

General Convention of The Episcopal Church 2022 Archives' Research Report

Resolution No.: 2022-D062
Title: Affirm Flexibility of Idiom for Authorized Liturgies
Proposer: The Rev. Canon Scott Gunn
Topic: Book of Common Prayer, Liturgy

Directly Related: (Attached)

2018-D078 Authorize The Holy Eucharist: Rite II (Expansive Language) for Trial Use

Indirectly Related: (Available in the [Acts of Convention](#) database, searchable by resolution number)

2012-B009 Authorize Use of 1979 Lectionary

In preparing this report, the Archives researched the resolutions in the Acts of Convention database for the period 1973 through 2018, selecting “direct” resolutions that have a substantive bearing on the proposed legislation. The “direct” resolutions are attached and “indirect” resolutions are available in the Acts of Convention database. Committee members who require other research assistance should contact the Archives through the [Research Request Form](#) or call 800-525-9329.

D062 - Affirm Flexibility of Idiom for Authorized Liturgies

Final Status: Not Yet Finalized

Proposed by: The Rev. Canon Scott Gunn

Endorsed by: The Rev. Emily Mellott, The Rev. David Sibley, The Rev. Laurie Brock

Requests New Interim Body: No

Amends C&C or Rules of Order: No

Has Budget Implications: No

Cost:

HiA: HB

Legislative Committee Currently Assigned: 12 - Prayer Book, Liturgy & Music

Completion Status: Incomplete

Latest House Action: N/A

Supporting Documents: No

Resolution Text

Resolved, the House of _____ concurring,

That the 80th General Convention authorize that in any gathering for worship of a congregation or worshiping body within this Church, any of the liturgies or elements of liturgies published in a Rite One idiom may be conformed to the contemporary idiom for inclusion in the context of a Rite Two service; and be it further

Resolved, that this authorization expands the existing provision in The Book of Common Prayer which allows Rite Two material to be conformed to Rite One idiom, in order to allow for the broad use and interchangeability of all liturgical texts provided in The Book of Common Prayer; and be it further;

Resolved, that this authorization applies to services in any language into which the Book of Common Prayer has been translated for the use by this Church.



Resolution Number: 2018-D078
Title: Authorize The Holy Eucharist: Rite II (Expansive Language) for Trial Use
Legislative Action Taken: Concurred as Amended
Final Text:

*Resolved, That the 79th General Convention authorize **The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language)** for trial use throughout this church as a proposed revision within pages 355-382 of the Book of Common Prayer pursuant to Article X(b) of the Constitution; and be it further*

Resolved, That the period of trial use for these liturgies shall extend until the completion of the next comprehensive revision of the Book of Common Prayer; and be it further

Resolved, That The Holy Eucharist: Rite II, Eucharistic Prayer C, be referred to the Standing Commission on Liturgy and Music for possible revision for trial use; and be it further

*Resolved, That **The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language)** be provided to the church at no cost via electronic distribution; and be it further*

*Resolved, That the Standing Commission on Liturgy and Music be directed to engage a dynamic equivalence translation of **The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language)** into the Spanish, French, and Hatian Creole languages; and be it further*

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$12,500 for the implementation of this resolution; and be it further

*Resolved, That the Standing Commission on Liturgy and Music be directed to develop a process for evaluation of the ongoing use of **The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language)** among the dioceses and congregations of this church.*

**The Holy Eucharist: Rite Two
(Expansive Language)**

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Celebrant says

Blessed be God: *most* holy, glorious, and undivided Trinity.

or Blessed be God: Father, Son, and Holy Spirit.

***People* And blessed be God's reign, now and for ever. Amen.**

In place of the above, from Easter Day through the Day of Pentecost

Alleluia. Christ is risen.

***People* Christ is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Blessed be God who forgives all our sins.

***People* God's mercy endures for ever.**

The Celebrant may say **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

The rubrics of the Prayer Book (p. 356) provide that when appointed, the Gloria in excelsis or “some other song of praise” may be used. Supplemental canticles (Enriching our Worship 1, pp. 25-41) or canticles from the Book of Common Prayer (pp. 85-96) are among the appropriate alternatives.

On other occasions the following is used

Lord, have mercy.

Christ, have mercy.

Lord, have mercy

or this

Kyrie eleison.

Christe eleison.

Kyrie eleison.

or this

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

The Collect of the Day

The Celebrant says to the people

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

People And also with you.

Let us pray.

The Celebrant says the Collect.

People Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

or

Hear what the Spirit is saying to God’s people.

or

Hear what the Spirit is saying to the Churches.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Savior Jesus Christ according to _____ .
People Glory to you, Lord Christ.
After the Gospel, the Reader says
The Gospel of our Savior.
People Praise to you, Lord Christ.

The Sermon
On Sundays and other Major Feasts there follows, all standing

The Nicene Creed
We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People
Prayer is offered with intercession for
The Universal Church, its members, and its mission
The Nation and all in authority
The welfare of the world

The concerns of the local community
Those who suffer and those in any trouble
The departed (with commemoration of a saint when appropriate)

See the forms beginning on Book of Common Prayer, page 383, and the additional rubrics concerning the Prayers of the People found in *Enriching Our Worship 1*, pages 54-55. If there is no celebration of the Communion, or if a priest is not available, the service is concluded as indicated in the *Additional Directions of the Book of Common Prayer*.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.

