

MASSES IN HONOR OF THE DIVINO ROSTRO

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Ad experimentum
Ad usum Archidioecesis Cacerensis

2020

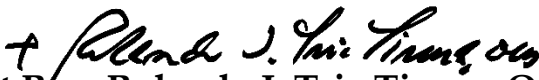
MASSES IN HONOR OF THE DIVINO ROSTRO

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CONTENTS

Proper of the Novenary and Feast

Divino Rostro (Holy Face)	1
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The Order of the Mass

The Introductory Rites	4
The Liturgy of the Word	9
The Liturgy of the Eucharist	13
Eucharistic Prayer I (Roman Canon)	16
Eucharistic Prayer II	24
Eucharistic Prayer III	29
Eucharistic Prayer IV	33
The Communion Rite	39
The Concluding Rites	43

The Prayers of the Faithful

First Day	45
Second Day	46
Third Day	47
Forth Day	48
Fifth Day	49
Sixth Day	51
Seventh Day	53
Eighth Day	55
Ninth Day	56
Feast of the Divino Rostro	58

Appendix

Readings on the Feast of the Divino Rostro	60
Acknowledgement	64
Bibliography	64

**PROPER OF THE NOVENARY
AND FEAST**

From the First day of the Novena until the Feast
DIVINO ROSTRO
(HOLY FACE)

In this Mass, the color red is used.

On the fifth day of the novenary occurs the Sunday of the Ordinary time, the proper of the day is celebrated. As customary to some other place where the proper for the novenary is celebrated on other dates, wherefore pastoral reasons the proper for the novenary is to be used.

Entrance Antiphon

Phil 2: 8-9

Our Lord Jesus Christ humbled himself unto death,
even to the death of the cross:
for which cause God also has exalted him,
and has given him a name which is above all names.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O Lord Jesus Christ,
whose most hold Face, hidden away in thy Passion,
shines forth as the sun in its power:
mercifully grant that, sharing your sufferings on earth,
we may avail to rejoice, at the unveiling of your glory in heaven.
Who lives and reigns with God the Father,
in the unity of the Holy Spirit,
one God, for ever and ever.

Prayer over the Offerings

Behold, O God our protector,
and look on the Face of your Christ,
who offered himself to you as a victim for us:
and grant that we, offering the same spotless victim,
may ourselves also come to be as a burnt offering welcome to you.
Through Christ our Lord.

Preface: The victory of the glorious Cross.

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 you placed the salvation of the human race
on the wood of the Cross,
so that, where death arose,
life might again spring forth
and the evil one, who conquered on a tree,
might likewise on a tree be conquered,
through 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 . . .

Antifona sa Comunión

Ps 21: 71-18

They have pierced my hands and my feet:
they have numbered all my bones.

Pamibi Pakacomunion

Kraciously make your Face to shine upon us,
we beseech you, O Lord:
that being taught your righteousness,
we may be these most holy mysteries be able to outwit the world
when it beguiles us, and overcome when it assails us.
Who lives and reigns for ever and ever.

PRAYER TO THE DIVINO ROSTRO

The people while kneeling, while they pray the Prayer to the Divino Rostro.

O Jesus, in your bitter Passion
you became a man of sorrow.

In your disfigured Face I see your infinite love.

I am consumed with the desire to love you

and make you love by all men.

I venerate your Holy Face

because it is the human expression of the Face of the Father.

The tears in your eyes are like pearls

which I desire to offer to God in expiation of my sins

and the spiritual salvation of sinners.

O Jesus, your adorable Face ravishes my heart.

Gaze into my eyes and touch my heart

and set me on fire with your love so that my only desire

will be to contemplate your Glorious Face in heaven. Amen.

THE ORDER OF THE MASS



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.

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.

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

Peace be with you.

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.

* 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:

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 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 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:

6. 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.

-
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.

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, at the end of which the people acclaim:

Amen.

THE LITURGY OF THE WORD

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

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

The word of the Lord.

All reply:

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.
12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

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

The word of the Lord.

All reply:

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.
14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

**May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father, and of the Son, ✠ and of the Holy Spirit.**

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

**Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.**

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 N.

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.

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.**

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.

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.

19. Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

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

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.**
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.
30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:
Amen.

THE EUCHARISTIC PRAYER

31. 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:

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.

32. 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.

THE EUCHARISTIC PRAYERS



EUCCHARISTIC PRAYER I (THE ROMAN CANON)

83. **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.

