**Christian Initiation Outside of the Usual Time**

**RCIA 26** *The entire rite of Christian initiation is normally arranged so that the sacraments will be celebrated during the Easter Vigil. Because of unusual circumstances and pastoral needs, however… the rites belonging to the period of purification and enlightenment may be held outside Lent and the sacraments of initiation may be celebrated at a time other than the Easter Vigil or Easter Sunday.*

*When the time is changed … even though the rite of Christian initiation occurs at a different point in the liturgical year,* ***the structure of the entire rite,*** *with its properly spaced intervals,* ***remains the same.***

**Rites Belonging to the Period of Purification and Enlightenment**

**Three Scrutinies**

RCIA 146 The scrutinies should take place within the ritual Masses “Christian Initiation: The Scrutinies,” which are celebrated on the Third, Fourth, and Fifth Sundays of Lent.

When, because of unusual circumstances and pastoral needs, the period of purification and enlightenment takes place outside Lent, the scrutinies are celebrated on Sundays or even on weekdays, with the usual intervals between celebrations. They are not celebrated on solemnities of the liturgical year (see no. 30).

**In every case the ritual Masses “Christian Initiation: The Scutinies”** are celebrated in this sequence: for the first scrutiny the Mass with the gospel of the Samaritan woman; for the second, the Mass with the gospel of the man born blind; for the third, the Mass with the gospel of Lazarus.

According to the directives of the *General Instruction of the Roman Missal* (GIRM), 2010, andthe *General Norms for the Liturgical Year and Calendar* (GNLYC), 2010, Ritual Masses are permitted on Sundays of Ordinary Time. The Mass texts/prayers and readings replace those for a Sunday in Ordinary Time.

**Presentations of the Creed and the Lord’s Prayer**

RCIA 147 The presentations take place after the celebration of the scrutinies, unless, for pastoral reasons, they have been anticipated during the period of the catechumenate (see nos. 79, 104-105). Thus, with the catechumenal formation of the elect completed, the Church lovingly entrusts to them the Creed and the Lord’s Prayer, the ancient texts that have always been regarded as expressing the heart of the Church’s faith and prayer. These texts are presented in order to enlighten the elect. The Creed, as it recalls the wonderful deeds of God for the salvation of the human race, suffuses the vision of the elect and the sure light of faith. The Lord’s Prayer fills them with a deeper realization of the new spirit of adoption by which they will call God their Father, especially in the midst of the Eucharistic assembly.

RCIA 148 The first presentation to the elect is the presentation of the Creed, **during the week following the first scrutiny.** The elect are to commit the Creed to memory and they will recite it publicly (nos. 193-196) prior to professing their faith in accordance with that Creed on the day of their baptism.

RCIA 149 The second presentation to the elect is the presentation of the Lord’s Prayer, **during the week following the third scrutiny** (but, if necessary, this presentation may be deferred for inclusion in the preparation rites of Holy Saturday; see no. 185). From antiquity the Lord’s Prayer has been the prayer proper to those who in baptism have received the spirit of adoption. When the elect have been baptized and take part in their first celebration of the eucharist, they will join the rest of the faithful in saying the Lord’s Prayer.

**Preparation Rites**

RCIA 185 In proximate preparation for the celebration of the sacraments of initiation:

1. The elect are to be advised that they should refrain from their usual activities, spend their time in prayer and reflection, and, as far as they can, observe a fast.
2. When it is possible to bring the elect together for reflection and prayer, some or all of the following rites may be celebrated as an immediate preparation for the sacraments: the presentation of the Lord’s Prayer, if it has been deferred (see nos. 149, 178-180), the “return” or recitation of the Creed (nos. 193-196), the ephphetha rite (nos. 197-199), and the choosing of a baptismal name (nos. 200-202).

RCIA 186 The choice and arrangement of these rites should be guided by what best suits the particular circumstances of the elect, but the following should be observed with regard to their celebration:

1. In cases where the celebration of the presentation of the Creed was not possible, the recitation of the Creed is not celebrated.
2. When both the recitation of the Creed and the ephphetha rite are celebrated, the ephphetha rite immediately precedes the “Prayer before the Recitation” (no. 194).

