

## **THE EASTER VIGIL IN THE HOLY NIGHT**

For use in Parish Churches of the Archdiocese of Milwaukee  
To be used with the *Roman Missal, Third Typical Edition*

April 3, 2021

The Vatican Decree from the Congregation of Divine Worship eliminates the lucernarium, which includes the preparation and lighting of the fire. The fire is entirely OMITTED. Any type of indoor fire is strictly prohibited.

The preparation of the candle is done prior to the celebration.

The Vigil still begins at nightfall (8:00 p.m.) or later. It is a nocturnal vigil, retaining its ancient character of vigilance and expectation, as the Christian people await the Resurrection of the Lord during the night.

### **FIRST PART:**

#### **The Solemn Beginning of the Vigil or Lucernarium**

The celebration begins in or near the sanctuary in a safe level of darkness. Since there is no gathering around the fire, rubrics 8 & 10 are OMITTED.

The Priest begins with the sign of the cross and greeting in the usual way. The introductory remarks in rubric no. 9 may be used, or adapted, to begin the celebration (“in these or similar words”).

**Dear brothers and sisters,  
on this most sacred night,  
in which our Lord Jesus Christ  
passed over from death to life,  
the Church calls upon her sons and daughters,  
scattered throughout the world,  
to come together to watch and pray.  
If we keep the memorial  
of the Lord’s paschal solemnity in this way,  
listening to his word and celebrating his mysteries,  
then we shall have the sure hope  
of sharing his triumph over death  
and living with him in God.**

Then the priest lights the paschal candle, saying:

**May the light of Christ rising in glory  
dispel the darkness of our hearts and minds.**

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While not explicit, without a fire or the procession of the candle, **the Faithful do not light and hold individual tapers**; however, the use of light is important to our celebration of this night – the night the Faithful await the return of the Lord with lighted lamps in their hands. Some parishes may choose to use them; some parishes may choose not to use them.

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**If individual taper candles are being used:**

After the Paschal Candle is lit, the Deacon, or in his absence, the Priest, lifts the candle and sings: The Light of Christ. The Priest lights his candle from the flame of the Paschal Candle.

Then the Deacon, or his in absence, the Priest, lifts the candle a second time and sings: The Light of Christ. An acolyte or another minister lights a taper candle and takes the flame to members of the assembly.

After observing a moment to allow for the lighting of candles, the Deacon, or in his absence, the Priest, lifts the candle a third time and sings: The Light of Christ.

The Paschal Candle is placed in the stand and all lights throughout the church are lit, except for the altar candles (cf. rubric no. 17).

**If individual taper candles are NOT being used:**

After the Paschal Candle is lit and the Priest says, May the light of Christ rising in glory dispel the darkness of our hearts and minds, the Paschal Candle is immediately placed in the stand and all lights throughout the Church are lit, except for the altar candles (cf. rubric no. 17).

**NOTE:** Rubric 17 signifies that the light of the Paschal Candle spreads to every light in the building. Otherwise, you have to account for why the Light of Christ did not quite eliminate all the darkness inside the church; if you turn on the lights later, you have to explain why some other source of light suddenly takes effect.

**The Easter Proclamation  
(Exsultet)**

Cf. rubric no. 18, the paschal candle may still be incensed. If a deacon will sing Exsultet, he asks for a blessing from the priest in the way prescribed. If the person singing the Exsultet is not a deacon, the blessing is omitted.

The Exsultet is sung as prescribed in rubric no. 19. If it is not sung, it must be recited. For pastoral reasons, a short form is available.

## SECOND PART:

### The Liturgy of the Word

The Liturgy of the Word is done as usual (see rubric no. 20ff). In accordance with rubric no. 21, at least three (3) readings from the Old Testament must be used, and the reading from the Book of Exodus is never omitted.

Before the readings begin, the Priest instructs the people in these or similar words:

Dear brothers and sisters,  
now that we have begun our solemn Vigil,  
let us listen with quiet hearts to the Word of God.  
Let us meditate on how God in times past saved his people  
and in these, the last days, has sent us his Son as our Redeemer.  
Let us pray that our God may complete this paschal work of salvation  
by the fullness of redemption.

