

**CONSILIUM AD EXSEQUANDUM CONSTITUTIONEM DE SACRA LITURGIA**

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**THE UNIVERSAL PRAYER  
OR PRAYER OF THE FAITHFUL**

**ITS NATURE, IMPORTANCE, & STRUCTURE  
CRITERIA & EXAMPLES  
PROPOSED TO THE CONFERENCES OF BISHOPS**

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## INTRODUCTION<sup>1</sup>

The Constitution on the Liturgy has taught and decreed (art. 53) the following on the *universal prayer* or *prayer of the faithful*: “Especially on Sundays and holydays of obligation there is to be restored, after the gospel and the homily, ‘the universal prayer’ or ‘the prayer of the faithful.’ By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all people, and for the salvation of the entire world.”

On the same point the Congregation of Rites’ instruction on the orderly carrying out of the Constitution on the Liturgy, 26 September 1964, has this to say (no. 56): “In places where the universal prayer or prayer of the faithful is already the custom, it shall take place before the offertory, after the Oremus, and, for the time being, with formularies in use in individual regions. The celebrant is to lead the prayer at either his chair, the altar, the lectern, or the edge of the sanctuary. A deacon, cantor, or other suitable minister may sing the intentions or intercessions. The celebrant takes the introduction and concluding prayer, this being ordinarily the *Deus refugium nostrum et virtus* (Missale Romanum, *Orationes diversae* no. 20) or another prayer more suited to particular needs. In places where the universal prayer or prayer of the faithful is not the custom, the competent territorial authority may decree its use in the manner already indicated and with formularies approved provisorily by that authority.”

This present booklet, composed under the care and effort of the Consilium, has as its purpose to give illustrative samples of such texts in order to provide the competent ecclesiastical authority with models for the correct preparation, in its own region, of formularies or with criteria for its approval of such formularies. The series of texts presented here are therefore not to be taken as obligatory.

A French translation is printed alongside the Latin text in order to facilitate the work of the territorial authority in the preparation of vernacular texts. This arrangement shows to what extent intelligent adaptations may be made in keeping with the idiom and rules of each language.

The samples of sets of intentions provided here generally correspond to the sets of chants for Mass in the *Graduale simplex* (Vatican Polyglot Press, Vatican City, 17 April 1966).

## CHAPTER I PRACTICAL DIRECTORY

### § 1 NATURE AND PASTORAL VALUE OF THE PRAYER OF THE FAITHFUL

1. “Universal prayer” is a term for a prayer or intercession directed to God, made at the invitation of the proper minister and by the faithful as a group. This prayer makes intercession for the various needs of the Church, especially the universal Church, and of the whole world.
2. Thus this prayer has three noteworthy characteristics:

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<sup>1</sup> *Documents on the Liturgy 1963–1975: Conciliar, Papal, and Curial Texts* (Collegeville, MN: The Liturgical Press, 1982), edited and translated by Thomas C. O’Brien of the International Commission on English in the Liturgy, *The Universal Prayer or Prayer of the Faithful*, 17 April 1966: Vatican Polyglot Press, 1966.

a. *It is a petition addressed to God.* Therefore it is not the expression of adoration or thanksgiving alone; nor is it in praise of some saint or a summary to give instruction on truths about religious obligations or the nature of the Mass.

b. *It is a petition to God chiefly for blessings of a universal kind:* on behalf of the whole Church, the world, all those “beset by various needs”; nevertheless it is proper also to pray for the faithful actually making up the assembly.

c. *It belongs to the whole congregation* (“with the people taking part”), because the assembly responds to the minister’s invitations and does not through a single Amen simply conclude petitions made by the minister alone.

3. There is a place for this prayer not simply during Mass, but also in popular devotions and in the other rites of the liturgy, in keeping with what the Constitution on the Liturgy has described. Firm in its faith in the communion of saints and in its own all-embracing vocation, the gathered Church in offering this prayer stands as the great entreater and advocate appointed for all humanity. The holy people of God exercise their royal priesthood to the fullest above all by sharing in the sacraments, but also by joining in this prayer. Of its nature this supplication still belongs only to the faithful, not to catechumens.

4. The place proper to the prayer of the faithful is at the end of every celebration of the word of God; as a rule it takes place even if the eucharistic sacrifice is not to follow (see the instruction of 26 September 1964, nos. 37 and 73 C).

The reason is that this prayer is the fruit, as it were, of the working of the word of God in the hearts of the faithful: instructed, stirred and renewed by the word, all stand together to offer prayer for the needs of the whole Church and the whole world. Thus there is an analogy: sacramental communion is the conclusion and, in regard to the people’s participation, the climax of the liturgy of the eucharist; the prayer of the faithful, according to the witness of antiquity, appears as the conclusion and, in regard to the people’s participation, the climax of the entire liturgy of the word. This is why the Constitution (art. 54) and the Instruction cited (no. 57), when dealing with use of the vernacular in the liturgy, both first of all make mention of the readings and of this prayer.

But the prayer can also be seen in another way as a hinge between the two parts of the Mass: it terminates the liturgy of the word in which God’s wonderful works and the Christian calling are brought to mind; it ushers in the liturgy of the eucharist by stating some of those general and particular intentions for which the sacrifice is to be offered.

5. The prayer of the faithful is to be put into use as often as possible, so that it may “be restored especially on Sundays and holydays of obligation” (SC art. 53) and also on weekdays at all Masses celebrated with a large number of people present.

## § II. PARTS AND MINISTERS

6. The prayer of the faithful consists of several parts: the announcement or statement of the intentions; the responses of the assembly; the concluding formularies. Another part that may be included is an introductory commentary.

7. It is the celebrant's responsibility to motivate the people in regard to this prayer by introductory comments on its liturgical and pastoral significance. Such an introduction, normally brief and addressed not to God but to the people, may touch on the liturgical season or on the theme of the feast or of the saint being celebrated, and it should connect these with the ensuing prayer. But an introduction may be omitted for a good reason, especially when the prayer of the faithful immediately follows the homily.

8. In the style of the ancient Roman usage, the priest himself may propose the intentions to the people. But, in accord with *Inter Oecumenici* (no. 56), this function usually belongs to the deacon.

In Masses with no deacon present the function should be assigned to some other suitable person assisting (e.g., a commentator) or to the celebrant or one of the concelebrants. If the intentions are set to music, which is desirable, the minister or the person assisting must be able to sing properly.

When the celebrant himself does not announce the intentions, he responds along with the congregation and does not continue Mass until the universal prayer is over, thus following the rule given by *Inter Oecumenici* in the case of confirmation or marriage celebrated within Mass (nos. 66 and 72).

9. After the priest's introductory comments (designated in the formulas of this booklet as "Section A"), there are usually four sets of intentions in any prayer of the faithful (excepting the cases in no. 10), namely, for:

B. the needs of the Church universal, e.g., for the pope, the bishops and pastors of the Church, missions, Christian unity, vocations to the priesthood and religious life (Section B);

C. national or world affairs, e.g., peace, leaders of government, good weather, the safety of crops, elections, economic crises, etc. (Section C);

D. those beset by poverty or tribulation, e.g., for those absent, the persecuted, the unemployed, the sick and infirm, the dying, prisoners, exiles, etc. (Section D);

E. the congregation and members of the local community, e.g., those in the parish preparing for baptism, confirmation, orders, marriage, for pastors, for a coming parish mission, for first communicants, etc. (Section E).

At least one intention from each set is to be announced.

10. In such votive celebrations as weddings or funerals more scope is allowed for the appropriate votive intention, but never by completely omitting the general intentions.

11. *As to structure*, the intentions *usually are expressed in one of three forms* (as is indicated in the historical summary in this booklet):

a. the full form ("Let us *pray for ... that*"), which states those to be prayed for and what is to be prayed for. An example is the invitations to prayer or first part of each of the solemn prayers on Good Friday;

b. a first partial form ("Let us *pray that ...*"), which immediately mentions the favor to be requested, referring in only one word to the persons prayed for. An example is the petitions of the final section of the Litany of the Saints;

c. a second partial form ("Let us *pray for ...*"), which states only those being prayed for. Examples are some of the litanic "deprecations" in both the East and the West.

12. Of utmost importance is the part of the prayer of the faithful involving the congregation's participation. For this to be real and active it is better that it be repeated with each invitation to pray. There are four ways of doing so:

a. a short acclamation, always the same in the same celebration; this is the easiest form of participation and established by the long usage known by the name "litany";

b. participation through silent prayer during a suitable pause; though seemingly passive this silent participation, tested by its Roman usage in the solemn prayers, can contribute a great deal to prayer;

c. the communal recitation of a rather long intercessory formulary; to avoid boredom, however, it is necessary that there be variety in the texts and that the faithful have written copies of them;

d. finally, a combination of the first and second: after a brief silence, the deacon in a second, very short invitation calls for the congregation's acclamation. This way can be used on certain more solemn occasions.

Without doubt the first way has the most to recommend it, even though it is right that there be complete freedom to use any of the others.

13. Because the Constitution on the Liturgy calls for participation by the people and this is really the principal element in the prayer of the faithful, it is completely out of place in Masses with a congregation for only the choir or ministers to respond to the one announcing the intentions.

14. The conclusion of the prayer belongs to the one presiding (see *Inter Oecumenici* no 56). As a rule, the conclusion takes place only once at the end of the whole prayer and usually in the form of a concluding prayer, limited to asking God to hear the petitions poured forth. This concluding prayer should in no way be a repetition of the opening prayer of the day. But in votive celebrations, where most of the petitions relate to the votive intention (see no. 10), the priest's concluding prayer may also express this special intention.

### § III. RESPECTING FREEDOM IN THE USE OF THE PRAYER OF THE FAITHFUL

15. In order that the prayer of the faithful may be an expression of the authentic prayer of the Church as universal yet at home in every place and period, there must be a strong preference for the freedom to vary formularies and match them to the character of regions or peoples.

16. Greater conformity can be required for the concluding part and a degree of uniformity in the people's responses for individual nations or neighboring regions sharing the same language. More freedom is left in regard to the choice of petitions and the ways of participation. But such freedom must respect the essential properties of the prayer of the faithful already stated.

17. For the Roman Rite as a whole, the Consilium sets out the principles and rules governing the right arrangement of the prayer of the faithful.

18. But it is for the territorial bodies of bishops and, where applicable, for local Ordinaries to approve formularies (see *Inter Oecumenici* no. 56) and to provide pastors with an ample collection of intentions to choose from.

19. It is proper to leave it to the pastor of a church:

a. to choose from among the many approved formularies for intentions those to be announced for each set;

b. to add a few other intentions of his own composition, provided he respects the rule on keeping the four classes of intention indicated in no. 9 and writes out the text ahead of time.