**First Scrutiny**

July 19, 2020 – The 16th Sunday in Ordinary Time

LITURGY OF THE WORD

Readings

150 The texts and readings for Mass are always those given for the first scrutiny in the Missal and the Lectionary for Mass among the ritual Masses, “Christian Initiation: The Scrutinies.”

Lectionary for Mass, #745, First Scrutiny: *The readings and chants are always taken from the Third Sunday of Lent, Year A (no. 28A)*

**Lectionary for Mass, #28A**Exodus 17:3-7
Psalm 95:1-2, 6-7, 8-9
Romans 5:1-2, 5-8
John 4:5-42

\*\*\*Because Ritual Masses are permitted on Sundays in Ordinary Time, the Ritual Mass texts/prayers and readings replace those of the 16th Sunday in Ordinary Time.

Homily

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

Invitation to Silent Prayer

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

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

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

**Elect of God, bow your heads [kneel down] and pray.**

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

Intercessions for the Elect

153 Either option A or B may be used for the intercessions for the elect and both the introduction and intentions may be adapted to fit various circumstances. During the intercessions the godparents stand with the right hand on the shoulder of the elect.

\*\*\*Option A is printed here; for Option B, please consult RCIA 153.

Celebrant:

**Let us pray for those elect whom the Church has confidently chosen. May they successfully complete their long preparation and find Christ in the sacraments.**

Assisting minister:

* That they may ponder the word of God in their hearts and savor its meaning more fully day by day, let us pray…
* That they may learn to know Christ, who came to save what was lost, let us pray…
* That they may humbly confess themselves to be sinners, let us pray…
* That they may sincerely reject everything in their lives that is displeasing and contrary to Christ, let us pray…
* That the Holy Spirit, who searches every heart, may help them to overcome their weakness through his power, let us pray…
* That the same Holy Spirit may teach them to know the things of God and how to please him, let us pray…
* That their families also may put their hope in Christ and find peace and holiness in him, let us pray…
* That we ourselves may seek a change of heart, give ourselves to prayer, and persevere in our good works, let us pray…
* That throughout the whole world whatever is weak may be strengthened, whatever is broken restored, whatever is lost found, and what is found redeemed, let us pray…

Exorcism

154 After the intercessions, the rite continues with one of the following exorcisms.

\*\*\*Option A is printed here; for Option B, please consult RCIA 154.

The celebrant faces the elect and, with hands joined, says:

**God of power,
you sent your Son to be our Savior.**

**Grant that these catechumens,
 who, like the woman of Samaria, thirst for living water,
 may turn to the Lord as they hear his word
 and acknowledge the sins and weaknesses that weigh them down.**

**Protect them from vain reliance on self
 and defend them from the power of Satan.**

**Free them from the spirit of deceit,
 so that, admitting the wrong they have done,
 they may attain purity of heart
 and advance on the way to salvation.**

**We ask this through Christ our Lord.**

R/ Amen.

The celebrant lays hands on each one of the elect.

\*\*\*Because of the pandemic, the celebrant stretches his hands out over the elect and prays silently for a moment.

Then, with hand outstretched over all the elect, he continues.

**Lord Jesus,
you are the fountain for which they thirst,
you are the Master whom they seek.**

**In your presence
 they dare not claim to be without sin,
 for you alone are the Holy One of God.**

**They open their hearts to you in faith,
 they confess their faults
 and lay bare their hidden wounds.
In your love free them from their infirmities,
 heal their sickness,
 quench their thirst, and give them peace.**

**In the power of your name,
 which we call upon in faith,
 stand by them now and heal them.
Rule over that spirit of evil,
 conquered by your rising from the dead.**

**Show your elect the way to salvation in the Holy Spirit,
 that they may come to worship the Father in truth,
 for you live and reign for ever and ever.**

R/ Amen.

DISMISSAL OF THE ELECT

155 If the eucharist is to be celebrated, the elect are normally dismissed at this point by the 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.

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

**Dear elect, go in peace, and join us again at the next scrutiny.**

**May the Lord remain with you always.**

Elect: Amen.

B As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

**My dear friends,
this community now sends you forth
 to reflect more deeply upon the word of God
 which you have shared with us today.**

**Be assured of our loving support and prayers for you.**

**We look forward to the day when you will share fully in the Lord’s Table.**

C 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.**

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

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

R/ Thanks be to God.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

156 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. In the eucharistic prayer there is to be a remembrance of the elect and their godparents (see ritual Mass “Christian Initiation: The Scrutinies”).

