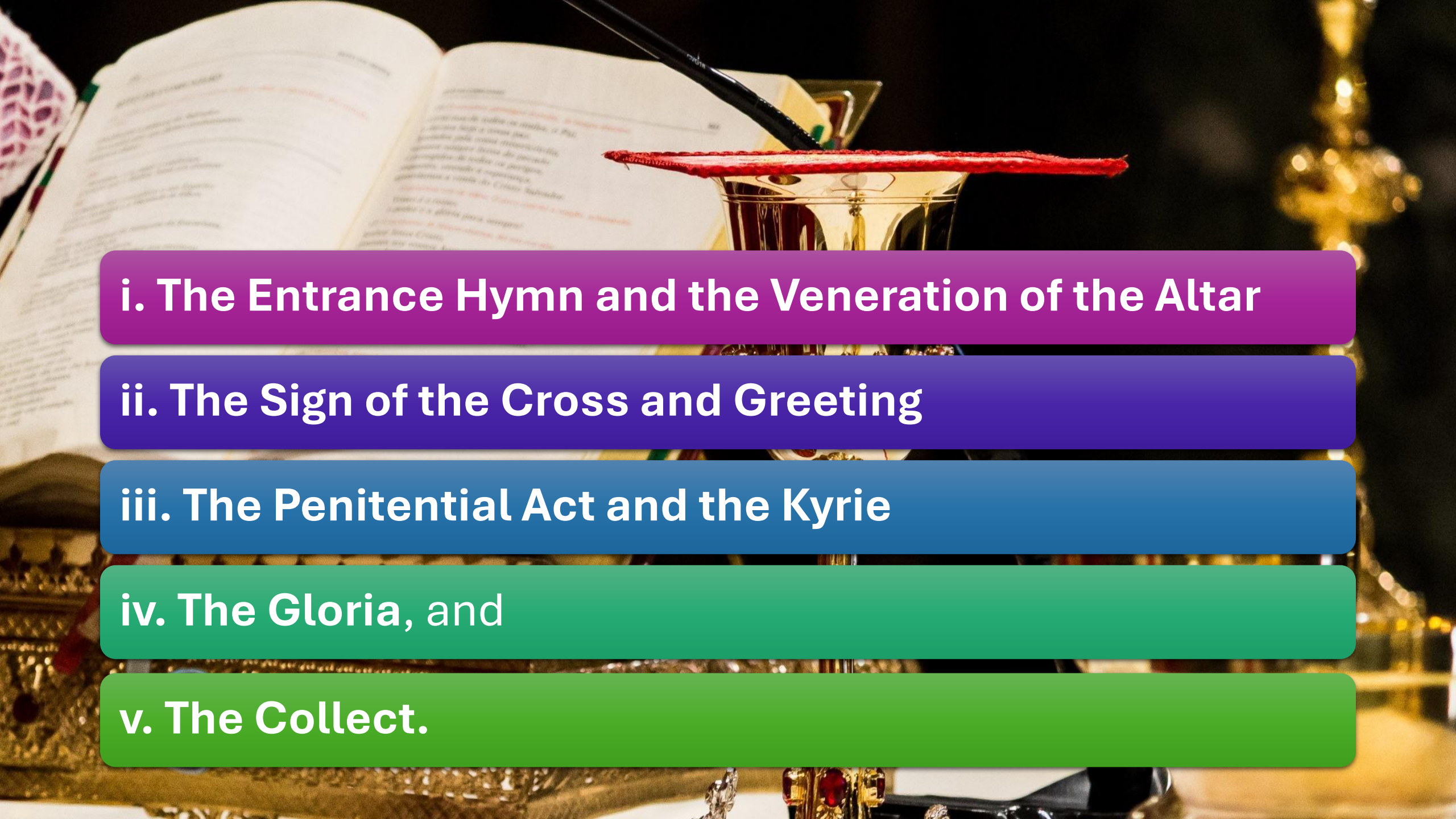




“Loving the Mass, Loving Jesus”
A Four-Weekend Journey Through
the Parts of the Mass



