

**Ritual Guide to the
Rite of Election of Catechumens**



Pandemic Edition

February 21, 2021

This ritual guide is intended to be of assistance to pastors who have been delegated to celebrate the 2021 Rite of Election in their parishes during the COVID-19 pandemic.

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Liturgical Preparation Notes:

Please remember that diocesan guidelines for liturgies during the pandemic must be adhered to with regard to health measures, including physical distancing, hand disinfection, wearing of masks, prohibition of singing and reduction of the number of participants.

The Rite of Election is usually celebrated on the First Sunday of Lent, this year, February 21, 2021. It is celebrated during Mass, using the readings proper to the Sunday (Lectionary for Mass, First Sunday of Lent, Year B).

When celebrated outside Mass, the Rite takes place after the readings and the homily and is concluded with the dismissal of both the elect and the faithful. [see 115 of RCIA, APPENDIX 1]

If you are not able to celebrate the Rite of Election on the First Sunday of Lent, you may still use the readings proper to the First Sunday of Lent, Year B, or any other suitable readings that recall the paschal mystery.

When the Rite of Election is celebrated outside of Lent, it is to be celebrated about six weeks before the sacraments of initiation, in order to allow sufficient time for the scrutinies and presentations. [see 113 and 115 of RCIA, APPENDIX 1]

This rite is not to be celebrated on a solemnity of the liturgical year.

The ritual guide presented here comes from *The Rite of Christian Initiation of Adults*, Canadian edition, copyright Concacan Inc., 1987.

Message on behalf of Bishop Lépine

The Rite of the Election and Enrollement of Names inaugurates the time of purification and illumination of the catechumens. Usually this rite is performed by the Archbishop.

Therefore, we transmit to you a MESSAGE on behalf of Bishop Lépine. Please share it with those gathered for the rite of election and enrollement of names.

"My dear friends,

I tell you my joy to know you are gathered here today. I regret that this year I am unable to preside over this beautiful celebration in the Cathedral of Mary Queen of the World, where I especially welcome those who will soon receive the sacraments of Christian initiation: Baptism, Confirmation and the Eucharist.

In this time of pandemic that affects us all, it is all the more important to announce the Love of God that never ceases to come to meet us. In order to facilitate the mission, I confer the extraordinary ability to celebrate the Rite of Election to your pastor, and I sense his spiritual joy in responding to your vocation as missionary disciples.

The rite of election comes at a time when all Christians are beginning to experience the great time of Lent when we are refocusing on Jesus Christ. You, catechumens, by completing your preparation for baptism; we, Christians already baptized, by allowing our baptismal life to be renewed.

From today let God call us to the life of children of the eternal Father through the only Son Jesus Christ in the Holy Spirit. »

Let us thank Bishop Lépine for these words that invite us to be in communion with one another.

Proposed Liturgy of the Rite of Election
Introductory Rites

Entrance Procession:

The catechumens and/or candidates are not included in the Entrance Procession.

Sign of the Cross and Greeting:

Celebrant: In the name of the Father,

and of the Son, ✠

and of the Holy Spirit.

People: Amen.

Celebrant: The Lord be with you.

People: And with your spirit.

The Celebrant may briefly introduce the liturgy. With hands joined, he, then, invites the liturgical assembly to pray.

Collect

Collect from Mass for the Election or Enrollment of Names – Roman Missal.

Celebrant: O God,

who though you are ever the cause
of the salvation of the human race now gladden your people with
grace in still greater measure,
look mercifully, we pray, upon your chosen ones,
that your compassionate and protecting help
may defend both those yet to be born anew
and those already reborn.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

People: Amen

The Liturgy of the Word

First Reading: Genesis 9. 8-15

(Lectionary for Mass Year B, First Sunday of Lent)

Responsorial Psalm: Psalm 25; 4-5.6-7,8-9

“Your paths, Lord, are love and faithfulness to those who keep your covenant.”

