

Eucharistic Prayers and Prefaces

RULES FOR THE USE OF THE EUCHARISTIC PRAYERS

EUCHARISTIC PRAYER I

I. The first eucharistic prayer, that is, the Roman Canon, may be used on all occasions. It is particularly suitable on days with *Communicantes* of their own, in Masses with their own *Hanc igitur*, and on feasts of apostles and saints mentioned in the prayer itself. It is also suitable on Sundays unless, for pastoral reasons, another eucharistic prayer is preferred.

II. For concelebration and when parts of this prayer are sung, the rules in nn. 35-42 of the *Ritus servandus in concelebratione Missae* (March 7, 1965) should be followed.

EUCHARISTIC PRAYER II

I. Because of its own characteristics, the second eucharistic prayer is particularly suitable on weekdays and in special circumstances.

Although this prayer has its own preface, it may also be used with the other prefaces, especially those which proclaim the mystery of salvation succinctly, for example, the prefaces for Sundays of the year and the common prefaces.

When Mass is celebrated for a dead person, the special formula may be inserted at the proper place, namely, before *Remember our brothers and sisters . . .*

II. For concelebration:

1. *Father, it is our duty and our salvation . . .* is said by the principal celebrant alone, with his hands extended.

2. From *Let your Spirit . . .* to *May all of us . . .*, all the concelebrants say the prayer together as follows:

(a) They say *Let your Spirit . . .* with hands outstretched towards the offerings; at the end they join their hands together.

(b) They say *Before he was given up to death . . .* and *When supper was ended . . .* with their hands joined, bowing their heads at *gave you thanks*.

(c) While saying the words of our Lord, they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *In memory of his death . . .* with their hands extended.

(e) They say *May all of us . . .* bowing low and with their hands joined.

3. The intercessions for the living (*Lord, remember your Church . . .*) and for the dead (*Remember our brothers and sisters . . .*) may be assigned to one or other of the concelebrants; he says the text alone, with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *Before he was given up to death . . .*, *When supper was ended . . .*, *In memory of his death . . .* and the final doxology.

EUCHARISTIC PRAYER III

I. The third eucharistic prayer may be said with any preface. Like the Roman Canon, it is especially suitable for Sundays and feasts.

The special formula for the dead may be inserted in this eucharistic prayer at the proper place, namely, after the words: *In mercy and love unite all your children wherever they may be*.

II. For concelebration:

1. *Father, you are holy indeed . . .* is said by the principal celebrant alone, with his hands extended.

2. All the concelebrants say the prayer together from *And so, Father, we bring you . . .* to *Look with favor on your Church's . . .*, as follows:

(a) They say *And so, Father, we bring you . . .*, with their hands outstretched towards the offerings; at the end, that is, at the words: *at whose command we celebrate this eucharist*, they join their hands together.

(b) They say *On the night he was betrayed . . .* and *When supper was ended . . .* with their hands joined, bowing their heads at the words: *He gave you thanks . . .*

(c) While saying the words of our Lord they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *Father, calling to mind . . .* with their hands extended.

English translation approved by the National Conference of Catholic Bishops and confirmed by the Apostolic See.

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Rules for the Use of the Eucharistic Prayers

(e) They say *Look with favor on your Church's offering . . . bowing low and with their hands joined.*

3. The intercessions (*May he make us an everlasting gift . . . ; Lord, may this sacrifice . . .*) may be assigned to one or other of the concelebrants; he says the text alone and with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *On the night he was betrayed . . . , When supper was ended . . . , Father, calling to mind . . . ,* and the final doxology.

EUCCHARISTIC PRAYER IV

I. The fourth eucharistic prayer has an unchangeable preface and gives a fuller compendium of the history of salvation. It may be used whenever the Mass has no preface of its own; it is particularly suitable for assemblies of the faithful who have a deeper understanding of holy scripture.

Because of the structure of this prayer, no special formula for the dead may be inserted.

II. For concelebration:

1. The preface and *Father, we acknowledge your greatness . . . down to and bring us the fullness of grace* are said by the principal celebrant alone, with his hands extended.

2. All the concelebrants say the prayer to-

gether from *Father, may this Holy Spirit . . . to Lord, look upon this sacrifice . . .* as follows:

(a) They say *Father, may this Holy Spirit . . .* with their hands outstretched towards the offerings; at the end, that is, at the words: *which he left us as an everlasting covenant*, they join their hands.

(b) They say *He always loved those . . . and In the same way . . .* with their hands joined, bowing their heads at *gave you thanks* (which in this eucharistic prayer is said only before the consecration of the wine).

(c) While saying the words of our Lord they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *Father, we now celebrate . . .* with their hands extended.

(e) They say *Lord, look upon this sacrifice . . .* bowing low and with their hands joined.

3. The intercessions (*Lord, remember those for whom we offer . . .*) may be assigned to one of the concelebrants; he says the text alone, with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants together with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *Father, may this Holy Spirit . . . , He always loved those . . . , In the same way . . . , Father, we now celebrate . . . ,* and the final doxology.

NORMÆ PRO ADHIBENDIS PRECIBUS EUCCHARISTICIS

PREX EUCCHARISTICA I

I. Prex eucharistica prima, seu Canon Romanus, qui semper adhiberi potest, opportunius dicitur diebus, quibus assignantur *Communicantes* propria, aut in Missis, quæ *Hanc igitur* propriis ditantur, necnon in festis Apostolorum et Sanctorum, quorum mentio fit in ipsa prece; itemque diebus dominicis, nisi, ob rationes pastorales, præferatur alia prex eucharistica.

II. In concelebratione et pro cantu servantur normæ, quæ habentur in nn. 35-42 *Ritus servandi in concelebratione Missæ* (7 martii 1965).

PREX EUCCHARISTICA II

1. Prex eucharistica secunda, ob peculiare ipsius notas, convenientius sumitur diebus infra hebdomadam, vel in peculiaribus adiunctis.

Quamvis præfatione propria instructa sit, adhiberi potest etiam cum aliis præfationibus, cum iis præsertim quæ mysterium salutis compendiose repræsentant, v. g. cum præfationibus de dominicis per annum aut cum præfationibus communibus.

Quando Missa pro aliquo defuncto celebratur, inseri potest peculiaris formula, suo loco, nempe ante *Meménto etiam*.

Normæ Pro Adhibendis Precibus Eucharisticis

II. In concelebratione:

1. *Vere sanctus* a solo celebrante principali, extensis manibus, profertur.

2. Ab *Hæc ergo dona*, usque ad *Et supplices* omnes concelebrantes omnia simul proferunt, hoc modo:

a) *Hæc ergo dona* manibus ad oblata extensis, quas ad finem iungunt;

b) *Qui cum passioni* et *Simili modo* manibus iunctis, et caput inclinantes ad verba *grátias agens*;

c) Verba Domini, manu dextera, si opportunum videtur, ad panem et ad calicem extensa; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;

d) *Mémores igitur* manibus extensis;

e) *Et supplices* profunde inclinati ac manibus iunctis.

3. Intercessionem pro vivis: *Recordare, Domine*; et pro defunctis: *Meménto etiam fratrum nostrorum*, uni alterive e concelebrantibus committi possunt, qui solus eas manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali, aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per verba: *Mysterium fidei*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticæ partes, quæ sequuntur: *Qui cum passioni, Simili modo, Mémores igitur*, necnon doxologiam finalem cantu proferri licet.

PREX EUCHARISTICA III

I. Prex eucharistica tertia cum qualibet præfatione dici potest. Pariter ac Canonis Romani eius usus præferatur diebus dominicis et festis.

In hac prece adhiberi potest peculiaris formula pro defuncto, suo loco inserenda, nempe post verba: *Omnes filios tuos ubique dispersos, tibi, clemens Pater, miserátus coniunge*.