The readings follow with their corresponding responsorial psalms. After the psalm, all rise and the Priest says, Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm, a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

#### First Reading

24. After the first reading (On creation: Gn 1: 1-2: 2 or 1: 1, 26-31a) and the Psalm (104 [103] or 33 [32]).

Let us pray.

Almighty ever-living God,  
who are wonderful in the ordering of all your works,  
may those you have redeemed understand  
that there exists nothing more marvelous  
than the world's creation in the beginning  
except that, at the end of the ages,  
Christ our Passover has been sacrificed.  
Who lives and reigns for ever and ever.

R. Amen.

Or, On the creation of man:

O God, who wonderfully created human nature  
and still more wonderfully redeemed it,  
grant us, we pray,

to set our minds against the enticements of sin,  
that we may merit to attain eternal joys.  
Through Christ our Lord.

R. Amen.

## Second Reading

25. **After the second reading (On Abraham's sacrifice: Gn 22: 1-18 or 1-2, 9a, 10-13, 15-18) and the Psalm (16 [15]).**

Let us pray.

O God, supreme Father of the faithful,  
who increase the children of your promise  
by pouring out the grace of adoption  
throughout the whole world  
and who through the Paschal Mystery  
make your servant Abraham father of nations,  
as once you swore,  
grant, we pray,  
that your peoples may enter worthily  
into the grace to which you call them.  
Through Christ our Lord.

R. Amen.

## Third Reading

26. **After the third reading (On the passage through the Red Sea: Ex 14: 15-15: 1) and its canticle (Ex 15).**

Let us pray.

O God, whose ancient wonders  
remain undimmed in splendor even in our day,  
for what you once bestowed on a single people,  
freeing them from Pharaoh's persecution  
by the power of your right hand  
now you bring about as the salvation of the nations  
through the waters of rebirth,  
grant, we pray, that the whole world  
may become children of Abraham  
and inherit the dignity of Israel's birthright.  
Through Christ our Lord.

R. Amen.

Or:

O God, who by the light of the New Testament  
have unlocked the meaning  
of wonders worked in former times,  
so that the Red Sea prefigures the sacred font  
and the nation delivered from slavery  
foreshadows the Christian people,  
grant, we pray, that all nations,  
obtaining the privilege of Israel by merit of faith,  
may be reborn by partaking of your Spirit.

Through Christ our Lord.

R. Amen.

#### **Fourth Reading**

27. **After the fourth reading (On the new Jerusalem: Is 54: 5-14) and the Psalm (30 [29]).**

Let us pray.

Almighty ever-living God,  
surpass, for the honor of your name,  
what you pledged to the Patriarchs by reason of their faith,  
and through sacred adoption increase the children of your promise,  
so that what the Saints of old never doubted would come to pass  
your Church may now see in great part fulfilled.  
Through Christ our Lord.

R. Amen.

**Alternatively, other prayers may be used from among those which follow the readings that have been omitted.**

#### **Fifth Reading**

28. **After the fifth reading (On salvation freely offered to all: Is 55: 1-11) and the canticle (Is 12).**

Let us pray.

Almighty ever-living God,  
sole hope of the world,  
who by the preaching of your Prophets  
unveiled the mysteries of this present age,

graciously increase the longing of your people,  
for only at the prompting of your grace  
do the faithful progress in any kind of virtue.  
Through Christ our Lord.  
**R.** Amen.

### **Sixth Reading**

29. **After the sixth reading (On the fountain of wisdom: Bar 3: 9-15, 32-4: 4) and the Psalm (19 [18]).**

Let us pray.

O God, who constantly increase your Church  
by your call to the nations,  
graciously grant  
to those you wash clean in the waters of Baptism  
the assurance of your unfailing protection.  
Through Christ our Lord.  
**R.** Amen.

### **Seventh Reading**

30. **After the seventh reading (On a new heart and new spirit: Ez 36: 16-28) and the Psalm (42-43 [41-42]).**

Let us pray.