i. The Entrance Hymn and the Veneration of the Altar

ii. The Sign of the Cross and Greeting

iii. The Penitential Act and the Kyrie

iv. The Gloria, and

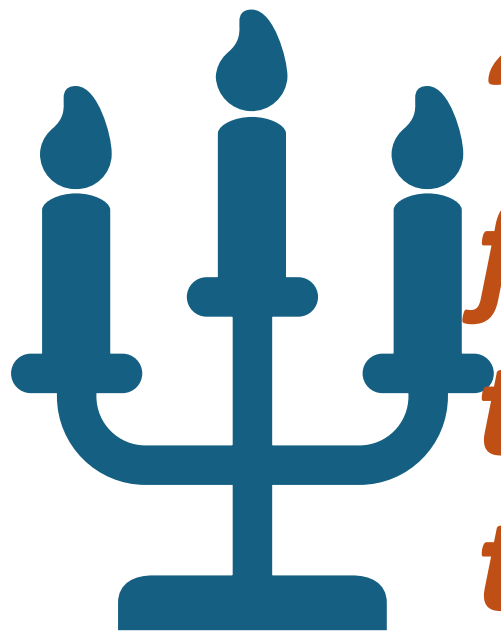
v. The Collect.



The Entrance Hymn & the Veneration of the Altar

The Entrance Hymn & The Veneration of the Altar





- The Church says its purpose is *“to open the celebration, foster unity, introduce our thoughts to the mystery of the feast, and accompany the procession”* (GIRM 47).



The Entrance Hymn & The Veneration of the Altar



The Entrance Hymn & The Veneration of the Altar





• ***“In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”***



For God is One, yet Three Persons.

The **Father** who created us,

the Son who redeemed us, and

the Spirit who guides us to heaven.

“At every step, at every coming in and going out, we trace upon the forehead the sign of the cross.”

It is our shield,

our reminder that we live and move

in the name of the Father, and of the Son, and of the Holy Spirit.

A photograph of a man in clerical attire, likely a priest, standing in a church. He is wearing a white cassock with a gold stole and a large gold cross necklace. His arms are outstretched in a gesture of blessing or welcome. The background shows church architecture, including a doorway and a statue. The entire image is overlaid with a semi-transparent purple and pink gradient.

The Lord be with you.

***“And with your
spirit.”***

It is word-for-word
from the Latin:
“Et cum spiritu tuo.”

The priest prays for the Lord's presence upon the people;

the people pray for the Spirit's grace upon the priest.

In that brief exchange, the mystery of the Church is revealed: **God present in His people,**

God present in His minister,

God uniting both into one act of worship.