Second Reading: 1 Peter 3. 18-22

(Lectionary for Mass, Year B First Sunday of Lent)

Gospel Acclamation: “Praise to you Lord, Jesus Christ”

Gospel: Mark 1. 12-15

(Lectionary for Mass, Year B First Sunday of Lent)

Homily: Celebrant

116 After the readings (see no. 115), the bishop, or celebrant who acts as delegate of the bishop, gives the homily. This should be suited to the actual situation and should address not just the catechumens but the entire community of the faithful, so that all will be encouraged to give good example and to accompany the elect along the path of the paschal mystery. (RCIA 142)

Celebration of Election

Presentation of the Catechumens (RCIA, 143)

Following the homily, the Celebrant stands. The appropriate person, a deacon, a catechist, or a representative of the community, presents the candidates, using the following or similar words.

Presenter: Fr. N., Easter is drawing near, and so these catechumens, whom I now present to you, are completing their period of preparation. They have found strength in God's grace and support in our community's prayers and example.

Now they ask that after the celebration of the scrutinies, they be allowed to participate in the sacraments of Baptism, Confirmation, and the Eucharist.

**Celebrant: Those who are to be chosen in Christ, stand,
together with your godparents.**

One by one, the candidates are called by name. Each candidate, accompanied by a godparent (or godparents), comes forward and stands before the celebrant. **Respecting the 2 meter distancing.**

Affirmation by the Godparents [and the Assembly] (RCIA 144)

The Celebrant, with hands joined, then addresses the godparents.

Celebrant: God's holy Church wishes to know whether these catechumens are sufficiently prepared to be enrolled among the elect for the coming celebration of Easter. And so I speak first of all to you, their godparents.

The Celebrant may wish to prompt their responses (e.g., "DEAR GODPARENTS, TO EACH OF THESE QUESTIONS, PLEASE RESPOND: 'THEY HAVE.'"). The Celebrant then addresses the godparents.

Celebrant: Have they faithfully listened to God's Word proclaimed by the Church?

Godparents: They have.

Celebrant: Have they responded to that Word and begun to walk in God's presence?

Godparents: They have.

Celebrant: Have they shared in the company of their Christian brothers and sisters and joined with them in prayer?

Godparents: They have.

[When appropriate in the circumstances, the celebrant may also as the entire assembly to express its approval of the candidates.]

Celebrant: And now I speak to all of you, my brothers and sisters, in this assembly:

Are you ready to support the testimony expressed about these catechumens and include them in your prayer and affection as we move toward Easter?

the Celebrant may wish to prompt their response (e.g., "IF YOU ARE, PLEASE RESPOND: 'WE ARE.'").

All: We are.

Invitation and Enrollment of Names.

119 Then addressing the catechumens in the following or similar words, the celebrant advises them of their acceptance and asks them to declare their own intentions. (RCIA 146)

Celebrant: And now, my dear catechumens, I address you.

**Your own godparents and teachers
[and this entire community] have spoken
in your favor.
The Church in the name of Christ accepts their
judgement and calls you to the Easter sacraments.**

**Since you have already heard the call of Christ, you must now
Express your response to that call clearly and in the presence
Of the whole Church.**

**Therefore, do you wish to enter fully into the life of the Church
through the sacraments of baptism, confirmation, and eu-
charist?**

The Celebrant may wish to add a prompt for them after the question (e.g., “IF YOU DO, SAY: ‘WE DO.’”).

Catechumens: We do.

**Celebrant: Then I ask you and your godparents now to come forward and
offer your names for enrollment.**

Candidates give their names, either by going with their godparents to the celebrant or while remaining in place and the actual inscription of the names will be carried out in the following way: **the candidates may call out their names, which are to be inscribed by the minister into the document provided by the Office for Faith Education.**

Act of Admission of Election

120 The celebrant briefly explains the significance of the enrollment that has just taken place. Then, tuning to the candidates, he says the following or similar words. (RCIA 147)

**Celebrant: [N. and N. (etc.)], I now declare you to be members of the elect, to
be initiated into the sacred mysteries at the next Easter Vigil.**

All: Thanks be to God.

