

Preparing for the  
*Roman Missal, third edition*  
in the Catholic Diocese  
of Springfield in Illinois

**Booklet 6**  
**The Eucharistic Prayer**

For use in the week of 06 November 2011  
or any other time

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The **Eucharistic Prayer** is the great prayer of praise and thanksgiving. Prior to Vatican Council II, the Latin Rite used only one. In the reform of the Liturgy, more were added. The structure of these prayers remain unchanged since the first edition of the Missal.

**Old Texts from the *Order of Mass*, 1985**

**Preface Dialogue.** The Eucharistic Prayer begins with this ritual dialogue between priest and people.

The priest begins the eucharistic prayer. With hands extended he sings or says:



**Ps.** The Lord be with you.

The people answer:



**R.** And al -so with you.

He lifts up his hands and continues:



**Ps.** Lift up your hearts.

The people:



**R.** We lift them up to the Lord.

With hands extended, he continues:



**Ps.** Let us give thanks to the Lord our God.

The people:



**R.** It is right to give him thanks and praise.

**Preface.** The priest continues singing or saying the preface with hands extended.

**Holy Acclamation.** At the end of the preface, the priest joins his hands, and, together with the people, concludes it by singing or saying aloud:

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.

## New Texts from the *Order of Mass*, 2011

**Preface Dialogue.** The people have new English words for this dialogue with the Priest.

**Priest:** The Lord be with you.

**People:** **And with your spirit.**

**Priest:** Lift up your hearts.

**People:** **We lift them up to the Lord.**

**Priest:** Let us give thanks to the Lord our God.

**People:** **It is right and just.**

**Preface.** There are 100 different Preface texts provided in the missal. Some are used on specific days and feasts, others are used during certain times of the year, and still others are used in the celebration of Sacraments or Masses for the dead. Those that are used only a specified day are now found with the proper texts.

**Holy Acclamation.** This is a part of the Eucharistic Prayer and is prayed (singing is preferred, even if it is done without accompanying instruments) by everyone.

Holy, Holy, Holy Lord God **of hosts.**

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.



The **Eucharistic Prayer** is one prayer with several elements not always in this exact order.

a) The **Preface** expresses the **thanksgiving** in which the Church glorifies God the Father and gives thanks for the work of salvation. It begins with the dialogue between Priest and people, is followed by a proper prayer (there are many suited to the season or day), and concludes with the

b) singing of the **Holy Acclamation** that joins the whole assembly with the heavenly powers.

**Of hosts** is the new translation of the older "of power and might". "Hosts" translates the Hebrew *Saba'oth*, and describes God's command over an army of angels and, thus, over everything. It does not refer to the Communion host.

c) The **epiclesis** calls on the Holy Spirit to make the gifts holy. The Priest extends his hands over the offerings, a ritual action for calling on the Spirit to act.

**d) The institution narrative and Consecration**

repeats the words of Jesus Christ at the Last Supper “when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery”

*General Instruction of the Roman Missal, no. 79.*

**For many** now translates the former “for all” in the consecration of the Blood. It is an exact use of the Bible text quoting Jesus at the Last Supper. It does not mean only some are saved.

**e) The anamnesis** (liturgical remembering) prays about the memorial of Christ, his Paschal mystery of suffering, death, resurrection, and ascension.

The **Memorial Acclamation** introduces this remembering, this anamnesis, by the Church. In the revision of the translation, the commonly used “Christ has died...” is not retained

**Old Texts from the *Order of Mass*, 1985**

**Institution Narrative and Consecration.** There are many Eucharistic Prayers – the elements of them are outlined in the outside columns – approved for use in the dioceses of the United States of America. They are:

- Eucharistic Prayers I, II, III, and IV;
- Eucharistic Prayers for Reconciliation I and II;
- Eucharistic Prayer for Use in Masses for Various Needs:
  - I – The Church on the Path of Unity;
  - II – God Guides His Church along the Way of Salvation;
  - III – Jesus, the Way to the Father; and
  - IV – Jesus, Who Went About Doing Good;
- Eucharistic Prayers for Masses with Children I, II, and III.

These prayers vary in style and length. The institution narrative, however, is the same for each. The priest takes the bread, prays the prayer, and shows the consecrated host to the people. He does the same with the chalice.

