

The Standing Liturgical Commission

The Standing Liturgical Commission is pleased to report the completion of two books assigned to it by the 65th General Convention: *The Book of Occasional Services* and a revision of *Lesser Feasts and Fasts*.

1. *The Book of Occasional Services* is a revision of *The Book of Offices*, last revised in 1960. It is a greatly expanded version and contains a rich variety of services and rites organized in three main sections: (1) Those pertaining to The Church Year, such as Anthems at Candle Lighting, Seasonal Blessings, a Christmas Festival of Lessons and Music, etc.; (2) Rites that may be pastorally helpful, such as Celebration of a Home; the Anniversary of a Marriage; a Public Service of Healing; Commissioning of various lay ministries, etc.; a section on Dedication of Church Furnishings and Ornaments; Restoring of Things Profaned; Secularization of a Consecrated Building, etc.; and (3) certain Episcopal rites, such as the Renewal of Ordination Vows; the Recognition and Investiture of a Diocesan Bishop; Ground Breaking for a new Church, Cornerstone-laying Ceremonies, etc.

The book has been prepared in response to numerous requests from the clergy and a Resolution of the 65th Convention. It is to be noted that the use of any of the services and rites is entirely optional. None of the rites is obligatory. Some congregations may devise other forms more suitable to local needs. The Commission considers, however, that even in such cases the forms provided will be found helpful in assisting congregations, diocesan liturgical commissions, and bishops in arranging services for special occasions.

None of the services or rites supersedes any of the rites and services in the Proposed Book of Common Prayer. However, the availability of these services is envisaged in the second rubric on page 13 of the Proposed Prayer Book.

The document entitled *The Book of Occasional Services*, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation is made part of this Report by reference. The Commission recommends the adoption of *Resolution #1*, which follows.

2. The revision of *Lesser Feasts and Fasts* (last revised in 1973) was also undertaken in response to numerous requests and pursuant to a Resolution of the General Convention of 1976. This revision conforms to the Calendar on pages 15-33 of the Proposed Book of Common Prayer, and it is intended to assist in the optional observance of these days. In preparing the present edition, the Commission carefully reviewed the existing collects, lections, psalms, and biographical material. A number of collects were retained, others were revised or replaced. The Commission also reviewed the lessons and psalmody provided, with the intention of enriching the observance of fixed holy days. With this same end in view, the Commission also carefully reviewed all the biographical material. A number of the biographies included in the 1973 revision were retained. Some others were revised or replaced where it appeared to the Commission that the devotional and homiletical use of the material would be enhanced. The Commission retained the collects and

readings for the weekdays of Lent, and, in line with this useful precedent, it added collects and readings for the weekdays of the Fifty Days of Easter. It also included brief commentaries on the meaning or historical observance of the Major Feasts in the Calendar.

In presenting this work to the 66th General Convention, the Commission recalls with deep gratitude its debt and indeed the debt of the whole Church to the Chairman of the Committee which prepared the two previous editions of *Lesser Feasts and Fasts*, the Reverend Dr. Massey H. Shepherd, Jr., without whose pioneering labors the present revision would not have been possible.

The Commission makes the document entitled *Lesser Feasts and Fasts* (1979 Revision), published by The Church Hymnal Corporation, a part of this Report by reference, and recommends the adoption of *Resolution #2*, which follows.

3. *Study of the Sources of Liturgical Formularies in the Proposed Book of Common Prayer*

This was one of the tasks assigned to the Standing Liturgical Commission by the 65th General Convention. However, the Commission learned at its first meeting that one of its members, the Reverend Dr. Marion J. Hatchett, a widely-known and respected authority on liturgy, was already engaged in the preparation of a study of the Proposed Book, under his own name, for publication by The Seabury Press. Since the material the Commission intended to include in its study would be covered in scholarly detail by one of the leading liturgiologists of the Church, the Commission decided to render assistance to Dr. Hatchett by providing him with all necessary background material. Several members of the Commission have studied Dr. Hatchett's manuscript, and have offered suggestions. Rather than duplicate the outstanding work already done, the Commission warmly endorses Dr. Hatchett's forthcoming study, *Commentary on the New American Prayer Book*, to be published by The Seabury Press, and commends it to all members of the Church, as an essential tool in understanding the present revision.

4. *A continuing study of the Main Lectionary for use on Sundays and Major Holy Days*

was a task assigned to the Standing Liturgical Commission by the 65th General Convention. Representatives of The Episcopal Church along with those of a number of Churches in the United States and Canada took part in a conference held in Washington, D.C., in March 1978, under the sponsorship of the Consultation on Common Texts (CCT). Its purpose was to determine whether a closer consensus could be obtained among the Churches in revising their lectionaries. The Commission was represented by the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer and Vice-Chairman of the Commission; the Venerable Paul E. Langpaap; and Captain Howard Galley, C.A. The Reverend Dr. Massey H. Shepherd, Jr., chaired the meeting, and the Reverend Dr. Reginald Fuller of Virginia Theological Seminary also represented The Episcopal Church.

While all proposed lectionaries are constructed upon the principles of the current Roman Catholic lectionary, in some cases significant departures from the norm are proposed. A considerable consensus on major points is evident among the Churches. The Commission has requested Archdeacon Langpaap to prepare a preliminary critical analysis of the Episcopal lectionary to determine at what points further revisions of the lectionary might be suggested to bring it closer to the developing consensus. The Commission intends to publish this study as its con-

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tribution to the ecumenical dialogue and has included this project in its program of work for the next triennium.

5. At its last meeting in the triennium 1973-'76, the Commission established a Permanent Committee chaired by the Rev. Canon Lloyd S. Casson to study the principles and the criteria governing the inclusion of saints and commemorations in the Calendar. The Committee is to consult with similar bodies of other Christian Churches, particularly those of the Anglican Communion, with a view to arriving at a general consensus. A number of suggestions have been received by the Commission, but as this is evidently a long-term project, no recommendations are made at present. Meantime, attention is drawn to the rubrics (a) and (b) under The Common of Saints, pages 195 and 246 of the Proposed Book of Common Prayer.

6. *Education in the Use of the Proposed Book of Common Prayer*

A large volume of correspondence reaching the Commission indicates that the Proposed Book is widely used and that considerable creativity has developed on the diocesan and parochial levels in educating congregations in the use of the rich variety of resources now made available to the Church. It would be invidious to single out for special commendation those diocesan liturgical and music commissions which have initiated publications commenting on the contents of the Prayer Book, on creative ways of taking full advantage of the opportunities for deepening worship and for evangelism the new Book affords, and of making known the variety of musical resources in process of being developed throughout the Church. Some of these publications are outstanding in quality and content, and have an influence beyond their diocesan boundaries. The volume of publications is considerable. In many parishes, weekly bulletins carry valuable comments on some aspects of the liturgy.

