

**INITIAL REPORT OF THE PRAYERBOOK AND COMMON LITURGY TASK FORCE
OF THE ANGLICAN CHURCH IN NORTH AMERICA:
WHAT THE GUIDING PRINCIPLES OF CHRISTIAN WORSHIP SHOULD BE**

INTRODUCTION

Our subgroup of Task Force on Prayerbook and Common Liturgy was asked by the whole committee assembled in Fort Worth on 19 November 2008 to provide two things: provide a condensed overview of Anglican prayerbooks from 1928 through 2009, and develop “a theological lens” through which the task force will be able to compose a thoroughly “orthodox” prayerbook.

This report is our response to the second request. Fr. Klukas produced a response to the first task; we felt that we could not compose a new Ordinal without complete agreement on our “theological lens”.

This first page provides a summary of the resources we used in composing our “theological lens”, and a summary of the principles and priorities we feel essential for the task of prayerbook revision. The succeeding pages provide an in-depth explanation of worship in the Anglican Tradition and concludes with recommendations for the immediate future.

SUMMARY OF RESOURCE MATERIALS

1. In the broadest sense we see our work coming under the Fundamental Declarations of the Province already stated in the provisional constitution (Article I). Especially the importance of the Holy Scriptures, the standard prayerbooks of the Anglican Communion [1549 to 1928], and the Articles of Religion.
2. We also commend to your attention the following 5 articles:
 - Archbishop Cranmer’s “Preface to the Book of Common Prayer [1549]” that required liturgies to be Biblically-based, in congruence with the ancient Fathers of the Church, and in the language of the people
 - Christopher Sykes “The Genius of Anglicanism”
 - Robert Duncan “The Future of Anglicanism” and a stress on the Holy Scriptures and a standard Book of Common Prayer
 - J.I. Packer “The Prayerbook Path” that stresses that liturgies must be congregational, simple, edifying, unifying and express the Gospel
 - Arnold Klukas “Contemporary Anglican Prayerbooks 1928-2009” and which diverge from classical standards

SUMMARY OF GUIDING PRINCIPLES

1. Holy Scripture must be the foundation and essential content of all Christian worship.
2. Tradition is to be carefully respected, especially if it is consonant with the worship practices of the Undivided Church.
3. Edification means that the language must be understood by the congregation, and that the ceremonies be correspondingly relevant to them.
4. Ceremonies do not have to be identical across nationalities and cultures, but they must also not contradict Scripture or the Creeds.
5. The words and liturgical forms of the liturgies of our Communion should seek ecumenical convergence with one another and with the universal Church.
6. Words and liturgical forms should show a continuity with the Church’s historic tradition; change and development should only take place in a way that creativity and innovation do not negate the orthodoxy of the liturgy or confuse the piety of the people.

AN EXPANDED EXPLANATION OF OUR GUIDING PRINCIPLES

I. What is Worship?

1. The Hebrew word for worship (*shahah*) means "to fall down before God with one's whole self": body, mind, spirit
2. The English language word for "worship" comes from two words in Anglo-Saxon "worth-ship."
Worth (that which has value and/or significance)
Ship (a status or state of being);
Thus *worth-ship* is the act of giving value to whom it customarily belongs—to God.
3. **Liturgy** comes from the Greek *liturgia*, which means an act of public service done for the benefit of the community (i.e. building a road or bridge) Christians extended the definition to become "the work of the people (*laos*) of God," or their public obligation to give God thanks (*eucharistia*) and praise (*doxa*).
4. **Rituals** are the *words* and *actions* which constitute worship.
Note: Authentic Christian rituals are performed in order to commune with God, and to submit to God's will; in contrast to pagan and/or magical rites which are performed in order to demand that the gods bend to our will
5. The definition of worship is far broader than what we do in public ritual, it is the offering of our entire life to God

II. Why Do We Worship?

1. Above all, we worship God because God is worthy of our worship.
2. We worship because that is the purpose for which God created us—that we might give our response to God's glory and goodness.
3. Worship also includes gratitude for our "creation, preservation, and all of the blessings of this life; but above all for (God's) immeasurable love in the redemption of the world by Our Lord Jesus Christ."
4. Worship is the primary way in which we live out our share in the Christian story; it enables us to come to know God, to know ourselves, and to know our place in God's world.
5. Worship brings us into and unites us with the Christian Community.

