EUCHARISTIC PRAYERS
AND
PREFACE
Texts Melodies and
Translator's Notes
(Interim Translation)
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EUCHARISTIC PRAYERS
AND
PREFACES

Texts and Melodies

Translator's Notes

(Interim Translation)

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RULES FOR THE USE OF THE EUCHARISTIC PRAYERS & PREFACES

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 (\textit{Lord, remember your Church ...}) and for the dead (\textit{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: \textit{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: \textit{Before he was given up to death ...}, \textit{When supper was ended ...}, \textit{In memory of his death ...}, and the final doxology.

\textbf{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: \textit{In mercy and love unite all your children wherever they may be}.

II. For concelebration:

1. \textit{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 \textit{And so, Father, we bring you ...} to \textit{Look with favor on your Church's ...}, as follows:

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

(b) They say \textit{On the night he was betrayed ...} and \textit{When supper was ended ...} with their hands joined, bowing their heads at the words: \textit{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 \textit{Father, calling to mind ...} with their hands joined.

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

3. The intercessions \textit{(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: \textit{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.

**Eucharistic 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 together 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: *He always loved those who were his own in the world*, they join their hands.

   (b) They say *When the time came...* 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...*, *When the time came...*, *In the same way...*, *Father, we now celebrate...*, and the final doxology.
Prefaces

1. 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.

2. 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.

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

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

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

6. 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.

   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.

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

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

MUSICAL NOTATION

The musical notation for the Prefaces in this bulletin is slightly different, in order to make them easier to sing. Instead of a four or five line staff, only two lines are needed. This results in less eye-confusion and wrong notes. The recitation notes on one pitch are usually replaced by a long bar-note, which is easier to read. The top line is always “Do”.
THE MEMORIAL ACCLAMATIONS

There is a great desire in people to enter into the Canon of the Mass by more than just a brief “Amen”. It should then be good news to learn of the Acclamation for the people now officially inserted after the words of institution. This begins the moment of Anamnesis, that is, the grateful remembering of Jesus’ mighty deeds: his death, resurrection, and ascension, and the looking forward to his final glorious coming.

The “memorial acclamation” is a declaration of the congregation’s faith in the meaning and purpose of the Eucharistic celebration. As such it is the real Creed of the Eucharist (unlike the Nicene and Apostles’ Creed which have their proper setting in the baptismal liturgy).

After elevating the chalice and saying “Do this in memory of me”, the priest adds: “Let us proclaim the mystery of faith”. Thus prompted, the people make the acclamation (preferably sung):

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

This is the standard, principal version. It is the same, no matter which of the three new canons is used. Music for it is provided in the text. There are also some three alternative versions, all expressing the same idea. This acclamation is an excellent opportunity for the people to confess the central mystery of our faith (mysterium fidei) at the supreme moment of the Eucharist.

The acclamation (“Christ has died, Christ is risen, Christ will come again”) printed within the text of the eucharistic prayers has several features which particularly recommend its use for the period of introduction and catechesis: (1) Of all the acclamations “Christ has died...” can most easily be understood by the congregation as its act of faith. Experience has shown that it is effective when said (after a brief introduction and practice) even the first time it is used, and that the people become conscious of their active role in the eucharistic action. The entire assembly is readily led to make this act of faith by the celebrant’s invitation “Let us proclaim the mystery of faith.” (2) Although the alternative versions render the Latin second person (donec venias — Note, however, that the basic scriptural passage of I Cor. 11:26 is itself in the third person.) more literally, this first acclamation is more closely related to the style of the celebrant’s memorial prayer (or anamnesis) which is addressed to the Father. The celebrant picks up, as it were, the statement of the entire congregation proclaiming further that the “Paschal Mystery” — Christ’s giving up his body and pouring out his blood for the life of the world — is not simply an event of the past. It is a living reality which is made present by the Church’s own life of faith.

It should be added that this acclamation is not a new idea but the restoration of a very ancient practice, still existing in many other branches of the Christian church.
PREFACE OF ADVENT I

This Preface is used:

a) as the proper preface in Masses of the Time from the first Sunday of Advent until December 16.

b) as the preface of the Time in other Masses, celebrated during the same period, which do not have a proper 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. 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.
PREFACE OF ADVENT II

This Preface is used:

a) as the proper preface in Masses from the 17th to the 24th of December.

b) as the preface of the Time in other Masses, celebrated during the same period, which do not have a proper 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. His future coming was proclaimed by all the prophets, The Virgin Mo-
ther 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, ...
PREFACE FOR SUNDAYS IN LENT

This preface is used as the proper preface in Sunday Masses during Lent.

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, 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 THE SUNDAYS OF THE YEAR I

This preface is used as proper preface in Sunday Masses throughout the year.

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 FOR THE SUNDAYS OF THE YEAR II

This preface is used as proper preface in Sunday Masses throughout the year.

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 un-ending 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 un-ending 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 OF THE EUCHARIST

This preface is used:

a) as proper preface in the Mass of the Lord's Supper.

b) on the feast of Corpus Christi.

c) In all votive Masses of the Blessed Sacrament.

