

Pilgrim Handbook
**OUR LADY of
PENRHYS**

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THE CARDIFF ORATORY



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CARDIFFENSI : APUD CONGREGATIO ORATORII

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Pilgrim Handbook:
Our Lady of Penrhys
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Oratory of St. Philip Neri at Cardiff

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✠ Cum permissu superiorum,
Orat. S. Ph. Neri Cardiffense,
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INTRODUCTION

TO UNDERSTAND the importance of the Blessed Virgin Mary in the history of Wales, one need only look to the names of many common wildflowers in Welsh: Gold Mair (Mary's Gold or Marigold); Clustog Fair (Mary's Ears or Thrift); Gwlydd Melyn Mair (Mary's Yellow Stalks or Yellow Pimpernel); Esgid Fair (Mary's Shoes or Monkshood); Ysgol Fair (Mary's Ladder or Cornflower); Chwys Fair (Mary's Sweat or Buttercup); Miaren Mair (Mary's Briars or Eglantine); Gwniadur Mair (Mary's Thimble or Foxglove); Mantell Fair (Mary's Cloak or Lady's Mantle); Llysiau'r Forwyn (Virgin's Herb or Meadowsweet); Tapr Mair (Mary's Candle or Mullein); and Briallu Mair (Mary's Primrose or Cowslip). Even today, these names, which are soaked in the deep Catholic and Marian Faith of two millennia of Welsh history, are used by people who often do not realise their significance or their connection to the Ancient Religion.

Much the same could be said for Pilgrimages to Our Lady of Penrhys. From their beginnings in time immemorial, to the height of the Devotion at the dawn of the Sixteenth Century, to the Restoration in the Twentieth, Our Lady has always been in the midst of her Welsh sons and daughters, even when they did not realise it.

Since 1953, and the Restoration of Our Lady's Image on the Mountain at Penrhys, the Pilgrimages have resumed, and Devotion to this beautiful title of the Blessed Virgin Mary has begun to return to "Thy people who dwell in Wales." This *Handbook* invites the Christian Faithful to prepare, celebrate, and return from a Pilgrimage to Penrhys and Ffynnon Fair with a deeper relationship with the Most Holy Trinity and greater devotion to the Holy Mother of God.

Mair o Benrhys, gweddia drosom!

PREPARING FOR
THE PILGRIMAGE



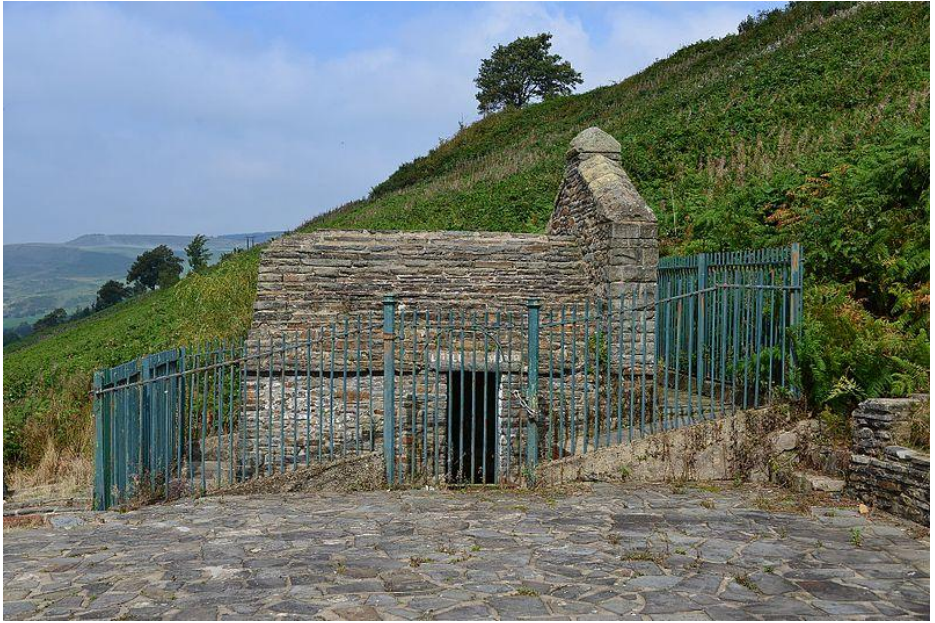
Our Lady Appears in Wales

THE STORY OF PENRHYS is so ancient¹ that no written records have survived that are known which give any authentic history of the origin of the Well of the Mother of God, the oldest part of the Shrine, *Ffynnon Fair*. In pre-Christian times, various similar wells had been regarded as sacred. It was the practice of the first missionaries to adopt such, and to convert them to higher use. The Well at Penrhys, if indeed it dates back to those times, was allowed, with the Church's blessing, to continue, to attract the baptised who used its waters with prayer and with requests for Our Lady's intercession to God.

Our Lady's Joys: the ancient Shrine

Though the Shrine is much more ancient, the oldest-surviving, direct reference to the Shrine of Our Lady of Penrhys outside of legal papers comes from the pen of Llywelyn ap Hywel ab Ieuan ap Gronwy of Meisgyn. Llywelyn ap Hywel lived in the early Fifteenth Century, and was a man of wide outlook among his contemporaries. He had made the difficult pilgrimage to Rome and had thus gained experience on which to base his judgments. It was no mere nostalgia that increased his

¹ Adapted from the chapter, "Our Lady of Pen-Rhys," in *Shrines of Our Lady in England and Wales* by H.M. Gillet (London: Samuel Walker, Ltd., 1957).



love for his native shrine. In his view, so completely Welsh, in spirit and truth, was Pen-Rhys and what it stood for, so unspoiled by any alien influence, he felt that the very shrine was virgin, unsullied by foreign hand.

“A goodly place it is,” Llywelyn ap Hywel wrote, “with its summit and wooded slope, and the virgin sanctuary beside the high forest. There is enthroned her Image; there is pardon to be gained, in the glade of the Five Joys of Mary.” The description of the mountain top is just as it would be seen today, but for the destruction of the forest on its summit. Already by the early 1400s, then, pardon and indulgences could be gained by pilgrimage to Penrhys as well as by journeys to the Eternal City; the glade wherein the Chapel stood was indeed a glade of the Five Joys of the Holy Rosary. The reference to the Rosary is almost

startling: it would appear that already at that early date, Penrhys was a particular Shrine of the Holy Rosary and Our Lady's Five Joys: the Incarnation, the Visitation, the Nativity, the Presentation, and the Finding In The Temple.

Found in an Oak Tree: Our Lady's Statue

Another mediaeval Welsh poet, Lewis Morgannwg, passes on the Tradition of how the Image at Penrhys was found:

“Verily, here is Our Lady's Image
 come from Heaven;
An angel would never make
 with his hands the Image of Mary.
When this honour was obtained,
 so folks said,
A miracle was wrought of yore
 in the woods.
She, gentle Maid, would not be lifted
 from her Shrine of Oak,
So on the brow of the Hill,
 the miracles of the great Mary
 will be precious.”

Thus Lewis recalls the tradition that Our Lady's statue was said to have



been found attached to an Oak Tree. Its origin was understood to have come directly from God; therefore, he sings, “not even angels could fashion such.” Once discovered, the statue remained affixed to the tree.

Lewis’ writings also help us understand how the Statue was positioned in the Shrine: he finds it in the Choir of the Chapel. He speaks of drawing near bearing in one hand a Psalter and in the other an image of wax. Above the Shrine, on the arch over the Choir, is an image of St. Michael and the Last Judgement, holding the Scales of Justice. On one side of the scale, demons struggle to pull the soul down toward their side; on the other stands Our Blessed Lady, who tilts the balance towards herself by means of the Holy Rosary.

Miracles and cures at Penrhys

The Holy Well was understood to offer the Faithful who received its waters with Faith in God through Mary’s Prayers healing, but so was the statue said to be miraculous. Lewis writes of the favours and cures granted to those who made pilgrimage to Penrhys.

“Go,” Lewis sings, “take your sick, and cry, and cast your afflictions upon this Maid.” Our Lady’s prayers from Penrhys would bring the dead to life, cure the weak-minded by dipping in the waters, let the blind see, heal the cripple so that he could run. “In every tribulation, and in danger of death, Mary lent her aid to deliver us: I am full of joy; I will go up to entreat, and to praise Mary and her Son.”

Elsewhere, he writes, “Thine Image, which men see every day, was received of yore straight from heaven. Thine is the image to heal sickness; thou doest heal aches and pains. ... O Mary of my Island, it were a great thing if I were free from pain, O Mary of Penrhys!”

Destruction of the Mediaeval Shrine

The story of the overthrow of Our Lady’s Shrine at Penrhys is sadly similar to that of other Marian pilgrimage sites in Britain from the time of the Protestant Revolution. The main difference was that, at Penrhys, they could not take the Well away and, as at Fernyhalgh in Lancashire, the humble folk refused to be daunted but persisted in their visits there, even long after the true significance of the place had passed from memory. The spirit of Penrhys refused to be obliterated, but clung on until better times.

Beginning in the Eleventh Century, the Shrine at Penrhys came under the care of the Cistercian abbey at Llantarnam, near Caerleon in Monmouthshire. The site was the headquarters of a grange, an agricultural support for the monks of the Abbey. In addition to overseeing the Shrine and serving the pilgrims, the Cistercians at Penrhys were also responsible for ensuring the success of the crops and managing the labourers. The Grange at Penrhys included a house for the lay brothers and servants, who did most of the labour, and for the chaplain who supervised their work on behalf of the Abbey’s Cellarer back in Llantarnam.

Their output included haymaking, cheesemaking, and all the processes of sheep-raising and shearing. There was a domestic chapel and a refectory. And there was the *Capel Mair o Benrhys*, with its golden-hued, miraculous Statue and the nearby Holy Well, *Fynnon Fair*.

The process of destruction began with the dissolution of the motherhouse at Llantarnam in 1536, and climaxed with the pillaging of the Shrine in 1538 at the direct, personal approval of King Henry VIII. Writing to the King's Vicar-General for religious matters, Bishop Latimer, the well-known Protestant, said, "I trust your Lordship will bestow our great sibyl [the image of Our Lady of Worcester, which Shrine was in the Bishop's own Cathedral Church] to some good purpose. ... She herself, with her old sister of Walsingham, her younger sister of Ipswich, with the other two sisters of Doncaster and Penrhys, would make a jolly muster in Smithfield. They would not be all day burning." In the mind of Our Lady's enemies, then, Penrhys was equal with Walsingham.



