

FEAST OF SAINT PETER BAPTIST

TITULAR PATRON OF THE
ARCHDIOCESE OF CÁCERES

CATECHESIS ON THE LIFE OF SAINT PETER BAPTIST

A great but little known saint, illustrious leader of 25 protomartyrs who were executed on the cross in Nagasaki, Japan, on February 5, 1597, Titular Patron of the Archdiocese of Caceres, Saint Peter Baptist is one of three saints hailing from the diocese of Avila.

Pedro Bautista Blasquez y Villacastin was born on June 24, 1542 in San Esteban del Valle, Avila, Spain. Equipped with a solid and well-rounded scholastic foundation first received in his native town and in the City of Avila where he excelled in singing and playing the organ, he took up philosophy and theology in the renowned University of Salamanca. At twenty he joined the Franciscan Order in the convent of San Andres del Monte de las Villas de Arenas. Here he began a life of total dedication to Christ for whom he would lay down one moment of his life.

A director of liturgical music and ceremonies, he had gained fame as a preacher in the cathedral of Toledo, Spain, and taught philosophy in Merida and had become a much sought professor in theology before he volunteered for an expedition to Mexico in 1581.

After three years of active missionary work in Mexico, Fray Pedro Bautista was sent to the Philippines as Commissary Visitor for the Franciscans in the Island, clothed with powers and task of presiding over the Chapter (a meeting of the Islands' Franciscan fathers), and of inspecting, supervision and settling the functioning of their apostolate. Arriving in the Philippines with the fourth group of Franciscan missionaries in 1584, he found that the Chapter of the Custody he was to have presided was already finished. Tactfully evaluating the situation, he checked on the proceedings, the decisions taken and, finding them right, approved the same, and was quiet about his own extraordinary powers, inclined merely to enter the ordinary life of a friar.

He was assigned to Namayan, now the center district of Sta. Ana, Manila. While there, he brought together the people, children and adults and formed them into Christian communities and he organized the first choirs and musical groups for the Churches in the neighborhood. He was in fact the first religious music teacher for the *Tagalogs*.

Living up to the spirit of St. Francis of Assisi, he studied and learned the language of the natives, travelled hundreds of kilometers from Palanan (now Isabela) to the San Bernardino Straits, making regular visit to the newly created *doctrinas* or communities. He was the moving spirit behind the formation of many towns in our region: San Bartolome de Bao (Baa), Buhi and Libmanan in Camarines Sur, Cagsawa, Oas and Ligao in Albay.

It bears mentioning that the *Colegio de Santa Potenciana*, a Manila college for girls, the first and one of the few institutes of secondary education conducted by the Franciscans was founded during the administration of Fr. Pedro Bautista in 1591.

At the succeeding Chapter of September 23, 1586, he was elected *Custos* or Superior of all Franciscans in the Philippines and in this capacity became the most influential personality in the ministry of the Order's mission.

Reacting to a threat of the Japanese Emperor that he would invade Luzon unless an ambassador is sent over as a sign of friendship, Governor Gomez Perez Dasmariñas first dispatched Fr. Juan Cobo, a skilled Dominican sinologist, as his emissary to ward off the threatened invasion. Since the result of this mission was uncertain because the ship which Fr. Cobo took on his return voyage to Manila was lost in Formosa, the Governor decided to send another ambassador to Japan, this time choosing Fray Pedro Bautista to negotiate a treaty of friendship, after which he was to stay on as the permanent representative of the Governor of Manila and work for the conversion of the Japanese. On May 30, 1593, Fray Bautista left for Japan with three others, never to return.

Tactful, sagacious and gentle of manners, Fr. Bautista succeeded not only in forging a treaty of friendship and alliance with Japan but, more importantly, obtained permission for the friars to again teach their religion, build their churches and establish themselves comfortably. For three years, the friars labored zealously spreading the faith with much success. But they soon aroused the envy of the Bonzos - the local priests - who started poisoning the minds of the government officials and influential palace informers against the Christians. Eventually, Fr. Bautista and other missionaries (6 Franciscans, 3 Jesuits and 167 laymen) were sentenced to die on the cross.

They were crucified on a hill called Tateyama, now known as the Holy Mountain, overlooking Nagasaki on February 5, 1597. Being the leader of the group and the last to be executed, Fray Bautista suffered not only one martyrdom but many martyrdoms because he died in spirit twenty-five times as he witnessed each of the deaths of his beloved companions. In 1627, these martyrs were beatified, and on June 8, 1862, a few years after Japan was reopened to foreigners, Pope Pius IX solemnly canonized Saint Pedro Bautista.

