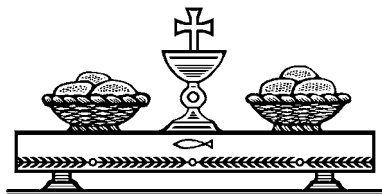


APPENDIX II: APPENDIX TO THE ORDER OF MASS



Eucharistic Prayers for Reconciliation

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, as, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.

PREX EUCHARISTICA « DE RECONCILIATIONE »

I

1. **V.** Dóminus vobíscum.
R. Et cum spírítu tuo.
- V.** Sursum corda.
R. Habémus ad Dóminum.
- V.** Grátias agámus Dómino Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est
nos tibi semper grátias ágere,
Dómine, sancte Pater, omnípotens ætérne Deus:

Qui ad abundantíorem vitam habéndam
nos incitáre non désinis,
et, cum sis dives in misericórdia,
véniám offérre perseverás
ac peccatóres invítas
ad tuæ solum indulgéntiæ fidéndum.

A nobis autem, qui foedus tuum tóties violávimus,
numquam avérsus,
humánam famíliam
per Iesum Fílium tuum, Redemptórem nostrum,
novo caritátis vínculo tam arcte tibi iunxísti,
ut nullo modo possit dissólvi.

Nunc quidem tempus grátiae
et reconciliatiónis
pópulo tuo præbes,
eíque ad te ánimum converténti
in Christo Iesu speráre concédís
cunctisque homínibus tríbuis deservíre,
dum plénius Spírítui Sancto se concrédit.

Et ídeo, admiratióne perfúsi,
tui amóris virtútem extóllimus
nostrúmque de salúte gáudium profiténtes,
cum innúmeris cæléstium turbis
hymnum concínimus,
sine fine dicéntes:

EUCCHARISTIC PRAYER FOR RECONCILIATION

I

1. **Y.** The Lord be with you.
R. And with your spirit.
Y. Lift up your hearts.
R. We lift them up to the Lord.
Y. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just
that we should always give you thanks,
Lord, holy Father, almighty and eternal God.

For you do not cease to spur us on
to possess a more abundant life
and, being rich in mercy,
you constantly offer pardon
and call on sinners
to trust in your forgiveness alone.

Never did you turn away from us,
and, though time and again we have broken your covenant,
you have bound the human family to yourself
through Jesus your Son, our Redeemer,
with a new bond of love so tight
that it can never be undone.

Even now you set before your people
a time of grace and reconciliation,
and, as they turn back to you in spirit,
you grant them hope in Christ Jesus
and a desire to be of service to all,
while they entrust themselves
more fully to the Holy Spirit.

And so, filled with wonder,
we extol the power of your love,
and, proclaiming our joy
at the salvation that comes from you,
we join in the heavenly hymn of countless hosts,
as without end we acclaim:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
 Pleni sunt cæli et terra glória tua.
 Hosánna in excélsis.
 Benedíctus qui venit in nómine Dómini.
 Hosánna in excélsis.

2. *Sacerdos, manibus extensis, dicit:*

Vere Sanctus es, Dómine,
 qui ab orígine mundi
 semper operáris
 ut, sicut Sanctus es ipse,
 sanctus fiat homo.

3. *Iungit manus, easque expansas super oblata tenens, dicit:*

Réspice, quæsumus, múnera pópuli tui
 et super ea Spíritus tui virtútem effúnde
iungit manus
et signat semel super panem et calicem simul, dicens:

ut Corpus et ☩ Sanguis fiant
iungit manus

dilécti Fílii tui, Iesu Christi,
 in quo et nos fílii tui sumus.

Quamvis vero olim pérditi
 tibi appropinquáre nequirémus,
 summo nos amóre dilexísti:
 Fílius enim tuus,
 qui solus est Iustus,
 morti trádidit seípsum,
 ligno crucis pro nobis non dedignátus affígi.

Sed ántequam bráchia eius
 inter cælum et terram exténta
 efficeréntur tui fœederis indelébile signum,
 ipse cum discípulis suis Pascha vóluit celebráre.

Holy, Holy, Holy Lord God of hosts.
 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.

2. *The Priest, with hands extended, says:*

PC

You are indeed Holy, O Lord,
 and from the world's beginning
 are ceaselessly at work,
 so that the human race may become holy,
 just as you yourself are holy.

3. *He joins his hands and, holding them extended over the offerings, says:*

CC

Look, we pray, upon your people's offerings
 and pour out on them the power of your Spirit,

*He joins his hands
 and makes the Sign of the Cross once over the bread and chalice together, saying:*

that they may become the Body and ✠ Blood

He joins his hands.

of your beloved Son, Jesus Christ,
 in whom we, too, are your sons and daughters.

Indeed, though we once were lost
 and could not approach you,
 you loved us with the greatest love:
 for your Son, who alone is just,
 handed himself over to death,
 and did not disdain to be nailed for our sake
 to the wood of the Cross.

R-I

But before his arms were outstretched
 between heaven and earth,
 to become the lasting sign of your covenant,
 he desired to celebrate the Passover with his disciples.

4. In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.

Convéscens autem,

accipit panem,
eumque parum elevatum super altare tenens, prosequitur:

accépit panem
et tibi grátias agens benedíxit,
fregit et dedit illis, dicens:

parum se inclinat

Accípíte et manducáte ex hoc omnes:
hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. Postea prosequitur:

Simíliter, postquam cenátum est,
sciens se ómnia in seípso reconciliatúrum
per sánguinem suum in cruce fundéndum,

accipit calicem,
eumque parum elevatum super altare tenens, prosequitur:

accépit cálicem, genímine vitis replétum,
et íterum tibi grátias agens
discípulis suis trádidit, dicens:

parum se inclinat

Accípíte et bíbite ex eo omnes:
hic est enim calix Sánguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
Hoc fácíte in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

As he ate with them,

*He takes the bread
and, holding it slightly raised above the altar, continues:*

he took bread

and, giving you thanks, he said the blessing,
broke the bread and gave it to them, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,
knowing that he was about to reconcile all things in himself
through his Blood to be shed on the Cross,

*He takes the chalice
and, holding it slightly raised above the altar, continues:*

he took the chalice, filled with the fruit of the vine,
and once more giving you thanks,
handed the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Deinde dicit:

Mystérium fidei.

Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
et cálicem bíbimus,
mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
qui per crucem et resurrectionem tuam
liberásti nos.

7. Postea, extensis manibus, sacerdos dicit:

Mémores ígitur Fílii tui Iesu Christi,
qui Pascha nostrum est et pax nostra certíssima,
mortem eius et resurrectionem

ab ínferis celebrámus

atque, beátum eius advéntum præstolántes,
offérimus tibi,

qui fidélis et miséricors es Deus,
hóstiam, quæ hómines tecum reconcíliat.

Réspice, benígnus, clementíssime Pater,
quos tibi coniúngis Fílii tui sacrificio,
ac præsta ut,

Spíritus Sancti virtúte,

ex hoc uno pane et cálice partícipes,
in unum corpus congregéntur in Christo,
a quo omnis auferátur divísio.

6. Then he says:



The mystery of faith.

And the people continue, acclaiming:

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

7. Then the Priest, with hands extended, says:



Therefore, as we celebrate
the memorial of your Son Jesus Christ,
who is our Passover and our surest peace,
we celebrate his Death and Resurrection from the dead,
and looking forward to his blessed Coming,
we offer you, who are our faithful and merciful God,
this sacrificial Victim
who reconciles to you the human race.

**Look kindly, most compassionate Father,
on those you unite to yourself
by the Sacrifice of your Son,
and grant that, by the power of the Holy Spirit,
as they partake of this one Bread and one Chalice,
they may be gathered into one Body in Christ,
who heals every division.**

In communióne mentis et cordis
 nos semper serváre dignéris
 una cum Papa nostro **N.** et Epíscopo nostro **N.***
 Adiuva nos,

ut simul advéntum regni tui præstolémus
 usque ad horam qua tibi adstábimus,
 sancti inter sanctos in sede cælésti,
 cum beáta Vírgine Dei Genetríce María,
 beátis Apóstolis et ómnibus Sanctis
 atque frátribus nostris defúntis,
 quos tuæ misericórdiæ suppliciter commendámus.

Tum vero, a corruptiónis vúlnerè tandem liberáti
 et nova plene constitúti creatúra,
 gaudéntes tibi canémus gratiárum actiónem

jungit manus

Christi tui,
 in ætérnum vivéntis.

8. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

Per ipsum, et cum ipso, et in ipso,
 est tibi Deo Patri omnipoténti,
 in unitáte Spíritus Sancti,
 omnis honor et glória
 per ómnia sæcula sæculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliariis, vel de alio Episcopo, ut in *Institutione generali Missalis Romani*, n.149, notatur.



Be pleased to keep us always
 in communion of mind and heart,
 together with **N.** our Pope and **N.** our Bishop.*
 Help us to work together
 for the coming of your Kingdom,
 until the hour when we stand before you,
 Saints among the Saints in the halls of heaven,
 with the Blessed Virgin Mary, Mother of God,
 the blessed Apostles and all the Saints,
 and with our deceased brothers and sisters,
 whom we humbly commend to your mercy.

Then, freed at last from the wound of corruption
 and made fully into a new creation,
 we shall sing to you with gladness

He joins his hands.

the thanksgiving of Christ,
 who lives for all eternity.

8. *He takes the chalice and the paten with the host and, raising both, he says:*



Through him, and with him, and in him,
 O God, almighty Father,
 in the unity of the Holy Spirit,
 all glory and honor is yours,
 for ever and ever.

The people acclaim: **Amen.**

Then follows the Communion Rite, p.811.

R-I

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no.149.

PREX EUCHARISTICA « DE RECONCILIATIONE »

II

1. **V.** Dóminus vobíscum.
R. Et cum spírítu tuo.
- V.** Sursum corda.
R. Habémus ad Dóminum.
- V.** Grátias agámus Dómino Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est
nos tibi grátias ágere atque laudes persólvere,
Deus Pater omnípotens,
pro ómnibus, quæ in hoc mundo operáris,
per Dóminum nostrum Iesum Christum.

Cum enim genus humánum
dissensióne sit atque discórdia dívísium,
experiéndo tamen cognóvimus te
ánimos fléctere,
ut sint ad reconciliatiónem paráti.

Per Spírítum namque tuum pérmoves hóminum corda,
ut inimíci íterum in collóquia véniant,
adversáarii manus coniúngant,
pópuli sibi óbviám quærant veníre.

Tua operánte virtúte fit étiam, Dómine,
ut ódium vincátur amóre,
últio cedat indulgéntiæ,
discórdia in mútuam
dilectiÓNem convertátur.

Quaprópter cum choris cæléstibus
grátias tibi indesinénter agéntes
maiestáti tuæ in terris
sine fine clamámus:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt cæli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit in nómine Dómini.
Hosánna in excélsis.

EUCCHARISTIC PRAYER FOR RECONCILIATION

II

1. **Y.** The Lord be with you.
R. And with your spirit.
Y. Lift up your hearts.
R. We lift them up to the Lord.
Y. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just
that we should give you thanks and praise,
O God, almighty Father,
for all you do in this world,
through our Lord Jesus Christ.

For though the human race
is divided by dissension and discord,
yet we know that by testing us
you change our hearts
to prepare them for reconciliation.

Even more, by your Spirit you move human hearts
that enemies may speak to each other again,
adversaries join hands,
and peoples seek to meet together.

By the working of your power
it comes about, O Lord,
that hatred is overcome by love,
revenge gives way to forgiveness,
and discord is changed to mutual respect.

Therefore, as we give you ceaseless thanks
with the choirs of heaven,
we cry out to your majesty on earth,
and without end we acclaim:

Holy, Holy, Holy Lord God of hosts.
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.

