

TASK FORCE ON LITURGICAL & PRAYER BOOK REVISION

Membership

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The Rev. Dr. Nina Ranadive Pooley, <i>Vice-Chair</i>	Maine, I	2021
The Rev. Matthew Mead, <i>Secretary</i>	New York, II	2021
Dr. Mark Ardrey-Graves	North Carolina, IV	2021
Mr. Ron Braman	Idaho, VIII	2021
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The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2021
The Rev. Dr. Ruth Meyers	California, VIII	2021
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The Rev. Dr. Lauren Winner	North Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Acknowledgements

The committee would like to acknowledge the Rev. Paul Fromberg, liaison to the Standing Commission on Liturgy and Music, who was a full participant in our meetings and very helpful in the production of our work.

Mandate

2018-A068 Plan for the Revision of the Book of Common Prayer

Resolved, the House of Deputies concurring, That the 79th General Convention, pursuant to Article X of the Constitution, authorize the ongoing work of liturgical and Prayer Book revision for the future of God's mission through the Episcopal branch of the Jesus movement. And, that it do so upon the core theological work of loving, liberating, life-giving reconciliation and creation care; and be it further

Resolved, that our methodology be one of a dynamic process for discerning common worship, engaging all the baptized, while practicing accountability to The Episcopal Church; and be it further

Resolved, That the 79th General Convention create a Task Force on Liturgical and Prayer Book Revision (TFLPBR), the membership of which will be jointly appointed by the Presiding Bishop and the President of the House of Deputies, and will report to the appropriate legislative committee(s) of the 80th General Convention, ensuring that diverse voices of our church are active participants in this liturgical revision by constituting a group with leaders who represent the expertise, gender, age, theology, regional, and ethnic diversity of the church, to include, 10 laity, 10 priests or deacons, and 10 Bishops; and be it further

Resolved, That this Convention memorialize the 1979 Book of Common Prayer as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use; and be it further

Resolved, That this church continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book; and be it further

Resolved, That bishops engage worshiping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR; and be it further

Resolved, That the TFLPBR in consultation with the Standing Commission on Structure, Governance, Constitution and Canons is directed to propose to the 80th General Convention revisions to the Constitution and Canons to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion; and be it further

Resolved, That liturgical and Prayer Book revision will continue in faithful adherence to the historic rites of the Church Universal as they have been received and interpreted within the Anglican tradition of 1979 Book of Common Prayer, mindful of our existing ecumenical commitments, while also providing space for, encouraging the submission of, and facilitating the perfection of rites that will arise from the continual movement of the Holy Spirit among us and growing insights of our Church; and be it further

Resolved, That such revision utilize the riches of Holy Scripture and our Church's liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship; and be it further

Resolved, That our liturgical revision utilize inclusive and expansive language and imagery for humanity and divinity; and be it further

Resolved, That our liturgical revision shall incorporate and express understanding, appreciation, and care of God's creation; and be it further

Resolved, That our liturgical revision take into consideration the use of emerging technologies which provide access to a broad range of liturgical resources; and be it further

Resolved, That the SCLM create a professional dynamic equivalence translation of The Book of Common Prayer 1979 and the Enriching Our Worship Series in Spanish, French, and Haitian Creole; and that the SCLM diversify the publication formats of new resources, liturgies and rites to include online publishing; and be it further

Resolved, That this church ensure that, at each step of the revision process, all materials be professionally translated into English, Spanish, French, and Haitian Creole, following the principles of dynamic equivalence and that no new rites or liturgical resources be approved by this church until such translations are secured; and be it further

Resolved, That the TFLPBR shall report to the 80th General Convention; and be it further

Resolved, That there being \$201,000 in the proposed budget for the translation of liturgical materials, that the Executive Council be encouraged to identify additional funds in the amount of \$200,000 to begin this liturgical revision.

Summary of Work

The Task Force on Liturgical and Prayer Book Revision, TFLPBR, was created by the 79th General Convention to initiate the work envisioned by Resolution 2018-A068. This report reflects the consensus of the Task Force on the work that was before it, summarizes the work that has been accomplished, and recommends to the 80th General Convention several resolutions for its consideration that are designed to sustain the direction set forth by 2018-A068 into the next triennium.

Due to the exigencies of the pandemic, the in-person meeting schedule originally planned for the triennium was severely truncated. As a result, much of the work had to be done by working groups and their efforts put before the whole of the Task Force for discussion, revision, and consent in online meetings. In order to facilitate this, we organized the Task Force into four working groups, as follows:

- Working Group I: Seek, Receive, Review
- Working Group II: Communications
- Working Group III: Constitution and Canons
- Working Group IV: Liturgical Revision and Creation

The bulk of the report that follows is organized around the tasks taken up by the Working Groups, including a description of their mandate and their principal accomplishments. Four resolutions for consideration by the 80th General Convention are included in the resolutions section that follows this summary report.

In addition to the work presented here by the Working Groups, all fully vetted and commended by the Task Force as a whole, it should be noted that the Working Groups also considered other aspects of the work of liturgical and Prayer Book revision that will be useful going forward. For example,

Working Group IV: Liturgical Revision and Creation spent considerable time examining the present 1979 Book of Common Prayer, noting such things as rubrics that might require reinterpretation, rites that may require either amplification or abbreviation, or noting particular pastoral concerns for which the present rites are insufficient. Given the massive detail of such an undertaking, and the constraints experienced by us all during this triennium, it was impossible for the whole of the Task Force to engage in that level of detail. Nonetheless, we believe that it is helpful material to be passed on to those who pick up this work going forward. Other such examples include identifying rites that are needed, continuing to evaluate rites that have been proposed, and exploring a variety of rich ideas that have been submitted.

