

RCIA: SESSION TWENTY SECOND
Laetare Sunday – Second Scrutiny
Catechesis on the Cross – The Stations, Sacrifice, Salvation
Week: 12/03/23 - 19/03/23

Catechism References: #595-623

Church Documents

Pope Francis, General Audience, *Forgiveness on the Cross*, 28-9-2016

Pope Francis, Sunday Angelus, 30 August 2020 – The cross as a holy sign.

Address of his holiness Pope Benedict XVI after the stations of the cross at the colosseum, 6 April 2012.

The Crucifix at the Centre of the Altar – Office for the Liturgical Celebrations of the Supreme Pontiff, 2000

UNDERSTANDING THE CROSS

1. The cross is a Trinitarian event.

The Christian faith is distinctively Trinitarian and cross-shaped. Therefore, the cross must reveal the Trinity. God the Father sent the Son to save the world, the Son submitted to the Father's will, and the Spirit applies the work of redemption to Jesus followers. Redemption is predestined by the Father (Eph 1:3–6), accomplished by the Son (Eph 1:7–10), and applied by the Spirit (Eph. 1:13–14). The Father, the Son, and the Spirit all possess a single will. The sacrifice, while uniquely the Son's work, is also the will of the three persons. (Ref. Philippians 2:6-11).

2. The cross redefines power in the kingdom.

Jesus's announcement that the kingdom of God has come is revealed in the Christ-event on the cross. The Scriptures narrate how God will manifest his kingship on the earth. He gives Adam and Eve the task of ruling and reigning over the earth as his representatives, but they attempt to seize power for themselves (Gen. 3:5). Babel (or Babylon) is the city opposed to the reign of God. Jesus comes as the true Son and redefines power by displaying strength through weakness. He does not exploit his power like Adam, but empties himself (Phil. 2:5–6). He becomes a servant of all, and thereby is exalted as ruler of all (Phil. 2:9–11).

3. The cross inaugurates the new covenant.

At the Last Supper Jesus interprets his death as bringing in the new covenant....the new covenant in his blood. It is by his body and blood that his new community is formed. Just as the people of Israel were sprinkled with blood as they entered a covenant with Yahweh, so the disciples are members of the new community by the pouring out of Jesus's blood. The new covenant community now has the Torah written on their hearts and they all know the Lord because of the gift of the Spirit (Jer. 31:33–34).

4. The cross conquers sin and death.

The cross cancels the record of debt that stood against humanity (Col 2:14). On the cross Jesus bore our sins in his body, so that we might die to sin and death (1 Pet. 2:24). The curse of sin and death was placed on Jesus so that we might obtain the blessings of Abraham (Gal 3:13). Understanding the cross and resurrection as a single event is important, for it is through the death and resurrection of Christ that death is swallowed up in victory (1 Cor. 15:54–55).

5. The cross is substitutionary.

Jesus laid down his life for His sheep. He is our sacrificial lamb. “Behold the Lamb of God who takes away the sin of the world” (John 1:29). Just as Abraham raised his eyes and looked and saw a ram to offer as a burnt offering in the place of his son (Gen 22:13), so too we look up and see Jesus as our ‘replacement’. He became a curse for us (Gal 3:13), meaning he takes the place of all the enslaved, the rebels, and the idolaters.

6. The cross is foolishness to the world.

“Christianity is the only major religion to have as its central focus the suffering and degradation of its God.” And Paul acknowledges that this message of Christ crucified will be a stumbling block to Jews and folly to Gentiles (1 Cor 1:23). It is not an inherently attractive message, until spiritual eyes of sight are granted. The world looks at the cross and sees weakness, irrationality, hate, and disgust.

7. The cross brings peace, reconciliation, and unity.

At the cross the whole world has the opportunity to be reconciled to the Father. The peace that the world has been seeking, the unity of all people is

found in blood. “For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility” (Eph. 2:14). Reconciliation for the world, peace, shalom, and unity comes only by the blood of the cross (Col 1:20).

