

Teaching Masses Outline

I. Introductory Rites (Week 1: October 14-15)

A. Christ is present in His People.

B. Entrance Procession

1. We begin the Sacred Liturgy by gathering as the One Body of Christ in festal celebration by singing a hymn or song together. This song usually in some way reflects the message of the Readings of the Mass of the day, but not always. The purpose is to place ourselves in the presence of the Lord as we come together to celebrate the Paschal Mystery of Our Lord Jesus Christ.
2. During the singing of the hymn, the priest processes in with the servers, lectors, and deacon. The servers process with the Processional Cross and two candles. The Cross, as we will see when we discuss the Sign of the Cross, is the great sign of our salvation. It is the banner of our Christian faith that God has given to us. Flanking the Cross are two candles, representing the light of Christ shining forth throughout the world. They can also be a symbol of the presence of the angels and saints at this Sacred Liturgy, because when we celebrate the liturgy, we do not celebrate alone. Rather, all the choirs of angels and all the saints in Heaven join in with us to celebrate this great mystery of our Redemption. The deacon holds the Book of the Gospels, which is the most sacred book that is used in the liturgy, since it contains the written words of Jesus Christ.
3. Once the priest and the deacon ascend the steps to the altar, they both kiss the altar together. The altar (not the tabernacle, though the tabernacle is important) is the central focus of the Mass and is necessary for any building to be considered a church. In fact, during the celebration of the liturgy, the ministers generally do not genuflect to the tabernacle, outside of the entrance and closing processions, as well as to expose and repose Our Lord. Rather, they bow reverently to the sacred altar, since all liturgies have the altar as its central focus. It is the place of sacrifice where in just a little bit, Our Lord Jesus Christ will offer His Body and Blood; it also is meant to represent Christ in a symbolic way.

C. Sign of the Cross

1. As Christians, the main symbol of the victory that Our Lord Jesus Christ won for us is the Cross. What seems to non-Christians as foolish, we rejoice in the Passion, Death, Resurrection, and Ascension of Jesus, the Paschal Mystery. For us, it is the sign of our salvation, that Jesus Christ, Who is both fully human and fully divine, offers Himself on the Cross in order to reconcile us to the Father. Because of that, we mark ourselves with that same cross, while at the same time reminding ourselves of the Holy Trinity, the Father, Son, and Holy Spirit. We express that what we are doing is "in the name of" the Holy Trinity. We are gathered by the Holy Spirit to offer ourselves to the Father through the Son, and we listen with the Holy Spirit to the Father speaking to us through the Son.

D. Penitential Rite

1. As we begin the sacred liturgy, we take time to acknowledge that we are indeed unworthy to be standing before the Lord and participating in His great sacrifice. This

time should be a brief moment of reflection on our lives to see the areas where we have failed to love God with all our hearts, souls, minds, and strength and our neighbor as ourselves. As St. Paul tells us, "All have sinned and are deprived of the glory of God" (Romans 3:23). Each of us sins every day of our lives, whether by thought or deed. Because of that, we ask God to show forth His love and mercy upon us and to forgive us of our sins, so that we may "celebrate these sacred mysteries." There are multiple ways that we do this. One way is to pray what is referred to as the Confiteor (Latin for "I confess"), in which we confess to God that we have sinned and ask for the angels and saints to pray for us that we may receive His mercy. Afterwards, the priest prays a short prayer on behalf of the people gathered that the Lord may "have mercy on us, forgive us our sins, and bring us to everlasting life." The Penitential Rite then concludes with a short litany, where we address Jesus Himself together, saying, "Lord, have mercy. Christ, have mercy. Lord, have mercy."

E. Gloria

1. Now that we have acknowledged our sins, we take a few minutes to join in with the angels and saints in giving glory to God. The hymn itself has its roots in the Gospel, specifically in the Nativity of Our Lord (Luke 2:8-20). In this scene, after Jesus is born, an angel appears to the shepherds in the field, proclaiming to them that the Christ child has been born in Bethlehem. After this message is proclaimed, "a multitude of the heavenly host" appear, "praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom he is pleased!'"