**Presentation of the Creed**

16th Week in Ordinary Time

157 The presentation of the Creed, which takes place during the week after the first scrutiny, should preferably be celebrated in the presence of the community of the faithful, within Mass after the homily.

LITURGY OF THE WORD

Readings

158 In place of the readings assigned for the weekday Mass, the following readings are used, as indicated in the Lectionary for Mass, ritual Masses, “Christian Initiation: Presentation of the Creed.”

**Lectionary for Mass, #748**Deuteronomy 6:1-7
Psalm 19:8, 9, 10, 11
Romans 10:8-13 **OR** 1 Corinthians 15:1-8 (long form); 15:1-4 (short form)
Matthew 16:13-18 **OR** John 12:44-50

Homily

159 After the readings and guided by them, the celebrant explains in the homily the meaning and importance of the Creed in relation to the teaching that the elect have already received and to the profession of faith that they must make at their baptism and uphold throughout their lives.

Presentation of the Creed

160 After the homily, a deacon or other assisting minister says:

**Let the elect now come forward to receive the Creed from the Church.**

Before beginning the Apostles’ Creed (option A) or the Nicene Creed (option B), the celebrant addresses the elect in these or similar words. Ordinarily, the Apostles’ Creed is presented because of its baptismal symbolism.

**My dear friends,
listen carefully to the words of that faith by which you will be justified.**

**The words are few, but the mysteries they contain are great.**

**Receive them with a sincere heart and be faithful to them.**

1. **Apostles’ Creed**

The celebrant alone begins:

**I believe in God, the Father almighty,**

As the elect listen, he continues with the assembly of the faithful.

**Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I 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. Amen.**

1. **Nicene Creed**

\*\*\*For the Nicene Creed, refer to the *Roman Missal, Third Typical Edition,* Order of Mass, 18.

Prayer over the Elect

161 Using the following or similar words, the celebrant invites the faithful to pray.

**Let us pray for these elect,
 that God in his mercy
 may make them responsive to his love,
 so that through the waters of rebirth
 they may receive pardon for their sins
 and have life in Christ Jesus our Lord.**

All prayer in silence.

Then the celebrant, with hands outstretched over the elect, says:

**Lord,
eternal source of light, justice, and truth,
 take under your tender care
 your servants N. and N.**

**Purify them and make them holy;
give them true knowledge, sure hope, and sound understanding,
 and make them worthy
 to receive the grace of baptism.**

**We ask this through Christ our Lord.**

R/ Amen.

DISMISSAL OF THE ELECT

162 If the eucharist is to be celebrated, the elect are normally dismissed at this point by the 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.

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

**Dear elect, go in peace, and may the Lord remain with you always.**

Elect: Amen.

B As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

**My dear friends,
this community now sends you forth
 to reflect more deeply upon the word of God
 which you have shared with us today.**

**Be assured of our loving support and prayers for you.**

**We look forward to the day when you will share fully in the Lord’s Table.**

C 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.**

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

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

R/ Thanks be to God.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

163 After the elect leave, Mass continues in the usual way.

**Second Scrutiny**

July 26, 2020 – The 17th Sunday in Ordinary Time

LITURGY OF THE WORD

Readings

164 The texts and readings for Mass are always those given for the second scrutiny in the Missal and the Lectionary for Mass among the ritual Masses, “Christian Initiation: The Scrutinies.”

Lectionary for Mass, #746, Second Scrutiny: *The readings and chants are always taken from the Fourth Sunday of Lent, Year A (no. 31A)*

**Lectionary for Mass, #31A**1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-3a, 3b-4, 5, 6
Ephesians 5:8-14
John 9:1-41

\*\*\*Because Ritual Masses are permitted on Sundays in Ordinary Time, the Ritual Mass texts/prayers and readings replace those of the 17th Sunday in Ordinary Time.

Homily

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

Invitation to Silent Prayer

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

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

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

**Elect of God, bow your heads [kneel down] and pray.**

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

Intercessions for the Elect

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

\*\*\*Option A is printed here; for Option B, please consult RCIA 167.

