



TO LOVE YOU MORE DEARLY

Session 3: The Mass

Liturgy and rubric

Date	Time	CPDF Focus	Venue
3/10/2024	3.30pm-5pm	Prayer and Liturgy Directory 1 – the Liturgical Year	Virtual
27/11/2024	1pm-4pm	Prayer and Liturgy Directory 2 - Prayer	St Columba's Parish Hall, Plas Newton Lane Chester, CH2 1PL
11/02/2025	1pm-4pm	Prayer and Liturgy Directory 3 - Mass- Liturgy and rubric	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ
13/03/2025	3.30pm-5pm	Prayer and Liturgy Directory 4 - Mass - practicalities	Virtual
21/05/2025	3.30pm-5pm	Prayer and Liturgy Directory 5 - Celebration of the Word	Virtual
01/07/2025	1pm-4pm	Prayer and Liturgy Directory 6 - Formation, progression and ministry	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ



Opening prayer

- What is liturgy?
- What is the *Mass*?
- What happens at Mass?
- Music in the Mass
- How can we adapt the rubric for Mass with children and young people?
- When should we celebrate Mass in school?

Closing prayer

The Mass



What is liturgy?

Liturgy is the divine worship of the Church - all the public acts of worship that take place including the celebration of Mass, the celebration of the Sacraments, and the Divine Office or Daily Prayer of the Church.

It is, in many ways, the public face of the Church and it is through the liturgy that people engage with the faith and deepen their relationship with God.

The celebration of the Eucharist is the source and summit of our faith, and so all other liturgies flow from and to the celebration of Mass.

(CBCEW)



Liturgical worship

'Liturgical' worship is worship that has a definite structure and set of fixed prayers or parts. While helpful in our context, it does not explain why ancient people used "liturgy" to describe their worship.

More recently and popularly, there has been an attempt to recover the original meaning of the term "liturgy" by pointing out its etymology. The term "liturgy" in fact combines two Greek words—the word for "people" and the word for "work." This has led to the widespread notion that a liturgy is simply the "people's work" or "the work of the people."

(However) when we study the Greco-Roman context, we discover that "liturgy" originally meant something more like "public service" or "public duty." In the Greco-Roman world, a liturgy was something done for the sake of the public. In other words, it is more **"work done for the people"** than "work done by the people." In the context of religion, **a liturgy was worship offered on behalf of the public.** The worship of God was performed for the protection and prosperity of the city.



<https://media.ascensionpress.com/2019/10/24/what-liturgy-really-means/>

The Mass



The missional dimension of our worship is also illustrated by the fact that in the Western tradition the liturgy is called “Mass.” This term does not come from the fact that worship is a gathering of the “masses,”... Rather it comes from the Latin word missa or missio which means “dismissal.”

In the original worship services, there were two dismissals, one at the end of the Liturgy of the Word and another at the end of the Mass. Thus, the expression “Go, you are dismissed” was said twice.

Hearing this Latin word missa frequently led people to call the service, “Mass.”



<https://media.ascensionpress.com/2019/10/24/what-liturgy-really-means/>

The Mass



Identifying worship as the time when you are “dismissed” or “sent out” strengthens the notion that Mass is for the sake of the world.

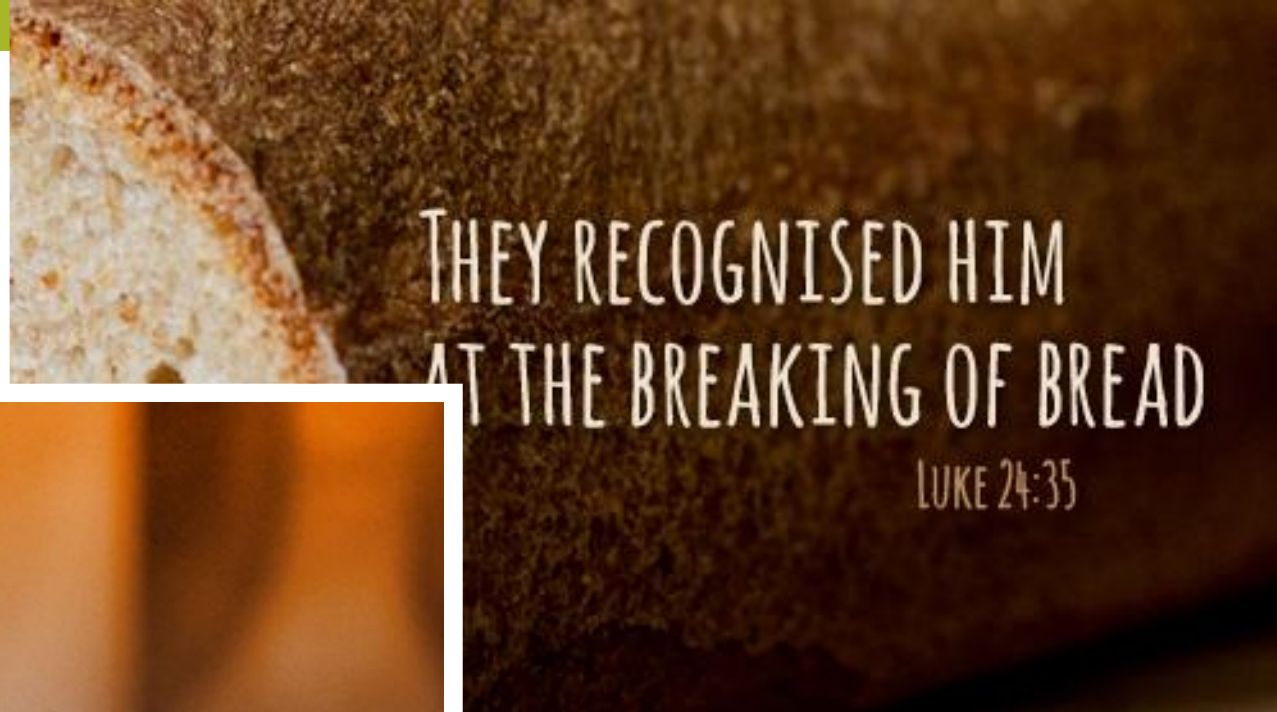
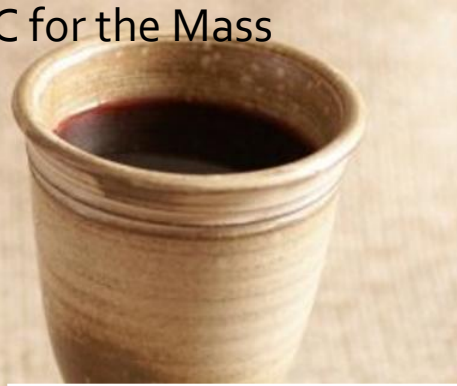
Mass is what equips and encourages us to fulfill our baptismal vocation to be priests, kings, and prophets in the world.

