

## OPTIONS FOR THE INTRODUCTORY RITES

If a Penitential Act is Used			If the Sprinkling Rite is Used	
Form A	Form B	Form C	Option 1	Option 2
Entrance Procession			Entrance Procession	---
Sign of the Cross and Greeting			Sign of the Cross and Greeting	
Invitation	Invitation	Invitation	Prayer of Blessing or Thanksgiving over water	
<i>Confiteor</i>	Dialogue	<i>Kyrie</i> with tropes	Sprinkling	Sprinkling (as part of the entrance procession)
Absolution	Absolution	Absolution	Prayer to close the sprinkling rite (at chair)	
<i>Kyrie</i>	<i>Kyrie</i>	---	---	---
<i>Gloria</i> (if called for)				
Collect				

### The Penitential Act, *Kyrie*, and *Gloria*

Form A is the *Confiteor*, or “I confess.”

Form B is a dialogue between the priest and the people, based on Baruch 3:2 (first exchange) and Psalm 85:8 (v. 7 in some translations; second exchange).

We are probably most familiar with form C—the three invocations, followed in turn with “Lord, have mercy / Christ, have mercy / Lord, have mercy.” The Order of Mass provides for the one version above, but in Appendix VI of the Missal seven more versions are given. In addition, we have the option of preparing new tropes, as long as the model given in the Missal is followed. That is, (1) the invocations are all directed to Christ; they are not directed to the Three Persons of the Trinity, or to the Father or Holy Spirit, and (2) the invocations are based on a Christological title, or on what Christ has done for us; they are not to be a listing of our sins or failings.

The so-called “absolution” (which is not the same as sacramental absolution during Reconciliation) follows all three forms of the penitential act. We are not praying that God forgive our sins at this moment but that, having celebrated Eucharist, God *will* lead us with our sins forgiven to everlasting life. Because forms A and B do not include the three-fold “Lord, have mercy,” this response follows those versions of the Act of Penitence. The English or the original Greek—*Kyrie eleison, Christe eleison, Kyrie eleison*—may be used.

When called for, the *Gloria* follows the Act of Penitence as well as the Sprinkling Rite; we rejoice that God is a merciful God.

## INTRODUCING THE 3<sup>rd</sup> EDITION OF THE ROMAN MISSAL

**PRIEST (INVITATION):**

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

**FORM A (*Confiteor*)**

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,  
through my fault, through my fault,  
through my most grievous fault;  
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.

**FORM B (Dialogue)**

Priest: Have mercy on us, O Lord.

People: For we have sinned against you.

Priest: Show us, O Lord, your mercy.

People: And grant us your salvation.

**FORM C (*Kyrie with tropes*)**

Minister: You were sent to heal the contrite of heart: Lord, have mercy.

People: Lord, have mercy.

Minister: You came to call sinners: Christ, have mercy.

People: Christ, have mercy.

Minister: You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

People: Lord, have mercy.

**PRIEST (“Absolution”):**

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

**If form A or B is used, the *Kyrie* follows.**

PRIEST: Lord, have mercy.      PEOPLE: Lord, have mercy.

PRIEST: Christ, have mercy.      PEOPLE: Christ, have mercy.

PRIEST: Lord, have mercy.      PEOPLE: Lord, have mercy.

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