20. To ensure that the prayer of the faithful will not become an aggravation to the people because of its length, the competent authority may stipulate the maximum number of intentions for any Mass, if this seems warranted. But it will be permissible to exceed this number on a given occasion, e.g., at a celebration of the word, at a pilgrimage, or at some extraordinary gathering.

## CHAPTER II

### SAMPLES FOR COMPOSING A PLAN FOR THE UNIVERSAL PRAYER

There is no need to translate the samples given into the various languages. It is better that the texts be made to suit the character or language of each people.

The term *oratio communis* or *oratio fidelium* itself can be quite readily expressed by synonyms, for example, *prex* or *deprecatio universalis*. The expressions *oratio communis* or *oratio fidelium* are retained in documents because they are the accepted terms in antiquity and because of their *technical* meaning. Even so, a literal translation of them does not seem to be the best translation: the whole Mass is a universal prayer of participation and the Lord's Prayer is distinctively the prayer of the faithful.

These various samples do not rule out other styles of composing the prayer of the faithful, especially in regions where this prayer is already the practice.<sup>2</sup> The formularies assigned for the various seasons or feasts are offered merely as examples and others may be substituted at the discretion of the conferences of bishops. In individual formularies the sequence of intentions (B, C, D, E), although generally preferable, is not entirely obligatory (see formulary 52 for weddings): e.g., in votive celebrations it will sometimes be better to begin the prayer of the faithful with the votive intentions, which are more on the minds of the congregation, so as to go from these particular intentions to the more general. [ . . . ]

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<sup>2</sup> For example, certain regions have the custom of proposing intentions in the manner used in the final part of the Litany of the Saints.

## 1. GENERAL FORMULA, I

To God the Father almighty,  
dear brothers and sisters,  
may every prayer of our heart be directed,  
for his will is that all humanity should be saved  
and come to the knowledge of the truth.<sup>3</sup>

For the holy Church of God,  
that the Lord may graciously watch over her  
and care for her,  
let us pray to the Lord.

**Grant this, almighty God.**

For the peoples of all the world,  
that the Lord may graciously preserve harmony among them,  
let us pray to the Lord.

**Grant this, almighty God.**

For all who are oppressed by any kind of need,  
that the Lord may graciously grant them relief,  
let us pray to the Lord.

**Grant this, almighty God.**

For ourselves and our own community,  
that the Lord may graciously receive us  
as a sacrifice acceptable to himself,  
let us pray to the Lord.

**Grant this, almighty God.**

O God, our refuge and our strength,  
hear the prayers of your Church,  
for you yourself are the source of all devotion,  
and grant, we pray, that what we ask in faith  
we may truly obtain.  
Through Christ our Lord.<sup>4</sup>

**Amen.**

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<sup>3</sup> Cf. *1 Tm* 2, 4.

<sup>4</sup> *MR*, Dominica XXII post Pentecosten.

## 2. GENERAL FORMULA, II

Brothers and sisters,  
as we now make our prayer  
for our community and for the world,  
let us all pray to Christ the Lord,  
not only for ourselves and our own needs,  
but for the entire people.

1a. For the whole Christian people,  
let us beseech the abundance of divine goodness.

**Christ, hear us. or Christ, graciously hear us.**

1b. For all who do not yet believe,  
let us implore the giver of all spiritual gifts.

**Christ, hear us. or Christ, graciously hear us.**

2a. For those who hold public office,  
let us call upon the power of the Lord.

**Christ, hear us. or Christ, graciously hear us.**

2b. For favorable weather and abundant fruits from the earth,  
let us entreat the Lord, the ruler of the world.

**Christ, hear us. or Christ, graciously hear us.**

3a. For our brothers and sisters  
who cannot be present at this sacred assembly,  
let us beseech him who observes all things.

**Christ, hear us. or Christ, graciously hear us.**

3b. For the repose of the souls of the faithful departed,  
let us call upon the judge of all humanity.

**Christ, hear us. or Christ, graciously hear us.**

4a. For all of us who pray in faith and ask the mercy of the Lord,  
let us entreat the compassion of our Savior.

**Christ, hear us. or Christ, graciously hear us.**

4b. For ourselves and those close to us  
who await the Lord's goodness,  
let us call upon the mercy of Christ the Lord.

**Christ, hear us. or Christ, graciously hear us.**

Incline your merciful ear to our prayers, we ask, O Lord,  
and listen in kindness to the supplications of those who call on you.  
Through Christ our Lord.<sup>5</sup>

**Amen.**

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<sup>5</sup> GrH, 201.



### 3. ADVENT SEASON, I<sup>6</sup>

**Celebrant:** As we await with longing the coming of our Lord Jesus Christ,  
dear brothers and sisters,  
let us with renewed devotion beseech his mercy,  
that, as he came into the world  
to bring the Good News to the poor and heal the contrite of heart,<sup>7</sup>  
so in our times, also, he may bring salvation to all in need.

1. That Christ may visit his holy Church  
and keep watch over her always,  
let us pray to the Lord.

**℟. Lord, have mercy. or Kyrie, eleison.**

2. That under the protection of Christ  
our times may be peaceful,  
let us pray to the Lord.

**℟. Lord, have mercy. or Kyrie, eleison.**

3. That Christ may banish sickness,  
drive out hunger, and ward off every affliction,  
let us pray to the Lord.

**℟. Lord, have mercy. or Kyrie, eleison.**

4. That as witnesses to Christ's love before all we may abide in the truth,  
let us pray to the Lord.

**℟. Lord, have mercy. or Kyrie, eleison.**

**Celebrant:** Almighty ever-living God,  
who bring salvation to all  
and desire that no one should perish,  
hear the prayers of your people  
and grant that the course of our world  
may be directed by your peaceful rule  
and your Church rejoice in tranquility and devotion.  
Through Christ our Lord.<sup>8</sup>

**℟. Amen.**

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<sup>6</sup> From the Roman Missal: Third Edition.

<sup>7</sup> Cf. Lk 4:18-19.

<sup>8</sup> *MR*, Dominica XXII post Pentecosten.

#### 4. ADVENT SEASON, II

**Celebrant:** Dear brothers and sisters,  
let us pray with living faith,  
to God the almighty Father,  
"who so loved the world,  
that He gave his only-begotten Son."<sup>9</sup>

1. That the hearts of the faithful may be gladdened  
as they eagerly await the coming of God's Son,<sup>10</sup>  
let us pray to the Lord.

**℟. Lord we ask you, hear our prayer.**

2. That all men may be transformed:  
that sinners may be made just,  
the impure, chaste,  
and that the earthly-minded,  
may be caught up in love of things heavenly,  
let us pray to the Lord.

**℟. Lord we ask you, hear our prayer.**

3. That those who are burdened by heavy labors may be comforted,  
that your people may be renewed with the nourishment they need,  
and that widows and orphans may be aided by your mercy,  
let us pray to the Lord.

**℟. Lord we ask you, hear our prayer.**

4. That through the Advent of Christ  
the righteous anger, which we have merited on account of our sins  
may be turned away from us,  
let us pray to the Lord.

**℟. Lord we ask you, hear our prayer.**

**Celebrant:** Almighty ever-living God,  
who command us to prepare the way for Christ the Lord,  
grant in your kindness, we pray,  
that no infirmity may weary us  
as we long for the comforting presence of our heavenly physician.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.<sup>11</sup>

**℟. Amen.**

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<sup>9</sup> Jn 3:16

<sup>10</sup> 2 Tm 4:8

<sup>11</sup> Cf. *Rot. Ravenn.*, ed. Mohlberg, 1337. cf. Roman Missal, Wednesday of the Second Week of Advent

## 5. CHRISTMAS TIME, I<sup>12</sup>

**Celebrant:** On this night (on this day, in this time),  
when the goodness and kindness of God our Savior have appeared,<sup>13</sup>  
let us, dear brothers and sisters,  
humbly pour forth to him our prayers,  
trusting not in our own good works, but in his mercy.

1. For the Church of God,  
that in integrity of faith she may await  
and may welcome with joy  
Him, who the immaculate Virgin conceived  
and wondrously brought to birth,  
let us pray to the Lord.

**All: Lord, have mercy.**

2. For the progress and peace of the whole world,  
that what is given in time may become a reward in eternity,<sup>14</sup>  
let us pray to the Lord.

**All: Lord, have mercy.**

3. For those oppressed by hunger, sickness, or loneliness,  
that through the mystery of Christ's Nativity,  
they may find relief in both mind and body,  
let us pray to the Lord.

**All: Lord, have mercy.**

4. For the families of our parish (congregation/community),  
that, receiving Christ,  
they may learn also to welcome him in the poor,  
let us pray to the Lord.

**All: Lord, have mercy.**

**Celebrant:** May the Virgin Mother, O Lord our God,  
who merited to bear God and man in her chaste womb,  
commend the prayers of your faithful in your sight.  
Through Christ our Lord.<sup>15</sup>

**Amen.**

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<sup>12</sup> From the Roman Missal: Third Edition (edited).

<sup>13</sup> cf. Ti 3:4-5.

<sup>14</sup> cf. *SLS* 87, 4; *PL* 54, 440 B.

<sup>15</sup> cf. *Rot. Ravenn.*, ed. Mohlberg, 1361.

## 6. ON THE FEAST OF EPIPHANY

**Celebrant:** Beloved brothers and sisters,  
illuminated by the mysteries of divine grace,  
and celebrating the first call of the Gentiles,  
let us humbly entreat the mercy of God.<sup>16</sup>

1. For the Church spread throughout the world:  
that she may carry the light of the Gentiles to all nations,  
and gather them into one fold,  
let us pray to the Lord.

**All: Lord, have mercy.**

2. For those who govern the nations:  
that they may never lead those subject to them  
away from the path which leads to Christ,  
let us pray to the Lord.

**All: Lord, have mercy.**

3. For all those who have not beheld the splendor of the true Faith:  
that they too may come to recognize Christ as the Lord,  
and adore Him as true God,  
let us pray to the Lord.

**All: Lord, have mercy.**

4. For all who believe in Christ:  
that the light of faith may guide our steps  
along the path of perfection,  
let us pray to the Lord.

**All: Lord, have mercy.**

**Celebrant:** Receive, almighty God,  
the supplications that we confidently pour out for all men,  
and grant that they, and we too,  
may confidently walk as children of the light.  
Through Christ our Lord.

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<sup>16</sup> Cf. *SIS*, 33, 5; *PL*, 54, 243 C.

## 7. TIME AFTER EPIPHANY

**Celebrant:** Celebrating the sacred mysteries, dear brothers and sisters,  
let us pray to the Lord, the Savior of all,  
that he would mercifully hear our humble petitions.