2. *Sacerdos, manibus extensis, dicit:*

Te ígitur, Pater omnípotens,
 benedícimus per Iesum Christum Fílium tuum,
 qui in tuo nómine venit.
 Ipse est pro homínibus
 Verbum salútis,
 manus, quam peccatóribus pórrigis,
 via, qua pax tua nobis præbétur.
 Cum nosmetípsos a te, Dómine,
 propter peccáta nostra avertissémus,
 ad reconciliatióem nos reduxísti,
 ut ad te tandem convérsi nos ívicem diligerémus
 per Fílium tuum,
 quem in mortem pro nobis tradidísti.

3. *Iungit manus, easque expansas super oblata tenens, dicit:*

Et nunc reconciliatióem
 a Christo nobis allátam celebrántes,
 te deprecámur:
 Spíritus tui effusióne hæc dona sanctífica,

iungit manus

et signat semel super panem et calicem simul, dicens:

ut fiant Corpus et ✠ Sanguis Fílii tui,
 cuius mandátum implémus
 hæc celebrántes mystéria.

iungit manus

4. *In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.*

Ipse enim, vitam cum esset datúrus,
 ut nos liberáret,
 discúbens

accipit panem,

eumque parum elevatum super altare tenens, prosequitur:

accépit panem in manus suas
 et tibi grátias agens benedíxit,
 fregit deditque discípulis suis, dicens:

parum se inclinat

2. The Priest, with hands extended, says:



You, therefore, almighty Father,
we bless through Jesus Christ your Son,
who comes in your name.
He himself is the Word that brings salvation,
the hand you extend to sinners,
the way by which your peace is offered to us.
When we ourselves had turned away from you
on account of our sins,
you brought us back to be reconciled, O Lord,
so that, converted at last to you,
we might love one another
through your Son,
whom for our sake you handed over to death.

3. He joins his hands and, holding them extended over the offerings, says:



And now, celebrating the reconciliation
Christ has brought us,
we entreat you:
sanctify these gifts by the outpouring of your Spirit,

He joins his hands

and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become the Body and ☩ Blood of your Son,
whose command we fulfill
when we celebrate these mysteries.

He joins his hands.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For when about to give his life
to set us free,
as he reclined at supper,

He takes the bread

and, holding it slightly raised above the altar, continues:

he himself took bread into his hands,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

Accípite et manducáte ex hoc omnes:
hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. Postea prosequitur:

Símili modo véspere illo

accipit calicem,
eumque parum elevatum super altare tenens, prosequitur:

accépit cálicem benedictiónis in manus suas,
tuam cónfitens misericórdiam
dedítque discípulis suis, dicens:

parum se inclinat

Accípite et bíbite ex eo omnes:
hic est enim calix Sánguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
Hoc fácite in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

6. Deinde dicit:

Mystérium fídei.

Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
et cálicem bíbimus,
mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
qui per crucem et resurrectionem tuam
liberásti nos.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, on that same evening,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice of blessing in his hands,
confessing your mercy,
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

PC

R-II

7. Deinde sacerdos, extensis manibus, dicit:

Memóriam ígitur agéntes
Fílii tui mortis et resurrectiónis,
qui hoc pignus dilectiónis suæ nobis relíquit,
tibi quod nobis tribuísti offerímus
perféctæ reconciliatiónis sacrificium.

Pater sancte, súpplīces deprecámur,
ut nos quoque accéptos hábeas
cum Fílio tuo
et in hoc salutári convívio
eíusdem Spíritum nobis præstáre dignéris,
qui ómnia áuferat quæ nos ívicem aliénant.

Ipse Ecclésiā tuā inter hómines
signum efficiat unitátis pacisque tuæ instruméntum,
et nos in communióne consérvet
cum Papa nostro **N.** et Antístite nostro **N.***
et cunctis Epíscopis
et univérso pópulo tuo.

Quemádmōdum nunc ad mensam Fílii tui nos congregásti,
ita nos cóllige cum gloriósa Dei Genetríce Vírgine María,
beátis Apóstolis tuis
et ómnibus Sanctis,
cum frátribus nostris,
atque homínibus cuiúsvīs stirpis et sermónis
in tua amicítia defúntis,
ad perpétuæ unitátis convívium,
in cælis novis et terra nova,
ubi plenitúdo pacis tuæ refúlget,
íungit manus

in Christo Iesu Dómino nostro.

8. Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor et glória
per ómnia sǎcula sǎculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliaribus, vel de alio Episcopo, ut in *Instituione generali Missalis Romani*, n.149, notatur.

7. Then the Priest, with hands extended, says:



Celebrating, therefore, the memorial of the Death and Resurrection of your Son, who left us this pledge of his love, we offer you what you have bestowed on us, the Sacrifice of perfect reconciliation.

Holy Father, we humbly beseech you to accept us also, together with your Son, and in this saving banquet graciously to endow us with his very Spirit, who takes away everything that estranges us from one another.

May he make your Church a sign of unity and an instrument of your peace among all people and may he keep us in communion with **N.** our Pope and **N.** our Bishop* and all the Bishops and your entire people.



Just as you have gathered us now at the table of your Son, so also bring us together, with the glorious Virgin Mary, Mother of God, with your blessed Apostles and all the Saints, with our brothers and sisters and those of every race and tongue who have died in your friendship. Bring us to share with them the unending banquet of unity in a new heaven and a new earth, where the fullness of your peace will shine forth



He joins his hands.

in Christ Jesus our Lord.

8. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.



The people acclaim: **Amen.**

Then follows the Communion Rite, p.811.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no.149.

PREX EUCHARISTICA QUÆ IN MISSIS PRO VARIIS NECESSITATIBUS ADHIBERI POTEST

I

Ecclesia in viam unitatis progrediens

1. *Sequens forma huius Precis eucharisticæ convenienter adhibetur cum formulariis Missarum v. gr. pro Ecclesia, pro Papa, pro Episcopo, pro eligendo Papa vel Episcopo, pro Concilio vel Synodo, pro sacerdotibus, pro seipso sacerdote, pro ministris Ecclesiæ, in conventu spirituali vel pastorali.*

1. *℣. Dóminus vobíscum.*
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est tibi grátias ágere
tíbiqúe glóriæ et laudis hymnum cánere,
Dómine, Pater infiníta bonitátis.