8. The cross is the banner for Christians.

After Jesus explained to his disciples that he must suffer, he tells them, “If anyone would come after me, let him deny himself and take up his cross and follow me” (Matt 16:24). Paul embodies the cross in his ministry, becoming the fragrance of death as he is led on the triumphal procession (2 Cor. 2:14–17), and he even says he has been crucified with Christ (Gal 2:20). But Paul does not merely apply the cross to his own ministry, but he instructs the new community at Philippi to have the mind of Christ (Phil. 2:5) which is defined by Jesus’s humility on the cross (Phil. 2:8). The cross is not only where our sin is paid for, where the devil is conquered, but the shape of Christianity.

STATIONS OF THE CROSS



From the earliest of days, followers of Jesus told the story of his passion, death and resurrection. Very early in Christianity, Christians were already gathering at Christ's tomb to pray. By 313 AD, in the time of Constantine, pilgrims were beginning to travel to the Holy Land to retrace the steps of Christ.

As Christianity spread across the globe and contention developed in the city of Jerusalem, it was no longer easy or even possible to visit the holy sites. By the 1500s, people all over the world started creating replicas of the places along the route in Jerusalem. Eventually, these shrines became the 14 stations we now know and celebrate.

When we pray the Stations of the Cross, we are united with these people. In the 1500s/1600s, Stations of the Cross began to be placed in churches. In 1731, Pope Clement XII solidified the fourteen Stations of the Cross.

The word "station" comes from the Latin word that means "to stand" or "rest". We are walking from Christ's trial to his crucifixion at Calvary and we stop and stand at certain sites (stations) that commemorate various events that took place along the way. The Stations of the Cross is also referred to as "The Way of the Cross", "Via Dolorosa" or "Way of Sorrows."

As the 'pilgrim' comes to each station, they stop, pray, read the Scriptures, and contemplate the station before moving on. Walking from one station to the next, becomes a devotional act, by walking with Jesus as he walks to Calvary.

- (1) Jesus is condemned to death
- (2) Jesus takes up his cross
- (3) Jesus falls the first time
- (4) Jesus meets his mother

- (5) Simon of Cyrene helps Jesus carry His cross
- (6) Veronica wipes the face of Jesus
- (7) Jesus falls the second time
- (8) Jesus meets the women of Jerusalem
- (9) Jesus falls the third time
- (10) Jesus is stripped of his garments
- (11) Jesus is nailed to the cross
- (12) Jesus dies on the cross
- (13) Jesus is taken down from the cross
- (14) Jesus is placed in the tomb

How to pray the stations

At each 'station' we very often begin by naming the station, and by saying 'We adore you, O Christ, and we bless you', to which others present may respond, 'Because by your holy cross you have redeemed the world'.

At the end of the station it is quite common to say a prayer such as the following:

I love you, Jesus, my love above all things,
And I repent with my whole heart of having offended you.
Never permit me to separate myself from you again,
Grant that I may love you always, and then do with me what you will.

Not all of the stations are recorded in the scriptures; they owe much to the creative imagination of Christians who wanted to follow Jesus in this last journey of love. You are invited to use your imagination to remain lovingly and attentively with Jesus in his passion. Try to link this with whatever is going on in your own life or the lives of others at present to each individual station.

THE CROSS - SACRIFICE

Reference: CCC #1362-1372

The idea and practice of sacrifice is prominent throughout the bible. In Genesis 4:2-5 we read of the sacrifices offered by Cain and Abel, who presumably learned of the practice from Adam and Eve. We then read of sacrifices offered by Noah (Gen. 8:20), Abraham (Gen. 12:7-8; 13:4, 18; 22:13), Isaac (Gen. 26:25), Jacob (Gen. 31:54; 33:20; 35:1-7; 46:1), and Job (1:5; 42:8). God delivers Israel from Egypt so that they may go and offer sacrifice to him (Exod. 3:18; 5:3, etc.; cf. 17:15), and it is by sacrifice, in fact, that they are delivered (Exod. 12). And in Exodus 20ff and in Leviticus God gives Moses detailed instructions for establishing and carrying out the sacrificial system that was to mark Israel's worship under the terms of the old covenant. Various kinds of sacrifices were to be offered (the burnt offering, the guilt offering, the sin offering, the peace offering) at various times and for various specific purposes. In the New Testament the practice of sacrifice is much less prominent, but the language of sacrifice references the death of Christ.