It is the place where we go to be sent out into the world to spread the gospel.

Here we see just how selfless our worship is: it is offered to God for the sake of our neighbours.’

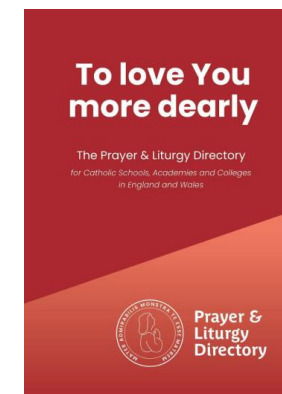
5 of the 11 most significant names in CCC for the Mass

The Lord's Supper





The Mass - Foundations



Whenever we come together to pray or to celebrate the Sacraments or to hear the scriptures, Christ is present and active.

In the Mass, Christ is present in:

- the whole gathered community as it prays, sings, and responds
- the proclamation of the scriptures
- the priest who ministers
- especially and substantially, in the Eucharistic species – the Body and Blood of Christ, wholly and entirely present under the appearance of bread and wine (PLD p9)



The Mass

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The Christ who is present in our prayer and liturgy is the risen and glorified Jesus. He made his entire life a gift to God the Father, which culminated in the offering of himself on the cross. With his resurrection the renewal of humanity begins, and in his risen glorified body he points to the destiny of all creation. (PLD p9)



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The Church has a technical term for the journey of Christ through his birth, life, suffering, death, resurrection, and ascension: the 'Paschal Mystery'. 'Mystery' here does not mean something unknown, but rather something which has been revealed which we cannot wholly grasp or understand until it is completely fulfilled – this is God's plan for salvation. (PLD p9)



[Together at one altar - Paschal Mystery](#)
[Background to the Paschal Mystery, St Mary's Press](#)



The Mass

The Paschal Mystery is the core content of all prayer and liturgy. This does not mean simply that we remember it as something that happened in the past. The Holy Spirit awakens the memory of the Church and **makes present, in time and space, God's saving actions.** 'The work of our redemption is continued, and its fruits are imparted to us, during the celebration of the Liturgy.'

(PLD pg)

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The Mass

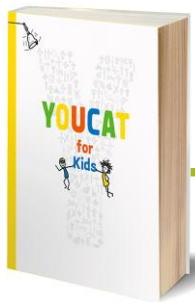
The power of the Holy Spirit is transformative, moulding us by grace to share more deeply in the life of the risen Christ. **Whenever we gather to celebrate, we are not only remembering Christ's actions in the past, but we are also looking towards the future transformation of all things by the Spirit. Indeed, that transformation, which is cosmic in scale, is already taking place in us.** (PLD pg9)

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The Mass

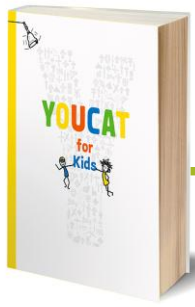
The Holy Mass is a miracle: we can be present at Jesus' death and resurrection.

With Jesus Christ, our risen Lord, we are celebrating the big feast of thanksgiving.

(YouCat for Kids p120)



Even in weakness we can place ourselves close to Christ in spirit, as He prays for us at Mass, Elizabeth Wang



The Mass

'in each Holy Mass Jesus's death and resurrection are made present for us: we meet the crucified and resurrected Lord and unite ourselves with him by going to Communion.

It is not like on TV, when we watch a movie for the thousandth time. Through Holy Mass we experience the death and resurrection of Jesus live.'

