

STANDING COMMISSION ON LITURGY AND MUSIC

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Canon Mark Edw. Childers, Chair	Rio Grande, VII	2024
The Rev. Cynthia Black, Vice Chair	Newark, II	2027
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The Rev. Cn. Susan Russell	Los Angeles, VIII	2027
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The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2024
The Rt. Rev. Terry White	Kentucky, IV	2024
Ms. Julia Ayala Harris, Ex Officio	Oklahoma, VII	2024
The Most Rev. Michael Curry, Ex Officio	North Carolina, IV	2024
The Rev. Kathleen Moore, Representative of the President of the House of Deputies	Northwestern Pennsylvania, III	2024
Dr. Liza Anderson, Liaison of Executive Council	Minnesota, VI	2024
The Rt. Rev. J. Neil Alexander, Custodian of the Book of Common Prayer	Atlanta, IV	2024

Changes in Membership

The Rt. Rev. E. Mark Stevenson left in November of 2022 and was replaced by The Rt. Rev. C. Andrew Doyle.

Representation at General Convention

Deputy Mark Childers is authorized to receive non-substantive amendments to this Report at the General Convention.

Mandate

2022 - Canon I.1.2.n.2

2. A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member *ex officio* with voice, but without vote. It shall be the duty of the Commission to:

- i. Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.
- ii. Collect, collate, and catalogue material bearing upon possible future revisions of the Book of Common Prayer.
- iii. Cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or House of Bishops.
- iv. Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
- v. Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
- vi. Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
- vii. Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
- viii. At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.
- ix. Collaborate with the Secretary of General Convention to make final edits to the text of resolutions adopted by General Convention that establish new or revised liturgical materials, and to arrange for their publication. For the sole purpose of this collaboration, members of the Standing Commission on Liturgy and Music are exempt from the terms of office set forth in I.1.2.b and shall remain in office until their successors are appointed and take office.
- x. Oversee and maintain the official liturgical website of The Episcopal Church through a subcommittee whose members shall include the Chair of the Standing Commission on Liturgy and Music or an authorized deputy who is a member of the Standing Commission on Liturgy and Music; the Custodian of the Standard Book of Common Prayer; at least one other Standing Commission on Liturgy and Music member; the Secretary of General Convention or an authorized deputy of the Secretary; a representative from the publisher affiliated with the Church Pension Fund; at least two members with skill in website design and coding, to be appointed by the Chair of the Standing Commission on Liturgy and Music.

Subcommittee on Accessibility, Inclusivity and Safety

Membership

The Rev. Canon Susan Russell, Chair	Los Angeles, VIII	2027
Mr. Joshua Floberg	North Dakota, VI	2024
The Rev. Dr. Cynthia Black	Newark, II	2027

Mandate

The following resolutions were referred to The Subcommittee on Accessibility, Inclusivity and Safety (AIS) from the 80th General Convention:

- C004 - Inclusion of June 19th, "Juneteenth" in the Church's Liturgical Calendar in Recognition of the End of Slavery in the United States
- B009 - Liturgy in response to mass shootings
- A005 -Translations of EOW and BOS into Spanish, French, and Haitian Kreyol
- C012 – Confronting Christian Zionism

Introduction and Summary

The AIS Subcommittee met in person in November of 2022, March of 2023, and October 2023 and periodically over Zoom.

The four resolutions referred to us were identified by the SCLM as falling into the categories of Accessibility, Inclusivity and Safety – issues identified by House of Deputies President Julia Ayala Harris as priorities for this biennium in her 2022 opening sermon/remarks. The report of the AIS Subcommittee includes responses to the four referred resolutions, and the proposal of a fifth resolution regarding resources and models for online/in person hybrid worship.

Additionally, the AIS Subcommittee affirms the work of the Subcommittee on Book of Common Prayer and the continuing process of prayer book revision to expand the vision of being a people of common prayer in a multi-lingual/multi-cultural world.

Response to B009 - Liturgy in response to mass shootings

Resolved, That the 80th General Convention direct the Standing Commission on Liturgy and Music to make available a liturgy to assist congregations and communities in responding pastorally to the Mass Shootings which are occurring at an alarming rate throughout the United States of America.

In response to Resolution B009, the Commission has added “Liturgy for Mass Shootings” to the resources made available to the church on the episcopalcommonprayer.com website.

Response to C004 - Inclusion of June 19th, "Juneteenth" in the Church's Liturgical Calendar in Recognition of the End of Slavery in the United States

A109 Commend and Expand Liturgical Resources in Recognition of the End of Slavery

Resolved, That the 81st General Convention commend the liturgical materials lamenting the historic evil of slavery and celebrating the emancipation of enslaved peoples on Juneteenth in the United States made available by the SCLM at episcopalcommonprayer.org; and be it further

Resolved, That the SCLM continue to develop liturgical materials in consultation with church leaders in nations, commonwealths, or convocations of churches where The Episcopal Church has dioceses or convocations and where slavery is a part of the national history; and be it further

Resolved, That the SCLM present these materials to the 82nd General Convention for consideration for inclusion in The Book of Occasional Services (or other appropriate location); and be it further

Resolved, That dioceses and congregations be encouraged to develop local commemorations lamenting slavery and its effects and celebrating emancipation on days deemed appropriate by them and to submit them to the SCLM through the portal on episcopalcommonprayer.org.

Response to A005 -Translations of EOW and BOS into Spanish, French, and Haitian Kreyol

After initial consultation with several of the stakeholders involved in previous translation efforts it became clear that the shortened timeframe of this biennium would not allow adequate time to do justice to this task. We propose continued consultation with stakeholders, including the Standing Commission on Liturgy and Music's Task Force for Liturgical Translations and the office of Latino/Hispanic ministry.

Response to C012 – Confronting Christian Zionism

A110 Clarify Distinction Between Biblical and Modern Israel

Resolved, That the 81st General Convention commits to making clear in liturgy and in teaching the distinction between Biblical and Modern Israel in Prayer Book liturgies and hymnody in order to reduce the confusion with the current State of Israel -- a conflation that reinforces the deceptive theology of Christian Zionism.

EXPLANATION

Modern Israel and Biblical Israel are two distinct entities, separated by thousands of years of history and significant geopolitical changes. Biblical Israel refers to the ancient kingdom of Israel – a theocratic nation of twelve tribes with its political and religious leaders closely intertwined. Modern Israel is a secular democratic state with a diverse society made up of various ethnic and religious groups

operating under a parliamentary system of government. Biblical and Modern Israel exist in completely different historical, cultural, and geopolitical contexts, with vastly different political and social systems.

Continuing and expanding the Church's online/hybrid presence

In addition to work on the four resolutions referred to us by the 80th General Convention, the AIS subcommittee proposes the following resolution to urge the church to continue to make online/hybrid worship available and to find ways to expand it, recognizing that those who are disabled or have mobility challenges, those with mental illness and those in long term care facilities have an opportunity to have access to a worshipping community in a way that they may never have had before.

A111 Develop resources and models for online/in person hybrid worship

Resolved, That the 81st General Convention of the Episcopal Church direct the Standing Commission on Liturgy and Music to develop resources and models for online/in person hybrid worship that reflect best practices, the variety of settings in which Episcopal churches are located and the technology, budgets and bandwidth available to them; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$50,000 during the triennium for the work outlined above.

EXPLANATION

An unanticipated opportunity of the COVID-19 pandemic was the almost immediate adoption of online/in person worship in a large percentage of Episcopal churches. In early 2020, because of government mandated lockdowns, churches chose Facebook, YouTube, Zoom and other modalities of online streaming as a way of continuing to worship. Many continue these practices today.

While the initial benefit may have been to gather the community that would have otherwise been physically present together, online, along with those members who because of geographical relocation had been unable to physically attend services, it was soon discovered that there was an additional benefit of making the worshipping community available to those in elder care locations, those with mental illness and those with mobility challenges and/or disabilities. The church found a new way to be the church, yet not all churches had ways to provide these streaming/online options.

As we gain some distance on the early days of the pandemic it is appropriate to ask ourselves if we are making the most of the resources we have, who has been left behind and what we might do better as we continue to share the love of God and build the Beloved Community.

This resolution would direct the Standing Commission on Liturgy and Music to identify models of hybrid online/in person worship that could be shared throughout the wider church. These resources would be reflective of budgetary limitations, bandwidth variations and overall user abilities. A task force would make these resources available on the episcopalcommonprayer.org website.

Proposed Resolutions

[A109 Commend and Expand Liturgical Resources in Recognition of the End of Slavery](#)

[A110 Clarify Distinction Between Biblical and Modern Israel](#)

[A111 Develop resources and models for online/in person hybrid worship](#)

Subcommittee on Book of Common Prayer

Members

The Rt. Rev. Jennifer Reddall, Chair	Arizona, VIII	2024
The Rt. Rev. J. Neil Alexander	Atlanta, IV	2024
The Rev. Stannard Baker	Vermont, I	2024
The Rt. Rev. Deon Johnson	Missouri, V	2027
The Rev. Greg Millikin	Chicago, V	2027
The Rev. Kathleen Moore	Northwestern Pennsylvania, III	2024

Changes in Membership

The Rt. Rev. C. Andrew Doyle

Mandate

The Subcommittee on The Book of Common Prayer was referred the following resolutions from the 80th General Convention:

- C018 Trial use of the “Expanded Revised Common Lectionary Daily Readings”
- D058 Trial Use of Alternative texts for Good Friday Liturgy with Revised Passion Gospel
- D061 Authorize Rite I in Contemporary Idiom for Trial Use
- D062 Affirm Flexibility of Idiom for Authorized Liturgies
- A015 Authorize Holy Eucharist, Rite II, Prayer C (Expansive Language) for Trial Use
- A057 Continuing Liturgical and Prayer Book Revision
- A058 Resolution on Official Liturgical Website for The Episcopal Church

In addition, due to the passage of an amended version of Article X of the Episcopal Church Constitution, the Subcommittee looked at what would be required if the amendment to Article X passed again at the 81st General Convention to move forward with approving a gender-neutral marriage liturgy for inclusion into The Book of Common Prayer.

Summary of Work

The Subcommittee met in person in November of 2022 and March of 2023, and at least monthly over Zoom.

The first five resolutions referred to us have developed into resolutions for the 81st General Convention to consider, which follow, and which follow the principles outlined in A057, Continuing Liturgical and Prayer Book Revision.

The final resolution referred to us, A058, focused on the development of www.episcopalcommonprayer.org as the official liturgical website for the Episcopal Church. This was work that our subcommittee took on with great enthusiasm. We believe it is a critical resource for our congregations, and are grateful to all those who have worked on informal liturgical websites and resources for our Church for so many years. We are particularly grateful to the following leaders who took the time to meet with us to help shape this offering to the church: Mr. Kelly Puckett (The Lectionary Page), the Rev. Gregory B. Johnston III (the Venite App), the Rev. Canon Scott Gunn (Forward Movement), and Mr. Scott Rands (www.episcopalchurch.org/lectionary).

This website is now going to be managed by the General Convention Office, under the oversight of the SCLM. We encourage its use as a resource for the clarification of the status of various liturgical resources, and for asking questions of the SCLM or submitting requests for liturgical resources.

Proposed Resolutions

A112 Authorize use of the "Expanded Revised Common Lectionary Daily Readings"

Resolved, That the 81st General Convention authorize for use the “Expanded Revised Common Lectionary Daily Readings,” prepared by the Consultation on Common Texts (CCT), for use until the 82nd General Convention, and be it further

Resolved, That the SCLM solicit, receive, and consider feedback during this triennium, to be reported to the 82nd General Convention.

A113 Affirm Flexibility of Idiom for Authorized Liturgies

Resolved, That Bishops be encouraged to permit Rite I liturgies to be adapted to the contemporary idiom.

EXPLANATION

The Book of Common Prayer (page 14) permits liturgies written in the contemporary idiom to be adapted to traditional language where necessary. This resolution encourages bishops to give permission to their clergy and congregations to do the opposite where desired.

A114 Authorize for use Expansive Language Versions of Eucharistic Prayer C

Resolved, That the 81st General Convention authorize The Holy Eucharist: Rite II, Prayer C, (Expansive Language) in two versions: dialogic and fixed response, for use throughout this church, subject to consent of the Bishop or the Ecclesiastical authority; and be it further

Resolved, That the period of authorized use of these texts shall extend to the 82nd General Convention; and be it further

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

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

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

EXPLANATION

Resolution 2022-A015 stated that “The Holy Eucharist: Rite II, Eucharistic Prayer C, be referred to the Standing Commission on Liturgy and Music (SCLM) for possible revision...” This was a second referral, following GC79 in 2018. Resolution 2018-Do78 had directed the SCLM to “engage a dynamic equivalence translation of The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language) into the Spanish, French, and Haitian Creole [Kreyol] languages.”

The SCLM first would like to reemphasize, in concurrence with Resolution 2022-A068, that Eucharistic Prayer C (1979) is memorialized as a rite of the Episcopal Church in the Book of Common Prayer, 1979. Between 2018 and 2022, the SCLM crafted two new expansive language versions of Eucharistic Prayer C:

- A dialogic-response version that maintains the 1979 Prayer C responses by the assembly in the anaphora (e.g. “Risen Lord, be known to us in the breaking of the bread.”)
- A fixed-response version that instead provides a consistent, antiphonal-style response: “Glory to God for ever and ever.”