When the Roman Canon is used at the Mass of the Lord’s Supper, the proper “Communicantes”, “Hanc igitur” and “Qui pridie” are said as in the Missal.

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 unend-
ing 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.
COMMON PREFACE I

This preface is used in Masses which do not have a proper preface when the preface of the Time is not prescribed.

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.
COMMON PREFACE II

This preface is used in Masses which do not have a proper preface, when the preface of the Time is not prescribed.

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.
Eucharistic Prayer I

The Roman Canon

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.

The celebrant, standing upright, with hands extended says:

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

PRAISE TO THE FATHER

He joins his hands, 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.

5 We offer them for N. our Pope,

INTERCESSIONS: FOR THE CHURCH

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

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

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

In Communion with the Saints

15 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.

20 We pray to you, our living and true God, for our well-being and redemption.
In union with the whole Church
we honor Mary,
the ever-virgin mother of Jesus Christ our Lord and God.

25 We honor Joseph, her husband,
the apostles and martyrs Peter and Paul,
Andrew, James, John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude;

30 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
35 gain us your constant help and protection.

Through Christ our Lord. Amen.

Christmas

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, the ever-virgin...

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...

Holy Thursday

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

Easter

In union with the whole Church
we celebrate that day (night)
rose from the dead in his human body.
We honor Mary...
EUCHARISTIC PRAYER I

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...

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...

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.

Holy Thursday

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...

Easter

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...
Episcopal consecration

[FHANC IGITUR]

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.

Episcopal consecration — Easter and Pentecost

[FHANC IGITUR]

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.

With hands joined, the celebrant continues:

Bless and approve our offering;
make it acceptable to you,
45
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
50
he took bread in his sacred hands

Holy Thursday

[QUI FRIDIE]

He, on this very day before he suffered
to save us and all men,
took bread . . .

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,
55
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.

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 all men

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. THE MEMORIAL PRAYER

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.

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:

85 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:

90 let us be filled with every grace and blessing.

Through Christ our Lord. Amen.

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. N.

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

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

Through Christ our Lord. Amen.

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, Anatasia,
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.

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

through Christ our Lord.

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 cants:

CONCLUDING DOXOLOGY

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, Almighty Father, forever and ever.

All reply: Amen.
EUCHARISTIC PRAYER II

The second eucharistic prayer, distinguished by the concise quality of its language and the relative simplicity of its concepts, can be used with great benefit for feria Masses, and Masses for children, youth or small groups. Its simplicity makes it a good starting point in a catechesis on the various elements of a eucharistic prayer.

It has a proper preface which should be used with the rest of this prayer. Nevertheless, as a substitute, another similar preface can be used, ie. one which concisely expresses the mystery of salvation, eg. the new prefaces proposed for Sundays throughout the year or the new common prefaces.

Fa- ther, it is our duty and our sal- va- tion, al-
ways and everywhere to give you thanks through
your beloved Son, Je- sus Christ. He is the Word
through whom you made the u- ni- verse, the Sa-
viour you sent to re- deem us. By the power of
the Ho- ly Spi- rit he took flesh and was born of the
Vir- gin Ma- ry. 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:

Holy, holy, holy Lord God of hosts.
Heaven and earth are filed with your glory.
Hosanna in the highest. Bessed 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.

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.

25 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:

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. Then he says:

Let us proclaim the mystery of faith:
The people continue the acclamation:

\[
\text{cresc.} \quad \begin{array}{c}
  \text{Christ has died, Christ is ris-en, Christ will come a-gain.}
\end{array}
\]

For other acclamations, see p. 170.

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:

60 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
65 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;

70 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.

75 May we praise you in union with them, and give you glory through your Son, Jesus Christ.

He joins his hands.

INTERCESSIONS: FOR THE CHURCH.

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, Almighty Father, forever and ever. All 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.
EUCHARISTIC PRAYER III

The third eucharistic prayer can be joined to anyone of the existing prefaces in the Missal. It could be used alternately with the Roman Canon for Sundays.

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:

10 **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.

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

15 **On the night he was betrayed,**
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:*

20 **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 is 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 acclamations, see p. 170.
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:

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 patron saint or the saint of the day) 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.

50 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.

55 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:

CONCLUDING DOXOLOGY

Through him, with him, in him, in the unity

of the Holy Spirit, all glory and honour is

yours, Almighty Father, for ever and

ever. *All reply:* Amen.

* In Masses for the Dead the following is said:
Remember N, whom you have called from this life.
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,
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.
EUCHARISTIC PRAYER IV

The fourth eucharistic prayer should be used in its entirety, with no substitution of parts possible. Even the preface must remain constant. Moreover, since it presents a rather broad synthesis of salvation history which presumes a fairly solid grasp of Sacred Scripture, it should be the preferred choice for groups that are well-grounded in the Scriptures. It may be used on days which do not demand a proper preface or proper part of the Canon.

Fa- ther in heaven, it is right that we should give

you thanks and glo- ry: you alone are God, liv- ing

and true. Through all e- ter- ni- ty you live in unap-

proach- a- ble light. Source of life and goodness,

you have creat- ed all things, to fill your creatures

with e- very bless- ing, and lead all men to the joy-

ful vi- sion of your light. Countless hosts of angels

stand before you to do your will; they look up- on
your splendour 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:

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:

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 Saviour.

