

Brief Reflections On The Mass

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INTRODUCTORY RITES

The Mass = Liturgy of the Word + Eucharistic Liturgy

The Mass has two principle parts:

- 1) The proclamation and response to God's Word
- 2) The celebration of the Eucharist.

The Liturgy of the Word has its origin in the synagogue.

The Eucharistic Liturgy continues and remembers what Jesus did at the Last Supper:

He took bread and wine, he gave thanks over bread and wine, he broke the bread, and he gave it to them to eat and drink.

Introductory Rites

The Liturgy of the Word is **prefaced** by what is called "**The Introductory Rites.**"

The Introductory Rites are:

- the **Opening Song**,
- the **Greeting**,
- the **Act of Penitence**,
- the **Kyrie**,
- the **Gloria** (on festive occasions)
- and the **Opening Prayer**.

The Introductory Rites have the **character** of **beginning** the celebration, **introducing** us to the mystery that we are celebrating -- especially the Opening Song and the Opening Prayer -- creating a sense of **community**.

These elements **prepare us** to listen carefully to God's word.

Opening Song

The first unit of the Introductory Rites is the **Opening Song**.

It is important since it **marks the opening** of the Mass; as music that all can sing, it can **create a sense of unity** of those who have gathered for this Mass;

It **introduces the mystery** that is being celebrated, e.g., the **liturgical season** (such as Lent) or the **theme** provided by the **Gospel** (the mounting antagonism between Jesus and the religious authorities of his day, an antagonism that would lead to his death and resurrection).

Finally, the opening song **accompanies the procession** of priest and ministers.

Penitential Rite; Gloria

A few words about the **Penitential Rite** and the *Gloria*:

The **Act of Penitence** is a **preparation rite** – it asks for **God’s healing** upon **all** who are **preparing to hear God’s word** and **celebrate the Holy Eucharist**.

Interestingly, it is a **new element** in the Roman Catholic Mass.

It was **first introduced** after Vatican Council II, in the **1969 Missal**.

Previously, the Roman Rite only had a **private confession** of sins (the *Confiteor*) made by the **priest** and **altar servers** at the foot of the altar.

If there is a **Sprinkling Rite**, to remind us of our **baptism**, the **Penitential Rite** is omitted.

The *Gloria* is a very **ancient hymn** of **praise** that marks **festive occasions**; it is not sung on the Sundays of Advent and Lent!

Originally -- by the late **4th** century -- it was used by the **Greek Church** for **Morning Prayer**.

It entered the **Roman Rite** by the early **6th** century.

The **current Latin text** comes from the **9th** century.

Opening Prayer

Generally, the Opening Prayer **reflects** the **theme** of a given Mass.

It has a **typical Roman format** which includes:

- **“Let us pray”** -- the priest **calls** us to prayer;
- **Silence** -- we each **individually** and **silently** open our **hearts** to God in prayer;
- The **Opening Prayer** itself, sometimes called a **“Collect”** in which the priest expresses the **character of the celebration** and **collects** the **individual prayers** of all gathered;
- The **“Amen”** in which **we communally assent** to the prayer of all.

The Opening Prayer is both **personal/individual** and **communal**.

LITURGY OF THE WORD

The Liturgy of the Word is the first of two principal parts of the Mass -- the other being the Liturgy of the Eucharist.

It includes three readings from Scripture, the homily, the Profession of Faith or Creed and the Prayer of the Faithful.

Our ancestors in the faith probably carried on the tradition of publicly reading God's Word and making intercessory prayer from the synagogue.

Already in the year 150, Justin Martyr writes a description of what Christians did on Sunday to Antoninus Pius, the Roman emperor:

“And on the day called Sunday there is a gathering in one place ... and the memoirs of the Apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the presider in a discourse urges and invites us to the imitation of these noble things. Then we all stand up together and offer prayers.”

Reforms of the Mass

The reforms called for by the II Vatican Council at Mass included the following:

“That the treasures of the Bible are to be opened up more lavishly, so that a richer share in God's word may be provided for the faithful.”

Since 1970, we have been proclaiming three readings at each Sunday and Holyday Mass:

- the First Reading -- from the Old Testament except during Easter when we read from the Acts of the Apostles;
- the Second Reading -- from the writings of the New Testament other than the Gospels;
- and, the Third Reading or the Gospel.

