



A GUIDED LITURGY

Based on the “Ancient Text” of The Order for Holy Eucharist, Anglican Church in North America

An Introduction to the Liturgy

Our worship comes from a long tradition based in the Jewish synagogues, the Hebrew Temple, the stories and teachings of the New Testament (especially the book of Revelation) and the earliest worship practices of Christians that have endured through the centuries. Our worship is highly focused on togetherness, not the individual. On participation, not observation. So...it can feel strange, especially to late modern people swimming in our individualism and consumerism. But, in a sense, this strangeness is the point.

Our worship is rooted in the Gospel of the Kingdom of God. It tells a story. And that story confronts all other stories. Our worship is meant to reorient us to the fact that this is actually the only true story of the World. Let that sink in. All of us are surrounded by other stories in our daily lives that diminish or even contradict the Kingdom story. They define us as something other than our fundamental selves - worshippers loved and rescued by the gracious and all-powerful Creator of the Universe. So, since the earliest days, Christian worship told this one true story with its climax in the bread and the wine - which Jesus himself - God in the flesh - used to tell the story. Jesus took his own people, Israel's, story of deliverance in the Passover and fulfilled it in his own life, death and resurrection. These otherwise everyday elements Jesus chose are a sign of his presence. Something ordinary becomes powerful. Something humble becomes glorious. We receive Jesus, so that we can live on him and even offer his story to the world into which he has sent us. On Sundays, we are immersed again in the story that we easily forget. It washes over us again like the waters of baptism. It flows into our hearts and our minds like the best news after a forgettable or even frightening day. And that's the point.

*So there are two indispensable aspects of Christian worship: Hearing God's Word, and Celebrating the Lord's Supper. Word and Sacrament. Other elements of worship **prepare for or respond to** Word and Sacrament. These are the primary ways the story is made clear to us.*

The Acclamation

The People standing, the Celebrant says

Celebrant	Blessed be God, the Father, the Son and the Holy Spirit
People	And blessed be his kingdom, now and forever. Amen.

Processional Hymn

Priest(s), Crucifer, Gospeller and Acolytes, carrying candles and incense (thurible), gather for the procession. Not all Anglican churches have the procession or all members of it above.

Our worship begins with an Opening “**Acclamation,**” a blessing to acknowledge, welcome and honor the triune God. To acclaim him. God is most important. He is the first one addressed, in song and in proclamation. Many Anglicans make the sign of the cross upon themselves at these opening words... more on that later.

As we sing the **Hymn in Procession**, the ministers enter the church behind the processional cross, symbolizing that all of our lives are lived in the shadow of the cross. As the cross passes by, worshippers may bow their heads to show reverence for the symbol of Christ’s sacrifice and our salvation. This is another form of acclamation! At Village Church, we’ve only had the procession during special seasons or days, but it’s important.

And given who we are in light of who we acclaim God to be right up front, **we pray a prayer for purity before our holy God, which is at least 1200 years old.**

Let’s pray it together today.

The Collect for Purity

The Celebrant prays (and the People may be invited to join)

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

The Summary of the Law - Matthew 22:37-40

The Celebrant then reads the Summary of the Law.

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

We say the **Summary of the Law** or even read the Decalogue (Ten Commandments) to remind us that there is and always has been a call upon the people of God to holiness - to be set apart in following the design of God for humanity, even as other stories inspire resistance or rebellion. There are spiritual, moral and ethical demands upon us that, apart from Jesus, we simply cannot keep. But they are all kept - all fulfilled - in Jesus and by depending completely on him, we can actually live our lives responding to these commands. They are no longer an impossible weight, but a beautiful calling for which we are empowered. **Dependence upon Jesus is where this worship service is headed.**

And so our acclamation continues. We worship in song and then sing the **Gloria in Excelsis Deo**, an ancient hymn of praise to the Holy Trinity drawn from the angelic announcement of Jesus in Luke 2. It has been regularly used in Christian worship since at least the 4th century.

During what we call penitential seasons (Advent & Lent), we are more intentionally subdued and mindful of our need for forgiveness and rescue, so we sing the Kyrie Eleison, which means “Lord Have Mercy On Us,” or the “Trisagion” which is also a prayer for mercy. We’re inviting prophetic anticipation and preparation to interrupt our lives for those seasons.