In many cases, Diocesan Liturgical Commissions have assisted in the establishment of parish worship committees. When the rector and the director of music take an active part, these parish organizations serve as a valuable resource in developing the worship life of a congregation. The development of parish committees on liturgy and music, with the active participation of the clergy, is highly recommended by the Standing Liturgical Commission.

The Annual Conference of Diocesan Liturgical and Music Chairmen, which began as an *ad hoc* gathering in 1969, has now acquired a continuing structure. It promises to become a permanent feature of the liturgical life of the Episcopal Church. The Conference now has a well-established and efficient Planning Committee consisting of representatives of the host diocese of the forthcoming Conference, whose liturgical and music chairmen act as Joint Chairmen of the committee, representatives of the host dioceses of the two Annual Conferences immediately preceding, with the Coordinator of the Standing Liturgical Commission, the Coordinator of the Standing Commission on Church Music, and the current President of Associated Parishes, Inc., serving as *ex-officio* members. This rotating membership ensures continuity and provides experienced leadership in the further development of the Annual Conference.

The Conference serves as a valuable forum for the exchange of ideas, the sharing of resources, and acquisition of new knowledge of great value to the diocesan liturgical and music commissions, and through them, and through the Ordinary, to the individual congregations.

Various dioceses have vied for the privilege of serving as hosts to the Annual Conference, and at each annual meeting thus far, at least four invitations for future

conferences are considered and voted upon. Well over half of the dioceses is regularly represented at each Conference. At least one half of the absences are accounted for by unavoidable conflicts of dates, such as diocesan conventions and other major local events. The expenses of the participants are paid for by their own dioceses. Any surplus is carried over to assist in meeting the expenses of the next conference.

In addition to the Annual Conference of Diocesan Liturgical and Music Chairmen, and in part under the influence of diocesan liturgical and music commissions, dioceses, parishes, and groups of parishes have been organizing meetings to study the possibilities of the new Prayer Book. In many cases these meetings have led to the establishment of parish liturgical committees and Bible study groups on evangelism and on prayer.

The Commission therefore recommends the adoption of the *Resolution #3*, which follows.

7. *Guidelines on the Use of the new Book of Common Prayer*

From all reports received by the Standing Liturgical Commission, the use of the Proposed Book is widespread and growing throughout the Church. Figures on the sales of the Proposed Book are only one indicator. It has also been reprinted in "luxury" presentation editions by more than one publisher. While exact figures are not available, the fact of these publications is an indication of special interest.

The Book has received high commendation, not only from individuals and congregations in the United States, but also from sister churches of the Anglican Communion. At the Lambeth Conference of 1978, it was used in the schedule of regular worship, and all 500 complimentary copies provided by The Church Hymnal Corporation were eagerly sought by Bishops from other countries. Judging from informal comments reported to the Commission, it was widely recognized as a landmark in Prayer Book revision, which is in process in most Anglican churches. As the first completed revision, it is looked upon as a significant model.

The Lambeth Conference adopted two resolutions on liturgy. In one (No. 23) it "welcomes and commends the adoption of a common structure for the Eucharist as an important and unifying factor in our Communion and ecumenically." This structure is a feature of the Proposed Book in both Rites I and II. It has been a consistent element in all of the Commission's experimental rites since 1967.

In the second of the resolutions (No. 24) the Lambeth Conference "recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our communion and ecumenically; and draws attention to the experience of those Provinces which have adopted the three-year Eucharistic lectionary of the Roman Catholic Church." The three-year lectionary is an important feature of the Proposed Book, and efforts to develop closer consensus with the Roman Catholic and other Churches are part of the continuing work of the Commission.

In the Anglican Church of Canada, the Book itself and reprints from it are widely used. Translation into Spanish has been undertaken and is proceeding at a satisfactory pace. The new Psalter has been adopted, after intensive study by Lutheran biblical scholars, as an integral part of the new *Lutheran Book of Worship*, 1978, published by the Augsburg Press.

In unsolicited correspondence received before and after the General Convention's action in 1976, the Book has been described as "a masterpiece"; as retaining "almost all the best of the present book (1928) with great enrichment from ancient and modern

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sources"; as "crowning a process . . . unique in the Church's history"; as "increasing the dimension of Christian worship"; as "a fine pastoral document and probably the most useful liturgical tool in one volume ever produced in Christendom"; as conveying "the same authority and dignity as previous Prayer Books while providing joyous new liturgies"; and as "an important evangelical tool." The Precentor of Coventry Cathedral, the Reverend Canon Joseph Poole, writing in the newsletter of the Cathedral, said of the Book, while it was still in draft form, before the first constitutional action in 1976, "There is not a page in it but carries evidence of deep scholarship, of a command of fluent English and of accurate syntax, and of a humane Christian spirituality."

This is only a sampling of unsolicited, spontaneous response of welcome for the Proposed Book. The Commission has also received a large volume of negative comment, often in the form of petitions to retain the 1928 Prayer Book, frequently as "form letters" offering little or no specific comment, and in a number of cases originating in parishes which do not seem to have participated in any stages of trial use, and from persons who appear not to have used the Book in public worship or private devotion in any systematic or regular manner.

It is a matter of great regret to the Commission that some congregations have taken little or no part in the process of trial use of the new authorized forms of worship, beginning in 1968 with *The Liturgy of the Lord's Supper*, continuing through the various revisions, and culminating in the Proposed Prayer Book.

Pastoral concern for these congregations has been heard from various sources, and is shared by the Commission. It has been the principal subject of discussion at the last two meetings of the Commission, at which the Presiding Bishop, the Right Reverend John M. Allin, actively participated as *ex officio* member of the Commission. The President of the House of Deputies, Dr. Charles F. Lawrence II, also took part in the last meeting of the Commission, March 19-21, as *ex officio* member.

The Standing Liturgical Commission has no further responsibility for presenting the Proposed Book to the General Convention for its second constitutional action under the provisions of Article X of the Constitution. This responsibility now rests with the General Convention itself, the process of adopting a new Book of Common Prayer being analogous to the process of amending the Constitution, i.e., by the affirmative action of two successive General Conventions.

