

Praying the Eucharistic Prayer

The Eucharistic Prayer is the centre and summit of the entire celebration... The meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice.

In the Eucharistic Prayer the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the spotless Victim to be received in Communion be for the salvation of those who will partake of it.

In this very memorial, the Church — and in particular the Church here and now gathered — offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.

The Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's Body and Blood.

SEE GIRM 78–79

Some Questions

- What care is taken to allow the congregation to participate fully in the Eucharistic Prayer? For example to settle after *Sanctus* before the priest begins the Prayer.
- Are the acclamations sung?
- Are Prefaces and Prayer chosen to complement the readings or the Day?

Further References

General Instruction of the Roman Missal:
364–5

Celebrating the Mass: 186–199

Redemptionis Sacramentum: 36-42, 51-56

One Bread One Body: 27–44

Practical Points

- The voice, gestures and stance of the priest praying the Eucharistic Prayer can help convey the importance of the assembly's participation in the offering of the Eucharistic Sacrifice.
- The singing of the acclamations promotes the whole assembly's fuller engagement with the action of the prayer
- In addition to the four Eucharistic Prayers in the Missal, the following are also approved for use: Eucharistic Prayers for Various Needs and Occasions; for Reconciliation; for Masses with Children; for Masses with Deaf People.

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Questions for Groups

1. What is good about current practice?
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?