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.

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:

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:

\[
\text{cresc.}
\]

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

For other acclamations, see p. 170.

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.

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.

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

**CONCLUDING DOXOLOGY**

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Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, Almighty Father, forever and ever.

All reply: Amen.

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**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.
NOTES TO THE PREFACES

NOTES TO THE TEXT

The translations of the eight new prefaces have been thoroughly revised in the light of comments from bishops, liturgical commissions, and ICEL consultants on the draft version sent to the Episcopal Conferences in July 1968.

No explanatory notes have been given, but the biblical passages from which the Latin texts were constructed or to which allusion is made have been listed.

These eight prefaces, like the existing prefaces of the Roman Missal, are for use with Eucharistic Prayers I (the Roman Canon) and III; they may be used with Eucharistic Prayer II.

The common form of the introductory section of these prefaces and the two forms of the concluding section have also been translated. Since these texts are not said by the people, the fact that they are not uniform with the various versions of the other prefaces now in official use is of no consequence.

In some places it may now be possible to introduce, on a provisional basis, a new form of the dialogue before the eucharistic prayer. A form which is in harmony with the new prefaces has been developed by ICEL for study and criticism, namely: "Let our hearts rejoice. — We rejoice in the Lord. Let us give thanks to the Lord our God. — It is right to thank him." It is understood that this dialogue should not be introduced for general use in countries where an additional change after a period of months would be pastorally inconvenient.

SOURCES OF THE PREFACES

Advent I

Liturgical source: Leonine Sacramentary 184, 179.
See: Philipp. 2:6-9; Rom. 8:3; Coloss. 1:26; Ephes. 3:9; etc.
For Christ's return in glory, see: 1 Tim. 6:14-15; Tit. 2:13;
Ephes. 1:8-10; Hebr. 8:28; cf. Matt. 24:30; Acts 1:11;
Thess. 4:14; Coloss. 3:3-4.

Advent II

Liturgical source: Leonine 1241.
See: Hebr. 1:1-4; John 1:29, 36; Matt. 3:11.

Sundays in Lent

Liturgical source: Gelasian Sacramentary 513.
See: Ephes. 3:14-19; Rom. 8:21.

Sundays of the Year I

Liturgical source: Leonine 589.
See: 1 Pet. 2:9; 1 Thess. 2:12; Rom. 5:17.
Sundays of the Year II
Liturgical source: Gelasian 549.
See: John 10:28; Rom. 6:9.

Eucharist
Liturgical source: Bergom. 1210, 489.
See: Hebr. 5:6 (7:17); Ephes. 5:2; I Cor. 11:23-26.

Common I
Source: Pauline epistles.
See: Ephes. 1:9-10; John 1:16; Philipp. 2:6-7, 9;
Coloss. 1:20; Hebr. 5:9.

Common II
Liturgical source: Bergom. 410.
See: Ephes. 2:3-5; Rom. 9:22-23.
EUCHARISTIC PRAYER I

ROMAN CANON

NOTES TO THE TEXT

Since the original ICEL translation has become familiar from widespread use in most of the English-speaking world, these notes do not generally repeat the extensive explanations which accompanied the text when it was first submitted for the approbation of the Episcopal Conferences in 1967. The revisions, for stylistic and other reasons, are especially noted.

In this and in the other eucharistic prayers the marginal subheadings are not part of the text proposed for official use. They are provided by ICEL for inclusion in popular publications, so that the structure and meaning of the eucharistic prayers may be simply and clearly indicated and so that extraneous or incidental comment may not interfere with the integrity and unity of the liturgical text.

Line 1: Clementissime Pater. The following observations are repeated from the original notes to the ICEL text of the Roman Canon; they are applicable throughout this text and the other eucharistic prayers: “In many instances Latin words such as supplices and pairs of words such as rogamus ac petimus are employed for reasons of Latin rythm and style or rhetoric; they do not represent thought content which need be or should be explicitly translated in another language . . . The English spoken style does not have anything corresponding to the Latin multiplication of adjectives; in fact the effect in English is to weaken rather than to strengthen the sense. . . . To translate clementissime directly would violate English usage, which rarely attaches an adjective to a vocative; the meaning of clementissime is carried into the English by the tone of the first two lines.”

Line 2: Te igitur. “With praise and thanksgiving” has been substituted for “in this spirit of thanksgiving” because of objections to the weakness of “spirit” in this phrase. It was generally agreed, however, that Igitur should be represented by words which would serve to provide a strong link between the preface (of praise and thanks) and the rest of the eucharistic prayer. The latter has long appeared to begin with Te igitur and has thus lost in some degree its character as a prayer of acknowledgement in praise and thanksgiving. A similar approach has been followed, for example, in the French translation.

Line 7: The word “Lord” has been inserted to soften the tone of the several imperatives.

