presides*. New York: Church Publishing Incorporated, 1995.

### Anglican Ordination Rites: The Berkeley Statement 'To Equip the Saints'

<https://www.anglicancommunion.org/media/120992/berkeley.pdf>. [This is a statement about ordination within the Anglican tradition. Thirty provinces in the Anglican Communion met in Berkeley, CA in 2000 to discuss theology and the liturgies of ordination, the discernment process, renewal of ordination promises, and the celebration of new ministry. Also available as a bound book from the Grove Worship Series. See entry below with ed. Paul Gibson.]

Armentrout, Donald S. and Robert Boak Slocum, eds. *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*. New York: Church Publishing, 2000.

"Laity," <https://www.episcopalchurch.org/library/glossary/laity>.

"Bishop," <https://www.episcopalchurch.org/library/glossary/bishop>.

"Priest," <https://www.episcopalchurch.org/library/glossary/priest>.

"Deacon," <https://www.episcopalchurch.org/library/glossary/deacon>.

Bradshaw, Paul F. *Ordination Rites of the Ancient Churches of East and West*. A Pueblo Book. Collegeville, MN: Liturgical Press, 2013.

Bradshaw, Paul F. *The Rites of Ordination: Their History and Theology*. New York: Pueblo Publishing, 1990.

Bradshaw, Paul F. "The Shape of the Ordination Liturgy." In *A Prayer Book for the 21st Century*. Liturgical Studies Three. ed. Ruth A. Meyers. New York: Church Publishing, 2000.

---

<sup>99</sup> The Episcopal Church, <https://www.episcopalchurch.org/jesus-movement>.

- Brown, Rosalind and Christopher J. Cocksworth. *Being a Priest Today - Exploring Priestly Identity*. Norwich: Canterbury Press, 2006.
- Coffey, David. "The Common and the Ordained Priesthood." *Theological Studies* 58, no. 2 (June 1997): 209-236.
- Cox, R. David. *Priesthood in a New Millennium: Toward an Understanding of Anglican Presbyterate in the Twenty-First Century*. New York: Church Publishing, 2000.
- Episcopal Church Office of Public Affairs. "How does a bishop become a bishop?" *Episcopal Life Weekly*. September 13, 2012. [https://www.episcopalchurch.org/files/elife\\_insert\\_121309\\_eng\\_bw\\_lettersize.pdf](https://www.episcopalchurch.org/files/elife_insert_121309_eng_bw_lettersize.pdf).
- Thompson, Richelle. "Bishops Reject Direct Ordination Idea." *Episcopal News Service*, August 1, 2003. <https://www.episcopalchurch.org/library/article/bishops-reject-direct-ordination-idea>.
- Gibson, Paul, ed. *Anglican Ordination Rites: The Berkeley Statement: 'To Equip the Saints.' Findings of the Sixth International Anglican Liturgical Consultations, Berkeley, California, 2001*. Grove Worship Series. Cambridge: Grove Books, 2002.
- Mertz, Mary Ann. *Clothe as Christ: A Rite for the Ordination of a Priest within the Body of the Faithful*. Doctoral Dissertation with distinction. Louisville, KY: Louisville Presbyterian Theological Seminary, 2006.
- Moorehead, William G. "Priesthood." In *International Standard Bible Encyclopedia*, ed. James Orr. Grand Rapids, MI: William B. Eerdmans Publishing, 1939. <https://www.internationalstandardbible.com/P/priesthood.html> StudyLamp Software, 2019. Also available online *International Standard Bible Encyclopedia*, 1915. <https://www.biblestudytools.com/dictionary/priesthood>. [This articles is recommended to explore the concept of priesthood in general.]
- Plater, Ormond. *Deacons in the Liturgy*, 2nd ed. New York: Church Publishing, 2009.
- Plater, Ormond. *Many Servants: An Introduction to Deacons*. Cambridge, MA: Cowley Publications, 2004.
- Portaro, Sam. *Crossing the Jordan: Meditation on Vocation*. Cambridge, MA: Cowley Publications, 1999.
- Power, David N. "Priesthood Revisited: Mission and Ministries in the Royal Priesthood." In *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry*, ed. Susan K. Wood, 87-120. Collegetown, MN: Liturgical Press, 2003.
- Puglisi, James F. *The Process of Admission to Ordained Ministry: A Comparative Study The First Lutheran, Reformed, Anglican, and Wesleyan Rites*. Vol. II. A Pueblo Book. Collegetown, MN: Liturgical Press, 1998.
- Schjonberg, Mary Frances. "Teaching bishops to be bishops: College for Bishops faces time of change and questions," *Episcopal News Service*, June 23, 2017. <https://www.episcopalnewsservice.org/2017/06/23/teaching-bishops-to-be-bishops>. [This article mentions Bishop Gutiérrez.]

Spinks, Bryan and Gianfranco Tellini. "The Anglican Church and Holy Order." In *The Identity of Anglican Worship*, eds. Kenneth Stevenson and Bryan Spinks, 116-123. Harrisburg, PA: Morehouse Publishing, 1991.

Stevenson, Kenneth and Bryan Spinks, eds. *The Identity of Anglican Worship*. Harrisburg, PA: Morehouse Publishing, 1991.

Stuhlman, Byron D. *Prayer Book Rubrics Expanded*. New York: Church Publishing, 1987.

Webster, John. "Ministry and Priesthood." In *The Study of Anglicanism*, eds. Stephen Sykes, John E. Booty, and Jonathan Knight, 321-333. London: SPCK/Fortress Press, 1998, 2004.

Wood, Susan K. *Sacramental Orders*. *Lex Orandi* Series. Collegeville, MN: Liturgical Press, 2000. [This is an excellent resource to explore the meaning of orders within the church, including a discussion of the theology of John Zizoulas.]



## The Ministry of Preaching

Mary Ann Mertz

In seminary, one of the most important courses that a person takes deals with the ministry of preaching. In preaching class, skills and techniques are taught to effectively engage a congregation in reflecting on the Word of God that has been proclaimed within the assembly of the faithful. The task of the preacher is to bless and “break open” the Word of God, so that it may be taken by the faithful, shared, and lived in the world, just as the bread of the Eucharist is also broken and shared. This is the sacred task of all who are called by the church to serve among the body of the faithful as bishops, priests, deacons, or licensed preachers.

In the Examination within the Rite of Ordination of a Priest, the bishop clearly states that one of the primary responsibilities of the priest is “to preach.”<sup>1</sup> The rite continues: “In all that you do, you are to nourish Christ’s people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.”<sup>2</sup> One of the primary ways that this takes place is through the preaching of God’s Word.

Regarding the priesthood, the Word of God is specifically mentioned in two of the vows that are made when women and men commit their lives to the service of God and the church who has called them.

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

*Answer* I will.

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

*Answer* I will.<sup>3</sup>

In order to keep these promises of ordination, a preacher must be consistently immersed in the Holy Scriptures. There is nothing better that prepares a person to preach than the knowledge and love of the Word of God.

In addition to faithfully reading scripture, a preacher also has to study. It is important to continue to explore commentaries and the multiple resources available and to be able look at scripture through multiple lenses. Having familiarity with a variety of scriptural hermeneutics (the way one interprets scripture) is vitally important. Questions must continually be asked. Who is included in this part of the story of salvation and who is left out? How can the scriptural text be interpreted on this day, at this time in history, for this particular group of people who are gathered around the table of the Word so that God’s voice and only God’s Word is proclaimed and heard? How does the Word of God become an event in the lives of the people gathered, a living Word? How will it live and move in the hearts of the faithful and be taken out to change the world? Then, in three years, when the same readings are heard

---

<sup>1</sup> “Ordination of a Priest,” in the 1979 Book of Common Prayer, 531.

<sup>2</sup> *Ibid.*

<sup>3</sup> BCP, 532.

again, how will this Word of God have changed? One thing is certain, during that period of time, things will have changed. Why? Change happens because the Word of God is a living Word. “Know Jesus. Change the World.”<sup>4</sup> That is what is at stake with Preaching. Preaching is a tool for evangelism. Through preaching the love of God through Jesus is made known in the world.

In order to preach, one must be in a continual process of growth and development. There are a variety of resources available to assist with this. Many of them are listed at the end of this article. It must be noted that good preaching is valued and encouraged in the Episcopal Church. The Episcopal Preaching Foundation was formed in 1987 as one way to continue to improve, support, and enhance preaching in the Episcopal Church. National Conferences as well as ad hoc diocesan and regional conferences take place each year both for those who are learning to preach as well as for those who have been at it for a while who want to gather with other preachers to work and learn and improve their craft. Participating in a Conference led by The Episcopal Preaching Foundation or staying current with materials they produce is an important way to fulfill the promises of ordination to study and continue to grow in the knowledge and love of scripture.

Kirk Dunkle reminds us of another important aspect of preaching in his article, “The Importance of Preaching: The Beginning Steps.”<sup>5</sup> Preaching well takes PRACTICE.

This reminds me of what a voice teacher once taught me. When she asked me about practicing, I gave her the old adage that “Practice makes perfect.” She told me that I was wrong. “Practice doesn’t make perfect,” she said. “Practice makes PERMANENT.” That teaching is something that I have never forgotten. Practicing our craft as preachers is important because it allows the Word of God to seep deep into our bones. We feel the rhythm and flow of the scripture to the point that it becomes part of us. When that happens, when it is a permanent part of us, God’s Word can then be given voice and, moving upon the breath of the Spirit, preaching becomes inspired.

In addition to being immersed in scripture and the study of it, what is learned by preachers in seminary about sermon structure and presentation is also important. But sometimes, preachers can get too wrapped up in the style of preaching or the format that is being using and they forget to actually preach God’s Word. “Did I do it right?” “How was that?” Both are questions pointing to the style and format of the homily and draw us away from the central question, “Was God’s Word able to be heard?” “Did I do anything to get in the way or was I transparent enough to allow the Word of God to move through me into the body of the faithful?” Practicing transparency is important too.

With regard to its structure, the homily can be formatted in a variety of ways based on the way the preacher needs prepare and how she or he intends to present the sermon. It can be developed using a linear form with a written text that is proclaimed within the assembly of those who gather. Another linear format is an outline that provides a particular structure without determining the specific words that will be spoken or the absolute direction that the sermon will take. A more fluid and creative way of

---

<sup>4</sup> #Know Jesus. #Change the World. <https://www.diopa.org>.

<sup>5</sup> Kirk Dunkle, “The Importance of Preaching: The Beginning Steps,” Based on a presentation sponsored by the Episcopal Preaching Foundation at the Boston Consortium of Endowed Episcopal Parishes, February 21, 2019. <http://www.preachingfoundation.org/sermons/commentary-on-the-sermon-structure>.

getting one's thoughts and mental images on paper is through the use of a mind map.<sup>6</sup> This allows the preacher to develop the homily but when delivering it there is a lot of freedom and ability to move along the arms of the mind map in any direction based on the response of the congregation. This type of homily is very dialogical, is often able to be given without notes, and is in keeping with the narrative style of homiletics.

In looking at these various ways to put a homily together, it must be noted that there is no right or wrong format to use when developing it. What is important, however, regardless of the format that is chosen, is that it must reflect who the preacher is as a human being, how information is best processed by that person, and especially how that preacher is able to most effectively convey the message revealed to them in the scriptural texts of the day.

In addition to choosing a homiletic method to structure the sermon, as described above (and possibly using one of the methods taught by Craddock, Buttrick, Long, Lowry, etc., as listed in the resources), the scriptural passages of the day will also need to be explained in such a way that the people gathered to hear God's Word will come to a deeper understanding of it. A preacher will have to grapple with what the scriptural passage means. What is God revealing to the community gathered through the ministry of preaching? The technical term for this kind of struggling with scripture is called exegesis. This type of grappling with the scriptural text comes from the rabbinic understanding that the Word of God is a living word. It is not static and it cannot be contained. Yet, the preacher is called to be a vessel through which this living word can be made known within the assembly, first through the proclamation of the gospel and then through the breaking open of the Word of God in the homily. It must be remembered that preaching does not move in just one direction, from the preacher to the congregation. It is a dialogical event that encompasses movement among God, the preacher, and the people. The people will also have to grapple with God and the scriptural text. The preacher has the responsibility to study the scriptures, to pray for enlightenment and wisdom, and to allow God to inspire as God wills. When the Word of God is proclaimed, both the preacher and the assembly listen as God moves among the body of the faithful. Then the preacher is charged with the responsibility of breaking open the Word of God through the homily. The people are charged with the task of both listening and being engaged, not only with the preacher and what is being said, but also with God and what is being inspired. In this way, the homily becomes a dialogical event.

Have you ever witnessed a preacher or been a preacher who has stepped up to the ambo intending to preach in one way and all of a sudden know that God is asking that something else be spoken into the world on that day and at that time? God engages in dialogue with us all of the time, if we are listening. Our task is to respond. Liturgy is also structured in this dialogical way: "The Lord be with you. ... and also with you." This mirrors the relationship that God has with God's people. So it only makes sense that the homily should take on this same pattern of dialogue. Regardless of the format that is used, whether the sermon is written and read to the congregation or whether one of the more fluid forms are used, this principle of dialogue must be part of the practice of preaching. In sermons that are not preached in a dialogical way, it becomes more difficult for the preacher to be transparent because there will be more focus on the words of the homily and undue emphasis is then directed towards the style of preaching. The sermon then becomes more about the preacher than about God. For the preacher to be

---

<sup>6</sup> Mindmapping, <https://www.mindmapping.com>.

transparent, God has to be allowed into the process of preaching; this is possible when the preacher intentionally enters into a dialogical relationship with the assembly and with God. Dialogue with the assembly does not mean that they have to speak, but they do have to be responding to the sermon and they should be visibly engaged. They fully, actively, and consciously participate even in the sermon.<sup>7</sup> The preacher also must be responding to the assembly and should be open to making adjustments as God's living Word is revealed within the sermon, especially through of the response of God's people. Trust in God, now always trust in God.<sup>8</sup>

If all of this sounds a bit far-fetched and maybe a little out of reach, or more mysterious than it has to be, that is because what we are engaging with is the living Word of God. The preacher must struggle with the text to discover what God desires to be made known and the assembly must hear God's Word and make it alive in the world.

And so, given all of this, how can a person ever be courageous enough to offer one's life to God as a person who preaches? Regardless of the format one chooses to use when structuring a homily, or which lens is chosen through which the scripture is interpreted, or whatever way is used to explain the scriptural text, the one thing that is of primary importance is the person of the preacher herself or himself. Those who dare to open their mouths to preach must offer their authentic selves. Preachers, as the saying goes, "Be yourself." At the same time, every effort must be made not to allow the stories or the manner of preaching used point to anyone but Jesus. One need only look at the preaching of our ++Presiding Bishop Michael B. Curry to see a person who is clearly himself as he preaches and who consistently points beyond himself to Jesus. "The Power of Love," the sermon given at the 2018 Royal Wedding is an example of this.<sup>9</sup> It is not the "style of preaching" that made a difference on that day or anytime that he preaches for that matter; rather, it is his deep love for God and his belief in Jesus that is clear and that is what should be emulated. His continual reflection on the life of Jesus and what that means for us in this world at this time is the example that we should follow.

As preachers, our eyes must remain fixed on Jesus and the question that we must continually ask is, "What part of the Paschal Mystery is being revealed to us in the gospel and other readings this day?" Like facets of a diamond, we will only see a little bit at a time, but oh, even those glimpses will give off such brilliance and light for a waiting world. Throughout the liturgical year, we keep turning the diamond as different passages of the gospel and other readings are placed before us and through continued reflection on this sacred word, God's Word, that is broken open for us through the ministry of courageous preachers, we become holy.

---

<sup>7</sup> Vatican II, *Constitution on the Sacred Liturgy*, paragraph 14.

<sup>8</sup> Based on Psalm 131.

<sup>9</sup> Michael B. Curry, "The Power of Love," *A Sermon by the Most Rev. Michael B. Curry for The Marriage of HRH Prince Henry of Wales & Ms. Meghan Markle*, Saturday, May 19, 2018. <https://www.episcopalnewsservice.org/2018/05/19/video-text-presiding-bishops-royal-wedding-sermon>.

## Resources

### Episcopal Preaching Foundation

<http://www.preachingfoundation.org>.

In 1987, The Episcopal Preaching Foundation was formed with the mission “to improve, support and enhance preaching in the Episcopal Church.” To this day, that mission continues as it underwrites national and regional preaching programs. It conducts several Conferences each year. The Preaching Excellence Program (PEP) is a National Conference for Tomorrow’s Clergy. The National Conference for Ordained Clergy is called PEP II: Conference. In addition to these national conferences, Ad Hoc and Regional Diocesan Preaching Conferences also take place.

In addition to the Conferences, the website itself has a variety of articles, preaching tools, sermon texts and videos, and other resources for preachers, as well as information about the importance of preaching both for evangelization and for nurturing the faith of the baptized who gather for worship.

<http://www.preachingfoundation.org/why-preaching>. “Preaching is the #1 Reason given in recent surveys for choosing a House of Worship.”

Among the videos available is ++ Presiding Bishop Michael B. Curry’s 2018 Royal Wedding Sermon, “The Power of Love.” <http://www.preachingfoundation.org/sermons/sermon-videos>.

### Center for Liturgy and Music

A resource of Lifelong Learning at Virginia Theological Seminary

<https://www.liturgyandmusic.com>.

#### Preaching

<https://liturgyandmusic.com/resources/preaching>.

On this page, see especially the link, “Helpful Resources for Effective Preaching.”

The Center for Liturgy and Music at the Virginia Theological Seminary is a great resource for all aspects of the liturgy. It has many resources for Preaching. Some of the articles from this website are cited individually, but the link for preaching is given here because it has most of those articles located in one place available on the website.

In addition, there is a page of Preaching resources available with many of the textbooks used in seminaries, but also additional resources. Go to the website above and click the link for “**Helpful Resources for Effective Preaching**” to download a PDF file with the list

### Journal for Preachers

<http://www.journalforpreachers.com>.

This is an outstanding resource for preachers. The Journal was first published in 1977 and has continued to be a resource offering articles by renowned theologians and preachers ranging from Walter Brueggemann to Justo Gonzalez.

## A Sermon for Every Sunday

<https://asermonforeversunday.com>.

This is a website that provides **video recordings** of “lectionary-based sermons by some of America’s best preacher for use in worship, Bible study, small groups, Sunday school classes, or for individual use. All you do is push the button.” The website states that ++Presiding Bishop Michael Curry endorses A Sermon for Every Sunday. “Michael Curry, Presiding Bishop of the Episcopal Church was one of the first preachers to record sermons for ASFES. He was still bishop of North Carolina in those days, but was excited about this new project and its potential to help small churches that did not have or could not afford a regular preacher. This interview was recorded on is iPhone at the Festival of Homiletics in Minneapolis in May, 2014, and later posted on his blog.” Check out the interview at <https://vimeo.com/307140868>. There are also videos of other famous preachers including Will Willimon. Watching good preachers preach can be helpful for those wishing to improve their own homilies.

## Oxford Biblical Studies Online

<http://www.oxfordbiblicalstudies.com/Public/Home.html?url=%2Fapp%3Fservice%3Dexternalpagemethod%26method%3Dview%26page%3DHome&failReason=>.

This is a comprehensive resource for the study of the bible and biblical history using the finest scholarship available today. It provides access not only to the scriptural texts being studied but also to various commentaries, many of which can be viewed side-by-side. Access to this website, is by subscription to institutions or to individuals.

Free 30-day trials are available for Oxford Biblical Studies Online:

[http://www.oxfordbiblicalstudies.com/Public/free\\_trial.html](http://www.oxfordbiblicalstudies.com/Public/free_trial.html).

At the end of the trial period, individuals may subscribe for a monthly or annual fee.

The Editor-in-chief is Michael D. Coogan, one of the finest scholars of biblical literature who has also authored several books including:

Coogan, Michael D. and Cynthia R. Chapman. *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures*. 4<sup>th</sup> ed. New York: Oxford University Press, 2018. [A six-month subscription to Oxford Biblical Studies Online is given with the purchase of one of this book.]

A less comprehensive edition of the same text, intended for use by undergraduates is:

Coogan, Michael D. and Cynthia R. Chapman. *A Brief Introduction to the Old Testament: The Hebrew Bible in Its Context*. 3rd ed. New York: Oxford University Press, 2015.

## Books related to Scripture and Preaching

Bailey, Kenneth E. *Jesus Through Middle Eastern Eyes*. Cultural Studies in the Gospels. Downers Grove, IL: IVP Academic, 2008. [This is an excellent resource to gain a fresh understanding of the birth

of Jesus, the Beatitudes, the Lord's Prayer, the dramatic actions of Jesus (Luke 4: Inauguration of Ministry, Luke 18: Blind Man and Zacchaeus), Jesus' relationship with women, and several of Jesus' parables. This book is highly recommended. He has several other books on the Parables in Luke, the Prodigal Son, and a variety of others that are equally good.]

Brueggemann, Walter, William C. Placher, and Brian K. Blount. *Struggling with Scripture*. Louisville, KY: Westminster John Knox, 2002. [As the living Word of God, the Bible will not submit to the account we prefer to give it and therefore we must struggle with scripture.]

Brueggemann, Walter. K. C. Hanson, ed. *Remember You Are Dust*. Eugene, OR: Cascade Books, 2012. [Second volume of Brueggemann's articles from the *Journal for Preachers*.]

Brueggemann, Walter. *Sabbath as Resistance: Say No to the Culture of Now*. Louisville, KY: Westminster John Knox, 2014.

Brueggemann, Walter. *Money and Possessions*. Foreword by Richard Horsley. Interpretation: Resources for the Use of Scripture in the Church. Louisville, KY: Westminster John Knox, 2016.

Brueggemann, Walter. *Preaching from the Old Testament*. Minneapolis: Fortress Press, 2019.

Buttrick, David. *Homiletic Moves and Structures*. Philadelphia: Fortress Press, 1988.

Buttrick, David. *Speaking Conflict: Stories of a Controversial Jesus*. Louisville, KY: Westminster John Knox, 2007. [Publisher's notes: Examines each conflict story from Synoptic Gospels and analyzes the controversy highlighting the problems that these passages pose for preachers-including anti-Jewish attitudes in the text. This book helps ministers preach such difficult texts.]

"Choosing a New Church or House of Worship: Americans look for good sermons, warm welcome." *Pew Research Center*, August 23, 2016. <https://www.pewforum.org/2016/08/23/choosing-a-new-church-or-house-of-worship>.

Craddock, Fred. *Preaching*. Twenty-fifth Anniversary Edition. Foreword by Thomas G. Long. Nashville: Abingdon Press, 2010. [Publisher's notes: "A standard textbook on the art and craft of preaching. Craddock weaves history, theology, and hermeneutics into an exhaustive text on sermon preparation and preaching."]

Curry, Michael B. "The Power of Love." *A Sermon by the Most Rev. Michael B. Curry for The Marriage of HRH Prince Henry of Wales & Ms. Meghan Markle*, Saturday, May 19, 2018. <https://www.episcopalnewsservice.org/2018/05/19/video-text-presiding-bishops-royal-wedding-sermon>. [This gives two video sources and the text of the Presiding Bishop's sermon.] It is also available on YouTube. [https://www.youtube.com/watch?time\\_continue=6&v=IgluP3BkVaA](https://www.youtube.com/watch?time_continue=6&v=IgluP3BkVaA). For an article about the sermon, see the posting at <https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-currys-sermon-royal-wedding>. It also appears on the website of The Episcopal Preaching Foundation: <http://www.preachingfoundation.org/sermons/sermon-videos>.

- Daw, Carl F., Jr., ed. *Breaking the Word: Essays on the Liturgical Dimensions of Preaching*. New York, Church Hymnal Corporation, 1994. [This is an excellent book, a must-have edition on preaching in a variety of liturgical contexts.]
- Dunkle, Kirk. "The Importance of Preaching: The Beginning Steps." Based on a presentation sponsored by the Episcopal Preaching Foundation at the Boston Consortium of Endowed Episcopal Parishes, February 21, 2019. <http://www.preachingfoundation.org/sermons/commentary-on-the-sermon-structure>. [This article helps one look at the way the sermon is structured, preached, and functions within the liturgy. "Preaching, like the practice of medicine, is a learned skill and as such, requires much practice."]
- Fiorenza, Elisabeth Schüssler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. Tenth Anniversary Edition. New York: Crossroad, 2002. [This book encourages the reader to look at scripture and the origins of Christianity using a hermeneutic of suspicion. Who is included and who is left out? This is a foundational text for opening up one's thinking about scripture.]
- Freeman, Lindsay Hardin. *Bible Women: All Their Words and Why They Matter*. Cincinnati, OH: Forward Movement, 2015. [This book is often used for Bible study, but it can also help preachers take a fresh look at the role of women in scripture.]
- Hauerwas, Stanley and Jean Vanier. *Living Gently in a Violent World: The Prophetic Witness of Weakness*. Introduction by John Swinton. Downers Grove, IL: IVP Books, 2018. [An important book for our time by two outstanding theologians and Christians. Jean Vanier of the L'Arche communities just died on May 9, 2019.]
- Hauerwas, Stanley and L. Gregory Jones, eds. *Why Narrative?: Readings in Narrative Theology*. Eugene, OR: Wipf and Stock, 1997.
- Hilkert, Mary Catherine. *Naming Grace: Preaching and the Sacramental Imagination*. New York: Continuum Publishing, 1997.
- Hooke, Ruthann. "Engaging Voice and Body in Preaching Preparation." *The Weekly Word* (blog). *Liturgy and Music*, October 24, 2016, <https://liturgyandmusic.com/engaging-voice-and-body-in-preaching-preparation>. Alexandria, VA: Virginia Theological Seminary Center for Liturgy and Music, 2016.
- Hooke, Ruthann. "Preacher Warmup." <http://34.233.217.109/wp-content/uploads/2016/04/Preacher-Warmup.pdf>. [This is designed as a warmup and preparation for preaching. It is found on the Center for Liturgy and Music website of the Virginia Theological Seminary and is described in this online article: <https://liturgyandmusic.com/preaching-prep>.]
- Leech, Kenneth. *We Preach Christ Crucified*. Tenth Anniversary edition. New York: Church Publishing, 2005. [This is a small but profound text reflecting on pain, suffering, and the cross; it is a deep reflection on the Paschal Mystery. It is a resource for clergy and laity to use in a Lenten book study as well as a guide for preachers.]
- Levine, Amy-Jill. *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*. New York: Harper One, 2014. [Amy-Jill Levine is University Professor of New Testament and Jewish Studies, E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, and Professor of Jewish



Studies at Vanderbilt Divinity School. She is also an affiliated professor at the Centre for the Study of Jewish Christian Relations at Cambridge. She describes herself as a “Jewish feminist” who teaches at a pre-dominantly Christian university. The perspective that she offers here on the parables of Jesus is both enlightening and refreshing.]

Levine, Amy-Jill and Marc Zvi Brettler, eds. *The Jewish Annotated New Testament*. 2nd ed., New Revised Standard Version Bible Translation. New York: Oxford University Press, 2017. [This brings the New Testament’s Jewish background to the fore. The second edition is revised and expanded].  
Linklater, Kristin. *Freeing the Natural Voice: Imagery and Art in the Practice of Voice and Language*. Vancouver, B.C.: Langara College, 2013. [Text recommended by Ruthann Hooke for continued study about the voice and vocal expression.]

Long, Thomas G. *The Witness of Preaching*, 3<sup>rd</sup> ed. Louisville, KY: Westminster John Knox, 2013. [This is a classic text for preachers in its third edition. Review by Professor Alyce M. McKenzie: “Updates the content for the next generation of preachers. It features an updated version of the biblical exegesis process that takes cutting-edge methodologies into account, a chapter on digital technology in relation to preaching, and a new section that features Long’s analysis of the form of sermons by several of today’s most accomplished pulpit communicators.”  
[https://www.amazon.com/Witness-Preaching-Third-Thomas-Long/dp/0664261426/ref=sr\\_1\\_1?keywords=Thomas+Long&qid=1563661506&s=books&sr=1-1](https://www.amazon.com/Witness-Preaching-Third-Thomas-Long/dp/0664261426/ref=sr_1_1?keywords=Thomas+Long&qid=1563661506&s=books&sr=1-1) ]

Long, Thomas G. *What Shall We Say?: Evil, Suffering, and the Crisis of Faith*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014. [This book looks at suffering and what preachers can and should say in response to it.]

Lowry, Eugene. *The Homiletical Plot, Expanded Edition: The Sermon as Narrative Art Form*. Louisville, KY: Westminster John Knox, 2000. [A foundational text that introduced a using the narrative art form as the structure for preaching.]

Lowry, Eugene. *The Homiletical Beat: Why All Sermons Are Narrative*. Nashville: Abingdon Press, 2012.

Mind Mapping. <https://www.mindmapping.com>. [This website shows images of several mind maps and gives instructions on how to create them. It also is a site that includes a computer software program that can be purchased to assist in the creation of mind maps.]

Morgan, E. F. Michael. “Preaching preparation changes, Holy Spirit remains the same.” *The Episcopal Church*, October 22, 2009, <https://www.episcopalchurch.org/library/article/preaching-preparation-changes-holy-spirit-remains-same>.

Saad, Lydia. “Sermon Content Is What Appeals Most to Churchgoers.” *Gallup Poll: Social Policy Issues*, April 14, 2017, <https://news.gallup.com/poll/208529/sermon-content-appeals-churchgoers.aspx>.

Troeger, Thomas H. *Imagining a Sermon*. Nashville: Abingdon Press, 1990. [This book challenges preachers to harness the powers of their imagination. It is a great book at helping preachers look at daily events with an eye to how the gospel might speak to them.]

Wade, Francis H. “The Role of Preaching in Liturgy.” *The Weekly Word* (blog). *Liturgy and Music*, February 9, 2017, <https://liturgyandmusic.com/the-role-of-preaching-in-liturgy>.  
Alexandria, VA: Virginia Theological Seminary Center for Liturgy and Music.

Wisdom, Andrew Carl. *Preaching to a Multi-generational Assembly*. Collegeville, MN: Liturgical Press, 2004.

Check out these helpful resources for Preaching in the Resource section of this Resource Guide or click the link below for direct access.

**[The Lectionary Page](#)**

**[The Online Book of Common Prayer](#)**

**[Oremus Bible Browser](#)**

**[Patheos Preachers](#)**

**[Singing from the Lectionary](#)**

**[The Text This Week](#)**

**[When Will It Be Read?](#)**

**[Working Preacher](#)**

**[Sermons that Work](#)** (On the website of The Episcopal Church)

**[The Sermon Writer](#)**

**[A Sermon for Every Sunday](#)** (Videos of some of the best preachers for training or public use)

## Celebration of New Ministry

Mark Smith - Book of Common Prayer

Mary Ann Mertz - Enriching Our Worship 4

The Celebration of New Ministry is a liturgy that is celebrated at the installation of a priest as rector or pastor of a congregation. It can also serve as the liturgy for deans or diocesan officials, with alterations made, "according to circumstances."<sup>1</sup> In the Book of Common Prayer, along with ordinations and the dedication and consecration of a church, this is considered an Episcopal Service. Therefore, the presider for the liturgy is typically the bishop although another priest, most often the dean of the deanery where the parish is located, may be designated by the bishop to preside.

This liturgy has several parts that are added to the structure of the eucharistic liturgy. It begins as usual with a procession. Once all are in place, it is followed immediately by **The Institution**. This is very similar to the Presentation of the Candidate within ordination liturgies. It begins with a **statement from the wardens of the parish** attesting to the qualifications and lawful selection of the candidate. Following this statement, the **Letter of Institution of a Minister** (a copy of which appears in the Book of Common Prayer, 557), is read by the bishop. This letter uses much of the same language that was heard during the ordination of the priest and she or he is reminded that now the charge that was made then is now being accepted on behalf of a particular community of faith. Following the reading of the letter, the bishop asks **questions**, first of the **candidate**, affirming his or her commission to this new trust and responsibility, and then of the **assembly**, asking for their support of this ministry. This part of the liturgy concludes with a **prayer for the candidate and the congregation**. A **litany for ordinations** or "some other appropriate litany" is then sung or said.<sup>2</sup> Again, this follows the pattern of the ordination liturgy and adds solemnity to the rite at the beginning of the liturgy. The litany is followed by a **Collect**. This collect is structured as all collects are in Episcopal worship. It calls upon the Everliving God to strengthen and sustain the person so that she or he will love and care for God's people with "patience and understanding."<sup>3</sup> The collect also prays that the priest and the community may together follow Jesus in offering their "gifts and talents"<sup>4</sup> to God. This collect acknowledges the relationship that is being established between the new minister and the community to which he or she has been called by God to serve. There is a mutual commitment being established in this rite between God and God's people with the new minister entering into a loving relationship of service among these people.

Following these opening rites, the eucharistic liturgy proceeds in the usual way with the Liturgy of the Word. A variety of appropriate readings are listed in the rite along with other texts that could be used given in the additional directions.<sup>5</sup> Following the reading of the lessons and the gospel for the day, a sermon is preached by the bishop. It is appropriate that the bishop preach because of the pastoral relationship that he or she has with the people of the diocese and the vow that was taken at the ordination and consecration of a bishop to provide for the administration of the sacraments in parishes throughout the diocese.<sup>6</sup> With the celebration of new ministry, the bishop is fulfilling this charge. In certain pastoral situations, another appropriate person may be asked to preach. These preachers are

---

<sup>1</sup> BCP, 558.

<sup>2</sup> BCP, 560.

<sup>3</sup> BCP, 560.

<sup>4</sup> BCP, 560.

<sup>5</sup> BCP, 565.

<sup>6</sup> Ordination of a Bishop, BCP, 517.

typically selected by the candidate with the approval of the bishop. Careful consideration should be given to the reasons why this is being done, however, so that the pastoral relationship that exists between the bishop and the people of God can be maintained.

During the **Induction** that follows, which may be adapted to the circumstances of the new ministry, presentations are made from the people and diocesan representative symbolizing the roles that the candidate will be fulfilling: a Bible from the congregation, water for baptism from the bishop, a stole, prayer book, keys to the church building from the wardens, as well as bread and wine for Eucharistic celebrations. After the presentations of these signs of ministry, the candidate kneels alone and offers a prayer of devotion and a bidding for guidance in the new ministry. The bishop then invites the assembly to greet their new rector, after which there is an Invitation for the Peace. During the Eucharist that follows, the bishop is the presider, assisted by the new rector.

An alternative to the above liturgy is found in [Enriching Our Worship 4](#).<sup>7</sup> This is an excellent resource for welcoming a new rector because it is especially centered in the commitments made in the baptismal rite. The instructions given in “Concerning the Service” are particularly important because they demonstrate how this revised liturgy uses the theology of baptism of the 1979 prayer book in this rite of welcoming of a new rector. They reinforce some of the statements made about the orders of the church given in this Liturgical Resource Guide. It seems appropriate to include some of those instructions here:

The catechism of the Book of Common Prayer (1979) indicates that there are four categories of ministers, beginning with the laity. Baptism is seen as the sacrament that initiates Christians and empowers them for ministry. As articulated by one of the pioneers of renewed appreciation of baptismal ministry: “... there is one ministry of the one body, which is Christ’s ministry as exercised through that body. All vocations contribute to the efficacy of that one ministry, expressed in mission. All baptized people - lay and ordained - participate in it according to the gifts given them.”<sup>8</sup> (Stewart C. Zabriskie, *Total Ministry*. 1995: Alban Institute, page 7) Hence, pastoral leadership and oversight both spring from and need to be celebrated within the community of the baptized.

From a baptismal-ministry frame of reference, the rite entitled “A Celebration of New Ministry” in the Book of Common Prayer focuses almost entirely upon the priest, with little recognition of the ongoing ministry of the congregation. Since the development of that rite, the imbalance has been noted and further attention has been paid by the Church to naming and celebrating the role of all the baptized.

The rite ... entitled “The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor,” incarnates mutuality among the ministers of the Church. By setting ordained leadership within the context of baptism, and commending a variety of gifts, this liturgy serves as an alternative to its predecessor, with the caveat that its differences

---

<sup>7</sup> “The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor,” *Enriching Our Worship 4*, <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-4/enrichingourworship4.pdf>.

<sup>8</sup> Stewart C. Zabriskie, *Total Ministry: Reclaiming the Ministry of All of God’s People*, (Herndon, VA: Alban Institute, 1995), 7; quoted in “Concerning the Service,” in *Enriching Our Worship 4*, <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-4/enrichingourworship4.pdf>, 3, paragraph 1.

from 1979 are intentional.<sup>9</sup>

And, as is the practice in the Book of Common Prayer, this rite assumes that the bishop will be the presider because the “Bishop’s presence brings together the elements of mutuality and continuity.”<sup>10</sup>

In addition to focusing on the baptismal ministry of all of the faithful and the mutual ministry with the priest who is being welcomed as the new rector, this rite also has a different order of service, particularly with the type of objects that are presented to the priest as a sign of office and the place within the liturgy that those presentations occur.

From the very beginning of the liturgy, baptism is highlighted. The opening sentences of the liturgy include those that are used during the **baptismal liturgy**: “Bishop: There is one Body and one Spirit; People: There is one hope in God’s call to us; Bishop: One Lord, one Faith, one Baptism; People: One God, Creator of all.”<sup>11</sup> This is immediately followed by the praying of the **Collect**. In the Book of Common Prayer the collect comes at the end of the presentation but in this liturgy it begins it.

After the opening sentences and collect, the wardens of the parish are called forward to affirm the call of the candidate as rector. The bishop then affirms the call and the **Letter of Institution of a Minister** from the 1979 Book of Common Prayer, page 557, is read. For this, the priest is within the nave of the church and after the letter is read, the **wardens escort the priest** to a place at the front of the assembly for the Liturgy of the Word. Before the word is proclaimed, however, **lectors** from the parish **present the lectionary** that is used in the parish to the priest and the lector asks the priest to join them “in the ministry of telling the Good News of God to the World” after which the new rector invites the assembly to “hear again the Good News of God’s salvation.”<sup>12</sup> Following the homily, the **bishop speaks about baptism and blesses water** after which either the bishop or the new rector leads the assembly in the **renewal of baptismal vows**. A baptismal hymn, psalm, or other song may be sung as the people are **sprinkled** with the blessed water. This is immediately followed by The Prayers with a **book of prayers or intercessions** being presented to the new rector by **those in the parish who typically lead the Prayers of the People**. This may be a deacon along with other lay people who lead these prayers. After the book is presented, **Prayers of the People that have been written for this specific liturgy are then prayed**. This is in keeping with the intention of the Book of Common Prayer that the intercessions be composed to meet the needs of the local community. The Litany for the Mission of the Church (BOS, 246) and the Litany of Thanksgiving for a Church (BCP, 578) are also mentioned as options for these prayers. Another major difference between this rite from *Enriching Our Worship 4* and the rite from the Book of Common Prayer is made very clear in the instruction concerning the next part of the liturgy. The instruction states that the **Litany for Ordinations is not appropriate** for this liturgy. That is something that should be taken very seriously because if that Litany were used in spite of the instruction, it would go counter to the liturgy that is presented here because the focus would be drawn to the priest rather than on the ministry of the priest along with other members of the body of Christ within the community of the faithful.

---

<sup>9</sup> “Concerning the Service,” in *Enriching Our Worship 4*, 3, paragraphs 1-3.

<sup>10</sup> “Concerning the Service,” in *Enriching Our Worship 4*, 3, paragraph 4.

<sup>11</sup> “Concerning the Service,” in *Enriching Our Worship 4*, 4; “Holy Baptism,” BCP, 301.

<sup>12</sup> EOW4, 5.

In the Sunday celebration of Holy Eucharist, if there are sick to be anointed within the liturgy, it is at this point, following the prayers of the people, that they would come forward for the laying-on of hands and anointing. Even though this is a liturgy that celebrates new ministry and there will not be an anointing of the sick, the pattern for those liturgies is followed. Eucharistic Visitors or those who minister to the sick come forward at this time to present the **Oil of the Sick** to the new rector. This is a sign of the ministry of pastoral care and the mutual commitment that is being made to tend to those who are sick or suffering. It could also be appropriate to present a stole at this time.

Following this, the **new rector offers Christ's peace** to the community of the faithful into which she or he has now been immersed and called to serve and they respond. After this exchange, the **bishop prays, "The peace of the Lord be always with you. ... And also with you."** The **peace is then exchanged** in the usual way and the liturgy continues with the celebration of **Holy Eucharist**, as described above. It is important that members of the **assembly take their proper place** at this time as they **bring forward the gifts of bread and wine** to become the body and blood of Christ.

As one can see, the objects that are presented in this liturgy are derived primarily from the liturgy itself. They are presented by the people in the parish who exercise various ministries. The wardens demonstrate their mutual role as leaders within the community when they present the new rector and affirm the call. Those who serve as lectors, or intercessors, or ministers to the sick, take their place as they present objects they use in worship. This establishes the relationship that the priest will have within the body of the faithful. You will notice that the keys to the church are not given to the rector nor are some of the other objects that are highlighted in the Book of Common Prayer. Consideration about why the priest has been called to serve the community is important and the differences in the signs of office between these two rites are indicators of what that service might be.

At the 2018 General Convention, **Resolution Do46** approved for continued use all of the volumes of the Enriching Our Worship series, including this one.<sup>13</sup> As with any liturgy at which the bishop presides, consultation with the bishop about the use of this rite should take place prior to any planning by the parish. The bishop's customary is available online.<sup>14</sup> Jeremiah Mustered is the Chaplain for Bishop Gutiérrez and he should be contacted in order to schedule the liturgy and to determine the rite that will be used.

The Celebration of New Ministry is a joyous time in the life of a parish and for the diocese itself and should be celebrated with joy, fully demonstrating Christ's love for God's people and their call for ministry in the church and in the world.

---

<sup>13</sup> **Resolution Do46**, <https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.

<sup>14</sup> "Guidelines for the Bishop's Visitation," **Bishop's Customary**, <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019-march.pdf>.

## Resources

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979. [The 1979 **Book of Common Prayer** can be purchased in a variety of formats from Church Publishing. <https://www.churchpublishing.org/products/bookofcommonprayerbasicpewred>. In addition, it can be found online in various places including at **Book of Common Prayer Online**. <http://www.bcponline.org>. A website that has the 1979 Book of Common Prayer online as well as other resources from The Episcopal Church along with prayer books from other parts of the Anglican Communion can be found at <http://justus.anglican.org/resources/bcp/bcp.htm>.

**Enriching Our Worship 4: The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor**, <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-4/enrichingourworship4.pdf>. (The other volumes in the series can be purchased as softbound books from Church Publishing, but Volume 4 is only available in PDF format. As has been described in this article, there is a liturgy included in the Book of Common Prayer for the Celebration of a New Ministry, 557-565. Its primary focus is on the priest and not on the mutuality of ministry among the baptized including the priest. The liturgy found in *Enriching Our Worship 4* has a stronger baptismal focus and is, therefore, more in keeping with one of the central principles of the Book of Common Prayer. With *Enriching Our Worship 4*, emphasis is placed on mutual ministry that springs from baptism. When welcoming a new rector, careful consideration must be given to the differences between the two rites. A determination must be made about the type of relationship that is desired between the rector and the members of the community of faith because enacting this rite will establish that relationship. Therefore, it is important to choose accordingly.)

Episcopal Diocese of Pennsylvania. "Guidelines for the Bishop's Visitation." **Bishop's Customary**. <https://www.diopa.org/uploads/attachments/cjtq4a6wt02c6d5qsuotl5zbl-bishop-customary-2019-march.pdf>.

Zabriskie, Stewart C. *Total Ministry: Reclaiming the Ministry of All of God's People*. Once and Future Church Series. Herndon, VA: Alban Institute, 1995.

## The Liturgical Year: Celebrating the Paschal Mystery

Mary Ann Mertz

When one thinks about one's own life, there are recognizable cycles and seasons, births and deaths, sorrows and joys, abundance and want. There are times for keeping vigil and there are times filled with feasting and rejoicing. All of these events and seasons of life are held in memory with some stories that define us. It is these narratives that give us our identity and it is these stories that are passed down from generation to generation. Such is the way of human life. It is the way of God and the gift of God.

As members of the one body of Christ, the church, we also have a rhythm of life together and an identity. We embrace the cycle of birth to death to new life called the Paschal Mystery (the birth, life, death, and resurrection of Jesus, the Christ) and, marked as Christ's own in the waters of baptism, it has been carved into the very fiber of our being. We take on this cruciform pattern of living on the day of baptism and bear it every day of our lives as we move through the hours and days, seasons and years until we breathe our last and are commended as sheep, lambs, and redeemed sinners into the loving arms of Christ.<sup>1</sup> We are reminded how we are to live this cruciform way of life after the example of Jesus in every liturgy that we celebrate because each liturgy throughout the church year has the paschal mystery as its focus. We rehearse the pattern of birth and death and new life in worship as we celebrate the liturgical year.

The paschal mystery is like a diamond with many facets; each part reflects something of the life, death, and resurrection of Jesus. Sometimes we take a step back and look in slower, more reflective ways. We do this during the counted Sundays of the year after Epiphany and after Pentecost. Since they are counted, they are ordinal Sundays; hence this time is often called "Ordinary Time." Yet focusing on the paschal mystery is never "ordinary" and these two portions of the liturgical year aren't either; ordinary in this case just means counted. At other times, we are called to gaze upon the paschal mystery more intensely. We do this in the two primary seasons of the church year. The first is the Advent/Christmas/Epiphany season focusing on the incarnation. The second is the Pascha, or Paschal season of the liturgical year, encompassing Lent/the Triduum/Eastertide/Pentecost. It is to these two primary seasons that we will now turn.

### **The Incarnation**

The first primary cycle of the liturgical year focuses on the incarnation. It begins on the First Sunday of Advent and continues until the celebration of The Epiphany and the Sunday following it, the Feast of the Baptism of Our Lord. During this time, we prepare to celebrate the coming of Christ which we celebrate on the fixed date, December 25, Christmas Day. The four Sundays preceding December 25 are the Sundays of Advent; advent means "coming."<sup>2</sup> Each Sunday has a particular focus during which we celebrate the coming of Christ in history, mystery, and majesty.

---

<sup>1</sup> "A Commendatory Prayer," The Book of Common Prayer, 465 and 499.

<sup>2</sup> "Advent," <https://www.etymonline.com/word/advent>.



The First Sunday of Advent is much like the last Sunday of the liturgical year, the Feast of Christ the King. On that day, we look for the coming of Christ again at the end of time; that is the coming of Christ in majesty. The readings for that Sunday are about preparing for the day of the Lord when Christ will come again. The second and third Sundays focus on Jesus' coming in mystery. How does Jesus, who came at a particular point in human history and no longer walks the earth, continue to be with us now? We meditate on this mystery of our faith during in the middle weeks of Advent with readings centered on the ministry of John the Baptist.

On December 17, we begin using the great "O" Antiphons in Evening Prayer, continuing for seven days leading up to Christmas. They are sung (or said) as the antiphon before and after *The Magnificat* at vespers. The verses of the Advent hymn, "O Come, O Come, Emmanuel," are based on the seven "O" Antiphons, ending with "O come, Emmanuel" on December 23.<sup>3</sup> The verses of this hymn may be sung as the antiphons for *The Magnificat* on the appropriate days. This is a way that Christians have marked this time throughout the centuries, looking at Jesus in very distinct ways and finding him to be the Savior of the World, the one who came in history and who remains with us now.

It should be noted that many of the rites and liturgies that are used to keep the days of Advent can be found in *The Book of Occasional Services 2018*. This book is addressed in various other articles in this Liturgical Resource Guide, but there are several aspects of it that must be included here since so many of the occasional services are intended to enrich liturgical seasons. The Preface to *The Book of Occasional Services 2018* reminds us that it is not a secondary book to the 1979 Book of Common Prayer.<sup>4</sup> It is a companion volume, originally published in the same year, to house services that are vital to the life of the church, especially those that allow us to keep liturgical feasts and seasons in a full and authentic ways. Since many of these services are seasonal and would not be used regularly for daily or Sunday worship, it was possible to keep the prayer book a manageable size by creating a book for just these occasional services. That is what was done. The Book of Occasional Services is the companion to the Book of Common Prayer. It was first published in 1979, revised in 2003, and now, with the 2018 General Convention, contains additional services for the celebration of the liturgical year. It is the book in which many of the services for Advent and Christmas can be found.

In *The Book of Occasional Service 2018* there are seasonal blessings for Advent, Christmas, and Epiphany. It is important to know that this book also contains a section "Concerning the Advent Wreath."<sup>5</sup> It speaks about the primacy of the font, the ambo, and the altar and that the advent wreath

---

<sup>3</sup> "O Come, O Come, Emmanuel," The Hymnal 1982, #56. (O Come ... 17<sup>th</sup> O Wisdom from on high, 18<sup>th</sup> O Lord of might, 19<sup>th</sup> O Branch of Jesse's Tree, 20<sup>th</sup> O Key of David, 21<sup>st</sup> O Dayspring from on high, 22<sup>nd</sup> O Desire of nations, 23<sup>rd</sup> O Emmanuel).

<sup>4</sup> "Preface," in *The Book of Occasional Services 2018*, "The Book of Occasional Services is a collection of liturgical resources related to occasions which do not occur with sufficient frequency to warrant their inclusion in The Book of Common Prayer. These materials are authorized by the General Convention [through the provisions of Title II, Canon 3, Section 6 of the Canons of the Episcopal Church]. The Book of Occasional Services is a companion volume to The Book of Common Prayer. The rites and ceremonies contained in this book are to be understood, interpreted, and used in light of the theology, structure, and directions of The Book of Common Prayer," 5. <https://extranet.generalconvention.org/staff/files/download/24493>.

<sup>5</sup> "Concerning the Advent Wreath," in *The Book of Occasional Services 2018*, "The Advent Wreath is a visual symbol marking the progress of the season of Advent, originating as a domestic devotion and an opportunity for family prayer. It functions as a simple countdown-timer for the passage of Advent. Attaching symbolic meaning to particular candles is a more recent innovation. It is important to place the wreath in such a way so that it maintains the centrality of the essential symbols for

should not be placed in a way that will compete with those central and essential symbols. It also notes that the advent wreath was originally used in the home. If used in the church, for morning services, it states that the appropriate number of candles should be lighted on the wreath at the same time that the other candles in the church are and it is to be done without prayer or ceremony. For evening worship, the lighting of the advent candles is to follow the additional directions given on page 143 of the Book of Common Prayer. In Evening Prayer, following the Prayer for Light (BCP 110), the advent candles are lighted and an appropriate song could be sung.<sup>6</sup> In addition to instructions about the Advent Wreath and blessings, *The Book of Occasional Services 2018* also contains other services for the season. There is a service for an Advent Festival of Lessons and Carols and another for a Christmas Festival of Lessons and Carols.<sup>7</sup> There is a beautiful rite for the Blessing of the Crèche at the first liturgy of Christmas and there is a special service for New Year's Eve.<sup>8</sup> To close Christmastide on the Feast of the Presentation of Our Lord, February 2, there is even a celebration with the carrying of lighted candles by the assembly in a Candlemas Procession.<sup>9</sup> These services enrich our celebration of the church year and should be considered when the planning for feasts and seasons takes place.

It must also be remembered that people of other cultures celebrate these days in different ways. The 2018 General Convention added two multicultural celebrations for the season of Advent to *The Book of Occasional Services 2018*. Both come out of the Latino culture. The first is a liturgy on December 12, the Feast of Our Lady of Guadalupe. "Concerning the Service" states: "The Feast of La Virgen de Guadalupe is celebrated on December 12 throughout Mexico and increasingly in the Episcopal Church."<sup>10</sup> This feast has been placed in *The Book of Occasional Services 2018* as a day for the whole Episcopal Church to celebrate. The liturgy provided offers readings, music suggestions, prayers, and multiple suggestions for the celebration of the liturgy. These might be particularly helpful for those who may not have celebrated this liturgy before. In this diocese, **Tamika Rodriguez** is the co-chair of **The Hispano Latino Ministry of DioPA**. She is also the Parish Administrator for Holy Innocents St. Paul's Episcopal Church. She would be a good person to contact if you want to celebrate this liturgy authentically and respectfully. Another way might be to attend the liturgy at one of the parishes that will be celebrating The Feast of La Virgen de Guadalupe. In including the multicultural liturgies in *The Book of Occasional Services 2018*, it was acknowledged that pastoral care and sensitivity is important when embracing liturgies from a culture different from one's own. These liturgies provide the whole church with the opportunity to worship as members of the one body of Christ, many yet one. Also included in *The Book of Occasional Services 2018* is an outline for another celebration, *Las Posadas*, a way that people in Mexico keep Advent and mark the days immediately approaching Christmas. *Las Posadas* occurs from December 16 to December 24, marking much the same time that the "O" Antiphons do. *The Book of Occasional Services 2018* states: "*Las Posadas* is a liturgy of hospitality and commemorates the journey of Mary and Joseph to Bethlehem, searching for lodging for the birth of the Christ Child."<sup>11</sup> It begins as an outdoor procession. Directions for how to proceed are provided in *The Book of Occasional Services 2018*. It is hoped that these liturgies will become part of the fabric of the whole church and will deepen and enrich our faith.

---

the assembly: Font, Word, and Table," 18. <https://extranet.generalconvention.org/staff/files/download/24493>.

<sup>6</sup> "Concerning the Advent Wreath," in *The Book of Occasional Services 2018*, 27; BCP, 110-112.

<sup>7</sup> "Advent Festival of Lessons and Carols," BOS, 20; "Christmas Festival of Lessons and Carols," BOS, 33.

<sup>8</sup> "Blessing of a Crèche," BOS, 32; "Service for New Year's Eve," BOS, 38.

<sup>9</sup> "Candlemas Procession," BOS, 42.

<sup>10</sup> "Concerning the Service," The Feast of La Virgen de Guadalupe, in *The Book of Occasional Services*, 27.

<sup>11</sup> "*Las Posadas*," in *The Book of Occasional Services*, 25.

If the First Sunday of Advent marks Jesus' coming in majesty and the Second and Third Sundays of Advent mark his coming in mystery, then with the Fourth Sunday of Advent and the days following it, we turn to the immediate celebration of his coming to be one with us in history. On the Fourth Sunday of Advent, our gospel readings always look at Mary. Often the Cantic of Mary, *The Magnificat*, is highlighted on this Sunday, especially in Cycle C when the Gospel of Luke is read. Then, in the incarnational cycle, we finally reach the major Feast day in this season of the liturgical year, December 25, Christmas Day, when we fully celebrate the coming of Jesus in history. We keep Vigil on the night before, December 24, Christmas Eve. This keeping vigil is something that is part of the fabric of human life. On Christmas, it may not carry as much weight as does the Great Vigil of Easter, but there is a sense of waiting that must take place before we are ready to celebrate the birth of Christ. In many places, the first celebration of Christmas has always taken place at midnight, with Christmas Midnight Mass. This liturgy has the traditional Christmas readings from Luke intended for the first Mass of Christmas Day. In some places, people gather on December 24 for the singing of Advent Lessons and Carols; as previously indicated, this liturgy can be found in *The Book of Occasional Services 2018*. Since 1918, The King's College Festival of Nine Lessons and Carols has taken place on Christmas Eve. It is also broadcast so that it can be enjoyed around the globe.<sup>12</sup>

More and more often, however, contemporary culture has begun to encroach on the church's celebration of the liturgical seasons. This is true with Advent and it is especially true with regard to Christmas. Patterns of gathering as a family have changed in recent years. Many people remember Christmas Midnight Mass as being a festive occasion when families gathered and attended church together so that there were large numbers of people in attendance. This was followed on Christmas Day with liturgies that also had significant numbers of people in attendance. Sometimes people chose to come on Christmas even if they did not come for worship at any other time of the year. Today, it seems that "Midnight Mass" is now often being celebrated on Christmas Eve. Messages left on parish answering machines still ask, "What time is your Midnight Mass?" And the answer often is, "It's at 7:00 p.m. on Christmas Eve." While this may seem humorous, it must be acknowledged that the rhythms of our liturgical year are undergoing a change. The anticipatory nature of Christmas Eve with the celebration of the first liturgy of Christmas taking place at Midnight may continue in some parishes, but many are choosing to have the first celebration of Christmas sometime on Christmas Eve. When celebrating on Christmas Eve, the readings for Christmas I may be used: Isaiah 9:2-7, Psalm 96, Titus 2:11-14 and Luke 2:1-14(15-20). The Blessing of the Crèche would be appropriate as well and the full celebration of the liturgy of Christmas might take place. To mark the solemnity, the Gospel may be chanted as well as the Preface or even the Eucharistic Prayer. Settings to chant the preface can be found in the Altar Book. There is a great website where you can find printed music available to make it possible for clergy to chant the gospels and Eucharistic prayers on Christmas and other major feasts.<sup>13</sup> In addition to Christmas I, there are two additional sets of readings for Christmas Day. All three sets are all listed for use on Christmas Eve, Morn, or Mid-Day. The psalms used for the three sets of readings are the "enthronement psalms," Psalm 96, 97, and 98. The first reading in all three sets is from the Book of the Prophet Isaiah, but different chapters are provided for each. Christmas I and Christmas II both use Luke 2:1-20 but Christmas III uses the prologue to the Gospel of John, John 1:1-14 (which is also often

---

<sup>12</sup> King's College Festival of Nine Lessons and Carols, <http://www.kings.cam.ac.uk/chapel/a-festival-of-nine-lessons-and-carols>.

