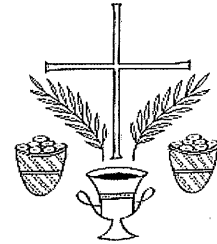


# LITURGY OF THE EUCHARIST

## **Presentation and Preparation of the Gifts:**

*Priest:* Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

**All: Blessed be God for ever.**



*Priest:* Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.

**All: Blessed be God for ever.**

*[If there is no singing during the presentation of the gifts, the priest may say the preceding prayers aloud, and the people may respond. But if a presentation song is being sung, the priest recites these prayers inaudibly, and the people's response is omitted. Then, after the priest has washed his hands and the music is finished, he invites the people to join in prayer:]*

[stand]

*Priest:* Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

**All: May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his holy Church.**

## **Prayer over the Offerings:**

*[The priest sings or says this prayer, which is different for each Mass. At the end, the people sing or say in response:]*

**All: Amen.**

*Basic Texts for the Roman Catholic Eucharist*

# EUCHARISTIC PRAYERS I - IV

(from the 3rd Edition of the *Roman Missal*, English Translation, 2011)

This webpage is not intended for presiders to use while celebrating the Liturgy, but is designed for comparative study of the Eucharistic Prayers. In order to see both the similarity in structure and the differences in wording and length of the various prayers, they are printed in parallel columns below. Texts and responses sung or spoken by all the people are indicated in **bold type**. The "words of institution" are printed in dark red. Optional texts are inside [square brackets]. Some of the texts spoken by the presider are *optional* for certain Masses or liturgical seasons, as indicated in *small italics* below.

## Preface Dialogue:

*Priest:* The Lord be with you. ***People:* And with your spirit.**

*Priest:* Lift up your hearts. ***People:* We lift them up to the Lord.**

*Priest:* Let us give thanks to the Lord our God. ***People:* It is right and just.**

## Preface (*giving praise and thanks to God*):

EP I (Roman Canon)	EP II	EP III	EP IV
[* <i>Choice of dozens of texts, as appropriate for the particular feast or liturgical season.</i> ]	It is truly right and just, our duty and salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection. And so, with the Angels and all the Saints we declare your glory, as with one voice we acclaim:	[* <i>Choice of dozens of texts, as appropriate for the particular feast or liturgical season.</i> ]	It is truly right to give you thanks, truly just to give you glory, Father, most holy, for you are the one God living and true, existing before all ages and abiding for all eternity, dwelling in unapproachable light; yet you, who alone are good, the source of life, have made all that is, so that you might fill your creatures with blessings and bring joy to many of them by the glory of your light. And so, in your presence are countless hosts of Angels, who serve you day and night and, gazing upon the glory of your face, glorify you without ceasing. With them we, too, confess your name in exultation, giving voice to every

		creature under heaven as we acclaim:
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(\*Note: In Eucharistic Prayers I-III, one of dozens of different prefaces can be selected, as appropriate for the liturgical season or the feast being celebrated. Eucharistic Prayer IV, however, should always be used with the preface printed above.)

**Sanctus** ("*Holy, Holy*"; based on the praise of the Seraphim in Isa 6:3 and Rev 4:8):

**All: Holy, Holy, Holy Lord God of hosts.  
 Heaven and earth are full of your glory.  
 Hosanna in the highest.  
 Blessed is he who comes in the name of the Lord.  
 Hosanna in the highest.**

**EP1: Te igitur, Commemoration of the Living, Communicantes, Hanc igitur:**

**EP 2-4: Thanksgiving:**

EP I	EP II	EP III	EP IV
<p>To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless + these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.</p> <p>Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.</p>	<p>You are indeed Holy, O Lord, the fount of all holiness.</p>	<p>You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.</p>	<p>We give you praise, Father most holy, for you are great, and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures.</p> <p>And when through disobedience he had lost your friendship, you did not abandon him to the domain of death. For you came in mercy to the aid of all, so that those who seek might find you. Time and again you offered them covenants and through the prophets</p>

\* In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints: we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)

\*\* Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

taught them to look forward to salvation.

And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy.

To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

(\*Note: In Eucharistic Prayer I, special forms of the paragraph "In communion with..." (*Communicantes*) are provided for certain feasts: Christmas and during the Octave, Epiphany, from the Easter Vigil to the 2nd Sunday of Easter, Ascension, and Pentecost. Special forms of the paragraph "Therefore, Lord, we pray:" (*Hanc igitur*) are also provided for use from the Easter Vigil to the 2nd Sunday of Easter.)