II. In concelebratione:

1. *Vere sanctus* a solo celebrante principali, extensis manibus, profertur.

2. A *Supplices ergo te, Domine*, usque ad *Réspice, quæsumus*, omnes concelebrantes omnia simul proferunt hoc modo:

a) *Supplices ergo te, Domine*, manibus ad oblata extensis, quas ad finem iungunt, nempe quando dicunt: *cuius mandáto hæc mystéria celebrámus*;

b) *Ipse enim in qua nocte tradebátur* et *Simili modo* manibus iunctis, et caput inclinantes ad verba *grátias agens*;

c) Verba Domini, manu dextera, si opportunum videtur, ad panem et ad calicem extensa; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;

d) *Mémores igitur* manibus extensis;

e) *Réspice, quæsumus*, profunde inclinati ac manibus iunctis.

3. Intercessionem: *Ipse nos tibi perficiat* et *Hæc hostia nostræ reconciliatiónis*, uni alterive e concelebrantibus committi possunt, qui solus has preces manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per verba: *Mysterium fidei*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticæ partes, quæ sequuntur: *Ipse enim, Simili modo, Mémores igitur*, necnon doxologiam finalem cantu proferri licet.

PREX EUCHARISTICA IV

I. Prex eucharistica quarta præfationem immutabilem habet et compendium plenius historiæ salutis præbet. Adhiberi potest quando Missa præfatione propria caret, et opportunius dicitur in cœtu fidelium, qui cognitione altiore Sacre Scripturæ pollent.

In hanc precem, ratione structuræ, inseri nequit peculiaris formula pro defuncto.

II. In concelebratione:

1. Præfatio et *Confitémur tibi, Pater sancte*, usque ad *omnem sanctificatiónem compleret*, a solo celebrante principali, extensis manibus, proferuntur.

2. A *Quæsumus igitur, Domine*, usque ad *Réspice, Domine*, omnes concelebrantes omnia simul proferunt, hoc modo:

a) *Quæsumus igitur, Domine*, manibus ad oblata extensis, quas ad finem iungunt, nempe quando dicunt: *in fœdus atérnum*;

b) *Ipse enim, cum hora venisset* et *Simili modo*, manibus iunctis, et caput inclinantes ad verba *grátias egit*, quæ tantum ante consecrationem vini dicuntur in hac prece;

c) Verba Domini, manu dextera, si opportunum videtur, ad panem et ad calicem extensa; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;

d) *Unde et nos*, manibus extensis;

e) *Réspice, Domine*, profunde inclinati et manibus iunctis.

3. Intercessionem: *Nunc ergo, Domine, ómnium recordare*, uni e concelebrantibus committi possunt, qui solus eas manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per verba: *Mysterium fidei*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticæ partes, quæ sequuntur: *Quæsumus igitur, Ipse enim, Simili modo, Unde et nos*, necnon doxologiam finalem cantu proferri licet.

PREFACES

ADVENT PREFACE I

The first Advent preface is said:

(a) as a proper preface in Masses of the Season from the first Sunday of Advent to December 16;

(b) as a seasonal preface in other Masses which are celebrated during this period and which have no preface of their own.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

When he humbled himself to come among
us as a man,
he fulfilled the plan you formed long ago
and opened for us the way to salvation.

Now we watch for the day
hoping that the salvation promised us
will be ours
when Christ our Lord will come again
in his glory.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

PRAEFATIONES

PRAEFATIO DE ADVENTU, I

Sequens praefatio dicitur: a) tamquam propria in Missis de tempore a prima dominica Adventus usque ad diem 16 decembris; b) tamquam de tempore in ceteris Missis, quae celebrantur eodem tempore et praefatione propria carent.

℣. Dóminus vobiscum.

℟. Et cum spíritu 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 ubique grátias
ágere:

Dómine, sancte Pater, omnipotens
aetérne Deus:
per Christum Dóminum nostrum.

Qui, primo advéntu in humilitáte
carnis assúptæ,
dispositiónis antiquæ munus implévit,
nobisque salutis perpétuæ trámitem
reserávit:
ut, cum secúndo vénerit in suæ glória
maiestátis,
manífesto demum múnere capiámus,
quod vigilántes nunc audémus
exspectáre promíssum.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominatióibus,
cumque omni militiá cæléstis exércitus,
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.

Advent Preface II

PRAEFATIO DE ADVENTU, II

Sequens praefatio dicitur: a) tamquam propria in Missis de tempore a die 17 ad diem 24 decembris; b) tamquam de tempore in ceteris Missis, quae celebrantur eodem tempore et praefatione propria carent.

℣. 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 ubique grátias
ágere:

Dómine, sancte Pater, omnipotens
æ térne Deus:

per Christum Dóminum nostrum.

Quem praedixerunt cunctórum
praecónia prophetárum,

Virgo Mater ineffábili dilectióne
sustínuit,

Ioánnes cécinít affutúrum et adesse
monstrávit.

Qui suae nativitátis mystérium tríbuit
nos praeveníre gaudéntes,
ut et in oratíone pervígiles
et in suis invéníat láudibus exsultántes.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominationibus,
cumque omni milítia caeléstis exércitus,
hymnum glóriæ tuæ cánimus,
sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus
Deus Sábaoth.

Pleni sunt caeli et terra glória tua.

Hosánna in excélsis.

Benedíctus qui venit in nómine Dómini.

Hosánna in excélsis.

ADVENT PREFACE II

The second Advent preface is said:

(a) as a proper preface in Masses of the Season from December 17 to December 24;

(b) as a seasonal preface in other Masses which are celebrated during this period and which have no preface of their own.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

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

℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

His future coming was proclaimed by all
the prophets.

The Virgin Mother bore him in her womb
with love beyond all telling.

John the Baptist was his herald
and made him known when at last he came.

In his love he has filled us with joy
as we prepare to celebrate his birth,
so that when he comes he may find us
watching in prayer,
our hearts filled with wonder and praise.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the
Lord.*

Hosanna in the highest.

Preface for Sundays in Lent

PREFACE FOR SUNDAYS IN LENT

The preface for the Sundays in Lent is said as a proper preface in the Masses on these days.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

You bid your faithful people cleanse their
hearts
and prepare with joy for the paschal feast.

More fervent in prayer,
more generous in works of charity,
more eager in celebrating the mysteries
by which we are reborn
may we come to the fullness of grace
that belongs to the sons of God.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

PRAEFATIO DE DOMINICIS QUADRAGESIMAE

Sequens praefatio dicitur tamquam propria in Missis de dominicis Quadragesimae.

℣. Dóminus vobiscum.
℞. Et cum spíritu 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 ubique grátias
ágere:
Dómine, sancte Pater, omnipotens
ætérne Deus:
per Christum Dóminum nostrum.

Quia fidélibus tuis dignánter impéndis
quotánnis paschália sacraménta
in gáudio purificátis méntibus
exspectáre:
ut, pietátis officia et ópera caritátis
propénsius exsequéntes,
frequentatióne mysteriórum, quibus
renáti sunt,
ad grátiae filiórum plenitúdinem
perducántur.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominatióibus,
cumque omni militía cæléstis exércitus,
hymnum 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.

Preface I for Sundays of the Year

PRAEFATIO DE DOMINICIS PER ANNUM, I

Sequens praefatio dicitur tamquam propria in Missis de dominicis per annum.

℣. 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 ubique grátias ágere:
Dómine, sancte Pater, omnípotens ætérne Deus:
per Christum Dóminum nostrum.
Cuius hoc miríficum fuit opus per paschále mystérium,
ut de peccáto et mortis iugo ad hanc glóriam vocarémur,
qua nunc genus eléctum, regále sacerdotium,
gens sancta et acquisitionis pópulus dicerémur,
et tuas annuntiarémus ubique virtútes,
qui nos de ténebris ad tuum admiráble lumen vocásti.