**Celebrant: God is always faithful to those he calls: now it is your duty, as it is
ours, both to be faithful to him in return and to strive courageously
to reach the fullness of truth, which your election opens up before
you.**

Then, the Celebrant, addresses the godparents and instructs them in these or similar words:

Celebrant: Godparents, you have spoken in favor of these elect: accept them now as chosen in the Lord and continue to sustain them through your loving care and example, until they come to share in the sacraments of God's life.

He invites them to stretch out their hands vis-a vis the shoulder of the candidate whom they are receiving into their care, or to make a similar gesture to indicate the same intent, while respecting the 2 meter distancing.

Intercessions for the Elect

The community may use either of the formularies, options A or B (B is provided below), or a similar formulary to pray for the Elect and the candidates. The celebrant may adapt the introduction and the intentions to fit various circumstances. The Celebrant invites the entire liturgical assembly to stand. With hands joined, the Celebrant introduces the Intercessions: (RCIA 148)

Celebrant: My brothers and sisters, in beginning this period of Lent, we look forward to celebrating at Easter the life-giving mysteries of our Lord's suffering, death, and resurrection. These elect and candidates, whom we bring with us to the Easter sacraments, will look to us for an example of Christian renewal.

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

Then, the Deacon, Lector, or Cantor proclaims the Intercessions: (RCIA 375)

Deacon: That these elect and candidates may find joy in daily prayer,
All: Lord, hear our prayer.

Deacon: That they may read your word and joyfully dwell on it in their hearts,
All: Lord, hear our prayer.

Deacon: That they may humbly acknowledge their faults and work

wholeheartedly to correct them,
All: Lord, hear our prayer.

Deacon: That they may dedicate their daily work as a pleasing offering to you,
All: Lord, hear our prayer.

Deacon: That they may grow to love and seek virtue and holiness of life,
All: Lord, hear our prayer.

Deacon: That they may share with others the joy they have found in their faith,
All: Lord, hear our prayer.

Prayer over the Elect

With hands outstretched over the elect and candidates, the Celebrant prays: (RCIA 149)

**Celebrant: Father of love and power, it is your will
to establish everything in Christ
and to draw us into his all-embracing love.**

**Guide these chosen ones:
strengthen them in their vocation,
build them into the kingdom of your Son,
and seal them with the Spirit of your promise.**

We ask this through Christ our Lord.

People: Amen

Dismissal of the Elect

If the eucharist is to be celebrated, the elect are normally dismissed at this point by use of option A or B; if the elect are to stay for the celebration of the eucharist, option C is used. If the eucharist is not to be celebrated, the entire assembly is dismissed by use of option D.

Option A

The Celebrant dismisses the elect in these or similar words: (RCIA 150)

Celebrant: My dear elect, you have set out with us on the road that leads to the glory of Easter. Christ will be your way, your truth, and your life. Until we meet again for the scrutinies, walk always in his peace.

Elect: Amen.

Option B

If for serious reasons the elect cannot leave (see RCIA no. 75.3) and must remain with the rest of the assembly for eucharist, they, along with the candidates, are to be instructed that though they are present at the eucharist, they cannot take part in it as the Catholic faithful do. They may be reminded of this by the celebrant in these or similar words:

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.

Elect: Amen.

Option C

The celebrant dismisses those present, using these or similar words.

Celebrant: Go in peace, and may the Lord remain with you always.

All: Thanks be to God.

Although the RICA invites us to welcome the elect to another place so that they can, with some of the faithful, express their joy and their spiritual experience, this activity will not take place this year due to the pandemic.