Early in the process, *Working Group IV: Liturgical Revision and Creation* created a working document, based upon and interpreting 2018-A068, as a framework for guiding our work. The document was subsequently discussed and adopted by the whole Task Force and delineates our common understanding of the parameters of the work before us. That text is as follows:

Common Prayer: Worship in The Episcopal Church

Resolution 2018-A068 calls us to ‘memorialize’ the 1979 BCP, create new liturgies, and use emerging technologies. Thus, we propose the following:

1. That the 1979 BCP is the foundation and model for common prayer and liturgical development in The Episcopal Church;
2. That the 1979 BCP is maintained as an authorized text within a growing set of authorized liturgical materials for common prayer;
3. That the primary platform for our authorized liturgies be digital and online, organized according to the shape of the 1979 BCP, thus allowing for the authorization of more material than is possible within the limits of a printed book (with printed books remaining as an option);
4. That this new set of authorized liturgies be titled *Common Prayer: Worship in The Episcopal Church*, or something similar, that sets it within the BCP tradition;
5. That authorized liturgies will be consistent with the Trinitarian, Baptismal and Eucharistic theology of the 1979 BCP; and will be consonant with the directives of the General Convention with respect to liturgical language, inclusive and expansive language, and creation care; and will honor the Church’s increasing diversity;

6. That we continue the requirement of approval by two consecutive General Conventions for authorized rites included in *Common Prayer: Worship in The Episcopal Church*, and that we encourage the further development of alternative rites for use;

The above statement, as an interpretation of 2018-A068, has guided our work as a Task Force.

To facilitate the work of the Task Force, very early in our work together, *Working Group II: Communications* created a website both as a communications tool for the work of the Task Force, but also as a point of reference for materials created by the Task Force as well as a depository of liturgical materials already available for use in The Episcopal Church. The website will be described in greater detail in the report of *Working Group II: Communications* below, but all bishops and deputies are strongly encouraged to visit the website and familiarize themselves with the breadth of its content. Please visit: www.episcopalcommonprayer.org.

Report of Working Group I: Seek, Receive, and Review

Introduction

The 79th General Convention authorized the ongoing work of liturgical and Prayer Book revision and called for bishops to “engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church” (2018-A068). To assist dioceses and congregations in this work and to guide the work of liturgical revision, the Task Force on Liturgical and Prayer Book Revision developed principles, rooted in Anglican tradition, as received and interpreted in the 1979 Book of Common Prayer.

As background, the Task Force on Liturgical and Prayer Book Revision reviewed earlier work of the Standing Commission on Liturgy and Music, which identified qualities that make public prayer recognizably Anglican:

- It resonates with Scripture and proclaims the gospel.
- It is rooted in Anglican theological tradition.
- It has high literary value; it is beautiful according to accepted and respected standards.
- It uses the recurring structures, linguistic patterns, and metaphors of the 1979 Book of Common Prayer.
- It is formal, not casual, conversational, or colloquial.
- It is dense enough to bear the weight of the sacred purpose for which it is intended.

- It is metaphoric without being obtuse.
- It is performative: that is, it effects what it says.⁽¹⁾

In developing the principles, the Task Force took into account the directions for revision in Resolution 2018-A068:

- to “utilize the riches of Holy Scripture and our Church’s liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship”;
- to “utilize inclusive and expansive language and imagery for humanity and divinity”;
- to “incorporate and express understanding, appreciation, and care of God’s creation”; and
- to “engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book.”

The principles also draw upon the work of the International Anglican Liturgical Consultation⁽²⁾ as well as liturgical practices and Prayer Book revision in other provinces of the Anglican Communion.

In December 2019, the Task Force made a draft of the principles available on its website: www.episcopalcommonprayer.org and invited comments. It now presents these principles to General Convention and recommends that these guide the ongoing work of liturgical and Prayer Book revision:

Principles to Guide the Development of Liturgical Texts

Scriptural Foundations

- Christian liturgy is rooted in the riches of Scripture in a number of essential ways:
 - The Bible is read within the context of public liturgy and is proclaimed as the Word of God.
 - The language and content of Christian liturgy are in accord with Scripture and affirm beliefs that are congruent with Scripture as interpreted by the Church under the guidance of the Holy Spirit.⁽³⁾
 - The language of the rites draws on biblical vocabulary and phraseology in such a way as to indicate the rootedness of the language in Scripture. This extends to the actual quotation of biblical language within a liturgical text or the appropriation of verses or passages into a rite such that they become part of the

liturgy (for example, opening sentences in the Daily Offices), as distinct from the ordered reading of Scripture by way of a lectionary.

- Christian liturgy is itself a response to a directive in Scripture, such as Jesus' command to "do this" at the Last Supper or to baptize all nations in Matthew 28.
- Christian liturgy is scriptural when it uses images, metaphors, and prayer forms found there as the basis for praising and petitioning God as revealed in Jesus Christ.
- Christian liturgy is scriptural when it asks God to act in accordance with the ways in which Scripture reveals that God has acted in the past, as the classical collect formulas often do ("O God who [insert past action of God]...").

Anglican Theological Tradition

The Preamble to the Constitution of The Episcopal Church makes clear that the Book of Common Prayer sets forth "the historic Faith and Order" of this Church.

The Apostles' and Nicene Creeds summarize core Christian teachings that are recognized ecumenically. The nineteenth-century Chicago-Lambeth Quadrilateral, one of the Historical Documents contained in the 1979 BCP, identifies the Apostles' Creed "as the Baptismal Symbol" and the Nicene Creed as "the sufficient statement of the Christian Faith."⁽⁴⁾

Ritual Texts

Liturgy is a form of ritual, a genre that has certain characteristics:

- **Ritual texts are prayed aloud**, which means that they must be characterized by a poetic sensitivity and rhythm that make them comfortable to be prayed in unison and also move easily into the memory of those who use them.
- **Christian liturgy is dialogical by nature**, involving an assembly speaking to God in words of praise, thanksgiving, confession, intercession, and sometimes lament; God speaking to the assembly through scripture and in words of welcome, healing, absolution, and blessing; and members of the assembly speaking to one another, including verbal exchange between presider and congregation.
- **Christian worship builds up the body of Christ**, in language and ritual action intended to form the whole person.

Expansive and inclusive language.

We seek *to maximize rather than erase language from our liturgical lexicon.*

- **Language matters.** It shapes our sense of reality and is therefore crucial for our understanding of God and others. Through language we forge and maintain our relationships with God and one another.
- **Expansive Language.** Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, the Incarnation, and the Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.
- **Inclusive Language.** Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being.

