



EUCCHARISTIC CELEBRATION  
ON THE SOLEMNITY OF  
OUR LADY OF PEÑAFRANCIA

# THE INTRODUCTORY RITES

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

**In the name of the Father, and of the Son, and of the Holy Spirit.**

The people reply:

Amen.

1. Then the Priest, extending his hands, greets the people, saying:

**The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.**

Or:

**Grace to you and peace from God our Father  
and the Lord Jesus Christ.**

Or:

**The Lord be with you.**

The people reply:

And with your spirit.

---

In this first greeting a Bishop, instead of The Lord be with you, says:

**Peace be with you.**

---

2. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

## PENITENTIAL ACT\*

3. Then follows the Penitential Act, to which the Priest invites the faithful, saying:  
**Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.**

*A brief pause for silence follows. Then all recite together the formula of general confession:*

**I** confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,

*And, striking their breast, they say:*

**through my fault, through my fault,  
through my most grievous fault;**

*Then they continue:*

**therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.**

*The absolution by the Priest follows:*

**May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.**

*The people reply:*

**Amen.**

---

\* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II of the Roman Missal, pp. 1453-1456) as a reminder of Baptism.

---

Or:

4. The Priest invites the faithful to make the Penitential Act:  
**Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows.

The Priest then says:

**Have mercy on us, O Lord.**

The people reply:

For we have sinned against you.

The Priest:

**Show us, O Lord, your mercy.**

The people:

And grant us your salvation.

The absolution by the Priest follows:

**May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.**

The people reply:

Amen.

---

Or:

5. The Priest invites the faithful to make the Penitential Act:  
**Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

**You were sent to heal the contrite of heart:**

**Lord, have mercy.                      Or:                      Kyrie, eleison.**

The people reply:

Lord, have mercy.                      Or:                      Kyrie, eleison.

The Priest:

**You came to call sinners:**

**Christ, have mercy.** Or: **Christe, eleison.**

The people:

Christ, have mercy. Or: Christe, eleison.

The Priest:

**You are seated at the right hand of the Father to intercede for us:**

**Lord, have mercy.** Or: **Kyrie, eleison.**

The people reply:

Lord, have mercy. Or: Kyrie, eleison.

The absolution by the Priest follows:

**May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.**

The people reply:

Amen.

- 
6. The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

**V. Lord, have mercy.** R. Lord, have mercy.

**V. Christ, have mercy.** R. Christ, have mercy.

**V. Lord, have mercy.** R. Lord, have mercy.

Or:

**V. Kyrie, eleison.** R. Kyrie, eleison.

**V. Christe, eleison.** R. Christe, eleison.

**V. Kyrie, eleison.** R. Kyrie, eleison.

8. Then, when it is prescribed, this hymn is either sung or said:

**G**lory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
    have mercy on us;  
you take away the sins of the world,  
    receive our prayer;  
you are seated at the right hand of the Father,  
    have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

## Collect

9. When this hymn is concluded, the Priest, with hands joined, says:

**Let us pray.**

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer,

**L**ord as we honor the glorious solemnity  
of the Blessed Virgin Mary,  
Our Lady of Peñafrancia,  
we ask that by the help of her prayers  
we too may come to share the fullness of your grace.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

at the end of which the people acclaim:

Amen.

# THE LITURGY OF THE WORD

## First Reading

*I will put hostility between your offspring and the woman's.*

**A reading from the Book of Genesis**

**3: 9-15, 20**

**After Adam had eaten of the tree the Lord God called him and asked him, "Where are you?"**

**He answered,**

**"I heard you in the garden,  
and I was afraid because I was naked; so I hid."**

**And he said,**

**"Who told you that you were naked?**

**Have you eaten from the tree  
that I commanded you not to eat from?"**

**The man said,**

**"The woman you put here with me  
—she gave me some fruit from the tree, and I ate it."**

**Then the LORD God said to the woman,**

**"What is this you have done?"**

**The woman said, "The serpent deceived me, and I ate."**

**So the LORD God said to the serpent,**

**"Because you have done this,  
cursed are you  
above all livestock and all wild animals!**

**You will crawl on your belly  
and you will eat  
dust all the days of your life.**

**And I will put enmity between you and the woman,  
and between your offspring and hers;**

**he will crush your head,  
and you will strike his heel."**

**The man named his wife Eve,  
because she was the mother of all the living.**

**The word of the Lord.**

## Responsorial Psalm

Psalm 45:10, 11, 12, 16

**R. (10bc) The queen stands at your right hand, arrayed in gold.  
The queen takes her place at your right hand in gold of Ophir.**

**R. The queen stands at your right hand, arrayed in gold.**

Hear, O daughter, and see; turn your ear,  
forget your people and your father's house.