Sacrifice in the Old Testament

In (Gen. 4:2-5), we are told only that Cain's offering was "an offering of the fruit of the ground" (v. 3), that Abel's was "of the firstborn of his flock" (v. 4), and that the Lord "had regard for" (i.e., accepted) Abel's offering but rejected Cain's (vv. 4-5). The writer of the epistle to the Hebrews repeats that Abel's sacrifice was accepted and adds that it was offered "by faith" and that by it Abel was "commended as righteous" (Heb. 11:4).

The precise purpose of Noah's sacrifice (Gen. 8:20-21) is not explicitly stated, only that "the Lord smelled the pleasing aroma" [God was pleased with what the sacrifice signified] and promised continued blessing.

In Genesis 22 God commanded Abraham to offer his son Isaac in sacrifice. Before the sacrifice was actually carried out, however, God provided a ram to die in Isaac's place. Here the idea of divinely-provided substitution is prominent (cf. John 3:16; Rom. 8:32).

In the book of Job, Job's sacrifices (1:5) were offered to God because of sin. Likewise it was because of the sins of Job's friends and God's consequent anger against them that they were commanded to offer sacrifice (42:7-8). Note that sacrifice is for the purpose of appeasing divine wrath against sinners.

In the command to sacrifice the Lamb of Passover (Exod. 12) the notion of sin is presumed, and the ideas of substitution (v.3, 13), rescue from divine judgment (v.12, 23), the necessity of blood (v.13, 22) become prominent. By the sacrifice of a qualified lamb whose blood was properly applied each Israelite household escaped the death of God's judgment.

In the Old Testament, the offeror comes with a consciousness of sin seeking restoration to God's favour by means of the acceptable sacrifice. The sacrificial victim itself is an intermediary, a substitute providing expiation. It bears the sin of the worshiper who receives forgiveness by that substitutional sin-bearing. On the Day of Atonement the priest was required to "lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins" (Lev 16:22). This symbolic action was to signify the transference of sin to the animal who, in turn, would "bear all their [Israel's] iniquities on itself."

The very nature of sacrifice is such that it is directed first to God. That is, it is designed to influence God, to appease him and satisfy his demand of judgment, and it is only with this satisfaction secured that the worshiper finds forgiveness. **The prominent ideas in Old Testament sacrifice are sin, guilt, and judgment on the one hand and satisfaction, expiation, forgiveness, and reconciliation on the other.**

Sacrifice in Old Covenant Context

In its historical setting these sacrifices were provided in order to answer the question, How can a holy God live in the midst of a sinful people? In redeeming Israel from Egypt and in establishing them as a theocratic nation at Sinai (the old covenant) God had made Israel his own people. He pledged to be their God and to dwell with them accordingly. But how can his holy

presence among sinners be established? The sacrificial system was given to answer this problem.

The Old Testament sacrificial system established the structure and frame of reference with regard to God's redemptive purpose: Sinners may obtain divine favour if an acceptable substitute could be found to offer to God in sacrifice.

The Death of Christ as a Sacrifice

This provides the background for the New Testament's frequent description of the death of Christ in sacrificial terms. When Jesus himself and the New Testament writers employ language such as:

- "give my life a ransom"
- "ransom in his blood"
- "by his blood"
- "the blood of his cross"
- "my blood of the covenant which is poured out for many for the forgiveness of sins"
- "reconciled by his blood"
- "justified by his blood"
- "propitiation by his blood"
- "through the death of his cross"
- "made peace through the blood of his cross"
- "Christ our Passover has been sacrificed"
- "Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God"
- "him who loves us and has freed us from our sins by his blood"
- "the lamb which takes away sin"
- "he bore our sin"
- "was made sin for us"
- "Christ redeemed us from the curse of the law having been made a curse for us"

they direct us to understand our Lord's death in sacrificial terms. The terminology of propitiation, ransom, redemption, forgiveness, and reconciliation, all find their meaning against the backdrop of Old Testament sacrifice.

This reinforces how Jesus' death effected our salvation. Our Lord's death was that of a sacrifice. On the cross he offered himself to God in our place, bearing our sin and its deserved judgment; thereby satisfying God's just demands against us he frees us from our sin and reconciles us to God. All that the Old Testament sacrifices symbolised the Lord Jesus actually accomplished in his saving work.