III. What is Christian Worship?

1. Worship finds its origins in the life of the Holy Trinity. In creation, God has freely shared the eternal love between the Father, and the Son, and the Holy Spirit with those whom He has created.
2. In redemption, each of the three persons fulfills a distinct role in bringing humanity back into that fellowship with the Holy Trinity that had been lost through sin.
3. Redemption begins with God's creation of a people. God makes a covenant first with Abraham and his descendants; then with the people of Israel. Abraham offers sacrifice. At Sinai, God gives his law, and provides Israel with a pattern for worship in the tabernacle—the place where God's *shekinah* (glory) dwells.

4. This pattern of redemption evident in God's covenant with Israel is consummated and fulfilled in the new covenant made in Jesus Christ for his Body, the Church.
5. The continuing worship of God by the Christian community on earth is an anticipation of the continual worship of God in Heaven.

IV. Jesus Christ is the Way, the Truth, and the Life.

1. Because humanity has fallen into sin, we lost our apprehension of God's love or God's purposes for humankind. We became estranged from God, and separated from fellowship (communion) with Him. We became incapable of loving God with our whole heart or our neighbors as ourselves.
2. Because we could neither find God nor attain righteousness by our own reason or strength, God chose to reveal Himself within the constraints of our limitedness of time and space by entering into our world as one of us. As the "Word became flesh," Jesus Christ is God become human, "truly God, and truly human," the second person of the Triune God, entering human history to redeem, reconcile, and restore fallen human beings back into fellowship (communion) with God, to again enable us to share in the Love between the Father, and the Son, and the Holy Spirit.
3. The incarnate Son of God, Jesus of Nazareth, lived without sin, and taught among his own people and proclaimed a new Kingdom of God and a new relationship with God by means of his self-offering to God the Father.
4. In His, life, crucifixion, death, and resurrection, Jesus reconciled estranged humanity to His holy Father, bearing our sins, securing our forgiveness; His death was a "full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the world world," and His resurrection is the first-fruits of renewed humanity. Baptized into His death, we are raised to walk in newness of life and restored to communion with God.
5. Because Jesus Christ is Himself the incarnate Son and the Word of God, His words of forgiveness are the very Word of God.
6. Jesus' death, resurrection from the dead, and ascension to the Father brings our humanity (for He was both truly human and divine) into the presence of the Father
7. In His ascended human nature, Jesus continually intercedes for His people before the Father; as all baptized Christians are a part of Jesus' mystical body, our worship is only possible through our participation in Jesus' ascended life. We lift our hearts to worship (*Sursum Corda!*), and in doing so we are taken up into the ongoing worship of the triune God; "joining our voices with Angels and Archangels and all the company of heaven."

V. The Holy Spirit and the Church

1. In the time between his ascension and his coming again in glory, the risen Jesus Christ sends the Holy Spirit to create the community of the Church, the new Israel. Through the indwelling of the Holy Spirit, the Church is united to the risen Christ, and shares in the eternal love of the Holy Trinity.
2. Through our personal faith and our incorporation into Christ's Body by means of the sacraments of Baptism and the Eucharist, the Holy Spirit regenerates our fallen and sinful humanity, and makes us one body with the risen Christ in His ascended humanity.
3. "Grace" is a shorthand term for God's entirely gratuitous redemption and reconciliation of humanity through the incarnation, life, death and resurrection of Jesus, and His gift of the Holy Spirit to constitute the church. God's gift to sinful humanity is not only

forgiveness and pardon (justification), but is also transformation, re-creation and change (sanctification), a new life of participation in the Triune love.

4. The Holy Spirit constitutes the Church as a worshipping community. Worship is the appropriate response to God's saving words and acts manifested in His covenant with Israel, His reconciliation of sinners through the person and work of Jesus Christ, and His gift of the Holy Spirit. Christian ethics and spirituality grow out of the Church's life as a worshipping community. The Holy Spirit forms and transforms us into the image of Christ as we worship the Triune God.

