



A Walk through the Mass

This month's newsletter picks up where we left off in January as we take a closer look at each of the elements of the Mass. Over the course of this year, the Office for Worship Newsletter will focus on the various elements of the Eucharistic liturgy as a means of providing an opportunity for you to stop and reflect on why we do what we do at Mass. This newsletter is designed to be a resource for parish music ministers, liturgists, liturgy committees, as well as priests and deacons, and anyone who wants to know more about the Order of Mass and why we do what we do! Please feel free to reproduce and share these materials with your parish community; just be sure to cite the Office for Worship, Archdiocese of Milwaukee.

THE INTRODUCTORY RITES – Part Two

From the Roman Missal:

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confessions:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people reply: Amen.

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place...as a reminder of Baptism.

See the Roman Missal for additional texts of the Penitential Act.

Penitential Act

The four elements of the Introductory Rites – Greeting, Penitential Act, Gloria and Collect – reproduce a precise and scriptural dynamic that becomes a liturgical reality. As discussed in January’s newsletter, the purpose of the Introductory Rites is to intentionally gather the people and bring them into the presence of God. Therefore, aware of God’s constant presence, the first authentically liturgical act of the assembly is to approach God.

Once in the presence of the Lord, our first action is to consider our unworthiness. This is rooted in scripture, in a hymn composed for the liturgical entry into Jerusalem: “Who shall ascend the mountain of the Lord? And who shall stand in his holy place?” (Psalm 24:3)

In the psalm, the response is clear: “Those who have clean *hands* and pure *hearts*” (Psalm 24:4). That is, only those who can stand in the presence of the Lord are those whose thoughts, words, and actions are pure. All this points to the words of the first option for the Penitential Act, the Confiteor, in which we say, “*I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do.*” In other words, we bring our freedom, intelligence and actions together in a confession of sin; thus, we echo a paraphrased Psalm 24 saying, “I have sinned in my *heart* (thoughts), with my *mouth* (words), and with my *hands* (works and omissions).”

All throughout Scripture, the pure and the just one is *not* the one who is without sin, but instead, the one who *recognizes* their sin. This helps us understand the meaning of the invitation the priest offers: **Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.** The acknowledgment of our own sinful condition is the first act we are called to do once gathered in God’s presence.

The second option for the Penitential Act is based on verses of Scripture.¹ With the third option, it is important to note that the variable invocations may be free-composed. Additionally, the rubric states that the Priest, Deacon or *any minister* can deliver the variable invocations. Typically this person is a cantor who would lead the invocations as part of a sung setting of the *Kyrie*.

¹ Baruch 3:2 and Psalm 84:8.

From the Roman Missal:

8. Then, when it is prescribed, this hymn is either sung or said:

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Gloria

Having acknowledged our unworthiness and been forgiven of our sins in the Penitential Act, the assembly is then worthy to offer praise to God by singing the Gloria. This sequence – invocation of God’s mercy and proclamation of God’s greatness – expresses a fundamental biblical truth regarding the relationship between the mercy and the glory of God.

Rooted in the Jewish rabbinical tradition of *Shekinah*, the sacramental presence of God in the midst of the people is manifested in the mercy God offers in response to the infidelities of the Israelites. By adoring the golden calf, Israel broke its covenant with the Lord and fell into the sin of idolatry. In Exodus 33 and 34, the celebration of their renewal of this covenant between God and Israel includes the manifestations of the glory of God as mercy. On Mount Sinai, Moses asks the Lord, “Show me your glory” (Exodus 33:18). The Lord then proclaims his name through proclaiming his identity – “merciful and gracious” who “forgives iniquity and transgression and sin.”²

² Exodus 34:5-7a: “The Lord descended in the cloud and stood with him there, and proclaimed the name, “The Lord.” The Lord passed before him, and proclaimed,