1. That God may grant peace and unity  
to the whole Christian people,  
let us pray to the Lord.

**All: Lord, have mercy.**

2. That God would be pleased  
to multiply the fruits of the earth,  
let us pray to the Lord.

**All: Lord, have mercy.**

3. That God would grant perseverance to his people,  
protection to the just,  
and health to the infirmed,  
let us pray to the Lord.

**All: Lord, have mercy.**

4. That our minds may be caught up  
in love of things heavenly,  
let us pray to the Lord.

**All: Lord, have mercy.**

**Celebrant:** Grant, we pray, O Lord, to your servants and handmaidens,  
the health of mind and body  
for which they beseech your mercy,  
that they may love you with all their heart,  
and being pleasing to you,  
may be brought to perfection in your love.  
Through Christ our Lord.<sup>17</sup>

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<sup>17</sup> cf. MR, *Or. div.*, 30

## 8. SEPTUAGESIMA

**Celebrant:** Before his divine mercy,  
beloved brothers and sisters,  
let us humbly beseech the Lord,  
the author of the human race.<sup>18</sup>

1. For the vineyard of the Lord, which is the Church,  
that her branches would be extended throughout the world,  
and that, with endurance, she would bear fruit,<sup>19</sup>  
let us pray to the Lord.

2. For an abundance of the fruits of the earth,  
that no people may lack the food they need,  
let us pray to the Lord.

3. For those who have abandoned the Church on account of our lack of charity,  
that they would be led back by him  
who forgives our faults,  
let us pray to the Lord.

4. For all of us [gathered here],  
that our hearts would be that choice land  
where the seed of God's Word produces a hundredfold,  
let us pray to the Lord.

**Celebrant:** Hold out to your faithful people, Lord,  
the right hand of heavenly assistance,  
that they may seek you with all their heart  
and merit the granting of what they ask.  
Through Christ our Lord.<sup>20</sup>

**Amen.**

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<sup>18</sup> Cf. Celestinus I, *Ad Episcopos Galliae*, Epist. 21, c. II; *PL*, 50, 535.

<sup>19</sup> Cf. *Lc* 8, 15.

<sup>20</sup> MR, *Or. div.*, 34; RM, Prayer over the People, Saturday of the Third Week of Lent.

## 9. SEASON OF LENT, I<sup>21</sup>

**Celebrant:** We should pour forth prayers at all times,  
dear brothers and sisters,  
but, above all, in these days of Lent  
we ought to watch more intently with Christ  
and direct our petitions more fervently to God.

1. For the whole Christian people,  
that in this sacred time they may be more abundantly nourished  
by every word that comes from the mouth of God,  
let us pray to the Lord.

2. For the whole world,  
that in lasting tranquility and peace  
our days may truly become  
the acceptable time of grace and salvation,  
let us pray to the Lord.

3. For sinners and the neglectful,  
that in this time of reconciliation  
they may return to Christ,  
let us pray to the Lord.

4. For ourselves,  
that God may at last stir up in our hearts  
aversion for our sins,  
let us pray to the Lord.

**Celebrant:** Grant, O Lord, to your people,  
that they may turn to you with all their heart,  
so that whatever they dare to ask in fitting prayer  
they may receive by your mercy.  
Through Christ our Lord.

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<sup>21</sup> From the Roman Missal: Third Edition.

## 10. SEASON OF LENT, II<sup>22</sup>

**Celebrant:** As the Solemnity of Easter approaches, dear friends,  
let our prayer to the Lord be all the more insistent,  
that all of us, and the whole multitude of the baptized,  
together with the entire world,  
may come to share more abundantly in this sacred mystery.

1. That God may be pleased to increase faith and understanding  
in the catechumens who are to be initiated by Holy Baptism  
in the coming Paschal Solemnity,  
let us pray to the Lord.

2. That people in need may find help  
and that peace and security may be firmly established everywhere,  
let us pray to the Lord.

3. That all who are afflicted or suffering temptation  
may be strengthened by his grace,  
let us pray to the Lord.

4. That all of us may learn to distribute the fruits of self-denial  
for the good of those in need,  
let us pray to the Lord.

**Celebrant:** Have mercy, O Lord, on your suppliant Church  
and look with compassion on those who humble themselves before you,  
that those you make sharers in the divine mystery  
may always rejoice at your saving help.  
Through Christ our Lord.

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<sup>22</sup> From the Roman Missal: Third Edition.



## 11. PASSIONTIDE / HOLY WEEK<sup>23</sup>

**Celebrant:** In this time of the Lord's Passion,  
when Christ offered prayers and supplications to his Father  
with loud cries and tears,  
let us humbly beseech God our Father,  
that in answer to his Son's obedience even unto death  
he may, in his mercy, be also be pleased to hear and answer our prayers.

1. That the Church, the Bride of Christ,  
may be more fully cleansed by his Blood  
in this time of his Passion,  
let us pray to the Lord.

2. That through the Blood of Christ's Cross  
all things in this world  
may be brought to peace for the sake of salvation,  
let us pray to the Lord.

3. That God may grant fortitude and patience  
to all who through sickness or hardship  
have a share in Christ's Passion,  
let us pray to the Lord.

4. That we may all be led through the Lord's Passion  
to the glory of the Resurrection,  
let us pray to the Lord.

**Celebrant:** Be present, O Lord, to your people at prayer,  
so that what they do not have the confidence or presumption to ask  
they may obtain by the merits of your Son's Passion.  
Who lives and reigns for ever and ever.

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<sup>23</sup> From the Roman Missal: Third Edition.

## 12. AT THE MASS OF THE LORD'S SUPPER

**Celebrant:** On this night,  
in which Christ instituted the Eucharist,  
and gave his disciples the new commandment  
of love and of mutual service,  
let us humbly pray to God,  
for our salvation and that of the entire world.

1. For the holy catholic Church,  
that celebrating the sacred Eucharistic mystery with an unstained heart,  
her unity may be more fully perfected  
and more clearly manifested,  
let us pray to the Lord.

**Save us, O Lord.**

2. For the peace of the whole world,  
that malicious quarrels and disputes may cease  
and true concord be secured among all men,  
let us pray to the Lord.

**Save us, O Lord.**

3. For the afflicted and infirmed,  
that with heavenly consolation,  
they may know both our charity and our concern,  
let us pray to the Lord.

**Save us, O Lord.**

4. For all of us,  
that we may eagerly follow the example  
the Lord Jesus has given us to follow,  
let us pray to the Lord.

**Save us, O Lord.**

**Celebrant:** O God, who have founded all of your commands  
upon love of you and of our neighbor:<sup>24</sup>  
hear these prayers for the needs of the world,  
which we make for love of your Name.  
Through Christ our Lord.

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<sup>24</sup> See Collect for the Twenty-Fifth Sunday of Ordinary Time.

### 13. ON THE HOLY NIGHT OF EASTER

**Celebrant:** On this most sacred night (most sacred day, in this most sacred time),  
beloved brothers and sisters,  
let us humbly beseech the Father almighty,  
that he might bestow his grace, health, and joy on the entire world  
as we celebrate his Only-begotten Son's Passover from death to life.

1. That the Lord may preserve  
in the neophytes who have been joined to the Church (this night)  
and in the penitents reconciled with her,  
an abundance of Paschal grace, let us pray:

2. That the Lord would grant us peaceful days,  
and pour out on all the joy of Easter, let us pray:

3. That the Resurrection of Christ  
may bring to the light of eternal beatitude  
all the faithful departed, let us pray:

4. For all of us gathered in the name of the Lord,  
that by our participation in these Paschal sacraments,  
we may draw the strength necessary  
to be witnesses of Christ's Resurrection in the world, let us pray.

**Celebrant:** O God, who restore us to eternal life  
in the Resurrection of Christ,  
increase the Paschal joy of your children,  
and graciously hear our prayers.  
Through the same Christ our Lord.

## 14. ON EASTER SUNDAY OF THE LORD'S RESURRECTION

**Celebrant:** Beloved brothers and sisters,  
we have anxiously awaited and longed for the coming of the day of salvation,  
on this great Feast of his Son's Resurrection  
let us pour out our prayers before the Lord,  
for ourselves and for the whole human race.

1. That the newly baptized, having been added to the flock of the Church,  
and penitents, having been reconciled to her,  
may preserve in abundance the graces of Easter,  
let us pray to the Lord.

2. That peaceful times may be granted  
to all those whose paschal joy is rekindled this day,  
let us pray to the Lord.

3. That the afflicted may be raised up by the great joy of this day  
and comforted by our acts of charity,  
let us pray to the Lord.

4. That all of us, through the celebration of this Paschal feast,  
may burn with desire for the things of heaven,  
let us pray to the Lord.

**Celebrant:** Grant, we pray, almighty God,  
that the wondrous sacrament of this Paschal Mystery  
may render our prayers acceptable to you.  
Through Christ our Lord.

**Amen.**

## 15. PASCHALTIDE, I<sup>25</sup>

**Celebrant:** Dear brothers and sisters,  
filled with Paschal joy,  
let us pray more earnestly to God  
that He, who graciously listened  
to the prayers and supplications of his beloved Son,  
may now be pleased to look upon us in our lowliness.

1. For the shepherds of our souls,  
that they may have the strength to govern wisely  
the flock entrusted to them by the Good Shepherd,  
let us pray to the Lord.

2. For the whole world,  
that it may truly know the peace given by Christ,  
let us pray to the Lord.

3. For our brothers and sisters who suffer,  
that their sorrow may be turned to a gladness  
which no one can take from them,  
let us pray to the Lord.

4. For our own community,  
that it may bear witness with great confidence  
to the Resurrection of Christ,  
let us pray to the Lord.

**Celebrant:** O God, who know that our life in this present age  
is subject to suffering and need,  
hear the desires of those who cry to you  
and receive the prayers of those who believe in you.  
Through Christ our Lord.

**Amen.**

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<sup>25</sup> From the Roman Missal: Third Edition.

## 16. PASCHALTIDE, II

**Celebrant:** Beloved brothers and sisters,  
instructed by Christ's saving promise that  
"whatever you should ask the Father in my name will be given to you,"  
let us confidently pray to the Father in the name of his only-Begotten Son.

1. For the newly baptized (neophytes of the Church),  
that in constancy of faith  
they may never turn back to servitude to sin,  
let us pray to the Lord.

2. For all who labor,  
that the spiritual rest which Christ's Resurrection brings,  
may enter even into their homes and workplaces,  
let us pray to the Lord.

3. For sinners and the neglectful,  
that the grace of Easter  
may grant them victory in the fight against temptation and sin,  
let us pray to the Lord.

4. For our community,  
that renewed by the Paschal Mystery,  
we may persevere in unity and fraternal charity,  
let us pray to the Lord.

**Celebrant:** Hear the prayers of your supplicant people, O Lord,  
and, that our joy may be complete,  
grant the humble petitions of your family.  
Through Christ our Lord.