O God of unchanging power and eternal light,  
look with favor on the wondrous mystery of the whole Church  
and serenely accomplish the work of human salvation,  
which you planned from all eternity;  
may the whole world know and see  
that what was cast down is raised up,  
what had become old is made new,  
and all things are restored to integrity through Christ,  
just as by him they came into being.  
Who lives and reigns for ever and ever.  
**R.** Amen.

**Or:**

O God, who by the pages of both Testaments  
instruct and prepare us to celebrate the Paschal Mystery,  
grant that we may comprehend your mercy,

so that the gifts we receive from you this night  
may confirm our hope of the gifts to come.  
Through Christ our Lord.

R. Amen.

31. After the last reading from the Old Testament with its Responsorial Psalm and its prayer, **the altar candles are lit**, and the Priest intones the hymn *Gloria in excelsis Deo* (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.
32. When the hymn is concluded, the Priest says the Collect in the usual way.

Let us pray.

O God, who make this most sacred night radiant  
with the glory of the Lord's Resurrection,  
stir up in your Church a spirit of adoption,  
so that, renewed in body and mind,  
we may render you undivided service.  
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.

33. Then the reader proclaims the reading from the Apostle.
34. After the Epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.

Then the psalmist or cantor proclaims Psalm 118 (117) with the people responding Alleluia.

35. The Priest, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.
36. After the Gospel, the Homily, even if brief, is not to be omitted.

## THIRD PART:

### Baptismal Liturgy

37. After the Homily the Baptismal Liturgy begins. A vessel with water is placed in the sanctuary.

Because water is a potential source of contagion, there can be **no standing water in fonts, no baptisms by immersion, and no reusing of water for multiple baptisms.**

**Consider preparing a separate vessel of water for each baptism, as well as an additional vessel to be used for the sprinkling of the assembly.**

**If there are no baptisms, simply prepare a vessel (aspersorium / holy water bucket) for the sprinkling of the assembly.**

38. Catechumens, if there are any, are called forward and presented by their godparents in front of the assembled Church or, if they are small children, are carried by their parents and godparents.

Social distancing must be maintained for those not residing in the same household.

39. Then, if there is to be a procession to the baptistery or to the font, it forms immediately. A minister with the paschal candle leads off, and those to be baptized follow with their godparents, then the ministers, the Deacon, and the Priest. During the procession, the Litany (no. 43) is sung. When the Litany is completed, the Priest gives the address (no. 40).

Social distancing must be maintained during this procession.

40. If, however, the Baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

If there are candidates to be baptized:

Dearly beloved,  
with one heart and one soul, let us by our prayers  
come to the aid of these our brothers and sisters  
in their blessed hope,  
so that, as they approach the font of rebirth,  
the almighty Father may bestow on them  
all his merciful help.



If the font is to be blessed, but no one is to be baptized:

Dearly beloved,  
let us humbly invoke upon this font  
the grace of God the almighty Father,  
that those who from it are born anew  
may be numbered among the children of adoption in Christ.

41. The Litany is sung by two cantors, with all standing (**because it is Easter Time**) and responding.

If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, then the ministers, the Deacon, and the Priest. The address should occur before the Blessing of Water.

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42. If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Water (no. 54) takes place at once.

**NOTE: This option is most appropriate in places where baptisms do not take place – religious houses, nursing home chapels, etc.**

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43. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.

*(See Roman Missal for text with chant notation.)*

### **After the Litany of Saints:**

If there are candidates to be baptized, the Priest, with hands extended, says the following prayer:

Almighty ever-living God,  
be present by the mysteries of your great love  
and send forth the spirit of adoption  
to create the new peoples  
brought to birth for you in the font of Baptism,  
so that what is to be carried out by our humble service  
may be brought to fulfillment by your mighty power.  
Through Christ our Lord.

R. Amen.

## Blessing of Baptismal Water

The Priest then blesses the baptismal water, according to the rubrics of the Roman Missal (see. No. 44).

Since water is blessed in small vessels rather than the font itself, it is not practical that the candle be lowered into the vessel. Instead, the ritual action similar to that in the Order of Baptism of Children (OBC no. 54) is performed; however, the priest **must not touch the water** during the blessing.

