

RCIA: SESSION TWENTY-FIVE
Holy Week
Initiation: Baptism, Confirmation, Eucharist
Week: 03/04/23 – 09/04/23

- 1. Anointing with the Oil of Catechumens:** In preparation for the reception of the Sacrament of Baptism at the Easter Vigil, the catechumen/s make preliminary preparations in advance of the liturgical celebration on Holy Saturday. Remember that the rubrics allow that the catechumen/s may be anointed in the church with the Oil of Catechumens prior to the Easter Vigil.

Before the anointing it will be explained to the catechumen/s that they are anointed as a symbol of being the heir of the Kingdom of God, as kings and queens were anointed at coronations, and empowered for their Christian life as prophets were anointed for their ministry.

Oil of Catechumens is intended to help strengthen the person about to be baptized and prepare them for the struggle of the Christian life, the way a wrestler in ancient Greece and Rome was anointed before a wrestling match.

- 2. Liturgy of Baptism:** The previous catechesis on Baptism will be revised with emphasis being placed on the following:
 - At the beginning of creation, the Spirit of God hovered over the waters.
 - The Biblical flood foreshadowed an end to vice and a beginning of virtue.
 - The passage through the Red Sea speaks to us of a release from slavery.
 - Jesus was baptised by John in the River Jordan.
 - When Longinus pierced the side of the dead Christ, blood and water flowed.
 - After the resurrection, Jesus commanded the disciples to baptise all nations.

- The Paschal Candle is a sign of the Risen Christ.
- The Oil of Chrism is a sign of God's mercy and is used only three times: at Baptism, Confirmation and Ordination.
- The 'white garment' is a sign that you have clothed yourself in Christ.

3. Liturgy of Confirmation: In Baptism the catechumen/s received the new birth of eternal life and became sons/daughters of God. At Confirmation the Holy Spirit strengthens his sons and daughters with his gifts and anoints them again to be more like Christ, the son of God.

- The rite of the Sacrament of Confirmation will be rehearsed with the catechumen/s.
- After the rehearsal the *Baptismal Promises* will be explained to the catechumen/s.

4. Liturgy of the Eucharist: The following seven themes of the Eucharist will be revised:

- The Christian community gathers together. Sunday is a special day for Christians. When we come together to celebrate the Eucharist, we are responding to Jesus' invitation: 'Do this in memory of me'.
- Listening to the Word of God. When we come together to celebrate the Eucharist the Risen Jesus is present in the words of Scripture which are read at the Liturgy of the Word.
- Remembering Jesus' love for us. When we come together as a community to celebrate the Eucharist, we recall the life, death and resurrection of Jesus. Through him, with him and in him we offer ourselves to God.
- Giving thanks. With special gratitude we recall that God sent his son Jesus; that Jesus gave his life to unite all humankind in the love of God the Father; that God raised Jesus from the dead.
- Celebrating the forgiveness of God our Father. The Eucharist is a sacrament which reconciles people with God, with themselves, with others, and with the world.
- Sharing in the Bread of Life. When we come together to celebrate the Eucharist, we remember the Last Supper. In the Eucharist we

celebrate the real, personal presence of Christ. It is the Risen Jesus who is present after the consecration and whom we share in the Eucharist.

- Going in peace to be like Jesus. In the Eucharist, as followers of Jesus, we remember the way he asked us to be with others. We celebrate the way in which we have been doing this in his memory.

- 5. The Celebration of the Sacraments of Initiation and of The Rite of Reception into the Full Communion of the Catholic Church:** This liturgy will be explained and rehearsed with the catechumens (See the Diocesan Website).

PREPARATION RITES ON HOLY SATURDAY



DIOCESE OF MEATH

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172. In proximate preparation for the celebration of the sacraments of initiation:

1. The elect are to be advised that on Holy Saturday 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 on Holy Saturday for reflection and prayer, some of 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 RCIA 136, 165-167), the "return" or recitation of the Creed (180-183), the ephphetha rite (184-186), and the choosing of a baptismal name (187-189), and the anointing with the oil of catechumens (190-194; for the rite of anointing the celebrant is a priest or deacon).

173. 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" (RCIA 182).
3. When included as a preparatory rite, the anointing with the oil of catechumens (nos. 190-194), which may be celebrated separately, may also be combined with the recitation of the Creed, whether before-hand to prepare for the recitation or afterward to reinforce it.