Liturgy of the Eucharist

124 When the eucharist is to follow, intercessory prayer is re-sumed with the usual general intercessions for the needs of the Church and the whole world; then, if required, the profession of faith is said. But for pastoral reasons these general intercessions and the profession of faith may be omitted. The liturgy of the eucharist then begins as usual with the preparation of the gifts.
(RCIA 151)

APPENDIX 1 - PASTORAL NOTES

RCIA ritual book, *The Rite of Christian Initiation of Adults*, Canadian edition, copyright Concacan Inc., 1987 pp. 55-57

SECOND STEP:

ELECTION OR ENROLMENT OF NAMES

Your ways, O Lord, are love and truth to those who keep your covenant

105 The second step in Christian initiation is the liturgical rite called both election and the enrolment of names, which closes the period of the catechumenate proper, that is, the lengthy period of formation of the catechumens' minds and hearts. The celebration of the rite of election, which usually coincides with the opening of Lent, also marks the beginning of the period of final, more intense preparation for the sacraments of initiation, during which the elect will be encouraged to follow Christ with greater generosity. [134]

106 At this second step, on the basis of the testimony of godparents and catechists and of the catechumens' reaffirmation of their intention, the Church judges their state of readiness and decides on their advancement toward the sacraments of initiation. Thus the Church makes its 'election,' that is, the choice and admission of those catechumens who have the dispositions that make them fit to take part, at the next major celebration, in the sacraments of initiation. This step is called election because the acceptance made by the Church is founded on the election by God, in whose name the Church acts. The step is also called the enrolment of names because as a pledge of fidelity the candidates inscribe their names in the book that lists those who have been chosen for initiation. [22, 133]

107 Before the rite of election is celebrated, the catechumens are expected to have undergone a conversion in mind and in action and to have developed a sufficient acquaintance with Christian teaching as well as a spirit of faith and charity. With deliberate will and an enlightened faith they must have the intention to re-

ceive the sacraments of the Church, a resolve they will express publicly in the actual celebration of the rite. [23]

108 The election, marked with a rite of such solemnity, is the focal point of the Church's concern for the catechumens. Admission to election therefore belongs to the bishop, and the presiding celebrant for the rite of election is the bishop himself or a priest or a deacon who acts as the bishop's delegate (see no. 12). Before the rite of election the bishop, priests, deacons, catechists, godparents, and the entire community, in accord with their respective responsibilities and in their own way, should, after considering the matter carefully, arrive at a judgment about the catechumens' state of formation and progress. After the election, they should surround the elect with prayer, so that the entire Church will accompany and lead them to encounter Christ. [135]

109 Within the rite of election the bishop celebrant or his delegate declares in the presence of the community the Church's approval of the candidates. Therefore to exclude any semblance of mere formality from the rite, there should be a deliberation prior to its celebration to decide on the catechumens' suitability. This deliberation is carried out by the priests, deacons, and catechists involved in the formation of the catechumens, and by the godparents and representatives of the local community. If circumstances suggest, the group of catechumens may also take part. The deliberation may take various forms, depending on local conditions and pastoral needs. During the celebration of election, the assembly is informed of the decision approving the catechumens. [23, 137] Rite of Christian Initiation of Adults 19

110 Before the rite of election godparents are chosen by the catechumens; the choice should be made with the consent of the priest, and the persons chosen should, as far as possible, be approved for their role by the local community (see no. 11). In the rite of election the godparents exercise their ministry publicly for the first time. They are called by name at the beginning of the rite to come forward with the catechumens (no. 117); they give testimony on behalf of the catechumens before the community (no. 118); they may also write their names along with the catechumens in the book of the elect (no. 119). [136]

111 From the day of their election and admission, the catechumens are called 'the elect,' They are also described as competentes ('co-petitioners'), because they are joined together in asking for and aspiring to receive the three sacraments of Christ and the gift of the Holy Spirit. They are also called illuminandi ('those who will be enlightened'), because baptism itself has been called illuminatio ('enlightenment') and it fills the newly baptised with the light of faith. In our own times, other names may be applied to the elect that, depending on regions and cultures, are better suited to the people's understanding and the idiom of the language. [24]