F. Collect

1. Before we go into the Liturgy of the Word, when the priest says, "Let us pray," we take a moment to gather our prayers together as the One Body of Christ. After a moment of silence and prayer, the priest then prays what is referred to as the "Collect", during which he "collects" the prayers of the faithful and offers them to the Father. This prayer follows a general formula: addressing the Father, giving thanks to Him for the blessings He has given us, asking Him to bestow some kind of blessing and grace upon us as we celebrate this Mass, and closing by saying that we ask this "Through our Lord Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever." We always have to remember that every prayer we make to the Father is made in the Holy Spirit and through the Son, since Jesus tells us, "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son" (John 14:12).

II. Liturgy of the Word (Week 2: October 21-22)

A. Christ is present when His word is proclaimed.

B. First Reading

1. The first reading outside of the Easter season is from the Old Testament, which tells of a prophecy of sorts that finds its fulfillment in the Gospel of the Sunday. The Old Testament is rich with theology that provides light for the Gospels. In fact, most of the Gospel authors (especially Matthew and John) presume the audience has knowledge of the Old Testament. Because of this, the Church in her wisdom has chosen specific readings from the Old Testament to help to provide further insight into the Gospel and

what the authors are asserting under the inspiration of the Holy Spirit. Sometimes, this connection is clear, but there are times when it is more difficult to ascertain the connection. Because of that, we must listen attentively to the first reading to understand what Our Lord is speaking to us on that particular weekend.

2. During the Easter season, the first reading comes from Acts of the Apostles, which tells us what the Apostles did after the Resurrection and Ascension of Jesus. There is usually not a connection between the first reading and the Gospel, as the point of the Acts of the Apostles is to provide us with an example of how the Early Church lived out the message of Jesus Christ after His Ascension.

C. Responsorial Psalm

1. We respond to the first reading with a psalm that connects with the first reading and the Gospel. Usually if we are unable to understand the connection between the two, the Psalm will provide the connection. The Psalms are a great gift that God has given us, because they are the words that His Holy Spirit has inspired David and other writers to write down in order that God's people may give Him fitting praise here on earth until the Last Day. These psalms have various genres and cover just about every human emotion. They are healthy ways to express our emotions with God, because they are the ways that He has given us under the inspiration of the Holy Spirit.

D. Second Reading

1. The second reading comes from the New Testament Letters and the Book of Revelation. These readings are usually continuous, meaning that they go through the entirety or at least most of the letters in order. There are some instances where, by God's providence, there is a connection between all three readings (first, second, Gospel), but usually, the second reading is its own thing. Because of that, it can often be discarded and ignored. It can even be difficult to read sometimes with the way that St. Paul has a tendency to have run-on sentences with strange syntax in the English language. However, these readings are still very rich in theology and can still be a means by which God can speak to us here in the present.

E. Alleluia

1. Now that we have heard the first two readings and the Responsorial Psalm, we move into the Gospel section of the Liturgy of the Word. We do so by singing the famous Easter proclamation: Alleluia! The term itself is Hebrew for "Praise the Lord!" and is an ancient expression of praise that has been used throughout all of salvation history. We praise God the Father for the gift of His Gospel message that He has given us through His Son, Jesus Christ. We then sing a verse that (usually) brings out the central focus of the Gospel for the day.

F. Gospel

1. This is the high point of the Liturgy of the Word. It is here that we hear the words of Jesus Christ Himself, as they have been handed down to us from the Apostles. The Church teaches that, while the four Evangelists may have selected different things to write down or synthesized differently, the Gospel writers only wrote in such a fashion that they told us the honest truth about Jesus (Dei Verbum, 19). They were able to do so under the inspiration of the Holy Spirit, Who used their human abilities to inspire them to write about the Life, Death, Resurrection, and Ascension of Jesus Christ.

G. Homily

1. Now that the readings have been proclaimed, the priest or deacon then takes the time to explain the readings in a way that makes the readings present, here in the 21st century. The Scriptures may have been written thousands of years ago, but the message is timeless and still applies to us today. It is the duty of the homilist to assist the People of God in listening to and understanding the message of the Gospels for their own lives, so that they may have a personal encounter with the Lord. In doing so, we will all be able to go out into the world to proclaim that Good News that we have received.
2. That said, while the most common choice for the homily is to be about the readings, they do not have to necessarily only be about the readings. They can also be about anything pertaining to the celebration of the Mass for that day.