Worship and Culture

Christian worship is always celebrated in a local cultural context. The Nairobi Statement of the Lutheran World Federation identifies four ways in which worship is related dynamically to culture⁽⁵⁾, which we commend:

- *Transcultural.* “The resurrected Christ whom we worship, and through whom by the power of the Holy Spirit we know the grace of the Triune God, transcends and indeed is beyond all cultures.” Core elements of worship transcend cultural context, including baptism with water in the Triune name, the celebration of Eucharist, the proclamation of Scripture, intercession for the needs of the Church and the world, and use of the Lord’s Prayer and the ecumenical creeds, i.e., the Apostles’ and Nicene Creeds.
- *Contextual.* “Jesus whom we worship was born into a specific culture of the world. In the mystery of his incarnation are the model and the mandate for the contextualization of Christian worship.” In contextualization, the meanings and actions of worship are expressed in the language and forms of the local culture, where those are not contrary to Scripture. Elements from the local culture that are in harmony with Scripture may be added to enrich the worship.
- *Counter-cultural.* “Some components of every culture in the world are sinful, dehumanizing, and contradictory to the values of the Gospel. From the perspective of the Gospel, they

need critique and transformation. Contextualization of Christian faith and worship necessarily involves challenging of all types of oppression and social injustice wherever they exist in earthly cultures.”

- *Cross-cultural.* Sharing “elements of worship across cultural barriers helps enrich the whole Church” and strengthen our bonds as the Body of Christ. “Care should be taken that the music, art, architecture, gestures and postures, and other elements of different cultures are understood and respected when they are used by churches elsewhere in the world.”

Rites

1. **Holy Baptism.** “Holy Baptism is full initiation by water and the Holy Spirit into Christ’s Body the Church. The bond which God establishes in Baptism is indissoluble” (BCP p. 298). The International Anglican Liturgical Consultation has identified key characteristics of baptismal rites⁽⁶⁾:

- a. They are celebrated with the gathered community of faith and normatively take place within the context of the Holy Eucharist.
- b. They are for people of any age.
- c. The administration of water follows a profession of faith (and presumably catechesis in that faith) in Jesus Christ and the Holy Trinity and renunciation of all powers that rebel against this God.
- d. Baptism is administered in the Name of the Father, and of the Son, and of the Holy Spirit.
- e. “Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.”

2. **The Holy Eucharist.** The action of the Eucharist has historically been marked by a structural shape within which specific kinds of praise and petition are articulated. The International Anglican Liturgical Consultation has outlined the following structure⁽⁷⁾:

- a. *Gathering and Preparation:* The gathering draws the assembly together as the Body of Christ, setting the tone for worship and preparing the assembly to hear the Word and participate in the Sacrament. In the 1979 BCP, the gathering includes an acclamation, a song or act of praise (for example, Gloria in excelsis, Kyrie, or Trisagion), and an opening collect. Historically, Anglican rites have included the Collect for Purity. Many newer rites, including the optional Penitential Order in the 1979 BCP, also have a general confession of sin as part of the preparation.

b. *Proclaiming and Receiving the Word of God*: The reading of at least two passages from Scripture, including one from the Gospels, has been normative, followed by an explication of the Scriptures in a sermon or homily. The proclamation of Scripture normally is followed by some response, often in psalmody, canticles, or hymns. The response to the Gospel is the sermon and the Creed. The 1979 BCP requires a sermon and calls for the Nicene Creed to be used on Sundays and other Major Feasts.

c. *Prayers of the People*: Essential to the gathering of God's priestly people is their communal intercession on behalf of the Church and the world, the living and the dead. Thanksgiving for the communion of saints is also common. The 1979 BCP lists areas that must be included in the intercessions (the universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, the sick and suffering, and the departed) and the BCP invites congregations to craft their own intercessory prayers. In the 1979 BCP, following the pattern of earlier prayer books, a general confession and absolution follows the prayers of the people. The Peace provides a ritual expression of the unity of the Body of Christ as they come together to offer the Holy Eucharist.

d. *Celebrating at the Lord's Table*, which the 1979 BCP calls "The Holy Communion" (pp. 333, 361):

i. *Preparation*: The bread and wine are prepared for the celebration, and other gifts of the assembly are gathered and presented. In the 1979 BCP, the rubrics for Rite I and Rite II call this the "Offertory."

ii. *The Eucharistic Prayer*: The Eucharistic Prayer includes both thanksgiving and intercession. Eucharistic prayers in The Episcopal Church are shaped by a structure introduced from the Scottish Episcopal Church in the eighteenth century, which includes a number of identifiable features:

1. Opening dialogue ("The Lord be with you... give thanks and praise")
2. Praise and thanksgiving for creation and the work of redemption
3. The *Sanctus* and *Benedictus*
4. Praise and thanksgiving for creation and the work of redemption continue after the *Sanctus* and *Benedictus*
5. Institution Narrative (Jesus' actions at the Last Supper)

6. Anamnesis (remembrance of Christ's death and resurrection and anticipation of his coming again) with an explicit offering ("oblation") of the gifts of bread and wine
7. Epiclesis (invocation of the Spirit) over the bread and wine, joined to prayer for the gathered community
8. Anglican eucharistic prayers have also included a self-offering of the people and prayers for the acceptance of the offering, and occasionally more extensive supplications. In contemporary eucharistic prayers, this supplication typically includes an expression of hope, such as participation in the heavenly banquet at the end of time.
9. Trinitarian doxology
10. The Lord's Prayer usually follows the eucharistic prayer
11. Breaking the Bread: The 1979 BCP highlights the action by calling for silence after the breaking the bread and providing a fraction anthem that may be said or sung.
12. The Reception of Communion: The 1979 BCP provides several options for the words said at the administration of communion. The Additional Directions in the 1979 BCP call for the celebrant to receive first, followed by other clergy at the altar/table.
13. Sending (Going Out as God's People): A prayer after communion may include communal expression of thanksgiving for the gifts received and/or reference to the gathered community being sent into the world. A trinitarian blessing is common, though not necessary, and the final words of the liturgy are a dismissal, sending the assembly into the world.

3. **The Daily Office:** Of all the historic Christian rites, the texts of the Daily Office rites have been more explicitly scriptural than any other, as the majority of the language was directly taken from the Bible. In the 1979 BCP, the Daily Offices maintain the structure introduced in the first English Book of Common Prayer (1549). Fundamental features of Anglican Daily Offices include:

- a. The 1979 BCP calls the opening section "The Invitatory." This takes the form of a verse and response, followed by a trinitarian doxology. An invitatory Psalm (Venite or Jubilate) has been part of Anglican Morning Prayer since the sixteenth century. For Evening Prayer, the 1979 BCP

introduced the ancient Greek hymn “O gracious light.” An opening sentence of scripture and a general confession and absolution (or declaration of pardon) may precede the opening verse.

b. The recitation of a portion of the Psalter, as designated in a lectionary.

c. The reading of portions of Holy Scripture, also designated in a lectionary.

d. Response to the reading in praise, with texts usually taken directly from Scripture (i.e., canticles)

e. Prayer that since the sixteenth century has included the Lord’s Prayer, suffrages (a series of verses and responses), and collects. The 1979 BCP adds a prayer for mission and allows for authorized intercessions and thanksgivings to follow the collects.

f. The offices have also included the recitation of the Apostles’ Creed as well as hymns and anthems.

g. Since the seventeenth century, Anglican Offices have concluded with the Prayer of St. Chrysostom and the Grace (2 Cor. 13). The 1979 BCP allows for either the General Thanksgiving or the Prayer of St. Chrysostom or both, and adds the optional verse “Let us bless the Lord” before the Grace.

