

Preparation of the ALTAR and the MATTER for TRANSUBSTANTIATION

After the liturgy of the word a pre offertory song may be sung. The ministers place the corporal, the purificator, the chalice, and the missal on the altar and sufficient hosts for the communion of the faithful are prepared (including the count of those in the tabernacle).

When the song ends the offertory begins.

The priest, stands and goes to the altar, takes the paten with the bread and, holding it slightly raised above the altar, says audibly:

**Blessed are You Lord, God of all that is.
Through Your goodness we have this bread to sanctify,
which earth has given and human hands have made.
It will become the living Jesus, the Bread of life.**

Then he places the paten with the bread on the corporal while the people respond:

℟ - Blessed be God for ever. **Or:** The Trinity is my God.

The deacon (or the priest) pours wine and a little water into the chalice, saying quietly:

By Mingling this water and wine we connect
the shedding of Jesus' Blood on the cross to
the water that ran from the side of His lifeless
body when it was pierced with a lance.

Then the priest takes the chalice and, holding it slightly raised above the altar, says audibly:

**Blessed are You Lord, God of the universe.
Through Your goodness we have this wine to sanctify,
fruit of the vine and work of human hands.
It will become Your Son's living Blood,
the Seal of the covenant of life.**

Then he places the chalice on the corporal while the people respond:

℟ - Blessed be God for ever. **Or:** The Trinity is my God.

The priest bows and says quietly:

**Lord Father, we ask You to receive us and be pleased
with the sacrifices we offer You, through Jesus,
with humble and contrite hearts.**

He may incense the offerings and altar. Afterwards the deacon or a minister incenses the priest and people.

Next the priest stands at the side of the altar and washes his hands, saying quietly:

Lord, wash away my iniquity; cleanse me from my sin.

Standing at the center of the altar, facing the people, he extends and then joins his hands, saying:

Pray, brethren,' that our sacrifices may be found acceptable to God, the Father Almighty.

¹ At the discretion of the priest, other words which seem more suitable under the circumstances, such as friends, dearly beloved, my brothers and sisters, may be used.

The people respond:

May the Lord Jesus present our offerings to the Father for the praise and glory of His name, for our good, and the good of all His Church.

PRAYER Over the MATTER For TRANSUBSTANTIATION - *Offertory*

With hands extended, the priest sings or says the prayer over the matter, at the end of which the people respond:

Amen.

EUCCHARISTIC PRAYER

The priest begins the Eucharistic prayer. With hands extended he sings or says:

Dóminus vobíscum.

Or: The Lord be with you.

The people answer:

Et cum tuo.

And also with you.

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He lifts up his hands and continues:

Sursum corda

Lift up your hearts.

The people respond:

Habémus ad Dóminum.

We lift them up to the Lord.

With hands extended he continues

Grátias agámus Tres Deo nostro. Let us give thanks to Trinity our God.

The people respond.

Dignum et iustum est. (It is fitting and just.)

It is right to give Them thanks, offerings, and praise.

The priest continues the preface with hands extended.

ACCLAMATION

At the end of the preface, he joins his hands and, together with the people, concludes it by singing or saying aloud:



**Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of Your glory. Hosanna in the highest.
Blessed is He who comes in the Name of the Father.
Hosanna in the highest.**

In all Masses the priest says the Eucharistic prayer in an audible voice.

In sung Masses he chants the Eucharistic prayer as approved.

In the first Eucharistic prayer (the Roman canon) the words in parentheses may be omitted.

Music for Eucharistic Prayers, page 1027.