**R. The queen stands at your right hand, arrayed in gold.**

So shall the king desire your beauty;  
for he is your lord.

**R. The queen stands at your right hand, arrayed in gold.**

They are borne in with gladness and joy;  
they enter the palace of the king.

**R. The queen stands at your right hand, arrayed in gold.**

## Second Reading

Mary was the woman who will bring salvation to all people which is symbolized by the 12 stars crowned in her head.

**A reading from the Book of Revelation**

11:19, 12, 1-6, 10ab

**Then God's temple in heaven was opened,  
and within his temple was seen the ark of his covenant.  
And there came flashes of lightning, rumblings,  
peals of thunder, an earthquake and a severe hailstorm.**

**A great sign appeared in heaven:  
a woman clothed with the sun,  
with the moon under her feet  
and a crown of twelve stars on her head.**

**She was pregnant  
and cried out in pain as she was about to give birth.**

**Then another sign appeared in heaven:  
an enormous red dragon with seven heads  
and ten horns and seven crowns on its heads.**

**Its tail swept a third of the stars out of the sky  
and flung them to the earth.**

**The dragon stood in front of the woman  
who was about to give birth,  
so that it might devour her child the moment he was born.**

**She gave birth to a son, a male child,  
who "will rule all the nations with an iron scepter."**

**And her child was snatched up to God and to his throne.**

**The woman fled into the wilderness  
to a place prepared for her by God,  
where she might be taken care of for 1,260 days.**

**Then I heard a loud voice in heaven say:  
"Now the salvation and power come,  
the reign of our God and the authority  
of His Anointed One."**

**The word of the Lord.**

## Verse before the Gospel

R. Alleluia, alleluia.

Hail Mary full of grace, the Lord is with you;  
blessed are you among women.

R. Alleluia, alleluia.

## Gospel

Woman, this is your son. This is your mother.

✠ A reading from the holy gospel according to John

19:25-27

**S**tanding by the cross of Jesus were his mother  
and his mother's sister, Mary the wife of Clopas,  
and Mary of Magdala.

When Jesus saw his mother and the disciple whom he loved  
standing beside her,

he said to his mother, "Woman, behold, your son."

Then he said to the disciple,

"Behold, your mother."

And from that hour the disciple took her into his home.

The gospel of the Lord.

18. *At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:*

**I** believe in one God, the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

*At the words that follow, up to and including and became man, all bow.*

and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

## Prayer of the Faithful

19. Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

Celebrant:

**Almighty and eternal Father, we offer you our prayers that we may grow in holiness and goodness as we remember the gift of devotion to our Ina. In every petition we say:**

**R. Through the intercession of Ina, Lord here us.**

1. Almighty God, through your grace Mary became Christ's perfect disciple. Guide our Holy Father **N.**, our Bishop **N.** and all the Bishops, the Clergy and the Religious, in their commitment to a life of genuine discipleship: let us pray to Lord.
2. Almighty God, you made us a nation truly devoted to the Blessed Virgin Mary. Guide all the government leaders to serve the Filipino people towards true progress and unity. Keep them free from sinful acts of injustice, corruption, and division: let us pray to Lord.
3. Almighty God, you give us the Blessed Virgin Mary as our Mother to care for our physical, material, and spiritual well-being. Lead all those who encounter trials to her patronage, guidance, consolation and healing. May her love in us lead ourselves to comfort and intercede especially for the poor and the sick, children and women, the unemployed and homeless: let us pray to Lord.
4. Almighty God, you continue to show your providential care for the people of the Bicol Region whom you have placed under the patronage of Our Lady of Peñafrancia. May our ever-caring Ina strengthen us towards greater trust in your divine love and in faithful service to your Beloved Son: let us pray to Lord.
5. Almighty God, through her Fiat, you made the Blessed Virgin Mary the sign of unity for all believers. May all of us, devotees of Our Lady of Peñafrancia, grow in holiness and goodness as we celebrate the gift of devotion: let us pray to Lord.