The report on the removal of the Statue of Our Lady of Penrhys comes from State Papers, dated “Newport, 14th September 1538.” John Leland (1506–1552), who in 1533 became the King's Antiquary, with power to search for records of antiquity in the cathedrals, abbeys, and priories of England, was able, by the time he reached Glamorgan, only to record, “To Penrise village, where the Pilgrimage was, a mile.” It is to *Stow's Annals, or a genèral Chronicle of England*, (1580), that we owe the information of the probable fate of the original statue: “The images of our ladie of Walsingham and Ipswich were brought up to London, with all the jewels that hung about them, and divers other images both in England and Wales, whereunto any common pilgrimage was used, for avoiding of idolatrie; all which were brent at Chelsey by Thomas Cromwell, privie seale.” Thus at Penrhys, as everywhere else in Wales, the people were bereft of the Faith to which they had clung with such devotion from the earliest days of Christianity.

Long dark years of the Persecution

The same perseverance which had enabled the Welsh to hold on to their old traditions under Norman conquest, helped them continue, in their fastnesses and mountain valleys, to cherish what they could of the ancient lore. A Protestant Bishop, gives insight into the state of affairs in Wales more than 200 years after the Suppression, writing that he “deplores the presence of survivals of Catholic ceremonies, such as ejaculations to the

B.V.M. and the Saints, as if the people had hardly yet forgotten the use of praying to them.”

One hundred years later, just before Emancipation, William Llewellyn wrote that people had persisted until his own time in visiting the Holy Well. It is probable that the tradition of Penrhys as a “Place of Grace,” and the use of St. Mary's Well, *Ffynnon Fair*, continued in unbroken tradition throughout those dark years, when the very name of the Faith was almost forgotten throughout Wales, by a people left well-nigh priestless for three hundred years. But all such visits were privately made, and those who made them seen as superstitious and suspect.

Restoration of the Pilgrimages & Image

The first public Catholic Pilgrimage after the destruction of the Shrine on record took place on 17th May 1893. A public visit was made, and prayers offered, at the site of the old Shrine Chapel and beside the Holy Well. Afterward, Benediction of the Blessed Sacrament was given at Tonypany, at the foot of the mountain, where the Church of SS. Gabriel and Raphael, had been opened seven years before. The Pilgrimage was led by Father Bray, and other parties were present, led by their priests, from Aberdare and Treforest. Another party, from Cardiff, was led by Mr. J. Hobson Matthews. Once again, after so long an interval, Our Lady's hymns sounded on the mountainside.

In 1912, two years after a new Church opened in Ferndale, a striking oak statue of Our Lady of Penrhys, tall and stately, carved according to the correct details as far as they were known

and given by Miss M. M. Davies of Llantrissant, was enshrined on the Gospel side of the Sanctuary of the little Church. There, with Our Lady holding Our Lord and standing in a niche marked by a richly foliate oak tree, for the first time in four hundred years, Our Lady of Penrhys had a new Shrine not far from her old.

In 1939, thanks to the work of Mrs. C. Gordon Canning, the site of the original Shrine Chapel on the summit of *Cefn Penrhys* was regained for the Catholic Church and the Archdiocese of Cardiff. After the War, this site provided a focal point for pilgrimages, which began in earnest in 1948.

Our Lady returns to Penrhys

On 2nd July 1953, His Grace, the Most Rev. Michael Joseph McGrath, Archbishop of Cardiff and Metropolitan of Wales, unveiled and consecrated the superb Image of Our Lady of Penrhys holding her Divine Son, raised high upon a pillar of stone. This new image, located where it is believed the former Statue would have been located in the Shrine Chapel, gazes majestically over the Rhondda Valley, meeting pilgrims' eyes with kindly welcome as they crest the summit of *Cefn Penrhys*. Once more, Our Lady's Joys are proclaimed on the mountain, and the pilgrims have returned to seek her favour.



Spiritual Preparation for the Pilgrimage

A CHRISTIAN SHRINE, the Church teaches, is a sign of the active and saving presence of the Lord Jesus Christ in history, and a place of respite in which the people of God on its journey to the heavenly City (cf. Heb 13, 14), can renew its strength for the pilgrim journey.² Shrines represent privileged places of divine assistance and of the intercession of Blessed Virgin Mary, the Saints or the Beati, in virtue of the frequent signs of mercy that have been shown in them.

Christian shrines have always been, and continue to be, signs of God, and of His intervention in history. Each one of them is a memorial to the Incarnation and to the Redemption. Shrines are also reflections of divine beauty because of their physical positioning, which is often elevated, solitary, and austere.

What is pilgrimage?

Pilgrimage is a universal religious experience and a typical expression of popular piety. It is invariably connected with a shrine, for which it is an essential part. Pilgrims need shrines, and

² From Pont. Cong. for Divine Worship & Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy*. Vatican City: Libreria Editrice Vaticana, 2001.



shrines need pilgrims. In short, a Christian pilgrimage is a spiritual journey to a Christian shrine.

Spirituality of Pilgrimage

Despite change, pilgrimage has maintained the essential traits of its spirituality throughout the ages, down to our own time. A pilgrimage, or "journey to a shrine," is both a moment in and a parable of, our journey towards the Kingdom of Heaven; it affords an opportunity for the Christian to take greater stock of his destiny as "a man on the Way" to God: journeying between the obscurity of the Faith and the thirst for the vision of clarity, tribulation and the desire for everlasting life, the weariness of the journey and the rest awaiting, between exile and homeland, between frenetic activity and restful contemplation.

Pilgrimage is also a journey of conversion: in journeying towards a shrine, the pilgrim moves from a realisation of his own sinfulness and of his attachment to fleeting and unnecessary things of this world to interior freedom and an understanding of the deeper meaning of life. When the pilgrim returns from a genuine pilgrimage, he does so with the intention of “amending his life,” and ordering it more closely to God, to live in a way following the Lord Jesus more closely.

The joy of a Christian pilgrimage is a continuation of the joy experienced on Israel's biblical pilgrimage to Jerusalem: “I rejoiced when I heard them say: 'let us go up to God's house'" (Ps 122, 1); pilgrimage can be a break from the monotony of daily routine; it can be an alleviation of the burdens of everyday life, especially for the poor whose lot is heavy; it is an occasion to give expression to Christian fraternity, in moments of friendship meeting each other, and spontaneity which can sometimes be repressed.

Pilgrimage is essentially an act of worship: a pilgrim goes to a shrine to encounter God, to be in His presence, and to offer Him adoration in worship, and to open his heart to Him. During



his visit to the shrine, the pilgrim completes many acts of worship which are properly Liturgical or drawn from popular piety. He performs different kind of prayers: prayers of praise and adoration to the Lord for his goodness and holiness; prayers of thanksgiving for the gifts he has given; prayers in discharge of a vow; prayers imploring the graces necessary in life; prayers asking for forgiveness of sins committed.

Frequently, the pilgrim's prayers are directed to Our Lady, or to the Angels and Saints who are regarded as powerful intercessors with God. The icons venerated at



pilgrim shrines are signs of the presence of the Mother of God and the Saints who surround the Lord in his glory, "living forever to intercede for us" (Hb 7, 25), and always present in the community gathered in his name (cf Mt 18, 20; 28, 20).

Sacred images, whether of Christ, his Mother, the Angels and Saints, are signs of the divine presence and of God's provident love; they bear witness to the prayers of generations raised up to God in supplication, to the sighs of the afflicted, and to the thankful joy of those who have received grace and mercy.

A Fruit of Pilgrimage: Indulgences

The Christian Faithful's belief in indulgences is rooted in the fact that we are sinners in need of God's mercy. We all sin and will incur punishment for our sins, either in the form of eternal punishment or temporal punishment (Isa. 1:18, Rom. 5:9, 2 Sam. 12). When we are absolved of our mortal sins in the sacrament of reconciliation, the eternal punishment is removed, but the temporal punishment remains. The *Catechism of the Catholic Church* explains: "Absolution takes away sin, but it does not remedy all the disorders sin has caused" (1459). Thus, the Priest imposes a penance on the penitent, which can take the form of "prayer, an offering, works of mercy, service of neighbour, voluntary self-denial, sacrifices, and above all the patient acceptance of the cross we must bear" (1460). One of the most important penitential acts is a Pilgrimage to a Holy Shrine.

A plenary indulgence fully lifts all of the "after-effects" of sin that remain within us, so that we may grow through our good acts of prayer, penance, and love of others. Indulgence means that it is a pure gift of God, given to us through the ministry of the Church in response to our good deeds.

How to Gain a Plenary Indulgence

A plenary indulgence can be gained only once per day. To obtain it, the faithful must, in addition to being in the State of Grace:

1. Wish in their heart to completely turn away from sin, even venial sin;
2. Have received Sacramental Absolution in Confession;
3. Have received Holy Communion; and
4. Have prayed for the Intentions of the Pope (usually with an Our Father, Hail Mary, and Glory Be).

Note: it is not necessary that Sacramental Confession and Holy Communion take place on the same day as the visit to the Shrine or the indulgenced act. It is sufficient that these rites be carried out within two weeks before or after the visit or act.

Forming Intentions for Your Pilgrimage

At the beginning of your journey, spend some time to reflect on your prayer intentions for the pilgrimage. These are things that you want Our Lady to pray to God about for you or for others. For what or for whom do you want to pray? Who do you wish to commend to Our Lady – a loved one, friends, people you have hurt, or who have hurt you? What do you wish to ask from God and Our Lady to make you a better person and disciple of Our Lord Jesus Christ? One can express one's intentions in different ways through:—

- Praying the **Holy Rosary**
- Spending time in **Personal Prayer**, especially before the Most Blessed Sacrament of the Eucharist in the Tabernacle or Monstrance;

- Making an intentional **Sacrifice** of some good thing (abstaining from meat, for example) which you are not otherwise obligated to do;
- Lighting a **Votive Lamp** in the Church;
- Writing a Petition or **Request** to Our Lady to leave in one of her Shrines in the Church;
- Requesting a **Mass** to be offered for your Prayer Intention;
- Obtaining a Holy Water Bottle in which to collect Water from *Ffynnon Fair*, Our Lady's Well in Penrhys, which you can give to the person for whom you are praying.

Prayers for Pilgrims

Setting Out on Pilgrimage

OUR ✠ HELP is in the name of the Lord.