Celebrant:

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

Assisting minister:

* That, trusting in the truth of Christ, they may find freedom of mind and heart and preserve it always, let us pray…
* That, preferring the folly of the cross to the wisdom of the world, they may glory in God alone, let us pray…
* That, freed by the power of the Spirit, they may put all fear behind them and press forward with confidence, let us pray…
* That, transformed in the Spirit, they may seek those things that are holy and just, let us pray…
* That all who suffer persecution for Christ’s name may find their strength in him, let us pray…
* That those families and nations prevented from embracing the faith may be granted freedom to believe the Gospel, let us pray…
* That we who are faced with the values of the world may remain faithful to the spirit of the Gospel, let us pray…
* That the whole world, which the Father so loves, may attain in the Church complete spiritual freedom, let us pray…

Exorcism

168 After the intercessions, the rite continues with one of the following exorcisms.

\*\*\*Option A is printed here; for Option B, please consult RCIA 168.

The celebrant faces the elect and, with hands joined, says:

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

**Free these elect
 from the false values that surround and blind them.
Set them firmly in your truth,
 children of the light for ever.**

**We ask this through Christ our Lord.**

R/ Amen.

The celebrant lays hands on each one of the elect.

\*\*\*Because of the pandemic, the celebrant stretches his hands out over the elect and prays silently for a moment.

Then, with hand outstretched over all the elect, he continues.

**Lord Jesus,
 you are the true light that enlightens the world.
Through your Spirit of truth
 free those who are enslaved by the father of lies.**

**Stir up the desire for good in these elect,
 whom you have chosen for your sacraments.**

**Let them rejoice in your light, that they may see,
 and, like the man born blind whose sight you restored,
 let them prove to be staunch and fearless witnesses to the faith,
 for you are Lord for ever and ever.**

R/ Amen.

DISMISSAL OF THE ELECT

169 If the eucharist is to be celebrated, the elect are normally dismissed at this point by the 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.

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

**Dear elect, go in peace, and join us again at the next scrutiny.**

**May the Lord remain with you always.**

Elect: Amen.

B As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

**My dear friends,
this community now sends you forth
 to reflect more deeply upon the word of God
 which you have shared with us today.**

**Be assured of our loving support and prayers for you.**

**We look forward to the day when you will share fully in the Lord’s Table.**

C 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.**

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

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

R/ Thanks be to God.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

170 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. In the eucharstic prayer there is to be a remembrance of the elect and their godparents (see ritual Mass “Christian Initiation: The Scrutinies”).

**Third Scrutiny**

August 2, 2020 – The 18th Sunday in Ordinary Time

LITURGY OF THE WORD

Readings

171 The texts and readings for Mass are always those given for the third scrutiny in the Missal and the Lectionary for Mass among the ritual Masses, “Christian Initiation: The Scrutinies.”

Lectionary for Mass, #747, Third Scrutiny: *The readings and chants are always taken from the Fifth Sunday of Lent, Year A (no. 34A)*

**Lectionary for Mass, #34A**Ezekiel 37:12-14
Psalm 130:1-2, 3-4, 5-6, 7-8
Romans 8:8-11
John 11:1-45

\*\*\*Because Ritual Masses are permitted on Sundays in Ordinary Time, the Ritual Mass texts/prayers and readings replace those of the 18th Sunday in Ordinary Time.

Homily

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

Invitation to Silent Prayer

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

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

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

**Elect of God, bow your heads [kneel down] and pray.**

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

Intercessions for the Elect

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

\*\*\*Option A is printed here; for Option B, please consult RCIA 174.

Celebrant:

**Let us pray for those elect whom God has chosen. May the grace of the sacraments conform them to Christ in his passion and resurrection and enable them to triumph over the bitter fate of death.**

Assisting minister:

* That faith may strengthen them against worldly deceits of every kind, let us pray…
* That they may always thank God, who has chosen to rescue them from their ignorance of eternal life and to set them on the way of salvation, let us pray…
* That the example and prayers of catechumens who have shed their blood for Christ may encourage these elect in their hope of eternal life, let us pray…
* That they may all have a horror of sin, which distorts life, let us pray…
* That those who are saddened by the death of family and friends may find comfort in Christ, let us pray…
* That we too may again be confirmed in our hope of rising to life with Christ, let us pray…
* That the whole world, which God has created in love, may flower in faith and charity and so receive new life, let us pray…

Exorcism

175 After the intercessions, the rite continues with one of the following exorcisms.

\*\*\*Option A is printed here; for Option B, please consult RCIA 175.

