

PREPARATION RITES ON HOLY SATURDAY



DIOCESE OF MEATH

Copyrights:

RCIA, 172-197

English translation of the *Rite of Christian Initiation of Adults*,
c 1985, International Commission on English in the Liturgy, Inc. (ICEL).
All rights reserved.

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.