All reply: Who made heaven and earth.

AT ALL TIMES bless the Lord God, and ask him to make all your paths straight and to grant success to all your endeavours and plans (Tobit 4:19a).

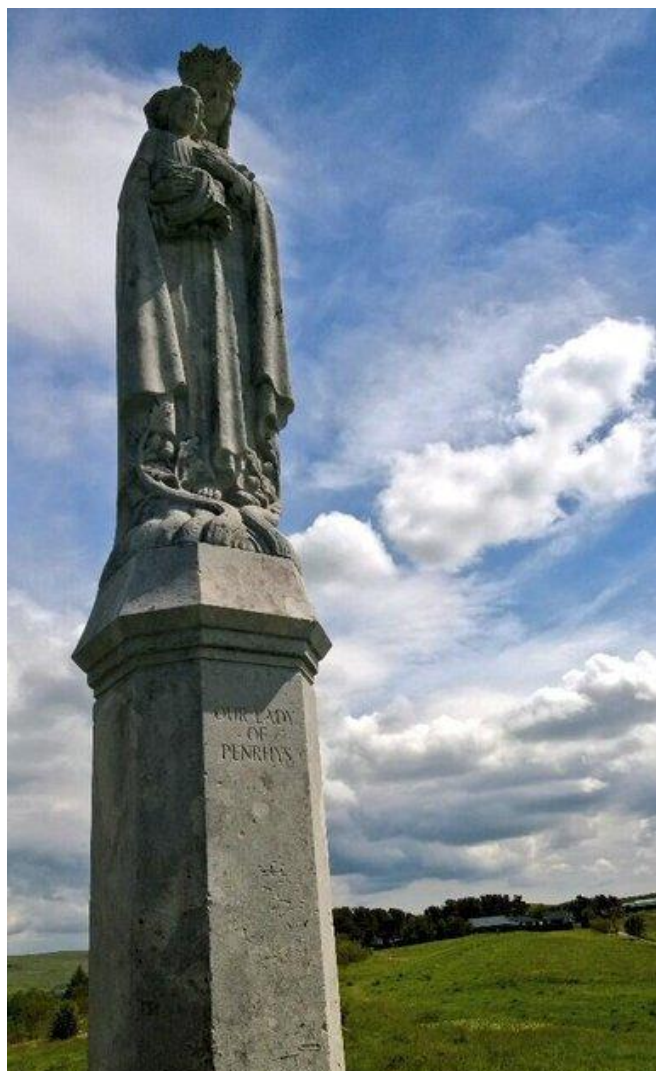
Jesus said: “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6)

Let us pray.

ALL-POWERFUL and ever-living God, when Abraham left his own land and departed from his own people, you kept him safe all through his journey. Protect us, who also are your servants: walk by our side to help us; be our companion and our strength on the road and our refuge in every adversity. Lead us, O Lord, so that we will reach our destination in safety and happily return to our homes. Through Christ our Lord. *R.* Amen.

MAY THE LORD bless ✠ us, protect us from all evil, and bring us to everlasting life. *R.* Amen. —*Roman Ritual: Book of Blessings, Blessing of Travellers*

AT THE SHRINE
OF OUR LADY



Prayers for Ascending Cefn Penrhys

O God, ☩ come to our aid.

All reply: O Lord, make haste to help us.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

All reply: As it was in the beginning, is now, and ever shall be, *
world without end. Amen. *Except in Lent, add:* Alleluia.

PSALM 121

- 1 I LIFT UP my eyes to the mountains; *
from where shall come my help?
- 2 My help shall come from the LORD, *
who made heaven and earth.
- 3 He will keep your foot from stumbling. *
Your guard will never slumber.
- 4 No, he sleeps not nor slumbers, *
Israel's guard.
- 5 The LORD your guard, the LORD your shade *
at your right hand.
- 6 By day the sun shall not smite you, *
nor the moon in the night. —

7 The LORD will guard you from evil; *
he will guard your soul.
8 The LORD will guard your going and coming, *
both now and forever.
Glory be to the Father, and to the Son, *
and to the Holy Spirit:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

PSALM 122

1 I REJOICED when they said to me, *
“Let us go to the house of the LORD.”
2 And now our feet are standing *
within your gates, O Jerusalem.
3 Jerusalem is built as a city *
bonded as one together.
4a It is there that the tribes go up, *
the tribes of the LORD.
4b For Israel’s witness it is *
to praise the name of the LORD.
5 There were set the thrones for judgement, *
the thrones of the house of David.
6 For the peace of Jerusalem pray, *
“May they prosper, those who love you.”
7 May peace abide in your walls, *
and security be in your towers. —

8 For the sake of my family and friends, *
let me say, "Peace upon you."
9 For the sake of the house of the LORD, our God, *
I will seek good things for you.
Glory be to the Father, and to the Son, *
and to the Holy Spirit:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

PSALM 123

1 To you have I lifted up my eyes, *
you who dwell in the heavens.
2a Behold, like the eyes of slaves *
on the hand of their lords,
2b like the eyes of a servant *
on the hand of her mistress,
2c so our eyes are on the LORD our God, *
till he show us his mercy.
3 Have mercy on us, LORD, have mercy. *
We are filled with contempt.
4 Indeed, all too full is our soul †
with the scorn of the arrogant, *
the disdain of the proud.
Glory be to the Father, and to the Son, *
and to the Holy Spirit:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

If the Pilgrims are walking up Cefn Penrhys, they may continue reciting the Gradual Psalms, Pss. 124—134, until they reach the summit. At the summit, the prayers conclude:

REJOICE, rejoice, O daughter of Zion; shout aloud, O daughter of Jerusalem; for see, your king is coming to you, his cause won, his victory gained. (Zechariah 9:9).

How FULL of glory is this Mother. (*During Easter, add: Alleluia*)

All reply: She gave birth to the King of Heaven. (*During Easter, add: Alleluia*)

Let us pray.

LET THE GRACIOUS intercession of Blessed Mary ever-virgin help us, O Lord: may she protect us in all dangers and make us rejoice in your peace.

LORD GOD, as we venerate the memory of the Virgin Mary, now in glory, grant that by her intercession we ourselves may share in the fullness of your grace.

ALMIGHTY GOD, grant that your faithful who rejoice in the protection of the Blessed Virgin Mary, may be delivered from every evil here on earth through her prayer, and come to the enduring joys of heaven.

THROUGH our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit: God, forever and ever.

R. Amen.³

³ Reading, Versicle, & Collects from Daytime Prayer I, *Little Office of the Blessed Virgin Mary*, 1991.

The *Angelus* & *Regina Coeli*

Outside Eastertide

THE ANGEL of the Lord declared unto Mary.

All reply: And she conceived of the Holy Spirit.

Hail, Mary, full of grace, the Lord is with thee.

Blessed art thou among women,

and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God,

pray for us sinners,

now and at the hour of our death. Amen.

Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary. Holy Mary.

And the Word was made flesh. (*All genuflect*)

R. And dwelt among us.

Hail Mary. Holy Mary.

Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

POUR FORTH, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the ✠ glory of his Resurrection. Through the same Christ, our Lord. *R.* Amen.

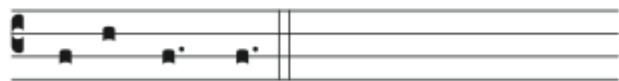
Or, it may be sung:



ÿ. Ángelus Dómi-ni nunti-ávit



Marí-ae. R̄. Et concé-pit de Spí-



ri-tu Sáncto.

Vs. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

A -ve Marí-a, gráti-a plé-



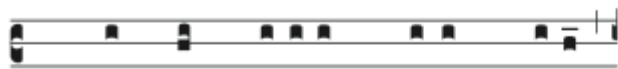
na, Dómi-nus técum; benedí-cta



tu in muli-éri-bus, et benedí-



ctus frúctus véntris tú-i, Jé-sus.



℞. Sáncta Marí-a, Máter Dé-i,



óra pro nóbis peccatóri-bus,



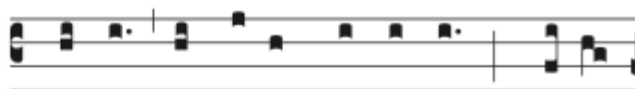
nunc et in hóra mórtis nóstrae. Amen.

Vs. Hail Mary,
full of grace,
the Lord is
with thee;
blessed art
thou amongst
women and
blessed is the
fruit of thy
womb, Jesus.

R. Holy Mary,
Mother of
God, pray for
us sinners,
now and at the
hour of our
death. Amen.

Vs. Behold the
handmaid of
the Lord.

R. Be it done
unto me
according to
Thy word.



Ÿ. Écce ancílla Dómi-ni. R̄. Fí-at



mí-hi secúndum vérbum tú-um.

Ave Maria. Sancta Maria.

All genuflect:

Vs. And the
Word was
made Flesh.

R. And dwelt
amongst us.



Ÿ. Et Vérbum cáro fáctum est.



R̄. Et ha-bi-távit in nó-bis.

Ave Maria. Sancta Maria.

Vs. Pray for us, O Holy Mother of God.

ŷ. Óra pro nóbis sáncta Dé-i Gé-

R. That we may be made worthy of the promises of Christ.

ni-trix. R̄. Ut dí-gni effi-ci-ámur promissi-óni-bus Chrí-sti.

Oremus.

GRÁTIAM TUAM, quæsumus,
 Dómine, méntibus nostris infúnde;
 ut qui, Ángelo nuntiánte,
 Christi Filii tui incarnatiónem cognóvimus,
 per passióem eius et crucem,
 ad resurrectiόνis ✠ glóriam perducámur.
 Per eundem Christum Dominum nostrum. *R.* Amen.

During Eastertide

REGINA CÆLI lætáre, allelúia.

Quia quem meruísti portáre, allelúia.

Resurréxit, sicut dixit, allelúia.

Ora pro nobis Deum, allelúia.

V. Gaude et lætáre, Virgo María, allelúia.

R. Quia surréxit Dóminus vere, allelúia.

Orémus.

DEUS, qui per resurrectionem Filii tui Dómini nostri Iesu Christi mundum lætificáre dignátus es, præsta, quæsumus, ut per eius Genetrícem Virginem Mariám perpétuæ capiámus gáudia vitæ. Per Christum Dóminum nostrum. Amen.

Or, it may be sung:

Ant.
6.