Gloria / Kyrie / Trisagion are sung, possible with other songs of worship

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant prays the Collect. When concluded, the people respond praying Amen.

Collects are concise prayers centered around the theme for the Sunday and prayed all around the world on this day. A collect is usually structured in this way:

*(1) The **address** directs the prayer to the Father, perhaps in light of some particular attribute.*

*(2) The **petition** asks something of God.*

*(3) A **reason or purpose** is given for the petition.*

*(4) A **conclusion** directs the prayer through Christ, our mediator.*

*The people add, “**Amen**,” a Hebrew word meaning “truly,” or “I agree,” or “let it be so.”*

*And then, we move to what we call **The Lessons**...*

*Only Christ can truly “open the Scriptures to us” as he did for the travelers to Emmaus in Luke 24.32. So the Holy Gospel has a special place among the readings. It is read by an ordained minister, a Deacon or Priest, in the midst of the people to symbolize the Incarnation - the Gospel came to us. When the Gospel is announced, many Anglicans trace the sign of the cross with their thumb **on the forehead, on the lips, and over the heart**, praying that the Gospel would fill our **thoughts, speech, and hearts**. Parishioners sometimes bow when saying “Glory to you, Lord Christ” and “Praise to you, Lord Christ.”*

The Lessons - Read by a congregant from the lectionary.

The Gospel -

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according
to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

Having encountered Christ in the readings, the Sermon helps us understand, reflect upon, and respond to his Word.

SERMON

Now our Response to the Word begins: We've been admonished and encouraged by the Scriptures to turn again to Christ, so we confess three things through the Nicene Creed, the Prayers of the People, and the Confession: ***our faith in him alone, the needs which he alone can satisfy, and the sins which he alone can forgive.***

The Nicene Creed comes from the first ecumenical council (a council of the whole, worldwide Church) in AD 325. It has been used in the liturgy since the 5th century and is structured around the Trinity. Let's say it together...

Nicene Creed

All stand to recite the Nicene Creed, the Celebrant first saying

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

WE BELIEVE in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead, and his kingdom will have no end.

WE BELIEVE in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic* and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

As God's people, we are his intercessors for the world. A priesthood praying for the world. Abraham Kuyper once rightly declared, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!" When we understand this, then we can pray with bold faith over all things, great and small. These prayers are an invitation to the whole gathering to participate and pray together. It might seem a little awkward at times that anyone can pray, but it's worth it. Life is messy. And prayer is, too. For centuries, the Church has used the burning of incense to symbolize the prayers of the saints rising to God. This was a priestly symbol in Israel's tabernacle and temple, but is also mentioned 3 times in John's Revelation. The Psalmist prayed, "Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!" (141). You may smell that incense today or even have noticed a light smoke in the air. That's a symbol of our prayers.

The Prayers of the People

Let us pray. Holy Spirit, breath of God and fire of love, we cannot pray without your aid; but you have promised to pour out on all who desire it the spirit of grace and supplication. Deliver us from coldness of heart and wanderings of mind, kindle in us the fire of your love, and illumine us with your truth; that with a steadfast will and holy thoughts we may approach the Father in spirit and truth; *PAUSE*

We pray for the Church, for our Archbishop Beach, Bishop Wood, and our clergy. We pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others. We pray for our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy.

People Hear our prayer.

We pray for the peace of the whole world and the common good of all people. For our nation, for our President, for our legislative and judicial branches, for all those in authority and in public service.

Reader Lord, in your mercy.

People Hear our prayer.

We pray for all those who are in trouble, sorrow, need, sickness, or any other adversity.

Reader Lord, in your mercy.

People Hear our prayer.

We invite your prayers now. *Silence*

We invite you to say aloud the names of those for whom you are praying, that they may come to know the saving grace and healing power of our Lord, Jesus Christ. *Silence*

Reader Lord in your mercy. *People* Hear our prayer. *END*

The Celebrant concludes with the following prayer

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

As the Word reveals sinfulness in our lives, we respond with confession and repentance. The priest is authorized by the Church to be a mouthpiece for forgiveness - to exercise the power to apply God's forgiveness to our sins, a power first given to the apostles in John 20.23. This is called Absolution: the Church speaking with Christ's authority to comfort us with the assurance of his forgiveness.