Quia verbo Evangélii Fílii tui,
ex ómnibus pópulis,
 linguis et natióibus
unam Ecclésiám collegísti,
per quam, Spírítus tui virtúte vivificátam,
omnes hómínes in unum congregáre non désinis.

Ipsa tuæ dilectiÓNis testaméntum manifestans,
spem beátam regni incessánte largítur
ac véluti signum tuæ
 fidelitátis respléndet
quam in Christo Iesu Dómino nostro,
in ætérnum promisísti.

Et ídeo, cum ómnibus cælórum Virtútibus,
in terris te iúgiter celebrámus,
cum univérssa Ecclésiá
 una voce dicétes:

EUCCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

I

The Church on the Path of Unity

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For the Pope, For the Bishop, For the Election of a Pope or a Bishop, For a Council or Synod, For Priests, For the Priest Himself, For Ministers of the Church, and For a Spiritual or Pastoral Gathering.

Y. The Lord be with you.

R. And with your spirit.

Y. Lift up your hearts.

R. We lift them up to the Lord.

Y. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just to give you thanks
and raise to you a hymn of glory and praise,
O Lord, Father of infinite goodness.

For by the word of your Son's Gospel
you have brought together one Church
from every people, tongue, and nation,
and, having filled her with life by the power of your Spirit,
you never cease through her
to gather the whole human race into one.

Manifesting the covenant of your love,
she dispenses without ceasing
the blessed hope of your Kingdom
and shines bright as the sign of your faithfulness,
which in Christ Jesus our Lord
you promised would last for eternity.

And so, with all the Powers of heaven,
we worship you constantly on earth,
while, with all the Church,
as one voice we acclaim:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
 Pleni sunt cæli et terra glória tua.
 Hosánna in excélsis.
 Benedíctus qui venit in nómine Dómini.
 Hosánna in excélsis.

2. *Sacerdos, manibus extensis, dicit:*

Vere Sanctus es et glorificándus,
 amátor hóminum Deus,
 qui semper illis ades in itínere vitæ.
 Vere benedíctus Fílius tuus,
 qui præsens est in médio nostri
 cum ab eius amóre congregámur,
 et sicut olim pro discípulis
 nobis Scriptúras áperit et panem frangit.

3. *Iungit manus, easque expansas super oblata tenens, dicit:*

Rogámus ergo te, Pater clementíssime,
 ut Spíritum Sanctum tuum emíttas,
 qui hæc dona panis et vini sanctíficet,
iungit manus
 et signat semel super panem et calicem simul, dicens:

ut nobis
 Corpus et ✠ Sanguis fiant
iungit manus

Dómini nostri Iesu Christi.

4. *In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.*

Qui pridie quam paterétur,
 in suprémæ nocte Cenæ,
accipit panem,
eumque parum elevatum super altare tenens, prosequitur:

accépit panem et benedíxit ac fregit,
 dedítque discípulis suis, dicens:
parum se inclinat

Holy, Holy, Holy Lord God of hosts.
 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.

2. *The Priest, with hands extended, says:*

PC

You are indeed Holy and to be glorified, O God,
 who love the human race
 and who always walk with us on the journey of life.
 Blessed indeed is your Son,
 present in our midst
 when we are gathered by his love,
 and when, as once for the disciples, so now for us,
 he opens the Scriptures and breaks the bread.

3. *He joins his hands and, holding them extended over the offerings, says:*

CC

Therefore, Father most merciful,
 we ask that you send forth your Holy Spirit
 to sanctify these gifts of bread and wine,

*He joins his hands
 and makes the Sign of the Cross once over the bread and chalice together, saying:*

that they may become for us
 the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

On the day before he was to suffer,
 on the night of the Last Supper,

*He takes the bread
 and, holding it slightly raised above the altar, continues:*

he took bread and said the blessing,
 broke the bread and gave it to his disciples, saying:

He bows slightly.

Accípíte et manducáte ex hoc omnes:
hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. Postea prosequitur:

Símili modo, postquam cenátum est,
accipit calicem,
eumque parum elevatum super altare tenens, prosequitur:

accípiens et cálicem,
tibi grátias egit,
dedítque discípulis suis, dicens:
parum se inclinat

Accípíte et bíbite ex eo omnes:
hic est enim calix Sánguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
Hoc fácite in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

6. Deinde dicit:

Mystérium fídei.
Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
et cálicem bíbimus,
mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
qui per crucem et resurrectionem tuam
liberásti nos.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice,
gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

PC

V-I

7. *Postea, extensis manibus, sacerdos dicit:*

Unde et nos, Pater sancte,
 mémoires Christi Fílii tui Salvatóris nostri,
 quem per passiónem et mortem crucis
 ad resurrectiónis glóriam perduxísti
 et ad dexteram tuam sedére fecísti,
 opus tuæ caritátis annuntiámus,
 donec ipse véniat,
 tibíque panem vitæ et cálicem benedictiónis offérimus.

In oblatiónem Ecclésiæ tuæ,
 in qua paschále Christi sacrificium
 nobis tráditum exhibémus,
 réspice propítius, et concéde,
 ut virtúte Spíritus caritátis tuæ,
 inter Fílii tui membra,
 cuius Córpori communicámus et Sánguini,
 nunc et in diem æternitátis numerémur.

Ecclésiám tuam, Dómine, (quæ est **N.**),
 lúmine rénova Evangélii.
 Vínculum unitátis confírma
 inter fidéles et pastóres plebis tuæ,
 una cum Papa nostro **N.** et Epíscopo nostro **N.***
 et univérso órđine episcopáli,
 ut pópulus tuus,
 hoc in mundo discórdiis laceráto,
 unitátis et concórdiæ
 prophéticum signum elúceat.

Meménto fratrum nostrórum (**N.** et **N.**),
 qui in pace Christi tui dormiérunt
 omniúmque defunctórum,
 quorum fidem tu solus cognovísti:
 eos ad lumen vultus tui fruéndum admítte
 et in resurrectióne dona eis vitæ plenitúdinem.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliariis, vel de alio Episcopo, ut in *Institutione generali Missalis Romani*, n. 149, notatur.