The former sacrifices were symbolic and anticipatory of what was actual in Christ's offering of himself on our behalf. Just as the Old Testament sacrifices were directed first to God (propitiation) in order then to effect expiation, so our Lord's death was offered to God (Eph. 5:2; Heb.9:14). His sacrifice of himself for his people was "a fragrant offering" (Eph. 5:2) effecting propitiation (Rom. 3:24; Heb. 2:17; 1Jn. 2:2; 4:10), and in turn, expiating sin. Just as through the sacrifice of the Day of Atonement the people of Israel were, in the person of their representative priest, brought behind the curtain into the holy of holies, so also through the death of Christ we are brought into the very presence of God (Heb. 10:19-20; cf. Matt. 27:51; John 2:19-21).

Hebrews on the Sacrifice of Christ

The writer to the Hebrews highlights in several ways how the sacrifice of Christ excels the sacrifices of the old covenant.

Christ's sacrifice was offered only once (Heb 9:6-7, 11-12, 25-26, 28; 10:1, 10-12, etc.). The older sacrifices had to be repeated over and again, year after year. The sacrifice of Christ was of such value that it needed to be offered only once for all.

Christ's sacrifice effected forgiveness (Heb 9:9-10, 12; 10:1, 4, 11, 18). Sin was the problem addressed in sacrifice – it demanded removal. The repetition of the older sacrifices was not of sufficient value. But our Lord offered himself (9:12, 13, 26), a sacrifice of supreme value (cf. Heb. 1-2), effectual in removing sin.

Christ's sacrifice gained access to God (Heb. 9:7-8; 10:19-22). The old sacrificial system was designed to demonstrate that the way to God is not just open to anyone on any terms (v. 8). There must be a qualified priest and an acceptable sacrifice offered in an acceptable way. By the sacrifice of Christ the way now is open. All who come by the sacrifice of Christ on the ground of his sacrificial work, are accepted (cf. Matt. 27:51; John 2:19-21).

Is Jesus re-sacrificed at every Mass?

Catholic tradition speaks about "the Holy Sacrifice of the Mass." The Eucharist is also a sacrifice. But if Jesus died on the cross, and "by a single offering has perfected for all time those who are sanctified" (Heb 10:14), how can there be another sacrifice? Does it mean his death on the cross was insufficient? Are we still waiting for our salvation to be accomplished?

The Church teaches that the Mass is a true and proper sacrifice, because it represents the very sacrifice that Christ offered on the cross, and applies its power. We hear the language of sacrifice in the words of consecration that Jesus spoke at the Last Supper. He said, "This is my body which is given for you", and "This cup that is poured out for you is the new covenant in my blood." The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice.

Jesus cannot die again, but we can be brought sacramentally into the presence of his saving death on the cross. We are united with the offering of Jesus on the cross and therefore with his eternal offering. The Eucharist is a memorial in the most profound sense because it makes a past event present for us today and allows its effects to touch us.

Why is the Eucharist an "unbloody Sacrifice"?

The Eucharist or sacrifice of the Mass is not a re-sacrificing of Jesus. Jesus offered himself once for all (Heb. 7:27, 9:28), so the Mass is called unbloody because Jesus does not suffer and shed his blood anew.

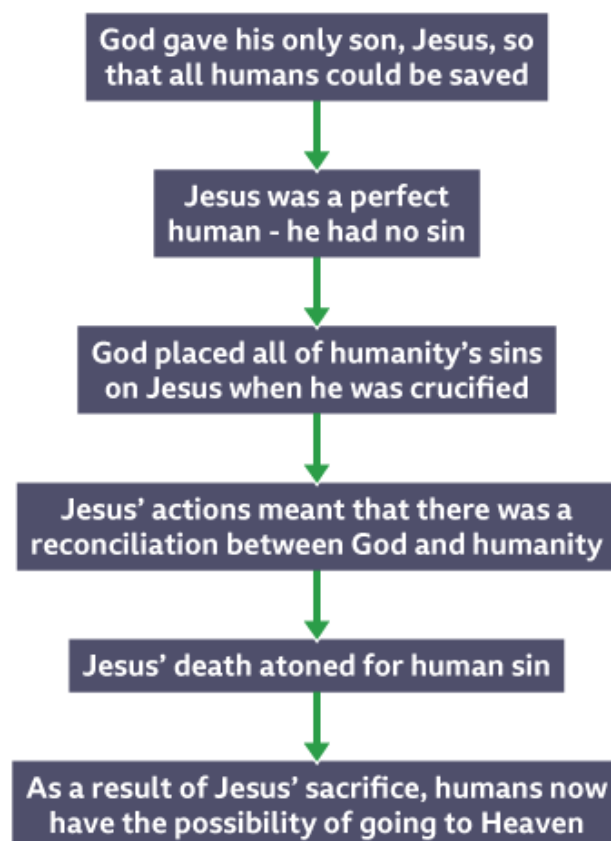
While Jesus suffers and dies only once, his sacrifice as a whole culminated in everlasting glory in the heavenly sanctuary and is made sacramentally present at every Mass.

