

# EUCCHARISTIC PRAYERS FOR RECONCILIATION

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, as, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.


## I

V. The Lord be with you. R. And with your spir-it.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just that we should always give you thanks,  
 Lord, holy Father, almighty and e-ter-nal God. For you do not cease  
 to spur us on to possess a more a-bun-dant life and, being rich in  
 mercy, you constantly of-fer par-don and call on sin-ners to trust  
 in your for-give-ness a-lone. Nev-er did you turn away from us,  
 and, though time and again we have bro-ken your cov-e-nant, you



have bound the human family to yourself through Jesus your Son,  
our Re-deem-er, with a new bond of love so tight that it can nev-er  
be un-done. E-ven now you set before your people a time of grace  
and recon-ci-li-a-tion, and, as they turn back to you in spirit,  
you grant them hope in Christ Je-sus and a desire to be of ser-vice  
to all, while they entrust them-selves more ful-ly to the Ho-ly  
Spir-it. And so, filled with wonder, we extol the power of your  
love, and, proclaiming our joy at the salvation that comes from  
you, we join in the heavenly hymn of count-less hosts, as without  
end we ac-claim:

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

**Text without music:**

1. **V. The Lord be with you.**  
**R.** And with your spirit.  
**V. Lift up your hearts.**  
**R.** We lift them up to the Lord.  
**V. Let us give thanks to the Lord our God.**  
**R.** It is right and just.

**I**t is truly right and just  
that we should always give you thanks,  
Lord, holy Father, almighty and eternal God.

For you do not cease to spur us on  
to possess a more abundant life  
and, being rich in mercy,  
you constantly offer pardon  
and call on sinners  
to trust in your forgiveness alone.

Never did you turn away from us,  
and, though time and again we have broken your covenant,  
you have bound the human family to yourself  
through Jesus your Son, our Redeemer,  
with a new bond of love so tight  
that it can never be undone.

Even now you set before your people  
a time of grace and reconciliation,  
and, as they turn back to you in spirit,  
you grant them hope in Christ Jesus  
and a desire to be of service to all,  
while they entrust themselves  
more fully to the Holy Spirit.

And so, filled with wonder,  
we extol the power of your love,  
and, proclaiming our joy  
at the salvation that comes from you,  
we join in the heavenly hymn of countless hosts,  
as without end we acclaim:

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

2. *The Priest, with hands extended, says:*

**You are indeed Holy, O Lord,  
 and from the world's beginning  
 are ceaselessly at work,  
 so that the human race may become holy,  
 just as you yourself are holy.**

*Celebrant alone*

3. *He joins his hands and, holding them extended over the offerings, says:*

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

*Celebrant  
 with concelebrants*

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

**that they may become the Body and ✠ Blood**

*He joins his hands.*

**of your beloved Son, Jesus Christ,  
 in whom we, too, are your sons and daughters.**

**Indeed, though we once were lost  
 and could not approach you,  
 you loved us with the greatest love:  
 for your Son, who alone is just,  
 handed himself over to death,  
 and did not disdain to be nailed for our sake  
 to the wood of the Cross.**

**But before his arms were outstretched between heaven and earth,  
 to become the lasting sign of your covenant,  
 he desired to celebrate the Passover with his disciples.**

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

**As he ate with them,**

He takes the bread and, holding it slightly raised above the altar, continues:

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

He bows slightly.

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

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

5. After this, he continues:

**In a similar way, when supper was ended,  
knowing that he was about to reconcile all things in himself  
through his Blood to be shed on the Cross,**

He takes the chalice and, holding it slightly raised above the altar, continues:

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

He bows slightly.

**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.**

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

6. Then he says:

**The mystery of faith.**

Celebrant alone

And the people continue, acclaiming:

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

Or:

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

Or:

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

7. Then the Priest, with hands extended, says:

**Therefore, as we celebrate  
the memorial of your Son Jesus Christ,  
who is our Passover and our surest peace,  
we celebrate his Death and Resurrection from the dead,  
and looking forward to his blessed Coming,  
we offer you, who are our faithful and merciful God,  
this sacrificial Victim  
who reconciles to you the human race.**

Celebrant  
with concelebrants

Look kindly, most compassionate Father,  
on those you unite to yourself  
by the Sacrifice of your Son,  
and grant that, by the power of the Holy Spirit,  
as they partake of this one Bread and one Chalice,  
they may be gathered into one Body in Christ,  
who heals every division.

Be pleased to keep us always  
 in communion of mind and heart,  
 together with **N.** our Pope and **N.** our Bishop.\*  
 Help us to work together  
 for the coming of your Kingdom,  
 until the hour when we stand before you,  
 Saints among the Saints in the halls of heaven,  
 with the Blessed Virgin Mary, Mother of God,  
 the blessed Apostles and all the Saints,  
 and with our deceased brothers and sisters,  
 whom we humbly commend to your mercy.

Celebrant or  
 one concelebrant

Then, freed at last from the wound of corruption  
 and made fully into a new creation,  
 we shall sing to you with gladness

He joins his hands.

the thanksgiving of Christ,  
 who lives for all eternity.

8. He takes the chalice and the paten with the host and, raising both, he says:

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

Celebrant alone  
 or with  
 concelebrants

The people acclaim:

Amen.

Then follows the Communion Rite, p. 663.

\* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.