

**SOLEMNITY OF OUR LADY
OF PEÑAFRANCIA**
PATRONESS OF BICOL

THE INTRODUCTORY RITES

Before the Mass starts, the Commentator says these words:

Sharing the Gift of Faith in the Spirit of the Faithful Obedience of Mary and Joseph - Today we celebrate the Solemnity of our Ina Our Lady of Peñafrancia, the Patroness of Bicol. Today's liturgy speaks of her role as the mother of our savior and as our mother. In a special way, let us rejoice and give honor to our Ina for her maternal protection and love for us, her children.

Please all stand (as we sing the entrance hymn).

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.**

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.

Priest:

Gloria in excelsis Deo.

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

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,

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

Genesis 3: 9-15. 20

When desired, the commentator can read this short introduction before the reading:

The first reading speaks of our first parents in their fall to sin. However, God sends a savior who will be born of a woman - Mary who is full of grace.

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

A reading from the book of Genesis

After the man, Adam, had eaten of the tree,
the LORD God called to the man and asked him,
"Where are you?"

He answered, "I heard you in the garden;
but I was afraid, because I was naked,
so I hid myself."

Then he asked, "Who told you that you were naked?
You have eaten, then,
from the tree of which I had forbidden you to eat!"

The man replied, "The woman whom you put here with me--
she gave me fruit from the tree, and so I ate it."

The LORD God then asked the woman,
"Why did you do such a thing?"

The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said to the serpent:

"Because you have done this, you shall be banned
from all the animals
and from all the wild creatures;
on your belly shall you crawl,
and dirt shall you eat
all the days of your life.

I will put enmity between you and the woman,
and between your offspring and hers;
he will strike at your head,
while you strike at his heel."

**The man called his wife Eve,
because she became the mother of all the living.**

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

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 45: 10. 11. 12. 16

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

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

The queen takes her place at your right hand in gold of Ophir.

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

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

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

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

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

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

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

Second Reading

Revelation 11: 19. 12. 1-6. 10

When desired, the commentator can read this short introduction before the reading:

The first reading speaks of our first parents in their fall to sin. However, God sends a savior who will be born of a woman - Mary who is full of grace.

12. Then the reader goes to the ambo and reads the Second Reading, while all sit and listen.

A reading from the book of Revelation

God's temple in heaven was opened,
and the ark of his covenant could be seen in the temple.

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

She was with child and wailed aloud in pain as she labored to
give birth.

Then another sign appeared in the sky;
it was a huge red dragon, with seven heads and ten horns,
and on its heads were seven diadems.

Its tail swept away a third of the stars in the sky
and hurled them down to the earth.

Then the dragon stood before the woman about to give birth,
to devour her child when she gave birth.

She gave birth to a son, a male child,
destined to rule all the nations with an iron rod.

Her child was caught up to God and his throne.

The woman herself fled into the desert
where she had a place prepared by God.

Then I heard a loud voice in heaven say:

"Now have salvation and power come,
and the Kingdom of our God
and the authority of his Anointed One."

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

The word of the Lord.

All reply:

Thanks be to God.

Commentator:

Please all stand.

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

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

✠ **A reading from the holy Gospel according to John.**

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

The people acclaim:

Glory to you, O Lord.

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

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.

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.

Commentator:

Please be seated.

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.

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.

Prayers of the Faithful

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

Introduction of the Priest:

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

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

Intercessions:

1. Almighty God, through your grace Mary became Christ's perfect disciple.
Guide our Holy Father Francis, our bishop **N.**
and all the bishops,
the clergy and the religious,
in their commitment to a life of genuine discipleship,
let us pray to the Lord.
R. Through the intercession of Ina, Lord here us.
2. Almighty God,
you made us a nation truly devoted to the Blessed Virgin Mary.
Guide all the government leaders to serve the Filipino people
towards true progress and unity.
Keep them free from sinful acts of injustice, corruption,
and division, let us pray to the Lord.
R. Through the intercession of Ina, Lord here us.
3. Almighty God,
you give us the Blessed Virgin Mary as our Mother
to care for our physical, material, and spiritual well-being.
Lead all those who encounter trials to her patronage,
guidance, consolation and healing.
May her love in us lead ourselves to comfort
and intercede especially for the poor and the sick,
children and women, the unemployed and homeless,
let us pray to the Lord.
R. Through the intercession of Ina, Lord here us.

4. Almighty God, you continue to show your providential care for the people of the Bicol Region whom you have placed under the patronage of Our Lady of Peñafrancia. May our ever-caring Ina strengthen us towards greater trust in your divine love and in faithful service to your beloved Son, let us pray to the Lord.

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

5. Almighty God, through her Fiat, you made the Blessed Virgin Mary the sign of unity for all believers. May all of us, devotees of Our Lady of Peñafrancia, grow in holiness and goodness as we celebrate the gift of devotion, let us pray to the Lord.

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

Prayer of the Priest:

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

R. Amen.

Commentator:

Please be seated.

THE LITURGY OF THE EUCHARIST

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

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

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

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

Blessed be God for ever.

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

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

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

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

Then he places the chalice on the corporal.

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

Blessed be God for ever.

25. *After this, the Priest, bowing profoundly, says quietly:*

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

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

27. *Then the Priest, standing at the side of the altar, washes his hands, saying quietly:*

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

Commentator:

Please all stand.

28. *Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:*

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

The people rise and reply:

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

Prayer over the Offerings

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

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

at the end of which the people acclaim:

Amen.

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is truly right and just.

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,
and to praise, bless, and glorify your name
(in veneration of / on the solemnity of)
the Blessed ever-Virgin mary.

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

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

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

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

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is truly right and just.

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

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

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

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

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

EUCCHARISTIC PRAYER III

Commentator:

Please all kneel.

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

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

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

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

He joins his hands

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

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

He joins his hands.

at whose command we celebrate these mysteries.

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.

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.**

**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.**

Celebrant or one of the Concelebrant:

**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 Jude Thaddeus
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.**

Celebrant or one of the 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 Francis our Pope and **N.** our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.**

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

Celebrant or one of the Concelebrant:

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

He joins his hands.

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

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.**

The people acclaim:

Amen.

THE COMMUNION RITE

Commentator:

Please all stand.

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.

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,

Graciously 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.

at the end of which the people acclaim:

Amen.

PRAYER TO THE OUR LADY OF PEÑAFRANCIA

Commentator:

Please all kneel as we pray the Prayer to Our Lady of Peñafrancia.

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

Turn to me thine sweet eyes,
Toh most loving Virgin of Peñafrancia
and have mercy on my soul that comes to thee, full of repentance.

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

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

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

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

Commentator:

Please all stand.

SALVE REGINA

After the Prayer to Our Lady of Peñafrancia, the Salve Regina is sung, the people stands while the sing the Salve Regina.

Salve, Regina, mater misericordiae;
vita, dulcedo et spes nostra, salve.

Ad te clamamus exsules filii Hevae.

Ad te suspiramus gementes et flentes
in hac lacrimarum valle.

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

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

O clemens, o pia, o dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficamur promissionibus Christi.

Oremus,

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

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

Per Christum Dominum nostrum.

R. Amen.

THE CONCLUDING RITES

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

The Lord be with you.

The people reply:

And with your spirit.

142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people.

The Priest or Deacon:

Bow your heads for the blessing.

The Priest blesses the people, saying:

May God, who through the childbearing
of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.

R. Amen.

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

R. Amen.

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

R. Amen.

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

R. Amen.

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.