**Amen.**

## 17. ON THE FEAST OF THE ASCENSION

**Celebrant:** Beloved brothers and sisters,  
we have a high priest who has entered the heavens,  
and who is always pleading and interceding on our behalf,  
let us approach, therefore, with trust the throne of grace,  
presenting our humble petitions to God.

1. That God would raise up numerous preachers of his Gospel,  
who, going out to the whole world,  
proclaim the word of God to all creatures,  
let us beseech the Lord.

**All: Kyrie, eleison.**

2. That the works of their hands and hearts be nurtured,  
and that they may multiplied according to the needs of all,  
let us beseech the Lord.

**All: Kyrie, eleison.**

3. That the faithful who suffer persecution,  
may persevere unwavering in their confession of Christ,  
strengthened by the power of the Holy Spirit,  
let us beseech the Lord.

**All: Kyrie, eleison.**

4. That those who await Christ's future coming in glory  
may faithfully carry out our duties here below,  
obedient to his commands,  
let us beseech the Lord.

**All: Kyrie, eleison.**

**Celebrant:** Be present, O Lord, to our supplications,  
that the intentions of our hearts may be always directed  
to that place where the author of today's solemnity has already gloriously entered.  
Through the same Christ our Lord.

**Amen.**

## 18. ON THE FEAST OF PENTECOST

**Celebrant:** Beloved brothers and sisters,  
we have received the Spirit of sons,  
in whom we cry: "Abba, Father,"  
therefore, let us humbly direct our prayers to God, the almighty Father.

1. For the Church of the living God,  
that constantly renewed by the illumination of the Holy Spirit,  
she may set the entire world ablaze in his love,  
let us pray to the Lord.

2. For those organizations who promote peace among peoples  
and who seek to protect and confirm harmony among nations,  
that the ties of friendship and mutual cooperation might be promoted between them,  
let us pray to the Lord.

3. For those who are burdened on account of various needs,  
that they may be relieved by the consolation of the Comforter Spirit,  
let us pray to the Lord.

4. For all of us brought together here in the Lord,  
that the grace of Baptism and Confirmation may be renewed in us,  
let us pray to the Lord.

**Celebrant:** Listen, O Lord, to the prayers of your people;  
and grant that, what we dare not ask on account of our merit,  
may be bestowed by your ever-prevenient grace.  
Through Christ our Lord.

**Amen.**



## 19. ON THE FEAST OF THE MOST HOLY TRINITY

**Celebrant:** Beloved brothers and sisters,  
let us pray with one accord to the Father,  
through his Son, our Lord,  
in the grace of the Holy Spirit,

1. For the unity of all who believe in Christ,  
that, joined together as one,  
they may imitate the perfect unity of the Holy Trinity,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For human dignity so often unjustly assailed,  
that respect of this dignity may not be denied to any man or woman  
whom the Most High God has created in His image,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For all men and women in need:  
that they may be consoled by our prayer on their behalf  
and the aid of our charity,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For our parish family,  
that with the Most Holy Trinity as our exemplar and guide,  
heartfelt love and the mutual communion of spiritual and material goods may grow,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Lord, graciously hear the prayers of your family,  
to whom you have bestowed true faith in the Trinity,  
and grant what you have inspired us to ask for in faith.  
Through Christ our Lord.

**Amen.**

## 20. ON THE FEAST OF CORPUS CHRISTI

**Celebrant:** Beloved brothers and sisters,  
let all of us who have been nourished with the one heavenly Bread,  
pray with one voice, to the same Christ the Lord.

1. For priests and all the faithful,  
that as the immaculate host is offered in the most holy sacrifice of the Eucharist,  
they may learn to offer themselves too,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For justice and civic peace,  
that all who gather in charity around the altar of God,  
may themselves be instruments of peace among all peoples,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For our brothers and sisters who are dying,  
that they may receive holy Viaticum as the food for their journey,  
and as a pledge of resurrection and of glory,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For those children who this year (this day) receive (have received) their First Communion,  
that they may always long for this source of true faith and devotion,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** O God, who never cease to provide for your Church  
the precious mystery of the Body and Blood of our Lord Jesus Christ,  
grant, we pray,  
that we may always rejoice heartily  
at the abundance of your gifts.  
Through Christ our Lord.

**Amen.**

## 21. ON THE FEAST OF THE SACRED HEART OF JESUS

**Celebrant:** Beloved brothers and sisters,  
recalling with devout hearts the infinite charity of our Lord Jesus Christ,  
let us offer our humble prayers and petitions to the God, the Father of mercy.

1. For the holy catholic Church  
born from the pierced side of Christ,  
that she may spread the love of the Most Sacred Heart  
throughout the whole world,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For all nations of the earth,  
that greed may be extinguished in our day,  
and works of peace renewed,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those who are separated from their loved ones,  
that the power of Christ's love may overcome physical separation,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all those who labor and are heavy-burdened,  
that they may learn to draw water joyfully  
from the fountain of the Savior,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Most merciful God,  
listen to the prayers of your suppliant people,  
that, those schooled in the charity of Christ,  
may delight in the fullness of your gifts.  
Through Christ our Lord.

**Amen.**

## 22. ORDINARY TIME, I<sup>26</sup> (TIME AFTER PENTECOST)

**Celebrant:** With our whole heart and with our whole mind,  
let us humbly implore almighty God,  
in this our common prayer.

1. That priests and ministers of the Lord  
may be filled with the gift of spiritual graces,  
let us pray to the Lord.

2. That the perversity of war  
may be extinguished in the whole world,  
let us pray to the Lord.

3. That in their desire for their homeland,  
safe return may be granted to exiles,  
let us pray to the Lord.

4. That the faith of God's people may be increased,  
their hearts purified,  
and the gates of salvation opened to them,  
let us pray to the Lord.

**Celebrant:** Look kindly upon the petitions of your people,  
O Lord, we pray,  
that, those who trust in your mercy,  
may always be protected your saving help.  
Through Christ our Lord.

**Amen.**

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<sup>26</sup> From the Roman Missal: Third Edition, no. 9.

## 23. ORDINARY TIME, II (TIME AFTER PENTECOST)

**Celebrant:** Dear brothers and sisters,  
gathered as one to celebrate the good things  
we have received from our God,  
let us ask him to prompt in us  
prayers that are worthy of his hearing.

1. For **N.**, our Pope and **N.**, our Bishop, and all the clergy,  
with the people entrusted to their care,  
let us pray to the Lord.

2. For those who hold public office  
and those who assist them in promoting the common good,  
let us pray to the Lord.

3. For those who travel by sea, land, or air,  
for captives and all held in prison,  
let us pray to the Lord.

4. For all of us gathered together in this most sacred place,  
by faith and devotion,  
and by love and fear of God,  
let us pray to the Lord.

**Celebrant:** May the petitions of your Church  
be pleasing in your sight, O Lord,  
so that we may receive from your mercy,  
what we cannot ask out of confidence in our own merits.  
Through Christ our Lord.

**Amen.**

**24. ORDINARY TIME, III<sup>27</sup>**  
**(TIME AFTER PENTECOST)**

**Celebrant:** We have all gathered here,  
dear brothers and sisters,  
to celebrate the mysteries of our redemption;  
let us therefore ask almighty God  
that the whole world may be watered  
from these springs of all blessing and life.

**1.** For all who have vowed themselves to God,  
that with his help they may faithfully keep to their resolve,  
let us pray to the Lord.

**2.** For peace among nations,  
that, delivered from all turmoil,  
the peoples may serve God in freedom of heart,  
let us pray to the Lord.

**3.** For the elderly who suffer from isolation or sickness,  
that they may be strengthened  
by our love of them as brothers and sisters,  
let us pray to the Lord.

**4.** For ourselves gathered here,  
that, as God does not cease to sustain us  
with the things of this life,  
we may know how to use them in such a way  
as to hold fast even now  
to the things that endure for ever,  
let us pray to the Lord.

**Celebrant:** May your mercy, we beseech you, O Lord,  
be with your people who cry to you,  
so that what they seek at your prompting  
they may obtain by your ready generosity.  
Through Christ our Lord.

**Amen.**

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<sup>27</sup> From the Roman Missal: Third Edition, no. 10 (edited).

**25. ORDINARY TIME, IV**  
**(TIME AFTER PENTECOST)**

**Celebrant:** Brothers and sisters,  
let us, with devout hearts, commend our prayers to our God,  
who has looked with favor upon the lowliness of his servants.

**1a.** That God would be pleased  
to govern and preserve his holy Church,  
let us pray to the Lord.

**1b.** That God would be pleased  
to gather into his Church those who do not yet believe in Christ,  
let us pray to the Lord.

**2a.** That He would be pleased  
to grant true peace and concord to every land,  
let us pray to the Lord.

**2b.** That He would be pleased  
to grant to us life-giving rain,  
let us pray to the Lord.

**3a.** That He would be pleased  
to free all those vexed by temptation,  
let us pray to the Lord.

**3b.** That He would be pleased  
to give eternal rest to all the faithful departed,  
let us pray to the Lord.

**4a.** That He would be pleased  
to strengthen and preserve us in his holy service,  
let us pray to the Lord.

**4b.** That He would be pleased  
to mercifully hear us in all our prayers,  
let us pray to the Lord.

**Celebrant:** Give ear, O Lord, to your faithful,  
and listen to our supplications:  
take not the earthly aids  
by which you lead us to the things of heaven.  
Through Christ our Lord.

**Amen.**

**26. ORDINARY TIME, V**  
**(TIME AFTER PENTECOST)**

**Celebrant:** Beloved brothers and sisters,  
let us implore the God of mercies,  
that He may make us worthy of his glory  
as we pray:

1. That He would send forth workers into his harvest,  
let us pray to the Lord.
2. That all people may maintain peace in true harmony,  
let us pray to the Lord.
3. That those oppressed by plague, famine, and war may be set free,  
let us pray to the Lord.
4. That He may make us worthy of his heavenly kingdom,  
let us pray to the Lord.

**Celebrant:** Almighty ever-living God,  
consolation of the sorrowful,  
strength of the afflicted,  
may the prayers of those who call out to you in tribulation come before you,  
that all those in need  
may come to rejoice in your mercy.  
Through Christ our Lord.

**Amen.**



## 27. ON THE FEAST OF THE IMMACULATE CONCEPTION OF MARY

**Celebrant:** Dear brothers and sisters,  
as we recall the wonders which God has worked in the Blessed Virgin Mary,  
not permitting that she be subject to any sin,  
let us offer our fervent petitions to the Lord of all.

1. For the Church, the Spouse of the Word,  
that in our days she may shine forth ever more holy and immaculate,  
let us pray to the Lord.

