

**FEAST OF THE DEDICATION
OF THE METROPOLITAN
CATHEDRAL OF CACERES**

THE INTRODUCTORY RITES

Before the Mass begins, the commentator says:

Please all stand as we begin our celebration.

Entrance Antiphon

Cf. Rev 21:2

I saw the holy city, a new Jerusalem,
coming down out of heaven from God
prepared like a bride adorned for her husband, alleluia.

Or:

Cf. Rev 21:3

Behold God's dwelling with the human race.
he will dwell with them
and they will be his people,
and God himself with them will be their God, alleluia.

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.

2. 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.

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

Dearly beloved, today we celebrate the feast of the anniversary of the dedication of our Cathedral here in Caceres.

Together with Saint John, the beloved Apostle and Evangelist, we give thanks to God for the Naga Cathedral, the mother Church of our Archdiocese, which standing as a firm sign of our faith, that strengthens our Bikolano spirit.

We pray also that we who are gathered here today, in this banquet of God, may draw closer to Christ, the living stone, to which we become the holy temple of God.

PENITENTIAL ACT

4. 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:

**hrough 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.

7. 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:

Gory 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

O God, who from living and chosen stones
prepare an eternal dwelling for your majesty,
increase in your Church the grace you have bestowed,
so that by unceasing growth
your faithful people may build up the heavenly Jerusalem.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

at the end of which the people acclaim:

Amen.

Commentator:

Please be seated.

THE LITURGY OF THE WORD

First Reading

Acts 7: 44-50

10. then the reader goes to the ambo and reads the First Reading, while all sit and listen.

A reading from the Acts of the Apostles

(Stephen spoke to the people, the elders and the scribes:)

**“Our fathers in the desert had the meeting tent
as God prescribed it when he spoke to Moses,
ordering him to make it according to the pattern he had seen.**

The next generation of our fathers inherited it.

Under Joshua, they brought it into the land

during the conquest of those people

whom God drove out to make room for our fathers.

So it was until the time of David,

who found favor with God

**and begged that he might ‘find a dwelling place for
the house of ‘Jacob.’**

**It was Solomon who ultimately constructed
the building for that house.**

**Yet the Most High does not dwell in buildings
made by human hands, for as the prophet says:**

“The heavens are my throne,

the earth is my footstool;

What kind of house can you build me?

asks the Lord.

What is my resting place to be like?

Did not my hand make all these things?”

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 84: 3. 4. 5-6. 8. 11

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

R. How lovely is your dwelling-place,
Lord, mighty God!

My soul yearns and pines for the courts of the Lord.
My heart and my flesh cry out for the living God.

R. How lovely is your dwelling-place,
Lord, mighty God!

Even the sparrow finds a home,
and the swallow a nest in which she puts her young
Your altars, O Lord of hosts, my king and my God!

R. How lovely is your dwelling-place,
Lord, mighty God!

Happy they who dwell in your house!
continually they praise you.
Happy the men whose strength you are!
They go from strength to strength.

R. How lovely is your dwelling-place,
Lord, mighty God!

I had rather one day in your courts than a thousand elsewhere;
I had rather lie at the threshold of your house of my God
than dwell in the tents of the wicked.

R. How lovely is your dwelling-place,
Lord, mighty God!

Second Readings

Ephesians 2: 19-22

12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

A reading from the letter of Paul to the Ephesians

You are strangers and aliens no longer.

**No, you are fellow citizens of the saints
and members of the household of God.**

You form a building

**which rises on the foundation of the apostles and prophets,
with Christ Jesus himself as the capstone.**

**Through him the whole structure is fitted together
and takes shape as a holy temple in the Lord;
in him you are being built into this temple,
to become a dwelling place for God in the Spirit.**

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Gospel

John 2: 13-22

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

Commentator:

Please all stand for the Gospel acclamation.

Gospel Acclamation

Ezekiel 37: 27

Alleluia, alleluia.

My dwelling-place shall be with them, says the Lord,
and I will be their God and they will be my people.

Alleluia, alleluia.

15. The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to John

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

As the Jewish Passover was near,
Jesus went up to Jerusalem.

In the temple precincts he came upon people
engaged in selling oxen, sheep and doves,
and others seated changing coins.

He made a (kind of) whip of cords
and drove them all out the temple area,
sheep and oxen alike, and knocked over the money-changers' table,
spilling their coins.

He told those who were selling doves:

"Get them out of here!

Stop turning my Father's house into a marketplace!"

His disciples recalled the words of Scripture:

“Zeal for your house consumes me.”

At this the Jews responded,

“What sign can you show us authorizing you to do these things?”

“Destroy this temple,”

was Jesus’ answer,

“and in three days I will raise it up.”

