

APPENDIX 1

CELEBRATION AT THE EASTER VIGIL OF THE SACRAMENTS OF INITIATION AND OF THE RITE OF RECEPTION INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH

- 418 Pastoral considerations may suggest that along with the celebration of the sacrament; of Christian initiation the Easter Vigil should include the rite of reception of already baptised Christians into the full communion of the Catholic Church. But such a decision must be guided by the theological and pastoral directives proper to each rite. The model provided here simply arranges the ritual elements belonging to such a combined celebration. But the model can only be used properly in the light of nos. 198-210, regarding celebration of the sacraments of Christian initiation, and of nos. 387-399, regarding the rite of reception into the full communion of the Catholic Church.
- 419 Inclusion at the Easter Vigil of the rite of reception into full communion may also, be, opportune liturgically, especially when the candidates have undergone a lengthy period of spiritual formation coinciding with Lent. In the liturgical year the Easter Vigil, the pre-eminent commemoration of Christ's paschal mystery, is the preferred occasion for the celebration in which the elect will enter the paschal mystery through baptism, confirmation, and eucharist. Candidates for reception, who in baptism have already been justified by faith and incorporated into Christ,¹ are entering fully into a community that is constituted by its communion both in faith and in the sacramental sharing of the paschal mystery. The celebration of their reception at the Easter Vigil provides the candidates with a privileged opportunity to recall and reaffirm their own baptism, 'the sacramental bond of unity [and] foundation of communion between all Christians.'² At the Easter Vigil these candidates can make their profession of faith by joining the community in the renewal of the baptismal promises, and, if they have not yet been confirmed, they can receive the sacrament of confirmation, which is intimately connected with baptism. Since of its nature baptism points to complete entrance into eucharistic communion,³ the baptismal themes of the Easter Vigil can serve to emphasize why the high point of the candidates' reception is their sharing in the eucharist with the Catholic community for the first time (see no. 389,1).
- 420 The decision to combine the two celebrations at the Easter Vigil must be guided by the provision in the *Rite of Reception*, Introduction (no. 389,2). The decision should, then, be consistent in the actual situation with respect for ecumenical values and be guided by attentiveness both to local conditions and to personal and family preferences. The person to be received should always be consulted about the form of reception (see no. 389,2).
- 421 In its actual arrangement the celebration itself must reflect the status of candidates for reception into the full communion of the Catholic Church: such candidates have already been incorporated into Christ in baptism and anything that would equate them with catechumens is to be absolutely avoided (see no. 391).

1 See Secretariat for Christian Unity, *Ecumenical Directory* I, no. 11: AAS 59 (1967), 578-579 Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, no. 3.

2 See *Ecumenical Directory* I, no. 11: AAS 59 (1967), 578. Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, no. 22.

3 See Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, no. 22.

OUTLINE OF THE RITE

SERVICE OF LIGHT

LITURGY OF THE WORD

CELEBRATION OF BAPTISM

Presentation of the Candidates for Baptism

Invitation to Prayer

Litany of the Saints

Blessing of the Water

Profession of Faith

Renunciation of Sin

[Anointing with the Oil of Catechumens]

Profession of Faith

Baptism

Explanatory Rites

[Anointing after Baptism]

[Clothing with a Baptismal Garment]

Presentation of a Lighted Candle

RENEWAL OF BAPTISMAL PROMISES

Invitation

Renewal of Baptismal Promises

Renunciation of Sin

Profession of Faith

Sprinkling with Baptismal Water

CELEBRATION OF RECEPTION

Invitation

Profession by the Candidates

Act of Reception

CELEBRATION OF CONFIRMATION

Invitation

Laying on of Hands

Anointing with Chrism

LITURGY OF THE EUCHARIST

CELEBRATION AT THE EASTER VIGIL OF THE SACRAMENTS OF INITIATION AND OF THE RITE OF RECEPTION INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH

422 Those who will be received into full communion at the Easter Vigil, along with their sponsors, should take places apart from the elect who will be called forward for the celebration of baptism.

