

**Worship Booklet
For use by
Licensed Ministers**



As Created for you by
Bishop Mark Lattime

Licensed Minister/Officiant: Name:
Licensed Minister/Officiant Signature:
Date:

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The signed Declaration of Intention should be filed with the Parish Register

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Age

Both parties must be 18 years of age or older to marry without parental consent. A birth certificate may be required to show proof of age. EXCEPTION: Persons who are less than 18 years of age and who are members of the armed forces of the United States while on active duty will not be required to provide parental consent. Military papers will be required to show proof of active duty status.

Persons ages 16 and 17 must submit a parental consent form signed by both parents with their application. If one parent is sole custodian of the minor, a divorce decree stating custody rights or a death certificate must be presented as well. Alaska law does not permit those under the age of 16 to marry without a court order.

If either party is under eighteen, contact the Alaska Bureau of Vital Statistics at (907) 465-3391 for additional instructions before completing the application.

Waiting Period

There is a three (3) business day waiting period that begins once a mailed or faxed application with payment is received by the issuing office. This means that you must wait at least three full business days after the application is submitted before you can pick up the license and the marriage ceremony can be performed.

License Expiration

The license is valid for three (3) months from the date of issuance. The marriage must be performed before the three-month expiration of the license or the license will no longer be valid. Refunds and extensions cannot be granted.

Marriage by Proxy

Proxy marriages (where someone stands in for the other party) are not permitted in Alaska. The two parties must be present before the two witnesses and the officiant in order for the ceremony to be performed.

Divorced Applicants

All divorces must be final and filed with the courts in the state granted. If either party has been married previously, the beginning and ending dates of all previous marriages must be listed on the application. Submitting a copy of a divorce decree is only required if the divorce or dissolution occurred less than sixty days prior to applying for the marriage license.

If either party has been divorced, the Officiant must contact the Bishop before officiating the marriage ceremony.

Declaration of Intention

To be signed by both parties before the celebration of their marriage

We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.

Signature:

Signature:

Service of Holy Communion with Licensed Ministers as Officiants

Introduction

This liturgy of Administration of Holy Communion is designed to serve situations in which a congregation is without the ministry of a priest to preside at the Eucharist, yet wishes Holy Communion to be at the center of its act of worship on a Sunday or other major feast.

Communion 'by extension', for which the Bread and Wine consecrated at one place and time are reserved to be used at a different place and time, has been part of the practice of the Church since the very earliest times, and has been used in parts of the Anglican Communion for well over three hundred years. It has been used for people unable because of infirmity or distance to be present at a Eucharistic celebration, and also by congregations at services where no priest is present to preside.

Whatever the circumstances, whenever this service is used, the relationship of the Administration of Holy Communion to the Eucharistic celebration of which it is an extension needs to be explained and made clear, so that it is not experienced as either a pale imitation of the Eucharist or as a kind of lay-led "alternative" to it.

In this liturgy the Eucharistic Prayer is entirely replaced by a Prayer of Preparation for Communion in different optional forms, which are very different in style, content and purpose from a Eucharistic Prayer.

This liturgy does not seek to apologize that Communion from the Reserved Sacrament is not the Eucharist. Instead it tries to affirm the relationship between them both, and not to conceal the difference. The liturgy of Administration of Holy Communion from the Reserved Sacrament seeks to make it clear that it is not in itself a celebration of the Eucharist, yet enables a worshipping community to participate in Holy Communion 'by extension' from the Eucharist, and to continue to shape its Sunday worship, when necessary, in harmony with the Eucharistic life of the whole Body of Christ.

(Source: The Scottish Episcopal Church)

Concerning the service

1. This liturgy is intended for use in a congregation when a priest cannot be present. It may only be officiated by those trained and licensed by the Bishop to do so and only with the express permission of the Bishop.
2. Before the service begins, the sacrament is placed on the altar and covered with a white cloth (never a burse and veil).
3. After the Peace, the officiant stands in *front* of the altar facing the people and prays one of the Thanksgiving prayers following prayer with the assembled congregation
4. After the Lord's Prayer, and the distribution of communion the usual postcommunion prayer is said and the dismissal is given.

to marry at least thirty days prior to the solemnization; provided that if one of the parties is a member of the Congregation of the Licensed Minister/Officiant, or both parties can furnish satisfactory evidence of the need for shortening the time, this requirement can be waived for weighty cause; in which case the Licensed Minister/Officiant shall immediately report this action to the Bishop.

