

Not authorized for liturgical use

(except in accordance with any designation under Canon B 5A)

Additional Eucharistic Prayers

Report by the Liturgical Commission

INTRODUCTION

Background

1. At the February 2008 Group of Sessions the General Synod passed an amended motion from the Diocese of Durham in the following terms:

‘That this Synod request the House of Bishops to commission the expeditious preparation of Eucharistic Prayers suitable for use on occasions when a significant number of children are present or when it is otherwise pastorally appropriate to meet the needs of children present.’

At its meeting in May 2008 the House of Bishops considered the motion and asked the Liturgical Commission to prepare two such prayers.
2. The Commission proposed two draft prayers in time for the December 2008 meeting of the House of Bishops but also advised that before texts were introduced to the Synod there should be a period of experimental use, as provided for in Canon B 5A. The Archbishops accordingly designated 713 parishes and congregations from across the dioceses where draft texts might be used on an experimental basis.
3. The House made a number of comments on the original texts and they were revised in the light of those comments. In December 2009 the House agreed that the prayers were sufficiently mature for experimental use and they were issued for use in the designated parishes and places during the period January to June 2010. When the prayers were sent out they were accompanied by Guidance Notes which had been seen and approved by the House of Bishops. These are now attached as an Annex to this report. The Guidance Notes do not require authorization but it would be the Commission’s intention that such guidance would be widely available, in a number of formats, to accompany the Additional Eucharistic Prayers when authorized.
4. Parishes and places where these prayers were used were asked to record comments on each text – both the comments of children and adults who had been present and comments from those who had presided over the Eucharists when the prayers were used. A total in excess of 250 clergy responses, and over 800 congregational forms was received (over 300 for Prayer 1 and more than 450 for Prayer 2). In the light of these the Commission further revised the drafts and returned them to the House of Bishops in December 2010. The House has now agreed that these draft Prayers should be introduced to the General Synod.

Principles

5. In drafting that report, the Commission took careful account of:
 - points made in the original Synod debate;
 - the advice of an educational psychologist;
 - points made in the House's discussion;
 - a thorough review of Eucharistic Prayers for use with children in other churches (including other Anglican churches);
 - suggestions made by private individuals and interested bodies in the Church of England, including schools.

6. The Commission has been guided in its work by the following principles:
 - (1) Language within the prayers should express clearly the whole work of the Trinity in creation, redemption, and sanctification. The temptation to speak only of *Jesus* in liturgy for children has been avoided, so that that *Christ* is used as well as *Jesus*. Address of the prayers as a whole to the *Father* has been retained, while also using a range of language and imagery for the First Person. The action of the Holy Spirit in creation, redemption and sustenance is also expressed.
 - (2) The drama of incarnation, salvation and redemption has been incorporated in each prayer in the form of story, and in such a way as to encourage a sense of wonder as well as gratitude.
 - (3) Care has been taken to draft prayers that can each be used across the whole of the Church of England. In the theologically sensitive areas of anamnesis, epiclesis and the language of 'offering', the words and phrases that already appear in authorized Eucharistic Prayers have been closely followed.
 - (4) The prayers follow a classical shape and structure, and incorporate core texts (like the opening dialogue and the Sanctus) which will enter a child's memory and begin to build a remembered liturgical repertoire.
 - (5) These draft Eucharistic Prayers are relatively brief. (Prayer One has 339 words and Prayer Two 353-368 words. For comparison, Prayers A-G range from 405 to 564 words, while Prayer H has 334

words). Brevity has not been pursued as a primary virtue, however. A prayer is made accessible to children not only by being brief, but by using appropriate language and imagery, by leaving room for silence and mystery, and by good and imaginative presidency.

- (6) Language that is direct, visual, and vivid has been preferred. Some language that is traditional though not necessarily familiar to children (e.g. ‘cherish’, ‘disciples’ and not only ‘friends’) has been incorporated, in the belief that children will grow into a deeper understanding of these words as the prayers are used.
- (7) The prayers are shaped so that stillness and quietness can be built into them, as well as direct child participation through responses, questions and answers, and exclamations of praise.