Following the prayer of blessing, the people acclaim:

Springs of water, bless the Lord;  
praise and exalt him above all for ever.

After the blessing of baptismal water and the acclamation of the people, the Priest, standing, puts the prescribed questions to the adults and the parents or godparents of the children, as is set out in the respective Rites of the Roman Ritual, in order for them to make the required renunciation.

## Celebration of the Sacraments of Initiation

The text for the celebration of the Sacraments of Initiation with adults and children of catechetical age is taken from the *Rite of Christian Initiation of Adults*. The date of that ritual book is 1988, and does not reflect the changes to the liturgical text as found in the *Roman Missal, Third Typical Edition* or the *Order of Baptism of Children*. **Because there is no revised text for the RCIA, the 1988 translation is still valid at this time.**

(RCIA 572) After the blessing of the water, the celebrant continues with the profession of faith, which includes the renunciation of sin and the profession itself.

### Renunciation of Sin

(RCIA 573) Using one of the following formularies, the celebrant questions all the elect together; or, after being informed of each candidate's name by the godparents, he may use the same formularies to question the candidates individually.

**A**

Do you reject sin so as to live in the freedom of God's children?

Candidates: I do.

Do you reject the glamour of evil,  
and refuse to be mastered by sin?

Candidates: I do.

Do you reject Satan, father of sin and prince of darkness?

Candidates: I do.

**B**

Do you reject Satan,  
and all his works,  
and all his empty promises?

Candidates: I do.

**C**

Do you reject Satan?

Candidates: I do.

And all his works?

Candidates: I do.

And all his empty promises?

Candidates: I do.

49. Then the Priest questions the adults individually about the faith and, if there are children to be baptized, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites.

Where many are to be baptized on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptized and of the godparents and the parents, the Celebrant asks for and receives the renewal of baptismal promises of all present.

### **Profession of Faith**

(RCIA 574) Then the celebrant, informed again of each candidate's name by the godparents, questions each candidate individually. Each candidate is baptized immediately after his or her profession of faith.

[If there are a great many to be baptized, the profession of faith may be made simultaneously either by all together or group by group, then the baptism of each candidate follows.]

**Priest:** N., do you believe in God, the Father almighty,  
creator of heaven and earth?

**Candidate:** I do.

**Priest:** Do you believe in Jesus Christ, his only Son, our Lord,  
who was born of the Virgin Mary,  
was crucified, died, and was buried,  
rose from the dead,  
and is now seated at the right hand of the Father?

**Candidate:** I do.

**Priest:** Do you believe in the Holy Spirit,  
the holy catholic Church, the communion of saints,  
the forgiveness of sins, the resurrection of the body,  
and life everlasting?

**Candidate:** I do.

50. When the interrogation is concluded, the Priest baptizes the adult elect and the children.

## **Baptism**

(RCIA 575) The priest baptizes each candidate either by immersion, option A, or by the pouring of water, option B. Each baptism may be followed by a short acclamation, sung or said by the people.

**Baptism is to be done by infusion (pouring) only.** Water is blessed in individual vessels and then poured over each person's head into the font.

**B** If baptism is by the pouring of water, either or both godparents place the right hand on the shoulder of the candidate, and the celebrant, taking baptismal water and pouring it three times on the candidate's bowed head, baptizes the candidate in the name of the Trinity.

N., I baptize you in the name of the Father,

He pours water the first time.

and of the Son,

He pours water the second time.

and of the Holy Spirit.

He pours water the third time.

Freshly laundered towels are to be used for drying off the candidate's head.

51. After the Baptism, the Priest anoints the infants, and children who have not yet reached catechetical age, with chrism. A white garment is given to each, whether adults or children. Then the Priest or Deacon receives the paschal candle from the hand of the minister, and the candles of the newly baptized are lighted. For infants the rite of Ephphetha is omitted.
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### **Anointing After Baptism**

(RCIA 577) If the confirmation of those baptized is separated from their baptism, such as children who have not yet reached catechetical age, the celebrant anoints them with chrism immediately after baptism.