In response to the Presiding Bishop's expressions of pastoral concern, the House of Bishops meeting in Kansas City in October 1978, discussed the question of the continued use of the 1928 Prayer Book following a possible second affirmative action by the 66th General Convention. This specific question had been assigned to a special committee, established, at the request of the Presiding Bishop, by the 65th General Convention, and will no doubt be reported upon separately. However, while the House of Bishops reaffirmed its "Portland Statement" of 1975 (see Annex A), as a result of a discussion in the Prayer Book and Liturgy Committee of the House of Bishops, the request was made for a possible up-dating of the Portland statement. Accordingly, the Standing Liturgical Commission prepared a set of Draft Guidelines for implementing the use of the new Prayer Book, taking into consideration the place of the 1928 Prayer Book in the life of the Church. The Presiding Bishop participated actively in the drafting of the Guidelines at the Commission's meeting in December 1978, and also in the discussion of the

Draft Guidelines at the last meeting of the Commission in March, 1979. At this meeting the Draft was reaffirmed by the Commission, with one small emendation, and is now submitted to the Prayer Book and Liturgy Committee of the House of Bishops (See Annex B).

8. *Program of Work for 1980-'82*

Section 1 of Canon II.4, defines the major continuing task of the Standing Liturgical Commission: that of systematically collecting and collating materials bearing upon future revisions of the Book of Common Prayer, including criticism, suggestions for future improvements, etc. The activity is expected to be far more intensive as congregations experience deeply the possibilities of worship opened up by the new Book. Channels of communication within the Church have been opened up and are not likely to fall into disuse. In due course, whenever the General Convention should decide to undertake another revision pursuant to the terms of Article X of the Constitution, the Standing Liturgical Commission should be prepared to undertake the task, without the extensive experimentation which preceded the present revision. In addition to this basic canonical responsibility, other tasks which the Commission expects to continue or undertake are listed below:

(1) A continuing review of the lectionaries has been referred to above. Experience of the actual use of the new Book will no doubt lead to many suggestions. All of these will require careful study. Amendments of the lectionaries may be made by any one General Convention. Therefore, from time to time suggestions for improving the lectionaries may be expected.

(2) A detailed study of the criteria for the inclusion of names of persons and commemorations in the Calendar of the Church has barely begun. It involves careful study of basic principles and consultation with other Churches of the Anglican Communion and with other Christian Churches. The Commission already has on file a number of valuable suggestions. All of these call for considerable background of research and study.

(3) The need to continue correspondence with regard to questions that arise in the course of using the Book call for authoritative comment by the Commission. Most of the voluminous correspondence will be carried on by the staff, but the judgment of the Commission with regard to certain inquiries which may need authoritative interpretations, including inquiries from scholars working on various aspects of the new Prayer Book, will take up a good deal of its time.

(4) Committees working on translations of the new Book will need some guidance and liaison, on such matters, for example, as the rendering into another language of the intent of a statement in English. Experience with translation into Spanish is a good indication of the need for active participation of the Commission in similar projects in the future.

(5) In the course of the past two years, the Commission has prepared an *Altar Edition* of the Proposed Book of Common Prayer, and a Supplement to it containing *Proper Liturgies for Special Days*, both published by The Church Hymnal Corporation. A set of two cassettes demonstrating how the service may be sung has been prepared in cooperation with the Service Music Committee of the Standing Commission on Church Music, and has been issued by The Episcopal Radio-TV Foundation. This is a valuable teaching tool. The Church Hymnal Corporation has also published a helpful resource for congregational worship, entitled *Music for Ministers and Congregation*. This contains musical settings for

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the various dialogue portions of the Liturgy, music for possible use in The Order of Worship for the Evening, and Morning and Evening Prayer, together with the directions for chanting the Gospel, the Prayers of the People, Acclamations, Blessings, and Dismissals, and a setting of the contemporary form of The Lord's Prayer. A second part of *Music for Ministers and Congregation* is envisaged for publication during the next triennium. It will contain musical settings for other portions of the Prayer Book. This also will be prepared in cooperation with the Standing Commission on Church Music.

(6) Close liaison with the Standing Commission on Church Music has been a continuing feature of the Liturgical Commission's work. This cooperation is expected to intensify during the coming triennium, in connection with the Music Commission's preparation of an enriched hymnal. Adequate liaison is ensured by representation of each commission at the other's meetings, a small overlap in membership, the use by the Music Commission of the theological advice of the Liturgical Commission, and by close cooperation between the staffs of the two bodies.

(7) The Commission has maintained active liaison with the Synod's Committee on Doctrine and Worship of the Anglican Church of Canada. These contacts have been of great value to both Churches. They should be continued. Contacts with other Churches are likely to expand as the Proposed Book of The Episcopal Church becomes more widely known. Experience at the Lambeth Conference has been referred to above. Exchanges of ideas with other Churches are likely to intensify as all move, at their own pace, towards revised forms of worship. In 1978, as an example, the Commission was visited by members of the Liturgical Committee of the Church of Sweden, who were particularly interested in the methods used by the Commission to respond to comments and suggestions for revision made by dioceses, parishes, and individual members of The Episcopal Church. These contacts, while mainly carried on by the Commission's staff, will require the active supervision of the Commission.

(8) The Commission has received requests from individual dioceses and parishes for assistance in the preparation of services for special occasions. While many such needs will be met by the publication of *The Book of Occasional Services*, the Commission's experience indicates that the demand for such assistance will continue. The Commission should be prepared to respond. The Commission is also available to the General Convention for assignment within the terms of Section I of Canon II.4.

(9) Preparation of a complete and definitive edition of the Altar Book will be a task of the Commission during the next triennium. It is envisaged at present that such a Book may well be in both a loose-leaf binder and in a permanently-bound book in hard covers. There have been demands for both publications. Canon II.3, Section 4 requires that a copy of The Standard Book of Common Prayer in folio edition, duly authenticated, "shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof." The Commission has begun consideration of technical questions of format, type-face, page quality and production of this edition of The Standard Book. This canonical edition is distinct in quality from the chancel or pew editions of The Standard Book, and requires no separate authorization by the General Convention. In the past, it was published well after the actual adoption of a revised text by the General Convention. The Commission recommends the adoption of *Resolution #4*, which follows.

9. *A Liturgical Office at the Headquarters of the Church*

The process of Church-wide participation in the development of materials and forms of worship which preceded and culminated in The Proposed Book of Common Prayer, has uncovered the existence in the Church of a widespread desire, among both laity and clergy, to participate actively in the study of liturgy, in the public reading of the Bible, and in the prayer life of the Church, both in common and in private. A massive volume of correspondence has developed as a result. It has been referred to very briefly in the Report above. The establishment of the Annual Conference of Diocesan Liturgical and Music Commission Chairmen is one indication. The volume of publications of all Christian churches dealing with liturgy and worship has grown enormously. There is a demand to know more. An ecumenical association of professional liturgiologists has come into existence in the last few years (North American Academy of Liturgy, NAAL). A number of recognized liturgists of The Episcopal Church have been elected members. No doubt such interest existed before the process of Prayer Book Revision began in 1968. It was, however, not nearly as evident on a national scale and was probably, at least to some extent, satisfied on the parish level. Now that it is known to exist as a major interest, a liturgical church, such as The Episcopal Church, cannot ignore it.