Et ídeo cum Angelis et Archángelis,
cum Thronis et Dominationibus,
cumque omni milítia cæléstis exércitus,
hymnum 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.

PREFACE FOR SUNDAYS OF THE YEAR I

The first preface for Sundays of the Year is said as a proper preface in Sunday Masses during this period.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

Through his cross and resurrection
he freed us from sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood,
a holy nation, a people set apart.

Everywhere we proclaim your mighty
works
for you have called us out of darkness
into your own wonderful light.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

Preface II for Sundays of the Year

PREFACE FOR SUNDAYS OF THE YEAR II

The second preface for Sundays of the Year is said as a proper preface in Sunday Masses during this period.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

Out of love for sinful man,
he humbled himself to be born of the
Virgin.

By suffering on the cross
he freed us from unending death,
and by rising from the dead
he gave us eternal life.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the
Lord. *
Hosanna in the highest.

PRAEFATIO DE DOMINICIS PER ANNUM, II

Sequens praefatio dicitur tamquam propria in Missis de dominicis per annum.

℣. 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, omnípotens
ætérne Deus:
per Christum Dóminum nostrum.

Qui, humánis miserátus erróribus,
de Vírgine nasci dignátus est.
Qui, crucem passus, a perpétua
morte nos liberávit
et, a mórtuis resúrgens, vitam
donávit ætérrnam.

Et ideo cum Angelis et Archángelis,
cum Thronis et Domínationibus,
cumque omni militiæ cæléstis exércitus,
hymnum 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.

Preface of the most holy Eucharist

PRAEFATIO DE SS.MA EUCCHARISTIA

Sequens praefatio dicitur tamquam propria in Missa « In Cena Domini » et in festo Ss.mi Corporis Christi, necnon in omnibus Missis votivis de Ss.mo Eucharistiae Sacramento.

℣. Dóminus vobiscum.
℞. Et cum spíritu 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 ubique grátias ágere:

Dómine, sancte Pater, omnipotens ætérne Deus:
per Christum Dóminum nostrum.

Qui, verus æternúsque Sacérdos,
formam sacrificií perénis instituens,
hóstiam tibi se primus obtulit salutárem,
et nos, in sui memóriam, præcépit offérre,
ut, in sacro convívio panem vitæ suménte,
mortem suam annuntiémus donec véniat.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominationibus,
cumque omni militiá cæléstis exércitus,
hymnum glóriæ tuæ cánimus,
sine fine dicénte:

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.

Quando adhibetur Canon Romanus, in Missa « In Cena Domini » infra Actionem, Communicánte, Hanc igitur et Qui pridie propria, ut in Missali.

PREFACE OF THE EUCHARIST

The preface of the Holy Eucharist is said as a proper preface in the Mass of the Lord's Supper on Holy Thursday and on the feast of Corpus Christi, as well as in all votive Masses of the Blessed Sacrament.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

He is the true and eternal priest
who established this unending sacrifice.

He offered himself as victim for our deliverance
and taught us to make this offering in his memory,
so that by eating the bread of life in a holy meal
we might proclaim his death until he comes.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the Lord.*
Hosanna in the highest.

In the Mass of the Lord's Supper on Holy Thursday, when the Roman Canon is used, the proper Communicantes, Hanc igitur, and Qui pridie are said, as given in the Roman Missal.

Common Preface I

COMMON PREFACE I

The first Common Preface is said in Masses which have no preface of their own, unless they call for a seasonal preface.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

In him you have renewed all things
and you have given us all a share in his
riches.

Though his nature was divine,
he stripped himself of glory
and by shedding his blood on the cross
he brought his peace to the world.

Therefore he was exalted above all
creation
and became the source of eternal life
to all who serve him.

And so, with all the multitude of angels
in the heavenly courts,
we proclaim your glory as we join in their
unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

PRAEFATIO COMMUNIS, I

Sequens praefatio dicitur in Missis, quae praefatione propria carent, nec sumere debent praefationem de tempore.

℣. 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, omnípotens
ætérne Deus:
per Christum Dóminum nostrum.

In quo ómnia instauráre tibi
complácuit,
et de plenítudine eius nos omnes
accípere tribuísti.
Cum enim in forma Dei esset,
exinanívit semetípsum,
ac per sánguinem crucis suæ
pacificávit univérsa;
unde exaltátus est super ómnia
et ómnibus obtemperántibus sibi
factus est causa salutís æternæ.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominationíbus,
cumque omni milítia cæléstis exércitus,
hymnum 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.

Common Preface II

PRAEFATIO COMMUNIS, II

Sequens praefatio dicitur in Missis, quae praefatione propria carent, nec sumere debent praefationem de tempore.

℣. 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 ubique grátias ágere:
Dómine, sancte Pater, omnipotens ætérne Deus:

Qui bonitáte hómínem condidísti,
ac iustítia damnátum misericórdia redemísti:
per Christum Dóminum nostrum.

Per quem maiestátem tuam laudant Angeli,
adórant Dominatiónes, tremunt Potestátes.
Cæli cælorúmque Virtútes, ac beáta Séraphim,
sócia exsultatióne concélebrant.
Cum quibus et nostras voces
ut admítte iúbeas, deprecámur, súpplici confessióne 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.

COMMON PREFACE II

The second Common Preface is said in Masses which have no preface of their own, unless they call for a seasonal preface.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to
give you thanks
through Jesus Christ our Lord.

In love you created man,
in justice you condemned him,
but in mercy you redeemed him.

Through Christ the multitude of angels and
all the powers of heaven
praise and worship the greatness of your
glory.

May our voices blend with theirs as we
join in their unending hymn:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the
Lord.*

Hosanna in the highest.

EUCCHARISTIC PRAYER I
THE ROMAN CANON

The celebrant, standing upright, with hands extended says:

We come to you, Father,
with praise and thanksgiving,
through Jesus Christ your Son.

He joins his hands and, making the sign of the cross once over both host and chalice, says:

Through him we ask you to accept and bless ✠ these gifts we offer you in sacrifice.

With hands extended, he continues:

We offer them for your holy catholic Church,
watch over it, Lord, and guide it;
grant it peace and unity throughout the world.

We offer them for N. our Pope,
for N. our bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

Commemoration of the living

Remember, Lord, your people,
especially those for whom we now pray,
N. and N.

He joins his hands and prays for them briefly; then, with hands extended, he continues:

Remember all of us gathered here before you.
You know how firmly we believe in you and dedicate ourselves to you.
We offer you this sacrifice of praise for ourselves and those who are dear to us.
We pray to you, our living and true God, for our well-being and redemption.

PREX EUCCHARISTICA I
CANON ROMANUS

Celebrans erectus, manibus extensis, dicit:

Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dóminum nostrum, súplices rogámus ac pétimus, *iungit manus et dicit*: uti accépta hábeas *signat semel super hostiam et calicem simul, dicens*: et benedícas ✠ hęc dona, hęc múnera, hęc sancta sacrificia illibáta, *extensis manibus prosequitur*: in primis quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. [et me indigno servo tuo] et ómnibus orthodóxis atque cathólicæ et apostólicæ fidei cultóribus.

Commemoratio pro vivis.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. *iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur*: et ómnium circumstántium, quorum tibi fides cóg-nita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

Eucharistic Prayer I

Infra Actionem.

Communicantes, et memoriam venerantes, in primis gloriósæ semper Virginis Mariæ, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Virginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi, Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Páuli, Cosmæ et Damiani: et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectióis tuæ muniámur auxílio. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

Tenens manus expansas super oblata, dicit:

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. **Iungit manus.** Per Christum Dóminum nostrum. Amen.