The celebrant first says the following over all the newly baptized before the anointing.

The God of power and Father of our Lord Jesus Christ  
has freed you from sin  
and brought you to new life  
through water and the Holy Spirit.

He now anoints you with the chrism of salvation,  
so that, united with his people,  
you may remain for ever a member of Christ  
who is Priest, Prophet, and King.

New Baptized: Amen.

In silence each of the newly baptized is anointed with chrism on the crown of the head.

During this time of pandemic, the minister should be careful to only touch the candidate with the instrument being used for the anointing, and not to place/rest his hand on the top of the individual's head.

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## **Clothing with a Baptismal Garment**

(RCIA 578) The garment used in this rite may be white or of a color that conforms to local custom. If circumstances suggest, this rite may be omitted.

The celebrant says the following formulary, and at the words “Receive this baptismal garment” the godparents place the garment on the newly baptized.

N. and N., you have become a new creation  
and have clothed yourselves in Christ.  
Receive this baptismal garment  
and bring it unstained to the judgment seat  
of our Lord Jesus Christ,  
so that you may have everlasting life.

Newly baptized: Amen.

The clothing with the baptismal garment may be omitted. If it is retained, the garment is placed near the place of baptism prior to the beginning of the liturgy so that the godparent, not the minister, can pick it up and give it to the newly baptized. This is to limit the number of people who handle it.

## **Presentation of a Lighted Candle**

(RCIA 579). The celebrant takes the Easter candle in his hands or touches it, saying:

Godparents, please come forward to give to the newly baptized the light of Christ.

A godparent of each of the newly baptized goes to the celebrant, lights a candle from the Easter candle, then presents it to the newly baptized.

The candle is placed near the place of baptism prior to the beginning of the liturgy so that the godparent, not the minister, can pick it up and give it to the newly baptized. This is to limit the number of people who handle it.

Then the celebrant says to the newly baptized:

You have been enlightened by Christ.  
Walk always as children of the light  
and keep the flame of faith alive in your hearts.  
When the Lord comes, may you go out to meet him  
with all the saints in the heavenly kingdom.

Newly baptized: Amen.

Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptized or the godparents or parents carrying lighted candles. During this procession, the baptismal canticle *Vidi aquam* (I saw water) or another appropriate chant is sung (no. 56).

Social distancing must be maintained during this procession.

If adults have been baptized, the Bishop or, in his absence, the Priest who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary, as is indicated in the Roman Pontifical or Roman Ritual.

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### The Blessing of Water

54. **If no one present is to be baptized** and the font is not to be blessed, the Priest introduces the faithful to the blessing of water, saying:

Dear brothers and sisters,  
let us humbly beseech the Lord our God  
to bless this water he has created,  
which will be sprinkled upon us  
as a memorial of our Baptism.  
May he graciously renew us,  
that we may remain faithful to the Spirit  
whom we have received.

And after a brief pause in silence, he proclaims the following prayer, with hands extended:

Lord our God,  
in your mercy be present to your people  
who keep vigil on this most sacred night,  
and, for us who recall the wondrous work of our creation  
and the still greater work of our redemption,  
graciously bless this water.  
For you created water to make the fields fruitful  
and to refresh and cleanse our bodies.  
You also made water the instrument of your mercy:  
for through water you freed your people from slavery  
and quenched their thirst in the desert;  
through water the Prophets proclaimed the new covenant  
you were to enter upon with the human race;  
and last of all,  
through water, which Christ made holy in the Jordan,  
you have renewed our corrupted nature  
in the bath of regeneration.

Therefore, may this water be for us

a memorial of the Baptism we have received,  
and grant that we may share  
in the gladness of our brothers and sisters,  
who at Easter have received their Baptism.  
Through Christ our Lord.  
**R.** Amen.

