The Roman Missal belongs to both the priest and the people. Both the texts proper to the priest and proper to the people, as well as those texts the priest and people sing or say together, are contained in this single liturgical book. However, the great majority of the prayers belong to the priest celebrant and they all have been translated anew in English. The sound of the prayers will be different to hear at first due to the more faithful translation from the Latin original and also due to a closer imitation of the word order and construction of the Latin original. This Eucharistic Prayer, typically prayed on weekdays, is representative of this new sound and word order. Prayerfully read the new translation below and compare it to the English of the Second Eucharistic Prayer now in use.

It is truly right and just, our duty and our 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:

Holy, Holy, Holy Lord God of hosts.

You are indeed Holy, O Lord, the fount of all holiness. 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. 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 BODY, WHICH WILL BE GIVEN UP FOR YOU.
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.

The mystery of faith.

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

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.

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 coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

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.

A few important observations may be helpful. The invocation of the Holy Spirit upon the gifts is compared to a “dewfall.” The use of this expression from the Latin original recalls the use of the same expression elsewhere in the Sacred Scriptures when God’s blessing is compared to the
morning dew. In the words of consecration the word “chalice” replaces “cup” since it more accurately translates the Latin in this instance and reflects the historical fact that the vessel most likely used by the Lord at his last supper was a distinct and proper goblet for the Passover meal and not a common drinking cup. Finally, and also in the words of consecration, the current phrase “for all” will be “for many.” There are several reasons for this revision. The most important is that the “for many” translates, as is the case in other vernacular editions of the Roman Missal, the Latin original. Also, this phrase in a liturgical text, as a witness to the faith of the Church, corresponds to what is found in Isaiah and in some New Testament texts. Yes, Jesus died for all! Yet, not all choose to drink of the salvation that comes from the redeeming Blood of Christ.

Reflection Questions:

1. How can I be better attentive to the prayers proper to the priest during Mass?
2. How do I participate in the Eucharistic Prayer so as to enter into the great mystery that occurs on the altar with this prayer?
3. Do I see that each part of the Eucharistic Prayer is significant and important for the unfolding of the mystery of faith, the divine event of the Lord’s death and resurrection?

Prayer:

Almighty and ever-living God,
give us new strength
from the courage of Christ our shepherd,
and lead us to join the saints in heaven,
where he lives and reigns with you
and the Holy Spirit
one God, for ever and ever. Amen.