Line 23: [We honor the memory of the saints.] This line of the original ICEL translation has been omitted for several reasons: (a) there is direct reference to all the saints in line 33; (b) Mary is now mentioned in first place (imprimis); (c) it is now possible, without undue rhetorical repetition, to insert “We honor” in line 30 and thus to break the long list of saints by clearly separating the list of apostles from the list of martyrs.
Line 24: *Semper Virginis Mariae, Genetricis Dei et.* ... The Episcopal and Advisory Committees of ICEL remain satisfied with the doctrinal accuracy and adequacy of the original: “the virgin mother of Jesus Christ our Lord.” (a) The expression “virgin mother” by itself expresses and is intended to express the notions of perpetual virginity. (b) “Our Lord” is a divine title, as seen from the first credal statement on the divinity of Christ; “and God” does not add to the fundamental affirmation, “Jesus is Lord.” Thus to avoid enlarging the titles, which is poor stylistically and does not “come across” to a modern congregation, the simpler original text was proposed. Nevertheless the insistent request of the Holy See has been accepted by the Episcopal Committee in view of pastoral considerations and the alternative proposal of the Advisory Committee has been incorporated.

Line 30: See note at line 23.

Line 44: *Rationabilem.* Various criticisms were received concerning the words “truly spiritual,” a difficulty recognized in the notes to the original translation. It was meant to reflect the sense of *rationabilem,* interior worship and offering as opposed to external rite, both sincerity and inwardness. Because “spiritual” seems inevitably to suggest spirit as opposed to matter, which is not the meaning of *rationabilis,* the unexceptionable biblical expression “in spirit and in truth” has been chosen.

Line 48: *Dilectissimi.* Suggestions that *dilectissimi* be directly translated lead to heaviness (as in a recent biblical translation, “My son, my beloved”) or what has become hackneyed and even sentimental, the common use of “beloved Son.” Serious consideration was given to the meaning of the term in scripture, namely, the mention of the beloved in Isaiah 53:12; 42:1, 6; 49:8 — always in reference to the Messiah. Since the New Testament texts in question do not contain the word *Christos* referring to the Messiah, it seems sufficient that the English text, which does contain the translation of the Latin *Christi,* is satisfactory in meaning and preferable in style.

Line 50: *In sanctas ac venerabiles manus suas.* The proposal that “in his sacred hands” be added was rejected on the grounds that explicit reference to the hands of Jesus would be redundant and awkward. Such an expression of what is already evident is not sound English, especially since the words, “he took bread,” are accompanied by the ritual action. Moreover, the addition of the suggested words, which are found in no biblical account, would serve to focus attention on the hands of our Lord and to draw attention away from the bread, which is central to the eucharistic action.

Although the Episcopal Committee accepted this reasoning and voted to retain the original ICEL text, it agreed to the insistence of the Holy See and approved the present line, in a form suggested by the Advisory Committee should it become necessary, namely, “he took bread in his sacred hands.”

Lines 56-57; 61-68: It has been proposed that Eucharistic Prayer I be brought into conformity, so far as the words of Christ are concerned, with the other prayers. If this is done for reasons of pastoral convenience, the ICEL translation of the corresponding words of Eucharistic Prayer III (lines 18-19; 23-28; and 29-32) contain the full form of the revised text.

Line 56: *Take this, all of you, and eat it.* This stylistic change was introduced so that the vocative would not be postponed somewhat awkwardly. This avoids also the effect of two lines ending in “you” as would be required when the words
NOTES ON EUCHARISTIC PRAYER I

of institution include “which will be given up for you.”

Line 57: *Enim.* After further study it was decided not to introduce the word “for” or other explicitation of the Latin *enim.* The semicolon at the end of the preceding line was changed to a colon to indicate the relationship of the two clauses.

The chief reasons for not adding a word such as “for” are expressed in the notes to Eucharistic Prayer II. Other translations of the eucharistic prayers, in which such words as *car*, *denn*, and *poichè* are included to express *enim* are now being reconsidered, and it is expected that the ICEL reasoning will be followed.

Line 59: See note at line 50.

Line 63: See note at line 56.

Line 66: *Pro multis.* Neither Hebrew nor Aramaic possess a word for “all men.” The word *rabbim* or “multitude” thus served also in the inclusive sense for “the whole,” even though the corresponding Greek and the Latin appear to have an exclusive sense, i.e., “the many” rather than “the all.” Cf. J. Jeremias, *The Eucharistic Words of Jesus* (New York, 1966), pp. 179-182, 229.

Line 69: *Father.* The words “So now” at the beginning of this passage in the ICEL text have been found by many to be too colloquial, too weak a beginning. The connection with line 68 is indicated sufficiently by the use of “memory” again.

“Father” is used to make it immediately evident that the Father is addressed here, as throughout the eucharistic prayer; this is important if an acclamation, especially an acclamation addressed to Christ, has intervened. It is most important that “Lord” should be understood as the title of God properly addressed to the Father; it is equally important that “Lord” or “our Lord” is a divine title, as in the affirmation of faith, “Jesus is Lord.” (See note at line 24.) Nevertheless, the word “Father” is used here and in the other eucharistic prayers whenever confusion might be created for the hearers by the use of “Lord” in reference to the Father and also to Jesus in the space of a few lines.