112 The bishop celebrant or his delegate, however much or little he was involved in the deliberation prior to the rite, has the responsibility of showing in the homily or elsewhere during the celebration the religious and ecclesial significance of the election. The celebrant also declares before all present the Church's decision and, if appropriate in the circumstances, asks the community to express its approval of the candidates. He also asks the catechumens to give a personal expression of their intention and, in the name of the Church, he carries out the act of admitting them as elect. The celebrant should open to all the divine mystery expressed in the call of the Church and in the liturgical celebration of this mystery. He should remind the faithful to give good example to the elect and along with the elect to prepare themselves for the Easter solemnities. [138]

113 The sacraments of initiation are celebrated during the Easter solemnities, and preparation for these sacraments is part of the distinctive character of Lent. Accordingly, the rite of election should normally take place on the First Sunday of Lent and the period of final preparation of the elect should coincide with the Lenten season. The plan arranged for the Lenten season will benefit the elect by reason of both its liturgical structure and the participation of the community. For urgent pastoral reasons, especially in secondary mission stations, it is permitted to celebrate the rite of election during the week preceding or following the First Sunday of Lent. ***When, because of unusual circumstances and pastoral needs, the rite of election is celebrated outside Lent, it is to be celebrated about six weeks before the sacraments of initiation, in order to allow sufficient time for the scru-***

tinies and presentations. The rite is not to be celebrated on a solemnity of the liturgical year (see no. 29). [139]

114 The rite should take place in the church or, if necessary, in some other suitable and fitting place. [140]

115 The rite is celebrated within Mass, after the homily, and should be celebrated within the Mass of the First Sunday of Lent. **If, for pastoral reasons, the rite is celebrated on a different day, the texts and the readings of the ritual Mass 'Christian Initiation: Election or Enrolment of Names' may always be used. When the Mass of the day is celebrated and its readings are not suitable, the readings are those given for the First Sunday of Lent or others may be chosen from elsewhere in the Lectionary.**

When celebrated outside Mass, the rite takes place after the readings and the homily and is concluded with the dismissal of both the elect and the faithful. [140, 14]

APPENDIX 2

RCIA ritual book, *The Rite of Christian Initiation of Adults*, Canadian edition, copyright Concacan Inc., 1987 pp.58-67

OUTLINE OF THE RITE

LITURGY OF THE WORD

Homily
Presentation of the Catechumens
Affirmation by the Godparents [and the Assembly]
Invitation and Enrollement of Names
Act of Admission or Election
Intercession for the Elect
Prayer over the Elect
Dismissal of the Elect

LITURGY OF THE EUCHARIST

RITE OF ELECTION OR ENROLLMENT OF NAMES

LITURGY OF THE WORD

HOMILY

116 After the readings (see no. 115), the bishop, or the celebrant who acts as a delegate of the bishop, gives the homily. This should be suited to the actual situation and should address not just the catechumens but the entire community of the faithful, so that all will be encouraged to give good example and to accompany the elect along the path of the paschal mystery. 142

PRESENTATION OF THE CATECHUMENS

117 After the homily, the priest in charge of the catechumens' Initiation, or a deacon, a catechist, or a representative of the community, presents the candidates, using the following or similar words. 143

Reverend Father, Easter is drawing near, and so these catechumens, whom I now present to you, are completing their period of preparation. They have found strength in God's grace and support in our community's prayers and example.

Now they ask that after the celebration of the scrutinies, they be allowed to participate in the sacraments of baptism, confirmation, and the eucharist.

The celebrant replies:

Those who are to be chosen in Christ, come forward, together with your godparents.

One by one, the candidates and godparents are called by name. Each candidate, accompanied by a godparent (or godparents), comes forward and stands before the celebrant.
[If there are a great many candidates, all are presented in groups,

for example, each group by its own catechist. But in this case, the catechists should be advised to have a special celebration beforehand in which they call each candidate forward by name.]

118 Then the celebrant addresses the assembly. If he has taken part in the earlier deliberation on the candidates' suitability (see no. 109) , he may use either option A or option B or similar Words; if he has not taken part in the earlier deliberation, he uses option B or similar words.