The readings are spread over a three-year cycle: Years A, B, and C.

If you participate at Sunday and Holy Day Masses, you will hear proclaimed:

- Over three years, the Four Gospels,
- Most of the rest of the New Testament (II Reading),
- And a representative portion of the Old Testament (I Reading).

God Speaks to Us

The Liturgy of the Word is a dialogue. God speaks to us through the Word proclaimed and preached; we respond with the Psalm, we acclaim Christ especially present in the Gospel, we profess our faith and make Intercession as a priestly people for the needs of the Church, the world and ourselves.

As Roman Catholics, we believe that Christ is truly present in the Word. In fact, he is the center and fullness of all Scripture, including the Old Testament. Thus the Word needs to be prepared and proclaimed well so that we can actively hear the voice of Christ. We, too, make every effort to be ready to hear the voice of Christ by coming to Mass on time,

spending some moments in silent prayer, and taking home, perhaps, one word or sentence that we can reflect on for the rest of the week.

The Gospel Proclamation

The proclamation of the Gospel is the high point of the Liturgy of the Word. The other readings, in their sequence from the Old to the New Testament, prepare us for the Gospel.

The Church shows special ritual signs at the proclamation of the Gospel:

- It is proclaimed from a special book, the Book of the Gospels, which is carried aloft during the Entrance Procession.
- The Book of the Gospels is placed on the altar and then carried by either the deacon or priest during the Acclamation of Christ -- the Alleluia -- to the ambo.
- At the ambo, candles and incense may be used as signs of reverence;
- We make the small sign of the cross on the forehead, mouth, and breast: that Christ be present in our minds, on our lips, and in our hearts.
- The book is kissed after the proclamation.

The Creed and Intercessions

We respond to God's Word, especially through the Profession of Faith -- the Creed -- and the Prayer of the Faithful.

In the Prayer of the Faithful, we respond to the Word of God exercising our office of baptismal priesthood: as a priestly people we offer prayers to God for the salvation of all.

That is why we generally pray in the following series of intentions during the Prayer of the Faithful:

- For the needs of the Church;
- For public authorities and the salvation of the whole world;
- For those suffering or burdened by any difficulty;
- For our local needs and concerns.
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Liturgy of the Eucharist

Every time we gather for the Holy Eucharist we celebrate what the Lord Jesus did and handed over to his disciples to be done in his memory at the Last Supper. Every Mass is the celebration and making present of the Lord's Paschal Mystery and banquet.

In obedience to the actions and words of Jesus at the Lord's Supper, there are three parts to the Liturgy of the Holy Eucharist: Jesus took bread and wine, he gave thanks over bread and wine, he broke the bread and gave the bread and wine, his body and blood to the Apostles:

1. At the Preparation of the Gifts, the bread and wine with water are brought to the altar, the same elements that Jesus took into his hands.

2. In the great Eucharistic Prayer, thanks and praise are given to God for the whole work of creation and redemption, and the offerings become the Body and Blood of Christ.
3. Through the breaking of the bread and Communion, we though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way the Apostles received them from Christ's own hands.

Justin Martyr's description of what Christians did on Sunday in the year 150, which we mentioned above, also includes references to a Liturgy of the Eucharist:

“And ... when we have finished the prayer, bread is brought and wine and water, and the president sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen; the distribution, and reception of the consecrated elements by each one, takes place and they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as he chooses to. What is collected is deposited with the president, and he takes care of orphans and widows, and those who are in want ...”

Notice he speaks of:

- The Preparation of the Gifts
- The Eucharistic Prayer (the “prayers and thanksgivings”)
- The Communion Rite
- And even a collection!

Gifts of Bread and Wine

At the beginning of the Liturgy of the Eucharist the gifts of bread and wine, which will become Christ's Body and Blood, are brought to the altar.