The Two Texts

6. *Prayer One* makes use of optional congregational responses which are simple enough to be assimilated quickly and without needing to be read. These might be spoken or sung (at increasing or decreasing levels of volume). The Royal School of Church Music has undertaken preparation of a number of different musical settings in differing styles (at least two of the experimental parishes wrote their own musical settings).
7. *Prayer Two* uses a pattern of asking and answering questions at three points. Each of the three questions reflects on what has just been said, and the repeated answer, “Listen and you will hear” calls attention to the next section of the prayer.
8. This prayer also provides a simple set of prefaces, based not directly on the seasons of the calendar or Christian year, but on a range of themes and types of occasion. It would also be possible for children to be led in preparing a suitable preface for use in Prayer 2. This would present an important teaching opportunity, but would have to be carefully led, and it would be the responsibility of the president to ensure that the preface is consonant with the teaching of the Church of England.

On behalf of the Commission

✠ STEPHEN WAKEFIELD
Chairman

17 May 2011

1 TEXTS FOR AUTHORIZATION

2
3 **Notes**

4
5 **I Responses in Prayer One**

6
7 Where the optional bracketed responses [*Holy, Holy, Holy*] and [*Amen, Amen, Amen*] are used, they may be varied in intonation and volume,
8 repeated several times or set to music, which is published separately.
9 They may be led by the president, then repeated by a child or by a
10 deacon, and the congregation may give the final response.
11

12
13 **2 Questions in Prayer Two**

14
15 The three optional bracketed questions in Prayer Two may be asked by
16 a single child or by a group of children. The response may be given by
17 another child or group of children. The responses should not be made
18 by the president or by the whole congregation.
19

20 **3 Prefaces in Eucharistic Prayer 2**

21
22 Short proper prefaces are provided for use in Prayer Two. Prefaces may
23 also be composed for a particular celebration. The president must be
24 satisfied that any such preface is ‘reverent and seemly’ and ‘neither
25 contrary to, nor indicative of any departure from, the doctrine of the
26 Church of England in any essential matter’ (Canon B 5.3).
27

28 **4 Use of Prayers One and Two**

29
30 Eucharistic Prayers One and Two are authorized for use in the Order
31 for the Celebration of Holy Communion: Order One and in A Service of
32 the Word with a Celebration of Holy Communion, on occasions when a
33 significant number of children are present or when it is otherwise
34 pastorally appropriate to meet the needs of children present. They are
35 not intended for use on a weekly basis at the main celebration of Holy
36 Communion in the parish church.
37
38

1 **Prayer One**

2

3 The Lord be with you

4 *All* **and also with you.**

5

6 Lift up your hearts.

7 *All* **We lift them to the Lord.**

8

9 Let us give thanks to the Lord our God.

10 *All* **It is right to give thanks and praise.**

11

12 [*Holy, Holy, Holy*]

13

14 It is always right
15 to give you thanks,
16 God our Father,
17 holy and strong,
18 king for ever.

19

20 You made us
21 and the whole universe.
22 and filled your world with life.

23

24 [*Holy, Holy, Holy*]

25

26 You sent your Son to live among us,
27 Jesus, Saviour, Mary's child.

28

29 He suffered on the cross;
30 he died to save us from our sins;
31 he rose in glory from the dead.

32

33 [*Holy, Holy, Holy*]

34

35 You send your Spirit
36 to bring new life to the world,
37 and fill us with power from on high.

38

39 And so we join the angels
40 to celebrate and sing:

41

1 *All* **Holy, holy, holy Lord,**
2 **God of power and might,**
3 **heaven and earth are full of your glory.**
4 **Hosanna in the highest.**
5 **[Blessed is he who comes in the name of the Lord.**
6 **Hosanna in the highest.]**

7
8 Father, on the night before he died,
9 Jesus shared a meal with his friends.

10
11 He took the bread, and thanked you.
12 He broke it, and gave it to them, saying:
13 Take this and eat it; this is my body, given for you.
14 Do this to remember me.

15
16 After the meal, Jesus took the cup of wine.
17 He thanked you, and gave it to them, saying:
18 Drink this, all of you. This is my blood,
19 the new promise of God's love.
20 Do this to remember me.