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

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

Celebrant alone

He Joins His Hands And Says:

that you accept

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

**and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,**

With hands extended, he continues:

**which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.**

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

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

Celebrant or
one concelebrant

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

86. Within the action.

Celebrant or
one concelebrant

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

87. With hands extended, the Priest continues:

**Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.**

Celebrant alone

He joins his hands.

(Through Christ our Lord. Amen.)

88. Holding his hands extended over the offerings, he says:

**Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.**

Celebrant
with concelebrant

He joins his hands.

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

On the day before he was to suffer,

He raises his eyes.

**and with eyes raised to heaven
to you, O God, his almighty Father,
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.

90. After this, the Priest continues:

In a similar way, when supper was ended,

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

**he took this precious chalice
in his holy and venerable hands,
and once more 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.

91. Then he says:

The mystery of faith.

Celebrant alone.

And the people continue, acclaiming:

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

Celebrant
with concelebrants

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.

92. Then the Priest, with hands extended, says:

**Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.**

Celebrant
with concelebrants

93. **Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.**

94. **Bowing, with hands joined, he continues:**

**In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,**

**He stands upright again and signs himself with the Sign of the Cross, saying:
may be filled with every grace and heavenly blessing.**

He joins his hands.

(Through Christ our Lord. Amen.)

95. **Commemoration of the Dead.**

With hands extended, the Priest says:

Remember also, Lord, your servants **N. and **N.**,
who have gone before us with the sign of faith
and rest in the sleep of peace.**

**Celebrant or
one concelebrant**

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

**Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.**

He joins his hands.

(Through Christ our Lord. Amen.)

96. He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

**Celebrant or
one concelebrant**

And, with hands extended, he continues:

hope in your abundant mercies,

graciously grant some share

and fellowship with your holy Apostles and Martyrs:

with John the Baptist, Stephen,

Matthias, Barnabas,

(Ignatius, Alexander,

Marcellinus, Peter,

Felicity, Perpetua,

Agatha, Lucy,

Agnes, Cecilia, Anastasia)

and all your Saints;

admit us, we beseech you,

into their company,

not weighing our merits,

but granting us your pardon,

He joins his hands.

through Christ our Lord.

97. **And he continues:**

Through whom

Celebrant alone

you continue to make all these good things, O Lord;

you sanctify them, fill them with life,

bless them, and bestow them upon us.

98. **He takes the chalice and the paten with the host and, raising both, he says:**

Through him, and with him, and in him,

**Celebrant alone
or with concelebrants**

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. 39.

EUCCHARISTIC PRAYER II

99. Although it is provided with its own Preface (text with music in the Roman Missal, p. 721), this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

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, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

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:

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

Celebrant alone

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,**

Celebrant
with concelebrant

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.

Celebrant alone

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.**

**Celebrant
with concelebrants**

**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 **N.** our Pope and **N.** our Bishop*
and all the clergy.**

**Celebrant or
one concelebrant**

**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,
and blessed Joseph, her Spouse,
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**

Benebendito an mga kamot.

through your Son, Jesus Christ.

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

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.**

**Celebrant alone
or with concelebrants**

The people acclaim:

Amen.

Then follows the Communion Rite, p. 39.

EUCCHARISTIC PRAYER III

107. **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.

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

You are indeed Holy, O Lord,
and all you have created

Celebrant alone

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.

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

Therefore, O Lord, we humbly implore you:

**Celebrant
with concelebrants**

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.

110. 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.

111. 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.

112. Then he says:

The mystery of faith.

Celebrant alone

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.

113. Then the Priest, with hands extended, says:

**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.**

Celebrant
with concelebrants

**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
(with saint N.: the Saint of the day or Patron Saint)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.**

Celebrant or
one concelebrant

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.

Celebrant or
one concelebrant

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

Celebrant or
one concelebrant

He joins his hands.

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

114. 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.

Celebrant alone
or with concelebrants

The people acclaim:

Amen.

Then follows the Communion Rite, p. 39.

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

EUCCHARISTIC PRAYER IV

116. It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation (text with music in the Roman Missal, p. 736).

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 to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

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.

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.
and when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

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

**Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,**

**Celebrant
with concelebrants**

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 our Lord Jesus Christ**

He joins his hands.

**for the celebration of this great mystery,
which he himself left us
as an eternal covenant.**

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

**For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,**

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

**he took bread, blessed and 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.

120. After this, he continues:

In a similar way,

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

**taking the chalice filled with the fruit of the vine,
he gave thanks,
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.