<sup>13</sup> One Man's Offering: Gospel Chanting, [https://www.nku.edu/~gartigw/gospel\\_table\\_080519.htm](https://www.nku.edu/~gartigw/gospel_table_080519.htm); Christmas I: Luke 2:1-20, [https://www.nku.edu/~gartigw/gospel\\_table\\_080519\\_files/Xmas%20Day%201%20ABC%20\(RCL\)%20Luke%201-20%20\(3%20pages\).pdf](https://www.nku.edu/~gartigw/gospel_table_080519_files/Xmas%20Day%201%20ABC%20(RCL)%20Luke%201-20%20(3%20pages).pdf).

used on Sundays after Christmas). Decisions need to be made about which readings will be used to most fully celebrate this central feast of our salvation.

In some parishes, attendance on Christmas Day has declined so much and the participation on Christmas Eve has increased so dramatically, that clearly the major time for the celebration of Christmas seems for many to be on Christmas Eve. For some, this has been so true that they often choose to not to have a liturgy on Christmas Day. Decisions like these are typically made on the local level by the priest and leaders of the parish. It should always be kept in mind, however, that a decision such as this does impact the larger church. Great care should be taken when considering how to schedule the liturgies to celebrate one of the primary feasts of the liturgical year, the feast celebrating the incarnation of God's own Son, the feast of Christmas.

Christmas Day is followed by twelve days of feasting that ends on the feast of The Epiphany, January 6, the manifestation of Christ to the Gentiles. The Sunday after Epiphany generally is the Baptism of Our Lord after which several Sundays after Epiphany are celebrated until it is time to begin Lent, a word which means, "spring." These Sundays remain focused on the manifestation of Jesus, particularly at his Baptism and at the wedding feast in Cana. The images of Jesus as the Light of the World and as the Word of God remain prominent during this time of year.

The music and the parts of the liturgy that are chosen during this incarnational cycle should clearly be reflective of the season. Perhaps one musical setting for the Sanctus and other Eucharistic acclamations could be used during Advent and Christmastide. They could then be changed for the Sundays after Epiphany. There is a massive amount of music for Advent and Christmastide and care should be taken that the congregation is able to sing carols and hymns that are most loved and enrich the season. Liturgy should also be prepared using elements particularly suited to the season. Perhaps a penitential rite or *Kyrie eleison* could be used during Advent. On Christmas Day and the days that follow it, of course the *Gloria* should be sung, especially since it is from Luke's canticle, the song of the angels, heard in the reading on Christmas Day. As mentioned previously, there is a Blessing of the Crèche in *The Book of Occasional Services 2018*.<sup>14</sup> Christmastide ends with the Feast of the Presentation of the Lord on February 2.

The earliest date that Ash Wednesday can occur is February 4. The last time Lent was that early was in 1818 with Easter falling on the earliest date that it can, March 22. The next time it will occur that early is in 2285. Easter is a moveable feast celebrated at the time of the first full moon after the spring equinox on March 21. The latest date that Easter can occur is April 25 which will not happen until 2035. This means that the number of Sundays after Epiphany will vary each year according to when the season of Lent begins. The last Sunday of this season always has a reading about the Transfiguration of Our Lord. Jesus turns toward Jerusalem and so do we.

## The Paschal Season

The second major cycle, the Paschal season, contains the high holy days of the liturgical year. This cycle looks at the paschal mystery as if it were a diamond under a jeweler's glass. It turns slowly, allowing us

---

<sup>14</sup> "Blessing of a Crèche," BOS, 32.

to see all of the facets of the paschal mystery, the life, death, and resurrection of Jesus, focusing on them intensely and often day by day. Through Jesus the reconciling love of God was clearly shown as he “stretched out his arms of love on the hard wood of the cross so that everyone might come within the reach of Jesus’ saving embrace.”<sup>15</sup> The bonds of sin and death were shattered through the power of Christ’s glorious resurrection. We enter into the paschal mystery and take on its pattern as the shape of our lives in the waters of baptism. Returning again and again to reflect ever more deeply upon these sacred mysteries, we are one with Christ and one another.

The Paschal season begins.

On Ash Wednesday, the day is focused on repentance as we are marked with the sign of the cross made by the ashes of the previous year’s palm branches and we are reminded that we are dust and to dust we will return. This is a day that draws people to the church. People come on this day and perhaps none other to receive ashes and to repent and return to the Lord. In recent years, in some places the church has moved out to street corners and train stations taking ashes to the places where people travel, “ashes to go.” This is done in an effort to reach people who may not otherwise receive the ministry of the church and to call all to mark this sacred time of year. Whether ashes are received in the traditional way within a Eucharistic liturgy or on the go, this day is an important one for Christians.

The instruction on Ash Wednesday is very clear and provides a road map for us for keeping the Paschal season.

Dear People of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word.<sup>16</sup>

Therefore, the season of Lent has two purposes. First it is a time to observe “with great devotion the days of the Lord’s passion and resurrection” and to “prepare for them by a season of penitence and fasting.” This is done by using the charisms of Lent, prayer, fasting, and almsgiving, described in the gospel of the day, Matthew 6:1-6,16-21 and by reading and meditating on God’s holy Word. This purpose is generally understood and is often practiced, particularly fasting or “giving up” things as a way of keeping a holy Lent. In reality, it is the deepening of faith through spiritual practices that is desired, particularly those that lead to conversion and repentance. When keeping Lent in this way, the second purpose of the season, preparing for baptism or the renewal of baptism is particularly helpful.

---

<sup>15</sup> “Prayer for Mission,” in Morning Prayer II, BCP, 101.

<sup>16</sup> BCP, 24-265.

When we think of the season of Lent, often we consider only the first purpose, that it is a season of penitence and a time for returning to the Lord. It is the second purpose, focusing on baptism, that is the most ancient reason for the season of Lent. In the early church, this was the time for the immediate preparation of catechumens for baptism at the Easter Vigil. It was a time devoted to prayer and to the celebration of the various rites of the church including scrutinies, exorcisms, and anointings, all in preparation to enter the waters of death and new life. Members of the community had been walking with those who were going to be baptized for three years and this was the time of intense focus and final commitment. Through the celebration of the rites for these catechumens, now candidates for Holy Baptism, the faithful were led into reflection on their own faith and an examination of how they were keeping the baptismal covenant and living as faithful disciples of Jesus, the Christ. Thus, the days of Lent were intense for catechumens and the faithful alike. With the revision of the 1979 Book of Common Prayer, the Catechumenate has been restored. It is found in *The Book of Occasional Services 2018* and the 1988 General Convention encouraged its full use throughout The Episcopal Church. The article in this Liturgical Resource Guide describes the Catechumenate in more detail and gives a variety of resources. There are members of the Liturgical Commission who have been working with the Catechumenate since it was restored to the life of the church with the revision of the prayer book and they would be eager to help any parish interested in making this vital ministry a part of the fabric of parish life. The tools are all available to live out the baptismal vision of the 1979 Book of Common Prayer. The 2018 General Convention maintained the emphasis on the theology of Baptism and Holy Eucharist that is found there and encouraged its continued implementation and development. Working with the Catechumenate and celebrating Lent with an eye on baptism is one way of fulfilling this mandate.

Therefore, the second and perhaps overriding purpose for the season of Lent is the time of preparation for baptism. When the Catechumenate is taking place in a parish, there are various rites that are celebrated on the Sundays of Lent, much as they were in the early church.<sup>17</sup> The readings of Cycle A also support the Catechumenate and focus specifically on aspects of what is accomplished through the waters of baptism. In Cycle A, the readings come primarily from the Gospel of John. Various aspects of Jesus' life that point us toward baptism are placed before our eyes. In all three cycles, the First Sunday of Lent tells the story of Jesus' temptation by Satan in the wilderness following his own Baptism in the Jordan. In Cycle A, the Second Sunday is the story of Nicodemus who comes to Jesus at night, in darkness. He is a leader in the synagogue whom one would expect to come to Jesus in the light. He engages in a dialogue about being born again and then we hear those famous words from John 3:16, "For God so loved the world ..." The Third Sunday of Lent focuses on John 4 and the Samaritan woman who comes to the well during the day, also something that we would not expect, and Jesus talks with her! She is a daughter of Abraham to whom he says, "I am the living water." She runs and becomes an evangelist to others, "He told me everything I ever did!" They go to Jesus and believe. The Fourth Sunday tells the story of Jesus healing the blind man. As he moves from darkness to light, others move from light into darkness; embracing Jesus leads to enlightenment, something that the catechumens will experience in the waters of Holy Baptism. The Fifth Sunday focuses on the raising of Lazarus from the dead and what happens when a person chooses to die with Christ. Coming up from the waters one leaves behind sin and death and is raised to new life. These pericopes are central to our life of faith and are to be used not only during Cycle A but also during any Lenten season when adults are being

---

<sup>17</sup> The Catechumenate, BOS, 125-138.

prepared through the Catechumenate for baptism at the Easter Vigil.

Whether preparing for baptism for the first time or preparing to renew the promises of one's baptism, the season of Lent is a time of deep reflection, repentance, and renewal. More than "giving up" things for Lent, this should be a time to focus on the baptismal covenant and to repent for those times when we have not lived faithfully as disciples of Christ. If we would do that, then we will be ready to celebrate the high holy days of the liturgical year and the great feast of Easter. We will renew the promises of our baptism and feast on for fifty more days until Pentecost.

Prayer is one of the charisms of Lent. One of the ways that the community can gather to pray during the season of Lent can be walking The Way of the Cross. A service for this is provided in *The Book of Occasional Services 2018*.<sup>18</sup> A variety of other resources are also available, many focusing on a particular aspect of the paschal mystery, such as the suffering of the oppressed, walking the way of the cross through sickness and suffering, and many other forms. Sometimes, parishes choose to use The Way of the Cross as a service on Good Friday. While this may seem to be a way of keeping vigil, and could very well be a way for an individual to pray on this day, to use this as a form of public prayer could confuse people by making them think that this is the official prayer of the church on Good Friday. It is not. The Solemn Liturgy of Good Friday with the reading of the Passion and the Veneration of the Cross is the liturgy that is to take place on Good Friday. Tenebrae is no longer celebrated on Good Friday and The Way of the Cross should also not be used on this day in a way that could interfere with the primary liturgy of the day.

## Holy Week

Sunday of the Passion: Palm Sunday is the first day of the week that we call Holy. It is a liturgy that has two parts, as the title of the Sunday indicates. The first part focuses on Jesus' entry into Jerusalem and begins with the reading of the gospel in the current cycle that describes this. The blessing of palm branches follows the proclamation of the gospel after which the assembly usually moves in procession with the palms. This procession typically takes place outside of the church building and is a time for public witness to one's faith. If at all possible, this outdoor procession should take place. It concludes with the entrance into the church, often accompanied by the singing of the hymn with the refrain, "All Glory, Laud, and Honor." The words are by Theodulph of Orleans and have been used since the 9th century. It is #154 in *The Hymnal 1982*, and has a title coming from the first line of the verse, "Thou art the King of Israel."<sup>19</sup> This makes it a little difficult to find, but it is worth the effort because it is a traditional hymn for Palm Sunday that often concludes the first part of the liturgy with the palms.

The second part of the liturgy gives the day its primary name, Sunday of the Passion. For the rest of the liturgy, focus shifts to the reading of the Passion narrative using the text assigned for the current cycle of readings. Thus, on Passion Sunday, a different narrative will be heard in each of the three years, gaining a different perspective of Jesus' suffering and death according to the gospel that is being read. The Passion narratives may be read using parts that can be assigned to various readers to become a dramatic reading. The Revised Common Lectionary has the gospels divided into those parts. The Passion

---

<sup>18</sup> BOS, 47.

<sup>19</sup> "Thou art the King of Israel," (with the Refrain, "All Glory, Laud, and Honor"), *The Hymnal 1982*, #154.

Gospels formatted for Dramatic Readings can also be found on The Lectionary Page.net.<sup>20</sup> On the Sunday of the Passion, the other readings are always the same each year and are important for the keeping of the season. The first reading is from Isaiah 50:4-9a and describes the suffering servant. It is followed by Psalm 31 and then the beautiful canticle found in the Letter of Paul, Philippians 2:5-11. It is known as the “Kenosis Hymn” because Paul speaks about Christ emptying himself.<sup>21</sup> This is an important text of the day. As previously stated, the proclamation of the Passion is central to the liturgical celebration. The narrative comes from the gospel that is currently being read in the cycle of readings. Often, the conventional wisdom is that a homily is not necessary on this day because the Passion “speaks for itself.” Truth be told, this could be said for any Sunday, for God’s Word is powerful indeed. Yet, if there is any day that the Word of God needs to be broken open for deeper reflection by the assembly, perhaps there is none more important than the Sunday of the Passion. If a preacher chooses not to preach on this day, the assembly is robbed of the opportunity of exploring the profound differences that each of the gospels bring to the telling of this most important story of our faith. The remarkable similarities must also be identified. How can one enter into the holiest days of the liturgical year without plumbing the depths of the readings of this day, particularly the Passion? “Well, if we did that, the liturgy would be too long!” Really? This is a day that requires our full attention and participation because it allows us to see the depth of the love that God has for us. There is nothing in the rubrics removes the obligation for a sermon to be preached on this day and that should be taken seriously.

The remainder of the liturgy on the Sunday of the Passion is to be celebrated in the usual way. It should be noted, however, that it is to retain the character of the Passion and not return to the festive celebration of the first part of the liturgy, Palm Sunday. There is a lot of festive music and choral anthems written for Palm Sunday and often there is a temptation to place this music as an anthem at the Offertory or even at the time of Communion. This is to be avoided because to do so violates the intention of the liturgy and its turn to focus on the Passion of Jesus. Perhaps another way can be found to sing the anthems written for Palm Sunday, perhaps prior to the liturgy or on another occasion. After the proclamation of the Passion narrative, the music used should be reflective of the great story of our redemption. In many places, a choice is made to end the liturgy without singing a hymn and to end in silence. This mirrors what is mandated for the celebration of the Triduum. The only problem with this is that the Sunday of the Passion: Palm Sunday is not part of the Triduum which is, in effect, one liturgy and therefore ends in silence without a song or a dismissal. Palm Sunday does close with a dismissal and after it there are multiple days that are celebrated during Holy Week, each with a particular focus, readings, and ritual. Singing at the end of a liturgy, though typically done, is not required by the rubrics, so it is possible to end this liturgy without singing. A dismissal, however, should be given to avoid confusion with the Triduum and careful consideration for how to close this most important liturgy should be part of the liturgical planning.

During Holy Week, each of the days is marked by readings that move us closer to celebrating the holiest days in our liturgical year.

On the Monday of Holy Week we hear the reading about Mary of Bethany anointing the feet of Jesus in

---

<sup>20</sup> Passion Gospels formatted for Dramatic Reading, in *Lectionary Page*, <https://www.lectionarypage.net/Resources/PassionGospelsInParts.html>.

<sup>21</sup> Dennis Bratcher, “The Poured-Out Life: The Kenosis Hymn in Context,” in *The Voice: Biblical and Theological Resources for Growing Christians*, (Christian Resource Institute), <http://www.crvoice.org/kenosis.html>.



preparation for his burial.

Tuesday we are reminded to walk in the light, not the darkness and it is on this day that laity and clergy gather in the Philadelphia Episcopal Cathedral. It is a time when the bishop and priests renew their ordination vows and the laity recommit to their baptismal ministry. Also at this liturgy, the Oil of the Sick, the Oil of Catechumens, and Sacred Chrism will be blessed by the bishop. The oils will then be distributed for use in parishes across the diocese in the coming year. This is a beautiful liturgy that is carefully and lovingly prepared by Bishop Gutiérrez and the Dean of the Cathedral, The Very Rev. Judith A. Sullivan, and their staffs and is a highlight of the liturgical year in this diocese. All clergy are asked to participate and laity are encouraged to take part, as well.

The Wednesday of Holy Week is often called “Spy Wednesday,” because it is on this day that we hear of Judas’ betrayal of Jesus to the Sanhedrin. Jesus identified his betrayer as the one to whom he would give a piece of bread after he dipped it in a dish. After Judas received the bread, scripture says that Satan entered into Judas. Jesus told him to do quickly what he was going to do. After Judas received the bread, he “immediately went out. And it was night.”<sup>22</sup> Tenebrae is a liturgy that has traditionally been celebrated during the last three days of Holy Week. It moves from light to darkness with the several readings accompanied by the extinguishing of candles. In The Episcopal Church, Tenebrae is no longer celebrated during The Triduum. It is the desire that the liturgies of those days be celebrated in their fullness and that nothing be added to them. Therefore, *The Book of Occasional Services 2018* provides a service for the celebration of Tenebrae that is to take place on the Wednesday of Holy Week. The instruction states:” In this book, provision is made for Tenebrae on Wednesday evening only, in order that the proper liturgies of Maundy Thursday and Good Friday may find their place as the principal services of those days.<sup>23</sup> Tenebrae is a service that enacts the turn toward darkness on Spy Wednesday, “And it was night.”

## The Triduum

Now we have come to the heart of the week that we call Holy. At sundown on Thursday, we enter into “The Triduum,” three days that become like one day. Lent ends at sundown on Maundy Thursday as The Triduum begins. The three days are counted from sundown to sundown with the first day at sundown on Maundy Thursday actually inaugurating the events that take place and continue on Good Friday. The first day ends at sundown on the day that Jesus died. The second day is a day of waiting and keeping watch. It begins at sundown on Good Friday and continues through the day of Holy Saturday. This day is marked with quiet prayer and with final preparations of those preparing for baptism that will take place after the sun has fully set to mark the beginning of the third day. The Great Vigil of Easter begins when it is fully dark and includes the lighting of the Paschal fire and from it the Paschal candle, vigiling with multiple readings that tell the story of our salvation, the proclamation of Jesus’ resurrection in the gospel of Easter, baptisms galore and the renewal of baptismal promises by all of the faithful, climaxing with the celebration of Holy Eucharist. The day continues with celebrations of Holy Eucharist on Easter Sunday and it concludes with vespers or Evening Prayer at the close of the third day on Easter Sunday night.

---

<sup>22</sup> John 13:21-23, NRSV, [https://www.lectionarypage.net/YearABC\\_RCL/HolyWk/HolyWed\\_RCL.html](https://www.lectionarypage.net/YearABC_RCL/HolyWk/HolyWed_RCL.html).

<sup>23</sup> BOS, 65.

Once the liturgy begins on Thursday night, it continues as one liturgy; there is no dismissal of the liturgy on Maundy Thursday or Good Friday. It is only after Jesus' resurrection has been proclaimed at the Great Vigil of Easter that the assembly is dismissed at the end of the liturgy, only to return for multiple times of feasting on Easter Sunday, ending with vesper light. Now, it is time to turn to each of the days.

### *Maundy Thursday*

On Maundy Thursday, the Triduum begins at the end of the day and is usually scheduled near the time that the sun is setting. This is much like the keeping of the Sabbath for our Jewish sisters and brothers with the day beginning at sundown on the night before. The name, Maundy Thursday, comes from the Latin *mandatum novum*, "new commandment," from John 13:34. The new commandment given by Jesus to the disciples was that they love one another and the sign of that love was that they were to wash each other's feet just as he had done for them. So, the focus of this night and the ritual that is enacted within the liturgy is the Washing of Feet. The readings of the night look at the Passover in the Old Testament with the first reading coming from Exodus 12:1-14. 1 Corinthians 11:23-26 is perhaps the oldest scriptural text describing Jesus' institution of the Eucharist. One would expect this night to have a gospel focused on Jesus' first celebration of Holy Eucharist, but the focus is not on bread and wine; rather, it is on the washing of the feet of his disciples found in John 13:1-17, 31b-35. Following the proclamation of the gospel and the homily, there is to be a ritual of the Washing of Feet. In the 1979 Book of Common Prayer, the rubrics are very simple, describing only when the ceremony is to take place, not the manner in which it is to be performed. "*When observed, the ceremony of the washing of feet appropriately follows the Gospel and homily.*"<sup>24</sup> It also indicates that while the washing of feet is taking place that anthems may be sung and a variety of texts are provided indicating words that are appropriate for this ritual. Once more, it is to *The Book of Occasional Services 2018* that one can turn to find a brief description of how the ritual might take place. It is intended that this liturgy not be restricted to the members of the clergy and a few chosen members of the laity, such as members of the parish leadership; rather *The Book of Occasional Services 2018* indicates that "the presider and assistants wash the feet of the first persons to come forward, and that those whose feet are washed then, in turn, wash the feet of those who come after them, thereby giving all the opportunity to follow the example and command of Jesus."<sup>25</sup>

This can be done in a variety of ways and the way that is best for each community must be found. This rite should, however, allow for the full participation of the faithful, in keeping with the intention of the Book of Common Prayer. There is an invitation provided in *The Book of Occasional Services 2018* that could be used to encourage this participation. While the ritual should be available for the participation of all, some people may decide that they do not wish to come forward and that choice should be honored and deeply respected, as well. Following the Washing of Feet, the liturgy continues with the prayer of the people and the celebration of Holy Eucharist.

In the planning of The Triduum, it must be decided early on whether communion will be distributed to

---

<sup>24</sup> BCP, 274.

<sup>25</sup> BOS, 82.

those who gather on Good Friday. While it can be done, it is not required. It is important to know because it affects both the liturgy on Maundy Thursday as well as the liturgy on Good Friday. There is no celebration of Holy Eucharist on Good Friday, so if communion is distributed, it will be from the reserved sacrament from Maundy Thursday. If the sacrament is reserved, it is to be taken to a place of reservation that is in a chapel or other place outside the main sanctuary of the church. Again, *The Book of Occasional Services 2018* describes this reservation of the sacrament.<sup>26</sup> On Good Friday, it will be brought from this place of reservation at the time for the distribution of Holy Communion. Because this is a day of fasting, it may be more appropriate not to receive communion on this day. This is a pastoral decision, however, that must be made according to the needs of each local congregation. Finally, the liturgy of Maundy Thursday includes the Stripping of the Altar, described in *The Book of Occasional Services 2018*.<sup>27</sup> It should be noted that since the Eucharist has been removed from the sanctuary, the aumbry or tabernacle should be empty and the door may remain open; the sanctuary candle should be removed and should not be lighted again until communion is returned to the aumbry or tabernacle at Easter Vigil. The stripping of the altar takes place in a simple way and it is done in order that the assembly may focus on the bare altar, a sign of the cross, as they enter for the Good Friday liturgy. In many places, people stay to pray in the place of reservation of the sacrament, often concluding this time with the praying of Compline.

### *Good Friday*

On Good Friday, some parishes pray The Way of the Cross as a way of keeping Vigil. It was previously mentioned as a way a keeping Lent that is found in *The Book of Occasional Services 2018*.<sup>28</sup> Just as with the celebration of Tenebrae, The Way of the Cross should not be used as a public rite that competes with the celebration of the Solemn Liturgy of Good Friday. It is to this liturgy that we now turn.

Good Friday begins with the entrance of presider and other ministers. This takes place in silence. They enter and kneel for some time after which the presider stands for the opening sentences and collect.

The readings of the day immediately follow. There are several readings and psalms that are given in the Book of Common Prayer.<sup>29</sup>

The primary focus of the day is the proclamation of the Passion according to John. This Passion narrative is read every Good Friday for it proclaims Jesus as the Savior of the World and casts light upon the triumph of the cross. This narrative is unlike those coming from the synoptic gospels. Therefore, care must be taken in its proclamation. Just as with the other passion narratives, this has been provided in a format that could be used as a dramatic reading. If this was done on the Sunday of the Passion, however, it might be a better alternative to have this Passion narrative proclaimed by the deacon or the priest. Following the reading of the Passion, the rubrics are clear: "*The Sermon follows*."<sup>30</sup> As with the Sunday of the Passion: Palm Sunday, this rubric should be taken seriously. It is important that this passion narrative be broken open because it is central to our life of faith, is used on one of the

---

<sup>26</sup> BOS, 83.

<sup>27</sup> BOS, 83.

<sup>28</sup> BOS, 47.

<sup>29</sup> BCP, 276. *Old Testament* Isaiah 52:13—53:12, or Genesis 22:1-18, or Wisdom 2:1, 12-24; *Psalms* 22:1-11(12-21), or 40:1-14, or 69:1-23; *Epistle* Hebrews 10:1-25

<sup>30</sup> BCP, 276.

holiest days of our liturgical year, and needs explication because it is not like the other passion narratives. Following the sermon, “*A hymn may then be sung.*” Except for the possible chanting of the psalm, this will be the first time that music is used in this liturgy and it is, therefore, important that the assembly be given a voice at this time.

The second major portion of the liturgy of Good Friday now takes place: The Solemn Collects. These collects and the biddings may be sung or said. The biddings are typically announced by the deacon (or other designated person, if a deacon is not present). The presider prays the collects by reciting or singing them. There is a musical setting in the Altar Book for use by the deacon (or other person) and the presider, when they are to be sung. The singing of these collects adds to the solemnity of the prayer. In the biddings, we pray for the church, for all nations of the earth, for those who suffer and are afflicted, and for those who do not yet know Christ. It is from these Solemn Collects that the form for the prayers of the people on Sunday was derived. Each one of the biddings is concluded with a collect that binds all of the prayers together and offers them to God. After The Solemn Collects, the service may conclude with the praying of the Lord’s Prayer and the final prayer but no dismissal. Most often, however, at least one of the two final portions of the liturgy are celebrated.

The third portion of the liturgy of Good Friday is the Showing and Veneration of the Cross. A wooden cross is “brought into the church and placed in the sight of the people.”<sup>31</sup> People may venerate the cross in a variety of ways. Coming before the cross and taking various postures may be appropriate depending on the liturgical space: kneeling, prostration, genuflection, touching, bowing, kissing, pausing to pray, taking off one’s shoes, are all possibilities. This should take place in a slow and measured way. Music should accompany this time of veneration. For those who may never have experienced a Solemn Liturgy of Good Friday, each year, the Washington National Cathedral posts a video of this liturgy on their website. It is a beautiful liturgy and is commended to you. <https://cathedral.org/event/solemn-liturgy-good-friday-2019-04-19>. The Veneration could also conclude with the praying of the Lord’s Prayer and the final prayer.<sup>32</sup>

If, however, the Holy Eucharist has been reserved for distribution on Good Friday, it is now brought forward for a simple celebration of Holy Communion. It takes the shape similar to “Communion under Special Circumstances,” beginning with a Confession of Sin, followed by the praying of The Lord’s Prayer, and then the distribution of Holy Communion. The liturgy then concludes with the final prayer. It does not end with music or final dismissal but with the expectation that all will return for the continuation of the liturgy at the Great Vigil of Easter.

### *Holy Saturday*

On Holy Saturday, prayer may take place during the day, often with the celebration of the Liturgy of the Word found in the Book of Common Prayer or the praying of Morning Prayer. On Holy Saturday there is no celebration of Holy Eucharist.

### *EASTER – beginning with the Great Vigil*

The third day of The Triduum begins after the sun has fully set and it is dark, usually on Holy Saturday

---

<sup>31</sup> BCP, 281.

<sup>32</sup> BCP, 282.

night. It is at that time that the church gathers for the Great Vigil of Easter. The instructions given in the 1979 Book of Common Prayer, "Concerning the Service," are important:

The Great Vigil, when observed, is the first service of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning.

The service normally consists of four parts:

1. The Service of Light.
2. The Service of Lessons.
3. Christian Initiation, or the Renewal of Baptismal Vows.
4. The Holy Eucharist with the administration of Easter Communion.<sup>33</sup>

It is interesting to note that such an important liturgy has a statement included in the rubrics, "The Great Vigil *when observed ...*" (emphasis mine). When would it not be observed? Some parishes choose to move from the Good Friday liturgy to the celebration of Easter Sunday. Most often, when this takes place, it is because attendance at the Easter Vigil has been low. In the early church these liturgies were celebrated in their fullness with Catechumens being prepared for baptism over the course of three years culminating in their baptism at the Great Vigil of Easter. Over time, the Paschal feast was changed and diminished until the liturgies no longer resembled those celebrated in the early church. In the 1950s, the liturgical reform movement helped restore to "liturgical churches" the liturgies of Holy Week, so when the Book of Common Prayer was revised and published in 1979, it included the liturgies of The Triduum, including the Great Vigil. The Vigil, however, had not been part of the fabric of our liturgical life together and without the Catechumenate its restoration was made more difficult. And that is, perhaps, one of the reasons why the attendance at the Easter Vigil is low. Another reason may be that it takes many resources, both physical and human, in order to prepare and celebrate the Easter Vigil in its fullness. For those parishes that do celebrate the Great Vigil as the first celebration of Easter and promote participation with the people of the parish including the possibility for the restoration of the Catechumenate, the rewards cannot be overstated. This is a profound liturgy that is intended to be and is the zenith of the liturgical year.

Even if it is not locally celebrated in a parish, there is no reason for anyone to miss celebrating the Great Vigil of Easter. It is fully and wonderfully celebrated at the **Philadelphia Episcopal Cathedral** with **+Bishop Gutiérrez presiding**, with **Dean Sullivan and the staff of the Cathedral** working with him to prepare for the liturgy and provide music and a liturgical setting appropriate for such a high feast, and with the presence of catechumens, confirmands, and others to be baptized or received into the church. What a glorious celebration of the resurrection with the renewal of baptismal promises and the fullness of salvation proclaimed and received, then celebrated in Holy Eucharist. Everyone can and should participate in the Great Vigil of Easter, if not in your parish church, then at the Cathedral or other parish where it is being celebrated. This is a liturgy that should not be missed.

### *The Great Vigil of Easter*

The first part of the Great Vigil is the Service of Light. In years past, when people depended on fire for cooking and heating, home fires were extinguished on Maundy Thursday. At the beginning of the Vigil, the first thing that takes place is the kindling of the new fire. From this fire the Paschal Candle will receive its light and, in the past, it was from this new fire that home fires would be rekindled. We miss

---

<sup>33</sup> BCP, 284.

much with our modern conveniences, but what is not missed is the joy of seeing this fire ignite. All of the people who have come to celebrate the Vigil gather, as they are able, around this fire. They see the Paschal Candle prepared with the year, the Alpha and Omega, the pins and incense representing the wounds of Christ, it is blessed and then the candle that represents Christ and his Passover, the *Pascha*, from death to life, is set aflame from that new fire. “Light of Christ!” “Thanks be to God!” Incense precedes the candle as it leads the procession of the people into the darkened church. It is the first light that enters the room. “Light of Christ!” “Thanks be to God!” From the Paschal Candle, members of the assembly move and light their own candles. Light is spread from person to person until the entire church is filled with the “Light of Christ!” “Thanks be to God!” The candle is then incensed to honor the presence of Christ among us and The Exsultet is sung. It is sung from the ambo and is much like a Eucharistic prayer with acclamations. It recounts the Passover through the waters of the Red Sea and the Passover of Christ from death to new life. This ancient text is a profound expression of faith that is sung as people are standing, bathed in the light of Christ.

After the Exsultet is sung, people are seated for the second part of the Vigil, The Liturgy of the Word.

It must be remembered that the Great Vigil is intended to be just that, a Vigil. It is intended to take a lot of time. It is intended to have lots of stories told, and not just any stories, but those that tell us who and whose we are, that give us our identity. In many places, once the liturgy begins, it moves straight through until the end; in other places, however, this vigil is kept in such a way that it takes place over the course of the time allotted in the Book of Common Prayer from dark until sunrise. Using this time creatively could allow all of the stories of salvation that are provided in the liturgy of the Great Vigil to be told. There are no restrictions placed on how this time is to be kept, just that the vigil is to be celebrated in its fullness. No other Book of Common Prayer is authorized for use in the Episcopal Church other than the 1979 Book of Common Prayer. Other prayer books may be helpful as resources and the current prayer book of the Church of England provides various patterns for the celebration of the Easter Vigil that may be instructive when considering how to celebrate it.<sup>34</sup>

For the Liturgy of the Word at the Easter Vigil, there are nine readings from the Hebrew scriptures or Old Testament that tell the story of salvation: Genesis 1:1-2:4a [The Story of Creation]; Genesis 7:1-5, 11-18, 8:6-18, 9:8-13 [The Flood]; Genesis 22:1-18 [Abraham's sacrifice of Isaac]; Exodus 14:10-31; 15:20-21 [Israel's deliverance at the Red Sea]; Isaiah 55:1-11 [Salvation offered freely to all]; Baruch 3:9-15, 3:32-4:4 or Proverbs 8:1-8, 19-21; 9:4b-6 [Learn wisdom and live]; Ezekiel 36:24-28 [A new heart and a new spirit]; Ezekiel 37:1-14 [The valley of dry bones]; Zephaniah 3:14-20 [The gathering of God's people]. The rubrics state that the Exodus 14:10-31; 15:20-21 [Israel's deliverance at the Red Sea] must always be used along with at least one other reading. Sometimes this option of using two readings from the Hebrew scriptures is taken, but when it is, the full scope of salvation history cannot be experienced. If the Great Vigil is to be celebrated, it is best to use as many readings as possible. Each of the readings is followed by the singing of a Responsorial Psalm and then it is concluded with the praying of a Collect by the Presider.

It is at this point in the liturgy that there are several options. The rubrics state that a homily could be

---

<sup>34</sup> <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons/easter-liturgy>

preached at this point or after any of the readings. Also, Holy Baptism (beginning with the presentation of the candidates, page 301 and concluding with the reception of the newly baptized) could take place at this time or, if there are no candidates for baptism, the reading from the Old Testament could be followed by the renewal of baptismal promises. The option is also given for Holy Baptism and the renewal of baptismal promises to be administered after the Gospel. Some liturgical scholars believe that baptism should take place at this point in the liturgy unless there is some compelling reason to move it after the Gospel. For others, this pattern seems a bit awkward because the typical pattern when baptism is celebrated on Sunday is that it follows the sermon. Since the rubrics do not definitively determine the placement for Holy Baptism, pastoral discretion and the needs of the community should be taken into consideration when the decision is made.

If Holy Baptism and/or the renewal of baptismal promises does not take place after the readings of the Hebrew scriptures, the liturgy proceeds with “At the Eucharist.”<sup>35</sup> This seems to be backing up a bit to pick up elements of Sunday worship that were omitted because of the way that this liturgy is structured. At the Easter Vigil, readings are most often read in candlelight and it is at this time that the altar candles are lighted from the Paschal Candle and if the church lights have not been turned on, this may be the time that they are. The proclamation of Christ’s resurrection is made. “Alleluia. Christ is risen. The Lord is risen indeed. Alleluia.”<sup>36</sup> This is followed by the singing of a canticle, most often the Glory to God, but it could also be the Te Deum or the Pascha Nostrum. Since it is a canticle, and therefore part of scripture, this order seems to make a lot of sense. After the canticle, presider invites the assembly to pray and then collects the prayers in the Collect. Thus, the order of the Liturgy of the Word is restored and the liturgy proceeds with the reading of the Epistle which is always Romans 6:3-11, focusing on baptism. There may be the singing of the traditional three-fold Alleluia, possibly with Psalm 114. If this is not used, a Gospel Acclamation could be sung with multiple Alleluias to introduce the proclamation of the Gospel of Easter. The gospel is taken from the gospel of the cycle of readings for the year that is being used. (On Easter Sunday, the gospel may be from the Gospel of John or from the gospel of the current cycle.) Once again, it should be noted that solemnity can be provided through the chanting of the gospel. All four gospels have musical settings provided at the website where the Christmas gospel was also found.<sup>37</sup> A homily is preached at the Easter Vigil. It may follow the gospel or one of the other readings. Since this is an evening about keeping vigil, a brief commentary about one or more of the readings may be given with the primary homily coming after the proclamation of the resurrection that takes place in the gospel.

The third part of the Great Vigil of Easter includes Christian Initiation and the Renewal of Baptismal Promises. The article on Holy Baptism in this Liturgical Resource Guide describes in detail what this rite of baptism entails. Since catechumens and the faithful have been preparing for this event throughout the season of Lent, great care should be taken with its celebration. Emphasis should be placed on the renewal of the Baptismal Covenant by the faithful. There is even an instruction to introduce this renewal of promises at the Vigil and it can also be used on Easter Sunday, as well. It should be noted that at the

---

<sup>35</sup> BCP, 294.

<sup>36</sup> BCP, 294.

<sup>37</sup> One Man’s Offering: Gospel Chanting, [https://www.nku.edu/~gartigw/gospel\\_table\\_080519.htm](https://www.nku.edu/~gartigw/gospel_table_080519.htm); Luke 24:1-12, [https://www.nku.edu/~gartigw/gospel\\_table\\_080519\\_files/C-Easter%20Sunday%20Principal%20Service%20RCL%20Luke%2024\\_1-12%20100330.pdf](https://www.nku.edu/~gartigw/gospel_table_080519_files/C-Easter%20Sunday%20Principal%20Service%20RCL%20Luke%2024_1-12%20100330.pdf); John 20:1-18, [https://www.nku.edu/~gartigw/gospel\\_table\\_080519\\_files/Easter%20ABC%20\(RCL\)%20John%2020\\_1-18%20\(2%20pages\).pdf](https://www.nku.edu/~gartigw/gospel_table_080519_files/Easter%20ABC%20(RCL)%20John%2020_1-18%20(2%20pages).pdf).

Great Vigil of Easter, the Thanksgiving Over the Water is blessed using the paschal candle. This is also another time when chanting is appropriate to highlight the solemnity. The musical setting for this is in the Altar Book. This also functions much like a Eucharistic prayer, detailing the saving works of God that come to the people through the gift of water. When it comes to the words of blessing of the water, “Now sanctify this water, we pray you,” the paschal candle is lowered into the water. Especially when this is being chanted, these words are repeated three times, each time at a successively higher pitch, and then the blessing continues. The paschal candle is plunged into the water as a sign of the opening of the womb of the church so that new life may come forth from the waters of baptism and the church may be created anew. When Candidates for Baptism are present, adults and older children are baptized first. If children are present, they may then be baptized. If the bishop is the presider, the chrismation following baptism makes the person not only a baptized member but also a confirmed member of The Episcopal Church. Confirmations may be celebrated when the bishop is present and people can be received into the church. When the presider is a priest, the rite of baptism is celebrated as it would be on Sunday. All are anointed and the prayer calling down the Holy Spirit is prayed. Confirmation with the laying-on of hands will take place at a later time in the presence of a bishop. White garments are given to the newly baptized and if baptism was done by immersion, the newly baptized depart for a time in order to dress in their white garments. It is appropriate for the assembly to be sprinkled with the waters of baptism or, if near the font, to touch the waters and make the sign of the cross. This may take place during the time that the newly baptized are being clothed in their white garments or it can happen at some other appropriate time. When the newly baptized return to the assembly, they receive a candle that has been lighted from the paschal candle, just as the faithful did at the beginning of the liturgy. Then all return from the font to continue the liturgy by praying the prayers of the people.

The climax of the Great Vigil of Easter is the celebration of Holy Eucharist. It is celebrated in the usual way. Care must be taken with the celebration of Holy Eucharist in order that it not be overshadowed by the other aspects of this liturgy. Baptism always leads to Holy Eucharist and this is especially true on this holy night. Chanting of the Eucharistic Prayer is a possibility at the Easter Vigil and various settings are available. The Preface is available in the Altar Book and other settings are available at the site where the gospel can be found. Eucharistic Prayer D is often used at the Easter Vigil and on Easter Sunday because it is the most ecumenical of all of the Eucharistic prayers.

This should at least be considered. In *The Book of Occasional Services 2018*, a seasonal blessing for Easter can be found and is a lovely way to close the Great Easter feast.<sup>38</sup>

Following the Great Vigil of Easter, the liturgies of Easter Sunday are celebrated. These liturgies should be full and festive, celebrating the fullness of the paschal mystery, Christ’s resurrection. Many people attend services on Easter Sunday who may not be present at any other time of year. Hospitality and a spirit of inclusion should be given much attention by those preparing for worship. Much of what was said about the solemnity of the Easter Vigil will be the same on Easter Sunday. Incense may be used on both occasions. At the Vigil, the paschal candle is incensed; this is not repeated on Easter Sunday. It is also appropriate to incense the gospel book, the gifts of bread and wine and the altar, and the people who are assembled at all of the liturgies of Easter. The music used should be both festive and familiar

---

<sup>38</sup> BOS, 12-13.



with opportunity for the assembly to sing congregational hymns and service music and for the choir to enhance the worship with music prepared to celebrate this most festive day of the liturgical year.

The Triduum ends with vespers when all are bathed again in Paschal light.

## **The Great Fifty Days and Pentecost**

The Paschal Season is celebrated as Easter continues to be celebrated for a full fifty days. Easter Sunday continues for a full week until the octave is celebrated on the Second Sunday of Easter, sometimes called "Low Sunday." The reading used on this day always details Jesus' appearance to the apostles on the day of the resurrection with Thomas being absent. Then a week later, Thomas sees Jesus and recognizes him as "My Lord and My God." The story of Jesus appearing to the disciples on the road to Emmaus is used often during the Easter season. A favorite appearance of Jesus is when he asks Peter if he loves him and then commands him to "Feed my sheep. ... Follow me." The Fourth Sunday of Easter always focuses on Jesus, the Good Shepherd and we celebrate Jesus ascending to sit at the right hand of God, the Father on the Feast of the Ascension, forty days after Easter, always occurring on a Thursday. Eastertide concludes with the major feast of Pentecost, coming fifty days after Easter. The sending of the Holy Spirit allows Christ to be present with us always.

## **The # Sunday after ...**

With Pentecost the Paschal Season closes and we enter a time for a less intense reflection on the paschal mystery. The Sundays that are celebrated are counted and are, therefore, ordinal; some call this time Ordinary Time. For Episcopalians, Sundays are counted by number to the "Twenty-third Sunday after Pentecost" and ending with the "Last Sunday after Pentecost, Christ the King." During this time, the paschal mystery continues to be explored, feast days are celebrated, especially All Saints' Day on November 1, a day that is appointed for the celebration of baptism and thus it can be transferred to Sunday. Each of the three cycles focus on a different gospel and therefore give a glimpse of the paschal mystery through the lens of the particular evangelist whose gospel is being read.

We end the liturgical year with the Feast of Christ the King and look to the coming of Christ in majesty. Thus, we come full circle and are ready to begin the liturgical year all over again with the celebration of the First Sunday of Advent, again looking for Christ to return in glorious majesty.

Through the liturgical year we embrace the paschal mystery as the pattern for our life and become more fully members of the body of Christ.

Maranatha! Come, Lord Jesus.

## Resources

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

[Book of Common Prayer 1979](https://www.churchpublishing.org/products/bookofcommonprayerbasicpewred)

[https://www.churchpublishing.org/products/bookofcommonprayerbasicpewred.](https://www.churchpublishing.org/products/bookofcommonprayerbasicpewred)

[Book of Common Prayer 1979 and Hymnal 1982](https://www.churchpublishing.org/products/bookofcommonprayerandhymnal1982red)

[https://www.churchpublishing.org/products/bookofcommonprayerandhymnal1982red.](https://www.churchpublishing.org/products/bookofcommonprayerandhymnal1982red)

[Book of Common Prayer Online](http://www.bcponline.org)

[http://www.bcponline.org.](http://www.bcponline.org)

[Electronic Common Prayer \(eCP\) 2.0 for iPad, iPhone, and Android devices – Church Publishing](https://www.churchpublishing.org/products/electroniccommonprayerecp20)

[https://www.churchpublishing.org/products/electroniccommonprayerecp20.](https://www.churchpublishing.org/products/electroniccommonprayerecp20)

This is an app for your smartphone or tablet. It is the entire Book of Common Prayer 1979 including the Daily Office, the psalter, and all rites and prayers.

Episcopal Church. *The Hymnal 1982*. New York: The Church Hymnal Corporation, 1985.

[The Hymnal 1982](https://www.churchpublishing.org/hymnalpewred)

[https://www.churchpublishing.org/hymnalpewred.](https://www.churchpublishing.org/hymnalpewred)

[Accompaniment books for The Hymnal 1982 in two volumes: Hymns and Service Music](https://www.churchpublishing.org/hymnalaccompaniment)

[https://www.churchpublishing.org/hymnalaccompaniment.](https://www.churchpublishing.org/hymnalaccompaniment)

[Revised Common Lectionary: Years A, B, and C](https://www.episcopalchurch.org/files/RCL_pages_for_BCP-cropped.pdf)

[https://www.episcopalchurch.org/files/RCL\\_pages\\_for\\_BCP-cropped.pdf.](https://www.episcopalchurch.org/files/RCL_pages_for_BCP-cropped.pdf)

This is a PDF file of the readings taken from the Revised Common Lectionary that are to be used for each day of the liturgical year. The pages are designed in the same layout as The Book of Common Prayer 1979. They can be printed and used as a resource just as the liturgical calendar for the readings in the prayer book had been used prior to the approval of the RCL as the authorized

scriptural text for worship in the Episcopal Church.

## **Revised Common Lectionary: Years A, B, and C - Episcopal Edition Pew Edition**

<https://www.churchpublishing.org/products/revisedcommonlectionary2>.

This is the Revised Common Lectionary that is authorized for use in the Episcopal Church in a hardbound pew edition. It is available from Church Publishing and can provide the readings for all three cycles eliminating the need for printing the readings. It also comes in a lectern edition.

<https://www.churchpublishing.org/products/revisedcommonlectionarylecternedition>.

## **The Lectionary Page**

<https://www.lectionarypage.net>.

The **Lectionary Page.net** is an excellent resource. It provides the **liturgical calendar** for the year and for **upcoming weeks**, giving links to the readings for that date on the calendar. Accessing the link provides the Readings for the Sunday, Feast, or Daily lectionary readings. For Sunday, there is **Track 1** and **Track 2** Readings for the First Lesson usually taken from the Hebrew Bible or Old Testament as well as for the reading for the Second Lesson, Gospel, and Psalm. The Lectionary Page also provides an **Index to Lesser Feasts and Fasts by Date** as well as an **Alphabetical Index of Lesser Feast and Fasts** (both contain the newer commemorations), the readings for **Funerals, Weddings**, the **Consecration of a Church**, all four **Passion Narratives** divided into various speaking roles, **Advent Lessons and Carols, Christmas Lessons and Carols**, the **King's College Christmas Eve Service of Nine Lessons and Carols**, a **reverse lectionary** with the ability to look up a text, an **archive of readings from previous years**, a **comprehensive index to readings in all three cycles**, and **RCL daily readings** (not the Daily Office readings but RCL readings). **The Lectionary Page** is an extremely helpful tool for planning the liturgy and for providing the readers with access to the readings prior to Sunday. A link to the **Daily Lectionary** for the Daily Office from Mission St. Clare is also provided.

## **Book of Occasional Services 2018**

[https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

<https://extranet.generalconvention.org/staff/files/download/24493>. (English)

<https://extranet.generalconvention.org/staff/files/download/24673>. (Spanish)

Comparison of 2003 and 2018 editions:

<https://draftable.com/compare/tlQapgcxwOUm>.

## **Christian Resource Institute**

<http://www.crivoice.org/index.html>.

This website provides lectionary resources, but in addition to giving the readings for each Sunday, it also provides commentary for those who wish to study the scriptural texts in order to preach or to use them in a biblical studies program. It is an excellent resource for clergy and laity alike. The commentaries are solid and useful. <https://lectionary.library.vanderbilt.edu>. Lectionary site hosted by Vanderbilt Divinity Library: **multiple resources including slideshows accompany the readings**.

## **One Man's Offering: Gospel Chanting** by Bill Gartig

[https://www.nku.edu/~gartigw/gospel\\_table\\_080519.htm](https://www.nku.edu/~gartigw/gospel_table_080519.htm).

This website offers links to sheet music prepared by Bill Gartig for use in the chanting of the Gospels. The Christmas and Easter Gospels are all available and printed in an easy to use format. Gospels from other Sundays of the liturgical year are also available. In addition to the Gospels, settings of the Eucharistic Prayers are also available on this website. Beauty and solemnity can enrich the worship through the chanting of these liturgical texts. This website is an extraordinary resource for those wishing to use it. In addition to providing the music, a few audio files are also available to aid in learning the music.

Alexander, J. Neil. *Celebrating Liturgical Time: Days, Weeks, and Seasons*. New York: Church Publishing, 2014.

Bradshaw, Paul F. and Maxwell E. Johnson. *The Origins of Feasts, Fasts and Seasons in Early Christianity*. Collegeville, MN: Liturgical Press, 2011.

Bratcher, Dennis. "The Poured-Out Life: The Kenosis Hymn in Context," in *The Voice: Biblical and Theological Resources for Growing Christians*, (Christian Resource Institute), <http://www.crivoice.org/kenosis.html>.

Johnson, Maxwell E., ed. *American Magnificat: Protestants on Mary of Guadalupe*. Collegeville, MN: Liturgical Press, 2010.

There is a good resource produced by The Episcopal Diocese of Fort Worth that could be used when considering what might be printed concisely in a parish bulletin regarding Holy Week and the celebration of The Triduum. <https://episcopaldiocesefortworth.org/holy-week-and-easter-services-in-the-episcopal-diocese-of-fort-worth>.

## Major Feast Days within the Liturgical Year

Mark Smith

Having an understanding of the paschal mystery, the life, death, and resurrection of Jesus, allows us to enter into the rhythms and life of the body of Christ, the church, as together we move through the liturgical year.

The liturgical year begins on the First Sunday of Advent and typically falls at the end of November or the beginning of December. This begins the incarnational cycle of the church year, focusing on preparation for the coming of Christ, the celebration of the birth of Jesus, and his manifestation that is celebrated on the feast of The Epiphany. This cycle is followed by Sundays following Epiphany that maintain focus on Jesus' manifestation, particularly his Baptism in the Jordan and the wedding at Cana, as well as his early ministry, the call of the apostles, and Jesus as the Light of the World and the Word of God.

The season of Lent is a time of preparation for those who are to be baptized at the Easter Vigil and it is a season for all of the baptized who will renew the promises of baptism at Easter to repent and return to the Lord. The Paschal Triduum or the Three Days of Maundy Thursday, Good Friday, and the Easter Vigil through Easter Sunday evening mark the holiest days of our liturgical year. They begin at sundown on Thursday and are celebrated as one day until the Triduum concludes with Evensong on Easter Sunday. This is a time of intense focus on the paschal mystery. We look at it as a diamond, turning it slowly to see the various facets of Jesus' death and resurrection as if through a jeweler's glass, seeing the depths of our salvation and rising to new life in Christ. We then keep festival for the fifty days of Easter and end with the celebration of Pentecost. After this focused time of conversion and celebration, we now spend many weeks looking at Jesus' life and ministry in a less intense way through the Sundays following Pentecost until we reach the last Sunday of the liturgical year, the Feast of Christ the King.

Throughout this time, there are several major feasts that occur and the 1979 Book of Common Prayer is very clear about how they are to be celebrated. It specifies the Principal Feasts of the church calendar as follows: Easter Day, Ascension Day (forty days after Easter), The Day of Pentecost, Trinity Sunday, All Saints' Day (November 1), Christmas Day (December 25) and The Epiphany (January 6).<sup>1</sup> All these feasts "take precedence of any other day or observance."<sup>2</sup> Some of these days (Easter, Pentecost, Trinity Sunday) always fall on Sunday. Others fall on particular dates of the month. Ascension is always a Thursday and is celebrated forty days after Easter. All Saints' Day, Christmas Day, and Epiphany can occur on any day of the week. Christmas Day, December 25, is never a moveable feast. Regardless of the day of the week on which December 25 falls, Christmas is celebrated on that day with the Vigil of Christmas celebrated in the evening of December 24. In many places, this Christmas Eve liturgy has become a time that many choose for their major celebration of Christmas, but it should be noted that the primary celebration falls on December 25 and, according to the church calendar, the major feast should be celebrated on this day. Parish customs and practices will determine how the feast is celebrated, however, with due consideration given to pastoral concerns.

---

<sup>1</sup> The 1979 Book of Common Prayer, 15.

<sup>2</sup> BCP, 15.

With regard to the other feasts that may fall on weekdays, it should be noted that the Book of Common Prayer gives explicit permission for All Saints' Day to be moved to the Sunday immediately following November 1, "in addition to its observance on the fixed day."<sup>3</sup> All Saints' Day is also one of the four days given in the prayer book as an appropriate day for the celebration of the sacrament of baptism. Especially when baptisms takes place, the option to move the feast to a Sunday should definitely be considered because Holy Baptism is intended to take place within the Sunday celebration of Holy Eucharist.

The other two Feast Days that may fall on weekdays are Ascension Day and The Epiphany. There is no similar rubric in the Book of Common Prayer that allows these days to be movable feasts. The first Sunday following The Epiphany is typically The Baptism of Our Lord.

In addition to these major feasts, there are other feast days that are important. If the three feasts, The Holy Name, The Presentation, and The Transfiguration, fall on a Sunday, the propers for those feasts will "take precedence of a Sunday."<sup>4</sup> If any other feast day falls on a Sunday, those feast days are transferrable to the first convenient open day within the week. Those days would not supplant another feast, but would move to a day in the following week when no special feast is being celebrated.

The feast of the Dedication of a Church and the feast of the patron of a Church are also important days to be celebrated in the life of a community of faith. The Book of Common Prayer acknowledges this and encourages that these days be celebrated either on the actual feast or that they be "transferred to a Sunday, except in the seasons of Advent, Lent, and Easter."<sup>5</sup> This would allow the community to fully participate in this major parish feast.

If other Feasts of Our Lord or Major Feasts fall on Sunday, they may be moved to an open day in the following week. Feast days may not be transferred to replace any of the days of Holy Week or Easter Week.

If a feast falls on one of the Sundays in ordinary time after The Epiphany until the beginning of Lent or after Trinity Sunday until the feast of Christ the King, then a collect, preface, or one of the readings from that feast could be used.<sup>6</sup> This does not apply on the Sundays of Advent through the Baptism of Our Lord, nor during Lent through Trinity Sunday when the collect, preface, and readings must those assigned for the day.

The church calendar is divided into two principal cycles. The first is the incarnational cycle that revolves around the fixed date of December 25, the feast of Christmas. The second cycle is longer with the majority of Sundays dependent on the moveable date of Easter. All feasts and seasons allow glimpses into the life, death, and resurrection of Jesus, the paschal mystery. The major feasts are important because by observing them on their appointed days we are offered an opportunity to center our attention on the salient events in our faith, independent of the cycles in which they fall. They are markers within the calendar to focus our attention on such events, outside of the broader sweep of

---

<sup>3</sup> BCP, 15.

<sup>4</sup> BCP, 16.

<sup>5</sup> BCP, 16.

<sup>6</sup> BCP, 16.

movement within the church year.

## Resources

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

Farwell, James W. *The Liturgy Explained*, New ed. Harrisburg, PA: Morehouse Publishing, 2013.  
<https://www.churchpublishing.org/theliturgyexplained>.

Lectionary Calendar on The Episcopal Church website is excellent.  
<https://www.episcopalchurch.org/lectionary-calendar>.

Lectionarypage.net offers a calendar **for the entire liturgical year, including Major Feasts. It also** includes observances **for Lesser Feasts and Fasts** including new commemorations **added by the 2018 General Convention as well as feasts from A Great Cloud of Witnesses. LFF 2018 and GCW.**

## Making Liturgical Changes

Emmanuel Williamson

Making any change in the church is often met with the fiercest criticism. People's lives change so fast and so much of it is beyond their control, one place that is a constant to them is the church; and knowing the service by heart provides a quiet cadence to their lives that provides a stability outside of their, sometimes, chaotic lives. Here are some ideas that will help in making liturgical changes smoother for both the congregation and congregational leaders alike.

First of all, make changes at the start of a liturgical season. Changing Eucharistic Prayers, adding new service music, etc., often works better if the change is made at the beginning of a new season. Adding things in the middle of the season often makes the change more difficult. It can also tend to confuse people. Therefore, time liturgical changes carefully and don't change too many things at once or make changes too often. Weekly changes are especially difficult for people because they short circuit people's ability to enter into the rhythm of ritual liturgy with its intentional repetition and cadence of prayer and worship. If you want to make changes in the long period of ordinary time after Pentecost, consider doing it after a longer interval. For example, when shifting between Eucharistic Prayers during this time, a recommendation would be to use one prayer during June, July, and August, and then make a change at the beginning of the new school year. That is a natural time of transition since people are usually in the process of making changes during that time (shifting from summer to fall or going from vacation time to returning to a more hectic pace at work and/or school).

Lent is also another time that can be very good to use as a transitional period, especially when trying to add or remove things from the church. Because the season of Lent lends itself to simplicity, it would be a time when everything could be removed from the sanctuary for the solemn season of Lent; then when it is time to replace things, not everything needs to be returned to the church and things can be moved or rearranged a bit. It will be less noticeable that changes have been made in the worship space after things have been put away for several weeks.

Since it is for a limited period of time, Lent and Advent are also good seasons in which to try new things. They each give the congregation a mental time frame that can be used to see if something new works or not. This makes people a bit more willing to give something new a chance, knowing that if it is just not a good fit, it will only be used for a limited time and that an end date is already in place. Alternatively, it gives the parish leaders a decent period of time to try and implement something new, allowing time to give the change a good evaluation.

