



Archdiocese of New York + 2011

THE EUCHARISTIC PRAYER Part Six - Petition and Doxology

Petition or Intercession: The Eucharistic Prayer is essentially about praise and thanksgiving offered to the Father by Jesus Christ and his Body, the Church. It is at the same time a sacrifice of praise in which Christ becomes truly present in our midst as food to strengthen his people in holiness. Because the offering made to the Father is made for those whom Christ redeemed, petition is made in the Eucharistic Prayer that the Church founded by Christ, all those for whom Christ died, may truly become holy and share in the benefits of the redemption he won for us.

Intercessions Vary in Different Eucharistic Prayers: As in other elements of the Eucharistic Prayer, with the exception of the words of Institution and Consecration, the form, style and placement of the petitions or intercessions differs from one Prayer to another. What are found in every Prayer, however, are petitions for the living and the dead, a reminder of the breadth of the Communion of Saints gathered at every Eucharist. This reminder takes the form of an explicit petition that those who are part of the Church on earth, and those who have died, will, through this holy, redemptive action of Christ come to share eternal life and joy with all the saints in glory. In this way, the intercessions remind those gathered at a given time and place that they do not gather as a single, isolated community, but with all the Church on earth, the Holy Souls and the Saints in heaven.

In Eucharistic Prayer I, whose petitions are the most extensive of all the Eucharistic Prayers, the intercessions are twofold: one for the living placed before the Institution Narrative, and one for the dead following the Institution Narrative. In other Eucharistic Prayers now in use, the petitions are generally not as complex, and follow the words of Institution. Regardless of the placement and length of the petitions, however, all of them include prayer for the whole Church throughout the world, with particular mention of

the Holy Father, the diocesan Bishop and the clergy to whose spiritual care the flock of Christ is entrusted.

Doxology: The Trinitarian Doxology with its response, the Great Amen, concludes the Eucharistic Prayer, and has done so from very early in our history. In the second century, a.d., St. Justin Martyr describes the Eucharistic Prayer of his day in the following words:

...The bread and wine mixed with water are brought to him who presides over the brethren, he takes them and offers prayers glorifying the Father of all things through the name of the Son and the Holy Spirit and he utters a lengthy thanksgiving because the Father has judged us worthy of these gifts. When the prayer of thanksgiving has ended, all the people present give their assent with an "Amen!" (The word "Amen" in Hebrew means "So be it.")

The Doxology, literally "the word of praise," sums up the entire action of this Prayer, the work of the Trinity in the Eucharist. It is through Christ, beloved Son of the Father, with Christ in his perfect accomplishment of the Father's will and in Christ who suffered and died to save us from sin, in the unity of the Holy Spirit that all honor and glory is given to the Father throughout time and in eternity. And because by our baptism we who have been redeemed and share in the life of Christ, can truly make this doxology, and all that has preceded it in the Eucharistic Prayer, our own by the AMEN, the "so be it" we sing or say with conviction, hope and great love.

New Translations: It should be noted that, as with the other texts of the Mass, the translations of all of the Eucharistic Prayers have been reviewed in light of the provisions of *Liturgiam Authenticam*, the Holy See's *Instruction on the Vernacular Translations of the Roman Missal*. This has resulted in new translations of these prayers, reflecting more accurately the Latin texts from which the translations have been made.