Manibus iunctis, prosequitur:

Within the Action

In union with the whole Church we honor Mary, the ever-virgin mother of

Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence,

Chrysogonus, John and Paul, Cosmas and Damian, and all the saints.

May their merits and prayers gain us your constant help and protection.

He joins his hands.

Through Christ our Lord. Amen.

With hands outstretched over the offerings, he says:

Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen.

He joins his hands:

Through Christ our Lord. Amen.

With hands joined, the celebrant continues:

Eucharistic Prayer I

Bless and approve our offering;
make it acceptable to you,
an offering in spirit and in truth.
Let it become for us
the body and blood of Jesus Christ,
your only Son, our Lord.

He takes the host,

The day before he suffered
he took bread in his sacred hands

he raises his eyes,

and looking up to heaven,
to you, his almighty Father,

he bows his head,

he gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:
Take this, all of you, and eat it:

**Holding the host between the thumbs
and forefingers of both hands, he says
the words of consecration distinctly and
attentively over the host or hosts that
are to be consecrated.**

this is my body.

**After saying these words, the celebrant
immediately shows the consecrated
host to the people for their adoration,
places it on the paten, and genuflects.**

**After the consecration, the celebrant
need not keep his thumbs and
forefingers together; if there is any
fragment of the host on his fingers, he
purifies them over the paten.**

Quam oblationem tu, Deus, in ómnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Dómini nostri Iesu Christi.

Qui pridie quam pateretur, **accipit hostiam**, accépit panem in sanctas ac venerábiles manus suas, **elevat oculos**, et elevátis óculis in cælum ad te Deum Patrem suum omnipotentem, **caput inclinat**, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens, Accipite, et manducáte ex hoc omnes.

Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandæ.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam adorandam ostendit populo, reponit super patenam, et genuflexus adorat.

Post consecrationem, celebranti licet pollices et indices non coniungere; si vero aliquod fragmentum hostiæ digitis adhæserit, digitos super patenam abstergat.

Eucharistic Prayer I

Tunc, detecto calice, dicit:

Símili modo postquam cenátum est,
ambabus manibus accipit calicem,
accipiens et hunc præclárum cálicem
in sanctas ac venerábiles manus suas:
caput inclinat, item tibi grátias agens,
benedixit, dedítque discípulis suis,
dicens: Accípite, et bíbite ex eo om-
nes.

**Profert verba consecrationis super
calicem attente et continue, tenens
illum parum elevatum.**

Hic est enim Calix Sanguinis mei,
novi et æterni testaménti: mystérium
fidei: qui pro vobis et pro multis
effundétur in remissionem peccatór-
um.

Et statim addit:

Hæc quotiescúmque fecéritis, in mei
memóriam faciétis.

**Deinde calicem ostendit populo, de-
ponit super corporale, cooperit et
genuflexus adorat.**

Deinde, extensis manibus, dicit:

Unde et mémore, Dómine, nos servi
tui, sed et plebs tua sancta, eiúsdem
Christi Fílii tui, Dómini nostri, tam
beátæ passiónis, nec non et ab ínferis
resurrectiόnis, sed et in cælos glorió-
sæ ascensiόnis: offérimus præcláræ
maiestáti tuæ de tuis donis ac datis
hóstiam puram, hóstiam sanctam,
hóstiam immaculátam, Panem sanc-
tum vitæ æternæ, et Cálicem salutis
perpétuæ.

He then uncovers the chalice and says:

When supper was ended,
he takes the chalice in both hands,
he took the cup.
he bows his head.

Again he gave you thanks and praise,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:

**Attentively and without pausing,
he speaks the words of consecration
over the chalice, while holding it
slightly raised.**

this is the cup of my blood,
the blood of the new and everlasting
covenant—

the mystery of faith.

It will be shed for you and for ~~many~~
so that sins may be forgiven.

He immediately adds:

Whenever you do this,
you will do it in memory of me.

**Then he shows the chalice to the people,
places it on the corporal,
covers it, and genuflects.**

Next, with hands extended, the celebrant says:

Father, we celebrate the memory
of Christ, your Son.

We, your people and your ministers,
recall his passion,

his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have
given us

we offer to you, God of glory and
majesty,

this holy and perfect sacrifice:
the bread of life

and the cup of eternal salvation.

Eucharistic Prayer I

Look with favor on these offerings
and accept them as once you accepted
the gifts of your servant Abel,
the sacrifice of Abraham, our father
in faith,
and the bread and wine offered by
your priest Melchisedech.

**Bowing deeply, he places his joined
hands on the altar and says:**

Almighty God,
we pray that your angel may take
this sacrifice
to your altar in heaven.
Then, as we receive from this altar
the sacred body and blood of your Son,
**he stands upright and crosses himself,
saying:**

let us be filled with every grace and
blessing.

He joins his hands.

Through Christ our Lord. Amen.

Commemoration of the Dead

Remember, Lord, those who have died
and have gone before us marked with
the sign of faith,
especially those for whom we now pray,
N. and N.

**The celebrant prays for them briefly.
Then, with hands extended,
he continues:**

May these, and all who sleep in Christ,
find in your presence
light, happiness, and peace.

He joins his hands.

Through Christ our Lord. Amen.

Supra quæ propitio ac sereno vultu
respicere digneris: et accepta habere,
sicuti accepta habere dignatus es
mûnera pûeri tui iusti Abel, et sacri-
ficium Patriarchæ nostri Abrahæ: et
quod tibi obtulit summus sacêrdos
tuus Melchisedech, sanctum sacri-
ficium, immaculatam hóstiam.

**Profunde inclinatus, iunctis manibus
et super altare positis, dicit:**

Súplices te rogâmus, omnîpotens
Deus: iube hæc perfêrri per manus
sancti Angeli tui in sublîme altâre
tuum, in conspêctu divînæ maiestâtis
tuæ: ut, quotquot ex hac altâris par-
ticipatióne sacrosâctum Filii tui
Corpus et Sâguinem sumpsêrimus,
erigit se et seipsum signat, dicens:
omni benedictiône cælêsti et grátia
repleámur. **Iungit manus.** Per
eundem Christum Dóminum nos-
trum. Amen.

Commemoratio pro defunctis.

Meménto etiam Dómine, famulór-
um famularúmque tuárum **N.** et **N.**,
qui nos præcessêrunt cum signo fidei,
et dórmunt in somno pacis.

**Et orat aliquantulum pro iis defunc-
tis, pro quibus orare intendit, deinde
extensis manibus prosequitur:**

Ipsis, Dómine, et ómnibus in Christo
quiescêntibus, locum refrigerii, lucis
et pacis, ut indúlgeas, deprecámur.
Iungit manus, dicens: Per eúndem
Christum Dóminum nostrum. Amen.

Eucharistic Prayer I

Manu dextera percutit sibi pectus, dicens:

Nobis quoque peccatōribus **extensis manibus ut prius, prosequitur:** fāmulis tuis, de multitudine miseratiōnum tuārum sperāntibus, partem āliquam et societātem donāre dignēris, cum tuis sanctis Apōstolis et Martýribus: cum Ioānne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largitor admitte. **Iungit manus.** Per Christum Dóminum nostrum.

Manibus iunctis, prosequitur:

Per quem hæc ómnia, Dómine, semper bona creas, sanctificas, vivificas, benedícis et præstas nobis.

Celebrans discooperit calicem, accipit hostiam inter pollicem et indicem manus dexteræ, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet supra calicem, clara voce cantat vel dicit:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, ómnis honor, et glória, per ómnia sæcula sæculórum. **Omnes respondent:** Amen.

With hands extended, he continues:

For ourselves, too, we ask some share in the fellowship of your apostles and martyrs, with John the Baptist, Stephen,

Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the saints.

The celebrant strikes his breast with the right hand, saying:

Though we are sinners, we trust in your mercy and love.