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### **The Renewal of Baptismal Promises**

55. **When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after the blessing of water, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, unless this has already been done together with those to be baptized (cf. no. 49).**

***Note:** The way the Roman Missal reads (cf. no. 53), it implies that the Rite of Confirmation takes place before the Renewal of Baptismal Promises of the Assembly; however, a thorough reading of RCIA 580ff is reflected in the order below.*

**The Priest addresses the faithful in these or similar words:**

Dear brethren (brothers and sisters), through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

**Priest:** Do you renounce Satan?

**All:** I do.

**Priest:** And all his works?

**All:** I do.

**Priest:** And all his empty show?

**All:** I do.

**Or:**

**Priest:** Do you renounce sin,  
so as to live in the freedom of the children of God?

**All:** I do.



**Priest:** Do you renounce the lure of evil,  
so that sin may have no mastery over you?

**All:** I do.

**Priest:** Do you renounce Satan,  
the author and prince of sin?

**All:** I do.

If the situation warrants, this second formula may be adapted by Conferences of Bishops according to local needs.

Then the Priest continues:

**Priest:** Do you believe in God,  
the Father almighty,  
Creator of heaven and earth?

**All:** I do.

**Priest:** Do you believe in Jesus Christ, his only Son, our Lord,  
who was born of the Virgin Mary,  
suffered death and was buried,  
rose again from the dead  
and is seated at the right hand of the Father?

**All:** I do.

**Priest:** Do you believe in the Holy Spirit,  
the holy Catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting?

**All:** I do.

And the Priest concludes:

And may almighty God, the Father of our Lord Jesus Christ,  
who has given us new birth by water and the Holy Spirit  
and bestowed on us forgiveness of our sins,  
keep us by his grace,  
in Christ Jesus our Lord,  
for eternal life.

**All:** Amen.

56. The Priest sprinkles the people with the blessed water, while all sing the following antiphon:

*Ant.* I saw water flowing from the Temple,  
from its right-hand side, alleluia;  
and all to whom this water came were saved  
and shall say: Alleluia, alleluia.

The water used for the sprinkling should be fresh water.

Another chant that is baptismal in character may also be sung.

The celebrant then concludes with the following prayer (RCIA 583):

God, the all-powerful Father of our Lord Jesus Christ, has given us a new birth by water and the Holy Spirit and forgiven all our sins.

May he also keep us faithful to our Lord Jesus Christ for ever and ever.

All: Amen.

57. Meanwhile the newly baptized are led to their place among the faithful.
58. After the sprinkling, the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.  
***NOTE:** If there are candidates for reception, then after the sprinkling, the Celebration of Reception begins.*

## **Celebration of Reception**

### **Invitation**

(RCIA 584) If baptism has been celebrated at the font, the celebrant, the assisting ministers, and the newly baptized, with their godparents proceed to the sanctuary. As they do so the assembly may sing a suitable song.

Social distancing must be maintained during this procession.

Then in the following or similar words the celebrant invites the candidates for reception, along with their sponsors, to come into the sanctuary and before the community to make a profession of faith.

While not explicit, the **candidates for reception are only those who have been previously baptized in another Christian tradition.** This does not include Adult Catholics who will be confirmed, or individuals baptized as infants in the Catholic Church.

**N.** and **N.**, of your own free will you have asked to be received into the full communion of the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you to come forward with your sponsors and in the presence of this community to profess the Catholic faith. In this faith you will be one with us for the first time at the eucharistic table of the Lord Jesus, the sign of the Church's unity.

### **Profession by the Candidates**

(RCIA 585). When the candidates for reception and their sponsors have taken their places in the sanctuary, the celebrant asks the candidates to make the following profession of faith. The candidates say:

I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.

### **Act of Reception**

(RCIA 586). Then the candidates with their sponsors go individually to the celebrant, who says to each candidate (laying his right hand on the head of any candidate who is not to receive confirmation):

**N.**, the Lord receives you into the Catholic Church. His loving kindness has led you here, so that in the unity of the Holy Spirit you may have full communion with us in the faith that you have professed in the presence of his family.

### **Celebration of Confirmation**

(RCIA 587). Before the celebration of confirmation begins, the assembly may sing a suitable song.

(RCIA 588). If the Bishop is not present, the priest who conferred baptism and received the candidates into full communion is authorized to confirm.

