

## First Sunday in Lent

### Pentitential Procession with Litany of the Saints\*

\* See explanatory page below. This is the rite briefly described in *Ceremonial of Bishops* #261 and Congregation for Divine Worship and the Discipline of the Sacraments' Circular Letter *Paschale Solemnitatis*, #23. Sung parts from *By Flowing Waters: Chant for the Liturgy*. Music, and textual and musical adaptation copyright © 1999 by Paul F. Ford. All rights reserved. Used with Permission. English translation of the response is copyright © 1975 ICEL. All rights reserved. Used with Permission. Published and Administered by The Liturgical Press, Collegeville, Minnesota 56321. Used with Permission.

The Procession may take place at any or all celebrations of the Sunday Eucharist, but should especially be used at the principal Mass or the Mass at which catechumens are present for the Rite of Sending for Election. Two forms are provided. With either form, the introductory rites of the Mass are omitted, up to and including the *Kyrie*. When all the ministers are in their appointed places the Priest prays the Opening prayer of the Mass, and the Mass continues in the usual way.

#### Form A

The assembly and ministers gather in some suitable place distinct from the church to which the procession will move. When all have assembled, the presider greets the people in the way outlined below.

#### Form B

In circumstances where a gathering apart from the church is not possible, the Introductory Rites may take place at the entrance. The priest and other ministers gather near the main doors of the church, and the people turn to face the priest.

The priest celebrant may vest in purple Mass vestments for the procession and Mass; or if it seems preferable, may vest in alb, stole and purple cope for the procession and may remove cope and put on chasuble for the Liturgy of the Word.

### Sign of the Cross & Greeting

When the priest, other ministers, and people have gathered; the Priest\* facing the people greets the assembly, making the sign of the Cross:

**In the name of the Father, ✠ and of the Son, and of the Holy Spirit.**

The people reply:

Amen.

Then the Priest\*, extending his hands, greets the people, saying:

**The Lord be with you.** Or another approved greeting.

**\*In his first greeting a Bishop says: Peace be with you.**

The people reply:

And also with you.

### Introduction & Prayer

The Priest himself, or a concelebrant, or a deacon gives a brief introduction & invitation to the Procession, in the following or similar words:

**My brothers and sisters,  
the great festival of our salvation is approaching  
and so we begin the days of preparation and renewal  
to celebrate the Easter sacraments of Christ's death and resurrection.  
Today, throughout the whole Church,  
the Elect are chosen and called to the saving waters of rebirth.**

With joy we accompany them on the way of salvation  
to the mysteries of Christ's life-giving love.

Entrusting them to the care of the Great Mother of God, Mary Most Holy,  
and all the angels and saints,  
we implore the mercy of God  
that together we may come to the paschal joy of Easter.

### **Opening Prayer**

Then the Priest invites all to pray in silence, after which he sings or says the opening prayer. (Please choose **one** of the following three options.)

The Priest, with hands joined, says:

#### **Let us Pray:**

Then the Priest, with hands extended, sings or says the collect prayer (opening prayer)

#### **I. The mystery of the holy cross**

**God our Father,**  
**in obedience to you**  
**your only Son accepted death on the Cross**  
**for the salvation of mankind.**  
**We acknowledge the mystery of the Cross on earth.**  
**May we receive the gift of redemption in heaven.**  
**We ask this through our Lord Jesus Christ, your Son,**  
**who lives and reigns with you and the Holy Spirit,**  
**one God, for ever and ever.**

#### **Or:**

#### **II. For the forgiveness of sins**

**Lord,**  
**hear the prayers of all who call on you,**  
**forgive the sins of those who confess to you,**  
**and in your merciful love**  
**give us your pardon and your peace.**  
**We ask this through our Lord Jesus Christ, your Son,**  
**who lives and reigns with you and the Holy Spirit,**  
**one God, for ever and ever.**

#### **Or:**

#### **III. for the local church**

**God our Father,  
in all the churches scattered throughout the world  
you show forth the one, holy, catholic and apostolic Church.  
Through the gospel and eucharist  
bring your people together in the Holy Spirit  
and guide us in your love.  
Make us a sign of hope for all people,  
and help us to show forth  
the living presence of Christ in the world,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.**

*at the end of which the people acclaim:*

**Amen.**

### **Invitation to the Procession**

*Then the Priest, or a deacon, if one is present, invites all to the Procession.*