“The Lord, the Lord,
a God merciful and gracious,
slow to anger,
and abounding in steadfast love and faithfulness,
keeping steadfast love for the thousandth generation,[b]
forgiving iniquity and transgression and sin... (New Revised Standard Version, Catholic Edition)

Once made pure by God's mercy in the Penitential Act, the liturgical assembly is now worthy to worship. By singing the Glory to God we express our intention to carry out the act of worship in its totality by evoking the five fundamental "worship-verbs" of the Bible:

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory.**



Further, the completeness of Christian worship is found in the fullness of faith, represented by the doxological confession of the Triune God in whose presence we gather:

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.**

The Gloria completes what is known liturgically as the "triple confession": *confessio presentiae*, *confessio peccatorum*, *confessio gloriae*, that is, our confession, or acknowledgment, of God's presence, our sin, and God's glory. What follows is the collect – a prayerful synthesis of all of that has happened thus far. It is the time that the assembly turns to the Lord and calls on him.

From the Roman Missal:

9. When this hymn is concluded, the Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim: Amen.

Collect

The Collect is what we typically think of as the Opening Prayer. This is the climax of the Introductory Rites. Especially on feasts and during seasons, it expresses the character of the Mass being celebrated. The priest invites all the people to pray and the first of three ancient silences follows.

It is important that this silence be observed as it allows the assembly to bring to mind the reasons why they came to Mass.³ Assured of God's presence, we know that God is listening to the prayers we have in our hearts. For this silence to have its full effect, it is important that it not be filled with unnecessary moments. The pause serves the prayer, not the action of the ministers. If the priest, servers, musicians and assembly work together, the "kerfuffle" of the room will settle and all will be able to join in communal silent prayer.

The Collect brings the Introductory Rites to their logical conclusion. Once the Assembly has gathered in song, signed themselves with the cross, greeted one another in Christ, acknowledged their unworthiness, and praised God, it is now time to get down to business! The word "collect" may have originally referred to as the gathering of the people, but it is actually a gathering of the prayers of the people, brought to mind in the silence.

A traditional Roman Collect is very carefully constructed of four, sometime five, parts: (1) an address to God by some title; (2) an acknowledgment of God's mighty deeds; (3) a petition that names a request; (4 – not always!) a purpose that expresses the goal of the request or a motive that clarifies the reason behind the request; and (5) a concluding doxological formula.

BONUS – The Sprinkling Rite

It is common to celebrate the Sprinkling Rite instead of the Penitential Act on the Sundays of the Easter Season; however, this may not be the best practice on Easter Sunday. After the Second Vatican Council, the American Sacramentary replaced the Creed with a renewal of baptismal promises and sprinkling of water on Easter Sunday. If this was done, it would needlessly duplicate the symbol.

Since Baptism is the beginning of our participation in the risen life of Christ, it is especially appropriate to celebrate and recall it on the Sundays of the season, when we celebrate the day of the week Christ rose from the dead. This is why the sprinkling rite may be used on any Sunday of the year. Jesus rose on Sunday, and if possible, we celebrate Baptism on that day as well.

During the sprinkling, a song may be sung. The Roman Missal offers several suggestions of antiphons based on psalms, but any appropriate song is permitted. Some parishes have done the sprinkling during the Glory to God. While this may "save time" and be a very pragmatic way of sprinkling, that hymn really has little to do with the Sprinkling Rite and there is no liturgical provision for this practice.

³ The *General Instruction of the Roman Missal* states: "The Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. (GIRM, 54)"

Lent: A Journey of 40 Days

In his 2017 Lenten Message, Pope Francis reminded us that Lent is the favorable season for renewing our encounter with Jesus Christ. From his very first encyclical to the present day, by his words and actions, the Holy Father has shown us that the hearts of those who truly encounter Jesus Christ are filled with the joy of the Gospel. Our lives, church, nation, and world need that joy.