7. Then the Priest, with hands extended, says:



Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that,
by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Lord, renew your Church (which is in **N.**)
by the light of the Gospel.
Strengthen the bond of unity
between the faithful



and the pastors of your people,
together with **N.** our Pope, **N.** our Bishop,*
and the whole Order of Bishops,
that in a world torn by strife
your people may shine forth
as a prophetic sign of unity and concord.

Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead,



whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

V-I

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Concéde nos quoque,
terréna exácta peregrinatióne,
ad ætérnam pervenire mansiónem,
ubi tecum semper vivémus
et cum beáta Vírgine

Dei Genetríce María,
cum Apóstolis et Martýribus,
(cum Sancto **N.:** Sancto diei vel patrono)
Sanctísque ómnibus comunicántes,
te laudábimus et magnificábimus

jungit manus

per Iesum Christum, Fílium tuum.

8. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor et glória
per ómnia sǎcula sǎculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary,
Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.



The people acclaim: **Amen.**

Then follows the Communion Rite, p.811.

II

Deus Ecclesiam suam in viam salutis conducens

1. *Sequens forma huius Precis eucharisticæ convenienter adhibetur cum formulariis Missarum v. gr. pro Ecclesia, pro vocationibus ad sacros Ordines, pro laicis, pro familia, pro religiosis, pro vocationibus ad vitam religiosam, ad postulandam caritatem, pro familiaribus et amicis, pro gratiis Deo reddendis.*

1. *℣. Dóminus vobíscum.*
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre,
nos tibi semper et ubíque grátias ágere:
Dómine, sancte Pater, mundi creátor et fons omnis vitæ:

Qui ópera sapiéntiæ tuæ numquam derelínquis,
sed in médio nostri adhuc próvidus operáris.

In manu poténti et bráchio exténto
pópulum tuum Israel
per desértum duxísti;
nunc autem Ecclésiam tuam
in mundo peregrinántem,
Spírítus Sancti virtúte semper comitáris,
eámque per témporis sémitas
in gáudium ætérnum regni tui condúcis,
per Christum Dóminum nostrum.

Unde et nos cum Angelis et Sanctis
hymnum glóriæ tuæ cánimus,
sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt cæli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit in nómine Dómini.
Hosánna in excélsis.

2. *Sacerdos, manibus extensis, dicit:*

Vere Sanctus es et glorificándus,
amátor hóminum Deus,
qui semper illis ades in itínere vitæ.

II

God Guides His Church along the Way of Salvation

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For Vocations to Holy Orders, For the Laity, For the Family, For Religious, For Vocations to Religious Life, For Charity, For Relatives and Friends, and For Giving Thanks to God.

Y. The Lord be with you.

R. And with your spirit.

Y. Lift up your hearts.

R. We lift them up to the Lord.

Y. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, creator of the world and source of all life.

For you never forsake the works of your wisdom, but by your providence are even now at work in our midst. With mighty hand and outstretched arm you led your people Israel through the desert. Now, as your Church makes her pilgrim journey in the world, you always accompany her by the power of the Holy Spirit and lead her along the paths of time to the eternal joy of your Kingdom, through Christ our Lord.

And so, with the Angels and Saints, we, too, sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.
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.

2. *The Priest, with hands extended, says:*

You are indeed Holy and to be glorified, O God, who love the human race and who always walk with us on the journey of life.

Vere benedíctus Fílius tuus,
 qui præsens est in médio nostri
 cum ab eius amóre congregámur,
 et sicut olim pro discípulis
 nobis Scriptúras áperit et panem frangit.

3. *Iungit manus, easque expansas super oblata tenens, dicit:*

Rogámus ergo te, Pater clementíssime,
 ut Spíritum Sanctum tuum emíttas,
 qui hæc dona panis et vini sanctíficet,

iungit manus

et signat semel super panem et calicem simul, dicens:

ut nobis

Corpus et ✠ Sanguis fiant

iungit manus

Dómini nostri Iesu Christi.

4. *In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.*

Qui pridie quam paterétur,
 in suprémæ nocte Cenæ,

accipit panem,

eumque parum elevatum super altare tenens, prosequitur:

accépit panem et benedíxit ac fregit,
 dedítque discípulis suis, dicens:

parum se inclinat

Accípите et manducáte ex hoc omnes:
 hoc est enim Corpus meum,
 quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. *Postea prosequitur:*

Símili modo, postquam cenátum est,

accipit calicem,

eumque parum elevatum super altare tenens, prosequitur:

accípiens et cálicem,
 tibi grátias egit,
 dedítque discípulis suis, dicens:

parum se inclinat

Blessed indeed is your Son,
 present in our midst
 when we are gathered by his love
 and when, as once for the disciples, so now for us,
 he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:



Therefore, Father most merciful,
 we ask that you send forth your Holy Spirit
 to sanctify these gifts of bread and wine,

He joins his hands
 and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
 the Body and \times Blood

He joins his hands.

of our Lord Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
 on the night of the Last Supper,

He takes the bread
 and, holding it slightly raised above the altar, continues:

he took bread and said the blessing,
 broke the bread and gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
 FOR THIS IS MY BODY,
 WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
 and, holding it slightly raised above the altar, continues:

he took the chalice,
 gave you thanks
 and gave the chalice to his disciples, saying:

He bows slightly.

Accípite et bíbite ex eo omnes:
 hic est enim calix Sáanguinis mei
 novi et ætéрни testaménti,
 qui pro vobis et pro multis effundétur
 in remissionem peccatórum.
 Hoc fácite in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

6. Deinde dicit:

Mystérium fidei.

Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
 et tuam resurrectionem confitémur,
 donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
 et cálicem bíbimus,
 mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
 qui per crucem et resurrectionem tuam
 liberásti nos.

7. Deinde sacerdos, extensis manibus, dicit:

Unde et nos, Pater sancte,
 mémoires Christi Fílii tui Salvatóris nostri,
 quem per passiónem et mortem crucis
 ad resurrectionis glóriam perduxísti
 et ad dexteram tuam sedére fecísti,
 opus tuæ caritátis annuntiámus,
 donec ipse véniat,
 tibique panem vitæ et cálicem benedictiónis offerimus.