R E-gí-na cæ-li * læ-tá-re, alle-lú-ia : Qui-a quem
me-ru-ísti portá-re, alle-lú-ia : Re-surré-xit, sic-ut di-xit,
alle-lú-ia : Ora pro no-bis De-um, alle-lú-ia.

The Holy Rosary at Penrhys

THE HOLY ROSARY, or Psalter of the Blessed Virgin Mary, is one of the most excellent prayers to the Mother of God. Thus, the Roman Pontiffs have repeatedly encouraged the faithful to the frequent and devout recitation of this simple, biblically-inspired prayer, which is centred on contemplation of the saving events of Christ's life, and their close association with his Virgin



Mother. The value and power of this prayer have often been attested by saintly men and women, throughout the centuries, advanced in holiness of life.

The Rosary, though clearly Marian, is at heart a prayer centred on Christ. Despite the simplicity of its parts, it has all the depth of the Gospel message in its entirety – and it can be said to be a compendium, or summary, of the whole Gospel. The Rosary is an echo of the prayer of Mary, her perennial *Magnificat*, “Let it be done,” for the work of Redemption and Our Lord’s taking Flesh to dwell among us – which began in her virginal womb.

With the Rosary, the Christian faithful sit at the school of Mary and are led to contemplate the beauty of the face of Christ and to experience the depths of his love. Through the Rosary, the faithful receive abundant grace, as though given from Our Lord through the very hands of the Mother of the Redeemer.

The Rosary & Penrhys

Writing in the early Fifteenth Century, the Welsh bard Llywelyn ap Hywel ab Ieuan ap Gronwy of Meisgyn described how the Rosary was an important part of the devotion to Our Lady at Penrhys: “There [at Penrhys] is enthroned her Image; there is pardon to be gained, in the glade of the Five Joys of Mary.”

That these “Five Joys” refer to the Rosary is clear from another Welsh poet’s description of the rich imagery which decorated the Shrine: less than one hundred years after Llywelyn, Lewis Morgannwg writes a description of the interior of the Shrine Chapel at Penrhys, including the beautiful frescoes on the arch over the Choir: there, one could see an image of St. Michael holding the Scales of Justice at the Last Judgement. On one side of the scale, demons struggle to pull the soul down toward their side; on the other stands Our Blessed Lady, who tilts the balance towards herself by means of the Holy Rosary.

Today, the Rosary — prayed as Five Decades, one set of Mysteries, or Fifteen Decades, the full Marian Psalter of all three traditional sets of Mysteries — remains the principal devotion offered by pilgrims at the Shrine of Our Lady of Penrhys.

How to Pray the Rosary

The Rosary consists of five “decades.” Each decade is made up of the Lord’s Prayer, the Our Father, and of ten Hail Mary prayers. Each decade concludes with the Glory Be.

Whilst offering the decades, one also considers an episode from the life of Our Lord Jesus Christ as seen through the eyes of His Blessed Mother, called a “mystery.” There are three traditional sets of Mysteries, plus a fourth set devised by St. John Paul II: the Joyful, Luminous, Sorrowful, and Glorious Mysteries. Follows is a step-by-step guide to praying the Rosary:

1. Use Rosary **beads** if you have them.
2. Say the **Apostles Creed** (*see below*) on the Cross.
3. Announce the **Mystery** you will consider before praying the Our Father of each Decade (*see below*).
3. Pray the **Our Father** on the Large Beads.
4. Pray the **Hail Mary** on the Small Beads.
5. After ten Hail Marys (a “decade”), say the **Glory Be**.
6. After all five decades, say the **Hail, Holy Queen**.
7. Conclude with the **Rosary Prayer**.

The Apostles' Creed

I BELIEVE in God the Father almighty,
Creator of heaven and earth.
And in Jesus Christ, His only Son, our Lord,
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;
the third day He rose again from the dead;
He ascended into heaven,
and sits at the right hand of God the Father almighty,
from thence He shall 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 the life ✠ everlasting. Amen.

The Joyful Mysteries

In honour of the Five Joys of Mary of Penrhys

1. The Annunciation: *As Christ came into the world, he said: Behold! I have come to do your will, O God. (Heb 10:5-7)*
2. The Visitation: *Come, all you who fear God, and hear the great things the Lord has done for me. (Ps 65:16)*
3. The Nativity: *The Lord said to me: You are my Son; this day I have begotten you. (Ps 2:7)*
4. The Presentation: *With my own eyes I have seen the salvation which you have prepared in the sight of all the nations. (Lk 2:20-31)*
5. The Finding in the Temple: *I have not spoken on my own; no, the Father who sent me has commanded me what to say and how to speak. (Jn 12:49)*

The Sorrowful Mysteries

Reparation for the Destruction of Our Lady's Shrine at Penrhys

1. The Agony in the Garden: *Am I not to drink the cup the Father has given me. (Jn 18:11)*
2. The Scourging at the Pillar: *Attend to my cry for I am brought low indeed. (Ps. 142:7)*
3. The Crowning with Thorns: *Like a lamb led to the slaughter or a sheep before the shearers he was silent and opened not his mouth. (Is. 53:7)*

4. The Carrying of the Cross: *If anyone wishes to come after me, he must deny his very self, take up his cross, and follow in my steps.*

(Mk. 8:34)

5. The Crucifixion: *God is one. One also is the mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all.* (1 Tim 2:5-6)

The Glorious Mysteries

**In thanksgiving for the Restoration of the Shrine
& Pilgrimages to Our Lady of Penrhys**

1. The Resurrection: *The Lord led his people to freedom and they shouted with joy and gladness, alleluia.* (Ps 104:43)

2. The Ascension: *Jesus said: Father, I want the men you have given me to be with me where I am, so that they may see the glory you have given me.* (Jn 17:24)

3. The Descent of the Holy Spirit: *You will receive power when the Holy Spirit comes upon you. You will be my witnesses to all the world.* (Acts 1:18)

4. The Assumption: *Because we have died with Christ, we believe that we shall also come to life with him.* (Romans 6:8)

5. The Coronation of Mary, Queen of Heaven and Earth: *Blessed are you for your firm believing, that the promises of the Lord would be fulfilled.* (Lk 1:45)

The Hail, Holy Queen

HAIL, HOLY QUEEN, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and weeping in this
valley of tears! Turn, then, most gracious Advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.

The Rosary Prayer

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son,
by his life, death and resurrection,
has purchased for us the rewards of eternal life,
grant, we beseech thee,
that meditating on these mysteries
of the most holy Rosary of the Blessed Virgin Mary,
we may imitate what they contain and obtain what they promise,
through the same Christ our Lord. *R.* Amen.

The *Salve* Service

Simple Tone

Ant.
5.

S

Alve, Re-gí-na, * má-ter mi-se-ri-córdi-æ: Ví-ta,

dulcé-do, et spes nóstra, sálve. Ad te clamá-mus, éxsu-

les, fi-li-i Hévæ. Ad te suspi-rá-mus, geméntes et fléntes

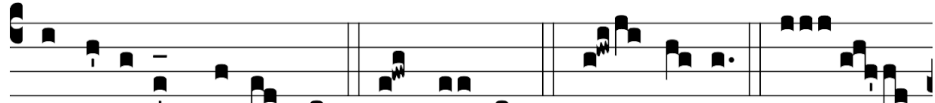
in hac lacrimá-rum válle. E-ia ergo, Advo-cá-ta nóstra,

íl-los tú-os mi-se-ri-córdes ócu-los ad nos convérte. Et

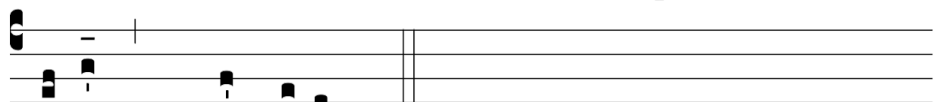
Jé-sum, bene-díctum frúctum véntris tú-i, no-bis post hoc



Jé-sum, bene-díctum frúctum véntris tú-i, no-bis post hoc



exsí-li-um osténde. O clé-mens : O pí- a : O



dúlcis * Virgo Ma-rí- a.

Solemn Tone



Sal- ve, Re- gí- na, ma-ter mi-se-ri-cór-



di- æ: Vi - ta, dul- cé- do, et spes nos-



tra, sal- ve. Ad te clamámus éxsul-es fi-li- i



He- væ. Ad te suspi-ra- mus, geméntes et flen-

tes In hac lacrimá-rum val- le. E- ia, ergo, ad-
vo- cá- ta nostra, il- los tu- os mi- se- ri- cór-
des ócu- los ad nos convér- te; Et Je- sum, be-
ne- díc- tum fructum ventris tu- i, No- bis post hoc
exsí- li- um os- ténde. O cle- mens, O
pi- a, O dulcis Virgo Ma- ri- a. **T.P.**
Al- le- lú- ia.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY, everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of the glorious Virgin-Mother Mary to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her loving intercession, be delivered from present evils and from the everlasting death. Through the same Christ our Lord. *R.* Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, ☩ rest in peace.

R. Amen.

The Prayer for Wales

Let us pray.⁴

O ALMIGHTY GOD, who in thy infinite goodness hast sent thy only-begotten Son into this world to open once more the gates of heaven, and to teach us how to know, love, and serve thee, have mercy on thy people who dwell in Wales. Grant to them the precious gift of faith, and unite them in the one true Church founded by thy divine Son; that, acknowledging her authority and obeying her voice, they may serve thee, love thee, and worship thee as thou desirest in this world, and obtain for themselves everlasting happiness in the world to come. Through the same Christ our Lord. *R.* Amen.

V. Our Lady, Help of Christians, *R.* Pray for Wales.

[*V.* Our Lady of the Taper, *R.* Pray for Wales.]

[*V.* Our Lady of Penrhys, *R.* Pray for Wales.]

V. Saint David, *R.* Pray for Wales.

V. Saint Winefride, *R.* Pray for Wales.

⁴ Mandated by the Hierarchy of England & Wales: *Imprimatur*, Bernard Card. Griffin, Archbishop of Westminster, 1952.

Y Gweddi dros Gymru

Gweddiwn.