With his hands extended as before, he continues:

Do not consider what we truly deserve, but grant us your forgiveness,

He joins his hands.

through Christ our Lord.

With hands joined, he continues:

Through him you give us all these gifts. You fill them with life and goodness, you bless them and make them holy.

The celebrant uncovers the chalice, takes the host between the thumb and forefinger of his right hand, and holds the chalice in his left hand. Lifting up the chalice slightly, together with the host which he holds over the cup, he says aloud or chants:

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

All reply: Amen.

Eucharistic Prayer I

PROPER COMMUNICANTES AND HANC IGITUR

1. Christmas and Octave

In union with the whole Church
we celebrate that day (night)
when Mary without loss of her virginity
gave this world its savior.
We honor her . . .

Communicantes, et diem sacratissimum (noctem sacratissimam) celebrantes, quo (qua) beatae Mariae intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes . . .

2. Epiphany

In union with the whole Church
we celebrate that day
when your only Son,
sharing your eternal glory,
showed himself in a human body.
We honor Mary

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes . . .

3. Holy Thursday

In union with the whole Church
we celebrate that day
when Jesus Christ, our Lord,
was betrayed for us.
We honor Mary

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Iesus Christus pro nobis est traditus: sed et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genetricis eiusdem Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi . . .

Father, accept this offering
from your whole family
in memory of that day when Jesus Christ,
our Lord,
gave the mysteries of his body and blood
for his disciples to celebrate.
Grant us your peace in this life

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua Dominus noster Iesus Christus tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda: quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas . . .

He, on this very day before he suffered
to save us and all men,
took bread in his sacred hands

Qui pridie, quam pro nostra omniumque salute pateretur, hoc est hodie, **accipit hostiam**, accipit panem . . .

4. Easter

In union with the whole Church
we celebrate that day (night)
when Jesus Christ, our Lord,
rose from the dead in his human body.
We honor Mary

Communicantes, et diem sacratissimum (noctem sacratissimam) celebrantes Resurrectionis Domini nostri Iesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis eiusdem Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi . . .

Proper Communicantes

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Dómine, ut placatus accípias: diésque nostros in tua pace dispónas . . .

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Filius tuus, únitam sibi fragilitátis nostræ substántiam, in glóriæ tuæ dextera collocávit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi . . .

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis apparuit: sed et memóriam venerántes . . .

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus étiam pro me fámulo tuo, quem ad Episcopátus órđinem promovére dignatus es, quæsumus, Dómine, ut placatus accípias, et propítius in me tua dona custódias: ut, quod divíno múnere consecútus sum, divínis efféctibus éxsequar: diésque nostros in tua pace dispónas . . .

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, ac étiam pro me fámulo tuo, quem ad Episcopátus órđinem promovére dignatus es, quæsumus, Dómine, ut placatus accípias, et propítius in me tua dona custódias: ut, quod divíno múnere consecútus sum, divínis efféctibus éxsequar: diésque nostros in tua pace dispónas . . .

Father, accept this offering from your whole family and from those born into the new life of water and the Holy Spirit, with all their sins forgiven. Grant us your peace in this life . . .

5. Ascension

In union with the whole Church we celebrate that day when your only Son, our Lord, took his place with you and raised our frail human nature to glory.

We honor Mary . . .

6. Pentecost

In union with the whole Church we celebrate the day of Pentecost when the Holy Spirit appeared to the apostles

in the form of countless tongues.

We honor Mary . . .

(Hanc igitur as for Easter)

7. Episcopal consecration

Father, accept this offering from your whole family and from me, chosen for the order of bishop.

Protect the gifts you have given me, and let them yield a harvest worthy of you. Through Christ our Lord. Amen.

8. Episcopal consecration—Easter and Pentecost

Father, accept this offering from your whole family and from those born into the new life of water and the Holy Spirit, with all their sins forgiven.

And accept this offering from me, chosen for the order of bishop. Protect the gifts you have given me, and let them yield a harvest worthy of you. Through Christ our Lord. Amen.

EUCCHARISTIC PRAYER II

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord
our God.
℟. It is right and just.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.
He is the Word through whom you
made the universe,
the Savior you sent to redeem us.
By the power of the Holy Spirit
he took flesh and was born of the
Virgin Mary.

For our sake he opened his arms on the
cross;
he put an end to death
and revealed the resurrection.
In this he fulfilled your will
and won for you a holy people.
And so we join the angels and the saints
in proclaiming your glory
as we sing (say):

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your
glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of
the Lord.* Hosanna in the highest.

With hands extended, the priest says:

Lord, you are holy indeed,
the fountain of all holiness.

PREX EUCCHARISTICA II

℣. 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, sancte Pater, semper et
ubique grátias ágere
per Fílium dilectiónis tuæ Iesum
Christum,
Verbum tuum per quod cuncta
fecisti,
quem misísti nobis Salvatórem et
Redemptórem,
incarnátum de Spírítu Sancto et
ex Vírgine natum.

Qui voluntátem tuam adímplens
et pópulum tibi sanctum acquirens
exténdit manus cum paterétur,
ut mortem sólveret et
resurrectiónem manifestáret.
Et ideo cum Angelis et ómnibus
Sanctis
glóriam tuam prædicámus, una
voce 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.

Sacerdos, extensis manibus, dicit:

Vere sanctus es, Dómine, fons
omnis sanctitátis.

Eucharistic Prayer II

Iungit manus et, eas expansas
super oblata tenens, dicit:

Hæc ergo dona, quæsumus,
Spíritus tui rore sanctifica,

iungit manus
et signat semel super hostiam et
calicem simul, dicens:

ut nobis Corpus et ✠ Sanguis fiant
Dómini nostri Iesu Christi.

Iungit manus.

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

Qui cum passioni voluntáriæ
traderétur,
accipit hostiam ambabus manibus
eamque parum elevatam super
altare tenens,
prosequitur:
accépit panem et caput inclinat
grátias agens fregit,
deditque discipulis suis, dicens:

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. Tunc, detecto
calice, dicit:

Símili modo, postquam cenátum
est,

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

He joins his hands together and,
holding them outstretched over the
offerings, says:

Let your Spirit come upon these gifts
to make them holy,
so that they may become for us

He joins his hands together and,
making the sign of the cross over host
and chalice, says:

the body ✠ and blood of our Lord,
Jesus Christ.

He joins his hands.

The words of the Lord in the
following formularies should be spoken
clearly and distinctly, as their meaning
demands.

He takes the host in both hands and,
holding it slightly raised above the
altar, continues:

Before he was given up to death,
a death he freely accepted,

He bows his head.

he took bread and gave you thanks.
He broke the bread,
gave it to his disciples, and said:
Take this, all of you, and eat it:
this is my body which will be given up
for you.

He shows the consecrated host to the
people, places it on the paten, and
genuflects in adoration. Then he
uncovers the chalice and says:

When supper was ended, he took the cup.

He takes the chalice in both hands and,
holding it slightly raised from the altar,
bows his head and continues:

Eucharistic Prayer II

Again he gave you thanks and praise,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting
covenant.

It will be shed for you and for ~~many~~
so that sins may be forgiven.
Do this in memory of me.

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

Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died,
Christ is risen,
Christ will come again.

For other acclamations, see p. 35.

With hands extended, the priest says:

In memory of his death and resurrection,
we offer you, Father, this life-giving
bread,
this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.

He joins his hands and, bowing low,
says:

May all of us who share in the body
and blood of Christ
be brought together in unity by the
Holy Spirit.

He stands upright and, with hands
extended, continues:

accípiens et cálicem,
caput inclinat
íterum grátias agens dedit
discípulis suis, dicens:

Accípíte et bíbite ex eo omnes:
Hic est enim calix Sáanguinis mei
novi et ætérni testaménti,
qui pro vobis et pro multis
effundétur
in remissiónem peccatórum.
Hoc fácite in meam
commemoratiómem.