The holy season of Lent begins this year on Wednesday, March 6, 2019. During the 40 days that follow, I encourage you to join me in renewing your encounter with Christ Jesus, the Lord, through the means of sanctification offered us by the Church—prayer, fasting, and almsgiving. The prophet Joel instructs us to return to God “with your whole heart” (2:12), and so we use these practices to draw closer to Christ, detach ourselves from the false idols of this world, and accompany more closely those in our midst who are poor, suffering, and vulnerable.



Reports have shown that people derive more satisfaction and pleasure from providing things for others in need rather than acquiring something unnecessary for themselves. In Gospel terms that can be translated as, “Whatever you do for the least of your brothers and sisters, you do it for me.” Our almsgiving becomes an encounter with Christ that brings joy. Fasting helps us to take our eyes off ourselves and see others in our midst while prayer liberates us to listen the voice of Christ calling us to respond to the least of our brothers and sisters. This is the journey of our 40 Days of Lent – taking up our Cross and dying to self so that we may better love God and others. It is a journey that culminates in the full joy of Easter.

During this season of Lent, let us pray for one another as we deepen our love for Christ and His Church. May the Holy Spirit lead us on a true journey of conversion so that through the grace of God, we will be led to a renewed encounter with Christ and a deepened awareness of the joy of the Gospel.

Lenten Blessings and Peace!

Kim



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Sending of the Catechumens for Election

Taken from *Rite of Christian Initiation of Adults*

106 At the conclusion of the period of the catechumenate, a rite of sending the catechumens to their election by the bishop may be celebrated in parishes wherever this seems beneficial or desirable. When election will take place in the parish, this rite is not used.

We encourage all parishes to participate in one of the three celebrations of the Rite of Election and Call to Continuing Conversion presided over by one of the bishops.

107 As the focal point of the Church's concern for the catechumens, admission to election belongs to the bishop who is usually its presiding celebrant. It is within the parish community, however, that the preliminary judgment is made concerning the catechumens' state of formation and progress.

This rite offers that local community the opportunity to express its approval of the catechumens and to send them forth to the celebration of election assured of the parish's care and support.

108 The rite is celebrated in the parish church at a suitable time prior to the rite of election.

109 The rite takes place after the homily in a celebration of the word of God or at Mass.

110 When the Rite of Sending Catechumens for Election is combined with the rite of sending for recognition by the bishop the (already baptized) adult candidates for the sacraments of confirmation and eucharist (or: for reception into the full communion of the Catholic Church), the alternate rite is used.

PRESENTATION OF THE CATECHUMENS

111 After the homily, the priest in charge of the catechumens' initiation, or a deacon, a catechist, or a representative of the community, presents the catechumens, using the following or similar words.

Father _____, these catechumens, whom I now present to you, are beginning their final period of preparation and purification leading to their initiation. They have found strength in God's grace and support in our community's prayers and example. Now they ask that they be recognized for the progress they have made in their spiritual formation and that they receive the assurance of our blessings and prayers as they go forth to the rite of election celebrated this afternoon [or: specify the day] by (Arch)Bishop_____.

The celebrant replies:

Those who are to be sent to the celebration of election in Christ, come forward, together with those who will be your godparents.

One by one, the catechumens are called by name. Each catechumen, accompanied by a godparent (or godparents), comes forward and stands before the celebrant.

AFFIRMATION BY THE GODPARENTS (AND THE ASSEMBLY)

112 Then the celebrant addresses the assembly in these or similar words:

My dear friends, these catechumens who have been preparing for the sacraments of initiation hope that they will be found ready to participate in the rite of election and be chosen in Christ for the Easter sacraments. It is the responsibility of this community to inquire about their readiness before they are presented to the bishop.

The celebrant addresses the godparents:

I turn to you, godparents, for your testimony about these candidates. Have these catechumens taken their formation in the Gospel and in the Catholic way of life seriously?

Godparents:

They have.

Celebrant:

Have they given evidence of their conversion by the example of their lives?

Godparents:

They have.

Celebrant:

Do you judge them to be ready to be presented to the bishop for the rite of election?