In early Christian Rome, when people assembled for Mass on Sundays and feast days, they brought their own loaves of bread and jugs of wine with them to church. Those were presented in a procession called the “offertory” as symbols of themselves: so that they too would be part of the Sacrifice and transformed on the altar. If the participants could afford it, they also brought up gifts in kind such as olives, cheese, oil, etc. Those, together with the extra bread and wine were for the upkeep of their pastors and the needs of the poor and sojourners in their midst. We still have remnants of this procession with representatives of the congregation bringing up the bread and the wine. We no longer bring olives and cheeses with us to Mass; instead, we have the collection -- for the upkeep of the parish and the needs of the poor.

Preparation of the Gifts

During the Preparation of the Gifts, the bread and wine are placed on the altar by the priest with the accompaniment of two brief prayers of praise of God for the bread which “the earth has given and human hands have made,” and the wine which is “the fruit of the

earth and the work of human hands.” Sometimes these blessings are said aloud to which the people respond: “Blessed be God forever.”

The priest may incense the gifts of bread and wine placed on the altar and then incense the cross and the altar itself, so as to signify the Church’s offering and prayer rising like incense in the sight of God. Next, the priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed.

The priest then washes his hands as a sign of his desire for interior purification before he prays the great Eucharistic Prayer.

Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the Preparation of the Gifts.

Every Mass Makes Christ’s Mystery Present

Every time we gather for the Holy Eucharist we celebrate what the Lord Jesus did and handed over to his disciples to be done in his memory at the Last Supper. Every Mass is the celebration and making present of the Lord’s Paschal Mystery and banquet.

In obedience to the actions and words of Jesus at the Lord’s Supper, there are three parts to the Liturgy of the Holy Eucharist: first, Jesus took bread and wine; then he gave thanks over bread and wine; finally, he broke the bread and gave the bread and wine, his body and blood to the apostles:

1. At the Preparation of the Gifts, the bread and wine with water are brought to the altar, the same elements that Jesus took into his hands.
2. In the great Eucharistic Prayer, thanks and praise are given to God for the whole work of creation and redemption, and the offerings become the Body and Blood of Christ.
3. Through the breaking of the bread and Communion, we though many, receive from the one bread the Lord’s Body and from the one chalice the Lord’s Blood in the same way the Apostles received them from Christ’s own hands.

The Great Eucharistic Prayer

The great Eucharistic Prayer is “the center and summit,” of the entire celebration of the Mass. It is the Church’s most important prayer of praise/thanksgiving and it is likewise an action of sanctification, that is, making holy.

It’s origins lie in a form of Jewish prayer called a *berakah* or “blessing” which includes:

- An act of praise of God;
- Remembering and mentioning the reason for the praise;
- A final act of praise.

A contemporary example of such a prayer might go something like this:

- Praised are you Lord God,
- For you have created the beauty of a crisp winter day.
- Praised are you Lord of creation.

Pious Jews of Jesus' day used the *berakah* or blessing as part of Grace at Table.

- There was a *berakah* at the beginning of the meal first over a cup of wine and then a blessing over bread.
- The meal was then served and eaten.
- At the end of the meal there was a formal series of 3 *berakoth* or blessings over a final cup of wine. God was praised for creation, for revealing self to God's people, and finally a remembrance and petition for redemption.

Listen to St. Luke's account of the Last Supper.

*When the hour came, he took his place at the table, and the apostles with him.
.... he took a cup, and after giving thanks (= the blessing) he said,
"Take this and divide it among yourselves;
for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."*

*Then he took a loaf of bread, and when he had given thanks (=prayed the blessing), he broke it, and gave it to them, saying,
"This is my body, which is given for you.
Do this in remembrance of me."*

*And he did the same (prayed the blessing) with the cup after supper, saying,
"This cup that is poured out for you is the new covenant in my blood."*

A Prayer of Praise and Thanksgiving

Over the centuries, the several blessings of the primitive Christian Eucharist over an initial cup of wine, then a blessing over bread now understood following Jesus's words, "This is my Body, which is given for you" and a final series of blessings over a final cup at the end of the meal, the "new covenant in my blood", these several blessings become telescoped into one prayer of praise and thanksgiving, a Christian *Berakah*.

Notice, too, that the Mass was originally celebrated in the context of a meal, a joyous meal that celebrated:

- Jesus present among his brothers, and sisters, their source of unity;
- Jesus who continually gives of himself in self-emptying love;

- Jesus who is present as one who has conquered sin and death;
- Jesus who is bread for the journey of life.