**Uniting ourselves in praise of God,  
and seeking the intercession of the saints  
let us go forth, relying on the merciful love of God.**

### **Procession into the Church**

*The litany of saints is sung as the procession moves to the church.*

*If incense is used, grains of incense are placed in the thurible, and the minister carrying the censer goes first, followed by those carrying the cross and candles. A deacon or (if there is no deacon) a lay reader carries the Book of Gospels in the procession. The Book of Gospels is placed (flat) upon the altar. If the people have gathered in some suitable place distinct from the church, they follow the minister carrying the Book of Gospels. Other Sacred Ministers follow the people.*

*On entering the sanctuary (chancel), all make a deep (profound) bow to the altar, two by two. Deacons and concelebrating presbyters go up to the altar, kiss it, then go to their places.*

*N.B. If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar [sanctuary] and when they depart from it, but not during the celebration of Mass itself.*

*If necessary, fresh incense is placed in the censer, and the Priest incenses the altar and the cross. If he has worn the cope in the Procession, when the Priest reaches the chair he removes the cope and puts on the chasuble. If it seems preferable, the priest may take off the cope and put on the chasuble as soon as he reaches the altar, before reverencing it.*

*When the Litany is concluded and all the ministers are in their appointed places, the Priest prays the Opening prayer of the Mass, and the Mass continues in the usual way with the Liturgy of the Word.*

## THE LITANY OF THE SAINTS FOR SOLEMN OCCASIONS

Worshipping communities are encouraged to restore the ancient practice of singing the Litany of the Saints for Solemn Occasions for the entrance procession at the principal Mass for the First Sunday of Lent. [See the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, dated January 16, 1988, of the Congregation for Divine Worship, §22, and the *Ceremonial of Bishops*, §261.

The Litany takes the place of the Entrance Song and all the Introductory Rites up to the Opening Prayer. In the solemn form of the procession, the people assemble in a suitable place other than the church. The presider is dressed in alb, stole, and cope. After a suitable gathering song, the presider greets the people and he (or another priest or a deacon) gives a brief introduction. The presider then says an opening prayer (several alternatives are suggested in the *Ceremonial*) and then puts incense in the censer. The deacon announces, Let us go forth in peace, and the procession moves to the church. When it reaches the church, all go to their places; the presider reverences and incenses the altar; then the presider goes to the chair and exchanges the cope for a chasuble. At the end of the Litany, the presider sings or says the Opening Prayer of the Mass.]

St. Mark's Day (April 25), the three days before the Ascension, St. Isidore and St. Mary's Day (May 15) are also days when litanies to implore God's protection against calamity and God's blessing on the crops are traditionally sung. This litany can be especially effective on All Saints Day as the Entrance Song or the General Intercessions.

The Litany of the Saints for Solemn Occasions may also be used during the principal celebration of the six special periods of prayer mentioned in the General Instruction of the Roman Missal, §373, and the General Norms for the Liturgical Year and the Calendar, §§45 through 47 (the precise dates can be found in the particular calendar which applies to each community):

Week of Prayer for Christian Unity  
Week/Day of Prayer for General Needs of Humankind  
Weekdays of Preparation for the Coming of the Holy Spirit  
Week/Day of Prayer for Human Rights and Equality  
Week/Day of Prayer for Harvest and Fruits of the Earth  
Week/Day of Prayer for World Justice and Peace.

In those sections which contain several sets of invocations marked by A and B, one or the other may be chosen as desired as indicated by the "Or" on the left. It is also possible to sing the more familiar sections of the litany in Greek and Latin, indicated by the "or" in the center. The names of other saints may be added in the appropriate place in the litany (for example, patrons, titular saints of churches, founders, and the like). Petitions adapted to the place and the occasion may be added to the petitions for various needs. Such additional names and petitions need to be set in a different kind of type or enclosed in parentheses (as in the litany which follows).

If the litany is to be printed in its entirety, the surnames and cognomens (e.g., Becket, Chrysostom) should be enclosed brackets and not sung; this is the tradition when the litany is sung in Latin. However, St. John the Baptist and St. Mary Magdalene are always invoked with their cognomina; and St. John Mary Vianney is always invoked by his first and middle names. The Blessed Virgin Mary may be invoked in the litany under several titles, but restraint is advised. If the litany is not to be printed for the assembly, sing the surnames and cognomens in brackets.