Godparents:

We do.

[The celebrant may also ask the entire assembly to express its approval of the candidates.]

The celebrant concludes the affirmation by the following:

My dear catechumens, this community gladly recommends you to the bishop, who, in the name of Christ, will call you to the Easter sacraments. May God bring to completion the good work he has begun in you.

113 If the signing of the Book of the Elect is to take place in the presence of the bishop, it is omitted here. However, if the signed Book of the Elect is to be presented to the bishop in the rite of election, the catechumens may now come forward to sign it or they should sign it after the celebration or at another time prior to the rite of election. Bishop. *The practice in our diocese is to have the catechumens sign Book of the Elect at their parish and present it to the bishop at the Rite of Election.*

INTERCESSIONS FOR THE CATECHUMENS

114 Then the community prays for the catechumens by use of the following or a similar formulary. The celebrant may adapt the introduction and the intentions to fit various circumstances.

[If it is decided, in accord with no. 117, that after the dismissal of the catechumens the usual general intercessions of the Mass are to be omitted and that the liturgy of the eucharist is to begin immediately, intentions for the Church and the whole world are to be added to the following intentions for the catechumens.]

My brothers and sisters, we look forward to celebrating at Easter the life-giving mysteries of our Lord's suffering, death and resurrection. As we journey together to the Easter sacraments, these catechumens will look to us for an example of Christian renewal.

Let us pray to the Lord for them and for ourselves, that we may be renewed by one another's efforts and together come to share the joys of Easter.

Assisting Minister:

-) That these catechumens may be freed from selfishness and learn to put others first, we pray...**

-) That their godparents may be living examples of the Gospel, we pray...**

-) That their teachers may always convey to them the beauty of God's word, we pray...**

-) That these catechumens may share with others the joy they have found in their friendship with Jesus, we pray...**

-) That our community, during this [**or:** the coming] Lenten season, may grow in charity and be constant in prayer, we pray...**

PRAYER OVER THE CATECHUMENS

115 After the intercessions, the celebrant, with hands outstretched over the catechumens, says the following prayer:

**Father of love and power,
it is your will to establish everything in Christ
and to draw us into his all-embracing love.
Guide these catechumens in the days and weeks ahead:
strengthen them in their vocation,
build them into the kingdom of your Son,
and seal them with the Spirit of your promise.
We ask this through Christ our Lord.
R/ Amen.**

DISMISSAL

116 If the Eucharist is to be celebrated, the catechumens are normally dismissed at this point by use of option A or B; if the catechumens are to stay for the celebration of the Eucharist, option C is used; if the Eucharist is not celebrated, the entire assembly is dismissed by use of option D. *Options C & D are not included here. They can be found in the Rite of Christian Initiation of Adults.*

A. The celebrant dismisses the catechumens in these or similar words:

My dear friends,

You are about to set out on the road that leads to the glory of Easter. Christ will be your way, your truth, and your life. In his name we send you forth from this community to celebrate with Bishop Pates the Lord's choice of you to be numbered among his elect. Until we meet again for the scrutinies, walk always in his peace.

Catechumens:

Amen.

B. As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

My dear friends,

This community now sends you forth to reflect more deeply upon the word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's Table.

Sending of the Catechumens for Election & Candidates for Recognition by the Bishop

Taken from *Rite of Christian Initiation of Adults*

530 This optional rite is provided for parishes whose catechumens will celebrate their election and who adult candidates for confirmation and eucharist or reception into the full communion of the Catholic Church will celebrate their recognition in a subsequent celebration (for example, at the cathedral with the bishop).

We encourage all parishes to participate in one of the three celebrations of the Rite of Election and Call to Continuing Conversion presided over by one of the bishops.

531 As the focal point of the Church's concern for the catechumens, admission to election belongs to the bishop who is usually its presiding celebrant. It is within the parish community, however, that the preliminary judgment is made concerning the catechumens' state of formation and progress.