Even though the Mass is no longer celebrated in the context of a meal -- the community got too big -- we still give thanks in the Eucharistic Prayer for what God does in Jesus.

The Parts of the Eucharistic Prayer

The Eucharistic Prayer -- as it has evolved -- has the following typical parts:

- First, the Thanksgiving. We give thanks to God the Father for the whole work of salvation or for some special aspect of it that corresponds to the day, the feast or the season. We call this initial act of thanksgiving, the Preface (*Prefatio* in Latin, which means a “solemn proclamation.”)
- Together with all the heavenly powers, we acclaim God with the words: “*Holy, Holy, Holy ...*” This was probably taken and adapted by our ancestors from the liturgy of the synagogue.
- Then the church implores the power of the Holy Spirit so that the gifts of bread and wine might be transformed and become Christ’s Body and the Blood.
- This is followed by the Institution Narrative and consecration. By means of remembering the words and actions of Jesus, the sacrifice is carried out which he himself instituted at the Last Supper.
- We keep the memorial of Christ, remembering especially Christ’s blessed Passion, glorious Resurrection, and Ascension into heaven. When the Church remembers, God remembers, and the remembering is a presence of God’s salvific action here and now.
- Next the Church offers the spotless victim to the Father, to whom we offer ourselves and pray that the Holy Spirit make our offering the means of our unity and peace.
- We make intercession for and remember all our bonds in Christ Jesus: we pray for the Church and our communion with it, we remember our heroes in faith, the Saints, we remember and pray for our loved ones, living and deceased.
- Finally, we come back to God’s glorification, praise and blessing in the final doxology: *Through him, with him, in him* In acclaiming a strong “amen” we confirm and say a mighty “yes” to the entire prayer.

A Variety of Eucharistic Prayers

Since the liturgical renewal called for by the II Vatican Council, we have been graced with an enlarged variety of Eucharistic Prayers:

- First, the venerable Roman Canon (*Canon* meaning “a way or rule of praying.” Before the council this was the only Eucharistic Prayer in the Latin Rite. While it already existed in the 4th century, the earliest full text is contained in manuscripts from about 750 A.D.
- **Three** new prayers were composed after the council:
 - Eucharistic Prayer II, roughly following the model of a 3rd century Roman prototype.
 - Eucharistic Prayer III, a new creation, and
 - Eucharistic Prayer IV, roughly following an ancient Syrian Prayer.
- In 1974, **three** Eucharistic Prayers for Masses with children and **two** for Masses of reconciliation were approved and promulgated.
- And finally, **four** Eucharistic Prayers for various needs and occasions. Originally these were composed for use in Switzerland. They were approved for use in the United States in 1995.

This gives us a total of 13 Eucharistic Prayers for use by Roman Catholics in the United States.

Communion Rite

After the great Eucharistic Prayer we begin the Communion Rite of the Mass. We prepare for eating and drinking of the Lord’s Body and Blood as spiritual food by:

- The Lord’s Prayer
- The Rite of Peace
- The Fraction or Breaking of the Bread.

These three rites have the character of introductory rites and help dispose us to receiving the Lord in Holy Communion.

The first preparatory rite for Holy Communion is the Lord’s Prayer. It already entered the liturgy of the Eucharist by the 4th century. In the Lord’s Prayer we ask for the gift of the Eucharist -- “*Give us this day our daily bread*” -- and we also pray for the forgiveness of our sins -- “*Forgive us our sins as we forgive those who sin against us.*”

The final line of the Lord’s Prayer -- “Deliver us from evil.” -- is developed in the prayer said by the priest immediately following the Lord’s Prayer, the Embolism, which begs deliverance from the power of evil for the entire community of the faithful. All conclude this prayer with the doxology: “*For the kingdom, the power and the glory are yours, now and forever.*”

Kiss of Peace

The second preparatory rite for Holy Communion is the Rite or Kiss of Peace. Originally, the Sign of Peace was shared at Rome immediately after the Prayer of the Faithful, that is, at the end of the Liturgy of the Word. Some time at the end of the 4th century or beginning of the 5th, Rome placed the sign of peace after the Lord's Prayer. As a community we pray for peace and unity among ourselves and the whole human family. We then express a sign of unity and peace with each other so that we might be what we are to receive: a **Holy Communion!** We are also mindful of the words of Jesus:

“If you bring your gift to the altar, and there recall that your brother or sister has anything against you, leave your gift there at the altar, go first and be reconciled with your brother or sister, and then come and offer your gift.” (Matthew 5: 23-24.)