(YouCat for Kids p121)

anamnesis

an·am·ne·sis | \ a -nam -'nē -səs \
noun.

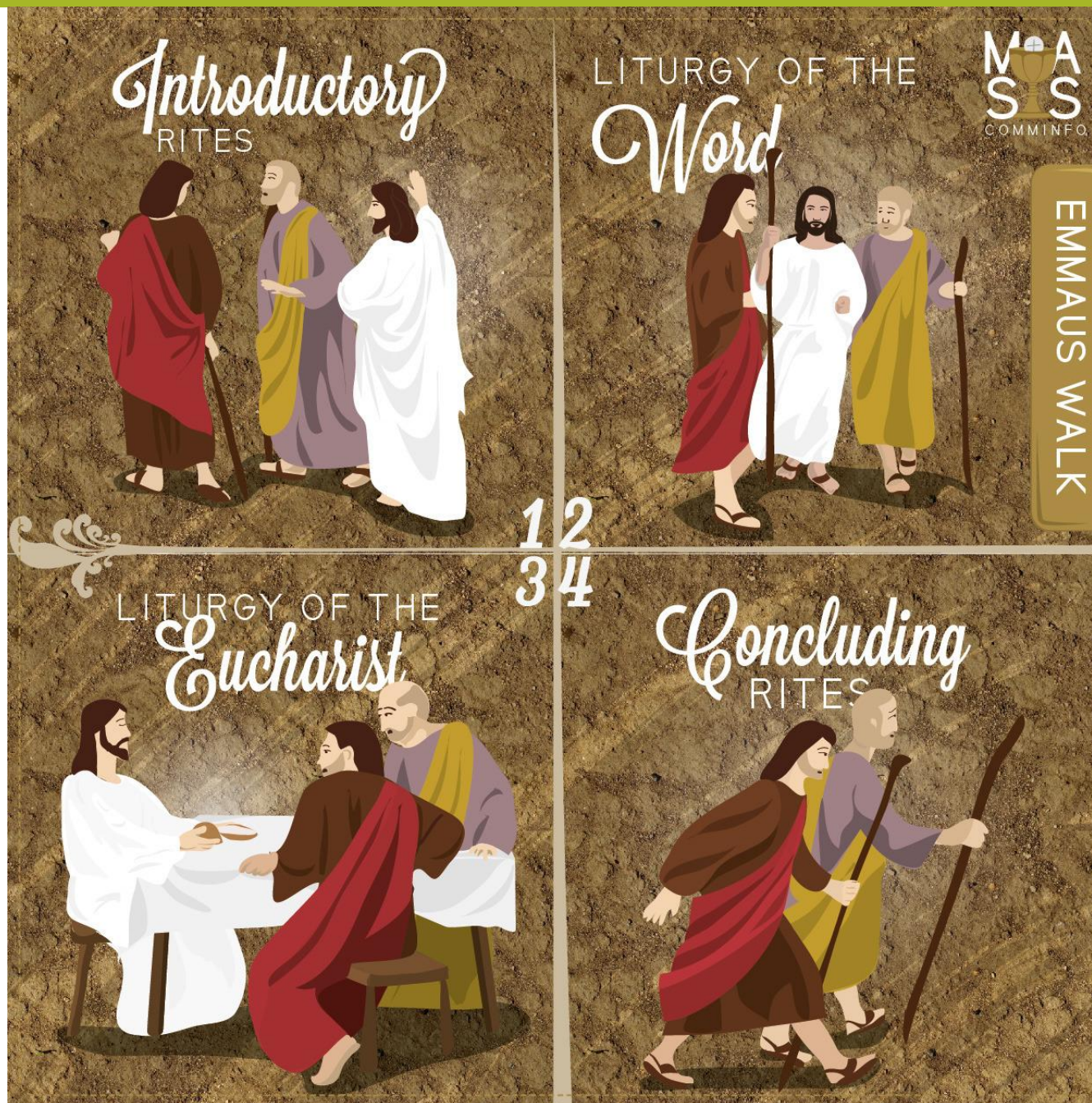
The remembrance of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

Introductory Rite	Penitential Act The Gloria		"Lord Have Mercy" (Kyrie) "Glory to God in the highest..."
Liturgy of the Word	First Reading Responsorial Psalm Second Reading Gospel Homily The Creed The Universal Prayer	Old Testament New Testament	"The word of the Lord" "Thanks be to God" "The Gospel of the Lord" "Praise to you, Lord Jesus Christ"
Liturgy of the Eucharist	Offertory The Eucharistic Prayer		"Holy, holy, holy Lord God of hosts..."
Communion Rite	The Lord's Prayer Communion		"Peace be with you" "Lord, I am not worthy that you should enter under my roof..."
Concluding Rites	Blessing Dismissal		"Go in peace, glorifying the Lord by your life"



All liturgy has this pattern – but most clearly seen in the Mass

Just as with prayer: The fundamental structure is of call and response: God speaks to his people in his word (the scriptures), and they respond