Celebrant:

**Grant to your servants, almighty Father,  
through our devotion to Our Lady of Peñafrancia,  
growth in their spiritual lives and in goodness.  
Through Christ our Lord.**

People:

Amen.

# THE LITURGY OF THE EUCHARIST

20. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.
21. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.
22. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.**

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

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

23. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

**By the mystery of this water and wine  
may we come to share in the divinity of Christ  
who humbled himself to share in our humanity.**

24. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.**

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

25. *After this, the Priest, bowing profoundly, says quietly:*  
**With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.**
26. *If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.*
27. *Then the Priest, standing at the side of the altar, washes his hands, saying quietly:*  
**Wash me, O Lord, from my iniquity  
and cleanse me from my sin.**
28. *Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:*  
**Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable to God,  
the almighty Father.**

*The people rise and reply:*

May the Lord accept the sacrifice at your hands  
for the praise and glory of his name,  
for our good  
and the good of all his holy Church.

## Prayer over the Offerings

29. Then the Priest, with hands extended, says the Prayer over the Offerings,

**L**ord, we bring to you our sacrifice of praise  
at this celebration in honor of Mary,  
Our Lady of Peñafrancia, the Mother of your Son.  
May this holy exchange of gifts  
help us on our way to eternal salvation.  
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

## THE EUCHARISTIC PRAYER

30. Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

**The Lord be with you.**

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

**Lift up your hearts.**

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

**Let us give thanks to the Lord our God.**

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

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

**H**oly, Holy, Holy Lord God of hosts.  
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.**

31. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 693ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

## PREFACE I OF THE BLESSED VIRGIN MARY

### The Motherhood of the Blessed Virgin Mary

62. The following Preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.

**V. The Lord be with you.**

**R.** And with your spirit.

**V. Lift up your hearts.**

**R.** We lift them up to the Lord.

**V. Let us give thanks to the Lord our God.**

**R.** It is truly right and just.

**I**t is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
and to praise, bless, and glorify your name  
(in veneration of / on the solemnity of Our Lady of Peñafrancia)  
the Blessed ever-Virgin mary.

For by the overshadowing of the Holy Spirit  
she conceived your Only Begotten Son,  
and without losing the glory of virginity,  
brought forth into the world the eternal light,  
Jesus Christ our Lord.

Through him the Angels praise your majesty,  
Dominions adore and Powers tremble before you.  
Heaven and the Virtues of heaven and the blessed Seraphim  
worship together with exultation.

May our voices, we pray, join with theirs  
in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

## PREFACE II OF THE BLESSED VIRGIN MARY

### The Church praises God with the words of Mary

63. The following Preface is said in Masses of the Blessed Virgin Mary.

**V. The Lord be with you.**

**R.** And with your spirit.

**V. Lift up your hearts.**

**R.** We lift them up to the Lord.

**V. Let us give thanks to the Lord our God.**

**R.** It is truly right and just.

**I**t is truly right and just, our duty and our salvation,  
to praise your mighty deeds in the exaltation of all the Saints,  
and especially, as we celebrate the memory of the Blessed Virgin  
Mary,  
to proclaim your kindness as we echo her thankful hymn of praise.

For truly even to earth's ends you have done great things  
and extended your abundant mercy from age to age:  
when you looked on the lowliness of your handmaid,  
you gave us through her the author of our salvation,  
your Son, Jesus Christ, our Lord.

Through him the host of Angels adores your majesty  
and rejoices in your presence for ever.