Line 82: *Pueri iusti tui Abel.* The expression “your just servant Abel” has been found unacceptable and “just” has been omitted. In this prayer the mention of the three types of Christ’s sacrifice undoubtedly stress the objects offered. In the case of Abel, however, the addition of *puer* (evoking the frequent use of *pais* with reference to Christ) and *iusti tui* (cf. Matthew 23:25) calls attention to the ancient tradition of considering the person of Abel, innocent victim of his brother’s wrath, as a type of Christ. The English word “just” is hardly the equivalent of *iustus* in present-day speech; “innocent Abel” was rejected for stylistic reasons. Finally the single word “servant” was chosen because it approximates the idea of *puer* and, in the context, can only mean the “good” or “innocent” servant. It also avoids the undesirable juxtaposition of descriptive terms. A quite distinct solution, to express the object offered (see above) by a phrase explicatating *munera* (e.g., “the first-born of Abel’s flock”) was not accepted. Although it might have been desired in view of the limited biblical knowledge of the hearers, the English text should not be transformed into an explicit catechesis and the prayer itself should not be too greatly elaborated and emphasized.

Line 84: *Id quod obtulit.* In this instance alone, unlike the mention of Abel and Abraham, it seemed necessary to state specifically the nature of the offerings: *id quod obtulit* is translated “the bread and wine offered.” There is reason here
to mention the objects offered, namely, the immediately apparent parallel to the bread and wine of the Eucharist and the stress which the Latin text places upon the offerings, despite the different typology of Melchisedech found in Hebrews.

Line 94: *Especially those for whom we now pray.* The expression “and are now at rest” has been omitted, since it has been urged that “rest” is in fact the object of our prayer. The abruptness of “Remember, Lord, those who have died” has been relieved by locating the pause for the names of the dead after the expression (parallel to the remembrance of the living), “especially those for whom we now pray.”

Line 100: *Partem aliquam et societatem.* The original ICEL translation (“a place with”) was criticized for localizing the heavenly company and for not doing justice to the Latin *partem aliquam et societatem,* now expressed as “some share in the fellowship.”

Line 111: *Haec.* The word “gifts” has been substituted for “things,” which proved unsatisfactory.

Line 114: *In ipso.* The Latin order of the prepositional phrases in the doxology has been followed as many prefer. The avoidance of two successive phrases beginning with “in” did not seem to be a major consideration.

For more detailed information concerning the ICEL translation of the Roman Canon, including references to sources and the lines of the text which have remained unchanged, see *The Roman Canon in English Translation,* Washington, 1967.
EUCHARISTIC PRAYER II

NOTES TO THE TEXT


Although the second eucharistic prayer has its own preface, it may be used with other prefaces, including those which go with the Roman Canon. In Masses for the dead, the special formula may be inserted at line 54.

Line 4: Filium dilectionis suggests the special relation of the man Jesus to the Father. "Beloved" does not convey the connotation adequately, but the full meaning is unfolded in the following lines (6-14).

Line 5: Per quod cuncta fecisti. Cf. Hebrews 1:26 "... he has spoken to us through his Son, the Son that he has appointed to inherit everything and through whom he made everything there is." Note also Jn. 1.

Lines 7-8: Cf. Apostles’ and Nicene Creeds: "incarnatus est de Spiritu Sancto ex Maria Virgine."

Lines 9-13: Extendit manus. This is a favorite image of Hippolytus. In his homily for Easter, commenting on Exodus 12:13 ("and when I see the blood I will shelter you") he says, "Truly you have sheltered us, Jesus, from the great extermination and you have opened your paternal arms, you have hidden us in your paternal wings." In homilies on Apocalypse 12:14, he writes of the pregnant woman, "And she had no other protection with her except the two wings of the great eagle. This is the faith in Christ Jesus, who, opening his sacred arms upon the cross unfolded two wings, right and left, welcoming all who believe in him like a hen sheltering her young; for Malachi also says: 'But for you who fear my name the sun of righteousness shall rise, with healing in its wings.' " (De Antechristo, ed. Achelis GCS, vol. 1, p. 42). Hippolytus sees in the extended hands of Christ on the cross, not just a gesture of embrace, nor primarily the words of John 12:30: ‘And when I am lifted up from the earth, I shall draw all men to myself,’ but the wings of the eagle in Ex. 19:24, Is. 40:31, Apoc. 12:14, etc. In the original text the notion of suffering was also incorporated. "He opened his arms when he suffered on the cross to set free from suffering all who have confidence in you, to make an end of death ..."

Line 11: Et resurrectionem manifestaret. Hippolytus seems to be saying that Christ suffered to be able to reveal the divine plan of the resurrection of all men, of which his resurrection is the cause, the first fruit, and the revelation.

Line 23: Traderetur. The text attempts to bring out the paradox of voluntary suffering. Hippolytus was not concerned about the time sequence as is the Roman
Canon (qui pridie quam pateretur), but with the fact that the eucharist is the sacrament of the redemptive act.