The Confession and Absolution of Sin

The Deacon or other person appointed says the following

Let us kneel, all who are able, and pray for the forgiveness of our sins.

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will, and walk in your ways,
to the glory of your Name. Amen.

The Bishop or Priest stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

And then the Comfortable Words were included by Bishop Thomas Cranmer in the earliest liturgy following the Reformation to remind and encourage people who had lived in perpetual guilt until that time they are truly free and forgiven when they confess.

The Comfortable Words

The Celebrant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

John 3:16

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1 John 2:1-2

Having received Christ's forgiveness, we are reconciled not only to God, but also to one another. The Peace affirms our essential unity as we prepare to come to the table. As Jesus said in Matthew 5:23-24, "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift."

The Peace

Celebrant The Peace of the Lord be always with you.
People And also with you.

There are a couple of important symbols to notice as we move to the Table, also called the Altar, which is the centerpiece of our worship - where we are welcomed by Jesus. There are two candles on either side that represent the dual nature of Jesus - both God and man.

*At this point, our worship is shaped by Christ's fourfold action in Luke 24:30, which Paul recalls in 1 Corinthians: **he took bread, blessed it, broke it, and gave it** to them.*

1 - "He Took"

*Generally the offering is brought up right before communion, sometimes along with the bread and wine - like an offering themselves that we bring to Christ to bless, much like the disciples prepared the elements and setting for the Passover. It's all a gift of **our ordinary** that he makes **his extraordinary**. Because Jesus offering of himself was perfect, all our offerings come to him and through him in thanksgiving. So our gifts are transformed through thanksgiving. The bread and wine as well as our monetary offerings are basic things that become elements of the Gospel and Kingdom, blessed by the King and used for his glory and our good. **This is the strongest reason why we give tithes and offerings.** We want to see the transformation of our resources into the means by which the kingdom comes on Earth. Do you think about your resources that way? Are they a gift he can bless?*

The Offertory

Celebrant Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord. But who are we that we should be able to offer willingly? For all things come from you,

People And of your own have we given you.
1 Chronicles 29:11, 14

The Doxology is Sung

Praise God from whom all blessings flow. Praise him all creatures here below. Praise him above ye heavenly host. Praise Father, Son and Holy Ghost. Amen.

The Doxology is often sung after the offering. The word Doxology is a “word of praise” directed towards the Holy Trinity. The familiar metrical version was written in the 17th century by the Anglican Bishop Thomas Ken.

“He took” is the first of Christ’s acts. And then the second is, “He Blessed”. We call this next movement the Eucharist or Great Thanksgiving. And we’ll cover this on the front end so we can enter into it uninterrupted. “Eucharist” is latin for “thanksgiving.” At this time, we give thanks to God for our creation, redemption, and adoption as children of God. Giving thanks transforms our offering: work becomes worship through gratitude, and bread and wine become the Sacrament - or sign - of Christ’s body and blood.

“The Lord Be With You” is like an Anglican “interruption.” It gathers us to focus.

The **Sursum Corda**, which means “lift up your hearts,” represents our self-offering to God - even as Jesus takes the bread, he takes our hearts to bless them. The Sursum Corda appears in liturgies since at least the 3rd century.

After this is the Preface, which is assigned according to the season or day. The preface is followed by the **Sanctus and Benedictus - two hymns we sing together.** The Sanctus, which means “holy” is sung unceasingly before the presence of God in heaven, according to John in Revelation 4:8. As we sing this hymn, we join our voices to that eternal song of praise. Many Anglicans bow to show reverence at this point.

The **Benedictus**, originates with Jesus’ entry into Jerusalem in Matthew 21:9. We recognize him as the promised savior of the world. At the words “blessed is he...” many Anglicans make the sign of the cross over themselves. Because we are “in Christ,” we too come “in the name of the Lord.”

