

EUCCHARISTIC PRAYERS FOR CONCELEBRATION

According to the 2010 English Translation

**EUCCHARISTIC PRAYERS FOR
CONCELEBRATION**

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INSTRUCTIONS


The parts for all concelebrants are to be recited in a low voice and in such a way that the voice of the principal celebrant is clearly heard by the people. (See *General Instruction of the Roman Missal*, no. 218)

In the following Eucharistic prayers, mention may be made of the Coadjutor Bishop, or Auxiliary Bishops in the place for the Bishop indicated by “**N.**,” as noted in the *General Instruction of the Roman Missal*, no. 149.

As with most liturgical texts, actions to be done are indicated in **red** and words to be said are indicated in **black**. In this booklet the words and actions specific to the concelebrants are also indicated in the following manner:

 That which may be done by one concelebrant or the principal celebrant is accompanied by a green sidebar.

 That which must be done by all concelebrants and the principal celebrant is accompanied by a red sidebar.

 That which may be done by either the principal celebrant alone or the principal celebrant with all of the concelebrants is accompanied by a blue sidebar.

EUCHARISTIC PRAYER I (The Roman Canon)

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

Then follows the Preface to be used in accord with the rubrics,
which concludes:

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.

The principal celebrant, with hands extended, says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says

that you accept

He makes the Sign of the Cross

once over the bread and chalice together, saying:

and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

He joins his hands

COMMEMORATION OF THE LIVING.

With hands extended, one of the concelebrants
or the principal celebrant continues:

Remember, Lord, your servants **N.** and **N.**

The Priest joins his hands and all pray briefly
for those for whom they intend to pray.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

He joins his hands.

With hands extended, another of the the concelebrants,
or the principal celebrant continues:

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.

He joins his hands.

(Through Christ our Lord. Amen.)

PROPER FORMS OF THE *COMMUNICANTES*

On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred night (day)
on which blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On the Epiphany of the Lord

Celebrating the most sacred day
 on which your Only Begotten Son,
 eternal with you in your glory,
 appeared in a human body, truly sharing our flesh,
 and in communion with those whose memory we venerate,
 especially the glorious ever-Virgin Mary,
 Mother of our God and Lord, Jesus Christ, †

From the Mass of the Easter Vigil until the Second Sunday of Easter

Celebrating the most sacred night (day)
 of the Resurrection of our Lord Jesus Christ in the flesh,
 and in communion with those whose memory we venerate,
 especially the glorious ever-Virgin Mary,
 Mother of our God and Lord, Jesus Christ, †

On the Ascension of the Lord

Celebrating the most sacred day
 on which your Only Begotten Son, our Lord,
 placed at the right hand of your glory
 our weak human nature,
 which he had united to himself,
 and in communion with those whose memory we venerate,
 especially the glorious ever-Virgin Mary,
 Mother of our God and Lord, Jesus Christ, †

On Pentecost Sunday

Celebrating the most sacred day of Pentecost,
 on which the Holy Spirit
 appeared to the Apostles in tongues of fire,
 and in communion with those whose memory we venerate,
 especially the glorious ever-Virgin Mary,
 Mother of our God and Lord, Jesus Christ, †

With hands extended, the principal celebrant alone continues:

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
also for those to whom you have been pleased to give
the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

They join their hands.

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,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward the chalice
as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

**Then the principal celebrant and the concelebrants,
with hands extended, say:**

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

Bowing, with hands joined, all continue:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar

receive the most holy Body and Blood of your Son,

They stand upright again and each signs himself with the Sign of the Cross, saying:

may be filled with every grace and heavenly blessing.

They join their hands.

(Through Christ our Lord. Amen.)

COMMEMORATION OF THE DEAD.

With hands extended, one of the concelebrants or the principal celebrant says:

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

He joins his hands, and all pray briefly for those who have died and for whom they intend to pray.

