

FEAST OF THE DIVINO ROSTRO

THE INTRODUCTORY RITES

Before the Mass starts, the Commentator says these words:

Seeing the face of Jesus in the Church's mission with Mary and Joseph – Today we celebrate the feast of the Divino Rostro, the Holy Face of our Lord. In the course of time in remembering our devotion to the Holy Face many have testify that they grow in faith and holiness through the help of these devotions with the intercessions of our Ina, Our Lady of Peñafrancia. For nine days, Ina calls us in our church to reflect the life of her Son, Jesus; that we may like her son that offers his life for the ransom of many. We also remember that as members of the church we too are called to lived our life after the life of Christ.

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,

**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,
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

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

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

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.

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

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 80, 1. 16-17. 19-20

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

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.

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

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.

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.

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.

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.**

Prayers of the Faithful

Commentator:

Please all stand.

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

Priest:

**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.

Reader:

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. That 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:

**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.

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:*

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.

at the end of which the people acclaim:

Amen.

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 . . .

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 Rolando 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 DIVINO ROSTRO

Commentator:

Please all kneel as we pray the Prayer to the Divino Rostro.

The people while kneeling, while the 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.**

Commentator:

Please all stand.

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.

Priest:

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.

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.

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.