Line 28: Accipite et manducate. In the account of the institution, the English translation follows the Latin text of the published eucharistic prayers, preserving the variants: II, Accipite et manducate, Accipite et bibite ex eo omnes; III, Accipite et manducate ex hoc omnes, Accipite et bibite ex eo omnes; IV, Accipite et manducate, Accipite et bibite. Although there would have been an element of convenience in employing the shorter or longer formula consistently, there is no serious problem because the texts are said by the priest not by the people. Moreover, the variants draw attention to the (greater) variants in the four biblical accounts of the words of Christ, from all of which both the Roman Canon and the new eucharistic prayers differ. This may be of pastoral and catechetical value.

Lines 29 and 34: Enim. There are several reasons for not making an explicit translation of the word enim, reasons which were equally valid in the case of the Roman Canon: (1) The Latin enim is itself a weak connective word, adding some emphasis but certainly not so strong as “because” or “since” or “on account of” — meanings which are apparently intended in the common translations of “for” in “for this is my body.” (2) It is generally agreed that “because” or anything more elaborate is not acceptable. The word “for,” at least at the beginning of sentences and independent clauses, appears to be going out of use and is now rather stilted. (“For whatever reason, for when it is not actually required has an artificial or bookish tone.” — B. Evans-C. Evans, A Dictionary of Contemporary American Usage, p. 184.) In any event, whatever meaning is to be attributed to the word is adequately represented by the pause indicated by a colon in the translation. (3) In the eight biblical formularies of the words of institution, the word or its equivalent appears only once. The formal and deliberate addition of words to the words of institution can of course be done — as the Roman Canon does with et aeterni (also introduced into the new eucharistic prayers) and mysterium fidei — but there is no need to give an explicit and literal translation of a word, without substantial meaning in the context, when this offends against literary style. Attempts to reconstruct the words of Jesus at the Supper are extremely difficult, but on this basis alone enim — an entirely secondary word, although useful in Latin style — would have to be rejected. (cf. J. Jeremias, Eucharistic Words of Jesus, p. 171.) (4) The use of the word “for” or of an equivalent is misleading so far as sense is concerned. First of all, it would subordinate the words “this is my body” to the command “take and eat”; in addition, it would give to these words a meaning, or at least possible interpretation, “for this is already my body.”

Line 29: Tradetur — “Which will be given up for you.” Luke (22:19) adds the participle “didomenon” (tradetur) to “hoc est corpus meum.” Paul (I Cor. 11:23) uses “to yper hymon” (tradetur). For the words over the chalice, Matthew, Mark and Luke have “exchynnomenon” (effundetur — Matthew and Mark; fundetur — Luke). The addition of this line to the words of institution referring to the bread, in accordance with the usage of other rites, was proposed by the Consilium and then submitted by Paul VI to the Synod of Bishops (1967), which recommended the change. Tradetur (future) was chosen to parallel effundetur in the second formula. It is by no means certain that traderi, when used in Latin translations of the Greek original of the account in I Corinthians means much more than dari. In the present context, tradetur was doubtless employed because it is the word found in all the Latin versions and in the Vulgate and because it is traditional in other texts of the Latin liturgy. Its choice need not suggest any preference
for "given up for you" over "given for you" as better representing the Greek. So far as the English translation is concerned, "given up for you" is used, partly to respect the Latin tradition, in which at least some difference between tradetur and dabitur can be discerned, partly because it does avoid the unique or exclusive connotation of betrayal, which is not present in the Greek and should not be attributed to the Latin. The choice is supported also by translations of the Lucan account into English. (For further discussion of the word itself, see J. Jeremias, Eucharistic Words of Jesus, pp. 138-168.)

Line 35: Sanguis. As in the translation of the Roman Canon, the word "blood" has been repeated in order to avoid a succession of nouns following the preposition "of." Unquestionably this expression "the blood of the new (and everlasting) covenant" demands catechetical explanation, which may be helped by the parallel "new covenant in my blood" (Luke 22:20; I Cor. 11:25), as well as by the entire development of covenant theology (see Eucharistic Prayer I V). For lists of pertinent biblical references, cf. McKenzie, Dictionary of the Bible, s.v. blood, covenant, eucharist.

Line 39: Mysterium fidei. The words mysterium fidei have been removed from the context in the Roman Canon where both their origin and their meaning were disputed. In the new context, the words are employed to introduce the acclamation of the people; this is evident from the separation of these words from the words of the Lord by the ritual elevation, from the use of the colon after the words and before the acclamation proper, and from the rubrical direction: "the acclamation after the consecration is begun by the . . . celebrant with the words: Mysterium fidei; the people continue the acclamation with the proposed formula."

In English it is necessary that the nature of these words as an invitation, introduction, or direction, should be explicit. Since a simple imperative, "Proclaim the mystery of faith," or the like would be too harsh, the exhortation "Let us proclaim . . . " is employed.

Although it is doubtful whether the "mystery of faith" referred to in the Roman Canon is the covenant, the blood of the covenant, or the total eucharistic mystery, etc., it is evident that the reference in the new eucharistic prayers is to the content of the acclamation itself. Thus the translation is not "a mystery of faith," but "the mystery of faith," namely, the paschal mystery of the Lord's passion and glorification. Cf. Constitution on the Liturgy, art. 5, 6, 47, 61, 102, etc.