VI. The Bible is the authentic transmission of God's Word

1. As Jesus Christ is God's Word made flesh, so the Bible (the Holy Scriptures) is "God's Word written" – the authoritative witness to God's saving words and deeds in the history of Israel, the words and redeeming deeds of Jesus Christ, and the beginnings of the apostolic church, mediated through the Spirit-inspired writings of prophets and apostles.
2. The Bible consists of two parts: the record of the revelation of God's interaction with the world and humankind, especially with the people of Israel (called the Old Covenant), and an historical record of God's presence among us in Jesus the Christ, and those who followed Jesus (called the New Covenant); God's directives for humankind are to be found in both covenants.
3. Jesus as teacher, prophet, healer and Messiah (the anointed one of God) reveals both the nature of God, and His desire for intimate union and communion with all of His creation.
4. Jesus' teaching reveals to us how God wants us to live within His creation; how to behave toward God, toward our neighbors and community, as well as how to act as individuals.
5. Above all, Jesus reveals God as personal, desiring that each person may have a one-on-one relationship with Him, and through Him, with one another.
6. In recognizing the Scriptures as canon, the Church acknowledged its final and normative authority, distinguishing within it the words of prophets and apostles as eyewitnesses of the crucified and risen Lord, from distinguishing also from all subsequent words of the Church. The Church submits herself to the authority of the Scriptures as "containing all things necessary for salvation."

VII. The catholic faith, as set forth in the Creeds and expressed in the liturgical life of the Church, provides our common praxis (*lex orandi est lex credendi*)

1. The Holy Trinity communicates the love between the Father, and the Son and the Holy Spirit in the act of creation. As created in the image of God, we were made for union with God, and so are instinctively drawn to God in all of our choices. However, as creatures who have fallen into sin, our loves have become distorted and turned inward. We inevitably choose self-gratification and lesser goods over the love of God and love of one another. We thus live in a tension between satisfying immediate desires and wanting to please God and benefit humankind. We are called to love God with all our hearts and our neighbors as ourselves, but we find ourselves entrapped in false loves.
2. God's grace and initiative are always prior to all our responses; As God has given us both intelligence and will, we alone of all God's creation can (through grace) choose to

respond to God's initiative in love; but we refuse the love of the Holy Trinity: We can offer God our **worth-ship** or turn away from Him to value other things. The choice is ours.

3. God's Word in Holy Scripture both convicts us of sin, and provides guidance in fulfilling God's will. The admonitions and warnings given by God throughout the Old Testament , as well as throughout the New Testament, remain as instructions necessary to our own present growth in Christ's Body.
4. The three Creeds--the Apostles, the Nicene, and the Athanasian--are authentic expressions of the second century "Rule of Faith" and are authoritative statements of Trinitarian Christian belief. Along with the Holy Scriptures, the faithful historic episcopate, and worship in Word and Sacrament, the Creeds distinguished apostolic faith from heresy in the early Church, and continue to be authoritative to the present day. The Creeds tell us who God is, and what He has done for our life and our salvation in Christ Jesus our Lord.
5. The Church as the Body of Christ, in spite of the distortions of belief or the misuse of authority due to human sin, has been continually called back to the Apostolic witness and practice of the first Christians as the normative standard and "lens" through which present-day belief and practice must be evaluated.
6. Canon and Creeds, continuity with the apostolic Church, and worship in Word and Sacrament continue to be definitive marks of Christian identity. All play definitive roles in Christian worship. When she gathers to worship, the Church reads the Scriptures, proclaims her faith in the Creeds, proclaims the Word of God in the preaching of the Gospel, and celebrates God's gracious presence in the sacraments. Through the presence of the Holy Spirit, the Church is shaped through Scripture and Sacraments, and thus lives the faith expressed in the Creeds upheld from the time of the Apostles.
7. In this time between the Ascension and the second coming of Christ, God has not left the Church without guidance. Through meditation on the Scriptures, through worship and prayer, through faithful theologians and saints, the Holy Spirit has continued to guide and revivify the Church throughout her history. The Holy Spirit guides the Church through enlarging our understanding rather than imposing new doctrines or disclosing new revelations contrary to the catholic and apostolic faith the Church has inherited, and of which she is the trustee.
8. Faithfulness to Scripture and apostolic faith does not mean simply re-creating the practices of a bygone period. There will always be an on-going dialectic between reformation and "return to the sources," and preaching the Word, administering the Sacraments, and living faithful lives in such a way as to communicate Christ in our contemporary world.