In oblatiόnem Ecclésiæ tuæ,
 in qua paschále Christi sacrificium
 nobis tráditum exhibémus,
 réspice propítius, et concéde,
 ut virtúte Spíritus caritátis tuæ,
 inter Fílii tui membra,

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:



The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:



Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ
that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity

cuius Córpori comunicámus et Sánguini,
nunc et in diem æternitátis numerémur.

Ad mensam ergo tuam convocátos, Dómine,
nos in unitáte confírma:
ut, una cum Papa nostro **N.**
et Epíscopo nostro **N.,***
cum ómnibus Epíscopis, presbýteris, diáconis
et univérso pópulo tuo,
in fide ac spe per sémitas tuas ambulántes,
gáudium et fidúciam in mundum effúndere valeámus.

Meménto fratrum nostrórum (**N.** et **N.**),
qui in pace Christi tui dormiérunt
omniúmque defunctórum,
quorum fidem tu solus cognovísti:
eos ad lumen vultus tui fruéndum admítte
et in resurrectione dona eis vitæ plenitúdinem.

Concéde nos quoque,
terréna exácta peregrinatióne,
ad ætéram pervenire mansiónem,
ubi tecum semper vivémus
et cum beáta Vírgine

Dei Genetríce María,
cum Apóstolis et Martýribus,
(cum Sancto **N.:** *Sancto diei vel patrono*)
Sanctísque ómnibus comunicántes,
te laudábimus et magnificábimus

iungit manus

per Iesum Christum, Fílium tuum.

8. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor et glória
per ómnia sæcula sæculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliaribus, vel de alio Episcopo, ut in *Instituione generali Missalis Romani*, n.149, notatur.

among the members of your Son,
in whose Body and Blood we have communion.

And so, having called us to your table, Lord,
confirm us in unity,
so that, together with **N.** our Pope
and **N.** our Bishop,*
with all Bishops, Priests and Deacons,
and your entire people,
as we walk your ways with faith and hope,
we may strive to bring joy and trust into the world.

Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead,
whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary,
Mother of God,
with the Apostles and Martyrs,
(with Saint **N.:** *the Saint of the day or Patron*)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. *He takes the chalice and the paten with the host and, raising both, he says:*

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim: **Amen.**

Then follows the Communion Rite, p. 811.



* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

III

Iesus via ad Patrem

1. Sequens forma huius Precis eucharisticæ convenienter adhibetur cum formulariis Missarum v. gr. pro evangelizatione populorum, pro christianis persecutione vexatis, pro patria vel civitate, pro rempublicam moderantibus, pro coetu moderatorum nationum, initio anni civilis, pro populorum progressionem.

1. *℣.* Dóminus vobíscum.
℞. Et cum spírítu tuo.
℣. Sursum corda.
℞. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre,
 nos tibi semper et ubíque grátias ágere,
 sancte Pater, Dómine cæli et terræ,
 per Christum Dóminum nostrum.

Quia per Verbum tuum mundum creásti
 et unívérsa in æquitáte moderáris.
 Ipsum, caro factum, nobis mediatórem dedísti,
 qui verba tua nobis est locútus
 et ad sui sequélam nos vocávit;
 ille via est quæ nos ad te ducit,
 véritas quæ nos líberat,
 vita quæ gáudio nos replet.

Per Fílium tuum hómines,
 quos ad glóriam tui
 nóminis fecísti,
 sánguine crucis eius redéptos
 et Spírítus sigílló signátos
 in unam cólligis familiam.

Quaprópter nunc et usque in sæculum,
 ómnibus cum Angelis
 glóriam tuam prædicámus,
 iucúnda celebratióne clamántes:

III

Jesus, the Way to the Father

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, *For the Evangelization of Peoples, For Persecuted Christians, For the Nation or State, For Those in Public Office, For a Governing Assembly, At the Beginning of the Civil Year, and For the Progress of Peoples.*

Y. The Lord be with you.

R. And with your spirit.

Y. Lift up your hearts.

R. We lift them up to the Lord.

Y. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, Lord of heaven and earth, through Christ our Lord.

For by your Word you created the world
and you govern all things in harmony.
You gave us the same Word made flesh as Mediator,
and he has spoken your words to us
and called us to follow him.
He is the way that leads us to you,
the truth that sets us free,
the life that fills us with gladness.

Through your Son
you gather men and women,
whom you made for the glory of your name,
into one family,
redeemed by the Blood of his Cross
and signed with the seal of the Spirit.

Therefore, now and for ages unending,
with all the Angels,
we proclaim your glory,
as in joyful celebration we acclaim:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
 Pleni sunt cæli et terra glória tua.
 Hosánna in excélsis.
 Benedíctus qui venit in nómine Dómini.
 Hosánna in excélsis.

2. *Sacerdos, manibus extensis, dicit:*

Vere Sanctus es et glorificándus,
 amátor hóminum Deus,
 qui semper illis ades in itínere vitæ.
 Vere benedíctus Fílius tuus,
 qui præsens est in médio nostri
 cum ab eius amóre congregámur,
 et sicut olim pro discípulis
 nobis Scriptúras áperit et panem frangit.

3. *Iungit manus, easque expansas super oblata tenens, dicit:*

Rogámus ergo te, Pater clementíssime,
 ut Spíritum Sanctum tuum emíttas,
 qui hæc dona panis et vini sanctíficet,

iungit manus

et signat semel super panem et calicem simul, dicens:

ut nobis

Corpus et ✠ Sanguis fiant

iungit manus

Dómini nostri Iesu Christi.

4. *In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.*

Qui pridie quam paterétur,
 in suprémæ nocte Cenæ,

accipit panem,

eumque parum elevatum super altare tenens, proseguitur:

accépit panem et benedíxit ac fregit,
 dedítque discípulis suis, dicens:

parum se inclinat

Holy, Holy, Holy Lord God of hosts.
 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.

2. *The Priest, with hands extended, says:*

PC

You are indeed Holy and to be glorified, O God,
 who love the human race
 and who always walk with us on the journey of life.
 Blessed indeed is your Son,
 present in our midst
 when we are gathered by his love
 and when, as once for the disciples, so now for us,
 he opens the Scriptures and breaks the bread.