2. For a growth in moral virtue,  
that young people may abound in virtue  
and grow in holiness,  
let us pray to the Lord.

3. For all those who mourn in this valley of tears,  
that the Immaculate Virgin may turn her eyes of mercy towards them,  
let us pray to the Lord.

4. For the youth of our community,  
that imitating the Immaculate Virgin  
they may preserve their innocence  
and so grow in holiness,  
let us pray to the Lord.

**Celebrant:** Hear, O Lord, the prayers of those who cry to you,  
that your Church may be cleansed from every stain of original sin  
and serve you with willing hearts.  
Through Christ our Lord.

## 28. ON THE FEAST OF THE HOLY NAME OF JESUS

**Celebrant:** Beloved brothers and sisters,  
let us pray for all who believe in our Lord Jesus Christ,  
whose Name is above every other name.

1. That courageous preachers may be raised up,  
who will bear Christ's holy Name before all peoples,  
let us beseech the Lord.

2. That the whole world may acknowledge  
that there is no other name given to men under the heavens  
by which we may be saved,  
let us beseech the Lord.

3. That all who call on the Name of Jesus  
at the hour of their death may be saved,  
let us beseech the Lord.

4. That all of us may confess Christ's holy Name  
in our lives and in our conduct,  
let us beseech the Lord.

**Celebrant:** Watch over your suppliant people, O Lord,  
that those who experience your never-failing mercy,  
may be always be devoted to your holy Name,  
for you live and reign for ever and ever.

## 29. ON THE FEAST OF THE HOLY FAMILY

**Celebrant:** As we celebrate the Feast of the Holy Family,  
let us entreat the Lord,  
beloved brothers and sisters,  
that every family may be surrounded by his perpetual help.

1. For the Church of God,  
that her children may be clothed in mercy  
and love one another in true fraternal charity,  
let us beseech the Lord.

2. For peace among cities and nations,  
that the peace of Christ may triumph in the hearts of all,  
let us beseech the Lord.

3. For those without shelter, those lacking food,  
and those who are afflicted by familial discord,  
that God would grant them his comfort and consolation,  
let us beseech the Lord.

4. For the families of our parish (this community),  
that they may follow the example of the Holy Family,  
let us beseech the Lord.

**Celebrant:** Listen to the humble prayers of your family, O Lord,  
and with hearts subject to you,  
sustain them, guide them, surround them with your protection,  
that with you as their ruler and guide,  
no evil may ensnare them  
that they may be filled with every good.  
Through Christ our Lord.

**30. ON THE FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY  
(THE PRESENTATION OF THE LORD)**

**Celebrant:** On this day in which our Lord Jesus Christ,  
the first-born son of Mary,  
willed to be presented in the temple,  
let us offer the fervent petitions of our hearts.

**1.** For the bishops and priests of the Christian people,  
that the light of Christ prepared in the sight of all people,  
may be manifest in their lives,  
let us pray to the Lord.

**2.** For those who bear the responsibility of government  
may acknowledge that it is by the Lord that they are to govern,  
let us pray to the Lord.

**3.** For those who have begun life's final journey,  
that they may dwell secure in the Lord's embrace,  
let us pray to the Lord.

**4a.** For all of us,  
that our meeting with Christ would be, not our downfall,  
but our resurrection,  
let us pray to the Lord.

**4b.** For mothers of families,  
that we, recognizing their merits and burdens for the good of their families,  
may honor and assist them,  
let us pray to the Lord.

**Celebrant:** Having received your mercy, O Lord, in the midst of your temple,  
we humbly beseech you to look upon our prayers,  
and make us devoted to you  
in every action of our lives.  
Through Christ our Lord.

### 31. ON THE FEAST OF THE ANNUNCIATION OF THE BVM

**Celebrant:** Having received the news of our redemption with joy,  
beloved brothers and sisters,  
let us beseech God the almighty Father,  
that as we recall once more the (feast of the) Incarnation of His only-begotten Son,  
that he hear and answer our prayers.

1. For all those to whom the Gospel has not yet been proclaimed,  
that God would send them preachers of his Word,  
let us pray to the Lord.

2. For an abundance of the fruits of the earth,  
that God would bless its plants,  
and crown the year in his goodness,  
let us pray to the Lord.

3. For those who are consumed by the concerns of this present world,  
that their wavering hearts may be strengthened in faith,  
let us pray to the Lord.

4. For expectant mothers,  
that God would grant them a joy-filled and tranquil pregnancy,  
and their children the grace of Baptism and new birth as Christians,  
let us pray to the Lord.

**Celebrant:** Graciously hear our prayers, O Lord,  
that the coeternal Spirit,  
who filled the womb of Blessed Mary with your grace,  
may confirm our minds with the light of his truth.  
Through Christ our Lord.

### 32. ON THE FEAST OF ST. JOSEPH THE WORKER

**Celebrant:** Let us pray to God, dear brothers and sisters,  
who was pleased to choose man to assist him  
in the work of creation and of redemption,  
that he may graciously hear and answer our prayers.

1. That the pastors of God's people  
may serve the Church in their constant labors  
as blessed Joseph zealously attended to Christ the Lord and his Virgin Mother,  
let us pray to the Lord.

2. That those with public authority  
may direct economic and social affairs with justice and fairness,  
that the rights of all people may be respected,  
let us pray to the Lord.

3. That the burdens and trials of workers,  
and the afflictions of those who lack employment,  
may be joined to the sufferings of Christ,  
let us pray to the Lord.

4. That in all our works,  
we may labor with all our heart for the Lord  
and not for men,  
let us pray to the Lord.

**Celebrant:** Give your people, we pray, O Lord,  
the Spirit of truth and of peace,  
that they may strive to know you with all their mind,  
and, with all their heart, to pursue that which is pleasing to you,  
that, by their works, they may obtain the good things you promise.  
Through Christ our Lord.

### 33. ON THE FEAST OF SAINT JOHN THE BAPTIST

**Celebrant:** Beloved brothers and sisters,  
let us humbly implore the mercy of God,  
who raised up John the Baptist as the Forerunner of the Lord.

1. For the children of Israel,  
that they may recognize Jesus as the Savior of the world,  
announced by John,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the common good and peace among nations,  
that each may worthily carry out their office  
that the rights of all citizens may be affirmed,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For the poor and those who, like St. John the Baptist, suffer persecution,  
that the Lord may lead them on along the way of salvation,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us gathered here,  
that we may present ourselves to the Lord  
as a people eager to do his will,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Bless your people, we pray, O Lord,  
that we may obtain that for which you have inspired us to ask,  
trusting in the intercession of Saint John the Baptist.  
Through Christ our Lord.

### 34. ON THE FEAST OF SAINTS PETER AND PAUL

**Celebrant:** Rejoicing on this solemnity of the holy apostles Peter and Paul,  
beloved brothers and sisters,  
let us implore God's heavenly aid  
for the holy Church of God spread throughout the world  
and for the needs of all.

1. For our holy father, Pope **N.**,  
that founded upon the rock of Peter,  
he may govern the people of God with fatherly care,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the leaders of nations,  
that as ministers of God they may serve us in goodness,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those who suffer persecution on account of Christ's name,  
that as the Church prays for them unceasingly,  
they may be freed from the hands of their persecutors,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For our (parish) community,  
that we may faithfully preserve  
the faith handed on from the apostles,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** O God, protector of those who hope in you,  
look upon your suppliant people,  
and, through the intercession of the apostles, Peter and Paul,  
mercifully grant the needs of each.  
Through Christ our Lord.



### 35. ON THE FEAST OF THE MOST PRECIOUS BLOOD OF JESUS

**Celebrant:** Redeemed by the precious Blood of Christ,  
let us commend all men and women,  
for whom the Blood of Christ has been shed, to the Lord.

1. For the holy Church of God,  
gathered from every nation, language, and people in the Blood of Christ,  
that the treasures of Christ's Redemption may be poured out upon them,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For peaceful relations among all people,  
that as they have been redeemed by the Blood of Christ,  
all may be reconciled in justice and in the bonds of charity,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For all those  
who are absorbed by the things of this world  
and neglect the life of prayer,  
that their minds be directed to the desire for the things of heaven,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us who have been sprinkled by the saving Blood of Christ,  
that serving the living God with pure consciences,  
we may walk the path of conversion,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Look with favor, upon your flock, Good Shepherd,  
and mercifully attend to the needs of your sheep,  
whom you have redeemed by your precious Blood.  
For you live and reign forever and ever.

### 36. ON THE FEAST OF THE TRANSFIGURATION

**Celebrant:** Dear brothers and sisters,  
as we joyfully celebrate  
the glory which the Lord has shown forth  
as he manifested his divinity in the Transfiguration,  
let us present our prayers to God, the almighty Father.

1. For all who have been illumined by Christ with the grace of Baptism,  
that, in their conduct, they may illuminate the world  
with the glory of the kingdom of heaven,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For those who oversee the resources of this world,  
that, they may never be given over to the slavery of corruption,  
but may, by means of created things,  
advance the freedom of the sons of God,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For the sick,  
that they may be comforted in their anxious expectation of Christ's Coming,  
who will transform our lowly bodies  
to be like his glorious body,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us,  
that we may listen to with faith  
and imitate in our lives the Father's beloved Son  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** May the blessing for which they have longed  
strengthen your faithful, O Lord,  
so that, never straying from your will,  
they may always rejoice in your benefits.  
Through Christ our Lord.

### 37. ON THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

**Celebrant:** As the whole Church rejoices  
at the glorification of the Mother of God, assumed into heaven,  
let us pray to God, beloved brothers and sisters,  
with heartfelt joy and devotion.

1. For the pilgrim Church of God on earth,  
that as she venerates the Assumption of the blessed Virgin with joy,  
she may be granted all for which she hopes and desires,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the sick and infirmed:  
that they may be cured in their earthly bodies  
which will be glorified one day in heaven,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For the faithful departed,  
that, they may rejoice to be made partakers of the glory of the Blessed Virgin Mary,  
who was the first to be freed from the stain of sin,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For our parish community,  
that we may receive more frequently the Body of Christ,  
the sacred pledge of the future glorification of our flesh,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Accept in your goodness, O Lord, the prayers of your Church,  
which have been confidently prompted within her,  
that she may rejoice with Mary, the Mother of your Son,  
at the human condition, exalted in heaven.  
Through the same Christ our Lord.

### 38. ON THE FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY

**Celebrant:** Celebrating the Nativity of she  
who brought forth the Savior of the world,  
let us humbly call upon her Son, Christ our Lord.

1. That every member of God's holy people  
may be led back to the fervor of the early church,  
let us beseech the Lord.