**EP1: Quam oblationem** (*"Be pleased, O God..."*):

**EP 2-4: Epiclesis** (*calling upon the Holy Spirit*):

EP I	EP II	EP III	EP IV
<p>Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.</p>	<p>Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body + and Blood of our Lord, Jesus Christ.</p>	<p>Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and + Blood of your Son our Lord Jesus Christ at whose command we celebrate these mysteries.</p>	<p>Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body + and Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant.</p>

**Institution Narrative** (*recalling the words and actions of Jesus at the Last Supper; see Mark 14:22-24; Matt 26:26-28; Luke 22:19-20; 1 Cor 11:23-25*):

EP I	EP II	EP III	EP IV
<p>On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.</p> <p>In a similar way, when supper was ended, he took this</p>	<p>At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.</p> <p>In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:</p>	<p>For on the night he was betrayed he himself took bread, and giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.</p> <p>In a similar way, when supper was ended, he took the chalice, and giving you thanks he said the blessing, and</p>	<p>For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper, he took bread, blessed and broke it, and gave it to his disciples, saying,</p> <p>TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.</p> <p>In a similar way, taking the chalice</p>

<p>precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p>	<p>TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p>	<p>gave the chalice to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT; WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p>	<p>filled with the fruit of the vine, he gave thanks, and gave the chalice to his disciples, saying:</p> <p>TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT; WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p>
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**Mystery of Faith** (formerly called the Memorial Acclamation):

*Priest:* The mystery of faith:

**People:** A - We proclaim your Death, O Lord, and profess your Resurrection until you come again.

or B - When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.

or C - Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

**Anamnesis** ("remembering"):

EP I	EP II	EP III	EP IV
Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your	Therefore, as we celebrate the memorial of his Death and Resurrection,	Therefore, O Lord, we celebrate the memorial of the saving Passion of your Son, his	Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ's death and his descent to the

<p>Son, our Lord, we, your servants and your holy people, offer to your glorious majesty, from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.</p> <p>Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.</p>	<p>we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.</p>	<p>wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.</p>	<p>realm of the dead; we proclaim his Resurrection and his Ascension to your right hand; and as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world.</p>
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**Epiclesis** (*calling upon God's Spirit*):

EP I	EP II	EP III	EP IV
<p>In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)</p>	<p>Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.</p>	<p>Look, we pray, upon the oblation of your Church, and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.</p>	<p>Look, O Lord, upon the Sacrifice which you yourself have provided for your Church, and grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory.</p>

**Incessions:**

EP I	EP II	EP III	EP IV

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. (Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and

Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop and all the clergy.

*[In Masses for the Dead: Remember your servant N., whom you have called (today) from this world to yourself. Grant that he (she) who was united with your Son in a death like his, may also be one with him in his Resurrection.]*

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be co-heirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant N. our Pope and N. our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own. Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

† To our departed brothers and sisters and to all who were pleasing to you at their

Therefore, Lord, remember now all for whom we make this sacrifice: especially your servant, N. our Pope, N. our Bishop, and the whole Order of Bishops, all the clergy, those who take part in this offering, those gathered here before you, your entire people, and all who seek you with a sincere heart.

Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known. To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.



bestow them upon us.		passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord through whom you bestow on the world all that is good. †	
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**Note:** When **Eucharistic Prayer III** is used in Masses for the Dead, the following longer text is used in place of the last paragraph:

† Remember your servant N. whom you have called (today) from this world to yourself. Grant that he (she) who was united with your Son in a death like his, may also be one with him in his Resurrection, when from the earth he will raise up in the flesh those who have died, and transform our lowly body after the pattern of his own glorious body.

To our departed brothers and sisters, too, and to all who were pleasing to you at their passing from this life, give kind admittance into your kingdom. There we hope to enjoy for ever the fullness of your glory, when you will wipe away every tear from our eyes. For seeing you, our God, as you are, we shall be like you for all the ages and praise you without end, through Christ our Lord, through whom you bestow in the world all that is good. †

### **Doxology and Great Amen:**

*Priest:* Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

*People: Amen.* [*may be sung more than once*]

### **See also these related pages:**

- [\*\*The Order of Mass\*\*](#) - Main Page
- [\*\*Eucharistic Prayers\*\*](#) - Introduction
- [\*\*Eucharistic Prayers for Masses of Reconciliation I - II\*\*](#)
- [\*\*Eucharistic Prayers for Various Needs and Occasions I - IV\*\*](#)

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*These webpages were compiled by Felix Just, S.J.*

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# COMMUNION RITE

## Lord's Prayer:

*Priest:* At the Savior's command and formed by divine teaching, we dare to say:

**All: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

*Priest:* Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

**All: For the kingdom, the power, and the glory are yours, now and forever.**

## Sign of Peace:

*Priest:* Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity

in accordance with your will. Who live and reign for ever and ever.