3. *He joins his hands and, holding them extended over the offerings, says:*

CC

Therefore, Father most merciful,
 we ask that you send forth your Holy Spirit
 to sanctify these gifts of bread and wine,

*He joins his hands
 and makes the Sign of the Cross once over the bread and chalice together, saying:*

that they may become for us
 the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

On the day before he was to suffer,
 on the night of the Last Supper,

*He takes the bread
 and, holding it slightly raised above the altar, continues:*

he took bread and said the blessing,
 broke the bread and gave it to his disciples, saying:

He bows slightly.

Accípite et manducáte ex hoc omnes:
hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. *Postea prosequitur:*

Símili modo, postquam cenátum est,
accipit calicem,
eumque parum elevatum super altare tenens, prosequitur:

accípiens et cálicem,
tibi grátias egit,
dedítque discípulis suis, dicens:
parum se inclinat

Accípite et bíbite ex eo omnes:
hic est enim calix Sánguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
Hoc fácite in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

6. *Deinde dicit:*

Mystérium fídei.
Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
et cálicem bíbimus,
mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
qui per crucem et resurrectionem tuam
liberásti nos.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice,
gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

PC

V-III

7. *Postea, extensis manibus, sacerdos dicit:*

Unde et nos, Pater sancte,
 mémoires Christi Fílii tui Salvatóris nostri,
 quem per passiónem et mortem crucis
 ad resurrectiónis glóriam perduxísti
 et ad dexteram tuam sedére fecísti,
 opus tuæ caritátis annuntiámus,
 donec ipse véniat,
 tibíque panem vitæ et cálicem benedictiónis offerimus.

In oblatiónem Ecclésiæ tuæ,
 in qua paschále Christi sacrificium
 nobis tráditum exhibémus,
 réspice propítius, et concéde,
 ut virtúte Spíritus caritátis tuæ,
 inter Fílii tui membra,
 cuius Córpori communicámus et Sánguini,
 nunc et in diem æternitátis numerémur.

Huius participatióne mystérii, omnípotens Pater,
 nos Spíritu vivífica
 et imáginí Fílii tui confórmes fieri concéde
 atque in vínculo communiónis confírma
 una cum Papa nostro **N.**, et Epíscopo nostro **N.***
 cum ceteris Epíscopis,
 cum presbýteris et diáconis
 et univérso pópulo tuo.

Fac ut omnes Ecclésiæ fidéles,
 témporum signa lúmine fidei perscrutántes,
 in servítium Evángélii cohærénter se
 impéndere váleant.

Ad cunctórum hóminum necessitátes redde nos inténtos
 ut luctus eórum et angóres,
 gáudium et spem participántes,
 núntium salutis illis fidéliter afferámus
 et cum eis
 in viam regni tui progrediámur.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliariis, vel de alio Episcopo, ut in *Institutione generali Missalis Romani*, n. 149, notatur.

7. Then the Priest, with hands extended, says:



Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ
that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

By our partaking of this mystery, almighty Father,
give us life through your Spirit,
grant that we may be conformed to the image of your Son,
and confirm us in the bond of communion,
together with **N.** our Pope and **N.** our Bishop,*
with all other Bishops,
with Priests and Deacons,
and with your entire people.



Grant that all the faithful of the Church,
looking into the signs of the times by the light of faith,
may constantly devote themselves
to the service of the Gospel.

Keep us attentive to the needs of all
that, sharing their grief and pain,
their joy and hope,
we may faithfully bring them the good news of salvation
and go forward with them
along the way of your Kingdom.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Meménto fratrum nostrórum (N. et N.),
 qui in pace Christi tui dormiérunt
 omniúmque defunctorum,
 quorum fidem tu solus cognovísti:
 eos ad lumen vultus tui fruéndum admítte
 et in resurrectione dona eis vitæ plenitudinem.

Concéde nos quoque,
 terréna exácta peregrinatione,
 ad ætérnam pervenire mansiónem,
 ubi tecum semper vivémus
 et cum beáta Vírgine

Dei Genetríce María,
 cum Apóstolis et Martýribus,
 (cum Sancto N.: Sancto diei vel patrono)
 Sanctísque ómnibus communicántes,
 te laudábimus et magnificábimus

jungit manus

per Iesum Christum, Fílium tuum.

8. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

Per ipsum, et cum ipso, et in ipso,
 est tibi Deo Patri omnipoténti,
 in unitáte Spíritus Sancti,
 omnis honor et glória
 per ómnia sæcula sæculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.



Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead,

whose faith you alone have known.

Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary,

Mother of God,

with the Apostles and Martyrs,

(with Saint **N.**: *the Saint of the day or Patron*)

and with all the Saints,

we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. *He takes the chalice and the paten with the host and, raising both, he says:*



Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim: **Amen.**

Then follows the Communion Rite, p.811.

IV

Iesus pertransiens beneficiendo

1. Sequens forma huius Precis eucharisticæ convenienter adhibetur cum formulariis Missarum v. gr. pro profugis et exsulibus, tempore famis vel pro fame laborantibus, pro affligentibus nos, pro captivitate detentis, pro detentis in carcere, pro infirmis, pro morientibus, ad postulandam gratiam bene moriendi, in quacumque necessitate.

1. *Ÿ.* Dóminus vobíscum.

℞. Et cum spírítu tuo.

Ÿ. Sursum corda.

℞. Habémus ad Dóminum.

Ÿ. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre,
nos tibi semper et ubíque grátias ágere,
Pater misericordiárum et Deus fidélis:

Quia Iesum Christum Fílium tuum,
Dóminum ac redemptórem nobis dedísti.

Semper ille misericórdem se osténdit
erga párvulos et páuperes,
infírmos et peccatóres
atque próximum se fecit
oppréssis et afflíctis.

Verbo et ópere mundo nuntiávit
te esse Patrem
omniúmque filiórum tuórum curam habére.

Et ídeo cum Angelis et Sanctis univérsis
te collaudámus et benedícimus
hymnúmque glóriæ tuæ cánimus,
sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt cæli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit in nómine Dómini.
Hosánna in excélsis.