In the light of this felt and expressed desire for participation, and in the light of the program of work of the Standing Liturgical Commission outlined in Section 8 above, the Commission considers it essential that a permanent liturgical office be established at the Headquarters of the Church, staffed full-time by a highly qualified and experienced professional, to handle all inquiries and correspondence, to assist the Commission in its technical and research tasks, to be available to scholars of this and other Churches for information and technical advice, and to represent the Commission, as requested, at various ecumenical meetings.

Accordingly, the Commission recommends the adoption of *Resolution #5*, which follows.

10. *Translation of the Proposed Prayer Book into Spanish*

In 1978, the National Commission for Hispanic Ministries and the Ninth Province entrusted a Joint Liturgical Commission with the task of translating the Proposed Book into Spanish.

At the first plenary meeting on January 23-25, 1978, the Rt. Rev. Anselmo Carral of Guatemala was elected Chairman, and the Rev. Herbert Arrunategui, Coordinator. Several groups were assigned sections of the Prayer Book for translation. At its second meeting on June 19-23, the Rev. Canon Charles M. Guilbert, Custodian of The Standard Book of Common Prayer, and Vice-Chairman of the Standing Liturgical Commission, who actively cooperated from the inception of the project, was made a full member of the Translation Commission. Canon Guilbert not only took part in the work of translation but also provided the necessary liaison with the Standing Liturgical Commission.

At its meeting in June, the Commission began the task of revising the initial translation. Three sub-committees were established: the first consisting of the Rt. Rev. Anselmo Carral, the Rt. Rev. Hugo L. Pina, the Rev. Sergio Carranza, and Mrs. Gwynne de Barillas; the second, consisting of the Rt. Rev. Telesforo Isaac, the Rev. Max I. Salvador, and the Rev. Leopoldo Frade; and the third, consisting of the Rev. Luis A. Quiroga, the Rev. Edwin T. Chase, the Rev. D. Rex Bateman, and

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the Rev. Carlos Plazas. The sub-committees are organized on a regional basis whenever possible to facilitate contact among its members.

The Rev. Herbert Arrunategui, in addition to taking charge of the Psalter and the Lectionary, is responsible for all necessary technical and administrative arrangements and maintains contact with the Hispanic communities and organizations concerned. To the extent possible, the Office of the Coordinator of the Standing Liturgical Commission provides additional support services from its own resources.

From the outset, the Commission decided that the translation should be easily understandable to all Spanish-speaking people of Latin America, and that two existing Spanish versions of the Bible be used as the basis of translation: the Regina Valera, 1960 version, for its translation of the Psalter, and the Spanish text of the Jerusalem Bible for biblical quotations in the Prayer Book. It is expected that the final revised version of the Holy Eucharist will be ready for printing in 1979.

In addition to members listed above, the Joint Liturgical Commission includes the Rev. Juan M. Acosta of San Antonio, Texas. Thus the Commission represents the Dioceses of Guatemala, Mexico, West Texas, Long Island, Chicago, South-east Florida, Dominican Republic, Honduras, Louisiana, and California.

The project is funded by The Bible and Common Prayer Book Society in the amount of \$25,000. Balance as of October 30, 1978 totalled \$18,593.35. Expenditures as of October 30, 1978 totaled \$6,406.55 for two plenary meetings in Miami, meetings of three sub-committees, purchase of research materials such as Bibles, Prayer Books, dictionaries, etc., and typist's fees.

The Standing Liturgical Commission recommends the adoption of *Resolution #6* which follows.

11. *Typographical Errors and Editorial Corrections*

The 65th General Convention directed the Standing Liturgical Commission, in editing the Proposed Book of Common Prayer, to "correct typographical and other obvious errors; provided, however, that such corrections shall not affect matters of substance." In accordance with this directive, a number of corrections, none affecting the substance of the texts as approved by the 65th General Convention, have been uncovered. Many of these corrections have already been made in successive reprintings of the chancel and pew editions of the Proposed Book. A complete list of corrections in the text of the Proposed Book as it was approved in 1976, is appended hereto in Annex C for the information of the General Convention. No action is required. It is submitted for the record only.

12. *Membership, Organization, and Meetings*

Term ends at 67th General Convention

Rt. Rev. Stanley H. Atkins

(Resigned in 1977, not replaced)

Rev. Page Bigelow

Rev. Canon Lloyd S. Casson

Rev. Marion J. Hatchett

Dr. Anne LeCroy

Mrs. Donald Kingsley

Term ends at 66th General Convention

Rt. Rev. Chilton Powell

Rt. Rev. Otis Charles

Rt. Rev. Morgan Porteus
(Resigned in 1977, not replaced)
Rev. Robert W. Estill
Ven. Paul E. Langpaap
Rev. Charles P. Price
Rev. Richard Winn
Mr. Dupuy Bateman, Jr.
Mr. James D. Dunning
Mrs. Richard L. Harbour
(Died November 15, 1976)

Consultant Rt. Rev. William A. Dimmick
(Resigned 1977, not replaced)

Ex Officio

Rev. Canon Charles M. Guilbert, *Custodian of The Standard Book of Common Prayer*

Staff

Rev. Leo Malania, *Coordinator*
Capt. Howard E. Galley, C.A., *Editorial Assistant*

Organization

At its first meeting of the triennium, March 14, 1977, the Commission re-elected the Rt. Rev. Chilton Powell as Chairman, and elected the Rev. Canon Charles M. Guilbert as Vice-Chairman, and Dr. Anne LeCroy as Secretary.

Meetings

The Commission held seven meetings during 1977-'79:

March 14-17, 1977;

October 10-13, 1977;

February 20-23, 1978;

June 19-22, 1978;

October 23-26, 1978;

December 4-7, 1978;

March 19-21, 1979.

13. *Memorial Minute*

Virginia Harbour (Mrs. Richard L.)

Shortly after the first constitutional action was taken by the 65th General Convention on The Proposed Book of Common Prayer, the Standing Liturgical Commission suffered a grievous loss in the death of a dearly-loved member of the Commission, Virginia Harbour, on November 15, 1976.

