

Introductory Rites

Outline

Procession

- I. **Durandus, Bishop of Mende** The priest comes forth from the holy chamber, clad in sacred vestments, and approaches the altar, to show that Christ, the hope of the nations, came forth from his secret dwelling in the heavens, clothed in holy flesh drawn from the spotless Virgin, and entered into this world.
- II. Candles represent pillar of fire
- III. Incense represents pillar of cloud
- IV. Priest ascends to the Altar
 - a. To represent the people before God
- V. Priest reverences (kisses) the Altar
 - a. Honors the place where the Holy Sacrifice of the Mass takes place

Greeting

- I. “The Lord be with you.”
 - a. God sends us on a mission and he will be with us.
 - b. We need God to be with us to properly participate in the Holy Sacrifice of the Mass.
- II. “And with your spirit.”
 - a. We recognize the priest’s special gifts of the Spirit that were received by him at his Ordination (Sacrament of Holy Orders) that are necessary to offer the Holy Sacrifice of the Mass.
 - b. **Saint John Chrysostom** By this reply you are reminded that [the work of the Liturgy] is brought about by the grace of the Holy Spirit...Do not attend to the nature of the one you see, but understand the grace which is invisible...If the Spirit was not present there would be no Church assisting, but if the Church stands round it is clear that the Spirit is present.

Penitential Rite

- I. **James 5:16** Therefore confess your sins to one another, and pray for one another, that you may be healed.
- II. We confess the sins from our weekly examination of conscience.
- III. We strike our breast three times as a sign of repentance.
 - a. **Rev. Fr. Romano Guardini, Sacred Signs** All its meaning lies in its being rightly done. To brush one's clothes with the tips of one's fingers is not to strike the breast. We should beat upon our breasts with our closed fists....It is an honest blow, not an elegant gesture. To strike the breast is to beat against the gates of our inner world in order to shatter them. This is its significance.

That world, that inner world, should be full of light, strength, and active energy. Is it? We should engage most earnestly in the search to find out how it really stands with us within....We have loaded ourselves with innumerable offences. Do they trouble us?..."Awake, look into yourself, bethink yourself, reflect, repent, do penance." It is the voice of God. Striking the breast is the visible sign that we hear that summons. Let the blow penetrate. Let it rouse up that sleeping inner world. Let it wake us up, and make us see, and turn to God.

And when we do reflect, what do we see? We see our lives trifled away, God's commandments transgressed, duties neglected, "through my fault, through my fault, through my most grievous fault." A world of guilt lies imprisoned within our breasts...We are stirred to anger against ourselves on account of our sins...

The blow also is to wake us up. It is to shake the soul awake into the consciousness that God is calling, so that she may hear, and take his part and punish herself. She reflects, repents and is contrite.

Kyrie

- I. Kyrie, Eleison (Lord, have mercy). Christe, Eleison (Christ, have mercy). Kyrie, Eleison (Lord, have mercy).
- II. We beg, three times, for God's mercy to be applied to us because of our sins.
- III. We beg for salvation which is received through Christ's Sacrifice.

Gloria

- I. Joyful praise of God
- III. The Gloria is a preparation for the presence of God in the Eucharist

Collect

- I. The Priest, acting *in Persona Christi*, collects the prayers
- II. The prayers of the Body are united with the Head and offered to the Father
- III. The Collect prepares us for the Sacrifice
- IV. Concludes the Introductory Rites