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

Deinde dicit:

Mystérium fidei:

Et populus prosequitur,
acclamans:
Mortem tuam annuntiámus,
Dómine,
et tuam resurrectiómem confitémur,
donec vénias.

Aliae acclamationes, p. 35.

Extensis manibus, sacerdos dicit:

Mémores ígitur mortis et
resurrectiόνis eius,
tibi, Dómine, panem vitæ et
cálicem salútis offérimus, grátias
agéntes
quia nos dignos habuísti adstáre
coram te et tibi ministráre.

Iungit manus et, profunde
inclinatus, dicit:

Et súpplíces deprecámur
ut Córporis et Sáanguinis Christi
partícipes
a Spíritu Sancto congregémur in
unum.

Erigit se et, extensis manibus,
prosequitur:

Eucharistic Prayer II

Recordáre, Dómine, Ecclésiæ tuæ
toto orbe diffúsæ, ut eam in
caritatē perficias
una cum Papa nostro **N.** et
Epíscopo nostro **N.** [et me indíg-
no servo tuo] et unívérso clero.

Meménto etiam fratrum nostrórum,
qui in spe resurrectionis
dormiérunt,
omniúmque defunctorum,
et eos in lumen vultus tui admítte.
Omnium nostrum, quæsumus,
miserére,
ut cum beáta Dei Genetríce Virgine
María, beátis Apóstolis
et ómnibus Sanctis, qui tibi a
sæculo placuérunt,
ætérnæ vitæ mereámur esse
consórtes,
et te laudémus et glorificémus

iungit manus

per Fílium tuum Iesum Christum.

**Discooperit calicem et, eum
elevans cum hostia, cantat vel
clara voce 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 respondet:

Amen.

In Missis pro defunctis addi potest:

Meménto fámuli tui (fámulæ
tuæ) **N.**,
quem (quam) (hódie) ad te ex hoc
mundo vocásti.
Concéde, ut, qui (quæ)
complantátus (complantáta) fuit
similitúdini mortis Fílii tui,
simul fiat et resurrectionis ipsíus.

Lord, remember your Church
throughout the world;
make us grow in love,
together with **N.** our Pope,
N. our bishop, and all the clergy.*

Remember our brothers and sisters
who have gone to their rest
in the hope of rising again;
bring them and all the departed
into the light of your presence.
Have mercy on us all;
make us worthy to share eternal life
with Mary, the virgin Mother of God,
with the apostles,
and with all the saints who have done
your will throughout the ages.
May we praise you in union with them,
and give you glory

He joins his hands.

through your Son, Jesus Christ.

**He uncovers the chalice and, lifting it
and the host up together, sings or
says aloud:**

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

The people reply:

Amen.

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

Remember **N.**, whom you have called
from this life.
In baptism he (she) died with Christ,
may he (she) also share his resurrection.

EUCCHARISTIC PRAYER III

With hands extended, the priest says:

Father, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people
to yourself,
so that from east to west
a perfect offering may be made
to the glory of your name.

**He joins his hands together and,
holding them outstretched over the
offerings, says:**

And so, Father, we bring you these gifts.
We ask you to make them holy by the
power of your Spirit,

**He joins his hands together and,
making the sign of the cross over host
and chalice, says:**

that they may become the body ✠ and
blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this
eucharist.

He joins his hands.

**The words of the Lord in the following
formularies should be spoken clearly
and distinctly, as their meaning demands.**

PREX EUCCHARISTICA III

Sacerdos, extensis manibus, dicit:

Vere sanctus es, Dómine,
et mérito te laudat omnis a te
cóndita creatúra,
quia per Fílium tuum, Dóminum
nostrum Iesum Christum,
Spíritus Sancti operánte virtúte,
vivíficas et sanctíficas univérsa,
et pópulum tibi congregáre non
désinis,
ut a solis ortu usque ad occásum
oblátio munda offerátur nómini
tuo.

**Iungit manus, easque expansas
super oblata tenens, prosequitur:**

Súpplices ergo te, Dómine,
deprecámur,
ut hæc múnera, quæ tibi sacránda
detúlimus,
eódem Spíritu sanctificáre dignéris,
iungit manus
et signat semel super hostiam et
calicem simul, dicens:

ut Corpus et ✠ Sanguis fiant
Fílii tui Dómini nostri Iesu Christi,
iungit manus
cuius mandáto hæc mystéria
celebrámus.

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

Eucharistic Prayer III

Ipse enim in qua nocte tradebatur
accipit hostiam ambabus manibus
eamque parum elevatam super
altare tenens, prosequitur:

accépit panem
caput inclinat

et tibi grátias agens benedíxit,
fregit, dedítque discípulis suis,
dicens:

Accípite et manducáte ex hoc
omnes:

Hoc est enim Corpus meum,
quod pro vobis tradétur.

Hostiam consecratam ostendit
populo, deponit super patenam,
et genuflexus adorat. Tunc, detecto
calice, dicit:

Símili modo, postquam cenátum
est,

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

accípiens cálicem,
caput inclinat

et tibi grátias agens benedíxit,
dedítque discípulis suis, dicens:

Accípite et bibite ex eo omnes:
Hic est enim calix Sáanguinis mei
novi et æténi testaménti,
qui pro vobis et pro multis
effundétur
in remissiónem peccatórum.
Hoc fácite in meam
commemoriatióem.

Calicem ostendit populo, deponit
super corporale, cooperit, et
genuflexus adorat. Deinde dicit:

He takes the host in both hands and,
holding it slightly raised above the altar,
continues:

On the night he was betrayed,

He bows his head.

he took bread and gave you thanks
and praise.

He broke the bread, gave it to his
disciples, and said:

Take this, all of you, and eat it:
this is my body which will be given up
for you.

He shows the consecrated host to the
people, places it on the paten, and
genuflects in adoration. Then he
uncovers the chalice and says:

When supper was ended, he took the
cup.

He takes the chalice in both hands and,
holding it slightly raised from the
altar, bows his head and continues:

Again he gave you thanks and praise,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting
covenant.

It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.

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

Eucharistic Prayer III

Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died,
Christ is risen,
Christ will come again.

For other acclamations, see p. 35.

With hands extended, the priest says:

Father, calling to mind the death your
Son endured for our salvation,
his glorious resurrection and ascension
into heaven,
and ready to greet him when he comes
again,
we offer you in thanksgiving this holy
and living sacrifice.

He joins his hands together and,
bowing low, says:

Look with favor on your Church's
offering,
and see the Victim whose death has
reconciled us to yourself.
Grant that we, who are nourished by
his body and blood,
may be filled with his Holy Spirit,
and become one body, one spirit in
Christ.

He stands up and, with hands extended,
continues:

Mysterium fidei:

Et populus prosequitur, acclamans:

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

Aliae acclamationes, p. 35.

Deinde sacerdos, extensis manibus,
dicit:

Mémores ígitur, Dómine,
eiusdem Filii tui salutíferæ passiónis
necnon mirábilis resurrectionis et
ascensiónis in cælum,
sed et præstolántes álterum eius
advéntum,
offérimus tibi, grátias referéntes,
hoc sacrificium vivum et sanctum.

Iungit manus et, profunde
inclinatus, prosequitur:

Réspice, quæsumus, in oblatiónem
Ecclesiæ tuæ
et, agnóscens Hóstiam, cuius
voluísti immolatióne placári,
concéde, ut qui Córporis et
Ságuine Filii tui reficimur,
Spíritu eius Sancto repléti,
unum corpus et unus spíritus
inveniámur in Christo.