The celebrant faces the elect and, with hands joined, says:

**Father of life and God not of the dead but of the living,
 you sent your Son to proclaim life,
 to snatch us from the realm of death,
 and to lead us to the resurrection.**

**Free these elect
 from the death-dealing power of the spirit of evil,
 so that they may bear witness
 to their new life in the risen Christ,
 for he lives and reigns for ever and ever.**

R/ Amen.

The celebrant lays hands on each one of the elect.

\*\*\*Because of the pandemic, the celebrant stretches his hands out over the elect and prays silently for a moment.

Then, with hand outstretched over all the elect, he continues.

**Lord Jesus,
 by raising Lazarus from the dead
 you showed that you came that we might have life
 and have it more abundantly.**

**Free from the grasp of death
 those who await your life-giving sacraments
 and deliver them from the spirit of corruption.**

**Through your Spirit, who gives life,
 fill them with faith, hope, and charity,
 that they may live with you always
 in the glory of your resurrection,
 for you are Lord for ever and ever.**

R/ Amen.

DISMISSAL OF THE ELECT

176 If the eucharist is to be celebrated, the elect are normally dismissed at this point by the 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.

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

**Dear elect, go in peace, and may the Lord remain with you always.**

Elect: Amen.

B As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

**My dear friends,
 this community now sends you forth
 to reflect more deeply upon the word of God
 which you have shared with us today.**

**Be assured of our loving support and prayers for you.**

**We look forward to the day when you will share fully in the Lord’s Table.**

C 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.**

D The celebrants dismisses those present, using these or similar words.

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

R/ Thanks be to God.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

177 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. In the eucharstic prayer there is to be a remembrance of the elect and their godparents (see ritual Mass “Christian Initiation: The Scrutinies”).

**Presentation of the Lord’s Prayer**

19th Week in Ordinary Time

178 The presentation of the Lord’s Prayer, which takes place during the week after the third scrutiny, should preferably be celebrated in the presence of the community of the faithful, within Mass after the homily.

LITURGY OF THE WORD

Readings

179 In place of the readings assigned for the weekday Mass, the following readings are used, as indicated in the Lectionary for Mass, ritual Masses, “Christian Initiation: Presentation of the Lord’s Prayer.”

**Lectionary for Mass, #749**Hosea 11:1b, 3-4, 8c-9
Psalm 23:1-3a, 3b-4, 5, 6 **OR** Psalm 103:1-2, 8 and 10, 11-12, 13 and 18
Romans 8:14-17, 26-27 **OR** Galatians 4:4-7

Gospel Reading (Presentation of the Lord’s Prayer)

180 After the first and second reading, an assisting deacon or other minister says:

**Let those who are to receive the Lord’s Prayer now come forward.**

The celebrant first addresses the following or similar words to the elect.

**Listen to the gospel reading
 in which our Lord teaches his followers how to pray.**

The gospel reading follows. Matthew 6:9-13

Homily

181 After the gospel presentation, the celebrant explains in the homily the meaning and importance of the Lord’s Prayer.

Prayer over the Elect

182 After the homily, the celebrant, using the following or similar words, invites the faithful to pray.

**Let us pray for these elect,
 that God in his mercy may make them responsive to his love,
 so that through the waters of rebirth
 they may receive pardon for their sins
 and have life in Christ Jesus our Lord.**

All pray in silence.

Then the celebrant, with hands outstretched over the elect, says:

**Almighty and eternal God,
 you continually enlarge the family of your Church.**

**Deepen the faith and understanding
 of these elect, chosen for baptism.
Give them new birth in your living waters,
 so that they may be numbered among your adopted children.**

**We ask this through Christ our Lord.**

R/ Amen.

DISMISSAL OF THE ELECT

183 If the eucharist is to be celebrated, the elect are normally dismissed at this point by the 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.

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

**Dear elect, go in peace, and may the Lord remain with you always.**

Elect: Amen.

B As an optional formulary for dismissing the catechumens, the celebrant may use these or similar words.