**Lord, hear our prayer.**

2. That spouses may receive with love and joy  
the children given them by God,  
let us beseech the Lord.

**Lord, hear our prayer.**

3. That the Blessed Virgin Mary may show herself a Mother  
to orphans and the abandoned,  
let us beseech the Lord.

**Lord, hear our prayer.**

4. That the joy of today's festivity  
may enkindle in us a filial love for the Virgin Mother of God,  
let us beseech the Lord.

**Lord, hear our prayer.**

**Celebrant:** May the prayers of your people be acceptable to you,  
almighty God,  
on account of the love with which we honor  
the Mother of your Son, our Lord Jesus Christ,  
who lives and reigns for ever and ever.

### 39. ON THE FEAST OF THE EXALTATION OF THE HOLY CROSS

**Celebrant:** Beloved brothers and sisters,  
let us pray for all men and women,  
that they may discover the joy of salvation  
in the Cross of our Lord Jesus Christ.

1. For all the Christian faithful,  
that the sign of the Cross  
which they have received in Baptism,  
may be made manifest in their way of life,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the peace of the whole world,  
that reconciliation in the blood of Christ  
may everywhere be brought to completion,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those who suffer on account of infirmity,  
that, uniting their sufferings with those of Christ,  
they may also merit to be made sharers in his victory over sickness and death,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us,  
that, made sharers in the Cross of Christ, our King and Lord,  
we may learn to share in the sufferings of our brothers and sisters,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Hear the people who cry to you, O Lord,  
and grant the assistance they need  
to those you have redeemed by the wood of your Son's Cross.  
Through the same Christ our Lord.

#### 40. ON THE FEAST OF ST. MICHAEL [THE HOLY ARCHANGELS]

**Celebrant:** Celebrating the yearly feast of [the Holy Archangels],  
let us beseech God the Father, brothers and sisters,  
that he may graciously hear our prayers,  
which the holy Angels bring before his throne.

1. That holy Church may be defended  
from every assault of her enemies  
through the ministry of the angels,  
let us beseech the Lord.

**Lord, hear our prayer.**

2. That individuals and nations  
may be protected by the holy angels' watch and guard,  
let us beseech the Lord.

**Lord, hear our prayer.**

3. That the souls of the departed may be led by the holy angels into Paradise  
and welcomed by their choirs in the heavenly Jerusalem,  
let us beseech the Lord.

**Lord, hear our prayer.**

4. That the children of our community  
may be protected from all bodily and spiritual harm  
through the ministry of their guardian angels,  
let us beseech the Lord.

**Lord, hear our prayer.**

**Celebrant:** Preserve your people, we pray, O Lord,  
by your perpetual care,  
and, with their whole heart prostrated before you,  
deliver from every danger  
those who humbly entreat the angelic powers.  
Through Christ our Lord.

#### 41. ON THE FEAST OF OUR LORD JESUS CHRIST, THE KING [OF THE UNIVERSE]

**Celebrant:** Faithfully confessing the universal kingship of Christ,  
beloved brothers and sisters,  
let us direct this our common prayer to the Father.

1. For the Church of Christ,  
that discerning the signs of the times,  
she may know what is pleasing and agreeable to her King  
and obey His designs with love,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For peace among peoples,  
that the Reign of Christ,  
a reign of justice, peace, and love,  
may be strengthened among them,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those who suffer persecution for the sake of justice,  
that they may truly know themselves to be heirs of the kingdom of heaven,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us,  
that we may work with all our strength  
to restore the Reign of Christ among all people,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Rule, O Lord, we pray, the hearts of your faithful,  
that their desires may be directed towards the good things that come from you,  
that they may receive the benefits of your grace.  
Through Christ our Lord.

## 42. ON THE SOLEMNITY OF ALL SAINTS

**Celebrant:** Beloved brothers and sisters,  
we are supported by a great multitude of intercessors,  
as we pour out to the Lord almighty  
these our prayers for the needs of all.

1. That all the baptized  
may bring to completion the work of their sanctification  
in holy fear and love of God,  
let us beseech the Lord.

**Lord, hear our prayer.**

2. That the leaders of nations  
may labor for peace and justice,  
and rejoice to see their efforts crowned with success,  
let us beseech the Lord.

**Lord, hear our prayer.**

3. That the mourning may be consoled,  
those hungry for justice, may be satisfied,  
and the merciful find mercy,  
let us beseech the Lord.

**Lord, hear our prayer.**

4. That all of us,  
who celebrate this feast with joy  
may be gathered one day before the throne of God  
in communion with all the Saints,  
let us beseech the Lord.

**Lord, hear our prayer.**

**Celebrant:** May your right hand protect, cleanse, and sustain,  
the people who pray to you, O Lord:  
consoled in this present life,  
may they attain the good things to come.  
Through Christ our Lord.



### 43. COMMON OF THE DEDICATION OF A CHURCH

**Celebrant:** Dear brothers and sisters,  
recalling the words of Christ:  
«Ask and it shall be given you»,  
let us all, gathered in this house of prayer  
humbly entreat almighty God  
to hear and answer our prayers.

1. For the holy catholic Church,  
that she may grow daily as the Temple of God,  
built of choice and living stones,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the family of nations,  
that those who care for the earthly city,  
may strive to preserve a peaceful and dignified home for all,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those afflicted by any sort of tribulation,  
that, in this house of God and in our community,  
they may find the consolation and support they need,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us, gathered together in this holy place,  
that recognizing each member as a temple of the Holy Spirit,  
no one may ever dare profane her,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Lord God, whom neither the heavens nor earth can contain,  
yet who deign to dwell in this house of stone  
where your Name is invoked,  
listen graciously to our prayers  
and the cries which rise up to you.  
Through Christ our Lord.

#### 44. COMMON OF THE BLESSED VIRGIN MARY

**Celebrant:** The childbearing of Mary marked the beginning of our salvation:  
let us venerate the Blessed Virgin Mary,  
and let us humbly entreat her Son.

1. For the unity of all who profess faith in Christ,  
that the blessed Virgin Mary  
would gather all her children into her motherly embrace,  
let us pray to the Lord.

**Lord, hear our prayer.**

2. For the leaders of nations,  
that they may never permit  
that which adversely affects the peace among nations,  
let us pray to the Lord.

**Lord, hear our prayer.**

3. For those who are afflicted on account of any need,  
that they be delivered from every danger  
through the prayers of the glorious ever-Virgin Mother of God,  
let us pray to the Lord.

**Lord, hear our prayer.**

4. For all of us,  
that we who rejoice at the protection of the ever Virgin Mary,  
may imitate her virtues by our way of life,  
let us pray to the Lord.

**Lord, hear our prayer.**

**Celebrant:** Look kindly, we pray, O Lord, upon your Church,  
and graciously hear the prayers we make in our humility,  
may the Mother of your Only-Begotten Son commend them to you  
by her merits and intercession.  
Through Christ our Lord.

## 45. COMMON OF THE HOLY APOSTLES

**Celebrant:** Calling to mind the memory of the Holy Apostles,  
through whom the Church received  
the beginnings of her knowledge of things divine,  
on this feast of Saint(s) **N. (and N.)**,  
let us pray to the Lord.

1. For the holy Church of God,  
that firmly established upon the foundation of the Apostles,  
she may faithfully carry out her apostolic mission,  
let us pray to the Lord.

**Lord, we ask you, hear our prayer.**

2. For all governments,  
that they may devote themselves unceasingly to the common good,  
let us pray to the Lord.

**Lord, we ask you, hear our prayer.**

3. For persecuted Christians,  
that they may exult and rejoice  
at the insults they bear for the Name of Jesus,  
let us pray to the Lord.

**Lord, we ask you, hear our prayer.**

4. For this Christian community,  
that we may be always imbued with apostolic spirit,  
let us pray to the Lord.

**Lord, we ask you, hear our prayer.**

**Celebrant:** Hear, your people, O Lord,  
subject to you with all their heart,  
and through the prayers of your holy Apostles (of Saint(s) **N. (and N.)**),  
grant them continual health and protection of mind and body.  
Through Christ our Lord.

## 46. COMMON OF HOLY MARTYRS

**Celebrant:** Recalling the memory of those who,  
confessed their faith in Christ to the shedding of their blood,  
let us humbly beseech the Lord,  
beloved brothers and sisters,  
that, by their merits, we too may be strengthened in our own spiritual combat.

1. That all the sons and daughters of the Church  
may be prepared to give witness to their faith even to the shedding of their blood,  
let us beseech the Lord.

**Lord, hear our prayer.**

2. That the blood of the Martyrs  
may obtain the grace of conversion of their persecutors,  
let us beseech the Lord.

**Lord, hear our prayer.**

3. That those who suffer any tribulation,  
may find strength in the example of the invincible martyrs,  
let us beseech the Lord.

**Lord, hear our prayer.**

4. That the blood of our Lord Jesus Christ, the King of Martyrs,  
may fortify us for victory,  
let us beseech the Lord.

**Lord, hear our prayer.**

**Celebrant:** Protect your people, O Lord,  
as they beseech the patronage of your holy Martyrs,  
that, what they faithfully seek at your prompting  
they may obtain by your ready generosity.  
Through Christ our Lord.

## 47. COMMON OF HOLY PASTORS

**Celebrant:** Beloved brothers and sisters,  
with one voice and with fervent hearts,  
let us pray to God the almighty Father,  
the fount and source of all holiness.

1. For the Church's Supreme Pontiff and all her Pastors,  
that with pious concern and paternal solicitude,  
they may watch over the Lord's flock,  
let us pray to the Lord.

2. For the wealthy of this world,  
that they may recognize their God-given duty  
to promote the good of all,  
let us pray to the Lord.

3. For the conversion of sinners,  
that when Christ comes again in judgment,  
all his servants may be found vigilant in prayer,  
let us pray to the Lord.

4. For our community,  
that we may always imitate the faith and constancy  
of our holy pastors,  
who announced to us the Word of God,  
let us pray to the Lord.

**Celebrant:** May the voice of your Church  
rise to your merciful ears, we pray, O Lord,  
that, through the intercession of your Saints,  
she may receive the good things for which she has asked.  
Through Christ our Lord.

## 48. COMMON OF DOCTORS OF THE CHURCH

**Celebrant:** Let us pray to Almighty God,  
the source of all truth,  
that he may inspire our prayer  
and grant us in return, the gift of life everlasting.

1. For the holy Church of God,  
that in her midst the mouths of the Doctors of the faith  
may be always opened,  
let us pray to the Lord.

2. For the ignorant and the uneducated,  
that many public institutions may appear  
so that citizens may truly flourish and grow,  
let us pray to the Lord.

3. For those who have been ensnared  
by pernicious intellectual, moral, or theological errors,  
that their hearts may be opened to the truth,  
let us pray to the Lord.

4. For all of us gathered here,  
that we may learn the Wisdom of God in truth,  
and strive to communicate it without reserve to all,  
let us pray to the Lord.