Seeking and Receiving Liturgical Material from Dioceses and Worshiping Communities

Early in the triennium, the Task Force communicated with every diocesan bishop, encouraging each bishop to create a diocesan liturgical commission and share with the Task Force the name of the chair or a contact person in the diocese. As the Task Force learned of diocesan liturgical commissions it posted that information on its website www.episcopalcommonprayer.org. In February 2020, the Task Force published guidelines for diocesan liturgical commissions.

Through the diocesan liturgical commissions and social media, the Task Force invited worshiping communities and individuals to submit new liturgical materials. Over the course of three meetings (in-person and online), Working Group I reviewed twenty-four (24) submissions of alternative liturgical texts or sets of texts. Using the *Principles to Guide the Development of Liturgical Texts* and the *Guidelines for Expansive and Inclusive Language* as developed by the Task Force, each submission or collection was evaluated to determine if it satisfactorily met all criteria of the Principles and Guidelines. Every submission was read by each member of Working Group I for review of language and theology. Most submissions were read aloud within Working Group I to hear their cadence and iteration.

Of the twenty-four submissions, six were found to meet the full requirements of the Principles and the Guidelines. These six are commended to the Standing Commission on Liturgy and Music for its continued review. The six examples of alternative liturgical texts are available on the website: www.episcopalcommonprayer.org.

On behalf of the Task Force, Working Group I has prepared a resolution that calls for liturgical revision to continue in two ways: first, through experimentation and creation of alternative texts in local worshipping communities, under the guidance of diocesan bishops and liturgical commissions, a process introduced in resolution 2018-A068; second, through the development of liturgical texts that the 81st General Convention (2024) may consider for authorization for use throughout The Episcopal Church. For the latter, the SCLM might draw from resources already submitted to the Task Force on Liturgical and Prayer Book Revision, and/or from new resources it receives from dioceses and local worshipping communities, and/or from new texts it develops.

The Principles for the Development of Liturgical Texts, above, were vetted, formally and informally, across the church and received a quite positive response. The Task Force believes that these principles provide solid guidance for future liturgical and BCP revision. Our work generated good material from across the church and we reviewed it all. The foundation has been created for the SCLM to pick up the work and decide the best way to move it forward.

Report of Working Group II: Communications and Website

Background & Creation of www.episcopalcommonprayer.org

The Task Force for Liturgical and Prayer Book Revision determined that online (mobile as well as desktop) platforms would be essential for gathering and distributing new or revised liturgical texts and resources. Since The Episcopal Church already has a significant online presence and infrastructure in place, we felt that it was necessary to survey the state of the digital landscape as it related to liturgical resources, to see whether we could use an existing platform or would be better served creating a new one for our particular needs.

We detailed the various liturgical resources that were available in early 2019 on a variety of official and unofficial websites. We discovered that though many liturgical texts were available online in a variety of official and unofficial websites and mobile apps, there was no single online place where someone might easily (and freely) find and browse which liturgies were currently authorized by The Episcopal Church. (Note: *RiteSeries* online is a pay/subscription platform that serves a narrow purpose, primarily bulletin building and music licensing.) None of the existing official or unofficial liturgical resource websites provided background information on how liturgical texts were

authorized. In many cases, authorized liturgical texts and resources were side-by-side with unauthorized texts and resources without distinction. Some of the available liturgical material was out of date. There were also inaccuracies and errors in terms of sources and whether something was official and/or authorized or not. For more detailed information, see *Addendum: Survey of Episcopal Liturgies available online (as of April 30, 2019)*, which may be found at www.episcopalcommonprayer.org.

We determined that there was no single, official, free, access point for browsing and comparing liturgies and liturgical resources authorized for use by The Episcopal Church. We did not originally intend to build a website that provided a library of authorized liturgical resources, but we felt that it was impossible to consider liturgical and Prayer Book revision without first having a clear understanding of which liturgies were already authorized for use in The Episcopal Church.

We created and built www.episcopalcommonprayer.org, which we hoped could serve as the single, official access point for all authorized liturgies and liturgical resources and include information on how each liturgy is authorized by General Convention.

In the short time that www.episcopalcommonprayer.org has been online, it has become evident that there is not broad understanding of which liturgies are already authorized for use in The Episcopal Church. The site has proven a valuable resource for Episcopalians and others who desire to see how we as a church craft and authorize our common liturgical resources. It is evident that there is a wealth of authorized liturgical material that is presently underutilized. Having everything in one place makes it far easier to see where and in what ways revision is necessary.

Content of www.EpiscopalCommonPrayer.org

The “Home” page of www.episcopalcommonprayer.org serves as the communications hub of the Task Force with links to and information about:

- Mandating Resolution 2018-A068
- Task Force Membership and Meeting Materials
- Documents drafted by the Task Force and made available for review by the wider church.

2018-A068 resolved: “That our liturgical revision take into consideration the use of emerging technologies which provide access to a broad range of liturgical resources.” Following that mandate www.episcopalcommonprayer.org includes:

- An “Existing Liturgies” page with a list of every known existing liturgical text or resource currently authorized for use by The Episcopal Church. This page includes a link to official digital and hard copies (when available) of every known existing liturgical text or resource authorized in The Episcopal Church. We intentionally did not link to secondary booksellers or unofficial websites: for example, the 1928 BCP, which is authorized for limited use, is not available from Church Publishing and no PDF has been published or made available by TEC.
- An “FAQ” page with relevant information about how each liturgy or resource is authorized is provided alongside the text or resource. A link to the full Act of General Convention from the Archives is also provided.
- A “Links” page linking to a wide variety of liturgical material available from various Episcopal Church resources – some official and some unofficial.

2018-A068 resolved: “That bishops engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR.”