VIII. What is Anglican worship?

1. Definition of Anglican

- A. Three Christian bishops from the British Isles were present at the Council of Arles [314], which gives evidence of an established Christian Church in what is now called Great Britain, long before the arrival of Saint Augustine from Rome in 597.
- B. Anglican is derived from the Latin identification of the Christian Church in the British Isles, i.e. *Ecclesia Anglicana*, and after its disassociation with the Papacy in 1534 was called the ‘Church of England’, which is the English translation of the Latin title.
- C. Although profoundly influenced, over several generations and in diverse directions, by the Continental 16th-century Reformation, the Church of England claims a direct continuity of faith, governance and practice from before the arrival of St. Augustine of Canterbury in 597 to the present.
 1. Unlike the Continental Reformers, who organized ecclesial bodies by doctrinal confessions, the Anglican Reformers took a somewhat different path. The **Book of Common Prayer**, the **39 Articles**, and the **Book of Homilies**—though summarizing accurately the Anglican understanding of “Reformed Catholicism” —performed a different role for Anglican Christians from that of the Book of Concord for Lutherans or the Belgic or Westminster Confession for the Reformed.
 2. As articulated by John Jewel in *The Apology of the Church of England* and Richard Hooker in *The Laws of Ecclesiastical Polity*, the Church of England adopted the stance of a Reformed Catholicism. This is an understanding of the Reformation grounded in the sufficiency and clarity of Scripture, but as understood through the Rule of Faith and the common mind of the Patristic church. The appeal is not just to Holy Scripture, but to genuine historic catholicity.
 3. The central identifying marks of the Anglican version of Reformed Catholicism were and remain:
 - a) The primacy and sufficiency of Scripture
 - b) Credal orthodoxy
 - c) Justification by grace alone through faith alone
 - d) Patristic Heritage, including the 3-fold ministry of bishops, presbyters, and deacons.
 - e) Historic liturgy in continuity with ancient catholic tradition, but “purged” of late Medieval aberrations.
 4. Unlike the radical reformers of the later 16th century, who separated from the regional churches established by law in order to practice a particular piety (i.e., Anabaptists who required adult immersion), the Church of England established the Bible [the “Authorized” or KJV] which was first published in 1611; and a Book of Common Prayer [1549 with revisions in 1552, 1559, 1604, 1662] as the normative form of both public and private worship in the British Isles and her later colonies.

- D. **Creedal identity, episcopal governance** and the use of a single **Book of Common Prayer** have been the identifying characteristics of the Anglican Tradition, in spite of shifts in doctrinal emphases and/or liturgical practices, which continue even today.
1. The Prayer Books of 1549, 1552, 1559 and 1604
 - a) While the 1549 BCP was a conservative adaptation of the ancient Latin rites of the English Church, the 1552 BCP greatly revised it to be in direct accord with the theology and practice of Continental reformers
 - b) Elizabeth I and her bishops felt that the 1552 had lost too much of its more "catholic" practices and restored many aspects of the 1549 BCP to the authorized BCP of 1559.
 2. The 1662 Book of Common Prayer as the "Anglican standard" from 1662 [restoration of the English monarchy] to 1958 [Lambeth Conference]
 - a) After the abolition of church governance and the prohibition of any BCP use during the Commonwealth, Charles II and his bishops followed the Elizabethan precedent of a more conservative restoration of the BCP in its 1662 edition.
 - b) With only minor revisions to the Calendar and Lessons, the 1662 edition remained unaltered until attempts in England [failed] and the United States [successful] to conservatively revise the Prayerbook in 1928
 3. Post World War II, not only did the British Empire begin to collapse, but so did the hegemony of the 1662 BCP
 - a) The 20th Century has seen a profusion of new forms and styles of worship, and a demand to bring the language and practices of the BCP 1662 up to date, partially as a result of historical changes and new social settings, but also largely as a consequence of the Liturgical Renewal movement—this was accomplished with varying degrees of success.
 - b) At the beginning of the 21st Century the Anglican Communion, at least in the West, attempts to hold together with four prevailing directions:
 1. EVANGELICAL, primarily concerned with Biblical witness, personal conversion, and justification by grace alone through faith alone.
 2. CATHOLIC, primarily concerned with a rich sacramental life and sanctification, and continuity with the Church's historic tradition.
 3. CHARISMATIC, primarily concerned with experiencing and living out the presence of the Holy Spirit in the Church.