A word about crossing ourselves: Many Anglicans make the sign of the cross as a tangible way to mark ourselves as belonging to Christ. Its a profession of faith and even a sign that we are setting ourselves - or even something or someone else - apart for God in this moment. It’s a physical prayer, not a superstitious expression.

In the 4th century, Cyril of Jerusalem wrote, “Let us not be ashamed to profess the Crucified One; let us confidently seal our forehead with our fingers, let us make the sign of the cross on everything.” In the 2nd century, Tertullian said, “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, when on the couch, on a seat, and in all the ordinary actions of daily life, we trace the sign upon our foreheads.”

Next, the prayer commemorates the incarnation and mighty works of Christ for our salvation. “On the night that he was betrayed” begins what are called the **Words of Institution**. These words recall Jesus’ instructions at the Last Supper, as well as his assurance that “this is my body” and “this is my blood.”

Then what we call the **epiclesis** (or “invocation”) follows when the priest asks God to sanctify - to “bless,” “make holy,” or “set apart” - the bread and wine by his Holy Spirit, and also to **sanctify us** who receive the Sacrament.

The following “remembering” of Christ’s death, resurrection, and ascension is called the **anamnesis** (“recollection” or “remembrance”). And the offering of ourselves and the gifts is sometimes called the **oblation**, a more historic English word for offering.

*The prayer concludes with a doxology to the Holy Trinity - "By him, and with him and in him... And there's an important response that we call **the Great Amen**, the people (loudly!) give their assent to these words of thanksgiving.*

HOLY COMMUNION

The Sursum Corda

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give him thanks and praise

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty.

The following (or a Proper Preface) is said

- - -

The Celebrant concludes

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Sanctus et Benedictus - (Revelation 4 & Matthew 21)

Celebrant and People

Holy, Holy, Holy, Lord God of power and might,
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.

The Prayer of Commemoration

The People stand or kneel. The Celebrant continues

Lord God our Father: When we had sinned against you and become subject to evil and death, you sent your only Son into the world for our salvation; by the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. On the cross he offered himself once for all as our Redeemer, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. After he ascended to your right hand in glory, you sent your Holy Spirit, that we might become your holy people.

The Words of Institution

On the night that he was betrayed, our Lord Jesus Christ took **bread**; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body which is given for you: Do this in remembrance of me."

After supper, Jesus took **the cup**, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

The Prayer of Invocation (*Epiclesis*)

Now **sanctify these gifts** that they may be for us the Body and Blood of your Son, Jesus Christ. **Sanctify us also**, that we may be filled with your Holy Spirit and manifest your presence and power in the world.

The Prayer of Remembrance & Offering (*Anamnesis & Oblation*)

Therefore, heavenly Father, as we joyfully proclaim our Lord's life, death, and resurrection, **we offer ourselves**, our souls and bodies, as a living sacrifice. Grant that we who partake of this Holy Communion may receive the Body and Blood of your Son Jesus Christ, and be made one body with him, that he may dwell in us, and we in him. At the last day bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face.

The Great Amen

By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. *Amen!*

Before we receive Communion, we pray together the prayer that Christ himself gave us: The Lord's Prayer. This prayer begins by looking to the Father in heaven and praising him for his glory, and continues by asking God to express his lordship on earth through provision, forgiveness, and protection from evil.

One final note before we enter the next movement of the Communion liturgy...

During a long period leading up to the middle ages, the whole liturgy was sung. Though we "say" the liturgy rather than "sing" it, we still use music throughout the liturgy for several important reasons...

- (1) Music marks our most important events - it's an addition of beauty to our lives and our worship.*
- (2) A quote attributed to St Augustine says "He who sings prays twice." Music helps us to more deeply and sincerely make words our own.*
- (3) Music expresses unity by bringing together many different voices into a single rhythm and harmony.*
- (4) Music makes words "stick." If the words are biblically sound, music helps us to bring them to mind throughout our lives.*

The Lord's Prayer

The Celebrant then says

And now as our Savior Christ has taught us, we are bold to pray:

Celebrant and People together pray

Our Father in heaven, hallowed be your Name,
Your kingdom come, your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins,
As we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil.
For yours is the kingdom, and the power,
and the glory, forever and ever. Amen.