Unchanged from 2022-A015 are the following distinguishing features:

The existence and proposal of a fixed-response version of Prayer C is to offer a version of the Eucharistic Prayer that both lends itself easily to being sung and/or set to music, while also providing a version intended for one who is worshipping without a physical liturgy at hand

Both versions also feature expansive language changes throughout the entire prayer, following the [Guidelines for Expansive and Inclusive Language](#) in liturgical creation, as adopted at GC80 as Resolution A060.

Both versions also restructure the anaphora to harmonize with the West Syrian structure of the other authorized Eucharistic prayers, in the form of the epiclesis following the words of institution, instead of prior (as in Alexandrian-structured 1979 Prayer C).

Furthermore, both versions now feature an epiclesis of the assembly, which was notably absent in the 1979 version of Prayer C.

The fixed-response version offers some further alternative language options throughout, compared to the dialogic-response version (ex. the fixed-response version's "Pour out your Spirit upon the whole earth..." versus the dialogic-response version's "God of our ancestors; Redeemer and Mother of Israel...")

The SCLM thoroughly reviewed both versions in the biennial period between GC80 and GC81. In addition to conversations and attempted new drafts, our task was to address the concerns shared by many in the Church over the phrase "you blessed us with memory, reason, and skill." In short, the pastoral and expansive language concerns are thus: this phrase as it stands limits God and the availability of God's blessing to all sorts of the human condition. In particular, the SCLM searched for an adaptation to this phrase that honors the experiences in creation of people with disabilities, those suffering from memory loss, and the like. The new phrasing, featured in both versions, now states "you blessed us with *the capacity for* memory, reason and skill."

Taking into consideration the multiple triennia of various scholars and theologians who have contributed to the changes to both versions of Prayer C, as well as the current SCLM's thorough vetting and review of the changes, we present these prayers now for approval by GC81 for trial use in the Episcopal Church.

The proposed revised texts for Rite II, Eucharistic Prayer C (Expanded Language) can be found as a supporting document to this resolution.

Support Document:

Eucharistic Prayer C – Dialogic (with rubrics)

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

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

[May] God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

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

Glory to you for ever and ever.

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

By your will they were created and have their being.

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

You made us the stewards of your creation.

But we turned against you, and betrayed your trust;
and we turned against one another.

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

Again and again, you called us to return.
Through prophets and sages you revealed your righteous Law.
And in the fullness of time you sent your eternal Word,
born of your servant Mary,
to fulfill your Law, opening for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

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

Celebrant and People

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

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

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

After supper, Jesus took the cup of wine, gave thanks, and said,
“Drink this, all of you: This is my Blood of the new Covenant,
which is shed for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption
and offering to you this sacrifice of thanksgiving,

We celebrate Christ’s death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ,
and made a new people by water and the Spirit, now bring before you these gifts.

Sanctify them by your Holy Spirit
to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also,
and let the grace of this Holy Communion make us one body,
one spirit in Christ, that we may worthily serve the world in his name.

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

God of our ancestors; Redeemer and Mother of Israel;

God and Father of our Lord Jesus Christ:

Open our eyes to see your hand at work in the world about us.

Deliver us from the presumption of coming to this Table for solace only
and not for strength; for pardon only and not for renewal.

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

Continue with the Lord's Prayer on p. 364

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Eucharistic Prayer C – Fixed-Response (with rubrics)

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

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

The Lord be with you (or) God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right to give you thanks and praise,

O Lord, our God, sustainer of the universe.

Glory to you for ever and ever.

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

Glory to you for ever and ever.

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

Glory to you for ever and ever.

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

Celebrant and People

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

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

Hosanna in the highest.

The people stand or kneel.

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

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

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

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

Glory to you for ever and ever.

Therefore, we who have been redeemed by Jesus Christ,
and made a new people by water and the Spirit, now bring before you these gifts.
Sanctify them by your Holy Spirit

to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also,

and let the grace of this Holy Communion make us one body,
one spirit in Christ, that we may worthily serve the world in his name.

Glory to you for ever and ever.

Pour out your Spirit upon the whole earth

and make it your new creation.

Gather your Church together

from the ends of the earth into your kingdom,

where peace and justice are revealed,

that we, with all your people,

of every language, race, and nation,

may share the banquet you have promised.

Through Christ, with Christ, and in Christ,

all honor and glory are yours, creator of all.

Glory to you for ever and ever. AMEN.

Continue with the Lord's Prayer on p. 364

A115 Authorized use of alternative texts for the Good Friday liturgy

Resolved, That the 81st General Convention, authorize for use until the 82nd General Convention, with the consent of the Bishop or the Ecclesiastical authority, the alternative texts for the Good Friday Liturgy for use throughout the church, with the consent of the ecclesiastical authority; be it further

Resolved, That the alternative texts for the Good Friday Liturgy, be provided to the church at no cost via electronic distribution; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to engage a dynamic equivalence translation of the alternative texts for the Good Friday liturgy into Spanish, French, and Kreyol languages; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to develop a process for evaluation of the ongoing use of the alternative texts for the Good Friday liturgy among the dioceses and congregations of this church.

EXPLANATION

The history of anti-Jewish violence rooted in the misunderstanding and misuse of the Good Friday liturgy calls us to be exceptionally sensitive to concerns about language that in our current time is perceived as anti-Jewish or anti-Semitic. The alternative texts of the Good Friday liturgy attempt to honor the existing covenant between God and the Jewish people, and the dignity of those for whom we pray.

Support Documents:

Alternative Texts for the Good Friday Liturgy

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People **For ever and ever. Amen.**

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Old Testament Isaiah 52:13-53:12

Psalm 22

Epistle Ephesians 1:3-14 or Hebrews 4:14-16; 5:7-9

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 18:1-19:42 or 19:1-42

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd. Care to explain the meaning of the term “the Jews” in the Passion Gospel is the duty of the leaders of the service.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented portions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant.

The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For N., our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized (particularly _____)

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For N., the President of the United States.

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom;

For their continued faithfulness;

For their flourishing in peace as witnesses to God's sustaining love;

For their safety from all malice and harm

For their liberation from all forms of antisemitism and hatred

For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians, in obedience to God's will.

Silence

O God of Abraham and Sarah, you planted your people Israel as the root and grafted all peoples as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. Amen.

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed

For those who are ill or disabled, in body, mind, or spirit

For those who are lonely, fearful or anguished

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are prisoners, refugees, and captives

For those who are victims of war, genocide, and trafficking; and all those in mortal danger

For those who are persecuted for the sake of Christ

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.

Let us pray for those who have not embraced God's redemptive love.

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin and indifference

For the contemptuous and the scornful

For those who are persecutors of Christ's disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

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

The service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer of this service.

If desired, a wooden cross may now be brought into the church and placed in the sight of the people.

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

Anthem 1

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him; if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

The hymn "Sing, my tongue, the glorious battle," or some other hymn extolling the glory of the cross, is then sung.

The service may be concluded here with the Lord's Prayer and the final prayer below.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

In places where Holy Communion is to be administered from the reserved Sacrament, the following order is observed

A Confession of Sin

The Lord's Prayer

The Communion

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinner everlasting life and glory; for with the Gather and the Holy Spirit you live and reign, one God, now and for ever. Amen.

NOTES

- The options for the reading from the epistles are designed to provide alternative perspectives on the meaning of the death of Jesus Christ. The traditional first reading from the Letter to the Hebrews frames the death of Jesus as the final sacrifice offered to God. Jesus Christ becomes both the sacrifice and the high priest offering the sacrifice. The first alternative reading from the Letter to the Ephesians situates the death of Jesus Christ within a larger arc of salvation history. God the Father chose his Son before creation to be for humans the means by which they attain redemption as children of God. This happens through the death of Jesus Christ, which secures the forgiveness of sins. The second alternate reading is the same as in the existing prayer book rite. The image on Jesus Christ as an interceding high priest does not call into question the validity of the Temple sacrifices given by God to the Jewish people to offer as worship. The source of salvation rests in Christ's obedience to God the Father, which those who follow Christ call upon for their own salvation.
- For the reading of the Passion from the Gospel of John, this liturgy provides an option for shortening the reading to John 19:1-42. This reading leaves out parts of the narrative that have historically been used to charge all Jewish people as guilty for the death of Jesus.
- For the Passion Gospel, the SCLM recommends that congregations explore using approved translations of Scripture, including the Common English Bible and the New International Version, that refer to Jesus' opponents as "the Jewish leaders" rather than "the Jews."
- This alternate rite introduces a new collect for the Jewish people. Historically, the church prayed on Good Friday that Jews, who had been blamed for the death of Jesus, would convert from their blindness and hardness of heart. While such a prayer has never been in the Episcopal Church's Book of Common Prayer, it is a legacy to which we are accountable, given that it at times inspired violence against Jews. In our own time, Christian churches have begun to repair their relationship with the Jewish people, including offering prayers on Good Friday that affirm God's relationship with the Jewish people. Notably, the Anglican Church of Canada and the Church of England have such prayers. This solemn collect contains some of the themes found in these recent prayers. It grounds God's redemptive work as beginning with the Jewish people from whom Jesus Christ was born. This collect states that God's covenant with the Jewish people has never been broken and prays for their continued flourishing and safety as witnesses to God. This collect concludes with an acknowledgment of Christian harm done to

the Jewish people and envisions a new life where Jews and Christians walk together in the life of God for the sake of the world.

- The Collect for those who suffer has been revised with person first language, an approach that ensures that those who experience various conditions are not defined by those exclusively. Additionally, some new categories that have emerged within the collective consciousness of the church over the past several decades have been added. A specific petition for persecuted Christians has been added as a reminder that globally many still suffer for Christ's sake.
- The final Solemn Collect retains the original petitions but its bidding and conclusion have been revised from the current rite. This collect does not frame the possibility of redemption solely within an acceptance of the Gospel, but as a question of how people respond to the work of the Triune God. The human failings named in this petition are measured in terms of loving responses to God in the world, whether within or outside the church. The final prayer especially names the importance for Christians to make amends for sins committed even as it hopes that all people may turn to God.
- Concerning devotions before the cross and anthems sung at this time, a word of caution must be given regarding the custom of using the *Improperia* or Reproaches. Although these are not found within the Good Friday liturgy or other approved rites, it has been a custom in some settings to use them. Because of the heavily anti-Jewish content of their language, their use is inadvisable.

A116 Marriage Rites for Inclusion in the Book of Common Prayer (First Reading)

Resolved, That the Rites for The Celebration and Blessing of a Marriage, as authorized for trial use by the 79th General Convention, be included in the Book of Common Prayer; and be it further

Resolved, the 1979 Book of Common Prayer, having been memorialized as the Prayer Book of this church, (2018 – A068), shall remain accessible to our members and our mission.

Support Documents:

THE CELEBRATION AND BLESSING OF A MARRIAGE

Concerning the Service

At least one of the parties must be a baptized Christian; the ceremony must be attested by at least two witnesses; and the marriage must conform to the laws of the State.

A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist.

When both a bishop and a priest are present and officiating, the bishop should pronounce the blessing and preside at the Eucharist.

A deacon, or an assisting priest, may deliver the charge, ask for the Declaration of Consent, read the Gospel, and perform other assisting functions at the Eucharist.

Where it is permitted by civil law that deacons may perform marriages, and no priest or bishop is available, a deacon may use the service which follows, omitting the nuptial blessing which follows The Prayers.

It is desirable that the Lessons from the Old Testament and the Epistles be read by lay persons.

In the opening exhortation (at the symbol of *N. N.*), the full names of the persons to be married are declared. Subsequently, only their Christian names are used.

Additional Directions are on page XXX.

The Celebration and Blessing of a Marriage

At the time appointed, the persons to be married, with their witnesses, assemble in the church or some other appropriate place.

During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Then the Celebrant, facing the people and the persons to be married, addresses the congregation and says

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of N. and N. in Holy Matrimony. The joining of two people in a life of mutual fidelity signifies to us the mystery of the union between Christ and his Church, and so it is worthy of being honored among all people.

The union of two people in heart, body, and mind is 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 gift of children and their nurture in the knowledge and love of the Lord.

Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

Into this holy union N. N. and N. N. now come to be joined.

If any of you can show just cause why they may not lawfully be married, speak now; or else for ever hold your peace.

Then the Celebrant says to the persons to be married

I require and charge you both, here in the presence of God, that if either of you knows any reason why you may not be united in marriage lawfully, and in accordance with God's Word, you do now confess it.

The Declaration of Consent

The Celebrant says to one member of the couple, then to the other

N., will you have this woman/man/person to be your wife/husband/spouse; to live together in the covenant of marriage? Will you love her/him, comfort her/him, honor and keep her/him, in sickness and in health; and, forsaking all others, be faithful to her/him as long as you both shall live?

Answer I will.

The Celebrant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People We will.

If there is to be a presentation or a giving in marriage, it takes place at this time. See Additional Directions, p. 104.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

The Lord be with you.

People

And also with you.

Celebrant Let us pray.

