



Kyrie and Gloria in Excelsis



Kyrie is Latin for “Lord.” In the Kyrie, we call out: “*Lord, have mercy*” (*Kyrie Eleison*). It is not specifically a prayer of forgiveness; since, we have already asked for forgiveness at the beginning of the service with Confession.

So we use the Kyrie in the similar way it is used in the Bible – a general call for God’s help (Ps. 41:4; 123:3; St. Matt. 15:21; 17:15; and St. Mark 10:47-48).

The Kyrie should be sung in confidence knowing we have a strong and loving God who does indeed come to the aid of His people! This pleases God, for He is the One who invites us to call on Him in our need (Ps. 50:15).

Having prayed for God’s mercy, it is very fitting to sing the Gloria in Excelsis! It begins directly after the Kyrie, without a single word between since the Gloria is a response to the Kyrie.

The Gloria recalls the angels’ hymn of praise at the birth of our Lord Jesus, the Christ (St. Luke 2:14). It is God’s ultimate answer to our call: “*Lord, have mercy.*”

In Christ, we have not only forgiveness but also fullness of life. Even if the whole world would come to help us in our troubles, if we didn’t have Jesus Christ we would be truly helpless. On the other hand, even if the whole world is against us and life is most miserable, and yet in Jesus we know nothing can hinder His deliverance!

Of special note: During Advent and Lent, the Church’s worship is more penitential. Therefore, “*Gloria in Excelsis*” is omitted from the liturgy. The word “*Alleluia*” is omitted as well. By not using the alleluia (a joyful expression meaning “*Praise the*



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Lord”) the season is clearly set apart as a distinct time from the rest of the year.

Additionally, it forms a powerful contrast with the festive celebrations of our Lord’s Birth and Resurrection when our alleluias ring loud and clear!

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