Order of Christian Initiation of Adults

ENGLISH TRANSLATION ACCORDING TO THE TYPICAL EDITION

May 2018
Your Eminence,
Your Excellency,

I am pleased to send you the ICEL Gray Book of the *Order of Christian Initiation of Adults*. This translation is offered as a basis for the text you will submit when you make your own request for the *confirmatio* of the Holy See.

This text has been modified as a result of comments received by the Conferences on the Green Book of the same material issued in May 2016. The ICEL Bishops very much appreciate the comments received and made changes to the texts in light of those comments. You will see, however, that the Gray Book does not match the Green Book in arrangement and layout; rather it is a mirror of the *editio typica* of *Ordo Initiationis Christianae Adultorum*.

A provision of the ICEL Statutes (below) and in light of the rights and responsibilities post *Magnum Principium*, requires ICEL to follow the *editio typica* of each liturgical text in presenting translations to the Conferences. It is for the individual Conferences to augment and arrange the material in the most suitable way for your individual territories.

3. The purpose of the Commission is to prepare English translations of each of the *editiones typicae* of the Roman liturgical books and any individual liturgical texts of the Roman Rite (cf. *Liturgiam authenticam*, n. 98) that are issued by the Congregation for Divine Worship and the Discipline of the Sacraments (hereinafter, the Congregation). The translations are to be faithful and exact with respect to the original texts, but they should also be authentic examples of the vernacular language, suitable for proclamation.

As we have done in the past, when a particular text is taken in whole or in part from another approved ritual book, there is an indication of that fact in the left-hand margin. For example, “RM” indicates a text from *The Roman Missal*. In a couple of instances you will find the notation “RMR” which indicates that the text is from the Missal, but the ICEL Bishops have altered the translation in this ritual book. There are also texts from the *Order of Confirmation* (OC), *Order of Blessing of Oils* (BO), and *Order of Baptism of Children* (BP).

You will also note that there are repeated texts or rubrics from one chapter to another. These are indicated in the manuscript with references to the earlier text using the numbers that run sequentially through the individual ritual. Endnotes are provided to give specific references to texts from other sources or scriptural illusions within the ritual texts.
Finally, I wish to express our sincere gratitude for the responses to the draft texts. This has been a combined effort and the Bishops of the Commission expressed their thanks for the careful attention of all who have supplied comments on this material.

Yours sincerely in Christ,

The Most Revd. Arthur Serratelli
Bishop of Paterson
Chairman of ICEL
The Roman Ritual

RENEWED BY DECREES OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN
PROMULGATED BY AUTHORITY OF POPE PAUL VI

The Order of Christian Initiation of Adults

ENGLISH TRANSLATION ACCORDING
TO THE TYPICAL EDITION

May 2018
SACRA CONGREGATIO PRO CULTU DIVINO

Prot. n. 15/72.

DECRETUM

Ordinis Baptismi adultorum recognitionem Concilium œcumenicum Vaticanum II præcepit, statuens ut instauraretur catechumenatus adultorum pluribus gradibus distinctus, quo fieret ut tempus catechumenatus, aptæ institutioni destinatum, sacris ritibus, subsequentibus temporibus celebrandis, sanctificari posset. Idem autem Concilium pariter statuit ut, ratione habita catechumenatus instaurati, etiam ritus tum sollemnior tum simplicior baptizandi adultos recognosceretur.

Quibus decretis obsecuta, Sacra Congregatio pro Cultu Divino novum Ordinem initiationis christianæ adultorum confecit, quem, a Summo Pontifice PAULO VI approbatum, evulgandum curavit, eiusque editionem, quæ nunc exhibetur, typicam esse declarat, ut loco Ordinis Baptismi adultorum in Rituali Romano nunc existantis assumatur. Statuit pariter ut novus hic Ordo statim adhiberi possit lingua latina; lingua autem vernacula a die quem Conferentia Episcopalis indicaverit, postquam popularem interpretationem confecerit eandemque ab Apostolica Sede confirmatam habuerit.

Contrariis quibuslibet minime obstantibus.

Ex ædibus S. Congregationis pro Cultu Divino, die 6 ianuarii 1972, in sollemnitate Epiphaniæ Domini.

ARTURUS Card. TABERA
Præfectus

A. BUGNINI
a Secretis
SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 15/72

DECREE

The Second Vatican Ecumenical Council ordered the revision of the *Ordo Baptismi adultorum*, decreeing that the catechumenate for adults, divided into several steps, should be restored, so that the time of the catechumenate, intended for suitable instruction, could be sanctified by sacred rites to be celebrated at successive intervals of time. Moreover, the same Council likewise decreed that both the more solemn and the simpler rites of baptizing adults should be revised with close attention to the restoration of the catechumenate.

In compliance with these decrees, the Sacred Congregation for Divine Worship has created a new *Ordo Initiationis christianæ adultorum*, which, having been approved by the Supreme Pontiff PAUL VI, it has commanded to be published, and it declares that its edition, which is now brought forth, is the typical edition, so that it may replace the *Ordo Baptismi adultorum* presently set forth in the *Rituale Romanum*. It likewise has decreed that this new *Ordo* may be used in Latin immediately, and in the vernacular from the day indicated by a Conference of Bishops after the translation has been prepared and the Apostolic See has confirmed it.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for Divine Worship, 6 January 1972, Solemnity of the Epiphany of the Lord.

ARTURO Cardinal TABERA
Prefect

A. BUGNINI
Secretary
DE INITIATIONE CHRISTIANA

PRÆNOTANDA GENERALIA

1. Per initiationis christianæ sacramenta homines liberati a potestate tenebrarum, Christo commortui, conseptuli et conresuscitati, Spiritum accipiunt adoptionis filiorum, et memoriale mortis et resurrectionis Domini cum cuncto populo Dei celebrant.¹

2. Per Baptismum enim Christo incorporati, constituantur in populum Dei, acceptaque omnium peccatorum remissione, de potestate tenebrarum erepti in statum adoptionis filiorum² transferuntur, nova creatura ex aqua et Spiritu Sancto effecti: unde filii Dei nominantur et sunt.³ Donatione autem eiusdem Spiritus in Confirmatione signati, ita perfectius Domino configurantur et Spiritu Sancto implentur, ut, testimonium eius coram mundo perferentes, corpus Christi quamprimum ad plenitudinem adducant.⁴ Synaxim denique eucharisticam participantes, carnem Filii hominis manducant eiusmodque sanguinem bibunt, ut vitam æternam accipiant⁵ unitatemque populi Dei exprimant; seipsum autem cum Christo offerentes, partem habent in universali sacrificio, quod est tota ipsa redempta civitas,⁶ Deo per sacerdotem magnum oblata; et impetrant ut, pleniore facta Spiritus Sancti effusione, in unitatem familiae Dei totum genus humanum perveniat.⁷ Tria igitur initiationis christianæ sacramenta ita inter se coalescunt, ut ad plenam staturam perducant christifideles, qui missionem totius populi christiani in Ecclesia et in mundo exercent.⁸

I. DE BAPTISMI DIGNITATE

3. Baptismus, vitae et regni ianua, primum est novæ legis sacramentum, quod Christus omnibus propositi ut haberent vitam æternam⁹ et quod postea Ecclesiae suæ cum Evangelio concreditum, cit Apostolis mandavit: « Euntes docete omnes gentes,

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² Col 1, 13; Rom 8, 15; Gal 4, 5; cf. Conc. Trid., Sess. VI, Decr. de iustificatione, cap. 4: Denz. 796 (1524).
³ Cf. 1 Io 3, 1.
⁴ Cf. Conc. Vat. II, Decr. de activitate missionali Ecclesiae, Ad gentes, n. 36.
⁵ Cf. Io 6, 55.
⁶ S. Augustinus, De Civitate Dei, X, 6: PL 41, 284; Conc. Vat. II, Const. dogm. de Ecclesia, Lumen gentium, n. 11; Decr. de presbyterorum ministerio et vita, Presbyterorum ordinis, n. 2.
⁸ Cf. ibid., n. 31.
⁹ Cf. Io 3, 5.
CHRISTIAN INITIATION

GENERAL INTRODUCTION

1. Through the Sacraments of Christian Initiation all who have been freed from the power of darkness and have died, been buried and been raised with Christ, receive the Spirit of filial adoption and celebrate with the entire People of God the memorial of the Lord's Death and Resurrection.¹

2. For, having been incorporated into Christ through Baptism, they are formed into the People of God, and, having received the remission of all their sins and been rescued from the power of darkness, they are brought to the status of adopted sons and daughters,² being made a new creation by water and the Holy Spirit. Hence they are called, and indeed are, children of God.³ Sealed with the gift of the same Spirit in Confirmation, they are more perfectly configured to the Lord and filled with the Holy Spirit, so that bearing witness to Christ before the world, they bring the Body of Christ to its full stature without delay.⁴ Finally, participating in the Eucharistic Synaxis, they eat the Flesh and drink the Blood of the Son of Man, so that they may receive eternal life⁵ and show forth the unity of God's people. Offering themselves with Christ, they take part in the universal sacrifice, which is the entire city of the redeemed offered to God through the great High Priest,⁶ they also pray that, through a fuller outpouring of the Holy Spirit, the whole human race come into the unity of God's family.⁷ Thus the three Sacraments of Christian Initiation so work together that they bring to full stature the Christian faithful, who exercise in the Church and in the world the mission of the entire Christian people.⁸

I. DIGNITY OF BAPTISM

3. Baptism, the door to life and to the kingdom, is the first Sacrament of the New Law, which Christ offered to all that they might have eternal life⁹ and which, together with the Gospel, he later entrusted to his Church, when he commanded

¹ Second Vatican Council, Decree on the Church's Missionary Activity, Ad gentes, no. 14.
² Cf. Colossians 1:13; Romans 8:15; Galatians 4:5. Cf. also Council of Trent, sess. 6., Decr. de justificatione, cap. 4: Denz.-Schön. 1524.
³ Cf. 1 John 3:1.
⁴ Cf. Second Vatican Council, Decree on the Church's Missionary Activity, Ad gentes, no. 36.
⁵ Cf. John 6:55.
⁶ Cf. Augustine, De civitate Dei 10, 6: PL 41, 284. Vatican Council II, Dogmatic Constitution on the Church, Lumen gentium, no. 11; Decree on the Ministry and Life of Priests, Presbyterorum Ordinis, no. 2.
⁷ Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen gentium, no. 28.
⁸ Cf. ibidem, no. 31.
⁹ Cf. John 3:5.
baptizantes eos in nomine Patris et Filii et Spiritus Sancti ».  

Quare Baptismus est in primis sacramentum illius fidei, qua homines, gratia Sancti Spiritus illuminati, respondent Evangelio Christi. Ecclesia igitur nihil antiquius nihilque sibi magis proprium habet quam ut omnes, sive catechumeni sive parentes infantium baptizandorum sive patrini, excitentur ad illum veram et actuosam fidem, qua, Christo adhaerentes, pactum fœderis novi ineant vel confirmant. Ad quod revera ordinatur tum pastoralis catechumenorum institutio parentumque præparatio, tum celebratio verbi Dei atque professio fidei baptismalis.

4. Baptismus præterea est sacramentum quo homines Ecclesiae incorporantur, coædificati in habitaculum Dei in Spiritu atque in regale sacerdotium et gentem sanctam, necnon vinculum unitatis sacramentale vigens inter omnes qui eo signantur. Propter illum immutabilem effectum, quem ipsa celebratio sacramenti in liturgia latina declarat, dum adstante populo Dei baptizati chrismate liniuntur, ritus Baptismi summo honore ab omnibus christianis habetur ac nemini illum iterare licet, quando valide, etiam a fratribus separatis, celebratus est.

5. Lavacrum autem aquæ in verbo vitae, quod est Baptismus, homines ab omni culpæ labæ, tum originali tum personali, abluit eosque efficit divinæ consortes nature et adoptionis filiorum. Baptismus enim, sicut in orationibus benedictionis aquæ proclamatur, est lavacrum regenerationis filiorum Dei nativitatisque ex alto. Invocatio Sanctissimæ Trinitatis super baptizandos id efficit ut hi, nomine eius signati, ei consecrarent societatem que ineant cum Patre et Filio et Spiritu Sancto. Ad quod fastigium, præparant atque adducunt biblicæ lectiones, supplicatio communitatis et triplex fidei professio.

his Apostles: “Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Therefore Baptism is first and foremost the Sacrament of that faith by which human beings, enlightened by the grace of the Holy Spirit, respond to the Gospel of Christ. That is why the Church believes that there is nothing more ancient and nothing more proper for herself than to urge all—catechumens, parents of children who are to be baptized, and godparents—to that true and active faith by which, as they hold fast to Christ, they enter into or confirm the New Covenant. In fact, the pastoral instruction of catechumens and the preparation of parents, as well as the celebration of God’s word and the profession of baptismal faith, are all ordered to this end.

4. Furthermore, Baptism is the Sacrament by which human beings are incorporated into the Church and are built up together into a dwelling place of God in the Spirit, and into a royal priesthood and a holy nation; it is also a sacramental bond of unity linking all who are signed by it. Because of that unchangeable effect (which the very celebration of the Sacrament in the Latin Liturgy makes clear when the baptized are anointed with Chrism, in the presence of the People of God), the rite of Baptism is held in highest honor by all Christians. Nor is it lawful for anyone to repeat it once it has been validly celebrated, even by separated brethren.

5. Moreover, the washing with water in the word of life, which is what Baptism is, cleanses human beings of every stain of sin, both original and personal, and makes them sharers in the divine nature and in filial adoption. For Baptism, as is proclaimed in the prayers for the blessing of water, is the washing of regeneration of the children of God and of birth from on high. The invocation of the Most Holy Trinity over those who are to be baptized has the effect that, signed with this name, they are consecrated to the Trinity and enter into fellowship with the Father, and the Son, and the Holy Spirit. This is the high point for which the biblical readings, the prayer of the community, and the threefold profession of faith prepare, and to which they lead.

6. Baptism, far superior to the purifications of the Old Law, produces these effects by virtue of the mystery of the Lord’s Passion and Resurrection. Those who are baptized are united with Christ in a death like his, are buried with him in death, and also in him are given life and are raised up. For in Baptism nothing other than the Paschal Mystery is recalled and accomplished, because in it human

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10 Matthew 28:19.
12 Cf. 1 Peter 2:9.
13 Cf. Second Vatican Council, Decree on Ecumenism, Unitatis redintegratio, no. 22.
15 Cf. 2 Peter 1:4.
16 Cf. Romans 8:15; Galatians 4:5.
17 Cf. Titus 3:5.
18 Cf. Romans 6:5, 4.
19 Cf. Ephesians 2:5-6.
peccati ad vitam. Ideo in eius celebratione, maxime cum fit in Vigilia paschali aut die dominica, lætitia resurrectionis refugiat oportet.

II. DE OFFICIIS ET MINISTERIIS IN CELEBRATIONE BAPTISMI

7. Ad populum Dei, hoc est Ecclesiam, quæ fidem ab Apostolis acceptam tradit et nutrit, præparatio Baptismi et christiana institutio summopere pertinet. Per ministerium Ecclesiae adulti a Spiritu Sancto vocantur ad Evangelium et infantes in fide illius baptizantur et educantur. Magni igitur refert ut, iam in Baptismo preparando, catechistæ aliquae laici sacerdotibus et diaconis cooperationem præsentent. Oportet insuper ut in celebratione Baptismi populus Dei, non a solis patribus et parentibus atque propinquis, sed etiam, quantum fieri poterit, ab amicis familiaribusque, vicinis et nonnullis Ecclesiae localis membris repræsentatus, partem actuosam habeat, ut communis manifestetur fides atque commune exprimatur gaudium quo noviter baptizati in Ecclesiam recipiuntur.

8. Ex antiquissimo Ecclesiæ more, adultus ad Baptismum non admittitur sine patrino, e communitate christiana assumpto, qui eum saltem in ultima præparatione ad sacramentum suscipientium iam adiuverit et post Baptismum perseverántæ eius in fide et in christiana vita operam dabit.

In Baptismo etiam parvuli adsit patrinos, qui tum ipsam baptizandi familiam spiritualiter ampliatam tum Ecclesiae matris partes repræsentet et, pro opportunitate, parentes adiuvet ut infans ad fidem profitendum perveniat eamque vivendo exprimat.


10. Propterea, de iudicio animarum pastoris, patrinus, a catechumeno vel familia electus, oportet his dotibus sit præeditus, ut actus liturgicos sibi proprios, de quibus sub n. 9, peragere queat:

1) ab ipso baptizando eiusve parentibus aut ab eo quo eorum locum tenet aut, his deficientibus, a parocho vel ministro sit designatus atque aptitudinem et intentionem habeat hoc munus gerendi;

2) ad hoc munus implendum sit satis maturus, quod praæsumitur si decimum sextum ætatis annum expleverit, nisi alia ætas ab Episcopo dioecesano statuta fuerit vel exceptio iusta de causa paracho aut ministro admittenda videatur;
beings pass from the death of sin into life. Therefore, the joy of the resurrection should shine forth in the celebration of Baptism, especially when it takes place during the Easter Vigil or on a Sunday.

II. DUTIES AND MINISTRIES IN THE CELEBRATION OF BAPTISM

7. Preparation for Baptism and Christian instruction are of the highest concern for the People of God, that is, for the Church, which hands on and nourishes the faith received from the Apostles. Through the ministry of the Church, adults are called to the Gospel by the Holy Spirit and infants are baptized and brought up in her faith. Therefore, it is very important that, in the preparation for Baptism, catechists and other laypersons should work with Priests and Deacons. Furthermore, in the celebration of Baptism, the People of God—represented not only by godparents, parents, and relatives, but also, insofar as possible, by friends, acquaintances, neighbors, and some members of the local Church—should take an active part, in order to show their common faith and to express their shared joy with which the newly baptized are received into the Church.

8. In accordance with a most ancient custom of the Church, an adult is not admitted to Baptism without a godparent: a member of the Christian community who will already have assisted the candidate at least in the final preparation for receiving the Sacrament and who will help the candidate after Baptism to persevere in the faith and in the Christian life.

Likewise, at the Baptism of a child a godparent should be present in order to represent both the wider spiritual family of the one to be baptized and the role of the Church as mother and, as circumstances suggest, to help the parents so that the infant will come to profess the faith and to express it in life.

9. At least in the later rites of the catechumenate and in the celebration of Baptism itself, the role of the godparent is to testify to the faith of the adult candidate or, together with the parents, to profess the Church's faith, in which the infant is baptized.

10. Therefore the godparent, chosen by the catechumen or the family, must, in the judgment of the pastor of souls, be qualified to carry out the proper liturgical functions mentioned in no. 9, that is:

1) be designated by the one to be baptized or by the parents or by whoever takes their place or, in their absence, by the pastor or the minister of Baptism and have the aptitude and the intention to carry out this responsibility;

2) be mature enough to fulfill this responsibility; a person sixteen years old is presumed to have the requisite maturity, unless a different age has been established by the Diocesan Bishop or it seems to the pastor or minister that an exception is to be made for a just cause;
3) tribus sacramentis Baptismi, Confirmationis et Eucharistiae sit initiatus, 
vitamque ducat fidei et muneri suscipiendo congruam;
4) non sit pater aut mater baptizandi;
5) sit unus tantum vel matrina una, vel etiam unus et una;
6) ad Ecclesiam catholicam pertineat, neque ab hoc officio implendo iure 
prohibeatur. Baptizatus ad communitatem, ecclesiale non catholicam pertinens, 
non nisi una cum paterno catholico, et quidem ut testis tantum baptismi admittatur.\footnote{20} 
Quoad orientales seiuscat, si casus ferat, attendatur ad peculiarem disciplinam pro 
Ecclesiis orientalibus.

11. Ministri ordinarii Baptismi sunt Episcopi; presbyteri et diaconi.
1) In qualibet celebratione huius sacramenti memores sint se in Ecclesia agere 
nomine Christi et virtute Spiritus Sancti. Diligentes ergo sint in Dei verbo 
administrando et mysterio peragendo.
2) Caveant etiam ab omni actione, quae fidelibus recte censeri possit acceptio 
personarum.\footnote{21} 
3) Excepto casu necessitatis, sine debita licentia, in alieno territorio 
Baptismum ne conferant, ne suis quidem subditis.

12. Episcopi, quippe qui praecipui dispensatores mysteriorum Dei, sicut et totius 
vitae liturgiae in Ecclesia sibi commissa moderatoribus;\footnote{22} regunt collationem Baptismi, 
quo regalis sacerdotii Christi participatio conceditur,\footnote{23} ne praeferant, praeferunt in 
Vigilia paschali, Baptismum et ipsi celebrare. Peculiariter eis adultorum Baptismus 
eorumque praeparationis cura commendatur.

13. Pastorum est in instituendis ac baptizandis adultis sibi commissis auxilium 
afferre Episcopo, nisi hic rem aliter ordinaverit. Eorumque insuper est tum parentes et 
patrones parvulorum baptizandorum apto subsidio pastorali praeparare et adiuvare, 
auxiliantibus catechistis aliisque laicos idoneis, tum denique infantibus sacramentum 
conferre.

\footnote{20} Cf. C.I.C., cann. 873 et 874 § 1 et § 2.
\footnote{21} Cf. Conc. Vat. II, Const. de sacra Liturgia, Sacrosanctum Concilium, n. 32; Const. past. De 
Ecclesia in mundo huius temporis, Gaudium et spes, no. 29.
\footnote{22} Conc. Vat. II, Decr. de pastoralis Episcoporum munere, Christus Dominus, n. 15.
3) be initiated with the three Sacraments of Baptism, Confirmation, and Eucharist, and be living a life consistent with faith and the responsibility of a godparent;
   4) be neither the father nor the mother of the one to be baptized;
   5) be one godparent, male or female; but there may be two, one of each sex;
   6) be a member of the Catholic Church, not prohibited by law from carrying out this office. A baptized person who belongs to a non-Catholic ecclesial community may be received only as a witness of the Baptism and only together with a Catholic godparent, at the request of the parents. In the case of separated Eastern Christians, the special discipline for the Eastern Churches is to be respected.

11. The ordinary ministers of Baptism are Bishops, Priests, and Deacons.
   1) In every celebration of this Sacrament they should be mindful that they act in the Church in the name of Christ and by the power of the Holy Spirit. They should therefore be diligent in the ministry of the word of God and in the celebration of the Sacrament.
   2) They should avoid any action that the faithful could rightly regard as favoritism.
   3) Except in a case of necessity, they are not to confer Baptism in the territory of another, even on their own subjects, without the required permission.

12. Bishops, who are indeed the chief stewards of the mysteries of God, just as they are also the moderators of the entire liturgical life in the Church entrusted to their care, direct the conferring of Baptism, by which a participation in the royal priesthood of Christ is conferred. They themselves should not neglect to celebrate Baptism, especially at the Easter Vigil. The Baptism of adults and care for their preparation are especially entrusted to them.

13. It is the duty of pastors to assist the Bishop in the instruction and Baptism of the adults entrusted to their care, unless the Bishop makes other provisions. It is also their duty, with the assistance of catechists and other qualified laypersons, to prepare and assist the parents and godparents of children to be baptized through appropriate pastoral guidance, and finally to confer the Sacrament on infants.

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20 Cf. C.I.C., can. 873 and 874, § 1 and § 2.
21 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, no. 32; Pastoral Constitution on the Church in the Modern World, Gaudium et spes, no. 29.
22 Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops, Christus Dominus, no. 15.
14. Ceteri presbyteri necnon diaconi, utpote qui sint ministerii Episcopi et parochorum cooperatores, ad Baptismum præparant eumque, vocante vel assentiente Episcope aut parocho, conferunt.

15. Celebrans ab aliis presbyteris vel diaconis, necnon a laicis in iis partibus quæ ad eos spectant, præsertim si permulti sunt baptizandi, adiuvari potest, uti in respectivis partibus ritus providetur.

16. Absente sacerdote vel diacono, imminente periculo et præsertim articulo mortis, quilibet fidelis, quin etiam quilibet homo debita intentione motus, potest, immo aliquando debet, Baptismum ministrare. Si vero agitur de solo periculo mortis, sacramentum ministratur, quantum fieri poterit, a fide, et secundum Ordinem breviorem, de quo infra (nn. 157-164). Præstat ut, etiam in hoc casu, congregetur parva communitas; aut saltem habeatur, quantum fieri poterit, unus vel alter testis.

17. Cordi habeant laici omnes, quippe qui membra sint populi sacerdotalis, præsertim autem parentes, et, ratione officii, catechistæ, obstetricæ, mulieres operibus assistentiae familiaris et socialis vel infirmorum curæ addicæ, necnon et medici et chirurgi, probe cognoscere, pro captu suo, rectum baptizandi modum in casu necessitatis. Eodoceantur a parochis, diaconis et catechistis, et intra diœcesim provideant Episcopi media apta ad illorum institutionem.

III. DE IIS QUÆ AD BAPTISMUM CELEBRANDUM REQUIRUNTUR

18. Aqua Baptismi sit naturalis et munda, tum ad signi veritatem ostendendam, tum sanitatis causa.

19. Fons baptisterii vel vas in quo, pro opportunitate, præparatur aqua ad celebrationem in presbyterio agendam, munditie splendeat atque decore.

20. Provideatur insuper ut, iuxta regionum necessitates, aqua opportune calefieri possit.

21. Extra casum necessitatis ne baptizet sacerdos vel diaconus nisi cum aqua ad hoc benedicta. Si consecratio aquæ in Vigilia paschali facta est, aqua benedicta per totum tempus paschale, quantum fieri poterit, serveretur atque adhibeatur ad sacramenti nexum cum mysterio paschali pressius affirmandum. Optandum vero est ut, extra tempus Pasche, aqua pro singulis celebrationibus benedictione donetur, ut ipsis consecrationis verbis clare significetur salutis mysterium, quod Ecclesia recolit atque proclamat. Si baptisterium ita instructum est ut aqua scaturiat, fons scaturiens benedicetur.
14. Other Priests and Deacons, since they are co-workers in the ministry of Bishops and pastors, also prepare persons for Baptism, and confer it at the direction or with the consent of the Bishop or pastor.

15. The celebrant of Baptism may be assisted by other Priests or Deacons and also by laypersons in those parts that pertain to them, especially if there is a large number to be baptized, as is foreseen in respective parts of the ritual.

16. In imminent danger of death and especially at the moment of death, if no Priest or Deacon is present, any member of the faithful, indeed any person who has the requisite intention, can and sometimes must administer Baptism. But if there is only the danger of death, the Sacrament should be administered, if possible, by a member of the faithful and according to the shorter form (nos. 157-164). However, it is desirable that, even in this case, a small community should be gathered, or at least one or two witnesses should be present, if possible.

17. All laypersons, since they are members of the priestly people—but especially parents and, by reason of their work, catechists, midwives, women dedicated to works of social or family assistance or to the care of the sick, as well as physicians and surgeons—should take care to be thoroughly familiar, according to their capacities, with the correct method of baptizing in case of necessity. They should be taught by pastors, deacons, and catechists, and Bishops should provide appropriate means for their instruction within the diocese.

III. REQUISITES FOR THE CELEBRATION OF BAPTISM

18. Water used in Baptism should be natural and clean, so that the truth of the sign may be apparent, and also for hygienic reasons.

19. The font in the baptistery, or, as circumstances suggest, the vessel in which water is prepared for a celebration in the sanctuary, should be notable for its cleanliness and beauty.

20. Furthermore, provision should be made for the water to be warmed if the climate requires this.

21. Except in case of necessity, a Priest or Deacon is only to baptize with water that has been blessed for the purpose. If the consecration of water has taken place at the Easter Vigil, the blessed water should, insofar as possible, be kept and used throughout Easter Time to signify more clearly the relationship between the Sacrament and the Paschal Mystery. However, outside Easter Time, it is desirable that the water be blessed for each celebration, so that the mystery of salvation that the Church remembers and proclaims may be clearly expressed in the words of consecration themselves. If the baptistery is constructed in such a way that the water flows, the source from which it flows should be blessed.
22. Tum ritus immersionis, qui aptior est ad participationem mortis et resurrectionis Christi significandam, tum ritus infusionis iure adhiberi possunt.

23. Verba quibus Baptismus in Ecclesia latina confertur, sunt hæc: EGO TE BAPTIZO IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI.

24. Pro celebratione verbi Dei locus aptus in baptisterio vel in ecclesia praeparetur.


26. In celebrando Baptismate ritus, qui extra baptisterium agendi sunt, fient in diversis ecclesiae locis, quæ opportunius respondeant tum numero adstantium tum variis partibus liturgiae baptismalis. Pro iis autem partibus, quæ in baptisterio peragi solent, alia etiam loca aptiora in ecclesia seligere licet, si cappella baptisterii omnes catechumenos vel omnes præsentes continere nequit.

27. Pro omnibus nuper natis communis sit, eadem die, quantum fieri potest, Baptismi celebratio. In eadem autem ecclesia eademque die sacramentum bis ne celebretur, nisi iusta de causa.


29. Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac die collati Baptismi, in libro baptismali sedulo et sine mora referre.
22. Both the rite of immersion, which more suitably signifies participation in the Death and Resurrection of Christ, and the rite of pouring can lawfully be used.

23. The words with which Baptism is conferred in the Latin Church are: EGO TE BAPTIZO IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI. I BAPTIZE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.

24. A suitable place for celebrating the word of God should be prepared in the baptistery or in the church.

25. The baptistery (the place where the baptismal water flows or the font is located) should be reserved for the Sacrament of Baptism and be clearly worthy to serve as the place for Christians to be reborn of water and the Holy Spirit. Whether it is situated in a chapel inside or outside the church or in some other part of the church within the sight of the faithful, it must be organized so as to be suitable for the participation of a large number of people. After Easter Time, it is fitting for the paschal candle to be kept in a place of honor in the baptistery, so that, when it is lit for the celebration of Baptism, it is easy to light candles from it for the newly baptized.

26. In celebrating Baptism, the rites that are to be performed outside the baptistery should take place in the different areas of the church that best suit both the number of those present and the various parts of the baptismal liturgy. It is also permitted to choose other suitable locations within the church for those parts that are normally celebrated inside the baptistery, if the chapel of the baptistery is unable to accommodate all the catechumens or all of those present.

27. As far as possible, there should be a common celebration of Baptism on the same day for all newborn babies. Except for a just cause, Baptism should not be celebrated twice on the same day in the same church.

28. More will be said concerning the time for Baptism of adults and of children in the appropriate places. But the celebration of the Sacrament should always have a markedly paschal character.

29. Pastors must carefully and without delay record in the baptismal register the names of those baptized, of the minister, parents, and godparents, and of the place and date of the conferral of Baptism.
IV. DE APTATIONIBUS QUÆ CONFERENTIIS EPSICOPALIBUS COMPETUNT

30. Conferentiis Episcopali bus competit, vi Constitutionis de sacra Liturgia (art. 63 b), in Ritualibus particularibus parare titulum, qui huic Ritualis Romani titulo respondet, accommodatum singularum regionum necessitatibus, ut, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeatur.

Qua in re, Conferentiarum Episcopali um erit:
1) Aptationes definire, de quibus in art. 39 Constitutionis de sacra Liturgia.
2) Sedulo et prudenter considerare quid ex traditionibus ingenioque singularum populorum opportune admitti possit; ideoque alias aptationes, quæ utiles vel necessariae existimantur, Apostolicae Sedi proponere, de ipsius consensu introducendas.
3) Propria autem Ritualium particularium iam exstantium elementa, si quæ habentur, retinere, dummodo cum Constitutione de sacra Liturgia et necessitatibus hodiernis componi queant, vel ea aptare.
4) Versiones textuum parare, ita ut ingenio variarum linguarum atque culturarum vere sint accommodateæ, additis, quoties opportunum fuerit, melodiis cantui aptis.
5) Prænotanda, quæ in Rituali Romano habentur, aptare et complere, ita ut ministri significationem rituum plene intellegant et effectu compleant.
6) In editionibus librorum liturgicorum cura Conferentiarum Episcopali um parandis, materiam ordinare modo qui ad usum pastoralem aptissimus videatur.

31. Attentis præsertim normis in nn. 37-40 et 65 Constitutionis de sacra Liturgia, in terris Missionum, Conferentiarum Episcopali um est iudicare an elementa initiationis, quæ apud aliquos populos in usu esse reperiuntur, ritui Baptismatis christianis accommodari possint, et decernere an sint in eo admittenda.

32. Quando Rituale Romanum Baptismi plures exhibet formulas ad libitum, Ritualia particularia possunt alias formulas eiusdem generis adicere.

33. Cum Baptismi celebratio plurimum adiumenti a cantu accipiat, sive ad excitandam adstantium unanimitatem, sive ad orationem eorum communem fovendam, sive denique ad paschalem lætitiam manifestandam, qua ritum resonare oportet, studeant Conferentiae Episcopales peritos musicos incitare et iuvare ut melodiis ornent liturgicos textus, qui digni censentur ut a fidelibus cantentur.
IV. ADAPTATIONS WITHIN THE COMPETENCE OF THE CONFERENCES OF BISHOPS

30. It is for Conferences of Bishops, by virtue of the Constitution on the Sacred Liturgy (no. 63b), to prepare for inclusion among their particular ritual books an edition corresponding to this one in the Roman Ritual, adapted to the needs of particular regions, so that, once their decisions have been accorded the recognitio of the Apostolic See, the edition may be used in the regions to which it pertains.

In this regard, it is for the Conferences of Bishops:
1) to determine the adaptations mentioned in no. 39 of the Constitution on the Sacred Liturgy;
2) to consider carefully and prudently what may appropriately be admitted from the traditions and culture of particular peoples, and consequently to propose to the Apostolic See other adaptations considered useful or necessary that are to be introduced with its consent;
3) to retain, or to adapt, distinctive elements of any existing local rituals, provided that they conform to the Constitution on the Sacred Liturgy and correspond to contemporary needs;
4) to prepare versions of the texts, so that they are truly adapted to the character of various languages and cultures, and to add, as appropriate, suitable melodies for singing;
5) to adapt and supplement the Introductions contained in the Roman Ritual, so that ministers may fully understand the meaning of the rites and perform them effectively;
6) in the various editions of the liturgical books to be prepared under the guidance of the Conferences of Bishops, to arrange the material in a form that seems most suitable for pastoral use.

31. Taking into consideration especially the norms in the Constitution on the Sacred Liturgy, nos. 37-40 and 65, the Conferences of Bishops in mission countries have the responsibility to judge whether the elements of initiation in use among some peoples can be adapted for the rite of Christian Baptism and to decide whether such elements are to be incorporated into it.

32. When the Roman Ritual for Baptism gives several optional formulas, local rituals may add other formulas of the same kind.

33. Since the celebration of Baptism is greatly enhanced by singing—to stimulate a sense of unity among those present, to foster their common prayer, and to express the paschal joy with which the rite should resound—Conferences of Bishops should encourage and support skilled musicians to compose settings for those liturgical texts that are considered suitable to be sung by the faithful.
V. DE ACCOMMODATIONIBUS QUÆ MINISTRO COMPETUNT

34. Minister, præ oculis habens adiuncta aliasque necessitates neconon vota fidelium, variis facultatibus in ritu concessis libenter utatur.

35. Præter eas aptationes, quæ in dialogo atque benedictionibus ab ipso Rituale Romano prævidentur, pertinet ad ministrum, attentis diversis rerum adiunctis, aliquas accommodationes inducere, de quibus in Prænotandis ad Baptismum tum adulterum tum parvulorum pressius dicetur.
V. ADAPTATIONS WITHIN THE COMPETENCE OF THE MINISTER

34. Taking into account existing circumstances and other needs, as well as the wishes of the faithful, the minister should make generous use of the various options allowed in the rite.

35. In addition to the optional formulas for the dialogue and blessings that are provided in the Roman Ritual itself, the minister may introduce certain adaptations for special circumstances, of which more will be said in the Introductions to Baptism for adults and for children.
ORDO INITIATIONIS CHRISTIANÆ
ADULTORUM

PRÆNOTANDA

1. Ordo initiationis christianæ, qui infra describitur, adultis destinatur, qui, audita annuntiatione mysterii Christi, Spiritu Sancto cor ipsorum aperiente, scienter et libere Deum vivum quaerunt atque fidei et conversionis iter aggrediantur. Cuius ope et in preparatione sua auxilio spirituali munientur et tempore opportuno sacramenta ipsa fructuose recipient.

2. Ordo enim non constat e sola celebratione sacramentorum Baptismi, Confirmationis et Eucharistiae, sed ex omnibus etiam ritibus catechumenatis, qui, perantiquo Ecclesiæ usu probatus, hodiernæ operositati missionali omnibus in regionibus accommodatus, ita undequaque postulatur, ut Concilium Vaticanum II decreverit ipsum esse instaurandum et recognoscendum traditionibusque locorum aptandum.¹


I. DE STRUCTURA INITIATIONIS ADULTORUM

4. Initiatio catechumenorum fit progressione quadam in medio communitatis fidelium qui, una cum catechumenis pretium mysterii paschalis considerantes et propriam conversionem renovantes, exemplo suo inducunt eos ad liberalius Spiritui Sancto obsequendum.

5. Ordo initiationis aptatur spirituali adultorum itineri, quod varium est secundum Dei gratiam multiformem, liberam ipsorum cooperationem, actionem Ecclesiæ et adiuncta temporis et loci.

6. In hac via, præter tempora investigationis et maturationis (cf. infra n. 7), sunt « gradus » seu gressus, per quos catechumenus progradiens veluti portam transit vel gradum ascendit.

THE ORDER OF CHRISTIAN INITIATION OF ADULTS

INTRODUCTION

1. The Order of Christian Initiation described below is designed for adults who, upon hearing the proclamation of the mystery of Christ as the Holy Spirit opens their hearts, consciously and freely seek the living God and undertake the journey of faith and conversion. By God's power and in their own preparation, they will be strengthened with spiritual help and at the proper time will fruitfully receive these Sacraments.

2. For the Order includes not only the celebration of the Sacraments of Baptism, Confirmation, and the Eucharist, but also all the rites of the catechumenate, which, commended by the very ancient practice of the Church and suited to contemporary missionary work in all regions, was so widely requested that the Second Vatican Council decreed that it should be restored and revised, and adapted to local traditions.\(^1\)

3. So that it may be better harmonized with the work of the Church and with the circumstances of individuals, parishes and missions, the Order of Initiation first presents the complete or usual form, suitable for the preparation of many (cf. nos. 68-239), from which, by a simple adaptation, pastors may obtain a form appropriate for one person. Then, for special cases, a simpler form is provided, which may be carried out on one occasion (cf. nos. 240-273) or in several celebrations (cf. nos. 274-277), as well as a shorter form for those in danger of death (cf. nos. 278-294).

I. STRUCTURE OF THE INITIATION OF ADULTS

4. The Initiation of catechumens takes place step by step in the midst of the community of the faithful, who together with the catechumens reflecting upon the value of the Paschal Mystery and renewing their own conversion, lead them by their own example to obey the Holy Spirit more generously.

5. The Order of Initiation is suited to the spiritual journey of adults, which varies according to the many forms of God’s grace, the free cooperation of individuals, the action of the Church, and the circumstances of time and place.

6. On this journey, besides periods of inquiry and maturation (cf. no. 7 below), there are “steps” or stages upon which the catechumen progresses to cross a threshold, as it were, or to climb a step.

a) Primus habetur, quando, ad initialem conversionem accedens, vult christianus fieri et ab Ecclesia ut catechumenus recipitur.
b) Secundus, quando, provecta iam fide et catechumenatu fere absoluto, admittitur ad impensiorem sacramentorum praeparationem.
c) Tertius, cum, perfecta praeparatione spirituali, sacramenta accipit quibus christianus initiatur.

Tres ergo sunt gradus seu gressus vel portæ, quæ habenda sunt momenta maiora seu densiora initiationis. Qui gradus tribus ritibus liturgicis signantur, primus per Ordinem ad catechumenum faciendum, secundus per electionem, tertius per celebrationem sacramentorum.

7. Gradus autem adducunt ad « tempora » investigationis et maturationis vel per ea praeparantur:
a) Primum tempus, quod ex parte candidati investigationem exigit, ex parte Ecclesiae evangelizationi et « præcatechumenati » tribuitur et per ingressum in ordinem catechumenorum clauditur.
b) Secundum tempus, quod ab hoc ingressu in ordinem catechumenorum incipit et plures annos perdurare potest, in catechesi ritibusque ipsi adnexis insumitur et absolvitur die electionis.
c) Tertium tempus, revera brevius, quod de more incidit in quadragesimalem praeparationem sollemnitatum paschalium et sacramentorum, purificationi et illuminationi assignatur.
d) Ultimum tempus, quod per totum tempos paschalem perdurat, attribuitur « mystagogiæ », id est tum experientiae et fructibus colligendis, tum commercio et vinculis cum societate fidelium arctius ineundis.


8. Præterea, cum initiatio christianorum nihil aliud sit quam prima sacramentalis participatio mortis et resurrectionis Christi, cum insuper tempus purificationis et illuminationis in tempus Quadragesimae de more incidat, et « mystagogia » in tempus paschale, ideo tota initiatio indolem paschalem praefatur, et « mystagogia » in tempus paschale, ideo tota initiatio indolem paschalem praefatur. Præterea Quadragesima plenam vim obtineat ad impensiorem electorum praeparationem et ipsa Vigilia paschalis habeatur tempus legitimum sacramentorum initiationis, veruntamen non vetatur eadem sacramenta, propter necessitates pastorales, extra haec tempora celebrari.

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3 Derogatur can. 790 C.I.C.
a) The first step: approaching initial conversion, the person desires to become a Christian and is accepted by the Church as a catechumen.

b) The second step: having advanced in faith and nearly completed the catechumenate, the person is received to a more intense preparation for the Sacraments.

c) The third step: after the spiritual preparation has been completed, the person receives the Sacraments by which a Christian is initiated.

These, then, are the three steps, stages or doorways that are to be regarded as the major or more intense moments of Initiation. These steps are marked by three liturgical rites: the first by the Rite for Entrance into the Catechumenate, the second by Election, the third by the celebration of the Sacraments.

7. The steps leading to, or preparing for, “periods” of inquiry and maturation are:

a) The first period, which calls for inquiry on the part of the candidate, is dedicated by the Church to evangelization and “precatechumenate,” and ends with entrance into the order of catechumens;

b) The second period, which begins with entrance into the order of catechumens and can last several years, is taken up with catechesis and the rites associated with it, and ends on the day of Election;

c) The third period, a much shorter one, which normally coincides with the Lenten preparation for the Paschal Solemnities and Sacraments, is designated for purification and enlightenment;

d) The final period, which lasts for the whole of Easter Time, is given to “Mystagogy,” that is to gaining experience and spiritual fruits, and to spending time in the company of the faithful and forming stronger links with them.

These, then, are the four consecutive periods: “precatechumenate,” marked by initial evangelization; “catechumenate,” set aside for the presentation of an integral catechesis; “purification and enlightenment” for the acquisition of a more intense spiritual preparation; and “Mystagogy,” marked by new experience, both of the Sacraments and of the community.

8. Furthermore, since the Initiation of Christians is nothing other than their first sacramental participation in the Death and Resurrection of Christ, and since also the time of purification and enlightenment usually falls in Lent and “Mystagogy” in Easter Time, the whole Initiation must show a paschal character. Therefore, Lent will have its full power as a more intense preparation of the elect and the Easter Vigil itself will be considered as the normative time for the Sacraments of Initiation. It is not, however, forbidden to celebrate the same Sacraments for pastoral needs outside these times.

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3 Can. 790 of the C.I.C. (1917) is repealed.
A. De evangelizatone et de « præcatechumenatu »

9. Etsi Ordo initiationis incipit admissione in catechumenatum, tempus tamen præcedens seu « præcatechumenatus » magnum momentum habet nec ex more prætermittendum est. In eo enim fit illa evangelizatio, qua fiducialiter et constanter annuntiatur Deus vivus et, quem ad omnium salutem misit, Jesus Christus, ut non Christiani, Spiritu Sancto cor ipsorum aperiente, credentes ad Dominum libere convertantur, eique sincere adhæreant qui, cum sit via, veritas et vita, omnes eorum expectationes spirituales explet, immo infinite superat.  

10. Ex evangelizatione cum auxilio Dei peracta oriuntur fides et conversio initialis, quibus se quisque sentit a peccato revocari et in mysterio dilectionis divinæ proclivem. Cui evangelizatiio integrum præcatechumenatus tempus tribuitur, ut maturescat vera voluntas Christum sequendi et Baptismum petendi.

11. Hoc igitur tempore candidatis apta fiat a catechistis, diaconis et sacerdotibus, immo et a laicis, explanatio Evangelii; attentum iis auxilium præstetur, ut ipsi purificata et clariore intentione cum divina gratia coopereant, denique conventus candidatorum cum familiis et coëtibus christianorum faciliores evadant.

12. Ad Conferentias Episcopales pertinet, præter illa m evangelizationem huic tempori propriam, providere, si casus ferat, et iuxta regionis adiuncta, primum modum recipiendi fautores (qui « sympathizantes » vulgo dicuntur), id est eos qui, etiamsi plene non credant, propensionem tamen exhibent in christianam fidem.  
   1) Eorum receptio, quæ ad libitum ac sine ritu fiet, rectam eorum intentionem, nondum vero fidem, manifestat.  
   2) Condicionibus locorum et opportunitatibus aptabitur. Aliis enim candidatis exhibendus est præsertim christianorum spiritus, quem noscere et experire satagunt; aliis autem, quorum catechumenatus propter varias rationes differtur, convenit primus quidam vel ipsorum vel communis actus externus.  
   3) Receptio fiet inter communitatis loci adunationes et conventus, dato tempore opportuno amicitiae et colloquii. Præsentatus ab amico, fautor (« sympathizans ») ille liberis verbis salutatur et recipitur a sacerdote vel ab aliquo membro communis digno et apto.


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4 Conc. Vat. II, Decr. de activitate missionali Ecclesiae, Ad gentes, n. 13.
A. Evangelization and the “Precatechumenate”

9. Although the Order of Initiation begins with admission into the catechumenate, the period that precedes it, the “precatechumenate,” is of great importance and should not normally be omitted. For within it takes place that evangelization in which the living God is confidently and constantly proclaimed, together with the one whom he sent for the salvation of all, Jesus Christ, so that, as the Holy Spirit opens their hearts, non-Christians may be freely converted to the Lord as believers and sincerely hold fast to him who, since he is the way, the truth and the life, fulfills all their spiritual expectations, and indeed infinitely surpasses them.  

10. From evangelization, carried out with God’s help, arise faith and initial conversion, by which each person feels called away from sin and into the profound mystery of divine love. The entire Period of the Precatechumenate is devoted to this evangelization, so that the will to follow Christ and to seek Baptism may mature.

11. Therefore, in this period a suitable explanation of the Gospel should be given to the candidates by catechists, Deacons and Priests, and indeed by lay people; careful help should be offered to them so that they may cooperate with divine grace with a purified and clearer intention, and that the group of candidates may then more easily meet with Christian families and groups.

12. In addition to the evangelization appropriate for this period, it is for the Conferences of Bishops to provide, if this should be necessary and according to the circumstances of their region, an initial way of receiving the inquirers (who are commonly called the “well-disposed”), that is, those who, even if they do not fully believe, nonetheless show a leaning towards the Christian faith.
   
   1) Their reception, which will be voluntary and without ceremony, shows their right intention, but not yet their faith.
   
   2) It will be adapted to the conditions and possibilities of their region. Some candidates must primarily be shown the Christian spirit, which they wish to discover and experience; for others, whose catechumenate is for various reasons delayed, some first external act, either of their own or of the community, is appropriate.
   
   3) The reception will take place within the gatherings and meetings of the local community, with suitable time allowed for friendship and conversation. Presented by a friend, the inquirer (“well-disposed”) is greeted with generous words and received by a Priest or by another worthy and suitable member of the community.

13. During the Period of the Precatechumenate, pastors are to assist the “well-disposed” with appropriate prayers.

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B. De catechumenatu


15. Ad hunc gressum faciendum requiritur ut in candidatis initialia vitae spiritualis et doctrinae christianae fundamenta condita sint: prima scilicet fides tempore « praecatechumenatus » concepta, initialis conversio voluntasque vitae mutandi et commercium cum Deo in Christo ineundi, ideoque primus penitentiae sensus incipiensque usus invocandi Deum et orandi, necnon prima experientia societatis et spiritus christianorum.

16. Auxiliantibus sponsoribus (cf. infra n. 42), catechistis et diaconis, ad pastores pertinet externa indicia harum dispositionum iudicare. Eorundem praeterea munus est ut, virtuti sacramentorum iam valide acceptorum attenti (cf. Praenotanda generalia, n. 4), præcaveant ne quis, iam baptizatus, quacumque de causa, iterum baptizari velit.

17. Post celebrationem ritus, tempestive scribantur in libro ad hoc destinato nomina catechumenorum, addita mentione de ministro et sponsoribus, de die et loco ipsorum admissionis factæ.

18. Exinde enim catechumeni, quos iam ut suos dilectione curaque complectitur Mater Ecclesia, quique cum ipsa coniuncti, iam de domo sunt Christi: ab Ecclesia enim verbo Dei pascuntur et liturgicis subsidiis foventur. Ipsi proinde cordi habeant ut liturgiam verbi participent, benedictiones et sacramentalia recipiant. Quoties autem matrimonium contrahunt sive duo catechumeni inter se, sive catechumenus cum parte non baptizata, apto ritu utantur. Si denique moriuntur durante catechumenatu, christianas obtinent exsequias.

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6 Ibid., n. 13.
7 Cf. Conc. Vat. II, Const. de Ecclesia, Lumen gentium, n. 14; Decr. de activitate missionali Ecclesiae, Ad gentes, n. 14
8 Ordo celebrandi Matrimonium, nn. 55-56.
B. Catechumenate

14. The rite commonly called “Entrance into the Catechumenate” is most important since that is when, coming together in public for the first time, the candidates manifest their will to the Church, and when the Church, fulfilling her apostolic office, receives those who intend to become her members. God grants them his grace, since their desire is expressed openly in this celebration, and their reception and first consecration are marked by the Church.

15. In order for them to take this step, it is necessary for the beginnings of a spiritual life and the foundations of Christian doctrine to have been planted in the candidates; that is, the first faith conceived during the Period of the Precatechumenate, an initial conversion and a desire to change their lives and enter a relationship with God in Christ; a consequent beginning of a sense of penitence and of a habit of calling on God and of prayer; and a first experience of the company and spirit of Christians.

16. It is the particular responsibility of pastors, with the help of sponsors (cf. no. 42 below), catechists and Deacons, to discern the outward signs of their spiritual dispositions. It is also for them, being aware of the power of Sacraments already validly received (cf. General Introduction, no. 4), to take care lest anybody who is already baptized should wish, for whatever reason, to be baptized again.

17. After the celebration of the rite, the names of the catechumens should be written in a timely manner in the book kept for this purpose, with mention of the minister and sponsors, and of the day and place of their admission.

18. Thus, from that moment, catechumens, whom Mother Church already embraces as her own with her love and care, and who are joined to her, already belong to the house of Christ, for they are fed by the Church with the word of God and the aid of the liturgy. For their part, they should have the desire to participate in the Liturgy of the Word and receive Blessings and Sacramentals. Whenever two catechumens contract marriage or a catechumen contracts marriage with an unbaptized person, they should use the appropriate rite. Finally, if they die during their catechumenate, they receive a Christian funeral.

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6 Cf. ibid., no. 13.
7 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen gentium, no. 14; Decree on the Missionary Activity of the Church, Ad gentes, no. 14.
8 Cf. Ordo celebrandi Matrimonium, editio typica, nos. 55-56.
19. Catechumenatus est tempus protractum, quo candidati institutione pastorali donantur et opportuna disciplina exercentur,\(^9\) cuius ope dispositiones animi, per ingressum manifestatae, ad maturitatem perducuntur. Quod quattuor viis obtinentur:

1) Apta catechesis, a sacerdotibus, diaconis vel catechistis et aliis laicis tradita, per gradus disposta et integre exhibita, anno liturgico accommodata et celebrationibus verbi fulta, eos adducit non solum ad congruam dogmatum et præceptorum notitiam, sed etiam ad intimam cognitionem mysterii salutis, cuius applicationem desiderant.

2) In exercitio Christianæ vitae familiariter conversantes, adiuti exemplo et subsidio sponsorum et patrinorum, immo fidelium totius communitatis, assuescunt Deum facilius orare, fidem testificari, Christi expectationem in omnibus servare, supernam inspirationem in operibus sequi, et ad caritatem proximi usque ad absolutionem sui operari. Sic instructi, «neo-conversi spiritaliter iter aggrediuntur, quò, fide iam communicantes mysterio mortis et resurrectionis, transeunt a veteræ homine ad novum hominem in Christo perfectum. Hic transitus, secum trahens progressivam sensus et morum immutationem, cum suis socialibus consequariis manifestus fieri et tempore catechumenatus paulatim evolvi debet. Cum Dominus, cui creditur, signum sit contradictionis, homo conversus rupturas et separationes non raro experitur, sed etiam gaudia quæ non ad mensuram dat Deus ».\(^{10}\)

3) Liturgicis ritibus congruentibus a Matre Ecclesiæ in suo itinere iuvantur, iisque paulatim iam mundantur et beneficiatione divina sustentantur. Ad illorum usum celebrationes verbi opportune promoventur, immo ipsi ad liturgiam verbi iam accedere possunt una cum fidelibus, quo melius se preparant ad futuram Eucharistiam participationem. Pro more tamen, quando congregatio fidelium adsunt, oportet ut, antequam celebratio eucharistica inchoetur, nisi difficultates urgeant, comitter dimittantur: debent enim exspectare Baptismum, quo, sacerdotali populo aggregati, deputabuntur ad novum cultum Christi participandum.

4) Cum vita Ecclesiæ sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et Ecclesiæ edificationem actuose cooperari.\(^{11}\)

20. Temporis spatium, catechumenatui congruens, pendet tum e gratia Dei tum e variis rerum adiunctis, nempe e ratione institutionis ipsius catechumenatus, e numero catechistarum, diaconorum et sacerdotum, e singularum catechumenorum cooperatione, e subsidiis necessariis ad sedem catechumenatus petendam ibique commorandum necnon ex auxilio communitatis localis. Nihil ergo «a priori» definiri potest. Ad Episcopum proinde spectat tempus determinare, sicut et disciplinam

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\(^{10}\) Cf. *ibid.*, n. 13.

19. The catechumenate is a lengthy period during which candidates receive pastoral instruction and practice appropriate disciplines, by the help of these their spiritual frame of mind, already manifested by their entrance, is brought to maturity. There are four ways by which this is achieved:

1) Appropriate catechesis, given by Priests, Deacons or catechists and other lay people, divided into steps and fully presented, suited to the liturgical year and supported by celebrations of the word, leads them not only to a suitable knowledge of dogmas and precepts, but also to an intimate knowledge of the mystery of salvation, which they desire to make their own.

2) Becoming familiar with the practice of Christian life, helped by the example and support of sponsors and godparents, and indeed of the faithful of the entire community, they grow accustomed to praying more easily to God, witnessing to the faith, keeping an expectation of Christ in all things, following inspiration from above in their works, and showing charity to their neighbor even to renunciation of themselves. Thus instructed, “the newly converted set out on a spiritual journey, by means of which, already sharing through faith in the mystery of Christ’s Death and Resurrection, they pass from the old man to the new man perfected in Christ. This passage, bringing with it a progressive change of outlook and morals, must become evident in its social consequences, and must be gradually developed during the Period of the Catechumenate. Since the Lord in whom he or she believes is a sign of contradiction, the convert often experiences an abrupt break in human ties, but he or she also tastes the joy which God gives without measure.”

3) They are assisted on their journey by Mother Church with suitable liturgical rites and by them they are now gradually cleansed and sustained with divine blessing. It is appropriate to promote celebrations of the word for them to attend, and indeed they themselves can already come to the Liturgy of the Word with the faithful to prepare themselves better for their future participation in the Eucharist. However, when they are present with the congregation of the faithful, they must normally be gently dismissed before the Eucharistic Celebration begins, unless there are difficulties that suggest otherwise: for they ought to wait for Baptism, by which they will be incorporated into the priestly people and deputed to participate in the new worship of Christ.

4) Since the life of the Church is apostolic, catechumens too should learn to cooperate actively in evangelization and the building up of the Church by the testimony of their life and their profession of faith.

20. The length of time appropriate for the catechumenate depends both on the grace of God and on various circumstances, namely on the plan of instruction of the catechumenate itself, the number of catechists, Deacons and Priests, the cooperation of individual catechumens, the facilities necessary for finding a place for the catechumenate and occupying it, and the help of the local community. So nothing can be laid down a priori. Therefore it is for the Bishop to determine the

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10 Cf. *ibid.*, no. 13.
catechumenatus moderari. Opportune etiam Conferentiæ Episcopales, attentis populorum et regionum condicionibus, oppremi pressius decernent.

C. De tempore purificationis et illuminationis

21. Tempus purificationis et illuminationis catechumenorum cum Quadragesima ex more congruit, quia Quadragesima tam in liturgia quam in catechesi liturgica, per memoriam vel præparationem Baptismi et per pænitentiam, renovat communïtatem fidelium una cum catechumenis, eosdemque disponit ad mysterium paschale recolendum, quod sacramenta initiationis singulis applicant.


23. Antequam « electio » celebretur, requiritur ad catechumenos quod attinet conversio mentis et morum, sufficiens doctrinae christianæ notitia, fidei caritatisque sensus; requiritur insuper deliberatio de ipsorum idoneitate. Postea in ipsa celebratione ritus manifestatio voluntatis eorum et sententia Episcopi vel delegati eius coram communitate habetur. Quapropter patet electionem, quæ tanta sollemnitate ornatur, veluti cardinem esse totius catechumenatus.


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12 Cf. Conc. Vat. II, Const. de sacra Liturgia, Sacrosanctum Concilium, n. 64.
13 Ibid., n. 109.
duration and to supervise the formation of the catechumenate. It is also appropriate that the Conferences of Bishops make more specific decisions in view of the conditions of people and regions.\footnote{Cf. Second Vatican Council, Constitution on the Sacred Liturgy, \textit{Sacrosanctum Concilium}, no. 64.}

\section*{C. Period of Purification and Enlightenment}

\subsection*{21.} The Period of Purification and Enlightenment of the catechumens normally coincides with Lent since, both in the liturgy and in liturgical catechesis, through remembrance of Baptism or preparation for it, and by penitence,\footnote{\textit{Ibid.}, no. 109.} Lent renews the community of the faithful together with the catechumens and disposes them to recall the Paschal Mystery, which the Sacraments of Initiation apply to individuals.\footnote{Cf. Second Vatican Council, Decree on the Missionary Activity of the Church, \textit{Ad gentes}, no. 14.}

\subsection*{22.} With the second step of Initiation begins the time of purification and enlightenment, which is given to a more intense preparation of spirit and heart. In this step the Church makes her “Election,” or the choice and admission of catechumens, who by their dispositions are fit to take part in the next celebration of the Sacraments of Initiation. It is called “Election” because the admission made by the Church is founded on election by God, in whose name the Church acts; it is also called “Enrollment of Names” because the candidates write their names in the book of the elect as a pledge of their faithfulness.

\subsection*{23.} Before “Election” is celebrated, the catechumens are questioned regarding their conversion of mind and morals, a sufficient knowledge of Christian doctrine, and their sense of faith and charity; deliberation is especially required regarding their suitability. Then, during the actual celebration of the rite, the manifestation of their will and the judgment of the Bishop or his delegate are made in the presence of the community. Therefore it is clear that the Election, which is endowed with such solemnity, is as it were the hinge of the whole catechumenate.

\subsection*{24.} From the day of their “Election” and admission, catechumens are called “elect”. They are also called “co-petitioners” because together they strive or petition to receive the Sacraments of Christ and the gift of the Holy Spirit. They are also called “those to be enlightened” because Baptism itself is called “enlightenment,” and by it the neophytes are flooded with the light of faith. But it is permitted in our days also to use other words that, in view of the diversity of regions and secular culture, are more suited to the understanding of all and to the character of languages.
25. Hoc tempore, impensior animi præparatio, quæ ad recollectionem spiritualem potius quam ad catechesim pertinet, ordinatur ad corda et mentes tum purificanda per discussionem conscientiæ et penitentiam, tum illuminanda per altiorem Christi Salvatoris cognitionem. Quod variis ritibus perficitur, præsertim per scrutinia et traditiones.

   1) « Scrutinia », quæ sollemniter diebus dominicis celebrantur, ad duplicem supradictum finem spectant, nempe ad revelandum in cordibus electorum quod est debile, infirmum et pravum, ut sanetur; et quod est probum, validum et sanctum, ut firmetur. Scrutinia enim ordinantur ad liberationem a peccato et diabolo, et in Christo corrobant, qui est electorum via, veritas et vita.

   2) « Traditones », per quas Ecclesia electis mandat perantiqua fidei et orationis documenta, scilicet Symbolum et Orationem dominicam, ad illuminationem eorum tendunt. In Symbolo, quo magnalia Dei ad salutem hominum recoluntur, oculi eorum fide et gaudio perfunduntur. In Oratone autem dominica novum filiorum spiritum altius agnoscent, quo Deum, in medio præsertim congregationis eucharisticæ, Patrem vocabunt.

26. Ad proximam sacramentorum præparationem:

   1) Moneantur electi ut Sabbato sancto, quantum fieri potest ab opere consueto vacantes, tempus orationi et recollectioni mentis tribuant ieiuniumque pro viribus servent.

   2) Eadem die, si qua fiat electorum congregatio, haberi possunt aliqui ritus proxime præparatorii, v. g.: redditio Symboli, « Ephphetha », electio nominis christiani et, si casus ferat, unctio olei catechumenorum.

D. De ipsis initiationis sacramentis

27. Hæc sacramenta, nempe Baptismus, Confirmatio et Eucharistia, sunt ultimus gradus, quo, accedentes electi, peccatis remissis, populo Dei aggregantur, adoptionem filiorum Dei accipiunt, a Spiritu Sancto inducuntur in promissam temporum plenitudinem, immo per sacrificium conviviumque eucharisticum ad regnum Dei prælibandum.

   a) De celebratione Baptismi adultorum

28. Baptismi celebratio, quæ ablutione aquæ cum invocatione SS.mæ Trinitatis quasi ad fastigium perductur, preparatur benedictione aquæ et professione fidei, quæ cum ritu aquæ intime connectuntur.

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25. During this time a more intense spiritual preparation, which has the character of recollection rather than of catechesis, is intended to purify hearts and minds by examination of conscience and penitence, and to enlighten them with a deeper awareness of Christ the Savior. This is accomplished by various rites, especially the Scrutinies and the Rites of Handing On.

1. The “Scrutinies,” which are celebrated solemnly on Sundays, have the double purpose mentioned earlier, namely to reveal what is weak, sick and sinful in the hearts of the elect so that it can be healed; and what is honorable, strong and holy, so that it can be strengthened. For the Scrutinies are ordered towards liberation from sin and the Devil, and they give strength in Christ, who is the way, the truth and the life of the elect.

2. The “Rites of Handing On,” by which the Church entrusts to the elect ancient texts of faith and prayer, that is, the Creed and the Lord’s Prayer, have the purpose of enlightening them. In the case of the Creed, in which the mighty deeds of God for the salvation of humans are recalled, their eyes are filled with faith and joy. Furthermore, in the Lord’s Prayer they discover more deeply the new spirit of sons and daughters by which they call God their Father, especially in the midst of the Eucharistic Assembly.

26. For immediate preparation for the Sacraments:

1. The elect are to be reminded to keep themselves free on Holy Saturday as far as possible from their usual tasks, and to give time to prayer and recollection and to fast insofar as they are able.15

2. On the same day, if there is a meeting of the elect, certain Rites of Immediate Preparation can take place, such as the Recitation of the Creed, “Ephphatha,” the Choosing of a Christian Name, and, if the occasion warrants, Anointing with the Oil of Catechumens.

D. Sacraments of Initiation Themselves

27. These Sacraments, namely Baptism, Confirmation and the Eucharist, are the final step by which the elect, proceeding with their sins forgiven, are incorporated into the People of God, receive the adoption of the children of God, and are led by the Holy Spirit into the promised fullness of time, and indeed into a foretaste of the Kingdom of God through the Eucharistic Sacrifice and Banquet.

a) Celebration of Baptism of Adults

28. The celebration of Baptism, which is brought as it were to its high point in the washing with water with the invocation of the Most Holy Trinity, is prepared by the Blessing of Water and the Profession of Faith, which are intimately connected with the rite of water.

29. Etenim per benedictionem aquæ, in qua dispensatio mysterii paschalis et electio aquæ ad illud sacramentaliter operandum recoluntur et SS.ma Trinitas iam primum invocatur, creatura aquæ significationem religiosam accipit et cœptum Dei mysterium coram omnibus illustratur.

30. Ritibus abrenuntiationis et professionis fidei, idem paschale mysterium, super aquam commemoratum, deinde breviter a celebrante in verbis Baptismi profitendum, actuosa baptizandorum fide profertur. Adulti enim non salvantur, nisi, sponte sua accedentes, donum Dei credendo velint accipere. Fides, cuius sacramentum recipiunt, non solius Ecclesiae, sed eorum etiam propria est, et exspectatur eam fore apud eos actuosam. Dum baptizantur, nedum passive tantum suscipiant sacramentum, sua voluntate cum Christo foedus ineunt, erroribus abrenuntiando, Deo autem vero adhaerendo.

31. Continuo, postquam viva fide paschale Christi mysterium confessi sunt, accedentes, mysterium illud ablutione aquæ expressum accipiunt, et, postquam SS.mam Trinitatem professi sunt, ipsa Trinitas, a celebrante invocata, operatur, electos suos inter filios adoptionis annumerando et plebi suæ aggregando.

32. Propterea ablutio aquæ, cum mysticam participationem mortis et resurrectionis Christi significet, per quam credentes in nomine eius peccatis moriuntur et in vitam resurgunt æternam, plenum suum momentum in celebratione Baptismi obtineat: seligatur proinde ritus vel immersionis vel infusionis, singulis casibus aptior, ut, pro variis traditionibus et rerum adjunctis, melius intellegatur eam ablutionem non esse mere purificationis ritum, sed sacramentumconiunctionis cum Christo.


b) De celebratione Confirmationis adultorum

34. Secundum perantiquum usum in ipsa Liturgia Romana servatum, adultus ne baptizetur quin statim post Baptismum, nisi obstet gravis ratio, accipiat Confirmationem (cf. n. 44). Hac connexione significantur unitas mysterii paschalis, necessitudo inter missionem Filii et effusionem Spiritus Sancti coniunctioque sacramentorum, quibus utraque persona divina cum Patre baptizatis advenit.
29. Moreover, by the Blessing of Water, in which the unfolding of the Paschal Mystery and the choice of water to make it sacramentally effective are recalled, and the Most Holy Trinity is now invoked for the first time, created water receives a religious meaning and the beginning of the mystery of God is made visible to all present.