"Jinny", as she was affectionately known to the very many Episcopalians with whom she came in contact, was appointed to the Commission in 1970. From the very beginning she exerted a strong and moderating influence on the work of the Commission. She was particularly concerned with the religious experience of young people and minority groups. She had a distinguished career in the Church as Editor of Youth Publications of the Executive Council (1954-1968), and she was a distinguished writer in her own right. Author of *Pilgrimage for Pierre* (Seabury, 1956), *Leading Young People* (Seabury, 1961), and *Precarious Moment*, the Youth Mission Guide to East Asia (Seabury, 1962), she was also the editor of

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The Episcopal Young Churchmen's Notebook (1961-1966). This became an ecumenical publication, *The Youth Ministry Notebook*. She was the prime motivator and manager of the Episcopal Church's entrance into, and participation in, the International Christian Youth Exchange.

In the Standing Liturgical Commission, Virginia Harbour took charge of a Committee on Theological Statements, which prepared a valuable set of summaries of the meaning of various rites. In 1974, the Committee became the Theological Committee, on which she continued to serve as member. She contributed her editorial and critical skills to the Commission's publication, *Introducing the Proposed Prayer Book*, by the Rev. Charles P. Price.

She headed the Drafting Committee on the Marriage Rite and on Thanksgiving for the Birth or Adoption of a Child, and a sub-committee of the Editorial Committee, called for lack of a better name, the "Sensitivity Committee", which carefully examined the entire text for any expressions which might inadvertently hurt the feelings of any group of people. This was, in a special way, the area of her own distinctive contribution to the Proposed Book of Common Prayer.

Her greatest contribution, however, was in her unique gifts of heart and soul. Her personal charm, infectious good humor, balanced judgment, and total freedom from pride of authorship; her sensitivity and deep human sympathy, and her enormous capacity for joy continually presented to her colleagues the model of a true Christian. She radiated life, youthful enthusiasm, and an indomitable faith.

The Commission gives praise to God for the life of Virginia Harbour, and for the privilege of having known her and worked with her. To her husband, the Reverend Richard L. Harbour and other members of her family, the Commission extends its deepest sympathy.

14. *Membership of Committees and Sub-Committees*
Book of Occasional Services: Coordinating Committee

Rev. Marion J. Hatchett, *Chairman*

Rev. Canon Charles M. Guilbert

Rt. Rev. E. Otis Charles

Very Rev. Robert H. Greenfield

Dr. Ralph A. Keifer

Ven. Paul E. Langpaap

Capt. Howard Galley

Sub-committee on Revision and Up-dating of materials
from the former edition of *The Book of Offices*

Ven. Paul E. Langpaap, *Chairman*

Rt. Rev. E. Otis Charles

Rt. Rev. William C. Frey

Very Rev. Robert H. Greenfield

Rev. Canon Charles M. Guilbert

Sub-committee on the *Catechumenate*

Rev. Canon Leonel L. Mitchell, *Chairman*

Rev. Robert W. Estill

Capt. Howard Galley

Dr. Ralph A. Keifer

Rev. Michael W. Merriman
Rev. Louis Weil

Sub-committee on Healing and Exorcism

Mr. James D. Dunning, *Chairman*

Rev. R. Sherman Beattie

Rev. Donald W. Gross

Rev. Franklin E. Vilas, Jr.

Sub-committee on Lent and Holy Week

Rev. Thomas J. Talley, *Chairman*

Mr. Bruce Ford

Capt. Howard Galley

Mrs. Donald (Vivian) Kingsley

Mr. James McGregor

Sub-committee on The Church Year

Rev. H. Boone Porter, *Chairman*

Rev. Louis Weil

Rev. Lawrence N. Crumb

Mr. Emmett Bedford

Committee on Lesser Feasts and Fasts

Rev. Canon Charles M. Guilbert, *Chairman*

Rev. Page Bigelow

Rev. Canon Lloyd S. Casson

Capt. Howard Galley

Rev. Donald Garfield

Dr. Anne LeCroy

Rev. Leo Malania

Rev. William Sydnor

Rev. Eric W. Jackson

Mr. Patrick J. Russell

Sub-committee on Collects

Rev. Canon Charles M. Guilbert, *Chairman*

Rev. Donald L. Garfield

Sub-committee on the Lectionary

Rev. William Sydnor

Capt. Howard Galley

Sub-committee on Biographies

Rev. Page Bigelow, *Chairman*

Dr. Anne LeCroy

(The names of contributors to biographies are listed
in the Preface of the Book.)

Constitution and Canons Committee

Mr. Dupuy Bateman, *Chairman*

Mr. Henry P. Bakewell

Rt. Rev. Hal R. Gross

Rev. Canon Charles M. Guilbert

Rev. H. Boone Porter, Jr.

APPENDICES

Mr. Robert C. Royce
 Mr. Fred C. Scribner
 Mr. Walker Taylor
 Rev. Leo Malania

Editorial Committee

Rev. Canon Charles M. Guilbert, *Chairman*
 Rev. Leo Malania
 Capt. Howard Galley, C.A.

Sub-committee on The Altar Book

Rev. Canon Charles M. Guilbert, *Chairman*
 Capt. Howard Galley
 Mr. James Litton, of the Standing Commission on Church
 Music
 Rev. Leo Malania
 Mr. Mason Martens, *Secretary of the Sub-committee*
 Brother Robert Gillespie, *Production Assistant*
 Mr. Nelson Gruppo, *Book design*

15. *Financial Report*

Part I (from the General Convention Budget)

Appropriations

Appropriated by Program and Budget, 1977 \$13,000.00

Expended on Meetings of the Standing Liturgical Commission and Travel of Members 9,409.63

Credit Balance 1977 \$3,590.37

Appropriated for 1978 \$16,000.00

Expended for Meetings of Commission and Travel of Members 18,282.24

Balance overspent (\$2,282.24)

Appropriated for 1979 \$16,000.00

Expended for Meetings of Commission and Travel of Members 2,241.05

Balance as of March 31 \$13,578.95

Part II (from the General Church Program)

For Office Expenditures and Operation
 Appropriation by Program and Budget 1977 \$42,333.00

Reimbursement for Xeroxed materials 229.00

Total income 1977 \$42,562.00

Expenditures 1977

Salaries (Including Pension & Social Security) \$33,503.00

Travel of staff 2,211.00

Meetings of Drafting Committees 2,625.00

Office expenses (Postage, supplies, etc.) 2,511.00

Printing (Xeroxing, etc.) 2,100.00

Miscellaneous 110.00

\$43,160.00

Overexpended in 1977 (\$598.17)

LITURGICAL COMMISSION

1978

Appropriation by Program & Budget	\$45,000.00
Reimbursement of Travel Expenses in 1977 & Xeroxed materials	856.20

<i>Total</i>	<i>\$45,856.20</i>
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Expenditures 1978