This rite offers that local community the opportunity to express its approval of the catechumens and to send them forth to the celebration of election assured of the parish's care and support.

532 In addition, those who either are completing their initiation through the sacraments of confirmation and the eucharist or are preparing for reception into the full communion of the Catholic Church are also included in this rite, since they too will be presented to the bishop at the celebration of the rite of election for the catechumens.

533 The rite is celebrated in the parish church at a suitable time prior to the rite of election.

534 The rite takes place after the homily in a celebration of the word of God or at Mass.

535 In the catechesis of the community and in the celebration of these rites, care must be taken to maintain the distinction between the catechumens and the baptized candidates. *This distinction is made because candidates from other Christian denominations are already one with us by reason of their baptism in Christ.*

HOMILY

536 After the readings, the celebrant gives the homily. This should be suited to the actual situation and should address not just the catechumens and candidates but the entire community of the faithful, so that all will be encouraged to give good example and to accompany the candidates along the path of the paschal mystery.

PRESENTATION OF THE CATECHUMENS

537 After the homily, the priest in charge of the catechumens' initiation, or a deacon, a catechist, or a representative of the community, presents the catechumens, using the following or similar words.

Father _____, these catechumens, N. and N., are beginning their final period of preparation and purification leading to their initiation. They have found strength in God's grace and support in our community's prayers and example. Now they ask that they be recognized for the progress they have made in their spiritual formation and that they receive the assurance of our blessings and prayers as they go forth to the rite of election celebrated this afternoon [or: specify the day] by the bishop.

The celebrant replies:

Those who are to be sent to the celebration of election in Christ, come forward, together with those who will be your godparents.

One by one, the catechumens are called by name. Each catechumen, accompanied by a godparent (or godparents), comes forward and stands before the celebrant.

AFFIRMATION BY THE GODPARENTS (AND THE ASSEMBLY)

112 Then the celebrant addresses the assembly in these or similar words:

My dear friends, these catechumens who have been preparing for the sacraments of initiation hope that they will be found ready to participate in the rite of election and be chosen in Christ for the Easter sacraments. It is the responsibility of this community to inquire about their readiness before they are presented to the bishop.

The celebrant addresses the godparents:

I turn to you, godparents, for your testimony about these candidates. Have these catechumens taken their formation in the Gospel and in the Catholic way of life seriously?

Godparents:

They have.

Celebrant:

Have they given evidence of their conversion by the example of their lives?

Godparents:

They have.

Celebrant:

Do you judge them to be ready to be presented to the bishop for the rite of election?

Godparents:

We do.

[The celebrant may also ask the entire assembly to express its approval of the candidates.]

The celebrant concludes the affirmation by the following:

My dear catechumens, this community gladly recommends you to the bishop, who, in the name of Christ, will call you to the Easter sacraments. May God bring to completion the good work he has begun in you.

113 If the signing of the Book of the Elect is to take place in the presence of the bishop, it is omitted here. However, if the signed Book of the Elect is to be presented to the bishop in the rite of election, the catechumens may now come forward to sign it or they should sign it after the celebration or at another time prior to the rite of election. Bishop. *The practice in our diocese is to have the catechumens sign Book of the Elect at their parish and present it to the bishop at the rite of election.*

PRESENTATION OF THE CANDIDATES

540 The priest in charge of the candidates' formation, or a deacon, a catechist, or a representative of the community, presents the candidates, using the following or similar words.

Father _____, I now present to you the candidates who are beginning their final preparation for the sacraments of confirmation and eucharist (and/or: reception into the full communion of the Catholic Church). They have found strength in God's grace and support in our community's prayers and example.

Now they ask that they be recognized for the progress they have made in their spiritual formation and that they receive the assurance of our blessings and prayers as they go forth for recognition by the bishop this afternoon [or: specify the day].

The celebrant replies:

Those who are to be recognized, come forward, together with your sponsors.

One by one, the candidates are called by name. Each candidate, accompanied by a sponsor, comes forward and stands before the celebrant.