*The third action of Christ and movement of Communion is that **He Broke**. He took, he blessed, he broke...*

*We call this **the Fraction**. Christ's body was broken for us (1 Cor 5.7-8). We say "is sacrificed" not because he is sacrificed again, but because we participate now in his once-for-all sacrifice, which continues to sanctify us (Heb 10.14). After the bread is broken, before the anthem is sung, there is a moment of silence.*

The Fraction

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Alleluia. Christ our Passover Lamb is sacrificed for us.

People Therefore let us keep the feast. Alleluia.

During Lent and other penitential seasons, we omit "Alleluia."

SILENCE

And then we make John the Baptist's words in John 1:29 our prayer because we know that Communion is about Jesus' sacrifice, not anything we could have done to deal with our sins against God. We needed a perfect sacrifice for our sins. The Son of God became that for us. We rely on his mercy, not any right we have or perceived quality in us. Once we have received mercy, peace is the result. Because peace with God and man is our need.

The Agnus Dei

The following or some other suitable anthem may be sung or said here

Lamb of God, you take away the sin of the world, *have mercy on us.*
Lamb of God, you take away the sin of the world, *have mercy on us.*
Lamb of God, you take away the sin of the world, *grant us your peace.*

*And finally, **He Gave**. He took, he blessed, he broke and he gave his life to us in sacrifice. In doing so he gives life itself to us. He gives our offering of our lives back to us - forgiven, redeemed, healed and blessed. We have all we need in him. We feed on him as he said would be necessary. Apart from him we can do nothing. But with him the whole of life lived in the Kingdom opens up to us. This Sacrament in his body and blood is the touchable, tastable, expression of his presence and his enduring love. To touch and to taste ignites faith as together, we do just as he invited us to do. He is present to us here. And so we take...*

The Ministration of Communion

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

Communion is served to all who are baptized and reconciled to God and each other through confession and forgiveness.

In the Prayer after Communion, we thank God for imparting his gracious presence through the Sacrament, and we ask to be strengthened and sent out to work for his purposes in the world.

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

Heavenly Father,
we thank you for feeding us with the spiritual food
of the most precious body and blood of your Son our Savior Jesus Christ:
and for assuring us in these holy mysteries
that we are living members of the body of your Son,
and heirs of your eternal Kingdom.
And now Father, send us out into the world to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and forever. Amen.

*The order for the conclusion of our worship may be different from parish to parish, but the priest confers **God's blessing** upon us before we are sent out. This blessing can vary according to the season of the church year, as well.*

Another Hymn in Procession follows, which is not so much a recession as a procession into the world! Just as the cross completed our gathering for worship on the front end, it now leads us from the church, to live out our Christian vocations in the world.

Then the Dismissal is said by the Deacon or Priest, often from the back of the church.

*Did you know? The liturgy is sometimes called **mass**. That's because the word "mass," came from the Latin **Ite, missa est**, meaning "Go, it is the dismissal." The word "mission" comes from the same root. The church is not just dismissed, but sent out into the world. We conclude the service with a simple but profound response which is to shape our lives, now and forever: "Thanks be to God."*

And at Village Church, we regularly borrow from our Kenyan brothers and sisters for the blessing, which invites us to participate with the cross again...

The Blessing

As we respond, we wave in a gesture of sending to the cross.

<i>Celebrant</i>	All our problems.
<i>People</i>	We send to the cross of Christ.
<i>Celebrant</i>	All our difficulties.
<i>People</i>	We send to the cross of Christ.
<i>Celebrant</i>	All the Devil's works.
<i>People</i>	We send to the cross of Christ.
<i>Celebrant</i>	All our hopes.
<i>People</i>	We set on the risen Christ.
<i>Celebrant</i>	Christ, the Son of Righteousness, scatter the darkness from before your path, and the blessing of God - Father, Son and Holy Spirit - be among you and remain with you always.

HYMN of PROCESSION

The Dismissal

The Deacon, or the Priest, may dismiss the people with these words

	Go in peace, to love and serve the Lord
<i>People</i>	Thanks be to God.