Breaking of the Bread

The third preparatory rite for Holy Communion is the Fraction or the Breaking of the Bread. This continues Christ's gesture of breaking bread at the Last Supper. It signifies that we who are many -- differing ages, races, language groups, economic brackets -- are made one body by receiving Communion from the one Bread of life.

The priest breaks a small piece of the host and puts it into the chalice to signify the unity of the Body and the Blood of the Lord in the work of salvation.

During the Fraction or Breaking of the Bread, the *Agnus Dei, Lamb of God*, is sung. Pope Sergius I, 687-701, is said to have introduced this chant in the Roman Liturgy, having borrowed it from his native Syrian liturgy.

St. Paul Calls Us to Communion

We eat and drink the Lord's Body and Blood at Holy Communion in active obedience to the invitation of Jesus. Listen to the words of Saint Paul in his 1st Letter to the Corinthians (1Cor 11: 23-26):

*Brothers and sisters:
I received from the Lord what I also handed on to you,
that the Lord Jesus, on the night he was handed over,
took bread, and, after he had given thanks,
broke it and said, “This is my body that is for you.
Do this in remembrance of me.”
In the same way also the cup, after supper, saying,
“This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me.”
For as often as you eat this bread and drink the cup,
you proclaim the death of the Lord until he comes.*

The priest invites us to communion with the words:

*“This is the Lamb of God, who takes away the sins of the world.
Happy are those who are called to his supper.”*

We respond humbly recognizing the great Gift in which we are strengthened to walk as disciples day by day:

*“Lord, I am not worthy to receive you,
but only say the word and I shall be healed.”*

Truly the Body and Blood of Christ

The Eucharistic Bread and Cup, even though they look and taste like bread and wine, are truly the Body and Blood of the Lord Jesus. Already about the year 155 A.D., Justin Martyr in his booklet, the *First Apology*, explained this stance to the Roman Emperor Antoninus Pius:

*“This food we call Eucharist ...
We do not receive these things as common bread or common drink ...
We have been taught that the food consecrated by the word of prayer
which comes from him,
from which our flesh and blood are nourished by transformation,
is the flesh and blood of that incarnate Jesus.”*

That is why we treat the Eucharistic food with utmost reverence and respect. While the consecrated host may be received either on the tongue or in the hand at the discretion of the communicant, we bow our head before receiving the Sacrament, both the Body and the Blood, as a gesture of this reverence.

St. Cyril of Jerusalem preached to the newly initiated Christians about 350 A.D.:

*“When you approach,
take care not to do so with your hand stretched out
and your fingers open or apart,
but rather place your left hand as a throne beneath your right,
as befits one who is about to receive the King.
Then receive the Body of Christ, saying after it “Amen,”
taking care that nothing is lost.”*

Receiving the Cup

One of the changes after the II Vatican Council, was to extend the chalice to all the faithful. Receiving from the chalice was normal during the first 12 centuries of Latin Catholicism but dropped out when most Catholics only received very infrequently, about once a year! Its restoration is a gift of the Holy Spirit to the contemporary Church. After all, Jesus himself invites us to drink from the chalice. It is also a more clear sign -- the “blood poured out for the forgiveness of sins” -- that Communion is a participation in the Sacrifice actually being celebrated.

Another change is that we are invited to sing during Holy Communion. Its purpose is to express our union in Holy Communion with Christ **and** his Body, our fellow communicants. St. Augustine reminds us in a sermon preached about 415 A.D.:

*“Now you are the body and the members of Christ. (1Cor 12:27.)
If you then are the body and members of Christ,
your mystery is laid on the Table of the Lord,
your mystery you receive.
To that which you are
you answer “Amen,”
And in answering you assent.
For you hear the words, “The Body of Christ.”
and you answer “Amen.”
Be a member of the body of Christ, that the “Amen” may be true.”*

Singing During Communion

Already during the life of St. Augustine (354-430), Christians would sing a psalm during the communion procession. A favorite text in both the East and West was Psalm 34, because of its ninth verse “Taste and see how good the Lord is.”