O gracious and everliving God, you have created humankind in your image: Look mercifully upon N. and N. who come to you seeking your blessing, and assist them with your grace, that with true fidelity

and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Then one or more of the following passages from Holy Scripture is read. Other readings from Scripture suitable for the occasion may be used. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

Genesis 1:26–28 (*Male and female he created them*)
Song of Solomon 2:10–13; 8:6–7 (*Many waters cannot quench love*)
Tobit 8:5b–8 (*New English Bible*) (*That she and I may grow old together*)
1 Corinthians 13:1–13 (*Love is patient and kind*)
Ephesians 3:14–19 (*The Father from whom every family is named*)
Ephesians 5:1–2 (*Walk in love, as Christ loved us*)
Colossians 3:12–17 (*Love which binds everything together in harmony*)
1 John 4:7–16 (*Let us love one another, for love is of God*)

Between the Readings, a psalm, hymn, or anthem may be sung or said. Appropriate psalms are Psalm 67, Psalm 127, and Psalm 128.

When a passage from the Gospel is to be read, all stand, and the Deacon or Minister appointed says

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

People Glory to you, Lord Christ.

Matthew 5:1–10 (*The Beatitudes*)
Matthew 5:13–16 (*You are the light...Let your light so shine*)
Matthew 7:21, 24–29 (*Like a wise man who built his house upon the rock*)
John 15:9–12 (*Love one another as I have loved you*)

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

The Marriage

Each member of the couple, in turn, takes the right hand of the other and says

In the Name of God, I, N., take you, N.,
to be my wife/husband/spouse,
to have and to hold from this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
until we are parted by death.
This is my solemn vow.

The Priest may ask God's blessing on rings as follows

Bless, O Lord, these rings to be signs of the vows by which N. and N. have bound themselves to each other; through Jesus Christ our Lord. Amen.

The giver places the ring on the ring finger of the other's hand and says

N., I give you this ring as a symbol of my vow,
and with all that I am, and all that I have, I honor you,
in the Name of the Father, and of the Son,
and of the Holy Spirit [or in the Name of God].

Then the Celebrant joins the right hands of the couple and says

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of rings, I pronounce that they are wed to one another, in the Name of the Father, and of the Son, and of the Holy Spirit. Those whom God has joined together let no one put asunder.

People Amen.

The Prayers

All standing, the Celebrant says

Let us pray together in the words our Savior taught us.

People and Celebrant

Our Father, who art in heaven, Our Father in heaven,
hallowed be thy Name, hallowed be your Name,
thy kingdom come, your kingdom come,
thy will be done, your will be done,

on earth as it is in heaven. on earth as in heaven.

Give us this day our daily bread. Give us today our daily bread.

And forgive us our trespasses, Forgive us our sins

as we forgive those as we forgive those

who trespass against us. who sin against us.

And lead us not into temptation, Save us from the time of trial,

but deliver us from evil. and deliver us from evil.

For thine is the kingdom, For the kingdom, the power,

and the power, and the glory, and the glory are yours,

for ever and ever. Amen. now and for ever. Amen.

If Communion is to follow, the Lord's Prayer may be omitted here.

The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen. If there is not to be a Communion, one or more of the prayers may be omitted.

Leader Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon N. and N. whom you make one flesh in Holy Matrimony. Amen.

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Amen.

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. Amen.

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.*

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. *Amen.*

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. *Amen.*

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. *Amen.*

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son and the Holy Spirit, you live and reign in perfect unity, now and for ever. *Amen.*

The Blessing of the Marriage

The People remain standing. The couple kneel, and the Priest says one of the following prayers

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of two people in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon N. and N. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that

their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The couple still kneeling, the Priest adds this blessing

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. Amen.

The Peace

The Celebrant may say to the People

The peace of the Lord be always with you.

People And also with you.

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

At the Eucharist

The liturgy continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

Preface of the Season

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers. In place of the usual post communion prayer, the following is said

O God, the giver of all that is true and lovely and gracious:

We give you thanks for binding us together

in these holy mysteries of the Body and Blood of your Son Jesus Christ.
Grant that by your Holy Spirit,
N. and N., now joined in Holy Matrimony,
may become one in heart and soul,
live in fidelity and peace,
and obtain those eternal joys prepared for all who love you;
for the sake of Jesus Christ our Lord. Amen.

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

THE BLESSING OF CIVIL MARRIAGE

The rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service.

After the Gospel (and homily), the couple stand before the Celebrant, who addresses them in these or similar words

N. and N., you have come here today to seek the blessing of God and of his Church upon your marriage. I require, therefore, that you promise, with the help of God, to fulfill the obligations which Christian Marriage demands.

The Celebrant then addresses one member of the couple, then the other, saying

N., you have taken N. to be your wife/husband/spouse. Do you promise to love her/him, comfort her/him, honor and keep her/him, in sickness and in health, and, forsaking all others, to be faithful to her/him as long as you both shall live?

Answer I do.

The Celebrant then addresses the congregation, saying

Will you who have witnessed these promises do all in your power to uphold these two persons in their marriage?

People We will.

If rings are to be blessed, the members of the couple extend their hands toward the Priest [or Bishop], who says

Bless, O Lord, these rings to be signs of the vows by which N. and N. have bound themselves to each other; through Jesus Christ our Lord. Amen.

The Celebrant joins the right hands of the couple and says

Those whom God has joined together let no one put asunder.

People Amen.

The service continues with The Prayers on page 104.

AN ORDER OF MARRIAGE

If it is desired to celebrate a marriage otherwise than as provided on pages 76-85 of “Liturgical Resources 1: The Witnessing and Blessing of a Lifelong Covenant (revised and expanded),” this Order is used.

Normally, the Celebrant is a priest or bishop. Where permitted by civil law, and when no priest or bishop is available, a deacon may function as celebrant, but does not pronounce a nuptial blessing.

The laws of the State having been complied with, the couple, together with their witnesses, families, and friends assemble in the church or in some other convenient place.

1. The teaching of the Church concerning Holy Matrimony, as it is declared in the formularies, is briefly stated.
2. The intention of the two to enter the state of matrimony, and their free consent, is publicly ascertained.
3. One or more Readings, one of which is always from Holy Scripture, may precede the exchange of vows. If there is to be a Communion, a Reading from the Gospel is always included.
4. The vows are exchanged, using the following form

In the Name of God,
I, N., take you, N., to be my *wife/husband/spouse*,
to have and to hold from this day forward,
for better for worse, for richer for poorer,

in sickness and in health, to love and to cherish,
until we are parted by death.
This is my solemn vow.

or this

I, N., take thee N.,
to my wedded *wife/husband/spouse*,
to have and to hold from this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
till death us do part, according to God's holy ordinance;
and thereto I plight [*or give*] thee my troth.

5. The Celebrant declares the union of the couple, in the Name of the Father, and of the Son, and of the Holy Spirit.
6. Prayers are offered for the couple, for their life together, for the Christian community, and for the world.
7. A priest or bishop pronounces a solemn blessing upon the couple.
8. If there is no Communion, the service concludes with the Peace, the couple first greeting each other. The Peace may be exchanged throughout the assembly.
9. If there is to be a Communion, the service continues with the Peace and the Offertory. The Holy Eucharist may be celebrated either according to Rite One or Rite Two, or according to the Order on page 401 of the Book of Common Prayer 1979.

Additional Directions

If Banns are to be published, the following form is used

I publish the Banns of Marriage between N. N. of and N. N. of .
If any of you know just why they may not be joined together in Holy Matrimony, you are bidden to declare it. This is the first [*or second, or third*] time of asking.

The Celebration and Blessing of a Marriage may be used with any authorized liturgy for the Holy Eucharist. This service then replaces the Ministry of the Word, and the Eucharist begins with the Offertory.

After the Declaration of Consent, if there is to be a giving in marriage, or presentation, the Celebrant asks, Who presents [gives] these two people to be married to each other?

The appropriate answer is, “I do.” If more than one person responds, they do so together.

For the Ministry of the Word it is fitting that the couple to be married remain where they may conveniently hear the reading of Scripture. They may approach the Altar, either for the exchange of vows, or for the Blessing of the Marriage.

It is appropriate that all remain standing until the conclusion of the Collect. Seating may be provided for the wedding party, so that all may be seated for the Lessons and the homily.

The Apostles’ Creed may be recited after the Lessons, or after the homily, if there is one. When desired, some other suitable symbol of the vows may be used in place of the ring.

At the Offertory, it is desirable that the bread and wine be presented to the ministers by the newly married persons. They may then remain before the Lord’s Table and receive Holy Communion before other members of the congregation.

Prefaces for Marriage

Note: The following Proper Preface is proposed for trial use as an addition to the Prefaces for Rites I and II, BCP p. 381.

Because in the union of two people in faithful love, we are bound in joy to our Savior Christ; who in his own offering of love makes the whole creation new.

Note: These paragraphs are proposed for trial use as an amendment of the section on Holy Matrimony in An Outline of the Faith (also known as the Catechism), BCP p. 861.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which two people 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.

Q. What is required of those to be married?

A. It is required of those to be married that at least one member of the couple be baptized and that they have been instructed that Christian marriage is an unconditional, mutual, exclusive, faithful and

lifelong commitment intended for the couple's mutual joy, for the help and comfort given to each other in prosperity and adversity, and when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God.

Subcommittee on Calendar

Members

Dr. Liza Anderson, Chair	Minnesota, VI	2024
Kristina Frances, SSM	Massachusetts, I	2027
The Rev. Canon Robert Hino	Hawaii, VIII	2024
Brother Angel Roque	Rio Grande, VII	2024

Summary of Work

The Calendar of the Episcopal Church seems to be finally reaching a state of equilibrium. This is the first time since 2003 when the Subcommittee on the Calendar has not been tasked with any major or dramatic revisions. Consequently, we were able to address some deferred maintenance on aspects of the calendar that have languished in recent years.

We also spent a very significant amount of time this biennium typing everything from *Lesser Feasts and Fasts* into spreadsheets. This is admittedly not the kind of glamorous liturgical work that is likely to win us any great accolades or acclaim, but we nevertheless hope that it will be a significant help to future iterations of the calendar committee.

Lectionary Revisions

Given the shortened timeline of this biennium, most of our energy has been focused on revisions to the lectionary. Because normally each commemoration is individually prepared by its proposers, sometimes significant repetitions within the lectionary have occurred. We identified instances where the same passage recurred three or four times within a given week, or as many as seventeen times within a year. While we love Romans 8:38-39 and Psalm 34 as much as the rest of the church seems to, greater variety would be less tedious for those communities that have regular daily services, or for individuals who use the texts in their private devotions.

We have also heard many comments from people who miss the practice introduced in *Holy Women, Holy Men* of offering four readings (Old Testament, New Testament, Gospel, and Psalm) for each commemoration, rather than only three. We have therefore provided four readings for each commemoration. (It remains, of course, appropriate to select either the Old Testament or the Epistle for the first lesson rather than using both.)

We offer our own best lectionary suggestions in a proposed resolution, mindful that bishops and deputies may certainly offer amendments if they find themselves bitterly disappointed at the selections for their favorite saint! We would, however, encourage anyone who is considering amendments to review how they might affect the entire lectionary. (Not everyone can have Micah 6:8!)

Proposed Transfers of Feasts

Some sections of the calendar have become particularly crowded, such as early February, while others have many more open days. However, many figures on the calendar have more than one date associated with their commemoration. We were able to identify eight individuals who could appropriately be moved to another date, which would reduce some of the congestion on the calendar.

In addition, we have heeded requests to offer a suggested fixed date for commemorating the first Book of Common Prayer, since it is very easy for “a weekday following Pentecost” to fall through the cracks.

We usually tried to choose newer commemorations as those that might be transferred, in the hopes that people have not yet had time to get attached to a particular date. However, under the rubrics for local commemorations it would still be permissible for individuals and communities to use the older date if they preferred.

Additions and Withdrawals

We are recommending a second reading for the withdrawal of William Porcher Dubose from the calendar, and second readings for adding Harriet Ross Tubman, Frederick Howden Jr., Simeon Bachos, and the Consecration of Barbara Clementine Harris to the calendar.

The trial use commemoration of Episcopal Deaconesses sparked much discussion. Although we are very keen to give greater recognition to the witness and ministry of Episcopal deaconesses, the calendar normally commemorates specific named individuals rather than particular vocations. We do not, for example, have feast days for nurses, bishops, theologians, or public servants, but rather of specific individuals in those vocations who serve as an icon of the whole. We are therefore proposing to withdraw the trial use commemoration of Episcopal Deaconesses, and to replace it with a proposed commemoration of Adeline Blanchard Tyler, the first Episcopal deaconess, and her companions. In addition, we would warmly welcome further suggestions of specific Episcopal deaconesses who might be candidates for inclusion on the calendar.

We are also proposing the commemoration of Queen Lili'uokalani of Hawai'i, which was referred to us by the 80th General Convention (2022-Do25). This commemoration was first referred to the SCLM in 2015 (2015-C002), but became lost in the transition from *Holy Women, Holy Men* to *A Great Cloud of Witnesses* to *Lesser Feasts and Fasts*. We are grateful for the persistence of those who have proposed it again. Although she is commemorated in Hawai'i on November 11, her death date, because this is both Veteran's Day and the feast of Martin of Tours, we fear that few communities outside of Hawai'i would ever be able to observe her. We are therefore proposing January 29, the date of her coronation as queen. Under the rubrics for local commemoration, however, it would still be possible for those who wished to observe the traditional date to do so.