Following that mandate www.episcopalcommonprayer.org includes:

- A “Submissions” page where any person or liturgical commission can submit liturgical material to the Task Force for review.
- A “Diocesan Liturgical Commissions” page listing which dioceses are known or not known to have created liturgical commissions.

Future use of www.EpiscopalCommonPrayer.org

2018-A068 resolved “That our methodology be one of a dynamic process for discerning common worship, engaging all the baptized, while practicing accountability to The Episcopal Church;” and the Task Force believes that www.episcopalcommonprayer.org can fulfill that mandate by serving as:

- The single, official access point for all authorized liturgies and liturgical resources with up to date and accurate information on how each liturgy is authorized by General Convention;
- As the hub for receiving and reviewing alternate liturgical material.

We recommend that Standing Commission on Liturgy and Music oversee and maintain the website, and we offer the following guide on how the website can continue and grow:

- The site is divided, clearly into two distinct sections:

- **AUTHORIZED LITURGIES:** The site should maintain an up to date list of existing liturgies (in English and other languages) and how they are authorized by The Episcopal Church.
 - This list should include links to digital versions of these liturgies as well as links to each Act of Convention authorizing the liturgy.
 - We envision a more dynamic version of these liturgies than simply linking to PDFs, and hope that in addition to providing the PDFs, all authorized liturgies could eventually be available in a more user-friendly HTML format.
- **LITURGICAL REVISION & EXPERIMENTATION:** The site provides a platform where new liturgical material can be submitted from and reviewed by the wider church
 - Authorized versions of Principles for New Liturgical Texts and Expansive & Inclusive Language Guidelines, and/or similar resources should be available and easily accessible to guide how liturgical texts might be crafted;
 - The Submissions Page should continue as a conduit for the wider church to pass on material to the SCLM for review and consideration;
 - Not yet authorized and alternate liturgies that the SCLM seeks to make available for review or for use in some way can be published on the site – it is essential that these liturgies be kept and marked as distinct from authorized liturgies
- The whole of the website, together with all liturgical materials and information, should be available in English, Spanish, French, and Haitian Kreole, following the principles of dynamic equivalence.
- The SCLM should consider forming a subcommittee to oversee, build, and maintain the website.
- Membership on the subcommittee should include:
 - The Chair of the SCLM or an authorized deputy who is a member of the SCLM;
 - The Custodian of the Standard Book of Common Prayer;
 - At least one other SCLM member;

- The Secretary of General Convention or an authorized deputy of the Secretary;
- An officer or deputy from Church Publishing
- At least two volunteers chosen from the many gifted coders and website designers in The Episcopal Church.

Cost of Maintaining www.EpiscopalCommonPrayer.org

There is broad misunderstanding that building and maintaining a website – even a complex one – is an expensive enterprise. This is not the case. Most of our congregations run their own websites with limited budgets, and there are numerous unofficial, yet excellent, liturgical resource websites run by Episcopalians/Anglicans (see the Links section of www.episcopalchurch.org). One skill set that we are not lacking is gifted coders who understand and love liturgy. There are nominal fees for hosting a website and domain name registration (under \$100 a year).

www.episcopalchurch.org was built and is currently maintained by a subcommittee of the Task Force who all have other full-time jobs and church responsibilities. A subcommittee with volunteers who understand basic coding and web maintenance can certainly continue to maintain it.

A resolution pertaining to the continuance of this website may be found in the resolutions section of this report.

Report of Working Group III: Constitution and Canons Review

Introduction

The charge to the Working Group on Constitution and Canons Review is found in the seventh Resolve of Resolution 2018-A068:

Resolved, That the TFLPBR in consultation with the Standing Commission on Structure, Governance, Constitution and Canons is directed to propose to the 80th General Convention revisions to the Constitution and Canons to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion;

This Working Group (III) received guidance from these proposed principles developed by Working Group I: *Seek Receive, Review* and from the fuller discussions of the Task Force:

- That the 1979 Book of Common Prayer is the foundation and model for common prayer and liturgical development in The Episcopal Church.
- That the primary platform for our authorized liturgies be digital and online - organized according to the shape of the 1979 BCP - thus allowing for the authorization of more material than is possible within the limits of a printed book (with printed books remaining as an option).
- That we continue the requirement of approval by two consecutive General Conventions for authorized rites included in the Book of Common Prayer of The Episcopal Church, and that we encourage the further development of alternative rites for use.

Achieving these principles guided the Working Group's review of and the drafting of proposed changes to the Constitution and Canons as presented in the resolutions section of this report.

Moving the Church's perception of what the Book of Common Prayer looks like - from printed to published, from printed book form to online and digital platforms, from "first class" and "second class" liturgies, and from time-locked forms to evolving forms – took up much of the Working Group's discussion and consideration. It is often said that the Constitution and Canons follow change in the Church, rather than lead it. Hence, amending the Constitution and Canons is often a chase to catch up to the winds of change as they move across the Church. Without knowing where the work of Prayer Book revision will lead, the proposed resolutions to amend the Constitution and Canons rather build upon the work and direction of the Standing Commission on Liturgy and Music, its 2018 Blue Book Report, and Resolution 2018-A063, *amending Article X of the Constitution: to expand the Church's repertoire of authorized liturgical rites through trial use and supplemental liturgies*.

Constitution Article X

The 79th General Convention adopted Resolution 2018-A063 on first reading, amending Constitution Article X to authorize the use of alternative and additional liturgies to supplement the Book of Common Prayer, by following the procedure for adoption by any one meeting of the General Convention. The Task Force endorses this amendment and recommends that the 80th General Convention adopt it on second reading.

Working Group III on Constitution and Canons Review is proposing additional amendments to Constitution Article X, summarized as follows:

- Reorganizes the existing text for clarity and updates terminology;

- Adds a statement that expresses the Task Force’s understanding of the Book of Common Prayer;
- Makes clear that liturgies proposed to General Convention must come with a recommendation from the Standing Commission on Liturgy and Music; and
- Numbers the paragraphs for ease of reference and citation.

Canons Amendments

The second resolution proposes canonical changes to reflect and implement the proposed amendments to Constitution Article X. ***The Canon changes would not be acted upon until the 81st General Convention (2024) when passage of the amended Article X would be adopted on second reading, but are included here to inform General Convention’s consideration.***

The proposed canonical amendments may be summarized as follows:

- Changing language implying methods of publishing the Book of Common Prayer, such as changing “copy” to “text” or “edition” as context requires;
- Making clear that the same standards for publication apply to all liturgies, such as certification by the Custodian and the method for addressing typographical errors;
- Clarifying accountability for directives of the Canons, such as who is charged with carrying out the described action.