O HOLLALLUOG DDUW a ddanfonodd, oth anfeidrol ddaioni, dy unig-anedig Fab i ailagor porth y nefoedd, ac i ddysgu inni dy adnabod, dy garu a'th wasnaethu, trugarha wrth dy bobl sy'n byw yng Nghymru. Dyro iddynt y werthfawr ddawn Ffydd, ac una hwy yn yr un wir Eglwys a sylfaenwyd gan dy ddwyfol Fab, fel, gan arddel ei hawdurdod a chan ufuddhau i'w llais, y'th wasnaethont Di, a'th garu a'th addoli yn ôl dy ewyllys yn y byd hwn, ac felly dderbyn ononynt ddedwyddwch tragwyddol yn y byd a ddaw. Trwy'r un Iesu Grist ein Harglwydd. *Gw.* Amen.

Off. Ein Harglwyddes, Gymorth Cristnogion,

Gw. Gweddia dros Gymru.

[*Off.* Mair y Tapr,

Gw. Gweddia dros Gymru.]

[*Off.* Mair o Benrhys,

Gw. Gweddia dros Gymru.]

Off. Dewi Sant,

Gw. Gweddia dros Gymru.

Off. Santes Wenfrewi,

Gw. Gweddia dros Gymru.

Litany of the Saints of Wales

Lord, have mercy: *Lord, have mercy.*

Christ, have mercy: *Christ, have mercy.*

Lord, have mercy: *Lord, have mercy.*

Christ, hear us: *Christ, graciously hear us.*

God the Father of Heaven: *have mercy upon us.*

God the Son, Redeemer of the World: *have mercy upon us.*

God the Holy Ghost: *have mercy upon us.*

Holy Trinity, One God: *have mercy upon us.*

Holy Mary, Mother of God: *pray for Wales.*

Our Lady of Penrhys: *pray for Wales.*

Our Lady, Seat of Wisdom: *pray for Wales.*

Saint David: *pray for Wales.*

Saint Non: *pray for Wales.*

Saints Alban, Julius and Aaron: *pray for Wales.*

Saint Asaph: *pray for Wales.*

Saint Beuno: *pray for Wales.*

Saint Cadoc: *pray for Wales.*

Saint Deiniol: *pray for Wales.*

Saint Dyfrig: *pray for Wales.*

Saint Euddogwy: *pray for Wales.*

Saint Germanus of Auxerre: *pray for Wales.*

Saint Illtyd: *pray for Wales.*

Saint Teilo: *pray for Wales.*

Saint Winefride: *pray for Wales.*

Saint Richard Gwyn: *pray for Wales.*

Saint John Jones: *pray for Wales.*

Saint John Roberts: *pray for Wales.*

Saint Philip Evans: *pray for Wales.*

Saint John Lloyd: *pray for Wales.*

Saint David Lewis: *pray for Wales.*

Blessed Edward Powell: *pray for Wales.*

Blessed Richard Flower: *pray for Wales.*

Blessed Humphrey Prichard: *pray for Wales.*

Blessed William Davies: *pray for Wales.*

Blessed Philip Powell: *pray for Wales.*

Lamb of God, who takest away the sins of the world:
spare us, O Lord.

Lamb of God, who takest away the sins of the world:
graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world:
have mercy upon us.

V. Pray for us, O ye holy saints and martyrs of Wales.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, WE PRAY O LORD, that we who celebrate the glory of the Saints of Wales may be enriched with thine abundant grace, just as thou hast fostered the life of thy Church by such examples of holiness, worship, and mutual charity. Through Jesus Christ thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit: God, forever and ever. **R.** Amen.

AT FFYNNON FAIR,
OUR LADY'S WELL



Prayers for Descending to Ffynnon Fair

O God, ☩ come to our aid.

All reply: O Lord, make haste to help us.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

All reply: As it was in the beginning, is now, and ever shall be, *
world without end. Amen. *Except in Lent, add:* Alleluia.

EXODUS 15 : CANTEMUS DOMINO

I WILL SING to the Lord, for he is gloriously triumphant; *
horse and chariot he has cast into the sea.

My strength and my courage is the Lord, *
and he has been my Saviour.

He is my God, I praise him; *
the God of my father, I extol him.

The Lord is a warrior, *
The LORD is his name!

Pharaoh's chariots and army he hurled into the sea. *
At a breath of your anger the waters piled up, —

the flowing waters stood like a mound, *
the flood waters congealed in the midst of the sea.
The enemy boasted, “I will pursue and overtake them; †
I will divide the spoils and have my fill of them; *
I will draw my sword; my hand shall despoil them!”
When your wind blew, the sea covered them; *
like lead they sank in the mighty waters.
Who is like to you among the gods, O Lord? *
Who is like to you, magnificent in holiness?
O terrible in renown, worker of wonders, *
when you stretched out your right hand,
the earth swallowed them!
In your mercy you led the people you redeemed; *
in your strength you guided them to your holy dwelling.
And you brought them in and planted them
on the mountain of your inheritance, *
the place where you made your seat, O Lord,
the sanctuary, O Lord, which your hands established. *
The Lord shall reign forever and ever.
Glory be to the Father, and to the Son, *
and to the Holy Spirit:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

If needed, the pilgrims may also recite Ps. 117.

Upon arriving at Ffynnon Fair, the prayers conclude:

WHEN THE appointed time came, God sent his Son, born of a woman, born a subject of the Law, to redeem the subjects of the Law and to enable us to be adopted as sons (*Gal. 4:4-5*).

YOU ARE Most Blessèd of all women. (*During Easter, add: Alleluia*)
All reply: And Blessèd is the Fruit of your womb. (*During Easter, add: Alleluia*)

Let us pray.

COME TO HELP us in our weakness, O God of mercy, and as we celebrate the memory of the Mother of God, may we rise from our sins by the help of her prayer. Through our Lord Jesus Christ, your Son, who lives and reigns with You, in the unity of the Holy Spirit: God, forever and ever. *R.* Amen.⁵

⁵ Reading, Versicle, & Collect from Daytime Prayer II, *Little Office of the Blessed Virgin Mary*, 1991.

Renewal of Baptismal Promises

OUR HELP ☩ is in the Name of the Lord.

All reply: Who made heaven and earth.

If a Priest or Deacon is present

DEAR BRETHREN through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in the newness of life. And so, here at Our Lady's Well, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Priest or Deacon: Do you renounce Satan? *All:* I do.

Priest or Deacon: And all his works? *All:* I do.

Priest or Deacon: And all his empty show? *All:* I do.

Priest or Deacon: Do you believe in God, the Father almighty, Creator of heaven and earth? *All:* I do.

Priest or Deacon: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father? *All:* I do.

Priest or Deacon: Do you 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?

All: I do.

*Then the Priest or Deacon sprinkles the Faithful
with Water from the Holy Well.*

*Meanwhile, Asperges me (or, in Eastertide, Vidi aquam),
is sung, as given below.*

The Priest or Deacon concludes: And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life. *R.* Amen.⁶

If no clergy are present

LET us renew the promises of Holy Baptism.

All recite the Apostles' Creed together.

I BELIEVE in God the Father almighty,
Creator of heaven and earth.
And in Jesus Christ, His only Son, our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary,

⁶ From "Renewal of Baptismal Promises," Easter Vigil in the Holy Night, *Roman Missal* (3d ed.), 2010.

suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell;
the third day He rose again from the dead;
He ascended into heaven,
and sits at the right hand of God the Father almighty,
from thence He shall 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 the life ✠ everlasting. Amen.

*Each person makes the Sign of the Cross over himself
with Water from the Holy Well.*

*Meanwhile, Asperges me (or, in Eastertide, Vidi aquam),
may be sung, as given below.*

To conclude: May the Lord bless us, protect us from all evil, and
bring us to everlasting life. *R.* Amen.

Asperges Me & Vidi Aquam

Outside Eastertide

Ps. 50, 9 et 3; XIII. s.

Ant.
7.

A

- SPERGES me, * Dó-mi-ne, hyssó-po, et mun-
dá-bor : lavá-bis me, et su-per ni-vem de- albá-
bor. *Ps. 50.* Mi-se-ré-re me-i, De-us, * se-cúndum magnam
mi-se-ri-cór-di-am tu-am. Gló-ri-a Pa-tri, et Fí-li-o,
et Spi-rí-tu-i San-cto : * Sic-ut e-rat in prin-cí-pi-o, et nunc,
et semper, et in sá-cu-la sá-cu-ló-rum. A-men.

During Eastertide

Ezech 47, 1. 9; X. s.

Ant.
8.

V



I-di a-quam * egre-di én-tem de tem-



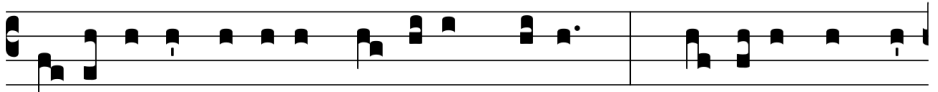
plo, a lá-te-re dex-tro, alle-lú-ia: et omnes,



ad quos pervé-nit a-qua i-sta, sal-vi fa-cti



sunt, et di-cent, alle-lú-ia, al-le-lú-ia. *Ps. 117.* Con-



fi-témi-ni Dómino quó-ni-am bonus: * quó-ni-am in sáe-



cu-lum mi-se-ri-cór-di-a e-jus. Gló-ri-a Patri, et Fí-li-o,



et Spi-rí-tu-i Sancto. * Sic-ut e-rat in princí-pi-o, et nunc,



et semper, et in sæcu-la sæcu- ló-rum. Amen.

Prayers for Healing

OUR HELP ☩ is in the Name of the Lord.

All reply: Who made heaven and earth.

BLESSED BE the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God (2 Corinthians 1:3-4).

JESUS SAID: “Come to me, all you who labour and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your souls” (Matthew 11:28-29).

Let us pray.

O LORD AND FATHER, almighty and eternal God, by your blessing you give us strength and support in our frailty: turn with kindness toward your servant(s), **N.** Free him (her/them) from all illness and restore him (her/them) to health, so that in the sure knowledge of your goodness he (she/they) will gratefully bless your holy name. Through Christ our Lord. **R.** Amen.

If a Priest or Deacon is present, he may add: May He who alone is Lord and Redeemer bless ☩ you, N. May He give health to your body and holiness to your soul. May He bring you safely to eternal life. *R.* Amen.

A Priest or Deacon may sprinkle those seeking healing with Water from the Holy Well.

If no clergy are present, then each person seeking healing makes the Sign of the Cross over himself with Water from the Holy Well.

AT THE END OF THE
PILGRIMAGE



Prayers Before Returning Home

O God, ☩ come to our aid.

All reply: O Lord, make haste to help us.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O ever glorious and blessed Virgin (*Sub tuum præsidium*, ca. 215).

