

Welcome to the St. Christopher's Anglican Church, Wooster, Ohio!

We are a community of Christians simply seeking to follow Jesus Christ. We worship in the rhythms and patterns of the ancient church in accordance with the Anglican tradition. Our worship is participatory for all who attend. Everyone has a part to play, as the word liturgy itself means "work of the people". We all stand to praise God, sit to learn from his Word, and kneel and pray prayers of confession, intercession, and thanksgiving. Our order of worship is found in its entirety in the following pages.

If you are a follower of Jesus Christ, we rejoice that you have joined us to worship. If you are seeking after truth, we welcome you to this community of those who believe Jesus Christ to be the Way, the Truth, and the Life. If you are looking for a church home, we would love for you to call St. Christopher's your own.

Christ - Scripture - Prayer - Community

Christ is the center of all things for St. Christopher's. Our patron saint's name means Christ-bearer, which we seek to do as a community of faith. Our Lord speaks to us through scripture and prayer, and he is manifested in the world through his community, the church. These core values lay the foundation of our work in the building of the kingdom of God in Wooster and the surrounding communities we inhabit.

SUPPLEMENTAL EUCCHARISTIC TEXTS

SEASONAL GREETINGS

The opening Acclamation may be replaced by a greeting appropriate to the season or the occasion, such as the following

FOR ADVENT

Celebrant Surely the Lord is coming soon.

People **Amen. Come Lord Jesus!**

REVELATION 22:20

FOR CHRISTMASTIDE *and* THE FEAST OF THE PRESENTATION OF CHRIST

Celebrant For unto us a child is born,

People **Unto us a son is given.**

ISAIAH 9:6^T

FROM THE FEAST OF THE EPIPHANY *to* THE END OF THE EPIPHANY SEASON

Celebrant I will make you as a light for the nations,

People **That my salvation may reach to the end of the earth.**

ISAIAH 49:6

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 22:37-40^r

THE KYRIE

The Celebrant and people pray

Lord, have mercy upon us. Lord, have mercy. Kyrie eleison.
Christ, have mercy upon us. *or* **Christ, have mercy.** *or* **Christe eleison.**
Lord, have mercy upon us. Lord, have mercy. Kyrie eleison.

or this

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 FIFTH SUNDAY OF EPIPHANY

O Lord, our heavenly Father, keep your household the Church continually in your true religion, that we who trust in the hope of your heavenly grace may always be defended by your mighty power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

Preface of the Lord's Day, or of the Epiphany

Fifth Sunday of Epiphany, Year B

The First Lesson

A Reading from the Book of Second Kings. (*2 Kings 4:8-21,32-37*)

One day Elisha went on to Shunem, where a wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food. ⁹ And she said to her husband, “Behold now, I know that this is a holy man of God who is continually passing our way. ¹⁰ Let us make a small room on the roof with walls and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there.”

¹¹ One day he came there, and he turned into the chamber and rested there. ¹² And he said to Gehazi his servant, “Call this Shunammite.” When he had called her, she stood before him. ¹³ And he said to him, “Say now to her, ‘See, you have taken all this trouble for us; what is to be done for you? Would you have a word spoken on your behalf to the king or to the commander of the army?’” She answered, “I dwell among my own people.” ¹⁴ And he said, “What then is to be done for her?” Gehazi answered, “Well, she has no son, and her husband is old.” ¹⁵ He said, “Call her.” And when he had called her, she stood in the doorway. ¹⁶ And he said, “At this season, about this time next year, you shall embrace a son.” And she said, “No, my lord, O man of God; do not lie to your servant.” ¹⁷ But the woman conceived, and she bore a son about that time the following spring, as Elisha had said to her.

¹⁸ When the child had grown, he went out one day to his father among the reapers. ¹⁹ And he said to his father, “Oh, my head, my head!” The father said to his servant, “Carry him to his mother.” ²⁰ And when he had lifted him and brought him to his mother, the child sat on her lap till noon, and then he died. ²¹ And

she went up and laid him on the bed of the man of God and shut the door behind him and went out.