144

145

A

My dear friends, these catechumens have asked to be initiated into the sacramental life of the Church this Easter. Those who know them have judged them to be sincere in their desire. During the period of their preparation they have listened to the word of Christ and endeavoured to follow his commands; they have shared the company of their Christian brothers and sisters and joined with them in prayer.

145

And so I announce to all of you here that our community has decided to call them to the sacraments. Therefore, I ask their godparents to state their opinion once again, so that all of you may hear.

He addresses the godparents:

As God is your witness, do you consider these candidates worthy to be admitted to the sacraments of Christian Initiation?

Godparents:

We do.

[When appropriate in the circumstances, the celebrant may also ask the entire assembly to express its approval of the candidates.]

B

God's holy Church wishes to know whether these candidates are sufficiently prepared to be enrolled among the elect for the coming celebration of Easter. And so I speak first of all to you their godparents.

144

He addresses the godparents:

Have they faithfully listened to God's word proclaimed by the Church?

Godparents:

They have.

Celebrant:

Have they responded to that word and begun to walk in God's presence?

Godparents:

They have.

Celebrant:

Have they shared the company of their Christian brothers and sisters and joined with them in prayer?

Godparents:

They have.

[When appropriate in the circumstances, the celebrant may also as the entire assembly to express its approval of the candidates.]

INVITATION AND ENROLLMENT OF NAMES

119 Then addressing the catechumens in the following or similar words, the celebrant advises them of their acceptance and asks them to declare their own intentions.

And now, my dear catechumens, I address you. Your own godparents and teachers [and this entire community] have spoken in your favor. The Church in the name of Christ accepts their judgement and calls you to the Easter sacraments.

146

Since you have already heard the call of Christ, you must now Express your response to that call clearly and in the presence

Of the whole Church.

Therefore, do you wish to enter fully into the life of the Church through the sacraments of baptism, confirmation, and eucharist?

Catechumens:

We do.

Celebrant:

Then offer your names for enrollment.

The candidates give their names, either going with their godparents to the celebrant or while remaining in place, and the actual inscription of the names may be carried out in various ways. The candidates may inscribe the names themselves or they may call out their names, which are inscribed by the godparents or by the minister who presented the candidates (see no. 117). As the enrolment is taking place, an appropriate song, for example, Psalm 16, may be sung.

[If there are a great many candidates, the enrollment may simply consist in the presentation of a list of the names to the celebrant, with such words as: "These are the names of the candidates."]

ACT OF ADMISSION OR ELECTION

120 The celebrant briefly explains the significance of the enrollment that has just taken place. Then, turning to the candidates, he says the following or similar words.

147

N. and **N.**, I now declare you to be members of the elect, to be initiated into the sacred mysteries at the next Easter Vigil.

Candidates:

Thanks be to God.

He continues:

God is always faithful to those he calls: now it is your duty, as it is ours, both to be faithful to him in return and to strive courageously to reach the fullness of truth, which your election Opens u before you.

Then the celebrant turns to the godparents and instructs them in the following or similar words.

Godparents, you have spoken in favour of these catechumens: accept them now as chosen in the Lord and continue to sustain them through your loving care and example, until they come to share in the sacraments of God's life.

He invites them to place their hand on the shoulder of the candidate whom they are receiving into their care, or to make some other gesture to indicate the same intent.

INTERCESSION FOR THE ELECT

121 The community may use either of the following formularies, options A or B, or a similar formulary to pray for the elect. The celebrant may adapt the introduction and the intentions to fit the various circumstances.

148

[If it is decided, in accord with no. 124, that after the dismissal of the elect the usual general intercessions of the Mass are to be omitted and that the liturgy of the eucharist is to begin immediately, intentions for the Church and for the whole world are to be added to the following intentions for the elect.]

Celebrant:

My brothers and sisters, in beginning this period of Lent, we look forward to celebrating at Easter the life-giving mysteries of our Lord's suffering, death, and resurrection. These elect, whom we bring with us to the Easter sacraments, will look to us for an example of Christian renewal. Let us pray to the Lord for them and for ourselves, that we may be renewed by one another's efforts and together come to share the joys of Easter.

