

Lord's
supper

Catholic Church.

Eucharistic prayers

ADN9334

Lord's supper

UNIVERSITY OF NORTH CAROLINA
MEMORIAL LIBRARY

FEB 15 1979

COLLEGE LIBRARY
VERTICAL FILE

Eucharistic Prayers

Reconciliation



EUCCHARISTIC PRAYERS
for
MASSES OF RECONCILIATION

Arranged for Concelebration

Provisional Text

1975

Publications Office
UNITED STATES CATHOLIC CONFERENCE
1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005

The English translation of liturgical texts in this publication has been approved for use in the dioceses of the United States by the Bishops' Committee on the Liturgy and the Executive Committee of the National Conference of Catholic Bishops and has been confirmed by the Apostolic See *ad experimentum* and *ad triennium* (Prot. n. 738/75).

Bridgeport, Connecticut
June 15, 1975

† WALTER W. CURTIS
Bishop of Bridgeport
Chairman, Bishops' Committee
on the Liturgy

COPYRIGHT © 1975 BISHOPS' COMMITTEE ON THE LITURGY, NATIONAL CONFERENCE OF CATHOLIC BISHOPS, 1312 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20005. ALL RIGHTS RESERVED.

English translation of Eucharistic Prayers for Masses of Reconciliation. Copyright © 1975 International Committee on English in the Liturgy, Inc. All rights reserved.

Copies may be ordered from:
PUBLICATIONS OFFICE
UNITED STATES CATHOLIC CONFERENCE
1312 MASSACHUSETTS AVE., N.W.
WASHINGTON, D.C. 20005

EUCCHARISTIC PRAYERS FOR MASSES OF RECONCILIATION

INTRODUCTION

The intentions for the celebration of the Holy Year have been proposed on many occasions by the Supreme Pontiff, and it seems appropriate to reflect these intentions in liturgical celebrations, especially in the sacrifice of the Mass, including the eucharistic prayer. For this reason two texts of the eucharistic prayer have been prepared to illustrate aspects of reconciliation which may be the object of thanksgiving.

The texts may be used after the Holy Year in Masses when the mystery of reconciliation is a special theme of the celebration. These proposed texts contain all the elements of a eucharistic prayer in accordance with no. 55 of the General Instruction of the Roman Missal. The order of these elements is the same as in Eucharistic Prayers II-IV of the Roman Missal.

For concelebration, these eucharistic prayers are said in the following way:

A. *Eucharistic Prayer I:*

- a) The preface is said by the celebrant alone, with hands extended.
- b) From *Look with kindness on your people to healed of all division*, all the concelebrants say the prayer together.

From *send forth the power of your Spirit to in whom we have become your sons and daughters*, the concelebrants extend their hands toward the offerings. While saying the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems opportune.

c) The intercession *Keep us all to with Christ, our risen Lord* may be assigned to one of the concelebrants; he alone says the intercession with hands extended.

B. Eucharistic Prayer II:

a) The preface is said by the celebrant alone, with hands extended.

God of power and might to and find our way to one another is also said by the celebrant alone, with hands extended.

b) From *Therefore we celebrate the reconciliation to take away all that divides us*, all the concelebrants say the prayer together.

From *We ask you to sanctify to your Son's + command*, the concelebrants extend their hands toward the offerings. While saying the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems opportune.

c) The intercessions *May this Spirit* and *You have gathered us here* may be assigned to one or other of the concelebrants who alone says the intercessions with hands extended.

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION

I

Celebrant Alone

Praise to the Father

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
and praise.

You never cease to call us
to a new and more abundant life.

God of love and mercy,
you are always ready to forgive;
we are sinners,
and you invite us
to trust in your mercy.

Time and time again
we broke your covenant,
but you did not abandon us.
Instead, through your Son, Jesus our Lord,
you bound yourself even more closely to the human family
by a bond that can never be broken.

Now is the time
for your people to turn back to you
and to be renewed in Christ your Son,
a time of grace and reconciliation.

**You invite us
to serve the family of mankind
by opening our hearts
to the fullness of your Holy Spirit.**

**In wonder and gratitude,
we join our voices with the choirs of heaven
to proclaim the power of your love
and to sing of our salvation in Christ:**

All say:

Acclamation

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The celebrant, with hands extended says:

**Father,
from the beginning of time
you have always done what is good for man
so that we may be holy as you are holy.**

He joins his hands. All concelebrants, with hands outstretched over the offerings, say:

Invocation of the Holy Spirit

**Look with kindness on your people
gathered here before you:
send forth the power of your Spirit
so that these gifts may become for us
the body and blood of your beloved Son, Jesus
the Christ,
in whom we have become your sons and daughters.**

With hands joined, the celebrant and concelebrants continue:

**When we were lost
and could not find the way to you,
you loved us more than ever:
Jesus, your Son, innocent and without sin,
gave himself into our hands
and was nailed to a cross.
Yet before he stretched out his arms between heaven
and earth
in the everlasting sign of your covenant,
he desired to celebrate the Paschal feast
in the company of his disciples.**

All continue:

The Lord's Supper

**While they were at supper,
he took bread and gave you thanks and praise.
He broke the bread, gave it to his disciples, and said:**

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

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

At the elevation the concelebrants look at the host and afterwards bow low.
Then all continue:

**At the end of the meal,
knowing that he was to reconcile all things in himself
by the blood of his cross,
he took the cup, filled with wine.
Again he gave you thanks, handed the cup to his
friends, and said:**

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

**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.**

At the elevation the concelebrants look at the chalice and afterwards bow low.

The celebrant alone sings or says:

Memorial Acclamation

Let us proclaim the mystery of faith:

And the concelebrants with the people take up the acclamation:

- a. Christ has died,
Christ is risen,
Christ will come again.
- b. Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
- c. When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
- d. Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

Then, with hands extended, all concelebrants say:

Memorial Prayer

**We do this in memory of Jesus Christ,
our Passover and our lasting peace.
We celebrate his death and resurrection
and look for the coming of that day
when he will return to give us the fullness of joy.
Therefore we offer you, God ever faithful and true,
the sacrifice which restores man to your friendship.**

**Father,
look with love
on those you have called
to share in the one sacrifice of Christ.
By the power of your Holy Spirit
make them one body,
healed of all division.**

One of the concelebrants, with hands extended, if opportune, continues:

Intercessions

**Keep us all
in communion of mind and heart
with N., our pope, and N., our bishop.*
Help us to work together
for the coming of your kingdom,
until at last we stand in your presence
to share the life of the saints,
in the company of the Virgin Mary and the apostles,
and of our departed brothers and sisters
whom we commend to your mercy.**

**Then, freed from every shadow of death,
we shall take our place in the new creation
and give you thanks
with Christ, our risen Lord.**

**When several are to be named, a general form is used: for N. our bishop and his assistant bishops, as in number 172 of the General Instruction.*

The celebrant takes the paten with the host and the deacon, or in his absence one of the concelebrants, takes the chalice and, lifting them up, alone or together with the concelebrants sings or says:

Concluding Doxology

**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 respond:

Amen.

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION II

Celebrant Alone.

**Father, all-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord
for your presence and action in the world.**

**In the midst of conflict and division,
we know it is you
who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.**

**Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.**

**For this we should never cease
to thank and praise you.
We join with all the choirs of heaven
as they sing for ever to your glory:**

All say:

Acclamation

**Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of your glory.**

Hosanna in the highest.

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

The celebrant, with hands extended, says:

**God of power and might,
we praise you through your Son, Jesus Christ,
who comes in your name.**

Praise of the Father

He is the Word that brings salvation.

He is the hand you stretch out to sinners.

He is the way that leads to your peace.

**God our Father,
we had wandered far from you,
but through your Son you have brought us back.
You gave him up to death
so that we might turn again to you
and find our way to one another.**

Celebrant and concelebrants continue:

**Therefore we celebrate the reconciliation
Christ has gained for us.**

The celebrant joins his hands. All concelebrants, with hands outstretched over the offerings, say:

Invocation of the Holy Spirit

**We ask you to sanctify these gifts
by the power of your Spirit,
as we now fulfill your Son's command.**

With hands joined, all continue:

The Lord's Supper

**While he was at supper
on the night before he died for us,
he took bread in his hands,
and gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:**

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

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

At the elevation the concelebrants look at the host and afterwards bow low. Then all continue:

**At the end of the meal he took the cup.
Again he praised you for your goodness,
gave the cup to his disciples, and said:**

Each concelebrant extends his right hand toward the chalice, if this seems opportune, and continues:

**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.**

At the elevation the concelebrants look at the chalice and afterward bow low.

The celebrant alone sings or says:

Let us proclaim the mystery of faith:

And the concelebrants with the people take up the acclamation:

- a. Christ has died,
Christ is risen,
Christ will come again.
- b. Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
- c. When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
- d. Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

Then, with hands extended, all concelebrants say:

Memorial Prayer

**Lord our God,
your Son has entrusted to us
this pledge of his love.
We celebrate the memory of his death and resurrection
and bring you the gift you have given us,
the sacrifice of reconciliation.
Therefore, we ask you, Father,
to accept us, together with your Son.**

**Fill us with his Spirit
through our sharing in this meal.
May he take away all that divides us.**

One of the concelebrants, with hands extended, if opportune, continues:

Intercessions

**May this Spirit keep us always in communion
with N., our pope, N., our bishop.*
with all the bishops and all your people.
Father, make your Church throughout the world
a sign of unity and an instrument of your peace.**

**You have gathered us here
around the table of your Son,
in fellowship with the Virgin Mary, Mother of God,
and all the saints.**

**In that new world where the fullness of your peace
will be revealed,
gather people of every race, language, and way of life
to share in the one eternal banquet**

He joins his hands.

with Jesus Christ the Lord.