**Memorial Acclamation.** This begins the anamnesis (Greek, “remembrance”), the liturgical remembering of God’s saving deeds in history but especially the saving action of the Lord Jesus Christ. Singing is preferred, even if it is done without accompanying instruments.

**Priest:** Let us proclaim the mystery of faith.

**People:** **Christ has died,  
Christ is risen,  
Christ will come again.**

**Or** Dying you destroyed our death,  
rising you restored our life.  
Lord Jesus, come in glory.

**Or:** When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come again.

**Or :** Lord, by your cross and resurrection  
you have set us free.  
You are the Savior of the world.

**Doxology and Great Amen.** The priest takes the vessel with the hosts and the deacon the chalice and, lifting them up (the major elevation), concludes the Eucharistic Prayer.

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

**People:** Amen.

## New Texts from the *Order of Mass, 2011*

**Institution Narrative and Consecration.** All of the Eucharistic Prayers that have been used in the past remain in force with new translations and are in the missal with this one exception. The three Eucharistic Prayers for Masses with Children are printed in a separate booklet to be used along with the missal. The reason: because they are never intended to be prayed in Latin with children (they would not understand), they only appear in a separate booklet along with the *Directory for Masses with Children*.

During the consecration of the Blood, the Priest says:

In a similar way, when supper was ended,  
he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying:  
Take this, all of you, and drink from it,  
for this is the chalice of my Blood,  
the Blood of the new and eternal covenant,  
which will be poured out for you and **for many**  
for the forgiveness of sins.  
Do this in memory of me.

**Memorial Acclamation.** What the Priest sings or says in English is now in the style of a liturgical declaration or acclamation instead of an invitation to the people. The English words the people sing are new – the meaning is the same. There are now three options instead of four.

**Priest:** **The mystery of faith.**

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

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

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

**Concluding Doxology.** The ritual action by Priest and Deacon remains the same. The words sung by the Priest are slightly altered.

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

**People:** Amen.

because it translates the first Latin option in a different style – it speaks about Christ and not to Christ as the others do.

**f) The oblation** is the offering by the Church of the sacrificial Victim (Christ) in the Holy Spirit to the Father. In this praying and in this offering, it is the Church's intention that the People of God also learn to offer their very selves – so that as bread and wine is changed, we too are changed [see the *Constitution on the Sacred Liturgy*, no. 48].

**g) The intercessions** voice prayers for the Church, the Pope and Bishops, all her members, and the living and dead.

**h) The concluding doxology** expresses the glory of God, one and three. The faithful gives its accent with the acclamation *Amen*.

Novena for a  
Fuller  
Participation  
in the  
Sacrament of the  
Eucharist



A novena is a way to pray nine times for something important to the lives of Christians. The novena is usually prayed nine days in a row or nine weeks on a set day or nine months on a set day. This "Novena for a Fuller Participation in the Sacrament of the Eucharist" may be used on any day within the week. A parish group could use it as prayer during its meeting.

The complete novena is found in Appendix C in the *Parish Guide to Implementing the Roman Missal, Third Edition* by the Committee on Divine Worship, United States Conference of Catholic Bishops. ISBN: 978-1-60137-093-8. It is available from USCCB Publishing, [www.usccbpublishing.org](http://www.usccbpublishing.org) or (800) 235-8722.

**Day Six:**  
**That the Eucharistic Liturgy will be a source  
of strength and hope for all the faithful.**

**BEGINNING**

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: **Amen.**

**BIBLE READING** – Mark 14:12-16, 22-26

- From the *Lectionary for Mass*, no. 981.1 – Votive Mass of the Most Holy Eucharist
- This is my Body. This is my Blood.

✠ A reading from the holy Gospel according to Mark

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover Lamb, the disciples of Jesus said to him, "Where do you want us to go and prepare for you to eat the Passover?"

He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water.

Follow him.

Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'

Then he will show you a large upper room furnished and ready.

Make the preparations for us there."

The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my Body."

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

He said to them, "This is my Blood of the covenant, which will be shed for many.

Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the Kingdom of God."

Then after singing a hymn, they went out to the Mount of Olives.