30. By the Rites of Renunciation and of the Profession of Faith, the same Paschal Mystery that has been commemorated over the water, and will subsequently be briefly professed by the celebrant in the words of Baptism, is proclaimed with active faith by those about to be baptized. For adults are not saved unless, coming forward by their own choice, they are willing to receive the gift of God with faith. The faith they receive in the Sacrament is not only that of the Church, but also their very own, and is expected to be active in them. When they are baptized, by no means do they receive the Sacrament merely passively; they willingly enter a covenant with Christ by renouncing errors so as to adhere to the true God.

31. Having confessed the Paschal Mystery of Christ with living faith, they immediately come forward to receive that mystery expressed in the washing with water and, after they have professed the Most Holy Trinity, that same Trinity, invoked by the celebrant, brings it about that the elect are numbered among the children of adoption and are made members of the People of God.

32. For this reason the washing with water, which signifies mystical participation in the Death and Resurrection of Christ, by which those who believe in his name die to sins and rise again to eternal life, should be given full prominence in the celebration of Baptism: so the choice between the rites of immersion and pouring should be made to suit each individual case, so that among the variety of traditions and circumstances it may be better understood that washing is not merely a rite of purification, but a Sacrament of union with Christ.

33. The Anointing with Chrism after Baptism signifies the royal priesthood of the baptized and their enrollment in the fellowship of God’s people. The white garment is a symbol of their new dignity. The burning candle sheds light on their vocation to walk as befits children of light.

b) Celebration of Confirmation of Adults

34. According to an ancient practice preserved in the Roman Liturgy itself, an adult may not be baptized without receiving Confirmation immediately after Baptism, unless very serious reasons stand in the way (cf. no. 44). This linking indicates the unity of the Paschal Mystery, the connection between the mission of the Son and the outpouring of the Holy Spirit, and the unity of the Sacraments by means of which both of these divine Persons come together with the Father to those baptized.
35. Propterea post ritus complementares Baptismi, omissa unctione post Baptismum (n. 224), confertur Confirmatio.

c) De prima participatione eucharistica neophytorum

36. Denique habetur celebratio Eucharistiae, cuius neophyi hac die prima vice plenoque iure partem habent et in qua consummationem suæ initiationis inveniunt. In ipsa enim idem neophyi, ad dignitatem sacerdotii regalis provecti, partem actuosam habent et orationis fidelium et, quantum fieri poterit, ritus deferendi oblata ad altare; cum tota communitate particeps fiunt actionis sacrificii et Orationem dominicam reddunt, qua spiritum adoptionis filiorum, Baptismate acceptum, patefaciunt. Denique, communicantes Corpori tradito et Sanguini effuso, accepta munera confirmant et æterna praebant.

E. De tempore « mystagogiæ »

37. Perfecto hoc ultimo gradu, communitas una cum neophytis tum meditatione Evangelii, tum participatione Eucharistiae, tum exercitio caritatis progreditur in mysterio paschali altius percipiendo et in vitae usum magis magisque traducendo. Hoc est ultimum tempus initiationis, id est tempus « mystagogiæ » neophytorum.


39. Nova sacramentorum frequentatio, sicut illuminat sacrarum Scripturarum intellectum, pariter adeo auget scientiam hominum et redundat in experientiam communitatis, ut neophytis facilius et utilius reddatur commercium ceterorum fidelium. Propterea tempus mystagogiæ maximum momentum habet ut neophyi, a patrinis adiuti, intimiores relationes cum fidelibus ineant iisque renovatam visionem rerum novamque impulsionem afferant.
35. Therefore after the complementary rites of Baptism, though with the omission of the Anointing with Chrism after Baptism (no. 224), Confirmation is conferred.

c) First Full Participation of the Neophytes in the Eucharist

36. Finally the celebration of the Eucharist takes place, during which on this day for the first time the neophytes take part with full entitlement and reach the completion of their Initiation. For it is the same neophytes, having been raised to the dignity of the royal priesthood, take an active part in the Prayer of the Faithful and, insofar as possible, in the rite of bringing the offerings to the altar. They take part with the whole community in the sacrificial action and recite the Lord’s Prayer, by which they manifest the spirit of adoption of children which they have received in Baptism. Then, receiving Communion in the Body given up and the Blood poured out, they confirm the gifts they have received and receive a foretaste of eternal gifts.

E. Period of “Mystagogy”

37. After this last step is complete, the community together with the neophytes, by meditation on the Gospel, by participation in the Eucharist, and by the exercise of charity, makes progress in understanding the Paschal Mystery more deeply and carrying it over more and more into the practice of daily life. This is the final period of Initiation for the neophytes, that is, the Period of “Mystagogy.”

38. A genuinely fuller and more fruitful understanding of the “mysteries” is acquired by the newness of the explanation and especially by the experience of the Sacraments they have received. For neophytes have been renewed in mind, have intimately tasted the good word of God, have shared communion in the Holy Spirit, and have come to realize how sweet the Lord is. From this experience, proper to a Christian and enhanced by day-to-day living, they draw forth a new understanding of the faith, the Church, and the world.

39. This new participation in the Sacraments, just as it enlightens understanding of the Sacred Scriptures, at the same time so increases a person’s knowledge of others and enriches the experience of the community that the relationship between the neophytes and the rest of the faithful becomes easier and more practical. Therefore the Period of Mystagogy is of great importance in enabling the neophytes, assisted by their godparents, to form closer relationships with the faithful and to communicate to them a new view of things as well as new enthusiasm.

II. DE MINISTERIIS ET OFFICIIS

41. Præter ea, quæ inter Prenotanda generalia (n. 7) dicta sunt, populus Dei, Ecclesia locali repræsentatus, intellegat semper et ostendat initiationem adultorum rem esse suam et negotium omnium baptizatorum. Paratissimum ergo se præbeat ut, vocationem suam apostolicam adimplens, auxilium præstet iis qui Christum quaerunt. In variis adiunctis vitae cotidiana, sicut in apostolatu, cuilibet discipulo Christi onus fidei disseminandae pro parte sua incumbit. Exinde candidatos et catechumenos iuvare debet toto curriculo initiationis, in precatechumenatu, in catechumenatu et in tempore mystagogiae. In specie autem:

1) Tempore evangelizationis et precatechumenatus mente recolant fideles apostolatum Ecclesiae, omniumque membrorum eius, imprimis dirigi ad nuntium Christi verbis et factis mundo patræfaciendum gratiamque eius communicandam. Faciles igitur se præbeat ad spiritum communitatis christianorum aperiendum, ad candidatos advenientes in familias, in colloquia privata, immo in quosdam communitatis coetus.

2) Celebrationibus catechumenatus, pro opportunitate, adesse velint et actuosius se praesent responsionibus, orationi, cantui et acclamationibus.

3) Dies electionis, cum agatur de incremento ipsius communitatis, curam habeant testimonium opportune reddendi de catechumenis iustum et prudens.

4) Tempore Quadragesimae, id est tempore purificationis et illuminationis, assidui adsint ritibus scrutiniorum et traditionum, et catechumenis afferant exemplum propriæ renovationis in spiritu penitentiae, fidei et caritatis. In Vigilia paschali cordi habeant renovare promissiones Baptismi.

40. Since the character and value of this period should arise from this new personal experience both of the Sacraments and of the community, the principal place for “Mystagogy” is the so-called “Masses for the neophytes” or Masses of the Sundays of Easter Time because at them, in addition to the gathered community and their participation in the mysteries, the neophytes find, especially in Year A of the Lectionary, readings particularly suited to them. For that reason, the entire local community should be invited to those Masses together with the neophytes and their godparents, and the texts they contain can be used also when Initiation is celebrated outside the normal times.

II. MINISTRIES AND OFFICES

41. In addition to those things mentioned in the General Introduction (no.7), the People of God, represented by the local Church, should always realize and show that the Initiation of adults is its own concern and a matter for all the baptized. It should therefore show itself always prepared to fulfill its apostolic vocation by helping those who seek Christ. In the varying circumstances of everyday life, as in the apostolate, every disciple of Christ is individually obliged to spread the faith. He or she must therefore help candidates and catechumens throughout the course of their Initiation, in the precatechumenate, the catechumenate and the Period of Mystagogy. In particular:

1) In the time of evangelization and precatechumenate the faithful should remember that the apostolate of the Church and of all her members is principally directed towards making known the message of Christ to the world by words and deeds and towards communicating his grace. They should therefore show themselves willing to exhibit a spirit of Christian community, to welcome candidates into their families, into personal conversations, and also into some of the community’s gatherings.

2) They should be willing to attend the celebrations of the catechumenate when possible and take an active part in the responses, prayers, songs and acclamations.

3) On the day of Election, since the addition of members to the community itself is involved, they should take care to give a just and prudent testimony about the catechumens when appropriate.

4) During Lent, which is the Period of Purification and Enlightenment, they should take care to be present at the Rites of the Scrutinies and of Handing On and give the catechumens the example of their own renewal in the spirit of penitence, faith and charity. They should be eager to renew their own baptismal promises at the Easter Vigil.

17 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen gentium, no. 17.
5) Tempore mystagogiæ Missas pro neophytis participent, eodemque caritate amplectantur auxiliumque eis præstent quo iucundius in communitate baptizatorum se sentiant.

42. Candidatum, qui postulat ut inter catechumenos admittatur, comitatur sponsor, nempe vir aut mulier, qui eum novit, adiuvit et testis est morum, fidei et voluntatis eius. Contingere potest ut hic sponsor officium patrini temporibus purificationis et illuminationis necnon mystagogiæ non adimpletur sit, sed tunc ab altero in hoc munere substituatur.

43. Patrinus autem, a catechumeno propter exemplum, dotes et amicitiam delectus, a communitate christiana loci delegatus et a sacerdote approbus, candidatum comitatur die electionis, in celebratione sacramentorum et tempore mystagogiæ. Illius est catechumeno familiariter ostendere usum Evangelii in via propria et commercio societatis, iuquare in dubiis et anxietatibus, ei testimonium reddere et incremento vitae eius baptismalis invigilare. Iam ante « electionem » delectus, munus suum publice exercet a die « electionis », cum de catechumenorum communitate testimonium dicit; et officium eius conservat momentum, quando neophytus, sacramentis acceptis, adiuvandus est ut fidelis promissionibus Baptismi permaneat.

44. Episcopi est per se vel per delegatum institutionem pastoralem catechumenorum condere, moderari atque fovere, necnon candidatos ad electionem et ad sacramenta admittere. Optandum est ut, quantum fieri poterit, quadragesimali liturgiæ præsidens, ritum electionis et in Vigilia paschali sacramenta initiationis ipse celebret saltem eorum qui aetatem quattuordecim annorum expleverunt. Denique, pro sua pastorali cura, Episcopus catechistis, qui revera digni sunt et opportune præparati, tradat deputationem ad exorcismos minores celebrandos.

45. Presbyterorum est, praeter consuetum ministerium quod in qualibet celebratione Baptismi, Confirmationis et Eucharistiae gerunt, ut ad pastoralem personalemque catechumenorum curam attendant, de iis præsertim solliciti qui hæsitantes et afflictæ esse videantur, ut, auxiliantibus diaconis et catechistis, catechesi eorum provideant; ut patrinorum electionem approbent eosdemque libenter audiant et adiuvent; ut denique ad perfectum aptatumque usum rituum diligentiam adhibeant in decursu totius Ordinis initiationis (cf. infra n. 67).

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19 Cf. Prænotanda generalia, n. 8.
20 Cf. ibid., n. 12.
21 Abrogatur in hoc casu can. 1153 C.I.C.
5) During the Period of Mystagogy they should participate in the Masses for the neophytes, embrace them with charity, and help them to feel more at home in the community of the baptized.

42. A candidate who applies to be received among the catechumens should be accompanied by a sponsor, that is, by a man or woman who knows and has helped him or her, and is a witness to the candidate’s character, faith, and intention. It may happen that this sponsor will fulfill the office of godparent during the times of purification and enlightenment and of Mystagogy, but someone else may replace the sponsor for this task.

43. A godparent, however, chosen by the catechumen for his or her example, gifts and friendship, delegated by the local Christian community and approved by a Priest, accompanies the candidate on the day of Election, at the celebration of the Sacraments, and during the Period of Mystagogy. The godparent’s task is to show the catechumen in a friendly way how to practice the Gospel in personal and social life, to help at times of doubt or anxiety, to bear witness to and watch over the catechumen’s growth in baptismal life. Chosen before the “Election,” the godparent exercises his or her office from the day of Election, testifying for the catechumen in the presence of the community. The godparent’s task remains important when the neophyte, having received the Sacraments, needs help to remain faithful to the promises of Baptism.

44. It is for the Bishop, either in person or through a delegate, to establish, supervise and encourage the pastoral instruction of catechumens, and to admit candidates to Election and to the Sacraments. It is desirable that, insofar as possible, presiding over the Lenten liturgy, he himself celebrate the Rite of Election and, during the Easter Vigil, the Sacraments of Initiation at least for the Initiation of those who are fourteen years old or older. Finally, as part of his pastoral care, the Bishop should depute catechists, truly worthy and suitably prepared, to celebrate the Minor Exorcisms.

45. It is for Priests, in addition to the usual ministry that they exercise in any celebration of Baptism, Confirmation, and the Eucharist, to attend to the pastoral and personal care of catechumens, taking special care of those who seem hesitant or troubled, and to provide for their catechesis with the help of Deacons and catechists. They are to approve the choice of godparents and generously listen to them and help them. Finally they are to see to the complete and appropriate use of the rites throughout the course of the Order of Initiation (cf. no. 67 below).

20 Cf. ibid., no. 12.
21 In this case, can. 1153 of the C.I.C. (1917) is abrogated.
46. Presbyter, qui adultum aut puerum ætatis catecheticae baptizat, absente Episcopo, Confirmationem quoque conferat, nisi hoc sacramentum alio tempore conferendum sit (cf. n. 56).24

Quando confirmandi numerosiores sunt, Confirmationis minister presbyteros ad sacramentum ministrandum sibi sociare potest.

Necesse est ut hi presbyteri:
   a) aut peculiari munere vel officio in diœcesi fungantur, scilicet sint aut Vicarii Generales, aut Vicarii sive Delegati episcopales, aut Vicarii districtuales seu regionales, vel qui Ordinarii mandato, iisdem pares ex officio habantur;
   b) aut sint parochi locorum in quibus Confirmatio confertur, vel parochi locorum ad quæ confirmandi pertinent, vel presbyteri qui peculiarem operam naverunt in preparatione catechetica confirmandorum.25

47. Diaconorum, si adsunt, auxilium præsto sit oportet. Si Conferentia Episcopalis opportunum iudicaverit stabiles diaconos instituere, provideat etiam ut eorum numerus congruus sit, ut gradus, tempora et exercitia catechumenatus haberi possint omnibus locis, ubi necessitatibus pastoralibus requiruntur.26

48. Catechistæ, quorum officium ad progressum catechumenorum et incrementum communitatis momentum habet, teneant in ritibus, quotiescumque fieri poterit, partem actuosam. Dum edocent, attendant ut doctrina sua sit spiritu evangelico referta, symbolis liturgicis et curriculo anni accommodata, catechumenis aptata, et traditionibus loci, quantum fieri potest, locupletata. Immo, ab Episcopo deputati, possunt exorcismos minores (cf. supra n. 44) et benedictiones peragere,27 de quibus in Rituali nn. 113-124.

III. DE TEMPORE ET LOCO INITIATIONIS

49. Ordine initiationis pastores ita de more utantur, ut sacramenta celebrantur in Vigilia paschali et electio fiat prima dominica Quadragesimae. Ceteri autem ritus, ratione habita huius supradictæ dispositionis (nn. 6-8, 14-40), distribuantur. Attamen, propter graviores necessitates pastorales, curriculum totius Ordinis aliter disponere licet, ut pressius infra dicetur (nn. 58-62).

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24 Cf. Ordo Confirmationis, Prænotanda, n. 7 b.
25 Cf. ibid., n. 8.
26 Cf. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen gentium, n. 26; Decr. de activitate missionali Ecclesiae, Ad gentes, n. 16.
27 Cf. Conc. Vat. II, Const. de sacra Liturgia, Sacrosanctum Concilium, n. 79.
46. A Priest who baptizes an adult or a child of catechetical age in the absence of the Bishop should also confer Confirmation, unless this Sacrament has to be conferred at another time (cf. no. 56).24

When those to be confirmed are too numerous, the minister of Confirmation may ask other Priests to join him for the administration of the Sacrament.

It is necessary that these Priests:

a) either exercise a particular role or office in the diocese, being namely, either Vicars General, Episcopal Vicars, or Vicars Forane, or by the mandate of the Ordinary, are considered equal to these because of the office they hold.

b) or are pastors of parishes where Confirmation is conferred, or pastors of parishes where those to be confirmed belong, or Priests who had a special part in the catechetical preparation of those to be confirmed.25

47. If there are Deacons, their help should be available. If the Conference of Bishops has decided to establish the permanent diaconate, it should also ensure that their number is sufficient to enable the steps, periods, and exercises of the catechumenate to take place everywhere that pastoral need requires them.26

48. Catechists, whose role is important for the progress of catechumens and the growth of the community, should have an active part in the rites whenever this is possible. When they teach, they should take care that their teaching is imbued with an evangelical spirit, harmonious with the symbols of the liturgy and the course of the year, suitable for catechumens and, insofar as possible, enriched by local tradition. Furthermore, when delegated by the Bishop, they can perform Minor Exorcisms (cf. no. 44 above) and Blessings,27 for which see Ritual nos. 113-124.

III. TIME AND PLACE OF INITIATION

49. Pastors should normally use the Order of Initiation in such a way that the Sacraments are celebrated during the Easter Vigil and the Election takes place on the First Sunday of Lent. In addition, the other rites should be spaced in accord with the principles set out above (nos. 6-8, 14-40). However, for very serious pastoral needs, the course of the entire Order may be arranged differently, as will be more fully explained below (nos. 58-62).

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24 Cf. Ordo Confirmationis, Praenotanda (Introduction), no. 7 b.
25 Cf. ibid., no. 8.
26 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen gentium, no. 26; Decree on the Missionary Activity of the Church, Ad gentes, no. 16.
A. Tempus legitimum seu consuetum

50. Quod attinet ad tempus celebrandi ritum ad faciendos catechumenos, hæc notanda sunt:
   1) Ne sit præmaturum: exspectetur donec candidatis, pro dispositionibus et condicione, necessarium temporis spatium affuerit ad fidem initiale consensu initiale et ad ostendenda prima conversionis indicia (cf. supra n. 20).
   2) Ubi numerus candidatorum maior esse solet, exspectetur donec cœtus efformetur sufficiens pro catechesi et liturgicis ritibus.
   3) Statuantur in anno duæ vel, pro necessitate, tres dies seu tempora opportuniora, in quibus de more ritus perficiatur.

51. Ritus « electionis » seu « nominis inscriptionis » de more celebretur prima dominica in Quadragesima. Pro opportunitate, paulo anticipari potest vel etiam celebrari infra hebdomadam.

52. « Scrutinia » locum habeant dominica III, IV et V in Quadragesima, pro necessitate alius dominicis eiusdem Quadragesimæ, immo etiam in feriis hebdomadæ magis congruis. Tria celebretur « scrutinia »; attamen propter impedimenta gravia Episcopus potest ab uno vel etiam in extraordinariis adiunctis a duobus dispensare. Deficiente autem tempore, anticipata electione, anticipetur etiam primum scrutinium; attendatur tamen in hoc casu ne « tempus purificationis et illuminationis » protrahatur ultra octo hebdomadas.

53. Ab antiquitate « tradiciones », cum post scrutinia fiant, pertinent ad idem tempus purificationis et illuminationis; celebretur autem intra hebdomadam. Symbolum traditur in hebdomada post primum scrutinium; Oratio autem dominica, post tertium. Attamen, pro opportunitate pastorali, quo ditior fiat liturgia temporis catechumenatus, traditiones transferri possunt et celebrari intra catechumenatum ad modum « ritus transitionis » (cf. nn. 125-126).

54. Sabbato sancto, cum electi, a labore vacantes (cf. supra n. 26), mediætationi se dedunt, peragì possunt varii ritus immediate præparatorii: redditio Symboli, ritus « Ephphetha », electio nominis christianorum, immo unctio cum oleo catechumenorum (cf. nn. 193-207).

55. In ipsa Vigilia paschali sacramenta initiationis adultorum celebrantur (cf. nn. 8 et 49). Si autem catechumeni permulti sunt, maior pars eorum hac ipsa nocte sacramentis donatur, ceteri autem ad dies infra octavam Paschæ remitti possunt et sacramentis renovari vel in ecclesiis primariis vel etiam in stationibus secundariis. Quo in casu usurpetur vel Missa diei propria vel Missa ritualis pro initiatione christianorum, adhibitis etiam lectionibus Vigilæ paschalis.
A. Legitimate or Customary Times

50. With regard to the time for celebrating the Rite for Entrance into the Catechumenate, the following should be noted:

1. It should not happen too early: it is right to wait until the candidates, depending on their attitudes and circumstances, have enough time to embrace the beginnings of faith and to show the first signs of conversion (cf. no. 20 above).

2. Where the number of candidates is smaller than usual, it is right to wait until a group of sufficient size forms for catechesis and the liturgical rites.

3. Two or, if necessary, three more suitable days or occasions in a year should be set for celebrating the rite.

51. The Rite of “Election” or “Enrollment of Names” should normally be celebrated on the First Sunday of Lent. When appropriate, it can be celebrated somewhat earlier or on a weekday.

52. The “Scrutinies” should take place on the Third, Fourth and Fifth Sundays of Lent, or if necessary on other Sundays of the same Lent, or even on weekdays that are found to be more suitable. Three “Scrutinies” should be celebrated. However, the Bishop can dispense from one of them in view of serious impediments or even, in exceptional circumstances, from two. When time is short and the Election has been anticipated, the First Scrutiny should also be anticipated; however, in this case care should be taken to ensure that the “Period of Purification and Enlightenment” is not extended beyond eight weeks.

53. From antiquity the “Rites of Handing On,” since they take place after the Scrutinies, belong to the same Period of Purification and Enlightenment; however, they should be celebrated during the week. The Creed is handed on during the week following the First Scrutiny and the Lord’s Prayer after the Third. If this is pastorally suitable, however, for enrichment of the liturgy of the Period of the Catechumenate, the Rites of Handing On can be transferred and celebrated during the catechumenate as a kind of “rite of passage” (cf. nos. 125-126).

54. On Holy Saturday, while the elect, free from work (cf. no. 26 above), devote themselves to meditation, various Rites of Immediate Preparation can take place: the Recitation of the Creed, the “Ephphatha” Rite, the Choosing of a Christian Name, and even the Anointing with the Oil of Catechumens (cf. nos. 193-207).

55. The Sacraments of Initiation of adults should be celebrated during the Easter Vigil itself (cf. nos. 8 and 49). But if there is a very large number of catechumens, most of them receive the Sacraments on this very night, but others can be delayed to days within the Octave of Easter and be made new by the Sacraments either in the principal churches or even in secondary ones. In this case either the Mass proper to the day is used or the Ritual Mass for the Initiation of Christians, with readings taken from the Easter Vigil.
56. Quibusdam in casibus collatio Confirmationis remittit potest circa finem temporis mystagogiae, v. g. in dominicam Pentecostes (cf. n. 237).

57. Omnibus et singulis dominicis post primam Paschae habeantur sic dictae « Missae pro neophytis », ad quas et communitas et noviter baptizati cum patrinis instanter invitentur (cf. supra n. 40).

B. Extra tempora

58. Etsi Ordo initiationis ita de more disponendus est ut sacramenta in Vigilia paschali celebrantur, tamen, propter adiuncta insolita et necessitates pastorales, permittitur ut ritus electionis necon temporis purificationis et illuminationis celebrantur extra Quadragesimam et sacramenta ipsa extra Vigilian vel diem Paschae. In adiunctis etiam ordinariis, solummodo tamen propter graves necessitates pastorales, v. g. ubi permulti sunt baptizandi, seligere licet, praepter curriculum initiationis in Quadragesima de more peractum, aliud tempus, praerprimis tempus paschale, ad sacramenta initiationis celebranda. Quibus in casibus, mutatis momentis insertionis in anno liturgico, ipsa totius Ordinis structura, cum opportunis intervallis, eadem maneat. Accommodationes autem fiant prout sequitur.

59. Sacramenta ipsa initiationis, quantum fieri poterit, celebrantur die dominica, adhibita, pro opportunità, aut Missa dominicae aut Missa ritualis propria (cf. supra n. 55).

60. Ritus ad catechumenos faciendos locum habeat tempore congruo, uti dictum est n. 50.

61. « Electio » celebratur fere sex hebdomadis ante sacramenta initiationis, ita ut sufficiens adsit tempus pro scrutininis et traditionibus. Caveatur ne celebratio electionis cadat in sollemnitate anni liturgici. Pro ritu usurpentur lectiones in Rituali assignatae. Formularium autem Missae erit vel diei vel Missae ritualis. [374bis]

62. « Scrutinia » non in sollemnitatibus, sed diebus dominicis vel etiam infra hebdomadam, servatis consuetis intervallis, celebrantur, lectiones usurpando in Rituali assignatas. Formularium Missae erit vel diei vel Missae ritualis, ut infra n. 374 bis. [377]
56. In some cases, the conferring of Confirmation can be delayed until around the end of the Period of Mystagogy, for example on Pentecost Sunday (cf. no. 237).

57. On each and every Sunday of Easter following the First there should take place the so-called “Masses for the neophytes” which both the community and the newly baptized with their godparents are urged to attend (cf. no. 40 above).

**B. At Other Times**

58. Although the Order of Initiation should normally be arranged so that the Sacraments are celebrated during the Easter Vigil, it is nonetheless permitted, because of unusual circumstances and pastoral needs, that the rites of Election and of the Period of Purification and Enlightenment be celebrated outside Lent and the Sacraments themselves outside the Easter Vigil or Easter Day. Even in ordinary circumstances, but only for serious pastoral needs, for example when the number to be baptized is very large, it is permitted to choose another time, especially Easter Time, for celebrating the Sacraments of Initiation in addition to the course of Initiation normally held during Lent. In such cases, the structure of the entire Order should remain the same, with appropriate intervals, although the times of its insertion into the liturgical year are changed. Moreover, adaptations should be made as follows.

59. Insofar as possible, the Sacraments of Initiation themselves should be celebrated on a Sunday, using, as circumstances suggest, either the Mass of the Sunday or the appropriate Ritual Mass (cf. no. 55 above).

60. The Rite for Entrance into the Catechumenate should take place at an appropriate time, as has been said in no. 50.

61. The “Election” should be celebrated about six weeks before the Sacraments of Initiation, so that there is enough time for the Scrutinies and Rites of Handing On. Care should be taken that the celebration of Election does not fall on a Solemnity in the liturgical year. For the rite, the readings appointed in the Ritual should be used. The formula for the Mass will either be that of the day or of the Ritual Mass.

62. The “Scrutinies” should not be celebrated on Solemnities, but on Sundays or weekdays, with the usual intervals between them, using the readings appointed in the Ritual. The formulary for the Mass will either be that of the day or of the Ritual Mass as given below, no. 377.
C. De locis initiationis

63. Ritus fiant in locis congruentibus, prout significatur in Rituali. Ratio habeatur necessitatum peculiarium, quæ oriuntur in stationibus secundariis regionum missionis.

IV. DE APTATIONIBUS, QUAS CONFERENTIAE EPISCOPALES,
HOC RITUALI ROMANO UTENTES, FACERE POSSUNT

64. Praeter aptationes in Praenotandis generalibus (nn. 30-33) prævisas, Ordo initiationis adulatorum alias accommodationes a Conferentiis Episcopalibus definiendas admissit.

65. Ad placitum illarum Conferentiarum hæc statui posunt:
1) Ante catechumenatum, ubi opportunum esse videtur, instituere modum quendam recipiendi fautores (« sympathizantes ») (cf. supra n. 12).
2) Sicubi cultus gentilittii passim floreant, inserere in Ordinem ad catechumenos faciendos, nn. 79 et 80, primum exorcismum primamque abrenuntiationem.
3) Statuere ut gestus frontem signandi fiat ante frontem, sicubi tactus decere non videatur (n. 83).
4) Ubi, iuxta praxim religionum non christianarum, initiatis nomen novum statim datur, statuere ut candidatis novum nomen imponatur in Ordine ad catechumenos faciendos (n. 88).
5) Secundum consuetudines locorum, admittere in eodem Ordine, n. 89, ritus auxiliarios ad significandam receptionem in communitatem.
7) Decernere omissionem uctionis catechumenorum (n. 218) vel eius translationem inter ritus immediate praeparatorios (nn. 206-207) vel eius usum intra tempus catechumenatus ad modum « ritus transitionis » (nn. 127-132).
8) Formulas abrenuntiationis pressiores et ditiores reddere (cf. nn. 217 et 80).

V. DE IIS QUÆ AD EPISCOPUM SPECTANT

66. Episcopo autem, pro sua diecesi, competit:
1) Institutionem catechumenatus condere et pro necessitatis normas opportunas decernere (cf. n. 44).
2) Prout adiuncta ferunt statuere an et quando Ordo initiationis celebrari possit extra tempora (cf. n. 58).
C. Places of Initiation

63. The rites should take place in appropriate locations, as indicated in the Ritual. Account must be taken of particular needs that arise in secondary stations of missionary regions.

IV. ADAPTATIONS THAT THE CONFERENCES OF BISHOPS ARE PERMITTED TO MAKE USING THIS ROMAN RITUAL

64. In addition to the adaptations foreseen in the General Introduction (nos. 30-33), the Order of Initiation of adults allows other adaptations to be defined by the Conferences of Bishops.

65. These Conferences can decide the following:
1) To establish a method of welcoming inquirers (the “well-disposed”) before the catechumenate, where this is judged appropriate (cf. no. 12 above).
2) Where pagan cults flourish and are common, to insert into the Rite for Entrance into the Catechumenate, nos. 79 and 80, a first Exorcism and a first Renunciation.
3) To decide that the gesture of signing the forehead be made in front of the forehead, in places where touching is thought improper (no. 83).
4) Where a new name is given at once to the initiate in the practice of non-Christian religions, to decide that the candidates be given their new name during the Rite for Entrance into the Catechumenate (no. 88).
5) In accordance with local customs, to incorporate into the same Order, no. 89, auxiliary rites to signify reception into the community.
6) In the Period of the Catechumenate, besides the customary rites (nos. 106-124), to establish “rites of passage,” such as anticipated celebrations of the “Rites of Handing On” (nos. 125-126), the “Ephphatha” Rite, the Recitation of the Creed, or even the Anointing with the Oil of Catechumens (nos. 127-129).
7) To decide that the Anointing with the Oil of Catechumens be omitted (no. 218), or transferred to take place among the Rites of Immediate Preparation (nos. 206-207), or used within the Period of the Catechumenate as a kind of “rite of passage” (nos. 127-132).
8) To make the formulas of Renunciation richer and more forceful (cf. nos. 217 and 80).

V. MATTERS PERTAINING TO THE BISHOP

66. The Bishop can, for his own diocese:
1) Establish instruction for the catechumenate and decide on appropriate norms as necessary (cf. no. 44).
2) When appropriate, decide whether and when the Order of Initiation can be celebrated at other times (cf. no. 58).
3) Dispensare propter impedimenta gravia ab uno scrutinio vel etiam, in extraordinariis adiunctis, a duobus (cf. n. 240).
4) Permittere ut ex parte vel ex toto adhibeatur Ritus simplicior (cf. n. 240).
5) Catechistis, qui revera digni sunt et opportune præparati, deputationem tradere ad exorcismos et benedictiones peragenda (cf. nn. 44 et 47).
6) Ritui « electionis » præsidere et ratam habere per se vel per delegatum admissionem electorum (cf. n. 44).
7) Aetatem patrinorum ad normam iuris\textsuperscript{28} statuere (cf. Praenotanda generalia 10, 2).

VI. DE ACCOMMODATIONIBUS QUÆ MINISTRO COMPETUNT

67. Celebrantis est plene et intelligenter uti libertate quæ ipsi sive in Prænotandis generalibus, n. 34, sive in rubricis Ordinis deinceps tribuitur. Multis in locis de consulto modus agendi et precandi non determinatus est vel duæ solutiones oblatæ sunt, ut celebrans ritum secundum prudens iudicium suum pastorale condiciioni candidatorum et astantium possit accommodare. Maxima libertas relictæ est in monitionibus et in supplicationibus, quæ pro adiunctis semper abbreviari vel mutari possint vel etiam ditiari intentionibus, ut respondeant speciali condiciioni sive candidatorum (v. g. luctui vel gudio quod alicui ex iis in familia occurrerit) sive astantium (v. g. luctui vel gudio communi parœciæ aut civitatis).

Ipsius etiam celebrantis erit textus accommodare, mutatis genere et numero, pro cuiusvis circumstantiæ opportunitate.

\textsuperscript{28} Cf. C.I.C., can 874, § 1, 2.
3) Dispense from one Scrutiny in view of serious impediments or even, in exceptional circumstances, from two (cf. no. 240).
4) Permit that the Simpler Rite be used partially or entirely (cf. no. 240).
5) Depute catechists, truly worthy and suitably prepared, to celebrate the Minor Exorcisms and Blessings (cf. nos. 44 and 47).
6) Preside at the Rite of “Election” and make a judgment, either personally or through a delegate, on the admission of the elect (cf. no. 44).
7) Stipulate the requisite age for godparents, in keeping with the provisions of law²⁸ (cf. General Introduction, no. 10, 2).

VI. ADAPTATIONS WITHIN THE COMPETENCE OF THE MINISTER

67. It is for the celebrant to use fully and intelligently the freedom that is given to him both in the General Introduction, no. 34, and, later on, in the rubrics of the Order. In many places consulted, the manner of acting and praying has not been determined, or two solutions have been offered, so that the celebrant can adapt the rite to the situation of the candidates and others who are present, according to his prudent pastoral judgment. The greatest freedom has been left in the invitations and supplications, which can always be shortened or changed according to circumstances, or even enriched with other intentions so as to answer the particular situation either of the candidates (for example grief or joy that has occurred in the family of one of them) or others present (for example grief or joy common to the parish or town).

It will also be for the celebrant to adapt the texts, changing gender and number, to suit each circumstance.

²⁸ Cf. C.I.C., can. 874, § 1, 2º.
CAPUT I

ORDO CATECHUMENATUS
PER GRADUS DISPOSITUS

PRIMUS GRADUS:
RITUS AD CATECHUMENOS FACIENDOS

68. Ordo, quo ii, qui christiani fieri intendunt, inter catechumenos annumerantur, celebratur cum, accepta prima Dei viventis annuntiatione, initialem iam fidem in Christum Salvatorem habent. Exinde presupponitur absoluta prima « evangelizatio », initium conversionis et fidei ac sensus Ecclesiæ præviumque cum sacerdote vel aliquidus membris communitatis commercium necnon præparatio ad hunc ordinem liturgicum.

69. Antequam candidati inter catechumenos admittantur, quod diebus determinatis inter annum iuxta locales condiciones fiet, tempus pro diversis casibus opportunum et necessarium exspectetur ad motiva conversionis investiganda et, si necesse est, purificanda.

70. Optatur ut vel integra christiana communitas vel aliqua eius pars, ex amicis et familiaribus catechistisque ac sacerdotibus constans, actuosam partem celebrationi habeant.

71. Adsint praeterea « sponsores », qui candidatos, ab ipsis adductos, nunc Ecclesiæ præsentent.

72. Ritus, qui receptione candidatorum, liturgia verbi et dimissione eorum perficitur, Eucharistia etiam sequi potest.

RITUS INTRODUCTIONIS

73. Candidati una cum sponsoribus suis fideliumque cœtu congregantur sive extra limen ecclesiae sive in atrio vel ingressu, sive etiam in parte ipsius ecclesiae accommodata, sive denique, pro adiunctis, in alio idoneo extra ecclesiam loco. Ad quem sacerdos vel diaconus, indutus alba vel superpelliceo et stola vel etiam pluviali festivi coloris, venit, fidelibus psalmum vel hymnum aptum pro opportunitate cantantibus.

Monitio prævia

74. Celebrans candidatos humaniter salutat. Alloquens deinde eos ipsorumque sponsores atque astantes omnes, gaudium Ecclesiæ gratumque animum significat, et sponsoribus amicisque opportune memorat experientiam propriam sensumque religiosum quo candidati, iter suum spirituale secuti, ad hodiernum gressum perveniunt.
CHAPTER I

ORDER OF THE CATECHUMENATE
ARRANGED IN STEPS

FIRST STEP:
RITE FOR ENTRANCE INTO THE CATECHUMENATE

68. The Order by which those who intend to become Christians are numbered among catechumens is celebrated once they have initial faith in Christ the Savior, having received the first proclamation of the living God. Therefore, it presupposes an initial “evangelization,” a beginning of conversion, faith and a sense of the Church, previous contact with a Priest or some members of the community, and preparation for this liturgical order.

69. The candidates are to be received as catechumens on fixed days during the year in accord with local circumstances. Before this, a period of time is set aside, suitable and appropriate to each case, for investigating and, if necessary, purifying their motives for conversion.

70. It is desirable that either the entire Christian community or some part of it consisting of friends, relatives, catechists and Priests, should take an active part in the celebration.

71. Additionally there should be present “sponsors,” who, having brought forward the candidates, now present them to the Church.

72. The Rite, which consists of the reception of the candidates, the Liturgy of the Word and their Dismissal, can also be followed by the Eucharist.

RITE OF INTRODUCTION

73. The candidates together with their sponsors and a group of the faithful gather outside the entrance to the church, or in the vestibule or at the entrance, or even at some other suitable part of the church, or lastly, in another suitable place outside the church. The Priest or Deacon, wearing an alb or a surplice, with a stole, or also a cope of festive color, goes to meet them, while, if circumstances suggest, the faithful sing a psalm or an appropriate hymn.

PRELIMINARY INSTRUCTION

74. The celebrant warmly greets the candidates. He speaks to them, their sponsors, and all present, pointing out the joy and happiness of the Church. He may also recall for the sponsors and friends the particular experience and religious response by which the candidates, following their own spiritual path, have come to this step on this day.

**Collocutio**

75. Tunc celebrans singulos candidatos interrogat primo, si casus ferat, de nomine civili seu de nomine familii, nisi nomina, propter parvum numerum candidatorum, iam nota sint. Quod fit hoc vel simili modo:

Quo nomine vocaris?

Candidatus:
N.

Singuli semper respondeant, etiamsi interrogatio semel tantum, ratione numeri candidatorum, a celebrante fiat. Si magis placet, celebrans singulos vocat nominatim; vocati autem respondent: Adsum.

Reliquæ interrogationes, propter magnum numerum, omnibus simul fieri possunt.

Celebrans:
Quid petis ab Ecclesia Dei?

Candidatus:
Fidem.

Celebrans:
Fides quid tibi præstat?

Candidatus:
Vitam æternam.

Then he invites the sponsors and candidates to come forward. As they are taking their places before the Priest, a suitable chant may be sung, for example, Psalm 62 (63):1-8.

**Dialogue**

75. Then the celebrant first asks or calls out the civil or family name of the individual candidates, if necessary, unless their names are already known because of the small number of candidates. This is done in the following or similar way:

**What is your name?**

Candidate: N.

They should always reply individually, even if the celebrant asks the question only once because of the number of candidates.

The celebrant, if he wishes, calls out the name of each candidate and the candidate answers:

I am present.

When is a large number of candidates, the remaining questions may be answered by all the candidates as a group:

Celebrant:

**What do you seek from God’s Church?**

Candidate:

Faith.

Celebrant:

**What does faith offer you?**

Candidate:

Eternal life.

The celebrant may use other words in asking the candidates about their intentions and may permit them to reply in their own words, for example, after the first question: *What do you seek from God’s Church?* or *What do you desire?* or *For what reason have you come?* He may receive such answers as: The grace of Christ or Entry into the Church or Eternal life or other suitable replies. The celebrant may then adapt his questions to their replies.
Prima adhæsio

76. Postea celebrans, iterum pro necessitate accommodans sermonem suum responsionibus acceptis, candidatos denuo alloquitur, his vel similibus verbis:

Omnem, qui venit in mundum, hominem Deus illuminat eique manifestat a creatura mundi sua invisibilia, ut gratias agere discat suo Creatori. Vobis igitur, qui lumen eius estis seuti, ecce nunc Evangeliia via aperitur: ut, iacentes fundamenta, vivum agnoscatis Deum, qui hominibus revera loquitur; ac, luce Christi ambulantes, eius confidatis sapientiæ, et, in dies vitam vestram in eo reponentes, toto corde in ipsum credere valeatis. Hæc est fidei via, qua Christus vos perducet in caritate, ut vitam habeatis æternam. Numquid parati estis, ductu eius, illam hodie viam ingredi?

Candidati:
Paratus sum.

Formulæ ad libitum, aliis adiunctis aptiores, n. 370.

77. Deinde ad sponsores et ad omnes fideles conversus, interrogat eos his vel similibus verbis:

Vos, qui nunc istos nobis candidatos præsentatis, sponsores, vosque fratres universi circumstantes, estis parati illos adiuvare ad Christum inveniendum eumque sequendum?

Omnes:
Parati sumus.
INITIAL COMMITMENT

76. Then the celebrant, adapting his words, as required, to the replies received, addresses the candidates again in these or similar words.

God enlightens everyone who comes into the world, and from the created world he manifests his invisible attributes to each, \(^1\) that all may learn to give thanks to their Creator. To you, therefore, who have followed his light, behold now, the way of the Gospel lies open. In laying down solid foundations, may you acknowledge the living God who truly speaks to human beings. Walking in the light of Christ, \(^2\) may you put your trust in his wisdom. Entrusting your life to him day by day, may you come to believe in him with your whole heart. This is the way of faith, along which Christ will lead you in charity, that you may have eternal life. \(^3\) With him to guide you, then, are you ready to set out on this path today?

Candidates: I am.

Optional formulas more suitable for other circumstances are found in no. 370.

77. Then the celebrant turns to the sponsors and all the faithful and questions them in these or similar words:

You, the sponsors who are now presenting these candidates to us, and all of you brothers and sisters gathered here, are you prepared to help them find Christ and follow him? \(^4\)

All: We are.
Exorcismus et abrenuntiatio quoad cultus gentilitios

[78.] Ubicumque passim floreant cultus sive ad potestates spirituales colendas, sive ad umbras defunctorum evocandas, sive ad beneficia magicis artibus obtinenda, possunt, pro iudicio Conferentiarum Episcopalium, introduci, ex toto vel ex parte, primus quidam exorcismus primaque abrenuntiatio, ubi sequitur. Quo in casu n. 76 omittendus erit.

[79.] Post brevissimam monitionem aptam, celebrans, versus faciem uniuscuiusque candidati leniter exsufflat, dicens:

Spiritu oris tui repelle, Domine, malignos spiritus: impera eis ut recedant, quia appropinquavit regnum tuum.

Sicubi vero exsufflatio, etiam lenis, minus conveniens esse videatur, omissa; formulam autem supradictam dicat celebrans manu dextera ad candidatos erecta, vel alio modo regionis usibus aptato, vel etiam absque ullo gestu.

Si vero numerosiores sunt candidati, celebrans formulam semel tantum dicit pro omnibus, omissa exsufflatione.

[80.] Si Conferentia Episcopalis opportunum esse iudicaverit ut iam nunc candidati cultibus religionis non christianæ et spiritibus vel magicis artibus aperte abrenuntient, ipsius erit procurare formulam interrogationis et abrenuntiationis, adiunctis locorum aptam, quæ his verbis vel similibus (dummodo sermo non sit ipsis religionum non Christianarum cultoribus offensivus) profertur:

Dilectissimi Candidati: cum a Deo vocati et adiuti, illum solum eiusque Christum colere et adorare decernatis, atque ipsi soli Deo eiusque Christo servire iam velitis, nunc hora est ut publice abrenuntietis iis potestatibus, quæ non sunt Deus, et cultibus, quibus Deo veneratio non exhibetur. Absit ergo a vobis, ut Deum eiusque Christum deseratis et alienis potestatibus serviatis.

Candidati:
Absit a nobis.

Celebrans:
Absit a vobis ut N. et N. colatis.

Candidati:
Absit a nobis.

Et ita pariter pro unoquoque cultu, cui renuntiandum est.
EXORCISM AND RENUNCIATION OF FALSE WORSHIP

[78.] In regions where false worship is widespread, whether in worshiping spiritual powers or in calling on the spirits of the dead or for obtaining benefits from magical arts, a first exorcism and a first renunciation may, according to the judgment of the Conference of Bishops, be introduced, in whole or in part, as follows. In this case no. 76 should be omitted.

[79.] After a very brief, suitable introduction, the celebrant breathes lightly toward the face of each candidate, saying:

EX By the breath of your mouth, O Lord,
drive out all evil spirits;\(^5\)
command them to be gone,
for your kingdom is at hand.\(^6\)

If the breathing, even done lightly, seems unsuitable, it is omitted; the celebrant, however, should say the above formula, holding up his right hand towards the candidates, or in another way accommodated to the customs of the region, or even without any gesture.

But if there are a great many candidates, the celebrant omits the breathing and says the formula once for all.

[80.] If the Conference of Bishops judges it suitable to have the candidate openly renounce false worship and spirits or magical arts, it is for the Conference to prepare a formula for the questions and renunciation suitable to the local situation. As long as the language is not offensive to members of non-Christian religions, this may be expressed in these or similar words:

Dear candidates, since you have been called and helped by God and are determined to worship and adore only him and his Christ and because you now desire to serve God and his Christ alone,\(^7\) it is now time for you to renounce publicly those powers that are not God, and those cults that do not honor God.

Far be it from you, therefore, to abandon God and his Christ and serve other powers.

Candidates:
Far be it from us!

Celebrant:
Far be it from you to serve N. and N.

Candidates:
Far be it from us!

He continues in the same way for each cult to be renounced.
Alia formula ad libitum, n. 371.

[81.] Celebrans deinde, ad sponsores et ad omnes fideles conversus, interrogat eos his vel similibus verbis:

Vos, qui nunc istos nobis candidatos præsentatis, sponsores, vosque fratres universi circumstantes, qui eos audistis, testes estis candidatos istos Dominum Christum elegisse eique soli servire velle?

Omnes:
Testes sumus.

Celebrans:
Estis parati eos adiuvare ad Christum inveniendum eumque sequendum?

Omnes:
Parati sumus.

82. Celebrans, manibus iunctis, dicit:

Tibi, clementissime Pater,
pro his famulis tuis gratias agimus,
quod te, multimodis prævenientem et pulsantem,
iam quæsierunt,
tibique, hodie vocanti, coram nobis responderunt.
Te igitur omnes laudamus et benedicimus, Domine.

Omnes:
Te laudamus et benedicimus, Domine.

Signatio frontis et sensuum

83. Tunc celebrans candidatos (si pauci sunt) eorumque sponsores invitat his vel similibus verbis:

Nunc ergo, candidati dilectissimi, accedite cum sponsoribus, ut accipiatis signum novæ condicionis vestræ.

Et singuli successive cum sponsoribus accedunt ad celebrantem.
Qui pollice crucem facit in fronte (vel ante frontem, si Conferentia Episcoporum censet propter adiuncta tactum non convenire) uniuscuuisque catechumeni, dicens:
Other optional formulas are found in no. 371.

[81.] Then the celebrant turns toward the sponsors and all the faithful and questions them in these or similar words:

You, the sponsors who are now presenting these candidates to us, and all of you, brothers and sisters who are gathered here and have heard them, do you testify that these candidates have chosen Christ the Lord, and that they desire to serve him alone?

All:
We do.

Celebrant:
Are you prepared to help them find and follow Christ?

All:
We are.

82. The celebrant, with hands joined, says:

To you, most merciful Father we give thanks for these your servants, because they have already been searching for you, who in diverse ways have gone ahead of them and knocked at their door, and because they have answered your call today in our presence. Therefore, we all praise and bless you, Lord.

All:
We praise and bless you, Lord.

SIGNING OF THE FOREHEAD AND OF THE SENSES

83. Then the celebrant invites the candidates (if they are few) and their sponsors in these or similar words:

Dear candidates, come forward now with your sponsors to receive the sign of your new status.

With their sponsors, the candidates, one by one, approach the celebrant. With his thumb he makes a Cross on the forehead of each catechumen (or in front of the forehead, if the Conference of Bishops decides that a touch is not suitable according to the circumstances). While doing this, he says:
N., accipe crucem in fronte:
Christus ipse te munit
signo caritatis suæ (vel: victoriæ suæ).
Edisce nunc illum cognoscere et sequi.

Postquam celebans catechumenos signaverit, catechistæ vel etiam sponsores, pro opportunitate, idem faciunt, nisi postea signare debeant, uti in n. 85.

[84.] Si vero numerus candidatorum sat Magnus sit, celebans eos alloquitur, his vel similibus verbis:

Candidati carissimi: cum nobis assentiendo (si ante abrenuntiatio facta est: et falsis cultibus abrenuntiando) vitam et spem nostram in Christo probaveritis, nunc vos, ut catechumeni efficiamini, una cum catechistis et sponsoribus vestris, signabo signo crucis Christi; et tota vos communitas amore suo complectetur et auxilio præveniet.

Tunc celebrans signum crucis super omnes simul facit, catechistis vel sponsoribus illud super singulos applicantibus, dicens:

Accipite crucem in fronte:
Christus ipse vos munit
signo caritatis suæ (vel: victoriæ suæ).
Ediscite nunc illum cognoscere et sequi.

85. Deinde fit signatio sensuum (de iudicio autem celebrantis omittit partim vel etiam totaliter).

Signationes peraguntur a catechistis vel a sponsoribus (et, si in particularibus adiunctis requiritur, fieri possunt a pluribus presbyteris vel diaconis). Formula autem semper profertur a celebrante, qui dicit:

Dum signantur aures:
Accipite signum crucis in auribus, ut audiatis vocem Domini.

Dum signantur oculi:
Accipite signum crucis in oculis, ut videatis claritatem Dei.
N., receive the Cross on your forehead.
Christ himself strengthens you
with the sign of his love (or: of his victory).
Learn now to know him and follow him.

After the celebrant has signed the catechumens, the catechists or sponsors, as circumstances so suggest, do the same, unless they are to sign them later, as in no. 85.

[84.] If there are a great many candidates, the celebrant addresses them in these or similar words:

Dear candidates,
since you are of one mind with us
(if the renunciation has preceded: and have renounced false worship),
affirming our life and hope in Christ,
together with your catechists and sponsors,
I now sign you with the sign of Christ’s Cross,
and the whole community will embrace you with its love
and accompany you with its help.

Then the celebrant makes the Sign of the Cross over them all together, while the catechists or sponsors make it over the individual candidates, as he says:

Receive the Cross on your forehead.
Christ himself equips you
with the sign of his love (or: of his victory).
Learn now to know him and follow him.

85. Then the signing of the senses takes place (according to the judgment of the celebrant, however, it can partially or even totally be omitted).

The signings are carried out by the catechists or sponsors (and, if required in special circumstances, these may be done by several Priests or Deacons). The formula, however, is always spoken by the celebrant, who says:

While the ears are being signed:
Receive the sign of the Cross on your ears,
that you may hear the voice of the Lord.

While the eyes are being signed:
Receive the sign of the Cross on your eyes,
that you may see the glory of God.
Dum signatur os:
Accipite signum crucis in ore, ut verbo Dei respondeatis.

Dum signatur pectus:
Accipite signum crucis in pectore,
ut Christus habitet per fidem in cordibus vestris.

Dum signantur scapulae:
Accipite signum crucis in scapulis,
ut susciptatis suave iugum Christi.

Celebrans postea solus catechumenos omnes simul signat, non tangendo, sed
signum crucis super illos producendo, dum ait:

Signo vos omnes
in nomine Patris, et Filii, ✠ et Spiritus Sancti,
ut vivatis in sæcula sæculorum.

Candidati:
Amen.

Ritus signandi cruce, præsertim si pauci sunt catechumeni, fieri potest super singulos a
celebrante, qui formulas profert numero singulari.

86. Signationes autem, quotiescumque factæ sint (nn. 83, 84, 85), concludi possunt,
pro opportunitate, collaudando Christum, v. g.:

Gloria tibi, Domine.

87. Deinde celebrans dicit:

Oremus.
Preces nostras, quæsumus, Domine, clementer exaudi,
et hos catechumenos N, et N.,
quos crucis dominicæ impressione signavimus,
eiusdem virtute custodi,
ut, gloriaræ tuae rudimenta servantes,
per custodiam mandatorum tuorum
ad regenerationis gloriam pervenire mereantur.
Per Christum Dominum nostrum.
R. Amen.

Vel altera oratio ad libitum:
While the lips are being signed:
Receive the sign of the Cross on your lips,
that you may respond to the word of God.

While the chest is being signed:
Receive the sign of the Cross on your chest,
that Christ may dwell in your heart by faith.\(^{10}\)

While the shoulders are being signed:
Receive the sign of the Cross on your shoulders,
that you may bear the gentle yoke of Christ.\(^ {11}\)

Then, without touching them, the celebrant alone makes the Sign of the Cross
over all the catechumens, while he says:

I sign all of you
in the name of the Father, and of the Son, \(\bigast\) and of the Holy Spirit,
that you may live for ever and ever.

Candidates:
Amen.

The rite of signing with the Cross, if there are a few catechumens, may be done over each
candidate by the celebrant, who says the formulas in the singular.

86. As circumstances suggest, the signings each time they are made (nos. 83, 84, 85)
may be concluded with the singing of an acclamation praising Christ, for example:

Glory and praise to you, Lord Jesus Christ!\(^ {12}\)

87. Then the celebrant says:

Let us pray.
Mercifully hear our prayers, we ask, O Lord,
for these catechumens \(\text{N.}\) and \(\text{N.}\),
whom we have signed with the Cross of the Lord,
and guard them with its power
so that, treasuring what they have come to know of your glory,
they may, by keeping your commandments,
merit to attain the glory of rebirth.
Through Christ our Lord.
R. Amen.

Or another optional prayer:
Oremus.

Omnipotens Deus, qui per crucem et resurrectionem Filii tu
populum tuum vivificasti, praesta, quæsumus, ut famuli tui, quos cruce signavimus, vestigia Christi prosequentes, salvificam crucis virtutem vivendo teneant et operando demonstrent. Per Christum Dominum nostrum. R. Amen.

Impositio nominis novi

[88.] Sicubi vigent religions non christianæ, quæ nomen novum initiatis statim imponunt, Conferentia Episcoporum decernere potest ut novis catechumenis iam nunc nomen imponatur vel christianum vel in culturis localibus usitatum, non obstante praescriptione can. 761 C.I.C., dummodo Christiano sensu affici valeat (quo in casu omittentur suo tempore nn. 203-205).

Celebrans:
N., deinceps vocaberis etiam N.

Catechumenus:
Amen (vel aliud verbum conveniens).

Interdum satis erit ut explicetur significatio christianæ nominis antea a parentibus accepti.

Ritus auxiliarii

[89.] Si quæ consuetudines videantur aptæ ad significandam receptionem in communitatem, v. g. porrectio salis vel alius actus symbolicus aut etiam traditio crucis vel numismatis sacri, admitti possunt, pro iudicio Conferentiae Episcopalis, et inseri sive ante sive post ingressum in ecclesiam.

Introductio in ecclesiam

90. His peractis, celebrans invitat catechumenos ut intrent cum sponsoribus suis in ecclesiam vel in locum aptum, hæc vel similia dicens:
Let us pray.
Almighty God, 
who through the Cross and Resurrection of your Son 
have given life to your people, 
grant, we pray, 
that, following in the footsteps of Christ, your servants, whom we have signed with the Cross, 
may possess its saving power in their lives and show it forth in their deeds. 
Through Christ our Lord.
R. Amen.

GIVING OF A NEW NAME

[88.] In regions where non-Christian religions flourish, which immediately give a new name to those who are initiated, the Conference of Bishops may decide that for new catechumens the name they already have may be given, or a Christian name, or one familiar in their culture, notwithstanding the precept of canon 855 in the 1983 Code of Canon Law, as long as a Christian meaning can be attached to it (in this case, nos. 203-205 are omitted).

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

Catechumen: 
Amen (or another suitable reply).

In some instances it will be enough to explain the Christian meaning of the name previously received from his (her) parents.

SUPPLEMENTARY RITES

[89.] If any customs seem suitable for signifying reception into the community, such as the giving of salt or some other symbolic act, or even the presentation of a Cross or a sacred medal, these may be received, according to the judgment of the Conference of Bishops, and incorporated into the rite either before or after the Introduction into the Church (no. 90).

INTRODUCTION INTO THE CHURCH

90. When this has been completed, the celebrant invites the catechumens and their sponsors to enter the church or into another suitable place, while saying these or similar words:
(N. et N.,) ingredimini in ecclesiam, 
ut partem habeatis nobiscum mensæ verbi Dei.

Tunc gestu invitat catechumenos ut intrent cum sponsoribus suis in ecclesiam vel in locum aptum.

Interim, cantatur antiphona:

Venite, filii, audite me: timorem Domini docebo vos,
cum Psalmo 33, 2. 3. 6. 9. 10. 11. 16, vel alius cantus congruus.

**SACRA VERBI DEI CELEBRATIO**

91. Postquam catechumeni ad suas sedes pervenerint, celebrans eos breviter alloquitur, patefaciens dignitatem verbi Dei, quod in ecclesia annuntiatur et auditur.
Postea liber sacrarum Scripturarum processione defertur, honorifice deponitur et, pro opportunitate, etiam incensatur.
Sequitur sacra verbi Dei celebratio.

Lectiones et homilia

Deinde fit homilia.

Porrectio Evangeliorum

93. Postea, si celebranti placuerit, libelli Evangeliorum catechumenis digne et reverenter distribuuntur, adhibita, pro opportunitate, formula congrua, v. g.:

**Accipe Evangelium Iesu Christi Filii Dei.**

Etiam cruces dari possunt, nisi forte antea in signum receptionis iam traditae sint. Catechumenus opportune verbis aptis respondebit dono et verbo celebrantis.
N. and N., come into the church,  
to share with us at the table of God’s word.\textsuperscript{14}

Then with a gesture he invites the catechumens to enter with their sponsors into  
the church or into another suitable place.

Meanwhile, the antiphon is sung:

Come, children, and hear me;  
I will teach you the fear of the Lord.\textsuperscript{15}

with Psalm 33 (34): 2, 3, 6, 9, 10, 11, 16 or another suitable chant.

\textbf{Sacred Celebration of the Word of God}

\textbf{91.} After the catechumens have reached their seats, the celebrant speaks to them  
briefly, helping them to understand the dignity of God’s word, which is proclaimed and  
heard in the church.

A book of the Sacred Scriptures is carried in procession and set in a place of  
honor and, as circumstances so suggest, may also be incensed.

The Sacred Celebration of the Word of God follows.

\textbf{Readings and Homily}

\textbf{92.} One or more readings suited to the new catechumens may be chosen from those  
assigned in the \textit{Lectionary for Mass}, no. 743. Other appropriate texts and responsorial  
psalms may also be chosen from those given below in no. 372.

The Homily follows.

\textbf{Presentation of the Gospels}

\textbf{93.} Then, if the celebrant so wishes, books containing the Gospels are distributed  
with dignity and reverence to the catechumens, using a suitable formula, such as:

Receive the Gospel of Jesus Christ, the Son of God.\textsuperscript{16}

Crosses may also be given, unless they were already handed on to them as a sign  
of their reception.

It is fitting for the catechumen to respond with appropriate words to the  
celebrant’s gift and words.
Dreccatio pro catechumenis

94. Deinde tota congregatio fidelium una cum sponsoribus hanc deprecationem vel aliam similem habet pro catechumenis.

Celebrans:

Fratribus nostris catechumenis, qui longum iam cursum duxerunt, gratulantes pro Dei mansuetudine, qua ad hunc diem adduxi sunt, oremus pro ipsis, ut magnum, quod adhuc restat, iter usque ad plenam vitæ nostræ participationem percurrere valeant.

Lector:

Ut Pater cælestis Christum suum eis in dies magisrevelet, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut integram Dei voluntatem corde magno et animo volenti amplectantur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut in via sua prosequenda sincero et continenti auxilio nostro fulciantur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut communitatem nostram unitate cordium conspicuam et caritate affluentem inveniant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut illorum nostrumque corda magis magisque necessitatibus hominum commoveantur, Dominum precemur.
R. Exaudi, Domine.
INTERCESSIONS FOR THE CATECHUMENS

94. Then the whole congregation of the faithful together with the sponsors prays these Intercessions or other, similar ones for the catechumens.

Celebrant:
These catechumens, our brothers and sisters,
have already traveled far.
We rejoice with them in the gentle guidance of God,
which has brought them to this day.
Let us pray for them,
that they may have strength to complete the great journey that lies ahead
towards full participation in our way of life.

Lector:
That the heavenly Father reveal his Christ to them more each day,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they embrace with generous heart and willing spirit the entire will of
God,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they enjoy our sincere and unfailing support every step of their way,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they find in our community
visible signs of unity and generous love,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That their hearts and ours become
ever more responsive to the needs of others,
let us pray to the Lord:
R. Lord, hear our prayer.
Lector:

Ut, suo tempore, lavacro regenerationis et renovationis Spiritus Sancti digni habeantur, Dominum precemur.
R. Exaudi, Domine.

In supradicta deprecatione addatur petitio consueta pro necessitatibus Ecclesiae et totius mundi, si deinde, dimissis catechumenis, oratio universalis omittenda erit in celebratione eucharistica (cf. n. 97).

Oratio conclusiva

95. Deprecatione absoluta, celebrans, manus ad catechumenos extendens, profert orationem sequentem:

Oremus

(Deus patrum nostrorum,) Deus universae conditor creaturae,
te supplices exoramus,
ut hos famulos tuos N. et N.
respicere digneris propitius,
ut sint semper spiritu ferventes,
spe gaudentes,
tuo semper nomini servientes.
Perduc eos, Domine, quæsumus,
ad novæ regenerationis lavacrum,
ut, una cum fidelibus tuis vitam degentes prosperam,
promissionum tuarum æterna præmia consequantur.
Per Christum Dominum nostrum.
R. Amen.

Vel alia oratio ad libitum:

Oremus.

Omnipotens sempiterne Deus, pater universae creaturae,
qui hominem ad imaginem tuam creasti,
hos accedentes dilectos amanter suscipe, et præsta,
ut, qui verbum Christi tui inter nos audierunt,
virtute eius innovati,
ad plenam denique cum ipso conformitatem
tua gratia perveniant.
Per Christum Dominum nostrum.
R. Amen.
Lector:
That in due time they be found worthy
of the cleansing waters of rebirth
and of renewal by the Holy Spirit,¹⁷
let us pray to the Lord:
R. Lord, hear our prayer.

In the Intercessions above, the usual petition for the needs of the Church and of
the whole world should be added if, after the catechumens are dismissed, the Universal
Prayer (Prayer of the Faithful) is to be omitted in the Eucharistic Celebration (cf. no. 97).

CONCLUDING PRAYER

95. After the Intercessions, the celebrant, extending his hands towards the
catechumens, says the following prayer:

Let us pray.

(God of our Fathers,)¹⁸
O God, creator of the whole universe,
we humbly ask you
to look with favor on your servants N. and N.,
that they may be ever fervent in spirit,
joyful in hope,
and always obedient to your name.
Lead them, we pray, O Lord,
to the cleansing waters of rebirth,¹⁹
so that, leading a fruitful life in the company of your faithful,
they may obtain the eternal rewards you have promised.²⁰
Through Christ our Lord.
R. Amen.

Or another optional prayer:

Let us pray.

Almighty ever-living God,
Father of all creation,²¹
who made man and woman in your own image,²²
welcome these beloved ones who have taken this step,
and grant that, hearing the word of your Christ among us,
they may be made new by its power,
and by your grace attain at last
complete conformity with him.²³
Who lives and reigns.
Dimissio catechumenorum

96. Tunc celebrans, brevissime recolens quanto cum gaudio catechumeni recepti sint, eosque admonens ut secundum verbum auditum exinde vivere studeant, dimittit, his vel similibus verbis usus:

Catechumeni, ite in pace, et Dominus maneat vobiscum.

Catechumeni:
Deo gratias.

Cœtus catechumenorum, postquam exierit, non statim solvitur, sed ductu aliquorum fidelium insimul manent, ut fraterne gaudium et spiritualem experientiam inter se conferre possint.

Si autem propter graviores rationes non exeunt (cf. Prænotanda, n. 19, § 3) et cum fidelibus manere debent, caveatur, etiamsi celebrationi Eucharistiae adsint, ne partem habeant ad modum baptizatorum.

Si autem Eucharistia non celebretur, cantus aptus pro opportunitate addatur, et fideles una cum catechumenis dimittantur.

Celebratio Eucharistiae

97. Postquam catechumeni recesserint, si Eucharistia sequatur, continuo incipit oratio universalis pro Ecclesiæ et totius mundi necessitatibus. Dicitur postea, si casus ferat, Credo et fit preparatio donorum. Attamen, ob rationes pastorales, orationem universalem et Credo omittere licet.
R. Amen.

DISMISSAL OF THE CATECHUMENS

96. Then recalling briefly the great joy with which the catechumens have just been received and urging them to strive to live according to the word they have just heard, the celebrant dismisses them in these or similar words:

Catechumens, go in peace,²⁴ and may the Lord remain with you.

Catechumens:
Thanks be to God.

The group of catechumens leaves but does not immediately disperse, but with the guidance of some of the faithful they remain together to share fraternally their joy and their spiritual experience.

If, however, for serious reasons they do not leave (cf. Introduction, no. 19, § 3) and must remain with the faithful, they are to be instructed that, though they are present at the celebration of the Eucharist, they cannot take part as the baptized do.

If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the catechumens may be dismissed.