The celebrant takes the paten with the host and the deacon, or in his absence one of the concelebrants, takes the chalice and, lifting them up, alone or together with the concelebrants sings or says:

**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 respond:

Amen.

**When several are to be named, a general form is used: for N. our bishop and his assistant bishops, as in number 172 of the General Instruction.*

Appendix

CONGREGATION FOR DIVINE WORSHIP

DECLARATION ON CONCELEBRATION

August 7, 1972

*In Celebratione Missae**

In the celebration of Mass "everyone has the right and duty to take his own part according to the diversity of orders and functions . . . so that in the liturgy the Church may be seen as composed of various orders and ministries."¹ Priests, by reason of their ordination, exercise an office which is properly theirs in the celebration of Mass when, either individually or together with other priests, they celebrate the sacrifice of Christ in the sacramental act and participate in it by communion.²

It is therefore fitting for priests to celebrate or concelebrate Mass so that they may participate more fully and in the manner proper to them and not only to communicate like the laity.³

Since many petitions have been submitted concerning the correct interpretation of the General Instruction of the Roman Missal,⁴ the Sacred Congregation for Divine Worship declares as follows:

1. Members of chapters and members of communities of any religious institute of perfection who are obliged by their office to celebrate for the pastoral good of the faithful may concelebrate the conventual or community Mass on the same day.⁵ Eucharistic concelebration in communities is to be greatly esteemed. Concelebration signifies and strengthens the fraternal bonds of priests among themselves and with the entire community.⁶ In this manner of celebrating the sacrifice, with all participating actively and consciously, in their own proper way, the action of the entire community and the manifestation of the Church are more clearly made visible in the unity of sacrifice and priesthood, in the one act of thanksgiving around the one altar.⁷

2. One who concelebrates at the principal Mass on the occasion of a pastoral visit or a special gathering of priests, for example, at a meeting of a pastoral nature, a congress, or a pilgrimage (as contemplated in the

* AAS 64, 1972, 561-563.

General Instruction, no. 158), may celebrate again for the good of the faithful.

3. The following must be observed:

a) Bishops and competent superiors,⁸ should make sure that the concelebration in communities and in priests' residences is done with dignity and true piety. In order to achieve this purpose and the spiritual good of all, the freedom of the concelebrants must be respected and internal and external participation fostered through a genuine and integral ordering of the celebration according to the norms of the General Instruction of the Roman Missal. Care should be taken that each part of the Mass is carried out according to its own nature,⁹ the distinction of offices and function is respected, and the role of music and silence is considered.

b) Those priests who celebrate for the people and concelebrate another Mass may not accept another stipend for the concelebrated Mass.

c) Although concelebration is the most important form of eucharistic celebration in communities, even celebration without the participation of the faithful "remains the center of the life of the entire Church and the heart of priestly existence."¹⁰

Every priest must be afforded the opportunity to celebrate individually,¹¹ and to foster such freedom everything should be provided which will facilitate this celebration: time, place, server, etc.

On August 7, 1972, this declaration, prepared in consultation with other interested Congregations, was ratified and confirmed by Pope Paul VI, who ordered it to be made public.

From the Congregation for Divine Worship, August 7, 1972.

ARTURO CARDINAL TABERA

Prefect

† ANNIBALE BUGNINI

Titular Archbishop of Diocletiana

Secretary

¹ General Instruction of the Roman Missal [=IG], no. 58. See Vatican Council II, constitution *Sacrosanctum Concilium* [=L], no. 28: AAS 56 (1964) 107. 1964, p. 107.

² See Congregation of Rites, *Ecclesiae semper* (March 7, 1965): AAS 57 (1965) 410-411.

³ See Congregation of Rites, *Instruction Eucharisticum mysterium* (May 25, 1967) no. 43: AAS 59 (1967) 564.

⁴ *Ibid.* Nos. 76, 158.

⁵ See IG no. 76.

⁶ See Vatican Council II, dogmatic constitution *Lumen Gentium*, no. 28: AAS 57 (1965) 53; decree *Presbyterorum ordinis*, no. 8: AAS (1966) 1003-1005.

⁷ *Ecclesiae semper*, *op. cit.*; *Eucharisticum mysterium*, *op. cit.*, no. 47.

⁸ IG no. 155.

⁹ See Congregation of Rites, *Musicam Sacram* (March 5, 1967) no. 6: AAS 59 (1967) 302.

¹⁰ See Synod of Bishops, *De sacerdotio ministeriale*, part two, no. 4: AAS 63 (1971) 914.

¹¹ *Eucharisticum mysterium*, *op. cit.* no. 47.