One of the sentences from the Penitential Order or *Enriching Our Worship 1* may be said.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of our Savior Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through the grace

of Jesus Christ, strengthen you in all goodness, and by the power of the Holy

Spirit keep you in eternal life. Amen.

The Peace

All stand. The Celebrant says to the people

The peace of Christ be always with you.

People And also with you.

Then the Ministers and People may greet one another in the name of Jesus Christ.

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences provided, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

Alternative forms will be found on page 10 and following.

Eucharistic Prayer A

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant The Lord be with you. or God be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The people stand or kneel. Then the Celebrant continues

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new

Covenant, which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.*AMEN.*

And now, as our Savior As our Savior Christ

Christ has taught us, has taught us,

we are bold to say, we now pray,

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and for ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;

Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

In place of, or in addition to, the preceding, some other suitable anthem may be used.

Facing the people, the Celebrant says the following Invitation or similar words.

The Gifts of God for the People of God.

***and may add* Take them in remembrance that Christ died for you,**

and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

or with these words The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

When necessary, the Celebrant consecrates additional bread and wine, using the provided form in the Additional Directions of the Book of Common Prayer.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God,

you have graciously accepted us as living members

of our Savior Jesus Christ,

and you have fed us with spiritual food

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart; through Christ our Savior. Amen.

or the following

Almighty and everliving God,

we thank you for feeding us with the spiritual food

of the most precious Body and Blood

of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Christ,
and heirs of your eternal kingdom. And now, send us out
to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Savior.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.
The Bishop when present, or the Priest, may bless the people. The Deacon, or
the Celebrant, dismisses them with these words
Let us go forth in the name of Christ.
People Thanks be to God.
or this
Deacon Go in peace to love and serve Jesus Christ our Savior.
People Thanks be to God.
or this
Deacon Let us go forth into the world, rejoicing in the power of the Spirit.
People Thanks be to God.
or this
Deacon Let us bless the Lord.
People Thanks be to God.
From the Easter Vigil through the Day of Pentecost “Alleluia, alleluia” is added
to any of the dismissals.

Alternative Forms of the Great Thanksgiving

Eucharistic Prayer B

The people remain standing. The Celebrant, whether bishop or priest, faces
them and sings or says

Celebrant The Lord be with you. or God be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks
to you, Almighty God, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions
as appointed.

Therefore we praise you, joining our voices with Angels and Archangels and
with all the company of heaven, who for ever sing this hymn to proclaim the
glory of your Name:

Celebrant and People

Holy, holy, holy Lord, God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The people stand or kneel. Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

We remember Christ's death,

We proclaim Christ's resurrection,

We await Christ's coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. AMEN.

Continue with the Lord's Prayer on page ____.

Eucharistic Prayer D

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

***Celebrant* The Lord be with you. or God be with you.**

***People* And also with you.**

***Celebrant* Lift up your hearts.**

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is truly right to glorify you, Holy One, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing (say),

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The people stand or kneel. Then the Celebrant continues

We acclaim you, holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Holy God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And that we might live no longer for ourselves, but for Christ who died and rose for us, you sent the Holy Spirit, your own first gift for those who believe, to complete your work in the world, and to bring to fulfillment the sanctification of all.

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

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them Jesus took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you. This is my Blood of the new

Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Almighty God, we now celebrate this memorial of our redemption. Recalling Christ’s death and descent among the dead, proclaiming Christ’s resurrection and ascension to your right hand, awaiting Christ’s coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

The Celebrant continues

God our Creator, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of our Savior Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

[Remember (NN. and) all who minister in your Church.] [Remember all your people, and those who seek your truth.]

[Remember _____.]

[Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.]

And grant that we may find our inheritance with [the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles, and martyrs, (with _____) and] all the saints who have found favor with you in ages past. We praise you in union with them

and give you glory through Jesus Christ our Savior.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. *AMEN.*

Continue with the Lord’s Prayer on page ____.

Proper Prefaces

Preface of the Lord’s Day

To be used on Sundays as appointed, but not on the succeeding weekdays

1. Of God the Father

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

or this

2. Of God the Son

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or the following

3. Of God the Holy Spirit

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Prefaces for Seasons

To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions

Advent

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs of everlasting life; that when Christ shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Incarnation

Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfectly human of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

Epiphany

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Savior.

Lent

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

or this

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

***Holy Week* Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.**

Easter

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life.

Ascension

Through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to the apostles, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost

Through Jesus Christ our Lord. In fulfillment of Christ's true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples,

to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

Prefaces for Other Occasions

Trinity Sunday

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

All Saints

For in the multitude of your saints, you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

A Saint

For the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

or this

Because in the obedience of your saints you have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

Because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only begotten.

Apostles and Ordinations

Through the great shepherd of your flock, Jesus Christ our Lord; who after the resurrection sent forth the apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

Dedication of a Church

Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Baptism

Because in Jesus Christ our Lord you have received us as your beloved children, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

Marriage

Because in the giving of two people to each other in faithful love you reveal the joy and abundant life you share with your Son Jesus Christ and the Holy Spirit.

Commemoration of the Dead

Through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), pp. 1073-1088.