**My dear friends,
 this community now sends you forth
 to reflect more deeply upon the word of God
 which you have shared with us today.**

**Be assured of our loving support and prayers for you.**

**We look forward to the day when you will share fully in the Lord’s Table.**

C 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.**

D The celebrants dismisses those present, using these or similar words.

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

R/ Thanks be to God.

An appropriate song may conclude the celebration.

LITURGY OF THE EUCHARIST

184 After the elect leave, Mass continues in the usual way.

**Sacraments of Initiation for the Elect**

Saturday, August 15

The Choice of Mass

The Sacraments of Initiation are celebrated at the usual parish liturgy for Saturday evening or at a Mass later in the evening. Ordinarily, the Saturday evening Mass that week would be Mass for the 20th Sunday in Ordinary Time; **however, it is preferable that you celebrate the Ritual Mass for the Conferral of Baptism from the *Roman Missal.* Readings would be taken from the *Lectionary for Mass*, nos. 751-755.**

Since August 15 is the Solemnity of the Assumption, **any Masses celebrating Christian Initiation** **prior to 4:00 p.m. are celebrated using the Mass of the Solemnity, including the Mass texts/prayers and readings:**

Revelation 11:19a, 12:1-6a, 10ab
Ps. 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56.

The Choice of Rite

The normative rite to use would be the same as the one we would have used at the Easter Vigil, “Celebration of the Sacraments of Initiation (Easter Vigil)” starting at RCIA, 218. Even though the circumstances we are experiencing as a result of the global pandemic are “exceptional,” they are not exceptional in the sense intended by the rite (see RCIA 331 & 332).

The texts for the Mass are taken from the *Roman Missal, Third Typical Edition.* For the celebration of the sacraments, however, texts should be taken directly from the RCIA. This may feel counter-intuitive because the texts for the RCIA have not yet been revised according to the *Roman Missal, Third Typical Edition.* This is permissible because this is the only translation of the RCIA available to us in English at this time.

Order of Mass

In Celebrating Christian Initiation of Adults this year, we need to be mindful that we are not imitating the Easter Vigil, but rather celebrating a Ritual Mass for Christian Initiation: For the Conferral of Baptism. There is no Service of Light and no extended Liturgy of the Word. The Order of Mass is as follows:

Considerations for the Celebration of Christian Initiation during a Pandemic

*Baptism (RCIA, nos. 218-230)*

* The minister should not touch the water during the blessing.
* Baptism is to be done by pouring, not immersion.
* Two possible ways to keep the water sanitary:
	+ Water is blessed in the font and then a large vessel used to withdraw enough water to use for all baptisms.
	+ Water is blessed in individual vessels near the font, then poured over each person’s head back into the font.
* For multiple baptisms, fresh water is poured from the single (or multiple) vessel for each person rather than withdrawing it from the font.
* Only use freshly laundered towels for drying off the candidate’s head.
* The Anointing after Baptism is always omitted when Confirmation follows immediately (RCIA, no, 228).
* The Clothing with a Baptismal Garment (RCIA, no. 229) may be omitted.
	+ If the Baptismal Garment is retained, it is placed near the font prior to baptism so that godparents, not the minister, can pick it up and give to the newly baptized. This is to limit the number of people who handle it.
* The Presentation of a Lighted Candle (RCIA no. 230) is never omitted.
	+ Only the minister should touch the Paschal Candle.
	+ The Baptismal Candle is placed near the font so that godparents, not the minister, can pick it up themselves and light it from the Paschal Candle. This is to limit the number of people who handle it.
* Empty, clean and sanitize the font following Mass.

*Confirmation (RCIA, nos. 231-236)*

* The Laying on of Hands may be done with outstretched hands over all those to be confirmed; individual contact is to be avoided.
* In a letter dated June 2, 2020, the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments opined that the minister’s use of an instrument (e.g. cotton ball, cotton swap…) for the anointing with Sacred Chrism **does not** affect the validity of the Sacrament of Confirmation.
* The minister should be careful to only touch the candidate with the instrument being used, and not to place/rest hand on 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 between each candidate.
* The cotton ball or cotton swap is then placed in a biodegradable or compostable sealed bag, which is later to be buried or burned.

