

Ill, mother of Charles  
Dohnalek; friend of Joe  
Moore (Corby); Mr. J.C. Smith

University of Notre Dame  
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Deceased, mother of Joe  
Gora (Carroll); father  
of Phil Clark

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To Help You At Mass--II.  
(b. Introit to Gospel.)

After ascending the altar steps and kissing the center of the altar, the priest moves to the book on the right. Now begins "The Introit" consisting of a psalm and a "Glory be to the Father" wedged between the antiphons. The word, "introit," means "he enters." Formerly the Introit was an entire psalm sung by the choir as the priest walked from the sacristy to the altar.

After reciting the Introit the priest moves back to the center of the altar where alternately with the server he says three times, "Lord have mercy on us" and then three times, "Christ have mercy on us" and again three times, "Lord have mercy on us." These short pleas for mercy, commonly called just "The Kyrie" are uttered in Greek, which before the coming in of Latin, was the ordinary language of the Mass. The Kyrie is a shortened form of a whole litany of petitions which was cut down for the sake of brevity.

After the Kyrie the priest next passes to the Gloria in Excelsis, or the angels' Christmas hymn, which he recites while standing at the center of the altar. To each person of the Trinity, from Whom he has asked mercy, he now offers glory. "Glory to God in Heaven and on earth peace to men of good will. We praise Thee! We bless Thee! We give Thee thanks because of Thy great glory." For what glory? For God's great glory as it shines in the person of Jesus Christ, as it shines in the Church, mystical Body of Christ, as it shines in our own souls when they are in the state of grace. We thank Thee, God the Father, and may we never by sin dim Thy radiance within us. Then the hymn turns to giving glory to Our Lord Jesus Christ and to the Holy Spirit. "O Lord, O only-begotten Son Jesus Christ, lamb of God, son of God, Who takest away the sins of the world, have mercy; Who takest away the sins of the world, hear our prayer; Who art seated on the right hand of the Father, have mercy--for Thou alone art holy; Thou alone art Lord; Thou alone art Most High, O Jesus Christ, together with the Holy Spirit in the glory of God the Father."

Enter fully into the spirit of these ecstatic outcries to Christ the King, for He must rule our bodies, our thoughts, our studies, our likes and dislikes, our entire life!

The priest then kisses the altar--as he does out of reverence whenever he turns his back to it--and says to the congregation, "The Lord be with you."

Now again at the book to the right of the altar follow the prayers or "collects" which change day by day. (For their meaning on any one day, consult your missal or the leaflet missal.) They are called "collects" most probably because the priest originally said them "at the gathering together" of the people, ad collectam. After the prayers or collects comes the epistle, or a reading from the Scriptures. Formerly, a man mounted a pulpit and read the epistle and, after he had finished, while he walked slowly down the steps from the pulpit, a psalm or the "Gradual" was sung to prevent monotony. After it the people cried out "Alleluia!" or "Praise ye the Lord!" A different chant, with the alleluia left off, was substituted during Lent. It was sung in uno tractu "all at one go" and is called the Tract. Now the epistle, the gradual with the alleluia, or the tract during Lent without the alleluia, are recited by the priest.

The priest moves again to the center of the altar, bows profoundly and prays the Lord to cleanse his lips, as He once cleansed the lips of the prophet Isaias with a burning coal, to worthily proclaim the holy gospel. Naturally the most solemn of all readings is the gospel, which, like the epistle, was formerly read from a pulpit. The gospel pulpit was always magnificently decorated and surrounded with lights and incense. The gospel expresses our belief, our law of life. We stand at the reading of the gospel to show respect: we sign our forehead, lips and heart to show that we venerate the gospel in thought, word, and affection.