THE INTRODUCTORY RITES

When the entrance of symbols is done, the commentary of the Mass follows. The Commentator says:

Good morning/afternoon/evening dear brothers and sisters in Christ.

Today we celebrate the feast of Saint Peter Baptist, the Titular Patron of the Archdiocese of Cáceres. Saint Peter Baptist is a Franciscan Missionary who went to our region and became the moving spirit behind the formation of many towns in our region, namely Baa, Buhi and Libmanan.

In Eucharistic Celebration, let us praise Christ for choosing Saint Peter Baptist as his faithful disciple and witness to the faith. Let us also pray to God that like Saint Peter Baptist, we may show our fidelity and love for God through our witnessing to the faith.

We now begin our Eucharistic Celebration, together with our celebrant, Reverend Father N.. We all stand as we sign joyfully the Entrance Hymn.

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

Entrance Antiphon

This holy man fought to the death for the law of his God
and did not fear the words of the godless,
for he was built on solid rock.

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.

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:

**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.

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:

Glory 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

8. 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

Almighty and merciful God,
who brought your Martyr Saint Peter Baptist
to overcome the torments of his passion,
grant that we, who celebrate the day of his triumph,
may remain invincible under your protection
against the snares of the enemy.
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

2 Chronicles 24: 18-22

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

A Reading from the Second Book of Chronicles

They abandoned the temple of the Lord,
the God of their ancestors,
and worshiped Asherah poles and idols.
Because of their guilt, God's anger came on Judah and Jerusalem.
Although the LORD sent prophets to the people
to bring them back to him,
and though they testified against them, they would not listen.
Then the Spirit of God came on Zechariah
son of Jehoiada the priest.
He stood before the people and said,
"This is what God says:
'Why do you disobey the LORD'S commands?
You will not prosper.
Because you have forsaken the LORD,
he has forsaken you.'
But they plotted against him,
and by order of the king they stoned him to death
in the courtyard of the LORD'S temple.
King Joash did not remember the kindness
Zechariah's father Jehoiada had shown him but killed his son,
who said as he lay dying,
"May the LORD see this and call you to account."

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

The Word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 31: 4-5. 7. 8. 9. 18. 22

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

R. Into your Hands, O Lord, I entrust my spirit.

Keep me free from the trap that is set for me,
for you are my refuge.

Into your hands I commit my spirit; deliver me,
LORD, my faithful God.

R. Into your Hands, O Lord, I entrust my spirit.

I will be glad and rejoice in your love, for you saw my affliction
and knew the anguish of my soul.

You have not given me into the hands of the enemy
but have set my feet in a spacious place.

R. Into your Hands, O Lord, I entrust my spirit.

Be merciful to me, LORD, for I am in distress;
my eyes grow weak with sorrow, my soul and body with grief.
My life is consumed by anguish and my years by groaning;
my strength fails because of my affliction

R. Into your Hands, O Lord, I entrust my spirit.

Let their lying lips be silenced,
for with pride and contempt
they speak arrogantly against the righteous.
How abundant are the good things
that you have stored up for those who fear you,
that you bestow in the sight of all, on those who take refuge in you.

R. Into your Hands, O Lord, I entrust my spirit.

Praise be to the LORD,
for he showed me the wonders of his love
when I was in a city under siege.
In my alarm I said, "I am cut off from your sight!"
Yet you heard my cry for mercy when I called to you for help.

R. Into your Hands, O Lord, I entrust my spirit.

Second Reading

Romans 5: 1-5

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 Saint Paul to the Romans

Therefore, since we have been justified through faith,
we have peace with God through our Lord Jesus Christ,
through whom we have gained access by faith
into this grace in which we now stand.

And we boast in the hope of the glory of God.

Not only so, but we also glory in our sufferings,
because we know that suffering produces perseverance;
perseverance, character; and character, hope.

And hope does not put us to shame,
because God's love has been poured out into our hearts
through the Holy Spirit, who has been given to us.

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

The Word of the Lord.

All reply:

Thanks be to God.

Gospel Acclamation

Commentator:

Please all stand for the Gospel acclamation.

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

R. Alleluia, alleluia.

**Happy are those who are persecuted in the cause of right:
theirs is the kingdom of heaven.**

R. Alleluia, alleluia.

Gospel

Mark 6: 7-13

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 Mark

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.

Then Jesus went around teaching from village to village.

**Calling the Twelve to him,
he began to send them out two by two
and gave them authority over impure spirits.**

These were his instructions:

**“Take nothing for the journey except a staff
—no bread, no bag, no money in your belts.**

Wear sandals but not an extra shirt.