Erigit se et, extensis manibus,
prosequitur:

Eucharistic Prayer III

Ipse nos tibi perficiat munus
æternum,
ut cum electis tuis hereditatem
consequi valeamus,
in primis cum beatissima Virgine,
Dei Genetrice, Maria,
cum beatis Apostolis tuis et
gloriosis Martyribus
(cum Sancto N.: Sancto diei vel
patrono) et omnibus Sanctis,
quorum intercessione perpetuo
apud te confidimus adiuvári.

Hæc hostia nostræ reconciliationis
proficiat, quæsumus, Dómine,
ad totius mundi pacem atque
salutem.
Ecclésiám tuam, peregrinántem
in terra,
in fide et caritate firmare digneris
cum famulo tuo Papa nostro N.
et Episcopo nostro N. [et me
indigno servo tuo]
cum episcopáli ordine et universo
clero
et omni pópulo acquisitionis tuæ.
Votis huius familiæ, quam tibi
adstare voluisti, adesto propitius.
Omnes filios tuos ubique dispersos
tibi, clemens Pater, miserátus
coniúnge.

† Fratres nostros defunctos
et omnes qui, tibi placéntes, ex hoc
sæculo transierunt,
in regnum tuum benígnus admítte,
ubi fore sperámus, ut simul glória
tua perénriter satiémur,

iungit manus
per Christum Dóminum nostrum,
per quem mundo bona cuncta
largiris. †

Discooperit calicem et, eum
elevans cum hostia, cantat vel
clara voce dicit:

May he make us an everlasting gift
to you
and enable us to share in the inheritance
of your saints,
with Mary, the virgin Mother of God;
with the apostles, the martyrs,
(Saint N.—the saint of the day or the
patron saint) and all your saints,
on whose constant intercession we
rely for help.

Lord, may this sacrifice, which has
made our peace with you,
advance the peace and salvation of all
the world.

Strengthen in faith and love your
pilgrim Church on earth:
your servant, Pope N., our bishop N.,
and all the bishops,
with the clergy and the entire people
your Son has gained for you.
Father, hear the prayers of the family
you have gathered here before you.
In mercy and love unite all your
children
wherever they may be.*

Welcome into your kingdom our
departed brothers and sisters,
and all who have left this world in your
friendship.

He joins his hands.

We hope to enjoy for ever the vision of
your glory,
through Christ our Lord, from whom
all good things come.

He uncovers the chalice and, lifting it
and the host up together, sings or
says aloud:

Eucharistic Prayer III

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

The people reply:

Amen.

***In Masses for the Dead the following is said:**

Remember N.

In baptism he (she) died with Christ:
may he (she) also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.

Welcome into your kingdom our

departed brothers and sisters,
and all who have left this world in
your friendship.

There we hope to share in your glory
when every tear will be wiped away.

On that day we shall see you, our God,
as you are.

We shall become like you
and praise you for ever through
Christ our Lord,

He joins his hands.

from whom all good things come.

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

The people reply:

Amen.

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

Populus respondet:

Amen.

**Quando haec prex eucharistica in
Missis defunctorum adhibetur,
dicitur:**

† Meménto fámuli tui (fámulae
tuæ) N.,

quem (quam) (hódie) ad te ex hoc
mundo vocásti.

Concéde, ut, qui (quæ)

complantátus (complantáta) fuit
similitúdini mortis Filii tui,
simul fiat et resurrectionis ipsíus,
quando mórtuos suscitábit in
carne de terra

et corpus humilitátis nostræ
configurábit córpori claritátis suæ.

Sed et fratres nostros defúntos,
et omnes qui, tibi placéntes, ex

hoc sǎculo transiérunt,
in regnum tuum benígnus admítte,

ubi fore sperámus, ut simul glória
tua perénniter satiémur,

quando omnem lácrimam
abstérges ab óculis nostris,

quia te, sicuti es, Deum nostrum
vidéntes,

tibi símiles érimus cuncta per
sǎcula,

et te sine fine laudábimus,

iungit manus

per Christum Dóminum nostrum,
per quem mundo bona cuncta

largíris. †

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

Populus respondet:

Amen.

PREX EUCHARISTICA IV

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

Vere dignum est tibi grátias ágere,
vere iustum est te glorificáre,

Pater sancte,
quia unus es Deus vivus et verus,
qui es ante sæcula et pérmanes in
ætérnum,
inaccessibilem lucem inhábítans;
sed et qui unus bonus atque fons
vitæ cuncta fecísti,
ut creatúras tuás benedictiónibus
adimpléres
multásque lætificáres tui lúminis
claritáte.

Et ídeo coram te innúmeræ astant
turbæ angelórum,
qui die ac nocte sérvíunt tibi
et, vultus tui glóriam
contemplántes,
te incessánter glorífícant.

Cum quibus et nos et, per nostram
vocem,
omnis quæ sub cælo est creatúra
nomen tuum in exsultatióne
confitémur, canéntes:

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 IV

- ℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord
our God.
℞. It is right and just.

Father in heaven, it is right that we
should give you thanks and glory:
you alone are God, living and true.
Through all eternity you live in
unapproachable light.

Source of life and goodness, you have
created all things, to fill your
creatures with every blessing
and lead all men to the joyful vision
of your light.

Countless hosts of angels stand before
you to do your will;
they look upon your splendor
and praise you, night and day.
United with them, and in the name of
every creature under heaven,
we too praise your glory as we sing (say):

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your
glory.*

Hosanna in the highest.*

Blessed is he who comes in the name
of the Lord.*

Hosanna in the highest.

Eucharistic Prayer IV

With hands extended, the priest says:

Father, we acknowledge your greatness:
all your actions show your wisdom
and love.
You formed man in your own likeness
and set him over the whole world
to serve you, his creator,
and to rule over all creatures.
Even when he disobeyed you and lost
your friendship
you did not abandon him to the power
of death,
but helped all men to seek and find you.
Again and again you offered a covenant
to man,
and through the prophets taught him
to hope for salvation.
Father, you so loved the world
that in the fullness of time you sent
your only Son to be our Savior.
He was conceived through the power
of the Holy Spirit, and born of the
Virgin Mary,
a man like us in all things but sin.
To the poor he proclaimed the good
news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.
In fulfillment of your will
he gave himself up to death;
but by rising from the dead,
he destroyed death and restored life.
And that we might live no longer for
ourselves but for him,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete his work on earth
and bring us the fullness of grace.

Sacerdos, extensis manibus, dicit:

Confitémur tibi, Pater sancte,
quia magnus es et ómnia ópera tua
in sapiéntia et caritáte fecísti.
Hóminem ad tuam imáginem
condidísti,
eíque commisísti mundi curam
univérsi,
ut, tibi soli creatóri sérvienti,
creatúris ómnibus imperáret.
Et cum amicitíam tuam, non
obédiens, amisísset,
non eum dereliquísti in mortis
império.
Omnibus enim misericórditer
subvenísti,
ut te quæréntes invenirent.
Sed et fœdera plúries homínibus
obtulísti
eósque per prophétas erudísti in
exspectatióne salútis.
Et sic, Pater sancte, mundum
dilexísti,
ut, compléta plenitúdine témporum,
Unigénitum tuum nobis mitteres
Salvatórem.
Qui, incarnátus de Spíritu Sancto
et natus ex María Virgine,
in nostra condiciónis forma est
conversátus
per ómnia absque peccáto;
salútem evangelizávit paupéribus,
redemptiónem captívis,
mœstis corde lætítiam.
Ut tuam vero dispensatiónem
impléret,
in mortem trádidit semetípsum
ac, resúrgens a mórtuis,
mortem destrúxit vitámque
renovávit.
Et, ut non ámplius nobismetípsis
viverémus,
sed sibi qui pro nobis mórtuus est
atque surrexit,
a te, Pater, misit Spíritum Sanctum
primitias credéntibus,
qui, opus suum in mundo
perficiens,
omnem sanctificatiónem compléret.