May our voices, we pray, join with theirs  
in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

## EUCCHARISTIC PRAYER III

99. **V. The Lord be with you.**

**R.** And with your spirit.

**V. Lift up your hearts.**

**R.** We lift them up to the Lord.

**V. Let us give thanks to the Lord our God.**

**R.** It is truly right and just.

*Then follows the Preface to be used in accord with the rubrics, which concludes:*

**Holy, Holy, Holy Lord God of hosts.**

**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.**

100. *The Priest, with hands extended, says:*

**ou are indeed Holy, O Lord,  
and all you have created  
rightly gives you praise,  
for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit,  
you give life to all things and make them holy,  
and you never cease to gather a people to yourself,  
so that from the rising of the sun to its setting  
a pure sacrifice may be offered to your name.**

101. *He joins his hands and, holding them extended over the offerings, says:*

**Therefore, O Lord, we humbly implore you:  
by the same spirit graciously make holy  
these gifts we have brought to you for consecration,**

*He joins his hands*

*and makes the Sign of the Cross once over the bread and chalice together, saying:*

**that they may become the Body and ✠ Blood  
of your Son our Lord Jesus Christ,**

*He joins his hands.*

**at whose command we celebrate these mysteries.**

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

**For on the night he was betrayed**

He takes the bread and, holding it slightly raised above the altar, continues:

**He himself took bread,  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

103. After this, he continues:

**In a similar way, when supper was ended,**

He takes the chalice and, holding it slightly raised above the altar, continues:

**he took the chalice,  
and, giving you thanks, he said the blessing,  
and gave the chalice to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS IN MEMORY OF ME.**

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

104. Then he says:

**The mystery of faith.**

And the people continue, acclaiming:

We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

Or:

When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Or:

Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

105. **Dangan, nakabiklad an mga takyag, an Padi nagsasabi:**

**Therefore, O Lord, as we celebrate the memorial  
of the saving Passion of your Son,  
his wondrous Resurrection  
and Ascension into heaven,  
and as we look forward to his second coming,  
we offer you in thanksgiving  
this holy and living sacrifice.**

**Look, we pray, upon the oblation of your Church  
and, recognizing the sacrificial Victim by whose death  
you willed to reconcile us to yourself,  
grant that we, who are nourished  
by the Body and Blood of your Son  
and filled with his Holy Spirit,  
may become one body, one spirit in Christ.**

**May he make of us  
an eternal offering to you,  
so that we may obtain an inheritance with your elect,  
especially with the most Blessed Virgin Mary, Mother of God,  
with your blessed Apostles and glorious Martyrs  
and with all the Saints,  
on whose constant intercession in your presence  
we rely for unfailing help.**

May this Sacrifice of our reconciliation,  
we pray, O Lord,  
advance the peace and salvation of all the world.  
Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant **N.** our Pope and **N.** our Bishop,\*  
the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.

Listen graciously to the prayers of this family,  
whom you have summoned before you:  
in your compassion, O merciful Father,  
gather to yourself all your children  
scattered throughout the world.

† To our departed brothers and sisters  
and to all who were pleasing to you  
at their passing from this life,  
give kind admittance to your kingdom.  
There we hope to enjoy for ever the fullness of your glory

He joins his hands.

through Christ Our Lord,  
through whom you bestow on the world all that is good. †

106. He takes the chalice and the paten with the host and, raising both, he says:  
Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 59.

---

\* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

## THE COMMUNION RITE

124. *After the chalice and paten have been set down, the Priest, with hands joined, says:*

**At the Savior's command  
and formed by divine teaching,  
we dare to say:**

*He extends his hands and, together with the people, continues:*

**ur Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**

125. *With hands extended, the Priest alone continues, saying:*

**Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.**

*He joins his hands.*

*The people conclude the prayer, acclaiming:*

**For the kingdom,  
the power and the glory are yours  
now and for ever.**

126. Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.**

He joins his hands.

**Who live and reign for ever and ever.**

The people reply:

Amen.

127. The Priest, turned towards the people, extending and then joining his hands, adds:

**The peace of the Lord be with you always.**

The people reply:

And with your spirit.

128. Then, if appropriate, the Deacon, or the Priest, adds:

**Let us offer each other the sign of peace.**

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

129. Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood  
of our Lord Jesus Christ  
bring eternal life to us who receive it.**

130. **Meanwhile the following is sung or said:**

Lamb of God, you take away the sins of the world,  
have mercy on us.

Lamb of God, you take away the sins of the world,  
have mercy on us.

Lamb of God, you take away the sins of the world,  
grant us peace.