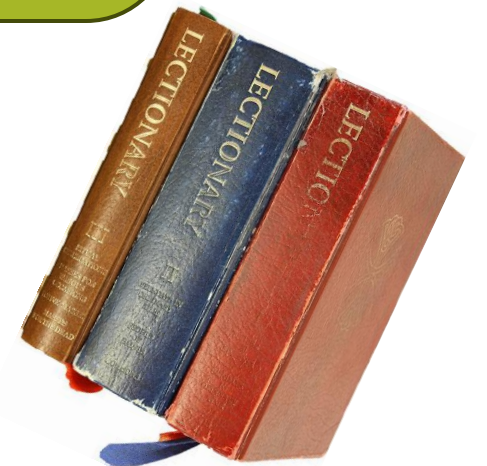
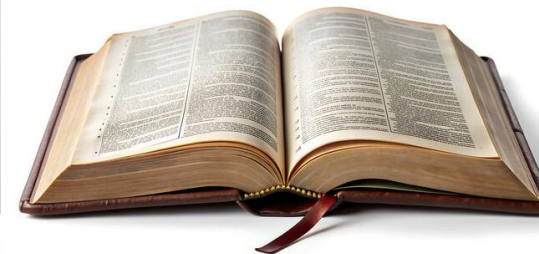
Understanding the Mass

The Order of Mass is made up of two parts which form one single act of worship: the liturgy of the word and the liturgy of the Eucharist.

In the **liturgy of the word**, the community listens to the scriptures to hear what God has done and is calling us to do; this is reflected upon in the homily and prayed for in the Intercessions. (PLD p40)

"When it enters us, the Word transforms our hearts and minds; it changes us and leads us to direct our lives to the Lord...Here is Jesus' invitation: God has come close to you; recognise His presence, make room for His Word, and you will change your outlook on life."

Pope Francis



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1st reading is coordinated thematically with that day's Gospel SO – doesn't present a coherent narrative of Salvation History as it is chosen to complement the Gospel and linked to the liturgical season.



The Liturgy of the Word: Sunday



First Reading

Old Testament

(Acts during Easter time)

The first reading is a reading from the Prophet Isaiah

The word of the Lord

Thanks be to God

No need to say, 'the response to the psalm is...'

Responsorial Psalm

Most usually extracts from the Book of Psalms

Second Reading

New Testament

Gospel Acclamation

Gospel

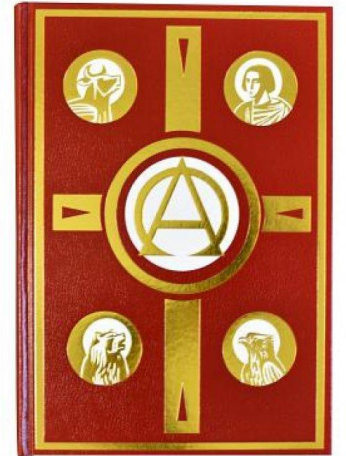
3-year cycle: A = Mt, B = Mk; **C = Lk**

In during Easter season

2nd reading = semi continuous reading from other NT books

Introductory phrases = 'incipits' are added to begin the Lectionary reading e.g. *Jesus said to his disciples*

Gospel = HIGH POINT OF LIT OF WORD - Because the Gospels tell of the life, ministry, and preaching of Christ, it receives several special signs of honour and reverence. The gathered assembly stands to hear the Gospel, and it is introduced by an acclamation of praise.





The proclamation of scripture is not a self-contained event. Often, either within the prayer or liturgy or as part of the preparation, scripture will need to be introduced so that pupils understand the context and key phrases or images. These things can also be taken up in a reflection on the reading(s). i.e. homily

The Liturgy of the Word: weekday



First Reading

Old Testament or New Testament

Typically, a single book is read semi-continuously until it is finished, then a new book is begun

Responsorial Psalm

Most usually extracts from the Book of Psalms

2-year cycle (Yr 1 in odd-numbered years & Yr 2 in even)

Gospel Acclamation

Gospel

The same for both years: during the year, the Gospels are read semi-continuously: Mk, then Mt, then Lk. In during Easter

(During Advent, Christmas and Lent, readings are chosen that are appropriate to the season)



The Prayer of the Faithful

The recommended order for intentions given in the Roman Missal is as follows.

For the needs of the Church

For the world

For those in need

For the local community



Liturgy Office: In the Prayer of the Faithful the assembly is invited to pray for the concerns of Church and the world. The pattern for use at Mass reminds us that the local Church gathered in prayer united with universal Church

(Liturgy Office)

After each intention, pause, to allow the faithful to pray
– *then* – ‘Lord have mercy’



The Prayer of the Faithful

The overall structure of the Prayer of the Faithful ...is briefly as follows.

Invitation to Prayer

Silence

Intentions

Intention (Let us pray for...)

Silence for prayer

Response

*We pray for the Church
May....*

Concluding Prayer

The Concluding Prayer is normally in the form of a collect prayer.

Understanding the Mass

At the start of the liturgy of the Eucharist, the gifts of bread and wine are brought to the altar.

In the Eucharistic Prayer, thanksgiving is offered to God the Father for our salvation through the Incarnation, death, and resurrection of Christ.