The homily should include reference not only to the sacraments of initiation but also to reception into full communion (see no. 402)

Celebration of Baptism

423 The celebration of baptism begins after the homily. It takes place at the baptismal font. If this is in view of the faithful; otherwise in the sanctuary, where a vessel of water for the rite should be prepared beforehand.

PRESENTATION OF THE CANDIDATES FOR BAPTISM

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

A 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 for baptism 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 assembly. The invitation to prayer (no. 425) and the Litany of the Saints (no. 426) 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 Saints.]

B 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 for baptism 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. 426) 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 assembly. The invitation to prayer (no. 425) precedes the blessing of the water.

C When Baptism Is Celebrated in the Sanctuary

An assisting deacon or other minister calls the candidates for baptism 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 assembly. The invitation to prayer (no. 425) and the Litany of the Saints (no. 426) 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

- 425 The celebrant addresses the following or a similar invitation for the assembly to join in prayer for the candidates for baptism.

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.

RM

LITANY OF THE SAINTS

- 426 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 baptised) or petitions suitable to the occasion.

RM

Lord, have mercy.	Lord, have mercy.
Christ, have mercy.	Christ, have mercy.
Lord, have mercy.	Lord, have mercy.
Holy Mary, Mother of God,	pray for us.
Saint Michael,	pray for us.
Holy Angels of God,	pray for us.
Saint John the Baptist,	pray for us.
Saint Joseph,	pray for us.
Saint Peter and Saint Paul,	pray for us.
Saint Andrew,	pray for us.
Saint John,	pray for us.
Saint Mary Magdalene,	pray for us.
Saint Stephen,	pray for us.
Saint Ignatius of Antioch,	pray for us.
Saint Lawrence,	pray for us.
Saint Perpetua and Saint Felicity,	pray for us.
Saint Agnes,	pray for us.
Saint Gregory,	pray for us.
Saint Augustine,	pray for us.
Saint Athanasius,	pray for us.
Saint Basil,	pray for us.
Saint Martin,	pray for us.
Saint Benedict,	pray for us.
Saint Francis and Saint Dominic,	pray for us.
Saint Francis Xavier,	pray for us.
Saint John Vianney,	pray for us.
Saint Catherine of Siena,	pray for us.
Saint Teresa of Jesus,	pray for us.
All holy men and women, Saints of God,	pray for us.
Lord, be merciful,	Lord, deliver us, we pray.
From all evil,	Lord, deliver us, we pray.
From every sin,	Lord, deliver us, we pray.
From everlasting death,	Lord, deliver us, we pray.
By your Incarnation,	Lord, deliver us, we pray.

By your Death and Resurrection,
By the outpouring of the Holy Spirit,
Be merciful to us sinners,

Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, we ask you, hear our prayer.

If there are candidates to be baptised

Bring these chosen ones to new birth
through the grace of Baptism,

Lord, we ask you, hear our prayer.

If no one is to be baptised

Make this font holy by your grace
for the new birth of your children,

Lord, we ask you, hear our prayer.

Jesus, Son of the living God,
Christ, hear us.

Lord, we ask you, hear our prayer.

Christ, graciously hear us. Christ, graciously hear us.

Christ, hear us.

If there are candidates to be baptised, 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 fulfilment by your mighty power.
Through Christ our Lord.

RM

℟. Amen.

BLESSING OF THE WATER

427 After the Litany of the Saints, facing the font (or vessel) containing the water, the celebrant says the following.

The Priest then blesses the baptismal water, saying the following prayer with hands extended:

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs,
and who in many ways have prepared water, your creation,
to show forth the grace of Baptism;

RM

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element of water
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptised;

O God, whose Son,
baptised by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
'Go forth, teach all nations, baptising them
in the name of the Father and of the Son and of the Holy Spirit,'
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image,
and washed clean through the sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn children
through water and the Holy Spirit.