We remind those considering proposing additional names for inclusion on the calendar that the normal path includes beginning with local commemoration at a diocesan level, and we encourage the

members of the church to continue developing local commemorations that may resonate particularly within their own context.

We hope that additions to the calendar might now begin to proceed at a slower pace, to give the church time to adjust to the large number of new figures that have been added within the last decade.

Future Work

We have identified the biographies in *Lesser Feasts and Fasts* as an area in need of further attention. In some cases, scholarship has changed significantly since biographies were first approved decades ago. In other cases, we have uncovered further information about an individual's involvement in indigenous boarding schools, segregation, the slave trade, or other concerns that need to be responsibly and sensitively addressed. Because the primary expertise of the SCLM is liturgical, we are suggesting the creation of a small working group of historians to review and, when necessary, re-write biographies over the next two triennia.

We would also like to revisit the question of adding additional optional fast days to the calendar, which General Convention had directed us to consider in 2018 (2018-A-67), but which was delayed by the pandemic. We had a robust conversation this biennium about possibilities, and hope that our successors will be able to take up that work.

Proposed Resolutions

A117 Withdraw Rev. William Porcher DuBose from the *Lesser Feasts and Fasts* Calendar -- Second Reading

Resolved, That the 81st General Convention authorize the deletion of William Porcher DuBose from the Calendar of the Church and liturgical propers from *Lesser Feasts and Fasts*.

A118 Authorize the Commemoration of Harriet Ross Tubman -- Second Reading

Resolved, That the 81st General Convention authorize the addition of Harriet Ross Tubman to the Calendar of the Church.

A119 Authorize the Commemoration of Frederick Howden, Jr. -- Second Reading

Resolved, That the 81st General Convention authorize the addition of Frederick Howden Jr. to the Calendar of the Church.

A120 Authorize the Commemoration of Simeon Bachos, the Ethiopian Eunuch -- Second Reading

Resolved, That the 81st General Convention authorize the addition of Simeon Bachos, the Ethiopian Eunuch, to the Calendar of the Church.

A121 Authorize the Commemoration of the Consecration of Barbara Clementine Harris -- Second Reading

Resolved, That the 81st General Convention authorize the addition of the Consecration of Barbara Clementine Harris to the Calendar of the Church.

A122 Withdraw the trial use commemoration of Episcopal Deaconesses

Resolved, That the 81st General Convention authorize the deletion of the trial use commemoration of Episcopal Deaconesses from the Calendar of the Church.

EXPLANATION

The Commission has heard feedback from the church that it would be better to honor specific, named, deaconesses rather than to honor the vocation generically, just as we honor specific nurses, bishops, teachers, or missionaries on the Calendar rather than honoring each vocation as a collective. For that reason, the Commission is separately proposing the commemoration of Adeline Blanchard Tyler and her companions. The Commission also warmly welcomes further proposals of specific Episcopal deaconesses for inclusion on the calendar.

A123 Authorize the trial use Commemoration of Adeline Blanchard Tyler and her Companions -- First Reading

Resolved, That the 81st General Convention authorize the trial use addition of Adeline Blanchard Tyler and her Companions to the Calendar of the Church on November 4th; and be it further

Resolved, That the 81st General Convention direct the Standing Commission on Liturgy and Music edit these propers for inclusion in Lesser Feasts and Fasts.

Support Document:

Adeline Blanchard Tyler and her Companions

Readings: Isaiah 58:1-12; Psalm 103:1-6; Romans 16:1-2, 25-27; Matthew 14:13-21

Preface of a Saint 1

Collect: Merciful God, who endowed Adeline and her companions with faith and courage, wisdom and humility, and called them to serve you as deaconesses, ministering to the sick, the oppressed, and the poor: By your grace, grant that we, following their example, may live to serve you as they did, revealing your steadfast love to the world, through our Lord Jesus Christ. Amen.

Adeline Blanchard Tyler (1805-1875) was the first Episcopal deaconess. Along with Caroline (Carrie) Elizabeth Guild (1827-1880), Eveline Black (1825-1875), and Catherine Minard (1837-1917), she was admitted to the office of deaconess on the 4th of November 1856. Accepting the threefold charge to be “servants of the Lord Jesus; servants to the sick and poor and needy, of every class, for Jesus’ sake; and servants to one another,” they provided nursing care, religious and practical education, material support, and advocacy at the newly established St. Andrew’s Infirmary in Baltimore. They cared for men, women, and children, Black and white, from near and far, and would become known as the United Deaconesses of Maryland.

Previously, Adeline had been a member of Boston’s Trinity Church, where she was among the founders of Trinity Hall, a Sunday School for poor children; the Episcopal City Mission; and St. Stephen’s Chapel. After joining the Church of the Advent in 1846 (where she would later sponsor Carrie Guild for baptism), Adeline continued in her works of Christian charity, becoming Matron of the Parish School, which the rector described as “a place of instruction for children of the Parish especially those who are poor and uncared for. We have about 50 children... 10 are the children of colored Parishioners.”

In 1856, the Rev. Horace Stringfellow, rector of St. Andrew’s Church in Baltimore, invited Adeline to head his new infirmary, the fulfillment of his vision to emulate the nursing Sisterhoods and Deaconess hospitals he had seen in England and France. Adeline and Carrie arrived in Baltimore from Boston that September. They joined Eveline Black and Catherine Minard, who had been working with Stringfellow since 1855 at St. Andrew’s Church, but did not become deaconesses until Bishop Whittingham formally assumed “Pastoral Supervision and Visitorial care of your Sisterhood and of the Infirmary and Schools” on November 4, 1856. Soon the four original Deaconesses were joined by two associates, identified as Miss Hickey and Miss Martin. The report of the Infirmary’s first year notes 53 patients admitted, 88 out-door patients, 756 visits made, 93 children in the Charity School, 500 garments and 85 pairs of shoes distributed, 5 patients baptized, 4 confirmed, 8 admitted to their “first reception of the Holy Communion.”

In April 1861, after the attack on Fort Sumter and President Lincoln's urgent call for troops to protect Washington, volunteers from the Massachusetts Sixth Regiment passing through Baltimore encountered a violent mob. That evening, upon learning that severely wounded soldiers had been taken to the Central Police Station, Adeline went there to request that they be released to her care — and was denied. After another unsuccessful attempt, she told the officer in charge, "I am myself a Massachusetts woman, seeking to do good to the citizens of my own state. If not allowed to do so I shall immediately send a telegram to Governor Andrew, informing him that my request has been denied." This convinced the officer to release the two most critically injured men to Adeline. She had them transported to the Deaconess House where they spent weeks recovering.

The need for experienced nurses and hospital superintendents during the Civil War led Adeline to the Camden Street Hospital in Baltimore, where she ministered to both Union and Confederate soldiers with an evenhandedness that sparked accusations by some of being "a Rebel sympathizer." Shortly thereafter, at the request of Dorothea Dix, she was placed in charge of the military hospital in Chester, Pennsylvania, where her colleagues included volunteer nurses from Maine and Massachusetts. They often had 1,000 men under their care. By early 1863 Adeline was in charge of the military hospital at the former Naval Academy in Annapolis, again with members of the nursing cohort who had served at Chester. She died on January 9, 1875.

A124 Authorize the trial use Commemoration of Lili'uokalani of Hawai'i -- First Reading

Resolved, That the 81st General Convention authorize the trial use addition of Lili'uokalani of Hawai'i to the Calendar of the Church on January 29; and it further

Resolved, That the 81st General Convention direct the Standing Commission on Liturgy and Music edit these propers for inclusion in Lesser Feasts and Fasts.

EXPLANATION

In the Diocese of Hawai'i, Lili'uokalani is usually commemorated on the anniversary of her death, November 11. Because this is the feast of Martin of Tours, a very popular saint to many Episcopalians, and also Veteran's Day/Remembrance Day, the Commission believes that more people would celebrate Lili'uokalani's feast if it were kept on a different date. We have suggested the date of her coronation as queen. However, under the rubrics permitting local commemorations, it would still be fully permissible for parishes and dioceses to use the traditional date of November 11.

Support Document:

Lili'uokalani of Hawai'i

Readings: Isaiah 26:1-8; Psalm 57:7-11; Colossians 3:12-15; Matthew 5:38-45

Preface of a Saint 1

Collect: Almighty God, who called your daughter Lili'uokalani to an earthly throne that she might advance your heavenly kingdom, and endowed her with gift of song and love for her people: Grant that we may imitate her perseverance in adversity, her commitment to peace, and her capacity for forgiveness. All this we ask in the name of your Son Jesus Christ, who lives, and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Queen Lili'uokalani is an example of a strong indigenous woman who lived a life committed to justice, nonviolence, and reconciliation. Her words, actions, and legacy, bear witness to her deep faith in Christ Jesus, and her steadfastness in life as an example of a baptized and confirmed member of our Church and of the Cathedral of St. Andrew in Honolulu, Hawai'i.

A persistent advocate for justice and nonviolence, who recognized the “Beloved Community” in her own day, the Queen refused sanction the use of force or to encourage her people to respond violently when faced by heavily armed forces from the United States Navy acting in support of a band of insurrectionists (largely from the United States and Europe) as her government was illegally overthrown (January 17, 1893). In doing so, she prevented the undue bloodshed of her people against overwhelming force. She appealed to President Grover Cleveland by surrendering her throne to the American government and asked her subjects to respect her decision. She was forcefully removed from her throne and subsequently imprisoned for her witness in opposition to American imperialism. Her model of grace left a powerful symbol of God's love that continues to be at the center of the Native Hawaiian community and to the entire Church.

The Queen was also a respected musician and composer. One of her most well-known compositions is the Queen's Prayer or Ke Aloha o Ka Haku sung most Sundays at parishes in Hawai'i. It is based upon the readings of the only two books allowed to her during her imprisonment, the Holy Bible and the Book of Common Prayer. As a neighbor to St. Andrew's Cathedral, she received refuge during the counterrevolution with the Anglican Sisters at St. Andrew's Priory School for Girls. They and the Bishop, the Right Reverend Alfred Willis, would minister and visit her during her imprisonment and these deeds of charity would influence Her Majesty to become a member of our Church. The lyrics reflect her faith in the face of adversity:

A 'o kou 'o ia i'ō, he hemolelo ho'I Your truth, so perfect.

Ko'u noho mihi ana, a pa'ahao ia I live in sorrow, imprisoned.

O 'oe ku'u lama, kou nani, ko'u ko'o You are my light, your glory my support
Mai nana 'ino'ino, na hewa o kanaka Behold not with malevolence, the sins of man,
Aka e huikala, a ma'ema'e no But forgive, and forgive.
No laila e ka Haku, ma lalao kou 'eheu And so, O Lord, beneath your wings,
Ko makou maluhia, a mau loa aku no Be our peace, forever more.

A125 Add Optional Fast Days to Lesser Feasts and Fasts

Resolved, That the 81st General Convention direct the Standing Commission on Liturgy and Music to research possible optional fasts days for inclusion in Lesser Feasts and Fasts, and to bring draft propers to the 82nd General Convention.

A126 Transfer dates of commemorations in Lesser Feasts and Fasts

Resolved, That the 81st General Convention authorize the following transfers of dates in Lesser Feasts and Fasts.

Cornelius the Centurion: Transfer from February 4 to October 20.

Martyrs of Japan: Transfer from February 5 to February 6

Theodora: Transfer from February 11 to February 12

Mary of Egypt: Transfer from April 3 to March 30

Simeon Bachos: Transfer from August 27 to August 26

Remigius of Rheims: Transfer from October 1 to October 2

Nicholas Ferrar: Transfer from December 1 to December 8

First Book of Common Prayer: Fix date on June 13

EXPLANATION

Many individuals on the Calendar are commemorated on more than one date by different provinces of the Anglican Communion and by other churches. These figures are currently commemorated on a date that is shared with another feast. By transferring them to another date associated with them, it prevents congestion in some months, and allows for most feasts to be observed. Under the rubrics for local commemoration, any community that preferred to use the traditional date could still keep the feast then. In addition, some have suggested that having a fixed date on which to commemorate

the First Book of Common Prayer would be more helpful than a moveable feast in the first week after Pentecost.

A127 Establish a Working Group to Update Biographies in Lesser Feasts and Fasts

Resolved, That the 81st General Convention authorize the creation of a small working group of church historians to review the biographies in Lesser Feasts and Fasts, taking note of changes in scholarship that have occurred since many of the biographies were first approved, and make any appropriate revisions; and be it further

Resolved, That the working group also examine any role that figures commemorated on the calendar might have had in issues including (but not limited to) the slave trade, indigenous boarding schools, and segregation, and recommend ways to appropriately address any concerns that are identified; and be it further

Resolved, That the working group report through the Standing Commission on Liturgy and Music, and be given two triennia to fully complete its work.