Working Group IV: Liturgical Revision and Creation

Working Group IV: Liturgical Revision and Creation was organized with two main tasks before it: (1) to identify aspects of our present corpus of liturgical materials that are in need of revision, modification, or fully authorized alternatives; and (2) to identify the ritual needs of communities within the church that have need for rites that to do presently exist, whether of a pastoral, missional, cultural sort.

To begin its work, the Working Group cast an interpretation of 2018-A068 that was adopted by the whole Task Force as a statement of agreed principles. (See above)

Members of *Working Group IV: Liturgical Revision and Creation* also worked with members of the Standing Commission on Liturgy and Music, and members-at-large of the Task Force, to create a proposed set of guidelines to steer the use inclusive and expansive language as liturgical revision and creation continues. These guidelines have been agreed upon by both the Task Force and the

Standing Commission on Liturgy and Music and are jointly commended to the 80th General Convention for adoption as the working document on liturgical language. These guidelines are consonant with the principles set forth in 2018-A068. The text is as follows:

Guidelines for Expansive and Inclusive Language

Introduction

Language is a gift of God. God is one who speaks. God calls all creation into being and gives people language as a way of responding to God and forming community.⁽⁸⁾

- In the context of God-given human freedom, languages develop as cultural products of humanity.
- Language, while a gift of God, is damaged, finite, and limited. Language has been used for good and for ill throughout the history of the church and the world.
- Development of liturgical language must enlist the skills of scholars, poets, linguists, musicians, and cultural specialists.

We seek to maximize rather than erase language from our liturgical lexicon.

- Language matters. It shapes our sense of reality, and through language we forge and maintain our relationships with God and one another.

Expansive Language: Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God, but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, Incarnation, and Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.⁽⁹⁾

Inclusive Language: Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being and we affirm our faith in “the communion of saints” as expressed in the Apostles’ Creed.⁽¹⁰⁾

Metaphorical Language: Words and images matter. They shape our perceptions; they can make the difference between forging trust or creating distance. Language changes and grows as the church grows in its understanding and embrace of diverse groups of people.

- The purpose of liturgy is to worship God.

- Worship in The Episcopal Church is not formulated in a vacuum.
- Ecumenical agreements and historical formulations, particularly for Baptism, Eucharist, and Ministry, are important norms in the work of liturgical revision and creation.⁽¹¹⁾
- Liturgical language about Jews should avoid supersessionism and avoid the assumption that the assembly comprises only Gentile Christians.
- The church worships in many languages. The principles outlined in this document are primarily for use in English. Dynamic translations of inclusive and expansive language will require their own application of these principles.

LANGUAGE ABOUT/FOR GOD

Expansive Language

The church continually draws from the vocabulary of the Scriptures, expanding the treasury of language and images in order to proclaim the fullness of the triune God.⁽¹²⁾

We aim to expand language for God (names, metaphors) that has not been included in our current liturgical language, maximizing/multiplying our liturgy's language for God.

This includes but is not limited to, drawing language/verbal pictures from Scripture and from the 2,000-year-old textual deposit of Christian liturgy and theology.

- As the church expands its liturgical language for God, it should attend to imagery that has resonated with different Christians communities, in different times, places, and cultural landscapes.
- The church recognizes that the Old Testament/Hebrew Scriptures constitutes a majority of our Scripture; i.e., we ought not always default to language drawn from the New Testament.
- We seek language for God that implicitly acknowledges that all of humanity is created in the image of God, being mindful in particular of the ways that gendered language for God can sometimes imply otherwise.

Liturgical revision/expansion recognizes that any single given prayer is part of a larger liturgical whole; no single prayer need bear the entire burden for expanding God-language.

It is especially important that principal liturgies (Holy Baptism and Holy Eucharist, Liturgies of the Word, the Psalter) engage expansive language.

- As we seek such language in principal liturgies, we attend to earlier liturgies that have offered expanded images, e.g. the font as the womb of the church.⁽¹³⁾

Liturgists ought not presume that there is only one pronoun for God.

We understand that in using language about God, multiple goods (ethical goods, moral goods, pastoral goods, theological goods, historical goods etc.) are in play, and sometimes these are in tension with each other. Those who craft prayers seek to attend to the assembly, the Bible, creedal statements, etc., and when, in the work of new liturgy, the demands of one of those is in tension with the demands of another, we acknowledge the tension and allow it to be generative.

LANGUAGE ABOUT/FOR HUMANITY

Inclusive Language

- Liturgical language for persons should reflect the diversity of all humankind.
- Liturgical language needs to recognize the history and lived experience of each community and the rich diversity that is present in those communities.
- All worshiping communities deserve to name themselves and have their names be honored. For example, a congregation may prefer to be called a church for the “deaf” rather than “hearing-impaired.”
- Prayers and liturgies should strive to avoid instances of cultural appropriation that are insensitive and even experienced as violent to the original culture. When communities do use prayers drawn from other cultures, such use should be sensitive to the original meaning and context.
- As much as possible, it is important to avoid binaries as standing for the whole of humanity. For example, “brothers and sisters” may exclude those who are gender non-binary.

LANGUAGE NOT REFERRING TO GOD OR HUMANITY

Metaphorical Language (e.g. light, hearing, seeing, standing etc.)

Those crafting liturgies ought to be attentive to ways liturgical language may have an implicit politics, may unintentionally arrange power, or may imply an anthropology in ways that contradict the Baptismal Covenant.

- e.g., Light vs Darkness, Sight vs Blindness

CONCLUSION

The transcendent God, who is at the heart of our liturgy and worship, “surpasses all human understanding.”⁽¹⁴⁾ Our language of worship therefore points to and evokes the mystery of God –God whom we cannot fully comprehend or completely imagine, and yet God who is revealed to us in words and images conveyed across “family, language, people, and nation.”⁽¹⁵⁾ The Church’s liturgical language is by its nature transcultural, contextual, countercultural, and cross-cultural.⁽¹⁶⁾ And the Church’s liturgical language is biblical, drawing on the stories and images of Scripture. Through expansive, inclusive and metaphorical language, the Church aims to participate in the mysterious abundance of God, and to speak to God in language that might delight the One who delightedly created diversity and abundance.