Rights and Responsibilities of Marriage

Prior to celebrating the marriage, the Licensed Minister/Officiant shall determine: (a) that both parties have the right to marry according to the laws of the State and consent to do so freely, without fraud, coercion, mistake as to the identity of either, or mental reservation; and (b) that at least one of the parties is baptized; and (c) that both parties have been instructed and are aware of the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage.

Marriage of Persons who have been Divorced

If either party has been previously married to a person still living, the Licensed Minister/Officiant must consult the bishop before celebrating the proposed marriage.

Consent to and Signing of The Declaration of Intention

Prior to the solemnization, the parties shall sign the following Declaration of Intention: *We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.*

Blessing of the Marriage

The Licensed Minister/Officiant shall inform the couple that their marriage may be Blessed by an appropriate member of the clergy of this diocese or by the bishop by prior arrangement at a future visitation.

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. *Amen.*

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son and the Holy Spirit, you live and reign in perfect unity, now and for ever. *Amen.*

Note: There is no "Blessing" of the marriage in this ceremony. Instead, the couple may seek a Blessing of their marriage when the Bishop or a priest visits or by previous arrangement with a parish priest when visiting a parish church in this Diocese.

The Peace

The Officiant says to the couple and the people

People

The newly married couple then greets each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church.

*If Communion from Reserve Sacrament is to follow, the service continues with **The Holy Communion** as described in **The Ministry of Word and Holy Communion for use by Licensed Ministers* of the Diocese of Alaska as Officiants** (page 7 of this booklet)*

IMPORTANT:

The Officiant is responsible to be sure the Marriage is recorded in the Parish Register (green book); the Record of Church Services (red book); and that the original marriage license is signed by the witnesses and by the Officiant and will be submitted to the Vital Records Office.

Notes on the Celebration of Marriage

No fewer than 30 days prior to the Marriage Ceremony, the Officiant must meet with the couple for the required marriage preparation.

Marriage preparation must include the following:

Advance Notice

The couple shall notify the Licensed Minister/Officiant of their intent

Service of Holy Communion with Licensed Ministers* of the Diocese of Alaska as Officiants (BCP page 351)

A hymn, psalm, or anthem may be sung.

The people standing, the Officiant says

People

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

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

In place of the above, from Easter Day through the Day of Pentecost

Officiant

Alleluia. Christ is risen.

People

The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Officiant

Bless the Lord who forgives all our sins.

People

His mercy endures for ever.

The Officiant may read one of the following sentences

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

The Officiant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People

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 Officiant says

Almighty God have mercy on us, forgive us all our sins
through our Lord Jesus Christ, strengthen us in all
goodness, and by the power of the Holy Spirit keep us
in eternal life. *Amen.*

(BCP page 355)

All stand. The Officiant may say

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.*

*Except in the seasons of Advent and Lent, the following hymn or
some other song of praise is sung or said, all standing*

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.

*The Officiant or other person appointed reads the following prayers, to
which the People respond, saying, Amen.*

*If there is not to be a Communion, one or more of the prayers may be
omitted.*

Let us pray.

Eternal God, creator and preserver of all life, author of
salvation, and giver of all grace: Look with favor upon the
world you have made, and for which your Son gave his life,
and especially upon this man and this woman whom you
make one flesh in Holy Matrimony. *Amen.*

Give them wisdom and devotion in the ordering of their
common life, that each may be to the other a strength in need, a
counselor in perplexity, a comfort in sorrow, and a companion
in joy. *Amen.*

Grant that their wills may be so knit together in your will,
and their spirits in your Spirit, that they may grow in love
and peace with you and one another all the days of their life.
Amen.

Give them grace, when they hurt each other, to recognize and
acknowledge their fault, and to seek each other's forgiveness
and yours. *Amen.*

Make their life together a sign of Christ's love to this sinful
and broken world, that unity may overcome estrangement,
forgiveness heal guilt, and joy conquer despair. *Amen.*

Bestow on them, if it is your will, the gift and heritage of
children, and the grace to bring them up to know you, to love you,
and to serve you. *Amen.*

Give them such fulfillment of their mutual affection that they
may reach out in love and concern for others. *Amen.*

worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

They loose their hands.

The Exchange of Rings

The ring or rings are now given. The giver places the ring on the ring-finger of the other's hand and says

N., I give you this ring as a symbol of my vow, and with all that I am, and all that I have, I honor you, in the Name of the Father, and of the Son, and of the Holy Spirit (*or* in the Name of God).

Then the Officiant joins the right hands of husband and wife and says

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife.

Those whom God has joined together let no one put asunder.

People

The Prayers

All standing, the Officiant says

Let us pray together in the words our Savior taught us.