MODEL FOR A CELEBRATION OF THE PREPARATION RITES

174. **SONG:** When the elect have gathered, the celebration begins with a suitable song.

175. **GREETING:** After the singing, the celebrant greets the elect and any of the faithful who are present, using one of the greetings for Mass or other suitable words.

176. **READING OF THE WORD OF GOD:** Where indicated in the particular rites, the reading of the word of God follows; the readings may be chosen from those suggested for each rite. If more than one reading is used, a suitable psalm or hymn may be sung between the readings.

177. **HOMILY:** Where indicated in the particular rites, a brief homily or an explanation of the text follows the reading of the word of God.

178. **CELEBRATION OF THE RITES CHOSEN:** See nos. 180-194.

179. **CONCLUDING RITES:** The celebration may be concluded with the prayer of blessing and dismissal give in nos. 196-197.

RECITATION OF THE CREED

180. The rite of recitation of the Creed prepares the elect for the profession of faith that they will make immediately before they are baptised (no. 219); the rite also instructs them in their duty to proclaim the message of the Gospel.

READING AND HOMILY

181. One of the following readings (Lectionary, Vol. III, pp.14-15) may be used, or another appropriate reading may be chosen.

Matthew 16:13-17 – *you are the Christ, the Son of the living God.*

Or:

John 6:35, 63-71 – *Lord, who shall we go to? You have the message of eternal life.*

A brief homily follows.

[If the ephphetha rite (nos. 184-186) is to be included as a preparation rite, it is celebrated before the following prayer.]

PRAYER BEFORE THE RECITATION

182. The celebrant, with hands outstretched, says the following prayer.

Celebrant: Let us pray.

**Lord,
we pray to you for these elect,
who have now accepted for themselves
the loving purpose and their mysteries
that you revealed in the life of your Son.**

**As they profess their belief with their lips,
may they have faith in their hearts
and accomplish your will in their lives.
We ask this through Christ our Lord.**

All: Amen.

RECITATION OF THE CREED

183. The elect then recite the Creed. Depending on the version that was entrusted to them at the presentation, they recite either the Apostles' Creed, Option A, or the Nicene Creed, Option B.

A APOSTLES' CREED

Elect: I believe I God, the Father almighty,
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.

B NICENE CREED

Elect: I believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

EPHPHETHA RITE

184. By the power of its symbolism the ephphetha rite, or rite of opening the ears and mouth, impresses on the elect their need of grace in order that they may hear the word of God and profess it for their salvation.

READING AND INSTRUCTION

185. The reading is as indicated for this rite in the Lectionary for Mass (Vol. III, p.15); the celebrant gives a brief explanation of the text.

Mark 7:31-37 - 'Ephphetha', that is, 'Be opened.'

EPHPHETHA

186. The elect come before the celebrant. A suitable song may be sung as the celebrant touches the right and left ear and the closed lips of each of the elect with his thumb and says the following formulary.

[If there are a great many elect, additional priests or deacons may assist in carrying out the rite.]

Celebrant: **Ephphetha: that is, be opened,
that you may profess the faith you hear,
to the praise and glory of God.**

CHOOSING A BAPTISMAL NAME

187. The rite of choosing a baptismal name may be celebrated on Holy Saturday, unless it was included in the rite of acceptance into the order of catechumens (see no. 73). The elect may choose a new name, which is either a traditional Christian name or a name of regional usage that is not incompatible with Christian beliefs. Where it seems better suited to the circumstances and the elect are not too numerous, the naming may consist simply in an explanation of the given name of each of the elect.

READING AND INSTRUCTION

188. There may be a reading – chosen, for example, from the following list (Lectionary, Vol. III, pp.15-17) – and a brief explanation by the celebrant.

1. Genesis 17:1-7 – *You will be called Abraham.*
2. Isaiah 62:1-5 – *You will be called by a new name.*
3. Apocalypse 3:11-13 – *I will inscribe on them my own new name.*
4. Matthew 16:13-18 – *You are Peter.*
5. John 1:40-42 – *You are to be called Peter.*

NAMING OF THE ELECT

189. If as baptismal names the elect have chosen new names, option A is used; if they are to use their given names, option B is used.

A

The celebrant asks each of the elect to state the new name chosen; then he says the following or similar words.

Celebrant: N., from now on you will [also] be called N.

The elect responds by saying 'Amen' or in some other suitable way.

B

The celebrant applies some Christian interpretation to the given name of each of the elect.