**Whenever you enter a house,
stay there until you leave that town.**

**And if any place will not welcome you or listen to you,
leave that place and shake the dust off your feet
as a testimony against them.”**

They went out and preached that people should repent.

**They drove out many demons
and anointed many sick people with oil and healed them.**

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.*

Commentator:

Please all stand.

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

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

Commentator:

Please all stand.

Introduction of the Priest:

**Today as we celebrate the Feast of Saint Peter Baptist,
martyr and patron of the Archdiocese of Cáceres,
let us offer to God our petitions,
especially for the increase of faith in our local Church.**

R. Lord, hear our prayer.

Intentions:

1. That all the members of the church
may continue to trust in the Lord
in times of trials and difficulties, let us pray to the Lord.
R. Lord, hear our prayer.
2. That all our government leaders
may be faithful in promoting justice and peace
in our communities,
let us pray to the Lord.
R. Lord, hear our prayer.
3. That those weaken in the spirit
especially in fulfilling the demands of faith,
may be strengthened by the faithful witnessing of others,
let us pray to the Lord.
R. Lord, hear our prayer.
4. That who suffer because of illness,
who consider their lives as burden to carry,
may understand the true meaning of their challenges,
let us pray to the Lord.
R. Lord, hear our prayer.
5. That the faithful departed and those who are mourning
may obtain hope and comfort in Christ's Resurrection,
let us pray to the Lord.
R. Lord, hear our prayer.

Prayer of the Priest:

**Almighty Father,
through the help of the prayers and examples
of Saint Peter Baptist,
continue to make us strong and eager to live our faith
even in the midst of difficulties and trials.
We ask this 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;

Sanctify our offerings by your blessing,
SO Lord, we pray,
and by your grace may we be set afire
with that flame of your love
through which Saint Peter Baptist overcame every bodily torment.
Through Christ our Lord

at the end of which the people acclaim:

Amen.

PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

75. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

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.

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 the blood of your blessed Martyr Saint Peter Baptist,
poured out like Christ's to glorify your name,
shows forth your marvelous works,
by which in our weakness you perfect your power
and on the feeble bestow strength to bear your witness,
through Christ our Lord.

And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty
without end we acclaim:

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

EUCCHARISTIC 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 Rex Andrew 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.

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.

Communion Antiphon

Cf. Mt 16: 24

Whoever wishes to come after me, must deny himself,
take up his cross, and follow me, says the Lord.

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,

May the sacred mysteries of which we have partaken,
O Lord, we pray,
give us that determination which made
your blessed Martyr Peter Baptist
faithful in your service and victorious in suffering.
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

PRAYER TO SAINT PETER BAPTIST

After the Prayer after Communion, all will kneel, and together will pray the Prayer to Saint Peter Baptist.

Commentator:

We all kneel for the Prayer to Saint Peter Baptist.

The Priest, leading the people, prays:

O compassionate Saint Peter Baptist, brave soldier of Christ,
apostle and martyr of faith,
we look up to your Christian virtues and uprightness
which have been entrusted to you by God since your childhood.
We praise you because of your longing for holiness
which made you renounce worldly allurements
and to accept the life of religiosity.
We praise you because of your concern for the poor
that brought you to leave your own country
in order to proclaim the Good News of Christ to the other people.
We praise you because of your deepest longing
to be with God which gave you strength
to embrace all the sufferings
in proclaiming the Word of God to unbelievers.
We praise you because you have embraced the Cross of Christ
and proclaimed the God's teachings instead of shunning him away.
O glorious martyr of Christ,
we chose you as the Patron of the Archdiocese of Cáceres
which you sanctified when you were still alive.
It gives us joy to remember your works here on us.
Nourish our Archdiocese.
Protect each of us with the love of God.
And we promise to proclaim your glory to other people
and live out your example
so that we may also share in the heavenly blessings.
Amen.

Saint Pedro Bautista, pray for us.

THE CONCLUDING RITES

Commentator:

Please all stand.

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 Deacon or, in his absence, the Priest himself, says the invitation:

Bow down for the blessing.

Then the Priest, with hands outstretched over the people, says the prayer:

**May the Christian people exult, O Lord,
at the glorification of the illustrious members of your Son's body,
and may they gain a share in the eternal lot
of the Saints on whose feast day
they reaffirm their devotion to you,
rejoicing with them for ever in your glory.
Through Christ our Lord.**

R. Amen.

The Priest blesses the people, saying:

And may the blessing of almighty God bless you,
the Father, and the Son, ✠ an the Holy Spirit,
come down on you and remain with you for ever.

R. Amen.

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

Go and announce the Gospel of the Lord.

The people reply:

Thanks be to God.

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.