

CHAPTER II
THE ORDER FOR RECONCILING
SEVERAL PENITENTS
WITH INDIVIDUAL CONFESSION
AND ABSOLUTION

THE INTRODUCTORY RITES



48. Liturgical Song

When the faithful are gathered, and as the Priest enters the church, if appropriate, a psalm, antiphon, or other appropriate liturgical song may be sung, e.g.:

Answer us, Lord, for your mercy is kind;
in the abundance of your mercies, look upon us.

Or:

With boldness let us approach the throne of
grace,
that we may receive mercy
and find grace as a timely help.

49. Greeting

When the singing is concluded the Priest begins with the Sign of the Cross, then greets those present:

**Grace, mercy, and peace to you from God the Father
and Christ Jesus our Savior.**

℟. And with your spirit.

Or:

**Grace and peace to you from God the Father
and from Jesus Christ,
who loved us and washed away our sins in his
Blood.**

℟. To him be glory for ever and ever. Amen.

Other optional texts, nos. 94-96.

Then the Priest himself or another minister instructs those present with a brief address about the importance and purpose of the celebration and about the order of the service.

50. Prayer

Then the Priest invites all to pray, in these or similar words:

**Let us pray, brothers and sisters (brethren),
that God, who calls us to conversion,
will grant us the grace of true and fruitful
repentance.**

And all pray in silence for a while.

Then the Priest says the prayer:

Graciously hear the prayers of those who call
upon you,
we ask, O Lord,
and forgive the sins of those who confess to you,
granting us in your kindness both pardon and
peace.
Through Christ our Lord.

All: Amen.

Or:

Set your Spirit in our midst, O Lord,
to wash us in the cleansing waters of
repentance
and to make of us a living sacrifice to you,
so that, as he gives us life,
we may everywhere praise your glory
and confess your mercy.
Through Christ our Lord.

All: Amen.

Other optional texts, nos. 97-101.

THE CELEBRATION OF THE WORD OF GOD



51. Then the celebration of the word begins. If there are several readings, a psalm or other appropriate liturgical song or even a period of silence should intervene between them, so that the word of God may be understood more deeply by everyone and heartfelt assent be given to it. If there is only one reading, it is desirable that it be taken from the Gospel.



FIRST EXAMPLE

“Love is the fullness of the law”

FIRST READING

Love the Lord your God with all your heart.

A reading from
the Book of Deuteronomy 5:1-3, 6-7, 11-12, 16-21a; 6:4-6

Moses summoned all Israel and said to them,
“Hear, O Israel, the statutes and decrees
which I proclaim in your hearing this day,
that you may learn them and take care to
observe them.

The Lord, our God, made a covenant with us
at Horeb; not with our fathers did the Lord
make this covenant, but with us, all of us who
are alive here this day.

He said:

“I the Lord, am your God,
who brought you out of the land of Egypt,
that place of slavery.

You shall not have other gods beside me.

‘You shall not take the name of the Lord, your
God, in vain.

For the Lord will not leave unpunished
him who takes his name in vain.

‘Take care to keep holy the sabbath day
as the Lord, your God, commanded you.

‘Honor your father and your mother,
as the Lord, your God, has commanded you,
that you may have a long life and prosperity in