People and Celebrant

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 in heaven.

Give us today our daily bread.
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.

If Communion is to follow, the Lord's Prayer may be omitted here.

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.

On Sundays in Advent and Lent the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	<i>or</i>	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

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

The Collect of the Day

The Officiant says to the people

The Lord be with you.

People

And also with you.

Officiant

Let us pray.

The Officiant says the Collect appointed for the Sunday.

People Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying
A Reading (Lesson) from _____.
A citation giving chapter and verse may be added.

After each Reading, the Reader may say
The Word of the Lord.
People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).
Silence may follow

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Officiant reads the Gospel, first saying
A reading from the Holy Gospel of our Lord Jesus Christ
according to _____.
People Glory to you, Lord Christ.

After the Gospel, the Officiant says
The Gospel of the Lord.
People Praise to you, Lord Christ.

The Response to the Readings: *A sermon, homily, or reflection may be offered as appointed*

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

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

We believe in one Lord, Jesus Christ,
the only Son of God,

they may honor and keep the promises and vows they make;
through Jesus Christ our Savior, who lives and reigns with
you in the unity of the Holy Spirit, one God, for ever and ever.
Amen.

Then one or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.
Genesis 1:26-28 (Male and female he created them)
Genesis 2:4-9, 15-24 (A man cleaves to his wife and they become one flesh)
Song of Solomon 2:10-13; 8:6-7 (Many waters cannot quench love)
Tobit 8:5b-8 (*New English Bible*) (That she and I may grow old together)

1 Corinthians 13:1-13 (Love is patient and kind)
Ephesians 3:14-19 (The Father from whom every family is named)
Ephesians 5:1-2, 21-33 (Walk in love, as Christ loved us)
Colossians 3:12-17 (Love which binds everything together in harmony)
1 John 4:7-16 (Let us love one another for love is of God)
Between the Readings, a Psalm, hymn, or anthem may be sung or said.
Appropriate Psalms are 67, 127, and 128.

When a passage from the Gospel is to be read, all stand, and the Officiant or Minister appointed says

A reading from the Holy Gospel of our Lord
according to _____.
People Glory to you, Lord Christ.

Matthew 5:1-10 (The Beatitudes)
Matthew 5:13-16 (You are the light...Let your light so shine)
Matthew 7:21,24-29 (Like a wise man who built his house upon the rock)
Mark 10:6-9,13-16 (They are no longer two but one)
John 15:9-12 (Love one another as I have loved you)
After the Gospel, the Reader says

The Gospel of the Lord.
People Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

The Marriage

After the Readings and/or the homily, the couple stands with the Officiant in front of the people. The Man, facing the woman and taking her right hand in his, says

In the Name of God, I, N., take you, N., to be my wife, to
have and to hold from this day forward, for better for worse,
for richer for poorer, in sickness and in health, to love and to
cherish, until we are parted by death. This is my solemn vow.

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says

In the Name of God, I, N., take you, N., to be my husband,
to have and to hold from this day forward, for better for

The Officiant says to the woman

N., will you have this man to be your husband; to live together in the covenant of marriage? Will you love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, be faithful to him as long as you both shall live?

The Woman answers

I will.

The Officiant says to the man

N., will you have this woman to be your wife; to live together in the covenant of marriage? Will you love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as you both shall live?

The Man answers

I will.

The Celebrant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People

We Will.

If there is to be a presentation or a giving in marriage, it takes place at this time. See [page 437](#).

A hymn may follow.

The Ministry of the Word

The Officiant then says to the people

The Lord be with you.

People

And also with you.

Let us pray.

O gracious and everliving God, you have created us male and female in your image: Look mercifully upon this man and this woman who come to you seeking your blessing, and assist them with your grace, that with true fidelity and steadfast love

eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

The Prayers of the People

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

See the forms beginning on page [383](#).

The Peace

All stand. The Officiant says to the people

The peace of the Lord be always with you.

People And also with you.

Then the Congregation may greet one another in the name of the Lord.

The Holy Communion

The Officiant may begin the Offertory with one of the sentences on page [376](#), or with some other sentence of Scripture.

During the Offertory, a hymn may be sung.

Representatives of the congregation bring the people's offerings forward, the people stand while the offerings are received and placed next to the Altar or some other specific place not on the Altar. The Doxology may be sung. The service continues with one of these authorized Thanksgiving Prayers (First or Second). During the Thanksgiving Prayer the Officiant stands in front of the Altar facing the people.

First Thanksgiving Prayer

Officiant: In fellowship with the whole Church of God, with all who have been brought together by the Holy Spirit to worship on this day, and who have celebrated the Eucharist, let us rejoice that we are called to be part of the body of Christ.