Salaries (including Soc. Sec. & Pension)	\$33,901.80
Travel of Staff to meetings and subsistence	3,050.00
Committee Meetings, Travel & Subsistence	5,200.00
Office Expenses	1,498.00
Printing (Xerox)	1,764.80
Miscellaneous	182.61

\$45,597.21

Total Funds for 1978	\$45,856.00
Total Expenditures (rounded)	45,597.00

<i>Surplus balance in 1978 (rounded)</i>	<i>\$259.00</i>
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Appropriated by Program and Budget for 1979	\$45,000.00
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Expenditures in 1979 (first three months)

Salaries (including Soc. Sec. & Pension)	\$12,209.26
Travel & Subsistence of Staff Members to Commissions	
Meeting	576.00
Office Expenses	60.57
Printing	100.42
Miscellaneous Refunds	51.00

\$12,997.25

Total Appropriations for 1979	\$45,000.00
Expenditures as of March 31	\$12,997.25

<i>Balance as of 31 March</i>	<i>\$33,002.75</i>
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16. *Appropriations for the Triennium 1980-'82*

(1) *Meetings of the Standing Liturgical Commission*

Assuming a membership of 10, as provided in Section 2(a) of Canon II.4, including the Custodian of The Standard Book of Common Prayer, *ex officio*, and estimating the need for two meetings per year, with a 7% factor for inflation, the costs of travel and subsistence of members, with travel and subsistence by one member to attend two meetings of ecumenical bodies *per annum*, the following estimated expenses are presented:

1980	\$10,240
1981	10,966
1982	11,673
TOTAL	\$32,878

(2) *National Liturgical Office and Operation Salaries* of one professional and one secretary, including Pension, Social Security, etc. \$45,550

Temporary Assistance	2,000
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APPENDICES

Committee Meetings and Expert Consultants	2,000
<i>Travel</i>	
Travel and subsistence to meetings of the Commission, committees, and other representation travel	2,936
<i>Office Expenses</i>	
Postage, reproduction, etc.	<u>3,000</u>
Estimate per annum	<u><u>\$55,486</u></u>
<i>Summary for Triennium</i>	
1980	\$55,486
1981	59,370
1982	<u>63,326</u>
	<u><u>\$178,182</u></u>
<i>Total Appropriation for 1980-'82</i>	
Standing Liturgical Commission	\$32,878
Liturgical Office and Operations	<u>178,182</u>
TOTAL	<u><u>\$211,060</u></u>
(adjusted to nearest \$100)	<u><u>\$211,100</u></u>

RESOLUTIONS OF THE STANDING LITURGICAL COMMISSION

Resolution #A—55 (#1) Book of Occasional Services

*Resolved, the House of _____ concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled **The Book of Occasional Services**, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.*

Resolution #A—56 (#2) Lesser Feasts and Fasts

*Resolved, the House of _____ concurring, That this 66th General Convention authorize for optional use throughout this Church that certain document entitled **The Lesser Feasts and Fasts (Revised)** prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in 1979.*

Resolution #A—57 (#3) Diocesan Liturgical and Music Commissions

Whereas, the process of Church-wide consultation developed during the ten-year period of Prayer Book Revision has resulted in the establishment of a regular Annual Conference of Diocesan Liturgical and Music Commission Chairmen; and

Whereas, the Diocesan Commissions and the Annual Conference have contributed significantly to the development resources for worship throughout the Church: now, therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention commends all efforts on the diocesan and parochial levels for the renewal of worship; and be it further

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention recommend to the Bishops and other Ecclesiastical Authorities that the said liturgical bodies be encouraged and adequately supported to continue and increase their work in deepening the renewal of the Church's spiritual and prayer life, and, in cooperation with other diocesan and parish organizations to intensify their work of making the Gospel of Christ known in their respective dioceses and throughout the Church.

Resolution #A—58 (#4) Program of Work of the Standing Liturgical Commission for the Triennium 1980-82

Whereas, the Standing Liturgical Commission has completed the task of producing a revised Book of Common Prayer; and

Whereas, the experience of bringing this work to completion has uncovered a number of existing needs for the further enrichment of the liturgical and spiritual life of the Church; and

Whereas, the Standing Liturgical Commission has identified and outlined these continuing responsibilities in Section 7 of its Report to this Sixty-Sixth General Convention; now, therefore, be it

Resolved, the House of _____ concurring, That the Standing Liturgical Commission be requested, and is hereby authorized to continue this work, namely,

- (1) to continue to study the refinement of the lectionaries of the Book of Common Prayer in consultation with other Churches;**
- (2) to continue to study criteria for the inclusion of names of persons and events to be commemorated in the Calendar;**
- (3) to make its expert knowledge of the contents of the Book of Common Prayer available to all inquirers;**
- (4) to assist and, when necessary or feasible, to participate in the process of translating the Book of Common Prayer into other languages;**
- (5) to continue the preparation of portions of the service music for the Book of Common Prayer in cooperation with the Standing Commission on Church Music;**
- (6) to maintain close liaison with the Standing Commission on Church Music and to assist it when requested;**
- (7) to maintain close contact with liturgical bodies of other Churches with a view to mutual enrichment of worship;**
- (8) to encourage and, when requested, to assist by advice and editorial comment the publication of scholarly studies bearing on materials contained in the Book of Common Prayer;**
- (9) to cooperate actively in the work of Diocesan Liturgical and Music Commissions, especially with the Annual Conference of Chairmen of these bodies, by participation in their meetings and advice when requested.**
- (10) to continue the work already initiated of preparing an Altar Edition of the Book of Common Prayer;**
- (11) to continue to assist in the preparation and publication of the folio edition of The Standard Book of Common Prayer; and**
- (12) to report to the General Convention on all aspects of its work and experience.**

Resolution #A—59 (#5) Establishment of a National Liturgical Office

Whereas, the process of Church-wide participation in the development and experimental use of various forms of worship, culminating in the necessary constitu-

APPENDICES

tional action on the Proposed Book of Common Prayer, has demonstrated the existence in the Church of a widespread desire for continuing participation in the study of liturgy and common prayer; and

Whereas, the program of work of the Standing Liturgical Commission requires for its efficient implementation the availability of a highly-qualified and skillful Secretariat; now, therefore, be it

Resolved, the House of _____ concurring, That a permanent liturgical office be established at the Headquarters of the Church, staffed by a qualified professional nominated by the Standing Liturgical Commission and appointed in accordance with the rules and regulations applicable to national church employees, together with all benefits appertaining to the post; and, be it further

Resolved, the House of _____ concurring, That the terms of reference of the aforesaid Liturgical Officer be established by the Standing Liturgical Commission, in the light of the responsibilities entrusted to it and of the technical and professional needs of the Commission.