CELEBRATION OF THE EUCHARIST

97. If the Eucharist follows after the catechumens leave, the Universal Prayer (Prayer of the Faithful) for the needs of the Church and the whole world begins at once. Then, if required, the Creed is said and the Preparation of the Gifts takes place. But for pastoral reasons it is permissible to omit the Universal Prayer and the Creed.
DE TEMPORE CATECHUMENATUS EIUSQUE RITIBUS

98. Catechumenatus, seu pastoralis catechumenorum disciplina, ita protrahatur ut eorum conversio et fides maturescere queant, et si necesse est, etiam per plures annos. Etenim totius vitae Christianæ institutione et tirocinio debite producto catechumeni apte initiantur mysteriis salutis et exercitio moribus evangelicorum sacrisque ritibus, subsequenter temporibus celebrandis, et introducuntur in vitam fidei, liturgiae et caritatis populi Dei.

   In casibus peculiariis, attenta preparatione spirituali candidati, de iudicio Ordinarii loci, tempus catechumenatus brevius esse potest, immo, in adiunctis omnino singularibus, uno tractu persolvi valet (cf. n. 240).

99. Instructiones intra illud tempus catechumenis tradantur, quibus, dum doctrina catholica ipsi omni ex parte exhibetur, fides iluminetur, cor in Deum dirigatur, participatio mysteri liturgici foveatur, actio apostolica excetetur vitae tota secundum spiritum Christi nutritur.

100. Celebrationes verbi Dei habeantur, temporis liturgici accommodatae, quæ tum catechumenorum instructionibus, tum necessitatibus communitatis inserviant (cf. infra, nn. 106-108).

101. Exorcismi primi, seu minores, modo deprecatorio ac positivo instructi, ante oculos catechumenorum veram exhibeant condicionem vitae spiritualis, pugnam inter carmen et spiritum, momentum abrenuntiationis ad beatitudines regni Dei consequendas atque continuum divini auxilii necessitatem (cf. infra nn. 109-118).

102. Benedictiones etiam, quibus Dei caritas et Ecclesiae sollicitudo significantur, catechumenis offerantur, ut, dum ipsi gratia sacramentorum adhibentur, animum tamen gaudiumque et pacem in labore et itinere sequiendo ab Ecclesia accipiant (cf. infra nn. 119-124).


104. Catechumeni hoc tempore cogitent de illis patrinis inveniendis, a quibus Ecclesiae die electionis presentabantur (cf. Prænotanda generalia de initiatione christianæ, nn. 8-10, et supra n. 43).
PERIOD OF THE CATECHUMENATE AND ITS RITES

98. The catechumenate, or pastoral formation of the catechumens, should last long enough for their conversion and faith to mature, even over several years, if need be. Moreover, by learning about the whole of Christian life over an appropriately extended apprenticeship, the catechumens are suitably initiated by the mysteries of salvation and the exercise of an evangelical way of life and sacred rites that are to be celebrated in the subsequent periods, and are introduced into the faith, liturgy, and charity proper to the People of God.

   In special cases, depending on the spiritual preparation of a candidate, if the local Ordinary so decides, the Period of the Catechumenate can be shorter or even, in entirely exceptional cases, completed on a single occasion (cf. no. 240).

99. During that period instructions are to be given to the catechumens in which, as every aspect of Catholic doctrine is explained to them, faith is enlightened, the heart is directed towards God, participation in the liturgical mystery is fostered, apostolic activity is encouraged, and the whole of life is nourished according to the spirit of Christ.

100. Celebrations of the Word of God should be held, suited to the liturgical time, which serve both for the instructions of the catechumens and for the needs of the community (cf. nos. 106-108 below).

101. The first or Minor Exorcisms, which have been drawn up in a deprecatory or positive form, should put before the catechumens the true character of the spiritual life, the battle between flesh and spirit, the importance of renunciation in order to obtain the beatitudes of the Kingdom of God, and the continual need for divine help (cf. nos. 109-118 below).

102. Blessings, which are also signs of the charity of God and the care of the Church, may be offered to the catechumens so that, while they still lack the grace of the Sacraments, nonetheless, they may receive from the Church courage, joy, and peace in pursuing their task and journey (cf. nos. 119-124 below).

103. During these same years, as the catechumens progress from their first catechetical group to others, passages that occur can sometimes be marked by rites. Therefore, it is permitted when appropriate to anticipate the Handing On of the Creed, even of the Lord’s Prayer, and the “Ephphatha” Rite, for which sometimes there will not be enough time during the final preparation of the co-petitioners (nos. 125-126). Also celebrations of the Rite of Anointing with the Oil of Catechumens can also be offered in places where this is found useful and desirable (cf. nos. 127-132 below).

104. Catechumens should seek those godparents by whom they will be presented to the Church on the day of their Election (cf. General Introduction to Christian Initiation, nos. 8-10, and no. 43 above).
105. Interdum in anno curetur, ut ad aliquas celebrationes catechumenatus, necnon ad ritus transitionis (cf. nn. 125-132), congregetur universa communitas, qua initiationis catechumenorum partem habet, nempe presbyteri, diaconi, catechistæ, sponsores et patrini, amici ac familiares.

DE CELEBRATIONIBUS VERBI DEI

106. Ad usum catechumenorum parentur peculiares verbi Dei celebrationes, quibus in primis hæc proposita sint:
   a) ut doctrina tradita animis infigatur, v. g., ethica Novi Testamenti propria, condonatio iniuriarum et contumeliarum, sensus peccati et pænitentiae, officia christianorum in mundo implenda, etc.;
   b) ut orationis aspectus et viae sapide doceantur;
   c) ut signa, actiones et tempora mysterii liturgici catechumenis explanentur;
   d) ut iidem paulatim in cultum totius communitatis inducantur.

107. Ad sanctificationem diei dominicæ, cum iam a tempore catechumenatus institutio quedam providenda sit:
   a) celebrationes, n. 106 memoratæ et catechumenis propriae, hac die assidue fiant, ut assuescant actuose et perite earum partem habere;
   b) prima pars celebrationis Missæ dominicalis paulatim ipsis aperiatur, in qua fiat, si potest, dimissio catechumenorum post litur giam verbi et addatur deprecation pro ipsis in oratione universali.

108. Celebrationes verbi Dei fieri possunt post catechesim et complecti exorcismos minores; concludi etiam possunt benedictionibus, ut infra dicetur (cf. nn. 110 et 119).

DE EXORCISMIS MINORIBUS

109. Exorcismi minores celebrantur a sacerdote vel a diacono, immo a catechista digno et apto, ab Episcopo deputato ad hoc ministerium peragendum. Qui omnes, manus extendentes supra catechumenos inclinatos vel genuflexos, unam vel aliam ex orationibus infrascriptis proferunt (nn. 113-118).

110. In ecclesia vel in sacello vel in domo catechumenatus fiant intra celebrationem verbi; etiam, pro opportunitate, in principio vel in fine congregationum ad catechesim habendam; denique, ob peculiares necessitates, privatim pro singulis catechumenis.

111. Iam ante catechumenatum, tempore evangelizationis, exorcismi minores peragi possunt ad bonum spirituale fautorum (qui « sympathizantes » vulgo appellantur).
105. From time to time during the year, care should be taken at some celebrations of the catechumenate and for rites of passage (cf. nos. 125-132), that the entire community come together, namely Priests, Deacons, catechists, sponsors and godparents, friends and relatives, who have a part to play in the Initiation of catechumens.

CELEBRATIONS OF THE WORD OF GOD

106. Special Celebrations of the Word of God should be arranged for the benefit of the catechumens and their main purpose should be:
   a) to implant in their hearts the teachings they are receiving: for example, the morality characteristic of the New Testament, the forgiving of injuries and insults, a sense of sin and repentance, the duties Christians must carry out in the world, etc.;
   b) to give them instruction and experience in the different aspects and ways of prayer;
   c) to explain to them the signs, actions, and seasons of the liturgy;
   d) to lead them gradually into the worship of the entire community.

107. To keep holy the Lord’s Day, from the very beginning of the period of the catechumenate certain provisions should be made:
   a) The special celebrations for the catechumens just mentioned (no. 106) should be held regularly on Sunday, so that the catechumens will become accustomed to taking an active and practiced part in these celebrations.
   b) The first part of the celebration of the Sunday Mass should gradually be opened to them. After the Liturgy of the Word the Dismissal of the Catechumens should, if possible, take place, and an intention for them should be included in the Universal Prayer (Prayer of the Faithful).

108. Celebrations of the Word of God may also be held after catechetical instruction and may include the Minor Exorcisms. They may also be concluded with the Blessings as stated below (cf. nos. 110 and 119).

MINOR EXORCISMS

109. The Minor Exorcisms are celebrated by a Priest, a Deacon, or by a worthy and suitable catechist appointed by the Bishop to carry out this ministry. As the catechumens bow or kneel, the celebrant, with hands extended over them, says one or other of the prayers printed below (nos. 113-118).

110. The Minor Exorcisms take place in a church, a chapel, or in a center for the catechumenate during a Celebration of the Word. According to circumstances they may also take place at the beginning or end of a meeting for catechetical instruction; finally, for some special need, they may be done privately for individual catechumens.

111. Before the catechumenate, during the period of evangelization, the Minor Exorcisms may be carried out for the spiritual good of the inquirers (who are commonly called “the well-disposed”).
Nihil impedit quominus formulæ, pro exorcismis minoribus assignatae, pluries variis in adiunctis adhibeantur.

Orationes exorcismi

Oremus.

Omnipotens sempiterne Deus,
qui nobis per unigenitum Filium tuum Spiritum Sanctum promisisti,
pro his catechumenis, qui sese tibi offerunt,
te supplices exoramus:
onem ab eis spiritum malignum,
onem erroris et peccati operationem averte,
ut ipsi templum Spiritus Sancti fieri mereantur.
Et, verbum fidei nostræ confirmans,
fac ut non loquamur inaniter,
sed in illa virtute et gratia,
qua Unigenitus tuus mundum liberavit a malo.
Per Christum Dominum nostrum.

Omnes:
Amen.

Oremus.

Domine Deus noster, per quem vita vera revelatur,
corruptela tollitur, fides roboratur,
spes erigitur et caritas confovetur,
te rogamus in nomine dilecti Filii tui Domini nostri Iesu Christi
et in virtute Spiritus Sancti:
ab his famulis amove incredulitatem et dubitationem
(idolorum servitutem et magiam,
incantamenta et necromantiam),
pecuniae cupiditatem et passionum illecebras,
inimicitias ac dissensiones
et formam quamlibet pravitatis.
112. Nothing prevents the formulas for the Minor Exorcisms from being used on several occasions in various circumstances.

PRAYERS OF EXORCISM

113. Let us pray.
Almighty ever-living God, who through your Only Begotten Son promised us the Holy Spirit, we humbly pray to you for these catechumens, who offer themselves to you:
 drive far from them every evil spirit and every working of error and sin, that they may be found worthy to become the temple of your Holy Spirit.

And, confirming the word of our faith, grant that our speech may not be empty, but full of the power and grace by which your Only Begotten Son has freed the world from evil.
Through Christ our Lord.

All:
Amen.

114. Let us pray.
O Lord our God, by whom true life is revealed, corruption is taken away, faith is strengthened, hope is raised up, and charity is nourished, we ask you in the name of your beloved Son our Lord Jesus Christ and in the power of the Holy Spirit: dispel from these your servants unbelief and doubt, (idol worship and sorcery, witchcraft and necromancy), the love of money and the lure of passions, enmities and dissensions, and every form of wickedness.
Et quia vocasti eos,
ut sancti et immaculati fierent
in conspectu tuo,
innova in eis spiritum fidei et pietatis,
patientiæ et spei,
temperantiæ et puritatis,
caritatis et pacis.
Per Christum Dominum nostrum.

Ommes:
Amen.

115. Oremus.

Domine Deus omnipotens,
qui ad imaginem et similitudinem tuam
hominem in sanctitate ac iustitia condidisti,
et, peccatorem non deserens,
saluti eius per incarnationem Filii tui sapienter providisti,
hos famulos tuos salva
et ab omnibus malis et inimici libera servitute;
auger ab eis spiritum mendacii, cupiditatis et nequitiae.
Suscipe eos in regnum tuum,
aperi oculos cordis eorum
ad intellegendum Evangelium tuum,
ut, filii lucis effecti,
membra sint Ecclesiae tuæ sanctæ,
testimonium perhibeant veritati,
et opera secundum mandata tua exerceant caritatis.
Per Christum Dominum nostrum.

Ommes:
Amen.

116. Oremus.

Domine Jesu Christe,
qui, montem ascendens, discipulos tuos a via peccati avertere
et regni caelorum beatitudines revelare voluisti,
fac, ut famuli tui,
qui verbum Evangelii audiunt,
a spiritu cupiditatis et avaritiae,
voluptatis et superbiae serventur immunes.
Sicut discipuli tui,
beatos se censeant pauperes et esurientes,
misericordes et mundo corde:
And since you have called them
to be holy and spotless in your sight, 29
renew in them the spirit of faith and devotion,
of patience and hope,
of temperance and purity,
of charity and peace.
Through Christ our Lord.

All:
Amen.

115. Let us pray.

Lord God almighty,
who made man and woman in holiness and justice 30
after your own image and likeness 31
and, not forsaking the sinner,
wisely provided for their salvation
through the Incarnation of your Son,
save these your servants,
free them from slavery to all that is evil and harmful, 32
and take from them the spirit of falsehood, greed, and wickedness.
Receive them into your kingdom,
open the eyes of their heart to understand your Gospel,
so that, as children of light, 33
they may be members of your holy Church,
bear witness to the truth,
and perform works of charity according to your commandments. 34
Through Christ our Lord.

All:
Amen.

116. Let us pray.

Lord Jesus Christ,
in your desire to turn your disciples from the way of sin
you went up the mountain
and revealed the beatitudes of the Kingdom of Heaven;
grant that your servants
who hear the word of the Gospel
may be kept safe from the spirit of greed and avarice, lust and pride.
Like your disciples,
may they consider themselves blessed to be poor and hungry,
merciful and pure in heart.
pacem afferant et persecutiones læti sustineant, 
ut fiant regni tui participes, 
et, promissam sibi misericordiam consecuti, 
videnti Deum gaudio in cælis fruantur: 
Qui vivis et regnas in sæcula sæculorum.

Omnes:
Amen.

117. Oremus.

Deus, universæ camis creator et salvator, 
qui hos dilectos amore tuo formasti, 
misericordia suscepisti et ad te dignanter vocasti, 
hodie, mentes eorum probans, 
ipsos tuere Filium tuum exspectantes, 
conserva eos providentia tua, 
et, consilium caritatis tuæ ad finem perducens, 
praesta, ut ipsi, Christo firmiter adhærentes, 
inter discipulos eius in terris ascribantur 
et in cælis eiusdem confessionem audire lætentur. 
Per Christum Dominum nostrum.

Omnes:
Amen.

118. Oremus.

Deus, cordium inspector et operum remunerator, 
labores et profectum famulorum tuorum benignus respice. 
Gressus eorum confirma, 
fidem auge, pænitentiam suscipe, 
et, iustitiam bonitatemque tuam patenter aperiens, 
praesta, ut sacramenta tua in terris participare 
et tui mereantur consortio perfrui sempiterno. 
Per Christum Dominum nostrum.

Omnes:
Amen.

Aliæ orationes exorcismi, n. 373.
May they be peacemakers and bear persecution joyfully, 
so as to become partakers of your kingdom, 
and, receiving the mercy promised them, 
to enjoy with gladness the vision of God in heaven.35 
Who live and reign for ever and ever. 

_All:_ 
_Amen._

117. Let us pray.

O God, Creator and Savior of all flesh,36 
who tenderly fashioned these beloved ones, 
mercifully received them, 
and graciously called them to yourself, 
watch over them today, 
searching their hearts as they await your Son. 
Preserve them by your providence, 
and, as you bring the plan of your love to completion, 
grant that they may hold firmly to Christ,37 
so as to be numbered among his disciples on earth 
and joyfully hear him acknowledge them in heaven. 
Through Christ our Lord. 

_All:_ 
_Amen._

118. Let us pray.

O God, who search our hearts and reward our works,38 
look kindly on the endeavor and progress of your servants. 
Steady their steps, 
increase their faith, 
accept their repentance, 
and, opening wide the store of your righteousness and goodness, 
grant that they may be found worthy 
to partake of your Sacraments on earth 
and to enjoy eternal fellowship with you.39 
Through Christ our Lord. 

_All:_ 
_Amen._

Optional prayers of exorcism, no. 373.
DE BENEDICTIONIBUS CATECHUMENORUM

119. Benedictiones n. 102 indicatæ impertiri possunt a sacerdote vel a diacono vel etiam a catechista (cf. n. 48), qui, manus extendentes ad catechumenos, unam vel aliam ex orationibus infrascriptis proferunt (nn. 121-124). Oratione absoluta, catechumeni, si commodo fieri potest, accedunt ad celebrantem, qui singulis manum imponit. Deinde exeunt.

Benedictiones de more conferantur præsertim in fine celebrationum verbi Dei; etiam, pro opportunitate, in fine catecheticæ congregationis; denique, ob peculiares necessitates, privatim singulis catechumenis.

120. Iam ante catechumenatum, tempore evangelizationis, eodem modo benedicere licet fautores (« sympathizantes »), ad ipsorum spirituale bonum.

121. Oremus.

Da, quæ sumus, Domine, catechumenis nostris,
ut, sanctis edocti mysteriis,
et renoventur fonte baptismatis,
et inter Ecclesiæ tuæ membra numerentur.
Per Christum Dominum nostrum.

Omnes:
Amen.

122. Oremus.

Deus, qui per sanctos prophetas tuos
accidentibus ad te nuntiasti:
« Lavamini, mundi estote »,
et per Christum spiritualem regenerationem disposuisti,
hos nunc respice famulos,
qui se diligenter ad baptismum disponunt:
benedic eos,
et, promissionibus tuis fidelis, praëpara et sanctifica,
ut, donorum tuorum capaces effecti,
et adoptionem filiorum
et Ecclesiæ tuæ consortium recipere mereantur.
Per Christum Dominum nostrum.

Omnes:
Amen.
BLESSINGS OF THE CATECHUMENS

119. The Blessings mentioned in no. 102 may be given by a Priest, a Deacon, or even by a catechist. They extend their hands towards the catechumens and say one of the prayers printed below (nos. 121-124). After the Prayer of Blessing, the catechumens, if this can be done conveniently, approach the celebrant, who lays hands on each of them. Then they leave.

The Blessings are usually given at the end of a Celebration of the Word; they may also be given at the end of a meeting for catechetical instruction; finally, for some special need, they may be given privately for individual catechumens.

120. Even before the catechumenate, during the Period of Evangelization, it is permissible to bless, in the same way, the inquirers (“the well-disposed”) for their spiritual good.

121. Let us pray.

Grant to our catechumens, we pray, O Lord, that, instructed in the holy mysteries, they may be made new in the font of Baptism and be numbered among the members of your Church. Through Christ our Lord.

All: Amen.

122. Let us pray.

O God, who through your holy Prophets commanded those who approach you, “Wash and be clean,” and who through Christ have established spiritual rebirth: look now on these servants, who are carefully preparing themselves for Baptism. Bless them and, in faithfulness to your promises, prepare and sanctify them, so that they may be made fit to receive your gifts and be found worthy of adoption as your children and of fellowship in your Church. Through Christ our Lord.

All: Amen.
123. Oremus.

Domine Deus omnipotens,
respice servos tuos,
qui Evangelio Christi tui erudiuntur:
da, ut, te cognoscentes ac diligentes,
corde pleno et alacri animo tuam semper faciant voluntatem.
Dignare eos initiatione sancta instituere;
aggrega eos Ecclesiae tuae,
ut divinorum mysteriorum
et terrenae fiant et perpetuae sortis participes.
Per Christum Dominum nostrum.

Omnes:
Amen.

124. Oremus.

Deus, qui, per adventum unigeniti Filii tui Iesu Christi,
mundum ab errore providus liberasti,
exaudi nos et da catechumenis tuis intellegentiam,
perfectionem, fidem non ancipitem
et firmam veritatis agnitionem,
ut in dies ascendant de virtute in virtutem;
tempore opportuno
regenerationem accipiant in remissionem peccatorum,
et nomen tuum nobiscum glorificent.
Per Christum Dominum nostrum.

Omnes:
Amen.

Aliæ orationes benedictionis, n. 374.

Ritus inter tempora catechumenatus

125. Traditiones, que tum ad utilitatem « temporis catechumenatus », tum propter brevitatem « temporis purificationis et illuminationis » anticipari possunt, celebratur quando catechumeni maturi videntur; secus, ne fiant.

123. Let us pray.

Lord God almighty,
look upon your servants
who are being instructed in the Gospel of your Christ;\(^{44}\)
grant that, knowing and loving you,
they may always do your will wholeheartedly and eagerly.
Graciously teach them through the holy rites of Initiation;
join them to your Church,
that they may become partakers of the divine mysteries\(^{45}\)
and of an inheritance
both on earth and in heaven.
Through Christ our Lord.
All:
Amen.

124. Let us pray.

O God, who in your providence have freed the world from error\(^{46}\)
by the coming of your Only Begotten Son Jesus Christ,
hear us and give to your catechumens
mature understanding, unwavering faith,
and a firm grasp of the truth,
so that day by day they may go from strength to strength.\(^{47}\)
In due time, may they receive new birth for the forgiveness of sins,
and glorify your name with us.
Through Christ our Lord.
All:
Amen.

Other Prayers of Blessing, no. 374.

OPTIONAL RITES DURING THE PERIOD OF THE CATECHUMENATE

125. The Rites for Handing On of the Creed and of the Lord’s Prayer may be anticipated both for the benefit of the Period of the Catechumenate and because of the brevity of the Period of Purification and Enlightenment. They should be celebrated when the catechumens seem to be mature; otherwise they should not take place.

126. The celebration should take place in the manner described below: the Handing On of the Creed, nos. 183-187; the Handing On of the Lord’s Prayer, nos. 188-192; after the Rite of Handing On of the Creed or the Lord’s Prayer, the celebration may be concluded with the Ephphatha Rite (cf. nos. 200-202), unless, among the “rites of transition,” there takes place the Recitation of the Creed (cf. nos. 194-199), which begins with the Ephphatha Rite. In these cases care is to be taken to substitute the term “catechumens” for the term “elect” in the formulas.
127. Si opportunum videtur catechumenos prima uctione muniri, ministranda est uction a sacerdote vel a diacono.


129. In ipso ritu adhibeatur Oleum catechumenorum benedictum ab Episcopo in Missa chrismatis vel, ob rationes pastorales, a sacerdote statim ante uctionem.Æ

Ritus uctionis

130. Si usurpatur Oleum antea ab Episcopo de more benedictum, celebrans prius dicat unam vel aliam ex formulis exorcismorum minorum (nn. 113-118). Deinde:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.

Catechumeni:
Amen.

Singuli catechumeni liniuntur Oleo catechumenorum in pectore vel in utraque manu vel etiam in aliis partibus corporis, si opportunum esse videtur. Si numerosiores sunt catechumeni, plures ministros adhibere licet.

[131.] Si autem Oleum a sacerdote benedicendum sit, ipse illud benedicit, dicens hanc orationem:

Deus, plebis tuæ virtus et præsidium,
qui signum roboris in olei creatura posuisti,
hoc oleum benedicere digneris;
et catechumenis, qui eo liniuntur,
concede fortitudinem,
ut, divinam sapientiam et virtutem accipientes,
Evangelium Christi tui altius intellegant,
magno animo labores vitae christianæ aggrediantur,
et, digni adoptionis filiorum effecti,
se in Ecclesia tua renasci et vivere lætentur.
Per Christum Dominum nostrum.

1 Cf. Ordo benedicendi Oleum catechumenorum et infirmorum et conficiendi Chrisma,
127. If it seems appropriate to strengthen the catechumens with the first Anointing, it must always be administered by a Priest or Deacon.

128. The Anointing is conferred at the end of the Celebration of the Word of God and is given to all the catechumens. For special reasons, the Anointing may be conferred privately on individual catechumens. Furthermore, as circumstance suggest, it is permissible to anoint the catechumens several times.

129. In this rite the oil blessed by the Bishop at the Chrism Mass should be used; for pastoral reasons, it may blessed by the Priest immediately before the Anointing.\(^1\)

130. If the celebrant is using oil customarily blessed before by the Bishop, he should say one or other of the formulas of the Minor Exorcisms (nos. 113-118). Then he says:

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of salvation
in the same Christ our Lord,
who lives and reigns for ever and ever.

Catechumens:
Amen.

Each catechumen is anointed with the Oil of Catechumens on the breast or on each hand or even on other parts of the body, if this seems appropriate. If there are a large number of catechumens, it is permissible to use several ministers.

[131.] If, however, the oil is to be blessed by the Priest, the Priest blesses it, saying this prayer:

**BO**  O God, powerful protector of your people,
who have made the oil you created a sign of strength,
graciously bless this oil.
Grant courage to the catechumens
who will be anointed with it,
so that, receiving divine wisdom and power,
they may understand more deeply
the Gospel of your Christ,
and undertake with a generous heart
the labors of the Christian life.
Made worthy of adoption
as your sons and daughters,
may they rejoice to be born anew
and live in your Church.
Through Christ our Lord.\(^48\)

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\(^1\) Cf. *The Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism*, Introduction, no. 7.
Omnes:
Amen.

[132.] Postea celebrans, ad catechumenos conversus, dicit:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.

Catechumeni:
Amen.

Singuli catechumeni liniuntur Oleo catechumenorum in pectore vel in ambabus
manibus vel etiam in aliis partibus corporis, si opportunum esse videtur. Si numerosiores
sunt catechumeni, plures ministros adhibere licet.
All:
Amen.

[132.] Then facing the catechumens, the celebrant says:

(no. 132 = no. 130)

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of salvation
in the same Christ our Lord,
who lives and reigns for ever and ever.\textsuperscript{49}

Catechumens:
Amen.

Each catechumen is anointed with the Oil of Catechumens on the chest or on
each hand or even on other parts of the body, if this seems appropriate. If there are a large
number of catechumens, it is permissible to use several ministers.
SECUNDUS GRADUS:
RITUS ELECTIONIS SEU INSCRIPTIONIS NOMINIS

133. Ineunte Quadragesima, quæ est proxima initiationis sacramentalis præparatio, celebratur « electio » seu « nominis inscriptio », in qua Ecclesia, audito patrinorum et catechistarum testimonio, catechumenis voluntatem suam confirmantibus, de statu preparationis Ipsorum iudicat et statuit an possint ad sacramenta paschalia accedere.


135. Ad Ecclesiam autem quod attinet, electio est velut centrum attentæ erga eosdem catechumenos sollicitudinis. Episcopus, presbyteri, diaconi, catechistae, patrini et tota loci communitas, suo quisque ordine et modo, de institutione et profectu catechumenorum, re diligentissime perpensa, sententiam ferant. Denique electos oratione amplectantur, ut tota Ecclesia eos secum obviam Christo conducat.

136. Tunc publice patrini, a catechumenis antea de consensu sacerdotis electi et, quantum fieri potest, a communitate loci accepi, ministerium suum primum exercent: iam nominantur in principio ritus et accedunt cum catechumenis (n. 143), pro his coram communitate testimonium dicunt (n. 144), et, pro opportunitate, cum eis nomen inscribunt (n. 146).

137. Ut autem rerum veritati satisfiat, oportet ut ante ritum liturgicum, de idoneitate candidatorum habeatur deliberatio ab iis quorum interest, ab iis videlicet in primis qui institutioni catechumenatus presunt, presbyteri, diaconi et catechistae, necnon a patrini delegatisque communitatis loci; immo, si casus ferat, cum participatione cœtus catechumenorum. Quæ deliberatio, secundum condiciones regionis et postulata pastoralia, poterit varias formas exhibere. Ipsi autem acceptio postea intra ritum liturgicum a celebrante nota fiet.

138. Celebrantis munus est, scilicet Episcopi vel eius vice fungentis, quamvis remota vel proxima fuerit pars eius in deliberatione prævia, sive in homilia sive cursu ritus manifestare quæ sit religiosa et ecclesiastica indoles « electionis ». Ad illum ergo pertinet tum sententiam Ecclesiæ proferre coram astantibus eorumque iudicium, pro opportunitate, audire, tum a catechumenis personalem voluntatis manifestationem exquirere, tum, nomine Christi et Ecclesiæ agendo, admissionem « electorum »
SECOND STEP:  
RITE OF ELECTION OR ENROLLMENT OF NAMES

133. At the beginning of Lent, which is the proximate preparation for Sacramental Initiation, is held the “Election” or “Enrollment of Names,” at which, having heard the testimony of godparents and catechists, with the catechumens confirming their intention, the Church discerns their state of preparation and decides whether they may proceed to the Paschal Sacraments.

134. At the celebration of the “Election” the catechumenate itself comes to an end, and with it a long period of formation of heart and mind. Therefore, in order that a person may be enrolled among the “elect,” an enlightened faith and a considered intention to receive the Sacraments of the Church is required. Moreover, once enrollment has taken place, the person will be encouraged to follow Christ with greater generosity.

135. As regards the Church, the “Election” is, as it were, the center of her attentive care for these catechumens. The Bishop, Priests, Deacons, catechists, godparents, and the entire local community, according to each one’s own order and manner, should render a judgment on the instruction and progress of the catechumens, having considered the matter with the greatest care. Then they embrace the elect with prayer, so that the whole Church takes them with her to meet Christ.

136. Then the godparents, who have been previously chosen by the catechumens with the consent of the Priest, and, insofar as possible, accepted by the local community, publicly exercise their ministry for the first time: they are now called by name at the beginning of the Rite and come forward with the catechumens (no. 143), they give testimony for them in the presence of the community (no. 144) and, if appropriate, enroll the catechumen’s name with them (no. 146).

137. In order to arrive at a wise decision about the suitability of the candidates, a discussion must be held before the liturgical Rite by those in charge of the instruction of the catechumenate, that is, Priests, Deacons and catechists as well as godparents and delegates of the local community; indeed, if this is appropriate, the group of catechumens can take part. This discussion may take various forms, depending on local conditions and pastoral demands. The acceptance itself should be announced subsequently by the celebrant during the liturgical Rite.

138. It is the task of the celebrant, that is, the Bishop or the one who takes his place, whether or not he has been closely involved in the preceding discussion, to explain the religious and ecclesiastical character of the “Election,” either in the Homily or during the course of the Rite. For it is for him to proclaim the judgment of the Church in the presence of those attending and, if appropriate, to hear their judgment, to require a personal declaration of intent from the catechumens and, acting in the name of Christ and the Church, to carry out the admission of the “elect.”
peragere. Praeterea omnibus aperiat divinum mysterium, quod in vocatione Ecclesiae et in eius celebratione liturgica continetur; fidelesque admoneat ut una cum electis, quibus exemplum praebant, ad sollemnia paschalia se prepraent.

139. Cum sacramenta initiationis in sollemnitatibus paschalibus celebrantur eorumque preparatio ad indolem Quadragesimae propriae pertineat, ritus electionis fiat ex more dominica prima in Quadragesima, et tempus ultimae competentium preparationis conveniat cum tempore quinqueecenteniali, cujus curriculum, sive propter structuram eius liturgicam sive propter participacionem communitatis, electis proderit. Attamen, urgentibus causis pastoralibus (præsertim in stationibus secundariis missionum), ritum celebrare licet præcedente vel sequente hebdomada.

140. Ritus fiat in ecclesia vel, pro necessitate, in loco conveniente et apto. Celebretur intra Missam primæ dominicæ in Quadragesima, post homiìam.

141. Si forte celebratur extra hanc dominicam, initium fiat a liturgia verbi. Quo in casu, si lectiones diei rei non congruant, seligantur lectiones ex iis quæ assignantur dominicæ primæ in Quadragesima (cf. Lectionarium I, 462-471) vel aliae aptæ. Missa ritualis propria (n. 374 bis) semper celebrari potest. Si autem Eucharistia non celebratur, ritus absolvatur dimissione omnium una cum catechumenis.

142. Homilia, adiunctis accommodata, praeter catechumenos etiam totam communitatem fidelium respiciat, ita ut hi exemplum bonum præbere nitentes, una cum electis viam mysterii paschalis arripiant.

Præsentatio candidatorum

143. Homilia peracta, sacerdos initiationi catechumenorum præpositus vel diaconus vel catechista vel delegatus communitatis, eligendos præsentat, his vel similibus verbis:

Reverende Pater, paschalibus sollemniis mox redeuntibus, catechumeni hic præsentes, divina freti gratia et precibus exemploque communitatis adiuti, humiliter petunt, ut, post debitam preparationem et scrutiniurum celebrationem, ad sacramenta Baptismi, Confirmationis et Eucharistiae participanda admittantur.

Celebrans respondet:
Accedant qui eligendi sunt, una cum patrinis (matrinis) suis.
Furthermore he should explain to everyone the divine mystery that is contained in the call of the Church and in her liturgical celebration; and he should encourage the faithful to prepare themselves, together with the elect, who offer an example, for the Paschal Solemnities.

139. Since the Sacraments of Initiation are celebrated during the Paschal Solemnities and preparation for them belongs to the particular character of Lent, the Rite of Election should normally take place on the First Sunday of Lent, and the period of final preparation of the co-petitioners should coincide with the season of Lent, the course of which will benefit the elect, both because of its liturgical structure and because of the participation of the community. However, when pastoral reasons suggest this (especially in mission stations), the Rite can be celebrated in the previous or following week.

140. The Rite should take place in the church or, if necessary, in some other suitable and fitting place. It should be celebrated within the Mass of the First Sunday of Lent, after the Homily.

141. If the Rite happens to be celebrated on another day, it begins with the Liturgy of the Word. In this case, if the readings for the day are not suitable, they should be chosen from those assigned to the First Sunday of Lent (cf. Lectionary for Mass, nos. 22-24), or other suitable texts. The proper Ritual Mass (Christian Initiation: Election or Enrollment of Names, no. 341bis) may always be celebrated. If, however, the Eucharist is not celebrated, the Rite is concluded with the Dismissal of both the elect and the faithful.

142. The Homily, suited to the actual situation, should address not only the catechumens but the entire community of the faithful, so that, striving to give good example, they may, together with the elect, embark on the path of the Paschal Mystery.

PRESENTATION OF THE CANDIDATES

143. After the Homily, the Priest responsible for the Initiation of the catechumens, or a Deacon, a catechist, or a representative of the community, presents the candidates for election, in these or similar words:

Reverend Father,
as the solemn paschal celebrations approach once more, the catechumens present here, relying on divine grace and supported by the prayers and example of the community, humbly request that, after due preparation and celebration of the Scrutinies, they be admitted to participate in the Sacraments of Baptism, Confirmation, and the Eucharist.

The celebrant replies: Let those who are to be chosen as the elect come forward with their godparents.
Tunc singuli nominatim vocantur et unusquisque, cum patrino (matrina) procedens, coram celebrante consistit.

Si numerosiores sunt, omnium simul fiat præsentatio, v. g. peragatur a singulis catechistis, quorum interest; quibus etiam catechistis suadetur ut in aliqua celebratione prævia suos quisque candidatos nominatim vocent antequam ad ritum communem accedant.

144. Celebrans, si nullam partem habuerit in deliberatione prævia (cf. n. 137), astantes alloquitur, his vel similibus verbis:

Ecclesia sancta Dei certior fieri nunc exoptat an hi catechumeni reperiantur idonei, qui ad ventura Paschatis sollemnia celebranda in electorum ordinem assumantur.

Ad patrinos autem conversus:

Ideo vos patrinos (et matrinas) rogo, ut testimonium dicatis: Audieruntne fideliter verbum Dei annuntiatum ab Ecclesia?

Patrini:
Fideliter audierunt.

Celebrans:
Cœperunt coram Deo ambulare, verbum acceptum servantes?

Patrini:
Cœperunt.

Celebrans:
Adhæserunt communioni fraternæ et orationibus?

Patrini:
Adhæserunt.

Postea, si casus ferat, celebrans totam congregationem interrogat de eius assensu.

[145.] Si vero maluerit celebrans, qui habuerit partem deliberationis præviae de idoneitate candidatorum (cf. n. 137), hæc vel similia verba potest proferre:

Fratres dilectissimi: Catechumeni isti petierunt, ut proximis festis paschalibus Ecclesiae sacramentis initientur. Qui eos notos habent,
One by one, they are called by name. Each catechumen, accompanied by a godparent, comes forward and stands before the celebrant.

If there are a large number of catechumens, all are presented together, for example, each group by its own catechist. But in this case, the catechists should be advised to call each candidate forward by name in a special celebration held before they come to the common rite.

144. If the celebrant had no part in the previous deliberation (cf. no. 137), he addresses those present, in these or similar words:

The holy Church of God now wishes to ascertain whether these catechumens are sufficiently prepared to be received into the order of the elect for the solemn paschal celebrations to come.

He, then, turns towards the godparents:

And so, first I ask you their godparents to testify. Have they faithfully listened to God’s word proclaimed by the Church?

Godparents:
They have.

Celebrant:
Have they begun to walk in God’s presence, treasuring the word they have received?

Godparents:
They have.

Celebrant:
Have they persevered in communion with the faithful and in the prayers?§

Godparents:
They have.

Then if the circumstances warrant, the celebrant may ask the entire congregation for its assent.

[145.] If, however, the celebrant took part in the previous deliberation about the candidates’ suitability, (cf. no. 137) he may prefer to use these or similar words:

My dear brothers and sisters, these catechumens have asked to be initiated into the sacramental life of the Church this Easter.
iudicaverunt sincerum esse eorum desiderium. Verbum enim Christi iam
diu audierunt, conati sunt vivere secundum mandata eius; partem habuerunt
fraternæ communionis et orationum. Nunc totam congregationem certiorem
facio consilium communitatis statuisse eos ad sacramenta vocare. Quam
sententiam vobis notam faciens et patrinos alloquens, peto ab ipsis, ut
iterum coram vobis suffragium suum afferant.

Ad patrinos autem conversus:

Iudicatis coram Deo candidatos dignos esse, qui ad sacramenta
initiationis christianæ admittantur?

Patrini:
Eos dignos esse iudicamus.

Postea, si casus ferat, celebrans totam congregationem interrogat de eius assensu.

Candidatorum interrogatio et postulatio

146. Tunc celebrans, respiciens catechumenos, his vel similibus verbis eos admonet et
interrogat:

Nunc vos, dilecti catechumeni, alloquor: Patrini vestri et catechistæ
(necon tota communitas) bonum de vobis testimonium reddiderunt. Quorum suffragio confisa, in nomine Christi Ecclesia vos ad sacramenta
paschalia advocat. Nunc igitur vestrum est, qui iam diu vocem Christi
audivistis, responsum coram Ecclesia reddere, aperiendo mentem vestram.
Vultis sacramentis Christi, Baptismo, Confirmatione et Eucharistia
initiari?

Catechumeni:
Volumus.

Celebrans:
Faveatis ergo nomina vestra dare.
Those who know them have judged that they are sincere in their desire. For some time they have listened to Christ’s word and have tried to live according to his commands; they have shared in communion with the faithful and in the prayers. Now I make known to the whole congregation that it is the mind of the community to call them to the Sacraments. As I inform you of this judgment and speak to the godparents, I ask them to give their recommendation again, in your presence. He, then, turns towards the godparents:

With God as your witness, do you judge these candidates to be worthy of admission to the Sacraments of Christian Initiation?

Godparents: We do.

Then if the circumstances warrant, the celebrant may ask the entire congregation for its assent.

QUESTIONING AND PETITIONING OF THE CANDIDATES

146. Next, the celebrant, looking at the catechumens, addresses and questions them in these or similar words:

And now, my dear catechumens, I address you. Your godparents and catechists (and the entire community) have testified favorably on your behalf. Trusting in their judgment, the Church calls you in the name of Christ to the Paschal Sacraments. Now it falls to you who have long listened to the voice of Christ to respond in the presence of the Church by stating your intentions. Is it your will to be initiated into Christ’s Sacraments of Baptism, Confirmation, and the Eucharist?

Catechumens: It is.

Celebrant: Then offer your names for enrollment.
Candidati, vel ad celebrantem cum patrinis accedentes vel in loco suo manentes, dant nomen; cuius inscriptio variis modis perfici potest. Nomen vel ab ipso candidato inscribitur, vel, clare prolatum, sive a patrino sive a sacerdote conscriptur. Si vero candidati numerosiores sunt, elenchus nominum celebranti afferri potest, hisce vel similibus verbis: Hæc sunt nomina competentium.

Dum fit inscriptio nominum, cantus aptus, v. g. Ps 15, edi potest.

Admissio seu electio

147. Absoluta nominum inscriptione, celebrans, postquam breviter astantibus significacionem peracti ritus explanavit, ad candidatos se convertit, dicens, his vel similibus verbis:

N. et N., electi estis, ut in proxima Vigilia paschali sacris mysteriis initiemini.

Catechumeni:
Deo gratias.

Prosequitur:
Nunc autem munus vestrum est, sicut et nostrum omnium, ut, divinitus adiuti, Deo, qui fidelis est vocatiæ suiæ, fidelitatem vestram offerat, et magno animo ad plenam electionis vestrae veritatem pervenire contendatis.

Deinde ad patrinis conversus, celebrans eos admonet, his vel similibus verbis:

Catechumenos, de quibus testimonium reddidistis, commendatos in Domino habeatis, eos fraterna ope vestra et exemplo prosequentes usque ad divinæ vitae sacramenta.

Et invitat eos ut manum ponant in umerum candidatorum, quos assumunt, vel alium faciant gestum, quo idem significetur.
The candidates give their names, either going with their godparents to the celebrant or while remaining in place, and the actual inscription of the names may be carried out in various ways. The candidates may inscribe their names themselves or they may call out their names, which are inscribed by the godparents or by the Priest. If, however, there are a large number of candidates a list of names may be given to the celebrant, with these or similar words: These are the names of those seeking Initiation.

As the Enrollment is taking place, a suitable chant, for example, Psalm 15 (16), may be sung.

RECEPTION OR ELECTION

147. At the conclusion of the Enrollment of Names, the celebrant, after he has briefly explained the meaning of the rite that has taken place, turns toward the candidates, addressing them in these or similar words:

N. and N., you have been chosen for Initiation into the sacred mysteries at the forthcoming Easter Vigil.

Catechumens:
Thanks be to God.

The celebrant continues:
Now, with divine help, your duty, like ours, is to be faithful to God, who is faithful to his call, and to strive with generous spirit to reach the full truth of your Election.

Then, turning toward the godparents, the celebrant addresses them in these or similar words:

Godparents, you have spoken in favor of these catechumens; receive them now as chosen in the Lord and accompany them with your help and example, until they come to share in the Sacraments of divine life.

And he invites them to place their hand on the shoulder of the candidate whom they are receiving into their care, or to make some other gesture to indicate the same intent.
Deprecatio pro electis

148. Postea communitas deprecationem facit, his vel similibus verbis:

Celebrans:

Carissimi fratres: Salutifera passionis et resurrectionis mysteria praestolantes, hodie viam Quadragesimæ intramus. Electi, quos nobiscum ad paschalia sacramenta ducimus, renovationis nostræ exemplum exspectant. Pro ipsis ergo et nobis Dominum precemur, ut, mutua instauratione permoti, paschalibus gratis digni efficiamur.

Lector:

Pro catechumenis, ut, diei electionis suæ memores, pro cælesti benedictione grati perpetuo maneant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut opportunitate temporis utentes, labores abrenuntiationis sustineant et sanctificationis opera nobiscum exsequantur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Pro catechistis eorum, ut dulcedinem verbi Dei quærentibus exhibeant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Pro patrinis eorum, ut continuum Evangelii usum in vita privata et in societatis commercio catechumenis ostendant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Pro familiis eorum, ut, nullum eis interponentes impedimentum, ad sequendum potius Spiritus instinctum eos adiuvent, Dominum precemur.
R. Exaudi, Domine.
INTERCESSIONS FOR THE ELECT

148. Then, the community prays for the elect in these or similar words:

Dear brothers and sisters,
today we begin the Lenten journey
looking forward to the saving mysteries of the Passion and Resurrection.
The elect, whom we are bringing to the Paschal Sacraments, look to us for an example of renewal.

Therefore let us pray to the Lord for them and for ourselves,
that being encouraged by our mutual renewal,
we may be made worthy of the paschal graces.

Lector:
For our catechumens, that, remembering the day of their Election,
they may remain ever grateful for heavenly blessings,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may make good use of this season
by persevering in self-denial and by joining us in works of sanctification,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
For their catechists, that they may convey the sweetness of God’s word
to those who search for it,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
For their godparents, that they may show to the catechumens
a constant application of the Gospel
both in their private and in their public lives,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
For their families,
that they may help them to follow the promptings of the Spirit
without placing any obstacles in their way,
let us pray to the Lord:
Lector:
Pro congregatione nostra, ut hoc quadragesimali tempore plenitudine caritatis et perseverantia in oratione refugace, Dominum precemur.
R. Exaudi, Domine.

Lector:
Pro omnibus qui dubitationibus adhuc tenentur, ut, Christo fidentes, ad communionem fraternitatis nostræ incunctanter adveniant, Dominum precemur.
R. Exaudi, Domine.

In supradicta deprecatione addatur petitio consueta pro necessitatibus Ecclesiæ et totius mundi, si deinde, dimissis catechumenis, oratio universalis omittitur in Missa (cf. n. 151).

Alia forma deprecationis ad libitum, n. 375.

149. Celebrans, manus super electos extendens, deprecationem hac oratione concludit:

Deus, qui humani generis ita es conditor,
ut sis etiam reformator,
propitiare filiis adoptionis,
et novo testamento sobolem novæ prolis ascribe,
ut, filii promissionis effecti,
quod non potuerunt assequi per naturam,
gaudeant se recepisse per gratiam.
Per Christum Dominum nostrum.
R. Amen.

Vel alia oratio conclusiva ad libitum:

Omnipotens dilectissime Pater,
qui omnia vis instaurare in Christo
hominesque trahis ad illum,
hos Ecclesiæ electos regere digneris, et concede,
ut, acceptae vocatiioni fideles,
in regnum Filii tui ædificari
et Spiritu promissionis Sancto signari mereantur.
Per Christum Dominum nostrum.
R. Amen.
R. Lord, hear our prayer.

Lector:
For our community, that during this Lenten season, it may be radiant with the fullness of charity and with constancy in prayer, let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
For those who are still held back by doubts, that they may trust in Christ and come without hesitation to join us in fraternal communion, let us pray to the Lord:
R. Lord, hear our prayer.

In the above prayer, the usual intentions for the Church and the whole world should be added if the elect, if the elect are to be dismissed after the Intercessions and the Universal Prayer (Prayer of the Faithful) is omitted during Mass (cf. no. 151).

Another optional form of this prayer is found in no. 375.

149. The celebrant, extending his hands over the elect, concludes the intercessions with this prayer:

O God, Creator of the human race, who fashion it anew, show mercy to the children of adoption and enroll them in the New Covenant as offspring of a new people. Made children of the promise, may they rejoice that, what they could not obtain by nature, they have received by grace. Through Christ our Lord.
R. Amen.

Or another optional concluding prayer:

Almighty, most beloved Father, whose will it is to renew all things in Christ and who draw all people to him, graciously guide these elect of the Church, and grant that, faithful to the calling they have received, they may be built up into the kingdom of your Son and be sealed with the promised Holy Spirit. Through Christ our Lord.
Dimissio electorum

150. Postea celebrans electos dimittit, hac vel simili monitione:

Dilectissimi Electi: Quadragesimalem viam nobiscum intrastis; Christus vobis erit via, veritas et vita, præsertim proximis scrutiniis, in quibus nobiscum convenietis.
Nunc ite in pace.

Electi:
Amen.

Electi exeunt. Si autem propter graviores rationes egredi nequeant (cf. Prænotanda, n. 19 § 3) et cum fidelibus manere debeant, caveatur, etiamsi Eucharistiae adsint, ne partem habeant ad modum baptizatorum.
Si autem Eucharistia non celebretur, cantus aptus pro opportunitate addatur, et fideles una cum electis dimittantur.

Celebratio Eucharistiae

R. Amen.

DISMISSAL OF THE ELECT

150. Then the celebrant dismisses the elect with this or a similar instruction:

My dear elect,
you have entered with us on the Lenten journey,
especially when you gather with us
at the forthcoming Scrutinies.
Now go in peace.

Elect:
Amen.

The elect go out. However, if for serious reasons the elect cannot leave (cf. Introduction, no. 19 § 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.

If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the catechumens may be dismissed together.

CELEBRATION OF THE EUCHARIST

151. After the elect leave, the Eucharist is celebrated. The Universal Prayer (Prayer of the Faithful) for the needs of the Church and the whole world begins immediately. Then, if required, the Creed is said, and the Preparation of the Gifts follows. But for pastoral reasons the Universal Prayer (Prayer of the Faithful) and the Creed may be omitted.
DE TEMPORE PURIFICATIONIS
ET ILLUMINATIONIS EIUSQUE RITIBUS

152. Hoc tempore, quod ex more in Quadragesimam incidunt et ab « electione » incipit, catechumeni una cum communitate loci recollectioni spirituali se dedunt, ut ad festa paschalia et ad sacramentorum initiationem se praeparent. Ad hunc finem eis offeruntur scrutinia, traditiones et ritus immediate preparatorii.

SCRUTINIA ET TRADITIONES

153. In Quadragesima, quae sacramenta initiationis praecedunt, fiunt scrutinia et traditiones. Quibus ritibus preparatio spiritualis et catechetica electorum, seu « competentium », completur et per totum tempus Quadragesimae protrahitur.

I. SCRUTINIA

154. Spiritualis præcipue est finis scrutiniorum, quæ ope exorcismorum perficiuntur. Scrutiniis enim propositum est purificare mentes et corda, contra tentationes munire, intentiones convertere et voluntates excitare, ut arctius Christo adhaereant et suum catechumeni Dei diligendi studium fortius prosequantur.

155. A competentibus postulatur voluntas perveniendi ad sensum intimum Christi et Ecclesiae, et maxime profectus in sincera sui cognitione, seria animi discussione et vera pænitentia, exspectatur.

156. In ritu exorcismi, a sacerdotibus vel diaconis celebrato, electi, de mysterio Christi a peccato liberantis eruditæ a Matre Ecclesiae, solvuntur a sequelis peccati et a diabolico influxu, roborantur in itinere suo spirituali, et corda aperiunt ad dona Salvatoris recipienda.

157. Ad excitandum desiderium purificationis et redemptionis Christi, tria fiunt scrutinia, sive ut catechumeni paulatim doceantur de illo mysterio peccati, a quo mundus universus et quivis homo redimi exoptat, ut a sequelis eius præsentibus ac futuris liberentur; sive ut animi imbuantur sensu Christi Redemptoris, qui est aqua viva (cf. Evangelium de muliere samaritana), lux (cf. Evangelium de cæco nato), resurrectio et vita (cf. Evangelium de Lazaro suscitato). A primo usque ad ultimum scrutinium progressum fieri oportet in cognitione peccati et desiderio salutis.

158. Scrutinia celebrantur a sacerdote vel a diacono, communitati præsidente, ut ex liturgia scrutiniorum etiam fideles utilitatem capiant et in deprecationibus pro electis intercedant.

159. Scrutinia fiunt in Missis scrutiniorum, quæ habentur dominica III, IV et V in Quadragesima; seligantur lectiones seriei « A » cum suis cantibus, prout in
PERIOD OF PURIFICATION AND ENLIGHTENMENT AND ITS RITES

152. In this period, which normally coincides with Lent and begins with “Election,” the catechumens together with the local community give themselves to spiritual recollection, so that they may prepare themselves for the Paschal Feasts and for Initiation by the Sacraments. To this end the Scrutinies, the Rites of Handing On, and the Rites of Immediate Preparation are provided for them.

SCRUTINIES AND RITES OF HANDING ON

153. The Scrutinies and Rites of Handing On take place during the Lent that precedes the Sacraments of Initiation. The spiritual and catechetical preparation of the elect, or the “co-petitioners,” is completed by these rites and extends throughout the entire Time of Lent.

I. SCRUTINIES

154. The purpose of the Scrutinies, which are brought to completion with the help of the Exorcisms, is mainly spiritual. Furthermore, the Scrutinies are set forth to purify minds and hearts, to fortify against temptations, to convert intentions, and to awaken the will, so that the catechumens may cling more closely to Christ and pursue more vigorously their desire to love God.

155. Co-petitioners should resolve to achieve an intimate sense of Christ and the Church. Above all, they are expected to progress in genuine self-knowledge through a serious examination of their lives and true penitence.

156. In the Rite of Exorcism, celebrated by Priests or Deacons, the elect, who have been taught by Mother Church about the mystery of Christ who frees from sin, are set free from the effects of sin and from the influence of the Devil; they are strengthened in their spiritual journey, and they open their hearts to receive the gifts of the Savior.

157. In order to awaken a desire for purification and redemption by Christ, three Scrutinies take place, both to teach the catechumens gradually about that mystery of sin from which the whole world and every person longs to be rescued in order to be saved from its present and future consequences, and to fill their spirit with the sense of Christ the Redeemer, who is living water (cf. the Gospel of the Samaritan Woman), light (cf. the Gospel of the Man Born Blind), resurrection and life (cf. the Gospel of the Raising of Lazarus). From the first to the final Scrutiny, they must grow in the awareness of sin and in the desire for salvation.

158. The Scrutinies should be celebrated by a Priest or Deacon presiding over the community, so that the faithful may also benefit from the liturgy of the Scrutinies and intercede for the elect in the supplications.

159. The Scrutinies should take place within the Ritual Masses for the Celebration of the Scrutinies, which are held on the Third, Fourth, and Fifth Sundays of Lent; the
Lectionario I, 509, 540, 571, assignantur. Quæ, si his dominicis propter rationes pastorales fieri nequeant, eligantur aliæ dies dominicæ in Quadragesima, vel etiam feriæ magis convenientes. Semper tamen prima Missa scrutiniorum sit Missa de muliere Samaritana, secunda de cæco nato, tertia de Lazaro.

PRIMUM SCRUTINIUM


Homilia

161. In homilia celebrans, in lectionibus Scripturæ sacrae innixus, rationem primi scrutinii exponit, attentis tum liturgia quadragesimali tum itinere spirituali electorum.

Oratio in silentio

162. Post homiliam, electi cum patrinis et matrinis coram celebrante consistunt. Qui, fideles primo respiciens, invitat eos ut in silentio orent pro electis, spiritum pænitentiae et sensum peccati veramque filiorum Dei libertatem implorantes. Deinde, ad catechumenos conversus, eos pariter invitat ad orandum in silentio admonetque, ut sensum pænitentiae etiam corporaliter significant sive inclinati, sive genua flectentes. Postremo concludit, his vel similibus verbis:

Electi Dei, capita inclinantes (vel: genua flectentes), orate.

Tunc electi se inclinant vel genua flectunt. Et omnes orant per aliquod tempus in silentio. Deinde, pro opportunitate, omnes se erigunt.

Deprecatio pro electis

163. Dum fit deprecatio pro electis, patrini et matrinæ dexteram umero uniuscuisque electi imponunt.

Celebrans:

Oremus pro his electis, quos fidenter Ecclesia post longum iam iter elegit, ut, perfecta praeparatione, in festis paschalibus Christum in sacramentis eius inveniant.
readings and their chants from Year A are chosen, as designated in the *Lectionary for Mass*, nos. 28, 31 and 34. If for pastoral reasons the Scrutinies cannot take place on these Sundays, other Sundays in Lent or even more convenient weekdays may be chosen. The first Mass of the Scrutinies should, however, always be the Mass of the Samaritan Woman, the second, of the Man Born Blind, and the third, of Lazarus.

**FIRST SCRUTINY**

160. The First Scrutiny is celebrated on the Third Sunday of Lent using the formulas designated in the Missal and Lectionary (cf. Ritual Masses, Christian Initiation: The Scrutinies; cf. also nos. 376-377).

**HOMILY**

161. Guided by the readings from Sacred Scripture, the celebrant explains in the Homily the meaning of the First Scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

**PRAYER IN SILENCE**

162. After the Homily, the elect with their godparents come forward and stand before the celebrant.

Looking at the faithful, he invites them to pray in silence for the elect and ask that they be given a spirit of repentance, a sense of sin, and the true freedom of the children of God.

Then he turns toward the elect and, at the same time, invites them to pray in silence and instructs them to show their spirit of repentance by bowing or kneeling. Then he concludes in these or similar words:

**Elect of God, bow your heads (or: kneel) and pray.**

Then the elect bow or kneel and all pray in silence for a while. Then, as circumstances suggest, all stand.

**INTERCESSIONS FOR THE ELECT**

163. During the Intercessions for the elect, the godparents place their right hand on the shoulder of the elect they are sponsoring.

**Celebrant:**
Let us pray for these elect, who have already made a long journey and whom the Church has confidently chosen, that when their preparation is complete, they may find Christ in his Sacraments at the Paschal Feasts.
Lector:

Ut verba divina in corde suo conferant eaque de die in diem penitius sapiant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut Christum cognoscant, qui venit salvare quod perierat, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut seipsos corde humili peccatores profiteantur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut sincere respuant quod in moribus suis Christo displicuit eique adversatur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut Spiritus Sanctus, qui corda omnium scrutatur, infirmitatem eorum virtute sua roboret, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut ab eodem Spiritu ipsi ediscant quæ Dei sunt et Deo placeant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut et familiæ eorum spem suam in Christo collocent et in eo pacem et sanctitatem inveniant, Dominum precemur.
R. Exaudi, Domine.
Lector:
That they may ponder the word of God in their hearts
and savor it more fully day by day, 
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may know Christ, 
who came to save what was lost, 59
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That with humble hearts they may confess that they are sinners, 
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may sincerely reject anything in their conduct 
that has displeased Christ and is contrary to him, 
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That the Holy Spirit, who searches every heart, 
may strengthen them in their weakness with his power, 60
let us pray the Lord:
R. Lord, hear our prayer.

Lector:
That from the same Spirit 
they may learn the things that are of God and are pleasing to God, 
let us pray the Lord:
R. Lord, hear our prayer.

Lector:
That their families also may put their hope in Christ 
and find peace and holiness in him, 
let us pray to the Lord:
R. Lord, hear our prayer.
Lector:

Ut nos ipsi, ad præparanda festa paschalia, mentes emendemus, corda erigamus et caritatis opera peragamus, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut in mundo universo infirma roborentur, confracta erigantur, perdita inveniantur et inventa redimantur, Dominum precemur.
R. Exaudi, Domine.

Variis adiunctis licet monitionem celebrantis et invocationes accommodare. Praeterea petitio consueta pro necessitatibus Ecclesiae et totius mundi addatur, si deinde, dimissis catechumenis, oratio universalis ommittitur in Eucharistia (cf. n. 166).

Alia forma deprecationis ad libitum, n. 378.

Exorcismus

164. Post deprecationem celebrans, ad electos conversus, dicit manibus iunctis:

Oremus.

Deus, qui Filium tuum Salvatorem nobis misisti, praesta, ut hi catechumeni, qui aquam vivam haurire cupiunt sicut Samaritana mulier, verbo dominico conversi, propriis se fateantur peccatis et infirmitatibus præpeditos. Ne eos permittas, quaesumus, inani in se fiducia confisos, diabolica decipi potestate, sed eos a spiritu fallacie libera, ut, sua mala agnoscentes, interius mundari viamque salutis aggredi mereantur. Per Christum Dominum nostrum.

Omnes:
Amen.

Deinde unicuique electo, si commode fieri potest, celebrans manum silens imponit.
Lector:
That we ourselves, in preparation for the Paschal Feasts,
may correct our minds, raise our hearts, and perform works of charity,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That throughout the whole world
the weak may be strengthened, the broken restored,
the lost found, and the found redeemed,
let us pray to the Lord:
R. Lord, hear our prayer.

Another optional form of this prayer is found in no. 378.

EXORCISM

164. After the Intercessions, the celebrant faces the elect and, with hands joined, says:

Let us pray.
O God, who sent your Son to us as Savior,
grant that these catechumens,
who desire to draw living water like the Samaritan woman
and have been converted by the word of the Lord,
may acknowledge the hindrance
of their own sins and weaknesses.
Do not permit them, we pray,
to rely on a vain confidence in themselves
and to be deceived by the power of the devil,
but free them from the spirit of untruth,
so that, recognizing their sinfulness,
they may be cleansed inwardly
and advance on the way of salvation.
Through Christ our Lord.

All:
Amen.

Then, if this can be done conveniently, the celebrant lays hands in silence on
each one of the elect.
Postea, manibus extensis super electos, celebrans pergit:

Domine Iesu, tu es fons ad quem isti sitiunt
et magister quem exquirunt.
Coram te, qui solus es sanctus,
innocentes se dicere non audent.
Sua fidenter aperiunt corda,
sordes confitentur, vulnera detegunt ignota.
Tu ergo eos ab infirmitatibus amanter libera,
aegros restaura, sitientes pota, eisque pacem largire.
In virtute nominis tui, quod in fide invocamus,
adesto nunc et salva.
Imperia maligno spiritui, quem resurgendo vicisti.
Electis tuis iter ostende in Spiritu Sancto,
ut, ad Patrem gradientes, eum in veritate adoren.
Qui vivis et regnas in sæcula sæculorum.

Omnes:
Amen.

Alia forma exorcismi ad libitum, n. 379.

Pro opportunitate fit cantus aptus, qui seligetur v. g. inter psalmos 6, 25, 31, 37, 38, 39, 50, 114, 129, 138, 141.

Dimissio electorum

165. Postea celebrans electos dimittit, dicens:

Ite in pace, et ad proximum scrutinium conveniatis.
Dominus sit semper vobiscum.

Electi:
Amen.

Electi exeunt. Si autem propter graviores rationes egressi nequeant, fiat sicut in ordine ad catechumenos faciendos, n. 96.
Si vero Eucharistia non celebratur, cantus aptus pro opportunitate addatur, et fideles una cum electis dimittantur.
Then, with hands extended over the elect, the celebrant continues:

Lord Jesus, you are the fountain
for which these chosen ones thirst\textsuperscript{66}
and the master whom they seek.
Before you, who alone are holy,
they dare not call themselves innocent.
They open their hearts to you in faith,
they acknowledge what has defiled them,
they uncover their hidden wounds.
Therefore in your love free them from their infirmities,
heal their sickness, quench their thirst, and give them peace.
Be present now to save by the power of your name,
which we invoke in faith.
Restrain the evil spirit,
whom you conquered by rising again.
Show your elect the way forward in the Holy Spirit,
so that they may come to the Father
and worship him in truth.\textsuperscript{67}
Who live and reign for ever and ever.

All:
Amen.

Another optional form of the exorcism is found in no. 379.
If circumstances suggest, a suitable chant may be sung, for example, Psalms 6, 25 (26), 31 (32), 37 (38), 38 (39), 39 (40), 50 (51), 114 (116:1-9), 129 (130), 138 (139), or 141 (142).

**DISMISSAL OF THE ELECT**

165. Then, the celebrant dismisses the elect, saying:

Go in peace,
and return for the next Scrutiny.
May the Lord be with you always.

Elect:
Amen.

The elect go out. However, if for serious reasons the elect cannot leave then the order is followed as found in Rite for Entrance into Catechumenate, no. 96.
If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the elect may be dismissed together.
Celebratio Eucharistiae


SECUNDUM SCRUTINIUM

167. Secundum scrutinium celebratur dominica IV in Quadragesima, adhibitis formulis quæ in Missali et Lectionario III, 433, apponuntur (cf. etiam infra, nn. 380-381).

Homilia

168. In homilia celebrans, in lectionibus Scripturae sacrae innixus, rationem secundi scrutinii exponit, attentis tum liturgia quadragesimali tum itinere spirituali electorum.

Oratio in silentio

169. Post homiliam, electi cum patrinis et matrinis coram celebrante consistunt. Qui, fideles primo respiciens, invitat eos ut in silentio orent pro electis, spiritum penitentiae et sensum peccati veramque filiorum Dei libertatem implorantes.

Deinde, ad catechumenos conversus, illos pariter invitat ad orandum cum silentio admonetque, ut sensum penitentiae etiam corporaliter exprimant sive inclinati, sive genua flectentes. Postremo concludit his vel similibus verbis:

Electi Dei, capita inclinantes (vel: genua flectentes), orate.

Tunc electi se inclinant vel genua flectunt. Et omnes orant per aliquod tempus in silentio. Deinde, pro opportunitate, omnes se erigunt.
CELEBRATION OF THE EUCHARIST

166. After the elect leave, the Eucharist is celebrated. The Universal Prayer (Prayer of the Faithful) for the needs of the Church and the whole world begins immediately. Then if required, the Creed is said, and the Preparation of the Gifts follows. But for pastoral reasons the Universal Prayer (Prayer of the Faithful) and the Creed may be omitted. In the Eucharistic Prayer there is to be a remembrance of the elect and their godparents (cf. Ritual Masses, Christian Initiation: The Scrutinies; cf. also no. 377 and 412).

SECOND SCRUTINY


HOMILY

168. Guided by the readings from Sacred Scripture, the celebrant explains in the Homily the meaning of the Second Scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

PRAYER IN SILENCE

169. After the Homily, the elect with their godparents come forward and stand before the celebrant. Looking at the faithful, he invites them to pray in silence for the elect and ask that they be given a spirit of repentance, a sense of sin, and the true freedom of the children of God.

Then he turns toward the catechumens and, at the same time, invites them to pray in silence and instructs them to show their spirit of repentance by bowing or kneeling. Then he concludes in these or similar words:

(no. 169 = no. 162)

Elect of God, bow your heads (or: kneel) and pray.

Then the elect bow or kneel and all pray in silence for a while. Then, as circumstances suggest, all stand.
Deprecatio pro electis

170. Dum fit deprecatio pro electis, patrini et matrinæ dexteram umero uniuscuisque electi imponunt.

Celebrans:

Oremus pro his electis, quos vocavit Deus, ut in ipso sancti maneant et de verbis vitae æternae validum reddant testimonium.

Lector:

Ut ipsi, veritati Christi fidentes, libertatem mentis et cordis consequantur et perpetuo conservent, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut, sapientiam crucis contemplantes, gloriari queant in Deo, qui sapientiam huius sæculi confundit, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut, in virtute Spiritus Sancti liberati, a timore in fiduciam convertantur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut, homines spirituales effecti, quæ sunt iusta et sancta probare studeant, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut omnes, qui pro Christi nomine persecutionem patiuntur, ab ipso adiuventur, Dominum precemur.
R. Exaudi, Domine.
INTERCESSIONS FOR THE ELECT

170. During the Intercessions for the elect, the godparents place their right hand on the shoulder of the elect they are sponsoring.