The other important component when making physical changes (not only structural, but movements, etc. ...) is transparency. When making any big change, plan a significant amount of time to teach about the liturgy and explain the changes to the congregation, giving people explanations and reasons: theological, liturgical, physical, and practical (among others).

### **Resources**



Haller, Tobias Stanislas, BSG. *Re-membering God: Human Hope and Divine Desire*. New York: Church Publishing, 2019. [This book offers reflection on traditions and change and while it does not specifically address the timing of or the ways to make liturgical changes, it could be a good resource for reflection. Commentary about this book on Church Publishing website states: “As both critique and encouragement for the church in the early part of the twenty-first century, it seeks to reclaim the foundational riches of the church's liturgy and spirituality in the face of cultural change. These resources, some lost or neglected and others underutilized, can help rebuild the church, raising up what has been cast down and renewing what has grown old.”]

## The Sanctuary (Part 1)

Thomas McClellan

Worship consists of more than just words. It also is made up of the postures and gestures that we make, the objects that we use in worship and how we use them, and the liturgical space itself. Patrick Malloy, in his text that is becoming a foundational text for those charged with the responsibility of preparing for worship, writes:

“Meaning is conveyed not only by the words on a page, or even by the speaking of those words aloud. The meaning and the impact of the liturgy come primarily from the interplay of the setting, the objects, the sensual triggers, and, of course, the texts, but hardly the texts alone. . . . What we do in the liturgy, not only what we say, expresses what we believe.”<sup>1</sup>

And so, in this section of this Liturgical Resource Guide, we want to look at a few of the sacred objects that are central for worship.

We will first look at the objects that are used within what has traditionally been called “the Sanctuary.” For our purposes, therefore, in Part 1, we will be looking at “the Sanctuary” as area that is closest to the altar.

### **The Altar**

In the prayer for the dedication of the altar, God is asked to sanctify the table and dedicate it as a “sign of the heavenly Altar where your saints and angels praise you for ever.” The altar and the cross are the same for it is on the altar that the sacrifice of Christ on the cross is continually recalled. The altar is also called a holy Table where the God’s people “may be fed and refreshed by his flesh and blood, be forgiven for their sins, united with one another, and strengthened for your service.”<sup>2</sup>

The altar table is a symbol of the Lord and, therefore, should be constructed and situated appropriately to reflect that dignity. It should have a noble bearing and be made of the finest materials the community can afford. As a sign of Christ’s presence, the altar should be central, accessible to the assembly, ideally free-standing, and free of impediments which restrict proper access. Its placement should be such that the entire assembly can see and witness the action at the altar. Ideally, the liturgical space should have only one altar. The altar should not be used otherwise than the place where the Eucharistic action takes place. Hence, nothing should be placed on the altar other than bread, wine, the altar book, and candles, if desired. It should never be cluttered with extraneous materials (such as flowers) or used in any way as a convenient place to rest other things (prayer books [outside of The Altar Book], eyeglasses, cell phones, coffee, etc. ...), whether during the celebration or at other times.

---

<sup>1</sup> Patrick Malloy, *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers* (New York: Church Publishing, 2007), 7.

<sup>2</sup> “Dedication of Church Furnishings and Ornaments - 1: An Altar,” in *Book of Occasional Services 2018*, 196.  
<https://extranet.generalconvention.org/staff/files/download/24493>.

Ideally, the altar should remain empty (except for candles) and the Gospel Book, before it is set during the offertory and cleared again after Communion.

Since the altar is one of the primary signs of the presence of Christ, it is appropriate to reverence the altar by making a profound bow (from the waist) whenever one passes it. This regularly takes place within the liturgy, but it should also be the practice of laity and clergy at all times, even if no one else is present with you in the church. Reverencing the altar teaches us how to reverence Christ in other things, in the Word of God, in Holy Eucharist, and most especially in other members of the body of Christ.

## **Processional Cross**

The cross is a sign of the Paschal Mystery because it represents both Christ's death and resurrection. Within the sanctuary, a processional cross with a floor stand, rather than one permanently fixed on a wall or hanging above the altar, can offer the advantage of having many options for its placement depending on seasons of the Church Year or per various celebrations of the liturgy and other factors. In any event, one should not feel bound to have the cross centered. Many liturgical spaces place the processional cross with stand to the side of the altar, giving greater prominence to the Altar as a symbol of the Lord among the people of God and allowing the connection between the altar and the cross to be seen more clearly. The processional cross is typically carried by the crucifer in procession. In the Episcopal church, people often bow to reverence the cross as it passes in front of them. Again, this is because the cross is a sign of the presence of Christ and bowing to reverence it teaches us to reverence Christ in one another. It should be noted the cross leads processions. Only the thurifer may precede the cross and this is done as a sign of reverence for the coming of the presence of Christ among the assembly of the faithful. No other objects should precede the cross and nothing should be used that would overshadow or diminish the importance of the cross. While moving objects might seem festive, they can be intrusive to the liturgy, making the cross almost superfluous.

## **Candles**

Candles may be either placed on the altar or they may be free standing next to the altar, and they should be lit for all primary services, including the Daily Offices. Candles called "torches" are often carried by torchbearers in processions and may be used at the time the gospel is proclaimed. If torches are used, the acolytes should turn and face the gospel book while the gospel is being read by the deacon or the priest, after which the torches are placed in their stands near the ambo or altar.

## **Chalices**

At the beginning of the liturgy, it is best that the altar be free of anything, except the candle sticks (if used on the altar) and possible Gospel Book.

In some places there is a tradition of having the chalice and paten on the altar at the beginning of the service. If this is done, the chalice is often veiled and it is called a "stacked chalice." This is less than

ideal and should not be done as a general rule. If the liturgical space does not allow for a credence table large enough to hold all the sacred vessels that will be used during the service, then a stacked chalice may be necessary.

The gifts of bread and wine that are used in the liturgy are brought to the altar by members of the congregation. If a deacon is present, the deacon receives them and prepares the table. If there are no assisting clergy, the celebrant receives the gifts and places them on the altar. If the chalice that is to be used for the liturgy is on the credence table, it is brought forward at this time. Only one chalice is placed on the altar along with a flagon, if additional wine is needed for communion. The size and scale of the flagon is also important. The flagon should be a simple container for the wine rather than a vessel that is as ornate as the chalice. Nothing should be placed on the altar that overpowers or diminishes the dignity of the chalice itself. At the time of the Fraction, additional chalices, as many as are needed, are brought to the altar and filled from the wine in the flagon. If the assembly is large, ministers may be assigned to take the flagon to the deacon or Eucharistic ministers if they indicate that more wine needs to be placed in their chalices. After communion, ablutions are performed (that is, water and/or wine is used to purify the chalice) and the chalice is returned to the credence table. If using a stacked chalice, it is restacked at this time.

Often, in the Episcopal Church, chalices are made of silver. Other worthy materials that reflect the dignity and purpose of the chalice may also be used.

One of the most sacred tasks is the cleaning and storing of all sacred vessels. Reverence is shown when caring for chalices. Thank God for the members of the Altar Guild who perform these tasks so faithfully and with love.

## Resources

Boyer, Mark G. *The Liturgical Environment: What the Documents Say*. 3rd ed. Collegeville, MN: Liturgical Press, 2015. [While this book looks at the documents of the Roman Catholic Church for detailed instructions about the liturgical environment, it also gives excellent descriptions of the important objects used in worship, both in the past and in the present. These are applicable for worship in the Episcopal Church and this is a very useful and instructive text. It is highly recommended for clergy and laity alike, especially anyone working within the liturgical environment of the church building or those who prepare the space for worship.]

Episcopal Church. "Dedication of Church Furnishings and Ornaments." In *Book of Occasional Services 2018*, 196, 204. <https://extranet.generalconvention.org/staff/files/download/24493>.

Ford, Bruce E. *Notes on the Celebration of the Eucharist: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979*. Missoula, MT: Hymnary Press, 1986. [This is an excellent resource, written by Ford to offer additional guidance about what is required to celebrate the liturgy using the Book of Common Prayer. He writes: "Anglican Prayer Books have never provided extensive ceremonial directions" (Introduction, p. 1) and he notes that looking at the documents produced by the Roman Catholic Church can fill in some missing pieces. The Anglo-Catholic reforms of the 19th century are one example of looking to Rome for inspiration, as well as the most recent reforms following Vatican II.

“The 1979 Prayer Book itself reflects pronounced Roman influence. To detect that influence one needs only to look at the calendar and the lectionary. The principles of liturgical renewal, which underlay the revision of the Prayer Book, also underlay the revision of the Roman liturgical books; and the ceremonial directions contained in them no less than the rites reflect those principles. These ceremonial directions are generally grounded in patristic and early medieval tradition, of which Anglicans are heirs no less than Roman Catholics. For the most part the directions accord well with the rites of the 1979 Prayer Book. We ought to accept them gratefully, in the same spirit that the revisers of the Prayer Book accepted the three-year lectionary” (pp. 1-2).

Ford’s book takes a careful look at the 1979 Book of Common Prayer alongside the ceremonial directions of the eucharistic liturgy and other rites of the Roman Catholic Church. He adapts those directions to our prayer book and offers them in this 43 page book of notes to further expand the rubrics and directions of the prayer book.

This book is clear, concise, and highly recommended. It is published by The Hymnary Press and there are a few NEW copies available from the publishing company listed on Amazon:

[https://www.amazon.com/s?k=Notes+on+the+Celebration+of+the+Eucharist+%3A+A+Supplement+to+the+Ceremonial+Directions+of+The+Book+of+Common+Prayer%2C+1979.&ref=nb\\_sb\\_noss](https://www.amazon.com/s?k=Notes+on+the+Celebration+of+the+Eucharist+%3A+A+Supplement+to+the+Ceremonial+Directions+of+The+Book+of+Common+Prayer%2C+1979.&ref=nb_sb_noss).

Malloy, Patrick. *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers*. New York: Church Publishing, 2007. [Patrick Malloy’s book follows in the tradition of Ford’s, but it also updates and broadens the scope by dealing with more than just the eucharistic liturgy and the objects used during worship. Malloy also recommends using Roman Catholic ritual books as guides because they often give broader explanations and clearer directions about the various rites. This could be helpful in celebrating Episcopal liturgy. He notes, as did Ford, that RC ceremonials are only guides and must be adapted to meet the needs our prayer book. Nevertheless, they can be helpful.]

Stuhlman, Byron D. *Prayer Book Rubrics Expanded*. New York: Church Publishing, 1987. [This book expands the rubrics of the prayer book, including a description of the importance of objects used during worship. It is a good resource.]

## The Sanctuary (Part II)

Mary Ann Mertz

In Part II, other objects used in the liturgical space will be considered. The first, the ambo, may be found in the area near the altar that is traditionally known as “The Sanctuary.” In many churches, however, the ambo may be placed elsewhere in the liturgical space, not always near the altar. Occasionally, especially for the singing of the Exsultet at the Great Vigil of Easter, the paschal candle will be near the ambo. If the ambo is in the sanctuary, on that occasion, the paschal candle will be there as well. At most other times, however, the paschal candle it will be located near the font, which is the third piece that will be considered in Part II. Then neither the candle nor the font will be located near the altar and, therefore, not in the traditional sanctuary of the church. For Part II of this article, we will, therefore, be considering more than the traditional sanctuary. We will also look at objects found in the larger liturgical space.

### **The Ambo**

Just as the Liturgy of the Eucharist has the Altar Table, so too does the Liturgy of the Word have a Table of the Word, the ambo. The ambo is another sign of the presence of Christ and it is the place from which the Word of God is proclaimed.

The Episcopal Dictionary of the Church defines ambo as “a lectern, reading desk, or elevated platform from which the scripture lessons are read. The ambo may also serve as the pulpit for preaching.”<sup>1</sup> In The Episcopal Church, often a lectern has been used for the readings and a pulpit has been the designated place from which the sermon is preached. With the 1979 Book of Common Prayer, the division of where the word is proclaimed has been eliminated and one place has been designated for all readings, a single lectern/pulpit called the ambo.<sup>2</sup> The gospel, read by the deacon, if present, or by the priest, may be proclaimed from the ambo or from a place within the assembly. Bruce Ford, in his book, *Notes on the Celebration of the Eucharist: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979* (Hymnary Press, 1986), gives compelling reasons why the Gospel should be read at the ambo.<sup>3</sup> The first reason he offers is that typically a person stands in front of a group to address them. Using an ambo allows this to happen. The second reason he gives is the tradition of the church; directions have been found for the use of an ambo as early as the eighth century in Rome. The third reason he gives seems to be the most important: “The Gospel is the climax of the Liturgy of the Word and should not be ceremonially divorced from the rest of the Liturgy of the Word.”<sup>4</sup> Reading the gospel from the place where the other readings are proclaimed makes sense, providing unity to the proclamation of the Word of God. Ford states that the Gospel procession, an important ceremony, is then able to proceed appropriately from the altar, the place where the Gospel

---

<sup>1</sup> “Ambo,” in *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/ambo>.

<sup>2</sup> The architecture of many Episcopal churches has retained both the lectern and the pulpit and the “Dedication and Consecration of a Church” in the Book of Common Prayer, pp. 570-571 provides prayers to bless them. In the *Book of Occasional Services 2018*, there is a prayer for the blessing of an ambo, p. 196. So, even though there is the intention to have one place where the Word of God is proclaimed, the ambo, even the rites demonstrate the “Via Media,” that there is a middle way, a both/and, when it comes to liturgy in The Episcopal Church.

<sup>3</sup> Bruce Ford, *Notes on the Celebration of the Eucharist: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979* (New York: Hymnary Press, 1986), 19-20. This is an excellent resource.

<sup>4</sup> Ford, 19-20.

book rests at the beginning of the liturgy, to the ambo, the place where the Word of God will be proclaimed. His directions are helpful and seem important to include here. The one that follows even may provoke a smile:

When there is to be a Gospel procession, the Gospel book should be carried in the entrance procession and placed on the altar as the liturgy begins, or it should be placed on the altar before the ministers enter. During the Alleluia, Tract and/or sequence hymn, the deacon or other minister who is to read the Gospel should leave his [sic] place, go to the altar, take the book, and carry it to the ambo, preceded by servers carrying lights (and incense).

If the deacon is to receive the celebrant's blessing before reading the Gospel, he [sic] should do so before taking the Gospel book from the altar. Bowing to receive a blessing while holding the Gospel book is almost akin to doing so while holding the Blessed Sacrament.<sup>5</sup>

In the 1979 Book of Common Prayer, the Additional Directions concerning Holy Eucharist are clear that the lessons are read from the ambo (or lectern) and that it "is desirable that ... the Gospel be read from the same lectern, or from the pulpit, or from the midst of the congregation."<sup>6</sup> All three places are given, but the first listed is the same place where the other readings are proclaimed.

Just as the altar is to be constructed of materials that demonstrate the dignity of the action that will take place there, so too should the Table of the Word, the ambo, be constructed of the finest materials available to the community. And, as with the altar, nothing should be placed on it other than the Lectionary.

Lectors read the lessons from the ambo and the cantor or precentor goes to the ambo for the singing of the responsorial psalm. The ambo is reserved for the proclamation of the Word of God as well as the breaking open of the Word through the homily. It should not be used for anything other than the Word. The prayers of the people may be prayed from the ambo by the deacon or other assigned person; or the second option might be taken and seems more appropriate, that is, to read them from another place, retaining the ambo as the place for the proclamation of the Word of God. While it might seem a convenient place from which to make announcements or have people make statements, or to speak, especially because a microphone is generally located there, it is not appropriate to use the ambo in this way. In this day and age and in many parishes, there is more than one microphone available, often even wireless ones. The ambo should be reserved for scripture, the table of God's Word.

The prayer for the Dedication of an Ambo may be helpful in understanding its importance and that it is dedicated solely for the proclamation of God's Word.

Almighty God, in every age you have spoken through the voices of prophets, pastors,

---

<sup>5</sup> Ford, 20.

<sup>6</sup> BCP, 406.

and teachers: Purify the lives and lips of those who read and proclaim your holy Word from this ambo which we dedicate today, that your word only may be proclaimed, and your word only may be heard; through Jesus Christ our Lord. Amen.<sup>7</sup>

In speaking about the ambo in this way, it should be noted that it is also recognized that the lectern and the pulpit are still in use in many, if not most Episcopal churches. When this is the case, lessons are read from the lectern while the pulpit may be used for preaching. This is borne out in the Book of Common Prayer in the “Dedication and Consecration of a Church.” The prayers by which the lectern is blessed refer to God’s Word in scripture while those for the pulpit state that God speaks “through the voices of prophets, pastors, and teachers.”<sup>8</sup> In this way, the lectern serves as the place where the Word of God is proclaimed and the pulpit is the place where it is broken open and shared within the body of the faithful.

## Paschal Candle

The Paschal Candle is a sign of Christ, risen from the dead. The sharing of the light from the paschal candle at the Easter Vigil and at the celebration of Holy Baptism is a symbol of our relationship with Christ; we all are members of the one body of Christ and are united to each other in the household of God.<sup>9</sup>

Patrick Malloy indicates that along with water and the white garment, the paschal candle is one of the three consistently used symbols that establishes a pattern for our living and reminds us that we belong to Christ.<sup>10</sup> These three symbols are used on the day of our baptism and again on the day that we are brought to church for burial, as well as many days in between.

At the Easter Vigil, a new fire is kindled and then the paschal candle is prepared. A new candle is used each year. It has the year inscribed on it along with the symbol of the Alpha and the Omega. The five wounds of Christ are highlighted with pins and incense. A flame is taken from the fire to light the paschal candle ... “Light of Christ. ... Thanks be to God.” The candle is the first thing that enters the darkened church. Then, those assembled enter behind it and go to the candle to light their own candles from the paschal flame. Thus, Christ’s light can be seen visibly to spread through the congregation and from there, into the world. The Exsultet (similar in form to the Great Thanksgiving of the Eucharist) is sung (from the ambo), detailing the wonderful works of Christ’s life, death and resurrection, the paschal mystery. The paschal candle is used again in the Easter Vigil during the “Thanksgiving Over the Water” as it is plunged into the water three times at the words, “Now sanctify this water ...” to open the womb of the church so that those who have been preparing for baptism can be reborn through those saving waters. During the Great Fifty Days of Easter, the paschal candle stands near the font and is lit for every liturgy that is celebrated. It may remain near the font throughout the liturgical year, especially if the font is one that is used for immersion. If, except for Eastertide, it is removed from the sanctuary, it is always brought out and

---

<sup>7</sup> “Dedication of Church Furnishings and Ornaments - 13: An Ambo,” BOS, 204.

<sup>8</sup> “Dedication and Consecration of a Church,” in the Book of Common Prayer, 570-571.

<sup>9</sup> Mark G. Boyer. *The Liturgical Environment: What the Documents Say*. 3rd ed. (Collegeville, MN: Liturgical Press, 2015)

<sup>10</sup> Patrick Malloy. *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers* (New York: Church Publishing, 2007), 207.



used for the Burial of the Dead. It replaces the processional cross and precedes the body into the church at the beginning of the liturgy.

The paschal candle is one of the primary symbols of the paschal mystery and is another sign of the presence of Christ.

## **Baptismal Font**

The 1979 Book of Common Prayer places Baptism at the center of our life of faith. In our prayer book, the connection between Baptism and Holy Eucharist was strengthened and made clearer in the rites, especially by placing the celebration of Holy Baptism within the Sunday liturgy and recognizing that Holy Eucharist is both the climax and the repeatable part of Baptism.<sup>11</sup>

Therefore, the baptismal font has a primary place within the liturgical assembly. Baptism leads to Holy Eucharist. It is the way that we enter and are incorporated into the one body of Christ, the church. Because of this, most often, the font is placed at the entrance of the church on the same axis leading to the altar. In that way, the importance of the movement from the font to the altar is made clear. Throughout the year, the baptismal font should remain in place near the entrance of the church and blessed water should be available for people to use as a reminder of baptism. The use and placement of the baptismal font is important for the intention of '79 prayer book to be able to be engaged.

In many churches, the baptismal font is the one that has been used since the time of the building of the church. Many times, they were intended for the baptism of infants and not built with the baptism of adults in mind. When using these fonts, accommodations may need to be made. Allowance for the abundant use of water should be made whenever possible.

Some churches, however, do have fonts that are large enough to accommodate baptism by immersion. The **Philadelphia Episcopal Cathedral** is one of them. These fonts can be shaped in a variety of ways and each speaks to some aspect of the paschal mystery, to dying and rising again in Christ.

The church building will always determine what is possible with regard to important symbols such as the baptismal font. However, even if accommodations need to be made, it is important to keep the theology of baptism that is reflected in the Book of Common Prayer in mind in the placement and use of the baptismal font. The baptismal font is a primary symbol in church.

---

<sup>11</sup> See the discussion of Holy Baptism in this Liturgical Resource Guide for a full explanation of this concept.

## Resources

Boyer, Mark G. *The Liturgical Environment: What the Documents Say*. 3rd ed. Collegeville, MN: Liturgical Press, 2015. [While this book looks at the documents of the Roman Catholic Church for detailed instructions about the liturgical environment, it also gives excellent descriptions of the important objects used in worship, both in the past and in the present. These are applicable for worship in the Episcopal Church and this is a very useful and instructive text. It is highly recommended for clergy and laity alike, especially anyone working within the liturgical environment of the church building or those who prepare the space for worship.]

Episcopal Church. "Dedication of Church Furnishings and Ornaments." In *Book of Occasional Services 2018*, 196, 204. <https://extranet.generalconvention.org/staff/files/download/24493>.

Ford, Bruce E. *Notes on the Celebration of the Eucharist: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979*. Missoula, MT: Hymnary Press, 1986. [This is an excellent resource, written by Ford to offer additional guidance about what is required to celebrate the liturgy using the Book of Common Prayer. He writes: "Anglican Prayer Books have never provided extensive ceremonial directions" (Introduction, p. 1) and he notes that looking at the documents produced by the Roman Catholic Church can fill in some missing pieces. The Anglo-Catholic reforms of the 19th century are one example of looking to Rome for inspiration, as well as the most recent reforms following Vatican II.

"The 1979 Prayer Book itself reflects pronounced Roman influence. To detect that influence one needs only to look at the calendar and the lectionary. The principles of liturgical renewal, which underlay the revision of the Prayer Book, also underlay the revision of the Roman liturgical books; and the ceremonial directions contained in them no less than the rites reflect those principles. These ceremonial directions are generally grounded in patristic and early medieval tradition, of which Anglicans are heirs no less than Roman Catholics. For the most part the directions accord well with the rites of the 1979 Prayer Book. We ought to accept them gratefully, in the same spirit that the revisers of the Prayer Book accepted the three-year lectionary" (pp. 1-2).

Ford's book takes a careful look at the 1979 Book of Common Prayer alongside the ceremonial directions of the eucharistic liturgy and other rites of the Roman Catholic Church. He adapts those directions to our prayer book and offers them in this 43 page book of notes to further expand the rubrics and directions of the prayer book.

This book is clear, concise, and highly recommended. It is published by The Hymnary Press and there are a few NEW copies available from the publishing company listed on Amazon:

[https://www.amazon.com/s?k=Notes+on+the+Celebration+of+the+Eucharist+%3A+A+Supplement+to+the+Ceremonial+Directions+of+The+Book+of+Common+Prayer%2C+1979.&ref=nb\\_sb\\_noss](https://www.amazon.com/s?k=Notes+on+the+Celebration+of+the+Eucharist+%3A+A+Supplement+to+the+Ceremonial+Directions+of+The+Book+of+Common+Prayer%2C+1979.&ref=nb_sb_noss).

Malloy, Patrick. *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers*. New York: Church Publishing, 2007. [Patrick Malloy's book follows in the tradition of Ford's, but it also updates and broadens the scope by dealing with more than just the eucharistic liturgy and the objects used during worship. Malloy also recommends using Roman Catholic ritual books as guides because they often give broader explanations and clearer directions about the various rites. This could be helpful in celebrating Episcopal liturgy. He notes, as did Ford, that RC ceremonials are only guides and must be adapted to meet the needs our prayer book. Nevertheless, they can be helpful.]

Stuhlman, Byron D. *Prayer Book Rubrics Expanded*. New York: Church Publishing, 1987. [This book expands the rubrics of the prayer book, including a description of the importance of objects used during worship. It is a good resource.]

## The Altar Guild

Dina L. Harvey

The Altar Guild ministry is one of the sacred ministries of the Church. The reason for its sacredness is that it is not merely a human invention. Rather, the Altar Guild Ministry has deep roots that can be traced back to the Books of Exodus, Leviticus, and Numbers. The main definition of the Altar Guild is this: An Altar Guild is a group of lay people, either women or men, who are chosen or who have been invited by the clergy of the parish to prepare, care for, and maintain the vessels, vestments, and altar appointments that are used on and around the altar for Holy Eucharist. This ministry is not to be taken lightly and the preparation for any Eucharist must be done reverently and prayerfully.

The primary function of a member of the Altar Guild is to assist the clergy and work directly under the authority of the rector in strict accordance with his or her instructions. When a difference of opinion arises between the rector and an Altar Guild member, he or she must carry out the rector's wishes. If this cannot be done without displaying negative attitudes and behaviors, he or she should resign from the guild. The clergy have the final decision in everything pertaining to the sanctuary, unless the Altar Guild is given authority by the clergy to make those decisions. The same thing applies to working with other guild members. Altar Guild members must consecrate themselves solely to their work, placing the love of Christ above all personal feelings. Tolerance and composure must be used at all times in this ministry.

Some of the components of the Altar Guild are: sewing, washing and ironing of linens, polishing of vessels, bread-making, flower arranging, care of candles, setting up for and cleaning up after the Eucharist, and the laundering of vestments. And remember, most of these facets are seen only by the eyes of God. Altar Guild members are not usually seen by the congregation when performing their ministry and while the average congregant may have no idea why the burse and veil may be used and what the liturgical colors of the season mean, Altar Guild members do! Every vessel, every cloth, every article of clothing has a name and a purpose in the Eucharist and the Altar Guild member must learn the terminology for each and its purpose.

Reverent and inconspicuous manners must be remembered at all times. There should not be any unnecessary talking in Church, particularly in the sanctuary. To avoid confusion and haste, everything should be prepared well before the service. The Altar Guild is the stage crew to the greatest production in history!

Being on the Altar Guild is an honor, a privilege, and a humbling experience.

Remember the women who went to tomb on that early Sunday morning carrying spices and linens to care for the body of Jesus...their lives were changed forever!

### **Resources for Parish Altar Guilds**

## Diocesan Altar Guild of Pennsylvania

Dina L. Harvey, President

email: DLHarvey480@comcast.net

## National Altar Guild Association

<http://www.nationalaltarguildassociation.org>.

### Books

Bartlett, The Rt. Rev. Allen L., Jr. *Diocesan Altar Guild Manual*.

Boyer, Mark G. *The Liturgical Environment: What the Documents Say*. 3rd ed. Collegeville, MN: Liturgical Press, 2015. [This book can be instructive for Episcopalians, especially those working within the sanctuary with sacred objects used in worship. While this book looks at the documents of the Roman Catholic Church for detailed instructions about what various objects are and how they are to be used and treated, it gives an excellent explanation that is equally instructive for members of the Altar Guild in the Episcopal Church.]

Conklin, Carolyn. *Meditations for Altar Guild Members*. New York: Church Publishing, 2000.

Diggs, Dorothy C. *A Working Manual for Altar Guilds*. New York: Church Publishing, 1988.

Gent, Barbara and Sturgis, Betty. *The New Altar Guild Book*. New York: Church Publishing, 1996.

Malloy, Patrick. "Vesture and Vessels." In *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers*, 47-67. New York: Church Publishing, 2007.

Taylor, B. Don. *The Complete Training for Altar Guilds*. New York: Church Publishing, 1993.

## Acolytes

Dina L. Harvey

The word, “acolyte” comes from the Greek word, “*Akolouthos*” and means “to follow” or “an attendant.”

An acolyte or altar server assists the celebrant(s) in a church or liturgical setting.

There are many facets to serving as an acolyte. An acolyte can serve as a torchbearer, crucifer, thurifer and, if licensed, as a Eucharistic Minister.<sup>1</sup>

The crucifer carries the processional cross. When a person who has been trained as a crucifer is not serving in that capacity, and a deacon or other lay minister is not present to serve, she or he may be asked to carry the Gospel Book in the procession. The crucifer carries the cross using a measured pace with dignity and reverence. The cross leads processions and, in many places, people bow when the cross passes in front of them as a sign of reverence for the presence of Christ that the cross represents. When carrying the cross, the crucifer may pause at the altar as a sign of reverence for it, but the rule that a person does not bow when carrying an object certainly applies with regard to the crucifer.

The torchbearer carries the torch or processional candle and usually walks on either side of the cross. The torchbearers keep the same measured pace as the crucifer and they also do not make a profound bow when carrying the torches, although pausing and reverencing the altar by a slight bow of the head may be appropriate. Those carrying the torches should be attentive to each other and carry them at the same height when walking with them or when holding them at any other time within the liturgy. If used when the gospel is being read, typically, the torchbearers face the gospel book and hold the torches reverently, without movement and without making eye contact with each other. Torchbearers move together and precede the gospel book or accompany it on either side. The general rule is to always move right around any furniture. Those who serve in this capacity are also responsible for the lighting and extinguishing of other candles in the church, especially the altar candles. Torchbearers should follow the practices established in the parish for extinguishing the candles. The person who oversees the ministry of the acolytes or a member of the altar guild can assist in training the torchbearers and teaching them the proper procedures with regard to this.

The thurifer is responsible for the incense and thurible. The thurifer is usually accompanied by a “boat” person who carries the container of incense (“boat”) when the thurible is in use. Both must be ready whenever the celebrant needs the thurible. In order for the incense to burn easily when the thurible is being used, the charcoal bricks must remain hot during the time when it is not in use. It is the responsibility of the thurifer to make sure that this occurs. In the procession, the thurifer precedes the cross and uses appropriate methods to make sure that incense is being dispersed. Incense is a way of expressing solemnity. The cross, the gospel book, the altar and the gifts of bread and wine, and the people all may be incensed at different times within the liturgy. It should be noted that the cross generally leads the procession, but when a thurifer is present, she or he precedes the cross. This is also true for the Paschal Candle at the Easter Vigil and at funerals.

---

<sup>1</sup>For further explanation of the various facets see: <https://www.episcopalchurch.org/library/glossary/acolyte>.

The size of an acolyte guild can vary depending on the size of the parish and what aspects of being an acolyte the rector and other leaders of the parish may wish to incorporate into worship.

Being an acolyte is considered one of first steps in learning about and actually becoming a liturgical minister. This ministry is an opportunity for both younger members and older parishioners, whether male or female, to be part of the sacredness of serving at God's holy altar. Many a priest and bishop started out as acolytes, as did laity serving in the church in a variety of roles and ministries. Being an acolyte is one of the primary ways our young members take their place as servants to the larger church in worship.

If interested in being an acolyte, one should consult the rector of the parish or the acolyte director so that the training that is needed can be given.

Again, this is a marvelous first step for ministry in the Church for any baptized member of the community and a wonderful way to serve.

## **The Acolyte Festival**

Every year, The Episcopal Church holds an Acolyte Festival at the Washington National Cathedral. This year, the Festival will take place on Saturday, October 12 at 10:00 am. Acolytes from The Episcopal Diocese of Pennsylvania usually participate in this day of learning and celebration with others devoted this ministry. <https://cathedral.org/event/national-acolyte-festival-2019>.

## **SPECIAL EVENT**

### **NATIONAL ACOLYTE FESTIVAL 2019**

***Saturday, October 12, 2019 | 10:00am***

Join acolytes from across the United States for a morning service of re-dedication and Holy Eucharist. Bring your processional crosses, banners, torches, thuribles, flags, and streamers for a festive procession of acolytes, clergy, and vergers. Workshops in the afternoon offer enrichment and instruction.

**For more information and to register, visit [cathedral.org/acolyte](https://cathedral.org/acolyte).**

## **Resources**

Barthle, Donna H. *Acolyte Leader's Resource Guide*. Harrisburg, PA: Morehouse Publishing, 2003.

Barthle, Donna H. *Parish Acolyte Guide*. Harrisburg, PA: Morehouse Publishing, 2003.

Michno, Dennis G. *A Manual for Acolytes: The Duties of the Server at Liturgical Celebrations*. Illustrated by Richard E. Mayberry. Harrisburg, PA: Morehouse Publishing, 1991.

## **Church Next**

<https://www.churchnext.tv/library>.

Church Next provides online learning for individual learners and for groups in a variety of topics. This is designed to support Christian Formation and Education. Various videos concerning liturgy can be found.

There is a new training for Acolytes including Certification for the Leaders charged with the responsibility of training them. This is an excellent tool to enrich the ministry of acolytes.

### **The Ministry of Acolytes I: A New Order**

<https://www.churchnext.tv/library/the-ministry-of-acolytes-i-a-new-order-for-groups/about>.

### **The Ministry of Acolytes II: How We Worship**

<https://www.churchnext.tv/library/the-ministry-of-acolytes-2-how-we-worship-for-groups/about>,

### **The Ministry of Acolytes III: Artifacts and Movements**

<https://www.churchnext.tv/library/the-ministry-of-acolytes-3-artifacts-and-movements-for-groups/about>.

### **The Ministry of Acolytes IV: Tribal Ministry**

<https://www.churchnext.tv/library/the-ministry-of-acolytes-4-tribal-ministry-for-groups/about>.

### **The Ministry of Acolytes V: An Acolytes Way of Life**

<https://www.churchnext.tv/library/the-ministry-of-acolytes-5-an-acolytes-way-of-life-for-groups/about>.



## Eucharistic Ministers and Eucharistic Visitors

Dina L. Harvey

*“A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist.”* Constitution and Canons of the Episcopal Church, Title III.4.6

Eucharistic Ministers are licensed by the Bishop of the Diocese to assist the clergy in the distribution of Holy Communion during the Eucharist, typically in the capacity of administering the chalice. Eucharistic Ministers are trained to understand what they are doing when they are distributing communion and to show reverence because of what they are handling. There is a training period for those called to serve as Eucharistic Ministers after which the priest recommends, by letter, the persons that he or she feels would be an asset to the parish to serve in this ministry. The Bishop reviews the letter of recommendation from the priest and, if he concurs, issues a license to the persons to serve the parish as Eucharistic Ministers in this diocese for the duration of three years, renewable. This license must be renewed every three years by the bishop at the request and recommendation of the priest of the parish in which they are licensed.

*“A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.”* Constitution and Canons of the Episcopal Church, Title III.4.7.

Lay Eucharistic Visitors are licensed by the Bishop to take the Sacrament of Holy Communion to the sick and shut-ins of the parish after the Sunday services. With the recommendation of the parish priest, Eucharistic Visitors go through a training program of several weeks conducted by the Diocese or the parish for this specific ministry after which they may then be licensed by the Bishop for three years. There are a variety of resources available to assist with this training included in the resource section of this article. Eucharistic Visitors take the sacrament of Holy Communion including both bread and wine to the homes or hospital rooms of those who cannot attend the Sunday liturgy. During the Ministration to the Sick, they are by no means presiding as the priest; rather, they are representing the church and bringing the presence of the community and the body and blood of Christ just consecrated in the celebration of Holy Eucharist to the sick or home bound in order to include them in the communal worship experience. During the visit, the Eucharistic Visitor covers the readings of the day and often reads the Holy Gospel. In addition, she or he may give a reflection on the day's sermon that was preached. After that, the sacrament is administered.

**The Book of Occasional Services 2018** provides a service for the **Distribution of Holy Communion by Lay Eucharistic Visitors to persons who are ill or infirm** (BOS 285-286) with a section “Concerning the Rite” detailing how the rite is to be celebrated (BOS 284).

Eucharistic Ministers and Eucharistic Visitors serve in the parish under the direction of the deacon or, if no deacon serves the parish, under the direction of the parish priest. Eucharistic Visitors are to provide a report about each visitation to the member of the clergy under whose oversight they serve so that any

additional pastoral care may be provided by the priest, as needed, such as the anointing of the sick or the sacrament of reconciliation. The details of all visitations including any written reports are kept confidential and this must be stressed in the training of liturgical ministers.

For a person to serve in any of the licensed ministries, she or he must be a **confirmed communicant in good standing**.<sup>1</sup> This license is to be renewed in this diocese every three years by a letter of request from the priest of the parish to the bishop.

For more information about becoming a Eucharistic Minister or Eucharistic Visitor, contact your parish priest or the Offices of the Diocese for the necessary requirements.

### **Licensed Worship Leaders and Preachers**

*“A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith” . . . “A Preacher is a lay person authorized to preach.”* Constitution and Canons of the Episcopal Church, Title III.4.4 and Title III.4.5.

Eucharistic Ministers and Eucharistic Visitors are the two most often licensed liturgical ministries for the laity. The Constitution and Canons of The Episcopal Church also authorize other ministries for which confirmed communicants in good standing may serve. Two of these ministries are as a Licensed Worship Leader who leads public worship under the leadership and discretion of the clergy. A person who has been identified as having gifts for preaching God’s Word may serve as a Licensed Preacher, also under the direction of the clergy. Each of these licensed ministers serves only after obtaining the approval of the bishop.

It must be noted here that when a lay person serves in the role of Worship Leader and/or Preacher, she or he is not authorized to distribute Holy Communion from the reserved sacrament to the faithful who have gathered for worship. The distribution of Holy Communion takes place when the people gather around the table of God’s Word and Sacrament for the celebration of Holy Eucharist. The presider for this liturgy is a priest. Holy Communion may also be taken by licensed lay Eucharistic Visitors from such a gathering to those who could not be present.

Each of these licensed ministries springs from a distinct gift or charism. They are vital to the life of the church and are not to be entered into lightly or without appropriate preparation and continued education and formation.

### **Resources**

**Constitution and Canons of the Episcopal Church 2018** **Links in Spanish and in English**  
<https://extranet.generalconvention.org/staff/files/download/24003>.

---

<sup>1</sup>C&C, Title III.4.1a. “A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.”

Direct link to English edition: <https://extranet.generalconvention.org/staff/files/download/23914>.

Direct link to Spanish edition: <https://extranet.generalconvention.org/staff/files/download/24003>.

### Book of Occasional Services 2018

<https://extranet.generalconvention.org/staff/files/download/21033>.

Direct link to English edition: <https://extranet.generalconvention.org/staff/files/download/24493>.

Direct link to Spanish edition: <https://extranet.generalconvention.org/staff/files/download/24673>.

### Books for Training, Study, and Reflection

Atkinson, Clifford, W. *A Lay Minister's Guide to the Book of Common Prayer*. (Harrisburg, PA: Morehouse Publishing, 1988.) [This is a guide to the Book of Common Prayer but is a helpful resource to study in order to be licensed. It can provide a Eucharistic Minister or Visitor with a deeper understanding of the prayerbook and its use in worship.]

Diocese of California. An Introduction to Liturgical Leadership A Workbook for Training Eucharistic Ministers. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_litlead.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_litlead.pdf).

Diocese of California. An Introduction to Pastoral Care A Workbook for Training Eucharistic Visitors. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_pastcare.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_pastcare.pdf). [Both of these Training Workbooks are excellent tools that can be used for when working with those who are preparing to be a licensed Eucharistic Minister or Visitor.]

Ely, Beth Wickenberg. *A Manual for Eucharistic Visitors*. (Harrisburg, PA: Morehouse Publishing, 2005.)

Ely, Beth Wickenberg. *The Cup of Salvation: A Manual for Eucharistic Ministers*. (Harrisburg, PA: Morehouse Publishing, 2012.)

Episcopal Diocese of Albany, New York. *Handbook for Eucharistic Ministers and Eucharistic Visitors*. [https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-\\_restored-version\\_.pdf](https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-_restored-version_.pdf).

Nouwen, Henri. *With Burning Hearts: A Meditation on the Eucharistic Life*. Duccio Di Buoninsegna, Illustrator. 1998. Maryknoll, NY: Orbis Books, 2016.

The Episcopal Diocese of Oklahoma. *Handbook for Eucharistic Ministers And Eucharistic Visitors*. [https://s3.amazonaws.com/dfc\\_attachments/public/documents/3253219/Handbook\\_for\\_Eucharistic\\_Ministers\\_and\\_Eucharistic\\_Visitors.pdf](https://s3.amazonaws.com/dfc_attachments/public/documents/3253219/Handbook_for_Eucharistic_Ministers_and_Eucharistic_Visitors.pdf). [This is an excellent handbook for the training of Eucharistic Ministers and Eucharistic Visitors that was developed for the Episcopal Diocese of Oklahoma in 2017 with special thanks to the Episcopal Diocese of Albany, NY whose handbook provided the foundation for this resource.]



## Prayers of the People

Emmanuel Williamson

The prayers of the people follow the Creed in the Eucharist on Sundays and other major feasts and after the homily otherwise and may be led by a deacon or layperson.

A deacon is designated as the primary leader of these prayers because through their ordination the deacon is charged to care especially for the sick, the poor, and all who suffer. The prayers of the people focus on the needs of the church and the world, so the deacon is designated as the person who should lead them. When a deacon is not present, a lay person who lives out his or her baptismal vocation in the world is charged with the responsibility of offering these prayers.

As indicated in the prayer book, "Prayer is offered with intercessions for the Universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, those who suffer and those in trouble, and the departed (with commemoration of a saint when appropriate)."<sup>1</sup>

The forms for the prayers of the people found on pages 383-393 in the prayer book are intended to be adapted.<sup>2</sup> It is important to remember that the compilers of the 1979 Book of Common Prayer intended that each local faith community utilize the six forms in the prayer book as examples to craft prayers for the liturgy each week. Attention is to be given to the content and images of the readings of the day, the season of the church year, together with particular attentiveness to the current concerns of each congregation and to the events happening in the church and in the world. Therefore, due to the diversity of each assembly, the six prayer book forms serve as templates or models to be shaped each week, adding names and concerns and other particulars which reflect local and wider realities. Moreover, congregational responses can be varied, silences can be introduced, and any other changes which seem appropriate can be made, guided by the Holy Spirit. Options are also given within the six forms for prayers which may be omitted. Opportunity for the congregation to pray for the sick, for those who have died, for blessings for which they are thankful, or for other needs, are often given and these prayers can be offered either silently or aloud. Seasonal changes in the prayers can help reflect the mood and spirit of a season, especially in Lent and Advent.

Furthermore, the prayers of the people follow the ancient pattern of prayer. They spring from the Solemn Collects that are sung or said as a major part of the Good Friday liturgy. They begin with a brief introduction by the celebrant, followed usually by not more than seven petitions, and conclude with a Collect that is prayed by the celebrant. Form VI ends with the Confession of Sin rather than a Collect and concludes with the absolution by the priest.

The goal of the prayers of the people is to stand and pray to God in such a manner that the entire assembly is involved in heart and mind. The Prayers of the People should direct us toward the outside world as does the dismissal.

## Resources

---

<sup>1</sup> Book of Common Prayer, 383.

<sup>2</sup> BCP, 383. "*Adaptations or insertions suitable to the occasion may be made*"

## Planning for Rites and Rituals: A Resource for Episcopal Worship: Year A, 2019–2020

<https://www.churchpublishing.org/planningforritesandrituals2019-20>.

This is a comprehensive resource guide for those charged with the responsibility of planning for rites and rituals in the Episcopal Church. It is similar to *Feasting on the Word* (Westminster John Knox – Presbyterian) and *Sundays and Seasons* (Augsburg Fortress – Lutheran) that are cited below. *Planning for Rites and Rituals* is published by Church Publishing and specifically has Episcopal worship in mind. It includes prayers of the people along with suggestions for music, blessings, litanies, and even pageant suggestions. It would be appropriate to use this as a primary resource with the other two as companion volumes. They have excellent prayers of the people, as well.

Rowthorn, Jeffery W. compiler. *The Wideness of God's Mercy: Litanies to Enlarge our Prayer*. New York: Church Publishing, 2007. <https://www.churchpublishing.org/products/thewidenessofgodsmercy>.

Williamson, Jeremiah D. *Praying the Scriptures: Litanies for Sunday Worship*. New York: Church Publishing, 2014.

### The Thoughtful Christian

<https://www.thethoughtfulchristian.com/>

#### Feasting on the Word

<https://www.thethoughtfulchristian.com/Products/0664261337/feasting-on-the-gospels-complete-sevenvolume-set.aspx>

*Feasting on Word* has become a popular and expansive commentary series on the gospel. It also has various editions for the liturgical seasons including Feasting on the Word: Advent and Feasting on the Word: Lent. They are extremely helpful and comprehensive in their scope. In some volumes, in addition to commentaries, there are worship resources to assist preparation for liturgy. **Prayers of the People for Sundays and liturgical feasts** make additional resources for the prayers of the people available (BCP, 383, concerning suitable “*Adaptations or insertions*”).

### Augsburg Fortress

<https://www.augsburgfortress.org/>

#### Sundays and Seasons: Guide to Worship Planning, Year C 2019

<https://www.augsburgfortress.org/store/product/9781451496130/Sundays-and-Seasons-Guide-to-Worship-Planning-Year-C-2019>

#### Sundays and Seasons: Guide to Worship Planning, Year A 2020

<https://www.augsburgfortress.org/store/product/9781506449647/Sundays-and-Seasons-Guide-to-Worship-Planning-Year-A-2020>

*Sundays and Seasons* are planning guides produced by Augsburg Fortress that can be great resources to assist in preparing for and enriching worship. They can be purchased individually or can be purchased with a volume for Preaching in the Combo Pack. The additional resources for the prayers of the people available in this Planning Guide are helpful. A new edition of The Planning Guide and Preaching Combo is produced each year to accommodate the cycles of the liturgical year.

### Other Books and Resources

Duck, Ruth C. “Forms of Prayer and Worship: The Prayers of the People.” In *Worship for the Whole*

*People of God: Vital Worship for the 21<sup>st</sup> Century*, 114-119. Louisville, KY: Westminster John Knox Press, 2013.

Meyers, Ruth A. "Praying for the World." In *Missional Worship, Worshipful Mission: Gathering As God's People, Going Out in God's Name*, 108-127. Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids: William B. Eerdmans Publishing Company, 2015.

Plater, Ormonde. *Intercession: A Theological and Practical Guide*. Cambridge, MA: Cowley Publications, 1994. [This is an excellent resource for those who want to begin writing the prayers of the people as the prayer book intended.]

Wells, Samuel and Abigail Kocher. *Shaping the Prayers of the People: The Art of Intercession*. Grand Rapids: William B. Eerdmans Publishing Company, 2014.

## **Instructed Eucharist**

Emmanuel Williamson

The ceremony of Holy Eucharist is layered in history and tradition dating back to our Jewish roots and the first apostles. A basic understanding of these connections is often missing in the education of our adults and children. Holding an Instructed Eucharist every year or so will help give the congregation a more in depth understanding of these ancient roots and the format of the liturgy found in the 1979 Book of Common Prayer.

The instruction usually takes place on Sunday morning and, in lieu of a sermon, the various aspects of the service are explained as the services progresses. This may take place on a single Sunday or be spread over several Sundays in order to meet the needs of a particular assembly.

When an Instructed Eucharist is offered by the rector or priest in the parish, it should be given in the style that is comfortable for the priest. There is no right or wrong way to proceed.

Recently, a number of digital resources have been developed, including How2charist.com that was created by The Rev. Callie Swanlund and filmed in this diocese. It was developed in partnership with The Episcopal Church Digital Ministries and the video and companion resources are available online at no cost at <https://how2charist.com>. Digital resources are designed to be used within the context of a Christian education setting rather than within the Eucharistic liturgy on Sunday. In addition to digital resources, other printed materials that could be helpful are offered as resources.

## **Resources**

Bateman, David. Instructed Eucharist: A Teaching Commentary for Liturgical Services.

<http://www.instructedeucharist.org>. [This is an online resource that provides a script that can be read as a commentary or be adapted for an Instructed Eucharist based on the Book of Common Prayer. It was copyrighted in 1997 and renewed in 2009. Permission is granted by the



author for free use or adaptation within any worship service of a Christian congregation. Any republication, sale, or other use requires permission from the author whom you can contact at [info@instructedeucharist.org](mailto:info@instructedeucharist.org). A word processed, editable version of this text may be downloaded [here](#). ]

Buchanan, Furman. *An Instructed Eucharist*. Church Next. <https://www.churchnext.tv/library>. [This is an online course of an Instructed Eucharist led by Furman Buchanan, rector of **St. Peter's Episcopal Church** in Greenville, SC. There are four videos included in this course with additional resources for study. It can be purchased for use by individuals or for use in a parish by groups. This would be another resource for an Instructed Eucharist within a Christian education setting. **Church Next** has a variety of videos on other topics, as well.]

Schjonberg, Mary Frances. "How2charist offers digital version on typical 'instructed Eucharist:' Innovative project brought 'ministerial entrepreneur' into partnership with Church Center digital evangelism staff. Episcopal News Service, February 21, 2019. <https://www.episcopalnewsservice.org/2019/02/21/how2charist-offers-digital-version-on-typical-instructed-eucharist>.

St. Stephen's Episcopal Church. *A Guide for an Instructed Eucharist*. <http://www.ststeph.com/wordpress/wp-content/uploads/InstructedEucharistGuide.pdf>. [This is a printed guide for Holy: Rite Two. It provides **comments** about each part of the liturgy, **printing the text in red**, just like **rubrics are printed** just like **Altar Book**.]

Swanlund, Callie. *How2charist: Digital Instructed Eucharist*. Created in partnership with The Episcopal Church Digital Ministries. <https://how2charist.com>. [This resource was developed by Rev. Callie Swanlund and filmed in the Episcopal Diocese of Pennsylvania. The film and all companion resources are FREE and can be obtained at the website given above. This makes an Instructed Eucharist possible for all parishes by placing it in a format that could be used in an intergenerational Christian education setting. <https://how2charist.com>.]

## **Music in Worship**

Mary Ann Mertz

*“With gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” – Colossians 3:16b-17*

Throughout human history, music has been an integral part of worship. In both Jewish and Christian contexts, prayer has been lifted to God by the human voice raised in song. In Jewish worship, the Torah has been chanted or cantillated during synagogue services and in Christian worship, in the early church, sung prayer developed in much the same way that it did in synagogues during similar time frames with much of the liturgy being chanted by the designated leader of prayer.

As worship in the church moved through time, music has continued to play a significant role. In addition to the human voice, musical instruments, the organ, various types of choirs, a variety of musical styles through the centuries, etc. have been important in inspiring believers and enriching the experience of their worship of God. This has been true in all Christian denominations.

In the Anglican tradition, music has taken many forms and is known to have a particular sound ranging from Anglican chant to the sound of Evensong being sung by the Choir at King’s College in Cambridge. It includes hymns composed or arranged by Ralph Vaughn Williams that are beloved by congregations and choral anthems by John Rutter that are staples of many Episcopal choirs.

### **The Breadth of Anglican Church Music**

A recent example of the breadth and scope of Anglican church music with its particular sound was heard by people worldwide as they viewed the 2018 wedding of Prince Harry and the now Duchess of Sussex, Meghan Markle. Much of the wedding had music that could be identified as coming from the Anglican musical tradition.<sup>1</sup> As that wedding also demonstrated, however, within the Anglican tradition, the principle of “Via Media,” the middle way, extends even into worship, including its music. Music is not restricted to one style or form but, as an integral part of worship, is to be chosen to support and enhance the liturgy.

Using the royal wedding<sup>2</sup> as an example, it can be noted that the music included the use of both the organ and an orchestral ensemble. There was a sung Introit by Handel with various anthems sung by St. George’s Chapel Choir ranging from the historic Thomas Tallis’ “If Ye Love Me” to John Rutter’s “The Lord Bless You and Keep You.” Hymns were sung by the entire congregation and included “Lord of All Hopefulness” and “Guide Me, O Thou Great Redeemer,” a Welsh hymn that was sung at Princess Diana’s funeral. In addition to those that are more typically Anglican musical selections, the royal wedding included other musical settings that showed the breadth and depth of the way music can be used to enrich the liturgy and support the worship and prayer of those assembled. Ben E. King’s “Stand by Me,” a 1960 R&B song that updated an early 20th century gospel hymn, was sung at the wedding by a Gospel

---

<sup>1</sup> The Royal Wedding Order of Service <https://www.royal.uk/order-service-prince-harry-and-ms-meghan-markles-wedding>.

<sup>2</sup> “The Marriage of His Royal Highness Prince Henry of Wales with Ms. Meghan Markle at St. George’s Chapel Windsor Castle, Saturday, 19 May, 2018.” [https://www.royal.uk/sites/default/files/media/order\\_of\\_service.pdf](https://www.royal.uk/sites/default/files/media/order_of_service.pdf).

Choir, Karen Gibson and the Kingdom Choir. This song, often used at weddings, was also a song used during the civil rights movement in the United States. It has been reported that the suggestion to include gospel music came from Prince Charles and is another example of the way that music in worship can be used to unite families, cultures, and even nations.<sup>3</sup> Of course, since this was a royal wedding, the national anthem was sung, “God Save the Queen,” the tune of which is also recognizable by Americans as “My Country ’Tis of Thee,” thus joining musically the two countries that use the tune as sign and symbol of the joining in marriage of husband and wife. During the signing of the register, a point in the liturgy when the bride, bridegroom, wedding party, and officiant leave the sanctuary, music played an important role. During this time when no other ritual was taking place, cellist, Sheku Kanneh-Mason, inspired the congregation with beautiful pieces ranging from music by Fauré to Schubert’s “Ave Maria.” At the end of the liturgy, for the procession of the bride and bridegroom, not only was there a orchestral piece, but the Kingdom Choir<sup>4</sup> also returned to sing a 1982 Etta James’ arrangement of “Amen/This Little Light of Mine,” a piece that springs from the African American tradition of music and worship in the United States, but has also inspired prayer and joyful praise of people all across the globe.

This liturgy was expansive in its use of music; at the same time music was clearly chosen to support worship. The wedding liturgy employed music that had roots deep within the Anglican tradition, yet it also allowed the use of music that would inspire the living faith and diversity of those assembled and those who gathered for this event around TV screens, computers, and telephones as it was live-streamed around the world.<sup>5</sup> The music that was used was musically good, liturgically appropriate, and pastorally reflective of those gathered to celebrate the royal wedding. It bound together not only the two who were being united in the sacrament of marriage, but also cultures, races, peoples, and nations. The 2018 royal wedding is a good example of the way that music is integral to worship and how it also can be an important tool for both the building up of the community and for broader evangelism.

## Music for Worship in the Episcopal Church

With that example as a backdrop, we can now turn to the way that music has a central place in worship in our own Episcopal churches when we gather for Holy Eucharist on Sunday, or when we come together for Morning or Evening Prayer, or at other times when the rites of the church are celebrated.

When music is planned for worship in the Episcopal church, the priest and musicians responsible for the liturgy rely on a variety of principles that guide how music is selected for use within the liturgy. Some of these objectives are clearly outlined in the Preface to *The Hymnal 1982*, the first hymnal authorized for use to accompany the revision of the 1979 Book of Common Prayer. The Preface provides the foundation for the use of music within Episcopal liturgy and is, therefore, important to be read and understood, not only by those planning music for worship, but by all of the faithful. Understanding

---

<sup>3</sup>Lucy Todd, “Royal Wedding 2018: The Story Behind the Music.” BBC News: Entertainment and Arts, May 21, 2018. <https://www.bbc.com/news/entertainment-arts-44181794>.

<sup>4</sup>Erica Gonzales, “The Royal Wedding Featured Some Incredible Musicians: Get to know all of the talent that performed at the ceremony – and at the reception.” Harper’s Bazaar, May 21, 2018. <https://www.harpersbazaar.com/celebrity/latest/a20005571/prince-harry-meghan-markle-royal-wedding-music>.

<sup>5</sup>A video of the Full Ceremony of the Royal Wedding of Prince Harry and the Duchess of Sussex, Meghan Markle can be viewed on You Tube: <https://www.youtube.com/watch?v=ThUmZSOPN18>. Starts at 26:00.

these principles can free us to use music broadly and in keeping with the needs of the Book of Common Prayer and of the people who gather for worship.

The Preface begins by stating that “the renewal of the spiritual life of the Church has created a pressing need for new hymnody and liturgical music. This has served as a catalyst for a world-wide outburst of creative liturgical and musical activity of a magnitude perhaps unparalleled since the Reformation.”<sup>6</sup> This principle is one that should be taken seriously because it undergirds *The Hymnal 1982* and has made possible the development of other musical resources published by a variety of music publishers for liturgical use. The “Notes about the Appendix” in *The Hymnal 1982 Service Music Accompaniment Book* offers additional direction about the music that may be used in Episcopal liturgies when it states: “The music of the Church is in no way limited to what is printed here or in the hymnal.”<sup>7</sup> This should be taken very seriously, especially since so much music has been published in the years since the publication of the 1979 Book of Common Prayer and *The Hymnal 1982*. The principles of the hymnal should be followed in selecting music for worship.