**The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.**

131. **Then the Priest, with hands joined, says quietly:**

**Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world,  
free me by this, your most holy Body and Blood,  
from all my sins and from every evil;  
keep me always faithful to your commandments,  
and never let me be parted from you.**

**Or:**

**May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgment and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.**

132. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

**B**ehold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Lord, I am not worthy  
that you should enter under my roof,  
but only say the word  
and my soul shall be healed.

133. The Priest, facing the altar, says quietly:

May the Body of Christ  
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ  
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

134. After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

**The Body of Christ.**

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

137. When the distribution of communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,  
may we possess in purity of heart,  
that what has been given to us in time  
may be our healing for eternity.

## Prayer after Communion

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

**Let us pray.**

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion,

**L**ord,  
we rejoice in your sacraments and ask your blessing  
as we honor our Blessed Mother, Our Lady of Peñafrancia.  
May her faith and love inspire us to love you more dearly  
and to serve you more faithfully in the work of salvation.  
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

## PRAYER TO OUR LADY OF PEÑAFRANCIA

The people will kneel while the Prayer is said.

**T**urn to me thine sweet eyes,  
**O**h most loving Virgin of Peñafrancia  
and have mercy on my soul that comes to thee, full of repentance.

Protect my family, my relatives, my friends and benefactors.  
Intercede for your devotees, both the living and the dead,  
especially those whom I am most obliged to help.

Pray for me, console me and save me.  
In my hours of peril, adversity and afflictions,  
above all, in the hour of my death,  
appear before your Divine Son to help me and defend me.

Tell him that I am your devotee,  
that having complete trust in your protection,  
I kneel before your miraculous image  
to ask for your powerful intercession.

Virgin of Peñafrancia, pray for me, help me, console me,  
and deliver me from all evil. Amen.

After the Prayer to Our Lady of Peñafrancia, the Salve Regina is sung.

## SALVE REGINA

The people stands while they sing the Salve Regina.

**S**alve, Regina, mater misericordiae;  
vita, dulcedo et spes nostra, salve.

Ad te clamamus exules filii Hevae.

Ad te suspiramus gementes et flentes  
in hac lacrimarum valle.

Eia ergo, advocata nostra,  
illos tuos misericordes oculos ad nos converte.

Et Iesum, benedictum fructum ventris tui,  
nobis post hoc exilium ostende.

O clemens, o pia, o dulcis Virgo Maria.

**V.** Ora pro nobis, sancta Dei Genitrix.

**R.** Ut digni efficamur promissionibus Christi.

Oremus,

Omnipotens sempiterne Deus,  
qui gloriosae Virginis Matris Mariae corpus et animam,  
ut dignum Filii tui habitaculum effici mereretur,

Spiritu Sancto cooperante, praeparasti,  
da, ut cuius commemoratione laetamur;  
eius pia intercessione, ab instantibus malis  
et a morte perpetua liberemur.

Per Christum Dominum nostrum.

**R.** Amen.

## THE CONCLUDING RITES

140. *If they are necessary, any brief announcements to the people follow here.*
141. *Then the dismissal takes place. The Priest, facing the people and extending his hands, says:*

**The Lord be with you.**

*The people reply:*

*And with your spirit.*

---

142. *On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (Roman Missal: cf. pp. 674ff.).*

### **Solemn Blessing**

** ay God, who through the childbearing of the Blessed Virgin Mary**

**willed in his great kindness to redeem the human race,  
be pleased to enrich you with his blessing.**

**R. Amen.**

** ay you know always and everywhere the protection of her,  
through whom you have been found worthy to receive the  
author of life.**

**R. Amen.**

** ay you, who have devoutly gathered on this day,  
carry away with you the gifts of spiritual joys and heavenly  
rewards.**

**R. Amen.**

** nd may the blessing of almighty God,  
the Father, and the Son,  and the Holy Spirit  
come down on you and remain with you for ever.**

**R. Amen.**

---

143. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

**Go forth, the Mass is ended.**

Or:

**Go and announce the Gospel of the Lord.**

Or:

**Go in peace, glorifying the Lord by your life.**

Or:

**Go in peace.**

The people reply:

Thanks be to God.

144. Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

145. If any liturgical action follows immediately, the rites of dismissal are omitted.