***Ritual Mass for the Conferral of Baptism***

**INTRODUCTORY RITES**

SIGN OF THE CROSS

INTRODUCTORY REMARKS
\*\*\*A brief introduction could be made at this point.

GLORY TO GOD
\*\*\*ThePenitential Act is **omitted** because the Elect will renounce sin in the moments before their baptism.

COLLECT
\*\*\*Taken from the Ritual Mass.

**LITURGY OF THE WORD** as usual through the homily.

**\*\*\***Readings are taken from the ***Lectionary for Mass*, #751-755.**

**LITURGY OF BAPTISM**

PRESENTATION OF THE CANDIDATES (Elect)

RCIA 219 Accordingly, one of the following procedures, options A, B, or C, is chosen for the presentation of the candidates.

1. *When Baptism is celebrated immediately at the baptismal font.* The celebrant accompanied by the assisting ministers goes directly to the font. An assisting deacon or other minister calls the candidates forward and their godparents present them. Then the candidates and the godparents take their place around the font in such a way as not to block the view of the congregation. The invitation to prayer (no. 220) and the Litany of the Saints (no. 221) follow.

If there are a great many candidates, they and their godparents simply take their place around the font during the singing of the Litany of the Saints.
2. *When Baptism is celebrated after a procession to the font.* There may be a full procession to the baptismal font. In this case an assisting deacon or other minister calls the candidates forward and their godparents present them.

If there are a great many candidates, they and their godparents simply take their place in the procession.

The procession is formed in this order: a minister carries the Easter candle at the head of the procession (unless, outside the Easter Vigil, it already rests at the baptismal font), the candidates with their godparents come next, then the celebrant with the assisting ministers. The Litany of the Saints (no. 221) is sung during the procession. When the procession has reached the font, the candidates and their godparents take their place around the font in such a way as not to block the view of the congregation. The invitation to prayer (no. 220) precedes the blessing of the water.
3. *When baptism is celebrated in the sanctuary.* An assisting deacon or other minister calls the candidates forward and their godparents present them. The candidates and their godparents take their place before the celebrant in the sanctuary in such a way as not to block the view of the congregation. The invitation to prayer (no. 220) and the Litany of the Saints (no. 221) follow.

If there are a great many candidates, they and their godparents simply take their place in the sanctuary during the singing of the Litany of the Saints.

INVITATION TO PRAYER

RCIA 220 The celebrant addresses the following or a similar invitation for the assembly to join in prayer for the candidates.

**Dear Friends,
let us pray to almighty God for our brothers and sisters N. and N.,
 who are asking for baptism.
God has called them and brought them to this moment;
 may he grant them light and strength to follow Christ with resolute hearts
 and to profess the faith of the Church.
May he give them the new life of the Holy Spirit,
 whom we are about to call down on this water.**

LITANY OF THE SAINTS

RCIA 221 The singing of the Litany of the Saints is led by cantors and may include, at the proper place, names of other saints (for example, the titular of the church, the patron saints of the place or of those to be baptized) or petitions suitable to the occasion.

PRAYER OVER THE WATER

RCIA 222 After the Litany of the Saints, the celebrant blesses the water, using the blessing formulary given in option A.

When baptism is celebrated outside the Easter Vigil, the celebrant may use any of the blessing formularies given in options A, B, and C. See RCIA 222 for options B & C.

**Father, you give us grace through sacramental signs,
which tell us of the wonders of your unseen power.**

**In baptism we use your gift of water,
which you made a rich symbol of the grace
you give us in this sacrament.**

**At the very dawn of creation
your Spirit breathed on the waters,
making them the wellspring of all holiness.**

**The waters of the great flood
you made a sign of the waters of baptism
that make an end of sin
and a new beginning of goodness.**

**Through the waters of the Red Sea
you led Israel out of slavery
to be an image of God’s holy people,
set free from sin by baptism.**

**In the waters of the Jordan
your Son was baptized by John
and anointed with the Spirit.**

**Your Son willed that water and blood should flow from his side
as he hung upon the cross.**

**After his resurrection he told his disciples:
“Go out and teach all nations,
baptizing them in the name of the Father, and of the Son,
and of the Holy Spirit.”**

**Father,
look now with love upon your Church
and unseal for it the fountain of baptism.**

**By the power of the Holy Spirit
give to this water the grace of your Son,
so that in the sacrament of baptism
all those whom you have created in your likeness
may be cleansed from sin
and rise to a new birth of innocence
by water and the Holy Spirit.**

Before continuing, the celebrant extends his right hand over the water; he does not touch the water due to the pandemic.

