

Order of Mass: Liturgy Notes Liturgy of the Eucharist



Introduction

The purpose of these notes is to:

- suggest strategies and ways of implementing and introducing the new translation
- make links between the liturgical celebration and the catechesis
- indicate good practice

Key changes in the text

- *Orate Fratres* — Invitation before Prayer over the Offerings
- Eucharistic Prayers
 - Preface Dialogue
 - Prefaces
 - Holy, Holy
 - Eucharistic Prayers
 - Memorial Acclamation

Introductory Period

From September until Advent the following texts will be used:

From the current Missal

- Prayer over the Gifts

From the new translation

- Preparation of Gifts
- Eucharistic Prayer
 - Preface dialogue & Preface
 - Eucharistic Prayers 1–4
 - Eucharistic Acclamations

Key points for catechesis

Liturgy of the Eucharist

Overview

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.

For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying: Take, eat and drink: this is my Body; this is the chalice of my Blood. Do this in memory of me. Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

a) At the Preparation of the Gifts, bread and wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands.

b) In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.

c) Through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way that the Apostles received them from the hands of Christ himself. [GIRM 72]

Introducing changes

Pray brethren (brothers and sisters)

- This is a small but significant change — the assembly describes itself as part of the ‘holy Church.’
- For some this provides a counterbalance and a contrast to the earlier language of ‘greatly sinned.’
- The people rise in time to say their response — good practice might suggest standing as the Priest extends his hands.
- The Missal provides a simple chant for singing this dialogue.

To encourage participation, it will also sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface. [GIRM 77]

After concluding the Prayer over the Offerings, the priest should make a distinct pause to make clear that the preparation of the gifts (the “taking”) is complete and that the Eucharistic Prayer (the “giving thanks”) is now about to begin. [CTM 185]

Eucharistic Prayer

Now the centre and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. The Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence. [GIRM 78]

Preface Dialogue

Since the celebration of Mass is a communal action, the dialogue between priest celebrant and the assembly is of special value. It is not only an external sign of communal celebration, but also fosters and brings about communion between priest and people. The dialogue establishes at the outset that the Eucharistic Prayer is prayed in the person and power of the Lord who is with the Church, and in the name of the whole assembly and indeed of the whole Church in heaven and on earth. All are invited, in the biblical term, to lift up their hearts, that is, to raise up and place in God’s presence their entire being, thoughts, memories, emotions, and expectations, in grateful attention and anticipation.

The voice, gestures, and stance, the entire demeanour of the priest celebrant help to convey the importance and the urgency of this invitation. This may be most

effectively achieved by singing.

Before the dialogue, the priest may introduce the Eucharistic Prayer by suggesting very briefly particular motives for thanksgiving. [CTM 190]

- This is the third occurrence of the response ‘And with your spirit.’ It occurs prior to significant parts of the Mass.
- The different gestures of the priest are part of the prayer. Ideally the presider should have found the Preface before beginning the dialogue.
- As noted above singing can not only help people participate and remember new words but also mark out the significance of the Prayer itself.

Prefaces

The thanksgiving (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year. [GIRM 79a]

- The number of Prefaces in the 3rd edition has increased. Proper prefaces, where they are used on single occasions, are generally included as part of the Proper text. E.g. The Preface for Christ the King is included with the Collect etc.
- Music is provided in place for each of the prefaces.
- In the *Order of Mass* for use from September the prefaces have been grouped together and the music has been omitted to save the number of pages. The musical setting of the prefaces will be available from the Liturgy Office website.
- The Preface is one of more complex texts in the new translation for the presider to proclaim. The following points are offered as starting points:
 - Prefaces have a three part structure: an introductory paragraph, a section that articulates the thanksgiving and a conclusion leading to the Holy, Holy. The introductory paragraph follows a common pattern — notice how the text often echoes the Preface dialogue, the use of connective words and phrases is a feature of the new translation.
 - Depending on how the first paragraph ends the central section will focus on either God the Father or on Christ. Often the meaning is reaching towards the final

clause.

- The text of the conclusion is generally a richer text than our current one and leads powerfully into the Holy, Holy.