Then, with hands extended, he continues:

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

All strike their breast with their right hand as another of the concelebrants or the principal celebrant says:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
 graciously grant some share
 and fellowship with your holy Apostles and Martyrs:
 with John the Baptist, Stephen,
 Matthias, Barnabas,
 (Ignatius, Alexander,
 Marcellinus, Peter,
 Felicity, Perpetua,
 Agatha, Lucy,
 Agnes, Cecilia, Anastasia)
 and all your Saints;
 admit us, we beseech you,
 into their company,
 not weighing our merits,
 but granting us your pardon,

He joins his hands.

through Christ our Lord.

And the principal celebrant alone, with hands joined, continues:

Through whom
 you continue to make all these good things, O Lord;
 you sanctify them, fill them with life,
 bless them, and bestow them upon us.

**The principal celebrant raises the paten with the host
 and the deacon, or in his absence, one of the concelebrants,
 raises the chalice, while the principal celebrant alone,
 or with all the concelebrants, 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.

EUCHARISTIC PRAYER II

Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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 most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.
Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.
And so, with the Angels and all the Saints
we declare your glory,
as with one voice 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.

The principal celebrant, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,

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

so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

They join their hands.

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

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice

and, once more giving thanks,
he gave it to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

They join their hands.

**With hands extended, one of the concelebrants
or the principal celebrant says:**

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

He joins his hands.

**With hands extended, another of the concelebrants
or the principal celebrant says:**

In Masses for the Dead, the following may be added:

Remember your servant **N.**,
whom you have called (today)
from this world to yourself.
Grant that he (she)
who was united with your Son in a death like his,
may also be one with him in his Resurrection.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

**The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

EUCCHARISTIC PRAYER III

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

**Then follows the Preface to be used in accord with the rubrics,
which concludes:**

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.

The principal celebrant, with hands extended, says:

You are indeed Holy, O Lord,

and all you have created

rightly gives you praise,

for through your Son our Lord Jesus Christ,

by the power and working of the Holy Spirit,

you give life to all things and make them holy,

and you never cease to gather a people to yourself,

so that from the rising of the sun to its setting

a pure sacrifice may be offered to your name.

The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

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

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

They join their hands.

at whose command we celebrate these mysteries.

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

For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice,

and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.

Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.

With hands extended, one of the concelebrants
or the principal celebrant says:

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of God,
with your blessed Apostles and glorious Martyrs
(with Saint N.: the Saint of the day or Patron Saint)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

He joins his hands.

With hands extended, another of the concelebrants
or the principal celebrant says:

May this Sacrifice of our reconciliation,
we pray, O Lord,

advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant **N.** our Pope and **N.** our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

He joins his hands.

**With hands extended, another of the concelebrants
or the principal celebrant says:**

† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

**The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

† Remember your servant **N.**

whom you have called (today)
from this world to yourself.

Grant that he (she) who was united with your Son in a death like his,

may also be one with him in his Resurrection,
when from the earth

he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.

To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.

For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

EUCCHARISTIC PRAYER IV

It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as 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.

The principal celebrant, with hands extended, says:

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.

You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.

And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.

For you came in mercy to the aid of all,
so that those who seek might find you.

Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.

Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.

To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,

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

that they may become
the Body and ✠ Blood of our Lord Jesus Christ

They join their hands.

for the celebration of this great mystery,
which he himself left us
as an eternal covenant.

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 the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,
he took bread, blessed and broke it,
and gave it to his disciples, saying,

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way,
taking the chalice filled with the fruit of the vine,
he gave thanks,
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop, and the whole Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.

He joins his hands.

**With hands extended, another of the concelebrants
or the principal celebrant says:**

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,

He joins his hands.

through whom you bestow on the world all that is good.

**The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

EUCCHARISTIC 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.

I

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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:

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.

The principal celebrant, with hands extended, says:

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.

**The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:**

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

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

that they may become the Body and ☩ Blood

They join their 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.

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.

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

**Each concelebrant extends his right hand toward the bread,
if this seems appropriate.**

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

**The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.**

After this, the principal celebrant
and all concelebrants continue:

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

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

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.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

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.

**The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

EUCCHARISTIC PRAYER FOR RECONCILIATION

II

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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 may 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.