A

Assisting minister:

That together we may faithfully employ this Lenten season to renew ourselves through self-denial and works of holiness, let us pray to the Lord:

148

R. Lord, hear our prayer.

Assisting minister:

That our catechumens may always remember this day of their election and be grateful for the blessings they have received from heaven, let us pray to the Lord:

R. Lord, hear our prayer.

Assisting minister:

That their teachers may always convey the beauty of God's word to those who search for it, Let us pray to the Lord:

R. Lord, hear our prayer.

Assisting minister:

That their godparents may be living examples of the Gospel, Let us pray to the Lord:

R. Lord, hear our prayer.

Assisting minister:

That their families, far from placing any obstacles in the way of these catechumens, may help them to follow the promptings of the Spirit, lets pray to the Lord:

R. Lord, hear our prayer.

Assisting minister:

That our community during this Lenten period may grow in charity and be constant in prayer, Let us pray to the Lord:

R. Lord, hear our prayer.

Assisting minister:

That those who have not yet overcome their hesitation may trust in Christ and come to join our community as brothers and sisters, let us pray to the Lord:

R. Lord, hear our prayer.

B

Assisting minister:

375

That these elect may find joy in daily prayer, we pray:

R. Lord, hear our prayer.

Assisting minister:

That, by praying to you often, they may grow ever closer to you, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may read your word and joyfully dwell on it in their hearts, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may humbly acknowledge their faults and work wholeheartedly to correct them, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may dedicate their daily work as a pleasing offering to you, we pray:

R. Lord, hear our prayer.

Assisting minister:

That each day of lent they may do something in your honor,

we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may abstain with courage everything that defiles the heart, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may grow in love and seek virtue and holiness of life, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may renounce self and put others first, we pray:

R. Lord, hear our prayer.

Assisting minister:

That you will protect and bless their families, we pray:

R. Lord, hear our prayer.

Assisting minister:

That they may share with others the joy they have found in their faith, we pray:

R. Lord, hear our prayer.

PRAYER OVE THE ELECT

122 After the intercessions, the celebrant, with hands outstretched over the elect, says one of the following prayers.

149

A

Lord God,
You created the human race
and are the author of its renewal.
Bless all your adopted children

149

and add these chosen ones
to the harvest of your new covenant.
As true children of the promise,
may they rejoice in eternal life,
won, not by the power of nature,
but through the mystery of your grace.

We ask this through Christ our Lord.

R. Amen.

B

149

Father of love and power
it is your will to establish everything in Christ
and draw us into his all-embracing love.
Guide the elect of your Church
strengthen them in their vocation,
build them into the kingdom of your Son,
and seal them with the Spirit of your promise.

We ask this through Christ our Lord.

R. Amen.

DISMISSAL OF THE ELECT

d23 If the eucharist is to be celebrated, the elect are normally
Dismissed at this point by use of option A; if the elect are to stay
for the celebration of the eucharist, option B is used; if the eucharist
is not to be celebrated, the entire assembly is dismissed
by use of option C.

150

A The celebrant dismisses the elect in these or similar words,

150

Dear elect, you have set out with us on the road that leads
To the glory of Easter. Christ will be your way, your truth, and
your life. Until we meet again for the scrutinies, walk always
in his peace.

The elect.

Amen.

B

If for serious reasons the elect cannot leave (see no. 75,3) and must remain with the baptized, they are to be instructed that though they are present at the eucharist, they cannot take part in it as the baptized do. They may be reminded of this by the celebrant in these or similar words.

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.

C

The celebrant dismisses those present, using these or similar words.

Go in peace,
and may the Lord remain with you always.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

124 When the eucharist is to follow, intercessory prayer is resumed with the usual general intercessions for the needs of the Church and the whole world; then, if required, the profession of faith is said. But for pastoral reasons these general intercessions and the profession of faith may be omitted. The liturgy of the eucharist then begins as usual with the preparation of the gifts.