

The Rite I
Eucharist in
Rite II
Language

*principally based off of An Australian Prayer Book
from The Anglican Church of Australia*

Introduction from the Compiler

At the 81st General Convention, one of the passed acts was Resolution A113, “Affirm Flexibility of Idiom for Authorized Liturgies,” which directs the church’s Standing Commission on Liturgy and Music to “to prepare a contemporary-language version of Rite I prayers not currently available in the contemporary idiom and report to the 82nd General Convention.” I have offered this, in effect, to save the SCLM some time, for interested parties to study and discuss, and for parishes to consider utilizing in the 2024-2027 triennium.

The bulk of the text used here is from *An Australian Prayer Book 1978*, used by the Anglican Church of Australia. Designed explicitly as a “contemporary ‘translation’ of ... Holy Communion from *The Book of Common Prayer 1662*,” with an aim of ensuring “the more proper expressing of some words and phrases of ancient usage in terms more suitable to the language of the present time.” The second Confession for A Penitential Order, all but one paragraph in the Prayers of the People, the first Confession and introduction to the same, the Prayer of Humble Access, Words at the Ministration of Communion, and Post-Communion Prayer are either taken directly or slightly edited from *An Australian Prayer Book*.

The other source used is the Anglican Church of North America’s *Book of Common Prayer 2019*, the first published BCP for the new denomination. As the Ven. Isaac J. Rehberg notes, their “Anglican Standard Text” of the Holy Eucharist is also “a modernization of the Cranmerian form.” Precedence is given to the ACA’s translation, both because of their status as our sister church in the Anglican Communion, and because it was written contemporaneously with our *Book of Common Prayer 1979*. The Absolution, as well as three paragraphs in Eucharistic Prayer I, are taken from the ACNA book, in the spirit of our Lord’s prayer “that they may all be one.” Eucharistic Prayer II was written by Andrew Loran Raines, a seminarian at Duke Divinity School.

All Biblical quotations in the Summary of the Law and Comfortable Words are taken from the Revised Standard Version (RSV).

The text of the Agnus Dei is the standard text set out by the English Language Liturgical Commission.

Edits of various sizes, primarily found in the Prayers of the People, were made by and are the fault of the compiler, who offers this to the glory of God and the benefit of His bride, the Church.

Richard E. Pryor, III
July 20, 2024
Feast of Elizabeth Cady Stanton, Amelia Bloomer, and Sojourner Truth
Kent, OH

Texts in The Holy Eucharist: Rite I

for The Holy Eucharist: Rite II

The Summary of the Law

Hear what our Lord Jesus Christ says: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets. *Matthew 22:37-40*

A Penitential Order: Confession of Sin - Second Option

Almighty and most merciful father,
we have strayed from your ways like lost sheep,
we have followed our own ways and the desires of our
own hearts,
we have broken your holy laws,
we have left undone what we ought to have done,
and we have done what we ought not to have done.
Yet, good Lord, have mercy upon us,
spare those who confess their faults,
restore those who are penitent,
according to your promises declared unto mankind
in Christ Jesus our Lord;
and grant, merciful Father, for his sake,
that we may live a godly and obedient life,
to the glory of your holy Name. Amen.

The Prayers of the People

Intercession is offered according to the following form, or in accordance with the directions on page 383.

The Deacon or other person appointed says

Let us pray for all people, and for the Church throughout the world.

After each paragraph of this prayer, the People may make an appropriate response, as directed.

Almighty and everliving God, we are taught by your holy word to make prayers and supplications and to give thanks for all people: Receive our prayers which we offer to your divine majesty. We beseech you to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all who confess your holy name may agree in the truth of your holy word, and live in unity and godly love.

Give grace, heavenly Father, to all bishops and other ministers [especially _____], that, by their life and teaching, they may set forth your true, life-giving word, and rightly and duly administer your holy sacraments.

And to all your people give your heavenly grace, and especially to this congregation here present, that they may receive your word with reverent and obedient hearts, and serve you in holiness and righteousness all the days of their life.

We also beseech you to move the hearts of those in authority in this and every land, [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open the eyes of all people, Lord, to behold thy gracious hand in all your works; that, rejoicing in your whole creation, they may honor you with their substance and be faithful stewards of your bounty.

And we ask you of your goodness, Lord, to comfort and sustain [_____ and] all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless your holy name for all your servants who have died

in your faith and fear, [especially _____], grant them continual growth in your love and service, and give us grace to follow the good examples of [_____ and of] all your saints, that with them we may be partakers of your eternal kingdom.

Grant this, Father, for Jesus Christ's sake, our only mediator and advocate. Amen.

Confession of Sin - First Option

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

The Deacon or Celebrant says the following, or else the Exhortation on page 316.