121. Then he says:

The mystery of faith.

Celebrant alone

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.

122. **Then the Priest, with hands extended, says:**

**Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.**

**Celebrant
with concelebrants**

**Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.**

**Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop, * and the whole Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.**

**Celebrant or
one concelebrant**

**Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.**

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

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,

Celebrant or
one concelebrant

He joins his hands.

through whom you bestow on the world all that is good.

116. 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.

Celebrant alone
or with concelebrants

The people acclaim:

Amen.

Then follows the Communion Rite, p. 39.

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.**

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.

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.

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, 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, ✠ and the Holy Spirit.

The people reply:

Amen.

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.

143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:
The Lord be with you.

All reply:

And with your spirit.

The celebrant says:

Blessed be the name of the Lord.

All reply:

Now and for ever.

The celebrant says:

Our help is in the name of the Lord.

All reply:

Who made heaven.

Then the celebrant receives the pastoral staff, if he uses it, and says:

May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:

the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

144. 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.

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.

**THE PRAYERS OF THE
FAITHFUL**

Wednesday
FIRST DAY
For Families and Children

Priest's introduction:

**In the Eucharist, Christ gives His Body and Blood
as a pledge of everlasting life.**

**May the sacrament help us to experience
the salvation Christ has won for us.**

R. Lord, hear our prayer.

Intentions:

1. That the priests and ministers of the new covenant
mirror in their lives the holiness and challenge
of the Eucharist they celebrate, let us pray to the Lord.

R. Lord, hear our prayer.

2. That the government officials listen to the voice of the poor
and the weak instead of giving into the demand
of the rich and the powerful, let us pray to the Lord.

R. Lord, hear our prayer.

3. That those who continue to crucify Jesus
by committing acts of violence against their brothers and sisters
be led to the road of repentance
and atone for the evils they have done,
let us pray to the Lord.

R. Lord, hear our prayer.

4. That the passion, death and resurrection of Jesus
strengthen all of us in our trials and tribulations
so that we may lift up ourselves and our nation
from corruption and hopelessness, let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**Lord, hear the prayer of your people
whom you nourish by your body and blood,
heed our petitions and grant us eternal life with joy.
Through Christ our Lord.**

R. Amen.

Thursday
SECOND DAY
For the Youth

Priest's introduction:

**Christ has done everything well.
He therefore is our perfect model
for all our intentions and actions.**

R. Lord, hear our prayer.

Intentions:

1. That our ears opened in baptism,
ever to be open to the wisdom of the Father
given to us by Jesus Christ, let us pray to the Lord.

R. Lord, hear our prayer.

2. That by our lives, we speak plainly of the love
that the Father has for us, let us pray to the Lord.

R. Lord, hear our prayer.

3. That we never discriminate against the poor,
the mentally ill, the disfigured, the racially different,
and the culturally deprived, let us pray to the Lord.

R. Lord, hear our prayer.

4. That in this celebration, we may be inspired
and learn to follow the way of Christ
in his voluntary poverty and thus be rich in faith,
let us pray to the Lord.

R. Lord, hear our prayer.

5. That we learn to have only one true ambition in life, to be saints,
let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**Heavenly Father, Christ emptied himself and became poor
that we might become rich in faith,
help us to empty ourselves of earthly ambitions and honors
that we may be rich in your love.**

Through Christ our Lord.

R. Amen.

Friday
THIRD DAY
For the Religious

Priest's introduction:

**Our heavenly Father calls us as one family to serve and to love.
With complete trust in Him.**

R. Lord, hear our prayer.

Intentions:

1. For the Church as a community of Christian family
and disciples through the guidance of Mary our Mother,
may she continually announce the value
of the good news to all humanity,
and that she may protect the rights of every family,
let us pray to the Lord.

R. Lord, hear our prayer.

2. For the leaders of our country,
that God may provoke their hearts to genuine concern
and faithful service for the good of all people
and progress of the nation, let us pray to the Lord.

R. Lord, hear our prayer.

3. For those whose faith has grown cold
may hear the gentle voice of Jesus calling them back
to be one with his people and join in the table
of his body and blood, let us pray to the Lord.