AFFIRMATION BY THE SPONSORS (AND THE ASSEMBLY)

541 **Then the celebrant addresses the assembly in these or similar words:**

My dear friends, these candidates, already one with us by reason of their baptism in Christ, have asked to be able to participate fully in the sacramental life of the Catholic Church. Those who know them have judged them to be sincere in their desire.

During the period of their catechetical formation they have listened to the word of Christ and endeavored to follow his commands more perfectly; they have shared the company of their Christian brothers and sisters in this community and joined with them in prayer.

And so I announce to all of you here that our community supports these candidates in their desire. Therefore, I ask their sponsors to state their opinion once again, so that all of you may hear.

He addresses the sponsors:

As God is your witness, do you consider these candidates ready to receive the sacraments of confirmation and eucharist (or: ready to be received into the full communion of the Catholic Church)?

Sponsors:

We do.

[The celebrant may also ask the entire assembly to express its approval of the candidates.]

Addressing the candidates, the celebrant concludes the affirmation by the following:

And now, my dear friends, I address you.

Your own sponsors [and this entire community] have spoken in your favor. The Church, in the name of Christ, accepts their testimony and sends you to the bishop, who will exhort you to live in deeper conformity to the life of Christ.

INTERCESSIONS FOR THE CATECHUMENS & CANDIDATES

543 Then the community prays for the catechumens and candidates by use of the following or a similar formulary. The celebrant may adapt the introduction and the intentions to fit various circumstances.

[If it is decided, in accord with no. 546, that after the dismissal of the catechumens the usual general intercessions of the Mass are to be omitted and that the liturgy of the eucharist is to begin immediately, intentions for the Church and the whole world are to be added to the following intentions for the catechumens and candidates.]

My brothers and sisters, we look forward to celebrating at Easter the life-giving mysteries of our Lord's suffering, death and resurrection. As we journey together to the Easter sacraments, these catechumens and candidates will look to us for an example of Christian renewal.

Let us pray to the Lord for them and for ourselves, that we may be renewed by one another's efforts and together come to share the joys of Easter.

Assisting Minister:

-) That these catechumens and candidates may be freed from selfishness and learn to put others first, we pray...**

-) That their godparents and sponsors may be living examples of the Gospel, we pray...**

-) That their teachers may always convey to them the beauty of God's word, we pray...**

-) That these catechumens and candidates may share with others the joy they have found in their friendship with Jesus, we pray...**

) That our community, during this [or: the coming] Lenten season, may grow in charity and be constant in prayer, we pray...

PRAYER OVER THE CATECHUMENS & CANDIDATES

544 After the intercessions, the celebrant, with hands outstretched over the catechumens, says the following prayer:

**Father of love and power,
it is your will to establish everything in Christ
and to draw us into his all-embracing love.
Guide these catechumens and candidates
in the days and weeks ahead:
strengthen them in their vocation,
build them into the kingdom of your Son,
and seal them with the Spirit of your promise.
We ask this through Christ our Lord.
R/ Amen.**

DISMISSAL

545 If the eucharist is to be celebrated, the catechumens are normally dismissed at this point by use of option A or B; if the catechumens are to stay for the celebration of the eucharist, option C is used; if the eucharist is not celebrated, the entire assembly is dismissed by use of option D. *Options C & D are not included here. They can be found in the Rite of Christian Initiation of Adults. **Please note that the rite states only the catechumens are dismissed.*

A. The celebrant dismisses the catechumens in these or similar words:

B.

My dear friends,

You are about to set out on the road that leads to the glory of Easter. Christ will be your way, your truth, and your life. In his name we send you forth from this community to celebrate with (Arch)Bishop_____ the Lord's choice of you to be numbered among his elect. Until we meet again for the scrutinies, walk always in his peace.

Catechumens:

Amen.

B. As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

My dear friends,

This community now sends you forth to reflect more deeply upon the word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's Table.