Singing during Holy Communion is an important sign. The latest (3rd typical) edition of the *General Instruction of the Roman Missal* indicates the threefold reasons for singing during Holy Communion:

“Its purpose is to express the communicants’ union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the ‘communitarian’ nature of the procession to receive Communion. The singing is continued for as long as the Sacrament is being administered to the faithful.”
(86)

We sing during Holy Communion because it is just that: Communion! It is not a solitary, individualistic, or a silent action but an expression of our communion with each other and the Lord, our great joy in receiving the gift of the Jesus Christ. The very procession is a celebration of our marching as brothers and sisters in the Lord; we process as Church.. Surely, this is countercultural!

A Time for Sacred Silence

After Holy Communion, the *General Instruction of the Roman Missal*, Third Typical Edition, suggests that there be time for “**sacred silence**” or that a **Psalm or Hymn of praise** may at times be sung. (88 and 164)

Silence after Communion provides for an adequate period of deep prayer and reflection. It should be of sufficient length to nourish true and heartfelt prayer. After the communal action of Holy Communion, we need **bask and delight silently in the light of the Lord**. At times, the Church suggests that a hymn or psalm of **praise** may be sung. Notice that there is no such thing in the Roman Rite as a “Meditation Hymn” after Communion.

A fruitful use of **silence** creates an **atmosphere of wonder** and **respect** before the **mystery** of the **Gift** that is the Lord and his Body, the Church.

Prayer After Communion

The **final** liturgical unit of the **Communion Rites** is the **Prayer after Communion**. A Prayer after Communion first appeared in the Roman Rite during the 5th century. It originally ended the Eucharistic assembly and was called (in Latin) the “Prayer at the Conclusion.” In the prayer, the priest asks God that we who have celebrated Mass might benefit from the effects of the Eucharist.

The Prayer after Communion is a “**collect-type prayer**.” First the priest calls all to prayer, he says: “Let us pray.” Then if no silence preceded the prayer, all spend several moments in quiet prayer. The priest then “collects” -- as it were -- the individual prayers of the assembled in the one Prayer after Communion which all make their own by answering “Amen.”

Concluding Rites

The **Concluding Rites** of the Mass are rather straightforward. First, there are the **brief announcement**; then, the priest’s **greeting and blessing**; finally, the **dismissal** of the people by the deacon or the priest.

Three forms of blessing are given in the Modern Order of Mass. After the customary greeting, the priest may give a **simple blessing** *in the name of the Father, and of the Son, and of the Holy Spirit*. This is the first form.

On more important liturgical days or seasons a **solemn blessing** may be given. In this case the deacon invites the people to bow their heads. Then the priest extends his hands over the people and says or sings three invocations each concluded with the people’s “Amen.” Finally the priest concludes with a simple blessing, *May Almighty God bless you ...* and the people respond “Amen.” These solemn blessings have their origin in the old Gallican (or French) and Old Spanish Rite.

A third form of blessing is called the “**Prayer over the People.**” This is the earliest Roman form of blessing. Originally it was simply a prayer with the people’s “amen.” That’s it. In the present missal, after the priest’s greeting, the deacon gives an invitation to bow one’s head. The priest extends his hands over the people and says a prayer to which all respond “amen.” The priest then gives the simple blessing.

Formal Dismissal

A **formal dismissal** of the people by the deacon is found in almost all traditional liturgies. We are sent forth to bring the fruits of our worship to our neighbors, to the world. Pope John Paul II said it simply: “The Eucharistic celebration does not stop at the church door” (*Dies Domini*, 45). In a Pastoral Letter to the Catholics of the Archdiocese of Milwaukee, our bishops called us to “Eucharist without walls.”

Neither the Roman nor the Eastern rites concluded the Eucharist with a **song**. Although the new Order of Mass follows this tradition and does not require music to accompany the departure of the ministers, in most parishes, worldwide, the people or the choir sing a closing song.