People: **Though we are many, we are one body, because we all share in one Bread.**

We thank you, Lord our God, for this world which you have given us; you never cease

The Celebration of a Marriage by a Licensed Minister in the Diocese of Alaska

At the time appointed, the persons to be married, with their two witnesses of record (Best Man/Maid of Honor), assemble in the church or some other appropriate place.

During their entrance, a hymn may be sung, or instrumental music may be played.

Then the Officiant, facing the people and the persons to be married, with the woman to the right and the man to the left, addresses the congregation and says

Dearly beloved: We have come together in the presence of God to witness the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

Into this holy union *N.N.* and *N.N.* now come to be joined. If any of you can show just cause why they may not lawfully be married, speak now; or else for ever hold your peace.

Then the Officiant says to the persons to be married

I require and charge you both, here in the presence of God, that if either of you know any reason why you may not be united in marriage lawfully, and in accordance with God's Word, you do now confess it.

The Declaration of Consent

Officiant Let us bless the Lord.

People Thanks be to God.

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

The People respond Thanks be to God. Alleluia, Alleluia.

An Elder, Chief, Umialik, member of St. Simeon St. Anna, or the Officiant may say one of the following:

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

Amen. 2 Corinthians 13:14

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

Romans 15:13

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*

to make it new, and you call us to work with you; you accept the work of our hands.

R. Glory to you for ever

You have made humankind in your image; each one of us is fashioned in your likeness, and we are able to recognize your face in the faces of our brothers and sisters.

R. Glory to you for ever

You have never desired to live apart from us, and you have taught us to know you through the Law and the Prophets, the Apostles and Evangelists, who told us the marvelous story of your love.

R. Glory to you for ever

And you have come to us in your Son, Jesus Christ. In him you have walked along our roads, looked at us with human eyes, done the kind of things that we do, and shared with us the joy that can never be lost.

R. Glory to you for ever

Now you give us his Body and Blood, and we give ourselves to you. Through the death and resurrection of your Son, through the Holy Spirit who has been given to us, we can make you our eternal home.

R. Glory to you for ever

So, with all Christians who are gathered together today everywhere, throughout the world, and with the great procession of your Saints, as brothers and sisters we pray to you, as our Savior Christ has taught us:

The Lord's Prayer

Second Thanksgiving prayer
(Particularly appropriate in Lent)

God of all love we draw near with awe and reverence to the mystery of our Savior's Body and Blood.

R. Lord have mercy

May we commemorate his passion and recall his resurrection with pure hearts and unclouded faith.

R. Lord have mercy

For our sake he took body and soul, human, mortal, tried and tempted as we are, and by his preaching of the kingdom called us to the knowledge of your truth.

R. Lord have mercy

When he had fulfilled all your mind he was lifted up upon the cross,

and rose from the dead, and was taken up into heaven to be the first-fruits of our human nature, the author and perfecter of faith.

R. Lord have mercy

Now he calls us to his table to become partakers of his grace.

R. Lord have mercy

With a humble will and with overflowing love may we receive your gift of everlasting life.

R. Lord have mercy

With pure prayer and abundant hope may we leave with you those things that are past and devote ourselves afresh to your service.

R. Lord have mercy

Grant us to receive the Holy One and to be hallowed by the Holy Spirit.

Amen.

Grant us to share in the peace of Christ through the sacrament of peace.

Amen.

May this Holy Communion bring us to new life in your kingdom and unite us with all your Saints.

Amen.

The Officiant introduces the Lord's Prayer with these words.

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

The Lord's prayer

The Officiant then pours consecrated Wine sufficient for the number of people in the congregation into a chalice. The consecrated Bread may be administered directly from the ciborium. Other ministers may assist the Officiant with the administration of the Bread and Cup

Facing the people, the Officiant says the following Invitation

Let us make our Holy Communion in the Body and Blood of Christ given to his people and received by faith.

The ministers receive the Sacrament in both kinds, and then immediately

deliver it to the people.

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

The Body of Christ. [Amen.]

The Blood of Christ. [Amen.]

During the ministration of Communion, hymns may be sung.

After Communion, the Officiant says

Let us pray.

Officiant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart;

through Christ our Lord. Amen.

or the following

Almighty and everliving God,

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 Officiant dismisses the congregation with these words

Let us go forth in the name of Christ.

People

Thanks be to God.

or this

Officiant

Go in peace to love and serve the Lord.

People

Thanks be to God.

or this

Officiant

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

People

Thanks be to God.

or this