Celebrant:
Let us pray for these elect, whom God has called, that in him they may remain holy and give strong testimony to the words of eternal life.68

Lector:
That, trusting in the truth of Christ,69 they may attain and ever preserve freedom of mind and heart, let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That, contemplating the wisdom of the Cross,70 they may learn to glory in God,71 who confounds the wisdom of this world,72 let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That, set free in the power of the Holy Spirit,73 they may be converted from fear to trust, let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That, being made spiritual, they may discern those things that are holy and just, let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That all who suffer persecution for the name of Christ74 may receive his help, let us pray to the Lord:
R. Lord, hear our prayer.
Lector:

Ut familiæ et populi, qui a fide amplectenda deterrentur, libertate credendi Evangelio donentur, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut nos, mundi cognitione exerciti, evangelico spiritui fideles maneamus, Dominum precemur.
R. Exaudi, Domine.

Lector:

Ut mundus universus, a Patre dilectus, ad plenam spiritualis et in Ecclesia libertatem valeat accedere, Dominum precemur.
R. Exaudi, Domine.

Variis adiunctis licet monitionem celebrantis et invocationes deprecationis accommodare. Præterea petitio consueta pro necessitatibus Ecclesiæ et totius mundi addatur, si deinde, dimissis electis, oratio universalis omittitur in Eucharistia (cf. n. 173).

Alia forma deprecationis ad libitum, n. 382.

Exorcismus

171. Post deprecationem, celebrans, ad electos conversus, dicit manibus iunctis:

Oremus.

Clementissime Pater, qui cæco nato dedisti,
ut in Filium tuum crederet
et per hanc fidem ad luminis tui regnum accederet,
fac ut electi tui, hic présentes,
liberentur a fallaciis, quibus circumventi obcæcantur,
eisque concede, ut, firmiter in veritate radicati,
filii lucis efficiantur
et in perpetuum maneant.
Per Christum Dominum nostrum.

Omnes:
Amen.

Deinde unicuique electo, si commode fieri potest, celebrans manum silens imponit.
Lector:
That those families and peoples
who are prevented from embracing the faith
may be granted freedom to believe the Gospel,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That we, who are occupied with the concerns of this world,
may remain faithful to the spirit of the Gospel,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That the whole world, beloved by the Father,
may come to full spiritual freedom in the Church,
let us pray to the Lord:
R. Lord, hear our prayer.

The introduction and intentions of the Intercessions may be adapted to fit various circumstances. Moreover, the usual intentions for the Church and the whole world should be added if the elect are to be dismissed after the Intercessions and the Universal Prayer (Prayer of the Faithful) is omitted during Mass cf. no. 173).

Another optional form of this prayer is found in no. 382.

EXORCISM

171. After the Intercessions, the celebrant faces the elect and, with hands joined, says:

Let us pray.
Most merciful Father,
who granted the man born blind to believe in your Son, and through this faith to come to the kingdom of your light,
grant also that your elect here present
may be freed from deceits that surround and blind them,
so that, firmly grounded in the truth, they may become children of light and remain so for ever.
Through Christ our Lord.
All:
Amen.

Then, if this can be done conveniently, the celebrant lays hands in silence on each one of the elect.
Postea, manibus extensis super electos, celebранs pergит:

Domine Iesu, lux vera, quæ omnem illuminas hominem,
libera, per Spiritum veritatis,
omnes qui sub iugo patris mendacii vexantur,
et in eis, quos ad sacramenta tua elegisti,
bonam suscita voluntatem,
ut, luminis tui gaudio fruentes,
sicut cæcus ad claritatem olim restitutus,
fidei testes firmi et impavidi evadant.
Qui vivis et regnas in sæcula sæculorum.

Omnes:
Amen.

Alia forma exorcismi ad libitum, n. 383.

Pro opportunitate fit cantus aptus, qui seligetur v. g. inter psalmos 6, 25, 31, 37, 38, 39, 50, 114, 129, 138, 141.

Dimissio electorum

172. Postea celebraеs electos dimittit, dicеs:

Ite in pace, et ad proximum scrutinium conveniatis.
Dominus sit semper vobiscum.

Electi:
Amen.

Electi exеunt. Si autem propter gravioreѕ rationes egredi nequeant, фiat sicut in
ordine ad catechumenos faciendoѕ, n. 96.
Si vero Eucharistia non celebratur, cantus aptus pro opportunitate addatur, et
fideles una cum electis dimittantur.

Celebratio Eucharistiae

173. Postquam electi recesserunt, celebratur Eucharistia. Continuo incipit oratio
universalis pro Ecclesiae et totius mundi necessitatibus. Dicitur postea Credo et fit
preparatorio donorum: attamen, propter rationes pastorales, orationem universalem et
Credo omittere licet. In Prece eucharistica memoria habeatur de electis et patris (cf. nn.
377 et 412).
Then, with hands extended over the elect, the celebrant continues:

Lord Jesus, true light who enlighten all people, by the Spirit of truth free all who are oppressed beneath the yoke of the Father of lies, and stir up good will in those you have chosen for your Sacraments, that, delighting in the joy of your light, and, like the blind man you once restored to sight, they may prove to be staunch and fearless witnesses to the faith. Who live and reign for ever and ever.

All: Amen.

Another optional form of this prayer is found in no. 383.

If circumstances suggest, a suitable chant may be sung, for example, Psalms 6, 25 (26), 31 (32), 37 (38), 38 (39), 39 (40), 50 (51), 114 (116:1-9), 129 (130), 138 (139), or 141 (142).

**DISMISSAL OF THE ELECT**

172. Then, the celebrant dismisses the elect, saying:

(no. 172 = no. 165)

Go in peace, and return for the next Scrutiny. May the Lord be with you always.

Elect: Amen.

The elect go out. However, if for serious reasons the elect cannot leave then the order is followed as found in the Rite for Entrance into the Catechumenate, no. 96). If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the elect may be dismissed together.

**CELEBRATION OF THE EUCHARIST**

173. After the elect leave, the Eucharist is celebrated. The Universal Prayer (Prayer of the Faithful) for the needs of the Church and the whole world begins immediately. Then, if required, the Creed is said, and the Preparation of the Gifts follows. For pastoral reasons, however, the Universal Prayer (Prayer of the Faithful) and the Creed may be omitted. In the Eucharistic Prayer there is to be a remembrance of the elect and their godparents (see Ritual Masses, Christian Initiation: The Scrutinies; cf. also no. 377 and 412).
TERTIUM SCRUTINIUM


Homilia

175. In homilia celebrans, in lectionibus Scripturae sacrae innixus, rationem tertii scrutinii exponit, attentis tum liturgia quadragesimali tum itinere spirituali electorum.

Oratio in silentio

176. Post homiliam, electi cum patrinis et matrinis coram celebrante consistunt. Qui, fideles primo respiciens, invitat eos ut in silento orent pro electis, spiritum paenitentiae, sensum mysterii peccati et mortis, necnon filiorum Dei spem vitae aeternae implorantes.

Deinde, ad catechumenos conversus,illos pariter invitat ad orandum cum silento admonetque, ut sensus paenitentiae etiam corporaliter exprimant sive inclinati, sive genua flectentes. Postremo concludit, his vel similibus verbis:

Electi Dei, capita inclinantes (vel: genua flectentes), orate.

Tunc electi se inclinant vel genua flectunt. Et omnes orant per aliquod tempus in silento. Deinde, pro opportunitate, omnes se erigunt.

Deprecatio pro electis

177. Dum fit deprecatio pro electis, patrini et matrinæ dexteram umero uniuscuisque electi imponunt.

Celebrans:

Oremus pro his famulis, quos eliget Deus ut, morti et resurrectioni Christi conformes effecti, mortis acerbam sortem, gratia sacramentorum, valeant superare.
THIRD SCRUTINY


HOMILY

175. Guided by the readings from Sacred Scripture, the celebrant explains in the Homily the meaning of the Third Scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

PRAYER IN SILENCE

176. After the Homily, the elect with their godparents come forward and stand before the celebrant.

Looking at the faithful, he invites them to pray in silence for the elect and ask that they be given a spirit of repentance, a sense of sin, and the true freedom of the children of God.

Then he turns toward the elect and, at the same time, invites them to pray in silence and instructs them to show their spirit of repentance by bowing or kneeling. Then he concludes in these or similar words:

(no. 176 = no. 162)

Elect of God, bow your heads (or: kneel) and pray.

Then the elect bow or kneel and all pray in silence for a while. Then, as circumstances suggest, all stand.

INTERCESSIONS FOR THE ELECT

177. During the Intercessions for the elect, the godparents place their right hand on the shoulder of the elect they are sponsoring.

Celebrant:
Let us pray for these servants whom God has chosen, that, being conformed to the Death and Resurrection of Christ, they may have strength to overcome the bitter legacy of death by the grace of the Sacraments.
Lector:
Ut adversus quaslibet mundi fallacias fide roborentur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut grati maneat quod, ab æternæ spei ignorantia, Dei electione erepti, viam salutis ingressi sunt, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut exemplo et intercessione catechumenorum, qui pro Christo sanguinem fuderunt, in spem vitæ æternæ erigantur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut a peccato, quo vita evertitur, omnes abhorreant, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut qui morte suorum affliguntur, consolationem in Christo inveniant, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut nos ipsi, redeuntibus paschalibus sollemnitatibus, spe resurgendi cum Christo firmemur, Dominum precemur.
R. Exaudi, Domine.
Lector:
That they may be strengthened by faith
against all the falsehoods of the world,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may remain thankful,
because they have been rescued by God’s election
from their ignorance of eternal hope
and have set out on the way of salvation,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may be encouraged to hope for eternal life
by the example and intercession of catechumens
who have shed their blood for Christ,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That they may all hate sin, which destroys life,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That those who are saddened
by the death of those they love
may find comfort in Christ,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That we ourselves,
as the Paschal Solemnities draw near,
may be strengthened in the hope of rising again with Christ,
let us pray to the Lord:
R. Lord, hear our prayer.
Lector:
Ut mundus universus, ex dilectione a Deo creatus, profectu fidei et caritatis vivificetur, Dominum precemur.
R. Exaudi, Domine.

VARIIS ADIUNCTIS LICET MONITIONEM CELEBRANTIS ET INVOCATIONES DEPRECACTIONIS ACCOMMODARE. PRÆTEREA PETITIO CONSUESTA PRO NECESSITATIBUS ECCLESIE ET TOTIUS MUNDI ADDATUR, SI DEINDE, DEMISSIS ELECTIS, ORATIO UNIVERSALIS OMITTITUR IN EUCHARISTIA (CF. N. 180).

ALIA FORMA DEPRECACTIONIS AD LIBITUM, N. 386.

EXORCISMUS

178. POST DEPRECACTIONEM, CELEBRANS, AD ELECTOS CONVERSUS, DICIT MANIBUS IUNCTIS:

OREMUS.

PATER VITÆ AETERNÆ,
QUI DEUS ES NON MORTUORUM SED VIVORUM,
ET FILIUM TUUM VITÆ PRÆCONEM MISISTI,
UT HOMINES, DE MORTIS REGNO EREPTOS,
AD RESURRECTIONEM ADDUCERES,
HOS ELECTOS LIBERA, QUÆSUMUS,
A MORTIFERA SPIRITUS MALIGNI POTESTATE,
UT NOVAM CHRISTI RESUSCITATI VITAM ACCIPERE
ET TESTIFICARI VALEANT.
PER CHRISTUM DOMINUM NOSTRUM.

OMNES:
Amen.

Deinde unicuique electo, si commode fieri potest, celebrans manum silens imponit.
Lector:
That the whole world, created by God out of love,
may be enlivened through growth in faith and charity,
let us pray to the Lord:
R. Lord, hear our prayer.

The introduction and intentions of the Intercessions may be adapted to fit various
circumstances. Moreover, the usual intentions for the Church and the whole world should
be added if the elect are to be dismissed after the Intercessions and the Universal Prayer
(Prayer of the Faithful) is omitted during Mass (cf. no. 180).

Another optional form of this prayer is found in no. 386.

EXORCISM

178. After the Intercessions, the celebrant turns towards the elect and, with hands
joined, says:

Let us pray.
Father of eternal life,
who are God not of the dead but of the living\textsuperscript{82}
and who sent your Son as the herald of life
so that you might rescue human beings
from the kingdom of death
and lead them to the resurrection,
free these chosen ones, we pray,
from the deadly power of the evil spirit,\textsuperscript{83}
so that they may receive the new life of the risen Christ
and bear witness to it.
Through Christ our Lord.
All:
Amen.

Then if this can be done conveniently, the celebrant then lays hands in silence on
each one of the elect.
Postea, manibus extensis super electos, celebrans pergit:

Domine Iesu, qui, Lazarum a mortuis suscitans, praesignasti te venisse ut homines vitam haberent et abundantius acciperent, libera a morte eos, qui vitam tuam expetunt sacramentis, solve eos a spiritu pravitatis eisque per Spiritum tuum vivificantem communica fidem, spem et caritatem, ut, tecum semper viventes, gloriæ resurrectionis tuae participent.

Qui vivis et regnas in sæcula sæculorum.

Omnes:
Amen.

Alia forma exorcismi ad libitum, n. 387.

Pro opportunitate, editur cantus aptus, qui seligetur v. g. inter psalmos 6, 25, 31, 37, 38, 39, 50, 114, 129, 138, 141.

Dimissio electorum

179. Postea celebrans electos dimittit, dicens:

Ite in pace, et Dominus sit semper vobiscum.

Electi:
Amen.

Electi exunt. Si autem propter graviores rationes egredi nequeant, fiat sicut in ordine ad catechumenos faciendos, n. 96.
Si vero Eucharistia non celebratur, cantus aptus pro opportunitate addatur, et fideles una cum electis dimittantur.
Then, with hands extended over the elect, he continues:

Lord Jesus, who in raising Lazarus from the dead gave a sign that you had come, that people might have life and have it more abundantly, free from death those who seek life through your Sacraments, release them from the spirit of wickedness, and endow them with faith, hope, and charity through your life-giving Spirit, so that they may live with you always and share in the glory of your Resurrection. Who live and reign for ever and ever.

All:
Amen.

Another optional form of this prayer is found in no. 387.

If circumstances suggest, a suitable chant may be sung, for example, Psalms 6, 25 (26), 31 (32), 37 (38), 38 (39), 39 (40), 50 (51), 114 (116:1-9), 129 (130), 138 (139), or 141 (142).

DISMISSAL OF THE ELECT

179. Then the celebrant dismisses the elect, saying:

(no. 179 = no. 165)

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

Elect:
Amen.

The elect go out. However, if for serious reasons the elect cannot leave, then the order is followed as found in the rite for entrance into the catechumenate, no. 96.

If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the elect may be dismissed together.
Celebratio Eucharistiae


II. TRADITIONES

181. Si nondum factæ sunt antea (cf. nn. 125-126), celebrandæ sunt post scrutinia « traditio », quibus, institutione catechumenorum perfecta vel a tempore congruo incepta, Ecclesia ipsis peramanter mandat documenta, quæ fidei et orationis suæ compendium ab antiquitate habentur.

182. Optandum est ut coram communitate fidelium fiant post liturgiam verbi Missæ ferialis, cum lectionibus « traditionibus » congruentibus.

TRADITIO SYMBOLI

183. Prima occurrunt « traditio Symboli », quod electi memoriae commendabunt, deinde publice reddent (cf. nn. 194-199), antequam iuxta illud fideum suam die Baptismi profiteantur.


Lectiones et homilia

185. Loco lectionum, quæ feriæ assignantur, legantur pericopæ congruentes, ut in Lectionario III, 434-437:
CÉLEBRATION DE LA EUCARISTIE

180. Après le départ des élus, la Eucharistie est célébrée. La Prière universelle (Prière des fidèles) pour les besoins de l'Église et du monde entier commence immédiatement. Si nécessaire, la Credo est dite, et la Préparation de la Littérature suit. Mais pour des raisons pastorales, la Prière universelle (Prière des fidèles) et le Credo peuvent être omis. Dans la Prière eucharistique il y a lieu de se souvenir des élus et de leurs parents (voir Messe rituelle, Christian Initiation: Ceremonies; cf. également no. 377 et 412).

II. RITES OF HANDING ON OF THE CREED AND OF THE LORD’S PRAYER

181. Le Rite of Handing On of the Creed and of the Lord’s Prayer are to be celebrated after the Scrutinies, if they have not already taken place (cf. nos. 125-126). In these rites, with the formation of the catechumens completed or underway for a suitable time, the Church lovingly entrusts to them the texts regarded from antiquity as a summary of its faith and prayer.

182. It is desirable that the Rites of Handing On of the Creed and of the Lord’s Prayer take place in the presence of the community of the faithful after the Liturgy of the Word at a weekday Mass with the appropriate readings for these Rites (Lectionary for Mass, nos. 748 and 749).

HANDING ON OF THE CREED

183. First comes the Rite of Handing On of the Creed, which the elect are to memorize and then recite in public (cf. nos. 194-199) prior to professing their faith in accordance with that Creed on the day of their Baptism.

184. The Rite of Handing On of the Creed takes place during the week following the First Scrutiny. If appropriate, it can also be celebrated during the Period of the Catechumenate (cf. nos. 125-126).

READINGS AND HOMILY

185. In place of the readings assigned for the weekday Mass, the following appropriate passages may be read, as indicated in the Lectionary for Mass, Ritual Masses, Christian Initiation: Presentation of the Creed (no. 748), for example:
Lectio I. Deut 6, 1-7: « Audi, Israel: Diliges Dominum ex toto corde tuo ». 
Locutus est Moyses populo, dicens: « Hæc sunt præcepta... ».

Psalmus responsorius. Ps 18, 8. 9. 10. 11.
R. (Io 6, 68): Domine, verba vitae æternæ habes.

Lectio II. Rom 10, 8-13: « Fidei confessio credentis in Deum ».
Fratres: Quid dicit Scriptura?...
Vel 1 Cor 15, 1-8a (longior) vel 1-4 (brevior): « Per Evangelium salvamini, qua ratione evangelizaverim vobis si tenetis ».
Notum vobis facio, fratres, Evangelium ... 8 usque ad novissime autem omnium visus est et mihi.

Versus ante Evangelium. Cf. Io 3, 16: Sic dilexit Deus mundum, ut Filium suum unigenitum daret; omnis qui credit in eum habet vitam æternam.

Evangelium. Mt 16, 13-8: « Super hanc petram ædificabo Ecclesiam meam ». 
In illo tempore: Venit Iesus in partes Cæsareæ Philippi...
Vel Io 12, 44-50: « Ego lux in mundum veni, ut omnis qui credit in me in tenebris non maneat ».
In illo tempore: Clamavit Iesus et dixit...

Sequitur homilia, in qua celebrans, in textu sacro innixus, exponit significationem et momentum Symboli tum respectu catechesis traditæ, tum pro fidei professione in Baptismo elicienda et tota vita servanda.

Traditio Symboli

186. Post homiliam diaconus dicit:

Accedant electi, ut ab Ecclesia Symbolum fidei recipiant.

Tunc celebrans eos alloquitur, his vel similibus verbis:
The material in the following section is taken from no. 748 of the *Ordo lectionum Missæ* (editio typica altera).

Since different translations of the *Ordo lectionum Missæ* (Lectionary for Mass) are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

**FIRST READING**
Dt 6:1-7

**RESPONSORIAL PSALM**
Ps 18 (19):8, 9, 10, 11
R. (Jn 6:68c)

**SECOND READING**
Rom 10:8-13
Or:
1 Cor 15:1-8a (longer) or 1-4 (shorter)

**VERSE BEFORE THE GOSPEL**
Jn 3:16

**GOSPEL**
Mt 16:13-18
Or:
Jn 12:44-50

The Homily follows, in which the celebrant relies on the sacred text to explain 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.

**HANDING ON OF THE CREED**

**186.** After the Homily, the Deacon says:

Let the elect come forward
to receive from the Church the Creed, the Profession of Faith.

Then the celebrant addresses the elect in these or similar words:
Dilectissimi nobis: Audite verba fidei, per quam iustificationem accipietis. Pauca quidem sunt, sed magna continent mysteria. Corde sincere ea suscipite atque servate.

Deinde celebrans incipit Symbolum, dicens:

Credo in Deum,

et prosequitur vel solus vel una cum communitate fidelium:

Pater omnipotentem,
creatorem caeli et terrae.
Et in Iesum Christum,
Filium eius unicum, Dominum nostrum:
qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus et sepultus;
descendit ad inferos;
tertia die resurrexit a mortuis;
ascendit ad caelos,
sedet ad dexteram Dei Patris omnipotentis;
inde venturus est iudicare vivos et mortuos.
Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
Sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam aeternam. Amen.

Pro opportunitate, adhiberi potest etiam Symbolum Nicæo-Constantinopolitanum:

Credo in unum Deum,
Patrem omnipotentem, factorem caeli et terrae,
visibilium omnium et invisibilium.
Et in unum Dominum Iesum Christum,
Filium Dei unigenitum,
et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine, Deum verum de Deo vero,
genitum, non factum, consubstantialem Patri:
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 treasure them.\(^{87}\)

Then, the celebrant alone begins the Creed:

RM

I believe in God,

And he continues alone or with the community of the faithful:

the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.\(^{88}\)

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.

As circumstances so suggest, the Niceno-Constantinopolitan Creed can be used.

RM

I believe in one God,
the Father 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,
per quem omnia facta sunt.
Qui propter nos homines et propter nostram salutem
descendit de cælis.
Et incarnatus est de Spiritu Sancto
ex Maria Virgine, et homo factus est.
Crucifixus etiam pro nobis sub Pontio Pilato;
passus et sepultus est,
et resurrexit tertia die, secundum Scripturas,
et ascendit in cælum, sedet ad dexteram Patris.
Et iterum venturus est cum gloria, iudicare vivos et mortuos,
cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul adoratur et conglorificatur:
qui locutus est per prophetas.
Et unam, sanctam, catholicam et apostolicam Ecclesiam.
Confiteor unum baptisma in remissionem peccatorum.
Et exspecto resurrectionem mortuorum,
et vitam venturi sæculi. Amen.

Oratio super electos

187. Postea celebrans fideles ad orandum invitat, his vel similibus verbis:

Oremus pro electis nostris,
ut Deus et Dominus noster
adaperiat aures præcordiorum ipsorum
ianuamque misericordiæ,
ut per lavacrum regenerationis,
accepta remissione omnium peccatorum,
et ipsi inveniantur in Christo Iesu Domino nostro.

Omnes orant in silentio.
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,

At the words that follow, up to and including and became man, all bow.89

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.

PRAYER OVER THE ELECT

187. Afterwards, the celebrant invites the faithful to pray in these or similar words:

Let us pray for our elect,
that our God and Lord
will open the ears of their innermost hearts
and the gate of mercy,
so that, receiving remission of all sins
through the cleansing waters of rebirth,90
they too may be found in Christ Jesus our Lord.91

All pray in silence.
Deinde celebrans, manibus super electos extensis, ait:

Æternam ac iustissimam pietatem tuam
deprecamur, Domine,
fonis luminis et veritatis,
pro his famulis tuis N. et N.:
munda eos et sanctifica; da eis scientiam veram,
firmam spem, sanctamque doctrinam
ut digni efficiantur accedere ad gratiam Baptismi.
Per Christum Dominum nostrum.

Omnès:
Amen.

TRADITIO ORATIONIS DOMINICÆ

188. Electis etiam «Oratio dominica» traditur, quae ab antiquitate propria est eorum qui spiritum adoptionis filiorum Baptismate acceperunt, et quam neophyti in prima celebratione Eucharistiae, cuius partem habebunt, una cum ceteris baptizatis dicent.


Lectiones et cantus

190. Loco lectionum, quæ feriæ assignantur, legantur pericopæ congruentes, ut in Lectionario III, 438-441:

Lectio I. Os 11, 1b. 3-4. 8c-9: «Traham vos in vinculis caritatis».
Hæc dicit Dominus: «Puer Israel et dilexi eum ... ».

Psalmus responsorius. Ps 22, 1-3a. 3b-4. 5. 6.
Then the celebrant, with hands extended over the elect, says:

O Lord, fount of light and truth, we invoke your eternal and supremely just compassion upon these your servants N. and N.: cleanse and sanctify them, give them true knowledge, firm hope, and holy doctrine, that they may be made worthy of attaining the grace of Baptism. Through Christ our Lord.

All:
Amen.

HANDING ON OF THE LORD’S PRAYER

188. The Lord’s Prayer is also handed on to the elect. From antiquity it has been the prayer proper to those who in Baptism have received the spirit of adoption. When the neophytes take part in their first celebration of the Eucharist, they will say it together with the rest of the baptized.

189. The Handing On of the Lord’s Prayer takes place during the week following the Third Scrutiny. If circumstances suggest, it may also be celebrated during the Period of the Catechumenate (cf. nos. 125-126). If necessary, it may be deferred for inclusion in Rites of Immediate Preparation (cf. no. 193 ff).

READINGS AND CHANTS

190. In place of the readings assigned for the weekday Mass, the following appropriate passages may be read, as indicated in the Lectionary for Mass, no. 749:

FIRST READING
Hos 11:1b, 3-4, 8c-9

RESPONSORIAL PSALM
Ps 22 (23):1-3a, 3b-4, 5, 6
R. (v.1)
Vel Ps 102, 1-2. 8 et 10. 11-12. 13 et 18.
R. (13): Quomodo miseretur pater filiorum, misertus est Dominus timentibus se.

Lectio II. Rom 8, 14-17. 26-27: « Accepi Spiritum adoptionis filiorum, in quo clamamus: Abba, Pater! »
Fratres: Quicumque Spiritu Dei aguntur, ii filii Dei sunt ...
Vel Gal 4, 4-7: « Misit Deus Spiritum Filii sui in corda vestra, clamantem: Abba, Pater! »
Fratres: Ubi venit plenitudo temporis...

Versus ante Evangelium. Rom 8, 15: Non accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis, in quo clamamus: « Abba, Pater! »

Evangelium

191. Diaconus dicit:

Accedant qui accepturi sunt Orationem dominicam.

Tunc celebrans electos alloquitur his vel similibus verbis:

Nunc audite quomodo Dominus discipulos suos docuit orare.

* Lectio sancti Evangelii secundum Matthæum 6, 9-13

In illo tempore:
Dixit Iesus discipulis suis: « Sic vos orabitis:

Pater noster, qui es in cælis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo ».

Sequitur homilia, in qua celebrans exponit significationem et momentum Orationis dominicæ.
Or:
Ps 102 (103):1-2, 8 and 10, 11-12, 13 and 18
R. (v.13)

SECOND READING
Rom 8:14-17, 26-27
Or:
Gal 4:4-7

VERSE BEFORE THE GOSPEL
Rom 8:15

GOSPEL READING

191. The Deacon says:

Let those who are to receive the Lord’s Prayer now come forward.93

Then the celebrant addresses the elect in these or similar words:

Now hear how the Lord taught his disciples to pray.

* A reading from the holy Gospel according to Matthew. 6, 9-13

At that time Jesus said to his disciples:

“Say this when you pray:

RM Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.”

The Homily follows in which the celebrant explains the meaning and importance of the Lord’s Prayer.
Oratio super electos

192. Postea celebrans, his vel similibus verbis, fideles invitat ad orandum:

Oremus pro electis nostris,
ut Deus et Dominus noster
adaperiat aures præcordiorum ipsorum
ianuamque misericordiæ,
ut per lavacrum regenerationis,
accepta remissione omnium peccatorum,
et ipsi inveniantur in Christo Iesu Domino nostro.

Omnes orant in silentio.

Deinde celebrans, manibus super electos extensis, dicit:

Omnipotens sempiterne Deus,
qui Ecclesiam tuam nova semper prole fecundas,
auge fidem et intellectum electis nostris,
ut, renati fonte Baptismatis,
adoptionis tuae filiis aggregentur.
Per Christum Dominum nostrum.

Omnes:
Amen.

RITUS IMMEDIATE PRÆPARATORII

193. Sicubi Sabbato sancto congregari possunt electi, ut recollectione mentis et
oratione ad recipienda sacramenta se disponant, proponuntur ritus sequentes, quos, pro
opportunitate, vel omnes vel ex parte adhibere licet.

I. REDDITIO SYMBOLI

194. Hoc ritu ad professionem fidei baptismalem præparantur electi et edocentur de
officio verbum Evangelii annuntiandi.

195. Si propter necessitatem Symbolum tradi non potuerit, non reddetur.
PRAYER OVER THE ELECT

192. Afterwards, the celebrant invites the faithful to pray in these or similar words:

Let us pray for our elect,
that our God and Lord
will open the ears of their innermost hearts
and the gate of mercy,
so that, receiving remission of all sins
through the cleansing waters of rebirth,
they too may be found
in Christ Jesus our Lord.94

All pray in silence.
Then the celebrant, with hands extended over the elect, says:

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of our elect,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

All:
Amen.

RITES OF IMMEDIATE PREPARATION

193. Whenever the elect can be gathered on Holy Saturday to prepare themselves, by recollection and prayer, to receive the Sacraments, the following rites are set forth. As circumstances suggest, all or some of the rites may be used.

I. RECITATION OF THE CREED

194. With this rite the elect are prepared for the baptismal Profession of Faith and are instructed in their duty to proclaim the message of the Gospel.

195. If because of necessity the Creed could not be handed on, it is not recited.
Lectiones et homilia

196. In principio peragitur cantus aptus. Deinde legitur una ex pericopis sequentibus vel alia congruens:

Mt 16, 13-17: « Tu es Christus, Filii Dei vivi ».
Io 6, 35. 63-71: « Ad quem ibimus? Verba vitae æternæ habes ».

Et fit brevis homilia.

197. Si insimul peragitur ritus « Effetha », celebratio incipit ab iis quæ infra, nn. 200-202, habentur.

Oratio ad reddendum Symbolum

198. Manibus ante pectus extensis, celebrans dicit orationem hanc:

Oremus.
Da, quæsumus, Domine, electis nostris,
qui consilium caritatis tuæ
et mysteria vitae Christi tui acceperunt,
ut eadem ore profiteantur ac fide teneant,
et voluntatem tuam opere compleant.
Per Christum Dominum nostrum.

Omnes:
Amen.

Redditio Symboli

199. Deinde electi reddunt Symbolum:

Credo in Deum,
Patrem omnipotentem,
creatum cæli et terræ.
Et in Iesum Christum,
Filium ejus unicum, Dominum nostrum:
qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus et sepultus;
READING AND HOMILY

196. At the beginning a suitable chant is sung. Then one of the following passages or another appropriate one is read:

Mt 16:13-17: “You are Christ, the Son of the living God.”
Mk 7:31-37: “Ephphatha,” that is, “Be opened” (when the Ephphatha Rite is celebrated at this time).
Jn 6:35, 63-71: “To whom shall we go? You have the words of eternal life.”

A brief Homily follows.

197. If the Ephphatha Rite is carried out at this time, the celebration continues, beginning with nos. 200-202).

PRAYER FOR THE RECITATION OF THE CREED

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

Let us pray.

Grant, O Lord, to our elect, who have accepted your loving plan and the mysteries of the life of your Christ, that they may profess them with their lips, hold on to them with faith, and accomplish your will in their works.

Through Christ our Lord.

All: Amen.

RECITATION OF THE CREED

199. The elect then recite the Creed.

RM I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.95 who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried;
descendit ad inferos;
tertia die resurrexit a mortuis;
ascendit ad cælos,
sedet ad dexteram Dei Patris omnipotentis;
inde venturus est iudicare vivos et mortuos.
Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
Sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam æternam. Amen.

Si in traditione Symboli adhibitum est Symbolum Nicæo-Constantinopolitanum, idem dicitur in redditione (cf. n. 186).

II. Ritus « EFFETHA »

200. Hoc ritu, vi proprii symbolismi, inculcatur necessitas gratiæ, ut quis verbum Dei audire et ad salutem profiteri valeat.

Lectio


Ritus « EFFETHA »

202. Tunc celebrans, pollice tangens dexteram et sinistram aurem singulorum electorum necnon os labiis clausum, ait:

Effetha, quod est: Adaperire,
ut profitearis fidem, quam audisti, in laudem et gloriam Dei.

Si autem numerosiores sunt, pro primo tantum electorum adhibeatur integra formula; pro ceteris solummodo dicatur:

Effetha, quod est: Adaperire.
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.

If the Nicene Creed was used in the Handing On of the Creed, the same creed is said in the Recitation of the Creed (cf. no. 186).

II. EPHPATHA RITE

200. By the power of its symbolism the Ephphatha Rite impresses on the elect the need of grace in order to be able to hear the word of God and profess it for their salvation.

READING

201. After a suitable chant, Mark 7:31-37 is read, and the celebrant explains it briefly.

EPHPATHA RITE

202. Then with his thumb the celebrant touches the right and left ear and the closed lips of each of the elect and says:

Ephphatha, that is, be opened,2 that you may profess the faith you have heard,
to the praise and glory of God.

If, however, there are a great many elect, he should use the entire formula only for the first of the elect; for the rest the celebrant should say:

Ephphatha, that is, be opened.
III. ELECTIO NOMINIS CHRISTIANI

203. Nomen novum, nisi antea datum sit ad normam n. 88, nunc imponi potest vel christianum vel secundum civilem cultum regionis usitatum, dummodo christiano sensu indui queat. Interdum, si casus fert et si pauci sunt electi, satis erit ut electo explanetur significatio christiana nominis antea a parentibus accepti.

Lectiones

204. Post cantum aptum, pro opportunitate fit lectio, quam celebrans breviter exponit, v. g.:

Gn 17, 1-7: « Appellaberis Abraham ».
Is 62, 1-5: « Vocabitur tibi nomen novum ».
Mt 16, 13-18: « Tu es Petrus ».
Io 1, 40-42: « Tu vocaberis Cephas ».

Electio nominis

205. Celebrans electum interrogat de nomine, quod ipse sibi forte elegerit. Deinde, pro opportunitate (cf. n. 203), ait:

N., deinceps vocaberis N.

Electus:
Amen (vel aliud verbum conveniens).

Si autem casus ferat, explanat significationem christianam nominis antea a parentibus accepti.

IV. UNCTIO OLEI CATECHUMENORUM

206. Unctio Olei catechumenorum, si de iudicio Conferentiae Episcopalis servanda sit, et propter exiguitatem temporis nequeat in ipsa Vigilia paschali celebrari, die Sabbati sancti conferri potest. Ministrari licet separatim vel etiam una cum redemptione Symboli sive ante, ad eam præparandam, sive post, ad eam confirmandam.
III. CHOOSING OF A CHRISTIAN NAME

203. A new name may now be chosen, unless a name was given in the celebration of the Rite for Entrance into the Catechumenate (cf. no. 88). It must be either a 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, it will be enough to explain to each of the elect the Christian meaning of the name received before from his (her) parents.

READING

204. After an appropriate chant, if circumstances suggest, there is a reading, which the celebrant briefly explains, for example:

- Gen 17:1-7: “Your name shall be Abraham.”
- Is 62:1-5: “You shall be called by a new name.”
- Rev 3:11-13: “I will write my new name upon him.”
- Mt 16:13-18: “You are Peter.”
- Jn 1:40-42: “You will be called Cephas.”

CHOOSING OF A NAME

205. The celebrant asks each of the elect to state the new name chosen; then, if circumstances suggest (cf. no. 203), he says:

N., from now on you will be called N.

The elect:
Amen (or another suitable reply).

If, however, the occasion should suggest, he explains the Christian significance of the name received before from his (her) parents.

IV. ANOINTING WITH THE OIL OF CATECHUMENS

206. The Anointing with the Oil of Catechumens can be conferred on Holy Saturday, if in the judgment of the Conference of Bishops it is to be retained and if it cannot be celebrated during the Easter Vigil due to lack of time. It can be administered separately or with the Recitation of the Creed, either before the recitation to prepare for it or after it to confirm it.
207. Oleum ab Episcopo in Missa chrismatis benedictum adhibeatur. Ob rationes pastorales sacerdos illud benedicit, dicens sequentem orationem:

Deus, plebis tuae virtus et præsidium,
qui signum roboris in olei creatura posuisti,
hoc oleum benedicere digneris;
et catechumenis, qui eo linientur,
concede fortitudinem,
ut, divinam sapientiam et virtutem accipientes,
Evangelium Christi tui altius intellegant,
magno animo labores vitae christianæ aggrediantur,
et, digni adoptionis filiorum effecti,
se in Ecclesia tua renasci et vivere lætentur.
Per Christum Dominum nostrum.

Omnes:
Amen.

Postea celebrans, ad electos conversus, dicit:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.

Electi:
Amen.

Singuli electi liniuntur Oleo catechumenorum in pectore vel in ambabus manibus vel etiam in aliis partibus corporis, si opportunum esse videtur. Si numerosiores sunt electi, plures ministros adhibere licet.

1 Cf. Ordo benedicendi Oleum catechumenorum et infirmorum et conficiendi Chrisma, Prænotanda, n. 7.
207. The oil blessed by the Bishop at the Chrism Mass should be used, but for pastoral reasons, the Priest, with hands extended, blesses it, saying the following prayer:

**BO** O God, strength and protection of your people, who have made the oil you created a sign of strength, graciously bless this oil, and grant courage to the catechumens who will be anointed with it, so that, receiving divine wisdom and power, they may understand more deeply the Gospel of your Christ, they may undertake with a generous heart the labors of the Christian life, and, made worthy of adoption as your sons and daughters, they may rejoice to be born anew and to live in your Church. Through Christ our Lord.

All: Amen.

Then the celebrant, turning to the elect, says:

(no. 207 = no. 130)

May the strength of Christ the Savior protect you. As a sign of this we anoint you with the oil of salvation in the same Christ our Lord, who lives and reigns for ever and ever.

Elect: Amen.

Each one of the elect is anointed with the Oil of Catechumens on the breast or on both hands, or even on other parts of the body, if this seems desirable. If there are a great many elect, several ministers may be used.

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1 Cf. *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism*, Introduction, no. 7.
TERTIUS GRADUS:
CELEBRATIO INITIATIONIS SACRAMENTORUM

208. Cum ex more initiatio adultorum in sancta nocte Vigiliae paschalis celebretur, sacramenta ipsa conferuntur post benedictionem aquæ, ut in Ordine Vigilæ paschalis indicatur, n. 44.


CELEBRATIO BAPTISMI

210. Etiam quando sacramenta initiationis celebrantur extra sollemnitatem paschalem, habeatur ritus benedictionis aquæ (cf. Prænotanda generalia de initiatione christiana, n. 21), in quo per commemorationem magnalium Dei recolitur inde ab initio mundi et creatione generis humani mysterium caritatis Dei; ac deinde, per invocationem Spiritus Sancti et annuntiationem mortis et resurrectionis Christi, inculcatur novitas lavacri regenerationis Domini, quo mortem et resurrectionem eius participamus et divinam sanctitatem accipimus.

211. Abrenuntiatio Satanae et professio fidei unus ritus sunt, qui in adultorum Baptismo plenam vim consequitur. Cum enim Baptismus sit sacramentum fidei, qua catechumeni Deo adhaerent et insimul ab eo regenerantur, apte lavacro præmittitur singulorum actus, quo, sicut in primo patriarcharum fœde re præfigurabatur, ita nunc peccato et Satanae prorsus abrenuntiant, ut in perpetuum promissioni Salvatoris et mysterio Trinitatis inhereant. Hac professione, quam coram celebrante et communitate peragunt, significant voluntatem, tempore catechumenatus maturatam, novum cum Christo fœdus ineundi. In hac fide, quam, ab Ecclesia divinitus traditam, amplexi sunt baptizantur adulti.

212. Olei catechumenorum unctio, quà inter abrenuntiationem et professionem fidei occurrit, potest, pro necessitate pastorali et opportunitate liturgica, anticipari (cf. nn. 206-207).

Quo in casu attendatur per eam significari necessitatem divini roboris, ut baptizandus, non obstantibus vitæ præteritæ vinculis et superata diaboli adversitate, gressum professionis fidei strenue peragat eamque totius vitæ decursu indecibilibiter teneat.
THIRD STEP:
CELEBRATION OF THE SACRAMENTS OF INITIATION

208. Because the Initiation of adults is ordinarily celebrated on the holy night of the Easter Vigil, these Sacraments are conferred after the Blessing of Water, as noted in the Order of the Easter Vigil, no. 44.

209. However, if it takes place outside the customary times (cf. Introduction, nos. 58-59), the celebration should reflect a paschal character (cf. General Introduction to Christian Initiation, no. 6), using the Ritual Mass for the Conferral of Baptism that is provided in the Missal (cf. also no. 388 below).

CELEBRATION OF BAPTISM

210. Even when the Sacraments of Initiation are celebrated outside the Paschal Solemnity, the Rite of Blessing of Water is to be included (cf. General Introduction to Christian Initiation no. 21), by which the mystery of God’s charity is brought to mind through the remembrance of the wondrous works of God from the very beginning of the world and the creation of the human race; and then, by invoking the Holy Spirit and proclaiming the Death and Resurrection of Christ, it reinforces the newness of the Lord’s bath of regeneration, by which we share his Death and Resurrection and receive divine holiness.

211. The renunciation of Satan and the Profession of Faith are a single rite that gains its full force in the Baptism of adults. Since Baptism is the Sacrament of that faith by which catechumens hold fast to God and at the same time receive new birth from him, individuals at the bath therefore fittingly make a statement, by which, as was prefigured in the first covenant with the Patriarchs, they now completely renounce sin and Satan in order to hold on for ever to the promise of the Savior and the mystery of the Trinity. By this Profession, which they make in the presence of the celebrant and the community, they express the intention, which has matured during the Period of the Catechumenate, to enter the New Covenant with Christ. In this faith, which the Church has handed down with God’s help, and which they have embraced, adults are baptized.

212. The Anointing with the Oil of Catechumens that comes between the Renunciation of Sin and the Profession of Faith may be anticipated for pastoral need and if it is liturgically suitable (cf. nos. 206-207).

In this case, it is intended to signify the need for divine strength, so that the one to be baptized, unhindered by the bonds of his or her past life and having overcome the opposition of the Devil, may steadfastly take the step of professing faith and hold it unfailingly throughout his or her life.
Monitio celebrantis

213. Ante litaniam baptizandi cum patris et matris accedunt ad fontem, circa quem ita consistunt, ut prospectui fidelium non officiant. Si vero baptizandi permulti sunt, accedere possunt dum cantantur litaniae.

Celebrans, astantes alloquens, hanc vel similem monitionem habet:

Fratres dilectissimi: Misericordiam Dei Patris omnipotentis obsecremus pro his famulis Dei N. et N., qui sanctum Baptismum postulant. Quos ipse vocavit et ad hanc horam adduxit, eis lumen et robur largiatur, ut forti animo adhaerant Christo, et fidem Ecclesiae profiteantur. Et det eis renovationem Spiritus Sancti, quem instanter super hanc aquam sumus invocaturi.

Litaniae

214. Deinde cantantur litaniae, in quibus addi possunt aliqua nomina Sanctorum, præsertim vero Titularis ecclesiae vel Patronorum loci et eorum qui sunt baptizandi.

Cognomina Sanctorum parenthesibus inclusa, pro opportunitate, omitti possunt, quando litaniae lingua litana canuntur.

Kyrie, eleison
Kyrie, eleison
Christe, eleison
Christe, eleison
Kyrie, eleison
Kyrie, eleison

Sancta Maria, Mater Dei ora pro nobis
Sancte Michael ora pro nobis
Sancti Angeli Dei orate pro nobis
Sancte Ioannes Baptista ora pro nobis
Sancte Ioseph ora pro nobis
Sancti Petre et Paule orate pro nobis
Sancte Andrea ora pro nobis
Sancte Ioannes ora pro nobis
Sancta Maria Magdalena ora pro nobis
Sancte Stephane ora pro nobis
Sancte Ignati Antiochene ora pro nobis
Sancte Laurenti ora pro nobis
Sanctæ Perpetua et Felicitas orate pro nobis
Sancta Agnes ora pro nobis
CELEBRANT’S INSTRUCTION

213. Before the Litany, those to be baptized and their godparents go to the font, which they stand around in such a way that they do not block the view of the faithful. If, however there are many to be baptized, they may approach while the Litany is being sung.

The celebrant, addressing those present, makes use of this or a similar instruction:

Dear brothers and sisters,
let us beg the mercy of God the almighty Father,
for these servants of God N. and N.,
who are seeking holy Baptism.
May God bestow light and strength
on those whom he has called and led to this hour,
that they may hold fast to Christ with resolute spirit
and profess the faith of the Church.
May he also give them renewal by the Holy Spirit,
whom we will fervently invoke upon this water.

LITANY

214. Then the Litany is sung. In the Litany the names of some Saints may be added, especially the Titular of the church, or the Patron Saints of the place, and of those to be baptized.

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.
Sancte Gregori ora pro nobis
Sancte Augustine ora pro nobis
Sancte Athanasi ora pro nobis
Sancte Basili ora pro nobis
Sancte Martine ora pro nobis
Sancte Benedicte ora pro nobis
Sancti Francisce et Dominice orate pro nobis
Sancte Franciscæ (Xavier) ora pro nobis
Sancte Ioannes Maria (Vianney) ora pro nobis
Sancta Catharina (Senensis) ora pro nobis
Sancta Teresia (de Avila) ora pro nobis
Omnes Sancti et Sanctæ Dei orate pro nobis

Propitius esto libera nos, Domine
Ab omni malo libera nos, Domine
Ab omni peccato libera nos, Domine
A morte perpetua libera nos, Domine
Per incarnationem tuam libera nos, Domine
Per mortem et resurrectionem tuam libera nos, Domine
Per effusionem Spiritus Sancti libera nos, Domine

Peccatores te rogamus, audi nos
Ut hos electos per gratiam Baptismi regenerare digneris te rogamus, audi nos
Iesu, Fili Dei vivi te rogamus, audi nos

Christe, audi nos
Christe, audí nos
Christe, exaudi nos
Christe, exaudi nos

Benedictio aquæ

215. Tunc celebrans, ad fontem conversus, profert benedictionem hanc:

Deus, qui invisibili potentia
per sacramentorum signa mirabilem operaris effectum,
et creaturam aquæ multis modis præparasti,
ut Baptismi gratiam demonstraret;
Deus, cuius Spiritus
super aquas inter ipsa mundi primordia ferebatur,
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.
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.

BLESSING OF WATER

215. Next, the celebrant turns toward the font and says the following Blessing with hands extended:

RM 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
ut iam tunc virtutem sanctificandi
aquirum natura conciperet;
Deus, qui regenerationis speciem
in ipsa diluvii effusione signasti,
ut unius eiusdemque elementi mysterio
et finis esset vitii et origo virtutum;
Deus, qui Abrahæ filios
per mare Rubrum sicco vestigio transire fecisti,
ut plebs, a Pharaonis servitute liberata,
populum baptizatorum praefiguraret;
Deus, cuius Filii, in aqua Iordanis a Ioanne baptizatus,
Sancto Spiritu est inunctus,
et, in cruce pendens,
una cum sanguine aquam de latere suo produxit,
ac, post resurrectionem suam, discipulis iussit:
« Ite, docete omnes gentes,
baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti »:
Respice in faciem Ecclesiæ tuæ,
eique dignare fontem Baptismatis aperire.
Sumat hæc aqua Unigeniti tui gratiam de Spiritu Sancto,
ut homo, ad imaginem tuam conditus,
sacramento Baptismatis
a cunctis squaloribus vetustatis ablutus,
in novam infantiam
ex aqua et Spiritu Sancto resurgere mereatur.

Celebrans manu dextra tangit aquam et pergit:
Descendat, quæsumus, Domine, in hanc plenitudinem fontis
per Filium tuum virtus Spiritus Sancti,
ut omnes, cum Christo consepulti per Baptismum in mortem,
ad vitam cum ipso resurgant.
Per Christum Dominum nostrum.

Omnes:
Amen.
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 baptized;

O God, whose Son,
baptized 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, baptizing 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.98

The celebrant touches the water with his right hand and continues:

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
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 in the unity of the Holy Spirit,
one God, for ever and ever.

R. Amen.
Aliæ formulæ ad libitum, n. 389.

216. Tempore autem paschali, si præsto est aqua baptismalis in Vigilia paschali benedicta, ne desit Baptismo elementum gratiarum actionis et deprecationis, fit benedictio et invocatio Dei super aquam secundum formulas, quæ inveniuntur n. 389, ratione habita variationis textus in fine earundem formularum.

Abrenuntiatio

217. Consecratione fontis peracta, celebrans electos omnes simul interrogat:

Formula A

Abrenuntiatis Satanæ et omnibus operibus et seductionibus eius?
Electi: Abrenuntio.

Vel

Formula B

Abrenuntiatis Satanæ?
Electi: Abrenuntio.

Celebrans:
Et omnibus operibus eius?
Electi: Abrenuntio.

Celebrans:
Et omnibus pompis eius?
Electi: Abrenuntio.

Vel
Other optional formulas of Blessing, no. 389.

216. During Easter Time, however, if baptismal water blessed at the Easter Vigil is available, so that the Baptism may not lack an element of thanksgiving and petition, the Blessing and Invocation of God over the Water takes place in accordance with the formulas found in no. 389, using the textual variation given at the end of these same formulas.

RENUNCIATION OF SIN

217. After the consecration of the font, the celebrant questions all the elect together.

Formula A

OC

Celebrant: Do you renounce Satan, and all his works and empty promises?
Candidates: I do.\textsuperscript{99}

Or:

Formula B

RM

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.\textsuperscript{100}

Or:
Formula C

Abrenuntiatis peccato, ut in libertate filiorum Dei vivatis?
Electi:
Abrenuntio.

Celebrans:
Abrenuntiatis seductionibus iniquitatis, ne peccatum vobis dominetur?
Electi:
Abrenuntio.

Celebrans:
Abrenuntiatis Satanae, qui est auctor et princeps peccati?
Electi:
Abrenuntio.

Pro opportunitate, celebrans, de nomine baptizandorum a patrinis (vel a matrinis) certior factus, unumquemque interrogat, ad libitum eligens unam ex tribus formulis supradictis.

Præterea hæc tres formulae, si casus ferat, pressiu s accommodari possunt a Conferentiis Episcopalibus, præsertim ubi necesse est ut electi abrenuntient superstitionibus, divinationibus et magicis artibus (cf. supra n. 80).

Unctio Olei catechumenorum

218. Nisi unctio cum Oleo catechumenorum antea, inter ritus immediate præparatorios (nn. 206-207), facta sit celebrans dicit:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.
Electi:
Amen.
Formula C

RM

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.\(^{101}\)

As circumstances suggest, the celebrant, advised by the godparents of the name of each candidate to be baptized, asks each of them, choosing any one of the three formulas above.

Moreover, if circumstances require, these three formularies can be adapted further by the Conference of Bishops, especially in regions where it is necessary for the elect to renounce superstitions, divinations, and magical arts (cf. above no. 80).

ANOINTING WITH THE OIL OF CATECHUMENS

218. Unless it has taken place among the Rites of Immediate Preparation (nos. 206-207), the Anointing with the Oil of Catechumens the celebrant says:

(no. 218 = no. 130)

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of salvation in the same Christ our Lord,
who lives and reigns for ever and ever.

Elect:
Amen.
Singuli electi liniuntur Oleo catechumenorum in pectore vel in ambabus manibus vel etiam in aliis partibus corporis, si opportunum esse videtur. Si numerosiores sunt electi, plures ministros adhibere licet.

Unctio hæc omitti potest de iudicio Conferentiae Episcopalis.

Professio fidei

219. Deinde celebrans, de nomine uniuscuiusque baptizandi tempestive iterum certior factus a patrino (vel a matrina), unumquemque interrogat:

N., credis in Deum Patrem omnipotentem, creatorem caeli et terræ?

Electus:
Credo.

Celebrans:

Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?

Electus:
Credo.

Celebrans:

Credis in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam?

Electus:
Credo.

Post professionem fidei quisque statim immergitur vel abluitur.
Quando baptizandi numerosiores sunt, professio fidei ab omnibus simul vel a pluribus simul fieri potest.
Each one of the elect is anointed with the Oil of Catechumens on the breast or on both hands, or even on other parts of the body, if this seems desirable. If there are a great many elect, several ministers may be used.
This anointing may be omitted by decision of the Conference of Bishops.

PROFESSION OF FAITH

219. Then the celebrant, informed again by the godparents of the name of each to be baptized, questions the candidates individually:

RM N., do you believe in God,  
the Father almighty,  
Creator of heaven and earth?
Elect:  
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?
Elect:  
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?
Elect:  
I do. 

After the Profession of Faith, each candidate is immediately baptized by immersion or by pouring of water.  
When there are a great many to be baptized, the Profession of Faith may be made simultaneously either by all together or group by group.
Ritus Baptismi

220. Si Baptismus fit per immersionem sive totius corporis sive capitis tantum, provideatur ut iura pudicitiae et decoris serventur.

Celebrans, electum tangens, eum vel caput eius ter immergendo et toties erigendo, baptizat, sanctissimam Trinitatem semel tantum invocans:

N., ego te baptizo in nomine Patris,
immergit primo
et Filii,
immergit secundo
et Spiritus Sancti.
immergit tertio

Patrinus vel matrina vel ambo baptizandum tangunt.
Post Baptismum uniuscuiusque adulti opportune profertur brevis acclamation populi (cf. nn. 391-411).

221. Si autem Baptismus fit per infusionem, celebrans haurit aquam baptismalem e fonte et, eam ter infundens supra caput electi inclinatum, baptizat eum in nomine sanctissimae Trinitatis:

N., ego te baptizo in nomine Patris,
fundit primo
et Filii,
fundit secundo
et Spiritus Sancti.
fundit tertio

Patrinus vel matrina vel ambo manum dexteram super dexterum electi umerum imponit.
Post Baptismum uniuscuiusque adulti opportune profertur brevis acclamation populi (cf. nn. 391-411).

222. Quando numerosiores sunt electi, si plures adsunt sacerdotes vel diaconi, baptizandi possunt inter singulos ministros distribui, quorum singuli formulam in singulari pronuntiant dum agunt.

Dum peragitur ritus, optatur cantus populi. Licet etiam lectiones facere vel sacrum silentium servare.
Rite of Baptism

220. If Baptism is by immersion of the whole body or of the head only, decency and decorum should be observed.

Touching the elect, the celebrant immerses the candidate or his (her) head three times, raising the candidate out of the water each time and baptizing the candidate by calling upon the Most Holy Trinity only once:

**BP**

N., I baptize 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.\(^{103}\)
He immerses the candidate the third time.

Either or both godparents also touch the one to be baptized.

After the Baptism of each adult, a brief acclamation (cf. nos. 391-411) may be sung by the people.

221. If, however, Baptism is by the pouring of water, the celebrant, taking baptismal water and pouring it three times on the candidate’s bowed head, baptizes the candidate in the name of the Most Holy Trinity.

**BP**

N., I baptize 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.\(^{104}\)
He pours water the third time.

Either or both godparents place the right hand on the right shoulder of the candidate.

After the Baptism of each adult, a brief acclamation (cf. nos. 391-411) may be sung by the people.

222. When there are a great number of the elect to be baptized, if there are several Priests or Deacons present, those to be baptized may be divided into groups among the individual ministers. In baptizing, either by immersion or by the pouring of water, these ministers say the sacramental formula for each candidate.

While the rite is taking place, singing by the people is desirable; it is also permitted to have readings or to observe sacred silence.
RITUS EXPLANATIVI

223. Post baptismum continuo peraguntur ritus explanativi (nn. 224-226). Quibus expletis, ex more, celebratur Confirmatio, ut infra (nn. 227-231), quo in casu unctio post Baptismum omittitur.

Unctio post Baptismum

[224.] Si autem celebratio Confirmationis, peculiari de causa, a Baptismo separatur, tunc, post immersionem vel infusionem aequæ, celebrans unctionem chrismatis modo consueto ministrat, dicens super omnes insimul baptizatos:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui vos regeneravit ex aqua et Spiritu Sancto, quique dedit vobis remissionem omnium peccatorum, ipse vos limat chrismate salutis, ut, eius aggregati populo, Christi sacerdotis, prophetæ et regis membra permaneatis in vitam æternam.

Baptizati:
Amen.

Postea celebrans singulos sacro Chrismate in vertice capitis limat, nihil dicens.
Si autem baptizati numerosiores sunt et plures adsunt presbyteri vel diaconi, singuli possunt aliquos baptizatos Chrismate linire.

Impositio vestis candidæ

225. Celebrans dicit:

N. et N., nova creatura facti estis et Christum induistis.
Accipite ergo vestem candidam, quam perferatis immaculatam ante tribunal Domini nostri Iesu Christi, ut habeatis vitam æternam.

Baptizati:
Amen.
EXPLANATORY RITES

223. The Explanatory Rites (nos. 224-226) are carried out immediately after Baptism. After these rites, Confirmation normally is celebrated, as described below (nos. 227-231), in which case the Anointing after Baptism is omitted.

ANOINTING AFTER BAPTISM

[224.] If for some special reason, the celebration of Confirmation is separated from the Baptism, then, after the immersion or the pouring of water, the celebrant administers the Anointing with Chrism in the usual way, saying over all the newly baptized:

Almighty God, the Father of our Lord Jesus Christ, has given you new birth by water and the Holy Spirit and has granted you the remission of all sins. He now anoints you with the Chrism of salvation, so that, joined to his people, you may remain members of Christ, Priest, Prophet and King, unto eternal life.

The newly baptized:
Amen.

Then, in silence, the celebrant anoints each of the newly baptized with sacred Chrism on the crown of the head.
If, however, there are a large number of newly baptized and several Priests or Deacons are present, each of them may anoint some of the newly baptized with Chrism.

CLOTHING WITH A WHITE GARMENT

225. The celebrant says:

N. and N., you have become a new creation and have clothed yourselves in Christ. Receive, therefore, the white garment and bring it unstained before the judgment seat of our Lord Jesus Christ, that you may have eternal life.

The newly baptized:
Amen.
Ad verba Accipite ergo vestem candidam, patrini vel matrinæ neophytis imponunt vestem albam, nisi color aptior consuetudinibus loci requiratur. Pro opportunitate, hic ritus omittì potest.

Traditio cerei accensi

226. Postea celebrans cereum paschalem manibus accipit vel tangit, dicens:

Accedite, patrini et matrinæ, ut lumen neophytis tradatis.

Accedunt patrini ac matrinæ et cereum e cereo paschali accendunt, eumque neophyto porrigunt. Deinde celebrans ait:

Lux in Christo facti estis. 
Ut filii lucis indesinenter ambulate, 
ut, in fide perseverantes, 
advenienti Domino occurrere valeatis 
cum omnibus Sanctis in aula cælesti.
Baptizati:
Amen.

CELEBRATIO CONFIRMATIONIS

227. Inter celebrationem Baptismi et Confirmationis, pro opportunitate, peragitur a congregacione cantus aptus.

Celebratio Confirmationis fieri potest aut in presbyterio aut in ipso baptisterio, prouti locorum adiuncta suadent.

228. Si Baptismus ab Episcopo collatus est, expedit ut ipse Confirmationem quoque statim ministret.

Absente vero Episcopo, Confirmationi dari potest a presbytero, qui Baptismum contulit. 
Quando confirmandi numerosiores sunt, Confirmationis ministro ad sacramentum ministrandum sociari possunt presbyteri, qui ad hoc munus designari valent (cf. n. 46).

229. Celebrans breviter alloquitur neophytos, his vel similibus verbis:

Dilectissimi neophyti: In Christo regenerati et membra Christi eiusque populi sacerdotalis effecti, vobis nunc superest ut in nos effusum
At the words Receive, therefore, the white garment the godparents place the white garment on the newly baptized, unless another color more suited to local custom should be required.

If circumstances suggest, this rite can be omitted.

**HANDING ON OF A LIGHTED CANDLE**

226. The celebrant then takes the paschal candle in his hands or touches it, saying:

Come forward, godfathers and godmothers, that you may hand on the light to the newly baptized.

A godparent of each of the neophytes goes to the celebrant, lights a candle from the paschal candle, and presents it to the neophyte. Then the celebrant says:

You have been made light in Christ.
Walk always as children of light,\(^{111}\) that persevering in faith\(^{112}\) you may run to meet the Lord when he comes with all the Saints in the heavenly court.

The newly baptized:
Amen.

**CELEBRATION OF CONFIRMATION**

227. Between the celebration of Baptism and Confirmation, the congregation may, as circumstances suggest, sing a suitable chant.

The celebration of Confirmation may take place either in the sanctuary or in the baptistery, as the circumstances of the place dictate.

228. If the Bishop has conferred Baptism, he should now also administer Confirmation.

If the Bishop is not present, Confirmation may be given by the Priest who conferred Baptism.

When those to be confirmed are too numerous, Priests who may be designated for this role can be associated to the minister of Confirmation to administer the Sacrament (cf. no. 46).

229. The celebrant briefly addresses the neophytes, in these or similar words:

Dear neophytes, you have been born again in Christ, and have become members of Christ and of his priestly people.\(^{113}\)
accipiatis Spiritum Sanctum, qui, super Apostolos die Pentecostes ad Domino missus, ab ipsis eorumque successoribus datus est baptizatis.

Vos ergo pariter accipietis promissam Spiritus Sancti virtutem, qua, perfectius Christo conformati, dominicae passionis et resurrectionis testimonium perhibeatis et actuosa Ecclesiae membra efficiamini, in aedificationem Corporis Christi in fide et caritate.

Deinde celebrans (habens apud se presbyteros qui ipsi sociantur) stans, manibus iunctis, versus ad populum dicit:

Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos neophytos Spiritum Sanctum benignus effundat, qui illos abundantia suorum confirmet donorum, et unctione sua Christi, Filii Dei, conformes perficiat.

Et omnes per aliquod temporis spatium in silentio orant.

230. Deinde celebrans (et presbyteri qui ipsi sociantur) manus super omnes confirmandos imponunt. Solus autem celebrans dicit:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui hos famulos tuos regenerasti ex aqua et Spiritu Sancto, liberans eos a peccato, tu, Domine, immitte in eos Spiritum Sanctum Paraclitum; da eis spiritum sapientiae et intellectus, spiritum consilii et fortitudinis, spiritum scientiae et pietatis; adimple eos spiritu timoris tui. Per Christum Dominum nostrum.

Omnes: Amen.
Now you are to share
in the outpouring among us of the Holy Spirit,
who was sent by the Lord upon the Apostles at Pentecost
to be given by them and their successors to the baptized.

Therefore, you also are to receive the promised power of the Holy Spirit,
so that, being more perfectly conformed to Christ,
you may bear witness to the Lord’s Passion and Resurrection
and become an active member of the Church
for the building up of the Body of Christ in faith and charity.

Then the celebrant (while the Priests associated with him remain by his side)
standing, facing the people, with hands joined, says:

**OC**  Dearly beloved,
let us pray to God the almighty Father,
that he will graciously pour out the Holy Spirit
upon these neophytes
to confirm them with his abundant gifts,
and through his anointing
conform them more fully to Christ, the Son of God.

And all pray in silence for a while.

**230.** Then the celebrant lays hands over all those to be confirmed (as do the Priests
who are associated with him). But the celebrant alone says:

**OC**  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.

**All:**
Amen.
231. Tunc celebranti offeritur a ministro sanctum Chrisma. Unusquisque confirmandorum accedit ad celebrantem; vel pro opportunitate ipse celebrans accedit ad singulos confirmandos. Patrinus autem (vel matrina) ponit manum dexteram super umerum eius et dicit celebranti nomen eius, vel confirmandus sua sponte nomen profert.

Celebrans, summitate pollicis dexteræ manus Chrismate intincta, ducit pollice signum crucis in fronte confirmandi, dicens:

N., accipe signaculum Doni Spiritus Sancti.

Confirmatus:
Amen.

Celebrans subdit:
Pax tibi.

Confirmatus:
Et cum spiritu tuo.

Si autem alii presbyteri ad sacramentum conferendum celebranti sociantur, ipsis omnia vascula sancti Chrismatis ab Episcopo, si adest, præbentur.

Confirmandi accedunt ad celebrantem vel ad presbyteros; aut, pro opportunitate, celebrans et presbyteri accedunt ad confirmandos, qui unguntur modo supra descripto.

Inter unctionem cani potest aliquis cantus aptus.

CELEBRATIO EUCHARISTIÆ

232. Omissa Symbolo, statim fit oratio universalis, quam neophyti primum participant.

Dum oblata ad altare portantur, nonnulli ex eis ea deferunt.


234. Expedit ut neophyti sacram communionem recipiant sub utraque specie, una cum patrinis, matrinis, parentibus et coniugibus, necnon catechistis laicos. Ante communionem, id est ante Ecce Agnus Dei, celebrans neophytos breviter monere potest de pretio tanti mysterii, quod est initiationis culmen et totius vitae christianæ centrum.
231. The sacred Chrism is brought by a minister to the celebrant. Each of those to be confirmed goes to the celebrant; or, if appropriate, the celebrant goes to each of those to be confirmed. In addition, the godparent places his (her) right hand on the shoulder of the one to be confirmed and says his (her) name to the celebrant; or the one to be confirmed alone says his (her) own name.

The celebrant dips the tip of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:  

OC

N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

The newly confirmed:
Amen.

The celebrant adds:
Peace be with you.

The newly confirmed:
And with your spirit.  

If other Priests are associated with the celebrant in conferring the Sacrament, the vessels of sacred Chrism are given to them by the Bishop, if he is present.  

Those to be confirmed go to the celebrant or to the Priests, or, if appropriate, the celebrant and Priests go to those to be confirmed, who are anointed in the manner described above.

During the anointing a suitable chant may be sung.

CELEBRATION OF THE EUCHARIST

232. The Creed is omitted, and the Universal Prayer (Prayer of the Faithful), which the neophytes take part in for the first time, immediately takes place.

When the offerings are carried to the altar, some of the neophytes may bring them forward.

233. In Eucharistic Prayer I, mention of the neophytes is made in the proper form of the Hanc igitur (Therefore, Lord, we pray), at the Easter Vigil from The Roman Missal, Order of Mass, no. 87, and outside the Easter Vigil from no. 391. At the Easter Vigil and outside the Easter Vigil, in Eucharistic Prayer I, mention of the godparents is made in the section Memento, Domine (Remember, Lord, your servants), no. 391. If II, III, or IV is used, the proper formula for the neophytes is used, no. 391.  

234. It is most desirable that the neophytes, together with their godparents, parents, spouses, and lay catechists, receive Holy Communion under both kinds.

Before Communion, that is, before Ecce Agnus Dei (Behold the Lamb of God), the celebrant may briefly remind the neophytes of the preeminence of so great a Sacrament, which is the climax of their Initiation and the center of the whole Christian life.
DE TEMPORE MYSTAGOGIÆ

235. Ut primi gressus neophytorum firmiores sint, optatur ut in omnibus adiunctis a communitate fidelium, a patrinis suis et a pastoribus attente et familiariter adiuventur. Omnino curetur, ut plenam et iucundam insertionem in communitatem assequantur.

