

## PREPARATION OF THE ALTAR AND THE GIFTS

After the liturgy of the word, the offertory song is begun. Meanwhile the ministers place the corporal, the purificator, the chalice, and the missal on the altar.

Sufficient hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the body of the Lord in hosts consecrated at the same Mass and should share the cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.<sup>1</sup>

It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the Eucharist or other gifts for the needs of the Church and the poor.

The priest, standing at the altar, takes the paten with the bread and, holding it slightly raised above the altar, says quietly:

Blessed are you, Lord, God of all creation.  
Through your goodness we have this bread to sanctify,  
which earth has given and human hands have made.  
It will become the bread of life.

Then he places the paten with the bread on the corporal.

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Blessed be God for ever.

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

By uniting this water and wine we ask to share in the  
divine offering of Christ, who humbled himself  
to share in our humanity.

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

Blessed are you, Lord, God of all creation.  
Through your goodness we have this wine to sanctify,  
fruit of the vine and work of human hands.  
It will become the seal of the covenant of life.

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Then he places the chalice on the corporal.

If no offertory song is sung, the priest may audibly say the preceding words;  
then the people may respond:

Blessed be God for ever.

The priest bows and says quietly:

Lord Father, we ask you to receive us and be pleased with the  
sacrifices we offer you 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,<sup>1</sup> that our sacrifices  
may be acceptable to Yahweh, the almighty Father.

<sup>1</sup> 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 accept our sacrifices at your hands  
for the praise and glory of his name,  
for our good, and the good of all his Church.

#### PRAYER OVER THE GIFTS

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

Amen.

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## EUCCHARISTIC PRAYER

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

The Lord be with you.

The people answer:

And also with you.

He lifts up his hands and continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

With hands extended he continues

Let us give thanks to our Lord.

The people.

It is right to give him 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 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 Lord.  
Hosanna in the highest.

In all Masses the priest may say the eucharistic prayer in an audible voice. In sung Masses he may sing those parts of the eucharistic prayer which may be sung in concelebrated Mass.

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

Music for Eucharistic Prayers, page 1027.