**All: Amen.**

*Priest:* The Peace of the Lord be with you always.

**All: And with your spirit.**

*Deacon or Priest:* Let us offer each other a sign of peace.

*[The ministers and all the people exchange an embrace, handshake, or other appropriate gesture of peace with those near them, according to local custom.]*

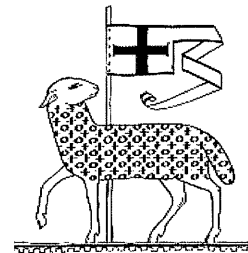
## Fraction of the Bread:

**All: Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: grant us peace.**

*[kneel]*



*[This text may be sung or recited, and may be repeated several more times until the breaking of bread and the preparation of the communion vessels is finished; but the last phrase is always "Grant us peace."]*

## **Communion:**

*Priest:* Behold the Lamb of God, behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

*[The manner of receiving communion differs significantly between various countries, dioceses, and even individual parishes. In the United States, the people normally process to the front in lines, receive communion standing, and then return to their places in the congregation. In some cases, the ministers may go to other locations within the church to distribute communion, or may even approach individuals at their places (esp. the elderly or infirm). Communion is now usually offered "under both species", i.e., both the consecrated bread and the consecrated wine. It may be distributed by priests, deacons, or designated lay persons, called "Extraordinary Ministers of the Eucharist." Communicants are encouraged to receive the consecrated bread in their hands, but may also receive communion on the tongue. After returning to their places, the people are encouraged to remain standing until everyone has received communion, but in many parishes the people immediately sit down or kneel for silent prayer.]*

*Communion Minister:* The body of Christ. **Communicant: Amen.**

*Communion Minister:* The blood of Christ. **Communicant: Amen.**

## **Communion Song:**

*[During the reception of Communion, an appropriate song is sung, or at least a short "Communion Antiphon" is recited.]*

*[sit]*

## **Period of Silence or Song of Praise:**

*[When the distribution of Communion is completed, there may be a period of silence for individual prayer, or a psalm or song of praise may be sung. The people either stand, sit, or kneel during this time, although the posture of the congregation should be unified.]*

*[stand]*

## **Prayer after Communion:**

*Priest:* Let us pray.

*[All pray in silence for a while, unless a period of silence has already been observed. Then the priest sings or says the Prayer after Communion, which is different for each Mass. At the end, the people proclaim their consent.]*

**All: Amen.**

## CONCLUDING RITES

### [Announcements, etc.]:

*[If there are any announcements, acknowledgements, reflections, eulogies, or similar actions, these are best included here. The people may remain standing, or may be invited to sit, depending on the length of the announcements or other activity.]*

[stand]

### Final Blessing:

<b>Option A: Simple Form</b>	<b>Option B: Solemn Blessing</b>	<b>Option C: Prayer over the People</b>
<i>Priest:</i> The Lord be with you.	<i>Priest:</i> The Lord be with you.	<i>Priest:</i> The Lord be with you.
<b>All: And with your spirit.</b>	<b>All: And with your spirit.</b>	<b>All: And with your spirit.</b>
<i>Priest:</i> May almighty God bless you, the Father, and the Son, + and the Holy Spirit.	<i>Deacon or Priest:</i> Bow down for the blessing.	<i>Deacon or Priest:</i> Bow down for the blessing.
<b>All: Amen.</b>	<i>[One or more invocations may be spoken, and the people usually respond "Amen" to each one. The following conclusion is always used.]</i>	<i>[The priest may choose from several options, depending on the occasion or the special need. The following conclusion is always used.]</i>
	<i>Priest:</i> And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you forever.	<i>Priest:</i> And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you forever.
	<b>All: Amen.</b>	<b>All: Amen.</b>

### Dismissal:

*Deacon (or Priest):* Go forth, the Mass is ended.  
*or* Go and announce the Gospel of the Lord.  
*or* Go in peace, glorifying the Lord by your life.  
*or* Go in peace.

**All: Thanks be to God!**

### [Recessional and Closing Song]:

*[Although it is traditional in many countries and many parishes to sing a final song or to have some instrumental music played as the priest and ministers process out of the church, this is not prescribed in the Order of Mass.]*