As the Holy Spirit is invoked and Christ's own words at the Last Supper are spoken over the bread and wine, two intimately related things happen: the sacrifice of the cross is represented and Christ gives us the very body which he gave for us upon the cross, and the very blood which he poured out for us for the forgiveness of sins. (PLD p40)

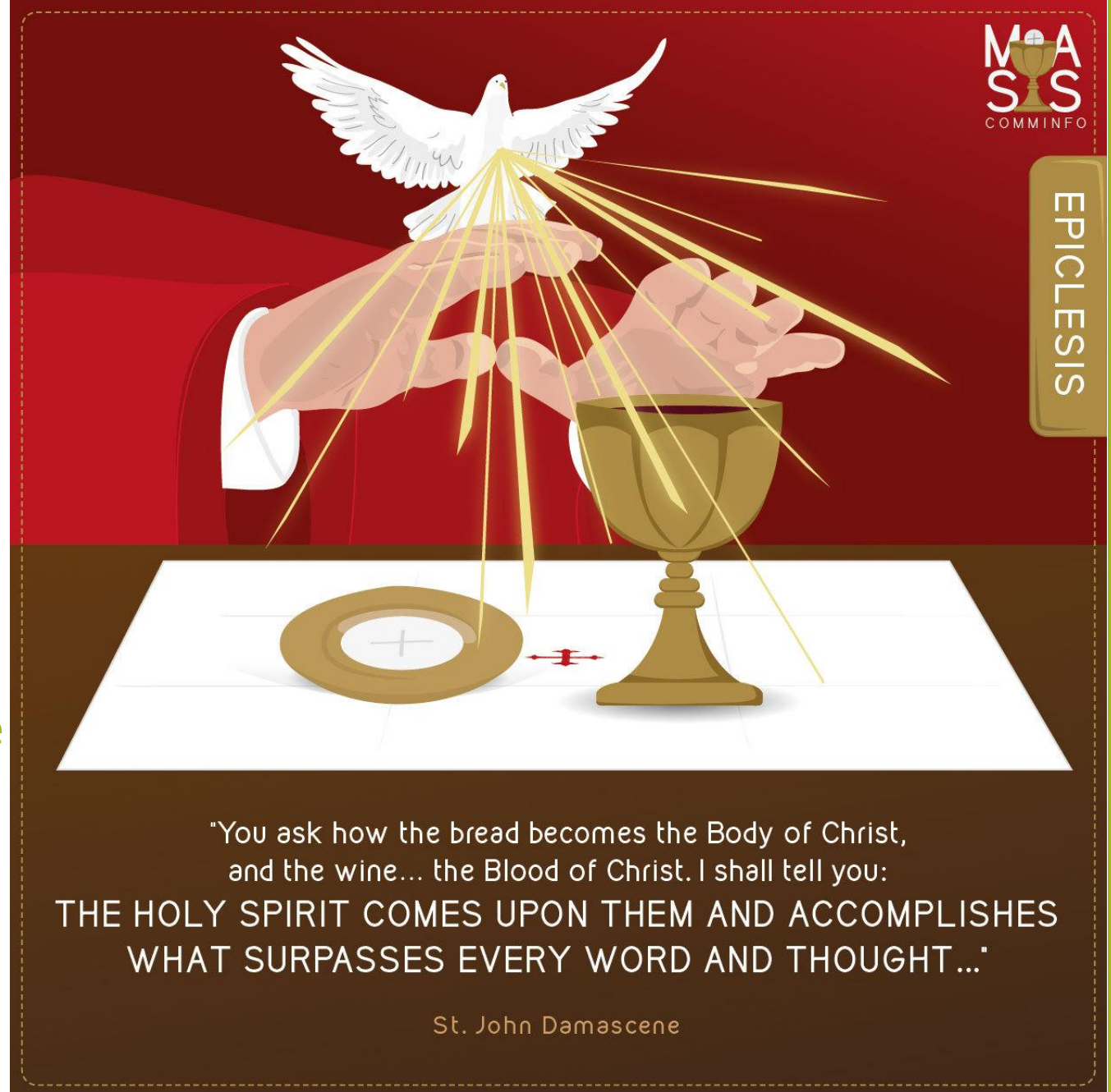
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EPICLESIS



"You ask how the bread becomes the Body of Christ,
and the wine... the Blood of Christ. I shall tell you:

**THE HOLY SPIRIT COMES UPON THEM AND ACCOMPLISHES
WHAT SURPASSES EVERY WORD AND THOUGHT..."**

St. John Damascene

Understanding the Mass

In a brief moment during the Eucharistic Prayer, the priest extends his hands and prays over the bread and wine. This moment is the Epiclesis; a miracle happens in this moment.