•the Penitential Act

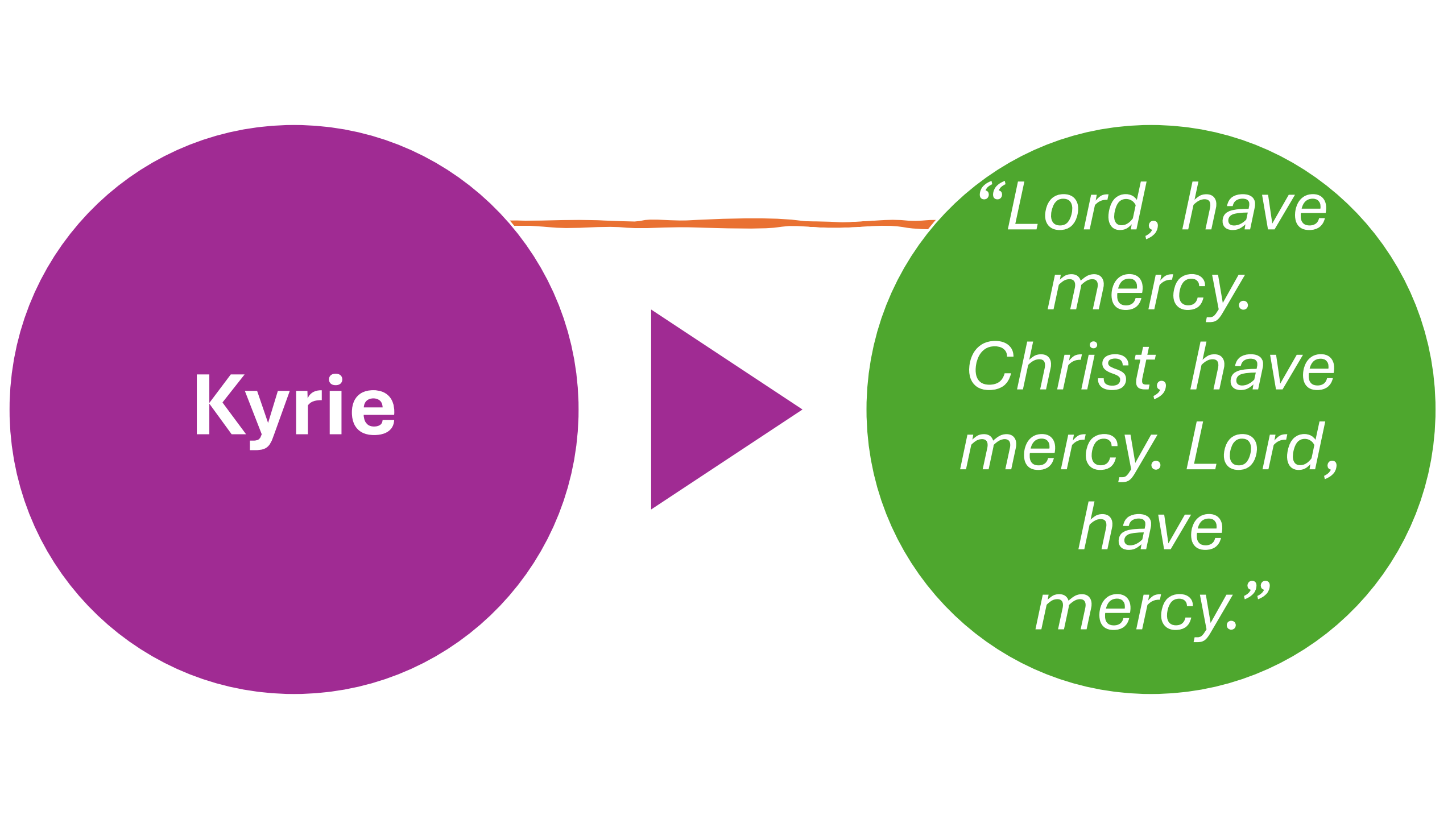
Notice how personal that is.

Not “we confess” in the abstract,

not “they.”

but */ confess.*

Each one of us stands before God and the community,
acknowledging our weakness and our need for mercy.



A diagram consisting of two circles. The left circle is purple and contains the word 'Kyrie' in white. The right circle is green and contains the text '“Lord, have mercy. Christ, have mercy. Lord, have mercy.”' in white. A purple triangle points from the purple circle to the green circle. An orange line connects the top of the purple circle to the top of the green circle.

Kyrie

*“Lord, have
mercy.
Christ, have
mercy. Lord,
have
mercy.”*

A painting depicting Jesus walking through a crowd in a village. Jesus, with a beard and wearing a white robe, is gesturing towards a man in the foreground who is wearing a red turban and a dark robe. The man is looking up at Jesus with a pleading expression. Other people are visible in the background, some looking at Jesus. The scene is set in a village with stone buildings and palm trees. A small orange rectangle is in the top left corner.

• ***“Jesus, Son of David,
have mercy on me!”***

(Luke 18:38).



Forgiven people
can now sing.