They retorted,

**“This temple took forty-six years to build,
you are going to ‘raise it up in three days!’”**

Actually he was talking about the temple of his body.

Only after Jesus had been raised from the dead

did his disciples recall that he had said this,

and come to believe the Scripture and the word he had spoken.

16. **At the end of the Gospel, the Deacon, or the Priest, acclaims:**

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

**Through the words of the Gospel
may our sins be wiped away.**

Commentator:

Please be seated.

17. **Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.**

Prayer of the Faithful

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

Commentator:

Please all stand.

Introduction of the Priest:

**As we celebrate the dedication of our Mother Church,
the Metropolitan Cathedral of Caceres,
in union with the intercessions of Saint John the Evangelist,
let us pray to the Father that we may continue to be strengthened
in faith, hope, and love.**

R. Lord, hear our prayer.

Intentions:

1. That the Christian community
may offer worthy and just worship to God, the almighty Father,
let us pray to the Lord.

R. Lord, hear our prayer.

2. That we who are part of the Archdiocese of Caceres,
may become generous to the poor and the needy
with the help of Saint John the Evangelist and our Ina,
Our Lady of Peñafrancia, let us pray to the Lord.

R. Lord, hear our prayer.

3. That those who work and volunteer in different Parishes,
may become diligent and stay in their faith,
let us pray to the Lord.

R. Lord, hear our prayer.

4. That those who are sick and burdened in their lives,
may they have strength in mind, prayer, and oneness,
let us pray to the Lord.

R. Lord, hear our prayer.

5. That the faithful departed may be pardoned from their sins
and rest in peace in the heavenly kingdom,
let us pray to the Lord.

R. Lord, hear our prayer.

Prayer of the Priest:

**Heavenly Father,
as we celebrate the dedication of our Cathedral,
accept the prayers of your Christian community,
that we the earthly Church,
may walk to the path of righteousness and truth.
Through Christ our Lord.**

R. Amen.

Commentator:

Please be seated.

THE LITURGY OF THE EUCHARIST

21. 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.
22. 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.
23. 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.

24. 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.**
25. 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.

26. *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.**
27. *If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.*
28. *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.**

Commentator:

Please all stand.

29. *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

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

Acept, we pray, O Lord, the offering made here
and grant that by it those who seek your favor
may receive in this place
the grace of the Sacraments
and an answer to their prayers.
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

**Preface: The mystery of the Church,
the Bride of Christ and Temple of the Spirit.**

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 right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in your benevolence you are pleased
to dwell in this house of prayer
in order to perfect us as the temple of the Holy Spirit,
supported by the perpetual help of your grace
and resplendent with the glory of a life acceptable to you.

Year by year you sanctify the Church, the Bride of Christ,
foreshadowed in visible buildings,
so that, rejoicing as the mother of countless children,
she may be given her place in your heavenly glory.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

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

EUCHARISTIC PRAYER II

Commentator:

Please all kneel.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord
the fount of all holiness.

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

**Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,**

He joins his hands

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

**so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.**

He joins his hands.

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

**at the time he was betrayed
and entered willingly into his Passion,**

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

**he took bread and, giving thanks, broke it,
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, once more giving thanks,
he gave it 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. **Then the Priest, with hands extended, says:**

**Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.**

**Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.**

**Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with Francis our Pope and Rolando our Bishop
and all the clergy.**

**Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you**

He joins his hands.

through your Son, Jesus Christ.

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.

Commentator:

Please all stand.

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:

Our 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.**

Commentator:

Please all kneel.

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:**

Behold 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.

Communion Antiphon

Cf. 1 Pt 2: 5

Be built up like living stones,
into a spiritual house, a holy priesthood, alleluia.

Or:

Cf. Mt 21: 13; Lk 11: 10

My house shall be a house of prayer, says the Lord:
in that house, everyone who asks receives, and the one who seeks finds,
and to the one who knocks, the door will be opened, alleluia.

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.**

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.

Prayer after Communion

Commentator:

Please all stand.

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,

O God, who chose to foreshadow for us
the heavenly Jerusalem
through the sign of your Church on earth,
grant, we pray,
that, by our partaking of this sacrament,
we may be made the temple of your grace
and may enter the dwelling place of your glory.
Through Christ our Lord.

at the end of which the people acclaim:

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.

The Priest blesses the people, saying:

May almighty God bless you,
the Father, and the Son, ✠ an the Holy Spirit.

The people reply:

Amen.

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

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

Or:

Go and announce the Gospel of the Lord, alleluia, alleluia.

Or:

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

Or:

Go in peace, alleluia, alleluia.

The people reply:

Thanks be to God, alleluia, alleluia.

145. *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.*

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