236. Per totum tempus paschale, in Missis dominicalibus, loca particularia neophytis propria inter fideles serventur. Omnes neophyti studeant Missas cum patrinis suis participare. In homilia et, pro opportunitate, etiam in oratione universalis de illis ratio habeatur.

237. Ad claudendum tempus mystagogiæ, in fine temporis paschalis, circa dominicam Pentecostes, habeatur aliqua celebratio, additis etiam externis festivitatibus iuxta consuetudines regionis.

238. In anniversario Baptismi optandum est ut neophyti iterum congregentur ad gratias Deo agendas, spiritualem experientiam inter se conferendam et novas sumendas vires.

239. Ad ineundum cum novis Ecclesiæ suæ membris pastorale commercium, curam habeat Episcopus, præsertim si ipse sacramentis initiationis præside re nequirit, ut semel saltem in anno, quantum fieri potest, neophyto nuper baptizatos conventiat celebrationisque Eucharisticæ præsidiat, in qua ipsis sub utraque specie communicare licet.
PERIOD OF MYSTAGOGY

235. To strengthen their first steps, it is desirable that, in all circumstances, neophytes receive thoughtful and friendly help from the community of the faithful, their godparents, and their pastors. The greatest care should be taken that they receive a full and joyful inclusion into the community.

236. Throughout Easter Time at Sunday Masses neophytes should be allowed their own special places among the faithful. All the neophytes should make an effort to participate in these Masses with their godparents. The Homily and, as circumstances suggest, also the Universal Prayer (Prayer of the Faithful) should take account of them.

237. To close the Period of Mystagogy at the end of Easter Time, some sort of celebration should be held near Pentecost Sunday, even with additional festivities according to the customs of the region.

238. On the anniversary of Baptism it is desirable for the neophytes to be gathered again to give thanks to God, to share their spiritual experience, and to renew their fervor.

239. To begin pastoral contact with the new members of his Church, the Bishop, particularly if he was not able to preside at the Sacraments of Initiation, should see to it that at least once a year, insofar as it can be done, he meets the recently baptized neophytes and presides for a celebration of the Eucharist at which they may receive Communion under both kinds.
CAPUT II

ORDO SIMPLICIOR INITIATIONIS ADULTI

240. In adiunctis extraordinariis, quando candidatus omnes gradus initiationis percurrere nequiverit, vel quando Ordinarius loci, de sinceritate conversionis christianæ candidati de eiusque religiosa maturitate diuidicans, decernit ut sine mora baptismum recipiat, ipse permettere potest pro singulis casibus ut usurpetur ritus hic simplicior, in quo vel omnia uno tractu absolvuntur (nn. 245-273), vel datur etiam facultas habendi, præter celebrationem sacramentorum, unum vel alterum ritum sive catechumenatus sive temporis purificationis et illuminationis (nn. 274-277).


242. Præter presentationem et receptionem candidati, ritus significat eiusmod manifestam firmamque voluntatem petendi initiationem Christianam necnon assensum Ecclesiæ; deinde, post aptam liturgiam verbi, celebratio omnium sacramentorum initiationis peragitur.

243. Ritus ex more celebratur intra Missam, cuius lectiones apte seligantur, formularium autem sumatur e Missa initiationis vel ex alia; post Baptismum et Confirmationem, neophytus celebrationis eucharisticæ primum partem habet.

244. Celebratio fiat, quantum fieri potest, die dominica (cf. Prænotanda, n. 59), cum actuosa participatione communitatis loci.

RITUS RECEPITIONIS

245. Fidelibus psalmum vel hymnum aptum pro opportunitate cantantibus, sacerdos, sacris vestibus indutus, procedit extra limen vel in atrium vel ingressum vel etiam in locum aptum ecclesiæ, ubi candidatus cum patrino (matrina) consistit, ante liturgiam verbi.

CHAPTER II

SIMPLER ORDER OF ADULT INITIATION

240. In extraordinary circumstances when a candidate has been unable to go through all the steps of Initiation or when the local Ordinary, judging the sincerity of the candidate’s Christian conversion and religious maturity, decides that he or she may receive Baptism without delay, he may permit the use of this simpler rite in individual cases, in which either everything is completed on one occasion (nos. 245-273), or the option is also given to have, in addition to the celebration of the Sacraments, one or other of the rites of the catechumenate or of the Period of Purification and Enlightenment (nos. 274-277).

241. Before a candidate may be baptized, having chosen a godfather (or godmother) (cf. Introduction no. 43) and having come to know the local community (cf. ibidem, nos. 12 and 19 § 2), the candidate must be instructed and prepared for an adequate period. During it, the reasons he or she has requested Baptism may be purified, and conversion and faith may mature.

242. Besides the presentation and reception of the candidate, the rite expresses the candidate’s public and firm resolve to request Christian Initiation, as well as the approval of the Church; then, after a suitable Liturgy of the Word, the celebration of all the Sacraments of Initiation takes place.

243. The rite is usually celebrated within Mass, for which appropriate readings are to be chosen, while the presidential prayers are to be taken from the Ritual Mass for Christian Initiation or from some other Mass; after Baptism and Confirmation, the neophyte participates in the celebration of the Eucharist for the first time.

244. As far as possible, the celebration should take place on a Sunday (cf. Introduction no. 59), with the active participation of the local community.

RITE OF RECEPTION

245. Before the Liturgy of the Word, while the faithful, if circumstances suggest, sing a psalm or suitable hymn, the Priest, wearing sacred vestments, goes to the outside of the church or to the vestibule or entrance, or even to some other suitable place in the church, where the candidate is standing with his (her) godparent.

246. The celebrant warmly greets the candidate. He speaks to the candidate, godparent, and those present, pointing out the joy and happiness of the Church. It is appropriate for him to recall for the godparent and friends the particular experience and religious response by which the candidate, following his (her) own spiritual path, has come to this celebration on this day.

The celebrant then invites the candidate and his (her) godparent to come forward. As they are taking their place before him, a suitable chant may be sung, for example, Psalm 62 (63):1-8.
247. Postea celebrans, ad candidatum conversus, eum interrogat:

N., quid petis ab Ecclesia Dei?
Candidatus: Fidem.

Celebrans: Fides quid tibi praestat?
Candidatus: Vitam æternam.

Aliis etiam verbis uti potest celebrans ad interrogandum candidatum de eius proposito, et admittere liberas responsiones: v. g., post primam interrogationem Quid petis? Quid vis? Ad quid? admittere licet verba: Gratiam Christi, vel Ingressum in Ecclesiam, vel Vitam æternam, vel alia convenientia, quibus deinde celebrans interrogationes suas aptabit.

248. Postea celebrans, iterum pro necessitate accommodans sermonem suum responsionibus acceptis, candidatum denuo alloquitur, his vel similibus verbis:

Vita æterna hæc est, ut cognoscas Deum verum et quem misit, Iesum Christum. Ipse enim, a mortuis suscitus, a Deo constitutus est vitae princeps et universorum, visibilium atque invisibilium, Dominus.

Hanc autem vitam una cum Baptismo Hodie non postulares, nisi Christum iam notum haberes et discipulus eius fieri voluisse. Verbum igitur eius antea audisti, mandata eius servare voluisti et communionis fraternæ et orationis partem habuisti? Hæc omnia, ut fieres christianus, iam fecisti?
Candidatus: Feci.
247. Facing the candidate, the celebrant then questions him (her):

(no. 247 = no. 75)

N., what do you seek from God’s Church?
Candidate:
Faith.

Celebrant:
What does faith offer you?
Candidate:
Eternal life.

The celebrant may use other words in asking the candidate about his (her) intentions and may permit him (her) to reply in their own words, for example, after the first question: What do you seek from God’s Church? or What do you desire? or For what reason have you come?; he may receive such answers as: The grace of Christ or Entrance into the Church or Eternal life or other suitable replies. The celebrant may then adapt his questions to their replies.

248. Then the celebrant, adapting his words as required to the replies he received, addresses the candidate in these or similar words:

(First paragraph of this text = no. 370:2)

This is eternal life:
to know the true God
and Jesus Christ, whom he has sent. For Christ has been raised from the dead and established by God as Prince of life and Lord of all things, visible and invisible.

You would not ask for this life and for Baptism today, unless you had already come to know Christ and wanted to become his disciple. And so, have you listened to Christ’s word and sought to keep his commandments? Have you shared in fraternal communion and prayer? Have you done all these things in order to become a Christian?

Candidate:
I have.
249. Ad patrinum (matrinam) conversus, petit:
Tu, qui huius candidati patrinus (matrina) advenis, iudicas coram
Deo eum dignum esse, qui hodie ad sacramenta initiationis christianæ
admittatur?
Patrinus:
Eum dignum esse iudico.

Celebrans:
Paratus es candidatum (vel: N.), pro quo testimonium reddidisti, verbo et
exemplo ad serviendum Christo iterum adiuvare?
Patrinus:
Paratus sum.

250. Tunc celebrans concludit, manibus iunctis, dicens:

Oremus.
Tibi, clementissime Pater, pro hoc famulo tuo gratias agimus,
quod te iam, multimodis prævenientem, quæsivit,
tibique, hodie vocanti, coram Ecclesia respondit.
Nunc igitur concede benignus,
ut ad consummationem consilii caritatis tuæ
lætanter perveniat.
Per Christum Dominum nostrum.

Omnes:
Amen.
249. The celebrant turns towards the godparent and asks:

(no. 249 = no. 145)

Do you, coming here as godfather (godmother) of this candidate, judge him (her) before God to be worthy of admission today to the Sacraments of Christian Initiation?

Godparent:
I do.

Celebrant:
You have testified on behalf of the candidate (or: N.). Are you prepared to continue helping him (her), by your words and example, to serve Christ?

Godparent:
I am.

250. Then the celebrant, with hands joined, says:

Let us pray.

We give you thanks, most merciful Father, for this your servant, because he (she) has already sought you, who have gone before him (her) in many ways and because today in the presence of the Church he (she) has responded to your call. Now therefore grant in your kindness that he (she) may joyfully attain the fulfillment of your loving plan. Through Christ our Lord.

All:
Amen.
Introductio in ecclesiam

251. Deinde celebrans, his vel similibus verbis, candidatum invitat:
N., ingredere in ecclesiam,
ut partem habeas nobiscum mensae verbi Dei.
Et candidatus cum patrino suo (matrina sua) intrat in ecclesiam. Interea fit cantus
aptus.

LITURGIA VERBI

252. Cum candidatus eiusque patrus (matrina) ad sedes suas et celebrans in
presbyterium pervenerint, omissis ritibus initialibus Missae, incipit liturgia verbi.

Lectiones et homilia

253. Lectiones cum psalmis responsoriis et versibus ante Evangelium seliguntur ex iis
que n. 388 indicantur; sumi possunt etiam lectiones dominicæ vel festivitatis occur rentis.
Deinde fit homilia.

Deprecatio et ritus pænitentialis

254. Post homiliam, candidatus accedit cum patrino (matrina) coram celebrante. Tune
tota congregatio hanc deprecationem facit vel aliam similem:

Oremus pro hoc dilecto, sacramenta Christi postulante, et pro nobis
quoque peccatoribus, ut, ad Christum credente et pænitente animo
gradientes, in novitate vitae indesinenter ambulemus.

Lector:
Ut in nobis omnibus sensum verae pænitentiae renovare et accendere
dignetur, Dominum precemur.
R. Exaudi, Domine.
INTRODUCTION INTO THE CHURCH

251. The celebrant then invites the candidate to enter the church in these or similar words:

N., come into the church,
to partake with us at the table of God’s word.

Then the candidate with his (her) godparent enters the church while a suitable chant is sung.

LITURGY OF THE WORD

252. When the candidate and his (her) godparent have arrived at their seats and the celebrant has reached the sanctuary, the Introductory Rites of the Mass are omitted, and the Liturgy of the Word begins.

READINGS AND HOMILY

253. The readings, the Responsorial Psalms, the Alleluia Verses and Verses before the Gospel are chosen from those indicated in no. 388 or in the Lectionary for Mass, nos. 751-755, or they may also be taken from those readings designated for the current Sunday or Feast of the day. Then the Homily takes place.

INTERCESSIONS AND PENITENTIAL RITE

254. After the Homily, the candidate and the godparent come before the celebrant. Then the entire congregation offers the following or similar Intercessions.

Celebrant:
Let us pray for our dear brother (sister)
who asks for Christ’s Sacraments,
praying also for ourselves, sinners that we are,
that we may all draw nearer to Christ by faith and repentance
and walk without faltering in newness of life.129

Lector:
That the Lord will renew and kindle in all of us
a spirit of true repentance,
let us pray to the Lord:
R. Lord, hear our prayer.
Lector:
Ut, qui per Baptismum mortui sumus peccato, salvati a Christo, gratiam eius ostendere valeamus, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut hic famulus, pietate Dei fidens et corde compunctus, ad occum Christi Salvatoris se disponat, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut Christum sequens, qui tollit peccatum mundi, ab huius peccati contagione sanetur eiusque pressura solvatur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut a Spiritu Sancto mundetur eiusque ductu in omnem sanctitatem dirigatur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut, per sacramentum Baptismi cum Christo conseptus, peccato moriatur ac Deo semper vivat, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut, ad Patrem accedens, fructus sanctitatis et caritatis afferat, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut mundus universus, pro quo Pater dilectum Filium tradidit, dilectioni eius credat et ad eam convertatur, Dominum precemur.
R. Exaudi, Domine.
Lector:
That we, who have died to sin
and been saved by Christ through Baptism,$^{130}$
may be living signs of his grace,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That with trust in God’s mercy and with contrite heart
this his servant may prepare to meet Christ the Savior,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That by following Christ,
who takes away the sin of the world,$^{131}$
our brother (sister) may be healed of the contagion of that sin
and freed from its affliction,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That he (she) may be cleansed by the Holy Spirit
and directed by his guidance into all holiness,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That, buried with Christ through the Sacrament of Baptism,
he (she) may die to sin and live always for God,$^{132}$
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That he (she) may come before the Father
bearing fruits of holiness and love,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That the entire world,
for which the Father gave his beloved Son,$^{133}$
may believe in his love and turn to him,
let us pray to the Lord:
Post deprecationem, candidatus, caput inclinans vel genua flectens, una cum congregacione confessionem generalem facit, quam, secundum adiuncta, omittere licet.

Oratio exorcismi et unctio catechumeni

255. Omissis Misereatur, celebrans concludit, dicens hanc orationem:

Domine Deus omnipotens,
qui Filium tuum unigenitum misisti,
ut hominem, peccati servitute captivum,
filiorum tuorum libertate donares,
te humillime pro hoc famulo deprecamur,
ut, qui, huius mundi expertus illecebras
et diaboli tentatus insidiis,
coram te se agnovit peccatorem,
eum passione et resurrectione Filii tui
a potestate tenebrarum eripias
et, eiusdem Christi gratia munitum,
in itinere vitæ suæ sine intermissione custodias.
Per Christum Dominum nostrum.

Omnes:
Amen.

256. Prosequitur celebrans:

Muniat te virtus Christi Salvatoris,
in cuius signum te oleo linimus salutis
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.

Omnes:
Amen.

Candidatus linitur Oleo catechumenorum in pectore vel in utraque manu vel etiam, si opportunum esse videtur, in aliis partibus corporis.
R. Lord, hear our prayer.

After the Intercessions the candidate bows his (her) head or kneels and joins the congregation in making a general confession, which may be omitted, as circumstances suggest.

**Prayer of Exorcism and Anointing of the Catechumen**

255. Omitting May almighty God, the celebrant concludes the Intercessions, by saying this prayer.

Lord God almighty,
who sent your Only Begotten Son
when the human race was held captive by slavery to sin
that you might endow it with the freedom of your children,
we pray to you most humbly for this your servant,
who has known the snares of this world
and been tempted by the wiles of the devil.
Now that he (she) has acknowledged in your presence
that he (she) is a sinner,
deliver him (her) from the power of darkness
by the Passion and Resurrection of your Son,
and unfailingly watch over him (her),
fortified on his (her) journey through life
by the grace of Christ.
Who lives and reigns for ever and ever.

All: Amen.

256. The celebrant continues immediately:

(no. 256 = no. 130)

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of salvation
in the same Christ our Lord,
who lives and reigns for ever and ever.

All: Amen.

The candidate is anointed with the Oil of Catechumens on the chest or on both hands or even on other parts of the body, if this seems appropriate.
Unctio hæc omitti potest de iudicio Conferentiae Episcopalis. Quo in casu, celebrans dicit:

Muniat te virtus Christi Salvatoris, qui vivit et regnat in sæcula sæculorum.

Omnes:
Amen.

Et statim manum imponit super candidatum, nihil dicens.

**CELEBRATIO BAPTISMI**

Monitio celebrantis

257. Postea candidatus cum patrino (matrina) ad fontem accedit. Celebrans, astantes alloquens, hanc vel similem monitionem iis adhibet:

Fratres dilectissimi: Misericordiam Dei Patris omnipotentis obsecremus pro hoc famulo Dei N., qui sanctum Baptismum postulat. Quem ipse vocavit et ad hanc horam adduxit, ei lumen et robur largiatur, ut forti animo adhaerat Christo, et fidem Ecclesiae profiteatur. Et det ei renovationem Spiritus Sancti, quem instanter super hanc aquam sumus invocaturi.

Benedictio aquae

258. Tunc celebrans, ad fontem conversus, profert benedictionem hanc:

Deus, qui invisibili potentia
per sacramentorum signa mirabilem operaris effectum,
et creaturam aquae multis modis praeparasti,
ut Baptismi gratiam demonstraret;
Deus, cuius Spiritus
super aquas inter ipsa mundi primordia ferebatur,
This anointing may be omitted by decision of the Conference of Bishops. In this case, the celebrant says:

May the strength of Christ the Savior protect you; who lives and reigns for ever and ever.

All:
Amen.

Then, in silence, the celebrant immediately lays hands on the candidate.

CELEBRATION OF BAPTISM

CELEBRANT’S INSTRUCTION

257. Then the candidate with his (her) godparent goes to the font. The celebrant stands and gives the following or similar Instruction:

(no. 257 = no. 213)

Dear brothers and sisters, let us beg the mercy of God the almighty Father for this servant of God N., who is seeking holy Baptism. May God bestow light and strength on the one he has called and led to this hour, that he (she) may hold fast to Christ with resolute spirit and profess the faith of the Church. May God also give him (her) renewal by the Holy Spirit,138 whom we will fervently invoke upon this water.

BLESSING OF WATER

258. Next, the celebrant turns toward the font and says the following Blessing with hands extended:

RMR 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
ut iam tunc virtutem sanctificandi
aquirum natura conciperet;
Deus, qui regenerationis speciem
in ipsa diluvii effusione signasti,
ut unius eiusdemque elementi mysterio
et finis esset vitiis et origo virtutum;
Deus, qui Abrahæ filios
per mare Rubrum sicco vestigio transire fecisti,
ut plebs, a Pharaonis servitute liberata,
populum baptizatorum præfiguraret;
Deus, cuius Filius, in aqua Iordanis a Ioanne baptizatus,
Sancto Spiritu est inunctus,
et, in cruce pendens,
una cum sanguine aquam de latere suo produxit,
ac, post resurrectionem suam, discipulis iussit:
« Ite, docete omnes gentes,
baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti »:
Respice in faciem Ecclesiæ tuæ,
eique dignare fontem Baptismatis aperire.
Sumat hæc aqua Unigeniti tui gratiam de Spiritu Sancto,
ut homo, ad imaginem tuam conditus,
sacramento Baptismatis
a cunctis squaloribus vetustatis ablutus,
in novam infantiam
ex aqua et Spiritu Sancto resurgere mereatur.

Celebrans manu dextera tangit aquam et pergit:

Descendat, quæsumus, Domine, in hanc plenitudinem fontis
per Filium tuum virtus Spiritus Sancti,
ut omnes, cum Christo consepti per Baptismum in mortem,
ad vitam cum ipso resurgant.
Per Christum Dominum nostrum.

Omnes:
Amen.
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 baptized;

O God, whose Son,
baptized 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, baptizing 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.

The celebrant touches the water with his right hand and continues:

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns for ever and ever.\(^{139}\)

All:
Amen.
Aliæ formulæ ad libitum, n. 389.

Tempore autem paschali, si præsto est aqua baptismalis in Vigilia paschali benedicta, ne desit Baptismo elementum gratiarum ac deprecationis, fit benedictio et invocatio Dei super aquam secundum formulas, quæ invenitur n. 389, ratione habita variationis textus in fine earundem formularum.

Abrenuntiatio

259. Consecratione fontis peracta, celebrans candidatum interrogat:

Formula A

Abrenuntias Satanæ et omnibus operibus et seductionibus eius?

Candidatus:
Abrenuntio.

Vel

Formula B

Abrenuntias Satanæ?

Candidatus:
Abrenuntio.

Celebrans:
Et omnibus operibus eius?

Candidatus:
Abrenuntio.

Celebrans:
Et omnibus pompis eius?

Candidatus:
Abrenuntio.

Vel
Another optional formula of Blessing, no. 389.

During Easter Time, however, if baptismal water blessed at the Easter Vigil is available, so that the Baptism may not lack an element of thanksgiving and petition, the Blessing and Invocation of God over the Water takes place in accordance with the formulas found in no. 389, using the textual variation given at the end of these same formulas.

RENUNCIATION OF SIN

259. After the consecration of the font, the celebrant questions the candidate:

Formula A

OC
Celebrant:
Do you renounce Satan, and all his works and empty promises?

Candidate:
I do.\textsuperscript{140}

Or:

Formula B

RM
Celebrant:
Do you renounce Satan?

Candidate:
I do.

Celebrant:
And all his works?

Candidate:
I do.

Celebrant:
And all his empty show?

Candidate:
I do.\textsuperscript{141}

Or:
**Formula C**

Abrenuntas peccato, ut in libertate filiorum Dei vivas?

Candidatus:
Abrenuntio.

Celebrans:
Abrenuntas seductionibus iniquitatis, ne peccatum tibi dominetur?

Candidatus:
Abrenuntio.

Celebrans:
Abrenuntas Satanæ, qui est auctor et princeps peccati?

Candidatus:
Abrenuntio.

Hæ formulæ, si casus ferat, pressius accommodari possunt a Conferendis Episcopalibus, præsertim si necesse est ut electus abrenuntiet superstitionibus, divinationibus et magicis artibus (cf. supra n. 80).

**Professio fidei**

260. Deinde celebrans candidatum interrogat:

N., credis in Deum Patrem omnipotentem, creatorem cæli et terræ?

Candidatus:
Credo.

Celebrans:
Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?

Candidatus:
Credo.
Formula C

RM

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

Candidate:
I do.

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

Candidate:
I do.

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

Candidate:
I do.  

Moreover, if circumstances require, these three formularies can be adapted further by the Conference of Bishops, especially in regions where it is necessary for the elect to renounce superstitious divinations, and magical practices (cf. above no. 80).

PROFESSION OF FAITH

260.  Then the celebrant asks the candidate:

RM

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 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.
Celebrans:
Credis in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam?
Candidatus:
Credo.

Post suam professionem fidei, candidatus statim immergitur vel abluitur.

Ritus Baptismi

261. Si Baptismus fit per immersionem sive totius corporis sive capitis tantum, provideatur ut iura pudicitiae et decoris serventur. Celebrans, candidatum tangens, illum vel caput eius ter immergendo et toties erigendo, baptizat, sanctissimam Trinitatem semel tantum invocans:

N., ego te baptizo in nomine Patris,
imerget primo
et Filii,
imerget secundo
et Spiritus Sancti.
imerget tertio

Patrinus vel matrina vel ambo baptizandum tangit.
Post Baptismum opportune profertur brevis acclamation populi (cf. nn. 391-411).

262. Si autem Baptismus fit per infusionem, celebrans haurit aquam baptismalem e fonte, et, eam ter infundens supra caput candidati inclinatum, baptizat eum in nomine sanctissimæ Trinitatis:

N., ego te baptizo in nomine Patris,
fundit primo
et Filii,
fundit secundo
et Spiritus Sancti.
fundit tertio

Patrinus vel matrina vel ambo manum dexteram super dexterum electi umerum imponit.
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.¹⁴³

After the Profession of Faith, the candidate is immediately baptized by immersion or by pouring of water.

RITE OF BAPTISM

261. If Baptism is by immersion of the whole body or of the head only, decency and decorum should be observed.
    Touching the candidate, the celebrant immerses the candidate or his (her) head three times, raising the candidate out of the water each time and baptizing the candidate by calling upon the Most Holy Trinity only once:

    **BP**
    N., I baptize 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.¹⁴⁴
    He immerses the candidate the third time.

    Either or both godparents also touch the one to be baptized.
    After the Baptism, a brief acclamation (cf. no. 390) may be sung by the people.

262. If, however, Baptism is by the pouring of water, the celebrant, taking baptismal water and pouring it three times on the candidate’s bowed head, baptizes the candidate in the name of the Most Holy Trinity.

    **BP**
    N., I baptize 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.¹⁴⁵
    He pours water the third time.

    Either or both godparents place the right hand on the right shoulder of the candidate.
Post Baptismum opportune profertur brevis acclamation populi (cf. n. 390).

RITUS EXPLANATIVI

Unctio post Baptismum

[263.] Si autem celebratio Confirmationis, peculiari de causa, a Baptismo separatur, tunc, post immersionem vel infusionem aquae, celebrans unctionem Chrismatis modo consueto ministrat, dicens super baptizatum:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum, ipse te linit chrismate salutis, ut, eius aggregatus populo, Christi sacerdotis, prophetæ et regis membrum permaneas in vitam æternam.

Baptizatus:
Amen.

Postea celebrans baptizatum sacro Chrismate in vertice capitis linit, nihil dicens.

Impositio vestis candidæ

264. Celebrans dicit:

N., nova creatura factus es et Christum induisti. Accipe ergo vestem candidam, quam perferas immaculatam ante tribunal Domini nostri Iesu Christi, ut habeas vitam æternam.

Baptizatus:
Amen.

Ad verba Accipe ergo vestem candidam, patrinus (matrina) neophyto imponit vestem albam, nisi color aptior consuetudinibus loci requiratur. Pro opportunitate, hic ritus omitti potest.
After the Baptism, a brief acclamation (cf. no. 390) may be sung by the people.

EXPLANATORY RITES

ANointing after Baptism

[263.] If for some special reason, the celebration of Confirmation is separated from Baptism, then, after the immersion or the pouring of water, the celebrant administers the Anointing with Chrism in the usual way, saying over the newly baptized:

(no. 263 = no. 224)

Almighty God, the Father of our Lord Jesus Christ, has given you new birth by water and the Holy Spirit and has granted you the remission of all sins. He now anoints you with the Chrism of salvation, so that, joined to his people, you may remain a member of Christ, Priest, Prophet and King, unto eternal life.¹⁴⁶

The newly baptized:
Amen.

Then, in silence, the celebrant anoints the newly baptized with sacred Chrism on the crown of the head.

Clothing with a White Garment

264. The celebrant says:

(no. 264 ≈ no. 225)

N., you have become a new creation and have clothed yourself in Christ. Receive, therefore, the white garment and bring it unstained before the judgment seat of our Lord Jesus Christ, that you may have eternal life.¹⁴⁷

The newly baptized:
Amen.

At the words Receive, therefore, the white garment the godparent places the white garment on the newly baptized, unless another color more suited to local custom should be required.

If circumstances suggest, this rite can be omitted.
Traditio cerei accensi

265. Postea celebrans cereum paschalem manibus accipit vel tangit, dicens:

Accede, patrine (matrina), ut lumen neophyto tradas.

Accedit patrinus (matrina) et cereum e cereo paschali accendit, eumque neophyto porrigit. Deinde celebrans ait:

Lux in Christo factus es.
Ut filius lucis indesinenter ambula,
ut, in fide perseverans,
advenienti Domino occurrere valeas
cum omnibus Sanctis in aula cælesti.

Baptizatus:
Amen.

CELEBRATIO CONFIRMATIONIS

266. Inter celebrationem Baptismi et Confirmationis, pro opportunitate, editur a congregatione cantus aptus.

267. Si Baptismus ab Episcopo datus est, expedit ut ipse Confirmationem quoque statim ministret.

Absente vero Episcopo, Confirmationi dari potest a presbytero, qui Baptismum contulit.

268. Neophytum coram se stantem celebrans breviter alloquitur, his vel similibus verbis:

N., in Christo regeneratus et membrum Christi eiusque populi sacerdotalis effectus, tibi nunc superest ut in nos effusum accipias Spiritum Sanctum, qui, super Apostolos die Pentecostes a Domino missus, ab ipsis eorumque successoribus datus est baptizatis.
HANDING ON OF A LIGHTED CANDLE

265. The celebrant then takes the paschal candle in his hands or touches it, saying:

(no. 265 ≈ no. 226)

Come forward, godfather (godmother),
that you may hand on the light to the newly baptized.\(^{148}\)

The godparent goes to the celebrant, lights a candle from the paschal candle, and presents it to the neophyte. Then the celebrant says:

You have been made light in Christ.
Walk always as a child of light,
that persevering in faith
you may run to meet the Lord when he comes
with all the Saints in the heavenly court.\(^{149}\)

The newly baptized
Amen.

CELEBRATION OF CONFIRMATION

266. Between the celebration of Baptism and Confirmation, the congregation may, as circumstances suggest, sing a suitable chant.

267. If the Bishop has conferred Baptism, he should now also administer Confirmation.

If the Bishop is not present, Confirmation may be given by the Priest who conferred Baptism.

268. The celebrant briefly addresses the neophyte standing before him, in these or similar words:

(no. 268 ≈ no. 229)

N., you have been born again in Christ,
and have become a member of Christ and of his priestly people.
Now you are to share
in the outpouring among us of the Holy Spirit,
who was sent by the Lord upon the Apostles at Pentecost
to be given by them and their successors to the baptized.
Tu ergo pariter accipies promissam Spiritus Sancti virtutem, qua, perfectius Christo conformatus, dominicæ passionis et resurrectionis testimonium perhibeas et actuosum Ecclesiæ membrum efficiaris, in ædificationem Corporis Christi in fide et caritate.

Deinde celebrans stans, manibus iunctis, versus ad populum dicit:

Oremus, dilectissimi, Deum Patrem omnipotentem,
ut super hunc neophytum
Spiritum Sanctum benignus effundat,
qui eum abundantia suorum confirmet donorum,
et unctione sua Christi, Filii Dei, conformem perficiat.

Et omnes per aliquod temporis spatium in silentio orant.

269. Deinde celebrans, manibus super confirmandum impositis, dicit:

Deus omnipotens, Pater Domini nostri Iesu Christi,
qui hunc famulum tuum regenerasti
ex aqua et Spiritu Sancto,
liberans eum a peccato,
tu, Domine, immite in eum Spiritum Sanctum Paraclitum;
da ei spiritum sapientiæ et intellectus,
spiritum consilii et fortitudinis,
spiritum scientiæ et pietatis;
adimple eum spiritu timoris tui.
Per Christum Dominum nostrum.

Omnes:
Amen.

270. Tunc confirmans accedit ad celebrantem. Patrins autem (vel matrina) ponit manum dexteram super umerum eius et dicit celebranti nomen eius, vel confirmandus sua sponte nomen profert.

Celebrans, summitate pollicis dexterae manus Chrismate intincta, ducit pollice
signum crucis in fronte confirmandi, dicens:

N., accipe signaculum Doni Spiritus Sancti.

Confirmatus:
Amen.
Therefore, you also are to receive the promised power of the Holy Spirit, so that, being more perfectly conformed to Christ, you may bear witness to the Lord’s Passion and Resurrection and become an active member of the Church for the building up of the Body of Christ in faith and charity.\textsuperscript{150}

Then the celebrant standing, facing the people, with hands joined, says:\textsuperscript{151}

\textbf{OC} Dearly beloved, let us pray to God the almighty Father, that he will graciously pour out the Holy Spirit upon this neophyte to confirm him (her) with his abundant gifts, and through his anointing conform him (her) more fully to Christ, the Son of God.\textsuperscript{152}

And all pray in silence for a while.\textsuperscript{153}

269. Then the celebrant lays hands upon the person to be confirmed as he says:\textsuperscript{154}

\textbf{OC} Almighty God, Father of our Lord Jesus Christ, who brought this your servant to new birth by water and the Holy Spirit, freeing him (her) from sin: send upon him (her), O Lord, the Holy Spirit, the Paraclete; give him (her) the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill him (her) with the spirit of the fear of the Lord. Through Christ our Lord.\textsuperscript{155}

\textbf{All:}

Amen.

270. The one to be confirmed goes to the celebrant. In addition, the godparent places his (her) right hand on the shoulder of the one to be confirmed and says his (her) name to the celebrant; or the one to be confirmed alone says his (her) own name.\textsuperscript{156}

The celebrant dips the tip of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:\textsuperscript{157}

\textbf{OC} \textit{N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.}

The newly confirmed:

Amen.
Celebrans subdit:
Pax tibi.
Confirmatus:
Et cum spiritu tuo.

CELEBRATIO EUCHARISTIÆ

271. Omissō Symbolo, statim fit oratio universalis, quam neophytus primum participat.
Neophytus oblata ad altare defert.


273. Expedit ut neophytus sacram communionem recipiat sub utraque specie, una cum patrino, matrina, parentibus et coniugi necnon catechistis laicis.
Ante communionem, id est ante Ecce Agnus Dei, celebrans neophytum monere breviter potest de pretio tanti mysterii, quod est initiationis culmen et totius vitæ christianeæ centrum.

274. In adiunctis extraordinariis, uti sunt morbus, senium, mutatio commorationis, longa itinera, etc., quando:
   a) candidatus non potuit totum catechumenatum vel ritu apto, incipere vel inceptum persolvere cum omnibus ritibus;
   b) et alünde bono ipsius spirituali detrimento esset si, adhibito ritu priore, privaretur beneficiis longioris præparationis,
   tunc magni refert ut, cum permissione Episcopi, ritus prior augeatur uno vel pluribus elementis Ordinis completi.

275. Hic ritus auctus præbet facultatem faciendi sive ut novus aliquis candidatus alios pro vectores consequatur, additis opportune ritibus initialibus Ordinis completi (v. g.: ingressu in catechumenatum, exorcismis minoribus, benedictionibus, etc.); sive ut perficiat solus quod, inceptum cum aliis, non fuerit absolutum (v. g.: electio, ritus purificationis et illuminationis, sacramento ipsa).

276. Accommodationes, prudentia pastorum faciendæ, provideri possunt, collatione habita inter ritum priorem et ritum auctum, modo sequenti:
The celebrant adds:
Peace be with you.

The newly confirmed:
And with your spirit.\textsuperscript{158}

\section*{Celebration of the Eucharist}

\textbf{271.} The Creed is omitted, and the Universal Prayer (Prayer of the Faithful), which the neophyte takes part in for the first time, takes place immediately.

The neophyte brings the offerings forward to the altar.

\textbf{272.} In Eucharistic Prayer I, mention of the neophyte is made in the proper form of the \textit{Hanc igitur} (\textit{Therefore, Lord, we pray}), and of the godparent in the section \textit{Memento}, \textit{Domine} (\textit{Remember, Lord, your servants}), no. 391. If Eucharistic Prayer II, III, or IV is used, the proper formula for the neophyte is used, no. 391.\textsuperscript{159}

\textbf{273.} It is most desirable that the neophyte, together with his (her) godfather, godmother, parents, spouse, and lay catechists, receive Holy Communion under both kinds.

Before Communion, that is, before \textit{Ecce Agnus Dei} (\textit{Behold the Lamb of God}), the celebrant may briefly remind the neophyte of the preeminence of so great a Sacrament, which is the summit of their Initiation and the center of the whole Christian life.

\textbf{274.} In extraordinary circumstances, such as sickness, advanced age, change of residence, long journeys, etc.:

\begin{itemize}
  \item[a)] when the candidate was not able to begin the catechumenate with the proper rite, or, having begun, to complete all the rites;
  \item[b)] or when it would be harmful to his or her spiritual welfare if through the use of the preceding rite he or she were deprived of the benefits of a longer preparation,
\end{itemize}

then it would be important, with the Bishop’s permission, to expand the preceding rite with one or more elements of the complete Order.

\textbf{275.} This expanded rite offers the option of allowing either for a new candidate to accompany others who are more advanced by adding appropriate initial rites of the complete Order (e.g., entrance into the catechumenate, Minor Exorcisms, Blessings, etc.); or for an individual who began with others to complete the rites that have not been carried out (e.g., Election, Rites of Purification and Enlightenment, and the Sacraments themselves).

\textbf{276.} Adaptations, which must be made with pastoral prudence, comparing the preceding rite with the expanded rite, may be provided in the following way:
1) simpliciter addendo: v. g. ritus temporis catechumenatus (nn. 106-132),
traditiones (nn. 183-192);
2) dividendo et ampliando vel ritum receptionis (nn. 245-251) vel liturgiam
verbi (nn. 252-256). In ritu receptionis, nn. 245-247 augeri possunt ad instar Ritus ad
faciendum catechumenum (nn. 73-97); ablatis autem pro opportunitate nn. 246-247,
nn. posteriores 248-249 possunt dare locum ritui electionis. In liturgia verbi, nn. 253-
255 aptari possunt ad unum vel alterum scrutinium (nn. 160-179), etc.;
3) adhibendo partem huius ritus simplicioris loco aliquorum rituum Ordinis
communis seu completi; vel, quando recipiuntur fautores (qui vulgo dicuntur «
sympathizantes ») (cf. Praenotanda, n. 12 § 3), coniungendo ritum ad catechumenos
faciendos (nn. 73-97) et electionem (nn. 143-151).

277. In usu huius ritus aucti curetur:
1) ut catechesis candidati sit integra;
2) ut ritus celebretur cum actuosa participação alicuius congregationis;
3) ut, sacramentis acceptis, neophyto tribuatur, quantum fieri potest, tempus
mystagogiae.
1) simply by adding; for example, rites of the Period of the Catechumenate (nos. 106-132), the Rites of Handing On (nos. 183-192);

2) by dividing and enlarging the Rite of Reception (nos. 245-251) or the Liturgy of the Word (nos. 252-256). In the Rite of Reception, nos. 245-247 can be expanded to resemble the Rite for Entrance into the Catechumenate nos. 73-97, by removing nos. 246-247, if appropriate. The subsequent nos. 248-249 may take the place of the Rite of Election. In the Liturgy of the Word, nos. 253-255 may be adapted to one or other of the Scrutinies (nos. 160-179), etc.;

3) by using part of this simpler rite in place of some or all of the rites of the normal Order; or, when inquirers (known as the “well-disposed”) are received (cf. Introduction, no. 12, § 3), by joining the Rite for Entrance into the Catechumenate (nos. 73-93) with the Election (nos. 143-151).

277. In using this augmented rite, care should be taken:

1) that the catechesis of the candidate be complete;

2) that the rite be celebrated with the active participation of some of the congregation;

3) that, after the Sacraments have been received, a Period of Mystagogy be offered to the neophyte, insofar as this is possible.
278. Qui in proximo periculo mortis versatur, sive catechumenus sive non catechumenus baptizari potest ritu breviore infrascripto (nn. 283-294), dummodo, nondum in ipso mortis articulo degens, interrogationes audire iisque respondere valeat.

279. Si est catechumenus iam receptus, promittere debet se, post recuperatas vires, catechesim consuetam absoluturum esse. Si non est catechumenus, oportet ut seria signa ostendat conversionis ad Christum et abrenuntiationis gentilitis cultibus, neque vitae moralis obicibus alligari videatur (v.g. polygamia « simultanea », etc.); præterea promittat se, post restitutam sanitatem, totum curriculum initiationis sibi congruentis securum.


Presbyter autem qui baptizat, et sacram Chrsima habeat tempusque supersit, ne prætermittat, post Baptismum, conferre Confirmationem, omissa hoc in casu chrismatione post Baptismum (n. 263).

Item, si fieri potest, tum presbyter tum diaconus, et, pro opportunitate, etiam catechista vel laicus, qui facultatem habeat sacram communionem distribuendi, Eucharistiam neophyto ministrant. Quo in casu, sacramentum ante ritus celebrationem deferri potest et, tempore ipsius celebrationis, super mensa, alba tobalea cooperta, honorifice collocatur.

281. In articulo autem mortis seu, morte imminente, quando tempus urget, minister, omissis ceteris, aquam, etsi non benedictam, sed naturalem, in caput infirmi infundit, formulam consuetam dicens (cf. Praenotanda generalia de initiatione christiana, n. 23).

282. Pro iis, qui sive in proximo periculo sive in articulo mortis baptizati sunt, provideatur, si redeant ad sanitatem, ut catechesi apta instituantur, et, in ecclesiam tempore opportuno recepti, ceteris sacramentis initiationis donentur. Quo in casu servetur, cum debitis accommodationibus, principia, quæ nn. 295-305 statuuntur.
CHAPTER III

SHORTER ORDER OF ADULT INITIATION
TO BE USED IN NEAR DANGER OF OR AT THE POINT OF DEATH

278. Anyone in near danger of death, whether or not a catechumen, may be baptized with the shorter rite appearing below (nos. 283-294), as long as he or she is not yet at the very point of death and is able to hear questions and respond to them.

279. If the person has already been received as a catechumen, he or she should promise to complete the usual catechesis after recovering strength. If the person is not a catechumen, he or she must show serious signs of conversion to Christ and Renunciation of False Worship, and should not appear tied by obstacles to a moral life (e.g., “simultaneous” polygamy, etc.); additionally, he or she should promise to follow an appropriate complete course of Initiation after health has been restored.

280. This rite is particularly suited for catechists and laypersons. Nevertheless, a Priest or a Deacon, in the case of a very urgent need, may use this rite. Normally, however, a Priest or Deacon ought to use the Simpler Rite (nos. 240-273), having introduced adaptations required by the place and time.

   However, a Priest who baptizes and has sacred Chrism and time available should not neglect to confer Confirmation after Baptism, omitting in this case the Anointing with Chrism after Baptism (no. 263).

   Also, if it can be done, the Priest or Deacon, or if appropriate a catechist or layperson possessing the faculty to distribute Holy Communion, should administer the Eucharist to the neophyte. In this case, the Sacrament may be brought before the celebration of the rite, and, at the time of this celebration, be placed with honor on a table covered with a white cloth.

281. However, at the point of death, or if death is threatening, when time is pressing, the minister, omitting everything else, pours water, even if it has not been blessed, but is natural, onto the head of the sick person, saying the usual formula (cf. General Introduction to Christian Initiation, no. 23).

282. For those who were baptized in near danger of death or at the point of death, if they return to health, provision should be made for their instruction with suitable catechesis, and, having been received at the church at a fitting time, they should be given the other Sacraments of Initiation. In such a case the principles that are established in nos. 295-305 are kept, with due adaptations.
Initium ritus

283. Catechista vel laicus, postquam familiam humaniter breviterque salutavit, statim cum ipso infirmo colloquitur de petitione eius et, si non est catechumenus, de rationibus conversionis eius; deinde, postquam iudicavit de opportunitate Baptismi, eum, pro necessitate, breviter catechizat.

284. Postea circa infirmum invitat familiam eius, patrimum (matrim), aliquos propinquos et amicos, e quibus eligetur unus vel alter testis. Et præparatur aqua, etiam non benedicta.

Collocutio

285. Deinde, ad infirmum rediens, minister iterum eum interrogat, his vel similibus verbis:

Dilectissime: Baptismum petisti, quia, sicut christiani, æternam vis habere vitam. Vita autem æterna hæc est, ut cognoscas Deum verum et quem misit Iesum Christum. Hæc est christianorum fides: hoc notum habes?

Infirmus:
Notum habeo.

Minister:
Et una cum fide in Iesum Christum opus tibi erit ut etiam mandata eius servare velis, uti faciunt christiani: hoc pariter notum habes?

Infirmus:
Notum habeo.

Minister:
Vis ergo ad modum christianorum vivere?

Infirmus:
Volo.
BEGINNING OF THE RITE

283. The catechist or layperson, after he (she) has greeted the family briefly in a friendly manner, immediately speaks with the sick person about his (her) request for Baptism and, if the sick person is not a catechumen, about his (her) reasons for conversion. After deciding to baptize him (her), he (she) should, if necessary, instruct the person briefly.

284. Then he (she) invites the family, the person designated as godparent, and the friends and neighbors present to gather around the sick person and selects one or two of those present as witnesses. Water, even if it is not blessed, is prepared.

DIALOGUE

285. The minister, turning toward the sick person, questions him (her) in these or similar words:

Dear brother (sister), you have asked to be baptized because you wish, as Christians do, to have eternal life. Eternal life is this: to know the true God and Jesus Christ, whom he has sent. This is the faith of Christians. Do you know this?

The sick person: I do.

The minister: Along with faith in Jesus Christ, you will need to strive, as Christians do, to follow his commandments. Do you know this?

The sick person: I do.

The minister: Are you therefore willing to lead a Christian way of life?

The sick person: I am.
Minister:
Promitte igitur te, postquam vires recuperaveris, tempus insumpturum ut Christum melius cognoscas et curriculum institutionis christianæ sequaris.

Infirmus:
Promitto.

286. Tunc, ad patrinum et ad testes conversus, minister interrogat eos, his vel similibus verbis:

Tu, qui sponsionem eius (vel: N.) audisti, patrine, promittis eam in mentem eius revocare eumque adiuvare, ut doctrinam Christi ediscat, communitatem frequentet bonusque christianus evadat?

Patrinus:
Promitto.

Minister:
Et vos, qui testes adestis, de eius promissione sponsores estis?

Testes:
Sponsores sumus.

287. Ad infirmum iterum conversus, minister dicit:

Proinde, secundum mandatum Domini Iesu, baptizaberis in vitam æternam.

   Pro tempore et opportunitate, legit aliqua verba evangelica, quæ, si fieri potest, explanat, v. g.:
   Mt 22, 35-40: « Hoc est magnum et primum mandatum ».  
   Mt 28, 18-20: « Docete omnes gentes, baptizantes eos ».  
   Mc 1, 9-11: « Baptizatus est Iesus in Iordane ab Ioanne ».  
   Io 3, 1-6: « Nisi quis natus fuerit denuo, non potest videre Regnum Dei ».  
   Io 6, 44-47: « Qui credit habet vitam æternam ».
The minister:
Promise, therefore,
that once you have recovered your strength,
you will spend time getting to know Christ better
and follow a course of Christian instruction.
Do you so promise?

The sick person:
I do.

286. The minister, turning towards the godparent and the witnesses, questions them in
these or similar words:

You have heard what N. has promised.
As his (her) godparent, do you promise to remind him (her) of it
and to help him (her) to learn the teaching of Christ,
to take part in the life of the community,
and to become a good Christian?

Godparent:
I do.

Minister:
And will you who have witnessed this promise
assist in its fulfillment?

Witnesses:
We will.

287. The minister turns towards the sick person and says:

Therefore, in keeping with the command of the Lord Jesus,
you will be baptized into eternal life.

According to time and circumstances, the minister reads some words from a
Gospel and, if possible, explains them, for example:

Mt 22:35-40: “This is the greatest and the first commandment.”
Mt 28:18-20: “Go and teach all people my Gospel, baptizing them in
    the name of the Father, and of the Son, and of the Holy Spirit.”
Mk 1:9-11: “Jesus was baptized by John in the Jordan.”
Jn 3:1-6: “Unless you are born again, you will not see the kingdom of heaven.”
Jn 6:44-47: “Whoever believes has eternal life.”
Deprecatio

288. Postea astantes invitat ut secum hanc deprecationem proferant:

Pro hoc infirmo, qui gratiam Baptismi postulat, pro patrino eius, pro tota familia et amicis, Dei omnipotentis misericordiam invocemus.

Minister (vel unus inter astantes) unam alteramve ex invocationibus sequentibus profert:

Ut fidem eius in Christum, Filium tuum et Salvatorem nostrum, augere digneris:
R. Te rogamus, audi nos.

Ut eius desiderium vitam æternam habendi et regnum cælorum ingrediendi exaudire digneris:
R. Te rogamus, audi nos.

Ut fidelem eius cognoascendi, creatorem mundi et Patrem hominum, adimplere digneris:
R. Te rogamus, audi nos.

Ut eum a peccatis suis per Baptismum absolvere et sanctificare digneris:
R. Te rogamus, audi nos.

Ut ei salutem, quam Christus passione et resurrectione sua promeruit, largiri digneris:
R. Te rogamus, audi nos.

Ut in caritate tua adoptionem filiorum tuorum ei tribuere digneris:
R. Te rogamus, audi nos.

Ut ad sanitatem eum restituere eique tempus Christum penitius cognoscendi et imitandi concedere digneris:
R. Te rogamus, audi nos.

Ut nos omnes Christi discipulos, in unum corpus baptizatos, in una semper fide et caritate conservare digneris:
R. Te rogamus, audi nos.

Invocationes supradictas accommodare licet pro opportunitate.
INTERCESSIONS

288. The minister, then, invites those present to offer the Intercessions with him (her):

Let us call upon the mercy of almighty God
for our sick brother (sister),
who is asking for the grace of Baptism,
and for his (her) godparent
and for all his (her) family and friends.

The minister (or one of those present) offers one or more of the following
invocations:

Increase his (her) faith in Christ,
your Son and our Savior:
R. Lord, we ask you, hear our prayer.

Grant his (her) desire to have eternal life
and to enter the Kingdom of Heaven:
R. Lord, we ask you, hear our prayer.

Fulfill his (her) hope of knowing you,
the Creator of the world and our Father:
R. Lord, we ask you, hear our prayer.

Forgive his (her) sins through Baptism
and make him (her) holy:
R. Lord, we ask you, hear our prayer.

Grant him (her) the salvation that Christ won
by his Death and Resurrection:
R. Lord, we ask you, hear our prayer.

Adopt him (her) into your family by your love:
R. Lord, we ask you, hear our prayer.

Restore him (her) to health
and give him (her) time to know Christ more deeply and to imitate him:
R. Lord, we ask you, hear our prayer.

Keep all of us, who have been baptized into the one Body,
always united in faith and love as Christ’s disciples.\textsuperscript{161}
R. Lord, we ask you, hear our prayer.

\textit{It is permissible to adapt the intentions above.}
289. Minister hac oratione deprecationem concludit:

Exaudi, Domine, orationem nostram et, fidem desideriumque dilecti tui N. respiciens, praesta, ut ex hac aqua, quam ad supernam hominum nativitatem elegisti, passioni et resurrectioni Christi efficiatur conformis, remissionem omnium peccatorum suorum consequatur, filius constituatur adoptionis tuæ et populo sancto tuo annumeretur. [Concede etiam ut, ad sanitatem restitutus, tibi in Ecclesia gratiarum referat actiones et, mandatis Christi fideliter inhaerens, perfectus eius efficiatur discipulus.] Per Christum Dominum nostrum.

Omnes:
Amen.

Abrenuntiatio et professio fidei

290. Deinde minister, infirmum respiciens, postulat ab eo abrenuntiationem fideique professionem:

Abrenuntias Satanæ et omnibus operibus et seductionibus eius?

Infirmus:
Abrenuntio.

Pro opportunitate, minister potest usurpare formulam ampliorem (cf. n. 217) et accommodationem de qua in n. 80. Et pergit:

Credis in Deum Patrem omnipotentem, creatorem cæli et terræ?

Infirmus:
Credo.
289. The minister concludes the Intercessions with this prayer:

Hear our prayer, O Lord,
and as you look with favor
on the faith and desire of your beloved servant N.,
grant that, by this water,
through which you have chosen to give men and women heavenly birth,
he (she) may be conformed to the Passion and Resurrection of Christ, obtain forgiveness of all his (her) sins,
be established as a child of your adoption, and be numbered among your holy people.
[Grant also that, being restored to health,
he (she) may give you thanks in the Church,
and, holding fast to the commandments of Christ,
become more fully his disciple.]
Through Christ our Lord.

All: Amen.

RENUNCIATION OF SIN AND PROFESSION OF FAITH

290. The minister, looking at the sick person, first asks for his (her) renunciation of sin and profession of faith.

OC  Do you renounce Satan,
and all his works and empty promises?
Sick person:
I do.

As circumstances suggest, the minister may use the longer formulary (cf. no. 217) and may make the adaptation mentioned in no. 80 and continues:

RM  N., do you believe in God,
the Father almighty,
Creator of heaven and earth?
Sick person:
I do.
Minister:

Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?

Infirmus:
Credo.

Minister:

Credis in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam?

Infirmus:
Credo.

Ritus Baptismi

291. Deinde minister, pronuntians nomen, quod infirmus accipere desiderat, baptizat eum, dicens:

N., ego te baptizo in nomine Patris,
fundit aquam primo
et Filii,
fundit aquam secundo
et Spiritus Sancti.
fundit aquam tertio

Si minister Baptismi est diaconus, post infusionem aquæ, unctionem Chrismatis post Baptismum, modo et formula consueta (n. 263), ministrarere poterit.
Minister:
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?

Sick person:
I do.

Minister:
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?

Sick person:
I do. 166

RITE OF BAPTISM

291. The minister, using the name chosen by the sick person, baptizes him (her),
saying:

BP N., I baptize you in the name of the Father,
    The minister pours water the first time.
and of the Son,
    The minister pours water the second time.
and of the Holy Spirit. 167
    The minister pours water the third time.

If the minister of Baptism is a Deacon, after the pouring of water, he can
administer the Anointing with Chrism after Baptism in the usual way, using the formula
in no. 263.
292. Si nec Confirmatio nec sacra Communio dari potest, statim post Baptismum minister dicat:

N., a peccatis tuis liberatus et a Deo Patre regeneratus, factus es filius eius in Christo.

Mox, si Deus annuerit, plenitudinem Spiritus Sancti per Confirmationem accipies, et, ad altare Dei accedens, particeps fies mensæ sacrificii eius. Nunc autem, in spiritu adoptionis filiorum, quem hodie recepisti, una nobiscum ora, uti Dominus nos docuit orare.

Et neophytus astantesque omnes una cum ministro simul dicunt Orationem dominicam (cf. infra, n. 294).

Ritus Confirmationis

293. Si Baptismus a presbytero datus est, hic Confirmationem conferre potest (cf. supra n. 280), præmissa admonitione, his vel similibus verbis:

N., in Christo regeneratus et membrum Christi eiusque populi sacerdotalis effectus, tibi nunc superest ut in nos effusum accipias Spiritum Sanctum, qui, super Apostolos die Pentecostes a Domino missus, ab ipsis eorumque successoribus datus est baptizatis.
292. If neither Confirmation nor Holy Communion can be given, immediately after Baptism, the minister says:

N., God the Father has freed you from your sins,
given you a new birth\textsuperscript{168}
and made you his son (daughter) in Christ.
God willing,
you will soon receive the fullness of the Holy Spirit through Confirmation
and, approaching the altar of God,
will become a partaker at the table of his sacrifice.
In the spirit of filial adoption which you have received today,\textsuperscript{169}
join us now in praying as our Lord himself taught us.

And the neophyte and all present together with the minister say the Lord’s Prayer:

\textbf{RM}

\begin{verbatim}
Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
\end{verbatim}

\textbf{RITE OF CONFIRMATION}

293. If Baptism has been conferred by a Priest, he may also confer Confirmation (cf. above, no. 280). He may begin with an instruction in these or similar words:

\begin{footnotesize}
\begin{verbatim}
(no. 293 = first paragraph of no. 268)
\end{verbatim}
\end{footnotesize}

\begin{verbatim}
N., you have been born again in Christ,
and have become a member of Christ and of his priestly people.
It now remains for you to share
in the outpouring among us of the Holy Spirit,
who was sent by the Lord upon the Apostles at Pentecost
to be given by them and their successors to the baptized.\textsuperscript{170}
\end{verbatim}
Deinde, pro opportunitate, astantes invitat ut per aliquid temporis spatium in silentio orent. Expleta oratione, presbyter, manibus super con firmandum impositis, dicit:

Deus omnipotens, Pater Domini nostri Iesu Christi,
qui hunc famulum tuum regenerasti
ex aqua et Spiritu Sancto,
liberans eum a peccato,
tu, Domine, immitte in eum Spiritum Sanctum Paraclitum;
da ei spiritum sapientiae et intellectus,
spiritum consilii et fortitudinis,
spiritum scientiae et pietatis;
adimple eum spiritu timoris tui.
Per Christum Dominum nostrum.

Omnes:
Amen.

Tunc presbyter, summitate pollicis dexterae manus Chrismate intincta, ducit pollice signum crucis in fronte con firmandi, dicens:

N., accipe signaculum Doni Spiritus Sancti.

Confirmatus:
Amen.

Presbyter subdit:
Pax tibi.

Confirmatus:
Et cum spiritu tuo.

Urgente vero necessitate, sufficit ut peragatur chrismatio cum verbis Accipe signaculum Doni Spiritus Sancti, præmissa, si fieri potest, manuum impositione cum oratione Deus omnipotens.

Post Confirmationem sacra Communio neophyto dari potest, servato ritu infra descripto, n. 294. Secus celebratio recitatione Orationis dominicae concluditur.
Then, as circumstances suggest, the Priest invites those present to pray in silence for a while. As he lays his hands over the sick person to be confirmed, he says:

**OC**
Almighty God, Father of our Lord Jesus Christ, who brought this your servant to new birth by water and the Holy Spirit, freeing him (her) from sin: send upon him (her), O Lord, the Holy Spirit, the Paraclete; give him (her) the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill him (her) with the spirit of the fear of the Lord. Through Christ our Lord. 171

All:
Amen.

Then the Priest dips the tip of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:

**OC** **N.**, BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

The newly confirmed:
Amen.

The Priest adds:
Peace be with you.

The newly confirmed:
And with your spirit. 172

In case of urgent necessity, it is sufficient that the anointing with Chrism be done while he says the words, **N.**, BE SEALED WITH THE GIFT OF THE HOLY SPIRIT, preceded, if possible, by the Laying On of Hands with the prayer All-powerful God.

After Confirmation, Holy Communion may be given to the neophyte in accordance with the rite described in no. 294. Otherwise, the celebration concludes with the saying of the Lord’s Prayer.
Sacra Communio

294. Si sacra Communio administratur immediate post Confirmationem, aut post Baptismum cum Confirmatio conferri nequit, minister sequentem vel similem monitionem dicere potest, omissis verbis inter parenteses positis quando Confirmatio data est.

N., a peccatis tuis liberatus et a Deo Patre regeneratus, factus es filius eius in Christo. (Mox, si Deus annuerit, plenitudinem Spiritus Sancti per Confirmationem accipies.) Nunc autem, antequam Corpus Christi suscipias, in spiritu adoptionis filiorum, quem hodie recepisti, una nobiscum ora, uti Dominus nos docuit orare:

Et neophytus astantesque omnes una cum ministro simul dicunt:

Pater noster, qui es in cælis:
sanctificetur nomen tuum;
adveniat regnum tuum;
fiat voluntas tua, sicut in cælo, et in terra.
Panem nostrum cotidianum da nobis hodie;
et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris;
et ne nos inducas in tentationem,
sed libera nos a malo.

Minister accipit hostiam, eamque aliquantulum elevatam tenens, ad neophytum versus, dicit:

Ecce Agnus Dei, ecce qui tollit peccata mundi.
Beati qui ad cenam Agni vocati sunt.

Neophytus et astantes semel dicunt:

Domine, non sum dignus ut intres sub tectum meum:
sed tantum dic verbo, et sanabitur anima mea.
HOLY COMMUNION

294. If Holy Communion is administered immediately after Confirmation, or after Baptism, when Confirmation is not conferred, the minister may give the following or similar instruction. If Confirmation was conferred, the words within parentheses are omitted.

N., God the Father has freed you from your sins,
given you a new birth
and made you his son (daughter) in Christ.
(God willing,
you will soon receive the fullness of the Holy Spirit through Confirmation.)
But now, before you receive the Body of Christ,
and in the spirit of filial adoption which you have received today,∗
join us in praying as our Lord himself taught us.†

And the neophyte and all present together with the minister say:

RM  Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

The minister, facing the neophyte, takes the host and holding it slightly raised,
says:

RM  Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

The neophyte and those who are present together say:

Lord, I am not worthy
that you should enter under my roof,
only say the word
and my soul shall be healed.
Minister communionem dat neophyto, dicens:
Corpus Christi.

Neophytus respondet:
Amen.

Et communicatur. Astantes qui communicare cupiunt, Sacramentum recipere possunt.

Communio expleta, minister dicit orationem conclusivam:

Domine sancte, Pater omnipotens, æterne Deus, 
te fideliter deprecamur, ut accipienti fratri nostro 
sacrosanctum Corpus Domini nostri Iesu Christi Filii tui, 
tam corpori, quam animæ prosit ad remedium sempiternum.
Qui vivit et regnat in sæcula sæculorum.

Omnes:
Amen.

Infirminus qui, in proximo periculo mortis constitutus, omnia vel quædam 
sacramenta initiationis recipit, si vires forte recuperaverit, consuetam catechesim, 
sacramenta vel ritus, quæ peragi non potuerit, absolvere debet (cf. nn. 279, 295-305).
The minister gives Communion to the neophyte, saying:
The Body of Christ.

The neophyte replies:
Amen.

Others present who wish to receive Communion may receive the Sacrament.

After Communion, the minister says the concluding prayer:

Holy Lord, almighty Father, eternal God,
we ask in faith that our brother (sister) \(^{175}\)
may obtain everlasting healing of body and soul \(^{176}\)
through his (her) reception of the most sacred Body of your Son,
our Lord Jesus Christ.
Who lives and reigns for ever and ever.

All:
Amen.

A sick person in danger of death, who has received all or some of the Sacraments
of Initiation, if he (she) has recovered, must complete the usual catechesis and the
Sacraments or rites, which could not be celebrated (cf. nos. 279, 295-305).
CAPUT IV

DE PRÆPARANDIS AD CONFIRMATIONEM ET EUCHARISTIAM ADULTIS QUI, INFANTES BAPTIZATI, CATECHESIM NON RECEPERUNT

295. Suasiones pastorales, quæ sequuntur, eos adultos respiciunt, qui ut infantes baptizati, catechesim postea non receperunt neque proinde ad Confirmationem et Eucharistiam sunt admissi. Possunt tamen casibus similibus aptari, præsertim pro adulto qui in periculo vel in articulo mortis baptizatus est.

Etsi huiusmodi adulti nuntium mysterii Christi nondum audierunt, eorum tamen condicio a catechumenorum condicione eo differt quod iam sunt in Ecclesiam introducti et filii Dei per Baptismum effecti. Eorum proinde conversio fundatur in Baptismo iam accepto, cuius vim exinde explicare debent.

296. Eadem ratione ac pro catechumenis, preparatio horum adultorum tempus protractum requirit (cf. Prænotanda, n. 21), quo fides in Baptismo ipsis infusa crescere, ad maturitatem pervenire et plene imprimi debet per pastoralem institutionem quæ ipsis traditur; eorundemque vita christiana confirmetur oportet per opportunam disciplinam quæ ipsis proponitur, per iis aptam catechesim, commercium cum fidelium communitate et quorundam liturgicorum rituum participationem.

297. Catecheseos ordo plerumque respondet ordini pro catechumenis proposito (cf. Prænotanda, n. 19 § 1); in ea tamen tradenda, sacerdos, diaconus vel catechista rationem habeat peculiaris condicionis horum adultorum qui Baptismo iam sunt donati.

298. Sicut catechumenis, ita et his adultis communitas fidelium opem suam afferat fraterna caritate et oratione, testimoniumque reddendo de eorum idoneitate cum ad sacramenta erunt admittendi (cf. Prænotanda, nn. 4, 19 § 2, 23).


300. Præparationis tempus actionibus liturgicis sanctificatur, quarum prima est ritus quo adulti in communitatem recipiuntur, et se, utpote iam Baptismo signatos, partem eius se habere agnoscunt.
CHAPTER IV

PREPARING ADULTS FOR CONFIRMATION
AND THE EUCHARIST WHO WERE BAPTIZED AS INFANTS
AND DID NOT RECEIVE CATECHESIS

295. The following pastoral advice pertains to those adults who, having been baptized as infants, did not afterwards receive catechesis, and therefore have not received Confirmation and the Eucharist. It may, however, be adapted to similar cases, especially that of an adult who was baptized in danger of or at the point of death.

Even if adults in this situation have not yet heard the proclamation of the mystery of Christ, their circumstance nonetheless differs from the circumstance of catechumens because they have already been brought into the Church and become children of God by Baptism. Hence their conversion is based on Baptism already received, the strength of which they should further develop.

296. With the same reasoning that applies to catechumens, the preparation of these adults demands a lengthy period (cf. Introduction, no. 19) in which the faith poured into them at Baptism ought to grow, in order to attain maturity and be fully formed through the pastoral instruction that is handed on to them; their own Christian life must be strengthened by an appropriate formation offered to them, by catechesis adapted for them, contact with the community of the faithful, and participation in certain liturgical rites.

297. The plan of catechesis corresponds for the most part to the one set forth for catechumens (cf. Introduction, no. 19, § 1); nevertheless, in educating them, the Priest, Deacon, or catechist should take account of the special condition of these adults who have already been enriched by Baptism.

298. As in the case of catechumens, the community of the faithful should also offer these adults its help through fraternal charity and prayer, and by testifying to their suitability when they are to be admitted to the Sacraments (cf. Introduction, nos. 4, 19 § 2, 23).

299. Adults should be presented to the community by a sponsor. But at the time of their formation, each of them, with the approval of the Priest, chooses a godparent, who acts with the person as the delegate of the community, and who will have the same responsibilities for the person as the godparent for a catechumen (cf. Introduction, no. 43). The godparent chosen at this time, however, may also be the baptismal godparent, as long as he or she is indeed capable of fulfilling this office.

300. The period of preparation is sanctified by liturgical actions, of which the first is a rite by which adults are received into the community and acknowledge that they have a share in it because they have already been signed with Baptism.
301. Exinde celebrationes liturgiae verbi participabunt, tum eas ad quas fidelium coetus congregatur, tum eas quae catechumenis proxime destinantur.

302. Ad actionem autem Dei in hoc praeparationis opere significandam, opportune adhiberi poterunt quidam ritus catechumenatus proprii, qui horum adultorum condicioni et utilitati spirituali respondeant, cuiusmodi sunt traditiones Symboli, Orationis dominicae aut etiam Evangeliorum.