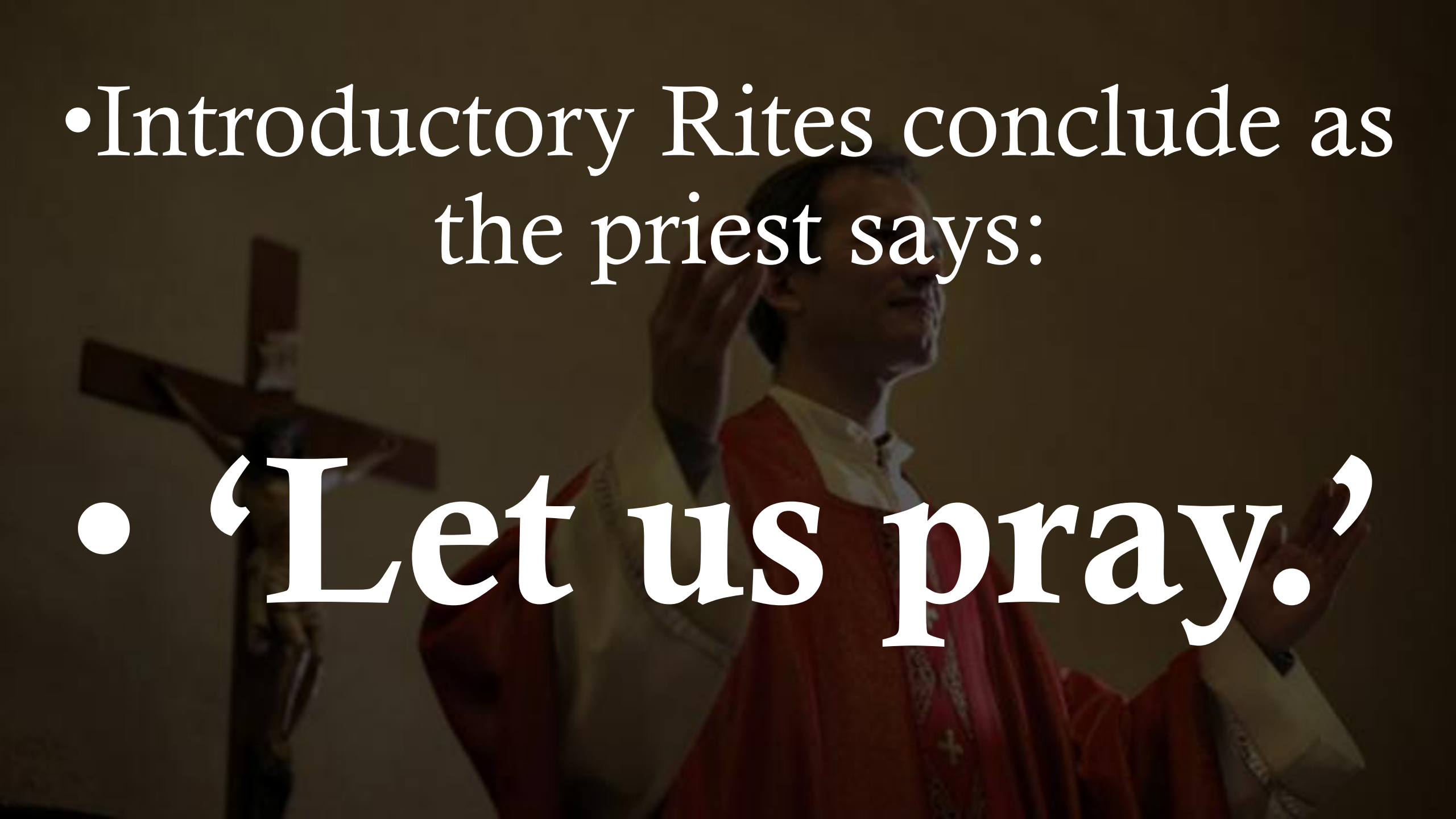
**“Glory to God
in the
highest...”**

Glory to God in the
highest,
on earth peace to men
on whom his favor
rests."

Luke 2:14 (NIV '84)

