
“ The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, The Penitential Act, the Kerygma, the Gloria in Excelsis and Collect, have the character of a beginning, and introduction, and a preparation.

Their Purpose is to Ensure that the Faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily...”

- General Instruction of the Roman Missal (GIRM), 46

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.

Pre Vatican II	Post Vatican II
<i>Sacerdos Partus</i> = “When the Priest is Ready.”	<i>Populo Congregato</i> = “When the People are gathered”
Presiding minister = “the celebrant”	Presiding minister = “ the Priest.”

Gathered

- Implies something more than “being ready.”
- They come together for a purpose.

- They are coming from someplace – from the many activities of the week, both those that have put their faith into service, and those that have sadly lured them away from Christ.

Procession

- In early Christianity the Eucharist took place in homes, so no procession was necessary. Once the celebration moved into churches, a procession evolved. It took the shortest route – from the sacristy to the sanctuary. Now the procession frequently moves through the body of the assembled people.
- Book of the Gospel may be placed on the altar.
 - o Honor has been shown to this book at least since the fifth century.
 - o In describing the Council of Ephesus (431), Saint Cyril of Alexandria (+444) says that “the holy Synod, assembled at the holy church dedicated to Mary, set up Christ in some way as a member and the head. In fact, the venerable Gospel was placed on a holy throne.”
 - o Setting the book on the Altar today unites two primary symbols of Christ, each one brought to a climax during the Liturgy of the Word and the Liturgy of the Eucharist respectively.

Entrance Chant / Introit

- Original purpose = “to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers.”

Veneration of Altar

- From at least the time of Ambrose (+397), the altar has been esteemed as a symbol for Christ. “For what is the altar of Christ if not the image of the Body of Christ?” “The altar represents the Body [of Christ] and the Body of Christ is on the altar.”

Incense

- The Bible records many instances when people used incense to enhance their prayer
 - o Aaron presented a bull as a sin offering for himself, placing two handfuls of sweet incense on the fire before the Lord. (Leviticus 16:11-13)
 - o Zechariah offered incense at the altar of the Lord. (Luke 1:9)
 - o John’s vision, an angel with a golden censer offered a great quantity of incense with the prayers of all the saints on the golden altar before the throne of God. (Revelation 8:3)

Goes to his Chair

- Where he assumes his role as presider over the people who have assembled for worship, and where he is prepared to pray together with them.

The Sign of the Cross

- Entered devotional practice among Christians as early as Tertullian (+220)
- The traditional words that accompany the gesture are inspired by Jesus' farewell and command to the disciples on the occasion of his Ascension. (Matthew 28:19)

“These opening rites are a simplification and restructuring of the prayers at the foot of the altar that started the Mass in the Missals from 1474 – 1962. The priest recited various private prayers throughout the Middle Ages, and these became fixed in the 1570 Missal. But the 1970 Missal introduced here the participation of the people, the elimination of parts judged unnecessary, and the reordering of elements to improve the content and purpose of the beginning of the Mass.”

4.

“When the Entrance Chant is concluded, the Priest stand at the chair and together with the whole gathering, signs himself with the Sign of the Cross. Then by means of the Greeting he signifies the presence of the Lord to the assembled community. By this greeting and the people’s response, the mystery of the Church gathered together is made manifest... “

General Instruction of the Roman Missal (GIRM), 50

2. Then the Priest, extending his hands, greets the people, saying:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit
be with you all.

Or:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

The Lord be with you.

The people reply:

And with your spirit.

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

Peace be with you.

The Greetings are all inspired by Scripture.

1. 2 Corinthians 13:14
2. Several of Paul’s letters, including (Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, 2 Thessalonians 1:2, and Philemon 3.
3. Several places in OT & NT
 - a. Judges 6:12 – where it offers consolation to Gideon
 - b. Ruth 2:4 – where it seems to be a common greeting to workers
 - c. Luke 1:28 – angel Gabriel greets Mary
 - d. Matthew 1:23 – Jesus is announced as Emmanuel, “God is with us.”
 - e. Matthew 28:20 – At his Ascension, Jesus promised to be with his followers.

4. When a Bishop greets the people, he says "Peace be with you," a greeting used by the risen Christ.
 - a. Pope Innocent III (+1180) assigned this greeting to Bishops as the vicars of Christ, using the first words he spoken to the disciples after the Resurrection

"And with your Spirit."

- It is based on the conclusion to these letters of Saint Paul: 2 Timothy 4:22, Galatians 6:18, Philippians 4:23, and Philemon 25.
- Paul prays that the Lord will be with the spirit of those who receive his letters.
- The Usage of the word "spirit" connects the greeting to its biblical roots, its historical usage, and the spiritual nature of the events about to take place.
- The response gives the name "spirit" not to the soul of the priest but to the Spirit he has received through the laying on of hands.

6.

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.