And, if appropriate, lowering the paschal candle into the water either once or three times, he continues:

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,

and, holding the candle in the water, he continues:

so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

℟. Amen.

47. Then the candle is lifted out of the water, as the people acclaim:

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

PROFESSION OF FAITH

428 After the blessing of the water, the celebrant continues with the profession of faith, which includes the renunciation of sin and the profession itself (between these there may be the anointing).

RENUNCIATION OF SIN

429 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.

[If circumstances require, the conference of bishops may make the three formularies more specific and detailed., especially in regions where it is necessary for the candidates to reject superstitious and magical practises (see no. 72).]

A Celebrant:

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

Candidates:

I do.

Celebrant:

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

Candidates:

I do.

Celebrant:

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

Candidates:

I do.

B Celebrant:

Do you renounce Satan, and all his works, and all his empty show?

Candidates:

I do.

C **Celebrant:**
Do you renounce Satan?

Candidates:

I do.

Celebrant:

And all his works?

Candidates:

I do.

Celebrant:

And all his empty show?

Candidates:

I do.

ANOINTING WITH THE OIL OF CATECHUMENS

430 Unless the conference of bishops has decided on its omission (see no. 33,7) or it has been anticipated as a preparation rite (nos. 190-194), the anointing with the oil of catechumens takes place between the renunciation and the profession of faith.

The celebrant says:

We anoint you with the oil of salvation
in the name of Christ our Saviour.
May he strengthen you with his power,
who lives and reigns for ever and ever.

Candidates:

Amen.

The celebrant anoints each candidate with the oil of catechumens on both hands, on the breast, or, if this seems desirable, on other parts of the body.

[If there are a great many candidates, additional priests or deacons may assist in the anointing.]

PROFESSION OF FAITH

431 Then the celebrant, informed again of each candidate's name by the godparents, questions each candidate individually. Each candidate is baptised immediately .after his or her profession of faith.

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

Celebrant:

N., Do you believe in God,
the Father almighty,
Creator of heaven and earth?

Candidate:

I do.

Celebrant:

Do you believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
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?

Candidate:

I do.

Celebrant:

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.

BAPTISM

432 The celebrant baptises each candidate either by immersion, option A, or by the pouring of water, option B. Each baptism may be followed by a short acclamation (Appendix, no. 452), sung or said by the people.

[If there are a great number to be baptised, they may be divided into groups and baptised by assisting priests or deacons. In baptising, either by immersion, option A, or by the pouring of water, option B, these ministers say the sacramental formulary for each candidate. During the baptisms, singing by the people is desirable or readings from Scripture or simply silent prayer.]

A If baptism is by immersion, of the whole body or of the head only, decency and decorum should be preserved. Either or both godparents touch the candidate. The celebrant, immersing the candidate's whole body or head three times, baptises the candidate in the name of the Trinity.

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

He immerses the candidate the first time.

and of the Son,

He immerses the candidate the second time.

and of the Holy Spirit.

He immerses the candidate the third time.

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, baptises the candidate in the name of the Trinity.

N., I baptise 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.

EXPLANATORY RITES

- 433 The celebration of baptism continues with the explanatory rites, after which the celebration of confirmation normally follows.
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ANOINTING AFTER BAPTISM

- 434 If the confirmation of those baptised is separated from their baptism, the celebrant anoints them with chrism immediately after baptism.

[When a great number have been baptised, assisting priests or deacons may help with the anointing.]

The celebrant first says the following over all the newly baptised 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.

Newly baptised:

Amen.

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

CLOTHING WITH A BAPTISMAL GARMENT

- 435 The garment used in this rite may be white or of a colour 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 baptised.

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 baptised:

Amen.

PRESENTATION OF A LIGHTED CANDLE

436 The celebrant takes the Easter candle in his hands or touches it, saying:

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

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

Then the celebrant says to the newly baptised:

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 baptised:

Amen.