A128 Concerning minor edits to Lesser Feasts and Fasts

Resolved, That the 81st General Convention authorizes the Standing Commission on Liturgy and Music to make minor corrections to grammar, typos, and errors of fact in each edition of Lesser Feasts and Fasts, following Canon I.1.2.n.2.ix. Such minor corrections need not take the form of a General Convention resolution, but should be noted in the next edition of the Blue Book Report. Major revisions to bios, collects, or readings would continue to come before General Convention.

EXPLANATION

Each year there are numerous small errors found within the entries in Lesser Feasts and Fasts, as well as suggestions for small tweaks to punctuation and grammar that would make the collects easier to read aloud. This resolution clarifies that minor changes of this nature could be made by the SCLM as part of the process of preparing each edition for publication, as long as they are reported back to the Church. Any substantive changes to the propers or bios would continue to come to General Convention in the form of resolutions.

A129 Lectionary for Lesser Feasts and Fasts

Resolved, That the 81st General Convention authorize the following lectionary for Lesser Feasts and Fasts.

EXPLANATION

This revised lectionary restores the practice introduced in Holy Women, Holy Men of offering both an Old Testament and an Epistle reading for each commemoration. It also removes repetitious passages and thus allows for a greater exposure to scripture throughout the course of the year. The proposed lectionary includes the calendar additions, deletions, and date transfers proposed in separate resolutions, and should be amended accordingly if General Convention does not approve those changes.

Support Document:

Lectionary for Lesser Feasts and Fasts

January 1 **The Holy Name of Our Lord Jesus Christ**

Numbers 6:22-27; Psalm 8; Galatians 4:4-7 or Philippians 2:5-11; Luke 2:15-21

January 4 Elizabeth Ann Seton

2 Esdras 2:15-24; Psalm 119:105-112; Romans 16:17-20; Luke 14:15-23

January 5 Sarah, Theodora, and Syncletica of Egypt

Proverbs 9:1-6; Psalm 119:65-72; James 4:1-10; Mark 12:18-27

January 6 **The Epiphany of Our Lord Jesus Christ**

Isaiah 60:1-6; Psalm 72:1-7, 10-14; Ephesians 3:1-12; Matthew 2:1-12

January 8 Harriet Bedell

Exodus 2:1-10; Psalm 93; 1 Corinthians 1:4-9; Matthew 5:43-48

January 9 Julia Chester Emery

Ecclesiasticus 3:30-4:6; Psalm 123; Romans 12:6-13; Mark 10:42-45

January 10 William Laud

Wisdom 1:6-15; Psalm 73:24-29; Hebrews 12:5-14; Matthew 10:32-29

January 12 Aelred of Rievaulx

Ecclesiasticus 6:5-17; Psalm 36:5-10; Philippians 2:1-4; John 15:9-17

January 13 Hilary of Poitiers

Zechariah 6:9-15; Psalm 9:7-10; 1 John 2:18-25; Luke 15:1-7

January 14 Richard Meux Benson and Charles Gore

1 Kings 19:9-18; Psalm 27:7-11; 1 John 4:7-12; John 17:6-11

January 17 Antony of Egypt

Ecclesiastes 6:1-12; Psalm 90:1-12; James 1:9-11; Mark 10:17-22

January 18 **The Confession of Saint Peter the Apostle**

Acts 4:9-13; Psalm 23; 1 Peter 5:1-4; Matthew 16:13-20

January 19 Wulfstan of Worcester

Genesis 12:1-9; Psalm 84:7-12; 1 Corinthians 4:1-5; John 15:5-8

January 20 Fabian

2 Esdras 2:42-48; Psalm 6; 1 Corinthians 15:35-44; Matthew 10:24-31

January 21 Agnes and Cecilia of Rome

Song of Songs 2:10-13; Psalm 45:10-16; 2 Corinthians 6:16-18; Matthew 18:1-6

January 22 Vincent of Saragossa

Jeremiah 26:12-15; Psalm 31:1-5; Revelation 7:13-17; Luke 12:4-12

January 23 Phillips Brooks

Jonah 3:1-10; Psalm 49:1-10; Ephesians 3:14-21; Matthew 20:1-16

January 24 Florence Li Tim-Oi

Joel 2:28-32; Psalm 116:1-12; Galatians 3:23-29; Luke 5:1-11

January 25 **The Conversion of Saint Paul the Apostle**

Acts 26:9-21; Psalm 67; Galatians 1:11-24; Matthew 10:16-22

January 26 Timothy and Titus

Isaiah 42:1-7; Psalm 30:1-5; 2 Timothy 1:1-8 or Titus 1:1-5; John 10:1-10

January 27 John Chrysostom

Jeremiah 1:4-10; Psalm 49:1-8; 1 Corinthians 12:31-13:7; Luke 21:12-15

January 28 Thomas Aquinas

Wisdom 7:7-14; Psalm 119:97-104; 1 Corinthians 11:23-26; Matthew 13:24-30

January 29 [Lili'uokalani of Hawai'i]

Isaiah 26:1-8; Psalm 57:7-11; Colossians 3:12-15; Matthew 5:38-45

January 31 Marcella of Rome

1 Kings 17:8-16; Psalm 12; Colossians 3:1-4; Luke 6:17-26

February 1 Brigid of Kildare

Tobit 2:9-14; Psalm 138; 1 Corinthians 1:26-31; Matthew 6:19-24

February 2 **Presentation of Our Lord Jesus Christ in the Temple**

Malachi 3:1-4; Psalm 84 or Psalm 24:7-10; Hebrews 2:14-18; Luke 2:22-40

February 3 Anskar

Genesis 11:1-9; Psalm 13; Acts 1:1-9; Mark 6:7-13

February 4 Manche Masemola

Ruth 1:8-18; Psalm 118:8-14; James 5:7-11; Matthew 19:13-15

February 5 Agatha of Sicily

Judith 9: 1-4 (5-9) 10-14; Psalm 125; Romans 8:31-39; Mark 9:42-50

February 6 Martyrs of Japan

Lamentations 3:52-60; Psalm 39:5-8; Galatians 2:19-3:6; Mark 8:34-38

February 8 Josephine Margaret Bakhita

Amos 8:4-12; Psalm 3; James 2:1-7; Luke 3:1-9

February 10 Scholastica

Ecclesiastes 12:1-18; Psalm 4:1-5; Acts 4:32-35; Matthew 6:5-8

February 11 Consecration of Barbara Clementine Harris

Isaiah 58:6-12; Psalm 33:18-22; Philippians 4:1-9; Luke 18:1-8

February 12 Theodora

1 Samuel 25:2-3, 23-31; Psalm 100; Colossians 1:15-20; Luke 17:1-10

February 13 Absalom Jones

Isaiah 42:5-9; Psalm 126; Galatians 5:1-5; John 15:12-15

February 14 Cyril and Methodius

Ecclesiastes 4:7-12; Psalm 29; Philippians 1:15-26; Mark 16:15-20

February 15 Thomas Bray

Jonah 4:1-11; Psalm 85:7-13; Philippians 2:5-11; Luke 5:27-32

February 17 Janani Luwum

Ecclesiasticus 4:20-28; Psalm 119:129-136; 2 Corinthians 6:1-10; John 12:24-32

February 18 Martin Luther

Isaiah 55:6-11; Psalm 46; Romans 3:21-28; John 15:1-11

February 19 Agnes Tsao Kou Ying, Agatha Lin Zhao, and Lucy Yi Zhenmei

Exodus 23:1-9; Psalm 25; 2 Corinthians 6:16-18; Matthew 25:1-13

February 20 Frederick Douglass

Isaiah 32:11-18; Psalm 35:23-28; Hebrews 2:10-13; Luke 4:14-21

February 22 Margaret of Cortona

Zephaniah 3:7-13; Psalm 30:6-13; James 5:1-6; Luke 7:36-50

February 23 Polycarp of Smyrna

Numbers 23:5-12; Psalm 119:9-16; Revelation 2:8-11; Matthew 20:20-28

February 24 **Saint Matthias**

Acts 1:15-26; Psalm 15; Philippians 3:13b-21; John 15:1, 6-16

February 25 Emily Malbone Morgan

2 Samuel 14:12-17; Psalm 119:137-144; Romans 16:1-6; Luke 10:38-42

February 26 Photini

Genesis 24:12-20; Psalm 119:73-80; Colossians 2:16-23; John 4:4-26

February 27 George Herbert

Ecclesiastes 4:13-5:7; Psalm 23; 2 Corinthians 4:16-18; Mark 9:2-8

February 28 Anna Julia Haywood Cooper

Proverbs 9:7-12; Psalm 10:15-19; 1 Timothy 4:6-16; Luke 4:38-42

March 1 David of Wales

Proverbs 15:14-21; Psalm 135:13-21; 1 Thessalonians 2:7b-12; Mark 4:26-29

March 2 Chad of Lichfield

Leviticus 10:1-3; Psalm 103:13-18; Philippians 4:10-13; Luke 14:1-14

March 3 John and Charles Wesley

Isaiah 6:1-8; Psalm 129; Romans 12:11-17; Luke 9:1-6

March 7 Perpetua and Felicity

Daniel 6:10-16; Psalm 124; Hebrews 10:32-29; Matthew 24:9-14

March 9 Gregory of Nyssa

Wisdom 7:21-8:1; Psalm 8; Ephesians 2:17-22; John 14:23-26

March 10 Harriet Ross Tubman

Judges 9:50-55; Psalm 102:18-28; James 2:14-17; Luke 11:5-10

March 12 Gregory the Great

Genesis 18:1-15; Psalm 66:1-8; Colossians 1:28-2:3; Mark 10:42-45

March 13 James Theodore Holly

Deuteronomy 6:20-25; Psalm 86:11-17; Acts 8:26-39; John 4:31-38

March 15 Vincent de Paul and Louise de Marillac

Micah 3:1-12; Psalm 37:1-17; Philippians 2:12-15; Matthew 18:18-20

March 17 Patrick of Ireland

Ezekiel 36:33-38; Psalm 97; 1 Thessalonians 2:1-8; Matthew 28:16-20

March 18 Cyril of Jerusalem

Ecclesiasticus 47:2-10; Psalm 29; Hebrews 13:14-21; Mark 9:38-41

March 19 **Saint Joseph**

2 Samuel 7:4, 8-16; Psalm 89:1-29 or 89:1-4, 26-29; Romans 4:13-18; Luke 2:41-52

March 20 Cuthbert

Job 38:1, 12-21; Psalm 23; 2 Corinthians 6:1-10; Luke 5:12-16

March 21 Thomas Ken

Deuteronomy 26:16-19; Psalm 22:27-31; Philippians 4:4-9; Luke 19:1-9

March 22 James DeKoven

Exodus 24:1-8; Psalm 84:7-12; 2 Timothy 2:10-15; Luke 16:1-15

March 23 Gregory the Illuminator

Ecclesiastes 2:1-11; Psalm 33:6-11; Acts 17:22-31; Mark 2:18-22

March 24 Oscar Romero

1 Kings 21:1-19; Psalm 31:15-24; Revelation 7:13-17; John 12:20-26

March 25 **The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary**

Isaiah 7:10-14; Psalm 45 or 40:5-10 or Canticle 3 or 15; Hebrews 10:4-10; Luke 1:26-38

March 26 Harriet Monsell

Isaiah 66:1-4; Psalm 133; 1 Timothy 6:6-10; John 3:25-30

March 27 Charles Henry Brent

Isaiah 56:6-8; Psalm 122; Ephesians 4:1-6; Matthew 9:35-38

March 28 James Solomon Russell

1 Kings 5:1-12; Psalm 127; 1 Timothy 6:11-16; Matthew 18:12-24

March 29 John Keble

Jeremiah 18:1-11; Psalm 150; Romans 12:9-21; Mark 1:9-13

March 30 Mary of Egypt

Hosea 11:1-4, 8-9; Psalm 48:8-14; Hebrews 11:32-40; John 8:1-11

March 31 John Donne

Ecclesiastes 9:1-12; Psalm 16; 1 Corinthians 15:20-28; John 5:19-24

April 1 Frederick Denison Maurice

Numbers 21:4-9; Psalm 145; Acts 2:42-47; John 18:33-37

April 2 James Lloyd Breck

Joshua 24:14-18; Psalm 119:145-152; 1 Corinthians 3:1-7; Luke 7:1-10

April 3 Richard of Chichester

Proverbs 16:16-20; Psalm 101:104; Jude 1:17-25; Luke 3:7-14

April 4 Martin Luther King, Jr.