Or:

5. The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest then says:

* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

Or:

6. **The Priest invites the faithful to make the Penitential Act:**

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:

Lord, have mercy. **Or:** Kyrie, eleison.

The people reply:

Lord, have mercy. **Or:** Kyrie, eleison.

The Priest:

You came to call sinners:

Christ, have mercy. **Or:** Christe, eleison.

The people:

Christ, have mercy. **Or:** Christe, eleison.

The Priest:

You are seated at the right hand of the Father to intercede for us:

Lord, have mercy. **Or:** Kyrie, eleison.

The people:

Lord, have mercy. **Or:** Kyrie, eleison.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

7. **The Kyrie eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.**

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

Or:

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Christe, eleison.

R. Christe, eleison.

V. Kyrie, eleison.

R. Kyrie, eleison.

8. **Then, when it is prescribed, this hymn is either sung or said:**

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;

Penitential Act,

Confiteor

- Saint Paul admonished the Corinthians to examine themselves before partaking in the supper. (1 Corinthians 11:27-28)
- Penitential formulas at the start of Mass were not fixed until the 1570 Missal.
 - o The Priest recited the Confiteor, addressing God and the Servers, and then the servers recited the Confiteor, addressing God and the priest.
 - o The Confiteor assumed greater prominence in the 1970 Missal, formerly recited by the priest alone and then by the servers, was shared now among the whole assembly.
 - o The Words have been simplified. In the 1570 Missal, the priest confessed to God, Mary, Saints Michael, John the Baptist, Peter and Paul, all the saints, and the community – mentioning the entire list twice, and striking his breast three times.
 - In the Revised text, God and Mary are mentioned by name, but the other names are subsumed into “all the Angels and Saints,” and the word for “three times” has been removed at the instruction to strike one’s breast – implying the gesture is made once.
- The Introduction to the Penitential Act invites everyone to acknowledge sins, and as the Confiteor expressed the sorrow of the entire community to the entire community, so the priest prays the absolution in the first person plural – asking for God’s forgiveness upon all who have acknowledged sin together. To this, the people answer, “Amen.”

Second option

- Based on verses of scripture. (Baruch 3:2 and Psalm 84:8)
- These were taken directly from the prayers at the foot of the Altar from the 1570 Missal.

Third option (Kyrie)

- The invocations were changed into those that now appear in the Missal, but in an appendix to the Order of Mass.
 - o They appear to be based on the following scripture passages: (psalm 147:3, Isaiah 61:1, Matthew 9:13, Romans 8:34, Ephesians 1:19-20, Colossians 3:1, Hebrews 1:3, and Hebrews 7:25)

*“After the Penitential Act, the **Kyrie, eleison** (Lord, have Mercy), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.*

*Each acclamation is usually pronounced twice, though it is not be excluded that it be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the **Kyrie** is sung as a part of the Penitential Act, a “trope” precedes each acclamation.”*

- General Instruction of the Roman Missal (GIRM), 52

*“ The **Gloria in Excelsis** (Glory to God in the Highest) is a most ancient and venerable hymn by which the Church gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb..”*

- General Instruction of the Roman Missal (GIRM), 53

“ Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God’s presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the “Collect” and through which the character of the celebration finds expression...”

- General Instruction of the Roman Missal (GIRM), 54

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, at the end of which the people acclaim:

Amen.

The Invitation, "let us pray," leads everyone into a period of silence, during which they formulate the prayers they bring to Mass this day.

- The Priest gathers the prayer of the assembly into one, addressing a formal, structured, and often – very ancient text to God. The people answer, "Amen."

This whole formula is called Collect, or the Opening Prayer. → brings the Introductory Rites to their logical conclusion

- The assembly that has gathered in song,
- Signed itself with the cross,
- Greeted one another
- Acknowledged individual faults
- Praised God

On Behalf of the people, the priest addresses to God words pertaining to the particular celebration now underway. The collect became the prayer not just of the priest, but of the entire assembly, praising God, and making its intentions known on high.

Traditional Roman Collect, carefully constructed and Contains:

- An invocation that names God
- A phrase that amplifies who God is or what God has done
- A petition that names the request
- A purpose that expresses the goal of the request
- A motive that clarifies the reasonableness of the petition
- Concluding with Doxology

Silence

- Integral to its purpose.
- During the silence the faithful are to formulate in their hearts the prayers they hold this day, the prayers they bring to this Mass.
- They will have more opportunities for this, but in the Introductory Rites, they make this particular celebration their own.

Doxology

- Makes the prayer to the Father, through Christ, in the Holy Spirit.

Amen

- Revelation 3:14 treats "Amen" as the name for Jesus, and in John 15:16 Jesus said the Father would grant whatever the Disciples ask in his name.
- Answer "amen" to the Collect
 - o You are saying "yes" to its contents, but they are also pronouncing the name of him through whom they pray God will grant their request.