



CTKBECKLEY.COM

AN ANNOTATED GUIDE TO
ANGLICAN WORSHIP

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

or

HOLY COMMUNION,

COMMONLY CALLED

THE HOLY EUCHARIST

Renewed Ancient Text

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia! Christ is risen!

People **The Lord is risen indeed! Alleluia!**

The Celebrant and people begin not by exchanging "good mornings," but by stating briefly and beautifully what we have come together to do. First, we have come to bless God, which means to give offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God's reign in the universe and our commitment to become part of it and to help it grow.

This prayer has been offered at the beginning Anglican worship for centuries. In it we acknowledge who God is, and recognize that we need help and grace in order to love and worship God.

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

Then follows the Summary of the Law, or The Decalogue (page 100).

Hear what our Lord Jesus Christ says:

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

MATTHEW 22:37-40¹

THE KYRIE

The Celebrant and People pray

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

or this

Kyrie is the Greek word for "Lord," the first word in this ancient prayer of the church. Our proper response to hearing God's law proclaimed is to recognize that our only hope is in God's mercy extended through Jesus' atoning death.

THE TRISAGION

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

**Glory to God in the highest
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
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.**

THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.
People **And with your spirit.**
Officiant Let us pray.

The Celebrant prays the Collect.

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.
People **Thanks be to God.**

Or the Reader may say **Here ends the Reading.**

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

The Collect of the Day begins with the strange sounding response from the people to the leader of the prayer: "And with your spirit." But this is actually a direct reference to several greetings we see in the New Testament at the end of some of Paul's letters: "The grace of our Lord Jesus Christ be with your spirit brethren. Amen" (Gal 6:18; cf Phil 4:23; Philemon 25); "The Lord be with your spirit. Grace be with you" (2 Tim 4:22).

A Collect is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then forms the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows. The people make this collect their own through offering their "Amen" at the end of the prayer.

We believe that the Bible is God's word written. Usually we follow the ACNA lectionary, a three-year cycle of Bible readings. The catechism says: "Holy Scripture is the God-given record and explanation of God's self-revelation in human history. The Bible is our final authority in all matters of Christian faith and life." The Anglican Church is a "Bible Church" and this is displayed through the generous amount of Scripture that is read each Sunday. It is with this understanding that the reader concludes the reading with the declaration, "The Word of the Lord," to which we respond, "Thanks be to God."

*Although the **Psalm** is obviously a Bible passage it doesn't function as a "reading" in worship, but as an act of praise in response to God's word. Sometimes we offer a "canticle" instead of a Psalm. A canticle is a usually a portion of Scripture that is a poem or a song. Sometimes it is an ancient hymn such as the Gloria or the Te Deum.*

The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel is read in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

THE GOSPEL LESSON

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.**

The Homily or Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives. Robust, biblically-anchored preaching follows a pattern established in ancient Israel (Nehemiah 8:1-8) and continued by the Apostles in the Book of Acts. It was the practice of the early Church and the Reformers.

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ,
the only-begotten 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,
was incarnate from the Holy Spirit and 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], ***

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century's struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians. The Creed is located here in the service for at least two reasons. First, it follows the sermon as if to say, "If the preacher has said anything contrary to this do not heed it." Second, it precedes Holy Communion as if to say, "If you don't believe these things you should not receive the Sacrament."

* The phrase "and the Son" (Latin filioque) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in *Documentary Foundations* (page 768).

**who with the Father and the Son is worshiped and glorified,
who 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.**

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Anglican Standard Text. The reader pauses after each bidding, and the people may add petitions, either silently or aloud.

Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:
People **Hear our prayer.**

For N., our Archbishop, and N., our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in your mercy:
People **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy:
People **Hear our prayer.**

For our nation, for those in authority, and for all in public service [especially _____].

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, [especially _____,] in thanksgiving let us pray.

Reader Lord, in your mercy:
People **Hear our prayer.**

Additional petitions may be added. Thanksgivings may also be invited.

The Celebrant concludes with this or some other appropriate Collect.