Exodus 3:7-12; Psalm 77:11-20; Ephesians 6:10-20; Luke 6:27-36

April 5 Harriet Starr Cannon

Wisdom 16:20-26; Psalm 131; Hebrews 13:7-16; Mark 9:33-37

April 7 Tikhon

Jeremiah 31:10-14; Psalm 72; 2 Peter 1:3-11; Matthew 21:28-32

April 8 William Augustus Muhlenberg

Isaiah 63:7-9; Psalm 100; James 1:12-18; Matthew 21:12-16

April 9 Dietrich Bonhoeffer

Judges 7:1-8a; Psalm 119:81-88; Romans 6:3-11; Matthew 13:47-52

April 10 William Law

Ecclesiasticus 1:11-20; Psalm 128; 2 Peter 1:3-11; Matthew 6:1-8

April 11 George Augustus Selwyn

Ecclesiasticus 1:1-10; Psalm 21:1-4; Ephesians 2:8-10; Matthew 10:7-16

April 14 Zenaida, Philonella, and Hermione

Ecclesiasticus 38:1-15; Psalm 147; Acts 2:47-47; Mark 1:29-34

April 15 Damien of Molokai and Marianne Cope

Isaiah 57:14-19; Psalm 32:7-12; 1 Corinthians 4:9-13; Matthew 11:1-6

April 16 Peter Williams Cassey and Anna Besant Cassey

Proverbs 22:1-9; Psalm 13; Romans 8:31-39; Matthew 5:13-16

April 17 Kateri Tekakwitha

1 Kings 19:19-21; Psalm 6; 1 Thessalonians 5:16-24; Matthew 8:18-22

April 18 Juana Inés de la Cruz

Judith 16:1-10; Psalm 56:8-12; Ephesians 4:20-27; Matthew 5:17-20

April 19 Alphege

Micah 2:1-11; Psalm 30:1-5; Colossians 1:24-29; Luke 12:35-40

April 21 Anselm

Wisdom 6:12-16; Psalm 108:1-6; Romans 5:1-11; Matthew 11:25-30

April 22 Hadewijch of Brabant

Isaiah 52:13-53:12; Psalm 57:6-11; Galatians 5:22-26; John 19:31-37

April 23 Toyohiko Kagaw

Job 13:13-22; Psalm 140; Philippians 1:10-20; Luke 22:47-53

April 25 **Saint Mark the Evangelist**

Isaiah 52:7-10; Psalm 2 or 2:7-10; Ephesians 4:7-8, 11-16; Mark 1:1-15 or 16:15-20

April 27 Zita of Tuscany

Exodus 1:15-21; Psalm 16; James 2:1-7; Mark 12:41-44

April 29 Catherine of Siena

Lamentations 3:31-36; Psalm 36; 1 John 1:5-2:2; Luke 12:22-31

May 1 **Saint Philip and Saint James**

Isaiah 30:18-21; Psalm 119:33-40; 2 Corinthians 4:1-6; John 14:6-14

May 2 Athanasius of Alexandria

Ezekiel 3:1-14; Psalm 71:1-8; 1 John 5:1-5; Matthew 10:24-33

May 3 Elisabeth Cruciger

Joel 2:23-29; Psalm 26; Colossians 3:11-17; Mark 4:26-29

May 4 Monica

1 Samuel 1:10-20; Psalm 115:12-18; Galatians 4:1-12a; Luke 7:11-17

May 5 Martyrs of the Reformation Era

Ezekiel 34:1-10; Psalm 51:10-17; 2 Corinthians 4:7-12; Matthew 7:1-6

May 8 Julian of Norwich

Isaiah 49:13-18; Psalm 27:7-11; Hebrews 10:19-24; Matthew 23:37-39

May 9 Gregory of Nazianzus

Jonah 1:1-16; Psalm 19:7-14; Ephesians 3:14-21; John 8:25-32

May 11 Johann Arndt and Jacob Boehme

Exodus 17:1-7; Psalm 119:25-32; Romans 7:21-25; Mark 6:45-52

May 13 Frances Perkins

Deuteronomy 15:7-11; Psalm 37:27-31; Ephesians 4:25-5:2; Luke 9:10-17

May 15 Pachomius of Tabenissi

1 Samuel 10:20-27; Psalm 16; 2 Timothy 2:1-6; Mark 10:23-31

May 17 Thurgood Marshall

Amos 5:10-15; Psalm 34:15-22; 1 Corinthians 13:1-13; Matthew 23:1-12

May 19 Dunstan

Exodus 25:31-40; Psalm 67:6-11; Ephesians 5:15-20; Matthew 24:42-47

May 20 Alcuin of York

Ecclesiastes 3:1-8; Psalm 107:1-8; Titus 2:1-3; Matthew 13:24-30

May 21 Lydia of Thyatira

Malachi 3:16-18; Psalm 100; Acts 16:11-15; Luke 15:8-10

May 22 Helena of Constantinople

Micah 4:1-4; Psalm 2; 2 Corinthians 8:7-15; Luke 23:26-32

May 24 Jackson Kemper

Exodus 15:22-25; Psalm 67; 1 Corinthians 3:8-15; Luke 13:1-9

May 25 Bede

Ecclesiastes 12:9-14; Psalm 139:10-17; 1 Corinthians 15:1-8; Matthew 13:31-33

May 26 Augustine of Canterbury

Tobit 13:1, 10-11; Psalm 66:1-8; 2 Corinthians 5:17-21; Luke 5:1-11

May 28 Mechthild of Magdeburg

Song of Songs 3:1-5; Psalm 71:17-23; 2 Thessalonians 3:6-13; Mark 8:22-26

May 31 **The Visitation of the Blessed Virgin Mary**

1 Samuel 2:1-10; Psalm 113; Romans 12:9-16b; Luke 1:39-57

June 1 Justin

Deuteronomy 7:7-9; Psalm 116:1-9; 1 Corinthians 1:18-25; John 12:44-50

June 2 Blandina and Her Companions, the Martyrs of Lyons

Jeremiah 12:1-4; Psalm 3; 1 Peter 1:3-9; Mark 14:32-42

June 3 The Martyrs of Uganda, 1886

Habakkuk 2:9-14; Psalm 138; Hebrews 10:32-39; Matthew 24:9-14

June 4 John XXIII (Angelo Giuseppe Roncalli)

Numbers 11:10-17; Psalm 50:1-6; 1 Peter 5:1-4; Luke 5:36-39

June 5 Boniface

Ecclesiastes 3:16-22; Psalm 115:1-8; Acts 20:17-28; Mark 8:27-30

June 8 Melania the Elder

Exodus 4:24-26; Psalm 119:113-120; Romans 8:18-25; Mark 8:14-21

June 9 Columba of Iona

Wisdom 19:18-22; Psalm 111; 1 Corinthians 3:16-23; Luke 10:17-20

June 10 Ephrem of Nisibis

Job 38:1-11; Psalm 68:11-18; Ephesians 3:8-12; Mark 9:38-41

June 11 **Saint Barnabas**

Isaiah 42:5-12; Psalm 112; Acts 11:19-30, 13:1-3; Matthew 10:7-16

June 12 Enmegahbowh

Isaiah 52:1-6; Psalm 129; 1 Peter 5:1-4; Luke 6:17-26

June 13 First Book of Common Prayer

1 Kings 8:54-61; Psalm 103:8-12; Acts 2:38-42; Luke 8:16-18

June 14 Basil of Caesarea

Ezekiel 22:23-30; Psalm 139:1-9; 1 Corinthians 2:6-13; Luke 10:21-24

June 15 Evelyn Underhill

2 Kings 22:14-20; Psalm 96:7-13; 1 Corinthians 4:1-5; John 4:19-24

June 16 Joseph Butler

Ecclesiastes 1:12-18; Psalm 134; Acts 13:38-44; Luke 10:25-28

June 17 Marina the Monk

Susanna 34-46; Psalm 148; James 1:19-27; Luke 18:18-30

June 18 Bernard Mizeki

Nehemiah 6:6-11; Psalm 70; Revelation 7:13-17; Luke 12:1-12

June 19 Adelaide Teague Case

Proverbs 4:1-9; Psalm 134; Hebrews 5:11-6:1; Mark 4:21-25

June 22 Alban

Wisdom 3:1-9; Psalm 125; 1 John 3:13-16; Matthew 10:34-42

June 24 **The Nativity of Saint John the Baptist**

Isaiah 40:1-11; Psalm 85 or 85:7-13; Acts 13:14b-26; Luke 1:57-80

June 26 Isabel Florence Hapgood

Numbers 27:1-11; Psalm 24; Revelation 5:8-14; John 15:5-8

June 28 Irenaeus of Lyons

Proverbs 8:6-11; Psalm 8; 2 Timothy 2:22-26; Luke 11:33-36

June 29 **Saint Peter and Saint Paul**

Ezekiel 34:11-16; Psalm 87; 2 Timothy 4:1-8; John 21:15-19

July 1 Pauli Murray

Isaiah 55:10-13; Psalm 119:17-24; Galatians 3:23-29; Mark 12:1-12

July 2 Moses the Black

2 Chronicles 28:8-15; Psalm 62; Acts 22:6-21; Luke 23:39-43

July 4 **Independence Day** (United States)

Deuteronomy 10:17-21; Psalm 149 or 149:1-9; Hebrews 11:8-16; Matthew 5:43-48

July 6 Eva Lee Matthews

Micah 6:6-8; Psalm 90:1-12; Acts 4:32-35; Matthew 26:6-13

July 8 Priscilla and Aquila

Jeremiah 23:23-32; Psalm 18:30-36; Acts 18:1-4, 18-21, 24-28; Luke 24:28-35

July 11 Benedict of Nursia

1 Kings 17:2-6; Psalm 4:1-5; Philippians 2:12-18; Luke 14:26-33

July 14 Argula von Grumbach

Judges 4:4-9; Psalm 118:19-29; James 2:8-13; Matthew 7:24-29

July 17 William White

Jeremiah 1:4-10; Psalm 40:4-10; 1 Timothy 3:1-10; Mark 4:30-34

July 19 Macrina of Caesarea

Ecclesiasticus 51:13-22; Psalm 119:121-128; Philippians 3:7-11; Mark 3:20-34

July 20 Elizabeth Cady Stanton, Amelia Bloomer, and Sojourner Truth

Esther 1:1-21; Psalm 146; 1 Peter 4:10-11; Luke 11:5-10

July 21 Maria Skobtsova

Judges 5:1-9; Psalm 9:7-10; Romans 8:28-30; John 2:1-10

July 22 **Saint Mary Magdalene**

Judith 9:1, 11-14; Psalm 42:1-7; 2 Corinthians 5:14-18; John 20:11-18

July 23 John Cassian

2 Kings 2:9-15; Psalm 145:1-7; 1 John 3:1-3; John 1:1-14

July 24 Thomas à Kempis

Ecclesiastes 1:1-11; Psalm 113; Ephesians 4:32-5:2; Matthew 18:18-20

July 25 **Saint James the Apostle**

Jeremiah 45:1-5; Psalm 7:1-10; Acts 11:27-12:3; Matthew 20:20-28

July 26 The Parents of the Blessed Virgin Mary

Genesis 17:1-8; Psalm 132:11-19; 1 Thessalonians 1:1-5; Luke 1:26-33

July 27 William Reed Huntington

Joel 2:12-17; Psalm 133; Galatians 6:14-18; John 17:20-26

July 28 Johann Sebastian Bach

2 Chronicles 5:11-14; Psalm 150; Colossians 2:2-6; Luke 2:8-14

July 29 Mary and Martha of Bethany

1 Samuel 25:18-38; Psalm 36:1-5; Romans 12:9-13; Luke 10:38-42

July 30 William Wilberforce

2 Samuel 12:1-10; Psalm 35:23-28; James 5:1-6; Matthew 20:1-16

July 31 Ignatius of Loyola

Genesis 32:22-31; Psalm 22:27-31; 1 Corinthians 10:31-11:1; Luke 9:57-62

August 1 Joseph of Arimathea

Proverbs 4:10-18; Psalm 128; James 1:17-18; Luke 23:50-56

August 3 Joanna, Mary, and Salome

Job 2:11-13; Psalm 50; Acts 2:29-36; Mark 16:1-8

August 6 **The Transfiguration of Our Lord Jesus Christ**

Exodus 34:29-35; Psalm 99 or 99:5-9; 2 Peter 1:13-21; Luke 9: 28-36

August 7 John Mason Neale

2 Chronicles 20:20-21; Psalm 102:18-28; 1 Corinthians 1:1-9; Matthew 13:44-46

August 8 Dominic

Ecclesiastes 12:1-8; Psalm 103:1-7; Romans 10:13-17; John 7:16-18

August 9 Edith Stein (Teresa Benedicta of the Cross)

Jeremiah 31:31-34; Psalm 119:49-56; 2 Corinthians 12:1-10; John 3:1-15

August 10 Laurence of Rome

Daniel 3:19-27; Psalm 126; 2 Corinthians 9:6-10; Luke 14:12-14

August 11 Clare of Assisi

Ecclesiastes 5:8-15; Psalm 49:16-20; 1 Peter 4:1-2; Luke 12:32-34

August 12 Florence Nightingale

Jeremiah 30:12-17; Psalm 41; 1 Corinthians 12:4-11; Luke 10:29-37

August 13 Jeremy Taylor

Ecclesiastes 3:1-15; Psalm 114; Romans 14:7-12; Mark 13:32-37

August 14 Jonathan Myrick Daniels

Amos 5:18-24; Psalm 89:7-13; Galatians 3:22-28; Luke 1:46-55

August 15 **Saint Mary the Virgin, Mother of our Lord Jesus Christ**

Isaiah 61:10-11; Psalm 34 or 34:1-9; Galatians 4:4-7; Luke 1:46-55

August 20 Bernard of Clairvaux

Song of Songs 1:1-8; Psalm 139:1-9; Jude 1-3; Mark 10:23-31

August 24 **Saint Bartholomew**

Deuteronomy 18:15-18; Psalm 91 or 91:1-4; 1 Corinthians 4:9-15; Luke 22:24-30

August 25 Louis

Wisdom 7:1-6; Psalm 21:1-7; Colossians 2:6-10; Mark 2:13-17

August 26 Simeon Bachos the Ethiopian Eunuch

Isaiah 53:1-9; Psalm 68:28-35; Acts 8:26-40; Matthew 19:3-12

August 27 Thomas Gallaudet and Henry Winter Syle

Isaiah 35:1-7; Psalm 119:1-8; 2 Thessalonians 1:3-4; Mark 7:31-37

August 28 Augustine of Hippo

Wisdom 16:20-26; Psalm 87; Hebrews 12:22-29; John 14:5-15

August 29 The Beheading of Saint John the Baptist

Wisdom 2:23-3:9; Psalm 5:1-5; 2 Corinthians 4:5-11; Matthew 14:1-12

August 30 Margaret Ward, Margaret Clitherow, and Anne Line
Ezekiel 37:1-14; Psalm 43; Romans 1:16-17; Mark 13:3-13