R. Lord, hear our prayer.

4. For all of us gathered together in this celebration
may we always remain to be God's living example for humanity,
let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**Our Lord and Father, lovingly hear the prayers of your children,
grant us the grace to turn away from sinful life
so that we may render true service and love to our fellow men.
Through Christ our Lord.**

R. Amen.

Saturday
FOURTH DAY
For the Laity and Parish Workers

Priest's introduction:

**Christ made himself poor
that we might be made rich by his poverty.
We pray that we may discern what our true riches are
and that we may share with others as christ shared with us.**

R. Lord, hear our prayer.

Intentions:

- 1.** That the Ecclesiastical leaders follow the example of Christ who came not to be served but to serve and to give his life for the good of the people, let us pray to the Lord.
R. Lord, hear our prayer.
- 2.** That the government leaders imitate Christ to offer our brothers and sisters a life poured out in loving service, let us pray to the Lord.
R. Lord, hear our prayer.
- 3.** That through the Eucharist, may the Lord restore health to the sick and give pardon to sinners, hope to the dying, and eternal life to the departed ones, let us pray to the Lord.
R. Lord, hear our prayer.
- 4.** That all of us gathered together in this celebration unite our struggles, our hopes and our whole selves to Christ that we too may become a fragrant offering to God, let us pray to the Lord.
R. Lord, hear our prayer.

Priest's prayer:

**Father, look on your children and grant our petitions,
draw us closer to your Son, our Lord Jesus Christ.
Who lives and reigns for ever and ever.
R. Amen.**

Sunday
FIFTH DAY
For Educators and Media Practitioners

Priest's introduction:

**Let us offer ourselves to God our Father,
and ask him to forever give us Jesus, his Only Begotten Son,
to be with us in our joys and our pains..**

R. Lord, hear our prayer.

Intentions:

1. That the Church, the people of God,
we may face the trials and difficulties of change
with courage and hope in the joy of living out the Gospel.
Let us pray to the Lord.
R. Lord, hear our prayer.
2. That government and civic leaders,
in their pursuit of the common good,
they may find the courage and strength to shun away
what is detrimental to the truth and to life,
let us pray to the Lord.
R. Lord, hear our prayer.
3. That the people in media and communications:
those in radio, television, periodicals, and new media;
that they may resist false information and disinformation,
and that they may remain true to the truth, and the word of God,
let us pray to the Lord.
R. Lord, hear our prayer.
4. That our parents, teachers, and all other educators,
they may continue to form children to be strong in faith
and to value the truth; and for children,
that their lives may continue to inspire idealism and generosity,
let us pray to the Lord.
R. Lord, hear our prayer.

5. That the sick and suffering, they may find peace, consolation,
and strength in the suffering of Christ Jesus,
let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**O God, hear the prayers of these, your people,
through your mercy,
may we attain everlasting joy in your Kingdom.
Through Christ our Lord.**

R. Amen.

Monday
SIXTH DAY

For the Sick, the Elderly, and the Health Workers

Priest's introduction:

**Almighty Father, you showed your great love to your Son,
Jesus who offered himself for our salvation.
Hear our petitions and give us the grace
that we may become faithful followers of Christ.**

R. Lord, hear our prayer.

Intentions:

- 1.** That all the leaders of the Church,
that they may remain faithful to their chosen vocation
and become witnesses of the love and sacrifices of Christ,
let us pray to the Lord.
R. Lord, hear our prayer.
- 2.** That those in the government,
they may give each family an opportunity to a better living
and they may find means so that families
be freed from extreme poverty and suffering,
let us pray to the Lord.
R. Lord, hear our prayer.
- 3.** That those young people who feel themselves drawn
to the message and personality of Jesus,
may we be willing to welcome their enthusiastic witness
and may they be willing to share it with us,
let us pray to the Lord.
R. Lord, hear our prayer.
- 4.** That all of us who are present in this Eucharist,
that we may be able to face any difficulties
and sufferings in life with faith and love.
May the grace and the love of Christ
become our strength to overcome these hardships in life,
let us pray to the Lord.
R. Lord, hear our prayer.

Priest's Prayer:

**O loving Father, hear our prayers,
guide us in our journey in the ways of righteousness,
may we become worthy to share in the sacrifice and love of Jesus.
Through Christ our Lord.**

R. Amen.

Tuesday
SEVENTH DAY
For the Poor and Prisoners

Priest's introduction:

**God our Father, you created us and made us
according to your image and likeness.
Grant that we may be strong in faith, hope and love
towards the path that leads to your Son.
Let our praises rise up to you and our prayers echo in your heart.**

R. Lord, hear our prayer.

Intentions:

- 1.** For our Pope, Bishops, Deacons and all your servants,
that amidst all trials they may be strengthened by your will
especially in leading humanity
towards the fullness of peace in heaven.
Teach them the ways in giving hope
and peace to all those whom you have called,
let us pray to the Lord.
R. Lord, hear our prayer.
- 2.** For all the nations of the world,
let them be one in advocating your truth, justice, peace and love.
May its leaders be enlightened with your word
and not with harmful philosophies that leads to chaos,
violence and war. Let your mercy and compassion
help us attain world peace, let us pray to the Lord.
R. Lord, hear our prayer.
- 3.** For all the Christian Families especially for all the parents,
that as they live out the Gospel values,
they may become sharers of God's peace plan in marriage.
May the seed of faith be nourished in them
and become a solid foundation of the moral fiber of our society,
let us pray to the Lord.
R. Lord, hear our prayer.

4. For all of us here present in this Mass
that we may constantly offer ourselves to you
and renew our lives according to your plan.
May we see in everyone your loving presence
that we may all the more serve one another and love each other
in our own little way towards being more responsible Christians,
let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**Loving Father, you have made known to us
the everlasting rewards of heaven
through the salvific act of your Son,
hear our prayers and petitions
that as we live out the gospel values,
we may one day be united with you in your kingdom.
Through Christ our Lord.**

R. Amen.

Wednesday
EIGHT DAY
For Priests and Seminarians

Priest's introduction:

**Full of confidence, let us pray to God the Father
whom we adore in this Eucharist.**

R. Lord, hear our prayer.

Intentions:

1. For the Church leaders, that they may continuously serve the Christian community as they share in the mission of Christ as High Priest, let us pray to the Lord.

R. Lord, hear our prayer.

2. For the leaders of our nation,
that they may give priority to the needs of the poor
and the least in the community.
May their hearts be moved to serve with love and sacrifice,
let us pray to the Lord.

R. Lord, hear our prayer.

3. For our brothers and sisters who are experiencing difficulties,
trials and sickness, may their prayers be heard
and that they may always hope for the Lord
who gives us comfort, let us pray to the Lord.

R. Lord, hear our prayer.

4. For all of us present in this Mass, the donors and sponsors,
may all of us receive the necessary grace
that we may worthily share in Christ's mission as priest,
let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**God our Father, you restored us to yourself
through the resurrection of Christ your Son,
hear the prayers of your people
and strengthen us in giving witness to our faith.
Through Christ our Lord.**

R. Amen.

Thursday
NINTH DAY
For Government Leaders and Employees

Priest's introduction:

**Let us offer all our prayers to God the Father who sent His Son
so that we may also share with him in His Kingdom.
With great faith in Christ the King, let us offer all our needs.**

R. Lord, hear our prayer.

Intentions:

1. For the Church leaders, our Pope, Bishops and Priests,
may they be freed from any health problems
as they continuously serve the Lord in bringing God's love
and forgiveness to the world, let us pray to the Lord.

R. Lord, hear our prayer.

2. For the leaders of different communities and nations,
may they be united to bring justice, peace
and prosperity in the society, let us pray to the Lord.

R. Lord, hear our prayer.

3. For the various organizations and movements,
that they may never cease to serve for the welfare
of the oppressed and the poor
and set example of sincerity in service, let us pray to the Lord.

R. Lord, hear our prayer.

4. For all the families, that Christ may reign
in the relationship of couples, in the relationship of the children
among themselves and in the relationship
between children and parents, let us pray to the Lord.

R. Lord, hear our prayer.

5. For all of us here, the donors and sponsors of this Mass,
may we never fail in serving others
in accordance with the will of Christ that we should serve
with humility and sacrifice, let us pray to the Lord.

R. Lord, hear our prayer.

Priest's prayer:

**Loving Father,
help us to live according to the will of Christ our King,
hear our petitions, guide us
as your sons and daughters to your kingdom.
Through Christ our Lord.**

R. Amen.

Friday of the First Day of Novena to Our Lady of Peñafrancia
DIVINO ROSTRO

Feast

Priest's introduction:

**Loving Father, you created us and made us
stewards of the love you have showered upon us.
Grant that we may be strong in faith, hope and love
towards the path that leads to your son.
Let our praises rise up to you and our prayers echo in your heart.**

R. Lord, hear our prayer.

Intentions:

1. For our Pope, Bishops, Deacons, and all your servants,
that amidst all earth's trials they may be strengthened
by your will especially in leading humanity
towards being cooperators of your love here on earth.
Teach them the ways in giving hope and peace
to all those whom you have called, let us pray to the Lord.