Renewal of Baptismal Promises

INVITATION

437 After the celebration of baptism, the celebrant addresses the community, in order to invite those present to the renewal of their baptismal promises; the candidates for reception into full communion join the rest of the community in this renunciation of sin and profession of faith. All stand and hold lighted candles. The celebrant may use the following 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:

RM

RENEWAL OF BAPTISMAL PROMISES

RENUNCIATION OF SIN

438 The celebrant continues with one of the following formularies of renunciation.

[If circumstances require, the conference of bishops may adapt formulary A in accord with local conditions.]

A Celebrant:

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

All:

I do.

Celebrant:

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

All:

I do.

Celebrant:

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

All:

I do.

B

Celebrant:

Do you renounce Satan?

All:

I do.

Celebrant:

And all his works?

All:

I do.

Celebrant:

And all his empty show?

All:

I do.

PROFESSION OF FAITH

439

Then the celebrant continues:

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

All:

I do.

Celebrant:

Do you believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
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.

Celebrant:

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.

The celebrant then concludes with the following prayer.

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.

SPRINKLING WITH BAPTISMAL WATER

440 The celebrant sprinkles all the people with the blessed baptismal water, while all sing the following song or any other that is baptismal in character.

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.

RM

Celebration of Reception

INVITATION

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

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.

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

442 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

443 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

444 Before the celebration of confirmation begins, the assembly may sing a suitable song.

445 If the bishop has conferred baptism, he should now also confer confirmation. If the bishop is not present, the priest who conferred baptism and received the candidates into full communion is authorized to confirm.

[When there are a great many persons to be confirmed, the minister of confirmation may associate priests with himself as ministers of the sacrament (see no. 14).]

INVITATION

446 The newly baptised 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 baptised 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 baptised.

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.

[The priests who will be associated with the celebrant as ministers of the sacrament now stand next to him.]

With hands joined, the celebrant next addresses the people:

Dearly beloved, oc
let us pray to God the almighty Father,
for these, his adopted sons and daughters,
already born again to eternal life in Baptism,
that he will graciously pour out the Holy Spirit upon them
to confirm them with his abundant gifts,
and through his anointing
conform them more fully to Christ, the Son of God.

All pray briefly in silence.

LAYING ON OF HANDS

447 The celebrant holds his hands outstretched over the entire group of those to be confirmed and says the following prayer.

[In silence the priests associated as ministers of the sacrament also hold their hands outstretched over the candidates.]

Almighty God, Father of our Lord Jesus Christ,
who brought these your servants to new birth
by water and the Holy Spirit,
freeing them from sin:
send upon them, O Lord, the Holy Spirit, the Paraclete;
give them the spirit of wisdom and understanding,
the spirit of counsel and fortitude,
the spirit of knowledge and piety;
fill them with the spirit of the fear of the Lord.
Through Christ our Lord.

OC

℟. Amen.

ANOINTING WITH CHRISM

448 A minister brings the chrism to the celebrant.

[When the celebrant is the bishop, priests who are associated as ministers of the sacrament receive the chrism from him.]

Each candidate, with godparent or godparents or with sponsors, goes to the celebrant (or to an associated minister of the sacrament); or, if circumstances require, the celebrant (associated ministers) 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 minister 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.

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

Liturgy of the Eucharist

- 449 Since the profession of faith is not said, the general intercessions begin immediately and for the first time the neophytes take part in them. Some of the neophytes also take part in the procession to the altar with the gifts.
- 450 With Eucharistic Prayers I, II, or III the special interpolations given in the Roman Missal, the ritual Mass, 'Christian Initiation: for the Conferral of Baptism' are used.
- 451 It is most desirable that the neophytes and newly received, together with their godparents, sponsors, parents, spouses, and catechists, receive communion under both kinds.

Before saying 'Behold the Lamb of God' the celebrant may briefly remind the neophytes of the pre-eminence of the eucharist, which is the climax of their initiation and the centre of the whole Christian life. He may also mention that for those received into full communion this first full sharing with the Catholic community in eucharistic communion is the high point of their reception.