Resolution #A—60 (#6) Spanish Translation of the Proposed Book of Common Prayer

Whereas, a Joint Liturgical Commission of the Ninth Province and the National Commission for Hispanic Ministries has undertaken to prepare a translation of the Prayer Book into Spanish; and

Whereas, the Bible and Common Prayer Book Society has provided the necessary funding for the project; be it, therefore,

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention express its appreciation to the Rt. Rev. Anselmo Carral, Chairman, and his colleagues of the Joint Liturgical Commission; and be it further

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention authorize the Joint Translation Commission to include in the Calendar of the Spanish editions the optional observance of certain days which have special significance for Spanish-speaking Episcopalians; and, be it further

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention express its gratitude to the Bible and Common Prayer Book Society for providing the necessary funding for the Spanish translation project.

Resolution #A—61 (#7) — Appropriations for the Standing Liturgical Commission

Resolved, the House _____ concurring, That this Sixty-Sixth General Convention appropriate in the Budget of the Convention for the Triennium 1980- 82 the sum of \$32,878 for the expenses of the Standing Liturgical Commission.

Resolution #A—62 (#8) — Appropriations for a National Liturgical Office

Resolved, the House of _____ concurring, That this Sixty-Sixth General Convention appropriate either in the General Church Program or in the Budget of the General Convention the sum of \$178,200 to be expended over the years 1980, 1981, and 1982 for the establishment and operation of a National Liturgical Office to assist the Standing Liturgical Commission and to carry out such tasks as the Commission may assign to it, under the authority of the General Convention.

ANNEX A
REAFFIRMATION OF THE PORTLAND
STATEMENT (House of Bishops)

The Bishop of Iowa, Chairman of the Committee on the Prayer Book, moved that the House affirm the Portland, Maine, Resolution of 1975. The motion was seconded by Bishop Thornberry. The Resolution reads as follows:

The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1964 in drafting a Proposed Prayer Book, to the innumerable clergy and lay people who have used the Trial Rites and responded with their criticisms, and to the many scholars of our sister churches who have contributed their help and advice.

We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms, in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age, and provides a treasury of corporate and private devotion for all of us.

If and when the General Convention takes final affirmative action on the text of the proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 Book so dearly.

Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not affect the standing of the Book of Offices or the bishop's right to authorize special services for special occasions.

The motion carried.

ANNEX B
DRAFT OF GUIDELINES FOR CONGREGATIONAL WORSHIP

As the Proposed Book of 1976 is submitted by the Committees on the Constitution for adoption by the General Convention, the Standing Liturgical Commission presents the following basic guidelines for congregational worship.

The Commission believes that this Book is a rich and full vehicle for the service of the Church. When the new Book becomes the Standard Book of Common Prayer for the Episcopal Church, the Book of 1928 will take its unique place in the succession of English and American Prayer Books which have served so well. They are historical documents belonging to our rich liturgical heritage. Each continues to be a resource for informing and illuminating the devotional life of our Church.

The Standard Book provides the norms for the liturgical life of our congregations. The organization of congregational life should be based upon the provisions of the Standard Book. This end may be accomplished by

- continuing study of the Standard Book,
- development of the congregation's worship committee,
- maximum participation of individual members in the liturgy,
- familiarization of the congregation with the use of music developed for the Standard Book.

In congregations where the 1928 Book is in use after the 1979 Convention, it is recommended that

APPENDICES

- copies of the Standard Book should be available for congregational study and worship,
- provision should be made for the regular use of the Standard Book, and that
- all services of worship should conform to the norms established by the study of the Standard Book and the decisions of the clergy and worship committee of the congregation.

ANNEX C

LIST OF ERRORS IN THE PROPOSED BOOK OF COMMON PRAYER

Following is the list of errors in the first printing of the Proposed Book of Common Prayer. As the errors were discovered, they were reported to the Church Hymnal Corporation and corrected by them in subsequent printings.

Calendar

p. 22, April 11 — Entry should read “George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878”

Morning Prayer I

- p. 47, line 16 — Roman numeral I should be in italics
- p. 47, line 21 — Roman numeral II should be in italics
- p. 48, line 17 — Roman numeral III should be in italics
- p. 49, line 1 — Roman numeral IV should be in italics
- p. 51, line 13 — Line should be further indented (as on p. 609, line 11)

Morning Prayer II

- p. 80, line 21 — “In Christmas Season” should read “On the Twelve Days of Christmas” (Compare Rite I, p. 43)
- p. 81, line 19 — There should not be a comma after “Lord’s”.
Compare Rite I, page 44
- p. 94, line 18 — The h in “holy” should be upper case
- p. 95, line 5 — Semi-colon at end of line should be a colon (Compare p. 356)
- p. 95, line 7 — Semi-colon at end of line should be a colon

An Order of Worship for the Evening

p. 108, line 21 — Citation should read “John 12:35-36a (Lent)”

An Order for Compline

- p. 127, line 1 — Title should read “An Order for Compline” (lower case “f” in “for”)
- p. 129, lines 1, 2 — The verse should be in three lines:
Many are saying,
“Oh, that we might see better times!”*
Lift up . . .
- p. 132, line 5 — Should be punctuated as follows:
“sight; through Jesus Christ, to whom . . .”

Table of Canticles

p. 144, line 23 — Should read “On Feasts of . . .” (not “or”)

Collects: Traditional

p. 189, line 30 — Add missing line “Preface of Apostles”

Collects: Contemporary

p. 237, line 6 — The h in “Holy” should be lower case

Ash Wednesday

p. 269, line 21 — Insert comma “. . . at other times, and may be . . .”

Palm Sunday

p. 270, line 11 — Colon at end of line should be a period

p. 271, line 5 — Delete the word “*Celebrant*”(not needed because of the preceding rubric)

p. 271, line 23 — Semi-colon at end of line should be a period

Good Friday

p. 276, line 6 — Comma at end of line should be a period

p. 280, line 2 — Capitalize “Creator”

p. 282, line 25 — Should read “. . . the Father and the Holy Spirit . . .”

Penitential Order I

p. 319, line 12 — Semi-colon at end of line should be a period

Holy Eucharist I

p. 323, line 12 — Semi-colon at end of line should be a period (see the style of the two preceding acclamations)

p. 334, line 26 — Insert period at end of rubric

p. 336, line 13 — Delete comma after “. . . of the Holy Ghost . . .” (compare p. 343)

p. 341, line 17 — “People” should be “people”

p. 346, line 6 — Should read “. . . our Lord; who was . . .”

p. 347, line 13 — Capitalize “Gospel”

p. 348, line 20 — Should read “. . . High Priest; in whom . . .”