H. Creed and Universal Prayer

1. After the homily, we then move into the Profession of Faith, referred to as the Creed. The term "Creed" comes from the Latin word *credo*, meaning "I believe." It is here that we state all that we reaffirm our faith as Catholics and as members of the Body of Christ. The formula for the Creed goes like this: "I believe in God the Father... in Jesus Christ, His Only Son, Our Lord... that He died and rose again from the dead... in the Holy Spirit, the Lord... in one, holy, catholic, and apostolic Church (the four marks of the Church)... in one baptism for the forgiveness of sins... in the resurrection of the dead." There are two forms of the Creed: the Nicene (after the First Council of Nicaea, where it was established that Christ is both fully human and fully divine) and the Apostle's (a shorter and more general version of the Nicene). Both of these creeds were developed in the early centuries of the Church and have been continually passed down to us.
2. One thing that we do during the Creed is that we bow at the words, "By the power of the Holy Spirit, was incarnate of the Virgin Mary, and became man." This is an old tradition where people would either bow or genuflect when reflecting on the mystery of the Incarnation, of God becoming man. For example, this can also be seen when praying the Angelus, as some people will bow at the words, "And the Word became flesh, and dwelt among us."
3. After the Creed, we then have the Universal Prayer, where we offer up our petitions and place them spiritually upon the altar, asking the Lord that He grant these petitions according to His will.

III. Liturgy of the Eucharist

A. Christ is present in the Eucharist.

B. Week 3 (October 28-29)

1. Offertory

- a. At this point, the Liturgy of the Eucharist begins with the preparation of the altar. During this time, it can be easy to just view this as a transition phase from Liturgy of the Word to the Liturgy of the Eucharist, but this is an essential part of the Liturgy of the Eucharist. While the altar is prepared, the collection for the weekend is taken up. Now, the reason for this is not just because it is the most convenient time to do so. The reason for this is that in the Early Church, the People of God were the ones who would supply the bread and the wine for the celebration of the Eucharist. They would even present those gifts as part of the Offertory. Today, instead of the people

purchasing the bread and wine themselves, they present their monetary gifts that are used for the purchasing of bread and wine, so that bread and wine is still their own contribution for the celebration of the Eucharist. We have a few people present those gifts as representatives of the entire parish community, emphasizing that this celebration is a communal act.

- b. While the altar is being prepared, the sacred vessels are brought forward. The bowls that hold the bread are called “ciborium” or “ciboria”, coming from the Latin word *cibus*, meaning “food.” The cups that are to hold the wine are also brought forward. Once the gifts are brought forward, first the bread is offered, emphasizing how the bread is the fruit of our labor and toils. After the bread is offered, the wine is mixed with water. There are two reasons for mixing water with the wine. The first reason is that at His Crucifixion, when Jesus’s side was pierced, what flowed out was blood and water. The second reason is emphasized in the quiet prayer that is said while the water is being poured into the wine. “By the mystery of this water and wine, may we come to share in the divinity of Christ, Who humbled Himself to share in our humanity.” This is referred to as the “Wondrous Exchange”: God became Man, so that Man could become like God. As Fulton Sheen puts it, “Man is born to live; Christ is born to die.” By offering Himself on the Cross, Jesus gives us a chance to become like Him by joining in His suffering and conforming our lives to Him. The wine is then offered, emphasizing how it is the fruit of the vine and the work of human hands. A necessary component for the wine is that it must come from grapes, not any other fruit, and there must be some alcohol in it, because that is the kind of wine that Jesus used at the Last Supper.
 - c. After the bread and wine have been offered, the priest then prays a quiet prayer, asking God to accept this sacrifice that is being offered. He then turns to wash his hands, saying the words, “Wash me, O Lord, from my iniquities, and cleanse me from my sins.” Washing is always seen as symbolic of the washing of sins in the Church, and in the sacrament of Baptism, it actually brings about the washing of sin. He then turns to the people, telling them to pray to the Lord that He may accept this sacrifice that is being offered, “for the praise and glory of His name, for our good and the good of all His holy Church,” meaning that this sacrifice is not just for the good of those gathered, but for the entire Church throughout the world.
 - d. NB: the bread and wine ARE NOT the Body and Blood of Christ at this time.
2. Prayer over the Offerings
 - a. The priest then says a short prayer, similar to the Collect prayer from the Introductory Rites, only this time, the priest once again is asking the Lord to look with favor on the gifts that are presented, that they may give Him glory and praise.
3. Preface and Sanctus
 - a. We now move into the beginning of the Eucharistic Prayer with the Preface. The Preface begins with a dialogue between the priest and the people. In that dialogue, we elevate our hearts in prayer to God as we go into the most important part of the entire Mass. It is at this time that, by lifting up our hearts, we set aside the things of this world and place our attention entirely on the Lord. The priest then prays the Preface, which is directed entirely to the Father. In the Preface, there is a rich

theological explanation of the importance of the celebration of the day. Because of this, it is essentially a summary of the mystery that is being celebrated for that particular day.