It should be noted here that music that is most suitable for Episcopal worship is liturgical music, that is, music that uses scriptural or liturgical texts for hymns, psalms, and other musical settings, music that accompanies the ritual elements of worship, and music that supports congregational singing that is focused on the worship of God and the building up of the community. Liturgy may be personal, but it is never private and music should reflect the communal aspect of worship rather than a private encounter with God. Other principles concerning liturgical music will be discussed further in this article. What is important to remember at this point however, is that music in the Episcopal church is not limited to what is printed in the hymnal; at the same time, the principles that it sets forth for appropriate liturgical music should be followed.

Knowing these principles is extremely important when planning music for worship because they provide us with both the structure for our planning and the flexibility within which we can work to meet the musical, liturgical, and pastoral needs of our congregations. *The Hymnal 1982* is the first resource to which we turn when planning music; at the same time, one can clearly see that music has continued to develop during the years following its publication, as those who compiled the hymnal intended and, for those charged with the responsibility of planning music for worship, those additional resources for music must also be given consideration.

Music for *The Hymnal 1982* was chosen with specific objectives in mind as outlined in its Preface: texts are to present the Christian faith with clarity and integrity; the hymnal was to restore music that had lost vitality in prior revisions; it was to reflect the nature of today’s church by including works of contemporary artists, works that represent many cultures; it was to strengthen ecumenical relationships through the inclusion of texts and tunes used by other Christian traditions; and it was important to create a hymnal embodying both practicality and esthetic excellence.<sup>8</sup> These principles are as important today as they were when the hymnal was first published. They should be considered when looking at any other music to be included in Episcopal worship.

---

<sup>6</sup> “The Preface,” in *The Hymnal 1982*.

<sup>7</sup> “Notes about the Appendix,” in *The Hymnal 1982 Service Music Accompaniment Book*, 417.

<sup>8</sup> “The Preface,” in *The Hymnal 1982*.

The Episcopal Church authorized *The Hymnal 1982* as the official hymnal for use in public worship. Since the publication of the hymnal, additional music resources have been authorized and published, including *Wonder, Love, and Praise*, which is considered a supplement and continuation of *The Hymnal 1982*, as demonstrated in its numbering system since WLP begins with the number following the last number of the hymnal. *Wonder, Love, and Praise* further expands the use of hymns by contemporary artists, works from other cultures, and music that comes from a variety of ecumenical sources. It provides us with a good framework and model for choosing music published after the publication of *The Hymnal 1982* while continuing to follow the principles used to develop that original hymnal. *Lift Every Voice and Sing II* (LEVAS) is another important hymnal in The Episcopal Church. It contains hymns that are more reflective of the Gospel tradition. **This is a hymnal for the whole church.** While it may be consistently used in churches that have larger numbers of congregants who are African American, this is a hymnal that must be considered by all, especially during this time when we are called by our **General Convention 2018 to work for racial reconciliation and peace.**<sup>9</sup> Music is one way to begin that process and LEVAS is a tool to help enable that work. Another hymnal that can assist in that kind of work is *El Himmario*, an ecumenically developed hymnal which contains music often used by the Latino/Hispanic communities. Care must be taken when using music across cultures, however, because while music can unite, it can also divide. Some music is particular to individual cultures and dialogue and respect must be used when serving in these contexts. Being able to sing together is important, so learning the music of people of other cultures is a primary value, one that is enshrined within the principles of *The Hymnal 1982*.<sup>10</sup> It should be taken seriously by those charged with planning music for worship. Some other musical resources have been published by Church Publishing including a hymnal that focuses on music that can be used when children are present in worship, especially during the regular Sunday assembly, and another that provides music that can be sung by heart without the need for printed music. These additional sources will be described in the resources section of this article.

Also, as previously stated, in addition to the music in these authorized resources, there has been a large amount of liturgical music published in recent years to support the renewed order of worship. This includes anthems, hymns, songs, settings of the psalms and canticles, settings for the various parts of Holy Eucharist, and additional music that can be sung by heart (ex. the music of Taizé or music from Iona). Just as principles of *The Hymnal 1982* envisioned, music has continued to be written that reflects liturgical, ecumenical, and cultural developments and diversity and will be important for music planning and as the Notes about the Appendix of *The Hymnal 1982* indicated.<sup>11</sup> From it, we know that music in The Episcopal Church was not intended to be limited to what was contained in the first authorized hymnal. It was always envisioned that music would expand and grow as the church continues to be about the work of spreading the Gospel. And that is indeed good news, not just for musicians, but especially for the people of God gathered for worship.

---

<sup>9</sup> **Resolution Do22** provides funding over three years to help the church respond to racial injustice. A Beloved Community summit - **Resolution A228** provides for a gathering of leaders working in racial reconciliation and racial justice across the Episcopal Church before the end of 2019. A new framework for training that “can be a part of transformation and formation” is needed and **Resolutions Ao45** reaffirmed the necessity and importance of anti-racism training and called for ongoing spiritual formation and education focused on racial healing, justice, and reconciliation.

<sup>10</sup> See the various texts in the Resource section of this article that address the importance of cultural diversity in worship and the role that music has to play in supporting full inclusion of all of the faithful.

<sup>11</sup> An excellent example of a more recent hymnal published with the global church in mind is *Hymns of Glory, Songs of Praise*. Norwich: Canterbury Press, 2008.

## The Book of Common Prayer and its Hymnals

One of the most important principles regarding music in the Episcopal Church is that it is not something added to worship but is integral to it because the music supports the various rites within the liturgy. Music in the Episcopal Church is liturgical music.

In the Anglican tradition, ranging from the first book by Thomas Cranmer in 1549 to our current Episcopal edition, the 1979 Book of Common Prayer, one of the important aspects about worship embodied in the Book of Common Prayer is the emphasis on the full participation of the baptized faithful in liturgical celebrations. From its inception, the prayer book was placed in the hands and hearts of the people rather than being used solely by clergy. This is the genius of the Book of Common Prayer. Therefore, one cannot fully appreciate *The Hymnal 1982* and the treasure trove of music that it contains without first understanding the 1979 Book of Common Prayer (BCP). (See the article in this Resource Guide concerning the 1979 Book of Common Prayer and its revision.) Let us now take a look at the hymnal as it relates to the Book of Common Prayer.

In this country, the first four hymnals that were published for use in the Episcopal Church consisted only of the authorized hymn texts. *The Hymnal 1916* was the first book to include both words and music. Because the hymnal so closely follows the liturgy, *The 1940 Hymnal* was designed to be used to in coordination with the 1928 Book of Common Prayer, just as *The Hymnal 1982*, which is in current use, has succeeded the publication of the 1979 Book of Common Prayer. The hymnal includes music for each part of the liturgy. This is especially important for *The Hymnal 1982* because the 1979 prayer book placed even more emphasis on the role of the baptized and the centrality of the sacraments of Holy Baptism and Holy Eucharist. There was less emphasis on human sin and our unworthiness and more focus placed on the Paschal Mystery and the redemptive power of Christ's life, death, and resurrection. Because the revisions made in 1979 were extensive, not only liturgically and ritually, but also theologically and ecclesologically, the hymnal that followed the revised prayer book also required extensive revision and the inclusion of a broader range of music as well as music that was specifically composed to meet the needs of this renewed form of worship. The service music was substantially expanded as well and, as the appendix quoted above indicates, musical composition of hymns and service music was expected to continue in order to meet the needs of the revised liturgy. With the publication of the various volumes of *Enriching Our Worship*, additional musical resources have also been composed to support those rites and liturgy. **Resolution D078** of the 2018 General Convention was approved and provides for trial use until the completion of the next comprehensive revision of the Book of Common Prayer alternative language for Prayers A, B, and D.<sup>12</sup> Musical settings of these prayers should follow the form of those contained in the Altar Book or in the musical volumes that supplement *Enriching Our Worship*.

Just as the 1979 Book of Common Prayer was revised with great care and deep theological grounding in

---

<sup>12</sup> **Resolution D078:** Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use. <https://www.vbinder.net/resolutions/D078?house=hd&lang=en>. For a copy of the Holy Eucharist: Rite II (Expansive Language) <https://extranet.generalconvention.org/staff/files/download/24013>. Altar Book prepared by Tommy Shepherd. <http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

both ancient liturgical roots as well as contemporary needs, especially coming out of the liturgical movement in the mid-twentieth century in which Anglicans, Protestants, and Roman Catholics all participated, so too does *The Hymnal 1982* spring from those same liturgical developments. As previously stated, it is a revision of *The 1940 Hymnal*, to be sure, but it is much more. It was developed to be closely aligned with the prayer book with the requirements for music described in the rubrics of the revised rites. Matthew Hoch writes, “Throughout most of its history, the music of the Episcopal Church has been remarkably similar to the music of the Church of England. . . . However, from the Episcopal Church’s earliest days, hymnody was emphasized to a greater extent, due to an **American prioritization of congregational singing** (emphasis mine).<sup>13</sup> With *The Hymnal 1982*, there continues to be a significant part of the hymnal that maintains a close connection with the music of the Church of England and has a certain quality of sound. In fact, Ralph Vaughn Williams has more tunes and hymns included in the current hymnal than any other composer. It also continues to place great emphasis on the importance of congregational singing.<sup>14</sup> Even so, *The Hymnal 1982* also was intentionally developed to provide new service music, chant, hymns and songs, not only with an Anglican flavor but also those carrying sounds from a variety of cultures (Judaic, Hispanic, Native American, African American, African, Appalachian Folk Songs, among others). The compilers of the hymnal saw this as an important progression, one which supported the emphasis of the liturgy on **full inclusion of all of the baptized in the liturgy** (emphasis mine). As has been said, one of the particular geniuses of the Anglican tradition is the “Via Media.” Simply stated, this is the tradition of allowing people with a variety of perspectives to gather together around the one table of the Lord; the principle of “Via Media” reveals an understanding of the body of Christ, the church, that is comprehensive enough and tolerant enough to both seek and celebrate diversity. *The Hymnal 1982* and the other resources that have been published after it, clearly demonstrate this Anglican comprehensiveness and inclusion.

## Planning Music for Worship

Music in The Episcopal Church has, as we have just seen, often been similar to the music of the Church of England, yet it also has had the distinction of highly valuing congregational song. This has been extremely helpful for those responsible for planning the music for worship following the revision of the 1979 Book of Common Prayer with its emphasis on the full participation of the congregation in all aspects of the liturgy, including its music.

For some, however, especially those parishes that have been blessed with the dedication and service of strong choirs, the emphasis in those parishes was often placed first on the anthems or other music that the choir was to sing. Only secondarily was consideration given to the song of the assembly. With the 1979 prayer book and *The Hymnal 1982*, it is clear that the **singing of the congregation is the first thing that is to be considered when planning music for the liturgy** (emphasis mine). This goes back to the genius of the first Book of Common Prayer and the insistence of Thomas Cranmer that the prayer be placed in the hands and hearts *and voices* of those assembled.

After considering the people who will sing the songs of praise and worship to God, the next

---

<sup>13</sup> Matthew Hoch, *Welcome to Church Music & The Hymnal 1982* (New York: Morehouse Publishing, 2015), 11.

<sup>14</sup> Hoch, 11.

consideration that is to be made has to do with the liturgy itself. Music is to be chosen according to the readings that are being proclaimed. It is to be appropriate to the season and should fulfill the needs of the liturgy (e.g., Which setting of the Glory to God [*Gloria*] will be sung during the season of Easter? Or . . . Besides the Holy, Holy, Holy [*Sanctus*], will we also sing the other Eucharistic acclamations that are intended in the prayer book to be sung and that have settings in the hymnal to accompany them (e.g., Christ has died; Amen; Lamb of God or Fraction Anthem)? These are just a few of the questions that must be asked each time a liturgy is prepared.

The rubrics of the Book of Common Prayer give clear guidelines about the placement of music and the types of music that may be used. For example, in the Liturgy of the Word, there is a rubric about music that follows the words used before and after the lessons. The rubric states: “*A Psalm, hymn, or anthem may follow each Reading.*”<sup>15</sup> This rubric is broad and allows a lot of flexibility when choosing music within the Liturgy of the Word. Most often, the psalm that is appointed for a particular Sunday follows the reading of the Old Testament lesson, but this does not always have to be the case. (The method of how this psalm is used is also important and will be addressed later in this article.) Following the epistle, often a hymn will be sung. Many call this the “sequence hymn” because it occupies the place that the sequence held historically. Currently, only five musical settings for sequences have survived: the “*Victimae Paschali*” for Easter (Hymnal #183), the “*Veni Sancte Spiritus*” for Pentecost (Hymnal #226), the “*Dies Irae*” for funerals and All Souls Day (now suppressed), the “*Lauda Sion Salvatorem*” for Corpus Christi (Hymnal #320), and the “*Stabat Mater*” for the September 15 Feast of the Seven Sorrows of the Virgin Mary (Hymnal #159).<sup>16</sup> This is a perfect example of how music is intended to support the liturgy. In times past, there was a liturgical need for sequences with feasts calling for their use; today, only Easter and Pentecost remain as the original feasts when sequences were sung. The Dies Irae is no longer sung and the Feasts of Corpus Christi and the Seven Sorrows are not included on the calendar of The Episcopal Church, so sequences no longer have a place within the liturgy of the prayer book. The music of the sequences has been retained in the hymnal, however, and could be used following the second reading on Easter and Pentecost, since that was their traditional place. They may also be used at other times as hymns; the “*Veni Sancte Spiritus*” is one of the choices that may be sung during the consecration of a bishop, priest, or deacon.<sup>17</sup>

We have retained the word “sequence” hymn even though the hymns that we sing are not really sequences, as we have just discussed. They are hymns and, as such, the rubrics clearly allow them to be sung. Choosing a hymn to follow the second lesson is one of the options. It must be remembered that originally the sequences were sung and then were followed by the singing of a gospel acclamation to introduce the proclamation of the gospel.<sup>18</sup> Today, when a hymn is sung following the second reading, it often functions as the introduction to the gospel without an additional acclamation. Therefore, rather than a hymn, it is also possible to sing a gospel acclamation following the second lesson in anticipation of the gospel. This is more in keeping with the intention of the current prayer book, as well as with ancient practice.<sup>19</sup> Typically, a gospel acclamation includes the singing of an alleluia (or a tract during

---

<sup>15</sup> BCP, 357.

<sup>16</sup> For an explanation of the historical use of sequences, see <https://www.episcopalchurch.org/library/glossary/sequence>.

<sup>17</sup> BCP, 520, “The Consecration of the Bishop,” BCP, 533, “The Consecration of the Priest,” and BCP, 544, “The Consecration of the Deacon,” contain this rubric: “*The hymn, Veni Creator Spiritus, or the hymn, Veni Sancte Spiritus, is sung.*”

<sup>18</sup> Ibid.

<sup>19</sup> Marion J. Hatchett. *Commentary on the American Prayer Book* (San Francisco: Harper Collins, 1995), 329.



Lent) with a verse, often from a psalm. This type of acclamation is particularly appropriate to accompany the action of the procession with the gospel book to the place where the gospel will be proclaimed. The gospel is followed immediately by the homily. The rubrics do not indicate that music is used between the proclamation of the gospel and the homily, although this is occasionally done by some. Careful consideration should be given when choosing to do this, however, because the intention of the Book of Common Prayer is that the gospel is the climax of the Liturgy of the Word and should immediately be followed by the homily that further breaks open the Word of God for those assembled. Intervening music could have the effect of disrupting or at least delaying the movement from proclamation to explication.

In worship, repetition is an important value. It allows us to embrace times and seasons, rites and celebrations, with dignity and ease. The same is true with music. In The Episcopal Church, since emphasis is placed on the singing of the congregation, it will be important to use music with which people are familiar. At the same time, the introduction of new hymns and other forms of music will be important to keep the liturgy vital and alive. When new hymns are introduced, it is important that they be taught to the congregation as well as to the choir and it may be necessary to use the piece of music over several weeks, especially if it is a song of praise or a piece that is chosen for seasonal worship. This gives the congregation time to learn and embrace the new music and sing it strongly, with enthusiasm. This could even apply to the singing of a common psalm that could be sung over the course of a particular liturgical season, especially since the purpose of singing the psalms is to allow them fully enter into the hearts of the faithful.<sup>20</sup> This also applies to the common music that is chosen; for example, if a particular Mass setting is chosen for Advent, it should be used for all four Sundays. If not too penitential, it could also be used throughout the season of Christmastide because those two seasons are integrally connected.

When choosing music for worship, three judgments must be made: musical judgment, liturgical judgment, and pastoral judgment. These three judgments can be found most clearly delineated by the United States Catholic Conference of Bishops in their 1972 document, *Music in Catholic Worship*.<sup>21</sup> They have been embraced by various Christian denominations, including our own. An excellent article by a foremost Episcopal liturgist, scholar, and teacher, The Rev. Louis Weil, appeared just two years after the publication of the hymnal. "The Musical Implications of the Book of Common Prayer" is included in *The Occasional Papers of the Standing Liturgical Commission, Collection Number One*.<sup>22</sup> This is an interesting resource that contains many articles about the revision of the Book of Common Prayer in

---

<sup>20</sup> Lucien Deiss, C.S. Sp., *Spirit and Song of the New Liturgy* (Cincinnati: World Library Publications, Inc., 1970), 107-111. *The Roman Lectionary* of 1969 developed following the Second Vatican Council and revised in 1981 provided the basis of the Lectionary for the 1979 Book of Common Prayer. (For additional information about the development of the Lectionary see <https://www.episcopalchurch.org/about-revised-common-lectionary>.) Lucien Deiss participated in the Second Vatican Council as a liturgical expert with long involvement in liturgical music. In these pages he gives the background on how psalms were chosen the Lectionary, including the use of **common psalms during particular seasons of the year**. He also discusses the manner for singing the psalms. Many Episcopal scholars turn to this text as an authoritative source for understanding the importance of the **Responsorial Psalm**. Peter Hallock is an Episcopal composer with an edition of music specifically devoted to the common psalms. There are many others from a variety of publishers.

<sup>21</sup> Bishop's Committee on the Liturgy. *Music in Catholic Worship* (Washington, DC: United States Catholic Conference, 1972), 5-10. An archive copy of the original is at <https://archive.org/details/musicincatholicw00cath/page/n7>. A PDF copy of the document can be found at [http://www.ccwatershed.org/media/pdfs/13/12/17/11-37-54\\_0.pdf](http://www.ccwatershed.org/media/pdfs/13/12/17/11-37-54_0.pdf).

<sup>22</sup> Episcopal Church. *The Occasional Papers of the Standing Liturgical Commission, Collection Number One* (New York: The Church Hymnal Corporation, 1987). This is an important document for understanding the 1979 Book of Common Prayer. It has many articles concerning the prayer book written by experts in particular aspects of the liturgy.

1979, written by people who helped shape it. In the article on music, Weil refers to the importance of the three judgments that need to be made about music:

Underlying the rubrical directions of the BCP, we find the implication that music be as integrated an element as possible in the liturgical celebration. The flexibility of the rubrics, however, implies other areas of responsible judgment for the carrying out of that implication. These areas might be defined in terms of musical, liturgical, and pastoral judgment. The music chosen must correspond realistically to the resources available. Within those limitations, what is the best and most appropriate music for a given liturgical context? This question points to the liturgical judgment concerning any music selected, that it respect the integrity of the liturgical texts and structure, so that the music remains integral to the liturgical action and does not become supplementary performance by professionals. Musical and liturgical considerations must not be isolated from pastoral concerns. The whole liturgical act is the corporate prayer of a specific group of people who live in a particular cultural and social context. The whole of their common prayer is an expression of faith. Inappropriate music does not contribute to the nurture of that faith, but music conceived from the inner core of the liturgical act and sensitive to the pastoral reality has remarkable power for the uniting of God's people in common praise.<sup>23</sup>

Thus, if one applies the musical, liturgical, and pastoral judgments to the music of the previous example of the 2018 Royal Wedding of Prince Henry of Wales and Ms. Meghan Markle, it is clear that all three judgments were applied. All of the music that was chosen was aesthetically, technically, and expressively good music according to the particular genre from which it came. Music from the Gospel tradition was carefully chosen, was authentic to the style, and performed extremely well. Care was given to the arrangement of these pieces so that they would be appropriate for liturgical worship. The same was true with the instrumental music played by the cellist and the orchestra and, of course, the hymns sung by the congregation were solid and traditional hymns selected from within the Anglican tradition. Music was chosen to support the readings that were selected for the liturgy, as well. It was placed appropriately within the liturgy and nothing was done gratuitously nor was any music done as performance for performance's sake. Each piece of music was chosen for a particular place within the liturgy and moved it forward so that the assembly could offer worship and praise to God on this momentous day. Finally, perhaps the most important judgment for an occasion such as this, the pastoral judgment, was most skillfully employed. This was the wedding of a member of the royal family of the United Kingdom to a citizen of the United States of America who happens to be of bi-racial descent. The pastoral sensitivities in this wedding were enormous, not only for the bride and bridegroom, but also for all who gathered, for two major countries, and for the world. Music was carefully chosen to reflect the culture and traditions of both the bride and the bridegroom. It also made a clear statement about what their union in marriage could mean, not only for themselves, but for their countries, and for the world. Music was able to speak to all of these constituencies and it was done beautifully, effectively, and with deep integrity. This is a fine example of the way these three judgments are employed when choosing music for worship and indicates how important they are.

---

<sup>23</sup> Louis Weil, "The Musical Implications of the Book of Common Prayer," in *The Occasional Papers of the Standing Liturgical Commission, Collection Number One* (New York: The Church Hymnal Corporation, 1987), 55.

Music for Sunday worship may not be on such a grand scale but, in just the same way, the decisions made about music for our liturgies affect the life and faith of people who come together to worship God and to be made holy. It is the charge of those responsible for worship and the planning of music to make these judgments with each piece of music chosen for worship. One must first look at the music itself to make a judgment about whether it is aesthetically, technically, and expressively good music. While somewhat subjective, musicians make decisions like these about music all of the time. Each style of music has its own criteria of what makes it good music and music for worship should be judged accordingly. The style of music does not determine its suitability for worship. The other two judgments also must come into the decision, however. The liturgical judgment refers to the selection and placement of music according to the needs of the liturgy. Choosing music that is in keeping with the scriptural texts of the day is an example of making a liturgical judgment about the appropriateness of the music. Another example is whether to omit the singing of the *Kyrie* or Trisagion during the season of Easter in order that the singing of the Glory to God [*Gloria*] may take precedence. Some liturgical elements like the Holy, Holy [*Sanctus*] or the Psalm are intended to be sung, so applying liturgical judgment would indicate that it should always be sung. That is when the pastoral judgment is applied to determine whether in a particular context it is possible to meet this liturgical criterion. When choosing music, one must not only consider the music and the liturgy, but one must also make a pastoral judgment. This means that one has to consider the community in which a particular piece of music is to be used. Does it meet the needs of those who are gathering for worship at this time, on this day, in this place? How does it reflect or challenge the culture of those assembled? How will this piece of music help the community move forward in faith and love? With every piece of music chosen for worship, these three judgments should be given consideration.

Finally, it should be noted that while the musician of the parish is often charged with the responsibility of making decisions about the music to be used in worship, the primary responsibility for the music, as well as for all other aspects of the liturgy, resides with the priest. This is clearly

stated in *Constitution and Canons of the Episcopal Church*, Title II: Worship, Canon 5: Of the Music of the Church:

It shall be the duty of every Member of the Clergy to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the rubrics or by the General Convention of this Church. To this end the Member of the Clergy shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility the Member of the Clergy shall seek assistance from persons skilled in music. Together they shall see that music is appropriate to the context in which it is used.<sup>24</sup>

This canon envisions the vital experience of music in the congregations of the Episcopal Church. It also anticipates that within parishes there is a need for strong musical leadership by pastoral liturgical musicians. Just as with music, all three judgments are used when considering choosing a musician for a

---

<sup>24</sup> "Title II: Worship, Canon 5: Of the Music of the Church" in *Constitution and Canons Together with the Rules of Order For the governance of the Protestant Episcopal Church in the United States of America*, otherwise known as The Episcopal Church (New York: The Episcopal Church, 2018), 98.

parish. The person must be a good musician, accomplished in the specific discipline for which they are being considered. For example, an organist must be a skilled musician, gifted not only with musical abilities but also with the requisite experience and education required to play an organ. Being an organist is a specific skill. One might think that a pianist could automatically play the organ, but that is not the case and this must be taken into account when hiring an organist. By the same token, not every organist can play the piano as a pianist might. Different skills are required. Blessed is the parish who finds a person who has both gifts. When you do, treasure them, and all musicians serving the parish, and pay them well, with justice.<sup>25</sup> Other instruments are also appropriate for worship and are used when the music selected calls for them. For example, some pieces of music are specifically written to be played by a guitarist and guitarists may successfully play many hymns, but not always. Musical judgment must be applied when making decisions about the instruments that are employed in worship. The same is true with those serving as cantors or with the choir. All of these decisions are musical judgments. Final decisions about them lie with the priest, hopefully in consultation with the person responsible for the musical leadership of the parish.

Some parishes may also have a choir or a variety of choirs, adult and children, voice and hand bells, with a person to direct the choir(s). That person may also have the larger role of serving as the music director of the parish, overseeing the entire scope of the musical needs for the parish, planning and directing other musicians, and organizing and developing an ongoing musical program.

A choir can add beauty and solemnity to a service. This is possible because the choir is made up of members of the community who have voices that have been trained and who participate in regular rehearsals to prepare the music for the liturgy. Since they rehearse, they can sing music that would not be within the reach of the congregation. Even though the choir is potentially more skilled musically than members of the assembly, it must always be remembered that the first priority in planning music for worship is given to the music that will be sung by the congregation. Only then can adequate attention be given to music sung by the choir.

The role of the choir is first and foremost to support the singing of the assembly. It serves as the group who helps people learn new music when it is presented to them and it can strengthen the song of the congregation because there is already a group within it that knows the music well. That can instill the confidence to sing. In addition, a choir can enhance the singing of the assembly with harmony, descants, etc., as the music requires. Finally, the choir can bring beauty and enrich the experience of worship and the depth of prayer by the singing of well-chosen anthems or choral selections which only the choir will sing. Usually music that the choir sings alone is called an “anthem.” These must always be in keeping with the liturgy, be chosen with the readings and rituals in mind, and be done in a way that will enhance the liturgy. Music should not overextend the liturgy nor be done for music’s sake; rather, it is employed using both liturgical and pastoral judgments as well as the musical one. Because being a member of the choir is such an important ministry in the church and because singing in a choir can be so much fun, sometimes choirs can place more emphasis on the learning and singing of anthems than

---

<sup>25</sup> There are guidelines for salaries for church musicians from the Anglican Association of Church Musicians along with a Handbook that can be purchased to assist parishes in hiring competent musicians. <https://anglicanmusicians.org/aam/wp-content/uploads/2018/06/AAM-Salary-Guide-revised-2018.pdf>. The American Guild of Organists also has a guide and when looking for an organist in your area, there are lists of people who might be available to serve. <https://www.agophila.org>.

on the other two more primary roles that they have. There is no question that an anthem, that is beautiful musically with a text that, as the prayer book mandates, is from Holy Scripture, or from the Book of Common Prayer, or from texts congruent with them (BCP, "Concerning the Service," p. 14), can enrich the experience of worship. It is important for those responsible for music to choose anthems with care and dedication to both music and the liturgy it serves. That said, it should be reiterated that it must be remembered that the most important selections of music that should take priority in planning and rehearsal are those that the congregation will sing.

As previously stated, the development of choirs has long been part of the tradition within Anglican worship. One can think of many training grounds for choristers. In Great Britain, the Choir of King's College in Cambridge is perhaps the most famous, especially with their Christmas Eve service of Lessons and Carols. In this country, The Westminster Choir College has played an important role and will continue to do so as it is integrated into Rider University's Lawrenceville campus by September, 2020.<sup>26</sup> In addition, The St. Thomas Choir School in New York City is a stellar example of teaching music to students of elementary age. It is highlighted on the website of The Episcopal Church when one searches for Liturgy and Music <https://www.episcopalchurch.org/liturgy-music>.

In our own diocese, the **Holy Apostle Choir School** for elementary age students is being formed at the Church of the Holy Apostles, Wynnewood, using the principles and curriculum of the Royal School of Church Music. <https://holypostlespa.org/choir-school>. **St. Thomas' Choristers** at St. Thomas' Whitmarsh <https://stthomaswhitmarsh.org/music/the-choirs/st-thomas-choristers> and **The St. Mark's Choir for Boys and Girls** at St. Mark's, Locust Street also have established choirs for children using these same principles. <http://www.saintmarksphiladelphia.org/boysgirlschoir>. At **St. David's Episcopal Church** in Wayne, there is a robust music ministry program under the Director of Music, Dr. Clair Rozier, and Assistant Director of Music, Dr. Elaine Sonnenberg Whitelock. The **Adult Choir** helps lead Sunday worship but they also serve at smaller services, such as leading Taizé prayer. There is a **Chamber Choir** that sings a cappella motets at a service in the Old Church at St. David's. For Children, there are choirs for all ages: **Cherub Choir** (Preschool Ages 3-4), **Primary Choir** (Grades K-1), **Children's Choir** (Grades 2-5), and **Youth Choir** (Grades 6-12), and a **Pageant Band** of Youth and Adult instrumentalists. <https://stdavidschurch.org/music>. It should be noted that with all of these choirs, children are serving in liturgical ministry, not performing for the edification of the congregation; rather, they are being educated and prepared to offer their gifts to offer praise to God and serve the church at prayer.

Adults also serve as members of choirs and support the singing of the assembly as well as enrich worship through the music that they prepare. One of the finest choirs in this diocese is the Philadelphia Episcopal Cathedral Choir under the direction of Dr. Thomas Lloyd. Many are familiar with **The Cathedral Singers** because of their participation in diocesan liturgies; their work on Sunday is also significant, not only for the Cathedral, but also for the rest of the diocese, because they offer an experience of many of the forms of music that have been described in this article. For any who may not be familiar with the various types of music presented here, the Cathedral would be a good place to go

---

<sup>26</sup> Westminster Choir College, <https://www.rider.edu/news/2019/07/01/rider-university-announces-future-plans-westminster-choir-college>.

on Sunday to be able to worship and experience music in these various styles. Dr. Lloyd was invited to write about the choir's ministry at the **Philadelphia Episcopal Cathedral**:

“The Cathedral Singers are a 16-20 voice choir led by a Schola of eight classically trained singers. Reflecting the full diversity of the Cathedral's urban congregation, the choir sings anthems with and without organ from a broad range of styles, including repertoire of high Anglican and classical composers, recent compositions in the tradition, international repertoire, and music of African-American traditions, especially the Spirituals and sacred jazz. The Singers present these anthems in a manner suited to the open layout of the Cathedral and seating arrangements that vary according to the liturgical season. During the liturgy the choir normally sits un-vested, spread out among the congregation, where they support them in singing various forms: plainchant, Anglican chant, service music, and hymns, with organ and a cappella. Intentional framing of music with silence in the warm acoustic of the Cathedral supports the contemplative nature of the liturgy. The Singers are also accustomed to vested processions for festival and diocesan liturgies. A comprehensive approach to liturgical music with attention to congregational support and liturgical attentiveness are the goals of this approach.” – Dr. Thomas Lloyd, Canon for Music and the Arts, Philadelphia Episcopal Cathedral

Thus, **The Cathedral Singers** beautifully reflect the breadth and depth of music within the Episcopal Church and authentically fulfill the role of the choir that is envisioned in the 1979 Book of Common Prayer. <http://www.philadelphiacathedral.org/music>.

Another choir that is very important in this diocese is the **Gospel Choir at The African Episcopal Church of St. Thomas** under the leadership of Waltier Blocker. The music for which this choir is especially noted, as their name indicates, comes from the Gospel tradition. What the Gospel Choir contributes to the life and vitality of AECST is important, but that is not all that is significant about their ministry. Gospel music, as has been previously mentioned, is music for the whole church and the work of the Gospel Choir at the African Episcopal Church of St. Thomas profoundly demonstrates that. Their ministry extends beyond their parish into the life of this diocese. For the Ordination and Consecration of +Bishop Daniel G. P. Gutiérrez as the XVI Bishop of the Episcopal Diocese of Pennsylvania, a diocesan choir was formed from members of many parish choirs; in addition to them, the AECST Gospel Choir also played an important role, singing anthems in the Gospel tradition selected specifically for the occasion. Their ministry extends beyond this diocese, as well. On November 1, 2015, they were invited to sing at the Washington National Cathedral for the Installation of ++Presiding Bishop Michael Curry. The Gospel Choir sings “God’s praises in an

eclectic, high-powered and energetic ministry in gospel, spiritual and classical song.”<sup>27</sup> In addition to

---

<sup>27</sup> The African Episcopal Church of St. Thomas. “Music Ministry,” <http://www.aecst.org/music.htm>.

the Gospel Choir, it should be noted that The African Episcopal Church of St. Thomas is also blessed by the ministry of Dr. Jay Fluellen – Chancel Choir Master (well known for his ministry in both this diocese and The Episcopal Church), Dr. Rollo Dilworth – Minister of Music, and Joe Stevenson – Jazz Ensemble Director. So from Sunday to Solemnity, the ministry of music of this parish enriches the life and faith of the people of God, not only at AECST, but throughout the Episcopal branch of the Jesus movement.  
<http://www.aecst.org/music.htm>.

Worship in Hispano Latino communities often uses music that not only supports the liturgy but also reflects the culture of the people who gather for worship and, in this diocese, the cultures and people of many countries are represented. **Tamika Rodriguez**, co-chair of **The Hispano Latino Ministry of DioPA**, was invited to share her experiences of music that might be used in parishes across this diocese. I asked her about the music at La Iglesia Episcopal de Cristo y San Ambrosio ☩ Christ & St. Ambrose Episcopal Church in Philadelphia because I have heard their musicians. She was extremely helpful and responded that “**Christ and St. Ambrose** as well as the **Free Church of Saint John** are great representations of Afro-Caribbean Cultural Worship Music.” She also told me that Caribbean music is faster, more robust, and “different from music of other Latin American countries.” I believe that this is a very important thing that must be considered when thinking about music in the Episcopal Church. I believe that when we are not familiar with something, our perceptions of it can be inaccurate. We could think that all music sung in Spanish is reflective of each Latino or Hispanic person. Obviously, this is not the case. Resources are given at the end of this article and include books that help us study and reflect on cultural diversity in worship and its music. Having said that, in Norristown, the Mexican culture and music is reflected at **St. John’s/ Iglesia de San Juan, Norristown** in Holy Eucharist at 9:30 a.m. [English] and Santa Eucaristía at 11:00 a.m. [Español]. It should be noted that in Pottstown at **Christ Episcopal Church** there are three celebrations of Holy Eucharist on Sunday; the 1p.m. liturgy is in Spanish [Español] and the community is reflective of the Guatemalan heritage and traditions. Morning Prayer is celebrated on Sunday at **Holy Innocents St. Paul’s Church, Tacony**. The people who gather there come from various backgrounds. Tamika Rodriguez is a Parish Administrator. Morning Prayer in English is at 10:00 a.m. and in Spanish [Español] at 11:30. In addition to Sunday worship, Evening Prayer takes place at HISP on Thursdays at 7:30 p.m. and there is also a Center for Spiritual Awakenings there with a variety of offerings through the week.

As you can see, just as with all Episcopal worship, within the Hispano Latino community there is not one style of worship or form for music that is used; rather, music is chosen to reflect the people who gather around the table of the Lord.

**Christ and St. Ambrose:** <https://www.facebook.com/pages/Iglesia-Episcopal-Cristo-y-San-Ambrosio/155731491163032>

**Free Church of St. John:** <https://www.freechurchstjohn.org/>

**Christ Episcopal Church in Pottstown:** [https://christpottstown.org/index.php?option=com\\_content&view=featured&Itemid=101](https://christpottstown.org/index.php?option=com_content&view=featured&Itemid=101)

**St. John’s/ Iglesia de San Juan, Norristown:** <http://stjohnsnorristown.org/>

**Holy Innocents St. Paul’s Church, Tacony:** <https://hispepiscopal.com/worship-schedule> and

**HISP Center for Spiritual Awakenings:** <https://hispepiscopal.com/cfsa>

*The Hymnal 1982* did try to include music from a broad range of cultures. The hymnal includes Judaic, Hispanic, Native American, African-American, African, Asian, and Appalachian Folk Songs.<sup>28</sup> In reality, there is only one song in Spanish in *The Hymnal 1982*<sup>29</sup>, although a few additional pieces are included in some of the later books.<sup>30</sup> The same holds true of many of the other cultures represented musically in the hymnal. Yet, in the words of the hymnal's preface, it placed us on the path of allowing the music to affirm "the participation of all in the Body of Christ the Church, while recognizing our diverse natures as children of God."<sup>31</sup> This work continues as we strive to expand our musical resources to reflect the diversity of the church. That was a goal of the compilers of the hymnal and it is something that we must continue to pursue today.

There is always a danger in lifting up individuals or parishes that some might be overlooked who are doing great work or similar ministry. For this article, however, it seemed important to give a few examples of places where music is a vital part of the life of the congregation, realizing that in this diocese there are many, many others. Therefore, gratitude is expressed for all who serve their parishes, this diocese, and the larger church in any musical role. Please consider that in this article all are being lifted up!

Every Sunday, the breadth of music that Episcopal worship both inspires and requires is offered through the dedicated ministry of these and many other choirs and groups of musicians who serve communities across this diocese; thus, the variety of ways that music can be employed in worship is heard, always serving the liturgy, enriching public worship, and supporting the congregation whose voices are lifted to praise God in song.

## Singing Psalms in Worship

The use of psalms is particularly important in Christian worship. The Psalter is the only book of the bible that is included in its entirety in prayer book. This is a poetic book whose very name in Greek, *psalmoi*, indicates that these are songs that are intended to be sung. Throughout history, they have often been sung in liturgical worship and, even today, psalmody forms the basis of much of our liturgical music. Many of our hymns are metrical settings of the psalms or are texts based on the psalms.

The Book of Common Prayer, pp. 582-584, gives a clear treatment of the Psalter and the variety of ways that it can be used in liturgical worship, particularly as a psalm between the readings during Holy Eucharist or those used during morning or evening prayer. Canticles are also used in Episcopal worship. They have a form that is similar to the psalms, are found in books of the Bible other than the Psalter, and come from both the Old and New Testaments (Hebrew and Christian scriptures). Occasionally they

---

<sup>28</sup> "The Preface," in *The Hymnal 1982*.

<sup>29</sup> Hymn #113, "Duérmete, Niño lindo" (Oh sleep now, holy baby), in *The Hymnal 1982*.

<sup>30</sup> Cindy Coe. "Singable Songs & Hymns for Children," Building Faith: A Ministry of Virginia Theological Seminary, February 4, 2011. <https://buildfaith.org/singable-songs-for-children>. [This gives a list of music from various cultures that cannot only be used by children but is appropriate for use by all who gather for worship. "We are living in a global world, and using music and song is one way we can help children connect to other children around the world."]

<sup>31</sup> "The Preface," in *The Hymnal 1982*.



replace the psalm during Holy Eucharist, but they are always included in Morning and Evening Prayer. They follow the same pattern as the psalms when they are sung. The 1979 Book of Common Prayer states that “where rubrics indicate that a part of a service is to be ‘said,’ it must be understood to include ‘or sung,’ and vice versa.”<sup>32</sup> Therefore, while singing is more in keeping with the way psalms were written and intended to be used in prayer and worship, recitation of the psalms is permitted. The section of the prayer book devoted to the Psalter reiterates this instruction: “The Psalter is a body of liturgical poetry. It is designed for vocal, congregational use, whether by singing or reading.”<sup>33</sup>

Typically, a psalm is used following the first reading which most often comes from the Hebrew scriptures (Old Testament) or from the Acts of the Apostles. Even though reading a psalm is not the preferred method, it should be noted that the Book of Common Prayer states that during Holy Eucharist, if it is read, the preferable way to read it is in **unison** (emphasis mine).<sup>34</sup> This is known as direct recitation and gives the entire congregation a voice in the praying of the psalm and, since it does not have the power and depth of music, recitation in unison allows the psalm to enter more deeply into the hearts of people gathered, engaging their faith.

When sung during Holy Eucharist, the style that is the most typical or preferred method for singing is the **Responsorial Psalm**. When this type of setting is used, there is a refrain or antiphon that is sung by the congregation (and choir, if the arrangement calls for it). The verses of the psalm are generally sung by a cantor or precentor.<sup>35</sup> Many musical settings are available of the psalms arranged using this responsorial form. Some of these settings provide a form of chant for the verses to be sung by the cantor with the congregation singing the refrain or antiphon. There are also many settings of the psalms that have more melodic verses, again arranged for the dialogue of the cantor and congregation.

The primary role of the cantor is to be a student of the psalms so that she or he is able to convey their intent in dialogue with the assembly during the liturgy. Of course, a cantor must have a beautiful and worthy voice in order to be able to sing the Word of God. At the same time, the psalm is not a typical song, but the very Word of God. It is sung by the cantor from the same place that the other readings are proclaimed, the ambo. While the music is important, it is the text of the psalm that is primary. The cantor must work with the music and the text long enough to be able to pray it well, never looking at it as a piece of music to pre-determine how it is to be sung and valuing the conveying of the text of the Word of God more than the performance of the music. Like the priest, a cantor must be transparent, never getting in the way of God’s Word, but allowing God move through the body and into the assembly of the faithful so that they can be transformed. Dialogue between the cantor and assembly mirrors the dialogue between God and God’s people. The cantor intones the refrain or antiphon and the people repeat it. The cantor is typically the one who sings the verses of the psalm while the congregation listens, after which they sing the refrain. They continue in this back and forth pattern until the end of the psalm. This form of singing is responsorial and gives the Responsorial Psalm its name. Its restoration was one of the primary accomplishments of the reformed liturgy and great care should be

---

<sup>32</sup> BCP, 14.

<sup>33</sup> “Concerning the Psalter,” BCP, 582.

<sup>34</sup> BCP, 582

<sup>35</sup> Don S. Armentrout and Robert Boak Slocum, eds. “Cantor,” in *An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians*. <https://www.episcopalchurch.org/library/glossary/cantor>; “Precentor,” in *An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians*. <https://www.episcopalchurch.org/library/glossary/precentor>.

taken when deciding how the psalm should be sung and who should serve as the cantor. A person of prayer is required.

Chanting, whether using plainsong (non-metric music whose style dates back to the medieval era and features a single melody line) or Anglican chant (harmonized, four-part sung formulas for the singing of psalms and canticles), is another way that the psalm is sung in Episcopal worship. Anglican chant is a particular style of psalm singing that is often used when a parish has a skilled choir of many voices who is taught to use the rhythm of speech to bring clarity to and to highlight the primacy of the text (e.g., **The Cathedral Singers**). It is the sound of Anglican chant that is often associated with music in the Anglican tradition. While there are several simplified Anglican chant formulas in *The Hymnal 1982* that could be sung by a congregation, it should be noted that this is not a very common practice because choirs are better equipped to sing Anglican chant in the way that it was intended to be sung. It should be noted that even when the psalm is chanted, often the responsorial form is employed.

During Morning and Evening Prayer, psalms are often sung or recited antiphonally by alternating verse-by-verse between groups of singers or readers. For example, antiphonal recitation may be between one side of the congregation and the other, between the choir and the congregation, between the officiant and the congregation, or between any two designated groups of the people who are gathered. When used during Morning and Evening Prayer, it concludes with the Glory to God [*Gloria Patri*] and at other times may conclude with a refrain or antiphon that is proclaimed in unison.

Because we use the *Revised Common Lectionary*, it might also be interesting to note how psalms were chosen for Sunday Worship. In *Spirit and Song of the New Liturgy*,<sup>36</sup> Lucien Deiss gives an outline about the creation of the lectionary that was adopted following the Second Vatican Council, not only by the Roman Catholic Church, but also by other Christian churches including the Episcopal Church in its reforms of the 1979 Book of Common Prayer.<sup>37</sup> Since the Roman Catholic Lectionary was the foundation for the lectionary in our prayer book, the same principles for the way psalms were chosen for the lectionary that Lucien Deiss outlines in this book applies to our Book of Common Prayer as well.

One of the major principles in the formation of the Lectionary was the opening up of scripture for the faithful. This was accomplished by the creation of a three year cycle of readings with Year A taken from Matthew, Year B coming from Mark, and Year C taken from Luke. The Gospel of John is used during Christmastide, Cycle A Lenten Sundays focusing on initiation, Eastertide, and filling up some weeks during the summer when Mark is used. The first reading from the Hebrew scriptures or Old Testament was chosen to coordinate with the Gospel and used similar images and themes. The second reading from the New Testament or the Epistles was to be a continuous reading from Sunday to Sunday. Therefore, at times this reading would seem to be aligned with the other readings, but often it would not seem connected at all. This still holds true with Track II of the Revised Common Lectionary, although an additional set of Old Testament readings have now been added that open up the scriptures even further by using texts that have not been heard in liturgy before. In Track I, the Psalm chosen does not follow the pattern of the original lectionary; it uses only one pattern, that is responding to the Old Testament reading that precedes it.

---

<sup>36</sup> Lucien Deiss, C.S. Sp., *Spirit and Song of the New Liturgy* (Cincinnati: World Library Publications, Inc., 1970), 107-111.

<sup>37</sup> <https://www.episcopalchurch.org/about-revised-common-lectionary>.

So, how were the psalms chosen for the Lectionary according to Lucien Deiss, one of the scholars responsible for developing the lectionary? For Track II (or the Lectionary in the BCP and the RC Lectionary), psalms were chosen in six different ways. *First*, if the first reading quoted a psalm, that psalm would be used following it. *Second*, if the Gospel quoted a psalm (for instance, on the First Sunday of Lent when Satan quotes from Psalm 91 and Jesus responds), the psalm used anticipates it. The *third* way that a psalm was chosen was if the Gospel used a particular image, then a psalm related to that image would be used. An example of this is on the Fourth Sunday of Easter when the reading always refers to Jesus as the Good Shepherd. The two psalms that are chosen for that Sunday are either Psalm 23 or Psalm 100. The *fourth* way of choosing the psalm was if there was a phrase or line of scripture used in the Gospel or first reading, then a psalm that had a similar phrase would be chosen as the psalm. When Jeremiah speaks about being called “from my mother’s womb,” Psalm 71 is used because it echoes that sentiment. *Fifth*, if none of the former reasons apply, then psalms that had not yet been used would be chosen as the psalm appointed for the day. Finally, Deiss gives a *sixth* way for psalms to be used within the liturgy. There are several psalms given for each of the liturgical seasons. For example, Psalm 25 and Psalm 85 are considered *common psalms* for the season of Advent. One of these two psalms was intended to be used for each of the Sundays of the particular season. The reason that this was encouraged was to allow the congregation to become more familiar with a particular psalm and especially with its music. This type of repetition is an important principle in liturgical renewal.<sup>38</sup> In the Episcopal Church, there are several volumes published that give settings for these common psalms. Music by Peter Hallock is one example.<sup>39</sup> Various other publishers also provide arrangements for seasonal psalms.

It is important to understand how the psalms were chosen for the lectionary because it allows the cantor, the presider, and the congregation, to be more deeply connected to the scriptural text to which it responds. Kathleen Harmon calls the Responsorial Psalm “the bridge” between the readings and indicates that it, using a poetic and musical form instead of prose, often conveys the essence of the other readings and the gospel.<sup>40</sup> In addition, the rubrics in the prayer book do not indicate that the appointed psalm must always be used following the first reading. The rubric states that “a psalm, hymn, or anthem” may follow the readings; this statement is made without restriction.<sup>41</sup> Therefore, the use of a common psalm during a particular season or particular part of the liturgical year could be appropriate, especially when considering how the psalms were chosen for the lectionary and that common psalms were one of the six options given in its formation.

The psalm is an integral part of the Liturgy of the Word. Applying musical, liturgical, and pastoral judgment is required especially when choosing the way that the psalm will be employed in worship. Singing the appointed psalm, when possible, is important because it was chosen, as described above, for a particular reason. The goal for the psalm, however, is that it should take root in the hearts of the people. Using common psalms, at least occasionally and/or perhaps during specific liturgical seasons,

---

<sup>38</sup> The use of seasonal psalms continues to be recommended and Kathleen Harmon takes it a step further indicating that repetition allows the psalm to become the dialogue between the cantor and the congregation that it was intended to be. See Kathleen Harmon’s discussion about Singing the Responsorial Psalm in her book, *The Ministry of Music*, 55.

<sup>39</sup> Peter Hallock, *24 Seasonal Psalms* (Seattle: Ionian Arts, 1987), <https://ionianarts.com/product/24-seasonal-psalms>.

<sup>40</sup> Harmon, 48-52.

<sup>41</sup> BCP, 357.

would foster this. Having music repeated for several weeks also could encourage the faithful to be able to sing the psalm more easily, allowing it to enter into one's life and faith.

There are many books and articles about the Psalms listed in the resources of this article. Psalms have been in use in worship for more than 3000 years in both Jewish and Christian contexts. They have been shaped in myriad ways by the people who have used them throughout time and they have been set to music in as many styles imaginable. The study of the Psalms, therefore, is something that should be part of the regular work of musicians and clergy. The 1979 Book of Common Prayer and The Hymnal 1982 both detail the important place that psalms have in Episcopal liturgy, not only following the first reading in the Eucharistic liturgy, but as the basis for many of the hymns and songs that are sung throughout worship. Therefore, having an understanding of how the psalms can be realized in worship is extremely important. Some of this has already been described above, but there is one primary resource for the psalms as well as a commentary about them that must be highlighted.

*Psalms for All Seasons: A Complete Psalter for Worship* is a collection of psalms in a variety of styles. It was published jointly in 2012 by the Calvin Institute of Christian Worship and Faith Alive Christian Resources, 2012. This is an ecumenical resource that contains metrical psalms and hymns as well as responsorial psalms. It is a good resource for music planners because it provides clear examples of music that is based on the psalms. There is a website that serves as a resource for those using this psalter. It has a variety of liturgical resources and interesting articles. There is an excellent article, "Realizing the Psalms: Options for Singing or Speaking," written by John Witvliet as an excerpt from his foundational text, *Biblical Psalms in Christian Worship*. It can be found on the Psalms for All Seasons' website: <http://www.psalmsforallseasons.org/content/realizing-psalms-options-singing-or-speaking>. In the article, Witvliet describes in detail a variety of ways that psalms may be used in worship. He provides lists of specific music for each type of psalm setting ranging from Anglican Chant to more lyrical settings of Responsorial Psalms. This is an article that should be read by every cantor, musician, and member of the clergy charged with the responsibility of planning music for the liturgies of the church.

## Various and Sundry Things

In *The Hymnal 1982* and its various supplements, there are a variety of settings of the acclamations that are used within the liturgy. One of the most important pieces that should be sung by the congregation is the Holy, Holy, Holy Lord: *Sanctus*. It is possible to sing this even if music is unaccompanied or when nothing else is sung. As has already been stated, the prayer book is clear that if a rubric states that something is to be "said," it may be "sung" and vice versa.<sup>42</sup> There are a few pieces, however, that by their very nature call for music to be used. The *Sanctus*, the *Gloria*, and the psalm are three such pieces.

The psalm may be sung in a variety of ways, as was addressed previously. As a reminder here, the primary way a psalm is sung during a Eucharistic Liturgy is in dialogue between the cantor and the assembly using the form of the responsorial psalm. The restoration of this form was one of the primary achievements of the reformed liturgy. In Anglican worship, this dialogue sometimes employs a choir

---

<sup>42</sup> BCP, 14.

singing the verses of the psalm; this is most typical when Anglican chant is used. Most often, however, the cantor and the assembly enter into this dialogical way of prayer. There are various metrical settings of the psalms that are the texts of many of our hymns. They are used in the liturgy but generally do not take the place of the responsorial psalm, although the rubric does not prohibit it. Hymns that are settings of the psalms have a vital place in worship and should be used regularly; there are many places within the liturgy where hymns based on psalms are appropriate.

The *Sanctus* and *Gloria* are also songs for the congregation and should take priority in the planning of music. In *The Hymnal 1982* there are also settings of the Lord, have mercy upon us: *Kyrie eleison*, Holy God: Trisagion, Memorial Acclamation, Amen, and Fraction Anthems whether the Lamb of God: *Agnus Dei* is used or one of the alternate texts. Musical settings for these are included in *The Hymnal 1982* with additional settings also included in the supplemental resources produced after its publication. All of these are parts of the liturgy that the congregation sings and should be given careful consideration. They should receive priority in planning.

Following a 450 year tradition beginning with the first Book of Common Prayer in 1549, the 1979 Book of Common Prayer is important because it places the prayer of the church (its sacramental rites and liturgies, the turning to God in worship and praise so that we, in turn, become holy), into the care of not only bishops and priests, but also into hands and hearts of all of the faithful. The same is true with the music of the church and *The Hymnal 1982*.

## **The Book of Common Prayer 1979 and The Hymnal 1982**

A particular genius shown in the Book of Common Prayer 1979 is its intention to join the rituals of the church with the music to be employed within worship. In the initial pages of the Book of Common Prayer, "Concerning the Service," four of the final rubrics that are given concern the importance of music in worship and describe the ways that it should be used. Because of their importance, they are included here just as they appear in the prayer book:

"Hymns referred to in the rubrics of the Book of Common Prayer are to be understood as those authorized by this Church. The words of anthems are to be from Holy Scripture, or from this Book, or from texts congruent with them."

"On occasion, and as appropriate, instrumental music may be substituted for a hymn or anthem."

"Where rubrics indicate that a part of a service is to be 'said,' it must be understood to include 'or sung,' and vice versa."

"When it is desired to use music composed for them, previously authorized liturgical texts may be used in place of the corresponding texts in this Book."<sup>43</sup>

Thus, as you can see, *The Hymnal 1982* does not stand alone. It was developed to meet the needs of the reformed liturgy provided in the Book of Common Prayer. Therefore, it also stresses the importance of

---

<sup>43</sup> "Concerning the Service," in the Book of Common Prayer 1979, 14.

the assembly gathered for worship and the primacy of their sung prayer, as shown in the hymns, psalms, and acclamations that are intended to be sung. The centrality of Holy Eucharist and the importance of Baptism in the life of the faithful is reflected in the hymnal along with emphasis on the paschal mystery as a central symbol of our faith. This is reflected in the music of the church that turns repeatedly to the cross and resurrection of Jesus. In addition, the principles that were employed in the development of the hymnal were expected to continue into the future.<sup>44</sup> The hymnal was not intended to be a static volume of music but one that would continue to give life to the church at prayer through its music.

In the years following the hymnal, employing the same principles that were used to compile the hymnal, many additional resources have been made available, from multiple sources, in a variety of ways, using many different formats ranging from books to digital files. In 2012, a “Hymnal Revision Feasibility Study” was produced and since that time, there has been discussion about the need to revise of *The Hymnal 1982*.<sup>45</sup> It should be noted that plans for its revision are not moving forward at this time; also, it must be noted that there is no precedent to revise a hymnal prior to a revision of the Book of Common Prayer.<sup>46</sup> At the same time, there has been and will continue to be discussion about the full inclusion of all of the faithful in worship, including through the music used for liturgy. The treasury of music of the past, present, and into the future is available to us. Just as we are paying attention to all of the people within our church with regard to being able to pray in multiple languages and employing the diversity of cultures, so too with our music, we must allow the one body of Christ to be heard in many languages and musical expressions; at the same time, we are united again and again through common prayer and all-embracing song.

**It is to those musical resources of The Episcopal Church that we will now turn.**

### **Hymnals and Music Resources of The Episcopal Church**

#### **Hymnals published by Church Publishing**

<https://www.churchpublishing.org/search?q=Hymnals&o=0&c=40>

---

<sup>44</sup> “The Preface,” in *The Hymnal 1982*.

<sup>45</sup> <https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study>.

<sup>46</sup> <https://www.episcopalchurch.org/library/article/liturgy-and-music-committee-recommends-against-revising-hymnal-1982>.

- *The Hymnal 1982*  
 This hymnal is the first authorized for use following the 1979 revision of the Book of Common Prayer. The music reflects the theology and liturgy of the Book of Common Prayer.  
**The Hymnal 1982** (hymns and service music - pew edition)  
<https://www.churchpublishing.org/hymnalpewred>.

**The Hymnal 1982 Service Music**  
**Accompaniment Edition** (Accompaniment Editions: Service Music Vol. 1, Hymns Vol. 2)  
<https://www.churchpublishing.org/hymnalaccompaniment>.  
 It should be noted that the **Service Music Accompaniment Edition, Vol. 1** provides an important section, “**Resources for Service Planning**,” pp. 680-713. There are a number of indices among these resources including a list of **Metrical Psalms and Hymns** based on Psalms, **Hymns based on Canticles** and other Liturgical Texts, Index of Hymns for use with **Children**, **Liturgical and Subject Index**, an Index of **Scriptural References**, and an Index of Hymns on the **Consultation on Ecumenical Hymnody List**. This is an invaluable tool that is not available in pew edition of the hymnal, but can be found in the first volume of the accompaniment books.
- *Wonder Love and Praise*  
 This is a Supplement to *The Hymnal 1979*; the numbering continues following the last number in the hymnal. The principles regarding the use of music from ecumenical sources as well as diverse cultures are followed and expanded.)  
**Wonder, Love and Praise** (pew edition)  
<https://www.churchpublishing.org/products/wonderloveandpraise>.  
**Wonder Love and Praise Leader’s Guide** (accompaniment and notes)  
<https://www.churchpublishing.org/products/wonderloveandpraise2>.
- *Lift Every Voice and Sing II (LEVAS)*  
 LEVAS is a hymnal coming from the Gospel tradition.  
**Lift Every Voice and Sing II (LEVAS)** (pew edition)  
<https://www.churchpublishing.org/products/lifteveryvoiceandsingii>.  
**Lift Every Voice and Sing II Accompaniment** (accompaniment and notes)  
<https://www.churchpublishing.org/products/lifteveryvoiceandsingii2>.