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

The Celebrant may then say the Exhortation.

The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. You are always encouraged to offer your prayers out loud during this time at the appropriate points.

It is important that, before we approach the Lord's Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We kneel in penitence to acknowledge that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion.

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness based on God's faithfulness to his word (cf. 1 John 1:9), and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

Let us humbly confess our sins to Almighty God.

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.**

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^T

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^T

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And with your spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or

Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine.

Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People’s offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

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,

People **And of your own have we given you.**

1 CHRONICLES 29:11, 14^T

THE SURSUM CORDA

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

The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up 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, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface (pages 152-158) is normally sung or said

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

THE SANCTUS

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 CONSECRATION

The People stand or kneel. The Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us.

In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, 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. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

The Eucharistic prayers we use rehearse in different ways crucial outlines of God’s saving acts in history. Jesus is the culmination of God’s work in overcoming the power of sin and death.

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as the sacrament of his body and blood.

One of the benefits of praying this prayer weekly is that these words are planted in our hearts. Thus, we are better equipped to share our faith with those who have yet to come to Christ.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda, which means simply “up [your] hearts!”

The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly host’s song, the Sanctus, which is Latin for “holy.”

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."

Likewise, 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."

Therefore we proclaim the mystery of faith:

Celebrant and People

**Christ has died.
Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts.

Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: 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 for ever. **Amen.**

Recitation of Jesus' words and acts has been central in all Eucharistic prayers since the third century. This form of the story is based chiefly on Paul's account in 1 Corinthians 11 and Luke's story of the Last Supper. At this point the prayer book directs: "At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated." These actions focus the invocation of God's presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time

In this portion of the prayer we offer to God the bread and wine, fruits of both God's creation and human labor. God then offers these gifts back to us as sacraments of God's life and being in the body and blood of Christ.

The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. Although the Eucharistic prayer is prayed by the priest as the representative minister, the whole gathered people of God offer up this prayer.

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, 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,**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins**

At this solemn moment we return to the prayer we all know, the one Jesus taught. Fr. Chris encourages everyone to offer this prayer lifting holy hands in the Orans Posture.

as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now.

A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. [Alleluia.]**

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been sacrificed, once for all upon the Cross.

People **Therefore let us keep the feast. [Alleluia.]**

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**We do not presume to come to this your table, O merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.
We are not worthy so much as to gather up
the crumbs under your table;
but you are the same Lord
whose character is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us. Amen.**

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.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The Breaking of the Bread is not a set of words, but an action and takes place in silence. The Breaking of Bread is an act of fellowship preparing the bread for sharing among the believers. "Christ our Passover" (1 Cor. 4:15) recalls Jesus as the Passover Lamb offered once for the forgiveness of sins (Hebrews 9:27-28). Along with most Christians down through the ages and across the world we believe that we truly encounter Jesus in this meal. Communion is not merely a symbol. It also brings us into the real presence of Jesus Christ. (1 Corinthians 10:16-17)

This phrase was significant to the Anglican Reformers because it emphasizes that we receive the Body and Blood of Christ in a spiritual manner by faith. "Spiritual" doesn't mean "less real" here but ultimately real! So we believe in the real presence of Christ in the Eucharist but NOT transubstantiation.

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.]

or this

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

JOHN 1:29^T, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, [which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

The Blood of our Lord Jesus Christ, [which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

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 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 for ever. Amen.

This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. An appropriate sign at the front door as you leave the service would be: "You are now entering your mission field!"

The priest blesses the people, using a form that changes from season to season. After an exit hymn, the deacon dismisses us, and we respond with the thanks that is the very meaning of Eucharist.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

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

Let us go forth in the Name of Christ.

People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power of the Holy Spirit.

People **Thanks be to God.**

or this

Deacon Let us bless the Lord.

People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, alleluia.

Just as we had a "praise parade" into worship, we have a "mission parade" that leads us back into the world to witness for Jesus Christ in word and deed. Usually the exit hymn reflects a sense of praise, mission, and devotion to God.