A FINAL WORD

The Task Force for Liturgical and Prayer Book Revision has completed the work assigned to it and offers our efforts to the 80th General Convention for consideration. We particularly commend the documents reviewed in our report that are recommended to the Convention to guide this work going forward: *Common Prayer: Worship in The Episcopal Church*; *Principles to Guide the Development of Liturgical Texts*; and *Guidelines for Expansive and Inclusive Language*.

We are grateful for the privilege of having served our church in this way and we look forward to encouraging the work of liturgical and prayer book revision to enrich our common prayer across the increasingly broad and diverse spectrum of the church.

End Notes

- (1) "Principles for Evaluating Liturgical Materials," *I Will Bless You and Your will be a Blessing*, Liturgical Resources 1, revised and expanded (New York: Church Publishing, 2015) 229.
- (2) International Anglican Liturgical Consultations: A Review: <https://www.anglicancommunion.org/media/120963/IALC-Review.pdf> . For more about the International Anglican Liturgical Consultation, see <https://anglicancommunion.org/theology/liturgy.aspx>
- (3) *An Outline of the Faith*, BCP 1979, 853-54.
- (4) BCP 1979, 877.
- (5) Lutheran World Federation, Nairobi Statement, <https://worship.calvin.edu/resources/resource-library/nairobi-statement-on-worship-and-culture-full-text> quotations in this section are from the Nairobi Statement. For an Anglican perspective, see International Anglican Liturgical Consultations: A Review, 4-8.
- (6) International Anglican Liturgical Consultations: A Review, 8-9.
- (7) "The Structure of the Eucharist," in *Our Thanks and Praise: The Eucharist in Anglicanism Today*, ed. David R. Holeton (Toronto, Ontario: Anglican Book Centre, 1998) 284.
- (8) Borrowed/adapted from the ELCA "Principles for Worship": https://download.elca.org/ELCA%20Resource%20Repository/Principles_for_Worship.pdf
- (9) Borrowed/adapted from the University of the South School of Theology, "Language Matters" (Advent 2018).
- (10) Borrowed/adapted from the University of the South School of Theology, "Language Matters" (Advent 2018).
- (11) World Council of Churches Faith and Order Paper 111 (1982). https://www.anglicancommunion.org/media/102580/lima_document.pdf
- (12) Borrowed/adapted from the ELCA "Principles for Worship": https://download.elca.org/ELCA%20Resource%20Repository/Principles_for_Worship.pdf
- (13) See, e.g., Robin M. Jensen, "Mater Ecclesia and Fons Aeterna: The Church and Her Womb in Ancient Christian Tradition." in Amy-Jill Levine and Maria Mayo Robbins, eds., *A Feminist Companion to Patristic Literature* (New York: T & T Clark, 2008), 137-53.
- (14) Philippians 4:7
- (15) Revelation 7:9; Book of Common Prayer 1979 Page 94 Canticle 18
- (16) "Nairobi Statement on Worship and Culture," in S. Anita Stauffer, ed., *Christian Worship: Unity in Cultural Diversity* (Geneva: Lutheran World Federation, 1996), 23-28.

Proposed resolutions

A057 Continuing Liturgical and Prayer Book Revision

Resolved, the House of ____ concurring, that the 80th General Convention direct the Standing Commission on Liturgy and Music to continue the work of liturgical and Prayer Book revision; and be it further

Resolved, That the 80th General Convention direct the SCLM to use in its work on liturgical and Prayer Book revision *The Principles to Guide the Development of Liturgical Texts* included in the report to the 80th General Convention (known as their "Blue Book" report) of the Task Force on Liturgical and Prayer Book Revision; and be it further

Resolved, That bishops continue to engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and diocesan liturgical commissions collect and share these resources with the SCLM; and be it further

Resolved, That the 80th General Convention direct the SCLM to review materials submitted to the Task Force on Liturgical and Prayer Book Revision and the recommendations of that Task Force regarding those materials; and be it further

Resolved, That the 80th General Convention direct the SCLM to present to the 81st General Convention liturgical texts for optional and/or trial use in the ongoing process of liturgical and Prayer Book revision.

EXPLANATION

In Resolution 2018-A068, the 79th General Convention created a Task Force on Liturgical and Prayer Book Revision, called for bishops to engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and urged each diocese to create a liturgical commission to collect these resources and share them with the Task Force. To guide this work, the Task Force developed a set of liturgical principles rooted in Anglican tradition as received and interpreted in the 1979 Book of Common Prayer. During the triennium, the Task Force received a number of liturgical texts, which it evaluated in light of the liturgical principles.

This resolution returns responsibility for liturgical and Prayer Book revision to the Standing Commission on Liturgy and Music (SCLM). It directs the Commission to use the principles in the ongoing work of revision. The Task Force has made recommendations about the liturgical resources

it received during the triennium, and this resolution directs the SCLM to review those recommendations.

This resolution also calls for liturgical revision to continue in two ways: first, through experimentation and creation of alternative texts in local worshiping communities, under the guidance of diocesan bishops and liturgical commissions, a process introduced in Resolution 2018-A068; second through development of liturgical texts that the 81st General Convention can consider for authorization for use throughout The Episcopal Church. For the latter, the SCLM might draw from resources already submitted to the Task Force on Liturgical and Prayer Book Revision, and/or from new resources it receives from dioceses and local worshiping communities, and/or from new texts it develops.

A058 Resolution on Official Liturgical Website for The Episcopal Church

Resolved, the House of ____ concurring, that the 80th General Convention establish www.episcopalcommonprayer.org, which is already owned by the DFMS, as the official liturgical website of The Episcopal Church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a complete list of and links to official digital copies and hard copies of all liturgies authorized for use in The Episcopal Church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a summary of and link to the relevant Act of Convention authorizing each liturgy; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a distinct area for submitting new/alternate liturgical material from the wider church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a distinct area for reviewing new/alternate liturgical material; and be it further

Resolved, that www.episcopalcommonprayer.org include other relevant liturgical resources and materials as determined by the Standing Commission on Liturgy and Music; and be it further

Resolved, that the Standing Commission on Liturgy and Music oversee and maintain www.episcopalcommonprayer.org; and be it further

REPORTS TO THE 80th GENERAL CONVENTION

Resolved, that the Standing Commission on Liturgy and Music form a subcommittee to maintain operation of www.episcopalcommonprayer.org whose membership shall include: The Chair of the SCLM or an authorized deputy who is a member of the SCLM; The Custodian of the Standard Book of Common Prayer; at least one other SCLM member; The Secretary of General Convention or an authorized deputy of the Secretary; A representative from Church Publishing; At least two volunteers chosen by the chair of the SCLM from among the many gifted coders and website designers in The Episcopal Church; and be it further

Resolved, that the 80th General Convention amend Canon I.1.2.n.2 to add a new subsection:

x. Oversee and maintain the official liturgical website of The Episcopal Church through a subcommittee whose members shall include the Chair of the SCLM or an authorized deputy who is a member of the SCLM; the Custodian of the Standard Book of Common Prayer; at least one other SCLM 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 SCLM.