Let us pray.

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Holy Mary, Mother of God, *pray for us.*

Holy Virgin of virgins, *pray for us.*

Cause of our joy, *pray for us.*

Seat of Wisdom, *pray for us.*

Our Lady of Penrhys, *pray for us.*

The Divine Praises

BLESSED be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most Holy.

Blessed be her Holy and Immaculate Conception.

Blessed be her Glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her spouse most chaste.

Blessed be God in His Angels and in His Saints.

Or, they may be sung:

cantor *pars cantoris*

Bene-díctus De-us. Bene-díctum nomen sanctum e-

altera pars

ius. 2. **B**ene-díctus Ie-sus Christus, ve-rus De-us et ve-

pars cantoris

rus homo. 3. **B**ene-díctum nomen Ie-su. Bene-díctum Cor

altera pars

e-ius sacra-tíssimum. 4. **B**ene-díctus e-ius Sanguis pre-ti-

pars cantoris

o-síssimus. 5. **B**ene-díctus Ie-sus in sanctíssimo altá-ris

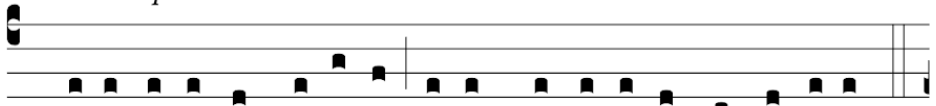
altera pars

Sacraménto. 6. **B**ene-díctus Sanctus Spí-ri-tus Pa-raclí-tus.

pars cantoris

7. **B**ene-dícta magna Ma-ter De-i, Ma-rí-a sanctíssima.

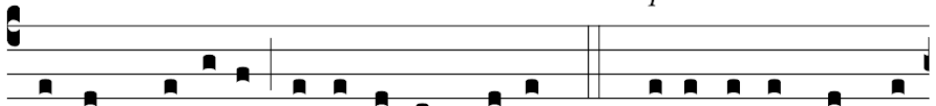
altera pars



8. Bene-dícta sancta e-ius et imma-cu-lá-ta Concépti- o.
pars cantoris *altera pars*



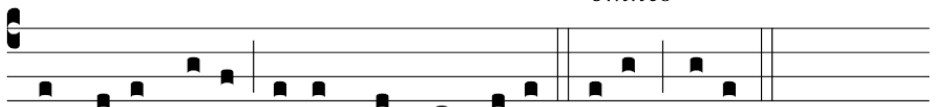
9. Bene-dícta e-ius glo-ri- ó-sa Assúmpti- o. 10. Bene-díctum
pars cantoris



nomen Ma-rí-æ Vírgi-nis et Matris. 11. Bene-díctus sanctus
altera pars



Io-seph, e-ius castíssimus Sponsus. 12. Bene-díctus De-us in
omnes



Ánge-lis su- is, et in Sanctis su- is. Fi- at! Fi- at!

The *Te Deum* Service

Hymn.

3.

T

E De-um laudá-mus : * te Dóminum confi-témur.

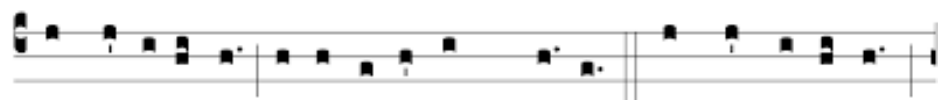
Te æ-térnum Patrem omnis terra vene-rá-tur. Ti-bi omnes

Ange-li, ti-bi Cæ-li et uni-vérsæ Pot-está-tes : Ti-bi

Ché-ru-bim et Sé-raphim incessá-bi-li vo-ce proclámant :

Sanctus : Sanctus : Sanctus Dóminus De-us Sába-oth.

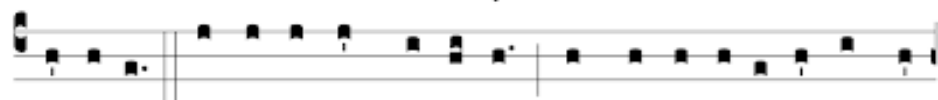
Ple-ni sunt cæ-li et terra ma-jestá-tis gló-ri-æ tu-æ.



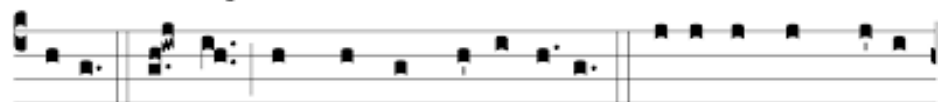
Te glo-ri-ó-sus Apосто-ló-rum cho-rus : Te Prophe-tá-rum



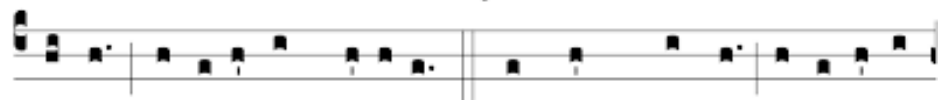
laudá-bi-lis nú-me-rus : Te Má-rty-rum candi-dá-tus laudat ex-



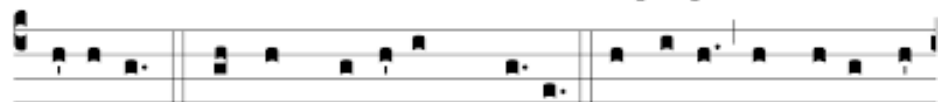
érci-tus. Te per orbem terrá-rum sancta confi-té-tur Ecclé-



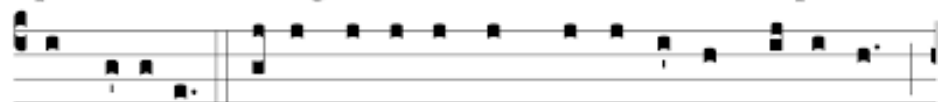
si-a : Pa-trem imménsæ ma-jestá-tis : Vene-rándum tu-um



ve-rum, et úni-cum Fí-li-um : Sanctum quoque Pa-rácli-tum



Spí-ri-tum. Tu Rex gló-ri-æ, Christe. Tu Patris sempi-térnus



es Fí-li-us. Tu ad li-be-rándum susceptú-rus hó-mi-nem,



non horru-ísti Vírgi-nis ú-te-rum. Tu de-victo mortis a-cú-

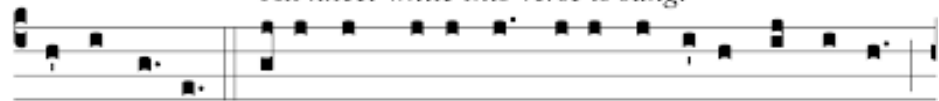


le-o, ape-ru-ísti credé-nti-bus regna cæ-ló-rum. Tu ad dèx-

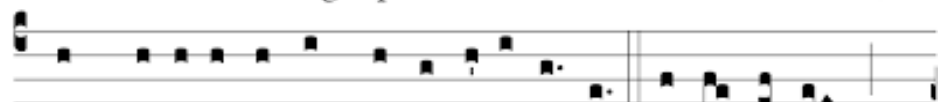


te-ram De-i se-des, in gló-ri-a Patris. Judex créde-ris es-

All kneel while this verse is sung.



se ventú-rus. Te ergo quæsumus, tu-is fāmu-lis súbve-ni,



quos pre-ti-ó-so sán-gui-ne redemí-sti. Æ-térna fac cum



Sanctis tu-is in gló-ri-a nume-rá-ri. Salvum fac pópu-lum



tu-um Dómi-ne, et bé-ne-dic he-re-di-tá-ti tu-æ. Et re-

ge e-os, et extól-le il-los usque in æ-tér-num. Per síngu-
 los di-es, bene-dí-cimus te. Et laudámus nomen tu-um in
 sæcu-lum, et in sæcu-lum sæcu-li. Digná-re Dómi-ne di-e
 i-sto si-ne peccá-to nos custo-dí-re. Mi-se-ré-re nostri
 Dómi-ne, mi-se-ré-re nostri. Fi-at mi-se-ri-córdi-a tu-a
 Dómi-ne super nos, quemádmódu-m spe-rá-vimus in te.
 In te Dómi-ne spe-rá- vi: non confúndar in æ-tér- num.

V. BLESSED ARE YOU, O Lord, God our Father.

R. Worthy to be praised, glorified, and exalted above all forever.

V. Let us bless the Father, and the Son, and the Holy Spirit.

R. Worthy to be praised, glorified, and exalted above all forever.

V. Blessed are You, O Lord, in the firmament of heaven.

R. Worthy to be praised, glorified, and exalted above all forever.

V. Bless, O Lord, my soul.

R. And do not forget all that he has done for you.

V. O Lord, hear my prayer.

R. And let my cry come unto you.

Let us pray.

O GOD, there is no limit to Your mercy and no boundaries to the treasury of Your goodness: we thank Your gracious Majesty for the gifts You have bestowed upon us and, because You have answered the prayers of those who petition You, we implore Your clemency to forsake them not, but to prepare them for the rewards to come.

O GOD, Who teach the hearts of the faithful by the light of the Holy Spirit, grant, we pray, by the same Spirit, that they may be truly wise, and ever rejoice in His consolation.

O GOD, Who never permit anyone who trusts in You to be tried beyond His strength, but faithfully hear the prayers addressed to You: we thank You for receiving our petitions and desires and humbly ask You ever to protect us from all dangers.

THROUGH our Lord Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit: God, forever and ever. *R.* Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, ☩ rest in peace.

R. Amen.

AFTER THE PILGRIMAGE



Prayers to Keep Good Resolutions

Let us pray.

SET OUR HEARTS AFLAME, O Lord, with the Spirit of Your charity, we pray, that we may always think thoughts worthy and pleasing to Your Majesty, and love You sincerely in our brothers and sisters.

O GOD, who always listen mercifully to Your servants in distress, we humbly beseech You, as we give thanks for Your kindness, that free from all evil, we may constantly serve You in gladness.

O GOD, the Father of every gift, we confess that all we have and are comes down from you; teach us to recognise the effects of Your boundless care and to love You with a sincere heart and with all our strength.

O GOD, who have sent the power of the Gospel like leaven into the world, grant that Your faithful, whom You have called to live amidst the world and its affairs, may be fervent with the Christian spirit and, through the tasks they carry out in this present age, may constantly build up Your Kingdom.

