

Eucharistic Prayer II

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Date: November 30, 2011

Words: 1876

Early into my conversion (late 2006), I attended a seminar at the Immaculate Conception Seminary (on the grounds of Seton Hall University). I was taking some graduate classes in Theology. It was led by Msgr Gerard McCarren, a Professor at the Seminary.

It had a profound impact on my life. It would begin a journey of studying Eucharistic Prayer's One, Two and Three. Since, I have read approximately forty-five books, and slowly but surely am inserting footnotes into various sections of the prayer. Today, there are over eight hundred of them. I expect when my study is complete, it will contain more than four thousand. It is my intent to publish a book.

Tonight, I would like to focus on just Eucharistic Prayer Two, the shortest and most commonly used. Last Sunday, we heard for the first time the Priest praying the new translation. It is most beautiful.

I have witnessed many times Priests breaking down and crying when praying this beautiful prayer. The honor of speaking Jesus' Words at consecration and changing bread and wine into Body and Blood must be breathtaking.

Hopefully, this explanation will change the way you pray the Mass. I pray it also changes your life as well.

Introductory Dialogue

The Lord be with you
Lift up our hearts
let us give thanks to the Lord our God

And with your spirit
We lift them up to the Lord
It is right and just

It is here where all daydreaming, worrying, thinking about the day, and wandering off ends. God should have our full and undivided attention. We set aside our concerns and we are God's.

Preface

Father, it is our duty and **our** salvation always and everywhere to give you thanks through your beloved Son, Jesus Christ. **He is the** Word through whom you made **the universe, the Savior you sent to redeem us. By the power of** the Holy Spirit, **he took flesh and was** born of the Virgin **Mary. For our sake he opened his arms on the cross; he put an end to** death and **revealed** the resurrection. **In this he fulfilled your will and won for you a holy people.** And so **we join** the angels and the saints **in proclaiming** your glory as we say:

It is truly right and just, our duty and salvation, always and everywhere to give you thanks, **Father most holy,** through your beloved Son, Jesus Christ, **your** Word through whom you made **all things, whom you sent as our Savior and Redeemer, incarnate by** the Holy Spirit **and** born of the Virgin. **Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of** death and **manifest** the resurrection. And so, **with** the Angels and **all** the Saints **we declare** your glory, as **with one voice** we **acclaim:**

The Preface is a prayer of Thanksgiving. At the very end of this (and so, with the Angels . . .) we are dialing into Heaven to begin one big gigantic simulcast here on earth with all the Angels and Saints in heaven.

There are approximately ninety-seven thousand churches in the United States alone. How many have a Mass at the same time? Everyone at Mass at that time join in as well.

There are twenty-four time zones. Oh, the genius of God! Somewhere – a Mass is being prayed! This is why we say, (we declare Your glory, as with one voice . . .)

Sanctus

“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 Sanctus is rich. Hosana means “save us”. You can find Scripture here as well (Isaiah 6:3), (Revelation 4:8), and (Mark 11:9-10).

Post-Sanctus or Thanksgiving

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

You are **indeed Holy, O Lord**, the **fount** of all holiness.

We kneel and set our focus totally on God.

First Epiclesis or Consecratory Epiclesis

Let your Spirit come upon these gifts **to make them holy**, so that they may become for us the body and blood of our Lord, Jesus Christ.

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord, Jesus Christ.

The Altar Server will jingle the bell three times for the first of three times. The Priest is invoking “Spirit” action and we become “one body”.

Institution Narrative (Includes Consecration)

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

At the time he was betrayed and entered willingly into his Passion, he took bread and, **giving thanks, broke it, and** gave it to his disciples, **saying:**

Take this, all of you, and eat **of it: for** this is my

this is my body which will be given up for you.

Body which will be given up for you.

When supper was ended, he took the **cup**. **Again he gave you thanks and praise, gave the cup to his disciples, and said:**

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: this is the **cup** of my blood, the blood of the new and **everlasting** covenant. **It will be shed for you and for all so that sins may be forgiven.** Do this in memory of me.

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.

It is here, at the Consecration, that the bread and wine become the Body and Blood of our Lord, Jesus Christ.

The Priest is speaking the Words of our Savior, Jesus Christ. The bells are jingled a second and third time (Body and Blood), each, three times.

We, two thousand years later are brought to the presence of His death. We are at the foot of the Cross. We are there with Mother Mary, and the Apostle John, amongst others.

As the Priest raises the Body and Blood of our Lord Jesus Christ, it is more than appropriate to use the words of the Apostle Thomas, "My Lord and my God"! (John 20:28)

We see in (2 Peter 3:8), "One thousand years is like a day". His sacrifice is perfect and eternal. Because there is no time in heaven, it is like it just happened. I heard eternity defined once. If every particle of sand in the world were used to count all the days in heaven, there still would not be enough.

You will find the words of Jesus (used in the Consecration) in Scripture: (Matthew 26-28), (Luke 22:19-20), and (1 Corinthians 11:24-25).

The Mystery of Faith

We proclaim Your Death, O Lord, and profess Your Resurrection until You come again.

When we eat this Bread and drink this Cup, we proclaim Your death, O Lord, until You come again.

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

Have you ever heard the phrase "living in the now"? What God remembers is present. Eternity has no time. We are at Calvary. Christ performed one sacrifice – both as Priest and Victim – One Offering and One Offered.

Anamnesis (and Offering)

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.

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, **Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be** in your presence and **minister to** you.

Second Epiclesis or Communion Epiclesis

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

Humbly we pray that, partaking of the Body and Blood of Christ, **we may be gathered into one** by the Holy Spirit.

The Priest is praying to the Spirit, asking the Holy Spirit to change us into the Body and Blood of Christ. It is for a transformation of our heart.

Intercessions

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

In Masses for the dead:

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

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

Remember, Lord, your Church, **spread** throughout the world, and **bring her to the fullness of charity,** together with N. our Pope **and** N. our Bishop and all the clergy.

In Masses for the Dead:

Remember **your servant** N., whom you have called **(today)** from this **world to yourself. Grant that** he (she) **who was united with your Son in a death like his, may also be one with him in** his Resurrection.

Remember also our brothers and sisters who **have fallen asleep** in the hope of **the resurrection** and all **who have died in your mercy: welcome them** into the light of your **face.** Have mercy on us all, **we pray, that with the blessed Virgin** Mary, Mother of God, with the **blessed** Apostles, and **all** the Saints who have **pleased you** throughout the ages, **we may merit to be co-heirs to eternal life, and may praise and glorify you** through your Son, Jesus Christ.

Doxology

The Priest raises the Body and Blood of our Lord Jesus Christ.

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

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, forever and ever.**

Jesus is now present. We join Him in His sacrifice. Now, we too, have a gift to give to the Father. God the Father is offered the Son through the power of the Holy Spirit.

The Great AMEN!

St Augustine calls it the people's signature. We signed for it. It is one big YES! It should be shouted out, or sung gloriously. It should sound like a thunderclap.