EXPLANATION

The Task Force for Liturgical and Prayer Book Revision determined that online (mobile as well as desktop) platforms would be essential for gathering and distributing new or revised liturgical texts and resources. Since The Episcopal Church already has a significant online presence and infrastructure in place, we felt that it was necessary to survey the state of the digital landscape as it related to liturgical resources to see whether we could use an existing platform or would be better served creating a new one for our particular needs.

We detailed the various liturgical resources that were available in early 2019 on a variety of official and unofficial websites. We discovered that though many liturgical texts were available online in a variety of official and unofficial websites and mobile apps, there was no single online place where someone might easily (and freely) find and browse which liturgies were currently authorized by The Episcopal Church. (Note: *RiteSeries* online is a pay/subscription platform that serves a narrow purpose, primarily bulletin building and music licensing.) None of the existing official or unofficial liturgical resource websites provided background information on how liturgical texts were authorized. In many cases authorized liturgical texts and resources were side-by-side with unauthorized texts and resources without distinction. Some of the available liturgical material was out of date. There were also inaccuracies and errors in terms of sources and whether something was official and/or authorized or not. For more detailed information, see Addendum: Survey of Episcopal

Liturgies available online (as of April 30, 2019), which may be found at www.episcopalcommonprayer.org.

We determined that there was no single, official, free, access point for browsing and comparing liturgies and liturgical resources authorized for use by The Episcopal Church. We did not originally intend to build a website that provided a library of authorized liturgical resources, but we felt that it was impossible to consider liturgical and Prayer Book revision without first having a clear understanding of which liturgies were already authorized for use in The Episcopal Church.

We created and built www.episcopalcommonprayer.org, which we hoped could serve as the single, official access point for all authorized liturgies and liturgical resources and include information on how each liturgy is authorized by General Convention.

A059 Amend Article X of the Constitution of The Episcopal Church (First Reading)

Resolved, the House of ____ concurring, that the 80th General Convention of The Episcopal Church amend Article X of the Constitution of The Episcopal Church as follows:

Sec. 1. ~~The Book of Common Prayer, as now established or hereafter amended by the authority of this Church the General Convention, shall be in use in all the Dioceses of this Church. The Book of Common Prayer is understood to be those liturgical forms authorized by the General Convention as provided for in Section 2 of this Article. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a vote by orders in the House of Deputies in accordance with Article I, Sec. 5, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies.~~

Sec. 2. *No alteration of or amendment or addition to the Book of Common Prayer shall be made unless the General Convention approve the same on first reading in one regular meeting of the General Convention and, by resolve so directing, be sent by the Secretary of the General Convention to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next regular meeting, and be adopted on second reading without alteration by the General Convention at its*

next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by an affirmative vote by orders in the House of Deputies in accordance with Art. I, Sec. 5 of this Constitution, except that concurrence in the affirmative by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies.

Sec. 3. ~~But notwithstanding anything herein above contained,~~ The General Convention may, at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders as previously set forth in this Article:

(a) Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms.

(b) Authorize for trial use throughout this Church, as an alternative at any time or times to such revisions of or alternatives to the *established* Book of Common Prayer, in whole or in part, as may be proposed from time to time by the Standing Commission on Liturgy and Music, and implemented according to the directives of the General Convention. ~~or to any section or Office thereof a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.~~

(c) Authorize for use throughout this Church, as provided by Canon, alternative and additional liturgies to supplement those provided in the Book of Common Prayer.

Sec. 4. ~~And provided that~~ Nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship *within their jurisdiction.*

EXPLANATION

General Convention Resolution 2018-A068 directed the Task Force on Liturgical and Prayer Book Revision to propose to the 80th General Convention revisions to the Constitution and Canons “to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion.”

The proposed draft revision of Article X reorganizes the text for clarity of language and structure; incorporates the text of Resolution 2018-A063, passed on first reading and pending for second reading; and responds to the expressed yearning for inclusive language and expansive imagery for

humanity and divinity through approved trial and supplemental liturgies to the Book of Common Prayer and sanctioned for optional use throughout the Church.

The opening statement of Article X is not changed, retaining the principle that the BCP is the standard and normative liturgical text for worship in this Church. A second sentence is added to express the understanding that all liturgies that General Convention authorizes following the protocol of Section 2 are part of the Book of Common Prayer. The remainder of the section, setting forth the method of adoption, becomes Section 2. The amendments attempt to shift the Church's awareness that contemporary and future methods of publication may not be restricted to the form of a book. What General Convention adopts as a prayer book is not a form of publication (a book) but rather the content, i.e., the text of the liturgies.

A060 Endorse Guidelines for Expansive and Inclusive Language

Resolved, the House of ____ concurring, that the 80th General Convention adopt *The Guidelines for Expansive and Inclusive Language*, contained in the reports to the 80th General Convention of the Task Force on Liturgical and Prayer Book Revision and the Standing Commission on Liturgy and Music, as the working principles for the revision and development of liturgical materials of The Episcopal Church; and be it further

Resolved, that the 80th General Convention direct the Standing Commission on Liturgy and Music to follow these guidelines as they develop revised and new liturgical materials; and be it further

Resolved, that when liturgical materials in languages other than English are developed for use in The Episcopal Church that they follow, to the greatest degree possible, the spirit and intent of these guidelines; and be it further

Resolved, that the 80th General Convention commend these guidelines to all persons who write or speak on behalf of the church for their serious reflection and consideration.

EXPLANATION

The 79th General Convention and previous Conventions, and the Standing Commission on Liturgy and Music, have repeatedly urged the church toward a richer language for God and more inclusive language for humanity, both in our liturgical prayer and in our daily discourse as God's people.

Resolution 2018-A068 explicitly set a clear direction in this regard and *The Guidelines for Expansive and Inclusive Language* were developed jointly by the Task Force on Liturgical and Prayer Book Revision and the Standing Commission on Liturgy and Music, to provide guidance on this matter going forward.