ANOINTING WITH THE OIL OF CATECHUMENS

190. If the conference of bishops has not decided on its omission altogether (see no. 33,7), the anointing with the oil of catechumens that ordinarily forms part of the liturgy of baptism (no.218) may be anticipated on Holy Saturday to save time in the celebration of the Easter Vigil. The presiding celebrant is a priest or a deacon.

191. When this anointing is anticipated, care is to be taken that the elect who are to be baptised understand its significance. The anointing with oil symbolises their need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unfalteringly throughout their lives.

192. The oil used for this rite is to be the oil blessed by the bishop at the chrism Mass.

ANOINTING OF THE ELECT

194. The celebrant, facing the elect, says:

**Celebrant: 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.**

Elect: **Amen.**

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

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

During the anointing an appropriate song may be sung.

CONCLUDING RITES

195. The celebration of the preparation rites may be concluded with a prayer of blessing over the elect and a dismissal.

PRAYER OF BLESSING

196. The celebrant invites those present to pray.

Celebrant: **Let us pray.**

Then, with hands outstretched over the elect, the celebrant says the following prayer.

**Father,
through your holy prophets
you proclaimed to all who draw near to you,
'Wash and be cleansed',
and through Christ you have granted us rebirth in the
Spirit.**

**Bless these your servants
as they earnestly prepare for baptism.**

**Fulfil your promise:
sanctify them in preparation for your gifts,
that they may come to be reborn as your children
and enter the community of your Church.**

We ask this through Christ our Lord.

All: **Amen.**

DISMISSAL

197. The celebrant may inform the elect of the time and place they are to meet for the Easter Vigil; the celebrant then dismisses them, using the following or another suitable formulary.

Celebrant: **May the Lord be with you
until we gather again
to celebrate the paschal mystery.**

Elect: **Amen.**

THE CELEBRATION OF THE SACRAMENTS OF INITIATION 2023



DIOCESE OF MEATH

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INVITATION TO PRAYER

Celebrant: 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.

LITANY OF THE SAINTS

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, Lord, deliver us, we pray.

By the outpouring of the Holy Spirit, Lord, deliver us, we pray.
Be merciful to us sinners, 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.
Jesus, Son of the living God, Lord, we ask you, hear our prayer.
Christ, hear us. Christ, hear us.
Christ, graciously hear us. Christ, graciously hear us.

Celebrant: **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.**

All: **Amen.**

BLESSING OF THE WATER

Celebrant: 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;

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.**

All: Amen.

RENUNCIATION OF SIN

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.

PROFESSION OF FAITH

Celebrant: 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

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

and of the Son,

and of the Holy Spirit.

Clothing with a Baptismal Garment

The celebrant says the following formulary, and at the words 'Receive this baptismal garment' the godparents place the garment on the newly baptised.

Celebrant: 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 judgement seat
of our Lord Jesus Christ,
So that you may have everlasting life.

Newly baptised: Amen.

Presentation of a Lighted Candle

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

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

Celebrant: 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.

CELEBRATION OF CONFIRMATION INVITATION

Celebrant: 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.

With hands joined, the celebrant next addresses the people:

Celebrant: My dear friends,
let us pray to God the almighty Father,
that he will pour out the Holy Spirit on these newly
baptised
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

Celebrant: All-powerful God,
Father of our Lord Jesus Christ,
You freed your sons and daughters from sin
and gave them new life.

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

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

Through Christ our Lord.

All: Amen.

Anointing with Chrism

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

Newly confirmed: Amen.

Celebrant: **Peace be with you.**

Newly confirmed: And with your spirit.

THE RENEWAL OF BAPTISMAL PROMISES

When the Rite of Baptism and Confirmation has been completed, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, (unless this has been done together with those to be baptised).

Celebrant: **Dear brethren, through the Paschal Mystery we have been buried with Christ in Baptism, that we may walk with him in newness of life. And so, let us renew the promises of Holy Baptism, which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:**

Celebrant. **Do you renounce Satan?**
R. I do.

Celebrant. **And all his works?**
R. I do.

Celebrant. **And all his empty show?**
R. I do.

Celebrant. **Do you believe in God, the Father Almighty, Creator of heaven and earth?**
R. I do.

Celebrant. 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?

R. 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?

R. I do.

Celebrant. 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.

R. Amen.

All are sprinkled with holy water.

After the sprinkling, the Celebrant returns to the chair, where, omitting the Creed, he directs the Universal Prayer.

Liturgy of the Eucharist