August 31 Aidan of Lindisfarne
Proverbs 3:21-32; Psalm 103:13-18; 1 Corinthians 9:16-23; Matthew 19:27-30

September 1 David Pendleton Oakerhater
Daniel 1:1-17; Psalm 11; Romans 8:1-6; Luke 10:1-9

September 2 The Martyrs of New Guinea
1 Chronicles 22:11-13; Psalm 130; Revelation 7:9-12; Luke 12:4-12

September 3 Phoebe
Ezekiel 2:1-7; Psalm 40:4-10; Romans 16:1-7; Luke 11:42-54

September 4 Paul Jones
Malachi 2:17-3:5; Psalm 120; 1 Peter 3:8-17; John 8:31-36

September 5 Katharina Zell
Genesis 38:6-26; Psalm 71:17-23; Galatians 5:13-18; Luke 4:23-30

September 6 Hannah More
Genesis 21:14-21; Psalm 146:4-9; Romans 13:8-10; John 9:1-12

September 7 Kassiani
1 Samuel 2:1-10; Psalm 57:6-11; 1 Corinthians 7:29-35; Mark 4:30-34

September 8 The Nativity of the Blessed Virgin Mary
1 Samuel 1:10-20; Psalm 27:1-5; Ephesians 1:3-14; Luke 1:26-38

September 9 Constance, Thecla, Ruth, Frances, Charles Parsons, and Louis Schuyler
Jeremiah 18:1-11; Psalm 17:6-10; 2 Corinthians 1:3-5; John 12:24-28

September 10 Alexander Crummell
Ecclesiasticus 39:6-11; Psalm 19:7-11; James 1:2-5; Mark 4:21-25

September 12 John Henry Hobart
Job 38:1, 22-30; Psalm 92:1-7; Titus 1:7-9; Mark 8:1-13

September 13 Cyprian of Carthage

Jeremiah 14:13-18; Psalm 116:10-17; James 4:11-17; John 10:11-16

September 14 **Holy Cross Day**

Isaiah 45:21-25; Psalm 98 or 98:1-4; Philippians 2:5-7 or Galatians 6:14-18; John 12:13-36a

September 15 Catherine of Genoa

Zephaniah 1:7-18; Psalm 86:3-12; James 5:1-6; Mark 9:43-50

September 16 Ninian

Numbers 22:21-33; Psalm 97; Acts 10:21-35; Matthew 28:16-20

September 17 Hildegard of Bingen

Ecclesiasticus 43:1-12; Psalm 8; Colossians 3:14-17; John 3:16-21

September 18 Edward Bouverie Pusey

Ezekiel 36:24-28; Psalm 106:1-5; 1 Peter 2:19-23; Matthew 18:12-14

September 19 Theodore of Tarsus

Malachi 2:5-7; Psalm 34:9-14; James 2:14-26; Matthew 24:42-47

September 20 John Coleridge Patteson

1 Chronicles 21:1-13; Psalm 9:11-20; 1 Peter 4:12-19; Mark 8:34-38

September 21 **Saint Matthew**

Proverbs 3:1-6; Psalm 119:33-40; 2 Timothy 3:14-17; Matthew 9:9-13

September 22 Philander Chase

Isaiah 44:1-8; Psalm 117; Acts 18:7-11; Luke 9:1-6

September 23 Thecla of Iconium

Judges 4:16-24; Psalm 123; 2 Timothy 3:10-12; Luke 24:1-11

September 24 Anna Ellison Butler Alexander

Deuteronomy 6:4-9; Psalm 78:1-7; 2 Timothy 3:14-4:5; Matthew 11:25-30

September 25 Sergius of Radonezh

Ecclesiasticus 29:1-9; Psalm 39:4-8; 1 John 2:15-17; Mark 2:23-28

September 26 Lancelot Andrewes

Isaiah 11:1-9; Psalm 63:1-7; 1 Timothy 2:1-7; Luke 11:1-4

September 27 Euphrosyne/Smaragdus of Alexandria

Judges 11:32-40; Psalm 19; 1 Corinthians 13:8-13; Luke 14:26-33

September 28 Paula and Eustochium of Rome

Judith 8:9-17; Psalm 111; James 4:1-10; Luke 8:1-3

September 29 **Saint Michael and All Angels**

Genesis 28:10-17; Psalm 103 or 103:19-22; Revelation 12:7-12; John 1:47-51

September 30 Jerome

Numbers 9:15-23; Psalm 19:7-14; Colossians 3:5-11; Luke 24:44-48

October 1 Thérèse of Lisieux

Judith 8:1-8; Psalm 119:57-64; Colossians 3:1-4; Luke 21:1-4

October 2 Remigius of Rheims

Jeremiah 10:1-11; Psalm 135:13-21; 1 John 4:1-6; John 14:1-7

October 3 John Raleigh Mott

Isaiah 60:1-5; Psalm 133; 1 John 2:12-14; Luke 7:11-17

October 4 Francis of Assisi

Job 39:1-18; Psalm 121; Acts 4:32-35, 5:1-11; Luke 12:13-21

October 6 William Tyndale

Proverbs 8:10-17; Psalm 15; James 1:19-27; John 12:44-50

October 7 Birgitta of Sweden

1 Samuel 28:3-19; Psalm 12; 1 Corinthians 14:6-12; Matthew 11:2-15

October 9 Robert Grosseteste

Ezekiel 1:1-14; Psalm 90:13-17; Titus 2:11-15; Luke 16:10-15

October 10 Vida Dutton Scudder

Job 38:1. 34-41; Psalm 25:1-14; Romans 12:1-2, 14-21; John 6:37-51

October 11 Philip

Leviticus 19:9-16; Psalm 67; Acts 8:26-40; Luke 24:13-27

October 12 Edith Cavell

Joshua 2:1-21; Psalm 46; Romans 2:1-4; Matthew 18:21-35

October 14 Samuel Isaac Joseph Schereschewsky

Isaiah 12:1-6; Psalm 90:1-12; 2 Corinthians 4:11-18; Luke 15:1-7

October 15 Teresa of Avila

1 Samuel 3:1-18; Psalm 42:1-7; Romans 8:22-27; Mark 1:35-39

October 16 Hugh Latimer and Nicholas Ridley and Thomas Cranmer

Zephaniah 3:1-5; Psalm 142; 1 Corinthians 3:9-14; John 15:18-20

October 17 Ignatius of Antioch

Jeremiah 9:1-9; Psalm 28; Romans 8:18-25; John 12:23-26

October 18 **Saint Luke**

Ecclesiasticus 38:1-4, 6-10, 12-14; Psalm 147 or 147:1-7; 2 Timothy 4:5-13; Luke 4:13-21

October 19 Henry Martyn

Isaiah 49:1-7; Psalm 98; Romans 1:8-15; John 4:21-26

October 20 Cornelius the Centurion

Isaiah 56:6-8; Psalm 29; Acts 11:1-18; Luke 13:22-29

October 23 **Saint James of Jerusalem**

Acts 15:12-22a; Psalm 1; 1 Corinthians 15:1-11; Matthew 13:54-58

October 25 Tabitha (Dorcas) of Joppa

Leviticus 19:32-37; Psalm 101:104; Acts 9:36-42; Matthew 25:1-13

October 26 Alfred

Wisdom 6:1-11; Psalm 21:1-7; 2 Thessalonians 2:13-17; Luke 6:43-49

October 28 **Saint Simon and Saint Jude**

Deuteronomy 32:1-4; Psalm 119:89-96; Ephesians 2:13-22; John 15:17-27

October 29 James Hannington and his Companions

Ecclesiasticus 3:17-24; Psalm 124; 1 Peter 3:14-22; Matthew 10:37-42

October 30 Maryam of Qidun

Hosea 11:1-4, 8-9; Psalm 31:15-24; Romans 8:31-39; John 8:1-11

November 1 **All Saints**

Year A, B, and C of the Revised Common Lectionary

November 2 All Souls/All the Faithful Departed

Wisdom 3:1-9; Psalm 130; 1 Thessalonians 4:13-18; John 5:24-27

November 3 Richard Hooker

Ecclesiasticus 44:10-15; Psalm 37:1-9; 1 Corinthians 2:6-16; John 17:18-23

November 4 [Adeline e Blanchard Tyler and her companions]

Isaiah 58:1-12; Psalm 103:1-6; Romans 16:1-2, 25-27; Matthew 14:13-21

November 6 William Temple

Exodus 22:21-27; Psalm 119:97-104; Philippians 2:12-13; John 1:1-14

November 7 Willibrord

2 Kings 2:19-25; Psalm 105:1-5; Acts 1:1-9; Luke 18:1-8

November 8 Ammonius

1 Samuel 10:20-27; Psalm 24; James 3:1-12; Matthew 23:1-12

November 9 Richard Rolle, Walter Hilton, and Margery Kempe

Job 26:1-14; Psalm 63:1-8; Romans 11:33-36; Mark 4:35-41

November 10 Leo of Rome

Jeremiah 38:1-6; Psalm 77:11-15; 2 Timothy 1:6-12; Matthew 5:13-19

November 11 Martin of Tours

Hosea 2:18-23; Psalm 11; Galatians 6:1-2; Matthew 25:31-46

November 12 Charles Simeon

Amos 6:1-7; Psalm 108:106; Ephesians 3:7-12; Matthew 22:1-14

November 14 The Consecration of Samuel Seabury

1 Samuel 8:1-22; Psalm 110:1-4; Acts 1:15-26; Matthew 9:35-38

November 15 Herman of Alaska

2 Kings 4:38-41; Psalm 148:7-14; 2 Timothy 1:3-7; Luke 9:46-48

November 16 Margaret of Scotland

Proverbs 31:10-20; Psalm 139:10-17; 2 John 1-9; Matthew 13:44-46

November 17 Hugh of Lincoln

Tobit 6:1-6; Psalm 15; Titus 2:7-8, 11-14; Mark 13:32-37

November 18 Hilda of Whitby

Proverbs 6:20-23; Psalm 122; Ephesians 4:1-6; Matthew 19:27-30

November 19 Elizabeth of Hungary

Tobit 12:8-10; Psalm 112; 2 Corinthians 8:7-15; Luke 12:32-34

November 20 Edmund

2 Kings 11:1-8; Psalm 7:1-10; Ephesians 6:10-17; Matthew 10:16-22

November 21 Mechthilde of Hackeborn and Gertrude the Great

1 Samuel 1:21-28; Psalm 119:41-48; Acts 2:42-47; Luke 10:38-42

November 22 Clive Staples Lewis

Proverbs 23:15-18; Psalm 139:1-9; 1 Peter 1:3-9; John 16:7-15

November 23 Clement of Rome

1 Chronicles 23:28-32; Psalm 78:1-7; Colossians 2:6-15; Luke 6:37-45

November 24 Catherine of Alexandria, Barbara of Nicomedia, and Margaret of Antioch

Judith 12:16-13:12; Psalm 43; Romans 8:31-39; Matthew 5:1-12

November 25 James Otis Sargent Huntington

Nehemiah 5:1-12; Psalm 34:1-8; Galatians 6:14-18; John 6:34-38

November 28 Kamehameha and Emma of Hawaii

Micah 4:1-4; Psalm 33:12-22; Acts 17:22-31; Matthew 25:14-30

November 30 **Saint Andrew the Apostle**

Deuteronomy 30:11-14; Psalm 19 or 19:1-6; Romans 10:8b-18; Matthew 4:18-22

December 1 Charles de Foucauld

Habakkuk 3:17-19; Psalm 73:24-29; James 1:1-11; John 16:25-33

December 2 Channing Moore Williams

Isaiah 49:22-23; Psalm 96:1-7; Acts 1:1-9; Luke 10:1-12

December 3 Francis Xavier

Ecclesiasticus 2:1-7; Psalm 62; 1 Corinthians 9:16-23; Mark 16:15-20

December 4 John of Damascus

Wisdom 16:20-26; Psalm 118:14-21; Romans 6:1-11; Luke 17:20-21

December 5 Clement of Alexandria

1 Samuel 12:20-25; Psalm 34:9-14; Colossians 1:11-20; John 6:57-63

December 6 Nicholas of Myra

1 Kings 17:7-16; Psalm 145:8-13; 1 John 4:13-18; Mark 10:13-16

December 7 Ambrose of Milan

1 Kings 21:17-29; Psalm 27:1-5; Acts 4:23-31; Luke 12:35-40

December 8 Nicholas Ferrar

Proverbs 1:20-33; Psalm 127; Galatians 6:7-10; Matthew 13:47-52

December 11 Frederick Howden, Jr.