The word epiclesis means 'invocation upon'.^[2] In this regard, the prayer invokes the Holy Spirit:^[3] that by His power, the bread and wine may become the body and blood of Jesus Christ.^[4] Like the ancient Jews who pleaded with God to send the Messiah,^[5] the priest begs the Father to send the Holy Spirit (or the power of His blessing)^[6] on the bread and wine.^[7]

At another level, the Epiclesis is also a prayer for the faithful to be in communion with the mystery of Christ.^[8] Through "the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit",^[9] the Church simultaneously asks the Father to send the Holy Spirit to make our lives a living sacrifice to God,^[10] and asks that those who take part in the Eucharist may be one body and one spirit.^[11]

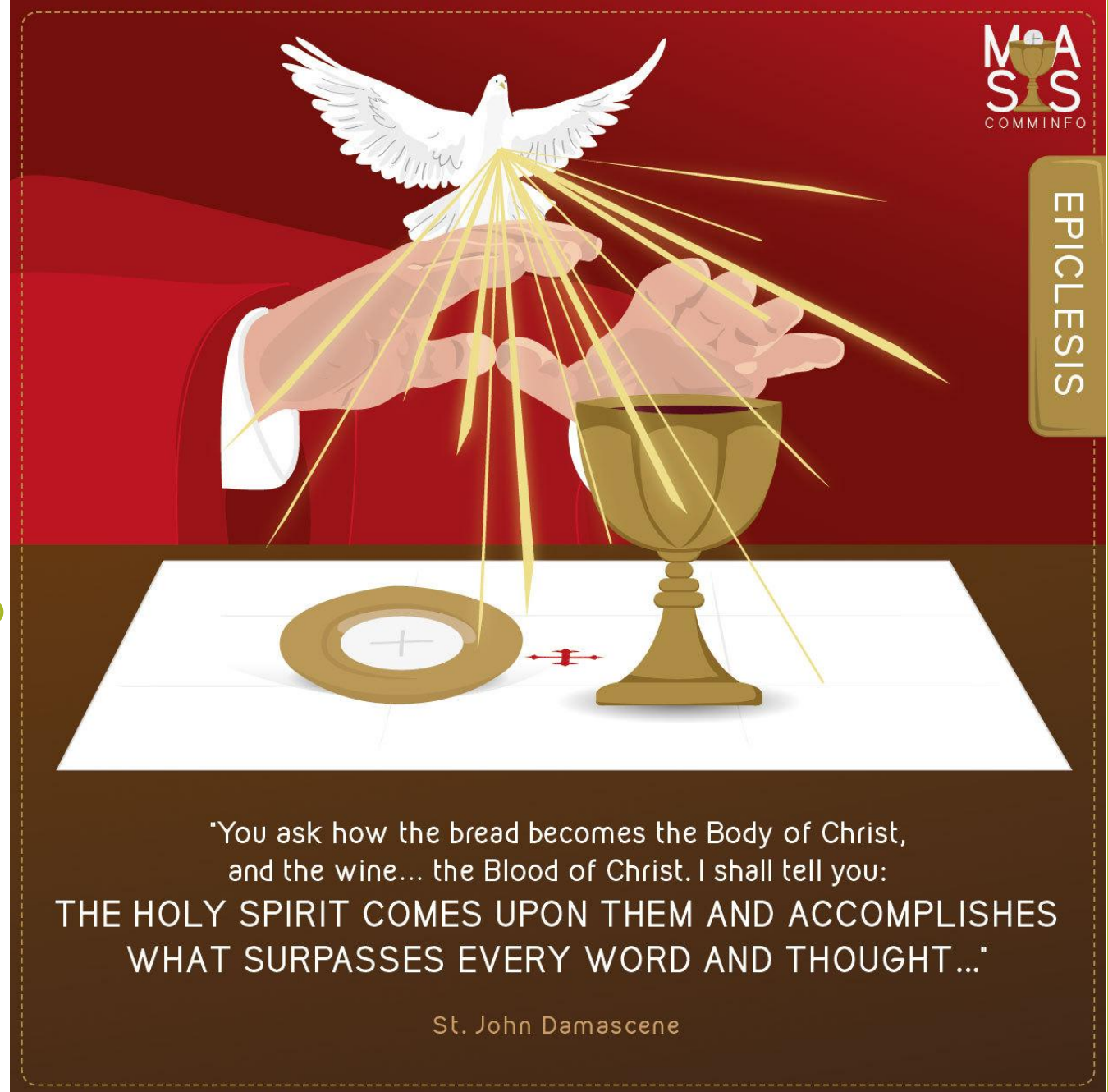
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The Liturgy of the Eucharist

The Procession with the Gifts symbolises the assembly's participation in the Eucharist and in the social mission of the Church. It is an expression of the humble and contrite heart, a giving of self in readiness for making the true offering which the Lord Jesus invites his people to make with him. The Procession with the Gifts expresses also our willingness to enter into a holy exchange with God: by offering to God what he has given to us we may merit to receive Christ's very self' SO – it's not appropriate to bring up work, footballs, trophies etc – do this before Mass begins

Offertory

Blessed are you, Lord God of creation, for through your goodness we have received the bread we offer you...the wine we offer you

The Eucharistic Prayer



Preface

Sanctus (Holy, Holy)

Consecration

Memorial Acclamation

Doxology and Amen

PLD - The Mass is, therefore, a sacrifice, and the Body and Blood of Christ, together with his soul and divinity, are after the consecration truly, really, and substantially present under the species of bread and wine

Understanding the Mass

In the Communion Rite, the community prepares to receive Christ in Holy Communion so that it may become what it receives (PLD p40)



The Communion Rite

The Our Father

The sign of peace

The Breaking of Bread

Agnus Dei (Lamb of God)

Invitation to Communion

Communion

Mass is what equips and encourages us to fulfill our baptismal vocation to be priests, kings, and prophets in the world.