## Other Resources

- *El Himnario*  
 Published in 1998 as an ecumenical effort of the Episcopal Church, the Presbyterian Church (USA), and the United Church of Christ, this hymnal has more than 500 hymns, songs, choruses, psalms, and service music from throughout the Spanish-speaking world.  
 The full edition of **El Himnario** was published by Church Publishing. It is now available by third party booksellers on Amazon.com. <https://www.amazon.com/gp/offer-listing/0898692563>.  
 Church Publishing carries only selections from this hymnal, without music, words only.

**El Himnario Selecciones** (Edición Congregacional de Texto)  
<https://www.churchpublishing.org/products/elhimanrioselecciones>.

- *Voices Found*  
Women are the primary composers of the hymns and songs contained in this hymnal. This was a particular effort of the Episcopal Church to include voices that have not often been heard.  
**Voices Found** (pew edition)  
<https://www.churchpublishing.org/products/voicesfound>.  
**Voices Found Leader's Guide** (accompaniment and notes)  
<https://www.churchpublishing.org/products/voicesfound2>.
- *My Heart Sings Out*  
This hymnal is compiled and edited by Fiona Vidal-White. It is designed for all-age worship with the particular goal of more fully including children in Sunday worship.  
**My Heart Sings Out** (pew edition)  
<https://www.churchpublishing.org/products/myheartsingsout>.  
**My Heart Sings Out Teacher's Guide** (gives information about how to use hymnal)  
<https://www.churchpublishing.org/products/myheartsingsout2>.
- *Enriching Our Music 1 and Enriching Our Music 2*  
These musical resources are companions for the liturgies found in *Enriching Our Worship*.  
**Enriching Our Music 1: Canticles and Settings for the Eucharist**  
<https://www.churchpublishing.org/products/enrichingourmusic12>.  
**Enriching Our Music 2: More Canticles and Settings for the Eucharist**  
<https://www.churchpublishing.org/products/enrichingourmusic22>.

## Music Resources

### RiteSong

<https://www.churchpublishing.org/products/ritesong>.

Church Publishing provides digital copies of the hymns and songs of *The Hymnal 1982; Wonder, Love and Praise; Lift Every Voice and Sing II; My Heart Sings Out*, and other musical resources of the Episcopal Church. The cost is \$5.49 per song or an annual subscription is available for \$119 per year and upward, based on average Sunday attendance.

It should be noted that because the copyright is owned by a publisher other than Church Publishing,



not every song in *The Hymnal 1982* (or in the other hymnals and music resources) is available in RiteSong. **Music may not be reproduced without the permission of those publishers.** Licenses to reprint music may be purchased with the fees based on average Sunday attendance. **OneLicense.net** holds the copyrights for Church Publishing as well as those of many other publishers of liturgical music, including those that own the copyrights for music in our hymnals. Having a license grants permission to reproduce this music.

Church Publishing also has **Rite Series** that has various planning guides for worship, including the texts from the Book of Common Prayer 1979, Enriching Our Worship, The Hymnal 1982, and other liturgical and musical resources:

<https://www.riteseries.org>.

Music only is called RiteSong, described above:

<https://www.riteseries.org/song>.

### **One License.net**

<https://www.onelicense.net>.

This is a resource that provides Copyright permission to reproduce music published by many publishers of hymns and other liturgical music. Many of the hymns that do not have permission to be reprinted from our hymnals can be obtained through OneLicense.net. Music from Church Publishing along with three other primary publishers of liturgical music, GIA Publications, OCP Publications, and World Library Publications, is available through this resource. Additional publishers include The Choristers Guild, Oxford University Press, Augsburg Fortress, Hope Publishing, Morning Star Music Publishers, and many others.

As with RiteSong, the cost for using One License is based on the average Sunday attendance of the parish. This grants permission to reprint the music in printed form.

In addition to Copyright permission, One License also provides various forms of graphic files (.tiff, .pdf, etc.) of many of the songs available. This is similar to what RiteSong provides and it makes it possible for those files to be saved on your computer so that the music can then be easily placed in printed

worship bulletins or other printed resources.

### **Podcast or videostreaming**

If you want to share a video of the liturgy at your parish, including its music, online via Facebook, on your website, on You Tube or Vimeo, or by providing any other social media or internet access, a **podcast license is required** and is also available from [OneLicense.net](https://us.ccli.com) for an additional fee.

The option to make Practice tapes available for musicians is available.

[OneLicense.net](https://us.ccli.com) is a resource that is highly recommended because the music available is *liturgical music* that fits the pattern of Anglican worship.

## **Christian Copyright License International (CCLI)**

<https://us.ccli.com>.

This is a resource that provides Copyright permission to reproduce music that is often called “Contemporary Christian music.” An example of this type of music is “Awesome God” by Rich Mullins or “In Christ Alone” by Keith Getty and Stuart Townend. There are thousands of songs available in this genre. Also available are some songs in public domain and other songs that have not been included in Anglican resources but are found primarily in Baptist, Evangelical, or other such hymnals and are familiar songs for many people. Two examples of such songs are “In the Garden” by Charles Austin Miles or “The Old Rugged Cross” by George Bennard.

Music like “On Eagles Wings” by Michael Joncas or “Here I Am, Lord” by Dan Schutte will not be found at CCLI; rather, copyright permission those two songs and other songs like them, is available from OneLicense.net. Those songs are in the genre of “Liturgical Music” because they are scripturally or liturgically based.

There are a variety of licenses available from CCLI. The basic license for Copyright permission is required for all of the other licenses and is based on the number of people in your church. A license to allow a rehearsal tape can be added. For an additional fee, podcasting may be permitted. If you are providing any kind of digital recording of the service that includes music, a podcast license is necessary. Finally, another fee is charged for a service called *Song Select* that allows you to have access to files of the music, both written and digital. While this is an additional fee, if you are using CCLI, it might be helpful to have because it will transpose music, will allow the musician to listen to hundreds of songs, and will print various forms of music for the musicians and vocalists. CCLI copyright permissions tend

to be on the more expensive side and the music available is not as appropriate for continued weekly use in Episcopal worship. It does not contain music that closely follows the Episcopal liturgical format for prayer and worship on Sunday but may be helpful for other types of liturgies.

CCLI also provides a **Church Video License**. You need this if you **show any type of motion pictures** or video clips in your parish. This includes videos that you have purchased and want to show for a movie night, for Christian education of children or adults, for a youth group activity, etc. You can find out more at <https://us.cvli.com>. And you can use **ScreenVue** to find shorter video clips to enhance a presentation and use it without concern because you will have the appropriate permission to do so. You can find out about this at <https://www.screenvue.com>.

### Hymnary

<https://hymnary.org>.

This is a great resource. It has hymns and songs from most hymnals that have been published, including *The Hymnal 1982*. If you are looking for a hymn, this is where to start. It also includes audio clips and printed music. You can even follow the link to purchase music, if you need it.

Hymnary has recently partnered with OneLicense.net to provide information about hymns and songs with the ability to search for copyright holders.

<https://news.onelicense.net/2019/05/17/announcing-a-new-partnership-with-hymnary-org/>

### Hymnary - Hymnal 1982

<https://hymnary.org/hymnal/EH1982>.

Hymnal texts and info concerning The Hymnal 1982 of the Episcopal Church.

### Books, Music, and Other Resources

Many published by Church Publishing but available at other booksellers, as well

### Episcopal Church – Liturgy and Music

<https://www.episcopalchurch.org/liturgy-music>.

Contains lectionary, glossary of terms, useful links, and rites and other liturgical resources.

### Saint Helena Breviary and Psalter

<https://www.osh.org/breviary>.

This is the original source for the Saint Helena Breviary and Psalter with resources for their use.

### Resolution Do65 Concur with Referral to an Interim Body

<https://www.vbinder.net/resolutions/D065?house=hd&lang=en>. This resolution authorized “for use in public worship the St. Helena Psalter (Order of St. Helena, 2000), and the Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979 (Pueblo, 1993), under the direction of a bishop exercising ecclesiastical authority.”

## The Saint Helena Psalter

<https://www.churchpublishing.org/sainthelenapsalter>

## **Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979** (Pueblo Books, 1993)

<https://litpress.org/Products/6134>. This volume is now available from The Liturgical Press.

### **Center for Liturgy and Music**

Virginia Theological Seminary

## **Music**

<https://www.liturgyandmusic.com/resources/music-2>.

## **Leadership Program for Musicians**

<https://www.liturgyandmusic.com/resources/leadership-program-for-musicians>.

## **The Once and Future Hymnal Symposium** - The Once and Future Hymnal: Developments in Culture, Language, Theology, Technology, And Musical Style

<https://www.liturgyandmusic.com/events/the-once-and-future-hymnal-symposium>.

There have been discussions about the revision of the hymnal including surveys but there is no widespread desire for such a revision and no precedent for it preceding the revision of the prayer book. Thirty-five years have passed since the approval of the *Hymnal 1982*, after which, four supplements were approved for congregational use – *Lift Every Voice and Sing II*, *Wonder, Love, and Praise*, *Voices Found*, and *My Heart Sings Out*. Video presentation of the keynote speakers of this **Symposium** can be found at the **Center for Liturgy and Music** website under the Events tab.

“Choosing Hymns to Go with Scripture using Lift Every Voice and Sing II.” *Ask Ambrose* (blog). *Liturgy and Music*, September 21, 2016. Alexandria, VA: Virginia Theological Seminary, There is a link in this article to a PDF file that gives a list that links the music in LEVAS with passages of scripture. This is not included in the hymnal itself. <https://liturgyandmusic.com/choosing-hymns-to-go-with-scripture-using-lift-every-voice-and-sing-ii>.

## **Enriching Our Worship Music Afro-centrally**

<https://www.liturgyandmusic.com/enriching-our-worship-music-afro-centrally>.

This is a resource from the VTS Center for Liturgy and Music, a “Weekly Word” article regarding enriching our worship music Afro-centrally. Since the 78th Convention called for developing variety of musical resources and the 79th General Convention called for exploration of diverse cultures and perspectives, this seemed an important resource to specifically include.

## Association of Anglican Musicians

<https://anglicanmusicians.org>.

Membership in this association is available for musicians and clergy.

<https://anglicanmusicians.org/applicant-membership-form>. A membership application must be received by December 31, March 31, May 31, or October 31 for consideration at the quarterly board meetings. The application fee is \$25. "All applicants must be proposed for membership by a present member of the Association of at least three years standing, and have supporting letters from two additional members of the Association. These letters could also come from one member of the Association and from a priest of the Anglican Communion. The **Communications Officer** is able to assist you if you should have difficulty in identifying possible people to propose and support your application." Dues of \$120 are paid annually to continue membership; \$60 for retired persons 65+.

This association has publications and a variety of other resources available on the website for those working with music and liturgy for use by members and non-members alike

An excellent resource that all Episcopal musicians should have and perhaps use for discussion is: Doran, Carol and Petersen, William H. A History of Music in the Episcopal Church. Second Edition with Study Guide. <https://anglicanmusicians.org/publications>. [This is the second edition of the Association of Anglican Musicians' continuing education project. The book comes with a Study Guide. It can be purchased directly from the website. Currently the cost is \$40.]

Another excellent resource is the **Bibliography of Useful Resources for the Church Musician**, compiled from a survey of the AAM membership, produced by Margaret A. Neilson and Alan C. Reed. Please contact [office@anglicanmusicians.org](mailto:office@anglicanmusicians.org) to request this document.

They publish a salary guide for churches with musicians: <https://anglicanmusicians.org/aam/wp-content/uploads/2018/06/AAM-Salary-Guide-revised-2018.pdf>.

A Catalogue of Anthems and Motets for the Sundays of Lectionary Years A, B, and C. Complete Revised Edition with Addendum, 2009. It incorporates both the RCL and the RC Lectionary since musicians of multiple denominations use this resource. The addendum is a continuation of the original catalogue based on the Prayer Book Lectionary. This currently can be purchased for \$45 directly on the site.

Musicians Called to Serve: A Handbook for the Selection, Employment, and Ministry of Church Musicians. Revised 2011. [This is a helpful guide for both musicians and clergy. It can currently be purchased for \$15 but AAM members may download the document at no cost.]

## American Guild of Organists

[www.agohq.org/home.html](http://www.agohq.org/home.html).

**American Guild of Organists: Philadelphia Chapter**, America's first chapter

<https://www.agophila.org>.

**Delaware American Guild of Organists** (including organists who serve in Chester County)

<https://www.delawareago.org>.

### **Royal School of Church Music**

<http://www.rscmamerica.org>.

Many of the Choir Schools listed in this article use the methods and materials from RSCM. Some music is published by GIA Publications, Inc.

### **National Association of Pastoral Musicians**

<https://npm.org>.

This association is for liturgical musicians. Members receive a journal. Conventions help musicians stay up to date both musically and liturgically. The music that is emphasized is liturgical music.

### **Calvin Institute of Christian Worship**

<http://www.calvin.edu/worship>.

### **Anglicans Online**

<http://anglicansonline.org/resources/liturgical.html>.

Independent miscellany More Websites for Church Music Resources Publishers.

### **Concordia Publishing House**

<https://www.cph.org/default.aspx>.

**OneLicense.net** holds the copyrights for this publisher.

### **Augsburg Fortress**

<https://www.augsburgfortress.org>.

### **Augsburg Fortress – Music - choral**

<https://www.augsburgfortress.org/store/category/286032/Music>.

**OneLicense.net** holds the copyrights for this publisher.

### **MorningStar Music Publishers**

<https://www.morningstarmusic.com>.

**OneLicense.net** holds the copyrights for this publisher.

### **Oxford University Press**

[https://global.oup.com/academic/category/arts-and-humanities/sheet-](https://global.oup.com/academic/category/arts-and-humanities/sheet-music/?cc=us&lang=en&)

[music/?cc=us&lang=en&](https://global.oup.com/academic/category/arts-and-humanities/sheet-music/?cc=us&lang=en&). Oxford University Press has a wide variety of choral music. Music by John Rutter is published by Oxford University Press. It is ordered from the Peters section of the

OUP site: <https://www.edition-peters.com/product/OUP/9780193410589>.

**OneLicense.net** holds the copyrights for this publisher.

### **J. W. Pepper and Sons, Inc. - Sheet Music**

<https://www.jwpepper.com/sheet-music/welcome.jsp>.

Music from many publishers can be ordered from J. W. Pepper. The music by **John Rutter** is also available from this sheet music company.

### **Sheet Music Plus**

<https://www.sheetmusicplus.com>.

This is an online resource for choral music, instrumental music for organ, piano, flute, etc. There are discounts for music teachers.

### **Musicnotes, Inc.**

<https://www.musicnotes.com>.

If you need to print music quickly, check here to see if what you want is available. It has a variety of music in multiple genres, including church music. Some of the liturgical music that is available is also arranged for choirs. In addition, music for instruments is available and once purchased, it can be printed immediately. There is also a feature that will allow for the transposition of music prior to printing.

### **Hope Publishing Company**

<https://www.hopepublishing.com/Choral-Music>.

Hope publishing holds many of the copyrights for Hymns Ancient and Modern.

**OneLicense.net** holds the copyrights for this publisher.

### **Selah Publishing Co., Inc.**

<http://www.selahpub.com>.

Selah publishes choral arrangements of music by lyricists and composers with hymns in our hymnal. For example, there is an anthem of "Like the Murmur of the Dove's Song," text by Carl Daw. "Tell Out, My Soul," text by Timothy Dudley-Smith, is a metrical setting of the Magnificat. Two hymns are included in the hymnal with that text. David Hurd is an Episcopal musician with many hymns in our hymnal. He has an SATB arrangement of "Tell Out, My Soul" that has been published by Selah. **OneLicense.net** holds the copyrights for this publisher.

### **G.I.A. Publications**

<https://www.giamusic.com/store/home>.

Liturgical Music publisher. Some of the music in Wonder, Love and Praise was produced by this publisher (Day of Delight, Music of Taizé, etc.) They also publish a large number of anthems for use in worship. Many of these anthems are from the Anglican tradition and choral music for the Royal School of Church Music is published by G.I.A. There is also a large collection of choral music that is Afro-centric. For example, many spirituals have been arranged for choirs that both maintain the tradition of the spiritual but expand the harmonies, tonality, and range for the singers. "Were You There," arranged in SATB by Marques L. A. Garrett and published in the African American Church Music Series, Item #-

G8911, is one of the pieces that has been written in this way. Since the music published by G.I.A., particularly that which is intended to be sung by the congregation, has been written for the liturgy, music published by this company could be useful in Episcopal worship going forward. It meets the criteria for music put forth in The Hymnal 1982.

In addition, they have online planning guides that are very helpful and can be an additional resource to [The Episcopal Musician's Handbook](#).

### **Quarterly Planning Pages**

<https://www.giamusic.com/store/quarterly-planning-pages>. Published quarterly, suggestions for music intended for congregational use for every Sunday and Feast including music found in our hymnals.

### **Choral Music by Sunday**

<https://www.giamusic.com/store/sacred-music/music-by-day>. These are resources for anthems published by G.I.A. Publications that would be appropriate for every Sunday and Feast.

**OneLicense.net** holds the copyrights for this publisher.

### **World Library Publications**

<http://www.wlp.jspaluch.com/>

Liturgical Music publisher. This company also produces liturgical music. Some of their music is in The Hymnal 1982 (Where Charity and Love Prevail). They have some beautiful choral arrangements for anthems. They also produce other items that can be used for worship including binders in a variety of styles that can be used to hold the presider's bulletin or other papers that might be needed for worship.

**OneLicense.net** holds the copyrights for this publisher.

### **The Liturgical Music Institute**

[http://www.liturgicalmusicinstitute.org/uploads/2/5/2/9/25294650/liturgical\\_music\\_institute\\_2019\\_-\\_flyer\\_-\\_wlp.pdf](http://www.liturgicalmusicinstitute.org/uploads/2/5/2/9/25294650/liturgical_music_institute_2019_-_flyer_-_wlp.pdf).

"The Liturgical Music Institute offers musical, liturgical and pastoral formation for both new and experienced liturgical musicians." It is staffed primarily by pastoral musicians, composers, and liturgists, from World Library Publications. It takes place at the Seminary of the Immaculate Conception in Huntington, New York and consists of five and a half days of courses in liturgical theology, musical skills (organ, voice, choral conducting, music theory or music composition) and plenary sessions liturgical music ministry in parishes. The 2019 Institute takes place from July 28-August 2.

### **OCP Publications**

<https://www.ocp.org/en-us>.

Liturgical Music publisher. Again, some of the music in Wonder, Love and Praise was produced by



this publisher (One Bread, One Body; On Eagle's Wings, Here I Am, Lord). They also have many composers who are Latino or who are writing music in Spanish. They have several publications and hymnals for Latino communities. Since the music they produce is written for the liturgy, music published by this company could be useful in Episcopal worship going forward. It meets the criteria for music put forth in The Hymnal 1982. They also have choral music that is appropriate for anthems. OCP Publications also produces a planning guide, [Today's Liturgy](#) to which one can subscribe for \$20 for an annual subscription. Several volumes are published each year for the various liturgical seasons and can be accessed online. When used in conjunction with [The Episcopal Musician's Handbook](#), and possibly the [GIA Quarterly Planning Pages](#), the clergy and musicians will have abundant resources for planning music for worship. This is a good resource to have. <https://www.ocp.org/en-us/magazines/TLE/todays-liturgy-annual-online-subscription?p=TLE>.

[OneLicense.net](#) holds the copyrights for this publisher.

### **St. James Music Press**

<https://www.sjmp.com>.

St. James Music Press is a publisher of music for choirs. For a yearly fee of \$139, permission is given to print any of the pieces of music published by SJMP, providing an easy way to secure legal editions for choirs. It publishes anthems, psalms, and other types of music for the choir arranged in SATB or SAB format, much coming out of Anglican tradition. Alerts are sent when seasons change and new music is available. MP3 files are provided so that music can be heard before selecting it. The subscription renews annually. Permission is granted from this publisher with the subscription.

### **One Man's Offering: Gospel Chanting** by Bill Gartig

[https://www.nku.edu/~gartig/gospel\\_table\\_080519.htm](https://www.nku.edu/~gartig/gospel_table_080519.htm).

This website offers links to sheet music prepared by Bill Gartig for use in the chanting of the Gospels. The Christmas and Easter Gospels are all available and printed in an easy to use format. Gospels from other Sundays of the liturgical year are also available. In addition to the Gospels, settings of the Eucharistic Prayers are also available on this website. Beauty and solemnity can enrich the worship through the chanting of these liturgical texts. This website is an extraordinary resource for those wishing to use it. In addition to providing the music, a few audio files are also available to aid in learning the music.

### **The Cyber Hymnal**

<http://www.hymntime.com/tch>.

Hymns and worship songs with lyrics, MIDI files, scores, pictures, and history. Good source for **public domain** works. The website was established in 1996 by Dick Adams who has given permission to [The Hymnary](#) to add his resources to that site.

### **Choral Public Domain Library**

[http://www0.cpdlib.org/wiki/index.php/Main\\_Page](http://www0.cpdlib.org/wiki/index.php/Main_Page).

## Music Planning Resources

### **The Living Church Foundation – Episcopal Musician’s Handbook**

<https://sub.livingchurch.org/sub/?p=EMH&f=bulk>.

This is a MUST HAVE resource for both clergy and musicians. It provides suggested hymns, psalms and other planning resources for every Sunday and major feast. In addition, it provides information about the hymnal, a chart to keep track of the hymns that have been used in a parish, along with many other helpful aids in planning music and liturgy. It is updated every year to coordinate with the cycle of readings and the current year. Suggestions for music from *The Hymnal 1982*, *Wonder, Love and Praise*, and *LEVAS* are offered for each Sunday and Feast. It can be purchased directly from **The Living Church Foundation**. They are also available at the **Episcopal Shoppe.com**. These handbooks are difficult to find online in time to meet the needs of the liturgical year unless purchased from one of these two sources.

### **Lectionary Music at a Glance**

<http://lectionarymusic.com>.

This website is an excellent resource to assist with planning music by those who use the Revised Common Lectionary. It includes online resources that are similar to those that are printed in the Episcopal Musician’s Handbook.

### **Singing from the Lectionary**

<http://lectionarysong.blogspot.com/p/lectionary-index.html>.

This is another website that offers music suggestions for the Revised Common Lectionary. Suggestions posted on Wednesday weeks in advance of a particular Sunday.

### **G.I.A. Publications – Quarterly Planning Pages**

<https://www.giamusic.com/store/quarterly-planning-pages#>.

This planning guide could be used in conjunction with The Episcopal Musician’s Handbook. It has suggestions for choral music and for hymns, many of which are in our various hymnals.

### **G.I.A. Publications – Choral Music by Sunday**

<https://www.giamusic.com/store/sacred-music/music-by-day>.

### **Today’s Liturgy – OCP Publications**

<https://www.ocp.org/en-us/magazines/TLE>.

A Quarterly publication for liturgy preparation with suggestions of music for worship.

### **Finale Music Notation Software**

<https://www.finalemusic.com>.

[For those who wish to create musical scores, Finale is a software program that is often used.]

## **Psalms, Hymns, and Inspired Songs**

Abbington, James, Exec. Dir. *African American Church Music Series*. Chicago: GIA Publications. [This series has a variety of anthems “celebrating the tradition of gospel and spiritual music in the African American Church.” For example, check out “Were You There,” arranged for SATB choir by Marques L. A. Garrett].

*African American Heritage Hymnal*. Chicago: GIA Publications, 2001. [This hymnal is a collection of nearly 600 compositions intended for ecumenical use; it is similar to LEVAS but with more musical selections].

Bell, John L. *Many and Great – Music Collection: Songs of the World Church*, Vol. 1. Iona: Wild Goose Resource Group, pub. Chicago: GIA Publications, admin., 1990. [This collection has “Many and Great,” a Native American Chant from the Dakota tribe, #385 in our hymnal among many other global songs. This collection reflects the principles given in the preface of *The Hymnal 1982* and is just one of the many collections from the Iona Community.]

Berthier, Jacques. *Music from Taizé*. Volumes 1 and 2. Chicago: Taizé, Pub., GIA Publications, dist., 1984. <https://www.giamusic.com/store/resource/music-from-taize-volume-1-spiral-bound-print-g2433s>. Also <https://www.giamusic.com/store/resource/music-from-taizevolume-iispiral-print-g2778s>. [This music is published by Taizé. The distributor of the music in the United States is GIA Publications. Copyright permission can be obtained through **OneLicense.net**. These are just the first of many volumes of music available from Taizé].

Christian Conference of Asia. *Sound the Bamboo: CCA Hymnal 2000*. Chicago: GIA Publications, 2006. [300 compositions from twenty-one countries gathered by an ethno-musicologist who developed this collection for congregational singing.]

Daw, Carl P. and Hackett, Kevin R. *A Hymn Tune Psalter: Gradual Psalter: Advent through the Day of Pentecost*. Book One. New York: Church Publishing, 2007.

Daw, Carl P. and Hackett, Kevin R. *A Hymn Tune Psalter: Gradual Psalter: The Season after Pentecost*. Book One. New York: Church Publishing, 2008.

Ford, Bruce E. *Gradual Psalms with Alleluia Verses and Tracts*. CD-ROM: Years A, B, and C for the Revised Common Lectionary. New York: Church Publishing, 2007.

Gelineau, Joseph. *Forty-One Grail/Gelineau Psalms*. Chicago: GIA Publications, 1993. [Gelineau is one of the composers of psalmody during the liturgical reform movement and was mentioned by those who developed the 1979 Book of Common Prayer. His setting of Psalm 23 is the one that is perhaps used most often].

Hallock, Peter. 24 Seasonal Psalms from the Ionian Psalter. <https://ionianarts.com/product/24-seasonal-psalms>. [Peter Hallock was a prolific composer writing music to be used in Anglican worship. This collection includes 24 psalms that can be used seasonally in worship. (See Lucien Deiss,

*Spirit and Song in the New Liturgy*, for a discussion about seasonal psalms.) He also has settings for all 150 psalms in the Ionian Psalter. There is a description of his life and work at <https://ionianarts.com/peter-hallock.>]

Haugen, Marty and David Haas. *Psalms for the Church Year - Volume 1*. Chicago: GIA Publications, 1983. [This is the first of ten volumes of psalms and was designed to give settings for the common psalms. It is a good place to start. The verses are to be sung by the cantor with the refrain by the assembly.]

Hawthorne, Robert A. *The Portland Psalter: Book One Liturgical Years ABC*. New York: Church Publishing, 2000.

Hawthorne, Robert A. *The Portland Psalter: Book Two Responsorial Psalms for Congregation, Cantor and Choir*. New York: Church Publishing, 2003.

*Hymns of Glory, Songs of Praise*. Full Music Edition. The Church Hymnary Trust. Norwich, UK: Canterbury Press, 2008. [This is a collection of music published by Canterbury Press, a subsidiary of Hymns Ancient and Modern Ltd. It is a unique collection in that it was designed with the global church in mind. When *The Hymnal 1982* was published, it expanded the repertoire of the Episcopal Church to include music from many cultures. *Hymns of Glory, Songs of Praise* is an excellent resource to see how this can be broadened even further. Music contained within this volume is designed for liturgical worship and comes from multiple cultures around the world. It is a resource that is highly recommended and should be explored.]

Litton, James, ed. *Plainsong Chant Psalter*. New York: Church Publishing, 1988. [Intended for use in the Daily Office.]

*Lord, Open Our Lips: Musical Help for Leaders of the Liturgy*. New York: Church Publishing, 2000. [This has a CD-ROM with it to help the person listen and learn how to chant.]

MaultsBy, Carl. *Afro-centric Liturgical Music: Settings for Morning and Evening Prayer and the Holy Eucharist*. New York: Church Publishing, 2008. Instant Download.

*Musical Settings for Noonday and Compline*. New York: Church Publishing, 2000.

*Psalms for All Seasons: A Complete Psalter for Worship*. Grand Rapids: Calvin Institute of Christian Worship and Faith Alive Christian Resources, 2012. [This is an ecumenical resource that contains metrical psalms and hymns as well as responsorial psalms. It is a good resource for music planners because it provides clear examples of music that is based on the psalms.]

**Article about *Psalms for All Seasons*:**

Witvliet, John. "Realizing the Psalms: Options for Singing or Speaking." Excerpt from *The Biblical Psalms in Christian Worship*. Psalms for All Seasons. <http://www.psalmsforallseasons.org/content/realizing-psalms-options-singing-or-speaking>. [This is an excellent article about **how to use Psalms in worship**. In addition, he provides **lists of specific music for each type of psalm** setting ranging from Anglican Chant to more lyrical settings of Responsorial Psalms.]

*RiteSong: The Online Music Library*. New York: Church Publishing Inc. Instant Download. [Access providing digital files for music contained in *The Hymnal 1982*, *The Hymnal 1982 Service Music*,

*Wonder, Love and Praise, Lift Every Voice and Sing II, Enriching Our Music 1 & 2, Voices Found, and My Heart Sings Out.* Some music in the hymnals is not available because the copyright is owned by another publisher. Often these pieces can be found on OneLicense.net which grants copyright permission for Church Publishing, Hope Publishing, GIA Publications, OCP Publications, as well as many other publishers. These are some of the publishers that hold copyrights for music in our hymnals.]

Webber, Christopher L. *A New Metrical Psalter Revised Common Lectionary Edition.* New York: Church Publishing, 2008. Instant Download. <https://www.churchpublishing.org/products/anewmetricalpsalter2>.

Wyton, Alec, ed. *Anglican Chant Psalter.* New York: Church Publishing, 1987.

## Church Publishing and The Episcopal Church

Alexander, J. Neil, ed. *With Ever Joyful Hearts: Essays on Liturgy and Music in Honor of Marion J. Hatchett.* New York: Church Publishing, 2000.

Daw, Carl P. and Pavlechko, Thomas. *Liturgical Music for the Revised Common Lectionary.* Year A. New York: Church Publishing, 2007.

Daw, Carl P. and Pavlechko, Thomas. *Liturgical Music for the Revised Common Lectionary.* Year B. New York: Church Publishing, 2008.

Daw, Carl P. and Pavlechko, Thomas. *Liturgical Music for the Revised Common Lectionary.* Year C. New York: Church Publishing, 2009. [A planning guide including suggestions from *The Hymnal 1982, Lift Every Voice and Sing, Wonder, Love, and Praise, Voices Found, and My Heart Sings Out*, for every Sunday of the liturgical year in all three cycles.]

Episcopal Church. *The Occasional Papers of the Standing Liturgical Commission. Collection Number One.* New York: The Church Hymnal Corporation, 1987.

Fesperman, John. *Organ Planning: Asking the Right Questions.* Hymnal Studies 4. New York: Church Publishing, 2007.

Glover, Raymond F., ed. *The Hymnal 1982 Companion.* Four Volumes. New York: Church Publishing, 2007. [Volume 1-Essays on Church Music; Volume 2-Commentary about Service Music with biographies; Volumes 3 and 4 – Commentaries about the hymns]

Hatchett, Marion J. *A Scriptural Index to the Hymnal 1982.* New York: Church Publishing, 1988.

Hatchett, Marion J. *Commentary on the American Prayer Book.* San Francisco: Harper Collins, 1995.

Hatchett, Marion J. *A Guide to the Practice of Church Music.* New York: Church Publishing, 2000.

Hatchett, Marion J. *A Liturgical Index to Hymnal 1982.* New York: Church Publishing, 2000.

Hoch, Matthew. *Welcome to Church Music and The Hymnal 1982.* New York: Church Publishing, 2015. [A helpful commentary on *The Hymnal 1982* and music in the Episcopal Church.]

## Hymnal Revision Feasibility Study

<https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study>.

Keiser, Marilyn J. *Teaching Music in Small Churches*. Hymnal Studies 3. New York: Church Publishing, 2003.

Rideout, Marti. *All Things Necessary: A Practical Guide for Episcopal Church Musicians*. New York: Church Publishing, 2012. [This is a resource intended to help musicians serving in Episcopal Churches who have come from other denominations. It is also intended for clergy who work with them and for those new to work in the church.]

Roberts, William Bradley. *Music and Vital Congregations: A Practical Guide for Clergy*. New York: Church Publishing, 2009.

Standing Commission on Liturgy and Music. *Daily Prayer for all Seasons*. New York: Church Publishing, 2014. [Also available online in PDF format.]

<https://www.episcopalchurch.org/library/document/daily-prayer-all-seasons>.

## Standing Commission on Liturgy and Music Report for the 79th General Convention

<https://extranet.generalconvention.org/staff/files/download/21031>. [This is the report of the SCLM to the 2018 General Convention.]

**The Once and Future Hymnal Symposium** - The Once and Future Hymnal: Developments in Culture, Language, Theology, Technology, And Musical Style <https://liturgyandmusic.com/events/the-once-and-future-hymnal-symposium>. Video presentation of the keynote speakers of this **Symposium** can be found at the **Center for Liturgy and Music** website under the Events tab. The article listed below by Mark Michael from the November 27, 2017 issue of *Living Church* discusses this Symposium. <https://livingchurch.org/2017/11/27/keep-1982-hymnals-handy>.

Weil, Louis. "The Musical Implications of the Book of Common Prayer," in *The Occasional Papers of the Standing Liturgical Commission*. Collection Number One. New York: The Church Hymnal Corporation, 1987.

## Books about Music and Worship from a Variety of Publishers

Black, Kathy. *Culturally-Conscious Worship*. St. Louis, MO: Chalice Press, 2000. [Publisher's notes: "Black uses shared stories, blended music, and the arts to enliven worship in culturally and linguistically diverse congregations. She provides biblical and theological foundations and practical methods and models for creating culturally-conscious worship.]"

Brueggemann, Walter. *A Glad Obedience: Why and What We Sing*. Forward by John D. Witvliet. Louisville, KY: Westminster John Knox Press, 2019. [In the foreword, Witvliet writes, "Brueggemann's work is a poignant call to stop singing on automatic pilot, to resist our long-standing habit of inattention to the words we sing. . . . Brueggemann here invites us to slow

down and pay much deeper attention to the church's songs, alert to the stunning way they so often recast the world in which we live.”]

- Brueggemann, Walter. *Message of the Psalms: A Theological Commentary*. Minneapolis: Augsburg, 1984.
- Brueggemann, Walter. “The Costly Loss of Lament.” *Journal for the Study of the Old Testament* 11, no. 36 (October, 1986): 57-71. <https://doi.org/10.1177/030908928601103605>.
- Brueggemann, Walter. *Israel's Praise: Doxology against Idolatry and Ideology*. Philadelphia: Fortress Press, 1995. [This is an important book for clergy and musicians. It speaks about the dialogical nature of prayer and the relationship between God and God's people who turn to God in worship and praise. It is especially important for our times.]
- Brueggemann, Walter. *Praying the Psalms: Engaging Scripture and the Life of the Spirit*. 2nd ed. Eugene, OR: Cascade Books, A division of Wipf and Stock Publishers, 2007.
- Brueggemann, Walter and Patrick D. Miller. *The Psalms and the Life of Faith*. Minneapolis: Fortress Press, 1998.
- Brueggemann, Walter and Brent A. Strawn. *From Whom No Secrets Are Hid: Introducing the Psalms*. Louisville, KY: Westminster John Knox, 2014.
- Brueggemann, Walter and William H. Bellinger. *Psalms*. New Cambridge Bible Commentary. Cambridge : Cambridge University Press, 2015.
- Deiss, Lucien. *Spirit and Song of the New Liturgy*. Cincinnati: World Library Publications, Inc., 1970. [This is an important book for musicians and clergy. Written by a liturgical expert present at the Second Vatican Council as well as a liturgical musician, Deiss details the role of music in worship. It provides background on the development of the liturgy and way that music is to be used. The discussion about the Responsorial Psalm is enough reason to have this book in your library.]
- Foley, Edward. *Ritual Music: Studies in Liturgical Musicology*. Beltsville, MD: The Pastoral Press, 1995. [Foley studies Judeo-Christian roots of music for worship and moves through history to discuss music in worship today. It is a helpful collection of essays.]
- Foley, Edward. “The Cantor in Historical Perspective.” *Worship* 56, no. 3 (May, 1982): 194-213. Collegeville, MN: The Liturgical Press, 1982.
- Foley, Edward, ed. *Worship Music: A Concise Dictionary*. Collegeville, MN: Michael Glazier/The Liturgical Press, 2000. [This is a reference book that addresses a variety of Judeo-Christian worship traditions.]
- Folkerts, Davis. *Hymnal: The Hymnal 1982 According to the Use of the Episcopal Church*. Review. *Reformed Worship* 2, December, 1986. <https://www.reformedworship.org/article/december-1986/hymnal-hymnal-1982-according-use-episcopal-church>. [This is a great article from 1986 edition of Reformed Worship that reviews *The Hymnal 1982*. It gives a comprehensive overview of what is included in the hymnal.]

- González, Justo L. *Alabadle!: Hispanic Christian Worship*. Nashville: Abingdon Press, 1996. [From the back cover: “Anyone interested in exploring worship, music, and liturgy styles from a particular Hispanic perspective will find Alabadle! a valuable learning tool. He also writes in the *Journal for Preachers*.]
- Harmon, Kathleen. *The Ministry of Music: Singing the Paschal Mystery*. Collegeville, MN: The Liturgical Press, 2004. [This is an excellent resource for liturgical musicians. It describes the role that music has within the liturgy in conveying the Paschal Mystery among the assembly. She also has a chapter on singing the Responsorial Psalm that echoes the work of Lucien Deiss. Since psalmody is so important for worship, it should be read by all responsible for music planning.]
- Harmon, Kathleen. *The Mystery We Celebrate, the Song We Sing: A Theology of Liturgical Music*. Collegeville, MN: The Liturgical Press, 2008. [Harmon explores the complex relationship between congregational singing and liturgical celebrations in this book. She especially addresses the way that congregational song affects theological realities.]
- Hawn, C. Michael. *Halle, Halle: We Sing the World Round: Songs from the World Church for Children, Youth, and Congregation*. Garland, TX: Choristers Guild; Dayton, OH: Distributed by Lorenz, 1999.
- Hawn, C. Michael. *Gather into One: Praying and Singing Globally*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 2003. [Published in the Calvin Institute of Christian Worship Liturgical Studies Series. This book is about five of the most influential global church musicians found in our hymnals.]
- Hawn, C. Michael. *One Bread, One Body: Exploring Cultural Diversity in Worship*. Bethesda, MD: Alban Institute, 2003. eBook. Lanham: Rowman & Littlefield Publishers, 2003. [Hawn understands this topic from all perspectives and both books are important resources for worshipping in a church whose primary principle of worship is the full inclusion of all the faithful.]
- Huck, Gabe, ed. *The Psalter: A Faithful and Inclusive Rendering from the Hebrew into Contemporary English Poetry, Intended Primarily for Communal Song and Recitation*. Chicago: Liturgy Training Publications, 1995. [The 1997 General Convention approved the study and occasional use of “The Liturgical Psalter: Text for Study and Comment” (Liturgy Training Publications, 1994.) This text (the actual name of which is given in this citation) is out-of-print. It was not one of the psalters authorized by the 2018 General Convention even though it had originally been recommended for consideration. It is an excellent resource, especially for musicians. This book can often be found on websites in both hardbound and paperback editions. There are also canticles: International Committee on English in the Liturgy. *The Canticles: A Faithful and Inclusive Rendering from the Hebrew and the Greek into Contemporary English Poetry, Intended Primarily for Communal Song and Recitation*. Chicago: Liturgy Training Publications, 1996. They are poetic renderings of the psalms and canticles. Many have been set to music and they are especially good for private prayer.]
- Leaver, Robin A., and Joyce Ann Zimmerman, eds. *Liturgy and Music: Lifetime Learning*. (Collegeville, MN: The Liturgical Press, 1998.) [Essays exploring the relationship between music and worship.]
- MacDiarmid, Frazer. “*De Utilitate Cantorum*: Unitive Aspects of Singing in Early Christian Thought.” *Anglican Theological Review* 100, no. 2 (Spring, 2018): 291-309.  
<http://www.anglicantheologicalreview.org/static/pdf/articles/MacDiarmid.pdf>



- Maynard-Reid, Pedrito U. *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*. Downers Grove, IL: InterVarsity Press, 2000. ["A clear, concise and insightful introduction to the variety of cultures and worship styles present in the church today. A valuable resource for church leaders working in multicultural situations." (Justo L. González, author of a three-volume work *A History of Christian Thought*). This is a helpful resource to fulfill the General Convention resolution concerning Racial Reconciliation and Justice. It is important to study in order to use music effectively in order that music fulfill its role in helping to bring this about.]
- McGann, Mary E. *Exploring Music as Worship and Theology: Research in Liturgical Practice*. Collegeville, MN: The Liturgical Press, 2002. [McGann looks at a way to study and interpret the musical/liturgical experience of the faithful.]
- Michael, Mark. "Keep 1982 Hymnals Handy." *Living Church*, November 27, 2017. <https://livingchurch.org/2017/11/27/keep-1982-hymnals-handy>.
- Nekola, Anna E. and Tom Wagner, eds. *Congregational Music-Making and Community in a Mediated Age*. Congregational Music Studies Series. London: Routledge, 2017.
- Nowell, Irene. *Sing a New Song: The Psalms in the Sunday Lectionary*. Collegeville, MN: Liturgical Press, 1993. [Even though this was written with the RC lectionary in mind, it is a very useful tool for Episcopal clergy and musicians, especially those using Track II of the Revised Common Lectionary because, most of the time, the psalms of those two lectionaries coincide.]
- Nowell, Irene. *Pleading, Cursing, Praising: Conversing with God through the Psalms*. Collegeville, MN: Liturgical Press, 2013.
- Ramshaw, Gail and Gordon Lathrop. *Psalter for the Christian People: An Inclusive Language Revision of the Psalter of the Book of Common Prayer 1979*. New York: Pueblo Books, 1993. eFormats EPUB and MOBI Collegeville, MN: The Liturgical Press, 2017. [**Resolution Do65** authorized the use of Psalter for the Christian People in public worship **under the direction of the bishop**.] A printed version of this psalter is also available from The Liturgical Press. <https://litpress.org/Products/6134/Psalter-for-the-Christian-People>.
- Roberts, William Bradley. "Has the Time Come for Hymnal Revision?" In *Issues in Prayer Book Revision*, Vol. 1., edited by Robert W. Prichard, 213-220. New York: Church Publishing, 2018.
- Routley, Erik. Edited and Expanded by Paul A. Richardson, 2nd ed. *Panorama of Christian Hymnody*. Chicago: GIA Publications, Inc., 2005.
- Saliers, Don E. *Music and Theology*. Nashville: Abingdon Press, 2007. [Guide for exploring how theology and music intersect].
- Saliers, Don E. "Integrity of Sung Prayer." *Worship* 55, no. 4 (July, 1981): 290-303. Collegeville, MN: The Liturgical Press, 1981.

Saliers, Don E. "Psalms in Our Lamentable World." *Yale Journal of Music & Religion*. Vol. 1, no. 1 (2015): 103–111.

Torgerson, Mark A., ed. *Bibliography on Worship Studies*. The Robert E. Webber Institute for Worship Studies, 2018. <https://iws.edu/wp-content/uploads/2018/05/Bibliography-IWS-June-2018.pdf>. [This is a substantial bibliography created by Mark A. Torgerson, Ph.D. at The Robert E. Webber Institute for Worship Studies. This is from the 2018 edition of the Bibliography. Annotations were done by Dr. Torgerson.] <https://iws.edu/2018/05/bibliography-jun18>.

Van Harn, Roger E. and Brent A. Strawn, eds., *Psalms for Preaching and Worship: A Lectionary Commentary*. Grand Rapids, MI: William B. Eerdmans, 2009.

Westermann, Claus. *Praise and Lament in the Psalms*, trans. Kenneth R. Crim and Richard N. Soulen. Atlanta: J. Knox Press, 1981.

Westermeyer, Paul. *Te Deum: The Church and Music*. Minneapolis: Fortress Press, 1999.

Westermeyer, Paul. *Let the People Sing: Hymn Tunes in Perspective*. Chicago: GIA Publications, 2005.

Witvliet, John D. *The Biblical Psalms in Christian Worship: A Brief Introduction and Guide to Resources*. Calvin Institute of Christian Worship Liturgical Studies. Grand Rapids, MI: Williams B. Eerdmans, 2007.

Witvliet, John D. "Realizing the Psalms: Options for Singing or Speaking." Excerpt from *The Biblical Psalms in Christian Worship*. "Psalms for All Seasons: A Complete Psalter for Worship" (blog). <http://www.psalmsforallseasons.org/content/realizing-psalms-options-singing-or-speaking>. [This is an extremely important article for clergy and musicians tasked with the responsibility for planning music for worship. It describes the variety of ways that Psalms are used in worship. It addresses the use of Anglican chant. In addition, it gives a clear explanation of the Responsorial Psalm, complete with a list of composers and collections that provide musical settings for this form of psalmody].

Wren, Brian. *Praying Twice: The Music and Words of Congregational Song*. Louisville: Westminster/John Knox Press, 2000. [Noted for his exploration of how words are used in worship, this book looks at the depth found in congregational song. Since this is a primary principle for Episcopal worship, this book is an important resource.]

## The Royal Wedding 2018

ABC News Video. Full Ceremony of the Royal Wedding of Prince Henry of Wales and the Duchess of Sussex, Meghan Markle. <https://www.youtube.com/watch?v=ThUmZSOPNI8>. Starts at 26:00.

Curry, Michael B. "The Power of Love." A Sermon by the Most Rev. Michael B. Curry for The Marriage of HRH Prince Henry of Wales & Ms. Meghan Markle, Saturday, May 19, 2018. <https://www.episcopalnewsservice.org/2018/05/19/video-text-presiding-bishops-royal-wedding-sermon>. [This gives two video sources and the text of the Presiding Bishop's sermon.] It is also available on YouTube. [https://www.youtube.com/watch?time\\_continue=6&v=IgluP3BkVaA](https://www.youtube.com/watch?time_continue=6&v=IgluP3BkVaA). For an article about the sermon, see the posting at

<https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-currys-sermon-royal-wedding>. It also appears on the website of The Episcopal Preaching Foundation: <http://www.preachingfoundation.org/sermons/sermon-videos>.

Gonzales, Erica. "The Royal Wedding Featured Some Incredible Musicians: Get to know all of the talent that performed at the ceremony – and at the reception." *Harper's Bazaar*, May 21, 2018. <https://www.harpersbazaar.com/celebrity/latest/a20005571/prince-harry-meghan-markle-royal-wedding-music>.

"The Marriage of His Royal Highness Prince Henry of Wales with Ms. Meghan Markle at St, George's Chapel Windsor Castle, Saturday, 19 May, 2018." [https://www.royal.uk/sites/default/files/media/order\\_of\\_service.pdf](https://www.royal.uk/sites/default/files/media/order_of_service.pdf).

"The Royal Wedding Order of Service." <https://www.royal.uk/order-service-prince-harry-and-ms-meghan-markles-wedding>. [This website gives access to the Order of Service that can be accessed directly in following reference.]

Todd, Lucy. "Royal Wedding 2018: The Story Behind the Music." *BBC News: Entertainment and Arts*, May 21, 2018. <https://www.bbc.com/news/entertainment-arts-44181794>.

## Children and Their Place in Worship

Mary Ann Mertz

People in parishes often give much consideration to the children in their midst. Many take great joy when children and their families are present and active in parish life, believing this to be a sign of the vitality of a parish. Some say that children are “the future of the church.” Others devise ways to “include” children by removing them from the regular Sunday assembly so that they can experience worship “on their own level” or in “ways that they can understand.” In our denomination, as in many others, in parishes there are a variety of practices regarding children and there are various resources published to meet those needs. There are “curriculum” packages so that the children can participate in “Church School” while their parents and other adults gather for worship and there are other resources that are intended to be used to support worship and catechetical experiences that take place at other times so that children can participate in Sunday worship with their parents and other adults. Resources are available so that children can be “sent out” of the liturgy for “their own” “Children’s Church” or “Children’s Liturgy of the Word” or “Children’s Chapel” while others have been created and are available that intentionally involve children in intergenerational worship, that is, regular Sunday liturgy. In other parishes, it may seem as if children are not welcome because there are so few present on Sunday or, if and when they do come, it is clear that they are viewed by some as “disruptive” and are clearly unwelcome. Some parents even report that they are made uncomfortable by comments made about the children. Given all of this, we might ask, “What is the role of children in worship?”

The short answer is that children have the same place in worship that every other baptized member of the church has. And with the 1979 Book of Common Prayer, because of its emphasis on baptism and the full inclusion of all of the faithful in both worship and the life of the church, the place of children in worship is made even more secure.

As has been noted in the section of this Liturgical Resource Guide concerning Holy Baptism, the 1979 Book of Common Prayer placed great importance on the participation of the laity in worship.<sup>1</sup>

This emphasis came directly out of the liturgical reform movement and was given voice when it was made one of the primary principles of the “Constitution on the Sacred Liturgy,” the first document of the Second Vatican Council published in 1963. This principle was used in the reform of the liturgy, not only in the Roman Catholic Church, but also by other denominations who also had been working so diligently in the liturgical reform movement, including our own.

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their

---

<sup>1</sup> “The liturgies of the 1979 BCP reflect many of the concerns of the liturgical movement, including a strong emphasis on participation of the laity, the recovery of ancient forms such as the Easter Vigil, and renewed emphasis on the importance of baptism. These concerns are fully discussed in Marion J. Hatchett’s *Commentary on the American Prayer Book* (1980).”  
<https://www.episcopalchurch.org/library/glossary/liturgical-movement>.

right and duty by reason of their baptism.<sup>2</sup>

All of the faithful participate in liturgical celebrations because it is “their right and duty by reason of their baptism.”

When considering the role of children in worship, this principle applies as much to them as it does to the adults who gather for worship. Children are not the future of the church. On the day of their baptism, they become full members of the body of Christ, the church, and their names are entered into the register of the parish as baptized members of the Episcopal Church. As such, they are welcomed to the table of the Lord and receive Holy Communion on the day of their baptism and every time they gather for worship thereafter. Did you ever think that removing children and not allowing them to fully participate in the liturgy, which is their “right and duty by reason of their baptism,”<sup>3</sup> is akin to “excommunication” or applying to our children the disciplinary rubric in the 1979 Book of Common Prayer that is intended for those “living a notoriously evil life”?<sup>4</sup> Is that really what we want to be saying? I don’t believe so, but that, in fact, is what we do when we look to our convenience and comfort in worship more than to the full inclusion of all of the faithful in worship, including our children.

This same kind of thinking can also be applied to those who suffer from any form of mental or physical disability or to those with any kind of special needs. Recently, much work has been done in this area as well.<sup>5</sup> And so, important questions must be asked with regard to liturgy. What are the ways that we include or exclude any baptized members of the church from worship? What steps do we take to make sure that all know that they belong at the table of the Lord?

On the day of their child’s baptism, parents are asked if they will help their child “grow into the full stature of Christ.”<sup>6</sup> In the Baptismal Covenant, they answer for themselves and also in the name of their child and promise to “continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers.”<sup>7</sup> Thus, parents commit to bringing their child to worship and to regular participation in “the breaking of bread” and “in the prayers.” As a community of faith, we promise that we “who witness these vows” will do all in our “power to support these persons in their life in Christ.”<sup>8</sup>

On the day that this covenant is made, I believe that we mean that we will do these things. But then, when Sunday comes, and the children are fussy, or are active, or we would just like a little break so that we can “have a little time to ourselves” or “enjoy worship without being distracted,” or the people around us are not being supportive of our efforts, what happens to the promises that we made, as parents and as the community of faith?

---

<sup>2</sup> [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) Paragraph 14 of the “Constitution on the Sacred Liturgy.” Accessed 7/16/19.

<sup>3</sup> CSL, 14.

<sup>4</sup> BCP, 409.

<sup>5</sup> Audrey Scanlan and Lynda Snyder, *Rhythms of Grace: Worship and Faith Formation for Children and Families with Special Needs* (Harrisburg, PA: Morehouse Education Resources, 2010). <http://www.rhythms-of-grace.org>.

<sup>6</sup> BCP, 302.

<sup>7</sup> BCP, 304.

<sup>8</sup> BCP, 303.

One of the primary principles of Anglican worship, as has been often stated in this resource and many other books and commentaries about worship, is "*lex orandi, lex credendi*," or, "the law of prayer leads to the law of faith." Thus, it is how we pray that shapes what we believe. If this is true, and for Episcopalians, it is a central tenet of our faith, then our children's belief will primarily be shaped by the way that they pray. When they are brought to church and pray within the community of believers and when they are allowed to experience worship among the faithful, to worship God and to be made holy, and to grow into the full stature of Christ with all other baptized believers, their faith grows stronger and their participation enriches the worship of all who gather.

Often, if we are courageous enough to admit it, as adults, don't we just love "children's Sunday" or when there is a "children's sermon" or when the children "perform" for the congregation in some way? We may talk about "how cute" the children are or say things like "we adults get more out of the children's sermon than we do out of our own" when perhaps what we might really be receiving from this type of service is a form of entertainment which may or may not be the proclamation of the gospel. When we pull the children out of the assembly and place them in a "performance" mode, as if they were "on stage," could it be that we are using children for our own edification, drawing attention to them, rather than allowing them to be participants in the worship of God? If this could be true, then we must also ask, "Do children have a legitimate place in worship? And if the answer is yes, might we also not ask, "Can children take their place in the liturgical ministries of the church?" Absolutely! "Can children singing in a children's choir be a valid ministry in the church, allowing children to both worship God and enrich worship?" Undoubtedly! That is why Choir Schools for children and youth are so successful and are to be encouraged. Do you know that in this diocese that a Choir School is being formed at The Church of the Holy Apostles, Wynnewood and is expected to open for a full season in the fall of 2019. This school will teach music to elementary age children in keeping with the principles of Royal School of Church Music. <https://holypostlespa.org/choir-school>. There are also choir schools using these same principles at St. Thomas' Whitemarsh and at St. Mark's, Locust Street and a program for children at St. David's, Wayne. Choir Schools actually teach children to strengthen their musical gifts outside of worship and so that they can be offered to God and the community within the liturgy thus giving the children the opportunity to have a legitimate place in worship. "Are children and youth called to serve in other liturgical roles?" Quite emphatically, yes. Check out the section on Acolytes in this Liturgical Resource Guide and the expansive roles in which children and youth can serve. And when they are filling these roles, children and youth are not performing for us; rather, they are taking part in these ways because the responsibility is theirs because of baptism.

What about the littlest of our children? Isn't it better for them to go to the nursery or to be sent out for a Liturgy of the Word so that the readings can be read and explained "on their own level?" Often, as with other judgments that are made concerning worship, the choice is often left up to the leadership in a particular parish with decisions being made according to pastoral needs and parishioners' concerns. Dismissing children from worship should be done with careful consideration, however, because often when this happens, both the children and the adults can be shortchanged.

Think about it. When did it become the practice for children to either participate in Sunday School while their parents go to church or to be dismissed from the liturgy for "their own" Liturgy of the Word instead of coming to worship with the entire community of faith? Believing that we need to create a

worship experience for children that is designed specifically for children goes against the very nature of the liturgy which by definition is both corporate and universal. Sending children out of worship has been a relatively recent development in liturgical praxis. Prior to the revision of the Book of Common Prayer, children attended Sunday worship with their parents. There was no thought that the liturgy would not be understood by the child or that the experience would not be meaningful for them. In his book, *The Baptizing Community*, Theodore Eastman writes that children, even infants, “can participate fully in the sacramental life of the church for they have natural access to the subliminal, noncognitive, mysterious power conveyed in the signs or tokens of God’s grace in action.”<sup>9</sup> Participation in worship does not require full cognitive awareness or understanding. In fact, it is the very experience of worship that has power to transform lives.