- b. The Preface then concludes with the priest invoking the singing of the people along with the angels and the saints in the Angelic hymn: the Sanctus. The Sanctus comes from the Book of Revelation, when the four living creatures, symbolic of the four Evangelists, cry out “Holy, holy, holy, is the Lord God almighty, who was and is and is to come.” That thrice-singing of “holy” is meant to emphasize that God is indeed the holiest of all beings. This hymn is the new song of praise and adoration of Our God, Who has saved us from sin and death. It calls upon Christ to make Himself present to us as the Paschal Lamb, Who was slain for our offenses. We cry out “Hosanna in the highest,” and “blessed is He who comes in the name of the Lord,” just as the people in Jerusalem did at the time of Jesus’s entry into Jerusalem. The term “hosanna” is a Hebrew term, meaning “save us!”, a cry to God for salvation, which He is about to accomplish at the Eucharistic Prayer. The people then kneel down in adoration for the Lord, Who is about to make Himself present on the altar.
4. Eucharistic Prayer
 - a. Epiclesis
 1. At the beginning of the Eucharistic Prayer, the priest calls down the Holy Spirit to sanctify the bread and wine, that they may become the Body and Blood of Christ. He does so with a unique action, where he holds his hands over the gifts. At this point, the server rings the bells once to indicate to people that the Holy Spirit is being called down upon these gifts. The term for this point in the Eucharistic Prayer is epiclesis, which is a Greek term meaning “invocation.”
 - b. Consecration
 1. After the epiclesis, we move into the highest point in the liturgy: the consecration. At this time, the Eucharistic Prayer takes us to the Last Supper, where Christ instituted the Eucharist. The priest, imitating Jesus, takes the bread into his hands and says the words, “He took bread, said the blessing / gave you thanks, broke the bread, and gave it to his disciples, saying, ‘Take this all of you...’” The priest imitates the actions of Jesus in taking bread, blessing, breaking (though he doesn’t break it yet), and giving, which are the same actions used at the multiplication of the loaves. Similarly, he takes the chalice and says, ‘Take this all of you...’” He then elevates both the consecrated host and the chalice, and the server rings the bells when each is elevated.
 2. At this point, it is Jesus Who is speaking through the priest, rather than the priest speaking himself. Because of the fact that it is Jesus Who is really saying it through the priest, that bread and wine truly become the Body and Blood of Jesus Christ. In fact, it does not matter if we believe that they are changed or not; it happens because Jesus says so. It is no longer bread and wine at this point. While they maintain the appearance of bread and wine, their substance and their nature has been changed into the Body and Blood of Christ. This is referred to as “transubstantiation,” a term coined by St. Thomas Aquinas. This is different from “consubstantiation,” which is what Protestant circles believe,

especially Lutherans, where the substance of bread and wine coexists with the Body and Blood of Christ, which has been condemned by the Church. In fact, it is incorrect to refer to the Body and Blood as “bread” or “wine” from this point forward, because simply they are not bread and wine anymore.

c. Mystery of Faith

1. Now that Christ is present on the altar, we proclaim His salvific work, and in doing so, we are made present at that salvific work....

d. Anamnesis

1. There is a time during the Passover meal that is referred to as the Ma Nishtana, which is when the youngest child asks the father of the household, “Why is this night different from all other nights?” To this question, the father is to respond by retelling the story of the original Exodus of the Israelites from Egypt. However, this is no ordinary retelling of a story. In fact, the Jewish faith believes that in retelling this story, the events are actually made present, so that they are transported to that time of the Exodus and are actually living through it themselves. This is referred to as the anamnesis, a Greek term meaning, “a recalling to mind,” and it is also applied to us today at the Mass. Whenever we celebrate the Mass, we too are transported to a time and place in history, and that time and place is on Calvary at the sacrifice of Jesus on the Cross. At this point, while physically, we are here in Union, KY, spiritually speaking, we are present on Calvary. At this point in the Eucharistic Prayer, we recall and re-present (make present) the Paschal Mystery of Christ, His Passion, Death, Resurrection, and Ascension, in such a way that we are living through those events. We always have to remember that God operates outside of time.