**We ask you, Father, with your Son
to send the Holy Spirit upon the waters of this font.
May all who are buried with Christ in the death of baptism
rise also with him to newness of life.**

**We ask this through Christ our Lord. Amen.**

The people say the following or some other suitable acclamation.

**Springs of water, bless the Lord.
Give him glory and praise for ever.**

PROFESSION OF FAITH (Renunciation of Sin & Profession of Faith)

RCIA 223 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 224 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.

\*\*\*Option A is printed here. For Option B, see RCIA 224.\*\*\*

**Do you reject sin as to live in the freedom of God’s children?** I do.

**Do you reject the glamor of evil, and refuse to be mastered by sin?** I do.

**Do you reject Satan, father of sin and prince of darkness?** I do.

Profession of Faith

RCIA 225 Then the celebrant, informed again of each candidate’s name by the godparents, questions the candidates 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.]

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

**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?** I do.

**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 the life everlasting?** I do.

BAPTISM

\*\*\*During the pandemic, immersion baptism is not permitted.

RCIA 226 The celebrant baptizes each candidate either **by pouring of water.** Each baptism may be followed by a short acclamation (see Appendix II, no. 595), sung or said by the people.

Baptism is done by pouring of water. One 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 pour water the second time.

**and of the Holy Spirit.**

 He pours water the third time.

EXPLANATORY RITES
\*\*\*Note: The Renewal of Baptismal Promises by the Assembly is omitted, as this is only done during the Easter Vigil.

RCIA 227 The celebration of baptism continues with the explanatory rites, after which the celebration of confirmation normally follows.

Clothing with a Baptismal Garment

RCIA 229 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.

\*\*\*The baptismal garment is placed near the font so that godparents, not the minister, can pick it up and give it to the newly baptized. This is to limit the number of people who handle the garment.

**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.

Presentation of a Lighted Candle

\*\*\*This is never omitted.

RCIA 230 The celebrant takes the Easter Candle in his hands or touches it, saying to the godparents:

\*\*\*Only the minister should touch the Paschal Candle.

**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 to be lit is placed near the font so that godparents, not the minister, can pick it up themselves and light it from the Paschal Candle. 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.

CELEBRATION OF CONFIRMATION

RCIA 231 Between the celebration of baptism and confirmation, the congregation may sing a suitable song.

The place for the celebration of confirmation is either at the baptismal font or in the sanctuary, depending on the place where, according to local conditions, baptism has been celebrated.

RCIA 232 If the bishop has conferred baptism, he should now also confer confirmation. If the bishop is not present, the priest who conferred baptism is authorized to confirm.

INVITATION

RCIA 233 The celebrant first speaks briefly to the newly baptized in these or similar words.

**My dear newly baptized,
 born again in Christ by baptism,
 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 newly baptized 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 234 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.

ANOINTING WITH CHRISM

RCIA 235 A minister brings the chrism to the celebrant.

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

Either or both godparents place the right hand on the shoulder of the candidate and either a godparent or the candidate gives the candidate’s name to the minister of the sacrament. During the conferral of the sacrament a suitable 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, without touching the candidate:

**Peace be with you.**

Newly confirmed: And with your spirit.

\*\*\*In a letter dated 2 June 2020, the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments pronounced that the minister’s use of an instrument (e.g. cotton ball, cotton swab) for the anointing with Sacred Chrism **does not** affect the validity of the Sacrament of Confirmation. The instrument can only be used once and must be replaced between each candidate.

The minister should also be very careful not to place/rest his hand on top of the candidate’s head. If inadvertent contact is made, the minister must stop and sanitize his hands before resuming.

UNIVERSAL PRAYER (see RCIA #236)

RCIA 236 Outside the Easter Vigil, the neophytes are led to their places among the faithful immediately after confirmation. The general intercessions then begin (see no. 241).

**LITURGY OF THE EUCHARIST**

\*\*\*Mass continues as usual. All CoVID-19 precautions as for Sunday Mass are observed.

RCIA 243 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.

**CONCLUDING RITE**