

RULES FOR THE USE OF THE EUCHARISTIC PRAYERS

EUCHARISTIC PRAYER I

I. The first eucharistic prayer, that is, the Roman Canon, may be used on all occasions. It is particularly suitable on days with *Communicantes* of their own, in Masses with their own *Hanc igitur*, and on feasts of apostles and saints mentioned in the prayer itself. It is also suitable on Sundays unless, for pastoral reasons, another eucharistic prayer is preferred.

II. For concelebration and when parts of this prayer are sung, the rules in nn. 35-42 of the *Ritus servandus in concelebratione Missae* (March 7, 1965) should be followed.

EUCHARISTIC PRAYER II

I. Because of its own characteristics, the second eucharistic prayer is particularly suitable on weekdays and in special circumstances.

Although this prayer has its own preface, it may also be used with the other prefaces, especially those which proclaim the mystery of salvation succinctly, for example, the prefaces for Sundays of the year and the common prefaces.

When Mass is celebrated for a dead person, the special formula may be inserted at the proper place, namely, before *Remember our brothers and sisters . . .*

II. For concelebration:

1. *Father, it is our duty and our salvation . . .* is said by the principal celebrant alone, with his hands extended.

2. From *Let your Spirit . . .* to *May all of us . . .*, all the concelebrants say the prayer together as follows:

(a) They say *Let your Spirit . . .* with hands outstretched towards the offerings; at the end they join their hands together.

(b) They say *Before he was given up to death . . .* and *When supper was ended . . .* with their hands joined, bowing their heads at *gave you thanks*.

(c) While saying the words of our Lord, they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *In memory of his death . . .* with their hands extended.

(e) They say *May all of us . . .* bowing low and with their hands joined.

3. The intercessions for the living (*Lord, remember your Church . . .*) and for the dead (*Remember our brothers and sisters . . .*) may be assigned to one or other of the concelebrants; he says the text alone, with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *Before he was given up to death . . .*, *When supper was ended . . .*, *In memory of his death . . .*, and the final doxology.

EUCHARISTIC PRAYER III

I. The third eucharistic prayer may be said with any preface. Like the Roman Canon, it is especially suitable for Sundays and feasts.

The special formula for the dead may be inserted in this eucharistic prayer at the proper place, namely, after the words: *In mercy and love unite all your children wherever they may be*.

II. For concelebration:

1. *Father, you are holy indeed . . .* is said by the principal celebrant alone, with his hands extended.

2. All the concelebrants say the prayer together from *And so, Father, we bring you . . .* to *Look with favor on your Church's . . .*, as follows:

(a) They say *And so, Father, we bring you . . .*, with their hands outstretched towards the offerings; at the end, that is, at the words: *at whose command we celebrate this eucharist*, they join their hands together.

(b) They say *On the night he was betrayed . . .* and *When supper was ended . . .* with their hands joined, bowing their heads at the words: *He gave you thanks . . .*

(c) While saying the words of our Lord they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *Father, calling to mind . . .* with their hands extended.

English translation approved by the National Conference of Catholic Bishops and confirmed by the Apostolic See.

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ITS EDITORS LEFT NO STONE unturned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors' explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.

—Dr. Aaron James: 2019 review of the *Brébeuf Catholic Hymnal* in the *Journal of the Society for Catholic Liturgy* • <https://ocwatershed.org/hymn/>