303. Catecheses tempus anno liturgico apte inseratur, præsertim vero ad ultimam partem quod spectat, quæ plerumque cum Quadragesima componetur. Huius vero temporis spatio ad actiones sacras pænitentiales ordinandas opportune conferent, quæ ad celebrationem sacramenti Pænitentiae conducent.

304. Culmen vero totius formationis erit ex more Vigilæ paschalis, in qua adulti fidem baptismalem profitebuntur, sacramentum Confirmationis recipiunt et Eucharistiam participabunt. Si Confirmation in ipsa Vigilia paschali dari nequit, quia Episcopus vel minister extraordinarius Confirmationis abest, quam primum conferatur, et quidem, quantum fieri potest, tempore paschali.

305. Denique christianam formationem suam complebunt adulti suamque in communitatem perficient insertionem, tempus mystagogiae una cum neophytis viventes.
301. From this time on they participate in celebrations of the Liturgy of the Word, both those at which the group of the faithful is gathered and those that are designed in a similar way for catechumens.

302. Nonetheless, to signify God’s action in this task of preparation, there may fittingly be used certain rites of the catechumenate proper that respond to the circumstance and spiritual benefit of these adults, such as the Rites of Handing On of the Creed, or of the Lord’s Prayer, or even of the Presentation of the Gospels.

303. The period of catechesis is fittingly inserted into the liturgical year, but especially what pertains to the final preparation, which for the most part is scheduled within Lent. Indeed, throughout this period they gather for appropriately planned sacred penitential activities, which will lead to the celebration of the Sacrament of Penance.

304. The climax of the entire formation, moreover, will normally be the Easter Vigil, in which the adults will profess baptismal faith, receive the Sacrament of Confirmation, and participate in the Eucharist. If Confirmation cannot be given during the Easter Vigil itself because the Bishop or an extraordinary minister of Confirmation is not present, it is to be conferred as soon as possible, and indeed, insofar as it is possible, during Easter Time.

305. Finally the adults will bring to completion their Christian formation and incorporation into the community, experiencing the Period of Mystagogy together with the neophytes.
CAPUT V

ORDO INITIATIONIS PUERORUM
QUI ÆTATEM CATECHETICAM ADEPTI SUNT

306. Ritus hic destinatur pueris, qui, tempore infantiae non baptizati et ætatem discretionis catechesisque adepti, ad initiationem christianam veniunt sive a parentibus vel a tutoribus adducti, sive cum eorum permisso sponte moti. Iam idonei sunt qui fidem propriam concipient ac nutriant et ipsi pro conscientiae officio aliquid in se recipiant. Attamen nondum tractari possunt ut adulti, quia, ornati cultura puerili, e parentibus vel e tutoribus pendent et influxu sodalium necnon societatis nimis moventur.

307. Initiatio illorum ante requirit tum conversionem propriam et, pro condicione ætatis, paulatim maturam, tum auxilium educationis huic ætati necessarium. Exinde aptanda est et itineri spirituali candidatorum, nemen incremento eorum in fide et institutione catecheticae, quam audiant. Proprefa, ad instar adultorum, iniciatio eorum etiam per plures annos, si necesse est, protrahitur antequam accedant ad sacramenta, et variis gradibus temporibusque distinguatur atque ritibus est instructa.

308. Cum autem progressus puerorum in institutione atque habitu tam ex auxilio et exemplo sodalium quam e parentibus, utrorumque ratio habeatur.
   a) Etenim cum pueri initiandi plerumque pertineant ad aliquem cohortem sodalium iamdiu baptizatorum, qui ad Confirmationem et Eucharistiam catechetice preparantur, initiatio progressione impertitur et in hoc ipso coetu catechetico velut in fundamento innititur.
   b) Optatur autem ut iidem pueri, quantum fieri poterit, auxilium et exemplum inveniant pariter apud parentes suos, quorum permisso requiritur ad initiationem faciendam necnon ad futurum eorum vitam christianam ducendam. Praeterea tempus initiationis opportune familiæ præbebit opportunitatem colloquendi cum sacerdotibus et catechistis.

309. Pro rerum adiunctis, non parvi refert plures pueros, in hac eadem condicione versantes, insimul consociari in celebrationibus huius Ordinis, ut mutuo exemplo in itinere catechumenatus se adiuvent.

310. Quod autem attinet ad tempus celebrationum, optatur ut, quantum fieri potest, ultimum tempus praeparationis cum Quadragesima conventus et sacramenta ipsa celebrentur in Vigilia paschali (cf. Prænotanda, n. 8). Sed, antequam pueri in festis paschalibus admissantur ad sacramenta, attendatur tum an ipsi idonei facti sint, tum an tempus congruat ordini institutionis catecheticae, quam frequentant. Etenim, quantum fieri poterit, curandum est ut candidati ad sacramenta initiationis accedant dum eorum sodales iamdiu baptizati ad Confirmationem vel ad Eucharistiam admissuntur.
CHAPTER V

ORDER OF INITIATION OF CHILDREN
WHO HAVE REACHED CATECHETICAL AGE

306. This rite is intended for children who have not been baptized at the time of infancy and have reached the age of discretion and catechesis. They come to Christian Initiation, brought by either parents or guardians, or moved on their own initiative with the permission of these same people. Those who grasp and nourish their own faith and are moved by their own conscience, are already suitable. Nevertheless, they cannot yet be treated as adults because, as children, they depend on parents or guardians and are extremely susceptible to the influence of companions as well as society.

307. Their Initiation requires not only personal conversion of a maturity suitable to their age, but also the help of education necessary at that age. From that point it must be adapted also to the spiritual journey of the candidates, namely their increase in faith and the catechetical instruction that they receive. As with adults, therefore, their Initiation is also extended over some years, if necessary, before they may approach the Sacraments. Their Initiation is marked by various steps and periods and organized by rites.

308. Since, however, the progress of the children depends on the formation they receive, as much by the help and example of companions as by parents, both should be considered.

   a) For, since the children being initiated usually belong to some group of already baptized companions who are preparing with catechesis for Confirmation and Eucharist, the Initiation in progress is shared and supported within this catechetical group as if upon a foundation.

   b) Still, it is desired that the same children, insofar as possible, likewise find help and example from their parents, whose permission is required for their Initiation, and also to lead their future Christian life. Therefore the time of Initiation will fittingly offer the family an opportunity to speak with Priests and catechists.

309. According to the circumstances, it is useful for several children in the same situation to join together at the same time in the celebrations of this Order, so that they may help one another by mutual example on the journey of the catechumenate.

310. As to the time of the celebrations, it is desired that, insofar as possible, the final period of preparation coincide with Lent, and the Sacraments themselves be celebrated at the Easter Vigil (cf. Introduction, no. 8). But before children may be admitted to the Sacraments at the Paschal Feasts, it must be discerned not only whether they are now ready, but also whether the period conforms to the order of catechetical instruction that they are taking. Insofar as possible, care should be taken that the candidates approach the Sacraments of Initiation while their companions who have already been baptized are admitted to Confirmation or the Eucharist.
311. Celebrationes fiant cum actuosa participatione alicuius congregationis, quæ, congruo numero fidelium constans, a parentibus familiaque, necnon a sodalibus cœtus catechetici et a nonnullis adulcis familiaribus afficiatur. Plerumque enim, quando initiantur pueri huius ætatis, optanda non est præsens totius communitatis parœcialis: satis est ut hæc representetur.


313. Ministri, hunc Ordinem adhibentes, libenter et intellegenter utantur facultatibus quæ sibi tribuuntur sive in Prænotandis generalibus (nn. 34 et 35), sive in Prænotandis particularibus Ordinis Baptismi parvulorum (n. 31) et Initiationis adulorum (n. 67).
311. Celebrations should take place with the active participation of some of the congregation, which, comprising a fitting number of the faithful, is made up of parents and family, and also of companions of the catechetical group and some adult relatives. For usually when children of this age are initiated, the presence of the whole parish community is not desirable; it is enough that it be represented.

312. The Conferences of Bishops may accept fitting adaptations and amendments to this Order as it has been prepared, by which it may respond more fully to the needs and circumstances of the region, and to pastoral opportunities. The Rites of “Handing On,” in use for adults (cf. nos. 103, 125, 181-192), may be added, adapted to the age of the children. So when this Order is translated into vernacular languages, care must be taken that the invitations and intercessions and prayers be accommodated to the understanding of children. If appropriate, e.g., when some prayer of the Roman Ritual is translated into the local language, another prayer that offers the same thoughts more suitable for children may also be approved by the Conference of Bishops (cf. Introduction to Christian Initiation, no. 32).

313. Ministers employing this rite should freely and wisely use the options that are given to them in the General Introduction (nos. 34-35) and in the special Introductions to the Order of Baptism of Children (no. 31) and of Christian Initiation of Adults (no. 67).
PRIMUS GRADUS:
RITUS AD CATECHUMENOS FACIENDOS

314. Ritus hic in primis celebretur coram parva, etsi actuosa, congregatione, ne mens puerorum multitudine turbetur (cf. n. 311). Parentes vel tutores candidatorum, quantum fieri potest, adsint. Si autem venire nequeant, significent consensum pueris datum; et loco eorum adsint « sponsores » (cf. n. 42), nempe fideles idonei qui, pro casu, vicem parentum gerant et præsentent pueros.

315. Celebratio fit in ecclesia vel in loco tam apto ut, pro ætate et captu candidatorum, foveatur experientia intimæ receptionis. Prima pars seu ritus introductionis fiat, pro adiunctis, ad ingressum ecclesiae vel alius loci; altera pars seu liturgia verbi, in ipsa ecclesia vel in loco ad id electo.

RITUS RECEPTIONIS

316. Celebrans, vestibus liturgicis indutus, accedit ad locum quo pueri eorumque parentes vel tutores vel etiam, si casus ferat, sponsores congregantur. Et ipse una cum congregatone astantium eos simpliciter et humaniter salutat.

Monitio prævia

317. Tunc, candidatos eorumque parentes alloquens, gaudium gratumque Ecclesiae animum significat. Deinde eosdem invitat, necnon sponsores si adsint, ut coram se accedant.

Collocutio

318. Postea singulos pueros, nisi sint numerosiores, celebrans, his vel similibus verbis, interrogat:

(N..) quid vis fieri?
Puer:
Christianus.

Celebrans:
Cur vis christianus fieri?
Puer:
Quia credo in Christum.
FIRST STEP:
RITE FOR ENTRANCE INTO THE CATECHUMENATE

314. First of all, this rite should be celebrated in the presence of a small though active congregation, lest the children be distracted by a large assembly (cf. no. 311). Parents or guardians of the candidates, as far as possible, should be present. But if they are unable to come, they indicate the assent they have given to the children; and in their place “sponsors” may be present (cf. no. 42), namely suitable faithful who, in this case, take the place of parents and present the children.

315. The celebration takes place in church or in a place favorable to the experience of a warm welcome, according to the age and understanding of the candidates. The first part, or the introductory rite, may take place, depending on circumstances, at the entrance to the church or another place; the second part, or the Liturgy of the Word, in the church itself or in a place chosen for it.

RITE OF RECEPTION

316. The celebrant, wearing liturgical vestments, comes to the place where the children, their parents or guardians or, even, as the circumstances warrant, their sponsors are gathered. Then, together with the congregation of those present he greets them simply and warmly.

PRELIMINARY INSTRUCTION

317. The celebrant then speaks to the children and their parents, expressing the joy and happiness of the Church. Next he invites the children and their parents or sponsors, if they are present, to come forward and stand before him.

DIALOGUE

318. The celebrant then questions each child, unless they are too numerous, in these or similar words:

N., what do you want to become?

Celebrant: Why do you want to become a Christian?
Child: Because I believe in Christ.
Celebrans:
Fides in Christum quid tibi præstat?

Puer:
Vitam æternam.

Attamen celebranti licet aliis verbis uti ad interrogationum et admittere liberas
responsiones: Volo voluntatem Dei facere, Volo verbum Dei sequi, Volo baptizari, Volo
fidel, Volo amicus Iesu fieri, Volo in familiam christianorum intrare, etc.

Si vero pueri numerosiores sunt, celebrans potest omnes simul interrogare,
aliquorum responsiones excitare et postea petere a ceteris an consentiant.

319. Deinde celebrans colloquium concludit brevi catechesi, adiunctis et ætati
puerorum apta, quam his vel similibus verbis profert:

Cum in Christum iam credatis et præparari velitis ad Baptismum,
magno gaudio vos recipimus in familiam christianorum, in qua Christum in
dies melius cognoscetis. Et una nobiscum contendetis ad modum filiorum
Dei vivere, sicut Christus nos erudivit: Diliges Deum in toto corde tuo.
Diligatis invicem, sicut dilexi vos.

Quæ ultima Christi verba, pro opportunitate, iterare possunt pueri, ut assensum
suum ostendant.

Colloquium cum parentibus et congregatione

320. Postea celebrans, iterum pueros alloquens, postulat ab eis ut assensum petant a
parentibus suis vel a sponsoribus a quibus praesentantur. Quod hoc vel similis modo fieri
potest:
Celebrant:
What does faith in Christ offer you?\textsuperscript{178}

Child:
Eternal life.

It is permissible for the celebrant to use other words that will allow the children to give such answers as:
I want to do the will of God;
I want to follow the word of God;
I want to be baptized;
I want faith;
I want to be (become) a friend of Jesus;
I want to enter (join) the Christian family.

If, however, the number of children is too numerous, the celebrant may question all of them together, draw out answers from some of them, and then ask the others if they agree.

319. The celebrant concludes the dialogue with a brief instruction, adapted to the circumstances and age of the children, and says in these or similar words:

Since you already believe in Christ and want to be prepared for Baptism, we welcome you with great joy into the Christian family, where you will come to know Christ better day by day. With us you will try to live as children of God, for Christ has taught us:
You shall love God with all your heart;\textsuperscript{179}
love one another as I have loved you.\textsuperscript{180}

As circumstances suggest, the children may repeat these last words of Christ, to show their consent.

**DIALOGUE WITH THE PARENTS AND THE CONGREGATION**

320. Then the celebrant, addressing the children again, asks them if they have asked for the consent of their parents or sponsors who presented them. He may do so in this or a similar way:
N. et N., ad assequendum assensum parentum vestrorum, ite nunc ad eos et ab ipsis petite ut vobiscum huc accedant.

Pueri parentes vel sponsores suos adeunt eosque adducunt coram celebrante, qui prosequitur:

Dilecti parentes, pueri vestri, N. et N., postulant ut ad Baptismum præparentur. Vos, eorum voluntati assensum datis?

Parentes:
Assensum damus.

Celebrans:
Estis autem parati partem vestram eorum præparationi ad Baptismum præstare?

Parentes:
Parati sumus.

321. Deinde celebrans omnes astantes interrogat, his vel similibus verbis:

Cum autem his pueris ad prosequendum iter hodie inceptum opus sit auxilio fidei et caritatis nostræ, rogo etiam vos, amici et sodales: estis parati eos adiuvare, ut gradatim perveniant ad Baptismum?

Omnes:
Parati sumus.

Signatio

322. Postea celebrans, ad pueros conversus, dicit:

Christi, qui vos, N. et N., ad se vocavit, ut amici eius efficiamini, utinam semper memores sitis, eique fideles adhæreatis!

Propterea signo vos signo crucis Christi, quod est signum christianorum.

Hoc signo in posterum admoniti, Christi et dilectionis eius memores sitis.

Statim celebrans, ante pueros transiens, signum crucis super frontem uniuscuiusque ducit, nihil dicens.
N. and N.,
go and ask your parents
to come here and stand with you
to give their consent.

The children go to their parents or sponsors and they bring them before the celebrant, who continues:

Dear parents,
your children, N. and N., have asked to be prepared for Baptism.
Do you consent to their request?
The parents:
We do.

Celebrant:
Are you willing to play your part
in their preparation for Baptism?
The parents:
We are.

Then the celebrant questions all present in these or similar words:

These children are setting out today on a journey.
They will need the support of our faith and love.
Are you, their friends and companions,
ready to help them along the road to Baptism?\textsuperscript{181}
All:
We are.

**SIGNING**

Then the celebrant turns towards the children and says:

N. and N., Christ has called you to be his friends.
Always remember him and be faithful to him.
That is why I sign you with the sign of Christ’s Cross.
It is the sign of Christians.
From now on, let this sign remind you of Christ and his love.

The celebrant passes along in front of them, and in silence makes the Sign of the Cross on the forehead of each child.
Pro opportunitate (cf. n. 323), parentes et catechistas invitat ut et ipsi in silentio producant signum crucis super frontem puerorum:

Vos pariter, parentes et catechistæ (N. et N.), cum Christi sitis, signate eos signo Christi.

---

[323.] Si opportunum esse videatur, pueris præsertim qui ætate paulum processerunt, addi potest signatio aliarum corporis partium. Quod perficitur a sacerdote, qui ipse solus et verba dicit et signationem efficit.

Celebrans ait, dum aures signat:

Signo te signo crucis in auribus, ut verba Christi audias.

Dum signat oculos:

Signo te signo crucis in oculis, ut opera Christi videas.

Dum signat os:

Signo te signo crucis in labiis, ut loquaris sicut Christus.

Dum signat pectus:

Signo te signo crucis in pectore,
ut per fidem Christum recipias in cor tuum.

Dum signat scapulas:

Signo te signo crucis in scapulis, ut robur Christi habeas.

Dum signat totum corpus:

Signo te totum signo crucis Christi
in nomine Patris, et Filii, ⧫ et Spiritus Sancti,
ut cum Iesu nunc et semper vivas.

Puer:

Amen.

Pro opportunitate, eadem signatio sensuum perfici potest a parentibus (vel etiam a sponsoribus), vel a catechistis; verba autem a solo sacerdote dicuntur numero plurali, ut supra n. 85.
As circumstances suggest (cf. no. 323), he invites the parents and godparents to make the Sign of the Cross on the forehead of the children in silence.

Parents and catechists (N. and N.), since you belong to Christ, I ask you also to sign the children with the sign of Christ.

[323.] If it seems appropriate, especially if the children are a little older, the signing of the other parts of the body may be added. The Priest alone says the words and does the signing.

The celebrant says, while he signs the ears:
I (we) sign your ears with the sign of the Cross: so that you will hear the words of Christ.

While he signs the eyes:
I (we) sign your eyes with the sign of the Cross: so that you will see the works of Christ.

While he signs the mouth:
I (we) sign your lips with the sign of the Cross: so that you will speak as Christ speaks.

While he signs the chest:
I (we) sign your chest with the sign of the Cross: so that you will receive Christ into your heart by faith.

While he signs the shoulders:
I (we) sign your shoulders with the sign of the Cross: so that you will have the strength of Christ.

While he signs the entire body:
I (we) sign you totally with the sign of Christ’s Cross in the name of the Father, and of the Son, ✠ and of the Holy Spirit: that you will live with Jesus now and for ever.

Child:
Amen.

As circumstances suggest, however, the same signing of the senses may also be done by their parents (or even their sponsors) or by their catechists, as the Priest alone says the formula in the plural over all the children at once, as in no. 85 above.
Introductio in ecclesiam

324. Postea celebrans catechumenos ad accedendum invitat, his vel similibus verbis:

Nunc inter christianos congregatos locum obtinere potestis. Venite ergo, ut Dominum, qui nobis loquitur, audiatis eumque nobiscum oretis.

His auditis, pueri in congregationem accedunt et locum occupant vel cum parentibus (sponsoribus) suis vel inter sodales suos, ita ut omnibus pateat eos nunc congregationis partem habere.

Interea cantatur Ps. 94 vel 121, vel etiam editur alius cantus aptus.

**LITURGIA VERBI**

325. Sacrarum Scripturarum liber affertur et honorifice deponitur. Celebrans paucis verbis explicare potest dignitatem verbi Dei, quod in christianorum congregatione annuntiat et auditur.

Et statim incipit brevis liturgia verbi.

Lectiones et homilia

326. Seliguntur lectiones, quæ accommodari possint tum ad captum catechumenorum tum ad progressum catechesis, quam ipsi et sodales acceperunt, v. g.:

Gen 12, 1-4 a: Abraham a Deo vocatus.
Ps 32, 4-5. 12-13. 18-19. 20 et 22.

Vel etiam:

Ez 36, 25-28: Cor novum et reditus ad terram.
Eph 4, 1-6a: Vocatio sequenda; una fides, unus baptismus.

Mc 12, 28c-31: Primum mandatum.
Le 8, 4-9. 11-15: Parabola seminantis.
Le 19, 1-10: Zachæus.
Io 6, 44-47: « Nemo potest venire ad me, nisi Pater traxerit eum ».
Io 13, 34-35: Mandatum novum.
Io 15, 9-11 vel 12-17: « Diligatis invicem ».

Aliæ lectiones, psalmi responsorii et versus ante Evangelium, n. 388.

Post lectiones, a celebrante habetur brevis homilia, qua illustrantur ea quæ lecta sunt.
INTRODUCTION INTO THE CHURCH

324. After the signing, the celebrant invites the catechumens to enter the church in these or similar words.

Now you can take your place in the Christian assembly.
Come and listen to the Lord, who speaks to us,
and join us in praying to him.

Once these words of invitation have been heard, the children enter and take places either with their parents (their sponsors) or with the baptized companions of their catechetical group, so that it is clear that they now are a part of the congregation.
Meanwhile, during the entrance, Psalm 94 (95) or Psalm 121 (122) or another suitable chant is sung.

THE LITURGY OF THE WORD

325. After the children have reached their places, a book of the Sacred Scriptures is carried in procession and set in a place of honor. The celebrant may explain briefly the dignity of God’s word, which is proclaimed and heard in the Christian congregation.
A brief Liturgy of the Word immediately follows.

READINGS AND HOMILY

326. Scripture readings are chosen that can be adapted to the understanding of the children and to their progress in the catechetical formation they and their companions have received, for example:

Gen 12:1-4a: Abraham is called by God.
Ps 32 (33):4-5, 12-13, 18-19, 20 and 22
Jn 1:35-42: Behold the Lamb of God. We have found the Messiah.

Or also:

Ez 36:25-28: A new heart and a return to the land given to your fathers.
Eph 4:1-6a: The calling to be followed: one faith, one baptism.
Gal 5:13-17, 22-23a, 24-25: One commandment and one Spirit.

Mk 12:28c-31: The first commandment.
Lk 8:4-9, 11-15: The parable of the sower.
Lk 19:1-10: Zacchaeus.
Jn 6:44-47: “No one can come to me unless the Father draw him.”
Jn 15:9-11 or : 12-17: “Love one another.”

Other readings, Responsorial Psalms and Verses before the Gospel, no. 388.
The celebrant then gives a brief Homily in explanation of the readings.
Silentii tempus commendatur, in quo pueri, invitati a celebrante, omnes orent in corde suo. Sequitur cantus aptus.

Porrectio Evangeliorum

Dum editur cantus vel statim postea, pro opportunitate, datur liber Evangeliorum pueris, monitione apta vel homilia breviter præparatis.

Deprecatio

Deinde, his vel similibus verbis, fit sequens deprecation:

Celebrans:
Oremus pro his dilectis pueris, qui sunt filii vestri, sodales et amici, et qui nunc ad Deum accedunt.

Lector:
Ut eorum desiderium vivendi cum Iesu magis ac magis in dies augeas:
R. Te, Domine, deprecamur.

Lector:
Ut, in Ecclesia viventes, felicitatem in ipsa inveniant:
R. Te, Domine, deprecamur.

Lector:
Ut in praeparatione Baptismi, robur et perseverantiam eis concedas:
R. Te, Domine, deprecamur.

Lector:
Ut ab eis tentationem timoris et demissionis animi amanter amoveas:
R. Te, Domine, deprecamur.
327. A period of silence is recommended, in which all the children are invited to pray in their hearts. A suitable chant follows.

PRESENTATION OF THE GOSPELS

328. As circumstances suggest, during or immediately after the singing, a book containing the Gospels may be presented to the children. They should be prepared for this presentation either beforehand in the Homily or by a brief explanation at this moment.

INTERCESSIONS

329. Then, the following Intercessions are offered, in these or similar words:

Celebrant:
Let us pray for these beloved children, who are your sons and daughters, your companions and friends, and who are now making their way to God.

Lector:
That day by day you will increase their desire to live with Jesus:
R. Lord, hear our prayer.

Lector:
That by their life in the Church they may find happiness:
R. Lord, hear our prayer.

Lector:
That you will give them strength and perseverance in preparing for Baptism:
R. Lord, hear our prayer.

Lector:
That you will lovingly keep from them the temptations of fear and discouragement:
R. Lord, hear our prayer.
Lector:
   Ut lætitiam accipiendi Baptismum, Confirmationem et Eucharistiam
eis largiaris:
R. Te, Domine, deprecamur.

Celebrans concludit hæc oratione:

Domine, qui in pueris istis desiderium excitasti,
ut perfecti evadant christiani,
fac ut, ad te perseveranter gradientes,
vota sua et deprecationem nostram exaudiri conspicient.
Per Christum Dominum nostrum.

Omnes:
  Amen.

In fine editur cantus.

Si vero postea Eucharistia celebratur, dimittantur catechumeni.
Lector:
That you will grant them the happiness
of receiving Baptism, Confirmation, and the Eucharist:
R. Lord, hear our prayer.

The celebrant concludes with the following prayer.

O Lord, who have inspired in these children
the desire to become fully Christian,
grant that they may persevere on their journey to you
and know that their prayers and our petitions are heard.
Through Christ our Lord.

All:
Amen.

The celebration concludes with a liturgical song.

But, if the Eucharist is to be celebrated, the catechumens are dismissed beforehand.
SECUNDUS GRADUS:
SCRUTINIA SEU RITUS PÆNITENTIALES

330. Ritus hi pænitentiales, qui sunt inter temporas præcipua catechumenatus puerorum, attinent ad genus scrutiniorum, que occurrunt in Ordine initiationis adultorum (nn. 152-180). Ideo, cum ad finem similem spectent, usurpare et accommodare licet normas, que pro scrutiniiis proponuntur (nn. 25 § 1, 154-159).

331. Cum scrutinia ex more ad ultimum tempus præparationis ad Baptismum pertineant, ritus pænitentiales in pueris postulant ut fides eorum animique sensus iam accedant ad ea que requirunt ad Baptismum.

332. Hi ritus, quos una cum catechumenis patrini (matri næ) eorum et sodales cœtus catechetici participant, omnibus astantibus aptantur, ita ut evadant celebrationes pænitentiales ad usum eorum etiam qui non sunt catechumeni. Revera, intra hanc celebrationem, nonnulli pueri iamdiu baptizati, cœtui catechetico ascripti, possunt primum ad sacramentum Pænitentiae admitti. Quo in casu curetur ut in celebrationem tempestive inserantur monitiones, intentiones orationis et actiones, que ad huiusmodi pueros spectant.


Introductio ritus

334. Celebrans, postquam congregatos recepit, paucis verbis explanat quam significationem ritus exhibiturus sit secundum uniuscuiusque condicionem, nempë pro pueris catechumenis, baptizatis, iis præsertim qui hac die ad sacramentum Pænitentiae primum accedunt, pro parentibus et amicis, catechistis et sacerdotibus, etc. Omnes enim beatum nuntium remissionis peccatorum pro se audient et misericordiam Dei Patris confitebuntur. Cantus aptus seligi potest ad fidem et gaudium significandum de misericordia Dei Patris.

335. Celebrans concludit hac oratione:

Oremus.

Deus clemens et misericors, qui parcendo revelaris et sanctificando gloriaris,
SECOND STEP:
SCRUTINIES OR PENITENTIAL RITES

330. These Penitential Rites, which are among the distinctive moments of the catechumenate for children, belong to the category of Scrutinies, which occur in the Order of Initiation of Adults (nos. 152-180). Therefore, since they aim for the same goal, it is permitted to apply and adapt the norms that are set forth for the Scrutinies (nos. 25 § 1, 154-159).

331. Since the Scrutinies normally belong to the final period of preparation for Baptism, the Penitential Rites require that the children’s faith and spiritual understanding already approach what is needed for Baptism.

332. These Rites, in which their godparents and companions of the catechetical group participate together with the catechumens, are adapted to all those present, so that the penitential celebrations may also assist those who are not catechumens. Indeed during this celebration some children who are already baptized and enrolled in the catechetical group may be admitted to the Sacrament of Penance for the first time. In this case, care should be taken that timely introductions, prayer intentions, and actions that pertain to such children be inserted into the celebration.

333. Penitential Rites are celebrated during Lent if catechumens are to be initiated at the Paschal Solemnities; if not, then at a more appropriate time. At least one rite is to be held. If it can be done conveniently, however, a second may be added. Its formulas will be composed in a similar way to the first; for the Intercessions and Prayer of Exorcism, however, the texts shown in nos. 164, 171, 178 are used, appropriately adapted.

INTRODUCTION OF THE RITE

334. The celebrant welcomes those who have gathered and in a few words explains the meaning of the Rite for each group taking part in it, namely: the children who are catechumens, the children who are already baptized, particularly those who will celebrate the Sacrament of Penance for the first time, the parents and friends, catechists and Priests, etc. All these participants will hear for themselves the blessed message of the forgiveness of sins and will praise the mercy of God the Father.

   A suitable song expressing joy and faith in the mercy of God the Father may be sung.

335. The celebrant concludes with this prayer:

Let us pray.

Gentle and merciful God,
who are revealed in pardoning
and who delight in making holy,
concede pænitentibus, ut nostras sordes abstergas
et ad vitam corda nostra restituas.
Per Christum Dominum nostrum.
R. Amen.

Vel:
Concede nobis, Domine, dona propitiationis et pacis,
ut, a peccatis nostris mundati,
sereno tibi corde serviamus.
Per Christum Dominum nostrum.
R. Amen.

Lectiones et homilia

336. Una vel plures lectiones fieri possunt, v. g.:

Ez 36, 25-28: Cor novum et spiritus novus.
Is 1, 16-18: Mundatio peccatorum.
Mc 1, 1-5. 14-15: « Pænitemini et credite Evangelio ».
Mc 2, 1-12: Paralyticus sanatus.
Lc 15, 1-7: Ovis perdita et inventa.
1 Io 1, 8 - 2, 2: Iesus Christus Salvator noster.

Adhibere etiam licet lectiones, quæ scrutiniis ex more assignantur:

Io 4, 1-14: Mulier Samaritana.
Io 9, 1. 6-9. 13-17. 34-39: Sanatur cæcus a nativitate.
Io 11, 3-7. 17. 20-27. 33b-45: Lazarus suscitatur a mortuis.

Si duæ vel plures lectiones habentur, psalmi vel cantus interponuntur (n. 388).
Post lectiones celebrans, textus sacros explanaturus, brevem habet homiliam.

Deprecatio

337. Intra vel post homiliam, celebrans omnibus congregatis proponit, interiectis
temporibus silentii, verba et argumenta, quibus ad pænitentiam et renovationem mentis
disponuntur.

Si autem inter præsentes adsint pueri iam baptizati, cætui catechetico ascripti, ad
eos etiam se convertit celebrans, eosque invitat ut exterius significent suam fidem in
Christum Salvatorem et de propriis peccatis dolorem.

338. Post aliquod tempus silentii, quo omnes ad contritionem cordis præparantur,
celebrans congregationem invitat ad orationem:
graciously wipe away the stain of sin
from us who are penitent
and restore our hearts to life.
Through Christ our Lord.
R. Amen.

Or:

Grant to us, O Lord, the gifts of pardon and peace,\(^{182}\)
that we may be cleansed from our sins
and serve you with untroubled hearts.
Through Christ our Lord.
R. Amen.

READINGS AND HOMILY

336. One or several readings may be read, for example:

- Mk 1:1-5, 14-15: Repent and believe the Gospel.
- Mk 2:1-12: The healing of the paralytic.
- Lk 15:1-7: The Parable of the lost sheep.
- 1 Jn 1:8–2:2: Jesus Christ our Savior.

The readings ordinarily assigned to the Scrutinies for adults may also be used:

- Jn 9:1, 6-9, 13-17, 34-39: The man born blind.

If there are two or several readings, Responsorial Psalms or other chants are used
between them (no. 388)

After the readings the celebrant explains the sacred texts in a short homily.

INTERCESSIONS

337. During the Homily or immediately after it, the celebrant, by words of
encouragement and by pausing for periods of silent reflection, prepares the entire
congregation for repentance and conversion of heart.

If, however, there are baptized children, enrolled in the catechetical class, the
celebrant turns to them and invites them to show by some external sign their faith in
Christ the Savior and sorrow for their sins.

338. After a brief period of silence, so that all may be led to heartfelt contrition, the
celebrant invites the congregation to pray:
Oremus pro N. et N., qui ad sacramenta initiationis christianæ se praeparant; pro N. et N., qui Dei veniam in sacramento Pænitentiae primum accipient; et pro nobis, qui misericordiam Christi præstolamur.

Lector:
Ut ante Dominum Iesum grati animi affectus et fidei sensus pandere valeamus, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut memoriam infirmitatum et delictorum nostrorum sincere requiramus, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut in spiritu filiorum Dei fragilitatem culpasque nostras candide fateamur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut de peccatis nostris dolorem coram Christo Iesu effundamus, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut a præsentibus malis liberemur et a futuris misericorditer custodiamur, Dominum precemur.
R. Exaudi, Domine.

Lector:
Ut a Patre nostro cælesti discamus divina eius dilectione, omnia hominum peccata superare, Dominum precemur.
R. Exaudi, Domine.
Let us pray for N. and N.,
who are preparing for the Sacraments of Christian Initiation,
for N. and N.,
who are to receive God’s forgiveness
in the Sacrament of Penance for the first time,
and for ourselves, who await the mercy of Christ.

Lector:
That we may open our hearts to the Lord Jesus
with gratitude and faith,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That we may sincerely seek
to be aware of our weaknesses and sins,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That, in the spirit of God’s children,
we may openly admit our frailty and faults,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That in the presence of Christ Jesus
we may pour out our sorrow for our sins,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That we may be delivered from present evils
and mercifully protected from evils to come,
let us pray to the Lord:
R. Lord, hear our prayer.

Lector:
That we may learn from our heavenly Father
through his divine love
to triumph over all human sins,
let us pray to the Lord:
R. Lord, hear our prayer.
Accommodare licet, pro adiunctis, monitionem celebrantis et intentiones, usurpando, debitis cum aptationibus, formularia nn. 378, 382 et 386.

Exorcismus

339. Deinde celebrans, extensis manibus super pueros, orat:

Oremus.

Pater misericordiarum,
qui dilectum Filium tuum tradistit,
ut hominem, peccati servitute captivum,
filiorum libertate donares,
hos famulos tuos, qui tentationes iam sunt experti
et culpas proprias vident,
clementer respice et spem eorum exaudi.
Præsta, ut a tenebris ad lumen indeficiens transferantur,
a peccatis mundentur,
et, pace gaudentes,
in itinere vitæ suæ custodiantur illæsi.
Per Christum Dominum nostrum.

Omnes:
Amen.

Alia forma exorcismi, n. 392.

Unctio catechumenorum vel impositio manus

340. Prosequitur celebrans, dicens:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.

Puéri:
Amen.
According to the circumstances, it is permissible to adapt the celebrant’s instruction and the intentions by using the formularies in nos. 378, 382, and 386, with the necessary changes.

EXORCISM

339. Then the celebrant, with hands extended over the children, prays:

Let us pray.

Father of mercies, who handed over your beloved Son to confer the freedom of sons and daughters on humanity held captive by sin, look with mercy on these your servants, who have already known temptation and recognized their faults, and be mindful of their hope. Grant that they may be led from darkness into your unfailing light, be cleansed of their sins, and, rejoicing in peace, be kept unharmed on their journey through life. Through Christ our Lord.

All: Amen.

Another form of the exorcism, no. 392.

ANOINTING WITH THE OIL OF CATECHUMENS OR LAYING ON OF THE HAND

340. The celebrant continues saying:

(no. 340A = no. 130)

May the strength Christ the Savior protect you. As a sign of this we anoint you with the oil of salvation in the same Christ our Lord, who lives and reigns for ever and ever.

Children: Amen.
Singuli liniuntur Oleo catechumenorum in pectore vel in utraque manu vel etiam, si opportunum esse videatur, in aliis partibus corporis. De iudicio Conferentiae Episcopalis, unctio hæc omittt potest vel differri ad diem celebrationis Baptismi (cf. n. 218). Quo in casu celebrans, omnes catechumenos alloquens, ait:

Muniat vos virtus Christi Salvatoris, qui vivit et regnat in sæcula sæculorum.
Pueri:
Amen.

Et statim celebrans manum imponit super unumquemque catechumenum, nihil dicens.

Dimissio catechumenorum

341. Continuo celebrans dimittit eos, his vel similibus verbis:

Dominus Iesus vobis, N. et N., misericordiam suam inter nos aperuit. Exite nunc in pace.
Pueri:
Deo gratias.

Vel eos remittit ad loca sua; sed hi ab ecclesia non exeunt. Quo in casu celebrans dicit:

Dominus Iesus vobis, N. et N., misericordiam suam inter nos aperuit. Redite nunc ad loca vestra et nobiscum adhuc orate.

342. Tunc prosequitur liturgia pænitentialis directe spectans ad pueros iam baptizatos. Post monitionem celebrantis, singuli qui primum sacramentum Pænitentiae sunt accepturi, et deinde ceteri, ad confessionem accedunt. Post cantum vel orationem gratiarum actionis, omnes exeunt.
Each child is anointed with the Oil of Catechumens on the breast or on both hands or even on other parts of the body, if this seems desirable.

By decision of the Conference of Bishops this anointing may be omitted or deferred until the day of the celebration of Baptism (cf. no. 218). In this case, the celebrant addresses all the catechumens, saying:

(no. 340B = no. 256B)

May the strength Christ the Savior protect you; who lives and reigns for ever and ever.
Children:
Amen.

Then, in silence, the celebrant immediately places his hand on each catechumen.

DISMISSAL OF THE CATECHUMENS

341. The celebrant immediately dismisses the catechumens, in these or similar words:

N. and N., in our presence
the Lord Jesus has extended his mercy to you.
Go now in peace.
Children:
Thanks be to God.

Or the celebrant sends them back to their places, if they are not to leave the church, saying:

N. and N., in our presence
the Lord Jesus has extended his mercy to you.
Return to your places now and continue with us in prayer.

342. Next, the liturgy of the Sacrament of Penance begins for baptized children. After the celebrant’s instruction, individual confession, first of those who will celebrate the Sacrament of Penance for the first time, then of the others in the assembly, follows.
After a suitable chant or a prayer of thanksgiving all then leave.
TERTIUS GRADUS:
CELEBRATIO INITIATIONIS SACRAMENTORUM

343. Ad illustrandam Baptismi indolem paschalem, suadet ut hoc sacramentum in Vigilia paschali celebretur aut die dominica, in qua Ecclesia resurrectionem Domini commemorat (cf. Prænotanda Ordinis Baptismi parvulorum, n. 9), attentis iis quæ n. 310 proponuntur.

344. Baptismus celebratur in Missa, in qua neophyti primum Eucharistiae partem habent. Confirmatio una simul confertur vel ab Episcopo vel a presbytero qui Baptismum administrat.

345. Si Baptismus celebratur extra Vigiliam vel diem Paschæ, adhibetur vel Missa diei vel Missa ritualis initiationis christianæ. Lectiones seliguntur inter eas quæ proponuntur n. 388; licet usurpare etiam lectiones dominicæ vel festivitatís.

346. Unumquemque puerum catechumenum comitatur patrinus (matrina), ab ipso delectus et a sacerdote approbatus (cf. Prænotanda n. 43).

CELEBRATIO BAPTISMI

347. Congregatis pueris catechumenis cum parentibus (tutoribus) et patrinis (matrinis), sodalibus et amicis ceterisque fidelibus, incipit Missa, et fit liturgia verbi cum lectionibus supradictis.

Deinde habetur homilia.

Monitio celebrantis

348. Post homiliam, catechumeni cum parentibus et patrinis ad fontem accedunt. Celebrans familiam, sodales astantes et omnes fideles alloquens, hanc vel similem monitionem iis adhibet:

Dei Patris omnipotentis gratiam, fratres dilectissimi, supplices invocemus, ut hi famuli N. et N., qui Baptismum, annuentibus parentibus, petunt, adoptionis filii in Christo aggregentur.

Benedictio aquæ

349. Tunc celebrans, ad fontem conversus, profert hanc benedictionem:
THIRD STEP:
CELEBRATION OF THE SACRAMENTS OF INITIATION

343. To show the paschal character of Baptism, it is suggested that this Sacrament be celebrated at the Easter Vigil or on a Sunday, when the Church commemorates the Resurrection of the Lord (cf. Introduction, Order of Baptism for Children, no. 9), taking into account the points set forth in no. 310.

344. Baptism is celebrated during the Mass in which the neophytes first take part in the Eucharist. Confirmation is conferred at the same time either by the Bishop or by the Priest who administers Baptism.

345. If Baptism is celebrated apart from the Easter Vigil or Easter Sunday, either the Mass of the day or the Ritual Mass of Christian Initiation is used. Readings are chosen among those that are proposed in no. 388; it is also permitted to use readings of the Sunday or feast.

346. A godparent accompanies each catechumen, chosen by the child and approved by the Priest (cf. Introduction, no. 43).

CELEBRATION OF BAPTISM

347. When the children who are catechumens, their parents (guardians), godparents, companions in the catechetical group and friends, and members of the parish are gathered, Mass begins, and the Liturgy of the Word takes place with the readings indicated above.

The Homily then follows the readings.

CELEBRANT’S INSTRUCTION

348. After the Homily, the catechumens, with the parents and godparents, go to the font. The celebrant addresses the family, companions, and all the faithful, using this or a similar instruction:

Dear brothers and sisters,
let us humbly call upon the grace of almighty God,
that N. and N.,
who with the approval of their parents
are asking to be baptized,
may be numbered among the children of adoption in Christ.

Blessing of Water

349. Next, the celebrant turns toward the font and says the following Blessing with hands extended:
Deus, qui invisibili potentia
per sacramentorum signa mirabilem operaris effectum,
et creaturam aquæ multis modis præparasti,
ut Baptismi gratiam demonstraret;
Deus, cuius Spiritus
super aquas inter ipsa mundi primordia ferebatur,
ut iam tunc virtutem sanctificandi
aquirum natura conciperet;
Deus, qui regenerationis speciem
in ipsa diluvii effusione signasti,
ut unius eiusdemque elementi mysterio
et finis esset vitii et origo virtutum;
Deus, qui Abrahæ filios
per mare Rubrum sicco vestigio transire fecisti,
ut plebs, a Pharaonis servitute liberata,
populum baptizatorum præfiguraret;
Deus, cuius Filius, in aqua Iordanis a Ioanne baptizatus,
Sancto Spiritu est inunctus,
et, in cruce pendens,
uma cum sanguine aquam de latere suo produxit,
ac, post resurrectionem suam, discipulis iussit:
« Ite, docete omnes gentes,
baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti »:
Respice in faciem Ecclesiæ tuæ,
eique dignare fontem Baptismatis aperire.
Sumat hæc aqua Unigeniti tui gratiam de Spiritu Sancto,
ut homo, ad imaginem tuam conditus,
sacramento Baptismatis
a cunctis squaloribus vetustatis ablutus,
in novam infantiam
ex aqua et Spiritu Sancto resurgere mereatur.
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 baptized;

O God, whose Son,
baptized 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, baptizing 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.
Celebrans manu dextera tangit aquam et pergit:

Descendat, quæsumus, Domine, in hanc plenitudinem fontis per Filium tuum virtus Spiritus Sancti, ut omnes, cum Christo consepti per Baptismum in mortem, ad vitam cum ipso resurgant.
Per Christum Dominum nostrum.

Omnes:
Amen.

Aliæ formulæ ad libitum, n. 389.

350. Tempore autem paschali, si præsto est aqua baptismalis in Vigilia paschali benedicta, ne desit Baptismo gratiarum actio et deprecation, fit benedictio et invocatione Dei super aquam secundum formulas, quæ inveniuntur n. 389, ratione habita variationis textus in fine earundem formularum.

Professio fidei

Professio fidei communitatis

351. Deinde, ante puerorum catechumenorum abrenuntiationem et fidei professionem, celebrans potest, pro adiunctis, parentes et patrinos necnon omnes astantes ad professionem fidei invitare:

N. et N., postquam se diu paraverunt, nunc baptizabuntur, et, accepta a Deo benigno vita nova, christiani fient.

In posterum nos eis magis etiam quam antea auxilium praestemus oportebit. Vos in primis, parentes, qui eorum Baptismo assensistis, et curam eos educandi præ omnibus agetis. Et nos idem præstabimus, qui præparavimus eos, ut hodie Christum sibi occurrentem adeant.
The celebrant touches the water with his right hand and continues:

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

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 in the unity of the Holy Spirit,
one God, for ever and ever.
R. Amen. 188

Other optional formulas of Blessing in no. 389 may be used.

350. During Easter Time, however, if baptismal water blessed at the Easter Vigil is available, so that the Baptism may not lack an element of thanksgiving and petition, the Blessing and Invocation of God over the Water takes place in accordance with the formulas found in no. 389, using the textual variation given at the end of these same formulas.

PROFESSION OF FAITH

PROFESSION OF FAITH OF THE COMMUNITY

351. Then, before the children’s Renunciation of Sin and Profession of Faith, the celebrant may, according to the circumstances, invite the parents, godparents, and all present to profess their faith:

After long preparation,
N. and N. are now to be baptized,
and, with new life received from God in his goodness,
they will become Christians.

From now on, we will need to help them more than ever.
This is especially true of you, their parents,
who have given permission for them to be baptized
and who have the primary responsibility for their upbringing.
We, who have prepared them to meet Christ
as he comes to them today,
will also offer them our help.
Propterea, antequam ipsi coram nobis fidem profiteantur, omnes, conscientia freti, professionem fidei nostræ, quæ est fides Ecclesiæ, renovemus coram eis.

Tunc omnes una cum celebrante dicunt:

Credo in Deum,
Patrem omnipotentem,
creatorem cæli et terræ.

Et in Iesum Christum,
Filium eius unicum, Dominum nostrum:
qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus et sepultus;
descendit ad inferos;
tertia die resurrexit a mortuis;
ascendit ad cælos,
sedet ad dexteram Dei Patris omnipotentis;
inde venturus est iudicare vivos et mortuos.
Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
Sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam æternam. Amen.

Pro opportunitate, adhiberi potest etiam Symbolum Nicæo-
Constantinopolitanum (cf. n. 186).

Deinde celebrans, ad catechumenos conversus, ait:

Nunc autem, N. et N., antequam baptizemini, coram Ecclesia
renuntiate Satanae et fidem vestram profitemini.
And so,
before these children make the profession of faith in our presence,
let us in their presence
and in accordance with our conscience
renew the profession of our faith,
which is the faith of the Church.

Then all together with the celebrant say:

RM | I believe in God,
    | And he continues alone or with the community of the faithful:
    | the Father almighty,
    | Creator of heaven and earth,
    | and in Jesus Christ, his only Son, our Lord,
    | At the words that follow, up to and including the Virgin Mary, all bow. 189

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.

If appropriate, the Nicene-Constantinopolitan Creed may be used instead (cf. no. 186).

Then the celebrant turns towards the catechumens and says:

N. and N., before you may be baptized, reject Satan
and in the presence of the Church profess your faith.
Professio fidei puerorum catechumenorum.

352. Celebrans, ad pueros catechumenos conversus, eos breviter alloquitur, his vel similibus verbis:

N. et N., petistis Baptismum et vestræ præparationi multum temporis impendistis.

Parentes vestri desiderio vestro assenserunt; catechistæ, sodales et amici vos adiuverunt; et omnes hodie vobis promittunt exemplum fidei suæ et fraternum auxilium.

Vos autem, coram Ecclesia, fidei professionem dicatis et baptizabimini.

Abrenuntiatio

353. Celebrans omnes catechumenos interrogat:

Formula A

Abrenuntiatis Satanæ et omnibus operibus et seductionibus eius?

Pueri:
Abrenuntio.

Vel

Formula B

Abrenuntiatis peccato, ut in libertate filiorum Dei vivatis?

Pueri:
Abrenuntio.

Celebrans:
Abrenuntiatis seductionibus iniquitatis, ne peccatum vobis dominetur?
PROFESSION OF FAITH OF THE CHILDREN WHO ARE CATECHUMENS

352. The celebrant turns towards the children who are catechumens and briefly addresses them, in these or similar words:

Children (N. and N.), you have asked to be baptized and you have spent a long time in preparation.

Your parents have agreed to your wish; your catechists, companions, and friends have helped you; and today they all promise you the example of their faith and their fraternal support.

Now it is for you to recite the Profession of Faith in the presence of the Church, and then you will be baptized.

RENUNCIATION OF SIN

353. The celebrant questions all the catechumens together.

Formula A

OC  Do you renounce Satan, and all his works and empty promises?

Children:
I do.¹⁹⁰

Or:

Formula B

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

Children:
I do.

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

Children:
I do.
Pueri:
Abrenuntio.

Celebrans:
Abrenuntiatis Satanæ, qui est auctor et princeps peccati?
Pueri:
Abrenuntio.

Unctio Olei catechumenorum

354. Si unctio Olei catechumenorum a Conferentia Episcopi retinetur, nec facta est antea, celebrans dicit:

Muniat vos virtus Christi Salvatoris,
in cuius signum vos oleo linimus salutis,
in eodem Christo Domino nostro,
qui vivit et regnat in sæcula sæculorum.
Pueri:
Amen.

Singuli pueri liniuntur Oleo catechumenorum in pectore vel in utraque manu vel etiam in aliis partibus corporis, si opportuno esse videtur.
Si numerosiores sunt electi, plures ministros adhibere licet.

Professio fidei

355. Deinde celebrans, de nomine uniuscuiusque baptizandi, pro opportunitate, certior factus a patrino (matrina), unumquemque interrogat:

N., credis in Deum Patrem omnipotentem, creatorem cæli et terræ?
Puer:
Credo.

Celebrans:
Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?
Puer:
Credo.
Celebrant:
Do you renounce Satan,
the author and prince of sin?

Children:
I do. 191

ANointing with the oil of catechumens

354. If the anointing with the oil of catechumens is retained by the Conference of Bishops and it has not taken place beforehand, the celebrant says:

(no. 354 = no. 130)

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of salvation
in the same Christ our Lord,
who lives and reigns for ever and ever.

Children:
Amen.

Each one of the children is anointed with the Oil of Catechumens on the breast or on both hands, or even on other parts of the body, if this seems desirable.
If there are a great many elect, several ministers may be used. 192

Profession of faith

355. The celebrant, informed by the godparents of the name of each child, asks each child individually:

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

Child:
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?

Child:
I do.
Celebrans:
Credis in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam?
Puer:
Credo.

Post suam professionem fidei quisque statim abluitur vel immergitur.

Ritus Baptismi

356. Celebrans haurit aquam baptismalem de fonte et, eam ter infundens supra caput electi inclinatum, baptizat eum in nomine sanctissimæ Trinitatis:
N., ego te baptizo in nomine Patris, fundit primo
et Filii,
    fundit secundo
et Spiritus Sancti.
    fundit tertio

    Patrinus vel matrina manum dexteram super umerum dexterum baptizandi imponit.
    Si Baptismus fit per immersionem, celebrans, puerum vel caput eius in aquam ter immergendo et toties erigendo, baptizat eum, eadem verba dicens. Provideatur ut iura pudicitiae et decoris serventur.
    Post Baptismum uniuscuiusque opportune profertur brevis acclamatio a populo (cf. nn. 391-411).

357. Si neophyti statim confirmandi sunt, omittitur unctio Chrismatis post Baptismum (n. 358) et continuo peraguntur ceteri ritus explanativi (nn. 359 et 360).
Celebrate:
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?

Child:
I do.¹⁹³

After each child’s profession of faith, the child is immediately baptized by
immersion or by pouring of water.

**RITE OF BAPTISM**

³⁵⁶. The celebrant, taking baptismal water from the font and pouring it three times on
the child’s bowed head, baptizes the child in the name of the Most Holy Trinity.

**BP**

N., I baptize 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.¹⁹⁴
   He pours water the third time.

The godfather or godmother places his (her) right hand on the right shoulder of
the child being baptized.

If Baptism is by immersion, the celebrant immerses the child or his (her) head
three times, raising the candidate out of the water each time and baptizes the child saying
the same words. Decency and decorum should be observed.

After the Baptism of each neophyte, it is desirable for the people to singing a
short acclamation (cf. no. 390).

³⁵⁷. If the neophytes are to be confirmed, the Anointing with Chrism after Baptism is
omitted (no. 358), and the Explanatory Rites (nos. 359 and 360) are carried out
immediately.
RITUS EXPLANATIVI

Unctio post Baptismum

[358.] Si autem celebratio Confirmationis, peculiari de causa, a Baptismo separatur, tunc, post ablutionem aquæ, celebrans, ad conferendam unctionem Chrismatis, dicit super omnes insimul:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui vos regeneravit ex aqua et Spiritu Sancto, quique dedit vobis remissionem omnium peccatorum, ipse vos linit chrismate salutis, ut, eius aggregati populo, Christi sacerdotis, prophetæ et regis membra permaneatis in vitam æternam.

Baptizati:
Amen.

Postea celebrans singulos pueros sacro Chrismate in vertice capitis linit, nihil dicens.
Si autem baptizati numerosiores sunt et plures adsunt presbyteri vel diaconi, singuli possunt aliquos baptizatos Chrismate linire.

Impositio vestis candidæ

359. Celebrans dicit:

N. et N., nova creatura facti estis et Christum induistis. Accipite ergo vestem candidam, quam perferatis immaculatam ante tribunal Domini nostri Iesu Christi, ut habeatis vitam æternam.

Baptizati:
Amen.

Ad verba Accipite ergo vestem candidam, patrini (vel matrinæ) neophytis imponunt vestem albam, nisi color aptior consuetudinibus loci requiratur.
Pro opportunitate, hic ritus omittitur.
Explanatory Rites

Anointing after Baptism

[358.] If for some special reason, the celebration of Confirmation is separated from the Baptism, then after the immersion or the pouring of water, the celebrant administers the Anointing with Chrism, saying over all the newly baptized:

(no. 358 = no. 224)

Almighty God, the Father of our Lord Jesus Christ,  
has given you new birth by water and the Holy Spirit  
and has granted you the remission of all sins.  
He now anoints you with the Chrism of salvation,  
so that, joined to his people,  
you may remain members of Christ, Priest, Prophet and King,  
unto eternal life.

The newly baptized:  
Amen.

Then, in silence, the celebrant anoints each of the newly baptized with sacred Chrism on the crown of the head.  
If, however, there are a large number of newly baptized and several Priests or Deacons are present, each of them may anoint some of the newly baptized with Chrism.

Clothing with a White Garment

359. The celebrant says:

(no. 359 = no. 225)

N. and N., you have become a new creation  
and have clothed yourselves in Christ.  
Receive, therefore, the white garment  
and bring it unstained  
before the judgment seat of our Lord Jesus Christ,  
that you may have eternal life.

The newly baptized:  
Amen.

At the words Receive, therefore, the white garment the godparents place the white garment on the neophytes, unless another color more suited to local custom should be required.  
If circumstances suggest, this rite can be omitted.
Traditio cerei accensi

360. Postea celebrans cereum paschalem manibus accipit vel tangit, dicens:

Accedite, patrini et matrinæ, ut lumen neophytis tradatis.

Accedunt patrini (ac matrinæ) et cereum e cereo paschali accendunt, eumque neophyto porrigunt. Deinde celebrans ait:

Lux in Christo facti estis.
Ut filii lucis indesinenter ambulate,
ut, in fide perseverantes,
advenienti Domino occurrere valeatis
cum omnibus Sanctis in aula cælesti.

Baptizati:
Amen.

CELEBRATIO CONFIRMATIONIS

361. Inter celebrationem Baptismi et Confirmationis, pro opportunitate, editur a congregacione cantus aptus.

362. Celebratio Confirmationis fieri potest aut in presbyterio aut in ipso baptisterio, prouti locorum adiuncta suadent.
Si Baptismus ab Episcopo datus est, præstat ut ipse Confirmationem quoque statim ministret.
Absente vero Episcopo, Confirmationi dari potest a presbytero, qui Baptismum contulit.
Quando confirmandi numerosiores sunt, Confirmationis ministro ad sacramentum ministrandum sociari possunt presbyteri, qui ad hoc munus designari valent (cf. n. 46).
HANDING ON OF A LIGHTED CANDLE

360. The celebrant, then, takes the paschal candle in his hands or touches it, saying to the godparents:

(no. 360 = no. 226)

Come forward, godfathers and godmothers, that you may hand on the light to the newly baptized.

A godparent of each of the neophytes goes to the celebrant, lights a candle from the paschal candle, and then presents it to the neophyte. Then the celebrant says:

(no. 360 = no. 226)

You have been made light in Christ. Walk always as children of light, that persevering in faith you may run to meet the Lord when he comes with all the Saints in the heavenly court.

The newly baptized:
Amen.

CELEBRATION OF CONFIRMATION

361. Between the celebration of Baptism and Confirmation, the congregation may, as circumstances suggest, sing a suitable chant.\(^{195}\)

362. The celebration of Confirmation may take place either in the sanctuary or in the baptistery, as the circumstances of the place dictate.\(^{196}\)

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.

When those to be confirmed are too numerous, Priests who may be designated for this role can be associated to the minister of Confirmation to administer the Sacrament (cf. no. 46).\(^{197}\)
363. Tunc confirmandos alloquens, celebrans breviter eos admonet, his vel similibus verbis:  

Dilectissimi: In Christo nunc regenerati et membra Christi eiusque populi sacerdotalis effecti, vobis omnibus superest ut in nos effusum accipiat Spiritum Sanctum, qui super Apostolos die Pentecostes a Domino missus, ab ipsis eorumque successoribus datus est baptizatis. 

Vos ergo pariter accipietis promissam Spiritus Sancti virtutem, qua, perfectius Christo conformati, dominicae passionis et resurrectionis testimonium perhibeatis et actuosa Ecclesiae membra efficiamini, in ædificationem Corporis Christi in fide et caritate. 

Deinde celebrans (habens apud se presbyteros, qui ipsi sociantur) stans, manibus iunctis, versus ad populum dicit:  

Oremus, dilectissimi, Deum Patrem omnipotentem,  
ut super hos neophyto 
Spiritum Sanctum benignus effundat,  
qui illos abundantia suorum confirmet donorum,  
et unctione sua Christi, Filii Dei, conformes perficiat. 

Et omnes per aliquod temporis spatium in silentio orant.  

364. Deinde celebrans (et presbyteri qui ipsi sociantur) manus super omnes confirmandos imponunt. Solus autem celebrans dicit:  

Deus omnipotens, Pater Domini nostri Iesu Christi,  
qui hos famulos tuos regenerasti  
ex aqua et Spiritu Sancto,  
liberans eos a peccato,  
tu, Domine, immitte in eos Spiritum Sanctum Paraclitum;  
da eis spiritum sapientiae et intellectus,  
spiritum consilii et fortitudinis,  
spiritum scientiae et pietatis;  
adimple eos spiritu timoris tui.  
Per Christum Dominum nostrum.  

Omnes:  
Amen.
363. Then the celebrant, addressing the children to be confirmed, briefly instructs them in these or similar words:

(no. 263 \approx no. 229)

Dear children, you have been born again in Christ, and have become members of Christ and of his priestly people. It now remains for you to share in the outpouring among us of the Holy Spirit, who was sent by the Lord upon the Apostles at Pentecost to be given by them and their successors to the baptized.

Therefore, you also are to receive the promised power of the Holy Spirit, so that, being more perfectly conformed to Christ, you may bear witness to the Lord's Passion and Resurrection and become active members of the Church for the building up of the Body of Christ in faith and charity.

Then the celebrant (while the Priests associated with him remain by his side) standing, facing the people, with hands joined, says:

Dearly beloved, let us pray to God the almighty Father, that he will graciously pour out the Holy Spirit upon these newly baptized to confirm them with his abundant gifts, and through his anointing conform them more fully to Christ, the Son of God.

And all pray in silence for a while.

364. Then the celebrant lays hands over all those to be confirmed (as do the Priests who are associated with him). But the celebrant alone says:

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.

All: Amen.
145 ORDO INITIATIONIS PUERORUM: TERTIUS GRADUS

365. Tunc celebranti offertur a ministro sanctum Chrisma. Unusquisque confirmandorum accedit ad celebrantem; vel pro opportunitate ipse celebrans accedit ad singulos confirmandos. Patrinus autem (vel matrina) ponit manum dexteram super umerum confirmandi et dicit celebranti nomen eius, vel confirmandus sua sponte nomen dicit.

Celebrans, summitate pollicis dexteræ manus Chrismate intincta, ducit pollice signum crucis in fronte confirmandi, dicens:

N., accipe signaculum Doni Spiritus Sancti.

Confirmatus:
Amen.

Celebrans subdit:
Pax tibi.

Confirmatus:
Et cum spiritu tuo.

Si autem alii presbyteri ad sacramentum conferendum celebranti sociantur, ipsis omnia vascula sancti Chrismatis ab Episcopo, si adest, præbentur.

Celebrans et presbyteri accedunt ad confirmandos, qui unguntur modo supra descripto.

CELEBRATIO EUCHARISTÆ

366. Omisso Symbolo, statim fit oratio universalis, quam neophyti primum participant.

Dum oblata ad altare portantur, nonnulli ex eis illa deferunt.

365. The sacred Chrism is brought by a minister to the celebrant. Each of those to be confirmed goes to the celebrant; or, if appropriate the celebrant goes to each of those to be confirmed. The godparent places his (her) right hand on the shoulder of the one to be confirmed and says the name of the one to be confirmed to the celebrant: or the one to be confirmed alone says his (her) own name.\footnote{203}

The minister of the Sacrament dips the tip of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:

OC N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

The newly confirmed:  

Amen.

The celebrant adds:  

Peace be with you.

The newly confirmed:  

And with your spirit.  \footnote{205}

If other Priests are associated with the celebrant in conferring the Sacrament, the vessels of sacred Chrism are given to them by the Bishop, if he is present.

Those to be confirmed go to the celebrant or to the Priests, or, if appropriate, the celebrant and Priests go to those to be confirmed, who are anointed in the manner described above.

CELEBRATION OF THE EUCHARIST

366. The Creed is omitted, and the Universal Prayer (Prayer of the Faithful), which the neophytes take part in for the first time, immediately takes place.

When the offerings are carried to the altar, some of the neophytes may bring them forward.

367. In Eucharistic Prayer I, mention of the neophytes is made in the proper form of the Hanc igitur (Therefore, Lord, we pray), at the Easter Vigil from The Roman Missal, Order of Mass, no. 87, and outside the Easter Vigil from no. 391. At the Easter Vigil and outside the Easter Vigil, in Eucharistic Prayer I, mention of the godparents is made in the section Memento, Domine (Remember, Lord, your servants), no. 391. If Eucharistic Prayer II, III, or IV is used, the proper formula for the neophytes is used, no. 391.\footnote{206}
368. Neophyti sacram communionem sub utraque specie recipere possunt, una cum parentibus, patribus, matribis, necnon catechistis laicis.

Ante communioem, id est ante Ecce Agnus Dei, celebrans neophytos breviter monere potest de pretio tanti mysterii, quod est initiationis culmen et totius vitae christianae centrum. Praefecto ad eos etiam attendit, qui iam diu baptizati, primum ad mensae divinae communionem accedunt.

DE TEMPORAE MYSTAGOGII

369. Ad utilitatem puerorum neophytorum provideatur congruum « mystagogiae » tempus, pro quo accommodare iuvabit normas, quae ad adultos spectant (nn. 235-239).
368. The neophytes, together with their parents, godparents, and catechists, may receive Holy Communion under both kinds.

Before Communion, that is, before Ecce Agnus Dei (Behold the Lamb of God), the celebrant may briefly remind the neophytes of the preeminence of so great a Sacrament, which is the climax of their Initiation and the center of the whole Christian life. The celebrant should also pay special attention to any previously baptized children who for the first time are to receive Communion at the divine table.

PERIOD OF MYSTAGOGY

369. A suitable period of postbaptismal catechesis or Mystagogy should be provided to assist the young neophytes. For this period it will be desirable to adapt the norms that pertain to adults (nos. 235-239).
CAPUT VI

TEXTUS VARI

IN CELEBRATIONE INITIATIONIS ADULTORUM

ADHIBENDI

PRO RITU AD CATECHUMENOS FACIENDOS

370. Ad n. 76: Formulæ monitionis ante primam adhæsionem candidati, qui fit catechumenus:

1

Celebrans:

Deus, qui mundum nosque homines condidit et in quo moventur viventia, mentes nostras illuminat, ut ipsum agnoscamus et colamus.
Testem etiam suum fidelem misit Iesum Christum, ut quæ vidit, cælestia et terrestria, nobis nuntiaret.

Vobis ergo, qui de Christi adventu lætamini, tempus est ipsum audiendi, ut, nobiscum incipientes Deum cognoscere vestrumque diligere proximum, cælestem vitam habeatis. Parati estis cum auxilio Dei hanc vitam ducere?

Candidati:

Paratus sum.

2

Celebrans:

Vita æterna hæc est, ut cognoscatis Deum verum et quem misit Iesum Christum. Ipse enim, a mortuis suscitatus, a Deo constitutus est vitæ princeps et universorum, visibilium atque invisibilium, Dominus.
CHAPTER VI

VARIOUS TEXTS
TO BE USED IN THE CELEBRATION OF THE
INITIATION OF ADULTS

RITE FOR ENTRANCE INTO THE CATECHUMENATE

370. Formulas for the Instruction before the Initial Commitment of the candidate who becomes a catechumen are given in no. 76.

1

God, who made the world and all of us
and in whom all living things have their being, enlightens our minds,
so that we may come to know and worship him.
He has sent Jesus Christ, his faithful witness, to announce to us what he has seen in heaven and on earth.
Therefore it is now time for you, who rejoice at Christ’s coming, to listen to his word,
so that, with us, beginning to know God and to love your neighbor,
you may possess the life of heaven.
Are you ready to lead this life with the help of God?
Candidates:
I am.

2

(no. 370:2 = no. 248.1)

This is eternal life:
to know the true God and Jesus Christ, whom he has sent.
For Christ has been raised from the dead and established by God as Prince of life and Lord of all things, visible and invisible.
Si ergo exoptatis eius fieri discipuli et Ecclesiæ membra, oportet ut inducamini in omnem, quam nobis revelavit, veritatem; ut in vobis hoc sentire discatis quod et in Christo Iesu, et conversationem vestram, evangelicis præceptis conformare studeatis, et ideo Dominum Deum et proximum vestrum diligatis, sicut Christus nobis mandavit et ostendit.