You, then, who truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God and walking in his holy ways, draw near with faith, and make a humble confession of our sins to Almighty God.

or this

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Almighty God,
Father of our Lord Jesus Christ,
maker and judge of us all:
We acknowledge and lament our many sins
and offenses,
which we have committed by thought, word, and deed
against thy divine Majesty,
provoking most justly your righteous anger against us.
We are deeply sorry for these our transgressions;
the burden of them is more than we can bear.

Have mercy upon us,
have mercy upon us, most merciful Father;
for you Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may evermore
serve and please you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

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

Almighty God our heavenly Father, who of his great mercy has promised forgiveness of sins to all who with hearty repentance and true faith turn to him: have mercy on you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and keep you in eternal life; through Jesus Christ our Lord. Amen.

A Minister may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

Matthew 11:28

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. *1 John 2:1-2*

Eucharistic Prayer I

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

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them up to the Lord.

Celebrant Let us give thanks to the our Lord God.

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is indeed right, and our bounden duty, that we should at all times and in all places give thanks to you, Lord, holy Father, mighty Creator, and eternal God.

In place of the preceding, a Proper Preface from the Book of Common Prayer may be used.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever 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 he who comes in the name of the Lord.

Hosanna in the highest.

The people kneel or stand. Then the Celebrant continues

All glory to you, our heavenly Father, for in your tender mercy you gave your only Son Jesus Christ to suffer death on the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole

world; and who instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death and sacrifice until his coming again.

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

On the night he was betrayed, he took bread, and when he had given thanks, he broke it, and gave it to his disciples, saying, 'Take, eat; this is my body which is given for you; do this in remembrance of me.'

Likewise after supper, he took the cup, and when he had given you thanks, he gave it to them saying, 'Drink from this, all of you; for this is my blood of the new covenant, which is shed for you and for many for the remission of sins; do this, as often as you drink it, in remembrance of me.'

Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts which we now offer unto you, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again; giving deepest thanks for all the benefits granted us by the same.

So now, O merciful Father, in your great goodness, we ask you to hear us, and to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

Lord and heavenly Father, we your servants entirely desire your fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, and to grant that, by the merits and death of your Son Jesus Christ, and through faith in his blood, we and your whole Church

may receive forgiveness of our sins and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice, humbly beseeching you that all we who are partakers of this holy communion may be fulfilled with your grace and heavenly benediction, and made one body in him, that he may dwell in us, and we in him.

And although we are unworthy, through our many sins, to offer you any sacrifice, yet we pray that you will accept this, the duty and service we owe, not weighing our merits but pardoning our offences, through Jesus Christ our Lord;

By whom and with whom, in the unity of the Holy Spirit, all honour and glory are yours, Father Almighty, now and for ever. *AMEN.*

Agnus Dei

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

Prayer of Humble Access

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

At the Ministration of Communion

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life; take and eat this in remembrance

that Christ died for you, and feed on him in your heart by faith with thanksgiving.

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life; drink this in remembrance that Christ's blood was shed for you, and be thankful.

Post-Communion Prayer

Almighty and everliving God, we heartily thank you that you graciously feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of your Son our Saviour Jesus Christ, and assure us thereby of your favour and goodness towards us and that we are true members of the mystical body of your Son, the blessed company of all faithful people, and are also heirs, through hope, of your eternal kingdom, by the merits of the most precious death and passion of your dear Son. And we humbly beseech you, heavenly Father, so to assist us with your grace, that we may continue in that holy fellowship, and do all such good works as you have prepared for us to walk in; through Jesus Christ our Lord, to whom with you and the Holy Spirit be all honour and glory, now and for ever. Amen.

Eucharistic Prayer II

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

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them up to the Lord.
<i>Celebrant</i>	Let us give thanks to the our Lord God.
<i>People</i>	It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is indeed right, and our bounden duty, that we should at all times and in all places give thanks to you, Lord, holy Father, mighty Creator, and

eternal God.

In place of the preceding, a Proper Preface from the Book of Common Prayer may be used.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever 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 he who comes in the name of the Lord.

Hosanna in the highest.

The people kneel or stand. Then the Celebrant continues

All glory to you, O Lord our God, for you created heaven and earth, and made us in your own image; and, in your tender mercy, you gave your only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and he instituted, and in his holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until he comes again.

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

For on the night in which he was betrayed, he took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many,

for the forgiveness of sins. Do this, as often as you shall drink it, in remembrance of me.”

Therefore, O Lord and heavenly Father, we your people celebrate and make here, with these your holy gifts which we now offer unto you, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

So now, O merciful Father, we humbly ask you to hear us, and to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that they may be for us the Body and Blood of your dearly beloved Son Jesus Christ.

Lord and heavenly Father, we your servants entirely desire your fatherly goodness to accept this our sacrifice of praise and thanksgiving, through which we offer and present to you, O Lord, our selves, our souls and bodies. Grant, we pray, that that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, and be filled with your grace and heavenly blessing, and also that we and all your whole Church may be made one body in him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom and with whom, in the unity of the Holy Spirit, all honour and glory are yours, Father Almighty, now and for ever. *AMEN.*