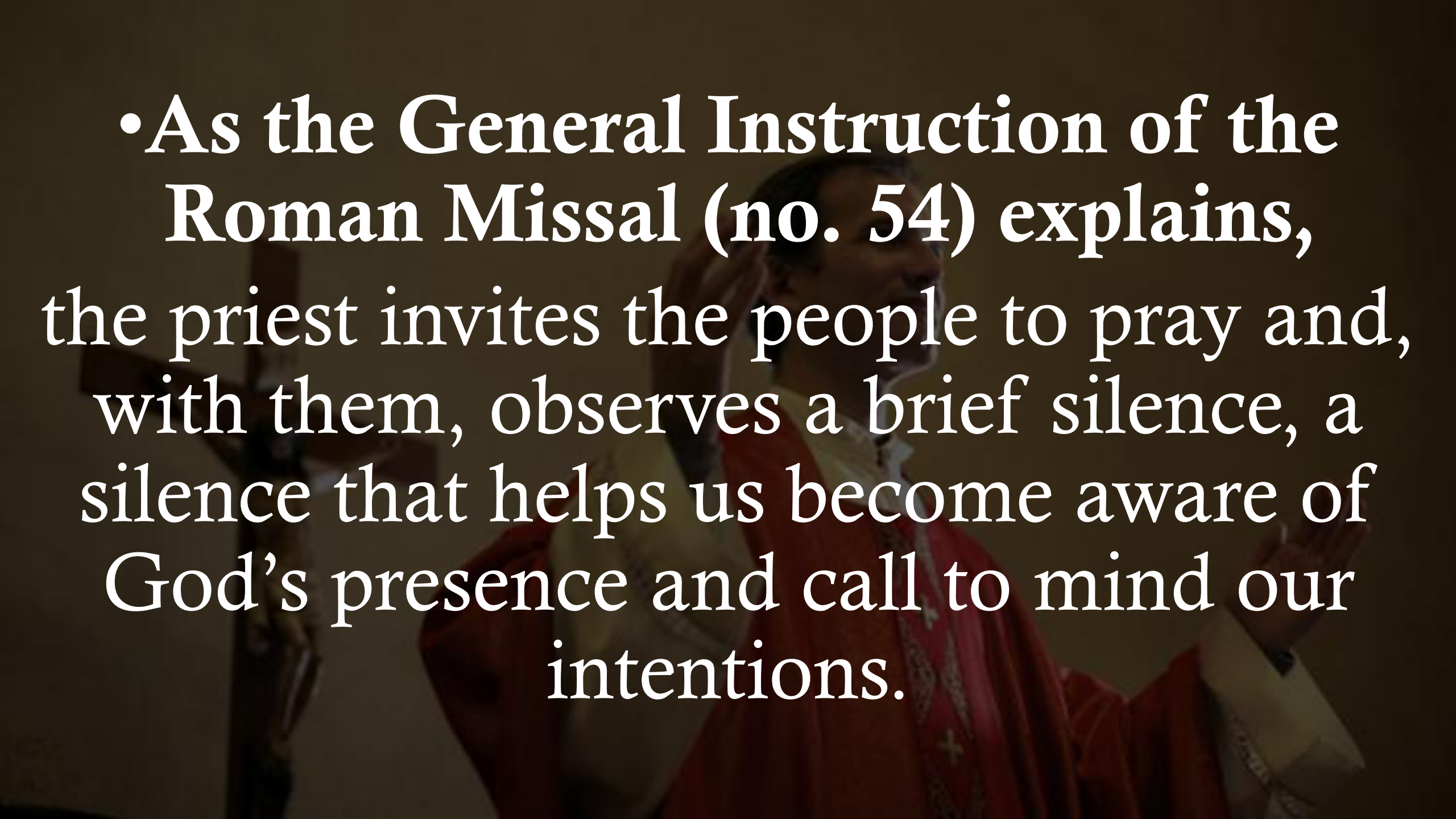


- It is like a **three-act play**:
- **i. First**, we glorify the **Father**.
- **ii. Then**, we proclaim the saving work of the **Son**, His coming, His cross, His resurrection, and His ascension
- **iii. Finally**, all is held together in the power of the **Holy Spirit**.



• Introductory Rites conclude as
the priest says:

• ‘Let us pray.’