IV

Jesus, Who Went About Doing Good

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For Refugees and Exiles, In Time of Famine or For Those Suffering Hunger, For Our Oppressors, For Those Held in Captivity, For Those in Prison, For the Sick, For the Dying, For the Grace of a Happy Death, and In Any Need.

Y. The Lord be with you.

R. And with your spirit.

Y. Lift up your hearts.

R. We lift them up to the Lord.

Y. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbor
to the oppressed and the afflicted.

By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.
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.

2. Sacerdos, manibus extensis, dicit:

Vere Sanctus es et glorificándus,
amátor hóminum Deus,
qui semper illis ades in itínere vitæ.
Vere benedíctus Fílius tuus,
qui præsens est in médio nostri
cum ab eius amóre congregámur,
et sicut olim pro discípulis
nobis Scriptúras áperit et panem frangit.

3. Iungit manus, easque expansas super oblata tenens, dicit:

Rogámus ergo te, Pater clementíssime,
ut Spíritum Sanctum tuum emíttas,
qui hæc dona panis et vini sanctíficet,

iungit manus

et signat semel super panem et calicem simul, dicens:

ut nobis

Corpus et ✠ Sanguis fiant

iungit manus

Dómini nostri Iesu Christi.

4. In formulis, quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.

Qui pridie quam paterétur,
in suprémæ nocte Cenæ,

accipit panem,

eumque parum elevatum super altare tenens, prosequitur:

accépit panem et benedíxit ac fregit,
dedítque discípulis suis, dicens:

parum se inclinat

2. The Priest, with hands extended, says:



You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:



Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands
and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

He takes the bread
and, holding it slightly raised above the altar, continues:

he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

Accípite et manducáte ex hoc omnes:
hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

5. Postea prosequitur:

Símili modo, postquam cenátum est,
accipit calicem,
eumque parum elevatum super altare tenens, prosequitur:

accípiens et cálicem,
tibi grátias egit,
dedítque discípulis suis, dicens:
parum se inclinat

Accípite et bíbite ex eo omnes:
hic est enim calix Sánguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
Hoc fácite in meam commemoratiónem.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

6. Deinde dicit:

Mystérium fídei.

Et populus prosequitur, acclamans:

Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.

Vel:

Quotiescúmque manducámus panem hunc
et cálicem bíbimus,
mortem tuam annuntiámus, Dómine, donec vénias.

Vel:

Salvátor mundi, salva nos,
qui per crucem et resurrectionem tuam
liberásti nos.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice,
gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

PC

V-IV

7. *Postea, extensis manibus, sacerdos dicit:*

Unde et nos, Pater sancte,
 mémoires Christi Fílii tui Salvatóris nostri,
 quem per passióem et mortem crucis
 ad resurrectiÓnis glóriam perduxísti
 et ad dÉxteram tuam sedére fecísti,
 opus tuæ caritátis annuntiámus,
 donec ipse véniat,
 tibíque panem vitæ et cálicem benedictiÓnis offérimus.

In oblatiÓnem Ecclésiæ tuæ,
 in qua paschále Christi sacrificium
 nobis tráditum exhibémus,
 réspice propítius, et concéde,
 ut virtúte Spíritus caritátis tuæ,
 inter Fílii tui membra,
 cuius Córpori communicámus et Sánguini,
 nunc et in diem æternitátis numerémur.

Ecclésiám tuam, Dómine,
 in fide et caritáte perfícere dignéris,
 una cum Papa nostro **N.** et Epíscopo nostro **N.,***
 et cunctis Epíscopis, presbýteris et diáconis,
 et omni pópulo acquisitiÓnis tuæ.

Aperi óculos nostros
 ut necessitátes fratrum agnoscámus;
 verba et ópera nobis inspíra,
 ad laborántes et onerátos confortándos;
 fac nos sincére ipsis inservíre,
 Christi exémplo eiúsque mandáto.
 Ecclésia tua vivum testimónium exsístat
 veritátis et libertátis,
 pacis atque iustítiæ,
 ut omnes hómínes in spem novam erigántur.

* Hic fieri potest mentio de Episcopis Coadiutore vel Auxiliariibus, vel de alio Episcopo, ut in *Instituione generali Missalis Romani*, n. 149, notatur.

7. Then the Priest, with hands extended, says:



Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ
that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Bring your Church, O Lord,
to perfect faith and charity,
together with **N.** our Pope and **N.** our Bishop,*
with all Bishops, Priests and Deacons,
and the entire people you have made your own.



Open our eyes
to the needs of our brothers and sisters;
inspire in us words and actions
to comfort those who labor and are burdened.
Make us serve them truly,
after the example of Christ and at his command.
And may your Church stand as a living witness
to truth and freedom,
to peace and justice,
that all people may be raised up to a new hope.

V-IV

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Meménto fratrum nostrórum (N. et N.),
 qui in pace Christi tui dormiérunt
 omniúmque defunctorum,
 quorum fidem tu solus cognovísti:
 eos ad lumen vultus tui fruéndum admítte
 et in resurrectione dona eis vitæ plenitudinem.

Concede nos quoque,
 terréna exácta peregrinatione,
 ad ætérnam pervenire mansiónem,
 ubi tecum semper vivémus
 et cum beáta Vírgine

Dei Genetríce María,
 cum Apóstolis et Martýribus,
 (cum Sancto N.: Sancto diei vel patrono)
 Sanctísque ómnibus communicátes,
 te laudábimus et magnificábimus

jungit manus

per Iesum Christum, Fílium tuum.

8. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

Per ipsum, et cum ipso, et in ipso,
 est tibi Deo Patri omnipoténti,
 in unitáte Spíritus Sancti,
 omnis honor et glória
 per ómnia sæcula sæculórum.

Populus acclamat: **Amen.**

Deinde sequitur ritus Communionis, p.810.



Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead,

whose faith you alone have known.

Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary,

Mother of God,

with the Apostles and Martyrs,

(with Saint **N.**: *the Saint of the day or Patron*)

and with all the Saints,

we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. *He takes the chalice and the paten with the host and, raising both, he says:*



Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim: **Amen.**

Then follows the Communion Rite, p.811.