4. MISSIONAL, primarily concerned with both proclaiming the Gospel and engaging the surrounding culture.
- c) The world-wide Anglican Communion developed out of the British Empire, and into the 20th Century was characterized by the English language, the 1662 BCP, and British administration, but this is no longer the case: **inculturation** has become the dominant theme in a post-colonial era:
1. Native language Bibles and Prayer Books are now the norm, even if the educated hierarchy still speak the *lingua franca* of the British form of English.
 2. Inculturation has also motivated the desire to express the faith in the artistic and cultural contexts of each region of the world-wide Communion; sometimes British forms of etiquette, of music, of gesture are seen as obsolete and “colonialist.”
 3. On the negative side, inculturation has occasionally degenerated into **syncretism** in the Third World and into **panentheism** and **universalism** in the West. Thus raising the next question:
 4. How can Common Prayer be “common” when it is found in a variety of languages, and within each language in a variety of dialects and forms (archaic to contemporary), and no longer following either the text or format of the formerly standard BCP 1662?
- d) The Twentieth Century has also been an era of great ecumenical convergence:
- 1) The Second Vatican Council (1961-7) saw an internal reformation of the Roman Catholic Church, and an openness to receive the witness of the wider Church.
 - 2) Pope John 23rd welcomed dialogue and common goals among western Christians that included the mutual visitation of the Archbishops of Canterbury with John and his successors and an agenda of serious theological dialogue.
 - 3) Christians, both Western and Eastern, have all been involved in revising (and in some cases inventing for the first time) their liturgies to conform both to the known practices of the Early Church as well as to more closely correspond to one another. Which begs this question:
 - 4) How should the Prayer Book tradition receive this move to a more universal liturgy without renouncing its own historic identity?

2. **Guiding Principles for Anglican Worship**
- A. Archbishop Cranmer's inspired genius under Divine Providence, set out in the first Anglican Prayer Book, clearly stated the principles by which it was to be organized. The preface to the first Book of Common Prayer (1549) indicates 3 things:
1. that worship "be grounded in the Holy Scriptures."
 2. that it "be agreeable to the order of the Primitive Church."
 3. that it "be edifying to the people."
- B. The postscript to the 1549 BP, "Of Ceremonies," adds a fourth principle: that "every country should use such ceremonies as they shall think best to the setting forth of God's honor and to. ...the people's.... perfect and godly living."
- C. Modern liturgists have added a fifth: that the forms and words be as **ecumenical** as possible.
- D. From the negative experiences of the 1979 BCP's intentional rejection of the prayer book tradition, we wish to add one of our own: liturgy should always be **evolutionary**, not revolutionary; in other words, liturgical change should function as an outgrowth of continuity with the historic worship of the Church rather than as a response to current social agendas.
3. **Guiding Principles for Anglican Worship: an "exegesis" of these six principles for Prayerbook revision**
- A. **Holy Scripture must be the foundation of all Christian worship.**
1. The liturgy itself should summarize and illustrate the Biblical story, and should incorporate Biblical language.
 2. Nothing should be authorized in ceremonial or language that might contradict the authority of the doctrines taught in the Holy Scriptures.
 3. The words and concepts, the metaphors and images, used in common worship should be as close to direct quotations of the Holy Scriptures as is grammatically possible.
 4. One translation of the Bible should serve as the standard for all liturgical texts (be it the RSV, NKJV, or English Standard Version) so as to encourage the memorization of Scripture and a resonance between Biblical and liturgical texts.
- B. **Tradition is to be carefully respected, especially the worship practices of the Undivided Church, as long as they do not contradict Scripture.**
1. We know that the 16th-century Reformers attempted to return to the practices of the Early Church in their liturgical revisions, but were hindered by a lack of primary resources.
 2. Scholars today have much more direct access to the primary sources of the liturgies of the Undivided Church, and are not hindered (as much) by the polemics of the 16th-century; therefore they can provide us with more authentic resources from which to draw for our contemporary liturgies.

3. Worship is much more than rational discourse; it is often best conveyed by non-verbal actions and internal structures unavailable to the conscious mind; memory and conditioned responses must therefore be considered as part of the “tradition” and must be taken into consideration when there are attempts to radically change liturgical orders

C. Edification means that the language must be understood by the congregation, and that the ceremonies be correspondingly relevant to them.

1. “To edify” means “to build up” or to enhance and strengthen an individual’s or a community’s self-identity and understanding of its place in the world; Holy Scripture “builds up” our understanding of God and His relationship with us, and fellowship within the community of faith “builds up” our own identity and sense of purpose
2. Edification must therefore be that which “is understood of the people” as Cranmer phrased it, which means in a language that is accessible to the majority of its hearers: archaic language can become idolatrous if it gets in the way of common comprehension, or when it is valued more for its beauty than its content.
3. Language is constantly changing, only “dead” languages like Latin or Archaic Greek do not change because they are no longer spoken; therefore for a language to remain understandable it has to constantly “morph,” i.e. “thee/thou” used to be an intimate form of address, now it is only used in a formal manner towards a “distant” God

D. Ceremonies do not have to be identical across nationalities and cultures, but they must also not contradict Scripture or the Creeds.