³² When Elisha came into the house, he saw the child lying dead on his bed. ³³ So he went in and shut the door behind the two of them and prayed to the LORD. ³⁴ Then he went up and lay on the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as he stretched himself upon him, the flesh of the child became warm. ³⁵ Then he got up again and walked once back and forth in the house, and went up and stretched himself upon him. The child sneezed seven times, and the child opened his eyes. ³⁶ Then he summoned Gehazi and said, "Call this Shunammite." So he called her. And when she came to him, he said, "Pick up your son." ³⁷ She came and fell at his feet, bowing to the ground. Then she picked up her son and went out.

The Word of the Lord.

People Thanks be to God.

Psalm 142 is found in the Scripture Insert, and on page 458 in the Book of Common Prayer. We will pray responsively by whole-verse.

- 1 I cried unto the Lord with my voice; *
even unto the Lord I made my supplication.
- 2 I poured out my complaints before him, *
and showed him my trouble.
- 3 When my spirit was in heaviness, you knew my path; *
in the way wherein I walked they had secretly laid a snare
for me.
- 4 I looked also to my right hand *
and saw there was no one who would know me.

- 5 I had no place to flee to, *
and no one cared for my soul.
- 6 I cried out to you, O Lord, and said, *
“You are my refuge, and my portion in the land of
the living.”
- 7 Consider my complaint, *
for I am brought very low.
- 8 O deliver me from my persecutors, *
for they are too strong for me.
- 9 Bring me out of prison, that I may give thanks unto
your Name. *
When you show me your loving-kindness, then shall the
righteous gather around me.

**Glory be to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and ever shall be,
world without end. Amen.**

The Second Lesson

A Reading from Paul's First Letter to the Corinthians. (*1 Cor 9:16-23*)

For if I preach the gospel, that gives me no ground for boasting.
For necessity is laid upon me. Woe to me if I do not preach the
gospel! ¹⁷ For if I do this of my own will, I have a reward, but if
not of my own will, I am still entrusted with a stewardship. ¹⁸
What then is my reward? That in my preaching I may present the
gospel free of charge, so as not to make full use of my right in the
gospel.

¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰ To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹ To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. ²² To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings.

The Word of the Lord.

People Thanks be to God.

The Holy Gospel

Mark 1:29-39

The Holy Gospel of our Lord Jesus Christ according to St. Mark.
Glory to you, Lord Christ.

As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. ³¹ He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

³² That evening, at sundown, they brought to him all who were sick or possessed with demons. ³³ And the whole city was gathered around the door. ³⁴ And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. ³⁵ In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. ³⁶ And Simon and his

companions hunted for him. ³⁷ When they found him, they said to him, “Everyone is searching for you.” ³⁸ He answered, “Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do.” ³⁹ And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

The Gospel of the Lord.

Praise to you, Lord Christ.

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.

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 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],[†]
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 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 Documentum Foundations (page 768).*

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 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.

I 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. I 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 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.**

I 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.*

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.**

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,
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.

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
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 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 Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

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.

Spiritual Communion

When the Sacrament is unavailable to you

✠ In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

OUR FATHER...

The Collect: Let the power of the Holy Spirit come upon me, O Lord I beseech you: that he may both mercifully cleanse my heart and defend me from any adversities; through Jesus Christ our Lord. Amen.

The Epistle (Revelation 3:20): Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

The Gospel (John 15:5): I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

Take a moment to think of the failures of the past week. Recall any sins you have committed since your last Communion and offer them to Christ.

Act of Contrition

O God, I am very sorry that I have sinned against you, for you are so good. Forgive me for Jesus' sake, and I will try to sin no more.

Act of Reception (of Spiritual Communion)

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people gathered around every altar of your Church, and I embrace you with all the affections of my soul. Never permit me to be separated from you. Amen.

May the Body and Blood of our Lord Jesus Christ preserve my body and soul unto everlasting life. Amen

Act of Praise and Thanksgiving

✠ Blessed, praised, and adored be Jesus Christ on his throne of glory in Heaven, and in the most Holy Sacrament of the Altar. Amen.

Anima Christi

Soul of Christ, sanctify me. God of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within your wounds hide me. Permit me not to be separated from you. From the wicked foe defend me. In the hour of my death call me, and bid me come to you, that with your saints I may praise you for ever and ever. Amen.

✠ In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

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.

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.