This reminds me of a very moving story that ++Presiding Bishop Michael Curry told when teaching about The Eucharist. While it does not deal directly with children, it does vividly describe how our experience of worship, particularly Holy Eucharist, can be life changing and how that experience can transform the lives of generations and people yet unborn, if given a chance. The YouTube video can be found at <https://www.youtube.com/watch?v=USOMZpGheBc>.<sup>10</sup> I highly recommend it. In the video, ++Presiding Bishop Curry describes a young black woman in the 1940s taking a man whom she was dating to her Episcopal Church. All of the members of that Episcopal congregation were white except for that one young woman. Since her date could not receive communion in the Episcopal Church because he was a licensed Baptist preacher, when she went forward to do so, he watched with interest to see what would happen. The priest came to the young woman and gave her the consecrated host, then distributed communion to the others kneeling at the rail. This was the 1940s and so it was the priest who came back to distribute the cup, as well. When the priest reached the young black woman, he moved the chalice toward her and she drank from the common cup. ++Presiding Bishop Curry said that the man was amazed and said, “Any church where black and white drink from the same cup has discovered something I want to be a part of and that the world needs to learn about.” He continued, “That man and that woman were my parents. This (the Eucharist) is the sacrament of unity that can overcome even the deepest estrangements between human beings.” It is this kind of deep experience that is at stake when we gather for worship and it can change lives. When applied to our children in worship, it is important to recognize that they do not have to know the meaning of every word or sit still or act like they are listening in order to gain a deep experience of worship, of the presence of God, of the transforming grace that is available to us within worship as members of the community of faith. They will be listening and they will be worshipping because of the grace of God. When adults expect knowledge and behavior and understanding to come before allowing the experience of worship to happen for our children, we are in danger of forgetting that it is God who invites all of us to worship and initiates the dialogue of faith. We have only to respond. And that is what children do so well.

Have you ever been at a liturgy when a child called out repeating words of a sermon or a prayer? This clearly shows that they are listening. Something caught their attention, sparked their imagination, inspired their faith, and moved them to proclamation. They may not know everything about what is taking place or being said, but who does? Yet their belief is being shaped, and strengthened, and they

---

<sup>9</sup> A Theodore Eastman. *The Baptizing Community: Christian Initiation and the Local Congregation*. (New York: Seabury Press, 1982), 25.

<sup>10</sup> Michael Curry. *New Tracts for Our Times: The Eucharist*. <https://www.youtube.com/watch?v=USOMZpGheBc>.

are growing into the full stature of Christ by being present in the worshiping body of the faithful. This doesn't happen when children only get to experience worship "on their level" and never are brought to "worship the Lord in the beauty of holiness."<sup>11</sup> We do not keep them away from our family table because they won't know about importance of every aspect of the meal or understand all of the discussion that is taking place. They do not have to know these things because it is the experience of being a member of the family and belonging that is important. When we hear them talk about the event later on in their lives, how often are we surprised about how much those little ears actually heard and learned? That would never have taken place had they not been present at the table. In addition, when they are separated from us, we cannot learn from them! And we all know how much children have to teach us adults about faith.

Liturgy is about rehearsing our faith, it is about repeating the words of prayer, and it is about engaging with our God in the dialogue of liturgy and learning the language of worship. How can children be blessed with this if they are not present among the body of the faithful on a regular basis as we promise them at the time of their baptism? Have you ever wondered why children grow up and stop going to church? Could part of it be that they may never have been encouraged to be part of the larger community in the first place? This is at least something that deserves our reflection. There are some fascinating articles in the Resource section of this article that provide much food for thought.<sup>12</sup>

When considering the place of children in worship, perhaps we should take Jesus' chastisement of the disciples preventing the little children from coming to him a little more seriously.<sup>13</sup>

There are many resources published by the Episcopal Church for children's worship. Many of these can be great resources for enriching the prayer life of children in the home, in alternate settings for worship, or on other occasions. In addition, there are many resources available, for ways to include children in the assembly of the church, where they belong.

## Conclusion

What is the place of children in worship? Children have the same place in worship as every other baptized member of the church.

---

<sup>11</sup>Psalm 96:9; Daily Office: BCP, 81. M:

<sup>12</sup> Tim Wright. <https://www.patheos.com/blog/2014/08/cooling-our-kids-out-of-church/> August 5, 2014.

<sup>13</sup>Mark 10:13-17; Matthew 19:13-15.



[cooling-our-kids-out-of-church/](https://www.patheos.com/blog/2014/08/cooling-our-kids-out-of-church/)



In this church, children have their own size chairs, rocking chairs! It is very clear to them that they have a place.

They are fully initiated members of the church through baptism. They grow in the knowledge and love of God through their participation in worship and they are sent forth to serve God and one another in the world. That is the responsibility of every baptized member of the body of Christ, the church, regardless of our age or state in life.

And, as adult members of the church, we regularly promise that we will support our children and their families so that together we may worship God and be made holy.

Let us pray that we may be strengthened to continue to do this, with God's help, so that we all may one day finally grow into the full stature of Christ.

## Resources

### Episcopal Diocese of Pennsylvania

Children are members of the body of Christ, the Church. When Bishop Gutiérrez visits a parish, he fully includes them in worship.

Check out the photos of any of the visitations that he makes to parishes in the diocese to see how he includes children in worship.

When he came for the re-dedication and consecration of St. Christopher's Episcopal Church, Oxford, he even called the children forward to participate in the anointing of the altar, telling them, "This is your altar, this is your table, and forever when you come back it is going to have your finger and your life in it." Check out a brief video of the children anointing the altar with the bishop:

<https://www.facebook.com/278151712203375/videos/1384818164870052>.

## Episcopal Diocese of Pennsylvania – Bishop’s Visitation

In order to prepare children for his visitation, a coloring book “**A Visit from the Bishop**” is provided on the **diocesan website**. <https://www.diopa.org/uploads/attachments/cjitemsyl303pok3qsencz642r-bishop-visit-coloring-book-diopa.pdf>.

## Other Resources

- Aigner, Jonathan. “Killing the Church with Sunday School.” In *Ponder Anew*. Patheos (blog). <https://www.patheos.com/blogs/ponderanew/2016/03/13/killing-the-church-with-sunday-school>. March 13, 2016.
- Bernstein, Eleanor and John Brooks-Leonard, eds. *Children in the Assembly of the Church*. Chicago: Liturgy Training Publications, 1992.
- Berryman, Jerome W. *Children and the Theologians: Clearing the Way for Grace*. Harrisburg, PA: Morehouse Publishing, 2009.
- Berryman, Jerome W. *The Complete Guide to Godly Play*. Multiple Volumes. New York: Church Publishing, 2002.
- Bock, Susan. *Liturgy for the Whole Church: Multigenerational Resources for Worship*. New York: Church Publishing, 2008.
- Brigg, Lynn Zill. *God’s Word, My Voice: A Lectionary Insert for Children*. New York: Church Publishing. <https://www.churchpublishing.org/childrenslectionary>. [This is a collection of RCL Readings using Track 1 OT, Psalm, NT, and Gospel. They are lectionary paraphrases that could be read by children and could be used for Christian formation or during a Liturgy of the Word with children.]
- Brown, Carolyn. *Gateways to Worship: A Year of Worship Experiences for Young Children*. Nashville: Abingdon Press, 1989.
- Brown, Carolyn. *Forbid Them Not Year A: Involving Children in Sunday Worship*. Based on the Revised Common Lectionary. Nashville: Abingdon Press, 1991.
- Brown, Carolyn. *Forbid Them Not Year B: Involving Children in Sunday Worship*. Based on the Revised Common Lectionary. Nashville: Abingdon Press, 1992.
- Brown, Carolyn. *Forbid Them Not Year C: Involving Children in Sunday Worship*. Based on the Revised Common Lectionary. Nashville: Abingdon Press, 1994.
- Cavalletti, Sofia. *The Religious Potential of the Child: Experiencing Scripture and Liturgy with Young Children*. Second edition. Translated by Patricia M. Coulter and Julie M. Coulter. Chicago: Liturgy Training Publications, 1992. [Sofia Cavalletti is known for her work with the Catechesis

of the Good Shepherd. This book is not a manual for this “program” but offers a glimpse into the religious life of the child and how it can be shaped in the community of the faithful.]

- Coe, Cindy. “Singable Songs & Hymns for Children.” *Building Faith*. A Ministry of Virginia Theological Seminary, February 4, 2011. <https://buildfaith.org/singable-songs-for-children>. [This gives a list of music from various cultures that cannot only be used by children but is appropriate for use by all who gather for worship. “*We are living in a global world, and using music and song is one way we can help children connect to other children around the world.*” ]
- Coffey, Kathy. *Children and Christian Initiation Revised Leader’s Guide*. Harrisburg, PA: Morehouse Education Resources, 2002.
- Coffey, Kathy. *Children and Christian Initiation Parent Sponsor Book*. Harrisburg, PA: Morehouse Education Resources, 2002.
- Coffey, Kathy. *Children and Christian Initiation Journal for Children Ages 7-10*. Harrisburg, PA: Morehouse Education Resources, 2002.
- Coffey, Kathy. *Children and Christian Initiation Journal for Children Ages 11-14*. Harrisburg, PA: Morehouse Education Resources, 2002.
- Coffey, Kathy and Thomas Morris. *Confirmation: Anointed and Sealed with the Spirit, Revised Leader’s Guide*. Harrisburg, PA: Morehouse Education Resources, 1999.
- Curry, Michael. *New Tracts for Our Times: The Eucharist*.  
<https://www.youtube.com/watch?v=USOMZpGheBc>.
- Fairless, Caroline S. *Children at Worship: Congregations in Bloom*. Intro by Louis Weil. New York: Church Publishing, 2000.
- Garrison, Eileen. *A Eucharistic Manual for Children, Rites 1 & 2 with Baptism*. Harrisburg, PA: Morehouse Publishing, 1984.
- Hawn, C. Michael. *Halle, Halle: We Sing the World Round: Songs from the World Church for Children, Youth, and Congregation*. Garland, TX: Choristers Guild, 1999. Distributed by the Lorenz Corp.
- Holy Apostles Choir School. <https://holypostlespa.org/choir-school>.
- Kitch, Anne E. *What We Do In Church: An Anglican Child’s Activity Book*. Dorothy Thompson Perez, Illustrator. Harrisburg, PA: Morehouse Publishing, 2004.
- Kitch, Anne E. *Preparing for Baptism in the Episcopal Church*. Harrisburg, PA: Morehouse Publishing, 2015.
- Lenton, Sarah. *Creative Ideas for Children’s Worship Year A: Based on the Sunday Gospels, Year A with CD-ROM*. New York: Church Publishing, 2012.
- Lenton, Sarah. *Creative Ideas for Children’s Worship Year B: Based on the Sunday Gospels, Year B with CD-ROM*. New York: Church Publishing, 2012.

- Lenton, Sarah. *Creative Ideas for Children's Worship Year C: Based on the Sunday Gospels, Year C with CD-ROM*. New York: Church Publishing, 2013. [These three volumes have ready to use material based on the RCL.]
- McKenney, Miriam. "Let's Keep Working on Involving Teens in Church Life." In *Grow Christians* (blog), April 19, 2017. <http://www.growchristians.org/2017/04/19/lets-keep-working-on-involving-teens-in-church-life>.
- McLaughlin, Nancy. *Do You Believe?: Living the Baptismal Covenant*. Harrisburg, PA: Morehouse Publishing, 2006.
- Meyers, Ruth A. "The Liturgical Formation of Children, Teens, and Young Adults," in *Worship Shaped Life: Liturgical Formation and the People of God*. Edited by Ruth Meyers and Paul Gibson. Harrisburg, PA: Morehouse Publishing, 2010. [This is an excellent article giving much detail on the importance on the full inclusion of children in worship. **"Certainly if we do not include our children fully in worship, we communicate to them that they do not have a place in the assembly."** She gives background in the educational theory of James Fowler and statistics on church participation by those who went to Sunday school rather than worshipping on Sunday with the larger community of all generations.]
- Meyers, Ruth A., ed. *Children at the Table: A Collection of Essays on Children and the Eucharist*. New York: Church Publishing, Inc., 1995.
- Moore, Anna V. Ostenso. *Today is Baptism Day*. Peter Krueger, Illustrator. New York: Church Publishing, Inc., 2018. [This is a children's book published in 2018. It is a great way to introduce to children the Sacrament of Baptism and what takes place on that day.]
- Nichols, Linda. *I Will, with God's Help Mentor Guide: Episcopal Confirmation for Youth and Adults*. Harrisburg, PA: Morehouse Education Resources, 2010.
- Scanlan, Audrey and Snyder, Lynda. *Rhythms of Grace: Worship and Faith Formation for Children and Families with Special Needs*. Harrisburg, PA: Morehouse Education Resources, 2010. <http://www.rhythms-of-grace.org>.
- Schreiner, Shawn and Northway, Dennis E. *The Rite Place: Kids Do Church! Adults Do Too!* Harrisburg, PA: Morehouse Publishing, 2014.
- Vidal-White, Fiona, ed. *My Heart Sings Out*. Pew Edition. New York: Church Publishing, Inc., 2004. [This authorized collection of hymns, songs, and service music was chosen particularly for their usefulness in liturgy designed to intentionally include children. "Intergenerational participation in the liturgy is essential for growing churches."] <https://www.churchpublishing.org/products/myheartsingsout2>.
- Vidal-White, Fiona, ed. *My Heart Sings Out: Teacher's Guide*. New York: Church Publishing, Inc., 2005.
- Wile, Mary Lee. *I Will, with God's Help Leader's Guide: Episcopal Confirmation for Youth and Adults*. Harrisburg, PA: Morehouse Education Resources, 2000.

Wile, Mary Lee. *I Will, with God's Help Youth Journal: Episcopal Confirmation for Youth and Adults*. Harrisburg, PA: Morehouse Education Resources, 2000.

Wile, Mary Lee. *I Will, with God's Help Adult Journal: Episcopal Confirmation for Youth and Adults*. Harrisburg, PA: Morehouse Education Resources, 2000.

Wile, Mary Lee. *Christ's Own Forever: Episcopal Baptism of Infants and Young Children: Leaders Guide Edition*. Harrisburg, PA: Morehouse Publishing, 2003.

Wile, Mary Lee. *Christ's Own Forever: Episcopal Baptism of Infants and Young Children: Parent/Godparent Journal*. Harrisburg, PA: Morehouse Publishing, 2003.

Wile, Mary Lee. *This Bread and This Cup: Leaders Guide*. Harrisburg, PA: Morehouse Education Resources, 2005.

Wile, Mary Lee. *This Bread and This Cup: Child*. Harrisburg, PA: Morehouse Education Resources, 2005.

Witvliet, John D. *A Child Shall Lead: Children in Worship*. Garland, TX: Choristers Guild, 1999.

Wright, Tim. *Sunday Schooling our Sunday Schooling Our Kids Out of Church: The True Story of How One Congregation Dropped Sunday School To Save its Soul*. Kindle Edition, 2015.

Wright, Tim. "Sunday Schooling Our Kids Out of Church" from *Ponder Anew*. Patheos (blog). Excerpted from *Sunday Schooling Our Kids Out of Church: The True Story of How One Congregation Dropped Sunday School to Save Its Soul*. <https://www.patheos.com/blogs/searchingfortomsawyer/2014/08/sunday-schooling-our-kids-out-of-church/> August 5, 2014. [This is a great article addressing societal shifts that caused churches to create worship experiences for children outside the Sunday assembly. Quoting from the article, "*We have raised the largest unchurched generation in the history of our country*. Admittedly, there are many reasons why each generation in our culture is increasingly distanced from the church. . . . But perhaps one of the reasons has to do with the Sunday School shift. . . . as we shifted kids out of the main worship experience, en-culturated them in their own program, and robbed them of any touch points with the rest of the body of Christ. Another way of saying it: by segregating our kids out of worship, we never assimilated them into the life of the congregation. They had no touch points. They had no experience. They had no connection with the main worship service—its liturgy, its music, its space, its environment, and its adults. It was a foreign place to them. And so...once they finished with the kids/or youth program, they left the church. (emphasis mine) With good intentions we attempted to raise kids to be Christians, but **we didn't raise them to be *Churched Christians***. (emphasis mine) And perhaps that, in part, is why so few of them attend a church today. We've essentially "Sunday-Schooled" them out of church—because we never assimilated them into church.]"

## The Chorister's Guild

<https://www.choristersguild.org/store>.

The Chorister's Guild has settings of the psalms and choral anthems for children and youth choirs. It is

an excellent resource for music that is appropriate for children to sing in worship.

### **Royal School of Church Music**

<https://www.rscmamerica.org>.

### **Children at Worship: Congregations in Bloom**

<http://www.childrenatworship.org/beliefs.html>.

This website promotes the full inclusion of children in Sunday worship. Susan Bock, author of *Liturgy for the Whole Church: Multigenerational Resources for Worship* and Fiona Vidal-White, the compiler and editor of the authorized hymnal, *My Heart Sings Out*, along with The Rev. Mark Bozutti-Jones and his wife Kathy are contributors to this site. While memberships can no longer be purchased, there are still articles and other resources that can provide an understanding of why it is important to include children in Sunday worship rather than trying separate them from the assembly of which they are an integral part through baptism. Caroline Fairless, one of the organizers, has also written a book, *Children at Worship: Congregations in Bloom*. Introduction by Louis Weil. New York: Church Publishing, 2000.

### **God's Word, My Voice Inserts A Downloadable Lectionary for Children**

<https://www.churchpublishing.org/childrenslectionary>.

### **Living the Good News Lectionary-Based Curriculum from Nursery to Adults**

<https://www.livingthegoodnews.com>.

An online lectionary-based, fully-graded Christian education curriculum. From Nursery through Adult, it is the only curriculum you'll need for the religious education and spiritual development of your children, youth, and adults.

### **Skiturgies: Pageants, Plays, Rites, and Rituals for the Church Year**

<https://www.churchpublishing.org/complex/skiturgies>.

### **Godly Play® Digital**

<https://www.churchpublishing.org/godlyplaydigital>.

### **The Episcopal Church – Way of Love – Practices: Worship – Children**

<https://www.episcopalchurch.org/WoL/worship/children>.

### **Pew Card**

Pew card for Way of Love designed and produced by the Diocese of Texas.

### **The Book of Common Prayer**

In this resource for children, there are links to the webpage of TEC about The Book of Common Prayer with links in Spanish and English for the prayerbook.

**The Way of Love Poster Pack** - poster by Jay Sidebottom to color and learn about the seven practices. (In Spanish and English).

### **The Way of Love: An Intergenerational Gathering**

Presiding Bishop Michael Curry called us to follow the Way of Love. This is a 90 minute intergenerational session that teaches about these practices. Worship is one of the seven major components.

## **Little Books of Guidance: The Way of Love**

<https://www.churchpublishing.org/wayoflove>

This series of seven Little Books of Guidance are designed for you to discover how following certain practices can help you follow Jesus more fully in your daily life. This is your invitation to commit to the practices of **Turn – Learn – Pray – Worship – Bless – Go – Rest**

**The Way of Love: Turn** 9781640651685

**The Way of Love: Learn** 9781640651708

**The Way of Love: Pray** 9781640651722

**The Way of Love: Worship** 9781640651746

**The Way of Love: Bless** 9781640651760

**The Way of Love: Go** 9781640651784

**The Way of Love: Rest** 9781640651807

## Cultural Diversity in Worship - Many, Yet One

Mary Ann Mertz

One of the primary principles in worship is that when one enters a church building, whether occupied or unoccupied, a person should be able to envision the people who gather there. When you think about the parish to which you belong or about those assembled for diocesan liturgies or even for liturgies of the larger church gathered at conventions and for other occasions, in your mind who do you see in that gathering?

Theologically, we know that when we gather for worship the mystical body of Christ, the church, is made visible. What does that church look like? Who does it include? Who might be missing? Why does it matter?

It matters because of the great commission given to us by Jesus:

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'<sup>1</sup>

Jesus sent the eleven out to make disciples of all nations through the waters of Holy Baptism. In baptism, we become disciples of Jesus, united with others in the body of Christ; together we embrace the mission of Jesus as our own. We are to go out into all of the nations of the world to spread the Good News of God's reconciling love in Jesus and to make disciples of all of the peoples of the earth who also become members of the body of Christ, the church.

Our catechism gives us further direction when it asks, "What is the mission of the Church?"<sup>2</sup> The answer is: "The mission of the Church is to restore all people to unity with God and each other in Christ."<sup>3</sup> It continues by stating that the "Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love."<sup>4</sup> Diverse though we are, gathered from all of the nations of the earth, we are restored to unity with God and are united to one another through Christ Jesus. If this is who we are and if this is the mission that has been given us, then what we look like when we gather as church should reflect the many peoples and nations of the world, praying and worshipping together, united in common prayer, proclaiming the Gospel in the many languages of earth, and promoting justice, peace, and love, especially in those places where people are the most vulnerable or where justice and peace are hard to find. Knowing Jesus helps us to embrace his mission to change the world.

---

<sup>1</sup> [Matthew 28:16-20](#), New Revised Standard Version Bible: Anglicized Edition, copyright © 1989, 1995 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. <http://nrsvbibles.org>; <http://bible.oremus.org/?passage=Matthew+28:16-20>.

<sup>2</sup> "The Church," in the Catechism of the Book of Common Prayer, 855.

<sup>3</sup> BCP, 855.

<sup>4</sup> BCP, 855.



Is this vision what our church actually looks like?

We know that The Episcopal Church includes not only people living in the United States, but also children, women, and men from many nations included in our nine provinces. The Anglican Communion includes even more and the church universal encompasses the globe. So yes, in many ways, the fullness of the body of Christ is reflected in the many members of the one body. Yet, how is this expressed locally? Can the entire church be seen when walking into your parish church on Sunday? The answer can and should be, "Yes!"

One of the ways that this is accomplished is through our common prayer. The liturgy binds us together into the one body of Christ, beginning at baptism and continuing each time we gather to celebrate Holy Eucharist. As mentioned in the article on the Book of Common Prayer in this Liturgical Resource Guide, the Book of Common Prayer is a primary source that unites us as Anglicans. Even so, we know that unity does not mean uniformity; the prayer book is not static and it is not exactly the same in every part of the Anglican Communion. That is its genius. Even Cranmer's 1549 Book of Common Prayer, as it moved across the globe, even in the years immediately following its development, found ways to maintain unity while allowing for the diversity of the peoples who claimed the prayer book as their own and added their own voices to the common prayer of the church. Recognizing and embracing diversity allowed the church to fulfill its mission of making disciples of all nations and it allowed the people who found the living Word between the covers of the prayer book a way to express in their words and actions of worship, praise and thanks to God and unity one with "the other" in the body of Christ. From England to Scotland to America, from America to Puerto Rico to the Caribbean, from the Caribbean to Latin America to Taiwan and, in 2018, to Cuba, from the inner cities to the rural countryside, people from many races, nations, languages, and cultures, gather around the one table of the Lord to worship God and to be made holy. This is the diversity and unity of the church of Christ and it binds us together in this, the Episcopal branch of the Jesus movement.

Therefore, it is appropriate for the disciples of Jesus in The Episcopal Church to grapple with how, in our common prayer, we allow the many to find a place and to have a voice so that we may be united through the reconciling love of Christ.

In doing this, we soon discover just how important language is. Having a voice and being able to find ourselves within the one body is vital for the building up of the church.

One of the primary principles of the liturgical movement in the modern era was that all of the faithful be able to fully participate in worship "by reason of their baptism."<sup>5</sup> In order for us to come to that unity of faith, we need to be able to understand one another and pray together with all our hearts, and minds, in a common voice. The use of the vernacular language of the people who gather was seen as one of the primary ways to achieve this full participation. While this was an important consideration in the revision of the 1979 Book of Common Prayer, using vernacular language was not something new for the compilers of prayer books in the Anglican Communion. From the very first Book of Common Prayer created by Thomas Cranmer and published in 1549 for use in sixteenth-century England until now with

---

<sup>5</sup> "Constitution on the Sacred Liturgy," paragraph 14, [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html).

the 2018 General Convention of the Episcopal Church, the use of vernacular language in worship is a primary principle.

Choosing to use in worship the language that people (English) over the language of the church (Latin) is one of the foundational principles for the first Book of Common Prayer. The dictionary of the Episcopal Church gives a clear discussion of the use of the vernacular and its importance:

Use of liturgical language that was often not understood by the laity tended to foster the clericalization of the liturgy. Vernacular language was used for worship by the churches of the Protestant Reformation. The 1549 BCP used sixteenth-century English. The Preface to the First Book of Common Prayer (1549) recalls that St. Paul urged the use of language in church that would be understandable and profitable for the people. However, “the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby” (BCP, p. 866; See 1 Cor 14:9). The use of vernacular language was a distinguishing feature of the first Prayer Book. This commitment to the use of contemporary and understandable language has also been reflected in the Prayer Book revision process of the twentieth century.<sup>6</sup>

Thus, one can see just how important praying in the vernacular was for the formation of that first prayer book. It would continue to be so for other books that followed it.

One other thing that is true about language should be noted and that is that language is living. It is not static but changes and evolves over time. Our understanding and use of words shift in meaning and weight. A word or phrase used and considered appropriate in one age may, over time, shift in meaning; it may even take on an opposite meaning or become pejorative or lose its meaning altogether and fall out of use. Sixteenth-century English is no longer the language that we speak, yet previous prayer books contained language drawn from that historical period. The revisions made in the 1979 Book of Common Prayer, therefore, were important because they too followed the principle that worship should be in the language of the people. The 1979 Book of Common Prayer retained some of the prayers of previous books but made appropriate adjustments to them so that traditional prayers could be prayed, not in the language of the sixteenth-century, but in the language of people today. The Book of Common Prayer that was published in 1979 was a great achievement following many years of work, especially by those engaged in the liturgical reform movement, and through multiple trials with people in congregations all across the church. It must be remembered, however, that the prayer book, even with all of its richness and need for continued exploration and full utilization, was published forty years ago. Since that time even more changes in language have taken place. Therefore, The Episcopal Church continues to grapple with issues around the use of language keeping the principle of using the language of the people always at the forefront. This is in keeping with the theology of baptism given us in the 1979 prayer book. The prayers that we use in worship allow us to understand that we are all made in God’s image and thus are called to turn to God in praise and worship and in unity of faith. We must continue to value praying in the vernacular using words that offer a glimpse into the mystery of God for people of this age. One thing is sure, once we get everything settled and the language just the way we want it, the world will shift and other things that have not yet even appeared on the horizon will force us to think again so

---

<sup>6</sup> “Vernacular,” *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/library/glossary/vernacular>.

that we are constantly reforming. This was the vision of the liturgical reformers in the 1540s and the 1970s and it continues to be true today and into the future.

As stated, a primary principle of the modern liturgical reform movement was that liturgy was to be celebrated in the language of the people, the vernacular. This was a value in the 1979 Book of Common Prayer and in The Hymnal 1982. There was broader use of language, including in the hymns, and a variety of expressions of faith. This was done so that we not only allow more of the faithful to be able to pray using a language of their own, but also to create a way for the entire church to have within their hands the prayers, hymns, and customs of people across the globe from many cultures and ways of life, so that all are recognized and know that they have a place. United this way in prayer, we all can experience how wide and deep and broad God's love is for all people whom God has created.

Leonel Mitchell discusses this use of the vernacular in the reform of the liturgy with particular emphasis on the role that the Second Vatican Council played in influencing not only the Roman Catholic reform of the liturgy, but other denominations, as well. The genius of all peoples was not only encouraged by the Council; rather, it was embedded in the first document of Vatican II, the Constitution on the Sacred Liturgy, mandating the inclusion of all in worship. Mitchell writes:

Vatican Council II, in its seminal "Constitution on the Sacred Liturgy" offered these directives, which are sage advice worth listening to:

The liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable.<sup>7</sup>

The document went on to speak of "legitimate variations and adaptation to different groups, regions, and peoples,"<sup>8</sup> and recognized that, "In some places and circumstances ... an even more radical adaptation of the liturgy is needed."<sup>9</sup>

After looking at the importance of Vatican II and counseling us to take seriously its mandate for the inclusion of various cultures within the liturgy, Mitchell then turns to the 1988 Lambeth Conference that applied some of these same principles to worship within the Anglican Communion. Phillip Tovey also refers to this conference and quotes from its resource manual, 1988 Lambeth Conference, "Local Expressions of the Liturgy," (Lambeth Conference, 1988, p. 67)

The liturgy of the Church must ever draw upon the past and conserve the best of the tradition ... Yet the liturgy must at the same time give authentic expression to the common life in Christ ... in **whatever generation** and in **whatever country** and **culture**.

---

<sup>7</sup> Constitution on the Sacred Liturgy, 21. Quoted by Leonel L. Mitchell, "Essential Worship," in *The Chant of Life: Inculturation and the People of the Land*, Liturgical Studies Four (New York: Church Publishing, 2003), 34.

<sup>8</sup> CSL, 38.

<sup>9</sup> CSL, 40.

The Church has to worship incarnationally, separated from the world by the offence of the cross, but not by any alien character of culture. We affirm expressions of true local creativity ... we commend and encourage authentic local inculturation of the liturgy, and fear that ... we have been all too hesitant ...<sup>10</sup> (emphasis mine).

We will discuss the concept of inculturation a little later in this article. What is important at this point is that the 1988 Lambeth Conference affirmed local creativity. Because of the incarnation of Jesus, our church must also be incarnational and allow all peoples to be as God created them to be when they gather for worship. The liturgy is not external to the people who gather, but is expressive of their very identity. Therefore, the 1988 Lambeth Conference agreed to two resolutions relating to inculturation (Lambeth Conference, 1988, pp. 219, 232):

## 22 Christ and Culture

This Conference

- a) Recognizes that **culture** is the **context** in which **people find their identity**.
- b) Affirms that God's love extends to people of every culture and the Gospel judges every culture according to the Gospel's own criteria of truth, challenging some aspects of culture while endorsing others for the benefit of the Church and the society.
- c) **Urges the Church everywhere to work at expressing the unchanging Gospel of Christ in words, actions, names, customs, liturgies, which communicate relevantly in each contemporary society** (emphasis mine).

## 47 Liturgical Freedom

This Conference resolves that each Province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek the **expressing of worship which is appropriate to its Christian people in their cultural context**.

These two resolutions encourage a **multicultural expression of Anglicanism**. ... The place of authority for final decisions to be made is the **Province** (emphasis mine).<sup>11</sup>

The Second Vatican Council, the Lambeth Conference in 1988, and our own General Conventions have raised up the importance of allowing the liturgy to embrace various cultural expressions and include them in worship; at the same time, some parts of the liturgy, while they may take place using the vernacular, are constitutive of the liturgy and are, therefore, always to be included. Vatican II mentioned maintaining the divinely instituted elements of the liturgy as being those parts of worship which would not be changed. Mitchell includes among these proclaiming the gospel, assembling for worship, Holy Baptism with water, Holy Eucharist with bread and wine, some form of the ministry of reconciliation, and the praying of the Lord's prayer. He also believes that in addition to these aspects of the liturgy, daily prayer, the weekly celebration of the Lord's Day, keeping of the major feasts of the church year, and ordered ministry of Word and Sacrament are part of the Christian tradition for liturgical worship from its earliest days and should, therefore, also be maintained.<sup>12</sup> The Chicago-Lambeth Quadrilateral

---

<sup>10</sup> Phillip Tovey, "Anglicanism," in *Inculturation of Christian Worship: Exploring the Eucharist* (Burlington, VT: Ashgate Publishing, 2004), 133.

<sup>11</sup> Tovey, 134. Tovey quotes from the Lambeth Conference. The same text is included in an article by Leonel Mitchell. See Leonel L. Mitchell, "Essential Worship," in *The Chant of Life: Inculturation and the People of the Land*, Liturgical Studies Four (New York: Church Publishing, 2003), 34.

<sup>12</sup> Mitchell, 35.

also insists “that *episkopos* be exercised by bishops and ordinations be under their presidency.”<sup>13</sup>

These are the elements that must be maintained in order for worship to be Christian worship. Regarding Anglican worship, Mitchell asks the question, “What then is the Anglican tradition in worship?” His answer is that “If there is a single thing that might be termed characteristic of Anglican worship it is that it be in the language of the people.”<sup>14</sup> He states that this is not just the words that are used, though they are important, but the language of the people should also include the **actions, life, and culture of the people who gather for worship**. “The ‘language of the people’ is more than words that are comprehensible. It must use the **thought forms** of the people. It must be **compatible with the culture** (emphasis mine).”<sup>15</sup> For the diverse nature of the members of the body of Christ to be embraced, several elements of Anglican worship should also be kept in mind. Mitchell uses *The Identity of Anglican Worship* as a resource from which he gleans that worship in the Anglican tradition is “ordered, not regimented, and it is related to how we think and how we live.”<sup>16</sup> The second characteristic of Anglican worship is that “we are people of the book ... Our tradition does not exist in the abstract: it needs to find its own climate and memory in order to embody its dignity.”<sup>17</sup> Finally, our liturgy has “an elusive but very distinctive Anglican style, which has a lot to do with the acceptance and integration of a number of different layers, which create a sense of unity by inclusion, rather than of uniformity.”<sup>18</sup> These elements are important for Anglican worship regardless of the culture from which the members of the assembly come. In the revision of the 1979 Book of Common Prayer, these three elements (ordered worship, the dignity of the prayer book itself, and unity through inclusion rather than by uniformity) can be found. We are united in worship, but the liturgies that we celebrate can be expressed in a variety of ways because of the diverse cultures from which we come. The variety in the use of music, prayer forms and ritual gestures, and the use of symbols, is not only appropriate, but is something that should be employed to enrich our worship of God. When considering worship in The Episcopal Church today, Mitchell writes:

Today the United States is no longer an extension of England, nor is the Episcopal Church simply the Church of England in America. ... our culture is not homogenous. We are a polyglot, multicultural nation, and the Episcopal Church can be truly an American church only if it is prepared to be multicultural.<sup>19</sup>

The Episcopal Church, we also realize, even goes beyond this definition, because it is not just “an American church” or a “national church;” rather, it is a multi-national church including not only the United States, but also other peoples and countries around the globe. The most recent addition at the 2018 General Convention was Cuba; it joins Province IX and the other seven dioceses of Latin America and the Caribbean. Several Pacific islands have dioceses that are part of Province VIII. Therefore, The Episcopal Church is one of many languages, peoples, races, and cultures. The way that we pray and use the prayer book must reflect this diversity. This brings us back to the characteristic that marks our

---

<sup>13</sup> Mitchell, 38.

<sup>14</sup> Mitchell, 39.

<sup>15</sup> Mitchell, 39.

<sup>16</sup> Mitchell, 40, quoting from David Stancliffe, *The Identity of Anglican Worship*, Kenneth Stevenson and Bryan Spinks, eds. (Harrisburg, PA: Morehouse Publishing, 1991), 132f.

<sup>17</sup> Mitchell, 40, Stancliffe, 132f.

<sup>18</sup> Mitchell, 40, Stancliffe, 132f.

<sup>19</sup> Mitchell, 42.

identity, the use of vernacular language in the Book of Common Prayer.

One of the gifts that praying in the vernacular has given us is a real seriousness about the translation of the 1979 Book of Common Prayer into a variety of languages spoken by the people in The Episcopal Church: English, Spanish, French, and Haitian Creole. The 2018 General Convention was an important one with regard to the Book of Common Prayer and the diversity of language. **Resolution Ao68** directed the Standing Commission on Liturgy and Music to “create a professional **dynamic equivalence translation** of The Book of Common Prayer 1979 and the Enriching Our Worship Series in Spanish, French, and Haitian Creole (emphasis mine).”<sup>20</sup> (It should be noted that the Marriage Rites and the Book of Occasional Services have already been translated into Spanish and are available online in both Spanish and English.)

Translating using **dynamic equivalency** is a real gift because it does not require the prayer book to be translated word for word directly from English into the other language but allows it to be translated using words that match the way that people speak when using the language in regular conversation.<sup>21</sup> This allows the translated prayer book to flow naturally rather than being stilted or seeming awkward to those using it.

Finally, the resolution ensures that any additional revisions or materials that are developed will be professionally translated into English, Spanish, French, and Haitian Creole following the principles of dynamic equivalence and that nothing will be published until the translations in all of those languages are secured. This is a big step forward in ensuring the full inclusion of all of the faithful in liturgical celebrations in the Episcopal Church.

If this mandate to fully translate the Book of Common Prayer into the diverse languages of The Episcopal Church was not enough, **Resolution Ao68** also did several other things that are important for the life of the church. Through it, the bishops and deputies decided to keep the 1979 Book of Common Prayer as it currently is. What it offers the church was considered to be so substantial, that the convention decided that it should not be revised; at the same time it also recognized that there is still much within the prayer book that needs to be explored and more fully utilized. The resolution included important provisions among which was one that resolved that the Episcopal Church would “continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book.” This is significant and must continue to be at the forefront of our thinking about liturgy and worship. In addition to maintaining the prayer book, the resolution stated that bishops would “engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR (Task Force on Liturgical and Prayer Book Revision).” Thus the integrity of the 1979 Book of Common Prayer is maintained; at the same time, diversity within the church is not only honored by expanding the translations into more vernacular languages, it is mandated to be explored, crafted, and offered back to the wider church at the next convention. The Enriching Our Worship Series is authorized for continuing use until the next comprehensive revision of the prayer

---

<sup>20</sup> **Resolution Ao68**, <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

<sup>21</sup> Keith F. Pecklers, *Dynamic Equivalence: The Living Language of Christian Worship*, Pueblo Books, (Collegeville, MN: Liturgical Press, 2003).

book as are the new Marriage Rites for the Whole Church. Expanded language texts are authorized for trial use for Eucharistic Prayers A, B, and D with other prayers sent back to the Standing Commission on Liturgy and Music for additional work. All in all, many of the actions taken at the 2018 General Convention are about allowing the diversity of the body of Christ to be expressed in our common prayer as a sign of unity and strength, using our multiple gifts to build up the body of Christ in love.

That said, what does diversity look like in everyday life on the streets, in communities, and in parishes? In the news, we see that fear and misunderstanding seem to be driving many of the events on the world stage, creating homes and neighborhoods where fear is palpable and hatred destroys human lives, families, and entire communities. There seems to be deep fear of “the other.” Yet it is the alien and the stranger that God calls us to welcome and they are the ones to whom we must show hospitality.<sup>22</sup> In the words of Martin Buber, rather than fear, we are called into relationship with “the other,” in the dialogical relationship of “I-Thou.”<sup>23</sup> That relationship is one of reverence whether established with God, the ultimate “other,” or with human beings. If we stand in right relationship with God and with other human beings, we not only accept that “the other” is different from us, but we rejoice in our diversity. It is in the relationship with “the other” that we find that we can most deeply be and become ourselves. We do this for the first time as Christians in the waters of baptism when we welcome another human being into the household of God and embrace “the other” who both receives and brings new life and abundant gifts. We will change and grow because this new person comes among us and the body of Christ will be built up in faith and love.

Thus, our parishes can be places where this diversity is both welcomed and seen as a uniting force. Care should be taken when planning for worship. The words that are said and the actions that are performed within the liturgy should allow people to hear the Word of God; nothing should be a barrier for that proclamation. We are then to gather around the table of the Lord to become one with Christ and one another as we receive the one bread and one cup. We find our unity in broken bread and wine poured out, the body and blood of Christ, the source of unity in our diversity. Thus, we see that the principle, *lex orandi, lex credendi*, how we pray shapes what we believe, is operative.

What does worship look like when liturgy is designed to include all members of the body of Christ?

The reality is that because of where and how we live together in this world, congregations often may look more like the neighborhood in which they are located rather than the diverse body of Christ. Even when this is true, efforts can be made to reflect the diversity of the body of Christ and never to allow separation or division to be part of the make-up of a parish. Work must be done within the community to ensure that any Episcopal congregation is a place of belonging for all of the people.

Henri Nouwen, in his foundational book, *Reaching Out*, has several chapters on hospitality. I believe that the second section of the book, “Reaching Out to Our Fellow Human Beings – The Second Movement: From Hostility to Hospitality,” is an important one for our time.

Although many, we might even say most, strangers in this world become easily the victim of a fearful hostility, it is possible for men and women and obligatory for

---

<sup>22</sup> In both testaments: Exodus 22:21-24, Exodus 23:9, Leviticus 19:33-34, Matthew 25:34-36, Ephesians 2:11-13.

<sup>23</sup> Martin Buber, *I and Thou*, trans. Ronald Gregor Smith, (New York: Scribner's Classics, 2000). Originally published in 1923 and then 1958 by Charles Scribner's Sons.

Christians to offer an open and hospitable space where strangers can cast off their strangeness and become our fellow human beings. The movement from hostility to hospitality is hard and full of difficulties. Our society seems to be increasingly full of fearful, defensive, aggressive people anxiously clinging to their property and inclined to look at their surrounding world with suspicion, always expecting an enemy to suddenly appear, intrude and do harm. But still—that is our vocation: to convert the *hostis* into a *hospes*, the enemy into a guest and to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced.<sup>24</sup>

This is not only a task for us as Christians in our homes and workplaces, in the communities in which we live and the places where we gather with friends. It is especially true when we come to worship God with other members of the one body of Christ, the church.

Hospitality means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines.<sup>25</sup>

Offering space to “the other” is a way to envision the church that is united in diversity. All who come to the table of the Lord have a place and belong. As we have discussed in various articles in this Liturgical Resource Guide, the revision of the 1979 Book of Common Prayer embedded the theology of baptism not only within the baptismal liturgy, but also in the prayers, rites, and structure of the prayer book itself. Through Holy Baptism we die to sin and are born to new life in the risen Christ. We become a member of the body of Christ and, as St. Paul writes, we also become members of one another.<sup>26</sup> In the body of Christ, the church, we are all one.

Our unity is strengthened through regular participation in Holy Eucharist, the repeatable part of baptism.<sup>27</sup> God’s Word forms us and the celebration of the Eucharist binds us together and strengthens us to be sent forth to spread the Good News of Christ’s reconciling love. We do this, regardless of the language that we speak, the culture from which we come, the gender with which we identify, the race that we claim as our own, or any other label that is used to try to define us, because through the waters of baptism we put on the white garment that marks our primary identity, first and foremost, as members of Christ’s body. Many though we are, we pledge that as individuals and as a community of faith, we will respect the dignity of every human being, seek and serve Christ in all persons, and strive for justice and peace.<sup>28</sup> We care for one another, for the people of the world, and for all of God’s creation because in Christ’s body we all are one. This is the underlying theology of the Book of Common Prayer and whenever we gather for worship, as we take our place within the body of the faithful, we allow the words of the prayers and the liturgy to do what they say they are going to do: bind us

---

<sup>24</sup> Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life*, (New York: Doubleday, 1986). *Reaching Out*, Crown Publishing Group, Kindle Edition, 680-686.

<sup>25</sup> Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life*, (New York: Doubleday, 1986), 71. <https://www.goodreads.com/quotes/504797-hospitality-means-primarily-the-creation-of-free-space-where-the>; <http://restoringpangea.com/hostility-vs-hospitality-excepts-from-henri-nouwens-reaching-out>.

<sup>26</sup> Romans 12:4-13. <http://bible.oremus.org/?passage=Romans+12:4%E2%80%9313>.

<sup>27</sup> See the article on Baptism and the Sacraments of Initiation in this liturgical resource guide for a full discussion of this concept.

<sup>28</sup> BCP, 305.



together in Christ Jesus.

“Now you are the body of Christ and individually members of it.”<sup>29</sup> As individual members, we each have a place within the body of Christ, the church and we each bring our own particular gifts to use to build up the body of Christ.

But each of us was given grace according to the measure of Christ’s gift. ... The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, **to equip the saints for the work of ministry, for building up the body of Christ**, until all of us come to the **unity of the faith** and of the knowledge of the Son of God, to maturity, to the measure of the **full stature of Christ** (emphasis mine).<sup>30</sup>

The primary gift that we bring to the church is ourselves, who we truly are as God created us to be in God’s image. That means that we each will come to worship God and, in that, there is complete diversity because each one of us is a unique creation. There has never been anyone like us before nor will the world see the likes of us again. We must bring our true “selves,” just as Jesus did when he became one with us in all things but sin. By his incarnation, he showed us the face of God and through his obedient death on the cross showed us the depth of God’s reconciling love and invited us to share in his mission to reconcile the world to God. We do that using our particular gifts. This is diversity. And when those gifts are given for the common good, as *leitourgia*,<sup>31</sup> to build up the body of Christ, being united in Christ is the result.

And so, we return to the first statement that when we first come into a church we should be able to envision the people who gather there. In the Episcopal Diocese of Pennsylvania, is unity in diversity a hallmark of our diocesan life together? Who gathers in our parishes on the Lord’s Day to celebrate Holy Eucharist, which the 1979 Book of Common Prayer regards as the central liturgy on Sunday?<sup>32</sup>

It should be noted that there is great diversity across the Episcopal Diocese of Pennsylvania. This diocese is the home of the first historic black Episcopal Church, our own African Episcopal Church of St. Thomas which was established in 1792. When the entire church gathers for diocesan liturgies or for convention, unity in diversity is certainly a component that is visible and a value that every effort is expended to make real. There are some churches in this diocese that are located in communities with demographics that include Latino/Hispanic members or African Americans, and yes, there are some parishes where the congregation is primarily Caucasian with a few that are more culturally and racially diverse. All of these various communities make up the one body of Christ. In the music section of this liturgical resource, a lot of detail was given about the variety of musical expressions that are offered across the diocese, many springing from the languages and cultures of those who gather for worship. At places like the Philadelphia Episcopal Cathedral, a blending of music and prayer can be found so that various cultures are often represented in Sunday worship.

---

<sup>29</sup> 1 Corinthians 12:27. <http://bible.oremus.org/?passage=%201%20Corinthians+12%3A4--+12%3A27&version=nrsv>.

<sup>30</sup> Ephesians 4:7, 11-13. <http://bible.oremus.org/?passage=Ephesians+4:1-6>.

<sup>31</sup> Charles Price and Louis Weil, *Living for Liturgy*, (New York: Seabury Press, 1979), 13.

<sup>32</sup> **Resolution A068**, <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>. (“*Resolved*, That this church continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book.”); *Constitution and Canons of the Episcopal Church*, Title 11.1, (“All persons within this Church shall celebrate and keep the Lord’s Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.”), 93.

It is important to note that additions made *The Book of Occasional Services 2018* now include many more services that have developed over time and from a variety of cultural expressions and pastoral needs. **Resolution A283** authorized three services coming out of the Latino/Hispanic culture for inclusion in *The Book of Occasional Services 2018*: **Las Posadas** from December 16-24, a service for **Día de Los Muertos** (Day of the Dead) on November 1/2 – All Saints Day/All Souls Day, and a liturgy on December 12 for **Día de la Virgen de Guadalupe** (Our Lady of Guadalupe). <https://www.vbinder.net/resolutions/A283?house=hb&lang=en>. **Resolution A283** includes the texts and readings that are to be used for these services. In addition to these feasts, there is now a **Service of Renaming** for those who are taking a name other than the one given to them at baptism. This is a service that is meeting a very present pastoral need in the church. Another liturgy coming from the domestic life of people in the church is the liturgy to be used on or around October 4, **St. Francis Day/Blessing of Animals**. All of these are liturgies that spring from the lives and cultures of people in The Episcopal Church. They are made available for use by the entire church. One blessing is that all peoples now have access to these beautiful liturgies that express a depth of faith arising from a culture that is different from that of the Church of England. They can be used by people who are part of that culture, but they are also available to the rest of the church so that we can learn diverse expressions of faith and be made one. **The Book of Occasional Services (BOS) Conforming to the General Convention 2018** is now available and can be found in PDF format online. Links are given in the Resources. It is an expansion of the 2003 edition of *The Book of Occasional Services* published by Church Publishing, Inc. and most often the volume that is currently used in parishes. A **comparison of the 2003 and 2018 editions** can be accessed at <https://draftable.com/compare/tlQapgcxwOUm>.

## Conclusion

In this article, much discussion has taken place about the use of vernacular language as a central feature of Anglican worship and, as Mitchell pointed out, this includes more than just words. It encompasses the use of words, certainly, but also images, symbols, customs, expressions, and especially patterns of thought. Mitchell indicated the importance of the Second Vatican Council in fostering unity rather than uniformity, promoting the use of the vernacular, and permitting cultural adaptations to be made with regard to worship. The 1988 Lambeth Conference concurred and passed resolutions also promoting local adaptations of the prayer book to include broader cultural expressions. Since that time, the word “inculturation” has been used when discussing how different cultures affect worship. Anscar Chupungco, a foremost scholar who has written much about worship and inculturation has written that “adaptation is an on-going process which cannot be halted, because the life of the Church and the evolution of cultures are in perpetual motion.”<sup>33</sup> He continues by describing how the liturgy has evolved over time with particular elements being so foundational that they do not change, although the prayers and actions surrounding them may be adjusted through time. Thus, there are three types of liturgical adaptations that can be made.

The first, according to Chupungco is the simplest. It is making some accommodation in the liturgy. This

---

<sup>33</sup> Anscar J. Chupungco. *Cultural Adaptation of the Liturgy* (New York: Paulist Press, 1982), 41.

is done in the way that the assembly celebrates the liturgy and does not necessarily involve cultural adaptation, although it could. For example, incense is used in some parishes on a regular basis and is an important part of liturgical worship while in other places it is used perhaps for major feasts or maybe even not at all. These are liturgical accommodations based on the pastoral needs of a congregation.

The second type is called acculturation. “Liturgical acculturation may be described as the process whereby cultural elements which are compatible with the liturgy are incorporated into it either as substitutes or illustrations of eucharistical (pertaining to the book) and ritual elements of the rite.”<sup>34</sup> An example of this would be if a particular culture has a way of praying that is more verbose or includes the use of particular phrases or images; including those within worship would be liturgical acculturation. It would change the liturgy itself to accommodate the needs of the people gathered but it would not alter the nature of the liturgy itself.<sup>35</sup> Another example of acculturation is using dynamic equivalency when translating the liturgy from one language into another.<sup>36</sup> As previously described, this allows the language to be translated in a way that is consistent with the way people actually speak. As previously stated, **Resolution A068** mandates that The Episcopal Church use dynamic equivalency when translating the prayer book or any other liturgy into any of the languages spoken in the church: English, Spanish, French, Haitian Creole.

The word that is most often used when speaking about the cultural adaptation of the liturgy is “inculturation.” It is not to be conflated with the other two terms.

Liturgical inculturation may be described as the process whereby a pre-Christian rite is endowed with Christian meaning. The original structure of the rite together with its ritual and celebrative elements is not subjected to radical change, but its meaning is altered by the Church to express the Christian mystery. While acculturation induces a change or modification of the liturgy through the assumption of new cultural elements, inculturation brings about a change in the culture through the entry of the Christian message. The latter process is a form of conversion to the faith, a metanoia of pre-Christian rites.<sup>37</sup>

Chupungco writes that “Baptism and Holy Eucharist were pre-Christian rituals reinterpreted by Jesus in the context of his own mystery. These were the first instances of inculturation.”<sup>38</sup> What would be an example of inculturation today? Chupungco discusses marriage rites in which the customs and practices of a certain culture are imbued with the Christian message so that when the liturgy is celebrated, even though cultural elements are retained and used in their own right, their meaning is taken over by the mystery of the sacrament so that a marriage in Christ takes place. For inculturation to happen, the culture itself is changed by giving Christian meaning to its symbols and customs.

Mark Francis also writes about inculturation but considers it in more dialogical way:

Inculturation in a general sense can best be described as a dialogue between faith and

---

<sup>34</sup> Chupungco, 81.

<sup>35</sup> Chupungco, 82.

<sup>36</sup> Chupungco, 83.

<sup>37</sup> Chupungco, 84.

<sup>38</sup> Chupungco, 84.

culture that transforms and enriches both the culture in which the faith is proclaimed and the universal church. Just as individual cultures are enriched by the gospel, so the church is enriched by yet another way of seeing the grace of God expressed by

another culture. ... Inculturation also implies the conversion and the transformation of both the receiving culture and the church.<sup>39</sup>

This way of using the word, “inculturation,” seems to be more applicable today and better aligned with the spirit of hospitality described by Henri Nouwen, that both guest and host give and also receive. This is also in keeping with the dialogical nature, not only of the liturgy itself, but also of the way that God interacts with us, especially in the primary dialogical event of the incarnation of the Word of God. As we have seen, that ultimate “inculturation” is the model for us when we consider cultural diversity in the church.

Cultural adaptation of the liturgy, therefore, has many nuances. “Inculturation, properly done, is an ideal means of ‘Christianizing’ the entire culture, that is to say, of imbuing culture with the spirit of Christ and his Gospel.”<sup>40</sup> Isn’t that the goal of all evangelization and the mandate given to us by Jesus in the Great Commission with which we began this article? “Go therefore and make disciples of all nations ... And remember, I am with you always, to the end of the age.”<sup>41</sup>

Ruth Duck concludes her chapter, “Diverse Worship,” in *Worship for the Whole People of God*, with the text of one of her hymns. It seems a fitting way to also end this article:

1. Diverse in culture, nation race, we come together by your grace.  
God let us be a meeting ground where hope and healing love are found.
2. God let us be a bridge of care connecting people everywhere.  
Help us confront all fear and hate and lust for power that separate.
3. When chasms widen, storms arise, O Holy Spirit, keep us wise.  
Let our resolve, like steel, be strong to stand with those who suffer wrong.
4. God, let us be a table spread with gifts of love and broken bread,  
where all find welcome, grace attends, and enemies arise as friends.  
Copyright © 1992, G.I.A. Publications. Tune: TALLIS’ CANON.

“While I wrote this text for a particular cross-cultural community, it is also my prayer for the worldwide church, that we may be one (John 17:22) in worship, in welcome, and in love, and that our diversity may be a source of more complete praise, worship, community, and faithful living in the world.” – Ruth C. Duck<sup>42</sup>

Well said. Dr. Ruth Duck. Thank you. Amen.

## Resources

Buber, Martin. *I and Thou*. Trans. Ronald Gregor Smith. Reprint of 1958 edition. New York: Scribner’s

---

<sup>39</sup> Mark R. Francis, *Shape a Circle Ever Wider: Liturgical Inculturation in the United States* (Chicago: Liturgy Training Publications, 2000), 59-60.

<sup>40</sup> Chupungco, 85.

<sup>41</sup> [Matthew 28:16-20](http://bible.oremus.org/?passage=Matthew+28:16-20), New Revised Standard Version Bible: Anglicized Edition, copyright © 1989, 1995 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. <http://nrsvbibles.org>; <http://bible.oremus.org/?passage=Matthew+28:16-20>.

<sup>42</sup> Ruth C. Duck, “Diverse Worship,” in *Worship for the Whole People of God: Vital Worship for the 21st Century* (Louisville, KY: Westminster John Knox, 2013), 55-56.

- Classics, 2000. [This classic text was first published in 1923. It was originally translated by Walter Kaufmann. The 1958 edition was translated by Ronald Gregor Smith and was published by Charles Scribner's Sons. This volume is a reprint of the 1958 edition.]
- Black, Kathy. *Culturally-Conscious Worship*. St. Louis, MO: Chalice Press, 2000. [Publisher's notes: "Black uses shared stories, blended music, and the arts to enliven worship in culturally and linguistically diverse congregations. She provides biblical and theological foundations and practical methods and models for creating culturally-conscious worship.]"
- Burke, John Francis. *Building Bridges, Not Walls: Nourishing Diverse Cultures in Faith - Construyamos puentes, no muros: Alimentar a las diversas culturas en la fe*. Eng. and Span. ed. Collegeville, MN: Liturgical Press, 2016.
- Chupungco, Anscar J. *Cultural Adaptation of the Liturgy*. Eugene, OR: Wipf & Stock, 2006. [Previously published by Paulist Press, 1982.]
- Chupungco, Anscar J. *Liturgies of the Future: The Process and Methods of Inculturation*. Eugene, OR: Wipf & Stock, 2006. [Previously published by Paulist Press, 1989.]
- Chupungco, Anscar J. *Liturgical Inculturation: Sacramental, Religiosity, and Catechesis*. Pueblo Books. Collegeville, MN: Liturgical Press, 1992.
- Chupungco, Anscar J. *Inculturación Litúrgica: Sacramentales, Religiosidad y Catequesis*. Span. ed. Collegeville, MN: Liturgical Press, 2006.
- Chupungco, Anscar J. *What, Then, Is Liturgy?: Musings and Memoir*. Foreword by Mark R. Francis and Keith Pecklers. Pueblo Books. Collegeville, MN: Liturgical Press, 2010.
- Chupungco, Anscar J. *Que es liliturgia*. Span. ed. Collegeville, MN: Liturgical Press, 2013.
- Duck, Ruth C. "Diverse Worship." In *Worship for the Whole People of God: Vital Worship for the 21st Century*, 35-56. Louisville, KY: Westminster John Knox Press, 2013.
- Francis, Mark R. *Shape a Circle Ever Wider: Liturgical Inculturation in the United States*. Chicago: Liturgy Training Publications, 2000.
- Geertz, Clifford. *The Interpretation of Cultures*, 3rd ed. New York: Basic Books, 2017. [This is a classic text by anthropologist, Clifford Geertz. Originally published in 1973.]
- González, Justo L. *Alabadle!: Hispanic Christian Worship*. Nashville: Abingdon Press, 1996. [From the back cover: "Anyone interested in exploring worship, music, and liturgy styles from a particular Hispanic perspective will find Alabadle! a valuable learning tool. He also writes in the *Journal for Preachers*.]"
- Gray-Reeves, Mary and Michael Perham. *The Hospitality of God: Emerging Worship for a Missional Church*. New York: SPCK, 2012.
- Hawn, C. Michael. *Halle, Halle: We Sing the World Round: Songs from the World Church for Children, Youth, and Congregation*. Garland, TX: Choristers Guild; Dayton, OH: Distributed by Lorenz, 1999.