It is the place where we go to be sent out into the world to spread the gospel.

Here we see just how selfless our worship is: it is offered to God for the sake of our neighbours.

Understanding the Mass

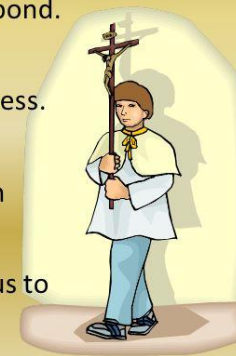
At the beginning and the end of Mass there are two further, brief, parts: the Introductory Rites, which draw the community into one and prepare them to listen to the word and be nourished by the Eucharist; and the Concluding Rites, where the community is sent to glorify the Lord by their lives.

The structure of the Mass can be related to the Gather, Word, Response, Send model...but it makes clear that in each part there is a purpose and a forward movement.

We gather not as an end in itself, but so that we can be ready to hear the word, give praise and thanks to God, and receive Christ in Holy Communion. (PLD p40)

Introductory Rites

- Entrance Procession
 - Altar servers, ministers and priest walk in while a hymn is sung
- Greetings
 - We begin with the Sign of the Cross and the priest says "The Lord be with you". We respond.
- Penitential Rite
 - We reflect on our sins and ask for forgiveness.
- Gloria
 - Hymn of thanks and praise for redemption
- Opening Prayer
 - In reading the "Collect" the priest invites us to pray in silence



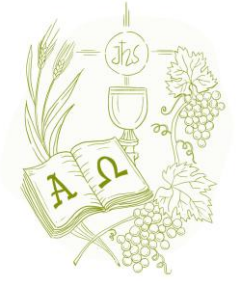
Concluding Rites

- Greeting
 - "The Lord be with you"
 - The priest and people share a last greeting
- Blessing
 - Simple or solemn
 - The priest blesses the people.
- Dismissal
 - "The Mass is ended go in peace to love and serve the Lord"
 - We are sent out refreshed and strengthened to carry out the gospel in our community.



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Communion – common union

Sadly, the unity between the Catholic Church and other denominations is not complete.

As the Second Vatican Council taught, 'there exist important differences in these Churches and ecclesial communities from the Catholic Church, not only of a historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth'.

Consequently, the participation of non-Catholic Christians cannot extend to receiving Holy Communion or sacramental absolution at a service of Reconciliation (except in the limited circumstances noted above regarding members of the Eastern Orthodox and other Oriental Churches). The Catholic Church holds that the liturgy expresses what the Church is and what it believes. There is, therefore, **an intrinsic link between unity in faith and sharing in the Sacraments.**

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Communion – common union

In addition, this link between the communion of the Church and the celebration of the Sacraments has broader implications. **The entire celebration forms a whole, so that the proclamation of the scriptures flows through the General Intercessions into the Eucharistic Prayer and the reception of Holy Communion, which are inextricably linked in an indivisible manner.** Therefore, the Church anticipates that **only those who normally receive Holy Communion at Mass be invited to proclaim the word of God,** for example. This teaching is found in the Ecumenical Directory published by the Vatican in 1992. On exceptional occasions and for a just cause, the diocesan bishop may give permission for a Christian from another denomination to proclaim the scriptures at Mass.

Great sensitivity is required because other Christian denominations follow inter-denominational liturgical disciplines that differ from those of the Catholic Church. For example, the Church of England admits all baptised Christians who are in good standing with their own church – irrespective of denomination — to Holy Communion, whereas the Catholic Church generally only admits those who are in full communion with it. (PLD p21-22)

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Celebrating the Mass



The different elements and parts of the Mass, with its distinct yet interconnected rites and variable prayers, make it one of the most carefully regulated liturgies in the Church. **Celebrating the Mass, therefore, calls for the working together of the priest and other ministers who have been well prepared.** (PLD p40)

Where a school is served by a number of clergy, they can represent a range of liturgical practices which can be confusing to pupils, especially those involved in liturgical ministries. **It is important that all priests and deacons should be familiar with the prayer and liturgy policy of the school and work with the school to establish good common practice in enacting it.** Communication with the local clergy will be a key role for the Prayer and Liturgy Coordinator. (PLD p18)

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Celebrating the Mass

- The preparation for the celebration of the Mass will draw upon the liturgical texts: the readings and the prayers. This is best done in collaboration with the priest celebrant.
- **Avoid trying to impose a 'theme' upon the celebration** rather than reflecting upon what aspect of the **Paschal Mystery** is the focus of this particular Mass.
- Consider who will be taking part. Where this includes those who are too young to receive Holy Communion, try to ensure that the quality of the celebration engages and nourishes all those who are invited to take part.
- The Church has provided a Directory for Masses with Children. The aim of the Directory is to lead children into full, conscious, and active participation in the Mass within the local Church community.

