

THE ROMAN RITUAL

**RENEWED BY DECREE OF THE MOST HOLY SECOND
ECUMENICAL COUNCIL OF THE VATICAN AND
PROMULGATED BY AUTHORITY OF POPE PAUL VI**

THE ORDER OF PENANCE

**ENGLISH TRANSLATION ACCORDING
TO THE TYPICAL EDITION**

**For Use in the Dioceses of the
United States of America**

**Approved by the United States
Conference of Catholic Bishops
and Confirmed by the Apostolic See**



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THE ORDER FOR RECONCILING SEVERAL PENITENTS WITH INDIVIDUAL CONFESSION AND ABSOLUTION

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THE INTRODUCTORY RITES

LITURGICAL SONG

48. 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.

GREETING

49. 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.

R). And with your spirit.

Or:

192.

Lk 17:1-4

If your brother wrongs you seven times in one day and returns to you seven times saying, "I am sorry," you should forgive him.

✠ A reading from the holy Gospel according to Luke

Jesus said to his disciples,

“Things that cause sin will inevitably occur, but woe to the one through whom they occur.

It would be better for him if a millstone were put around his neck

and he be thrown into the sea

than for him to cause one of these little ones to sin.

Be on your guard!

If your brother sins, rebuke him;

and if he repents, forgive him.

And if he wrongs you seven times in one day

and returns to you seven times saying, ‘I am sorry,’ you should forgive him.”

The Gospel of the Lord.

193.

Lk 18:9-14

O God, be merciful to me a sinner.

✠ A reading from the holy Gospel according to Luke

Jesus addressed this parable

to those who were convinced of their own righteousness

and despised everyone else.

“Two people went up to the temple area to pray;

one was a Pharisee and the other was a tax collector.

198.

Jn 15:1-8

He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit.

✠ **A reading from the holy Gospel according to John**

Jesus said to his disciples:

“I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit,

and everyone that does he prunes so that it bears more fruit.

You are already pruned because of the word that I spoke to you.

Remain in me, as I remain in you.

Just as a branch cannot bear fruit on its own unless it remains on the vine,

so neither can you unless you remain in me.

I am the vine, you are the branches.

Whoever remains in me and I in him will bear much fruit,

because without me you can do nothing.

Anyone who does not remain in me

will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned.

If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

By this is my Father glorified,

that you bear much fruit and become my disciples.”

The Gospel of the Lord.

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PENITENTIAL INVOCATIONS

(At least one of the invocations should always be a petition for a true conversion of heart.)

204. If the prayer is addressed to the Father:

1

—That you will grant us frail sinners,
who have marred the integrity
of the Church,
full remission of our sins
and restore us to full communion
with our brothers and sisters.

R. Lord, we ask you, hear our prayer.

Or:

R. Lord, have mercy on us.

Or another suitable response may be used.

—That you will admit us to
the Sacrament of Reconciliation,
for we have no confidence
except in your mercy.—*R*.

—That, with a sincere heart,
we may strive for our own conversion
and that of our brothers and sisters
by our charity, example, and prayers.—*R*.

—That, as we confess our sins today,
you will rescue us from slavery to sin
and lead us to the freedom
of your children.—*R*.

I. PENITENTIAL CELEBRATIONS DURING LENT

5. Lent is the principal time of penance both for individual Christians and, at the same time, for the whole Church. It is therefore desirable that, during Lent, through penitential celebrations, the Christian community be prepared for a fuller participation in the Paschal Mystery.¹
6. The penitential character of the Liturgy of the Word in the Masses for Lent should be kept in mind. Texts from the *Lectionary for Mass* and *The Roman Missal* may appropriately be used in penitential celebrations held during Lent.
7. Two examples of penitential celebrations more suitable for Lent are given here. The first emphasizes penance as strengthening or restoring baptismal grace; the second shows penance as a preparation for a fuller participation in the Paschal Mystery of Christ and the Church.

FIRST EXAMPLE

“Penance leads to a strengthening or restoring of baptismal grace”

8. a) After an appropriate liturgical song and the greeting by the minister, the meaning of this celebration is explained to the people. This prepares the Christian community to recall their baptismal grace at the Easter Vigil and to reach newness of life in Christ through freedom from sins.

¹Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 109; Paul VI, Apostolic Constitution *Pœnitentini*, Feb. 17, 1966, no. IX: *Acta Apostolicæ Sedis* 58 (1966), p. 185.