Penitential Order II

p. 351, line 12 — Semi-colon at end of line should be a period

p. 351, line 23 — Numerals should be in italics

Holy Eucharistic II

p. 350, line 10 — “Sabbath Day” should be “Sabbath day” (Compare Rite I, p. 318)

p. 355, line 12 — Semi-colon at end of line should be a period

p. 363, footnote — Should read “*Holy Eucharist II*”

p. 371, line 13 — Should read “or lay a hand . . .” (clean up type)

p. 377, line 17 — Should read “. . . light and life, you made . . .”

p. 379, line 2 — Should read “. . . our Lord; who was . . .”

p. 380, line 12 — Colon at end of line should be a semi-colon

p. 380, line 16 — Should read “. . . your saints you have surrounded . . .”(no comma after “saints”)

p. 381, line 12 — Should read “. . . High Priest; in whom we . . .”

Prayers of the People

p. 383, line 20 — Should read “loving-kindness” (add hyphen)

p. 390, line 1 — Should read “. . . our own Bishop(s), . . .” (capital “B”)

p. 394, line 3 — Should read “. . . appropriate to the season or . . .” (lower case “s”)

p. 394, line 24 — Comma at end of line should be a colon

p. 394, line 25 — The h in “help” should be upper case

p. 395, line 15 — Should read “. . . Holy Spirit you live and . . .” (no comma)

Order for Eucharist

p. 402, line 15 — “Day” should be capitalized

p. 403, line 16 — Should read “. . . all of you: This is my . . .”

p. 404, line 14 — “Day” should be capitalized

p. 404, line 18 — Should read “. . . glory, as we sing (say), (not “and”)

APPENDICES

Additional Directions

p. 409, line 24 — Numerals should be spelled out: “fourteen”

Confirmation

p. 413, line 12 — Semi-colon at end of line should be a period

Marriage

p. 422, line 17 — Should read “. . . nuptial blessing which follows The Prayers.”

p. 424, line 24 — Capitalize “Man”

p. 426, line 11 — Add beginning parenthesis before description of reading

p. 436, line 7 — Should read “I, N., take thee, N., to be . . .”

Reconciliation

p. 450, line 18 — “Penitent” should be capitalized

At Time of Death

p. 463, line 15 — Period at end of line should be comma

p. 464, lines 25, 26, 27 — The n in “name” should be capitalized

Burial I

p. 470, after line 24 — Add missing line “Job 19:21-27a (I know that my Redeemer liveth)
(Compare Rite II, p. 494)

p. 479, line 14 — Should read “And why? . . .” (not “Any why?”)

p. 482, line 20 — There should be no punctuation after “said”

Burial II

p. 494, line 3 — There should not be a comma after *N*

p. 494, line 10 — The line should read “understanding: Deal graciously . . .”

p. 503, line 16 — Capitalize “Prayers”

p. 503, last line — The comma after “glory” should be a semicolon

Order for Burial

p. 506, line 9 — Add space between “3.” and “Prayer may be . . .”

Ordination: Bishop

p. 512, line 12 — Semi-colon at end of line should be a period

p. 517, line 9 — Should read “. . . King of kings”

Ordination: Priest

p. 524, line 13 — Should read “. . . the family or friends . . .”

p. 525, line 11 — Semi-colon at end of line should be a period

p. 534, line 12 — The p in “Priest” should be lower case. Compare pp. 521, 545

Ordination: Deacon

p. 537, line 10 — Semi-colon at end of line should be a period

Litany for Ordinations

p. 550, line 24 — Should read “. . . you, O Lord.”

Ordination: Additional Directions

p. 553, line 22 — “ordination prayer” should read: “Prayer of Consecration.” Compare same page, line 2

Consecration of a Church

p. 569, line 22 — Should read “. . . one Baptism;” (semi-colon, not comma)

Psalter

p. 587, lines 15, 16 — Space between verses should be normal spacing

- p. 588, lines 10, 11 — The verse should be in three lines:
 Many are saying,
 "Oh that we might see better times!"*
 Lift up . . .
- p. 729, lines 16, 17, 18 — Quotation marks should be at the beginning and the end of verse 8
- p. 781, line 25 — "alotted" should be "allotted"

Thanksgivings

- p. 841, line 13 — "N." should be in italics

Catechism

- p. 856, line 26 — Rubric should read "See page 364"

Tables

- p. 880, lines 4, 5 — The first sentence should read "Easter Day is always the Sunday after the full moon that occurs on or after the spring equinox on March 21, a date which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox."

The Lectionary

- p. 891, 5 Epiphany — Citation should read "Habakkuk 3:2-6, 17-19"
- p. 892, 5 Lent — Citation should read "John 11:(1-16) 17-44"
- p. 894, Easter Monday — Citation should read "Acts 2:14, 22b-32"
- p. 896, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"
- p. 905, Easter Monday — Citation should read "Acts 2:14, 22b-32"
- p. 906, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"
- p. 912, 5 Epiphany — Psalm citation should read "85 *or* 85:7-13"
- p. 913, 1 Lent — In Psalm citation "or" should be in italics
- p. 915, Easter Monday — Citation should read "Acts 2:14, 22b-32"
- p. 917, Vigil of Pentecost — Citation should read "Exodus 19:1-9a, 16-20a; 20:18-20"
- p. 922, St. Matthias — Citation should read "Philippians 3:13b-21"
- p. 926, Pastor II — Psalm citation should read "84 *or* 84:7-12"

Daily Office Lectionary

- p. 936, 1 Advent Sat. — Psalm citation should read "21:1-7 (8-14)"

The same correction should be made on p. 937, 1 Advent Sat.; p. 940, Dec. 30; p. 941, Dec. 30; p. 942, 1 Epiphany Sat.; p. 943, 1 Epiphany Sat.; p. 950, 8 Epiphany Sat.; p. 951, 8 Epiphany Sat.; p. 958, 2 Easter Sat.; p. 959, 2 Easter Sat.; p. 966, Proper 2 Sat.; p. 967, Proper 2 Sat.; p. 974, Proper 9 Sat.; p. 975, Proper 9 Sat.; p. 980, Proper 16 Sat.; p. 981, Proper 16 Sat.; p. 988, Proper 23 Sat.; p. 989, Proper 23 Sat.

- p. 963, 6 Easter Wed. — Evening Psalms should be replaced with a line (as on facing page)
- p. 967, line 14 — Semi-colon after first Psalm should be a comma (Compare facing page)
- p. 974, Proper 9 Wed. — Citation should read "Luke 24: 13-35"
- p. 991, Proper 26 Thurs. — Add missing comma to read "[70], 71"
- p. 998, Mary Magdalene — Citation should read "Mark 15:47—16:7"