- Hawn, C. Michael. *Gather into One: Praying and Singing Globally*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 2003. [Published in the Calvin Institute of Christian Worship Liturgical Studies Series. This book is about five of the most influential global church musicians found in our hymnals.]
- Hawn, C. Michael. *One Bread, One Body: Exploring Cultural Diversity in Worship*. Bethesda, MD: Alban Institute, 2003. eBook. Lanham: Rowman & Littlefield Publishers, 2003. [Hawn understands this topic from all perspectives and both books are important resources for worshipping in a church whose primary principle of worship is the full inclusion of all the faithful.]
- MacDonald, Mark L. ed. *The Chant of Life: Inculturation and the People of the Land*. Liturgical Studies Four. New York: Church Publishing, 2003.
- Maynard-Reid, Pedrito U. *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*. Downers Grove, IL: InterVarsity Press, 2000.
- Meyers, Ruth A., ed. *How Shall We Pray?: Expanding Our Language About God*. Liturgical Studies Two. New York: Church Pension Fund, 1994.
- Meyers, Ruth A. *A Prayer Book for the 21<sup>st</sup> Century*. Liturgical Studies Three. New York: Church Pension Fund, 1996.
- Nouwen, Henri J. M. *Reaching Out: The Three Movements of the Spiritual Life*. New York: Doubleday, 1986.
- Pecklers, Keith F. *Dynamic Equivalence: The Living Language of Christian Worship*. Pueblo Books. Collegeville, MN: Liturgical Press, 2003
- Pilcher, Carmel, David Orr, and Elizabeth Harrington, eds. *Vatican II: Reforming Liturgy*. Australia: ATF Ltd., 2013.
- Platten, Stephen and Christopher Woods, eds. *Comfortable Words: Polity, Piety and The Book of Common Prayer*. Norwich, UK: SCM Press, 2012.
- Price, Charles and Louis Weil. *Living for Liturgy*, rev. ed. Harrisburg, PA: Morehouse Publishing, 2000. [This is another excellent resource for the study of Episcopal worship.]
- Prichard, Robert W., ed. *Issues in Prayer Book Revision*. Vol. 1. New York: Church Publishing, 2018. [This book was developed to discuss some of the issues before the church as it considers how the prayer book might continue to meet the pastoral needs of the church and the world. **Resolution Ao68** of the 2018 General Convention memorialized the 1979 prayer book; at the same time, it charged bishops with the task of exploring the diverse forms of worship in their dioceses and to share that information at the next convention. The goal is to find ways to pray as the body of Christ, the church that is diverse, yet one.]
- Tovey, Phillip. *Inculturation of Christian Worship: Exploring the Eucharist*. Liturgy, Worship and Society. Burlington, VT: Ashgate Publishing, 2004. [This text takes an ecumenical perspective when addressing the Inculturation of Christian Worship. There is a **chapter on Anglicanism, 130-149**, and the way that the Church of England and other parts of the Anglican Communion have embraced or inhibited inculturation so that all people across the globe can enter into common

prayer within the Anglican tradition.]

## 2018 General Convention

### Marriage for the Whole Church

#### Resolution B012

<https://assets.documentcloud.org/documents/4801610/Episcopal-Marriage-Rites-for-the-Whole-Church.pdf>.

#### Liturgical Resources 1

<https://extranet.generalconvention.org/staff/files/download/15668>.

#### Recursos Litúrgicos I

<https://extranet.generalconvention.org/staff/files/download/16896>.

#### Liturgical Resources 2

[https://www.episcopalchurch.org/files/lm\\_liturgical\\_resources\\_2\\_full\\_text.pdf](https://www.episcopalchurch.org/files/lm_liturgical_resources_2_full_text.pdf).

<https://extranet.generalconvention.org/staff/files/download/21226>.

#### Resolution 054

<https://www.vbinder.net/resolutions/A054?house=hd&lang=en>

#### An Offering of Prayer for the Whole Church of God

*Resolved*, the House of Deputies concurring, That the 79th General Convention invite the multicultural ministers of the Church who are tasked with supporting the work of the Church's Black, Latino/Hispanic, Asian American and Native communities to work with liturgists and ministers in their communities to create a collection of prayer, liturgy and music as a gift for the Church in recognition and witness to the presence of Christ in all of our communities, traditions, and cultural expressions, knowing that as we live, we pray, and that as we pray, we live; and be it further

*Resolved*, That this collection be presented to the 80th General Convention for use by the whole Episcopal Church; and be it further

*Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance consider a budget allocation of \$20,000 for the implementation of this resolution.

#### Resolution D078: Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use.

<https://www.episcopalnewsservice.org/2018/07/12/convention-approves-use-of-expansive-language-version-of-rite-ii-eucharistic-prayers>.

#### The Rite II Expansive Liturgies for Trial Use - Resolution D078

<https://www.vbinder.net/resolutions/D078?house=hd&lang=en>. (This is the resolution. It includes the changes in the liturgies, but not in PDF form.)

or

[https://www.episcopalchurch.org/files/lm\\_text\\_of\\_expansive\\_language\\_liturgies.pdf](https://www.episcopalchurch.org/files/lm_text_of_expansive_language_liturgies.pdf). This is the PDF.

or

<https://extranet.generalconvention.org/staff/files/download/24013>. This is a formatted PDF file.

or an **Altar Book edition** privately prepared by Tommy Shepherd using **rubrics printed in red**.

<http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

**Resolution Ao68:** Plan for the Revision of the Book of Common Prayer. Document found on the 2018 General Convention website. <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>. This is an important resolution memorializing The 1979 Book of Common Prayer, mandating action by dioceses for exploration of liturgical resources with a report to be given to the next General Convention, and ensuring that all materials created be professionally translated into English, Spanish, French, and Haitian Creole, following the principles of dynamic equivalence.

**Resolution Do46:** Expansive-Language Liturgical Resources – approves continuing use of *Enriching Our Worship* series until next prayer book revision. <https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.

**Website that offers multiple resources for access to various forms of the Book of Common Prayer and other worship resources of the Episcopal Church and across the Anglican Communion:**

<http://justus.anglican.org/resources/bcp/bcp.htm>.

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

### **The Book of Occasional Services Conforming to the General Convention 2018**

[https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

or

<https://extranet.generalconvention.org/staff/files/download/24493>.

or

<https://www.generalconvention.org/publications#liturgy>. (List of multiple resources)



## Resources for Worship in The Episcopal Church

Mary Ann Mertz

This section will include resources for liturgy as well as information about the Episcopal Diocese of Pennsylvania, The Episcopal Church, The General Convention, and other links and helpful resources. Many resources and publications for liturgy can be found both on the website of The Episcopal Church as well as on the General Convention website of the Episcopal Church. Decisions were made regarding liturgy at the 79th General Convention in 2018 and resources coming from it are included here. Links to resources for people in the Episcopal Diocese of Pennsylvania are also supplied. Each title in **BLUE** has been created as a [hyperlink](#) to give you access by clicking it [Ctrl+Click to follow link] or you can enter or copy and paste the actual website address in any browser to gain access. Both ways are provided for your convenience.

### **The Episcopal Diocese of Pennsylvania**

## **Know Jesus. Change The World.**

### **The Rt. Rev. Daniel G. P. Gutiérrez, XVI Bishop**

The Episcopal Diocese of Pennsylvania

<https://www.diopa.org/meet-the-bishop>.

### **Empowering Congregations**

#### **Serviam: An Institute for Faith, Learning and Leadership**

Bishop Gutiérrez announced “The Need For a Centralized Place For Gathering Information in Community.” <https://www.diopa.org/uploads/attachments/cjuu0fxwa00960qq515tzzpd5-resource-the-shepherds-call.pdf>. Originally called, “Shepherd’s Call,” this centralized place called for by the bishop at the 2018 Diocesan Convention is under development and has been renamed Serviam: An Institute for Faith, Learning and Leadership. <https://www.diopa.org/news/vision-in-action-the-serviam-institute>.

Bishop Gutiérrez requested that the Liturgical Commission develop this Liturgical Resource Guide soon after his arrival in the diocese. May this be a small piece in making that vision a reality.

### **Bishop’s Customary**

Guidelines for the Bishop’s Visitation

<https://www.diopa.org/uploads/attachments/cjqt4a6wt02c6d5qsuotl5zbl-bishop-customary-2019-march.pdf>.

**Caminos magazine** – published June 15, 2017

Volume 1 - Article on pp. 11-12 – **Liturgical Commission Resource Guide**

[https://issuu.com/episcopaldioceseofpennsylvania/docs/caminos\\_magazine](https://issuu.com/episcopaldioceseofpennsylvania/docs/caminos_magazine).

## Episcopal Diocese of Pennsylvania Liturgical Commission

<https://www.diopa.org/search?q=Liturgical+Commission>.

## Guidelines for Marriage of Divorced Persons

<https://www.diopa.org/uploads/attachments/cjtkwstyl038hqiqlspid5qouo-guidelines-for-marriage-of-divorced-persons.pdf>.

## Declaration of Intent to Marry

<https://www.diopa.org/resource-library?resourceType=application-form>.

## Diocesan Prayer Calendar

<https://www.diopa.org/resource-library>. (**Intercessions/Prayer Calendar to January 2020**)

## Coloring Book for the Bishop's Visitation

<https://www.diopa.org/uploads/attachments/cjtemysl303pok3qsenz642r-bishop-visit-coloring-book-diopa.pdf>.

## Resource Library

<https://www.diopa.org/resource-library>.

## Other Resources in The Episcopal Diocese of Pennsylvania

### Priest Pulse

<https://podcasts.apple.com/us/podcast/priest-pulse/id925044272?mt=2>.

Priest Pulse is a series of podcasts hosted by Fr. Benjamin Gildas and Colin Chapman. They talk with guests from around the Episcopal Church and mainline Protestantism. Segments include Priest Pulse Roundtable, interviews with authors, theologians, and spiritual writers, games with guests, stories of faith, theological conversation, and more.

### The Hive: A Home for Wellness, Spirituality, and Growth

<https://www.thehiveapiary.com>.

This is a great website developed by **The Rev. Dr. Hillary Raining**, rector at St. Christopher's Episcopal Church, Gladwyne. It has abundant resources including online book studies, podcasts, and even lessons on bee keeping. It is a marvelous site for ways to grow in faith and be part of a community. All you have to do is subscribe and lots of resources will be available to you. There is even a series of videos for The Way of Love. <https://www.thehiveapiary.com/wayoflove>.

Rev. Dr. Raining's articles - **A comprehensive list:** <https://www.hillaryraining.com/writings>.

The **Grow Christians** blog includes several articles that she has written.

### Choir Schools for elementary age students

### Holy Apostles Choir School

<https://holyapostlespa.org/choir-school>.

The Choir School provides excellent music education for elementary age children following the model of

the Royal School for Church Music. It is located at the Church of the Holy Apostles, Wynnewood. The students participate in regular weekly rehearsals and Sunday worship.

### **St. Mark's Choir of Boys and Girls**

<http://www.saintmarksphiladelphia.org/boysgirlschoir>.

St. Mark's Choir of Boys and Girls provides professional choral training, music theory, leadership development, choir camps and trips, for children and youth ages seven and up. They participate in regular weekly rehearsals and Sunday worship.

### **St. Thomas' Choristers**

<https://stthomaswhitemarsh.org/music/the-choirs/st-thomas-choristers>.

St. Thomas' Whitemarsh has a choir school also based on the Royal School of Church Music. They offer professional choral training and private voice lessons, if desired. They participate in regular weekly rehearsals and Sunday worship.

Adult choirs such as **The Cathedral Singers** at the **Philadelphia Episcopal Cathedral** and the **Gospel Choir** at **The African Episcopal Church of St. Thomas**, among others, are described at length in the Music article of this Resource Guide. Other children's choirs, as well as musicians serving the Hispanic Latino community, are also shared; many more serve in this vital ministry.

## **The Episcopal Diocese of Pennsylvania highlighted on The Episcopal Church website**

### **Video of the 40th Anniversary of the Ordination of Women**

**Church of the Advocate - Philadelphia - July 26, 2014**

<https://www.episcopalchurch.org/library/video/40th-anniversary-ordination-women-church-advocate-philadelphia-pa-0>.

<https://www.episcopalchurch.org/library/video/40th-anniversary-ordination-women-church-advocate-philadelphia-pa>.

The celebration and day's events were under the direction of The Rev. Beth Hixon and the planning committee. Some of the music was written specifically for this liturgy by The Rev. Dr. Mary Ann Mertz, rector at St. Christopher's Episcopal Church, Oxford. You may contact her for copies of this music.

### **Philadelphia 11 Reflections**

#### **Allison Cheek and Carter Heyward**

<https://www.episcopalchurch.org/library/video/philadelphia-11-reflections-allison-cheek-and-carter-heyward>.

Allison Cheek died on September 1, 2019. The Episcopal News Service provided this article about her life and witness: <https://www.episcopalnewsservice.org/2019/09/03/r-i-p-rev-alison-cheek-first-female-episcopal-priest-to-celebrate-eucharist-dies-at-92>.

## **Fredrica Harris Thompsett says church learning from 'irregular' ordinations**

<https://www.episcopalchurch.org/library/video/philadelphia-11-reflections-fredrica-harris-thompsett-says-church-learning-irregular>.

### **How2charist: Digital Instructed Eucharist**

<https://how2charist.com>.

This Digital Instructed Eucharist, was developed by The Rev. Callie Swanlund and produced by The Episcopal Church. The film and accompanying resources are completely free at the link above.

## **The Episcopal Church**



<https://www.episcopalchurch.org/jesus-movement>.

“This is the Jesus Movement, and we are The Episcopal Church, the Episcopal branch of Jesus’ movement in this world,” **Presiding Bishop Michael B. Curry** says in his first address as Presiding Bishop and Primate of The Episcopal Church. - Link to video is below

<https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-curry-jesus-movement-and-we-are-episcopal-church>.

### **Episcopal Church Liturgy and Music**

<https://www.episcopalchurch.org/liturgy-music>.

### **General Convention 2018 Publications#Liturgy**

<https://www.generalconvention.org/publications#liturgy>.

### **Episcopal News Service – General Convention 2018**

<https://www.episcopalnewsservice.org/tag/general-convention-2018>.

### **Episcopal News Service – Liturgy and Music**

<https://www.episcopalnewsservice.org/tag/liturgy-music>.

This has links to various articles from the Episcopal News Service with regard to Liturgy and Music. Of particular interest are 26 articles that have to do with Liturgy and Music issues and actions taken by 79th General Convention - 2018 in Austin, Texas.

<https://www.episcopalnewsservice.org/page/3/?s=79th+General+Convention+Liturgy+and+Music>.

### **Living Church Coverage of the 79th General Convention**

<https://livingchurch.org/tag/gc79-2>.

The Standing Commission on Liturgy and Music Report for the 79th General Convention  
<https://extranet.generalconvention.org/staff/files/download/21031>.

**To find Resolutions by Number go here:**

<https://www.vbinder.net/resolutions?house=hd&lang=en>.

For resolutions from previous Convention, check the **Digital Archives**  
<https://www.episcopalarchives.org/e-archives/acts>.

These links include multiple resources approved by the 2018 General Convention and made available here.

## **79th General Convention**

### **2018 Blue Book Reports**

#### **Reports to the 79th General Convention of The Episcopal Church, Volume I**

<https://extranet.generalconvention.org/staff/files/download/21368>. (Blue Book Reports Vol. I)

#### **Reports to the 79th General Convention of The Episcopal Church, Volume II**

<https://extranet.generalconvention.org/staff/files/download/21369>. (Blue Book Reports Vol. 2)

(Please note: an error was discovered 04-26-18 that required renumbering the pages in Volume II. Reports after page 775 now have new page numbers.)

## **Standing Commission on Liturgy and Music Supplemental Files**

**Revised - *Book of Occasional Services*, 2018 Revised - *Lesser Feasts and Fasts*, 2018**

**2018 Informes del Libro Azul**

**Informes para la 79ª Convención General de La Iglesia Episcopal, Volumen I Informes para la 79ª**

**Convención General de La Iglesia Episcopal, Volumen II**

**Archivos suplementarios del Informe de la Comisión Permanente sobre Liturgia y Música *Revisado-Libro de ritos ocasionales 2018***

***Revisado-Fiestas Menores y Días de Ayuno 2018***

## **Standing Commission on Liturgy and Music Report to the 79th General Convention**

<https://extranet.generalconvention.org/staff/files/download/21031>.

## **Summary of Actions of the 79th General Convention – 2018**

<https://extranet.generalconvention.org/staff/files/download/22898>.

<https://www.episcopalchurch.org/posts/publicaffairs/summary-actions-79th-general-convention-now-available>.

## **Virtual Binder of the 79th General Convention - 2018**

<https://www.vbinder.net/menu?house=hd&lang=en>.

## **Publications of the 79th General Convention - 2018**

<https://www.generalconvention.org/publications>.

For individual resources, additional information is given below:

### **Constitution and Canons together with The Rules of Order**

For the governance of the Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church

Adopted and Revised in General Conventions 1789-2018

<https://extranet.generalconvention.org/staff/files/download/23914>.

### **Constitución y Cánones Junto con Las Reglas de Orden**

<https://extranet.generalconvention.org/staff/files/download/24003>.

The Constitution and Canons of The Episcopal Church are important resources for priests and laity alike.

Title II is of particular interest because it deals specifically with Worship. In addition, Title III, Canon 4 addresses the licensing of ministry in which laity may participate, such as Eucharistic Ministers and Visitors, Worship Leaders, and Preachers. Other canons may be consulted at other times when considering worship and other aspects of church governance.

It is important to familiar with the rubrics and directions in the Book of Common Prayer 1979, the *Constitution and Canons of The Episcopal Church*, and the various resolutions and publications that come out of the General Conventions that take place every three years. Many of these resolutions and publications are focused on worship because it is what binds us together as members of the one body of Christ and is the central action of our life together.

## The Book of Occasional Services Conforming to the General Convention 2018

[https://www.episcopalchurch.org/files/lm\\_book\\_of\\_occasional\\_services\\_2018.pdf](https://www.episcopalchurch.org/files/lm_book_of_occasional_services_2018.pdf).

or

<https://extranet.generalconvention.org/staff/files/download/24493>.

or

<https://www.generalconvention.org/publications#liturgy>. (List of multiple resources)

## The Book of Occasional Services (BOS) Conforming to the General Convention

**2018** is now available and can be found in PDF format online at the links above. It is an expansion of the 2003 edition of *The Book of Occasional Services* published by Church Publishing, Inc. that is most often the volume that is currently used in parishes. A **comparison of the 2003 and 2018 editions** can be accessed at <https://draftable.com/compare/tlQapgcxwOUm>.

The Preface of *The Book of Occasional Services 2018* states that it is a “collection of liturgical resources related to occasions which do not occur with sufficient frequency to warrant their inclusion in the Book of Common Prayer. These materials are authorized by the General Convention [through the provisions of Title II, Canon 3, Section 6 of the Canons of the Episcopal Church]. *The Book of Occasional Services* is a companion to the Book of Common Prayer. The rites and ceremonies contained in this book are to be understood, interpreted, and used in light of the theology, structure, and directions of the Book of Common Prayer” (BOS, 5).

The additions made to *The Book of Occasional Services 2018* now include many more services that have developed over time and from a variety of cultural expressions and pastoral needs. **Las Posadas**, a service for **Día de Los Muertos** (Day of the Dead), and a liturgy for **Día de la Virgen de Guadalupe** (Our Lady of Guadalupe) are included, as well as a **Service of Renaming** and a service for **St. Francis Day/Blessing of Animals**. Among many other things, it also retains a service for **Advent Festival of Lessons and Song, The Way of the Cross**, and most importantly, a process for the **Catechumenate** and the welcoming of adults to be baptized, as well as preparation for those to be received or for those are to be confirmed or who reaffirm their faith.

**Resolution A283** authorized three specific services for inclusion in *The Book of Occasional Services 2018*: Las Posadas from December 16-24, The Feast of La Virgen de Guadalupe on December 12, and El Día de los Muertos (Day of the Dead) on November 1/2-All Saints Day/All Souls Day <https://www.vbinder.net/resolutions/A283?house=hb&lang=en>.

**Resolution A283** includes the texts and readings that are to be used for these services.

*The Book of Occasional Services 2018* is available in both an English and a Spanish translation.



## Libro de ritos ocasionales 2018 Conforme a la Convención General 2018

<https://extranet.generalconvention.org/staff/files/download/21367>.

or

<https://www.generalconvention.org/publications#liturgy>.

“El material incluido en esta colección proviene de una variedad de fuentes, que generalmente surgen del uso específico de las comunidades de culto involucradas en el proceso de crear respuestas litúrgicas en ocasiones particulares en la vida de la Iglesia. Se incluyen las bendiciones de animales del día de San Francisco y los ritos para el 12 de diciembre, día de la Virgen de Guadalupe.

Este material incluido en el *Libro de servicios ocasionales* 2018 está autorizado por la Convención General para su uso en toda La Iglesia Episcopal.

El *Libro de servicios ocasionales 2018*, que se ofrece en inglés y en español, está disponible como descarga gratuita en la página de publicaciones del sitio web de la Convención General, en <https://www.generalconvention.org/publications#liturgy>.” (The Episcopal News Service: <https://www.episcopalnewsservice.org/2019/04/12/nuevo-recurso-liturgico-el-libro-de-servicios-ocasionales-2018-descarga-disponible-en-ingles-y-espanol>.)

## Daily Office

The 79th General Convention 2018 provided us with the latest edition of *Lesser Feasts and Fasts*, which has not been updated since its publication in 2006. The 2006 edition is still in use but revisions were made to create the 2018 edition. **Resolution A066** allowed the addition of Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi and a 2018 edition with these additions has now been made available. **Resolution A066** can be found at the following link:

<https://www.vbinder.net/resolutions/A066?house=hd&lang=en>. You will find an article about these three models of Christian faith at <https://www.episcopalchurch.org/library/article/convention-makes-thurgood-marshall-pauli-murray-florence-li-tim-oi-permanent-saints>.

The Episcopal News Service provides some clarity about these texts:

Moving into the next triennium, “Lesser Feasts and Fasts 2006” is still in use; “Great Cloud of Witnesses 2015” is also still available for use; and the new commemorations in “Lesser Feasts and Fasts 2018” are authorized for trial use. The SCLM (Standing Committee on Liturgy and Music) was told to provide “the 80th General Convention with a clear and unambiguous plan for a singular calendar of ‘Lesser Feasts and Fasts.’” <https://www.episcopalnewsservice.org/2018/07/13/lesser-feasts-and-fasts-a-step-closer-to-revision>.

Thus, the resources available for the Daily Office are:

**Lesser Feasts and Fasts 2018 Conforming to General Convention 2018**

<https://extranet.generalconvention.org/staff/files/download/21034>.

**Resolution Ao65** authorized LFF 2018 for trial use

<https://www.vbinder.net/resolutions/D067?house=hd&lang=en>.

**A Great Cloud of Witnesses** <https://extranet.generalconvention.org/staff/files/download/19349>.

or

[https://www.episcopalchurch.org/files/lm\\_great\\_cloud\\_of\\_witnesses.pdf](https://www.episcopalchurch.org/files/lm_great_cloud_of_witnesses.pdf).

**Resolution Ao65** commended its continued availability 2018-2021.

<https://www.vbinder.net/resolutions/D067?house=hd&lang=en>.

A Lectionary Calendar is available on the Episcopal Church website that provides parallel references to these various collections.

**Lectionary Calendar**

<https://www.episcopalchurch.org/lectionary-calendar>.

The 2009 and 2012 General Conventions had approved for trial use a collection to celebrate the saints called **Holy Women, Holy Men**.

<file:///E:/My%20Documents/Liturgy/holywomenholymen-1%202009.pdf>.

In 2015, it was replaced by **A Great Cloud of Witnesses** and in 2018, the General Convention allowed its continued use as an optional resource to supplement **Lesser Feasts and Fasts 2018**.

[https://www.episcopalchurch.org/files/lm\\_great\\_cloud\\_of\\_witnesses.pdf](https://www.episcopalchurch.org/files/lm_great_cloud_of_witnesses.pdf).

or

<https://extranet.generalconvention.org/staff/files/download/19349>.

“This latest edition of Lesser Feasts and Fasts is intended to reflect a balance of women and men, orders of ministry, races and ethnicities, and historical time periods. It has been designed so that it can stand alone, but can also be used in conjunction with the additional optional resource *A Great Cloud of Witnesses*, which includes an even broader list of names and a more expansive set of criteria for inclusion. This use of two books recognizes that there is a diversity of understandings in the Episcopal Church about what it means for someone to appear on the calendar and a range of practices in how the calendar is used.”

A good resource where the Book of Common Prayer, Lesser Feasts and Fasts, and A Great Cloud of Witnesses are all listed for each of the days can be found on the Forward Movement website:

**Daily Prayer**

[https://prayer.forwardmovement.org/the\\_calendar.php?k=3](https://prayer.forwardmovement.org/the_calendar.php?k=3).

## Bias-Free and Expansive Language for God and Humanity

**Resolution Do67** - 2018

<https://www.vbinder.net/resolutions/D067?house=hd&lang=en>.

Along with the Society of Biblical Literature Book of Style, the 79th General Convention acknowledged through **Resolution Do67** that “bias-free language respects all cultures, peoples, and religions” and “encourages the use of inclusive and expansive language for both God and humanity.” Furthermore, the convention affirmed the use of “bias-free language” to aid evangelism and the proclamation of the Gospel and defined the principles that will make bias-free language possible. The principles are given in detail at <https://www.vbinder.net/resolutions/D067?house=hd&lang=en>.

## Use of Alternative Psalters in Public Worship

**Resolution Do65** Concur with Referral to an Interim Body

<https://www.vbinder.net/resolutions/D065?house=hd&lang=en>.

This resolution authorized “for use in public worship the *St. Helena Psalter* (Order of St. Helena, 2000), and the *Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979* (Pueblo Books, 1993), **under the direction of a bishop exercising ecclesiastical authority.**”

It must be remembered that if you want to use these alternative Psalters in public worship, since they have been approved for trial use, you should write the bishop for his authorization prior using them.

The 1997 General Convention also approved the study and occasional use of the ICEL text, *The Liturgical Psalter: Text for Study and Comment* (Liturgy Training Publications, 1994). The SCLM originally proposed this text for use as well, but it was not included in the final resolution. It can be difficult to find, especially in larger numbers. Its alternate title is *The Psalter: A Faithful and Inclusive Rendering from the Hebrew into Contemporary English Poetry, Intended Primarily for Communal Song and Recitation* (Chicago: Liturgy Training Publications, 1994). It is a good resource for private prayer and can still be found online or at stores that carry books that are out-of-print. The *St. Helena Psalter* can be purchased from Church Publishing and the *Psalter for the Christian People* is available from The Liturgical Press. Both publishers are given later in this list of resources.

## Expansive Language Liturgies

**Resolution Do78** - 2018

The 79th General Convention adopted a resolution that allows all congregations in the Episcopal Church to use optional, expansive-language liturgies of three Rite II Eucharistic prayers in The 1979

Book of Common Prayer. **Resolution Do78** provides alternative language for Prayer A, Prayer B, and Prayer D. The changes are available for trial use until the completion of the next comprehensive revision of the Book of Common Prayer. The Convention also directed that Eucharist Prayer C be referred to the Standing Commission on Liturgy and Music for possible revision for trial use and that the prayers be translated into Spanish, French, and Haitian Creole using the principles of dynamic equivalence.

The book, *Dynamic Equivalence: The Living Language of Christian Worship* by Keith F. Pecklers, SJ (Liturgical Press, 2003), could be a helpful resource to learn more about what it means to translate using dynamic equivalence.

## **Resolution Do78: Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use**

<https://www.vbinder.net/resolutions/D078?house=hd&lang=en>.

(includes the liturgies, but not in PDF form; also includes other texts such as the Nicene Creed)

You can find PDF files that include alternative language for Eucharistic Prayers, among others, at [https://www.episcopalchurch.org/files/lm\\_text\\_of\\_expansive\\_language\\_liturgies.pdf](https://www.episcopalchurch.org/files/lm_text_of_expansive_language_liturgies.pdf).

or

<https://extranet.generalconvention.org/staff/files/download/24013>.

**Altar Book Format** (rubrics printed in red and including texts for the entire liturgy, not only those revised by **Do78**) prepared by Tommy Shepherd, can be found at the following link:

<http://justus.anglican.org/resources/bcp/HE2%20Expansive%20Language%20ALTAR.pdf>.

An article by the Episcopal News Service discusses **Resolution Do78**:

<https://www.episcopalnewsservice.org/2018/07/12/convention-approves-use-of-expansive-language-version-of-rite-ii-eucharistic-prayers>.

In the November 14, 2018 online edition of *Living Church*, Fr. Matthew S. C. Olver wrote an article, “New Rites: Expansive, Inclusive, or Stifling?” with more detailed information about the texts approved for trial use by the 79th General Convention. The article may be found online:

<https://livingchurch.org/covenant/2018/11/14/new-rites-expansive-inclusive-or-stifling>.

**Resolution Do78** focused on providing more expansive language in Eucharistic Prayers A, B, and D. If one reads through the texts that are provided, however, you will find that the Nicene Creed that was included in the first volume of **Enriching Our Worship**, published in 1998, is also included in these texts. The reason that this is important is because this edition has included the removal of the *filioque* clause and, since these texts are approved for trial use until the next comprehensive revision of the Book of Common Prayer, that means that this form of the Nicene Creed is authorized for use in the Episcopal Church.

Why is using the Nicene Creed without the *filioque* clause important and why should it be given

careful consideration?

This is significant because with the authorization of the Expansive-Language texts, the Nicene Creed has been restored to the original Niceno-Constantinopolitan Creed that did not have the words “and the Son” to describe the procession of the Holy Spirit. Returning to the original text removes one of the major causes of division within Christianity that caused the schism between eastern and western churches. This has been a centuries long division that has taken a decades long ecumenical conversation among Christian churches to try to resolve. Most recently, in 2017, the Anglican- Oriental Orthodox Commission published an Agreed Statement ‘The Procession and Work of the Holy Spirit,’ and now this momentous agreement has been allowed to enter into practice within worship when, at the time of the profession of faith, Episcopalians may once again use the most ancient form of the Nicene Creed because of the authorization of the texts for trial use until the completion of the next comprehensive revision of the BCP given through [Resolution Do78](#).

The Episcopal Church website gives an excellent explanation of what the word “*filioque*” means.

#### *Filioque*

Latin for "and the Son." The words were added to the Nicene Creed at the Council of Toledo in 589 and gradually grew in acceptance in the west. The *filioque* states that the Holy Spirit proceeds not only from the Father, but from the Father and the Son. The Eastern Orthodox churches condemn the addition as contrary to the admonition of the Council of Chalcedon (451) that no change be made in the faith expressed in the Nicene Creed. Disagreement over the *filioque* was a major cause of conflict between the eastern and western churches. The Lambeth Conference of 1988 recommended that the phrase be dropped from the Nicene Creed in Anglican churches. The 1994 General Convention of the Episcopal Church resolved to delete the filioque from the Nicene Creed in the next edition of the Prayer Book. Quoting from website:

<https://www.episcopalchurch.org/library/glossary/filioque>.

Because of [Resolution Do78](#), we do not have to wait for the next edition of the prayer book. We can begin to use the Nicene Creed as it is given in these alternate texts.

Instead of professing that “We believe in the Holy Spirit ... who proceeds from the Father and the Son” the creed will now have us saying that “We believe in the Holy Spirit ... who proceeds from the Father.” In addition to this shift in the Creed, there are some changes in pronouns and a more accurate translation of the Greek word, *enanthrōpēsanta*, which means human being, so that the section about the incarnation becomes “For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.” It should be noted that all of these changes are in keeping with the English Language Liturgical Consultation text. You can find the Nicene Creed and also other prayers that we pray in common with other Christian communities at this excellent website:

#### [Praying Together](#)

<https://irp-cdn.multiscreensite.com/a42fbdb2/files/uploaded/praying.pdf>.

In addition to discussing other Expansive Language texts, the article by Matthew Olver in *Living Church*,

that was previously cited, provides details about the history of discussion regarding the *filioque* clause and other texts that are being offered for trial use. Concerning the *filioque* clause he states: “There is a long background regarding the *filioque*. See these General Convention resolutions: 1979-B017; 1982-A045; 1985-A050; 1994-A028; and 1994-D056, and Resolution 19 of the 1993 joint meeting of the Primates and the Anglican Consultative Council.” Again, his article may be found online: <https://livingchurch.org/covenant/2018/11/14/new-rites-expansive-inclusive-or-stifling>.

## **Resolution D046: Expansive-Language Liturgical Resources**

authorizing Enriching Our Worship

<https://www.vbinder.net/resolutions/D046?house=hd&lang=en>.

This resolution consists of three parts. The first deals with the authorization of the “continuing use of Enriching Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor; and Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss.”

This is a shift from previous conventions because the resolution does not include other language that restricts their use.

The resolution also focuses on developing principles for the use of inclusive and expansive language in liturgical texts.

Finally, quoting from the resolution, it directs dioceses to look for or develop resources that “reflect the breadth of cultures, languages, and ancestral contexts already represented in The Episcopal Church; and to report on their work to the Standing Commission on Liturgy and Music for inclusion in its report to the 80th General Convention.”

## **Enriching Our Worship - Five Volumes**

Enriching Our Worship has been published in five volumes, each focusing on a particular aspect of worship. These volumes (except for EOW4 which is an instant download) can be ordered in book form from Church Publishing, Inc. or you can find them available on many online book websites.

However, free PDF's are now also available for each of the five volumes:

**Enriching Our Worship 1:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-1/enrichingourworship1.pdf>. The Daily Office, Great Litany, and Eucharist

**Enriching Our Worship 2:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-2/enrichingourworship2.pdf>. Ministry with the Sick and Dying and Burial of a Child

**Enriching Our Worship 3:** <https://www.churchpublishing.org/siteassets/pdf/burial-rites-for->

[adults-together-with-a-rite-for-the-burial-of-a-child/enrichingourworship3.pdf](#). Burial Rites for Adults together with a Rite for the Burial of a Child

**Enriching Our Worship 4:** <https://www.churchpublishing.org/siteassets/pdf/enriching-our-worship-4/enrichingourworship4.pdf>. The Renewal of Ministry and the Welcoming of a New Rector or other Pastor (It should be noted that there is a liturgy for this in the BCP, but the liturgy in EOW an even stronger baptismal focus, which is in keeping with a central principle of the BCP.)

**Enriching Our Worship 5:** <https://www.churchpublishing.org/siteassets/pdf/liturgies-and-prayers-related-to-childbearing/enrichingourworship5.pdf>. Liturgies and Prayers Related to Childbearing, Childbirth, and Loss

**Enriching Our Music 1: Canticles and Settings for the Eucharist**  
<https://www.churchpublishing.org/products/enrichingourmusic12>.

**Enriching Our Music 2: More Canticles and Settings for the Eucharist**  
<https://www.churchpublishing.org/products/enrichingourmusic22>.

These musical resources are companions for the liturgies found in Enriching Our Worship.

Church Publishing also has **Rite Series** that has various planning guides for worship, including the texts from the Book of Common Prayer 1979, *Enriching Our Worship*, *The Hymnal 1982*, and other liturgical and musical resources.

<https://www.riteseries.org>. Music only is called **RiteSong** <https://www.riteseries.org/song>.

**The Episcopal Café** is a website that is a multi-faceted resource. <https://www.episcopalcafe.com>. On the website, there are also links to all five volumes of Enriching Our Worship. In addition, there is a link for the first volume, Liturgical Resource 1-“I Will Bless You and You Will Be a Blessing” in English, Spanish, and French.  
[https://www.episcopalcafe.com/free\\_downloads\\_enriching\\_our\\_worship\\_and\\_translations\\_of\\_same\\_sex\\_blessings](https://www.episcopalcafe.com/free_downloads_enriching_our_worship_and_translations_of_same_sex_blessings).

## **Resolution Ao68: Plan for the Revision of the Book of Common**

**Prayer** Document found on the 2018 General Convention website.

<https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.

Going into the 2018 General Convention, a resolution to completely revise the 1979 Book of Common Prayer was put forward. While it passed in the House of Deputies, it was defeated in the House of Bishops and since it failed to pass both houses, the resolution did not pass as it was first proposed. In keeping with the Episcopal ethos of “Via Media,” however, a compromise was offered and eventually approved by the entire General Convention. Thus, **Resolution Ao68** sets forth a Plan for the Revision of *The Book of Common Prayer*. Quoting directly from it,

(<https://www.vbinder.net/resolutions/A068?house=hd&lang=en>.) **Resolution Ao68** determined that the 2018 Convention would “memorialize the 1979 Book of Common Prayer as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use.” It also resolved that the Episcopal Church would “continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book” and that bishops would “engage worshiping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR (Task Force on Liturgical and Prayer Book Revision).”

Another significant part of this resolution ensured that the faithful would be able to participate in liturgy in a variety of vernacular languages used throughout the Episcopal Church. It directed the Standing Commission on Liturgy and Music to “create a professional dynamic equivalence **translation of The Book of Common Prayer 1979 and the Enriching Our Worship Series** in Spanish, French, and Haitian Creole.” It should be noted that the Marriage Rites and the Book of Occasional Services are currently available online in Spanish.

Translating using **dynamic equivalency** is a real gift because it does not require the prayer book to be translated word for word directly from English into another language but allows it to be translated into the language using words that match the way that people speak when using the language in regular conversation. This allows the prayer book to flow naturally rather than being stilted or seeming awkward to those using the prayer book in their own language.

Finally, the resolution ensures that any additional revisions or materials that are developed will be professionally translated into English, Spanish, French, and Haitian Creole following the principles of dynamic equivalence and that nothing will be published until the translations in all of those languages are secured. This is a big step forward in ensuring the full inclusion of all of the faithful in liturgical celebrations in the Episcopal Church.

**The Living Church** published an article by Fr. Matthew S. C. Olver about the General Convention including a discussion of the resolution concerning the prayer book.  
<https://livingchurch.org/covenant/2018/08/24/did-general-convention-authorize-prayer-book-revision>.

He recommends another article by Derek Olsen who blogs about the Liturgical Spirituality of the Episcopal Church. He has a down to earth summary of **Resolution Ao68** and its implications for the church. <http://www.stbedeproductions.com/gc-wrap-up-prayer-book-revision>.

Other articles about the revision of the Book of Common Prayer were published by ENS:

**Episcopal News Service – Liturgy and Music**

<https://www.episcopalnewsservice.org/tag/liturgy-music>.

**Deputies vote to begin process to revise Book of Common Prayer**

<https://www.episcopalnewsservice.org/2018/07/07/house-of-deputies-votes-to-begin-process-to-revise-the-book-of-common-prayer>.

**House of Bishops proposes expanded path for prayer book revision**



<https://www.episcopalnewsservice.org/2018/07/10/house-of-bishops-proposes-expanded-path-for-prayer-book-revision>.

### **Deputies agree with bishops on new plan for liturgical prayer book revision**

<https://www.episcopalnewsservice.org/2018/07/11/deputies-agree-with-bishops-on-new-plan-for-liturgical-and-prayer-book-revision>.

### **79th General Convention Standing Commission on Liturgy and Music Report**

<https://extranet.generalconvention.org/staff/files/download/21031>.

with “**Brief History of the 1979 revision process**”

Included in the report was document from the 73rd General Convention 2000 that was prepared in response to Resolution C021 of the 72nd General Convention in Philadelphia in 1997. The document was called “The Revision, Renewal, and Enrichment of the Common Worship of the Church” and contained within it a “Brief history of the 1979 revision process.” Blue Book 2018, 350-359.

<https://extranet.generalconvention.org/staff/files/download/21368>.

A particularly important statement from this brief history of the 1979 revision process: **The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.** (Blue Book, 2018, 353; Liturgy and Music Report to the 73rd General Convention 2000, 236)

Discussion concerning the revision process was taking place more than twenty years ago at the 1997 Convention held here in Philadelphia. It continues today through **Resolution Ao68** and will at least continue through the next Convention in Baltimore when the reports from the dioceses across the Provinces of The Episcopal Church are submitted and the Task Force on Liturgical and Prayer Book Revision is formed.

The **Brief History of the 1979 Revision Process** is included in a separate section of this Liturgical Resource Guide. It should be noted that this is the entire document included in the Blue Book 2018, 350-359 and included in this guide for convenience.

## **Marriage Rites for the Whole Church**

**Resolution Ao54**-2015 and **Resolution Bo12**-2018

2015

[https://www.episcopalarchives.org/cgi-bin/acts/acts\\_generate\\_pdf.pl?resolution=2015-A054](https://www.episcopalarchives.org/cgi-bin/acts/acts_generate_pdf.pl?resolution=2015-A054).

**Resolution Ao54** authorized for trial use with certain restrictions “I Will Bless You, and You Will Be a Blessing” - Liturgical Resources 1.

2018

<https://assets.documentcloud.org/documents/4801610/Episcopal-Marriage-Rites-for-the-Whole-Church.pdf>.

**Resolution B012** gave additional resources and the resolution was called Episcopal Marriage Rites for the Whole Church. The liturgies provided in Liturgical Resources 2 contain language that could be used by couples who are same-sex and they could be used by couples who are opposite sex.

### **I Will Bless You, and You Will Be a Blessing - Liturgical Resources 1**

Revised and Expanded Edition as authorized by the 78th General Convention, 2015  
<https://extranet.generalconvention.org/staff/files/download/15668>.

### **Te Bendeciré y Serás Bendición - Recursos Litúrgicos I**

Edición revisada y ampliada Con la autorización de la 78a Convención General de 2015  
<https://extranet.generalconvention.org/staff/files/download/16896>.

### **Liturgical Resources 2 - proposed for trial use**

as presented to the 79th General Convention 2018

<https://extranet.generalconvention.org/staff/files/download/21226>.

or

[https://www.episcopalchurch.org/files/lm\\_liturgical\\_resources\\_2\\_full\\_text.pdf](https://www.episcopalchurch.org/files/lm_liturgical_resources_2_full_text.pdf).

At the 2015 General Convention, “I Will Bless You, and You Will Be a Blessing” - Liturgical Resources 1 was authorized by **Resolution A054** for trial use under certain restrictions.

The 79th General Convention 2018 passed **Resolution B012** giving full access to the trial use of the marriage rites for same-sex and opposite-sex couples [Liturgical Resources 1 (2015) and the Liturgical Resources 2 (2018)] until the completion of the next comprehensive revision of the Book of Common Prayer. Quoting directly from **Resolution B012**:

“The resolution provides for:

- Giving rectors or clergy in charge of a congregation the ability to provide access to the trial use of the marriage rites for same-sex and opposite-sex couples. Resolution A054-2015 and the original version of B012 said that clergy could only use the rites under the direction of their bishop.
- Requiring that, if a bishop “holds a theological position that does not embrace marriage for same-sex couples,” he or she may invite another bishop, if necessary, to provide “pastoral support” to any couple desiring to use the rites, as well as to the clergy member and congregation involved. In any case, an outside bishop must be asked to take requests for remarriage if either member of the couple is divorced to fulfill a canonical requirement that applies to opposite-sex couples.
- Continuing trial use of the rites until the completion of the next comprehensive revision of the Book of Common Prayer.”

(Mary Frances Schjonberg, The Episcopal News Service, July 13, 2018,

<https://www.episcopalnewsservice.org/2018/07/13/convention-lets-its-yes-be-yes- agreeing->

to-give-church-full-access-to-trial-use-marriage-rites.)

**Resolution Ao86** - Authorize Rites to Bless Relationships

<https://www.vbinder.net/resolutions/A086?house=hd&lang=en>.

In addition to Marriage Rites authorized by **Resolution B012**, the General Convention also passed **Resolution Ao86** authorizes “The Witnessing and Blessing of a Lifelong Covenant” (as appended to the report of the Task Force on the Study of Marriage), that was authorized for use by the 78th General Convention, now be added to the *Enriching Our Worship* series. This liturgy is designed for those jurisdictions of the Episcopal Church where the civil jurisdiction in which the marriage of a same-sex couple would occur does not allow their marriage. This resolution is similar to **Resolution B012** in the Marriage Rites for the Whole Church with regard to the couple being married as well as the priest’s and bishop’s role.

**Report of the Task Force on the Study of Marriage to the 79th General Convention** - 2018

<https://extranet.generalconvention.org/staff/files/download/21189>.

## **Episcopal News Service**

**Convention lets its ‘yes’ be ‘yes,’ agreeing to give church full access to trial-use marriage rites**

<https://www.episcopalnewsservice.org/2018/07/13/convention-lets-its-yes-be-yes-agreeing-to-give-church-full-access-to-trial-use-marriage-rites>.

## **The Robert E. Webber Institute for Worship Studies**

### **Bibliography on Worship Studies**

Edited by Mark A. Torgerson, Ph.D. June 2018

<https://iws.edu/2018/05/bibliography-jun18>.

This resource is substantial. It provides a 153 page bibliography edited by Mark A. Torgerson with revisions and additions made in June, 2018. The bibliography provides resources for those studying worship for masters or doctoral programs and is significant resource for others interested in worship.

## **The Way of Love**

**Worship: Putting God at the Center** – The Way of Love with Bishop Michael Curry

<https://wayoflove.episcopalchurch.org/episodes/season/1/episode/4>.

**Worship: Putting God at the Center by Bishop Michael Curry – July 2, 2019.** From website: “It can sometimes be hard to worship regularly. With competing priorities, everyday stresses, and our otherwise busy lives, we might ask, “Why should I have to go somewhere else in order to worship a God who’s all around me?” In this episode, Bishop Curry teaches about how regular worship can both help us to deny self-interest as the main aim of life and also re-center our lives on God. Hosts Kyle and Sandy discuss

how what we do in worship – whether that involves incense and bells or whispered prayers and guitars – forms and changes us. As we gather with our neighbors, we are called out of ourselves, placed in community, pointed toward God, and reminded of the mystery at the heart of creation. We are made one body: the body of Christ sent forth into the world.”

There are other Podcasts in the Way of Love series. <https://wayoflove.episcopalchurch.org>.

Also at <https://cms.megaphone.fm/channel/the-way-of-love?selected=DFMS9721909213>.

## **The Way of Love: Practices for a Jesus-Centered Life**

<https://www.episcopalchurch.org/way-of-love>.

## **Presiding Bishop Curry’s Invitation**

<https://www.episcopalchurch.org/way-of-love/invitation>.

The Episcopal Church has this logo about The Way of Love:

**The Way of Love**

**is a way of life.**

**More than a program or curriculum, it is an intentional commitment to a set of practices. It's a commitment to follow Jesus: Turn, Learn, Pray, Worship, Bless, Go, Rest**

There are a variety of resources on the website of The Episcopal Church ranging from Print Materials to Online Resources, to Curriculum. There is a link to Presiding Bishop Curry’s Podcast cited above and also to a series of videos. The website is fairly interactive with many resources.

<https://www.episcopalchurch.org/way-of-love>.

## **Resources from The Episcopal Church and Church Publishing for The Way of Love**

### **The Episcopal Church - Way of Love - Practices: Worship - Children**

<https://www.episcopalchurch.org/WoL/worship/children>.

### **Pew Card**

Pew card for Way of Love designed and produced by the Diocese of Texas.

### **The Way of Love: An Intergenerational Gathering**

Presiding Bishop Michael Curry called us to follow the Way of Love. This is a 90 minute

intergenerational session that teaches about these practices. Worship is one of the seven major components.

Pearson, Sharon. *The Way of Love: An Intergenerational Gathering Practices for a Jesus-Centered Life*. New York: Church Publishing, Instant Download. <https://www.churchpublishing.org/wayofloveintergenerational>.

Pearson, Sharon. *The Way of Love for Families Practices for a Jesus-Centered Life*. New York: Church Publishing, Instant Download. <https://www.churchpublishing.org/wayofloveforfamilies>.

### Little Books of Guidance - Church Publishing

These seven **Little Books of Guidance** accompany the seven practices of **The Way of Love**. (Each image is a hyperlink and the website addresses are also given below).



<https://www.churchpublishing.org/thewayofloveturn>.

<https://www.churchpublishing.org/thewayoflovelearn>.

<https://www.churchpublishing.org/thewayoflovepray>.

<https://www.churchpublishing.org/thewayofloveworship>.

<https://www.churchpublishing.org/thewayoflovebless>.

<https://www.churchpublishing.org/thewayoflovego>.

<https://www.churchpublishing.org/thewayofloverest>.

<https://www.churchpublishing.org/wayofloveposterpack>. (by Jay Sidebotham in both Spanish and English)

### The Hive

A series of videos produced by the Episcopal Church and hosted by The Rev. Dr. Hillary Raining walk you through a study of each practice. Designed for the season of Lent, they are centered around the rich readings from the Easter Vigil and can be found on Hillary's website, The Hive:

<https://www.thehiveapiary.com/wayoflove>.

### Tools and Resources from the website of

#### The Episcopal Church

<https://www.episcopalchurch.org>.

#### History of the Episcopal Church

<https://www.episcopalchurch.org/history-episcopal-church>.

#### Brief Dictionary of Terms

<https://www.episcopalchurch.org/posts/publicaffairs/brief-dictionary-terms>.

#### Episcopal Church Core Beliefs and Doctrines

<https://www.episcopalchurch.org/posts/publicaffairs/episcopal-church-core-beliefs-and-doctrines>.

#### What We Believe

<https://www.episcopalchurch.org/what-we-believe>.

<https://www.episcopalchurch.org/es/el-libro-de-oraci%C3%B3n-com%C3%BAn>.

## **The Bible**

<https://www.episcopalchurch.org/bible>.

## **The Book of Common Prayer**

<https://www.episcopalchurch.org/book-common-prayer>.

## **DOWNLOAD**

[The Book Of Common Prayer](#)

[El Libro De Oración Común](#)

[Le Livre De La Prière Commune](#)

## **The Creeds**

<https://www.episcopalchurch.org/creeds>.

## **Catechism**

<https://www.episcopalchurch.org/catechism>.

## **The Sacraments**

<https://www.episcopalchurch.org/sacraments>.

This video features our bishop, The Rt. Rev. Daniel G.P. Gutiérrez and The Rev. Dr. Hillary Raining, Rector of St. Christopher's Episcopal Church in Gladwyne, as they discuss Confirmation. You will also hear confirmands speak about this sacrament.

## **Baptism**

<https://www.episcopalchurch.org/baptism>.

## **Communion**

<https://www.episcopalchurch.org/communion>.

## **The Baptismal Covenant**

<https://www.episcopalchurch.org/baptismal-covenant>.

## **Liturgy and Music**

<https://www.episcopalchurch.org/liturgy-music>.

## **LITURGICAL RESOURCES**

[Book Of Occasional Services - Revised 2018](#)

[Text Of Expansive Language Liturgies From Resolution 2018-D078](#)

[Great Cloud Of Witnesses](#)

[Lesser Feasts and Fasts 2018 Conforming to General Convention 2018](#)

[Supplemental Liturgical Resources 2015](#) (Liturgical Resources 1: I Will Bless You (revised and expanded); Revised Collects for Commemorations; A Great Cloud of Witnesses; Weekday Eucharistic Propers 2015; Liturgical Materials Honoring God in Creation)

## MARRIAGE LITURGY RESOURCES

[Liturgical Resources 2](#)

[I Will Bless You, And You Will Be A Blessing \(Marriage Liturgy\)](#)

[Marriage Liturgies As Approved By General Convention 2015](#)

## OTHER RESOURCES

[Daily Prayer For All Seasons](#)

[Prayers Suitable For Use In Church Or Other Gatherings For Beloved Animals](#)

[Service At The Loss Of A Beloved Animal](#)

[How2charist](#)

<https://how2charist.com>.

This is a Digital Instructed Eucharist developed by The Rev. Callie Swanlund and created in partnership with The Episcopal Church Digital Ministries. The English version was filmed here in Philadelphia and is now available; a Spanish edition has also been produced and a link will be provided as soon as it is released. The film and accompanying resources were created to be shared. Just check out the How2charist website where the resources have been made available to The Episcopal Church and are completely free to any who wish to use them. "This is a communal resource: made possible by the financial support and creative talents of many, and given as a gift for all." It can be found at the following website: <https://how2charist.com>.

## **Episcopal Church Structure and Organization**

<https://www.episcopalchurch.org/posts/publicaffairs/episcopal-church-structure-and-organization>.

## **Episcopal Church Style Guide**

This gives directions on how to address people, write letters, and communicate appropriately.

<https://www.episcopalchurch.org/posts/publicaffairs/episcopal-church-style-guide>.

## **Visual Identity Guide for The Episcopal Church**

This gives the official style for producing publications, appropriate typefaces, standard layout and colors, design elements, and the official logos of the church.

<https://www.episcopalchurch.org/posts/publicaffairs/episcopal-church-style-guide>.

## **Episcopal Church in the Anglican Communion**

Describes our relationship with other churches within the Anglican Communion.

<https://www.episcopalchurch.org/posts/publicaffairs/episcopal-church-anglican-communion>.

<https://www.episcopalchurch.org/anglican-communion>.

## **Michael Curry: Biography of the Presiding Bishop**

<https://www.episcopalchurch.org/biography-most-rev-michael-curry>.

## **The Liturgical Calendar**

<https://www.episcopalchurch.org/lectionary-calendar>.

This tab provides the calendar for each day of the liturgical year, giving the saints celebrated on particular days. When the link is clicked the Sunday or day of the week, the Collect of the Day and Readings are also provided. Parallel resources are provided from the Revised Common Lectionary, Lesser Feasts and Fasts, Great Cloud of Witnesses, and Holy Women, Holy Men.

## **The Revised Common Lectionary**

<https://www.episcopalchurch.org/about-revised-common-lectionary>.

This tab includes information about the creation of the lectionary that was developed after Vatican II by the Roman Catholic Church in 1969 with a revision in 1981. The 1979 Book of Common Prayer used this as the foundation for the lectionary in The Episcopal Church. Since that time, revisions have been made and in 2006 The Episcopal Church adopted The Revised Common Lectionary for use in worship.

## **An Episcopal Dictionary of the Church**

<https://www.episcopalchurch.org/library/glossary/all>.

This is an excellent tool on the church website. The dictionary has information about worship, our polity, and lots more to keep the first vow in the Baptismal Covenant, to remain faithful to the apostles' teaching and fellowship. What are ablutions anyway? The answer is just a few clicks away.

## **The Revised Common Lectionary, Commentaries, Resources for Sermons, Bible Studies**

<http://satucket.com/lectionary>.



This has multiple resources updated every Sunday night.

**When Will It Be Read?** [http://www.satucket.com/lectionary/When\\_Will\\_It\\_Be\\_Read.htm](http://www.satucket.com/lectionary/When_Will_It_Be_Read.htm).

There is a list of scriptural texts in the order in which they come in the Bible along with the day(s) or feast(s) when they are used.

<https://lectionary.library.vanderbilt.edu>.

This has multiple resources in addition to the readings.

## The Lectionary Page

<https://www.lectionarypage.net>.

The second resource, **Lectionary Page.net** is an excellent resource. It provides the **liturgical calendar** for the year and for **upcoming weeks**, giving links to the readings for that date on the calendar. Accessing the link provides the Readings for the Sunday, Feast, or Daily lectionary readings. For Sunday, there is **Track 1** and **Track 2** Readings for the First Lesson usually taken from the Hebrew Bible or Old Testament. Track 1 follows the major stories and themes of the Old Testament and the same book is read almost continuously from week to week. Because of this, the first reading may or may not align with the gospel when using Track 1. The purpose of adding Track 1 in the Revised Common Lectionary was to open up more of scripture so that the faithful could experience larger sections of it in worship. In Year A, the readings come from Genesis. Year B focuses on the narratives of the great monarchies with the later prophets being read in Year C. These readings may seem completely out of sync with both the epistle and the gospel of the day. Track 2, however, is almost identical to the readings found in the lectionary section of the current 1979 Book of Common Prayer. Those readings were chosen to align with the gospel of the day. It should be noted that the lectionary in the 1979 Book of Common Prayer contains readings very similar to the Roman Catholic lectionary because it was based on it.

The second reading is chosen from one of the Epistles or from the Acts of the Apostles or Book of Revelation during Eastertide. The second reading is a continuous reading. Once a chapter is begun, it continues for several weeks so that most of the letter is read over the period of a few weeks. The reading of this lesson often does not coincide with the Gospel.

The lectionary has three cycles: Year A (Matthew), Year B (Mark), and Year C (Luke), with the Gospel of John used during Lent/Cycle A and Christmastide and Eastertide in all three cycles. It also supplies texts from John 6 during the summertime of Year B when the shorter gospel of Mark is being read.

The Lectionary Page also provides and **Index to Lesser Feasts and Fasts by Date** as well as an **Alphabetical Index of Lesser Feast and Fasts** (both contain the newer commemorations), the readings for **Funerals, Weddings, the Consecration of a Church**, all four **Passion Narratives** divided into various speaking roles, **Advent Lessons and Carols, Christmas Lessons and Carols**, the **King's College Christmas Eve Service of Nine Lessons and Carols**, a **reverse lectionary** with the ability to look up a text, an **archive of readings from previous years**, a **comprehensive index to readings in all three cycles**, and **RCL daily readings** (not the Daily Office readings but RCL readings). **The Lectionary Page** is an extremely helpful tool for planning the liturgy and for providing the readers with access to the readings prior to Sunday. A link to the **Daily Lectionary** for the Daily Office from Mission St. Clare is also provided.