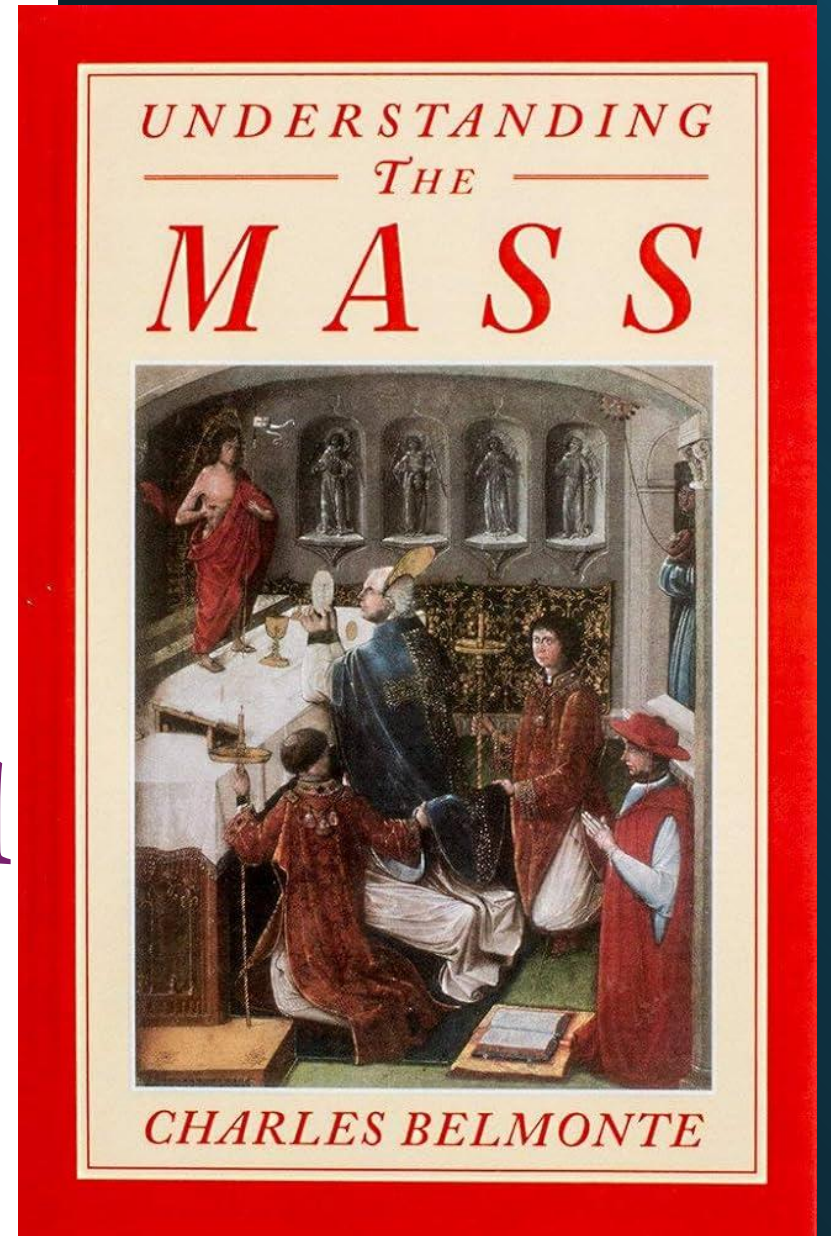
- **As the General Instruction of the Roman Missal (no. 54) explains,**
the priest invites the people to pray and, with them, observes a brief silence, a silence that helps us become aware of God's presence and call to mind our intentions.

A photograph of a young boy with short blonde hair, wearing a white shirt, holding a book and looking to the right. In the background, a man in a green robe is visible, also looking to the right. The image is slightly blurred, suggesting a church service.

the ‘Collect,’

- Fr. Charles Belmonte
it is called **the Collect**
precisely because
it “collects,”

- it gathers up all the
intentions of the faithful
and unites them into the
offering of that day's
sacrifice.



A photograph of a church congregation during a service. People of various ages are seated in wooden pews, with their hands clasped in prayer. The scene is dimly lit, with a warm, golden light. The word "Amen!" is overlaid in large white text across the center of the image.

Amen!

A Hebrew word meaning “***So be it.***”

With that Amen, we make the prayer our own.