The principal celebrant, 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.

**The principal celebrant and all concelebrants,
 holding their hands extended toward the offerings, say:**

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

**The principal celebrant joins his hands and makes the
 Sign of the Cross once over the bread and the 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.

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

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, on that same evening,
he took the chalice of blessing in his hands,
confessing your mercy,
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

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.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

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.

He joins his hands.

With hands extended, another of the concelebrants
or the principal celebrant says:

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.

The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

EUCHARISTIC PRAYER FOR USE IN MASSES IN VARIOUS NEEDS

I

The Church on the Path of Unity

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.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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:

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.

The principal celebrant, 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.

**The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:**

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

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

that they may become for us
the Body and ✠ Blood

They join their hands.

■ of our Lord Jesus Christ.

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

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

Then the principal celebrant and the concelebrants,
with hands extended, say:

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.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

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.

He joins his hands.

With hands extended, another of the concelebrants
or the principal celebrant says:

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.

The principal celebrant raises the paten with the host and the deacon, or in his absence, one of the concelebrants, raises the chalice, while the principal celebrant alone, or with all the concelebrants, 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.

II

God Guides His Church along the Way of Salvation

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.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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.

The principal celebrant, 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.

**The principal celebrant and all concelebrants,
 holding their hands extended toward the offerings, say:**

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

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

that they may become for us
 the Body and ✠ Blood

All join their hands.

of our Lord Jesus Christ.

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

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

**Then the principal celebrant and the concelebrants,
with hands extended, say:**

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.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

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.

He joins his hands.

With hands extended, another of the concelebrants
or the principal celebrant says:

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.

The principal celebrant raises the paten with the host and the deacon, or in his absence, one of the concelebrants, raises the chalice, while the principal celebrant alone, or with all the concelebrants, 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.

III

Jesus, the Way to the Father

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.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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:

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.

The principal celebrant, 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.

**The principal celebrant and all concelebrants,
holding their hands extended toward the offerings, say:**

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

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

that they may become for us
the Body and ✠ Blood

They join their hands.

of our Lord Jesus Christ.

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

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

**Then the principal celebrant and the concelebrants,
with hands extended, say:**

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.

They join their hands.

With hands extended, one of the concelebrants
or the principal celebrant says:

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.

He joins his hands.

With hands extended, another of the concelebrants
or the principal celebrant says:

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.

The principal celebrant raises the paten with the host
and the deacon, or in his absence, one of the concelebrants,
raises the chalice, while the principal celebrant alone,
or with all the concelebrants, 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.

IV**Jesus, Who Went About Doing Good**

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.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. 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.

The principal celebrant, 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.

**The principal celebrant and all concelebrants,
 holding their hands extended toward the offerings, say:**

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

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

that they may become for us
 the Body and ✠ Blood

They join their hands.

of our Lord Jesus Christ.

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

Each concelebrant extends his right hand toward the bread,
if this seems appropriate.

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

The concelebrants join their hands, look toward the
consecrated host as it is shown, and after this bow profoundly.

After this, the principal celebrant
and all concelebrants continue:

In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

Each concelebrant extends his right hand toward the chalice,
if this seems appropriate.

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.

The concelebrants join their hands, look toward
the chalice as it is shown, and after this bow profoundly.

Then the principal celebrant says:

The mystery of faith.

And the concelebrants with 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.

**Then the principal celebrant and the concelebrants,
with hands extended, say:**

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.

**With hands extended, one of the concelebrants
or the principal celebrant says:**

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.

He joins his hands.

**With hands extended, another of the concelebrants
or the principal celebrant says:**

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.

The principal celebrant raises the paten with the host and the deacon, or in his absence, one of the concelebrants, raises the chalice, while the principal celebrant alone, or with all the concelebrants, 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.

APPENDIX**Gloria**

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Niceno-Constantinopolitan Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

**At the words that follow, up to
and including and became man, all bow.**

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
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.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the **Apostles' Creed**, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

**At the words that follow, up to
and including the Virgin Mary, all bow.**

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