Jeremiah 17:14-17; Psalm 18:1-6, 18-20; 1 Corinthians 15:12-22; John 10:11-18

December 12 Francis de Sales and Jane de Chantal

Judges 6:11-24; Psalm 111; James 3:13-18; Mark 12:41-44

December 13 Lucy of Syracuse

Esther 4:9-16; Psalm 131; Revelation 19:5-8; John 1:9-14

December 14 John of the Cross

1 Kings 19:9-9; Psalm 121; Colossians 4:2-6; John 16:12-22

December 15 Nino of Georgia

2 Kings 5:1-14; Psalm 17:6-10; Philippians 1:12-18; Luke 13:10-17

December 17 Dorothy L. Sayers

Judges 3:15-30; Psalm 19; 1 Corinthians 12:4-11; John 21:1-9

December 20 Katharina von Bora

Isaiah 55:6-11; Psalm 46; Romans 3:21-28; John 15:1-11

December 21 **Saint Thomas the Apostle**

Habakkuk 2:1-4; Psalm 126; Hebrews 10:35-11:1; John 20:24-29

December 25 **The Nativity of our Lord Jesus Christ**

I. Isaiah 9:2-4, 6-7; Psalm 96 or 96:1-4, 11-12; Titus 2:11-14; Luke 2:1-14 (15-20)

II. Isaiah 62:6-7, 10-12; Psalm 97 or 97:1-4, 11-12. Titus 3:4-7. Luke 2:(1-14) 15-20

III. Isaiah 52:7-10; Psalm 98 or 98:1-6; Hebrews 1:1-12; John 1:1-14

December 26 **Saint Stephen**

Jeremiah 26:1-9, 12-15; Psalm 31 or Psalm 31:1-5; Acts 6:8-7:2a, 51c-60; Matthew 23:34-39

December 27 **Saint John**

Exodus 33:18-23; Psalm 92 or 92:1-4, 11-14; 1 John 1:1-9; John 21:19b-24

December 28 **Holy Innocents**

Jeremiah 31:15-17; Psalm 124; Revelation 21:1-7; Matthew 2:13-18

December 29 Thomas Becket

Wisdom 6:1-8; Psalm 5:1-7; Romans 5:1-11; Luke 4:1-13

December 31 Frances Joseph Gaudet

Lamentations 3:26-36; Psalm 146; Acts 16:25-34; Luke 4:14-21

Subcommittee on Liturgical Music

Members

Dr. Marty Wheeler Burnett, Chair	Nebraska, VI	2027
Dr. Michael Boney	Colorado, VI	2024
Mr. Patrick Fennig	Connecticut, I	2027
Mr. Ellis Montes	Texas, VII	2024
The Rev. Yuri Rodriguez	Indianapolis, V	2027
The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2024
The Rt. Rev. Terry White	Kentucky, IV	2024

Representation at General Convention

Deputy Mark Childers is authorized to receive non-substantive amendments to this Report at the General Convention.

Acknowledgements

*The Subcommittee on Liturgical Music worked with several groups and individuals throughout the biennium. We would like to thank a few colleagues by name. **Dr. Lyn Loewi**, President of the Women’s Sacred Music Project, was instrumental in bringing Resounding Voices to fruition. **Bishop Terry White** and the **Diocese of Kentucky** matched the GCO grant to the Resounding Voices project. **Airié Stuart**, Senior Vice President and Publisher of Church Publishing Inc., worked with the subcommittee and consulted on publishing questions. **Dr. Geoffrey Williams**, Assistant Professor of Church Music and Director of St. Mary’s Chapel at Nashotah House, moderated one of our focus groups. Two of our committee members, **The Rev. Yuri Rodriguez** and **Dr. Marty Wheeler Burnett** moderated the focus groups at The School of Theology at Sewanee (University of the South) and Virginia Theological Seminary, respectively. The focus group participants were vital in obtaining accurate data in our process. Thank you.*

Mandate

2022 - Canon I.1.2.n.2

2. A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member *ex officio* with voice, but without vote. It shall be the duty of the Commission to:

- i. Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.
- ii. Collect, collate, and catalogue material bearing upon possible future revisions of the Book of Common Prayer.
- iii. Cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or House of Bishops.
- iv. Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
- v. Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
- vi. Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
- vii. Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
- viii. At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.
- ix. Collaborate with the Secretary of General Convention to make final edits to the text of resolutions adopted by General Convention that establish new or revised liturgical materials, and to arrange for their publication. For the sole purpose of this collaboration, members of the Standing Commission on Liturgy and Music are exempt from the terms of office set forth in I.1.2.b and shall remain in office until their successors are appointed and take office.
- x. Oversee and maintain the official liturgical website of The Episcopal Church through a subcommittee whose members shall include the Chair of the Standing Commission on Liturgy and Music or an authorized deputy who is a member of the Standing Commission on Liturgy and Music; the Custodian of the Standard Book of Common Prayer; at least one other Standing Commission on Liturgy and Music member; the Secretary of General Convention or an authorized deputy of the Secretary; a representative from the publisher affiliated with the Church Pension Fund; at least two members with skill in website design and coding, to be appointed by the Chair of the Standing Commission on Liturgy and Music.

Resolution 2022-A126 A Resolution Supporting a Comprehensive Review of the Book Of Common Prayer, The Hymnal 1982, and other approved liturgical material

Resolved, That this 80th General Convention instruct the Standing Commission on Liturgy and Music to examine all the language of the Book of Common Prayer, The Hymnal 1982 and other approved liturgical material in regard to the colonialist, racist and white supremacist, imperialist and nationalistic language and content and develop proposals for amending texts; and be it further

Resolved, That in order to accomplish this review it is authorized to convene gatherings of Episcopalians of Color and of a wide variety of ethnicities and from all the countries where The Episcopal Church is gathered, for this review and for the discernment of cultural assumptions in these resources and materials; and be it further

Resolved, That the Standing Commission on Liturgy and Music communicate its learnings ongoing and widely throughout the next two years; and be it further

Resolved, That this 80th General Convention request the Joint Standing Committee on Program, Budget, and Finance to allocate \$100,000 for the implementation of this resolution.

Resolution 2022-D010 Resolution Regarding Inclusion of a hymn in Honor of Dr. Artemisia Bowden

Resolved, That this 80th General Convention Of The Episcopal Church authorize for trial use the new hymn in Honor of Dr. Artemisia Bowden and that that hymn be integrated into the Black Saints section of the Lift Every Voice and Sing II Hymnal of The Episcopal Church.

Summary of Work

2022-A126

The SCLM Subcommittee on Liturgical Music focused its efforts on responding to A126, “A Resolution Supporting a Comprehensive Review of the Book of Common Prayer, *The Hymnal 1982*, and other approved liturgical material” regarding “colonialist, racist and white supremacist, imperialist and nationalistic language and content” and the development of proposals for amending texts. With approximately one year to accomplish this work and no funding appropriated, the scope of this resolution was narrowed. The subcommittee researched newly revised versions of problematic hymn texts. Focus groups were conducted at three Episcopal seminaries: Nashotah House, The School of Theology at Sewanee (The University of the South), and Virginia Theological Seminary. These groups were composed of seminarians selected both for their interest in hymnody and diversity in terms of demographic data. Focus group participants sang two versions of several hymns – the version found

in *The Hymnal 1982* and, for comparison, a revised version of the same text. Revised versions were selected from recently published hymnals, addressing the issues outlined in the resolution. Participants responded to a series of written survey questions and then engaged in group discussion.

Results from the focus groups yielded the following data:

- For every hymn presented, at least 25% of participants felt the need for an alternate version
- 31-50% indicated that they would use one or more of the alternate versions in their ministry settings
- 75% articulated a general need for revision of problematic hymn texts

Additionally, narrative notes summarizing comments in the group discussions articulated two shared concerns:

- Updating the language of older hymns should be balanced with the creation of new hymnody
- When updating text, care must be taken to maintain both theological and poetic integrity

In studying the results from the focus groups, the subcommittee determined that a digital collection of alternate versions of hymns for experimental use would be helpful. In discussions with Church Publishing Incorporated, a plan emerged to create a digital collection of alternate versions of hymns addressing the issues raised in A126. These would be available for download through RiteSong for use at the discretion of the diocesan bishop. This would make the texts widely available for use and evaluation in the next triennium. It would also provide statistical data by tracking usage through the number of downloads. To this end, the SCLM is proposing a resolution to authorize and fund this work.

The subcommittee members recognize that, due to the emphasis on problematic texts in *The Hymnal 1982*, the focus of our work has been on English language hymns. Issues of language and translation are complex, especially related to the issues raised in A126. We agree that focusing on the creation of new hymns with more inclusive, expansive language and imagery may be the most effective approach going forward.

Creation of a Supplement to *The Hymnal 1982*

In addition to revising problematic hymn texts, both focus groups and subcommittee members articulated a need for new hymnody. In the twenty years since *The Episcopal Church* published a hymnal supplement, many new texts and tunes have been created. There is an expressed desire for more global hymnody, as well as additional hymns on topical issues such as creation care. Through our work and study, a clear consensus emerged around a new hymnal supplement that would make these materials available to the church for use and evaluation. In fulfilling the SCLM's mandate to collect and curate materials for eventual hymnal revision, a new supplement will provide excellent musical and textual resources representing the breadth and diversity of *The Episcopal Church*. To that end, the

SCLM is offering a resolution authorizing the creation of a hymnal supplement, along with educational material for clergy and musicians to enable effective use of these materials in worship.

Support of Resounding Voices Hymnal Supplement

At the March 2023 meeting of The Standing Commission on Liturgy and Music, the group voted to show support of the *Resounding Voices* project in the form of a \$2,500 grant. In addition, The Right Reverend Terry Allen White, VIII Bishop of Kentucky, stepped up and matched that amount with another gift of \$2,500. This request was granted from the Office of General Convention and funds were distributed to the Women’s Sacred Music Project and their President, Dr. Lyn Loewi.

In celebration of the twentieth anniversary of the hymnal *Voices Found*, the Women’s Sacred Music Project in partnership with The Hymn Society in the United States and Canada is curating *Resounding Voices*, a new collection of hymns, songs, and liturgical music by people who identify as women. In their search, they long to address ideas, “which touch our hearts, fire our imagination, and encourage us to action.” They also hope to honor the spiritual legacy of *Voices Found* by connecting with issues of moral justice in our day.

The Standing Commission on Liturgy and Music has been in communication with the Women’s Sacred Music Project throughout the publishing process to offer support in any way possible.

2022-D010

This resolution concerning a hymn in honor of Dr. Artemisia Bowden was referred to our subcommittee. While inclusion in *Lift Every Voice and Sing II* was not possible from a publishing standpoint, the subcommittee commended it for local trial use as stated in the resolution.

Proposed Resolutions

A130 Developing alternative hymn texts

Resolved, That the 81st General Convention authorize the Standing Commission on Liturgy and Music to work during the forthcoming triennium to develop a digital collection of alternative versions of hymns that address issues of problematic wording to be made available to congregations for their use with permission from their bishop and to be published by Church Publishing Incorporated; and be it further

Resolved, That efforts begun in the last triennium to identify and create such alternative texts be expanded to include communities that do not use the English language; and be it further

Resolved, That the sum of \$200,000 be appropriated for this work.

EXPLANATION

Resolution 2022-A126 directed the Standing Commission on Liturgy and Music to examine the Book of Common Prayer, the Hymnal 1982, and other approved liturgical materials regarding “colonialist, racist, white supremacist, imperialistic, and nationalistic language.” The Subcommittee on Liturgical Music conducted surveys of various hymns in English and identified some that contain such textual features. Furthermore, alternative wordings were suggested.

This resolution asks that this work continue, and that non-anglophone materials be added for the same consideration.

A131 Creation of a Supplement to The Hymnal 1982

Resolved, That the 81st General Convention authorize the Standing Commission on Liturgy and Music to work with Church Publishing Incorporated during the forthcoming triennium to develop a new hymnal supplement; and be it further

Resolved, That the sum of \$ 750,000 be appropriated for this work.

EXPLANATION

In the twenty years since the most recent Episcopal hymnal supplement was published, there has been a vast amount of creative work in the composition of hymns, hymn tunes, and service music. Furthermore, there is a need for greater availability of global hymnody for use in worship. The inclusion of more hymns and service music by women and other underrepresented voices also remains a priority as the church seeks greater equity, diversity, and inclusion. Finally, more hymns addressing underrepresented topics such as creation care are urgently needed.

The canons charge the SCLM with collecting material bearing upon possible future revisions of The Hymnal 1982 and other musical publications, as well as encouraging the composition of new musical materials. A hymnal supplement would further this work by making new hymns and service music widely available for use and evaluation. Budgeted funding would include hiring professional consultants whose work would be overseen by the commission, as well as all pre-publication work and costs, including evaluation and selection of materials, producing digital manuscripts, and handling copyright permissions.