e. Second Epiclesis

1. The priest then asks the Lord to sanctify the Church, both locally and universally, praying especially for the pope, as well as the local bishop.

f. Remembrance

1. The priest then prays for all those who have died, asking the Lord that He may welcome them into His Heavenly Kingdom and look with mercy upon them. At this time, it is good to call to mind family members, friends, and anyone else whom we know who has died to offer them to the Lord. Not only that, but we also pray that when we die, we too will be welcomed into the heavenly kingdom, so that we may worship God with all the angels and saints.

g. Doxology

1. Finally, the priest and the deacon elevate the paten and the chalice, while the priest chants the doxology. What is essentially being done in the doxology is that the Father is being glorified through, in, and with the Son in the unity of the Holy Spirit. This sacrifice is an act of the entire Holy Trinity. The people then respond with the Great Amen, meaning “So be it,” or “I believe”.

C. Week 4 (November 4-5)

1. Lord’s Prayer

- a. After the Doxology, we all rise together and pray in the words that our Lord Jesus taught us: the Lord's Prayer. This prayer contains all the petitions that we ever need. In total, there are seven petitions:
 - 1. Hallowed be thy name
 - 2. Thy kingdom come
 - 3. Thy will be done on earth as it is in heaven
 - 4. Give us this day our daily bread
 - a. The term used here for "daily" in Greek can actually be translated as "supersubstantial", emphasizing the importance of the Eucharist.
 - 5. Forgive us our trespasses
 - 6. Lead us not into temptation
 - 7. Deliver us from evil
 - b. As the people pray together along with the priest, the priest holds his hands out in the orans position, offering up the prayers of the faithful, which is a uniquely priestly action
 - c. After the Lord's Prayer, the priest then begs the Lord to "deliver us from every evil and grant peace in our days," so that we may be free from sin, to which the people then respond, "For the kingdom..."
 - 1. While this addition is not in the Gospel, it is found in the Didache.
 - d. Afterwards, the priest then prays directly to Jesus to grant peace and unity to the Church throughout the world.
2. Sign of Peace
- a. The priest then extends the peace of Jesus Christ to all the people gathered, and then the deacon invites everyone to share that peace with one another.
 - b. This peace that we share with one another is actually a little prayer that we make to one another. One thing that we have to be careful about with the sign of peace is the temptation to treat it as a social hour. It is certainly good to briefly say something to each other, but we have to be careful not to lose sight of what it is we are doing: participating in the sacrifice of Jesus Christ
3. Agnus Dei and Fractioning Rite
- a. After the sign of peace, the People then say or sing the Lamb of God. We get the Scriptural image of Jesus as the Lamb of God from John's Gospel, when John the Baptist proclaims, "Behold the Lamb of God, who takes away the sins of the world."
 - b. The Passover Lamb was essential to the celebration of Passover for the Jewish people. There were very strict requirements about the lamb. It was to be an unblemished lamb, who was a year old. There is not a bone that is broken, even during the celebration of the Passover. The Jewish people would present the Passover lamb to the priest to slaughter the lamb, whose blood would then be sprinkled on the people. They would also flay the lamb (scourging at the pillar), so that it would be eviscerated. The remains of the lamb would then be given back to the family, who would then roast the lamb (cross-shaped peg). They would then eat the flesh of the lamb as part of the Passover meal.
 - c. This is all meant to be a foreshadowing of the true sacrifice that was to come: the Sacrifice of Jesus Christ on the Cross on Calvary.