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

## REFLECTION

"The Eucharist is our most beautiful treasure. It is the Sacrament *par excellence*; it ushers us into eternal life in advance; it contains the entire mystery of our salvation; it is the source and summit of the action and life of the Church as the Second Vatican Council recalled (cf. *Constitution on the Sacred Liturgy*, no.8). It is therefore particularly important that pastors and faithful be constantly committed to deepening their knowledge of this great Sacrament. In this way each one will be able to affirm his faith and carry out his mission in the Church and in the world ever better, remembering that the Eucharist bears fruit in one's personal life, in the life of the Church and the world."

## SILENCE

## FAITH SHARING

## PRAYER

O God, in the covenant of your Christ  
you never cease to gather to yourself from all nations  
a people growing together in unity through the Spirit;  
grant, we pray, that your Church,  
faithful to the mission entrusted to her,  
may continually go forward with the human family  
and always be the leaven and the soul of human society,  
to renew it in Christ and transform it into the family of God.  
Through our Lord Jesus Christ, you Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.  
Amen.

## SONG – Holy God, We Praise Thy Name

1.

Holy God, we praise thy name!  
Lord of all, we bow before thee;  
All on earth thy scepter claim,  
All in heav'n above adore thee;  
Infinite thy vast domain,  
Everlasting is thy reign.

2.

Hark! the loud celestial hymn  
Angel choirs above are raising;  
Cherubim and Seraphim  
In unceasing chorus praising,  
Fill the heav'ns with sweet accord:  
Holy, holy, holy Lord!

3.

Holy Father, Holy Son,  
Holy Spirit, Three we name thee,  
While in essence only One,  
Undivided God we claim thee,  
And adoring bend the knee,  
While we own the mystery.

Pope Benedict XVI,  
Homily delivered by  
satellite for the  
closing of the forty-  
ninth International  
Eucharistic  
Congress in Quebec,  
22 June 2008.

- What did I notice, what stood out in the reading or the reflection that I find helpful?
- Jesus asks us to eat and drink his Body and Blood. How can I prepare myself to do both at every Mass?
- How does the Eucharist strengthen my Christian life?

Text: *Grosser Gott, wir loben dich*;  
ascr. to Ignaz Franz, 1719-1790;  
tr. by Clarence Walworth, 1820-  
1900.

Tune: GROSSER GOTT, 7 8 7  
8 77; *Katholisches Gesangbuch*,  
Vienna, c. 1774.

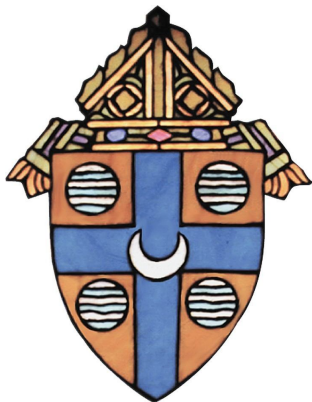


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## *Prayer of Self-Offering*

Receive, Lord, my entire freedom.  
Accept the whole of my memory,  
my intellect and my will.  
Whatever I have or possess,  
it was you who gave it to me;  
I restore it to you in full,  
and I surrender it completely  
to the guidance of your will.  
Give me only love of you  
together with your grace,  
and I am rich enough,  
and ask for nothing more.  
Amen.

St. Ignatius of Loyola, priest, 1491-1556, and  
Founder of the Society of Jesus (Jesuits).  
This memorial is celebrated each year on 31 July.



## **Preparing for the *Roman Missal, third edition* in the Catholic Diocese of Springfield in Illinois**

This nine-part series is to help the people of the diocese prepare for the new words and music that will be used at all Masses beginning on the weekend of the First Sunday of Advent, 26-27 November 2011. It also provides a guided way to pray for a fuller participation in Mass.

- Booklet 1 – Mass: Introductory Rites, Part One
- Booklet 2 – Mass: Introductory Rites, Part Two
- Booklet 3 – Mass: Liturgy of the Word, Part One
- Booklet 4 – Mass: Liturgy of the Word, Part Two
- Booklet 5 – Mass: Preparation of the Altar and the Gifts
- Booklet 6 – Mass: Eucharistic Prayer**
- Booklet 7 – Mass: Communion Rite
- Booklet 8 – Mass: Concluding Rites
- Booklet 9 – People's Parts for Mass

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