As in the Latin, alternative translations for the acclamation are proposed in addition to the basic text, which seeks to combine the acknowledgement of the Lord's death and resurrection with eschatological expectation. The second English text given is simply another translation of the basic acclamation; the third adapts I Cor. 11:26; the final text is a liturgical formulary in which the concept of acclaiming the paschal mystery has been retained.

Since an acclamation is to be sung rather than recited, it is recognized that variants may be required by musical settings. Nevertheless, every effort has been taken to make these English texts rhythmic and singable.

The "memorial acclamation" is a declaration of the congregation's faith in the meaning and purpose of the eucharistic celebration. As such it is the real creed of the eucharist (unlike the Nicene and Apostles' Creed which have their proper setting in the baptismal liturgy).
The acclamation ("Christ has died, Christ is risen, Christ will come again") printed within the text of the eucharistic prayers has several features which particularly recommend its use for the period of introduction and catechesis: (1) Of all the acclamations "Christ has died..." can most easily be understood by the congregation as its act of faith. Experience has shown that it is effective when said (after a brief introduction and practice) even the first time it is used, and that the people become conscious of their active role in the eucharistic action. The entire assembly is readily led to make this act of faith by the celebrant's invitation "Let us proclaim the mystery of faith." (2) Although the alternative versions render the Latin second person (donec venias — Note, however, that the basic scriptural passage of I Cor. 11:26 is itself in the third person) more literally, this first acclamation is more closely related to the style of the celebrant's memorial prayer (or anamnesis) which is addressed to the Father. The celebrant picks up, as it were, the statement of the entire congregation proclaiming further that the "Paschal Mystery" — Christ's giving up his body and pouring out his blood for the life of the world — is not simply an event of the past. It is a living reality which is made present by the Church's own life of faith.

Line 50: A Spiritu Sancto congregamur. Those who share the one loaf are united in one body by the Holy Spirit.

Line 53: Una cum Papa nostro. As in the case of the Roman Canon, it is possible to translate the expression una cum Papa, etc. with emphasis upon the pope and the other bishops as objects of the petition and thus included in the prayer for the Church, or to stress the notion of the Church as demanding communion with the pope and the other bishops. In either case, the prayer for the Church includes a prayer not only for the entire People but also for those members of the People who exercise the ordained ministry — either the college of bishops, including the pope (Roman Canon) or the entire clergy (here). In Eucharistic Prayer II the emphasis is placed upon communion, by use of the word "with." In the Roman Canon a different choice was made. Either manner of expression is an accurate and acceptable translation.

Line 55: Memento famuli tui (pro defunctis). For the dead, Eucharistic Prayer II broadens the petition of the Roman Canon (no intercessions of this kind appear in the Apostolic Tradition itself). Thus a distinction is made between the intercession for "our brothers and sisters" (in Christ) and "all the departed," so that the inclusion of prayer for non-believers is explicit.

Lines 62 and 63: Beata ... beatis. As in the case of the Roman Canon, no attempt is made at an explicit translation of the words beata and beatis. Such words as "holy," "blessed," and "saint" mean the same thing and are adequately represented in the English text by the explicit indication that Mary, the apostles, and the other saints have "eternal life," which we pray to share, and are those "who have done your will throughout the ages."

To summarize the reasons for not adding such words as "blessed" or "holy": non-limiting adjectives of this kind, which do not add to the meaning, are largely decorative and honorific; through routine use, especially in spoken prayer, they have become or will become weak and artificial. Better English style seems to reject them; their omission detracts in no way from the meaning.

Line 68: Per ipsum. The doxology of this eucharistic prayer follows that of the Roman Canon rather than the text of Hippolytus. ("Through him all honor and glory is yours, with the Holy Spirit in the Church, now and forever. Amen."). For convenience the translation from the revised Roman Canon is employed in the new eucharistic prayers.
EUCHARISTIC PRAYER III

NOTES TO THE TEXT

The commentary in the notes to Eucharistic Prayer II which is applicable to Eucharistic Prayer III is not repeated here.

The third eucharistic prayer, like the Roman eucharistic prayer (1), may be used with any preface. The special formula for Masses for the dead may be inserted at line 57.


Line 33: Memores igitur. The mystery of Christ’s giving up his body and pouring out his blood for the life of the world is not simply an event of the past. It is a living reality which is made present by the Church’s own life of faith.

Salutiferae passionis. No English term adequately conveys the full meaning of passio as it developed in Christian Latinity. Passio and pati suggest a victorious passion, that is, the victory and glory which follow the “passion.” “Death” was chosen since the emphasis on pain is less heavy. “Endured for our salvation” stresses the effect brought about rather than Christ’s “enduring” the passion.