Hæc omnia suo quisque vestrum assensu approbat?

Candidati:
Approbo.

371. Ad n. 80: Forma alia abrenuntiandi gentilitiis cultibus:

Celebrans:
Dilectissimi Candidati: Deum verum, qui vos vocavit et hucusque adduxit, præoptastis colere eique soli servire eiusque Filio Iesu Christo. Nunc igitur, coram tota congregatione, abrenuntiate ritibus et cultibus, quibus verus non colitur Deus. Ipsum autem eiusque Filium Iesum Christum ne deseratis, ut aliis iterum dominis serviatis.

Candidati:
Absit a nobis ut aliis dominis quam vero Deo serviamus.

Celebrans:
Christum Iesum, vivorum et mortuorum Dominum, qui omnibus spiritibus et dæmonibus imperat, ne deseratis, ut N. (hic mentio fit numinum, quæ in falsis ritibus coluntur, v. g. « fetiches ») iterum colatis.

Candidati:
Absit a nobis.
If, then, you wish to become his disciples and members of the Church, you must be led into the whole truth that he has revealed to us: learn to make the mind of Christ Jesus your own, strive to model your life on the teachings of the Gospel, and so, love the Lord your God and your neighbor as Christ commanded and showed us.

Is each of you ready to accept all of this?

Candidates:
I am.

371. The alternative form for the Renunciation of False Worship is given in no. 80.

Celebrant:
Dear candidates, you have chosen to worship the true God, who has called you and led you this far, and to serve only him and his Son Jesus Christ.

Now, therefore, in the presence of the entire community, renounce all rites and cults which do not worship the true God. You must never desert him and his Son, Jesus Christ, in order to return to the service of other masters.

Candidates:
Far be it from us to serve masters other than the true God!

Celebrant:
Christ Jesus, Lord of the living and the dead, has dominion over all spirits and demons: you must never desert him in order to return to the worship of N. (Here mention is made of the images worshiped in false rites, such as fetishes)?

Candidates:
Far be it from us!
Celebrans:
Christum Iesum, qui solus homines protegere valet, ne deseratis, ut iterum N. (hic nominantur res, quae superstitione usurpantur, v.g.: « amuleti, amulettes, amulets »), quaeratis (vel: portetis, adhibeatis).

Candidati:
Absit a nobis.

Celebrans:
Christum Iesum, qui solus veritas est, ne deseratis, ut hariolos, magos et præstigiatores iterum adeatis.

Candidati:
Absit a nobis.

372. Ad n. 92: Lectiones biblicæ pro Ordine ad catechumenos faciendos:
Gen 12, 1-4a: « Egressus dixit Domini ad Abraham, « Tua est Terra hæc et in eam veniet filius tui ».
In diebus illis: Dixit Dominus ad Abram ... 4 usque ad Dominus.
Io 1, 35-42: « Ecce Agnus Dei. Invenimus Messiam ».
In illo tempore: Stabat Ioannes et ex discipulis eius duo ...

Seliget etiam possunt alii textus apti.

Psalmi responsorii
Ps 32, 4-5. 12-13. 18-19. 20 et 22.
R. (12b): Beatus populus, quem elegit Domini in hereditatem sibi.
vel (22): Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.
Celebrant:
Christ Jesus alone has power to protect human beings:
you must never desert him
in order to seek (wear/use) N. again (Here mention is made of the objects that are
used superstitiously, such as amulets)?

Candidates:
Far be it from us!

Celebrant:
Christ Jesus alone is the truth:
you must never desert him
in order to approach fortune-tellers, sorcerers, or conjurers again.

Candidates:
Far be it from us!

372. The citations for the biblical readings for the Rite for Entrance into the
Catechumenate are given in no. 92.

The material in the following section is taken from no. 743 of the Ordo
lectionum Missæ (editio typica altera).

Since different translations of the Ordo lectionum Missæ (Lectionary for
Mass) are used in various English-speaking Conferences of Bishops. Only the
biblical references are provided in this section for those texts taken from
Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses
before the Gospel approved for use by the Conference of Bishops are to be
inserted in this section.

Gen 12:1-4a
John 1, 35-42:

Other appropriate scriptural texts may be chosen.

RESPONSORIAL PSALM
Ps 32 (33):4-5, 12-13, 18-19, 20 and 22
R. (v.12b)
Or:
R. (v.22)
373. Ad nn. 113-118: Aliæ orationes exorcismi ad libitum:

1

Oremus.

Domine Iesu Christe, hominum amator et redemptor,
in cuius nomine omnes salvos fieri oportet,
cui omne genu flectitur
célestium, terrestrium et infernorum,
pro his famulis tuis,
qui te verum Deum adorant,
te supplices deprecamur:
eorum corda illumina et perspice;
omnem inimici tentationem et invidiam ab eis amove;
eorum peccata et infirmitates sana,
ut, voluntatem tuam beneplacentem et perfectam probantes,
Evangelio tuo perseveranter obèdiant
et commoratione Spiritus Sancti digni efficiantur.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.

2

Oremus.

Domine Iesu Christe,
qui, a Patre missus et a Spiritu Sancto unctus,
prophetæ oraculum in synagoga adimplere voluisti,
captivis libertatem praedicando annunque Deo placabilem,
te supplices exoramus pro his famulis tuis,
qui aures ad te et corda intendunt:
praèsta, ut opportunum gratiæ tempus recipiant.
Ne mente angustiati permaneant,
neque, in carnis conversantes desideriiis,
a spe promissionum alienati
et spiritui diffidentiæ obedientes;
sed potius, in te credentes,
cui Pater omnia subiecit et quem super omnes constituit,
Spiritui fidei et gratiæ se submittant,
ut spem vocationis suæ servantes,
dignitatem populi sacerdotalis consequantur,
et novæ Ierusalem affluenter exsultent laetitia.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.
373.  For nos. 113-118: Other optional Prayers of Exorcism:

1

Let us pray.

Lord Jesus Christ, lover and redeemer of humanity,\textsuperscript{220}
on whose name all depend for salvation,\textsuperscript{221}
to whom all bend the knee
in heaven, on earth, and under the earth,\textsuperscript{222}
we humbly beseech you for these your servants,
who adore you as true God:\textsuperscript{223}
illumine and search their hearts,\textsuperscript{224}
remove from them all temptation and malice of the enemy,
heal their sins and weaknesses,
so that, discerning what is pleasing and perfect according to your will,
they may constantly obey your Gospel
and be made a worthy dwelling-place for the Holy Spirit.
Who live and reign for ever and ever.
R. Amen.

2

Let us pray.

Lord Jesus Christ, sent by the Father and anointed by the Holy Spirit,
who willed in the synagogue to fulfill the words of the Prophet
by preaching liberty to captives and a year acceptable to God,\textsuperscript{225}
we humbly beseech you for these your servants,
who open their ears and hearts to you:
grant that they may profit from this season of grace.
Let them not remain distressed in mind,
captured in the desires of the flesh,
estranged from the hope of the promises,
or enslaved by the spirit of unbelief.
But rather, let them believe in you,
to whom the Father has subjected all things
and whom he has set over all people,
and let them submit themselves to the Spirit of faith and grace,
so that, steadfast in the hope of their calling,\textsuperscript{226}
they may attain the dignity of a priestly people\textsuperscript{227}
and exult with the overflowing joy of the new Jerusalem.\textsuperscript{228}
Who live and reign for ever and ever.
R. Amen.
3

Oremus.

Domine Iesu Christe,
qui sedata tempestate et dæmoniacis liberatis,
publicanum Mattheum ad te vocasti,
ut misericordiæ tuæ redderetur exemplum
et in sæcula memoraret mandatum tuum
omnes docendi gentes,
supplies te rogamus pro his famulis tuis,
qui se peccatores profitentur.
Adversam inimici potestatem cohibere digneris,
et præsta, ut ipsi, tuam experti misericordiam,
a vulneribus peccati sanentur pacemque cordis inventant,
novitatem Evangelii delectentur
et vocationem tuam pleno corde sequantur.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.

4

Oremus.

Deus altissimæ sapientiæ,
qui Paulum apostolum vocasti,
ut inter gentes Filium tuum evangelizaret,
te supplices deprecamus pro his famulis tuis,
qui Baptismum sanctum exoptant:
praestà, ut, Apostolum gentium imitantem,
non acquiescant carnii et sanguini,
sed gratiæ tuæ valeant assentiri.
Scrutare igitur et purifica corda eorum,
ut, ab omni fallacia liberati,
quæ retro sunt obliviscences et ad futura sese extendentes,
estistimt omnia detrimentum esse
propter eminentem scientiam Christi Filii tuæ,
eumque lucrifaciant.
Qui vivit et regnat in sæcula sæculorum.
R. Amen.
Let us pray.

Lord Jesus Christ,
who, after calming the storm and freeing those possessed by devils,\(^\text{229}\) called to yourself Matthew the tax-collector\(^\text{230}\) that he might be offered as an example of your mercy, and that he might record for the ages your command to teach all nations:\(^\text{231}\) we humbly pray for these your servants, who confess that they are sinners.
Restrain the menacing power of the enemy and grant that they may experience your mercy by being healed of the wounds of sin and finding peace in their hearts.
May they delight in the newness of the Gospel, and wholeheartedly follow your call.
Who live and reign for ever and ever.
R. Amen.

Let us pray.

God of highest wisdom, who called the Apostle Paul to proclaim the good news of your Son among the nations, we humbly pray to you for these your servants who desire holy Baptism:
grant that, imitating the Apostle of the Gentiles, they will not yield to flesh and blood, but will submit to your grace.
Therefore, search and cleanse their hearts, so that, freed of all falsehood, forgetting what lies behind, and pressing forward to what lies ahead,\(^\text{232}\) they may count all things as loss because of the surpassing knowledge of Christ your Son, and so may gain him.\(^\text{233}\) Who lives and reigns for ever and ever.
R. Amen.
Oremus.

Deus, populi tui sancti auctor et redemptor,
qui hos catechumenos, mirabili dilectione, ad te attraxisti,
hodie, respiciens eos
eorumque corda purificans,
dispensationem mysterii tui in eis adimpleas,
ut, Christum sincero corde sequentes,
aquam salutis haurire mereantur.
Per Christum Dominum nostrum.
R. Amen.

374. Ad nn. 121-124: Aliæ orationes benedictionis catechumenorum:

1

Oremus.

Domine Deus noster,
qui in altis habitas et humilia respicis,
qui ad salutem humani generis misisti Filium tuum,
Deum ac Dominum nostrum Iesum Christum,
respice servos tuos catechumenos,
suas tibi cervices humiliter inclinantes:
dignos fac ipsos lavacro regenerationis,
remissione peccatorum et indumento incorruptionis;
aggrega eos sanctæ tuæ catholicæ et apostolicae Ecclesiæ,
ut ipsi nobiscum nomen tuum glorificent.
Per Christum Dominum nostrum.
R. Amen.

2

Oremus.

Deus, omnium Dominus,
qui per unigenitum Filium tuum deturbasti Satanam
et, solutis vinculis eius, homines liberasti captivos,
gratias tibi agimus pro catechumenis, quos vocasti:
confermentur in fide,
ut cognoscant te solum Deum verum,
et quem misisti Iesum Christum;
serventur mundi corde et virtute proficiant,
ut lavacro regenerationis sanctisque mysteriis digni fiant.
Per Christum Dominum nostrum.
R. Amen.
Let us pray.

O God, Creator and Redeemer of your holy people, who have drawn these catechumens to you with a wonderful love: today as you look upon them and purify their hearts, fulfill in them the unfolding of your mystery, so that, following Christ with sincere hearts, they may come to draw the water of salvation. Through Christ our Lord.
R. Amen.

374. For nos. 121-124: Other Prayers of Blessing of Catechumens:

Let us pray.

Lord our God, who dwell on high and look upon the lowly, who for the salvation of the human race sent your Son, our Lord and God, Jesus Christ, look upon your servants the catechumens, who humbly bow their heads before you: make them worthy of the cleansing waters of rebirth, of the remission of sins, and of the clothing with incorruption; gather them into your holy catholic and apostolic Church, so that with us they may glorify your name. Through Christ our Lord.
R. Amen.

2

Let us pray.

O God, Lord of all, who through your Only Begotten Son cast down Satan and broke his bonds, freeing captive humanity, we thank you for the catechumens you have called: may they be confirmed in faith, so that they may know you, the only true God, and Jesus Christ whom you have sent; keep them pure in heart and let them grow in virtue, that they may be made worthy of the cleansing waters of rebirth and of the holy mysteries. Through Christ our Lord.
R. Amen.
3

Oremus.

Deus, qui omnes homines vis salvos fieri et ad agnitionem veritatis venire, fidem tuam cordibus eorum, qui ad Baptismum praeparantur, benignus infunde, eosque Ecclesiae tuae sanctae aggrega miseratus, ut immortalitatis dono digni efficiantur. Per Christum Dominum nostrum. R. Amen.

4

Oremus.

Domine Deus omnipotens, Pater Salvatoris nostri Iesu Christi, pro his famulis tuis clementer aspice: omnes idololatriae a mentibus eorum expelle reliquias; in cordibus eorum legem tuam et præcepta tua confirma; adduc eos ad plenam agnitionem veritatis, et praepara eos, ut, per regenerationem baptismi, fiant templum Spiritus Sancti. Per Christum Dominum nostrum. R. Amen.

5

Oremus.

Respice, Domine, famulos tuos, qui adhaerent nominii tuo sancto et inclinant capita sua coram te: adiuva eos in omne opus bonum; excita corda eorum, ut, memores operum et mandatorium tuorum, ad omnia, quæ tua sunt, alacriter festeint. Per Christum Dominum nostrum. R. Amen.
Let us pray.

O God, who will that all be saved and come to knowledge of the truth, in your kindness pour your faith into the hearts of those being prepared for Baptism, and in your mercy gather them into your holy Church, that they may be made worthy of the gift of immortality. Through Christ our Lord.

R. Amen.

Let us pray.

Lord God almighty, Father of our Savior Jesus Christ, look mercifully on these your servants: drive from their minds every trace of idolatry, strengthen your law and teachings in their hearts, lead them to full knowledge of the truth, and prepare them, that through the rebirth of Baptism, they may become a temple of the Holy Spirit. Through Christ our Lord.

R. Amen.

Let us pray.

Look, Lord, on your servants who hold fast to your holy name and bow their heads before you: assist them in every good work; rouse their hearts, so that, mindful of your works and commandments, they may hasten eagerly towards all that is yours. Through Christ our Lord.

R. Amen.
Ad n. 141: Textus Missæ ritualis pro electione:

Ant. ad introitum

*Laeetetur cor quærentium Dominum. Quærite Dominum et confirmamini, quærite faciem eius semper.*

Collecta

*Deus, qui, licet salutem hominum semper operaris, nunc tamen populum tuum gratia abundantiore lætificas, respice propitius ad electionem tuam, ut piaæ protectionis auxilium et regenerandos muniat et renatos.*
Per Dominum.

Super oblata

*Omnipotens sempiterne Deus, qui nos ad æternam vitam in confessione tui nominis baptismatis reparas sacramento, suscipe tuorum munera et vota famulorum, ut in te sperantium et desideria iubeas perfici et peccata deleri.*
Per Christum.

Ant. ad communionem

*In Christo habemus redemptionem per sanguinem eius, remissionem peccatorum, secundum divitas gratiæ eius.*
Entrance Antiphon

RM  Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.255

Collect

RM  O God, who though you are ever the cause of the salvation of the human race now gladden your people with grace in still greater measure, look mercifully, we pray, upon your chosen ones, that your compassionate and protecting help may defend both those yet to be born anew and those already reborn. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.256

Prayer over the Offerings

RM  Almighty ever-living God, who restore us by the Sacrament of Baptism to eternal life as we confess your name, receive, we beseech you, the offerings and prayers of your servants and command that those who hope in you may have their desires fulfilled and their sins canceled out. Through Christ our Lord.257

The Preface of the current liturgical time is said.258

Communion Antiphon

RM  In Christ, we have redemption by his Blood and forgiveness of our sins, in accord with the riches of his grace.259
Post communionem

Purificant nos, quæsumus, Domine, sacramenta quæ sumpsimus, et famulos tuos ab omni culpa liberos esse concede, ut, qui conscientiæ reatu constringuntur, cælestis remedii plenitudine glorientur. Per Christum.

Sumi potest etiam Missa feriæ sextæ hebdomadæ IV in Quadragesima.

375. Ad n. 148: Forma alia deprecationis post electionem:

Ut electi nostri gaudium in cotidiana oratione hauriant:
R. Te rogamus, audi nos.

Ut, frequenter te orantes, magis ac magis tecum coniuncti vivant:
R. Te rogamus, audi nos.

Ut verbum tuum legere et corde gaudeant meditari:
R. Te rogamus, audi nos.

Ut, defectus suos humiliter agnoscentes, strenue eos incipient emendare:
R. Te rogamus, audi nos.

Ut opus cotidianum in oblationem tibi gratam convertant:
R. Te rogamus, audi nos.

Ut singulis diebus Quadragesimæ aliquid tibi devoveant:
R. Te rogamus, audi nos.

Ut a qualibet macula, qua cordis munditia inquinatur, forti animo abstineant:
R. Te rogamus, audi nos.
Prayer after Communion

May this Sacrament we have received
purify us, we pray, O Lord,
and grant your servants freedom from all blame,
that those bound by a guilty conscience
may glory in the fullness of heavenly remedy.
Through Christ our Lord.²⁶⁰

The Mass of the Friday of the Fourth Week of Lent may also be used.

375.   The alternative form of Intercessions after the Election is given in no. 148.

That our elect may draw joy from daily prayer:
R. Lord, we ask you, hear our prayer.²⁶¹

That, by praying to you often,
they may live in ever closer union with you:
R. Lord, we ask you, hear our prayer.

That they may rejoice to read your word
and to ponder it in their hearts:
R. Lord, we ask you, hear our prayer.

That they may humbly acknowledge their faults
and undertake wholeheartedly to correct them:
R. Lord, we ask you, hear our prayer.

That they may transform their daily work
into a pleasing offering to you:
R. Lord, we ask you, hear our prayer.

That each day of Lent
they may undertake something that is consecrated to you:
R. Lord, we ask you, hear our prayer.

That with firm resolve
they may abstain from everything that defiles purity of heart:
R. Lord, we ask you, hear our prayer.
Ut virtutem et sanctitatem vitae diligere et servare assuescant:
R. Te rogamus, audi nos.

Ut, sui ipsius amori abrenuntiantes, aliis magis quam sibi consulent:
R. Te rogamus, audi nos.

Ut eorum familias benigne custodias et benedicas:
R. Te rogamus, audi nos.

Ut laetitiam ex fide comparatam cum ceteris communicent:
R. Te rogamus, audi nos.

376. Ad n. 160: Lectiones pro I scrutinio:

Lectio I. Ex 17, 3-7: « Da nobis aquam, ut bibamus ».  
In diebus illis: Sitivit populus præ aquæ penuria ...

Psalmus responsorius: Ps 94, 1-2. 6-7. 8-9. 
R. (8): Utinam hodie vocem eius audiantis:  
« Nolite obdurare corda vestra ».

Lectio II. Rom 5, 1-2. 5-8: « Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis ».  
Fratres: Iustificati ex fide, pacem habemus ad Deum...

Versus ante Evangelium. Cf. Io 4, 42 et 15:  
Domine, tu es vere Salvator mundi;  
da mihi aquam vivam, ut non sitiam.

In illo tempore: Venit Iesus in civitatem Samariæ ...
That they will acquire the habit
of cherishing and preserving virtue and holiness of life:
R. Lord, we ask you, hear our prayer.

That they may renounce self-centeredness
and think of others rather than themselves:
R. Lord, we ask you, hear our prayer.

That you will graciously protect and bless their families:
R. Lord, we ask you, hear our prayer.

That they may share with others
the happiness they have found in their faith:
R. Lord, we ask you, hear our prayer.

376. For no. 160: Readings for the First Scrutiny:

   The material in the following section is taken from no. 28 of the Ordo
   lectionum Missæ (editio typica altera).
   Since different translations of the Ordo lectionum Missæ (Lectionary for
   Mass) are used in various English-speaking Conferences of Bishops. Only the
   biblical references are provided in this section for those texts taken from
   Scripture.
   The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses
   before the Gospel approved for use by the Conference of Bishops are to be
   inserted in this section.

   FIRST READING
   Ex 17:3-7

   RESPONSORIAL PSALM
   Ps 93 (94):1-2, 6-7, 8-9
   R. (v.8)

   SECOND READING
   Rom 5:1-2, 5-8

   VERSE BEFORE THE GOSPEL
   cf. Jn 4:42 and 15

   GOSPEL
   Jn 4:5-42 (longer) or 5-15, 19b-26, 39a, 40-42 (shorter)
377. Ad n. 160: Textus pro Missa in qua celebratur I scrutinium:

Collecta

Da, quæsumus, Domine, electis nostris
digne atque sapienter ad confessionem tuæ laudis accedere,
ut dignitate pristina,
quam originali transgressione perdiderunt,
per tuam gloriam reformentur.
Per Dominum.

Super oblata

Miseratio tua, Deus,
ad hæc percipienda mysteria famulos tuos, quæsumus,
et præveniat competenter et devota conversatione perducat.
Per Christum.

Memento de patrinis (in Canone Romano):

Memento, Domine, famulorum famularumque tuarum,
qui electos tuos suscepturi sunt
ad sanctam gratiam Baptismi tui
377. For no. 160: Texts for Mass in which the First Scrutiny is celebrated:

**Entrance Antiphon**

**RM** When I prove my holiness among you,
I will gather you from all the foreign lands
and I will pour clean water upon you
and cleanse you from all your impurities,
and I will give you a new spirit, says the Lord. 262

Or:

**RM** Come to the waters, you who are thirsty, says the Lord;
you who have no money, come and drink joyfully. 263

**Collect**

**RM** Grant, we pray, O Lord,
that these chosen ones may come worthily and wisely
to the confession of your praise,
so that in accordance with that first dignity
which they lost by original sin
they may be fashioned anew through your glory.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. 264

**Prayer over the Offerings**

**RM** May your merciful grace prepare your servants, O Lord,
for the worthy celebration of these mysteries
and lead them to it by a devout way of life.
Through Christ our Lord. 265

The Preface of the Third Sunday of Lent is said (*The Roman Missal*). 266
The commemoration of the godparents and the proper form of the Hanc igitur (Therefore, Lord, we pray), is said. 267

Proper form of Memento, Domine (Remember, Lord, your servants):

**RM** Remember, Lord, your servants
who are to present your chosen ones
for the holy grace of your Baptism,
et recitantur nomina patrinorum et matrinarum,
et omnium circumstantium,
quorum tibi fides cognita est ...

Hanc igitur proprium:

Hanc igitur oblationem, Domine,
ut propitius suscipias deprecamur,
quam tibi offerimus pro famulis et famulabus tuis,
quos ad æternam vitam
et beatam gratiam tuæ donum numerare,
eligere atque vocare dignatus es.
(Per Christum Dominum nostrum. Amen).

Post communionem

Adesto, Domine, quæsumus, redemptionis effectibus,
ut quos sacramentis æternitatis institues,
eosdem protegas dignanter aptandos.
Per Christum.
Here the names of the godparents are read out

and all gathered here,
whose faith and devotion are known to you.

Proper form of the Hanc igitur (Therefore, Lord, we pray):

RM Therefore, Lord, we pray:
graciously accept this oblation
which we make to you for your servants,
whom you have been pleased
to enroll, choose and call for eternal life
and for the blessed gift of your grace.
(Through Christ our Lord. Amen.)

When Eucharistic Prayer II is used, after the words and all the clergy, the following is added:

RM Remember also, Lord, your servants
who are to present these chosen ones
at the font of rebirth.268

When Eucharistic Prayer III is used, after the words the entire people you have gained for your own, the following is added:

RM Assist your servants with your grace,
O Lord, we pray,
that they may lead these chosen ones by word and example
to new life in Christ, our Lord.269

Communion Antiphon

RM For anyone who drinks it, says the Lord,
the water I shall give will become in him a spring
welling up to eternal life.270

Prayer after Communion

RM Give help, O Lord, we pray,
by the grace of your redemption
and be pleased to protect and prepare
those you are to initiate
through the Sacraments of eternal life.
Through Christ our Lord.271
378. Ad n. 163: Forma alia deprecationis ad libitum pro I scrutinio:

Ut electi nostri, sicut Samaritana mulier, vitam suam coram Christo recolant et propria peccata agnoscant, Dominum precemur. R. Exaudi, Domine.

Ut a spiritu diffidentiae, qui a via Christi gressus hominum abducit, liberentur, Dominum precemur. R. Exaudi, Domine.

Ut, donum Dei exspectantes, aquam vivam, in vitam aeternam salientem, toto corde exoptent, Dominum precemur. R. Exaudi, Domine.

Ut, Filium Dei suscipientes magistrum, veri adoratores Dei Patris in spiritu et veritate evadant, Dominum precemur. R. Exaudi, Domine.

Ut, mirabilem Christi occursum experti, amicis etiam et civibus laetum eius nuntium perferant, Dominum precemur. R. Exaudi, Domine.

Ut omnes in orbe pauperes et verbo Dei egentes ad Evangelium Christi valeant accedere, Dominum precemur. R. Exaudi, Domine.

Ut nos omnes a Christo edoceamur et, voluntatem Patris diligentes, opus eius amanter perficiamus, Dominum precemur. R. Exaudi, Domine.
378. The alternative form of Intercessions for the First Scrutiny is given in no. 163.

That, like the Samaritan woman,
our elect may review their lives in Christ’s presence
and acknowledge their sins, 272
let us pray to the Lord:
R. Lord, hear our prayer.

That they may be freed from the spirit of mistrust
that turns people’s footsteps from the way of Christ,
let us pray to the Lord:
R. Lord, hear our prayer.

That as they await the gift of God
they may long with all their hearts
for the living water that springs up to eternal life, 273
let us pray to the Lord:
R. Lord, hear our prayer.

That by accepting the Son of God as their teacher,
they may become true worshipers of God the Father
in spirit and in truth, 274
let us pray to the Lord:
R. Lord, hear our prayer.

That, having experienced the wonder of an encounter with Christ,
they may bring the joyful news of him
to their friends and neighbors,
let us pray to the Lord:
R. Lord, hear our prayer.

That all in the world who are poor
for want of God’s word
may be able to come to the Gospel of Christ,
let us pray to the Lord:
R. Lord, hear our prayer.

That all of us may be taught by Christ
and, delighting in the Father’s will,
lovingly accomplish his work,
let us pray to the Lord:
R. Lord, hear our prayer.
Ad n. 164: Forma alia exorcismi pro I scrutinio:

Oremus.

Misericordiarum Pater,
qui per Filium tuum benignus Samaritanæ misertus es
et, eadem paterna sollicitudine permutus,
omnibus peccatoribus salutem obtulisti,
eximia dilectione tua hos respice electos,
qui adoptionem filiorum per sacramenta
exoptant accipere:
solve eos a peccati servitute et a gravi iugo Satanæ,
ut suave Iesu iugum suscipiant;
protege eos in omnibus periculis,
ut, tibi in pace et gaudio fideliter servientes,
tibi etiam gratias in perpetuum valeant referre.
Per Christum Dominum nostrum.
R. Amen.

Domine Iesu, qui miro misericordiæ tuæ consilio
mulierem peccatricem convertisti,
ut in spiritu deinceps et in veritate Patrem adoraret,
nunc a perniciosis Satanæ fraudibus
hos electos potenter libera,
qui ad fontem aquæ vivæ propinquant;
corda eorum in virtute Spiritus Sancti converte,
ut in sincera fide, quæ per caritatem operatur,
Patrem tuum agnoscant.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.
Let us pray.

Father of mercies, who through your Son graciously took pity on the Samaritan woman and, moved by the same fatherly care, offered salvation to all sinners, look with unbounded love on these elect, who desire to receive adoption as your children through the Sacraments. Free them from the slavery of sin and from Satan's heavy yoke, that they may take up the gentle yoke of Jesus. Protect them in every danger, that, serving you faithfully in peace and joy, they may render you thanks for ever. Through Christ our Lord.

All:
Amen.

Lord Jesus, who in the marvelous plan of your mercy converted the sinful woman that she might thereafter worship the Father in spirit and in truth, now, by your power, free these elect from Satan's wicked cunning, as they draw near to the fountain of living water. In the power of the Holy Spirit, convert their hearts, that they may come to know your Father in sincere faith, which expresses itself in charity. Who live and reign for ever and ever.

All:
Amen.
380.  Ad n. 167: Lectiones pro II scrutinio:

Lectio I. 1 Sam 16, lb. 6-7. 10-13a: David ungitur in regem super Israel.
In diebus illis: Dixit Dominus ad Samuelem: « Imple cornu tuum oleo ... » 6
Cumque ingressus esset, vidit Eliab ... 
Psalmus responsorius: Ps 22, 1-3a. 3b-4. 5. 6.
Lectio II. Eph 5, 8-14: « Exsurge a mortuis, et illuminabit tibi Christus ». 
Fratres: Eratis alicando tenebrae ...
Versus ante Evangelium. Io 8, 12b: Ego sum lux mundi, dicit Dominus; qui sequitur me, habebit lumen vitae.
Evangelium. Io 9, 1-41 (longior) vel 1. 6-9. 13-17. 34-38 (brevior):
« Abiit, et lavit, et venit videns ».
In illo tempore: Praeteriens Iesus vidit hominem cæcum...
(brevior) In illo tempore: Praeteriens Iesus vidit hominem cæcum ... 6 Et exspuit in terram ...
Seligi etiam potest ad libitum Ex 13, 21-22.

381.  Ad n. 167: Textus pro Missa in qua celebratur II scrutinium:

Collecta
Omnipotens sempiterne Deus,
Ecclesiam tuam spiritali iucunditate multiplica,
ut, qui sunt generatione terreni,
fiant regeneratione cælestes.
Per Dominum.
380. For no. 167: Readings for the Second Scrutiny:

The material in the following section is taken from no. 31 of the *Ordo lectionum Missæ* *(editio typica altera)*.

Since different translations of the *Ordo lectionum Missæ* *(Lectionary for Mass)* are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

**FIRST READING**
1 Sam 16:1b, 6-7, 10-13a

**RESPONSORIAL PSALM**
Ps 22 (23): 1-3a, 3b-4, 5, 6
R. (1)

**SECOND READING**
Eph 5:8-14

**VERSE BEFORE THE GOSPEL**
Jn 8:12b

**GOSPEL**
Jn 9:1-41 (longer) or Jn 1:6-9, 13-17, 34-38 (shorter)

Ex 13: 21-22 may also be chosen as an optional First Reading.

381. For no. 167: Texts for the Mass in which the Second Scrutiny is celebrated:

**Entrance Antiphon**
Cf. Ps 24: 15-16

**RM** My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.\(^{285}\)

**Collect**

**RM** Almighty ever-living God, give to your Church an increase in spiritual joy, so that those once born of earth may be reborn as citizens of heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.\(^{286}\)
Super oblata

Remedii sempiterni munera, Domine,
lätantes offerimus, suppliciter exorantes,
ut eadem nos et digne venerari
et pro salvandis congruenter exhibere perficias.
Per Christum.

Memento pro patrinis et Hanc igitur proprium, ut supra, n. 377.

Post communionem

Tu semper, quæsumus, Domine,
tuam attolle benignus familiam,
tu dispone correctam, tu propitius tuere subiectam,
tu guberna perpetua bonitate salvandam.
Per Christum.

382. Ad n. 170: Forma alia deprecationis pro II scrutinio:

Ut, fugatis tenebris, cordibus electorum nostrorum ipse illucescat,
Dominum precemur.
R. Exaudi, Domine.

Ut ipse eos ad Christum suum, lumen huius mundi factum, benignus
adducat, Dominum precemur.
R. Exaudi, Domine.
Prayer over the Offerings

**RM** We place before you with joy these offerings, which bring eternal remedy, O Lord, praying that we may both faithfully revere them and present them to you, as is fitting, for those who seek salvation. Through Christ our Lord.  

The Preface of the Fourth Sunday of Lent is said (**The Roman Missal**).  

The commemoration of the godparents and the proper form of the Hanc igitur (Therefore, Lord, we pray) is said, as above in no. 377.

Communion Antiphon

**RM** The Lord anointed my eyes; I went, I washed, I saw and I believed in God.

Prayer after Communion

**RM** Sustain your family always in your kindness, O Lord, we pray, correct them, set them in order, graciously protect them under your rule, and in your unfailing goodness direct them along the way of salvation. Through Christ our Lord.

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382. The alternative form of Intercessions for the Second Scrutiny is given in no. 170.

That, having put darkness to flight, he will enlighten the hearts of our elect, let us pray to the Lord:  
**R.** Lord, hear our prayer.

That in his goodness he will lead them to his Christ, who has become the light of this world, let us pray to the Lord:  
**R.** Lord, hear our prayer.
Ut electi nostri, corda sua aperientes, Deum confiteantur principem luminis et testem veritatis, Dominum precemur.
R. Exaudi, Domine.

Ut, ab eodem sanati, ab incredulitate huius mundi serventur, Dominum precemur.
R. Exaudi, Domine.

Ut, ab illo salvati, qui tollit peccatum mundi, ab huius peccati contagione et pressura liberentur, Dominum precemur.
R. Exaudi, Domine.

Ut, a Spiritu Sancto illuminati, Evangelium salutis indesinenter profiteantur ceterisque tradant, Dominum precemur.
R. Exaudi, Domine.

Ut nos omnes, morum exemplo nostrorum, lux mundi et ipsi in Christo inveniamur, Dominum precemur.
R. Exaudi, Domine.

Ut omnes terræ habitatores verum Deum, creatorem omnium agnoscant, qui nobis hominibus spiritum et vitam largitur, Dominum precemur.
R. Exaudi, Domine.
That as our elect open their hearts
they may confess God
as the source of light and the witness of truth,
let us pray to the Lord:
R. Lord, hear our prayer.

That, healed by him, they may be preserved
from the unbelief of this world,
let us pray to the Lord:
R. Lord, hear our prayer.

That, saved by him who takes away the sin of the world,
they may be freed from the contagion and affliction of that sin,
let us pray to the Lord:
R. Lord, hear our prayer.

That, enlightened by the Holy Spirit,
they may never fail to profess the Gospel of salvation
and may hand it on to others,
let us pray to the Lord:
R. Lord, hear our prayer.

That all of us, by the example of our conduct,
may become in Christ a light for the world,
let us pray to the Lord:
R. Lord, hear our prayer.

That all who dwell on earth
may acknowledge the true God, Creator of all things,
who bestows upon us spirit and life,
let us pray to the Lord:
R. Lord, hear our prayer.
383. Ad n. 171: Forma alia exorcismi pro II scrutinio:

Oremus.

Deus, lumen indeficiens et pater luminum,
qui per Christi tui mortem et resurrectionem
tenebras mendacii et odii exturbasti
et lucem veritatis et amoris in humanam familiam effudisti,
concede, quæsumus, ut electi tui,
quos inter adoptionis filios vocasti,
a tenebris ad claritatem valeant transire
et, ab omni potestate principis tenebrarum liberati,
indesinenter maneant filii lucis.
Per Christum Dominum nostrum.
R. Amen.

Domine Iesu, qui ipse baptizatus
de caelis apertis accepi Spiritum Sanctum,
ut in eo pauperes evangelizares et cæcis restitueres visum
hunc Spiritum effunde in eos, qui sacramenta tua cupiunt,
ut, a contagione erroris, dubii et incredulitatis præservati
rectaque fide ducti,
oculis sanatis et erectis te valeant contemplari.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.
383. The alternative form of Exorcism for the Second Scrutiny is given in no. 171.

Let us pray.

O God, 
unfailing light and Father of lights, who by the Death and Resurrection of your Christ have cast out the darkness of hatred and lies and poured forth upon the human family the light of love and truth, grant, we pray, that your elect, whom you have called to be your adopted children, may pass from darkness to light and, delivered from the power of the prince of darkness, may always remain children of the light. Through Christ our Lord.

All: 
Amen.

Lord Jesus, 
at your own baptism the heavens were opened and you received the Holy Spirit to proclaim the Good News to the poor and restore sight to the blind. Pour out the same Holy Spirit on these elect, who long for your Sacraments. Guide them along the paths of right faith, safe from error, doubt, and unbelief, so that with eyes unsealed they may come to see you face to face, for you live and reign for ever and ever.

All: 
Amen.
Ad n. 174: Lectiones pro III scrutinio:

Lectio I. Ez 37, 12-14: « Dabo spiritum meum in vobis et vivetis ». Hæc dicit Dominus Deus: Ecce ego aperiam tumulos vestros ...

Psalmus responsorius. Ps 129, 1-2. 3-4ab. 4c-6. 7-8.

Lectio II. Rom 8, 8-11: « Spiritus eius qui suscitavit Iesum a mortuis habitat in vobis ».

Fratres: Qui in carne sunt, Deo placere non possunt...

Versus ante Evangelium. Io 11, 25a et 26: Ego sum resurrectio et vita, dicit Dominus; qui credit in me non morietur in æternum.

Evangelium. Io 11, 1-45 (longior) vel 3-7. 17. 20-27. 33b-45 (brevior): « Ego sum resurrectio et vita ».

In illo tempore: Erat quidam languens Lazarus ...

(brevior) In illo tempore: Miserunt sorores Lazari ad Iesum, dicentes ... 33 Iesus ergo fremuit...

Ad n. 174: Textus pro Missa in qua celebratur III scrutinium:

Collecta

Concede, Domine, electis nostris, ut, sanctis edocti mysteriis, et renoventur fonte baptismatis et inter Ecclesiæ tuæ membra numerentur.

Per Dominum.
384. For no. 174: Readings for the Third Scrutiny:

The material in the following section is taken from no. 34 of the *Ordo lectionum Missæ* (*editio typica altera*).

Since different translations of the *Ordo lectionum Missæ* (*Lectionary for Mass*) are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

**FIRST READING**
Ez 37:12-14

**RESPONSORIAL PSALM**
Ps 129 (130): 1-2, 3-4ab, 4c-6, 7-8
R. (7):

**SECOND READING**
Rom 8:8-11

**VERSE BEFORE THE GOSPEL**
Jn 11:25a, 26

**GOSPEL**
Jn 11:1-45 (longer) or 3-7, 17, 20-27, 33b-45 (shorter)

385. For no. 174: Texts for the Mass in which the Third Scrutiny is Celebrated:

**Entrance Antiphon**
Cf. Ps 17 (18): 5-7

**RM**
The waves of death rose about me;
the pains of the netherworld surrounded me.
In my anguish I called to the Lord;
and from his holy temple he heard my voice.309

**Collect**

**RM**
Grant, O Lord, to these chosen ones
that, instructed in the holy mysteries,
they may receive new life at the font of Baptism
and be numbered among the members of your Church.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.310
Super oblata

Exaudi nos, omnipotens Deus,
et famulos tuos, quos fidei christianæ primitis imbuisti,
huius sacrificii tribus operatione mundari.
Per Christum.

Memento pro patrinis et Hanc igitur proprium, ut supra, n. 377.

Post communionem

Concurrat, Domine, quæsumus, populus tuus
et toto tibi corde subiectus obtineat,
 ut, ab omni perturbatione securus,
et salvationis suæ gaudia promptus exerceat
et pro regenerandis benignus exore.
Per Christum.

386. Ad n. 177: Forma alia deprecationis pro III scrutinio:

Ut his electis fides donetur, qua Christum resurrectionem et vitam
esse fateantur, Dominum precemur.
R. Exaudi, Domine.

Ut, a peccatis liberati, fructum habeant in sanctificationem et vitam
æternam, Dominum precemur.
R. Exaudi, Domine.

Ut, solutis per pænitentiam vinculis peccati, Christo conformes per
Baptismum evadant et, peccato mortui, Deo semper vivant, Dominum
precemur.
Prayer over the Offerings

RM  Hearing us, almighty God,
and, having instilled in your servants
the first fruits of the Christian faith,
graciously purify them by the working of this sacrifice.
Through Christ our Lord. 311

The Preface of the Fifth Sunday of Lent is said (The Roman Missal). 312
The commemoration of the godparents and the Hanc igitur (Therefore, Lord, we pray) is
said, as above in no. 377. 313

Communion Antiphon

Cf. Jn 11: 26

RM  Everyone who lives and believes in me
will not die for ever, says the Lord. 314

Prayer after Communion

RM  May your people be at one, O Lord, we pray,
and in wholehearted submission to you
may they obtain this grace:
that, safe from all distress,
they may readily live out their joy at being saved
and remember in loving prayer those to be reborn.
Through Christ our Lord. 315

386.  The alternative form of Intercessions for the Third Scrutiny is given in no. 177.

That faith may be given to these elect
for them to acknowledge Christ
as the resurrection and the life, 316
let us pray to the Lord:
R. Lord, hear our prayer.

That, freed from sin,
they may bear fruit for holiness and eternal life, 317
let us pray to the Lord:
R. Lord, hear our prayer.

That, released by repentance from the chains of sin,
they may be conformed to Christ by Baptism, 318
and they may be dead to sin and alive to God for ever, 319
let us pray to the Lord:
R. Exaudi, Domine.

Ut, vivificantis Spiritus spem habentes, ad renovationem vitæ strenue se disponant, Dominum precemur.
R. Exaudi, Domine.

Ut per cibum eucharisticum, quem proxime gustabunt, cum ipso auctore vitæ et resurrectionis socientur, Dominum precemur.
R. Exaudi, Domine.

Ut nos omnes, in novitate vitæ ambulantes, virtutem resurrectionis Christi mundo ostendamus, Dominum precemur.
R. Exaudi, Domine.

Ut omnes terræ habitatores, Christum invententes, in ipso promissiones vitæ æternae agnoscant, Dominum precemur.
R. Exaudi, Domine.

387. Ad n. 178: Forma alia exorcismi pro III scrutinio:

Oremus.

Pater, omnis vitæ fons,
qui in homine vivente gloriam tuam quæris
et in resurrectione mortuorum omnipotentiam tuam revelas,
hos electos a mortis imperio eripere digneris,
qui per Baptismum ad vitam accedere cupiunt.
Libera eos a diaboli servitute,
qui per peccatum mortem induxit
et mundum, quem bonum creasti, corrumpere satagit.
Subice eos potestati Filii dilectionis tuæ,
ut resurrectionis virtutem ab eo accipiant
et gloriam tuam coram hominibus testificentur.
Per Christum Dominum nostrum.
R. Amen.
R. Lord, hear our prayer.

That, in hope of the life-giving Spirit,\textsuperscript{320} they may prepare earnestly for the renewal of life,\textsuperscript{321} let us pray to the Lord:
R. Lord, hear our prayer.

That through the Eucharistic Food, which they will soon taste,\textsuperscript{322} they may be united to the Author of life and resurrection,\textsuperscript{323} let us pray to the Lord:
R. Lord, hear our prayer.

That all of us, walking in newness of life,\textsuperscript{324} may show to the world the power of Christ’s Resurrection. let us pray to the Lord:
R. Lord, hear our prayer.

That all who dwell on earth, finding Christ, may recognize in him the promises of life eternal, let us pray to the Lord:
R. Lord, hear our prayer.

\textbf{387.} The alternative form of Exorcism for the Third Scrutiny is given in no. 178.

Let us pray.

Father, source of all life,\textsuperscript{325} who seek your glory in man fully alive\textsuperscript{326} and reveal your omnipotence in the resurrection of the dead, graciously rescue from the domain of death\textsuperscript{327} these elect who desire to come to life through Baptism. Free them from slavery to the Devil,\textsuperscript{328} who brought death through sin\textsuperscript{329} and who seeks to corrupt the world you created as good. Subject them to the authority of your beloved Son, so that they may receive from him the power of the resurrection and may give witness to your glory before others.\textsuperscript{330} Through Christ our Lord.

\textbf{All:}
Amen.
Domine Iesu Christe,
qui Lazarum e tumulo vivum exire iussisti
et resurrectione tua omnes a morte homines liberasti,
te humiliter deprecamur pro famulis tuis,
qui ad aquam regenerationis et ad cenam vitae festinant:
ne permittas eos mortis imperio detineri,
qui fide sua
in victoria resurrectionis tuae partem habebunt.
Qui vivis et regnas in sæcula sæculorum.
R. Amen.

PRO CELEBRATIONE BAPTISMI

388. Ad nn. 253 et 345: Lectiones biblicæ pro initiatione christiana extra Vigiliam paschalem:

LECTIONES E VETERE TESTAMENTO

1. Gen 15, 1-6. 18a: « Sic erit semen tuum. Semini tuo dabo terram hanc ». In diebus illis: Factus est sermo Domini ad Abram ...

2. Gen 17, 1-8: « Statuam pactum meum inter me et te, et inter semen tuum post te in generationibus suis, fœdere sempiterno ». Postquam Abram nonaginta et novem annorum esse cœperat...

3. Gen 35, 1-4. 6-7a: « Abicite deos alienos qui in medio vestri sunt ». In diebus illis: Locutus est Deus ad Iacob ... 7 usque ad domus Dei.

4. Deut 30, 15-20: « Elige vitam, ut et tu vivas et semen tuum ». Locutus est Moyses populo dicens: « Considera quod hodie proposuerim ... ». 

5. Ios 24, 1-2a. 15-17. 18b-25a: « Serviemus Domino, quia ipse est Deus noster ». In diebus illis: Congregavit Iosue omnes tribus Israel... 2 usque ad locutus est; 15 Si malum vobis videtur... 25 usque ad die illo fœdus.

6. 2 Reg 5, 9-15a: « Descendit Naaman et lavit in Iordane septies, et mundatus est ». In diebus illis: Venit Naaman, princeps militiæ regis Syriæ, cum equis et curribus ...

7. Is 44, 1-3: « Effundam spiritum meum super semen tuum ». Audi, Iacob, serve meus ...

8. Ier 31, 31-34: « In corde eorum scribam legem meam ». Ecce dies veniuni, dicit Dominus, ...
Lord Jesus Christ,
who commanded Lazarus to come forth alive from the tomb, and by your own Resurrection freed all people from death, we humbly pray to you for your servants, who hasten to the waters of new birth and the banquet of life.
Do not let the power of death hold back those who by their faith will share in the triumph of your Resurrection. Who live and reign for ever and ever.

All:
Amen.

CELEBRATION OF BAPTISM

388. For nos. 253 and 345: Biblical readings for Christian Initiation outside the Easter Vigil:

The material in the following section is taken from nos. 751-755 of the Ordo lectionum Missæ (editio typica altera).
Since different translations of the Ordo lectionum Missæ (Lectionary for Mass) are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.
The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

READINGS FROM THE OLD TESTAMENT

1. Gen 15:1-6, 18a
2. Gen 17:1-8
3. Gen 35:1-4, 6-7a
4. Dt 30:15-20
5. Jo 24:1-2a, 15-17, 18b-25a
6. 2 Kgs 5, 9-15a
7. Is 44:1-3
8. Jer 31:31-34
Hæc dicit Dominus: Tollam vos de gentibus ... 
Vel lectiones Veteris Testamenti pro Vigilia paschali propositæ.

**LECTIONES E NOVO TESTAMENTO**

1. Act 2, 14a. 36-40a. 41-42: « Baptizetur unusquisque vestrum in nomine Iesu Christi ». 
   Die Pentecostes, stans Petrus cum Undecim levavit vocem suam et locutus est: « Certissime sciat... » 40 usque ad dicens.

   In diebus illis: Angelus Domini locutus est ad Philippum...

3. Rom 6, 3-11 (longior) vel 3-4. 8-11 (brevior): « Consepulti cum illo per baptismum in mortem, in novitate vitae ambulemus ». 
   Fratres: Quicumque baptizati sumus in Christo Iesu...

   Fratres: Scimus quoniam diligentibus Deum...

5. 1 Cor 12, 12-13: « In uno Spiritu omnes nos in unum corpus baptizati sumus ». 
   Fratres: Sicut corpus unum est ...

   Fratres: Omnes filii Dei estis ...

7. Eph 1, 3-10. 13-14: « Praedestinavit nos in adoptionem filiorum per Iesum Christum ». 
   Benedictus Deus et Pater Domini nostri Iesu Christi ...

8. Eph 4, 1-6: « Unus Dominus, una fides, unum baptisma ». 
   Fratres: Obsecro vos ego, vinctus in Domino ...

9. Col 3, 9b-17: « Induite vos novum hominem, sicut electi Dei ». 
   Fratres: Exuistis vos veterem hominem cum actibus eius, et induistis novum...

10. Tit 3, 4-7: « Salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti ». 
    Carissime: Cum benignitas et humanitas ...

11. Hebr 10, 22-25: « Aspersi corda a conscientia mala et abluti corpus aqua munda ». 
    Fratres: Accedamus cum vero corde...

12. 1 Petr 2, 4-5. 9-10: « Vos autem genus electum, regale sacerdotium, gens sancta ». 
    Carissimi: Ad Dominum accedentes ...

13. Ap 19, 1. 5-9a: « Beati qui ad cenam nuptiarum Agni vocati sunt ». 
    Ego Ioannes audivi quasi vocem ... 9 usque ad vocati sunt.

**PSALMI RESPONSORII**

1. Ps 8, 4-5. 6-7. 8-9. 
   R. (2a): Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! 
   vel (Eph 5, 14): Surge, qui dormis, et exsurge a mortuis, et illuminabit tibi Christus.

2. Ps 22, 1-3a. 3b-4. 5. 6. 
9. Ez 36:24-28

Or the Old Testament readings for the Easter Vigil.

READINGS FROM THE NEW TESTAMENT

1. Acts 2:14a, 36-40a, 41-42
2. Acts 8:26-38
3. Rom 6:3-11 (longer) or 3-4, 8-11 (shorter)
5. 1 Cor 12:12-13
7. Eph 1:3-10, 13-14
8. Eph 4:1-6
9. Col 3:9b-17
10. Tit 3:4-7
11. Heb 10:22-25
12. 1 Pet 2:4-5, 9-10
13. Rev 19:1, 5-9a

RESPONSORIAL PSALMS

1. Ps 8:4-5, 6-7, 8-9
   R. Ps 8:2a
   Or:
   R. Eph 5:14

2. Ps 22 (23):1-3a, 3b-4, 5, 6
   R. Ps 22 (23):1
vel (1 Petr 2, 25): Eratis sicut oves errantes, sed conversi estis nunc ad pastorem animarum vestrarum.

R. (1a): Dominus illuminatio mea et salus mea.
vel (Eph 5, 14) ut supra, n. 1.

4. Ps 31, 1-2. 5. 11.
R. (1a): Beatus cui remissa est iniquitas.
vel (11a): lætamini in Domino et exsultate, iusti.


6. Ps 41, 2-3; Ps 42, 3. 4.
R. (Ps 41, 3a): Sitivit anima mea ad Deum vivum.

R. (12a): Cor mundum creavi in me, Deus.
vel (Ez 36, 26): Dabo vobis cor novum et spiritum novum in medio vestri.

8. Ps 62, 2. 3-4. 5-6. 8-9a.

9. Ps 65, 1-3a. 8-9. 16-17.
R. (1): Iubilate Deo, omnis terra.

10. Ps 88, 3-4. 16-17. 21-22. 25 et 27.
R. (2a): Misericordias Domini in æternum cantabo.

11. Ps 125, 1-2ab. 2cd-3. 4-5. 6.

ALLELUIA ET VERSUS ANTE EVANGELIUM

1. Io 3, 16: Sic dilexit Deus mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum habeat vitam æternam.

2. Io 8, 12: Ego sum lux mundi, dicit Dominus; qui sequitur me habebit lumen vitæ.

3. Io 14, 6: Ego sum via et veritas et vita, dicit Dominus; nemo venit ad Patrem, nisi per me.

4. Eph 4, 5-6: Unus Dominus, una fides, unum baptisma; unus Deus et Pater.

5. Col 2, 12: Consepulti sumus Christo in baptismo, in quo et conresuscitati.

6. Col 3, 1: Si conresurrexistis Christo, quæ sursum sunt quaerite, ubi Christus est in dextera Dei sedens.

7. 2 Tim 1, 10b: Salvator noster Iesus Christus destruxit mortem, et illuminavit vitam per Evangelium.

8. 1 Petr 2, 9: Vos genus electum, regale sacerdotium, gens sancta; virtutes annuntiate eius qui de tenebris vos vocavit in admirabile lumen suum.
3. Ps 26 (27):1, 4, 8b-9abc, 13-14
   Or:
   R. Ps 26 (27):1a
   Or:
   R. Eph 5:14

4. Ps 31 (32):1-2, 5, 11
   Or:
   R. Ps 31 (32):1a
   Or:
   R. Ps 31 (32):11a

5. Ps 33 (34):2-3, 6-7, 8-9, 14-15, 16-17, 18-19
   R. Ps 33 (34):6a

6. Ps 41 (42):2-3; 42 (43):3, 4
   Or:
   R. Ps 41 (42):3a

7. Ps 50 (51):3-4, 8-9, 12-13, 14 and 17
   Or:
   R. Ps 50 (51):12a
   Or:
   R. Ez 36:26

8. Ps 62 (63):2, 3-4, 5-6, 8-9a
   R. Ps 62 (63):2b

9. Ps 65 (66):1-3a, 8-9, 16-17
   R. Ps 65 (66):1

10. Ps 88 (89):3-4, 16-17, 21-22, 25 and 27
    R. Ps 88 (89):2a

11. Ps 125 (126):1-2ab, 2cd-3, 4-5, 6
    R. Ps 125 (126):3

**ALLELUIA VERSES AND VERSES BEFORE THE GOSPEL**

1. Jn 3:16
2. Jn 8:12
3. Jn 14:6
4. Eph 4:5-6a
5. Col 2:12
6. Col 3:1
EVANGELIA

1. Mt 16, 24-27: « Si quis vult post me venire, abneget semetipsum ». In illo tempore: Dixit Iesus discipulis suis ...

2. Mt 28, 18-20: « Docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti ». In illo tempore: Accedens Iesus locutus est undecim discipulis dicens ...

3. Mc 1, 9-11: « Baptizatus est Iesus in Iordane ab Ioanne ». In diebus illis venit Iesus a Nazareth Galilææ ...

4. Mc 10, 13-16: « Quisquis non receperit regnum Dei velut parvulus, non intrabit in illud ». In illo tempore: Offerebant Iesu parvulos ...

5. Mc 16, 15-16, 19-20: « Qui crediderit et baptizatus fuerit, salvus erit ». In illo tempore: Apparens Iesus Undecim, dixit eis: « Euntes in mundum universum... ».

6. Lc 24, 44-53: « Oportebat praedicari in nomine Christi penitentiam in remissionem peccatorum in omnes gentes ». In illo tempore: Dixit Iesus ad discipulos suos: « Hæc sunt verba... ».

7. Io 1, 1-5, 9-14, 16-18: « Dedit potestatem filios Dei fieri, his qui credunt in nomine eius ». In principio erat Verbum ...

8. Io 1, 29-34: « Ecce Agnus Dei qui tollit peccatum mundi ». In illo tempore: Videt Ioannes Iesum venientem ad se ...

9. Io 3, 1-6: « Nisi quis natus fuerit denuo, non potest videre Regnum Dei ». Erat homo ex Pharisaëis ...

10. Io 3, 16-21: « Ut omnis qui credit in eum habeat vitam æternam ». Sic dilexit Deus mundum ...

11. Io 12, 44-50: « Ego lux in mundum veni ». In illo tempore: Clamavit Iesus et dixit ...

12. Io 15, 1-11: « Qui manet in me, et ego in eo, hic fert fructum multitum ». In illo tempore: Dixit Iesus discipulis suis: « Ego sum vitis vera... ».

389. Ad nn. 215, 216, 258, 349: Aliæ formulæ benedictionis aquæ:

1

Celebrans:

Benedictus Deus, Pater omnipotens, qui aquam ad purificandum et vivificandum creasti.

Omnes:

Benedictus Deus (vel alia apta acclamatio).

Celebrans:

Benedictus Deus, Fili unigenite, Iesu Christe, qui de latere aquam cum sanguine profudisti, ut ex morte et resurrectione tua nasceretur Ecclesia.

Omnes:

Benedictus Deus.
7. 2 Tim 1:10
8. 1 Pet 2:9

GOSPEL READINGS

1. Mt 16:24-27
2. Mt 28:18-20
3. Mk 1:9-11
4. Mk 10:13-16
5. Mk 16:15-16, 19-20
6. Lk 24:44-53
7. Jn 1:1-5, 9-14, 16-18
8. Jn 1:29-34
10. Jn 3:16-21
11. Jn 12:44-50

389. For nos. 215, 216, 258, 349: Other forms of the Blessing of Water:

1
Celebrant:
Blessed are you, God the almighty Father,
for you have created water to cleanse and give life.

All:
Blessed be God (or another suitable acclamation).

Celebrant:
Blessed are you, God the Only Begotten Son, Jesus Christ,
for you poured forth blood and water from your side,
so that from your Death and Resurrection the Church might be born. 335

All:
Blessed be God.
Celebrans:

Benedictus Deus, Spiritus Sancte, qui Christum ad aquas Iordanis baptizatum unxisti, ut omnes nos in te baptizemur.

Omnes:
Benedictus Deus.

Celebrans:

*Adesto nobis, Domine, Pater unus, et sanctifica creaturam aquæ, ut, in ea baptizati, homines a peccato abluentur et ad vitam tuorum renascantur adoptionis filiorum.*

Omnes:
Exaudi nos, Domine (vel alia apta invocatio).

Celebrans:

Sanctifica creaturam aquæ, ut, qui per eam in mortem et resurrectionem Christi baptizantur, conformes in ipso fiant imaginii Filii tui.

Omnes:
Exaudi nos, Domine.

Celebrans manu dextra tangit aquam et pergit:

Sanctifica hanc creaturam aquæ, ut Spiritu Sancto regenerentur quos elegisti, et partem habeant populi sancti tui.

Omnes:
Exaudi nos, Domine.

* Quoties præsto est aqua baptismalis iam benedicta, omissis invocationibus Adesto nobis, et iis quæ sequuntur, celebrans dicit:

Huius aquæ benedictæ mysterio, ad spiritualem regenerationem introducere dignare famulos tuos (N. et N.) et famulas tuas (N. et N.), quos ad hoc lavacrum vocasti, ut habeant vitam æternam. Per Christum Dominum nostrum.

Omnes:
Amen.
Celebrant:
Blessed are you, God the Holy Spirit, for you anointed Christ at his Baptism in the waters of the Jordan, so that we might all be baptized in you.

All:
Blessed be God.

Celebrant:
*Draw near to us, Lord, who alone are Father, and sanctify this water you have created, so that all who are baptized in it may be washed clean of sin and be born again to live as your adopted children.

All:
Hear us, O Lord (or another suitable invocation).

Celebrant:
Sanctify this water you have created, so that all who are baptized through it into Christ’s Death and Resurrection may be conformed to that image of your Son.

All:
Hear us, O Lord.

The celebrant with his right hand touches the water and continues:

Sanctify this water you have created, so that those you have chosen may be born again of the Holy Spirit and take their place among your holy people.

All:
Hear us, O Lord.

*When baptismal water already blessed is at hand, the celebrant omits the invocations Draw near to us and those which follow, and, with hands extended, says:

BP
By the mystery of this blessed water, graciously lead your servants (N. and N.) to a spiritual rebirth, for you have called them to this cleansing water, so that they may have eternal life. Through Christ our Lord.

All:
Amen.
Celebrans:
Clementissime Pater, qui de Baptismatis fonte novam filiorum tuorum vitam in nobis scaturire fecisti.

Omnes:
Benedictus Deus (vel alia apta acclamatio).

Celebrans:
Qui ex aqua et Spiritu Sancto in unum populum omnes baptizatos in Filio tuo Iesu Christo coadunare dignaris.

Omnes:
Benedictus Deus.

Celebrans:
Qui caritatis tuæ Spiritu, quem cordibus infundis, nos liberas, ut tua pace fruamur.

Omnes:
Benedictus Deus.

Celebrans:
Qui baptizatos eligis, ut in omnibus gentibus Evangelium Christi tui lætanter annuntient.

Omnes:
Benedictus Deus.

Celebrans:
* Hanc aquam benedicere nunc dignare, qua baptizandi sunt famuli tui (N. et N.) et famulæ tuae (N. et N.), quos ad lavacrum regenerationis vocasti, ut habeant vitam ætemam. Per Christum Dominum nostrum.

Omnes:
Amen.

* Quoties præsto est aqua baptismalis iam benedicta, omissa invocatione Hanc aquam benedicere, celebrans dicit:
Celebrant:
Most merciful Father,
from the font of Baptism,
you have made the new life of your children
well up within us.

All:
Blessed be God (or another suitable acclamation).

Celebrant:
You have been pleased to unite
by water and the Holy Spirit
all the baptized into one people in your Son Jesus Christ.

All:
Blessed be God.

Celebrant:
You free us by the Spirit of your love,
whom you pour into our hearts,
so that we may delight in your peace.

All:
Blessed be God.

Celebrant:
You choose the baptized,
that they may joyfully proclaim to all the nations
the Gospel of your Christ.

All:
Blessed be God.

Celebrant:

*Be pleased now to bless this water,
by which your servants (N. and N.) are to be baptized,
for you have called them to this cleansing water of rebirth
in the faith of the Church,
that they may have eternal life.
Through Christ our Lord.

All:
Amen.

*When baptismal water already blessed is at hand, the celebrant omits the invocation Be pleased now to bless and says:
Huius aquæ benedictæ mysterio, 
ad spiritualem regenerationem introducere dignare 
famulos tuos (N. et N.) et famulas tuas (N. et N.), 
quos ad hoc lavacrum vocasti, 
ut habeant vitam æternam. 
Per Christum Dominum nostrum. 
Omnes: 
Amen.

ACCLAMATIONES, HYMNI ET TROPARIA

390. Acclamationes e libris sacris desumptæ

1. Quis similis tui in fortibus, Domine? 
Quis similis tui, magnificus in sanctitate, 
terribilis atque laudabilis, faciens mirabilia? (Ex 15, 11).

2. Deus lux est, 
et tenebræ in eo non sunt ullæ (1 Io 1, 5).

3. Deus caritas est, 
et qui manet in caritate in Deo manet (1 Io 4, 16).

4. Unus Deus et Pater omnium, 
qui super omnes et per omnia 
et in omnibus (Eph 4, 6).

5. Respicite ad eum, et illuminamini (Ps 33, 6).

6. Benedictus Deus, 
qui elegit vos in Christo (cf. Eph 1, 3-4).

7. Dei factura estis, creati in Christo Iesu (cf. Eph 2, 10).

8. Carissimi, nunc filii Dei estis, 
et nondum manifestatum est quid eritis (cf. 1 Io 3, 2).

9. Videte qualem caritatem dedit vobis Pater, 
ut filii Dei nominemini: et sitis! (cf. 1 Io 3, 1).

10. Beati qui lavant stolas suas 
in sanguine Agni (Ap 22, 14).
BP  By the mystery of this blessed water, graciously lead to spiritual rebirth your servants (N. and N.), whom you have called to this cleansing in the faith of the Church, that they may have eternal life. Through Christ our Lord.\textsuperscript{354}

All:
Amen.

ACCLAMATIONS, HYMNS, AND TROPARIA

390.

BP  Acclamations Taken from the Sacred Scriptures\textsuperscript{355}

1. Who is like you, O Lord, among the strong? Who is like you, magnificent in holiness, worthy of awe and praise, worker of wonders! (Ex 15:11)

2. God is light and in him there is no darkness at all. (1 Jn 1:5)

3. God is love and whoever abides in love abides in God. (1 Jn 4:16)

RM  4. There is one God and Father of all, who is over all and through all and in us all. (Eph 4:6)\textsuperscript{356}

RM  5. Look toward the Lord and be radiant; let your faces not be abashed. (Ps 33 [34]:6)\textsuperscript{357}

6. Blessed be God, who chose you in Christ. (Cf. Eph 1:3-4)

7. You are God’s work of art, created in Christ Jesus. (Eph 2:10)

8. You are now God’s children, my beloved, and what you will be has not yet been revealed. (1 Jn 3:2)

9. What great love the Father has given you, that you should be called and be children of God. (1 Jn 3:1)

10. Blessed are they who wash their robes in the blood of the Lamb! (Rev 22:14)
11. Omnes vos unus estis in Christo Iesu (Gal 3, 28).

12. Estote imitatores Dei et ambulate in dilectione, sicut et Christus dilexit nos (Eph 5, 1-2).

Hymni secundum stilum Novi Testamenti

13. Benedictus Deus et Pater Domini nostri Iesu Christi, qui secundum magnam misericordiam suam regeneravit nos in spem vivam, per resurrectionem Iesu Christi ex mortuis, in hereditatem incorruptibilem, conservatam in caelis propter vos in salutem tempore novissimo revelandam (1 Petr 1, 3-5).

14. Magnum est pietatis sacramentum: Christus Iesus, qui manifestatus est in carne, iustificatus est in Spiritu, apparuit angelis, prædicatus est in gentibus, creditus est in mundo, assumptus est in gloria, dona largiens hominibus, ut impleret omnia! (cf. 1 Tim 3, 16).

Troparia ex antiquitate et liturgiis selecta

15. In te credimus, Christe: tuum cordibus lumen infunde, ut lucis filii efficiamur.


17. E latere tuo, Christe, fons aquæ prorupit, quo abluuntur mundi sordes et vita renovatur.
11. All of you are one in Christ Jesus. (Gal 3:28)

12. Be imitators of God and walk in love, as Christ has loved us. (Eph 5:1-2)

Hymns in the Style of the New Testament

RM 13. Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has given us new birth into a living hope through the Resurrection of Jesus Christ from the dead, into an inheritance that will not perish, preserved for us in heaven, for the salvation to be revealed in the last time! (1 Pet 1:3-5)

14. Great is the mystery of our religion: Christ Jesus, manifest in the flesh, brought to life in the Spirit, revealed to Angels, proclaimed to the nations, believed in throughout the world, taken up in glory, bestowing gifts on the human race, so that he might fulfill all things! (Cf. 1 Tim 3:16)

BP Troparia Selected from Antiquity and from the Liturgies

15. We believe in you, O Christ: pour your light into our hearts to make us children of light!

16. We come to you, O Lord: fill our souls with your life, that in you we may become children of adoption.

RM 17. From your side, O Christ, bursts forth a spring of water, by which the squalor of the world is washed away and life is made new again.