21
22 Jesus Christ has died.
23 *All* **Jesus Christ has died.**
24 Jesus Christ is risen.
25 *All* **Jesus Christ is risen.**
26 Jesus Christ will come again.
27 *All* **Jesus Christ will come again.**

28
29 (or)

30
31 *Great is the mystery of faith:*
32 *All* **Christ has died.**
33 **Christ is risen.**
34 **Christ will come again.**

35
36 Father, as we remember
37 his death and resurrection,
38 send your Holy Spirit,
39 that the bread and wine we bring before you
40 may be for us Christ's body and his blood.

41
42 **[Amen, Amen, Amen.]**

1 Pour your Spirit on us
2 that we may love one another,
3 as we work for the peace of the earth,
4 and wait for Jesus to come in glory.

5
6 [*Amen, Amen, **Amen.***]

7
8 For honour and praise belong to you, Father,
9 with Jesus your Son, and the Holy Spirit:
10 one God, for ever and ever.

11
12 [*Amen, Amen*] **Amen.**

13
14 *The service continues with the Lord's Prayer.*

1 **Prayer Two**

2

3 The Lord be with you

4 *All* **and also with you.**

5

6 Lift up your hearts.

7 *All* **We lift them to the Lord.**

8

9 Let us give thanks to the Lord our God.

10 *All* **It is right to give thanks and praise.**

11

12 [*Question* *Why is it right to give thanks and praise?*

13 *Answer* *Listen and you will hear.*]

14

15 Lord of all life,

16 you created the universe,

17 where all living things reflect your glory.

18 You give us this great and beautiful earth,

19 to discover and to cherish.

20

21 *One of the following or another Short Proper Preface may be used*

22

23 You give us the starry sky above,

24 the sun and the moon,

25 and everything that gives us light,

26 light for our eyes and hearts and minds.

27

28 *(or)*

29 You give us the fish in the sea,

30 the birds of the air,

31 and every plant and tree;

32 the life that sleeps in the earth in winter,

33 and awakens again in the spring.

34

35 *(or)*

36 You give us parks and schools,

37 and places to play,

38 shrieks of laughter and safety in your arms.

39

40

41

42

1 (or)
2 [in times of sadness]
3 You give us your love,
4 even when things go wrong.
5 Jesus knew hurt and pain.
6 Through him you wipe away our tears,
7 and fill us with your peace.

8
9 (or)
10 [at times of celebration]
11 You give us happy times
12 and things to celebrate.
13 In these we taste your kingdom,
14 a feast for all to share.

15
16 You made us all,
17 each wonderfully different,
18 to join with the angels
19 and sing your praise:

20
21 **All Holy, holy, holy Lord,**
22 **God of power and might,**
23 **heaven and earth are full of your glory.**
24 **Hosanna in the highest.**
25 **[Blessed is he who comes**
26 **in the name of the Lord.**
27 **Hosanna in the highest.]**

28
29 We thank you, loving Father,
30 because you sent Jesus, your Son.
31 He gave his life for us on the cross
32 and shows us the way to live.
33 Send your Holy Spirit
34 that these gifts of bread and wine
35 may be for us Christ's body and his blood.

36
37 [Question Why do we share this bread and wine?
38 Answer Listen and you will hear.]

39
40
41
42

1 On the night before he died,
2 when darkness had fallen,
3 Jesus took bread.
4 He gave thanks, broke it,
5 and shared it with his disciples, saying:
6 'This is my body, given for you.
7 Do this to remember me.'

8
9 After they had eaten, he took the cup of wine,
10 gave thanks, and shared it with his disciples, saying:
11 'This is my blood, poured out for you and for many,
12 for the forgiveness of sins.'

13
14 So Father, with this bread and this cup
15 we celebrate his love, his death, his risen life.
16 As you feed us with these gifts,
17 send your Holy Spirit,
18 and change us more and more
19 to be like Jesus our Saviour.

20
21 [*Question* *How do we follow Jesus Christ?*
22 *Answer* *Listen and you will hear.*]

23
24 Help us, Father, to love one another,
25 and to work together for that day
26 when the whole world is fed,
27 suffering is ended,
28 and all creation is gathered in your loving arms.

29
30 And now with [*N* and] all your saints
31 we give you glory,
32 through Jesus Christ,
33 in the strength of the Spirit,
34 today and for ever.

35 *All* **Amen.**

36
37 *The service continues with the Lord's Prayer*

**Published by the General Synod of the Church of England
and on sale at the Church House Bookshop**

31 Great Smith Street, London SW1P 3BN

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