O LORD, may everything we do begin with your inspiration and continue with your help, so that all our prayers and works may begin in you, and by you, be happily ended.

THROUGH our Lord Jesus Christ, Your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.
R. Amen.

A Holy Hour with Our Lady of Penrhys

The Devotion of the Holy Hour is closely associated with Adoration of the Most Blessed Sacrament of the Eucharist, particularly in the Monstrance. Though usually called a “Holy Hour,” it need not last for an entire hour. Even as little as a Quarter-Hour with Our Blessed Lord can be life-changing. Follows is an outline of how one might spend time with Our Lord in light of a Pilgrimage to Venerate Our Lady of Penrhys.

I. Exposition

- Join the Clergy in singing the **Hymn** as the Blessed Sacrament is placed in the Monstrance.
- Once you can see the Most Sacred Host, offer a prayer of **Greeting** to Our Lord:

HAIL, TRUE BODY, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste of the Heavenly banquet in the trial of death! O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.

II. Act of Contrition

- Before the Presence of the Most Holy One, we understand our **unworthiness** and sinfulness; and yet, inspired by His Mercy and trusting in His Promises, we nonetheless have the boldness to approach His Throne.
- We do so with **humility**, making an Act of Contrition, expressing our sorrow for our sin, and resolve to walk more closely in the Way He has shown us.
- If it is possible to go to receive Sacramental Absolution through the Sacrament of Penance & Reconciliation (Confession), it is a good idea to do so at the beginning of the time of Adoration. Otherwise, offer a Prayer of **Contrition**:

O MY GOD, I am heartily sorry for having offended you, and I detest all my sins because of your just punishments, but most of all because they offend you, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more and to avoid the near occasions of sin.
Amen.

III. Adoration

- Now that you have been reconciled to the Most Holy Trinity, you may worship our Eucharistic Lord with a pure heart.
- Acknowledge to the Lord that He sees you and hears you, reigning from the Monstrance as from a Throne.

- Consider what a privilege Christ gives us to enter into His Presence. The same Body we see before us dwelt in the Womb of the Blessed Virgin Mary.
- Recall the Divine Infant in the arms of Our Lady of Penrhys: she was the First Monstrance, showing Our Blessed Lord to the whole world.
- Express your worship to Our Lord by offering Him this Psalm of praise:

PSALM 146

My soul, give praise to the LORD; †
 I will praise the LORD all my life, *
 sing praise to my God while I live.
 Put no trust in princes, *
 in mortal man who cannot save.
 Take their breath, they return to the earth, *
 and their plans that day come to nothing.
 Blessed is he who is helped by Jacob's God, *
 whose hope is in the LORD his God,
 who made the heavens and the earth, *
 the seas and all they contain,
 who preserves fidelity forever, *
 who does justice to those who are oppressed.
 It is he who gives bread to the hungry, *
 the LORD who sets prisoners free,
 the LORD who opens the eyes of the blind, *
 the LORD who raises up those who are bowed down. —

It is the LORD who loves the just, *
the LORD who protects the stranger
and upholds the orphan and the widow, *
but thwarts the path of the wicked.
The LORD will reign forever, *
the God of Sion from age to age.
Glory be to the Father, and to the Son, *
and to the Holy Spirit:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

IV. Supplication & Petition

- If there is some pressing need in the Church or the World, ask Our Lord Jesus, King of Creation, to bring His grace, mercy, and healing to it, so all may abide in His Peace.
- Recall before the Lord all your family, friends, neighbours, benefactors, and enemies, mentioning the various needs and occasions you wish to bring before Him.
- Ask our Divine Saviour to assist you with the good resolutions and intentions you made on your pilgrimage to Our Lady of Penrhys.
- In particular, request His help with those good habits – the virtues – in which you wish to grow and with those bad habits – the vices – which you desire to end.
- Consider summing up your petitions with this prayer:

ALMIGHTY EVER-LIVING GOD, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name.

O GOD, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers and people, that, by the gift of your grace, all may serve you faithfully.

O GOD, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure.

O GOD, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand.

ALL-POWERFUL GOD, whose mercy is never withheld from those who call upon you in hope, look kindly on your servants (N. and N.), who departed this life confessing your name, and number them among your saints for evermore.

Through our Lord Jesus Christ, Your Son, who lives and reigns with You, in the unity of the Holy Spirit, God, forever and ever. Amen.

V. Thanksgiving

- As the time of the Holy Hour draws to a close, conclude your prayers to Our Eucharistic Lord by giving thanks to Him for all of the many blessings and graces He has bestowed upon you and your loved ones.
- Recall before Him specific examples of how He has worked in Your life, especially since the Pilgrimage to Our Lady of Penrhys.
- Be sure to offer gratitude for the great mercy Our Lord has shown to us and to all Wales in allowing the Immaculate Heart of His Mother, Our Lady of Penrhys, to triumph over the forces of darkness which tried to end devotion to her in our land.
- Ask our Blessed Lady, Cause of our Joy and Seat of Wisdom, to join your prayers to hers, especially as the clergy prepare to offer Benediction of the Blessed Sacrament:

O LORD OUR GOD, Who were pleased to bring joy to the world through the Incarnation of Your Son: grant that we who honour His Mother, the cause of our joy, may always walk in the way of Your commandments with our hearts set on true and lasting joy.

ALL-HOLY FATHER, eternal God, in Your goodness You prepared a royal throne for Your Wisdom in the womb of the Blessed Virgin Mary; bathe Your Church in the radiance of Your life-giving Word, that, pressing forward on its pilgrim way in the light of

Your truth, we may come to the joy of a perfect knowledge of Your love.

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. Amen.

VI. Benediction

- Kneel down when the clergy begin the *Tantum Ergo*, and join in singing.
- Listen closely to the Prayer the clergy offer, and unite all your intentions to it, so that it may be bound up with the prayers of all those others present, and with the prayers of the whole Church.
- While the clergy give Benediction, reverently bow before the Lord, making the Sign of the Cross. Know that it is Our Lord Jesus Christ Himself Who gives this blessing in the hands of the Priest or Deacon.
- Unite your voice with all those present in offering the Divine Praises.
- Sing with the clergy for the Reposition of the Blessed Sacrament; stand when the Tabernacle doors are closed.

VII. After Holy Hour

- An encounter with God should change us.
- Make one or two resolutions, or renew some prior ones, so your time of prayer will lead to action in your life.

HYMNS TO OUR LADY



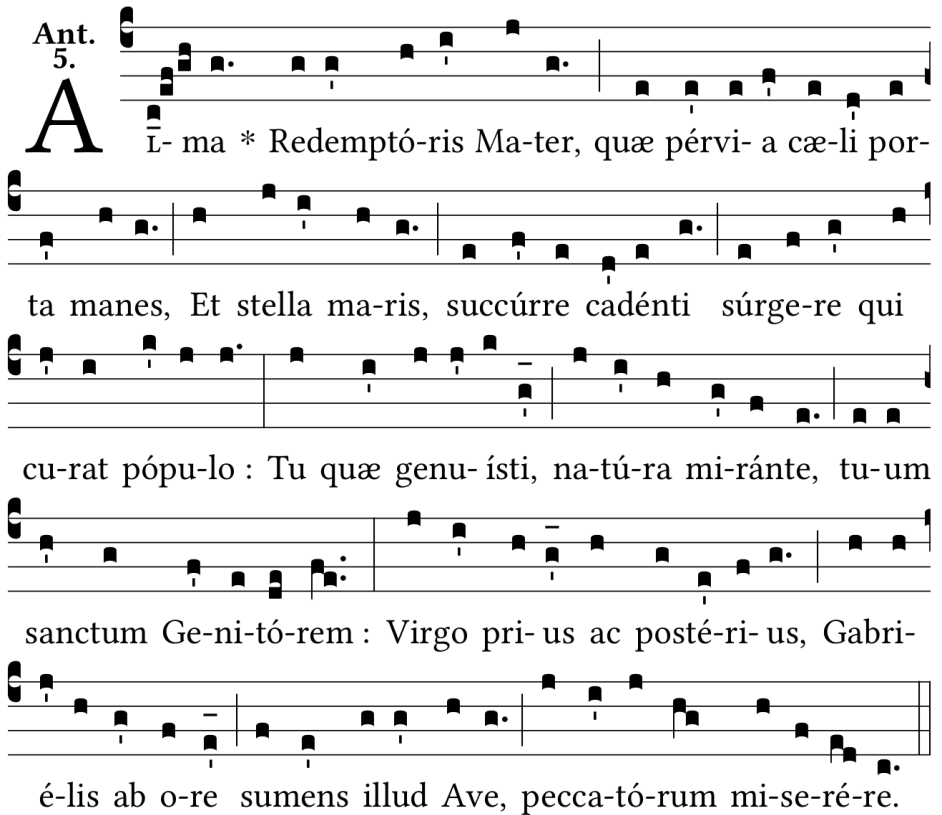
Ave Maria

See p. 37, with the Angelus.

Alma Redemptoris Mater

*Especially from the First Sunday of Advent
through Candlemas, 2 February*

Ant.
5.



A l- ma * Redemptó-ris Ma-ter, quæ pérvī- a cæ-li por-
ta manes, Et stella ma-ris, succúrre cadénti súrge-re qui
cu-rat pópu-lo : Tu quæ genu-ísti, na-tú-ra mi-ránte, tu-um
sanctum Ge-ni-tó-rem : Virgo pri-us ac posté-ri-us, Gabri-
é-lis ab o-re sumens illud Ave, pecca-tó-rum mi-se-ré-re.

Ave, Regina Cælorum

*Especially from Candlemas, 2 February,
through Maundy Thursday*

Ant.
6.

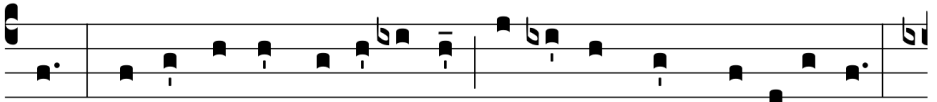


A

-ve Re-gí-na cæ-ló-rum, * Ave Dómi-na Ange-ló-



rum : Salve ra-dix, salve porta, Ex qua mundo lux est or-



ta : Gaude Virgo glo-ri- ó-sa, Su-per omnes spe-ci- ó-sa :



Va-le, o valde de-có-ra, Et pro no-bis Christum exó-ra.

Regina Coeli

See p. 40, with the Angelus.

Salve Regina

See p. 48, with the Salve Service.

