

The Holy Eucharist

Expansive Language



Trial Use Rite
as approved by the
2018 General Convention of
THE *Episcopal* 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: Father, Son, and Holy Spirit.

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

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.

Song of Praise

The Collect of the Day

The Celebrant says to the people

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 _____ .

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

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.

In recent years, Christians have experimented with new language to substitute for our common word “kingdom,” to distinguish God’s holy and eternal authority from the imperfect and often violent dominion of monarchic empires. Thus, the word “reign” is used here, retaining our acclamation to the supreme authority of God but without gender or imperial influences.

“Savior” has been substituted for “Lord” to capture the salvific role of Christ and reduce the preponderance of the gendered and imperialistic word “Lord.”

After the Gospel, the Reader says

People The Gospel of **our Savior.**
 Praise to you, Lord Christ.

The Sermon

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.**⁵
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.

This modification in the Nicene Creed focuses our attention on Christ's full humanity, rather than his maleness.

The phrase "and the Son" (often referred to by its Latin root, "filioque") has been removed, in keeping with a modern ecumenical movement that has sought to remove an impediment to unity between western and eastern Christianity. The debate about the procession of the Holy Spirit is one of the original theological conflicts between eastern Orthodox Christianity and western Roman Catholicism, which led to the Great Schism 1,000 years ago. The Episcopal Church holds fast to the eternal relationship of the Spirit with the Father and Son, even as we remove the clause from the Creed that has caused a sad and longstanding division among Christians.

The word "who" has been substituted for "he" in reference to the Holy Spirit to remove the insinuation that the third person of the Trinity is male.

The Prayers of the People

Please refer to your service bulletin.

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

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 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

People The peace of **Christ** be always with you.
And also with you.

“Our Savior” has replaced “your Son” to focus on Christ’s saving role rather than his maleness.

The fundamental Christian theological term “grace,” which does not often appear in the BCP, has been substituted for the more commonly used term “Lord.” See note 2 above regarding the use of the term “Lord.”

“Christ” has been substituted for Lord, in keeping with Colossians 3:15: “let *the peace of Christ* rule in your hearts, to which indeed you were called in the one body (emphasis added).”

The Holy Communion

The Great Thanksgiving: Eucharistic Prayer A

The people remain standing. The Celebrant faces them and sings or says

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

The Celebrant proceeds with the Preface, which concludes

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 to 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 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.

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."

"Him" is replaced with "our," which removes a gendered pronoun while preserving the intention of our thanksgiving.

"One" has replaced "he" to remove a gendered pronoun from the Sanctus. Singing the extra syllable requires a bit of extra care, but is comfortable with practice. Great care has been taken throughout the revised rite to maintain the cadence of the prayer book's language.

In this paragraph, "God" and "maker" replace the use of "Father," and "Jesus" replaces the male pronoun "he." These changes all reduce our over-reliance on gendered pronouns for God.

Following the rite's pattern of substitutions, this is another replacement of "Lord" with "Savior."

Following the rite's pattern of substitutions, this is another replacement of a male pronoun.

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:

Christ has died.

Christ is risen.

Christ will come again.

Following the rite's pattern of substitutions, this is another replacement of a male pronoun.

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.

Changes to the concluding doxology follow the pattern set in the rite of substitution for gendered and imperialistic language.

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 Christ has taught us, has taught us, we are bold to say

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.

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.

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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.]

After communion, the Celebrant and People say together

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.

The Deacon, or the Celebrant, dismisses them with these words

Let us go forth into the world,
rejoicing in the power of the Spirit.

People

Thanks be to God.

Changes to the post-communion prayer follow the pattern set in the rite of substitution for gendered and imperialistic language.



14115 HILLCREST ROAD
DALLAS, TX | 75254
www.transfiguration.net