Eucharistic Prayer IV

Iungit manus, easque expansas
super oblata tenens, prosequitur:

Quæsumus igitur, Dómine, ut idem
Spíritus Sanctus
hæc múnera sanctificáre dignétur,

iungit manus

**et signat semel super hostiam et
calicem simul, dicens:**

ut Corpus et ✠ Sanguis fiant
Dómini nostri Iesu Christi

iungit manus

ad hoc magnum mystérium
celebrándum,
quod ipse nobis reliquit in fœdus
æternum.

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

Ipse enim, cum hora venisset
ut glorificarétur a te, Pater sancte,
ac dilexisset suos qui erant in
mundo,
in finem diléxit eos:
et cenántibus illis

**accipit hostiam ambabus manibus,
eamque parum elevatam super
altare tenens, prosequitur:**

accépit panem, benedíxit ac fregit,
deditque discipulis suis, dicens:

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

**Hostiam consecratam ostendit
populo, deponit super patenam,
et genuflexus adorat. Tunc,
detecto calice, dicit:**

**He joins his hands together and,
holding them outstretched over the
offerings, says:**

Father, may this Holy Spirit sanctify
these offerings.

**He joins his hands together and,
making the sign of the cross over host
and chalice, says:**

Let them become the body ✠ and
blood of Jesus Christ our Lord

He joins his hands.

as we celebrate the great mystery
which he left us as an everlasting
covenant.

**The words of the Lord in the following
formularies should be spoken clearly
and distinctly, as their meaning demands.**

He always loved those who were his
own in the world.

When the time came for him to be
glorified by you, his heavenly Father,
he showed the depth of his love.

**He takes the host in both hands and,
holding it slightly raised above the
altar, continues:**

While they were at supper,
he took bread, said the blessing, broke
the bread

and gave it to his disciples, saying:

Take this, all of you, and eat it:
this is my body which will be given
up for you.

**He shows the consecrated host to the
people, places it on the paten, and
genuflects in adoration. Then he
uncovers the chalice and says:**

Eucharistic Prayer IV

In the same way, he took the cup,
filled with wine.

**He takes the chalice in both hands and,
holding it slightly raised above the
altar, bows his head and continues:**

He gave you thanks, and giving the cup
to his disciples, said:

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting
covenant.

It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.

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

Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died,
Christ is risen,
Christ will come again.

For other acclamations, see p. 35.

With hands extended, the priest says:

Father, we now celebrate this memorial
of our redemption.

We recall Christ's death, his descent
among the dead,
his resurrection, and his ascension to
your right hand;
and, looking forward to his coming in
glory, we offer you his body
and blood,
the acceptable sacrifice which brings
salvation to the whole world.

Símili modo

***accipit calicem ambabus manibus,
eumque parum elevatum super
altare tenens, prosequitur:***

*accípiens cálicem, ex genímine
vitis replétum,*

caput inclinat
*grátias egit, deditque discípulis
suis, dicens:*

*Accípite et bíbite ex eo omnes:
Hic est enim calix Sánguini mei
novi et ætérni testaménti,
qui pro vobis et pro multis
effundétur
in remissiónem peccatórum.
Hoc fácite in meam
commemoriatiónem.*

***Calicem ostendit populo, deponit
super corporale, cooperit, et
genuflexus adorat. Deinde dicit:***

Mystérium fidei:

***Et populus prosequitur,
acclamans:***

*Mortem tuam annuntiámus,
Dómine,
et tuam resurrectiónem confitémur,
donec vénias.*

Aliae acclamationes, p. 35.

***Deinde sacerdos, extensis manibus,
dicit:***

*Unde et nos, Dómine, redemptiónis
nostræ memoriále nunc
celebrántes,
mortem Christi eiúsque descénsum
ad íferos recólimus,
eius resurrectiónem et ascensiónem
ad tuam dexteram profitémur,
et, exspectántes ipsíus advéntum
in glória,
offérimus tibi eius Corpus et
Sánguinem,
sacrificiúm tibi acceptábile et toti
mundo salutáre.*

Eucharistic Prayer IV

Iungit manus et, profunde inclinatus, prosequitur:

Réspice, Dómine, in Hóstiam,
quam Ecclésiæ tuæ ipse parásti,
et concéde benígnus ómnibus qui
ex hoc uno pane participábunt
et cálice,
ut, in unum corpus a Sancto
Spíritu congregáti,
in Christo hóstia viva perficiántur,
ad laudem glóriæ tuæ.

Erigit se et, extensis manibus, prosequitur:

Nunc ergo, Dómine, ómnium
recordáre,
pro quibus tibi hanc oblatiónem
offérimus:
in primis fámuli tui, Papæ nostri **N.**,
Episcopi nostri **N.** [mei indígni servi
tui] et Episcopórum órdinis
univérsi,
sed et totíus cleri, et offeréntium,
et circum adstántium,
et cuncti pópuli tui,
et ómnium, qui te quærunť corde
sincéro.
Meménto etiam illórum, qui
obiérunt in pace Christi tui,
et ómnium defunctórum, quorum
fidem tu solus cognovísti.
Nobis ómnibus, filiis tuis, clemens
Pater, concéde,
ut cæléstem hereditátem cónsequi
valeámus
cum beáta Virgine, Dei Genetríce,
María,
cum Apóstolis et Sanctis tuis
in regno tuo, ubi cum univérsa
creatúra,
a corruptióne peccáti et mortis
liberáta,
te glorificémus per Christum
Dóminum nostrum,

iungit manus,

per quem mundo bona cuncta
largíris.

He joins his hands together and, bowing low, says:

Lord, look upon this sacrifice which
you have given to your Church;
and by your Holy Spirit, gather all who
share this bread and wine
into the one body of Christ, a living
sacrifice of praise.

He stands upright and, with hands extended, continues:

Lord, remember those for whom we
offer this sacrifice,
especially **N.** our Pope,
N. our bishop, and bishops and clergy
everywhere.

Remember those who take part in
this offering,
those here present and all your people,
and all who seek you with a sincere
heart.

Remember those who have died in the
peace of Christ
and all the dead whose faith is known
to you alone.

Father, in your mercy grant also to us,
your children,
to enter into our heavenly inheritance
in the company of the Virgin Mary,
the Mother of God,
and your apostles and saints.

Then, in your kingdom, freed from the
corruption of sin and death,
we shall sing your glory with every
creature through Christ our Lord,

He joins his hands.

through whom you give us everything
that is good.

Eucharistic Prayer IV

He uncovers the chalice and, lifting it and the host up together, sings or says aloud:

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

The people reply:

Amen.

Discooperit calicem et, eum elevans cum hostia, cantat vel clara voce dicit:

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

Populus respondet:

Amen.

OTHER ACCLAMATIONS

Priest: Let us proclaim the mystery of faith:

- People:** 1. Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
2. When we eat this bread and drink this cup,
we proclaim your death,
Lord Jesus,
until you come in glory.
3. Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

ACCLAMATIONES POST CONSECRATIONEM ad libitum seligendæ

1. Mortem tuam annuntiámus,
Dómine,
et tuam resurrectionem
confitémur, donec vénias.
2. Quotiescúmque manducámus
panem hunc et cálicem
bíbimus,
mortem tuam annuntiámus,
Dómine, donec vénias.
3. Salvátor mundi, salva nos,
qui per crucem et resurrectionem
tuam liberásti nos.

Concordat cum originali
+Lawrence B. Casey
Paterson, N. J., Dec. 16, 1968

An announcement will be made
with regard to the Ordinary
Form of the Mass.



This will come during 2014.
Visit ccwatershed.org/vatican
to make sure you hear about it
before anyone else.