The Catechism describes the Eucharist as “the source and summit of the Christian life” (CCC 1324). It’s the source because the Eucharist helps us to make present and offer anew Jesus Christ’s one redemptive sacrifice of Calvary, which started with his Passion (CCC 1362-68; 1341). It’s the summit because the Eucharist is truly a foretaste of heaven, in which we partake of Jesus’ body and blood as heaven and earth become most profoundly one.

THE CROSS - SALVATION

The Cross' salvific nature necessitates that we are saved from something — namely, sin and death. God did not establish these realities; rather, from the beginning, they were a consequence of our disobedience against God — a misuse of our freedom. Because of sin, we were separated from God and unable to repair the relationship ourselves. God's love, however, proves itself for us "in that while we were yet sinners Christ died for us" (Rm 5:8). Salvation is therefore a sharing in God; returning to the One who is the source and goal of all things. The cross, therefore, is the intersection of God's love and His justice.

Salvation is not something that we can achieve for ourselves. It is a gift from God through which God gives of himself in order to restore our relationship with him. God has acted and continues to act in and through the person of Jesus, to liberate all of creation from the power of sin and death and enable us to share in the divine life. It is the whole life of Jesus, a life of self-giving, reconciling love, which is the channel of the healing and saving power of God. That life of love came to its climax in the cross and resurrection.



Gospel Reflection: Sunday 19/03/23 is the Fourth Sunday of Lent and the Gospel reading is John 9:1-41. The text of the reading is below. The following format will be used for all Gospel reflections:

- Read the text aloud.
- Pause for a minute's silence.
- Read the text aloud again.
- Ask everyone to pick a word or a phrase that struck them. They just say the word or phrase without comment or discussion.
- Read the text again.
- Ask those present to comment on their word or phrase. What struck them about it? Why/how is it speaking to them?
- Continue with the discussion. The following questions may be helpful: What does this mean to me? How does it make me feel? Did I find the text disturbing/hopeful/confusing? What images of God emerge for me? What do I think that God is saying in this text? What impact does this have on my life?

GOSPEL READING

Reader: The Lord be with you.

Response: And with your spirit.

Reader: A reading from the holy Gospel according to John.

Response: Glory to you, O Lord.

The blind man went off and washed himself, and came away with his sight restored

As Jesus went along, he saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' 'Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God might be displayed in him.

'As long as the day lasts

I must carry out the work of the one who sent me;
the night will soon be here when no one can work.

As long as I am in the world

I am the light of the world.'

Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.' So they said to him, 'Then how do your eyes come to be open?' 'The man called Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' They asked, 'Where is he?' 'I don't know' he answered.

They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. However, the Jews would not believe that the man had been blind and had gained his sight, without first sending for his parents and asking them, 'Is this man really your son who you say was born blind? If so, how is it that he is now able to see?' His parents answered, 'We know he is our son and we know he was born blind, but we do not know how it is that he can see now, or who opened his eyes. He is old enough: let him speak for himself.' His parents spoke like this out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ. This was why his parents said, 'He is old enough; ask him.'

So the Jews again sent for the man and said to him, 'Give glory to God! For our part, we know that this man is a sinner.' The man answered, 'I don't know if he is a sinner; I only know that I was blind and now I can see.' They said to him, 'What did he do to you? How did he open your eyes?' He replied, 'I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples too?' At this they hurled abuse at him:

'You can be his disciple,' they said 'we are disciples of Moses: we know that God spoke to Moses, but as for this man, we do not know where he comes from.' The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he couldn't do a thing.' 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement
that I have come into this world,
so that those without sight may see
and those with sight turn blind.'

Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied:

'Blind? If you were,
you would not be guilty,
but since you say, "We see,"
your guilt remains.'

Appendix 1

The Second Scrutiny

LITURGY OF THE WORD

HOMILY

After the readings and guided by them, the celebrant explains in the homily the meaning of the second scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

INVITATION TO SILENT PRAYER FOR ELECT

After the homily, the elect with their godparents come forward and stand before the celebrant.

Celebrant: I now invite the Elect with their Godparents to come forward.

The celebrant first addresses the assembly of the faithful, inviting them to pray in silence and to ask that the elect be given a spirit of repentance, a sense of sin, and the true freedom of the children of God.

**Celebrant: Today the Church calls the Elect to conversion.
To deepen their resolve to hold fast to Christ and to carry out
the decision to love God above all.
Let us all pray at this time in silence for them
to be given a spirit of repentance,
a sense of sin
and strength of will to live in true freedom as children of God.**

The celebrant then addresses the elect, inviting them also to pray in silence and suggesting that as a sign of their inner spirit of repentance they bow their heads or kneel; he concludes his remarks with the following or similar words:

**Celebrant: My dear Elect,
I invite you to join your prayers to this community of faith,
as we intercede to God on your behalf.**

The elect bow their heads or kneel, and all pray for some time in silence. After the period of silent prayer, the celebrant invites the community and the elect stand for the intercessions.

INTERCESSIONS FOR THE ELECT

154. Either of the following formularies, options A or B, may be used for the intercessions for the elect and both the introduction and the intentions may be adapted to fit various circumstances. During the intercessions the godparents stand with their right hand on the shoulder of the elect.

Celebrant: **Let us pray for these elect whom God has called,
that they may remain faithful to him
and boldly give witness to the words of eternal life.**

Deacon, Lector, or another minister:

That, trusting in the truth of Christ, they may find freedom of mind and heart and preserve it always. **Lord, hear us.**

That, preferring the folly of the cross to the wisdom of the world, they may glory in God alone. **Lord, hear us.**

That, freed by the power of the Spirit, they may put all fear behind them and press forward with confidence. **Lord, hear us.**

That, transformed in the Spirit, they may seek those things that are holy and just. **Lord, hear us.**

That all who suffer persecution for Christ's name may find their strength in him. **Lord, hear us.**

That those families and nations prevented from embracing the faith may be granted freedom to believe the Gospel. **Lord, hear us.**

That we who are faced with the values of the world may remain faithful to the spirit of the Gospel. **Lord, hear us.**

That the whole world, which the Father so loves, may attain in the Church complete spiritual freedom. **Lord, hear us.**

EXORCISM

After the intercessions, the rite continues as the Celebrant faces the elect and, with hands joined, says:

**Celebrant: Father of mercy,
you led the man born blind
to the kingdom of light
through the gift of faith in your Son.**

**Free these elect
from the false values that surround and blind them.
Set them firmly in your truth,
children of the light for ever.
We ask this through Christ our Lord.**

All: Amen.

Here, if this can be done conveniently, the celebrant lays hands on each one of the elect.

Then, with hands outstretched over all of them, he continues:

**Celebrant: Lord Jesus,
you are the true light that enlightens the world.
Through your Spirit of truth
free those who are enslaved by the father of lies.
Stir up the desire for good in these elect,
whom you have chosen for your sacraments.
Let them rejoice in your light, that they may see,
and, like the man born blind whose sight you restored,
let them prove to be staunch and fearless witnesses to the faith,
for you are Lord for ever and ever.**

All: Amen

DISMISSAL OF THE ELECT

The celebrant dismisses the elect in these of similar words.

A

Celebrant: Dear elect, go in peace,
and join us again at the next scrutiny.
May the Lord remain with you always.

Elect: Amen.

OR

Celebrant: Although you cannot yet participate fully in the Lord's eucharist, stay with us as a sign of our hope that all God's children will eat and drink with the Lord and work with his Spirit to re-create the face of the earth.