Line 36: Gratias referentes. The translation “in thanksgiving” is not intended to suggest an act of thanksgiving done as the result of some other event or act. We do not offer in order to give thanks, but we offer by giving thanks: It is a sacrifice of thanksgiving. Although objections have been raised to the length of the phrases beginning “calling to mind,” it seemed best to keep them subordinate to “we offer you,” in order to suggest that the offering is made by the memorial of the passion and glorification, by the giving thanks.
EUCHARISTIC PRAYER IV

NOTES TO THE TEXT

The commentary in the notes to Eucharistic Prayer II which is applicable to Eucharistic Prayer IV is not repeated here.

The fourth eucharistic prayer has an unchanging preface. It may be used when the Mass does not have a preface proper to it. The fundamental purpose of this style of eucharistic prayer is to give a compendium of the history of salvation, in contrast to the eucharistic prayers where the varying prefaces praise God according to the particular season or feast.

Line 2: *Deus vivus et verus.* "God, living and true." The divine name is followed by the attributes. Cf. Deut. 6:3 where the divine name becomes the divine nature.

Line 3: *Inaccessibilem lucem* — "unapproachable light." I Tim. 6:16. This strong statement of transcendence is balanced against a strong statement of immanence in line 5.


Line 13: *Opera.* The translation of *opera* by the word "works" might have meant creation alone, but the use of "actions" is meant to include all of God's saving acts in the Old Testament.

*Sapientia.* Cf. Wisdom 9:1; 11:24. God made all things wisely and lovingly and his creation reflects God's wisdom and love.

Line 17: *Creaturis omnibus imperaret.* Cf. Gen. 1:26-29. The picture of a tranquil order is broken by the Fall, but man remains ruler of the creatures as in Gen. 1:28. Cf. also Ps. 8:6.


Line 21: *Foedera pluries.* The P tradition of the Pentateuch presents history as a series of covenants: with Adam (unexpressed), with Noah; with Abraham, with Moses. Understood in the light of P's preoccupations, the Latin text of this eucharistic prayer does speak of several covenants, although the one basic covenant of the O.T. is the Mosaic.


Line 24: *Completa plenitudine temporum.* A possible alternative to "fullness" would be "when the time had come," but this suggests merely the completion of a period of time. On the contrary, "in the fullness of time" suggests the maturity of God's work among his people. Cf. Gal. 4:4, Eph. 1:10, Heb. 1:2.

Line 25: *Incarnatus.* No single word or phrase will adequately express the incarnation, but different aspects can be included in the different prayers. Thus
Eucharistic Prayer II has "he took flesh" and this prayer has "conceived." No problem of practical liturgical usage is created since the eucharistic prayers are not said by the congregation, as is the credal recitation of the same truth.


Line 34: Amplius nobismetipsis viveremus. Cf. 2 Cor. 5:15.

Qui pro nobis mortuus est atque surrexit. The whole mystery of the death and resurrection of the Lord is mentioned in the preceding lines; even the word "death" or "dead" is used three times. If thus seems impossible to repeat this in line 34, and the concept is adequately represented in "to complete his work on earth."

Line 45: In finem dilexit eos. Cf. John 13:1. Although the expression "depth of his love" is difficult to pronounce and care must be taken so that it does not sound like "death of his love," the present context and recent biblical translations prefer the reference to the depth of God's love rather than the temporal meaning, e.g., "unto the end" or "when the time came."

Lines 47 and 52: Benedixit; gratias egit. The text here differs from the Roman Canon and the other eucharistic prayers in that gratias agens (here gratias egit) and benedixit are separated, as they are also separated in some of the biblical accounts. The Latin word benedixit by itself is difficult to translate as "blessed" in the context of the narrative, since many would understand "to bless" exclusively as a ritual blessing; in fact, according to the proper meaning, God is blessed and in blessing God, the cup is "blessed."

This point, which is expressed in other places by unifying the concepts in the word, "gave you thanks and praise" (that is, the sense of "blessing" God), has been made less directly in Eucharistic Prayer IV by the compromise expression, "said the blessing" — that is, blessed God in praise and thanks.


Line 70: Uno pane participabunt ... in unum corpus. Cf. Eph. 4:4; Col. 3:15; Didache.

Ad laudem gloriae tuae. Cf. Eph. 1:14. Here the biblical expression "sacrifice of praise" has been employed to convey both the laus gloria and the hostia. Although the Latin comprises several rich biblical concepts, the best solution in English seems to be to unite unum corpus and in Christo ("into the one body of Christ") and, hostia viva ... ad laudem gloriae tuae ("a living sacrifice of praise"). Gloriae tuae is included in the very expression of praise addressed to the Father.

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<td>&quot;We come to you, Father&quot;</td>
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<td>&quot;Remember, Lord your people... redemption.&quot; &quot;In union with the whole Church.&quot;</td>
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<td>Recite with P.C., bowing deeply. Erect and + at &quot;Let us be filled.&quot;</td>
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<td>Recites bowing deeply, hands joined on altar.</td>
<td>Recite with P.C., bowing deeply, hands joined.</td>
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<td>&quot;Remember, Lord, those who have died.&quot;</td>
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<td>May be assigned to one or other, aloud, hands extended.</td>
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<td>May be assigned to one or other. aloud, hands extended. Strike breast.</td>
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<td>Recite with P.C.</td>
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