

**GENERAL CONVENTION OF THE EPISCOPAL CHURCH 2009
ARCHIVES' RESEARCH REPORT**

RESOLUTION NO.: 2009-C077
TITLE: Book of Common Prayer: Revised Eucharistic Prayer C for Trial Use
PROPOSER: Diocese of Montana
COMMITTEE: Prayer Book, Liturgy and Church Music

Directly Related: (attached)

None

Indirectly Related:

None

In preparing this report, the Archives researched the resolutions of General Convention for the period 1976 through 2006, selecting "direct" resolutions that have a substantive bearing on the proposed legislation. Committee members who are interested in obtaining copies of "indirectly related" resolutions, legislative history before 1976, or who require other research assistance should contact the Archives at 800-525-9329 before Convention or at Convention in the General Convention Secretariat.

13 - Prayer Book, Liturgy and Church Music: HB

C077

TOPIC/TITLE: Book of Common Prayer: Revised Eucharistic Prayer C for Trial Use

PROPOSER: Diocese of Montana

C&C PAGE:

BB PAGE:

1 *Resolved*, the House of _____ concurring, That the 76th General Convention approve
2 the following text of Eucharistic Prayer C for Trial Use from January 1, 2010 until the
3 publication and issuance of the next Proposed Book of Common Prayer, per Title II,
4 Canon 3, Section 6; and be it further

5
6 *Resolved*, That the Custodian of the Standard Book of Common Prayer take the necessary
7 steps to fulfill Title II, Canon 3, Section 6 (b) and (d) to enact the intention of the
8 resolution.

9

10

11 Eucharistic Prayer C Trial Use

12

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

14

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

16

17 The Lord be with you.

18 *And also with you.*

19

20 Lift up your hearts.

21 *We lift them to the Lord.*

22

23 Let us give thanks to the Lord our God.

24 *It is right to give him thanks and praise.*

25

26 Then facing the Holy Table, the Celebrant proceeds

27

28 God of all power, Ruler of the Universe, you are worthy of glory and praise.

29 *Glory to you for ever and ever.*

30

31 At your command all things came to be: the vast expanse of interstellar space, galaxies,
32 suns, the planets in their courses, and this fragile earth, our island home

33 *By your will they were created and have their being.*

34

35 From the primal elements you brought forth the human race, and blessed us with

36 memory, reason, and skill. You made us the rulers of creation. But we turned against

1 you, and betrayed your trust; and we turned against one another.
2 *Have mercy, Lord, for we are sinners in your sight.*

3
4 Again and again, you called us to return. Through prophets and sages you revealed your
5 righteous Law. And in the fullness of time you sent you only Son, born of a woman, to
6 fulfill your Law, to open for us the way of freedom and peace.
7 *By his blood, he reconciled us.*
8 *By his wounds, we are healed.*

9
10 And therefore we praise you, joining with the heavenly chorus, with prophets, apostles,
11 and martyrs, and with all those in every generation who have looked to you in hope, to
12 proclaim with them your glory, in their unending hymn:

13
14 Celebrant and People

15
16 *Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.*
17 *Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in*
18 *the highest.*

19
20 The Celebrant Continues

21
22 And so, Father, we who have been redeemed by him, and made a new people by water
23 and the Spirit, now bring before you these gifts. Sanctify them by your Holy spirit to be
24 the Body and Blood of Jesus Christ our Lord.

25
26 At the following words concerning the bread, the Celebrant is to hold it, or lay a hand
27 upon it; and at the words concerning the cup, to hold or place a hand upon the cup and
28 any other vessel containing wine to be consecrated.

29
30 On the night he was betrayed he took bread, said the blessing, broke the bread, and gave
31 it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this
32 for the remembrance of me."

33
34 After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This
35 is my Blood of the new Covenant, which is shed for you and for many for the forgiveness
36 of sins. Whenever you drink it, do this for the remembrance of me."

37
38 Remembering now his work of redemption, and offering to you this sacrifice of
39 thanksgiving,
40 *We celebrate his death and resurrection, as we await the day of his coming.*

41
42 ~~Lord God of our Fathers; God of Abraham, Isaac, and Jacob;~~

43
44 Lord God of our ancestors; God of Abraham and Sarah, Isaac and Rebekah, Jacob and
45 Rachel and Leah, [God of _____], God and Father of our Lord, Jesus Christ: Open
46 our eyes to see your hand at work in the world about us. Deliver us from the presumption

1 of coming to this Table for solace only, and not for strength; for pardon only, and not for
2 renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ,
3 that we may worthily serve the world in his name.
4 *Risen Lord, be known to us in the breaking of the Bread.*
5
6 Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to
7 whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from
8 generation to generation. *AMEN.*
9
10 And now, as our Savior Christ has taught us, we are bold to say,
11
12 As our Savior Christ has taught us, we now pray,
13
14 Continue with the Lord's Prayer on page 364.
15
16
17
18

EXPLANATION:

In the Episcopal Church there appears to be a lack of commonality with the practice of using Eucharistic Prayer C. Some Bishops "permit" changes to be made by celebrants and some bishops prohibit celebrants to make changes to the second to the final petition of Prayer C. The current rendition of the prayer strikes many as noninclusive concerning the role women have played in our biblical history and tradition. In light of the increased sensitivity towards being more inclusive than less, as is evidenced, for example, by the use of the Revised Common Lectionary, the above change is offered. As well, there is an option of adding additional saints in the space provided as is the case in Eucharistic Prayers B and D. Gathering reaction to the change prior to a new Proposed Book of Common Prayer will help the General Convention and appropriate committees and commissions evaluate more fully the role of women in our liturgical life. As there are conflicting opinions concerning the ability of Bishops to authorize changes to the liturgy as found in The Book of Common Prayer, this would offer the change within the context of Title II.