While not explicit, this minister **must be the person**. In other words, a deacon may not baptize an adult and the priest then confirm; nor, may one priest baptize/receive an adult and another priest confirm.

## Invitation

(RCIA 589). The newly baptized with their godparents and, if they have not received the sacrament of confirmation, the newly received with their sponsors, stand before the celebrant. He first speaks briefly to the newly baptized and the newly received in these or similar words:

My dear candidates for confirmation, by your baptism you have been born again in Christ and you have become members of Christ and of his priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon his apostles at Pentecost and given by them and their successors to the baptized.

The promised strength of the Holy Spirit, which you are to receive, will make you more like Christ and help you to be witnesses to his suffering, death, and resurrection. It will strengthen you to be active members of the Church and to build up the Body of Christ in faith and love.

With hands joined, the celebrant next addresses the people:

My dear friends, let us pray to God our Father, that he will pour out the Holy Spirit on these candidates for confirmation to strengthen them with his gifts and anoint them to be more like Christ, the Son of God.

All pray briefly in silence.

## Laying on of Hands

(RCIA 590). The celebrant holds his hands outstretched over the entire group of those to be confirmed and says the following prayer:

All-powerful God, Father of our Lord Jesus Christ,  
by water and the Holy Spirit  
you freed your sons and daughters from sin  
and gave them new life.

Send your Holy Spirit upon them  
to be their helper and guide.

Give them the spirit of wisdom and understanding,  
the spirit of right judgment and courage,  
the spirit of knowledge and reverence.  
Fill them with the spirit of wonder and awe in your presence.

We ask this through Christ our Lord.

**R. Amen.**

The Laying on of Hands is done with outstretched hands over all those to be confirmed so that individual contact is avoided.

### **Anointing with Chrism**

(RCIA 591). A minister brings the chrism to the celebrant.

Each candidate, with godparent or godparents or with sponsors, goes to the celebrant; or, if circumstances require, the celebrant may go to the candidates.

Either or both godparents and sponsors place the right hand on the shoulder of the candidate; a godparent or a sponsor or the candidate gives the candidate's name to the ministers of the sacrament. During the conferral of the sacrament an appropriate song may be sung.

The minister of the sacrament dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says:

**N.**, be sealed with the Gift of the Holy Spirit.

**Newly confirmed:** Amen.

The minister of the sacrament adds:

Peace be with you.

**Newly confirmed:** And with your spirit.

The Anointing with Chrism is done with an instrument, such as a cotton swab or cotton ball. The minister should be careful to only touch the individual with the instrument and not to place/rest his hand on the top of the candidate's head. If inadvertent contact is made, the minister must stop and sanitize his hands before resuming.

The instrument used for the anointing can only be used once and must be replaced with each anointing.

After all have received the sacrament, the newly confirmed as well as the godparents and sponsors are led to their places in the assembly.

58. . . . the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

Following the celebration of the Sacraments, the towels used to dry off the newly baptized are put in a container to be laundered separately. The instruments used for anointing are placed in a biodegradable or compostable sealed bag, which is later to be burned or buried.

## **FOURTH PART:**

### **Liturgy of the Eucharist**

The Liturgy of the Eucharist continues as in the *Roman Missal*.

Before the *Ecce Agnus Dei* (Behold the Lamb of God), the Priest may briefly address the newly baptized about receiving their first Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole of Christian life.

For some inspiration, the words that follow are the words used by Pope Benedict XVI at the Vatican's Easter Vigil in 2011:

Dearest sons and daughters, I turn to you who in this glorious night, reborn by water and the Holy Spirit, receive for the first time the bread of life and the cup of salvation.

May the Body and Blood of Christ the Lord always make you grow in his friendship and in communion with the whole Church, may it be the constant food for the journey of your life, and a pledge of the eternal banquet of heaven.

### **Concluding Rites**

The Blessing and Dismissal happen in the usual way. The Solemn Blessing (no. 68) should be used.

The Dismissal as prescribed at no. 69 should be sung/recited by the Deacon, or in his absence, the Priest. The double Alleluia is retained.