- d. During the Lamb of God, the priest then fractions the main host, which is meant to represent the Death of Jesus on the Cross. He then breaks off a small piece to mingle with the Precious Blood, which is meant to represent the Resurrection.
 - 2. Remember anamnesis: when these events are being celebrated, we are actually present at His Death and Resurrection.
 - e. Ecce Agnus Dei
 - 1. The priest then holds the consecrated host and the chalice for all the people to behold, saying those same words that John the Baptist proclaimed.
 - 2. The people then respond, by saying, "Lord, I am not worthy..." imitating the words of the centurion. All Jesus needs to do is simply say the word, and our sins are forgiven, we are made worthy to receive the Lord under our roof.
4. Reception of Communion
- a. The Lord then calls us forward, so long as we are not conscious of any mortal sins on our souls. As we come forward, the minister holds the host/chalice for the person to see. He or she then says in the name of Jesus, "The Body/Blood of Christ," to which the person responds, "Amen." This is something that we can take for granted. However, we have to remember that this is a dialogue between Jesus and us individually. It is Jesus Who says to us, "The Body of Christ, The Blood of Christ," saying to us, "This is my Body/Blood; do you believe?" We respond to Jesus's question by saying, "Amen", meaning "I believe!" Yes, Lord, I believe this is indeed your Body and your Blood. He then offers Himself as a gift to us, and we prepare a throne for Him to come into our lives. We either hold our hands out, one over the other, or we hold out our tongue, if we are receiving the Body, and we respectfully receive the chalice if we are receiving the Blood. We do not grab the Body of Christ, because we are not taking; rather, we are receiving, receiving a gift, the greatest gift: the Body and Blood of Jesus Christ, Who then transforms our hearts to be like His Heart, and allows us to literally become Him. We then take the time to give thanks to Him for the great gift that He has given us.

IV. Concluding Rites (Week 5: November 11-12)

A. Prayer after Communion

- 1. Similar to the beginning of Mass, the priest invites everyone to stand and pray together. He then offers a final collect of sorts, only this time, the final prayer focuses more on giving thanks to God for giving us the gift of the Holy Eucharist. He then implores God that He may bestow upon us the special graces that are promised to those who receive the Body and Blood of Christ, so that the Lord may drive us out into the world to share with the world the Good News that we have received. Ultimately, what we are praying for is that the Heavenly Father change our hearts to be more like His Son in the Holy Spirit.

B. Final Blessing and Dismissal

1. After the prayer after communion, the priest then turns to the people to give the final blessing. Just as the liturgy began with the Sign of the Cross, the liturgy concludes with the Sign of the Cross, only this time, the priest directly commands the Lord to pour down His blessing upon those gathered for this celebration. In fact, only someone who is ordained may be able to “command” the Lord’s blessing upon people. Others may wish God to pour forth His blessing, but they cannot demand it. When someone in Holy Orders blesses, it actually brings about the blessing.
2. After the blessing, the deacon then tells the people, “Go in peace,” or something along those lines. This is actually where we get the term “Mass”, which comes from the Latin dismissal: *Ite, missa est*, meaning, “Go, you are sent.” It is the sending forth of the people to carry with them the mysteries that they have received at this Holy Sacrifice of the Mass out into the world. If it seems like the ending of Mass is abrupt, that is intentional. We have now received the Body and Blood of Jesus, so now we go out, nourished with the Bread of Life, to proclaim the Gospel of Christ. All are called to participate in this mission of the Church, which is a participation in the mission of Christ. All who have received the Eucharist now have become Christ and are a sign of Christ’s presence in the world. Now they are to go out into the world to be Christ for the world. The end of Mass is a commissioning to go and proclaim the Paschal Mystery by our daily living.

C. Closing Procession

1. During the closing hymn, which usually focuses on this great commissioning of all those present, the priest, deacon, and servers all begin to process out. The order of the procession is (mostly) the same as the entrance procession. The Cross leads, with the candles flanking, followed by the priest and deacon. The Cross leading the procession, as well as the priest, acting in persona Christi capitis, leading the people, is meant to be symbolic that it is Christ Who leads us out into the world and drives us out into the world to proclaim His Gospel. The people then follow the procession (once the music is finished) to go and participate in that great mission of Christ, which is the mission of the Church.

D. No prayers to be added at the end of Mass

1. Before Vatican II, there were a few prayers called the Leonine Prayers added to the end of Mass. These included 3 Hail Mary’s, the prayer “Hail Holy Queen”, and the Prayer to St. Michael. These were suppressed after Vatican II and the reforms of the liturgy. This seems to have been enacted to draw more attention to the power of the Mass and to separate devotional prayers from the Mass.