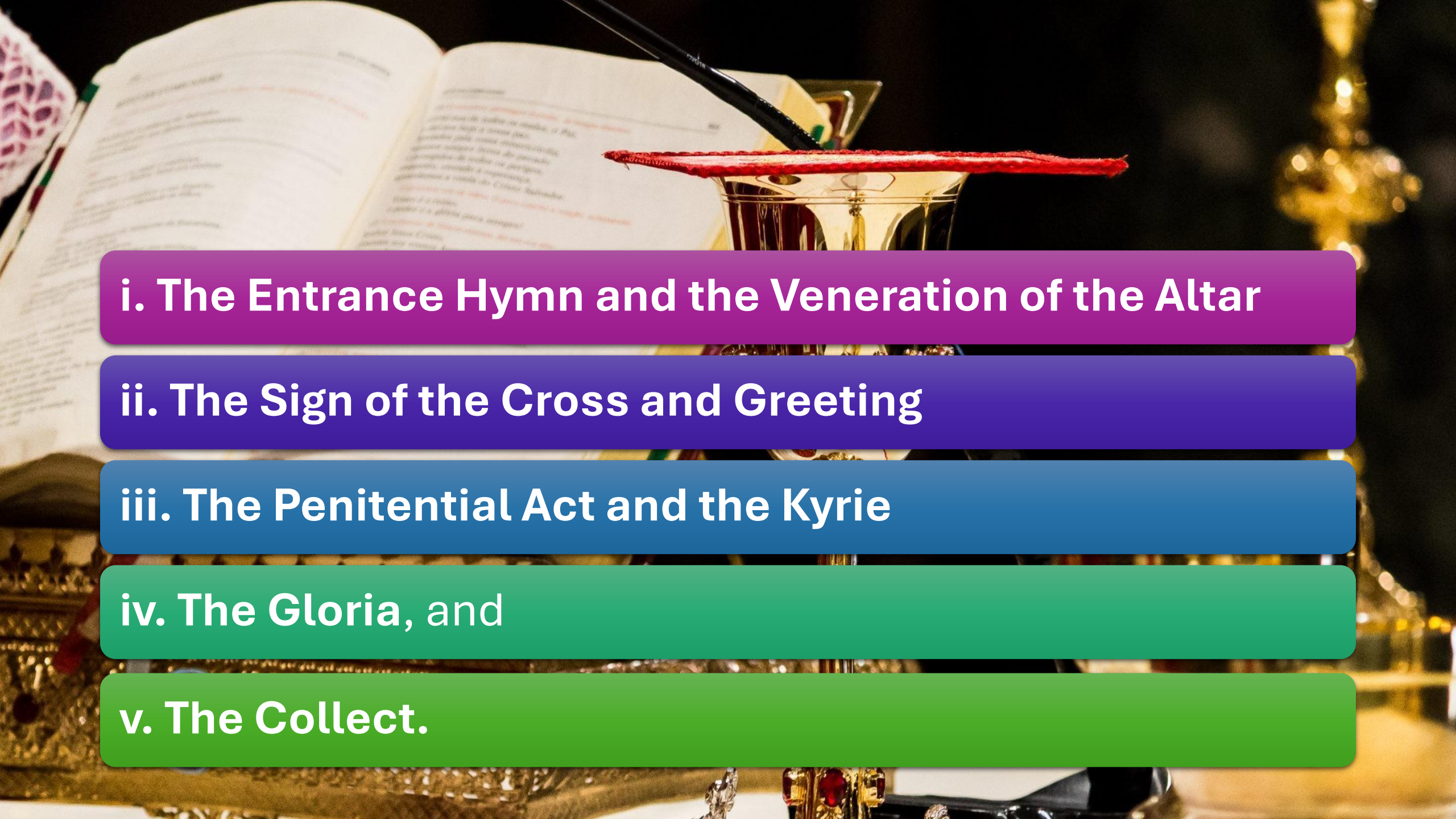
We are saying: **Yes, Lord, let it be done.**

Yes, Lord, this is my prayer too.



- Dear sisters and brothers,
- **from the opening hymn to the great Amen** of the Collect,
- the Introductory Rites are not just an introduction,
- **but they are our sacred preparation.**





i. The Entrance Hymn and the Veneration of the Altar

ii. The Sign of the Cross and Greeting

iii. The Penitential Act and the Kyrie

iv. The Gloria, and

v. The Collect.

Amen!
+
•
Praise the Lord!