Eucharistic Acclamations

The Eucharistic Prayer is proclaimed by the priest celebrant in the name of Christ and on behalf of the whole assembly, which professes its faith and gives its assent through dialogue, acclamations, and the Amen. [CTM 186]

- The texts of the Holy, Holy and the three Memorial Acclamations have changed.
- These acclamations should be sung at any Mass. A musical setting is provided in the Missal.
- Some dioceses are asking parishes to begin by learning the chants given in the Missal. The simplicity of the music means it can be sung at any Mass, Sunday or Weekday, and provide a common setting known by all.
- On the website there are graphics of the music for inclusion in leaflets as well as links to accompaniments and recordings.
- Other settings are available.
- Whatever setting is used it might be used over a number of weeks so that people can become familiar with it. Some parishes use different settings to mark the liturgical seasons.

Choice of Eucharistic Prayer

- The Missal will contain:
 - Eucharistic Prayers I–IV
 - Eucharistic Prayers for Reconciliation I–II
 - Eucharistic Prayers for Masses for Various Needs and Occasions I–IV
- In *Order of Mass* for use from September only the four principal Prayers will be included.
- The *General Instruction* offers the following notes on the use of the Eucharistic Prayers:
 - Eucharistic Prayer I — is appropriate for use on Sundays, on celebrations of Apostles and Saints mentioned in the text of the Prayer, and days on which a proper text is inserted at the *Communicantes* and /or the *Hanc igitur*.
 - Eucharistic Prayer II — is appropriate on weekdays. It has a proper Preface which may be replaced particularly by those that summarise the mystery of salvation such

as the common Prefaces.

- Eucharistic Prayer III — is preferred on Sundays and Feast days, it may used with any Preface.
- Eucharistic Prayer IV — has an invariable Preface. It may be used when the Mass has no preface of its own or on Sundays of Ordinary Time.
- Eucharistic Prayers for Reconciliation — these Prayers may now be used with any Preface of a penitential character.
- Eucharistic Prayers for Masses for Various Needs and Occasions — the Missal offers suggestions of which sets of prayers from the Masses for Various Needs might be used with which Prayer.
- The practice of singing the Eucharistic Prayer is commended and chants are given in the Missal.

Eucharistic Prayers for Masses with Children

When the 3rd edition of the Latin *Missale Romanum* was issued in 2002 these Eucharistic Prayers were included in an Appendix. In the 2008 revised edition the Prayers were omitted. This was because it was viewed that they were for a special group and not for general use.

This means that the current text is still valid. Some dioceses may offer advice on the whether the differences in the common texts between these Prayers and the new translation should be addressed.

Good Practice

The introduction of the new translation is an opportunity to review current liturgical practice.

Presentation of Gifts

The purpose of this rite, then, is to prepare the altar, the gifts which are placed on it, and the assembly ready for the Eucharistic offering which is to follow. [CTM 177]

There are a number of aspects of the Preparation of Gifts which might be considered.

Music

The purpose of any music at this point is to accompany (the collection), the procession, and the presentation of gifts, particularly when these will occupy a considerable period of time. Sung texts need not speak of bread and wine, nor of offering. Texts expressing joy, praise, community, as well as the spirit of the season, are appropriate. Since the presentation of gifts is preparatory, instrumental music or silence may often be more effective. [CTM 180]

Silence

The preparatory prayers (Blessed are you, Lord) may be done in silence rather spoken aloud.

Gifts

Besides money, gifts in kind and other real gifts for the poor are appropriate, but not token items that will be retrieved and returned to ordinary use after the celebration. If it is intended to make use of things that symbolise the particular work or identity of the assembly or occasion for celebration, these are best brought to the sanctuary as part of the Entrance procession and displayed near the altar or other suitable place. They should not be brought in the procession with the gifts of bread and wine. [CTM 180]

Gesture

The postures and gestures of priest and people in this part of the Mass can be important in shaping people's understanding of what is being celebrated. For example, during the Institution Narrative the Priest shows first the consecrated host to people and then the chalice. 'It is most desirable that this gesture of 'showing' be quite distinct from the elevation,

which forms part of doxology of the prayer.' [CTM 194]. The elements are shown so that the first the people may look upon them and then bow their heads as the priest genuflects.



At the end of the Eucharistic Prayer

At the conclusion of the Eucharistic Prayer, the priest should make a distinct pause to make clear that the Eucharistic Prayer (the "giving thanks") is complete and that the Communion Rite (the "breaking and sharing") is about to begin. [CTM 199]

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