## Revised Common Lectionary: Years A, B, and C

[https://www.episcopalchurch.org/files/RCL\\_pages\\_for\\_BCP-cropped.pdf](https://www.episcopalchurch.org/files/RCL_pages_for_BCP-cropped.pdf).

This is a listing of the readings taken from the Revised Common Lectionary that are to be used for each day of the liturgical year. The pages are designed in the same layout as The Book of Common Prayer 1979. They could be printed and used as a resource just as the liturgical calendar for the readings in the prayer book had been used prior to the approval of the RCL as the authorized scriptural text for worship in the Episcopal Church.

## Revised Common Lectionary: Years A, B, and C - Episcopal Edition Pew Edition

<https://www.churchpublishing.org/products/revisedcommonlectionary2>.

This is the Revised Common Lectionary that is authorized for use in the Episcopal Church in a hardbound pew edition. It is available from Church Publishing and can provide the readings for all three cycles eliminating the need for printing the readings. It also comes in a lectern edition.

<https://www.churchpublishing.org/products/revisedcommonlectionarylecternedition>.

## Sermons and Bible Studies that Work

<https://www.episcopalchurch.org/sermons-that-work>.



This resource has weekly bulletin inserts, weekly bible studies, and examples of sermons that could be used as models for the Sundays of the liturgical year.

## Christian Resource Institute

<http://www.crivoice.org/index.html>.

This website provides lectionary resources, but in addition to giving the readings for each Sunday, it also provides commentary for those who wish to study the scriptural texts in order to preach or to use them in a biblical studies program. It is an excellent resource for clergy and laity alike. The commentaries are solid and useful. <https://lectionary.library.vanderbilt.edu>. Lectionary site hosted by Vanderbilt Divinity Library: **multiple resources including slideshows accompany the readings.**

## Texts for Preaching, Year A, Year B, Year C

Lectionary Commentary by Walter Brueggemann, Charles B. Cousar, Beverly Roberts Gaventa, James D. Newsome, Jr. - Hardcover books, originally also in digital format, CDs at out-of-print suppliers

<https://www.thethoughtfulchristian.com/Products/0664239161/texts-for-preaching-year-a.aspx>  
Westminster John Knox Press 2/10/2014 .

<https://www.thethoughtfulchristian.com/Products/0664219705/texts-for-preaching-year-b.aspx>  
Westminster John Knox Press 1/1/1993.

<https://www.thethoughtfulchristian.com/Products/0664220002/texts-for-preaching-year-c.aspx>  
Westminster John Knox Press 9/1/1994.

## **Oremus**

<http://www.oremus.org>.

Daily prayer, liturgy, hymns, and prayer resources

## **Oremus Bible Browser**

<https://bible.oremus.org>. Search for biblical passages in various translations

## **A Guide to Pronouncing Biblical Names**

<https://www.churchpublishing.org/products/aguidetopronouncingbiblicalnames>.

Book by T.S.K. Scott-Craig, published in 1989 by Church Publishing, Incorporated.

**Bible Speak** - website with audio pronunciation of many biblical words. <https://biblespeak.org>.

## **Logos Bible Software**

<https://www.logos.com/8>. [This software is often used by seminarians or for those interested in more in depth study of the bible. It is not inexpensive, but periodic sales can reduce the cost.]

## **Biblical Pronunciations**

<https://apps.apple.com/us/app/biblical-pronunciations/id970048667>.

**App for iPhone** - created by Stefano Russello - has clear pronunciations of biblical words

## **Liturgical Calendar**

<https://www.episcopalchurch.org/calendar-church-year>.

This tab includes information about each season on the liturgical year and is an excellent source for catechesis about liturgy and for liturgical planning.

## **Liturgical Colors**

<https://www.episcopalchurch.org/liturgical-colors>.

This describes the liturgical colors that are used during each season of the church year, providing alternatives when two colors are allowed.

## **Season of Prayer**

<https://www.episcopalchurch.org/global-partnerships/season-of-prayer>. Accessed 7/6/19

During Eastertide of 2018, Presiding Bishop Michael Curry called for a season of prayer for regions of the Anglican Communion which are experiencing violence and civil strife. Resources are provided to study the countries of Burundi, Central America, the Democratic Republic of the Congo, the Middle

East, Pakistan, and South Sudan and offer deep and consistent prayer for the people who live there, the leaders and nations. Those resources are available (7/6/19) and prayer is still needed for countries where, as Bishop Curry says “there is much burden and little hope.”

## **Links . . . Links . . . and MORE Links**

<https://www.episcopalchurch.org/links>.

There are links of many kinds on The Episcopal Church website. If you are looking for resource related to the church, you will probably find it at the link above.

## **Various and Sundry Other Links and Resources**

### **Standing Commission on Liturgy and Music of the Episcopal Church**

<https://standingcommissiononliturgyandmusic.org>.

The Standing Commission on Liturgy and Music is the group that works on the various issues regarding worship in the Episcopal Church. The revising of *The Book of Occasional Services*, the calendar of commemorations and their inclusion in *Lesser Feasts and Fasts 2018*, and their report on the revision of The Book of Common Prayer were major topics presented by the SCLM at the 2018 General Convention. Their work continues during each triennium in order to be able to present work mandated by the previous convention to the one that follows. On this website, there are many articles about their work and how certain decisions are made.

### **Episcopal Church – Liturgy and Music**

<https://www.episcopalchurch.org/liturgy-music>.

Contains lectionary, glossary of terms, useful links, and rites and other liturgical resources

### **Associated Parishes for Liturgy and Mission**

<https://liturgyandmission.org>.

This organization has been involved in the liturgical reform movement since the 1940s and its members were influential in the development of The Book of Common Prayer 1979. This is an outstanding site for those interested in liturgy and mission. It has a variety of brochures ranging from discussion of the Pastoral Rites, to Baptism, to statements regarding liturgy and worship. A person can become a member of the APLM and there are conferences each year, especially focusing on baptismal living.



THE EPISCOPAL CHURCH VISUAL ARTS  
*encouraging visual arts in the life of the Episcopal Church*

The Episcopal Church promotes Visual Arts and Visual Artists.

<https://www.ecva.org>.

There is currently an Exhibition of artists focusing on “Worship the Lord in the Beauty of Holiness”

<https://www.ecva.org/index.html>.

There is a registry for artists. Artist can join and if you are looking for an artist, look here.

<http://ecva.org/artists/registry.html>.

A blog is available that focuses on the visual arts. It is especially helpful seasonally.

<http://imageandspirit.blogspot.com>.

### **Anglican Ordination Rites: The Berkeley Statement ‘To Equip the Saints’**

<https://www.anglicancommunion.org/media/120992/berkeley.pdf>.

A statement about ordination within the Anglican tradition. Thirty provinces in the Anglican Communion met in Berkeley, CA in 2000 to discuss theology and liturgies of ordination, discernment process, renewal of ordination promises, and the celebration of new ministry.

### **Book of Common Prayer 1979 and other Resources**

Episcopal Church. *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David*. New York: Church Hymnal Corporation, 1979.

#### **Book of Common Prayer 1979**

<https://www.churchpublishing.org/products/bookofcommonprayerbasicpewred>.

#### **Book of Common Prayer 1979 and Hymnal 1982**

<https://www.churchpublishing.org/products/bookofcommonprayerandhymnal1982red>.

#### **Book of Common Prayer Online**

<http://www.bcponline.org>.

#### **Electronic Common Prayer (eCP) 2.0 for iPad, iPhone, and Android devices – Church Publishing**

<https://www.churchpublishing.org/products/electroniccommonprayerecp20>.

This is an app for your smartphone or tablet. It is the entire Book of Common Prayer 1979 including the Daily Office, the psalter, and all rites and prayers.

#### **Book of Common Prayer**

<http://justus.anglican.org/resources/bcp/bcp.htm>.

This is an excellent website. It gives the Book of Common Prayer 1979 but it also provides many of the other resources currently in use in the Episcopal Church, including those that have been most recently authorized by the 79th General Convention. The Book of Common Prayer 1979 is presented in multiple formats: RTF, WordPerfect, MSWord, PDF, HTML & ASCII. The site has been updated to include *Lesser Feasts and Fasts 2018*, *The Book of Occasional Services 2018*, Links to all five volumes of the *Enriching our Worship* series. If you are looking for online versions of our liturgical texts, this website is one to which you will want to turn. It even provides a link to How2charist, the instructed Eucharist developed and produced by The Rev. Callie Swanlund and filmed in this diocese. In addition to the United States, editions of prayer books from other countries can be found on this website including England, Scotland, Ireland, Wales, Canada, and the World. While these global resources are not authorized for use in the Episcopal Church, they are good resources for reflection, prayer, and instruction about liturgy.

<http://justus.anglican.org/resources/bcp/bcp.htm>.

Episcopal Church. *The Hymnal 1982*. New York: The Church Hymnal Corporation, 1985.

### **The Hymnal 1982**

<https://www.churchpublishing.org/hymnalpewred>.

### **Accompaniment books for The Hymnal 1982 in two volumes: Hymns and Service Music**

<https://www.churchpublishing.org/hymnalaccompaniment>.

### **Daily Office**

#### Prayer Book Offices

<https://www.churchpublishing.org/prayerbookoffices>.

### **Daily Office**

<https://www.missionstclare.com/english>. Daily Office, Audio files, global BCP, Lectionary resources

#### Daily Office Readings in Four Volumes

Year One, Volume One: <https://www.churchpublishing.org/products/dailyofficereadings>.

Year One, Volume Two: <https://www.churchpublishing.org/products/dailyofficereadings2>.

Year Two, Volume One: <https://www.churchpublishing.org/products/dailyofficereadings3>.

Year Two, Volume Two: <https://www.churchpublishing.org/products/dailyofficereadings4>.

### **Daily Prayer for All Seasons**

<https://www.churchpublishing.org/dailyprayerforallseasons>.

### **Oración Diaria para Todos los Tiempos** [Edición español]

<https://www.churchpublishing.org/products/oraciondiariaparatodoslostiemposedicionesp>.

### **The Saint Helena Breviary**

<https://www.churchpublishing.org/products/thesainthelenabreviary>.

## Saint Helena Breviary and Psalter

<https://www.osh.org/breviary>.

This is the original source for the Saint Helena Breviary and Psalter with resources for their use.

### **Resolution Do65** Concur with Referral to an Interim Body

<https://www.vbinder.net/resolutions/D065?house=hd&lang=en>. This resolution authorized “for use in public worship the *St. Helena Psalter* (Order of St. Helena, 2000), and the *Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979* (Pueblo, 1993), **under the direction of a bishop exercising ecclesiastical authority.**”

## The Saint Helena Psalter

<https://www.churchpublishing.org/sainthelenapsalter>.

## **Psalter for the Christian People: An Inclusive Language ReVision of the Psalter of the Book of Common Prayer 1979** (Pueblo Books, 1993)

<https://litpress.org/Products/6134>. This volume is now available from The Liturgical Press.

## **Center for Liturgy and Music**

A resource of Lifelong Learning at Virginia Theological Seminary

<https://www.liturgyandmusic.com>.

### **When this website states that it is a resource of Lifelong Learning, you can take it at its word!**

Quoting directly from the website regarding the mission of the Center for Liturgy and Music:

“Our mission is to help leaders in congregations to renew and clarify their focus for ministry in their parishes by offering resources in music, liturgy, and preaching. Our premise is that vibrant and engaging liturgical practices, including an energetic music ministry and effective preaching, are the driving force of a vital parish no matter what the style, and that imaginative worship transforms and leads to discipleship.

We have heard from clergy and musicians lamenting the lack of resources for those serving small and medium congregations—resources that could make a difference in the liturgical and musical life of a parish. We have also heard from clergy who have identified the need for improvement in their preaching skills. A wealth of resources will reside on this website and the Center will also

- offer continuing education by means of conferences and symposia;
- provide a consultancy service for parishes and dioceses;
- encourage the work of diocesan liturgy and music commissions;
- promote distance learning opportunities through the Leadership Program for Musicians;
- be available by phone or email to answer your questions.”

On this website, there is a weekly article called “**The Weekly Word.**” A recent article was on vibrant worship for all ages. <https://www.liturgyandmusic.com/vibrant-worship-for-all-ages>. “**Ask Ambrose**” is tab so that you can ask questions or see what others have asked. The **Resource** tab is **comprehensive** offering **abundant materials**. Links are provided here and on each page there are many additional resources available. **This is a website that changes regularly so you can return to it often for new learning and growth in your understanding of Liturgy and Music.**

## **Leadership Program for Musicians**

[https://www.liturgyandmusic.com/resources/leadership-program-for-musicians.](https://www.liturgyandmusic.com/resources/leadership-program-for-musicians)

### **General**

[https://www.liturgyandmusic.com/resources/general.](https://www.liturgyandmusic.com/resources/general)

[https://vts.myschoolapp.com/ftpimages/95/download/download\\_1835316.pdf.](https://vts.myschoolapp.com/ftpimages/95/download/download_1835316.pdf) (Resources Bibliography)

### **Liturgy**

[https://www.liturgyandmusic.com/resources/liturgy.](https://www.liturgyandmusic.com/resources/liturgy)

### **Music**

[https://www.liturgyandmusic.com/resources/music-2.](https://www.liturgyandmusic.com/resources/music-2)

### **Preaching**

[https://www.liturgyandmusic.com/resources/preaching.](https://www.liturgyandmusic.com/resources/preaching)

There is a list of Books at the link on this page: **Helpful Resources for Effective Preaching.**

### **Online**

[https://www.liturgyandmusic.com/resources/worship-planning.](https://www.liturgyandmusic.com/resources/worship-planning)

### **E-Newsletter**

[https://www.liturgyandmusic.com/resources/e-newsletter.](https://www.liturgyandmusic.com/resources/e-newsletter)



## Developing a Variety of Musical Resources

At the 2015 General Convention, the Standing Commission on Liturgy and Music submitted a report on developing a variety of musical resources. The 77th General Convention in 2012 has directed the SCLM to create a Congregational Song Task Force which met over the triennium from 2012-2015. It discerned as 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 (SCLM - Reports, 412).

[https://www.episcopalarchives.org/e-archives/gc\\_reports/reports/2015/bb\\_2015-R037.pdf](https://www.episcopalarchives.org/e-archives/gc_reports/reports/2015/bb_2015-R037.pdf).

At the 2015 General Convention, the Standing Commission submitted **Resolution A060** to continue the work of the CSTF and to empower them “to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources and that they should develop and expand the work begun in the World Music Project.”

While some of the language was removed from the original resolution, it was approved in its final form by both houses and its status was concurred. It reads:

### **Resolution 2015-A060 - Develop a Variety of Musical Resources**

The 78th General Convention authorizes the Congregational Song Task Force to develop a variety of musical resources for congregational song and to expand the work of the World Music Project.  
[https://episcopalarchives.org/cgi-bin/acts/acts\\_resolution-complete.pl?resolution=2015-A060](https://episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=2015-A060).

### **The 79th General Convention did not propose a revision to The Hymnal 1982**

<https://www.episcopalchurch.org/library/article/liturgy-and-music-committee-recommends-against-revising-hymnal-1982>.

### **Hymnal Revision Feasibility Study**

<https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study>.

### **The Standing Commission on Liturgy and Music Report for the 79th General Convention**

<https://extranet.generalconvention.org/staff/files/download/21031>.

The SCLM report to the convention is a good resource. Discussion about music in worship continues with the recognition that congregational song must reflect the diversity of the people within the

Episcopal Church. As we continue to work to develop more expansive musical resources, keeping in mind the needs of all of the people in the Episcopal Church, it is wise to consider **The Preface to The Hymnal 1982** because it offers us a good outline for how music was chosen for that hymnal and principles that can now be applied when considering other musical resources.

As an initial step in its revision process (of the 1940 hymnal), the Standing Commission on Church Music developed a philosophical statement expressing the Commission's commitment to maintain and enhance the rich repertoire which constitutes the singing tradition of the people of God. This commitment led to the development of the following objectives: to prepare a body of texts which presents the Christian faith with clarity and integrity; to restore music which has lost some of its melodic, rhythmic, or harmonic vitality through prior revision; to reflect the nature of today's Church by including the works of contemporary artists and works representing many cultures; to strengthen ecumenical relationships through the inclusion of texts and tunes used by other Christian traditions; to create a hymnal embodying both practicality and esthetic excellence. At the same time the Commission was especially concerned that the hymnody affirms "the participation of all in the Body of Christ the Church, while recognizing our diverse natures as children of God." – "The Preface," in *The Hymnal 1982*.

### **Center for Liturgy and Music**

**The Once and Future Hymnal Symposium** - The Once and Future Hymnal: Developments in Culture, Language, Theology, Technology, And Musical Style

<https://www.liturgyandmusic.com/events/the-once-and-future-hymnal-symposium>.

There have been discussions about the revision of the hymnal including surveys but there is no widespread desire for such a revision and no precedent for it preceding the revision of the prayer book. Thirty-five years have passed since the approval of the *Hymnal 1982*, after which, four supplements were approved for congregational use – *Lift Every Voice and Sing II*, *Wonder, Love, and Praise*, *Voices Found*, and *My Heart Sings Out*. Video presentation of the keynote speakers of this **Symposium** can be found at the **Center for Liturgy and Music** website under the Events tab.

### **Enriching Our Worship Music Afro-centrally**

<https://www.liturgyandmusic.com/enriching-our-worship-music-afro-centrally>.

This is a resource from the VTS Center for Liturgy and Music, a "Weekly Word" article regarding enriching our worship music Afro-centrally. Since the 78th Convention called for developing variety of musical resources and the 79th General Convention called for exploration of diverse cultures and perspectives, this seemed an important resource to specifically include.

### **One Man's Offering: Gospel Chanting** by Bill Gartig

[https://www.nku.edu/~gartigw/gospel\\_table\\_080519.htm](https://www.nku.edu/~gartigw/gospel_table_080519.htm).

This website offers links to sheet music prepared by Bill Gartig for use in the chanting of the Gospels. The Christmas and Easter Gospels are all available and printed in an easy to use format. Gospels from other Sundays of the liturgical year are also available. In addition to the Gospels, settings of the

Eucharistic Prayers are also available on this website. Beauty and solemnity can enrich the worship through the chanting of these liturgical texts. This website is an extraordinary resource for those wishing to use it. In addition to providing the music, a few audio files are also available to aid in learning the music.

## **Publishers with Resources for Education, Music, and Worship**

The publishing arm for The Episcopal Church is Church Publishing, Incorporated. They carry many of the resources that are needed in a variety of subject areas.

### **Church Publishing, Incorporated**

<https://www.churchpublishing.org>.

Church Publishing, Inc. is the publishing arm of the Episcopal Church. It provides a variety of resources for worship ranging from copies of **The Book of Common Prayer 1979** in a many formats, **The Hymnal 1982** and other **music resources**, **books about liturgy**, a variety of **liturgical tools and other publications**, including **RiteSeries** that includes software that can be used to create parish worship bulletins, **RiteSong**, a hymn and liturgy database that makes available all of the hymnals of the Episcopal Church in multiple formats for insertion into leaflets, and other software that provides all of the liturgical books used for worship, and resources for **The Way of Love**.

### **Episcopal Church Foundation Vital Practices**

#### **Vestry Papers**

<https://www.ecfvp.org/vestry-papers>

This provides resources for parish life, often including worship. A recent blog reminded parishes to include information about liturgy for newcomers. <https://www.ecfvp.org/blogs/3715/liturgy-notes>.

### **Forward Movement**

<https://www.forwardmovement.org>.

Forward Movement is a company that produces resources for parishes. It publishes “Forward Day by Day” and other print materials. It has small booklets for display cases that teach about The Book of Common Prayer, about Belonging to the Episcopal Church, about our Customs, and many other topics. Forward Movement also publishes books about liturgy. **The Rev. Dr. Hillary Raining**, Rector at St. Christopher’s Episcopal Church, Gladwyne, has two books published by them: one on **Reconciliation**, *Joy in Confession: Reclaiming Sacramental Reconciliation* and a second one on **Yoga**, *Faith with a Twist: A 30-Day Journey into Christian Yoga*. They have recently published a new book on **The Book of Common Prayer** and they are responsible for the annual “**Lent Madness**.”

### **Grow Christians**

<https://www.growchristians.org>.

Grow Christians is a ministry of Forward Movement. It has a variety of contributors to a blog through which they “strive to create an online community of discipleship focused on the practical details of life at home. Gathering reflections, stories, images, and recipes from diverse Episcopalians, this group blog inspires generations to come together as they celebrate the presence of God through the Christian year” (from the website). The Rev. Dr. Hillary Raining has written several articles for Grow Christians:

*Grow Christians* - articles published on that blog: <http://www.growchristians.org/author/hillary>.

*Grow Christians* - article on **Reconciliation - Part I**

<http://www.growchristians.org/2017/08/01/reconciliation-of-a-penitent-what-is-it-and-what-can-i-expect-if-i-try-it>.

*Grow Christians* - article on **Reconciliation - Part II**

<http://www.growchristians.org/2017/07/17/reconciliation-is-at-the-heart-of-family-life-and-church-life-too>.

## Church Next

<https://churchnextblog.wordpress.com>.

This site offers online Christian learning courses from expert teachers in scripture, liturgy, prayer, church history, theology, family life, self-care, and more. These are videos that can be purchased singly or by monthly subscription for individual use or for use by a group. They have recently launched a course offering an Instructed Eucharist with Furman Buchanan, another course on Involving Children in Worship by Amy Nelson, and most recently a certification course for leaders of acolytes. New courses are added frequently.

## The Work of the People

<https://www.theworkofthepeople.com>.

This is an amazing website that is “a spiritual visual library and virtual sanctuary for the growing community of people from all walks of life ..... Over the years, TWOTP has become a safe place to discover our humanity and divinity, a place of inquiry about God and being human. A place to grow in empathy and compassion, the share heart. A place to explore and evolve with the rest of creation- kind.”

**Rachel Held Evans** and **Jean Vanier** were both contributors until their deaths in the spring of 2019. **Brené Brown** has videos on this website as does **Walter Brueggemann**. Many of the videos are about liturgy and others are about scripture or spiritual growth. You can subscribe and become a member to have access to all of the videos.

## Priest Pulse

<https://podcasts.apple.com/us/podcast/priest-pulse/id925044272?mt=2>.

Priest Pulse is a series of podcasts hosted by Fr. Benjamin Gildas and Colin Chapman. They talk with guests from around the Episcopal Church and mainline Protestantism. Segments include Priest Pulse Roundtable, interviews with authors, theologians, and spiritual writers, games with guests, stories of faith, theological conversation, and more.

## The Hive: A Home for Wellness, Spirituality, and Growth

<https://www.thehiveapiary.com>.

This is a great website developed by **The Rev. Dr. Hillary Raining**, rector at St. Christopher’s Episcopal Church, Gladwyne. It has abundant resources including online book studies, podcasts, and even lessons on bee keeping. It is a marvelous site for ways to grow in faith and be part of a community. All you have to do is subscribe and lots of resources will be available to you. There is even a series of videos for The Way of Love. <https://www.thehiveapiary.com/wayoflove>.

## Pray Tell

### Worship, Wit & Wisdom

<https://www.praytellblog.com>.

Pray Tell is a blog with a large number of contributors who offer practical wisdom about worship. It is a blog that is intended to be used by pastors, liturgists, musicians, and scholars. It is “informal, conversational, even humorous, but also . . . well-informed and intellectually grounded.” The contributors are well known liturgists, musicians, and scholars, from various denominations including from the Episcopal Church. You might especially want to check out the articles by The Rev. Dr. Cody Unterseher, an Episcopal liturgist and scholar, (a friend and classmate who died way too soon).

## All Things Rite and Musical

<http://www.riteandmusical.org>.

and

<https://podcasts.apple.com/us/podcast/all-things-rite-musical/id1259944343>.

This is a podcast about liturgy and music from an Episcopal/Anglican perspective. Articles and the podcast are available at this site. For the podcast by itself, use the apple podcast site. David Sinden and Ian Lasch describe themselves as “Two guys who love nothing more than getting together and nerding out about all aspects of worship.” Their articles/podcasts are interesting and they approach issues concerning the liturgy by addressing them from multiple perspectives. Check out one interesting article and podcast on “Changes in Meaning,” discussing how language changes over time and the need for continual reexamination of the meaning of words in order to accurately reflect our theological understandings. <http://www.riteandmusical.org/2019/03/changes-in-meaning.html>. They refer to an article from Living Church about how this applies to language concerning the Trinity and its use in worship. “Translating the Trinity,” by Elizabeth Anderson, in Living Church, March 28, 2019 online edition. <https://livingchurch.org/covenant/2019/03/28/translating-the-trinity>.

## Anglican Theological Review

<http://www.anglicantheologicalreview.org>.

A periodical published quarterly containing a variety of articles of concern for the Episcopal Church. The ATR has contributors who approach the issues of the day from a variety of perspectives. ATR is obtained through a subscription to the print or digital edition. In addition to being available on the page of the ATR, because ATR is partnered with Forward Movement, another publishing house, the ATR is now available for \$9.99 as an ebook from Amazon, Barnes and Noble, and the iTunes Store and or on the iBooks App. Older editions are archived and many of those previous articles are available by download if one has subscribed to the ATR.

## Worship

<http://journalworship.org>.

“A peer-reviewed, international ecumenical journal for the study of liturgy and liturgical renewal. Founded in 1926 by Virgil Michel, OSB, and the monks of Saint John's Abbey.” +Bishop R. William Franklin of the Episcopal Diocese of Western New York states that “*Worship* continues to be the leading

worldwide, ecumenical liturgical journal that combines the highest standards of scholarship with practical pastoral applications for the churches in the twenty-first century.” Recently, The Rev. Dr. Hillary Raining, the Rector at St. Christopher’s Episcopal Church, Gladwyne, had an article published in this journal, “Revisiting the Rite of Reconciliation: All May, Some Should, None Must But ... What if We Did?” in *Worship* 92, (July 2018).

## **The Living Church Foundation**

<https://livingchurch.org/foundation>.

You can join the Living Church Foundation and you can also subscribe to the magazine, “The Living Church.” Other resources available include newsletters, the annual publication of **The Episcopal Musician’s Handbook**, and other products.

## **The Living Church**

<http://www.livingchurch.org>.

This link is to articles from the magazine, “The Living Church.”

## **Living Church Foundation – Commentary on Sunday Readings**

[https://livingchurch.org/category/sundays\\_readings](https://livingchurch.org/category/sundays_readings).

Commentary on Lectionary readings from the Living Church Foundation.

## **Sermon Links**

### **Sermons that Work**

<https://www.episcopalchurch.org/sermons-that-work>.

Already cited above under The Episcopal Church, Sermons that Work offered again here under Sermon Links. Sermons that Work is a resource on the website of the Episcopal Church. The description of this resource states: “For more than 20 years, Sermons That Work, a ministry of the Episcopal Church’s Office of Communication, has provided free sermons, Bible studies, bulletin inserts, and other resources that speak to congregations across the Church. Our writers and readers come from numerous and varied backgrounds, and the resources we provide are used in small house churches, sprawling cathedrals, and everything between.”

### **A Sermon for Every Sunday**

<https://asermonforeverysunday.com>.

This is a website that provides **video recordings** of “lectionary-based sermons by some of America’s best preacher for use in worship, Bible study, small groups, Sunday school classes, or for individual use. All you do is push the button.” The website states that ++Presiding Bishop Michael Curry endorses A Sermon for Every Sunday. “Michael Curry, Presiding Bishop of the Episcopal Church was one of the first preachers to record sermons for ASFES. He was still bishop of North Carolina in those days, but was excited about this new project and its potential to help small churches that did not have or could not afford a regular preacher. This interview was recorded on is iPhone at the Festival of Homiletics in Minneapolis in May, 2014, and later posted on his blog.” Check out the interview at

<https://vimeo.com/307140868>.

### **The Sermon Writer**

<https://www.sermonwriter.com/online-subscriptions>.

This is a good resource for solid commentaries on the Sunday scriptures for each week. Examples of sermons for adults and children are also available. Hymn lists and hymn stories are included.

### **Journal for Preachers**

<http://www.journalforpreachers.com>.

This is an outstanding resource for preachers. The Journal was first published in 1977 and has continued to be a resource offering articles by renowned theologians and preachers ranging from Walter Brueggemann to Justo González.

### **The Text This Week**

<http://www.textweek.com>.

This site provides Lectionary, Scripture Study, Worship Links and Resources. It offers comprehensive resources. For each reading for Sunday worship, many articles are provided to explore the readings.

### **Patheos**

<https://www.patheos.com/Preachers>.

This website offers a variety of resources for preachers with information about current events, science, politics, and other topics that can connect the message of scripture to modern life.

<https://www.patheos.com>.

This is also a big website that provides extensive resources for multiple faith traditions. There are articles on the blog about the Episcopal Church. There are interesting articles about various demographics and the church and there are several newsletters to which you can subscribe.

### **Working Preacher**

<https://www.workingpreacher.org>.

This resource is provided by Luther Seminary whose mission is “to inspire better preaching by offering timely, compelling, and trustworthy content for working preachers.” It is a good resource for all preachers who are looking for fresh inspiration on a weekly basis.

## **Music Publishers, Associations, Planning, and Copyright Resources**

## OneLicense.net

<https://www.onelicense.net>.

OneLicense.net is one of the largest companies granting copyright reprint permissions in order to print music in bulletins or to record it for podcasts or streaming. This company holds the copyrights for many publishing houses including Church Publishing, Inc., Celebration, Augsburg Fortress, Concordia, Hope Publishing, Oxford University Press, GIA Publications and their subsidiaries, OCP Publications, World Library Publications, the Choristers Guild, and many others. The company provides digital files of many of the pieces of music so that they can be included in print materials and they also have sound files available. The majority of the music held by this company is liturgical music rather than contemporary Christian praise music. The licenses are reasonable and they are important to have in order to remain compliant with copyright laws, which, after all, is a matter of justice.

If I had to choose only one copyright licensing company, it would be this one because it carries Church Publishing music. It also holds the copyrights for most of the other pieces in our hymnals for which Church Publishing does not hold the copyright. The fact that their music is liturgical music, designed with the structure of our liturgy in mind and supporting our theology is a big plus.

## CCLI (Christian Copyright Licensing International)

<https://us.ccli.com>.

Christian Copyright Licensing International (CCLI) is another large company granting copyright reprint permissions in order to print music in bulletins, display it, or record it for podcasts or streaming. This company also has a service called SongSelect that includes a database of charts, MIDI files, and lyrics for worship songs to aid planning for worship. A license to show Videos is also sold by this company. Did you know that if you show videos at your church that you need a license in order to do it legally? CCLI is equipped to help with this, especially movies that are evangelically faith based. Copyright permission can be obtained from CCLI for music, especially that which is not available through OneLicense.net. CCLI specializes in contemporary Christian praise music. Music in this genre may often focus on one's personal relationship with Jesus rather than on the baptismal faith of the community. While these songs may be beautiful for private prayer, it is often more difficult to find a place for them in Episcopal worship. When considering music, the principles given in Preface to *The Hymnal 1982* that were used to gauge the appropriateness of music for inclusion in the hymnal can be a guide when deciding what to sing within the liturgy. Liturgical music that is scripturally based and theologically sound is the norm.

## Hymnary

<https://hymnary.org>.

This website gives access to indices and often to the hymns included in hymnals of many Christian denominations. It includes a variety of hymnals including *The Hymnal 1982* and *Wonder, Love and Praise*. It provides information about the hymn, the tune, and the text, and also provides music, alternate tunes, and flex-scores so that you have the ability to legally purchase copies of music to which you may not otherwise have access. In addition, brief recordings of some hymns are provided so that the music can be heard before selecting it for worship. If one is looking for a particular hymn, it gives the various hymnals in which it can be found. It is an excellent resource for musicians and clergy charged with the responsibility of planning music for worship. Hymnary has recently entered into an



agreement with OneLicense.net and this will probably expand the databases for both companies.

### **Hymnary - Hymnal 1982**

<https://hymnary.org/hymnal/EH1982>.

Hymnal texts and info concerning *The Hymnal 1982* of the Episcopal Church.

### **The Cyber Hymnal**

<http://www.hymntime.com/tch>.

Hymns and worship songs with lyrics, MIDI files, scores, pictures, and history. Good source for public domain works. The website was established in 1996 by Dick Adams who has given permission to **The Hymnary** to add his resources to that site.

### **Choral Public Domain Library**

[http://www0.cpdlib.org/wiki/index.php/Main\\_Page](http://www0.cpdlib.org/wiki/index.php/Main_Page).

### **American Guild of Organists**

[www.agohq.org/home.html](http://www.agohq.org/home.html).

**American Guild of Organists: Philadelphia Chapter**, America's first chapter

<https://www.agophila.org>.

**Delaware American Guild of Organists** (including organists who serve in Chester County)

<https://www.delawareago.org>.

### **Association of Anglican Musicians**

<https://anglicanmusicians.org>.

This is a membership organization for Anglican Musicians. The website has a lot of resources available for those working with music and liturgy. There is a pay scale for those serving as musicians in parishes and a resource guide for the hiring of church musicians. They have a music bibliography.

### **Royal School of Church Music**

<http://www.rscmamerica.org>.

### **National Association of Pastoral Musicians**

<https://npm.org>.

### **Calvin Institute of Christian Worship**

<http://www.calvin.edu/worship>.

### **Anglicans Online**

<http://anglicansonline.org/resources/liturgical.html>.

This website has an independent miscellany of more websites for church music resources publishers.

### **Concordia Publishing House**

<https://www.cph.org/default.aspx>.

### **Augsburg Fortress**

<https://www.augsburgfortress.org>.

### **Augsburg Fortress – Music - choral**

<https://www.augsburgfortress.org/store/category/286032/Music>.

### **Oxford University Press**

<https://global.oup.com/academic/category/arts-and-humanities/sheet-music/?cc=us&lang=en&>.

Many resources in a variety of subject areas are available from OUP, such as **commentaries on the Bible**, the Oxford Bible Dictionary, etc. Music by **John Rutter** is published by Oxford University Press. It is ordered from the Peters section of the OUP site:

<https://www.edition-peters.com/product/OUP/9780193410589>.

### **J. W. Pepper and Sons, Inc. - Sheet Music**

<https://www.jwpepper.com/sheet-music/welcome.jsp>.

Music from many publishers can be ordered from J. W. Pepper. The music by **John Rutter** is also available from this sheet music company.

### **Hope Publishing Company**

<https://www.hopepublishing.com/Choral-Music>.

### **OCP Publications**

<https://www.ocp.org/en-us>.

OCP is a liturgical music publisher. Again, some of the music in *Wonder, Love and Praise* was produced by this publisher (“One Bread One Body;” “On Eagle’s Wings,” “Here I Am, Lord”). They also have many composers who are Latino/Hispanic or who are writing music in Spanish. They have several publications and hymnals for Latino/Hispanic communities. Since the music they produce is written for the liturgy, music published by this company could be useful in Episcopal worship going forward. It meets the criteria for music put forth in *The Hymnal 1982*. They also have choral music that is appropriate for anthems. OCP Publications produces a planning guide, **Today’s Liturgy** to which one can subscribe for \$20 for an annual subscription. Several volumes are published each year for the various liturgical seasons and can be accessed online. When used in conjunction with **The Episcopal Musician’s Handbook**, and possibly the **GIA Quarterly Planning Pages**, the clergy and musicians will have abundant resources to aid the planning of music for worship. This is a good resource to have. <https://www.ocp.org/en-us/magazines/TLE/todays-liturgy-annual-online-subscription?p=TLE>.

**OneLicense.net** holds the copyrights for this publisher.

## GIA Publications

<https://www.giamusic.com/store/home>.

GIA is a liturgical music publisher. Some of the music in *Wonder, Love and Praise* was produced by this publisher (“Day of Delight,” Music of Taizé, etc.) They also publish a large number of anthems for use in worship. Many of these anthems are from the Anglican tradition and choral music for the Royal School of Church Music is published by GIA. There is also a large collection of choral music that is Afro-centric. For example, many spirituals have been arranged for choirs that both maintain the tradition of the spiritual but expand the harmonies, tonality, and range for the singers. “Were You There,” arranged in SATB by Marques L. A. Garrett and published in the African American Church Music Series, Item #-G8911, is one of the pieces that has been written in this way. Since the music published by GIA, particularly that which is intended to be sung by the congregation, has been written for the liturgy, music published by this company could be useful in Episcopal worship going forward. It meets the criteria for music put forth in *The Hymnal 1982*. In addition, they have online planning guides,

**Quarterly Planning Pages**, <https://www.giamusic.com/store/quarterly-planning-pages>, that are very helpful and can be an additional resource to **The Episcopal Musician’s Handbook**. These planning pages are published quarterly with suggestions for music intended for congregational use for every Sunday and Feast including music found in our hymnals. Resources for anthems published by GIA Publications that would be appropriate for every Sunday and Feast are found at this link:

<https://www.giamusic.com/store/sacred-music/music-by-day>.

**OneLicense.net** holds the copyrights for this publisher.

## World Library Publications

<http://www.wlp.jspaluch.com>.

World Library is a liturgical music publisher. Some of their music is in *The Hymnal 1982* (“Where Charity and Love Prevail”). They have some beautiful choral arrangements for anthems. They also produce other items that can be used for worship including binders in a variety of styles that can be used to hold the presider’s bulletin or other papers that might be needed for worship.

**OneLicense.net** holds the copyrights for this publisher.

## The Liturgical Music Institute

[http://www.liturgicalmusicinstitute.org/uploads/2/5/2/9/25294650/liturgical\\_music\\_institute\\_2019\\_-\\_flyer\\_-\\_wlp.pdf](http://www.liturgicalmusicinstitute.org/uploads/2/5/2/9/25294650/liturgical_music_institute_2019_-_flyer_-_wlp.pdf).

“The Liturgical Music Institute offers musical, liturgical and pastoral formation for both new and experienced liturgical musicians.” It is staffed primarily by pastoral musicians, composers, and liturgists, from World Library Publications. It takes place at the Seminary of the Immaculate Conception in Huntington, New York and consists of five and a half days of courses in liturgical theology, musical skills (organ, voice, choral conducting, music theory or music composition) and plenary sessions liturgical music ministry in parishes. The 2019 Institute took place from July 28- August 2 with 2020 dates not yet announced.

## St. James Music Press

<https://www.sjmp.com>.

St. James Music Press is a publisher of music for choirs. For a yearly fee of \$139, permission is given to print any of the pieces of music published by SJMP, providing an easy way to secure legal editions for choirs. It publishes anthems, psalms, and other types of music for the choir arranged in SATB or SAB format, much coming out of Anglican tradition. Alerts are sent when seasons change and new music is available. MP3 files are provided so that music can be heard before selecting it. The subscription renews annually.

## Music Planning Resources

### **The Living Church Foundation – The Episcopal Musician’s Handbook**

<https://sub.livingchurch.org/sub/?p=EMH&f=bulk>.

This is a MUST HAVE resource for both clergy and musicians. It is updated every year to coordinate with the cycle of readings and the current year. Suggestions for music from *The Hymnal 1982*, *Wonder, Love and Praise*, and *Lift Every Voice and Sing II* are offered for each Sunday and Feast. It is best to purchase this directly from The Living Church Foundation because these handbooks are difficult to find online in time to meet the needs of the liturgical year. Discounts are available when purchasing more than one handbook.

### **Lectionary Music at a Glance**

<http://lectionarymusic.com>.

This website is an excellent resource to assist with planning music by those who use the Revised Common Lectionary. It includes online resources that are similar to those that are printed in **The Episcopal Musician’s Handbook**.

### **Singing from the Lectionary**

<http://lectionarysong.blogspot.com/p/lectionary-index.html>.

This is another website that offers music suggestions for the Revised Common Lectionary. Suggestions posted on Wednesday weeks in advance of a particular Sunday.

### **G.I.A. Publications – Quarterly Planning Pages**

<https://www.giamusic.com/store/quarterly-planning-pages#>.

The Quarterly Planning Pages are available online. This is a good resource to use as a supplement with **The Episcopal Musician's Handbook**. Music suggestions are for their hymnals but many hymns are also in our hymnals. This also has suggestions for anthems that might be used.

### **G.I.A. Publications – Choral Music by Sunday**

<https://www.giamusic.com/store/sacred-music/music-by-day>.

This is similar to the planning pages but provides suggestions for choral music by Sunday.

### **Today's Liturgy – OCP Publications**

<https://www.ocp.org/en-us/magazines/TLE>.

Today's Liturgy is a quarterly publication for liturgy preparation using resources from OCP. Music from our hymnals are often among the hymns that are listed and this spurs thinking about what music might be appropriate for any given Sunday.

### **Art in Worship and Resources for Clip Art**



THE EPISCOPAL CHURCH VISUAL ARTS  
*encouraging visual arts in the life of the Episcopal Church*

The Episcopal Church promotes Visual Arts and Visual Artists.

<https://www.ecva.org>.

There is currently an Exhibition of artists focusing on “Worship the Lord in the Beauty of Holiness”

<https://www.ecva.org/index.html>.

There is a registry for artists. Artist can join and if you are looking for an artist, look here.

<http://ecva.org/artists/registry.html>.

A blog is available that focuses on the visual arts. It is especially helpful seasonally.

<http://imageandspirit.blogspot.com>.

### **Image**

<https://imagejournal.org/journal/subscribe>.

From the website: *“Image* was founded in 1989. It is a journal that seeks out and brings to its readers work of high artistic quality that engages with historic faith traditions on a profound level, without easy answers or false uplift, and with a serious respect for beauty and truth.”

“This magazine fills a real gap in the area of art and religion, and I am convinced that for many people this journal will be a very important source of better understanding of the deep links between art and religion.”

– Henri J.M. Nouwen, author of *Behold the Beauty of the Lord*

### **Laura Norton – Lectionary Art**

[https://www.lettersaloft.com/shop/?product\\_count=48](https://www.lettersaloft.com/shop/?product_count=48).

Beautiful clip art based on the readings from the RCL. A subscription for Lectionary Art can be

purchased: *Lectionary Art Annual subscription - Art for Worship Bulletins, Bulletin Covers, Revised Common Lectionary Art*. She will send art a couple of weeks in advance of the current Sunday. Art for Christmas, Easter, and Pentecost is provided in color. <https://www.lettersaloft.com/category/lectionary-art>. She writes a blog about the use of art in worship, as a tool for social justice, <https://www.lettersaloft.com/my-blog>. See the gallery of her work at <https://www.lettersaloft.com/gallery>. She also has a book called *Letters Aloft: Calligraphic Art as Joyful Spiritual Practice* that is available on her website. The book and/or the Annual Subscription can be purchased at <https://www.lettersaloft.com/shop>.

## Liturgy Training Publications

<https://ltp.org>.

This site has a variety of resources for worship including some resources for Clip Art.

## Clip Art for Year A, Year B, and Year C, Books & CD-ROMs

<https://ltp.org/products/details/CLIPA/clip-art-for-year-a>.

<https://ltp.org/products/details/CLIPB/clip-art-for-year-b>.

<https://ltp.org/products/details/CLIPC/clip-art-for-year-c>.

Excellent resource for Clip Art by Steve Erspamer based on the Lectionary for all three cycles of the liturgical year.

## Church Art or Church Art Pro

<https://www.churchart.com>.

This is a subscription service that costs \$5.99 per month for basic or \$11.99 per month for Pro. The Pro edition has a Caption Editor which is a very nice feature that allows one to change the text in artwork. This has artwork available in both black and white and in color.

## Drawn to the Gospels: An Illustrated Lectionary

<https://www.churchpublishing.org/drawn-to-the-gospels-year-a>.

There are three volumes of Lectionary art (Cycle A, B, and C) created by Jay Sidebotham as well as downloadable coloring sheets that can be used for lectionary based Christian formation. In addition to these resources for the liturgical year, he has also created the Way of Love Poster Pack in both Spanish and English editions. <https://www.churchpublishing.org/way-of-love-poster-pack>.

## World Library Publications/J.S. Paluch

<http://www.wlp.jspaluch.com>.

## Clip Art for the Parish, Year A, Year B, and Year C, Books & CD-ROMs

Br. Michael O'Neill McGrath, OSFS

<https://www.wlp.jspaluch.com/1219.htm>. (Year A)

<https://www.wlp.jspaluch.com/1220.htm>. (Year B)

<https://www.wlp.jspaluch.com/1102.htm>. (Year C)

Clip art by Br. Michael O'Neill McGrath is based on the Lectionary for all three cycles of the liturgical

year.

## **The Liturgical Press**

<https://litpress.org>.

**Clip Art for Feasts and Seasons and Celebrations and Service** by Gertrud Mueller Nelson is clip art for the liturgical year and for various occasions published on one convenient CD-ROM.

<https://litpress.org/Products/6188/Clip-Art-for-Feasts-and-Seasons-Celebrations-and-Service>.

**The Liturgical Press** is also a major publisher of ecumenical resources for worship, scripture, Christian formation, theology, art in worship, and many other topics. They also publish the ecumenical journal **Worship**. It was first published in 1926 by Virgil Michel and had a great influence in the liturgical movement. It continues to do the same today and has a variety of contributors including those who write from the Anglican or Episcopal tradition.

## **Living Liturgy**

Spirituality, Celebration, and Catechesis for Sundays and Solemnities Year C (2019)

<https://litpress.org/Products/4522/Living-Liturgy>.

This is a planning guide for worship. Not only does it give a broad range of suggestions for use in preparing worship for each Sunday of the liturgical year, but it also has some beautiful Clip Art that can be used in worship bulletins and other resources. Resources for prayers of the people are also included.

## **Planning for Worship and Preaching**

### **Augsburg Fortress**

<https://www.augsburgfortress.org>.

### **Planning Guide and Preaching Combo Pack, Year C 2019**

<https://www.augsburgfortress.org/store/product/23995/Planning-Guide-and-Preaching-Combo-Pack-Year-C-2019>.

### **Planning Guide and Preaching Combo Pack 2020, Year A**

<https://www.augsburgfortress.org/store/product/9781506449739/Planning-Guide-and-Preaching-Combo-Pack-2020-Year-A>.

*Sundays and Seasons* and *Sundays and Seasons: Preaching* are planning guides produced by Augsburg Fortress and can be great resources to assist in preparing for and enriching worship. Since the BCP states that “*Adaptations or insertions suitable to the occasion may be made*” (BCP, 383), having additional resources for the prayers of the people available in this Planning Guide is helpful. There are also a variety of preaching resources in the book *Sundays and Seasons: Preaching*. Each can be purchased separately or in a combo pack and multiple copies get a discount. A new edition of The

Planning Guide and Preaching Combo is produced each year to accommodate the cycles of the liturgical year.

They can also be purchased separately as Sundays and Seasons only which is the Planning Guide.

### **Sundays and Seasons: Guide to Worship Planning, Year C 2019**

<https://www.augsburgfortress.org/store/product/9781451496130/Sundays-and-Seasons-Guide-to-Worship-Planning-Year-C-2019>.

### **Sundays and Seasons: Guide to Worship Planning, Year A 2020**

<https://www.augsburgfortress.org/store/product/9781506449647/Sundays-and-Seasons-Guide-to-Worship-Planning-Year-A-2020>.

The guide for Preachers can also be purchased separately.

### **Sundays and Seasons: Preaching, Year C 2019**

<https://www.augsburgfortress.org/store/product/9781451496178/Sundays-and-Seasons-Preaching-Year-C-2019>.

### **Sundays and Seasons: Preaching, Year A 2020**

<https://www.augsburgfortress.org/store/product/9781506449685/Sundays-and-Seasons-Preaching-Year-A-2020>.

<https://sundaysandseasons.com>. is a resource that is similar to **RiteSeries** published by Church Publishing that provides electronic liturgical resources to aid in creating printed materials or other aids for worship. **RiteSeries** has resources from The Episcopal Church while Sundays and Seasons in digital form provides an easy way to insert alternate prayers of the people in worship bulletins.

### **The Thoughtful Christian**

<https://www.thethoughtfulchristian.com>.

### **Feasting on the Word**

<https://www.thethoughtfulchristian.com/Products/0664261337/feasting-on-the-gospels-complete-sevendvolume-set.aspx>.

Feasting on Word is a popular and expansive commentary series on the Gospel. It has various editions for the liturgical seasons including *Feasting on the Word: Advent* and *Feasting on the Word: Lent*. They are extremely helpful and comprehensive in their scope. In some volumes, in addition to commentaries, there are worship resources to assist preparation for liturgy, inclusion of Prayers of the People for Sundays and liturgical feasts, with additional resources for the prayers of the people available (BCP, 383, concerning suitable “*Adaptations or insertions*”) and other prayers, such as sentences appropriate for use as an **Offertory Sentence** (BCP, 376, “*One of the following, or some other appropriate sentence of Scripture, may be used*”). The prayers of the people are examples, but the rubrics state that “*One of the following, or some other appropriate sentence of Scripture, may be used*” (BCP, 376). The priest and those preparing for worship are to give careful consideration to the words used to invite people to come to the table of the Lord. There is an expectation that the same words should not be used every week but should be varied with appropriate texts from Scripture even if not included in the printed sentences in the prayer book.

### **World Library Publications/J.S. Paluch**



<http://www.wlp.jspaluch.com>.

## Binders and Covers

<https://www.wlp.jspaluch.com/7728.htm>.

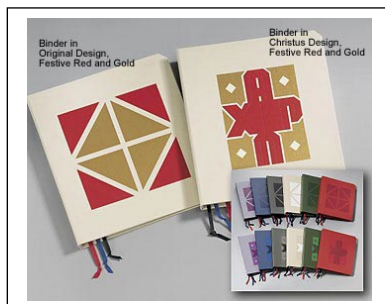
World Library Publications also has various series of ceremonial binders in a variety of colors for the liturgical seasons of the church year. These can be used by the presider or other liturgical minister to add dignity to worship when worship bulletins or printed resources are required for use in the liturgy.



## Meyer-Vogelpohl

<http://www.mvchurchgoods.com/binders.lasso?id=binders&label=binders>.

Meyer-Vogelpohl is a supplier of church goods and is a great source for glassware, including bowls, decanters, containers for the holy oils, and other items. Ceremonial binders in two styles are also available in multiple colors for the liturgical year.



## Dictionaries

### An Episcopal Dictionary of the Episcopal Church

Armentrout, Don S. and Robert Boak Slocum, eds. *An Episcopal Dictionary of the Church: A User*

*Friendly Reference for Episcopalians*. New York: Church Publishing, 1999.

This Episcopal Dictionary is also found online in the glossary portion to The Episcopal Church website. <https://www.churchpublishing.org/products/aneiscopaldictionaryofthechurch>.

It is an interactive tool that can be used for searches when looking for the meaning of terminology used in The Episcopal Church.

The printed copy of the dictionary can also be purchased from Church Publishing Incorporated. <https://www.churchpublishing.org/products/aneiscopaldictionaryofthechurch>.

Guilbert, Charles Mortimer. *Words of Our Worship: A Liturgical Dictionary*. New York: Church Publishing, 2001. <https://www.churchpublishing.org/products/wordsofourworship>.

Wall, John N. *A Dictionary for Episcopalians*. Boston: Cowley Publications, 2000. [This is not as comprehensive as the Armentrout dictionary, but it can be very useful, especially when preparing people for confirmation or reception into The Episcopal Church.]

## **Training Handbooks for Eucharistic Ministers and Eucharistic Visitors**

Episcopal Diocese of Albany, New York. *Handbook for Eucharistic Ministers and Eucharistic Visitors*. [https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-\\_restored-version\\_.pdf](https://albanyepiscopaldiocese.org/wp-content/uploads/2018/02/handbook-for-ems-evs-_restored-version_.pdf). [This handbook is the foundational text used by the Episcopal Diocese of Oklahoma when they developed a handbook for their diocese.]

Episcopal Diocese of California. *An Introduction to Liturgical Leadership: A Workbook for Training Eucharistic Ministers*. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_pastcare.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_pastcare.pdf).

Episcopal Diocese of California. *An Introduction to Pastoral Care: A Workbook for Training Eucharistic Visitors*. [https://www.diocal.org/sites/default/files/images/docs/faith\\_formation/workbook\\_litlead.pdf](https://www.diocal.org/sites/default/files/images/docs/faith_formation/workbook_litlead.pdf).

The Episcopal Diocese of Oklahoma. *Handbook for Eucharistic Ministers And Eucharistic Visitors*. [https://s3.amazonaws.com/dfc\\_attachments/public/documents/3253219/Handbook\\_for\\_Eucharistic\\_Ministers\\_and\\_Eucharistic\\_Visitors.pdf](https://s3.amazonaws.com/dfc_attachments/public/documents/3253219/Handbook_for_Eucharistic_Ministers_and_Eucharistic_Visitors.pdf).

## **Independent Booksellers**

### **Hearts and Minds Books**

<https://www.heartsandmindsbooks.com>.

This is the bookseller who comes to the DioPA Clergy Conference. Byron Berger does a review of books at the conference and also has “Booknotes” on his website with commentary about books and recommendations for their use. These are published regularly with new choices and discounts available. They are great people with whom to work.

<https://www.heartsandmindsbooks.com/booknotes>.

### **Episcopal Shoppe.com**

<https://episcopalshoppe.com>.

This site has books as well as decals, pins for vestry and other leaders and ministers, Episcopal calendars, and [The Episcopal Musician's Handbook](#) published by Living Church but also available here. The website states: "Episcopal Books and Gifts - All Things Episcopal"

### **Cowley Publications**

The Episcopal Church website states that Cowley Publications is a ministry of the brothers of the Society of Saint John the Evangelist in Cambridge, MA. They seek to provide engaging books for ongoing theological exploration and spiritual formation of seekers, pastors and church leaders. The books in The New Church Teaching Series are from Cowley Publications. They aim to develop a new generation of writers whose books will encourage people to think and pray in new ways about the life of faith and the future. <https://www.episcopalchurch.org/library/link/cowley-publications>. Cowley Publications is now connected with the publisher Rowman and Littlefield:

<https://rowman.com/Action/Search/RLPG/cowley>.

### **Church of England**

While resources from the Church of England are not authorized for use in public worship in The Episcopal Church, there are some good resources that can inform our own liturgical practices and help improve worship within our own tradition. Check out these videos that show how to perform various parts of the liturgy, with a British flair. <https://www.pbs.org.uk/resources/videos>.  
<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship>.

### **The Episcopal Church – Presiding Bishop Michael Curry**

<https://www.episcopalchurch.org/presiding-bishop-michael-curry>.

This page has links to videos, liturgies, sermons, and other materials of the Presiding Bishop.

Installation of Michael B. Curry as 27th Presiding Bishop and Primate of The Episcopal Church

<https://www.episcopalchurch.org/posts/michaelcurry/installation-27th-presiding-bishop>.

### **The Jesus Movement** <https://www.episcopalchurch.org/jesus-movement>.

"This is the Jesus Movement, and we are The Episcopal Church, the Episcopal branch of Jesus' movement in this world," **Presiding Bishop Michael B. Curry** - first address as Presiding Bishop and Primate of The Episcopal Church. <https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-curry-jesus-movement-and-we-are-episcopal-church>.

Curry, Michael B. "The Power of Love." A Sermon by the Most Rev. Michael B. Curry

for The Marriage of HRH Prince Henry of Wales & Ms. Meghan Markle, Saturday, May 19, 2018. <https://www.episcopalnewsservice.org/2018/05/19/video-text-presiding-bishops-royal-wedding-sermon>. [This gives two video sources and the text of the Presiding Bishop's sermon.] It is also available on YouTube. [https://www.youtube.com/watch?time\\_continue=6&v=IgluP3BkVaA](https://www.youtube.com/watch?time_continue=6&v=IgluP3BkVaA). For an article about the sermon, see the posting at <https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-currys-sermon-royal-wedding>. It also appears on the website of The Episcopal Preaching Foundation: <http://www.preachingfoundation.org/sermons/sermon-videos>.

Curry, Michael. *New Tracts for Our Times: The Eucharist*.

<https://www.youtube.com/watch?v=USOMZpGheBc>. [Presentation on The Eucharist.]

**Presiding Bishop Curry's Invitation – The Way of Love**

<https://www.episcopalchurch.org/way-of-love/invitation>.

**Worship: Putting God at the Center – The Way of Love with Bishop Michael Curry**

<https://wayoflove.episcopalchurch.org/episodes/season/1/episode/4>.

**Worship: Putting God at the Center by Bishop Michael Curry – July 2, 2019.** From website: “It can sometimes be hard to worship regularly. With competing priorities, everyday stresses, and our otherwise busy lives, we might ask, “Why should I have to go somewhere else in order to worship a God who’s all around me?” In this episode, Bishop Curry teaches about how regular worship can both help us to deny self-interest as the main aim of life and also re-center our lives on God. Hosts Kyle and Sandy discuss how what we do in worship – whether that involves incense and bells or whispered prayers and guitars – forms and changes us. As we gather with our neighbors, we are called out of ourselves, placed in community, pointed toward God, and reminded of the mystery at the heart of creation. We are made one body: the body of Christ sent forth into the world.” **There are other Podcasts in the Way of Love series.** <https://wayoflove.episcopalchurch.org>. Also at <https://cms.megaphone.fm/channel/the-way-of-love?selected=DFMS9721909213>.