**Celebrant:** May your love of your people  
stir your compassion, O Lord, we pray,  
that, in their faithful pleading, they may obtain your mercy,  
so that what they do not presume to ask for on account of their merits,  
they may receive by your gracious pardon.  
Through Christ our Lord.

## 49. COMMON OF HOLY MEN

**Celebrant:** Celebrating with due devotion  
the feast of Blessed/Saint **N.**,  
beloved brothers and sisters,  
let us implore the mercy of our Lord  
for all the needs of the world.

1. That the holiness of God  
may shine forth in the members of the Church everywhere,  
let us pray to the Lord.
2. That all who, by their labors provide what is necessary for our lives,  
may merit to receive in heaven the great reward of their labors,  
let us pray to the Lord.
3. That those who are led to temptation  
on account of the misfortunes of this life  
may trust in God's paternal goodness and providence,  
let us pray to the Lord.
4. That all of us may obtain an unfading crown of glory  
when Christ, our life, appears,  
let us pray to the Lord.

**Celebrant:** Almighty, ever-living God,  
we humbly entreat you:  
that, through the prayers we pour out,  
we may experience the effects of your mercy,  
through the intercession of your Saints.  
Through Christ our Lord.

## 50. COMMON OF HOLY VIRGINS

**Celebrant:** Gladdened by the annual feast of the blessed Virgin **N.**,  
beloved brothers and sisters,  
let us approach God with our pious supplications.

1. For all who have professed the evangelical counsels,  
that they may be numbered among the wise and prudent virgins,  
let us pray to the Lord.

2. For all adolescents,  
that, by a worthy and pure manner of life,  
they might be drawn towards that which is good and beautiful,  
let us pray to the Lord.

3. For religious houses suffering gravely from lack of basic necessities,  
that, on account of our justice and charity,  
they may never lack that which they need,  
let us pray to the Lord.

4. For all of us,  
that we may learn to seek first the Kingdom of God,  
let us pray to the Lord.

**Celebrant:** O God, who choose to show, not anger, but mercy toward your creatures,  
mercifully hear the voices that cry out to you,  
and through the intercession of your blessed virgin **N.**,  
stretch forth over your people your redeeming right hand.  
Through Christ our Lord.



## 51. COMMON OF HOLY WOMEN

**Celebrant:** Let us humbly beseech the mercy of almighty God,  
beloved brothers and sisters,  
that through the intercession of Saint **N.**,  
he may, in his goodness, hear the cries of his Church.

1. That God would raise up faithful Christian men and women  
to actively participate in the Church's work of salvation,  
let us beseech the Lord.

2. That mothers of families may be upright pillars of Christian society  
and ever-vigilant in the upbringing of their children,  
let us beseech the Lord.

3. That widows may  
join their sufferings to the Passion of Christ with all their heart,  
and with the intercession of the Sorrowful Mother,  
patiently assist by their prayers in the redemption of the world,  
let us beseech the Lord.

4. For all of us,  
Christians of every state and condition,  
that we may be granted the grace of final perseverance,  
let us beseech the Lord.

**Celebrant:** Grant that your people may always rejoice in the intercession of the Saints,  
O Lord, we pray,  
that they may obtain through their constant intercession  
the goods things which they are unable to obtain by their own supplications.  
Through Christ our Lord.

## 52. FOR THE CELEBRATION OF HOLY MATRIMONY

**Celebrant:** Beloved brothers and sisters,  
let us together pray to Christ the Lord  
for the peace of the whole world,  
for the stability of the holy Church,  
and for the union of all;  
but let us not forget those too who, in Christ,  
have been joined this day in Holy Matrimony.

1. For all the Christian people,  
that they may grow daily in virtue,  
let us pray to the Lord.

2. For those who suffer mistreatment, or injustice,  
or anguish of any kind,  
that, in His mercy, the Lord may help them and free them,  
let us pray to the Lord.

3. For the peace of the whole world;  
that every man and woman may work to promote peace  
according to his or her ability,  
let us pray to the Lord.

4a. For N. and N.,  
who are now joined in Holy Matrimony,  
and for their continual health and eternal salvation,  
let us pray to the Lord.

4b. That their union may be blessed,  
like the Wedding at Cana in Galilee,  
let us pray to the Lord.

4c. That they may be gladdened  
with the gift of children,  
let us pray to the Lord.

4d. That their love may be a perfect love,  
and that they may be supported by familial peace, always aiding one another,  
let us pray to the Lord.

4e. That they may persevere in the faith,  
as fit testimonies to the name of Christian,  
let us pray to the Lord.

4f. That all married couples here present  
may be renewed by the Holy Spirit in the grace of this Sacrament,  
let us pray to the Lord.

4g. That God would receive in his glorious kingdom  
all those who were close to us who have departed from this life,  
let us pray to the Lord.

**Celebrant:** Almighty ever-living God,  
look kindly upon these your children, and grant that,  
trusting in you alone,  
they may receive the gifts of your grace,  
and serve you in the union of charity  
and after the course of this present life,  
may merit the joy of eternal beatitude in heaven,  
(together with their children).  
Through Christ our Lord.

### 53. IN MASSES FOR THE DEAD, I

**Celebrant:** Let us call upon God the almighty Father  
who raised Christ his Son from the dead in faith  
as we pray for the salvation of the living and the dead.

1. That God may confirm the Christian people in faith and unity,  
let us pray to the Lord.

2. That he would deliver the entire world from the evils of war,  
let us pray to the Lord.

3. That he would show himself a father  
to our brothers and sisters who lack adequate food, employment, or housing,  
let us pray to the Lord.

4a. That he would be pleased to admit to the company of the Saints,  
his deceased servant **N.**,  
who through Baptism received the seed of eternal life,  
let us pray to the Lord.

4b. That on the last day he would raise up **N.**,  
who fed on the Body of Christ, the Bread of eternal life,  
let us pray to the Lord.

(Or for a priest:) That he may grant **N.**,  
who exercised the priestly office in the Church  
a share in the heavenly liturgy,  
let us pray to the Lord.

4c. That he may grant to the souls of our brothers and sisters,  
friends, and benefactors who have departed from this life  
the reward of their labors,  
let us pray to the Lord.

4d. That he would welcome into the light of his face  
all who have fallen asleep in the hope of the resurrection,  
let us pray to the Lord.

4e. That he would graciously help and comfort  
our brothers and sisters who are suffering affliction,  
let us pray to the Lord.

4f. That he would be pleased to gather into his glorious Kingdom  
all who have gathered here in faith and devotion,  
let us pray to the Lord.

**Celebrant:** May the prayers of those who cry to you  
benefit the souls of your departed servant(s), **N.**, O Lord:  
free him (her, them), we pray, from all his (her, their) sins  
and make him (her, them) (a) sharer(s) in your redemption.  
Through Christ our Lord.

## 54. IN MASSES FOR THE DEAD, II

**Celebrant:** Brothers and sisters,  
let us now offer our prayers to the Lord our God  
not only for our departed brother (sister), **N.**,  
but also for the Church, for peace in the whole world and for the salvation of all.

1. For the pastors of the universal Church,  
that what they have preached by their words  
they may accomplish by their works,  
let us pray to the Lord.

**Hear us, O Lord, and have mercy.**

2. For all who govern over us,  
that they may promote justice and peace,  
let us pray to the Lord.

3. For all those who are suffering in body or spirit,  
that they may never consider themselves abandoned by God,  
let us pray to the Lord.

4. For the soul of our departed brother (sister):

a) That God would free the soul of his servant **N.**  
from the power of darkness and the place of punishment,  
let us pray to the Lord.

b) That he would, in his mercy, forgive every one of his (her) sins,  
let us pray to the Lord.

c) That he would bring him (her) to the realm of light and peace,  
let us pray to the Lord.

d) That the Lord would grant him (her) eternal beatitude  
in the company of all the saints,  
let us pray to the Lord.

4e. For all our deceased loved ones and benefactors,  
that they may be taken up in the light of His glory,  
let us pray to the Lord.

4f. For all the faithful departed;  
that they be received into the kingdom of heaven,  
let us pray to the Lord.

**Celebrant:** O God, Creator and Redeemer of all the faithful,  
grant to your departed servants the remission of all their sins,  
so that through our devout supplications  
they may obtain that pardon which they have always desired.  
Through Christ our Lord.

## APPENDIX I

### HISTORY OF THE UNIVERSAL PRAYER OR PRAYER OF THE FAITHFUL

1. The prayer of the faithful, which still exists in almost all rites and seems at one time to have existed in all, very probably had an apostolic or even a Jewish origin. That is true even if the text of 1 Timothy cited by the Constitution on the Liturgy<sup>28</sup> is not a specific reference to this particular form of liturgical petition but a generic reference to the Christian's obligation to pray.

2. We find a more explicit link with the liturgical prayer of the faithful in its technical sense at the end of the Letter of Pope St. Clement written before the end of the first century. After a homiletic exhortation to the Corinthians, the successor of St. Peter invites them: "Let us entreat the Creator of all things with urgent petition and supplication that through his beloved Son Jesus Christ he preserve intact those counted among his elect throughout the world."

After this brief appeal to the Corinthians, Clement immediately begins a great petition addressed to God—for the people of God, those afflicted by various needs, for pardon for sin, for rulers—then concludes with a magnificent doxology.

3. But, as is well known, we find the first explicit mention of the prayer of the faithful in 150 AD as a part of the liturgy following the homily or the rite of baptism, before the kiss of peace and the eucharistic sacrifice. In his *Apologia I* St. Justin Martyr writes that [on Sunday after the reading of Scripture and the homily of the one presiding] "we all stand together and offer prayers" [67]. On the occasion of baptism, "we bring [the one newly baptized] into the assembly and offer communal prayers for ourselves, for the one baptized, and for all others wherever they may be. We pray that we may become worthy adherents to the truth, spend our lives in good works, and keep the commandments so that we may reach eternal salvation" [65]. Justin makes a distinction between these "universal prayers" of the whole assembly and the "eucharist and prayer" that "after the kiss of peace the one presiding utters over the bread and wine" and at the conclusion the people respond: *Amen*.

4. In the early years of the third century, with similar words Hippolytus of Rome in his *Traditio apostolica* directs that after receiving baptism the neophytes "then pray together with all the people, for they do not do so before they have received all these things [the rites of baptism]." Hippolytus indicates that the kiss of peace and the offering of the bread and wine then follow.<sup>29</sup>

5. *Many of the Fathers make frequent allusions* to the universal prayer (in the West: Cyprian, Tertullian, Ambrose, Arnobius, Augustine, Siricius; in the East: Clement of Alexandria, Dionysius of Alexandria, Origen, Athanasius, Chrysostom, and others]. Even though in some texts it is not clear whether the subject is this part of the liturgy of the Mass, in many others it is.