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Celebrating the Mass

- **Music is integral to the celebration of Mass.** Focus on singing the key parts, which reflect the structure of the Mass, the Gospel Acclamation and the Acclamations in the Eucharistic Prayer.
- Ensure that Holy Communion is administered and received in a dignified and reverent manner.
- Pupils who do not receive Holy Communion but desire to receive a blessing may indicate this by placing one of their arms or both arms diagonally across their chest.
- The Communion procession has to be directed in a way that respects the solemnity of the moment. (PLD p40-41)

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Liturgical formation

Participating in prayer and liturgy involves learning a set of actions, ideas, and habits that ideally takes place across the home, school, and parish partnership and over a number of years. This learning is progressive and lifelong.

Prayer and Liturgy Coordinators, therefore, should ensure not only that formation is provided according to the age and capacity of the children, but also that adult members of the school community have access to appropriate formation.

Because it flows into personal choices and broader habits of discipleship, liturgical formation is not simply a matter of religious education. While it involves engagement with pedagogical content (e.g., learning the structure of the Mass), it also has a catechetical element (responding personally to the word proclaimed and the invitation to Communion).
(PLD p14-15)

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Liturgical formation



Participation in the liturgy is a matter of lifelong learning. Each time we celebrate, we are formed to participate more completely, which in turn forms us to participate more fully in the life and mission of the Church.

The habit of mystagogical reflection, thinking about our participation and how it affects how we live, is an essential part of the life of the disciple.

(PLD p15)



Opening prayer

- What is liturgy?
- What is the *Mass*?
- What happens at Mass?
- Music in the Mass
- How can we adapt the rubric for Mass with children and young people?
- When should we celebrate Mass in school?

Closing prayer

The Mass



Adapting the rubric for Mass with children and young people

The Church must show special concern for baptised children who have yet to be fully initiated through the sacraments of confirmation and eucharist as well as for children who have only recently been admitted to holy communion.

The Second Vatican Council had already spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups....the President of the Consilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of “creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a more appropriate selection of texts.” (DCM Intro)



- Highlight/underline key adaptations or omissions that can occur
- What are those general principles for Mass with children and young people



Celebrating Mass in school

Because Christ rose from the dead on the first day of the week, Sunday is for Christians the 'Lord's Day', on which Christ rose from the dead, and the primary day for gathering as the Church and commemorating the Paschal Mystery in the celebration of the Eucharist.

This marked a shift from the Sabbath (Saturday), the day of rest. Sunday is the day of the new creation, a new beginning. Since the earliest times of the Church, Christians have witnessed to their faith in the Lord by participating each Sunday and solemn holyday in the celebration of the Eucharist.

This is known as the Sunday 'obligation' and is one of the precepts of the Church. It is a commandment of the Church because it expresses an obligation of love: the love we desire to express for our Lord in return for the love which he showed for us by his suffering and death.

(PLD p31)

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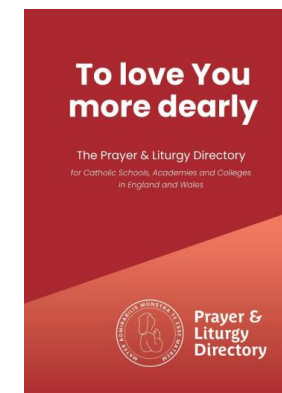
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Celebrating Mass in school



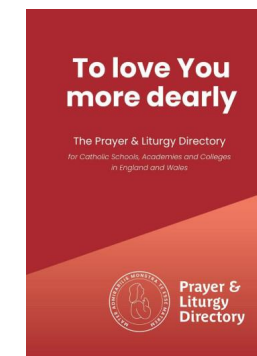
There will also be celebrations which mark stages in the school year, and beginnings and endings. Many of these will have repeated elements which are carried from day to day, week to week, and year to year.

The Easter season flows from the Triduum and consists of fifty days of rejoicing and reflecting on what has been celebrated so that one's own faith is deepened (mystagogy). (PLD p32)

The Christmas season follows on from Christmas Day with the celebration of Mary, Mother of God (1 January) and the Epiphany of the Lord (around 6 January), and ends with the Baptism of the Lord (the Sunday after Epiphany). These are days for reflecting on the meaning of the Incarnation. (PLD p33)



Celebrating Mass in school



Within the cycle of the year the Church recognises that some Solemnities celebrate core aspects of our faith. These holydays have such an importance that the Church not only 'obliges' all Catholics to celebrate them with Mass, but also to mark them with joy and due relaxation of mind and body. In England and Wales, the holydays of obligation are:

Every Sunday

Nativity of the Lord (25 December)

Epiphany of the Lord (6 January*)

Ascension of the Lord (Thursday after the Sixth Sunday of Easter)

Saints Peter and Paul (29 June*)

Assumption of the Blessed Virgin Mary (15 August*)

All Saints (1 November*)

According to a decision of the Bishops' Conference, when these particular holydays fall on a Saturday or Monday, they are transferred to the Sunday.
(PLD p34)



Opening prayer

- What is liturgy?
- What is the *Mass*?
- What happens at Mass?
- Music in the Mass
- How can we adapt the rubric for Mass with children and young people?
- When should we celebrate Mass in school?

Closing prayer

The Mass