Sub Tuum Præsidium

The Oldest Marian Prayer

Ant.
7 a.

S

UB tu-um præ-sí-di-um confú-gimus, * sancta De-

i Gé-nitrix : nostras depre-ca-ti-ónes ne despí-ci-as in

ne-cessi-tá-ti-bus : sed a per-í-cu-lis cunctis lí-be-ra nos

sem-per, Virgo glo-ri-ó-sa et be- ne-dícta.

Ave, Maris Stella

Vespers-Hymn for Celebrations of Our Lady

Hic genuflectitur.

Hymn.

1.
A

-ve ma-ris stella, De-i Ma-ter alma, At-

que semper Virgo, Fe-lix cæ-li porta. 2. Sumens illud

Ave Gabri-é-lis o-re, Funda nos in pa-ce, Mu-tans

Hevæ nomen. 3. Solve vincla re-is, Pro-fer lumen cæ-cis :

Ma-la nostra pelle, Bona cuncta posce. 4. Monstra te

esse matrem : Sumat per te pre-ces, Qui pro no-bis na-

tus, Tu-lit esse tu-us. 5. Virgo singu-lá-ris, Inter o-

mnes mi-tis, Nos culpis so-lú-tos, Mi-tes fac et castos.

6. Vi-tam præsta pu-ram, I-ter pa-ra tu-tum : Ut vi-déntes

Je-sum, Semper collæ-témur. 7. Sit laus De-o Patri,

Summo Christo de-cus, Spi-rí-tu-i Sancto, Tri-bus honor

unus. A-men.

Bring Flow'rs of the Rarest

1 Bring flowers of the rarest
 bring blossoms the fairest,
 from garden and woodland and hillside and dale;
 our full hearts are swelling,
 our glad voices telling
 the praise of the loveliest flower of the vale!

R. O Mary! we crown thee with blossoms today,
 Queen of the Angels, Queen of the May,
 O Mary! we crown thee with blossoms today,
 Queen of the Angels, Queen of the May.

2 Our voices ascending,
In harmony blending,
Oh! Thus may our
hearts turn Dear Mother,
to thee;

Oh! Thus shall we prove thee
How truly we love thee,
How dark without Mary
Life's journey would be. R.

3 O Virgin most tender,
Our homage we render,
Thy love and protection,
Sweet Mother, to win;
In danger defend us,
In sorrow befriend us,
And shield our hearts
From contagion and sin. R.

4 Of Mothers the dearest,
Oh, wilt thou be nearest,
When life with temptation Is darkly replete?
Forsake us, O never!
Our hearts be they ever
As Pure as the lilies
We lay at thy feet. R.

Daily, Daily, Sing to Mary

1 Daily, daily sing to Mary;
Sing, my soul, her praises due.
All her glorious actions cherish,
With the heart's devotion true.
Lost in wond'ring contemplation,
Be her majesty confessed!
Call her Mother, call her Virgin,
Happy Mother, Virgin blest!

2 She is mighty to deliver;
Call her, trust her lovingly.
When the tempest rages round
 you,
 She will calm the
 troubled sea.
 Gifts of heaven she
 has given,
Noble Lady, to our race;
She, the Queen, who clothes her
 subjects
 With the light of God's
 own grace.

3 Sing, my tongue, the Virgin's
 honours,
 Who for us her Maker bore,
For the curse of old inflicted,
 Peace and blessings
 to restore.
 Sing in songs of
 praise unending,
 Sing the world's
 majestic Queen;
Weary not nor faint in telling
 All the gifts that earth
 has seen.

4 All my senses,
 heart, affections,
Strive to sound her
 glory forth.
Spread abroad the
 sweet memorials
 Of the Virgin's
 priceless worth.
Where the voice of
 music thrilling,
Where the tongues
 of eloquence,
 That can utter
 hymns befitting
All her matchless excellence?

5 All our joys do flow
 from Mary;
All then join her praise
 to sing.
Trembling, sing the
 Virgin Mother,
Mother of our Lord
 and King.
While we sing her
 awesome glory,
Far above our fancy's reach,
 Let our hearts be quick
 to offer
Love the heart alone can reach.

Hail, Queen of Heav'n, The Ocean Star

1 Hail, Queen of heav'n, the
ocean Star:
Guide of the wand'rer
here below,
Toss'd on life's surge we claim
thy care;
Save us from peril and
from woe.
Mother of Christ, Star of
the Sea,
Pray for the wand'rer, pray
for me.

2 O gentle, chaste, and
spotless, Maid,
We sinners make our prayers
through thee;
Remind thy Son that He
has paid
The price of our iniquity.
Virgin most pure, Star of
the sea,
Pray for the sinner, pray for me.

3 Sojourners in this vale of tears,
To thee, blest Advocate, we cry;
Pity our sorrows, calm our fears,
And soothe with hope our misery.
Refuge in grief, Star of the sea,
Pray for the mourner, pray for me.

I'll Sing A Hymn To Mary

1 I'll sing a hymn to Mary,
The Mother of my God,
The Virgin of all virgins,
Of David's royal blood.
O teach me, Holy Mary,
A loving song to frame,
When wicked men
blaspheme thee,
To love and bless thy name.

2 O Lily of the Valley,
O Mystic Rose, what tree,
Or flower, e'en the fairest,
Is half so fair as thee?
O let me, tho' so lowly
Recite my Mother's fame.
When wicked men
blaspheme thee,
I'll love and bless thy name.

3 O noble Tower of David,
Of gold and ivory.
The ark of God's
own promise,
The gate of Heav'n to me.
To live and not to love thee
Would fill my soul
with shame.
When wicked men
blaspheme thee,
I'll love and bless thy name.

4 When troubles dark
afflict me
In sorrow and in care,
Thy light doth ever guide me
O beauteous Morning Star.
Lo, I'll be ever ready
Thy goodly help to claim,
When wicked men
blaspheme thee,
To love and bless thy name.

5 The saints are high in glory,
 With golden crowns
 so bright;
But brighter far is Mary,
Upon her throne of light.
 Oh that which God did
 give thee,
Let mortal ne'er disclaim;
 When wicked men
 blaspheme thee,
I'll love and bless thy name.

6 But in the crown of Mary,
There lies a wondrous gem,
As Queen of all the angels,
 Which Mary shares
 with them;
No sin hath e'er defiled thee,
So doth our faith proclaim;
 When wicked men
 blaspheme thee,
I'll love and bless thy name.

7 And now O Virgin Mary
 My mother and my Queen,
I've sung thy praise so bless me,
 And keep my heart from sin.
When others jeer and mock thee
 I'll often think how I
 To shield my Mother, Mary
 Would lay me down and die.

Immaculate Mary, Thy Praises We Sing

Penrhys Version

1 Immaculate Mary, thy
praises we sing;
Thou reignest in splendour
with Jesus our King.

*R. Ave, ave, ave, Maria!
Ave, ave, Maria!*

2 In heaven the blessed thy
glory proclaim;
On earth we, thy children,
invoke thy fair name. *R.*

3 We pilgrims do wander,
This trail to Penrhys,
As we walk through the
Rhondda, may devotion
increase. *R.*

4 'Twas on this old mountain
long ages ago,
Thine Image, dear Mary in
oak tree did show. *R.*

5 Then faithful believers to
Penrhys did flock
To thee, dearest Mary, the
pilgrims did walk. *R.*

6 Not only thine Image
brought healing and peace,
Thy Well for the faithful was
found at Penrhys. *R.*

7 So up Cefn Penrhys the
faithful did trod,
'Midst forest and glade to the
Mother of God! *R.*

8 The Faith of thy Son,
blessèd Lady did grow,
As the people of Wales to thy
Penrhys did go. *R.*

9 But then came a king with
a covetous glare,
He looked to Penrhys not for
healing or prayer. *R.*

10 Men came with a warrant
to loot thine old Shrine,
With wicked intent, did foul
deeds and designs. *R.*

11 Thine Image so lovely
those men did they take;
With fire and with axes thy
Shrine did they break! *R.*

12 Near three hundred years
were thy faithful oppress'd,
But still they remembered
this mountain was blest. *R.*

13 At last when thy faithful
in public could come,
Again did the pilgrims
return to thy home. *R.*

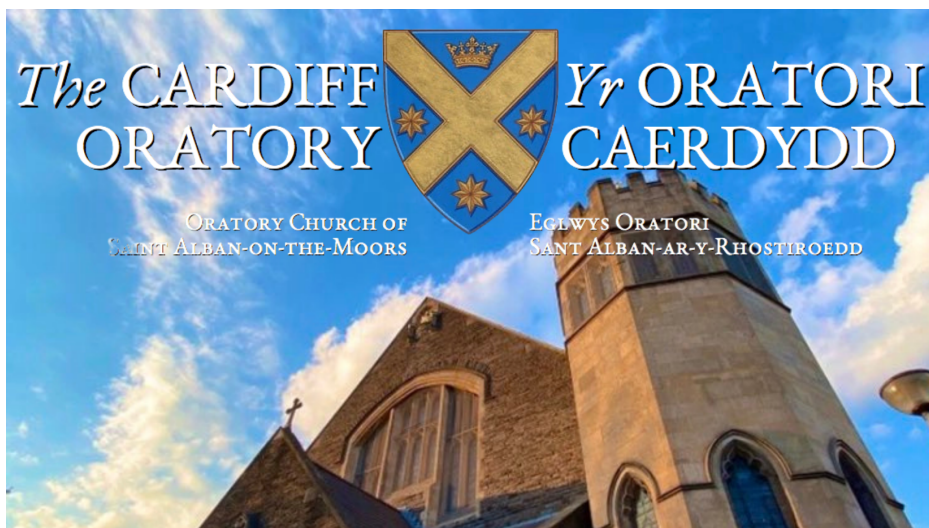
14 At first in the valley and
then on this mount,
Thine Image of blessings to
all is a fount! *R.*

15 Our Lady of Penrhys to
thee do we turn,
Help us in our sorrows, for
heav'n may we yearn! *R.*

16 We pray for the Church,
our dear Mother on earth,
And bless, holy Mary, the
land of our birth. *R.*

17 For Mary of Penrhys looks
out over Wales,
With Jesus our Saviour, and
His grace prevails! *R.*

18 Praise God our dear Father, and Jesus His Son,
With Spirit most Holy, in Trinity, One! *R.*



*For more information about the Shrine,
or for additional copies of this handbook,
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