R. Lord, hear our prayer.

2. For all the nations of the world,
let them be one in advocating your truth, justice, peace and love.
May its leaders be enlightened with your word
and not with harmful philosophies that lead to chaos,
violence and war.
Let your mercy and compassion envelope the whole world
once and for all, let us pray to the Lord.

R. Lord, hear our prayer.

3. For all the Christian Families especially for all the parents,
that as they live out the Gospel values,
they may truly become cooperators of God's love
especially in their own families.
May the seed of faith be nourished in them
and become a solid foundation of the moral fiber of our society,
let us pray to the Lord.

R. Lord, hear our prayer.

4. For all of us here present in this Mass
that we may constantly offer ourselves to you
and renew our lives in your love.
May we see in everyone your loving presence
that we may all the more serve one another
and love each in our own little way
towards being more responsible Christians,
Let us pray to the Lord.
R. Lord, hear our prayer.

Priest's prayer:

**Father, hear our prayers and petitions
that as we live out the gospel values
we may one day be united with you in your kingdom
and bring us along the way towards your Son, Jesus.
Through Christ our Lord.
R. Amen.**

APPENDIX

Friday of the First Day of Novena to Our Lady of Peñafrancia
DIVINO ROSTRO
(HOLY FACE)

For the novenary Masses, the readings of the day is used.

First Reading

Isaiah 52: 13-15; 53: 1-5

He became vulnerable himself, bearing the faults of many.

A reading from the book of the prophet Isaiah

See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him —
so marred were his features,
beyond that of mortals
his appearance, beyond that of human beings —
So shall he startle many nations,
kings shall stand speechless;
For those who have not been told shall see,
those who have not heard shall ponder it
Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;
He had no majestic bearing to catch our eye,
no beauty to draw us to him.
He was spurned and avoided by men,
a man of suffering, knowing pain,
Like one from whom you turn your face,
spurned, and we held him in no esteem.
Yet it was our pain that he bore,
our sufferings he endured.
We thought of him as stricken,
struck down by God and afflicted,
But he was pierced for our sins,
crushed for our iniquity.
He bore the punishment that makes us whole,
by his wounds we were healed.

The word the Lord.

R. Lord, let us see your face and we shall be saved.

O Shepherd of Israel, lend an ear,
you who guide Joseph like a flock!
Seated upon the cherubim, shine forth.

R. Lord, let us see your face and we shall be saved.

The stock your right hand has planted,
and the son whom you made strong for yourself.
Those who would burn or cut it down—
may they perish at your rebuke.

R. Lord, let us see your face and we shall be saved.

Then we will not withdraw from you;
revive us, and we will call on your name.
LORD God of hosts, restore us;
light up your face and we shall be saved.

R. Lord, let us see your face and we shall be saved.

He humiliated himself, but God raised him on high.

A reading from the letter of Paul to the Philippians

Have among yourselves
the same attitude that is also yours in Christ Jesus,
Who, though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to death, even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
that is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

The word of the Lord.

Acclamation before the Gospel

John 14: 6-7

R. Alleluia, Alleluia.

**I am the way and the truth and the life.
No one comes to the Father except through me.
If you know me, then you will also know my Father.**

R. Alleluia, Alleluia.

There they crucified him.

✠ A reading from the holy Gospel according to John

So they took Jesus,
and carrying the cross himself he went out
to what is called the Place of the Skull, in Hebrew, Golgotha.
There they crucified him, and with him two others,
one on either side, with Jesus in the middle.
Pilate also had an inscription written and put on the cross.
It read, "Jesus the Nazorean, the King of the Jews."
Now many of the Jews read this inscription,
because the place where Jesus was crucified was near the city;
and it was written in Hebrew, Latin, and Greek.
So the chief priests of the Jews said to Pilate,
"Do not write 'The King of the Jews,' but that he said,
'I am the King of the Jews.'"
Pilate answered, "What I have written, I have written."
When the soldiers had crucified Jesus,
they took his clothes and divided them into four shares,
a share for each soldier.
They also took his tunic, but the tunic was seamless,
woven in one piece from the top down.
So they said to one another,
"Let's not tear it, but cast lots for it to see whose it will be,"
in order that the passage of scripture might be fulfilled [that says]:
"They divided my garments among them,
and for my vesture they cast lots."
This is what the soldiers did.
m Standing 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 there whom he loved,
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.

MASSES IN HONOR OF THE DIVINO ROSTRO

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May God, through the mercy of the Holy Face of His Son, the Divino Rostro, bless and keep you.

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