1. Not only does language change over time, so do customs and ceremonies as well. An important question for liturgists today is whether 16th-century English Court rituals are still appropriate for the informal and egalitarian society admired in the West.
2. Customs and habits not only change over time, they also change over cultures. What the appropriate dress and behavior for a snow-bound Wisconsinite would not be so for an inhabitant of sub-Saharan Africa.
3. The Anglican Church Year presupposes the northern hemisphere: Christ is born in the darkness of winter and rises from the dead in the spring, He does the opposite in Oceania—does that contradict orthodox teaching or merely northern European prejudices? Should there be a universal calendar for all circumstances?

E. Words and liturgical forms should correspond to what the catholic faith has always taught and practiced (i.e. Vincentian canon) and emphasize our closeness to other Christian Communions rather than our uniqueness (ecumenical convergence vs. ecclesial divergence).

1. The Book of Common Prayer (up to 1928 American and 1962 Canadian) and the KJV Bible remain foundational resources for English literature, and still resonate in modern British and American speech; but because they are so closely identified with monarchy and the C of E,

many other non-Anglican liturgies have avoided using these texts; in particular, the International Commission on the English Text (ICET) established by the Roman Catholic Church after Vatican II sought to establish a new standard of modern English texts that would be acceptable to most other Christian Communion (and consciously avoided any Cranmerian language). Which should we use today?

2. Post Vatican II liturgical scholars have increasingly come to a consensus (ironically because of Dom Gregory Dix's pioneering concern with the "shape" rather than the words of the liturgy) that there is a common **ordo** (common arrangement of parts) in the ancient liturgies more than any common text; therefore ecumenically-minded liturgists should look to the common ordo rather than seek identical wording. What does that do to our Anglican inheritance?
3. Words and liturgical forms should show a continuity with the Church's historic tradition; change and development should take place in a way that creativity and innovation do not undermine either the orthodoxy of the liturgy or confuse the piety of the people.
 - We recognize that liturgy is much more than written words, it is the engagement of our entire selves—body, mind, and spirit; and at every level of understanding.
 - In worship, both public and private, repetition is an important element; it encourages memorization and therefore makes for edification and transformation.
 - Worship should thus encourage gradual change over time, with the assurance that what is memorized today will be of usefulness tomorrow.

4. **Recommendation for the immediate future**

A. **For the present:**

1. A great strength of the 1928 American BCP and the 1962 Canadian BCP is that they are books which clearly and consciously are in direct succession to the 1662 prayerbook tradition. Both, however, can become obstacles to modern comprehension because of their 16th century language and limited acknowledgment of new approaches to the sacramental life.
2. The Church of England's Book of Common Worship (2000) and the Prayer Book for Australia (1995) include modern language versions of most of the 1662 texts, the only caveat is that they also have many additions beyond that of the 1662 texts. The Book of Common Worship, in particular, has so many options that it is difficult to navigate for both the celebrant and congregation.
3. Since those who prefer Cranmerian language are already using either the BCP 1928 or the Anglican Service Book, there is no reason to publish yet another traditional language book. A BCP for the ACNA should be in modern language, with few variables, and closely relate to the classical BCP texts.

4. The American BCP 1979 is self-consciously a revolutionary composition, rather than a conservative revision of the 1928 BCP. It has some redeeming characteristics, however. It is used by more than half of the congregations surveyed by our Task Force, and it is relatively easy to follow. Most importantly, it has been **memorized** by many people in our congregations, and for those under the age of forty, it is the only prayer book they have known. *A modern language adaptation of the rite I liturgies of the 1979 BCP should be a major priority in ACNA's immediate future.*

B. Future Work to be done

1. Modern language version of the 1662/1928 rites for Eucharist, Baptism, and Ordination.
2. Contemporary “Tracts for Our Times” which will include:
 - The Centrality of the Eucharist
 - The Continuing Significance of the Daily Office
 - The Lectionary
 - The Liturgical Year
 - Hymnody and Music
 - The Ordinal
 - The Baptismal Rite, Baptismal Reform and “Indiscriminate Baptism, Current Misuse of “Inclusivist” Baptismal Theology