

**THE CELEBRATION
OF THE
SACRAMENTS OF INITIATION
(Easter Vigil)
2022**



DIOCESE OF MEATH

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RCIA, 211-213, 216-224, 227-233

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OUTLINE OF THE RITE

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LITURGY OF THE WORD

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- Invitation to Prayer
- Litany of the Saints
- Blessing of the Water
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 - Renunciation of Sin
 - [Anointing with the Oil of Catechumens]
 - Profession of Faith
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- Invitation
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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

The homily should include reference not only to the sacraments of initiation.

CELEBRATION OF BAPTISM

211. 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

212. 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. 213) and the Litany of the Saints (no. 214) 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. 214) 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. 213) 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. 213) and the Litany of the Saints (no. 214) 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

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

Celebrant: Dearly friends,
Let us pray to almighty God for our brothers and sisters, **N.** and **N.**, who are asking for baptism. He 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

214. 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.

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.
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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,	Lord, we ask you, hear our prayer.
Christ, hear us.	Christ, hear us.
Christ, graciously hear us.	Christ, graciously hear us.

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

**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

After the Litany of the Saints, facing the font (or vessel) containing the water, the celebrant with hands extended says the following:

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.

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

48. After the blessing of baptismal water, and the acclamation of the people, the Priest, standing, puts the prescribed questions to the adults and the parents or godparents of the children, as is set out in the respective Rites of the Roman Ritual, in order for them to make the required renunciation. If the anointing of adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment.
49. Then the Priest questions the adults about the faith and, if there are children to be baptised, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites. Where many are to be baptised on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptised and of the godparents and the parents, the Celebrant asks for and receives the renewal of baptismal promises of all present.
50. When the interrogation is concluded, the Priest baptises the adult elect and the children.
51. After the Baptism, the Priest anoints the infants with chrism. A white garment is given to each, whether adults or children. Then the Priest or Deacon receives the paschal candle from the hand of the minister, and the candles of the newly baptised are lighted. For infants the rite of Ephphetha is omitted.
52. Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptised or the godparents or parents carrying lighted candles. During this procession, the baptism canticle *Vidi aquam* (I saw water) or another appropriate chant is sung (no. 56).
53. If adults have been baptised, the Bishop or, in his absence, the Priest who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary, as is indicated in the Roman Pontifical or Roman Ritual.

RENUNCIATION OF SIN

216. After the blessing of the water, the celebrant continues with the profession of faith, which includes the renunciation of sin and the profession itself.
217. Using one of the following formularies, the celebrant questions all the elect together; or, after being informed of each candidate's name by the godparents, he may use the same formularies to question the candidates individually.

A. 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.**

OR:

B. 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.**

ANOINTING WITH THE OIL OF CATECHUMENS

218. 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:

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.**

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.

PROFESSION OF FAITH

219. 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: 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

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

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

221. The celebration of baptism continues with the explanatory rites, after which the celebration of Confirmation normally follows.

Anointing after Baptism

222. 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.

**Celebrant: 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

223. 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.

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 judgment seat of our Lord Jesus Christ, so that you may have everlasting life.**

Newly baptised: Amen.

Presentation of a Lighted Candle

224. 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.**

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:

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

225. Before the celebration of 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.

226. 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

The newly baptised with their godparents and the newly received with their sponsors, stand before the celebrant.

227. He first speaks briefly to the newly baptised and the newly received in these or similar words.

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.

[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:

Celebrant: My dear friends,
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

228. 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.]

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

229. 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 and either 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:

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

Newly confirmed: Amen.

The minister of the sacrament adds:

Celebrant: Peace be with you.

Newly confirmed: And with your spirit.

230. The renewal of baptismal promises by the congregation, as in the Roman Missal, 'Easter Vigil' (no. 55), follows the celebration of confirmation. Then the neophytes are led to their places among the faithful.

THE RENEWAL OF BAPTISMAL PROMISES

55. The celebrant addresses the community, in order to invite those present to the renewal of their baptismal promises. All stand and hold lighted candles. The celebrant may use the following or similar words.

The celebrant addresses the faithful in these or in similar words:

**Celebrant: 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 one 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?

Candidates: I do.

Celebrant: And all his works?

Candidates: I do.

Celebrant: And all his empty show?

Candidates: I do.

OR:

**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.

Then the celebrant continues:

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.

The celebrant then concludes with the following prayer.

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.

All: Amen.

Sprinkling with Baptismal Water

56. 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.

Liturgy of the Eucharist

231. 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.

232. 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.

233. 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.