

MINISTRY REVISIT AND REVIEW 2022

Review of Parish Liturgy and the General Instruction of the Roman Missal

How does the liturgy in our parish resonate with the instruction in The General Instruction of the Roman Missal—Final Text with Application for Australia?

Resource: [The General Instruction of the Roman Missal - Final Text with Application for Australia](#)
St Pauls Publications, Australia.

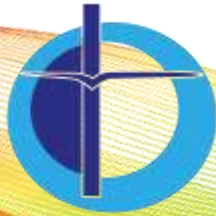
Introductory Rites	
Parts of the Mass	Notes
The Entrance GIRM #47- 48	
<p>47. When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers.</p> <p>48. This chant is sung alternately by the choir and the people or similarly by a cantor and the people, or entirely by the people, or by the choir alone. It is possible to use the antiphon with its Psalm from the <i>Graduale Romanum</i> or the <i>Graduale Simplex</i>, or another chant that is suited to the sacred action, the day, or the time of year, and whose text has been approved by the Conference of Bishops. If there is no singing at the Entrance, the antiphon given in the Missal is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself, who may even adapt it as an introductory explanation (<i>cf. no. 31</i>).</p>	

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Introductory Rites	
Parts of the Mass	Notes
The Greeting GIRM #50	
<p>50. When the Entrance Chant is concluded, the Priest stands 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.</p> <p>After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.</p>	
The Penitential Act GIRM #51	
<p>51. After this, the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession.</p> <p>The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.</p> <p>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 a reminder of Baptism.</p>	

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Introductory Rites	
Parts of the Mass	Notes
The Kyrie GIRM #52	
<p>52. 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 to 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.</p>	
The Gloria GIRM #53	
<p>53. 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. The text of this hymn may not be replaced by any other. It is intoned by the Priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by everybody together or by two choirs responding one to the other. It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character.</p>	



Introductory Rites

Parts of the Mass	Notes
The Collect GIRM #54	
<p>54. 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. By an ancient tradition of the Church, the 'Collect' prayer is usually addressed to God the Father, through Christ, in the Holy Spirit, and is concluded with a Trinitarian ending, or longer ending, in the following manner:</p> <ul style="list-style-type: none">– If the prayer is directed to the Father: Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;– If it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;– If it is directed to the Son: Who live and reign with God the Father in the unity of the Holy Spirit, one God, for ever and ever. The people, joining in this petition, make the prayer their own by means of the acclamation Amen. At Mass only a single Collect is ever said.	