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<sup>28</sup> "I exhort therefore that first of all there be supplications, prayers, intercessions, and thanksgiving for all people; for rulers and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and uprightness. For this is good and acceptable in the sight of God our Savior, whose will is that all should be saved and come to know the truth" (1 Tm 2:1-4).

<sup>29</sup> B. Botte, ed. (Münster, 1963) 54; (Paris, 1946) 53.

But as far as the specific form of the prayer and its intentions is concerned, the statements of the Fathers of the second and fourth century, are ambiguous. Tertullian in passing reminds Christians "to pray also for rulers, their ministers and officers, the state of the world, the peace of its affairs, and the delay of its end" (*Apologeticum* 39,2). And Ambrose: "prayer is requested for the people, for rulers, for others" (*De Sacramentis* 4,14).

6. The solemn prayers concluding the liturgy of Good Friday are the oldest surviving text and the oldest form of the prayer of the faithful in the Roman Rite. Baumstark and Jungmann assign the text to the third century; St. Prosper of Aquitaine in the fifth century clearly references it. Later use of this prayer was limited to Holy Week, but at the beginning of the eighth century Roman Ordinal 24 is evidence of its continuance in use not only on Good Friday but also on the Wednesday of Holy Week.

As we know, in these solemn prayers there is a sequence of nine intentions: for the Church, the pope, all ranks of the people of God, the emperor, catechumens, those with various needs, heretics and schismatics, Jews, and pagans. Their form is as follows:

- a. Nine times the priest himself invites the congregation to prayer, announcing the intention in the fuller form: "Let us pray ... *for ... that.*"
- b. After each invitation, at the direction of the deacon, the people kneel and pray in silence.
- c. Then, again after the deacon's direction, all rise and the priest, exercising his proper function, recites aloud the concluding collect addressed to God.
- d. Finally, the people acclaim their assent to the concluding collect with their *Amen*.

7. The *litany* is another form of the universal prayer that was current in the East earlier and that the Roman liturgy adopted at the end of the fifth century. It is a formulary of "deprecation" in which:

- a. The deacon announces the intentions in a way shorter than in the solemn Roman prayers, either in the longer form, "Let us pray ... *for ... that,*" or in the short form, "Let us pray *that ...*," without mention of what is to be prayed for, but only the beneficiaries of the prayer. As the formularies of petition become shortened their number greatly increases and new ones appear: for the fruits of the earth, benefactors, the dead, etc.; for the assembly there are individual intentions for pardon of sin, protection by the angels, a Christian way of life, a happy death, etc.
- b. The people respond to each invitation of the deacon with a very short acclamation of petition; as the number of intentions increases this is repeated as many as fifteen or twenty times (the *Testamentum Domini* in a fifth-century Syrian text) or even thirty-five times (the same litany of the *Testamentum Domini* in a text of the Ethiopian liturgy).
- c. The priest, conflating a number of intentions into a series, makes three, two, or even one collect of the people's prayers at the end of the whole litany.<sup>30</sup>

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<sup>30</sup> See M. Righetti, *Storia liturgica* v. 3 (2nd ed., Milan, 1956) 264. The first legislation on this matter is in canon 19 of the Council of Laodicea in the middle of the fourth century (before AD 381): "After the addresses of the bishops the first thing must be the prayer over the catechumens; after the catechumens have left, come the prayers over the penitents. Once these have left ... the prayers of the faithful are to be completed, one, namely the first, in silence, the second and third



8. It is hard to say whether this kind of litany is the primitive form of the universal prayer in the Eastern, especially the Syrian, liturgies. Its composition in some Eastern texts seems to date from the third century. Whatever its origins, this form was in full use throughout the East at the end of the fourth century.

In the following centuries this form also spread remarkably throughout the West, often being substituted for the original local form of the prayer of the faithful. A literal translation of Greek formularies appeared in the Celtic-Germanic litany called the *Deprecatio Sancti Martini* and the Ambrosian litany *Divinae pacis*,<sup>31</sup> still used in Milan during Lent. In Rome the *Deprecatio Gelasii Papae*, much superior in style, was introduced at the end of the fifth century and from the outset, or soon thereafter, was placed at the *Introit* of the papal Mass. Except during Holy Week, it supplanted the ancient Roman form of the prayer of the faithful, until it was reduced, before the end of the seventh century, to the simple acclamation, *Kyrie, eleison*.

9. It is clear that the prayer of the faithful was not only a part of the Mass but was a *conclusion of every major noneucharistic celebration*.<sup>32</sup> Its oldest Roman form remains at the end of the liturgy of the word on Good Friday. Use of the litany at the end of the morning and evening offices continues in the Byzantine, Armenian, and other rites; this also was at one time the Roman usage, the traces of which are the weekday and Sunday *preces* of the divine office.

10. In the fourth century, first in the East and later in Rome, the practice began of the *priest's intercession* at the end of the anaphora or in the midst of the canon. It is a recapitulation of the intentions and in many cases of the very words of the prayer of the faithful. The practice is abundantly documented and continues in all rites, except the Mozarabic.<sup>33</sup>

11. In the *Visigothic liturgy of Spain* (and in the Gallican liturgies), a distinctive form of the prayer seems to have existed. It comprised an exhortation prefacing the particular announcements of intentions or a general invitation to prayer addressed to the congregation (the Gauls referred to it as the "preface of the Mass").

12. In regions where the Roman Rite displaced the Gallican rites, the Sunday use of the prayer of the faithful, often at the end of the liturgy of the word before the eucharist, apparently never ceased.

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with the customary acclamations. Then the sign of peace is given ... and the sacrifice is offered" (Hefele-Leclercq, *Histoire des Conciles* 1, 1010).

<sup>31</sup> The last part of the Litany of the Saints seems to have had the same origin (see H. Bishop, *Liturgica historia* 142). These litanies, of obscure origin, were used in the Carolingian period as a common petition of the faithful, but in processions, not at Mass.

<sup>32</sup> "All the major nonliturgical *synaxes*, that is, assemblies for readings and prayers without celebration of the eucharist, for example, morning prayer and evening prayer, were ended with a prayer of the faithful" (P. Borella, *Il rito ambrosiano*, Brescia, 1964) 164.

<sup>33</sup> But the Mozarabic rites makes mention of those making the offering at the time when the gifts are offered at the altar, that is, at what we call the offertory.

There is evidence of this use in France from the Council of Lyons in AD 517, which refers to "the prayers of the people said after the gospel"; also from a commentary on the Mass by the Pseudo-Germain of Paris in the seventh century, which discusses a diaconal litany combined with a priest's prayers.

Very probably formularies from these Gallican usages passed into the Roman Mass; the texts exist in documents of the ninth to the eleventh century, Germanic and Lotharingian (the Missal of Leofric of Exeter), Celtic and Anglo-Saxon (the Drummond Missal, the York Gospel Book).

13. From the beginning of the 10th century in Germanic and Gallican collections of canon law a canon is repeated that is said to be taken from a council at Orleans: "On Sundays and feast days after the sermon in the Mass the priest must exhort the people to offer together to the Lord prayers for various needs, in keeping with the teaching of the apostles: for their king, bishop, and the pastors of their churches, for peace, against the plague, for those of the parish sick in bed, for the recently deceased. During each petition the people are to say the Lord's Prayer in silence, while the priest is to say solemnly the prayer expressing the need pertinent to each intention. After this the sacrifice is celebrated."<sup>34</sup>

14. Different twelfth-century formularies of the prayer of the faithful survive from Germany and Bohemia; among them a special place belongs to one that Honorius of Autun wrote in his homiliary entitled *Speculum Ecclesiae*. The formulary begins in this way: "Brothers, you must not stand here idle, but pray for yourselves and for the entire holy Church of God, that he ... will deign to give it peace, etc." The fourteenth, long intention announcements concern: the Church and the clergy [4], the king and judges [2], those beset by needs [5], the whole Christian people [1], the celebrant [1], and the assembly [1]. The conclusion is: "Come now and raise your prayers aloud to heaven and sing God's praises: *Kyrie, eleison*."

15. This or similar texts seems to be the source of several, late-medieval formularies for announcing intentions (called in France *Formules du Prône* or *Prières du Prône*). There is evidence of these or even the actual texts from the thirteenth to the sixteenth century from nearly all regions of the Roman Rite: Spain, France, England, Germany, Iceland, Poland, Bohemia, and also from the city of Siena in Italy. The Sienese evidence is as follows: "Weekly ... on Sunday ... he asks the people to pray for peace, for those entering or in God's service, that God may allow them ... and us so to live in this world that with them we may share in the kingdom of heaven. For those also who are sick in soul or in body, that ... Then he urges the people to pray for the souls of the dead ... And he tells them to sing the Lord's Prayer and the clergy to recite a psalm..."

In the late-medieval centuries the priest recited twelve or even fifteen intention announcements in the vernacular, using the fuller form: "Pray (or let us pray) *for ... that ...*"; then one or two psalms and prayers were often said by the clergy alone, while the people silently recited the Lord's Prayer.

There is no evidence up to now of such a practice in Rome.

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<sup>34</sup> Mansi 8, 361; PL 132, 224; 140, 658; 161, 193.

16. From the time of the sixteenth-century Reformers and especially after the Council of Trent, in many regions this medieval form of the universal prayer underwent major changes.

Suddenly or gradually these prayers disappeared in Italy, Spain, and Poland, as the new books of the Roman liturgy and different forms of popular devotion were introduced.

In Germany St. Peter Canisius in 1556 composed a beautiful formulary addressed to God by the whole assembly, which replaced the medieval prayers until the present century. Then it was revised in the form of a litany, with the people taking a very active part and often, in the style of the Canisian formulary, after the announcement of the intentions by the presiding priest or commentator.

In France in the 17th century the *Preces pronai* (as they were then called) were given an inappropriate place before the homily and were encumbered with purely didactic elements. In the next centuries they were reduced little by little to a mere vestige of what they had been and this remained the case until the present.

17. Bossuet, however, was still speaking of the great importance of the prayer of the faithful when in 1687 he wrote in the second part of his catechism for the instruction of the people of his diocese: "Why is it better to hear the parish Mass rather than another? Because at this Mass there is an assembly of the faithful. For any other reason? Because at the parish Mass the *prières du prône* take place. What are they? They consist of two main parts. What are they? The first is the prayer of the faithful that God prescribes for the whole Church, for pastors, for rulers, for the sick, for the afflicted, and for all the needs of the people of God, both general and special. Is such a prayer heard by God? By all means, especially when it is the communal prayer of the pastor and all the faithful gathered together in the assembly."<sup>35</sup>

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<sup>35</sup> *Catéchisme du Diocèse de Meaux* (Paris, 1687) Part 2, 4-5.