19. Ecclesia sancta, manus extende et natos illos suscipe, quos ex aquis regenerat Sanctus Dei Spiritus.

20. Gaudete, baptizati, electa vasa regni, in morte consepulti, Christi fide renati.


391. Ad n. 233: Memoria neophytorum in Precibus eucharisticis:
18. The voice of the Father sounds above the waters,\textsuperscript{365} 
the glory of the Son shines brightly forth, 
and the love of the Holy Spirit gives life. 

19. Holy Church, stretch out your hands 
to welcome those brought to new birth from the waters 
by the Holy Spirit of God.\textsuperscript{366} 

20. Rejoice, you newly baptized, 
chosen vessels of the Kingdom, 
buried together with Christ in death,\textsuperscript{367} 
born again of Christ by faith. 

21. This is the font of life 
that washes all the world, 
flowing from Christ’s wounded side. 
Hope for the Kingdom of Heaven, 
all you reborn in this font. 

391. For no. 233: Commemoration of the neophytes in the Eucharistic Prayers: 

When Eucharistic Prayer I (The Roman Canon) is used, in the section Memento, Domine 
(\textit{Remember, Lord, your servants}), there is a commemoration of the godparents:\textsuperscript{368} 

\textbf{RM} Remember, Lord, your servants 
who have presented your chosen ones 
for the holy grace of your Baptism, 
\textit{Here the names of the godparents are read out.} 
and all gathered here, 
whose devotion and faith are known to you…\textsuperscript{369} 

In the Eucharistic Prayers, a commemoration of the newly baptized is included according 
to these formulas: 
a) In Eucharistic Prayer I, the proper form of the Hanc igitur (Therefore, Lord, we pray) 
is also said: 

\textbf{RM} Therefore, Lord, we pray: 
graciously accept this oblation of our service, 
that of your whole family, 
which we offer you 
also for those to whom you have been pleased to give 
the new birth of water and the Holy Spirit, 
granting them forgiveness of all their sins
a) IN PRECE EUCHARISTICA II

Post verba universo clero addatur:

Recordare quoque, Domine, neophytorum,
qui hodie per Baptismum (et Confirmationem)
familiae tuae adiuncti sunt,
ut Christum, Filium tuum,
corde magno et animo volenti sequantur.
Memento etiam ...

b) IN PRECE EUCHARISTICA III

Post verba adesto propitius addatur:

Conforta, quæsumus, in sancto proposito famulos tuos,
qui hodie per lavacrum regenerationis
(quot Donacionem Sancti Spiritus)
plebi tuae aggregati sunt,
et concede, ut in novitate vitae semper procedant.
Omnes filios ...

c) IN PRECE EUCHARISTICA IV

Post verba et circumstantium addatur:

et neophytorum, quos hodie
ex aqua et Spiritu Sancto regenerasti,
et cuncti populi tui ...

so as to find them in Christ Jesus our Lord; and command that their names be written in the book of the living. (Through Christ our Lord. Amen.)

b) In the intercessions of Eucharistic Prayer II, after the words and all the clergy, the following is added:

RM Remember also, Lord, the newly baptized who, through Baptism (and Confirmation), have today been joined to your family, that they may follow Christ, your Son, with a generous heart and a willing spirit. Remember also our brothers and sisters . . .

c) In the intercessions of Eucharistic Prayer III, after the words whom you have summoned before you, the following is added:

RM Strengthen, we pray, in their holy purpose your servants who by the cleansing waters of rebirth (and the bestowing of the Holy Spirit) have today been joined to your people and grant that they may always walk in newness of life. In your compassion, O merciful Father, gather to yourself all your children scattered throughout the world. To our departed brothers and sisters . . .

d) In the intercessions of Eucharistic Prayer IV, the commemoration of the newly baptized is inserted in this way:

RM Therefore, Lord, remember now all for whom we offer this sacrifice: especially your servant N. our Pope, N. our Bishop, and the whole Order of Bishops, and all the clergy.

Be mindful, too, of those who take part in this offering, those gathered here before you, especially the newly baptized, whom today you have brought to new birth by water and the Holy Spirit, your entire people, and all who seek you with a sincere heart.
392. Ad n. 339: Forma alia orationis exorcismi, modo dialogi expressa:

Celebrans, admonens pueros ut secum Deum orent, ait:

Pater clementissime,
respice N. et N., qui mox baptizabuntur.

Pueri:
Audivimus verba Iesu eaque diligimus.

Celebrans:
Conantur revera vivere ad instar filiorum tuorum,
sed arduam rem esse reperiunt.

Pueri:
Ita, Pater, vellemus agere semper quod tibi placet,
adversum vero impulsum in nobis esse sentimus.

Celebrans:
Pater clementissime,
pueros istos libera a spiritu ignaviæ et mali,
et præsta ipsis ut semper incedant in lumine tuo.

Pueri:
Volumus ambulare cum Iesu,
qui pro nobis vitam suam posuit:
Pater, adiuva nos.

Celebrans:
Si quando concidant in via,
agentes quod displicet tibi,
da eis providens munus virtutis tuæ, ut valeant resurgere:
tunc iterum ad te ambulabunt,
cum Iesu Christo Domino nostro.

Pueri:
Da nobis, Pater, virtutem tuam.
392. For no. 339: The alternative form of the Prayer of Exorcism in the manner of a dialogue is given here:

The celebrant, inviting the children to pray to God with him, says:
Most merciful Father,
look upon N. and N.,
who are soon to be baptized.

Children:
We have heard the words of Jesus
and we love them.

Celebrant:
They are really trying to live as your children,
but they find it difficult.

Children:
Yes, heavenly Father,
we want always to do what pleases you,
but sometimes we find it hard.

Celebrant:
Most merciful Father,
free these young people
from the spirit of laziness and wrongdoing
and help them always walk in your light.

Children:
We want to walk with Jesus,
who gave his life for us.
Help us, heavenly Father.

Celebrant:
If they stumble on the way
by doing what does not please you,
take care of them and give them your strength,
so that they can get up
and once again continue their journey to you
with our Lord Jesus Christ.

Children:
Heavenly Father, give us your strength.
APPENDIX I

ORDO ADMISSIONIS
VALIDE IAM BAPTIZATORUM
IN PLENAM COMMUNIONEM
ECCLESIAE CATHOLICÆ

PRÆNOTANDA


2. A christianis autem orientalibus ad plenitudinem communionis catholicae venientibus non plus exigitur quam quod simplex fidei catholicae professio exigit, etiamse, vi recursus ad Sedem Apostolicam, eis permittatur transitus ad ritum latinum.

   b) Sedulo tamen ea vitentur, quæ quovis modo magnificentia studium sapiant. Accurate definiendus est modus, quo haec Missa, attentis adiunctis, celebrabitur. Ratio habenda est tum boni œcumenici tum vinculi inter candidatum et communitatem parœcalem. Sæpe opportunius erit Missam cum paucis tantum propinquis et amicis celebrare. Si autem gravi de causa Missa celebrari nequeat, admissio habeatur intra liturgiam verbi, quoties saltem haec sit possibilis. De forma autem eligenda audiatur et ipse admitteretur.

4. Si admissio celebratur extra Missam, eius nexus cum communione eucharistica patefiat ex eo, quod celebratio eucharistica, quam noviter admissus primum inter fratres catholicos plene participat, sequatur quam primum.

5. Pro admissione iam baptizati ad plenam communionem Ecclesiae catholicae requiritur preparatio candidati tam doctrinalis quam spiritualis secundum necessitates pastorales singulis casibus accommodatas. Discat candidatus

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APPENDIX I

ORDER OF RECEPTION
OF THOSE ALREADY VALIDLY BAPTIZED
INTO THE FULL COMMUNION OF
THE CATHOLIC CHURCH

INTRODUCTION

1. The rite by which a person born and baptized in a separated ecclesial Community is received 1 into the full communion of the Catholic Church according to the Latin Rite, is so arranged that no further burden is imposed than what is necessary to restore communion and unity 2 (cf. Acts 15:28).

2. Nothing more is required of Eastern Christians coming to the fullness of Catholic communion, however, than what a simple profession of Catholic faith requires, even if, by virtue of recourse to the Apostolic See, a transfer to the Latin Rite is permitted to them. 3

3. a) The rite of the celebration should appear as a celebration of the Church, and its high point should be realized in Eucharistic Communion. Therefore the admission normally should take place during Mass.

   b) Nonetheless, those aspects that in any way have an air of triumphalism should be carefully avoided. The way in which this Mass will be celebrated must be precisely defined, attentive to circumstances. Consideration must be given both to the good of ecumenism and to the bond between the candidate and the parish community. More appropriately, often it will be a Mass celebrated with only a few relatives and friends. Nevertheless, if for a serious reason a Mass cannot be celebrated, the Reception may be held within a Liturgy of the Word, whenever at least this is possible. The one being received, however, should also be consulted concerning the form to be chosen.

4. If Reception is celebrated outside Mass, its connection with Eucharistic Communion should be made clear by having it followed as soon as possible by a Eucharistic Celebration, in which the newly received fully participates among Catholic brothers and sisters for the first time.

5. For the Reception of those already baptized into the full communion of the Catholic Church, both a doctrinal and a spiritual preparation of the candidate is required, according to pastoral needs accommodated to individual cases. A candidate

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2 Cf. Second Vatican Council, Decree on Ecumenism, Unitatis redintegratio, no. 18.
magis magisque corde adhærere Ecclesiæ, in qua plenitudinem baptismi sui inveniet.

Tempore huius præparationis iam aliqua communicatio in sacris, secundum normas in Directorio de re œcumenica statutas, fieri potest.

Vitetur omnino æquatio candidatorum cum catechumenis.

6. Ab eo qui natus et baptizatus est extra communionem Ecclesiæ catholicae visibilem, non iam requiritur abjuratio haeresis, sed sola professio fidei.⁴

7. Sacramentum Baptismi iterari nequit, ideoque Baptismum sub condicione iterum conferri non permetitur, nisi adsit prudens dubium de facto vel de validitate Baptismi iam collati. Si seria investigatione peracta, ob prudens dubium de facto vel de validitate Baptismi iam collati, necessarium videtur Baptismum sub condicione iterum conferre, minister opportune explicet rationes propter quas Baptismus, hoc in casu, sub condicione confertur et illum in forma privata ministret.⁵

Ordinarius loci videat, singulis in casibus, quinam ritus in Baptismo sub condicione conferendo servandi, quinam prætermittendi.


9. Si professio et admissio fiunt intra Missam, admittendus, attenta sua personali condicione, confiteatur peccata sua, postquam confessarium de admissione mox instante certiorem reddiderit. Quam confessionem omnis confessarius rite approbatus recipere potest.

10. Admittendum comitetur, si casus fert, in ipsa admissione, sponsor, nempe vir (vel mulier) qui in adducendo vel preparando candidato præ aliis maiorem partem habuerit; admittere etiam possunt duo sponsores.

11. In ipsa celebratione eucharistica, in qua fit admissio, vel, si haec fiat extra Missarum sollemnia, in Missa quæ eam sequitur, licet non tantum ipsi admissus sacram communionem sub utraque specie recipere, sed etiam sponsoribus, parentibus, coniugi, si hi sunt catholicæ, catechistis laicis qui admittendum forte instruxerint, immo omnibus praesentibus catholicis, si numerus vel alia rerum adiuncta id suadeant.

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⁶ Cf. Ordo Confirmationis, Prenotanda, n. 7.
should learn to adhere more and more lovingly to the Church, in which the candidate will find the fullness of his or her Baptism.

At the time of this preparation some sharing in worship may already be taking place, according to the norms established in the Ecumenical Directory.

Equating candidates with catechumens is to be altogether avoided.

6. An abjuration of heresy is no longer required of a person who was born and baptized outside the visible communion of the Catholic Church, but only a profession of faith.\(^4\)

7. The Sacrament of Baptism cannot be repeated, and therefore conditional Baptism is not permitted to be conferred again unless a prudent doubt is present concerning the fact or the validity of the Baptism already conferred. If after a serious investigation has been undertaken concerning the prudent doubt about the fact or validity of the Baptism already conferred, conditional Baptism seems necessary to confer again, the minister should appropriately explain the reasons why Baptism in this case is being conferred conditionally, and he should administer it in a private form.\(^5\)

The local Ordinary should determine in individual cases of conferring conditional Baptism which rites should be kept and which omitted.

8. It is for the Bishop to receive the candidate. A Priest, however, to whom he entrusts the celebration to be performed, has the faculty of confirming the candidate in the very Rite of Reception,\(^6\) unless the one being received has already validly received Confirmation.

9. If the Profession and Reception take place during Mass, the one being received should confess his or her sins with attention to personal circumstances, having made the confessor aware of the forthcoming Reception. Any duly approved confessor may hear this confession.

10. If the situation warrants, a sponsor, namely a man or a woman who had a greater role than others in leading or preparing the candidate, may accompany the one being admitted in the Reception itself; two sponsors may also be permitted.

11. In the Eucharistic celebration itself during which the Reception takes place, or, if this happens outside the solemnities of the Mass, in the Mass that follows, it is permitted not only for the one admitted to receive Holy Communion under both kinds, but also the sponsors, parents, spouse, (if these are Catholic), lay catechists who perhaps instructed the one being received, and indeed all Catholics present, if their number or other circumstances suggest it.


12. Ritus admissionis a Conferentiis Episcopalibus, iuxta Constitutionem de sacra Liturgia (n. 63), variis rerum adiunctis accommodari potest. Insuper Ordinarius loci, attentis peculiaribus condicionibus personarum aut locorum, poterit ipsum ritum iis aptare, illum pro opportunitate ampliando vel breviando.7


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12. The Rite of Reception may be adapted to various circumstances by the Conferences of Bishops according to the Constitution on the Sacred Liturgy (no. 63). Above all the local Ordinary, paying attention to special conditions of persons and places, may himself adapt the Rite to them, by expanding or abbreviating it, if it seems appropriate.⁷

13. The names of those received should be recorded in a special book, along with the date and place of their Baptism.

CAPUT I

ORDO ADMISSIONIS INTRA MISSAM

14. a) Si admissio fit in sollemnitate vel in dominica, celebretur Missa diei; si autem fit alis diebus, adhibere licet Missam pro unitate Christianorum.

b) Admissio peragitur post homiliam, in qua cum gratiarum actione mentio fiat Baptismi tamquam fundamenti admissionis, Confirmationis recipiendae vel receptae, necnon Ss.mæ Eucharistiae primum cum catholicis celebrandae.

c) In fine homiliae brevi monitione celebrans, his vel similibus verbis, invitat candidatum, ut accedat cum sponsore ad fidem cum communitate profitendam:

N., cum post deliberationem mature in Spiritu Sancto peractam sponte petieris, ut ad plenam Ecclesiae catholicæ communionem admittaris, te invito, ut cum sponsore tuo progrediaris et coram hac communitate fidem catholicam profitearis. Qua in fide primum hodie nobiscum partem habeabis eucharisticæ Domini Iesu mensæ, in qua unitas Ecclesiae figuratur.

15. Tunc admittendus simul cum fidelibus astantibus recitat symbolum Nicæo-Constantinopolitanum (cf. n. 186), quod in hac Missa semper dicitur.

Postea admittendus solus, a celebrante invitatus, addit haec verba:

Credo et profiteor omnia quæ ut a Deo revelata credit, docet et annuntiat sancta Ecclesia catholica.

16. Tunc celebrans manum dexteram super caput admittendi imponit, nisi Confirmatio statim sequatur, dicens:

Suscipit te, N., in Ecclesiam catholicam Dominus, qui te in misericordia sua huc adduxit, ut in Spiritu Sancto plenam nobiscum habeas communionem in fide, quam professus es coram hac familia sua.
CHAPTER I

ORDER OF RECEPTION WITHIN MASS

14. a) If the Reception takes place on a Solemnity or on a Sunday, the Mass of the day should be celebrated; on other days, however, it is permissible to use the Mass “For the Unity of Christians” from the Masses for Various Needs.

b) The Reception is carried out after the Homily, in which the celebrant, with gratitude to God, should speak of Baptism as the basis for the candidate’s Reception, of the Sacrament of Confirmation, already received or about to be received by the candidate, and of the Most Holy Eucharist, to be celebrated by the candidate for the first time with the Catholic community.

c) At the end of the Homily, the celebrant, in these or similar words, briefly invites the candidate to come forward with his (her) sponsor to profess his (her) faith with the community:

N., since after mature deliberation in the Holy Spirit
and of your own free will
you have asked to be received
into the full communion of the Catholic Church,
I now invite you to come forward with your sponsor
and in the presence of this community
to profess the Catholic faith.  
In this faith, today for the first time
you will partake with us at the eucharistic table of the Lord Jesus,
by which the unity of the Church is signified.

15. Then the person to be received, together with the faithful, recites the Niceno-Constantinopolitan Creed, which is always said at this Mass.

After this, at the celebrant’s invitation, the one to be received adds:

I believe and profess
all that the holy Catholic Church
believes, teaches, and proclaims as revealed by God.

16. Unless Confirmation immediately follows, the celebrant then lays his right hand upon the head of the person to be received and says:

N., the Lord receives you into the Catholic Church.
In his mercy he has led you here,
so that in the Holy Spirit
you may have full communion with us
in the faith you have professed before this his family.
17. Si admitendus nondum confirmatus est, celebrans statim manus super caput candidati imponit et incipit ritum Confirmationis cum oratione Deus omnipotens (cf. nn. 269-270).

18. Post Confirmationem celebrans noviter admissum salutat, manus eius inter manus suas accipiens in signum amicalis receptionis. Pro quo gestu secundum regiones et adiuncta, permissu Ordinarii, alius gestus aptus substitui potest.

Si autem admissus non confirmatur, salutatio hæc sequitur immediate formulam admissionis (n. 16).


20. Post orationem universalem sponsor et, si pauciores tantum ritui admissionis assistunt, omnes astantes, recens admissum amicaliter pro opportunitate salutant, quo in casu in hac Missa osculum pacis omitti potest. Tunc admissus recedit ad locum suum.

21. Prosequitur deinde Missa. Convenit ut in ea recens admissus et alii, de quibus supra, n. 11, Ss.mam Eucharistiam sub utraque specie recipiant.
17. If the person to be received has not yet been confirmed, the celebrant lays his hands over the candidate’s head and begins the Rite of Confirmation with the prayer Almighty God (cf. nos. 269-270).

18. After Confirmation the celebrant greets the one newly received, taking his (her) hand between his own hands as a sign of friendship and acceptance. With the permission of the Ordinary, another suitable gesture may be substituted, depending on local and other circumstances.

   If, however, the person received is not confirmed, the greeting immediately follows the formula of Reception (no. 16).

19. The Universal Prayer follows the Reception (and Confirmation). In his introduction the celebrant should mention Baptism, (Confirmation,) and the Eucharist, and express gratitude to God. The person received into full communion is mentioned at the beginning of the intentions (cf. no 30).

20. After the Universal Prayer (Prayer of the Faithful) the sponsor and, if there are only a few persons, all who are present may, if appropriate, greet the newly-received person in a friendly manner. In this case the Sign of Peace before Communion may be omitted. Finally, the person received returns to his or her place.

21. Then the Mass continues. It is fitting that the person received and the others mentioned in no. 11 above receive the Most Sacred Eucharist under both kinds.
CAPUT II
ORDO ADMISSIONIS EXTRA MISSAM

22. Si admissio, gravi de causa, celebratur extra Missam, habeatur liturgia verbi.


24. Celebratio deinde exordium sumit a (cantu apto et) lectione sacræ Scripturæ, quæ illustratur homilia (cf. n. 14b).

25. Sequitur admissio, modo supra descripto peragenda (nn. 14c-19).

26. Oratio universalis concluditur Oratione dominica ab omnibus simul cantata vel recitata, quam sequitur benedictio sacerdotalis.

27. Tunc sponsor et, si pauciores tantum ritui assistunt, omnes astantes recens admissum amicaliter pro opportunitate salutant. Quo facto, omnes in pace recedunt.

28. Quodsi propter extraordinaria adiuncta admissio etiam sine liturgia verbi celebranda videtur, omnia fiant ut supra, incipiendo a monitione celebrantis. Quæ monitio exordium sumat ab aliquo verbo Scripturæ sacræ, quod ex. gr. extollat misericordiam Dei, qua admittendus deductus est, et mentionem faciat communionis eucharisticæ mox recipiendæ.
CHAPTER II

ORDER OF RECEPTION OUTSIDE MASS

22. If, for a serious reason, the Reception takes place outside Mass, a Liturgy of the Word is celebrated.

23. The celebrant, wearing an alb, or at least a surplice, and a stole of festive color, greets those present.

24. The celebration begins with (a suitable chant) and a reading of Sacred Scripture, which is explained in the Homily (cf. 14b).

25. Then follows the Reception, to be carried out in the manner described (nos. 14c-19).

26. The Universal Prayer is concluded with the Lord’s Prayer, sung or recited by all present, and the Priest’s blessing follows.

27. Then the sponsor and, if there are only a few persons, all who are present may, if appropriate, greet the newly-received person in a friendly manner. After this, all then depart in peace.

28. If, due to extraordinary circumstances, it appears that the Reception is to be celebrated without the Liturgy of the Word, everything takes place as above, beginning with the celebrant’s Instruction (no. 14c). This Instruction should begin with a quotation from Sacred Scripture, for example, a text that praises the mercy of God that has led the candidate to be received into full communion and speaks of the Eucharistic Communion soon to be received at a later time.
CAPUT III

TEXTUS VARII
IN RITIBUS ADMISSIONIS ADHIBENDI

29.  I. LECTIONES BIBLICÆ

Lectiones biblicæ, tum in Missa tum in liturgia verbi, sumi possunt, sive ex toto
sive ex parte, aut Missa diei aut Missa pro unitate Christianorum (cf. Lectionarium III,
640-656) aut Missa in initiatione christiana adultorum (cf. ibidem, 431-442).
Quando vero ritus sine Missa celebratur, adhiberi possunt præsertim textus qui
sequuntur.

LECTIONES E NOVO TESTAMENTO

1. Rom 8, 28-39: « Predestinavit eos conformes fieri imaginis Filii eius ». Fratres: Scimus quoniam diligentibus Deum ...

2. 1 Cor 12, 31 - 13, 13: « Caritas numquam excidit ». Fratres: Æmulamini charismata maiora ...

3. Eph 1, 3-14: « Elegit nos Deus ut essemus sancti et immaculati in caritate ». Benedictus Deus et Pater Domini nostri Iesu Christi ...

4. Eph 4, 1-7. 11-13: « Unus Dominus, una fides, unum baptisma; unus Deus et Pater omnium ». Fratres: Obsecro vos ego, vincitus in Domino ...

5. Phil 4, 4-8: « Quæcumque sunt vera, hæc cogitate ». Fratres: Gaudete in Domino semper ...

6. 1 Th 5, 16-24: « Integer spiritus vester et anima et corpus in adventu Domini servetur ». Fratres: Semper gaudete ...

PSALMI RESPONSORII


2. Ps 41, 2-3; 42, 3. 4. R. (Ps 41, 3a): Sitivit anima mea ad Deum vivum.

CHAPTER III

VARIOUS TEXTS
TO BE USED IN THE RITES OF RECEPTION

29.  I. BIBLICAL READINGS

The biblical readings, for Mass or for the Liturgy of the Word, may be taken in whole or in part, from those provided in the *Lectionary for Mass* for the Mass of the day, or for the Mass “For the Unity of Christians” (cf. nos. 867-871) or for the Ritual Mass “For Christian Initiation Apart from the Easter Vigil” (cf. nos. 751-755).

When the rite, however, is celebrated outside Mass, it is preferable that the texts that follow be used (cf. also the *Lectionary for Mass*, nos. 761-763).

The material in the following section is taken from nos. 761-763 of the *Ordo lectionum Missæ (editio typica altera)*.

Since different translations of the *Ordo lectionum Missæ (Lectionary for Mass)* are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

### READINGS FROM THE NEW TESTAMENT

1. Rom 8:28-39
2. 1 Cor 12:31–13:13
3. Eph 1:3-14
5. Philippians 4:4-8
6. 1 Thes 5:16-24

### RESPONSORIAL PSALMS

1. Ps 26 (27):1, 4, 8b-9abc, 13-14
   R. (1a)
2. Ps 41 (42):2-3; Ps 42 (43):3, 4
   R. (Ps 41 [42]:3a)
4. Ps 62, 2. 3-4. 5-6. 8-9.  

5. Ps 64, 2-3a. 3b-4. 5. 6.  
R. (2a): Te decet hymnus, Deus, in Sion.

6. Ps 120, 1-2. 3-4. 5-6. 7-8.  
R. (2a): Auxilium meum a Domino.

**EVANGELIA**

1. Mt 5, 2-12a: « Gaudete et exsultate, quoniam merces vestra copiosa est in cælis ».  
In illo tempore: Docebat Iesus discipulos suos, dicens ...

2. Mt 5, 13-16: « Luceat lux vestra coram hominibus ».  
In illo tempore: Docebat Iesus discipulos suos, dicens: « Vos estis sal terræ ... ».

In illo tempore respondens Iesus dixit ...

4. Io 3, 16-21: « Ut omnis qui credit in eum habeat vitam æternam ».  
Sic dilexit Deus mundum ...

In illo tempore: Dixit Iesus discipulis suis: « Si diligitis me ... ».

6. Io 15, 1-6: « Ego sum vitis, vos palmites ».  
In illo tempore: Dixit Iesus discipulis suis: « Ego sum vitis vera ... ».

**30.**  
**II. SPECIMEN ORATIONIS UNIVERSALIS**

Fratres carissimi: Cum gratiarum actione erga Deum hunc fratrem nostrum, qui Baptismate (et Confirmatione) Christo iam insertus erat, in plenam Ecclesicæ catholicae communionem recepimus (et Spiritus Sancti donis confirmavimus), ut mox nobiscum mensam Domini participet. Gaudentes de membro in Ecclesiam catholicam noviter admisso, gratiam una cum eo et misericordiam Salvatoris imploremus.

Pro fratre nostro, quem hodie inter nos recepimus, ut, adiuvante Spiritu Sancto, in suo proposito fideliter perseveret, Dominum precemur.  
R. Exaudi, Domine.
3. Ps 60 (61):2-3a, 3bc-4, 5-6, 9  
   R. (4a)

4. Ps 62 (63):2, 3-4, 5-6, 8-9  
   R. (2b)

5. Ps 64 (65):2-3a, 3b-4, 5, 6  
   R. (2a)

6. Ps 120 (121):1-2, 3-4, 5-6, 7-8  
   R. (2a)

Gospel Readings

1. Mt 5:2-12a
2. Mt 5:13-16
3. Mt 11:25-30
4. Jn 3:16-21
5. Jn 14:15-23, 26-27
6. Jn 15:1-6

30. II. Example of the Universal Prayer

Dear brothers and sisters:  
our brother (sister) N. has already been incorporated into Christ  
through Baptism [and Confirmation];  
now, with thanksgiving to God,  
we have received him (her) into the full communion of the Catholic Church  
(and confirmed him [her] with the gifts of the Holy Spirit),  
so that he (she) may soon share with us at the table of the Lord.  
As we rejoice at a newly received member of the Catholic Church,  
let us join him (her) in asking for the grace and mercy of the Savior.

For our brother (sister)  
whom we have welcomed among us today,  
that with the help of the Holy Spirit he (she) may persevere faithfully in his (her) resolve,  
let us pray to the Lord:  
R. Lord, hear our prayer.
Pro omnibus in Christum credentibus eorumque communitatibus, ut ad perfectam perveniant unitatem, Dominum precemur.
R. Exaudi, Domine.

Pro Ecclesia (Communitate), in qua hic modo admissus baptizatus antea et educatus est, ut Christum altius semper cognoscat et efficacius annuntiet, Dominum precemur.
R. Exaudi, Domine.

Pro omnibus quos iam accendit desiderium gratiæ cælestis, ut ad plenam perducantur in Christo veritatem, Dominum precemur.
R. Exaudi, Domine.

Pro nondum in Christum Dominum credentibus, ut, Spiritu Sancto illuminati, viam salutis et ipsi valeant inire, Dominum precemur.
R. Exaudi, Domine.

Pro omnibus hominibus, ut, a fame et bello liberati, in pace et tranquillitate iugiter vivant, Dominum precemur.
R. Exaudi, Domine.

Pro nobismetipsis, ut in fide, quam gratis recepimus, usque in finem perseveremus, Dominum precemur.
R. Exaudi, Domine.

Oratio

Omnipotens æterne Deus,
exaudi preces, quas ad te effundimus,
ut grata tibi devotione iugiter serviamus.
Per Christum Dominum nostrum.
R. Amen.
For all who believe in Christ and for their communities,
that they may come to perfect unity,
let us pray to the Lord:
R. Lord, hear our prayer.

For the Church (Community) in which N. was baptized and formed,
that it may know Christ ever more deeply
and proclaim him more effectively,
let us pray to the Lord:
R. Lord, hear our prayer.

For all in whom the desire for heavenly grace is already kindled,
that they may be led to the fullness of truth in Christ,\(^{378}\)
let us pray to the Lord:
R. Lord, hear our prayer.

For those who do not yet believe in Christ the Lord,
that, enlightened by the Holy Spirit,
they may enter the way of salvation,\(^{379}\)
let us pray to the Lord:
R. Lord, hear our prayer.

For all people,
that they may be freed from hunger and war
and live in constant peace and tranquility,
let us pray to the Lord:
R. Lord, hear our prayer.

For ourselves,
that having received the free gift of faith,
we may persevere in it to the end,
let us pray to the Lord:
R. Lord, hear our prayer.

Prayer
Almighty eternal God,
hear the prayers we pour out to you,\(^{380}\)
that we may continue to serve you with grateful devotion.
Through Christ our Lord.
R. Amen.
31. Si admissio celebratur extra Missam, transitus ab oratione communi ad Orationem dominicam (cf. n. 26) his vel similibus verbis fieri potest:

Celebrans:

Preces nostras coniungamus,
fratres dilectissimi, easque proferamus
quemadmodum Dominus noster Iesus Christus
orare nos docuit.

Omnes:

Pater noster ...

Si admissus in sua Communitate usum habuit addendi Orationi dominicæ clausulam seu doxologiam finalem Quia tuum est regnum, etc., addatur hoc loco.
31. If the Reception is celebrated outside Mass, the transition from the Universal Prayer (Prayer of the Faithful) to the Lord’s Prayer can be expressed by the celebrant (cf. no. 26), in these or similar words:

Celebrant:
Dear brothers and sisters,
let us unite our prayers and offer them,
praying as our Lord Jesus Christ taught us:

All:
RM  Our Father, who art in heaven . . .

If the person received was accustomed in his or her Community to the final doxology For the kingdom, etc., it should be added here to the Lord’s Prayer.
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GENERAL NOTES

The translation of the Title Page and Decrees conform to those of *The Roman Missal* wherever the Latin text is the same. The cross-references to the *Lectionary for Mass* in the text of this *Order* follow the numbering of the *editio typical altera* of the *Ordo lectionum Missae*, 1981. Changes in the *Prænotanda generalia Initiationis christianæ* and in the particular *Prænotanda* for the *Ordo Initiationis christianæ adultorum*, 1972, were introduced into the Latin text as a result of the issuance of the 1983 Code of Canon Law (cf. *Notitiae*, Vol. XIX, 1983, pp. 545-549). These changes are reflected in the translation of the English texts of nos. 10 and 11 of the *Prænotanda generalia* (General Introduction) and in nos. 8, 34, 44, and 66 of the *Prænotanda* (Introduction) for *The Order of Christian Initiation of Adults*. Capitalization adheres to the principles of the *Ratio translationis*, 2007, for the English language.

Throughout the *Ordo Initiationis christianæ adultorum* the term *Ordo* is used in the title of the ritual book (translated, *The Order of Christian Initiation of Adults*) and in the titles of the chapters of the book, e.g. *Caput I, Ordo Catechumenatus per Gradus Dispositus* (translated, Chapter I, The Order of the Catechumenate Arranged in Steps). The term *Ordo* is employed in the Latin text in reference to all the contents of the ritual book – introductions, rubrics, and ritual texts – and likewise, when referring to all the contents of each chapter—introduction, rubrics, and ritual texts. The term *Ordo* is always translated “Order” in this ritual book.

Each ritual celebration or rite involves the application of the principles, norms, and the selection of options contained in the Chapters of this *Order*. The term *ritus* is used in reference to the entire ritual celebration (e.g., The Rite for Entrance Into the Catechumenate) or to ritual actions contained within the celebration of the entire rite. (e.g., Ephphatha Rite [*Ritus «Effetha»*] or Rite of Anointing [*Ritus Unctionis*]). The term *Ritus* is always translated “Rite(s)” in this ritual book.

TERMS REFERRING TO THOSE PREPARING FOR THE SACRAMENTS OF CHRISTIAN INITIATION AND TO THOSE WHO HAVE JUST RECEIVED THEM

The *Ordo Initiationis christianæ adultorum* uses a variety of special terms in reference to those who are preparing to receive the Sacraments of Christian Initiation and to those who have just received them. The following is a list of these Latin terms (in the plural form) and the English translation of these terms throughout this ritual book:

A) TRANSLATION OF COMPETENTES

The designation *competentes* is uniformly translated, “co-petitioners.” See Introduction to *The Order of Christian Initiation of Adults*, no. 24: “From the day of their “Election” and admission, catechumens are called “elect.” They are also called
‘co-petitioners’ because together they strive or petition to receive the Sacraments of Christ and the gift of the Holy Spirit” [A die “electionis” et admissionis suæ catechumeni vocantur “electi.” Dicunt etiam “competentes,” quia una simul contendunt seu competunt ut accipiant sacramenta Christi et donum Spiritus Sancti] and see also, nos. 103, 139, 146, 153, 155.

Cf. also St. Augustine of Hippo, (d.430), Sermones (CPL 0284) sermo: 216, ed. : PL 38, col.: 1077, linea: “Let us all run in the way and along the path of the Lord, according to the vocation by which he has called us; let no one look behind. Indeed, truth which can neither deceive nor be deceived, has openly proclaimed, ‘No one putting his hand to the plow and looking back is fit for the kingdom of heaven.’… Your very name, by which you are called co-petitioners (competentes) clearly shows that this is what you wish and that you are striving for it with all the efforts of your mind and heart. Indeed, what else are co-petitioners (competentes) other than those who seek together? For just as co-instructors, co-runners, co-sitters, means nothing other than teaching together, running together, sitting together, so also the name of co-petitioners (competentes) means nothing other than petitioning together and further, it is made up of the desiring of some one thing . . .” [omnes secundum vocacionem qua vocati sumus a domino, in eius via semitaque curramus; nullus retro respiciat. veritas enim quae nec fallit nec fallere potest, aperta denuntiat: nemo ponens manum super aratrum, et respiciens retro, aptus erit regno coelorum . . . hoc nempe vos concupiscere, ad hoc ambire omnibus mentis vestrae conatibus, ipsum vestrum nomen, quod competentes vocamini, ostendit. quid enim aliud sunt competentes, quam simul petentes? nam quomodo condoncentes, concurrentes, considentes, nihil aliud sonat, quam simul docentes, simul currentes, simul sedentes; ita etiam competentium vocabulum non aliunde quam de simul petendo atque unum aliquid appetendo compositum est]. Cf. also St. Augustine of Hippo Sermones (CPL 0284) sermo: 228, ed. : PL 38, col.: 1101, linea : 39: “They were called co-petitioners (competentes), since by petitioning they assailed the maternal womb, that they might be born…” [competentes dicebantur, quoniam materna uiscera, ut nascerentur, petendo pulsabant].

B) TRANSLATION OF ELECTI


C) TRANSLATION OF FAUORES (“SYMPATHIZANTES”)

The designations fautores (“sympathizantes”) are uniformly translated, “inquirers (the ‘well-disposed’).” Cf. Introduction, no. 12: “In addition to the evangelization appropriate for this period [Precatechumenate], it is for the Conferences of Bishops to provide . . . an initial way of receiving the inquirers (who are commonly called the ‘well-disposed’), that is, those who, even if they do not fully believe, nonetheless show a leaning towards the Christian faith.” [Ad Conferentias Episcopales pertinent, preter illam evangelizationem huic tempori propriam, providere primum modum recipiendi fautores (qui “sympathizantes” vulgo dicuntur).
id est eos qui, etiamsi plene non credant, propensionem tamen exhibent in christianam fidem.]; cf. also nos. 12.3, 65, 111, 120.

D) Translation of *illuminandi*

The designation *illuminandi*, used in reference to the elect, is translated, “those to be enlightened.” Cf. Introduction, no. 24: “They are also called ‘those to be enlightened’ because Baptism itself is called ‘enlightenment.’” [Appellantur etiam “illuminandi,” quia Baptismus ipse vocatur “illuminatio”].

E) Translation of *neophyti*

The designation *neophyti* is uniformly translated, “neophytes.” Cf. Introduction, no. 24: “They are also called ‘those to be enlightened’ because Baptism itself is called ‘enlightenment,’ and by it the neophytes are flooded with the light of faith.” [Appellantur etiam “illuminandi,” quia Baptismus ipse vocatur “illuminatio,” et per eum neophyti luce fidei perfunduntur.]; cf. also nos. 36, 37, 39, 40.5, 43, 57, 188, 226, 229, 233, 235, 236, 238, 239, 243, 263, 268, 271.

ENDNOTES

The following endnotes provide information regarding the repetition of rubrics and ritual texts, in whole or in part, references to corresponding phrases and texts in other ritual books, indications of scriptural allusions within those ritual texts not contained in *The Roman Missal*, and explanations of the various expansions or rearrangements of rubrics, additions of headings, and other elements in this ritual book, that have been made to accommodate pastoral use.

ABBREVIATIONS

The following abbreviations are used in the endnotes.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>NABRE</td>
<td><em>New American Bible Revised Edition</em></td>
</tr>
<tr>
<td>RM</td>
<td><em>The Roman Missal</em> (2010)</td>
</tr>
<tr>
<td>RSV</td>
<td><em>Revised Standard Version</em></td>
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1 Cf. Romans 1:20 (RSV: “Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things he has made”); cf. also Wisdom 13:5 (RSV: “For from the greatness and beauty of created things comes a corresponding perception of their Creator”).

2 Cf. 1 John 1:7 (RSV: “but if we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from all sin”); cf. also RM, S1689co: “that we may be on fire with the same spirit and walk always as children of light” (*ut, eodem spiritu ferventes, tamquam filii lucis iugiter ambulemus*) and 1 Thessalonians 5:5 (RSV: “For you are all sons of light and sons of the day; we are not of the night and of darkness”).

3 Cf. RM, N172ai (John 3:16): “God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life” (*Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam*) and (RSV: “For God so loved the world that he gave us his only Son, that whoever believes in him should not perish but have eternal life”).

4 Cf. John 1:41 (RSV: “We have found the Messiah”); cf. also John 1:37 (RSV: “and they followed Jesus”).

5 Cf. Isaiah 11:4 (RSV: “and with the breath of his lips he shall slay the wicked”).

6 This text is taken from *Exorcisms and Related Supplications*, no. 59.

7 Cf. Matthew 4:10 and Luke 4:8 (RSV: “You shall worship the Lord your God and him only shall you serve”).

8 Cf. Matthew 4:10 and Luke 4:8 (RSV: “You shall worship the Lord your God and him only shall you serve”).

9 Cf. RM, P720am (John 17:24): “Father, I wish that, where I am, those you gave me may also be with me, that they may see the glory that you gave me, alleluia”. (*Pater, quos dedisti mihi, volo ut ubi sum ego, et illi sint mecum, ut videant claritatem quam dedisti mihi, alleluia*).

10 Cf. Ephesians 3:17 (RSV: “that Christ may dwell in your hearts through faith”).

11 Cf. Matthew 11:30 (RSV: “For my yoke is easy, and my burden is light”).

12 This text also serves as a Lenten Gospel Acclamation in the *Ordo lectionum Missæ*, Editio Typica, 1969 (Lectionary for Mass), no. 9.

13 Cf. RM, S1476co: “grant, we pray, that we may so profit from his teaching as to follow faithfully in the footsteps of Christ” (*tribue, quæsumus, eius nos eruditione ita proficere, ut vestigia Christi fideliter sequamur*).

14 Cf. RM, GIRM, no. 355c: “for the Church desires that a richer portion at the table of God’s Word should be spread before the people” (*Ecclesia enim cupit ut ditiur mensa verbi Dei paretur fidelibus*).

15 Cf. Psalm 33 (34):12 (Grail: “Come, children, and hear me, that I may teach you the fear of the Lord”).

16 Cf. The Roman Pontifical, *Rites of Ordination*, Ordination of a Bishop, no. 50: “Receive the Gospel and preach the word of God” (*Accipe Evangelium et verbum Dei prædica*).

17 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (*Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti*); for an alternate translation of the phrase *lavacrum regenerationis*, cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (*qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tuæ aggregati sunt*).
18 Cf. RM, S1660co: “God of our Fathers” (Deus patrum nostrorum).

19 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives re and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovacionis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tuae aggregati sunt).

20 Cf. RM, S1465co: “grant, we pray, that by his merits and example we may happily attain the rewards promised to the humble” (tribue, quæsumus, ut, eius meritis et exemplo, promissa humilibus præmia feliciter consequamur); cf. also RM, S1490co: “that by the example of Saint Joseph and under his patronage we may complete the works you set us to do and attain the rewards you promise” (ut, beati Ioseph exemplo et patrocinio, opera perficiamus quæ præcipis, et præmia consequamur quæ promittis).

21 Omnipotens sempiterne Deus is translated, “Almighty ever-living God” throughout the Missal. Cf. RM, S1441co: “God of all creation” (Deus universæ creaturæ).

22 Cf. RM, R2538bn: “Holy Father, maker of the whole world, who created man and woman in your own image” (Pater sancte, mundi conditor universi, qui virum et mulierem ad imaginem tuam creasti).

23 Cf. Romans 8:29 (RSV: “For those whom he foreknew he also predestined to be conformed to the image of his Son”).

24 Cf. Missale Romanum, Order of Mass, no. 144: “Go in peace” (Ite in pace).

25 Omnipotens sempiterne Deus is translated “Almighty ever-living God” throughout the Missal.

26 Cf. Luke 24:49 (RSV: “And behold, I send the promise of my Father upon you”); cf. also John 14:26 (RSV: “But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you”); Acts 1:4-5 (RSV: “And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said, ‘You heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.’”); Acts 2:33 (RSV: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this what you see and hear”); Ephesians 1:13 (RSV: “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit”).

27 Cf. Exorcisms and Related Supplications, no. 48: “that you will drive the evil spirit away” (ut…spiritum malignum avertas) and no. 59: “drive out the evil spirits” (repelle…malignos spiritus).

28 Cf. 1 Corinthians 3:16-17 (RSV: “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and that temple you are”); cf. also 1 Corinthians 6:19 (RSV: “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?”).

29 Cf. Ephesians 5:27 (RSV: “that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish”); cf. also 1 Peter 1:18-19 (RSV: “You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot”) and 2 Peter 3:14 (RSV: “be zealous to be found by him, without spot or blemish, and at peace”).

30 Cf. RM, S1442co: “we may constantly serve you in holiness and justice” (tibi in sanctitate et iustitia perpetuo famulari); cf. also Luke 1: 74-75 (RSV: “…might serve him without fear, in holiness and righteousness all the days of our life”).
31 Cf. RM, R2538bn: “Holy Father, maker of the whole world, who created man and woman in your own image” (Pater sancte, mundi conditor universi, qui virum atque mulierem ad imaginem tuam creasti).

32 In Exorcisms and Related Supplications the Latin word inimicus is translated “the enemy” throughout, e.g., no. 21: “against the snares of the enemy” (adversus insidias inimici) and no. 39: “to tread underfoot all the power of the enemy” (super omnem calcandi virtutem inimici); cf. also the Preamble: “from bondage to the Devil and sin” (a servitute diaboli et peccati).

33 Cf. RM, S1689co: “that we may be on fire with the same spirit and walk always as children of light” (ut, eodem spiritu ferventes, tamquam filii lucis iugiter ambulemus); cf. also the Preamble: “from bondage to the Devil and sin” (a servitute diaboli et peccati).

34 Cf. RM, Q323co: “and carrying out works of charity” (et opera caritatis exercentes); cf. also S1448co: “giving ourselves to works of charity” (caritatis opera exercentes) and C2328co: “practicing the works of charity” (caritatis opera exercentes).

35 Cf. Matthew 5: 1-12 (RSV: “Seeing the crowd he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are you, when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.’” Cf. also Luke 6:20-24 (RSV): “Blessed are you poor, for yours is the kingdom of God, Blessed are you that hunger now, for you shall be satisfied. Blessed are you when men hate you, when they exclude you and revile you, and cast out your name as evil, on account of the son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven”).

36 Cf. Z3259iv: “let us call upon the judge of all humanity” (universe carnis iudicem imploremus).

37 RM, S1764co: “we may merit to hold firm in following you” (ut, te sequentes, tibi firmiter adhaerere mereamur).


39 Cf. RM, D3084co: “grant that he (she) may be led to our true homeland to delight in its everlasting joys” (concedas eum ad veram patriam perduci, et gaudis perfui sempiternis).

40 Cf. RM, R2374co: “Grant, O Lord, to these chosen ones that, instructed in the holy mysteries, they may receive new life at the font of Baptism and be numbered among the members of your Church” (Concede, Domine, electis nostris, ut, sanctis edocti mysteriis, et renoventur fonte baptismatis et inter Ecclesie tuae membra numerentur).

41 Cf. Isaiah 1:16 (RSV: “Wash yourselves; make yourselves clean”; Vulgate and Neo- Vulgate: Lavamini, mundi estote).

42 Cf. RM, P896pc: make us always ready to receive so great a gift (tanti muneris capaces indesinenter efficiat).

43 Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to
redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

44 Cf. RM, M1308bs: “may he instruct you in the Gospel of salvation” (Evangelio salutis erudiat).

45 Cf. RM, 2776so: “May the sacrifice we offer you purify us, O Lord, and make all who are joined in one Baptism partakers at last of one and the same celebration of these mysteries” (Quam tibi, Domine, offerimus hostia et purificationem conferat, et omnes uno baptismate conjunctos eorundem mysteriorum tandem participes efficiat).

46 Cf. P745co: “so that those you have freed from the darkness of error may cling more firmly to the teachings of your truth.” (ut, quos erroris caligine liberasti, veritatis tuae firmius inhærerete facias documentis).

47 Cf. Psalm 83 (84):8 (Vulgate and Neo-Vulgate): ibant de virtute in virtutem; (RSV: “they go from strength to strength”; Grail:” They walk with ever growing strength”).

48 This text is taken from The Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism, no. 22.

49 This text is identical to no. 130 above.

50 Cf. Acts 2:42 (RSV: “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers”).

51 Cf. Acts 2:42 (RSV: “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers”).

52 Cf. RM, M1193vd: “For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure” (Quia fidelibus tuis dignanter concedis quotannis paschalia sacramenta in gudio purificatis mentibus exspectare); cf. also RM, Q543sp: “Grant your faithful, O Lord, we pray, to partake unceasingly of the paschal mysteries” (Da, quæsumus, Domine, fidelibus tuis et sine cessatione capere paschalia sacramenta).

53 Cf. RM, M1228vd: “For just as through your beloved Son you created the human race, so also through him with great goodness you formed it anew” (Qui per Filium dilectionis tuæ, sicut conditor generis es humani, ita benignissimus reformator).

54 Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

55 Cf. Romans 9:8 (RSV: “This means that it is not the children of the flesh that are the children of God, but the children of the promise are reckoned as descendants”).

56 This text quotes the Vulgate text of Ephesians 1:10, which reads, instaurare omnia in Christo; the Neo Vulgate text reads, recapitulare omnia in Christo; the Douay version, based on the Vulgate text, reads, “to re-establish all things in Christ” and cf. also RM, M1226vd: “In him you have been pleased to renew all things” (In quo omnia instaurare tibi complacuit).

57 Cf. RM, V2745pc: “always faithful to the call of the Gospel” (evangelicæ semper vocationi fideles).
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58 Cf. Luke 24:49 (RSV: “And behold, I send the promise of my Father upon you”); cf. also John 14:26 (RSV: “But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you”); Acts 1:4-5 (RSV: “And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said, ‘You heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit’”); Acts 2:33 (RSV: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this what you see and hear”); Ephesians 1:13 (RSV: “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit”).

59 Cf. Luke 19:10 (RSV: “For the Son of man came to seek and save the lost”).

60 Cf. Romans 8:26-27 (RSV: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God”).

61 Cf. RM, R2587pe: “that they may always raise their hearts and minds to you” (ut ad te semper corda mentesque erigant).

62 Cf. Ezekiel 34:16 (RSV: “I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak”).

63 Cf. RM, M1271pe: “And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior” (Et sic, Pater sancte, mundum dilexisti, ut, completa plenitudine temporum, Unigenitum tuum nobis mitteres Salvatorem).

64 Cf. John 4:10 (RSV: “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water”).

65 Cf. RM, T588mn: “they, too, may enter on the way of salvation” (viam salutis et ipsi valeant introire).

66 Cf. John 4:14 (RSV: “but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life”).

67 Cf. John 4:23 (RSV: “But the hour is coming, and now is, where the true worshipers will worship the Father in spirit and truth”).

68 John 6:68 (RSV: “Simon Peter answered him, ‘Lord to whom shall we go? You have the words of eternal life’”)

69 Cf. John 1:14 and17 (RSV: “And the Word became flesh and dwelt among us, full of grace and truth...For the law was given to Moses; grace and truth came through Jesus Christ.”); cf. also John 14:6 (RSV:” I am the way, and the truth, and the life”); 2 Corinthians 11:10 (RSV: “As the truth of Christ is in me”; Ephesians 4:21 (RSV: “as the truth is in Jesus”)).

70 Cf. RM, S1617co: “O God, who guided Saint Bridget of Sweden along different paths of life and wondrously taught her the wisdom of the Cross as she contemplated the Passion of your Son” (Deus, qui beatam Birgittam per varias vitae semitas duxisti eamque sapientiam crucis in contemplatione passionis Filii tui mirabiliter docuisti); cf also, Galatians 6:14: May I never boast of anything except the cross of our Lord Jesus Christ.

71 Cf. 1 Corinthians 1:31 (RSV: “Let him who boasts, boast of the Lord” (Vulgate: Qui gloriatetur, in Domino glorietur); cf. also Galatians 6:14 and RM, S1936ai: “May I never boast, except in the Cross of our Lord Jesus Christ” (Mihi autem absit gloriari, nisi in cruce Domini nostri Iesu Christi).

72 Cf. 1 Corinthians 1:20 (RSV: “Has not God made foolish the wisdom of the world?”).
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73 Cf. RM, V2775co: “in the power of your Spirit, remove the divisions between Christians” (in virtute Spiritus tui, christianorum divisiones remove); cf. also Luke 4:14 (RSV: “And Jesus returned in the power of the Spirit to Galilee”).

74 Cf. Matthew 5:11 (RSV: “Blessed are you when men revile you and persecute you and utter all kinds of evil against you on my account”).


76 Cf. Ephesians 3:17-19 (RSV: “and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breath and length and height and depth, and to know the love of Christ which surpasses knowledge that you may be filled with all the fullness of God”).

77 Cf. RM, S1689co: “that we may be on fire with the same spirit and walk always as children of light” (ut, eodem spiritu ferventes, tamquam filii lucis iugiter ambulemus); cf. also 1 Thessalonians 5:5 (RSV: “For you are all sons of light and sons of the day; we are not of the night and of darkness”).

78 Cf. RM, Q424pc: “O God, who enlighten everyone who comes into this world” (Deus, qui illuminas omnem hominem venientem in hunc mundum); cf. John 1:9 (RSV: “The true light that enlightens every man was coming into the world”).

79 Cf. John 16:13 (RSV: “When the Spirit of truth comes, he will guide you into all the truth”); cf. also John 15:26 (RSV: “But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me”).

80 Cf. John 8:44 (RSV: “You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies he speaks according to his own nature, for he is a liar and the father of lies”).


83 The Latin spiritus malignus is translated, “evil spirit” in Exorcisms and Related Supplications, e.g., nos. 39, 41, 48, and 59.


85 Cf. John 10:10 (RSV: “I came that they may have life, and have it abundantly”) and (NABRE: “I came so that they might have life and have it more abundantly”).

86 For translation of pravitatis as “wickedness,” cf. RM, P800co: “so that, defended from all wickedness by the Resurrection of your Only Begotten Son, we may make our way by means of your heavenly gifts” (ut, Filii tui Unigeniti resurrectione, ab omni pravitate defensa, donis celestibus prosequatur).

87 Cf. Romans 10: 8-10 (RSV: “The word is near you, on your lips and in your heart [that is, the word of faith that we proclaim]; because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified”).

88 This rubric has been added for consistency with The Roman Missal, Order of Mass, no. 19.

89 This rubric has been added for consistency with The Roman Missal, Order of Mass, no. 18.

90 Cf. RM, R2388ai (Titus 3:5 ): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who
by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tue aggregati sunt).

91 Cf. RM, T582mn: “Let us pray also for (our) catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord” (Oremus et pro catechumenis [nostris], ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum ianuamque misericordiae, ut, per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Iesu Domino nostro).

92 Cf. RM, S1409bn: “O God, source and origin of all light” (Deus, omnis luminis fons et origo).

93 Cf. Ordo Initiationis christianæ adultorum, no. 186.

94 The invitation is the same text as no. 187 of Ordo Initiationis christianæ adultorum and the prayer that follows it is the same (with one minor difference, electis nostris instead of catechumenis [nostris]) as RM, T583or, which reads: “Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of (our) catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord” (Omnipotens semptime Deus, qui Ecclesiam tuam nova semper prole fecundas, auge fidem et intellectum catechumenis [nostris], ut, renati fonte baptismatis, adoptionis tuæ filiis aggregentur. Per Christum Dominum nostrum).

95 This rubric has been added for consistency with The Roman Missal, Order of Mass, no. 19.

96 Cf. Mark 7:34 (RSV: “he sighed, and said to him, ‘Ephphatha,’ that is, ‘Be opened’”).

97 The second sentence of this rubric is the same as in The Roman Missal, Easter Vigil, no. 43.

98 This text is taken from The Roman Missal, Easter Vigil, no. 44, RM P634bn.

99 This text is taken from The Order of Confirmation, no. 23.

100 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

101 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

102 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

103 This text is taken from The Order of Baptism of Children, no. 60.

104 This text is taken from The Order of Baptism of Children, no. 60.

105 Cf. John 3:5 (RSV: “Truly, Truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”).

106 Cf. RM, P640or: “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” (Et Deus omnipotens, Pater Domini nostri Iesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custodiat gratia sua, in Christo Iesu Domino nostro, in vitam aeternam).

107 Cf. RM, A82co: “O God, who through your Only Begotten Son have made us a new creation” (Deus, qui novam creaturam per Unigenitum tuam nos esse fecisti); cf. also RM, N240co, P669pc, and M1349pe.

108 Cf. Romans 13:14 (RSV: “But put on the Lord Jesus Christ”); Vulgate: sed iduimini Dominum Iesum Christum and Galatians 3:27 (RSV: “For as many of you as were baptized into Christ have put on Christ”); Vulgate: Quicumque enim in Christo baptizati estis Christum induistis.

109 Cf. Revelation 7:13-14 (RSV: “Then one of the elders addressed me saying, ‘who are these clothed in white robes, and whence have they come?’ I said to him, ‘Sir, you know.’ And he said
to me, ‘these are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb’

110 Cf. 2 Corinthians 5:10 (RSV: “For we must all appear before the judgment seat of Christ”).

111 Cf. Ephesians 5:8 (RSV: “Therefore do not associate with them, for once you were darkness, but now you are light in the Lord; walk as children of light”); cf. also RM, S1689co: “that we may be on fire with the same spirit and walk always as children of light” (*ut, eodem spiritu ferventes, tamquam filii lucis iugiter ambulemus*) and 1 Thessalonians 5:5 (RSV: “For you are all sons of light and sons of the day; we are not of the night and of darkness”)

112 Cf. RM, C2158co: “persevering in faith and charity” (*in fide et caritate perseverantes*).

113 1 Corinthians 6:15 (RSV: “Do you not know that your bodies are members of Christ?”); cf. 1 Peter 2:9 (RSV: But you are a chosen race, a royal priesthood, a holy nation, God’s own people”).

114 Cf. Luke 24:49 (RSV: “And behold, I send the promise of my Father upon you”); cf. also John 14:26 (RSV: “But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you”); Acts 1:4-5 (RSV: “And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said, ‘You heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.’”); Acts 2:33 (RSV: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this what you see and hear”); Ephesians 1:13 (RSV: “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit”).

115 Cf. Romans 8:29 (RSV: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born of many brethren”); cf. also RM, R2396so: “and grant that, being conformed more perfectly to your Son, they may grow steadily in bearing witness to him” (*et præsta, ut, Filio tuo perfectius configurati, in testimonium eius indesinenter accrescant*).

116 Cf. Ephesians 4:11-13 (RSV: “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to the measure of the stature of the fullness of Christ”).

117 With one exception (*celebrans* instead of *Episcopus*), this rubric and the rubric that immediately follows this ritual text are the same rubrics as no. 24 in *Ordo Confirmationis*.

118 This text is based on and borrows its wording directly from *The Order of Confirmation*, no. 24. For this last section cf. *The Order of Confirmation*, no. 24: “Dearly beloved, let us pray to God the almighty Father, in order that he might be the first-born of many brethren”; cf. also RM, R2396so: “and grant that, being conformed more perfectly to your Son, they may grow steadily in bearing witness to him” (*et præsta, ut, Filio tuo perfectius configurati, in testimonium eius indesinenter accrescant*).

119 With one exception (*celebrans* instead of *Episcopus*), this rubric is the same rubric as no. 25 in *Ordo Confirmationis*.

120 This text is taken from *The Order of Confirmation*, no. 25.

121 With the substitution of “celebrant” for “Bishop” (*celebrans* instead of *Episcopus*), these rubrics follow the wording of the rubrics in *The Order of Confirmation*, nos. 27 and 29.

122 This text is taken from *The Order of Confirmation*, no. 27.
123 Cf. The Order of Confirmation, no. 28 which has a fuller rubric adding that the vessels are first brought to the Bishop and then given by him to the Priests associated with him in conferring the Sacrament.

124 “No. 377” should read, “no. 391.”. The Missal rubric for this text for the conferral of Baptism uses the word memoria, not mentio. The rubric translates the Latin mentio. Additionally, no. 377 contains the texts for the Roman Canon used when the Scrutinies are celebrated, not the texts used when the Sacraments of Initiation are celebrated. For example, in the interpolations/intercessions for the Scrutinies used with the Roman Canon, the candidates are referred to as “those you have been pleased to enroll, choose and call for eternal life.” In the Roman Canon for the celebration of the Sacraments of Initiation, however, the neophytes are referred to as “those to whom you have been pleased to give the new birth of water and the Holy Spirit.” These texts for the Roman Canon from the Missal have been inserted with the texts for Eucharistic Prayers II, III, and IV in no. 391.

125 Cf. John 17:3 (RSV: “And this is eternal life, that they may know you the only true God, and Jesus Christ whom you have sent”).

126 Cf. 1 Corinthians 15:20 (RSV: “But in fact Christ has been raised from the dead”).

127 Cf. Acts 3:15 (RSV: “and you killed the Author of life, whom God raised from the dead”).

128 Cf. Colossians 1:15-16 (RSV: “He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him”); cf. also Philippians 2:9-11 (RSV: “Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father”); Acts 2:36 (RSV: “Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you have crucified”), and Romans 1:4 (RSV: “who was... designated to be Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord”).

129 Cf. RM, R2379co: “grant, we pray, that, strengthened by the spirit of adoption as your children, we may always walk in newness of life” (praesta, quæsumus, ut, adoptionis filiorum Spiritu roborati, in novitate vitæ iugiter ambulemus).

130 Cf. Romans 6:4, 11 (RSV: “Therefore we have been buried with him (Christ) by baptism into death... So you also must consider yourselves dead to sin and alive to God in Christ Jesus”).

131 Cf. John 1:29 (RSV: “Behold the Lamb of God, who takes away the sin of the world!”).

132 Cf. Romans 6:4, 11 (RSV: “Therefore we have been buried with him (Christ) by baptism into death... So you also must consider yourselves dead to sin and alive to God in Christ Jesus”).

133 Cf. RM, N172ai (John 3:16): “God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life” (Sic Deus dilexit mundum, ut Filiu suum Unigenitum dare, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam) and (RSV: “For God so loved the world that he gave us his only Son, that whoever believes in him should not perish but have eternal life”).

134 Cf. RM, S1280co: “that, released from slavery to sin” (ut, a peccati servitute soluti).

135 Cf. RM, P639pm: “Do you renounce sin, so as to live in the freedom of the children of God?” (Abrenuntiatis peccato, ut in liberate filiorum Dei vivatis?).

136 Cf. RM, Q338so: “and set free from worldly attractions those you allow to serve the heavenly mysteries” (et a terrenis effice illecebris liberatos, quos celestibus tribuis servire mysteriis) and RM, C2301so: “so that through the intercession of blessed N. we may flee the enticements of sin and draw near to the company of heaven” (quibus nos, intercedente beato N., et peccandi illecebras fugere valeamus et celestibus propinquare consortis).
137 Cf. Colossians 1:13 (RSV: “he has delivered us from the dominion of darkness”) and (Vulgate: qui eripuit nos de potestate tenebrarum).

138 Cf. RM, 2388ai: “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti) and Titus 3:5 (RSV: “he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit”).

139 This text is taken from The Roman Missal, Easter Vigil, no. 46, RM P634bn.

140 This text is taken from The Order of Confirmation, no. 23.

141 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

142 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

143 This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

144 This text is taken from The Order of Baptism of Children, no. 60.

145 This text is taken from The Order of Baptism of Children, no. 60.

146 Though there are slight differences in the Latin of this text and no. 224 the translation is the same.

147 This text is the same as no. 225 except that it is addressed to one person instead of two.

148 This text is the same as no. 226 except that it is addressed to one person instead of two.

149 This text is the same as no. 226 except that it is addressed to “a child” instead of “children.”

150 This text is the same as no. 229 except that it is addressed to “N.” instead of “Dear neophytes.”

151 With one exception (celebrans instead of Episcopus), this rubric and the rubric that immediately follows this ritual text are the same rubrics as in no. 24 of The Order of Confirmation.

152 This ritual text is based on and borrows wording directly from the text in The Order of Confirmation, no. 24.

153 Cf. The Order of Confirmation, no. 24.

154 Cf. The Order of Confirmation, no. 25.

155 This text is taken from The Order of Confirmation, no. 25 except “this” for “these” and “him (her)” for “them.”

156 Cf. The Order of Confirmation, no. 26.

157 Cf. The Order of Confirmation, no. 27.

158 This text is taken from The Order of Confirmation, no. 27.

159 “No. 377” should read, “no. 391,” and “no. 412” should read, “no. 391.” The Missal rubric for this text for the conferral of Baptism uses the word memoria, not mentio. The rubric translates the Latin mentio. Additionally, no. 377 contains the texts for the Roman Canon used when the Scrutinies are celebrated, not the texts used when the Sacraments of Initiation are celebrated. For example, in the interpolations/intercessions for the Scrutinies used with the Roman Canon, the candidates are referred to as “those you have been pleased to enroll, choose and call for eternal life.” In the Roman Canon for the celebration of the Sacraments of Initiation, however, the neophytes are referred to as “those to whom you have been pleased to give the new birth of water and the Holy Spirit.” These texts for the Roman Canon from the Missal have been inserted with the texts for Eucharistic Prayers II, III, and IV in no. 391.
Cf. John 17:3 (RSV: “And this is eternal life, that they may know you the only true God, and Jesus Christ whom you have sent”).

Ephesians 4:1, 3-6 (RSV: “lead a life worthy of the calling…. Eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all”).

Cf. RM, Y2995co: that, conformed to his image, we may merit a share in eternal redemption” (ut, eius imagini conformes effecti, aeterna redemptionis mereamur esse participes); cf. Romans 8:29 (RSV: “For those he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born of many brethren”); RM, R2396so: “and grant that, being conformed more perfectly to your Son, they may grow steadily in bearing witness to him” (et praesta, ut, Filio tuo perfectius configurati, in testimonium eius indeсинenter accrescant); cf. also Romans 6:5 (RSV): “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his”), and RM, M1269pe: “Grant that he (she) who was united with your Son in a death like his, may also be one with him in his Resurrection” (Concede, ut, qui [quæ] complantatus [complantata] fuit similitudini mortis Filii tui, simul fiat et resurrectionis ipsius).

Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”), and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

Cf. RM, V2915co: “so that, with their health restored, they may give you thanks in the midst of your Church” (ut, reddita sibi sanitate, gratiarum tibi in Ecclesia tua referant actiones).

This text is taken from The Order of Confirmation, no. 23.

This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

This text is taken from The Order of Baptism of Children, no. 60.

Cf. RM, P640or: “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” (Et Deus omnipotens, Pater Domini nostri Iesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nobis dedit remissionem peccatorum) and RM, Z3241hy and 1 Peter 1 3: “Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has given us new birth into a living hope through the Resurrection of Jesus Christ from the dead” (Benedictus Deus et Pater Domini nostri Iesu Christi, qui secundum misericordiam suam magnum regeneravit nos in spem vivam, per resurrectionem Iesu Christi ex mortuis).

Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).
170 cf. 229 (same text except in plural) and 268. Cf. no. 229, Order of Christian Initiation: “Dear neophytes, you have been born again in Christ, and have become members of Christ and of his priestly people. It now remains for you to share in the outpouring among us of the Holy Spirit, who was sent by the Lord upon the Apostles at Pentecost to be given by them and their successors to the baptized” (*Dilectissimi neophyti, in Christo regeneniti et membra Christi eiusque populi sacerdotalis effecti, vobis nunc superest ut in nos effusum accipiatis Spiritum Sanctum, qui, super Apostolos die Pentecostes a Domino missus, ab ipsis eorumque successoribus datus est baptizatis*).

171 This text is taken from *The Order of Confirmation*, no. 25 except “this” for “these” and “him (her)” for “them”.

172 This text is taken from *The Order of Confirmation*, no. 27.

173 Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (*Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus*).

174 Cf. *Order of Christian Initiation*, no.292: “N., God the Father has freed you from your sins, given you a new birth and made you his son/daughter in Christ. God willing, you will soon receive the fullness of the Holy Spirit through Confirmation and will approach God’s altar to share at the table of his sacrifice. In the spirit of filial adoption which you have received today, join us now in praying as our Lord himself taught us” (*N., a peccatis tuis libenitus et Deo Patre regeneratus, factus es filius eius in Christo. Mox, si Deus annuert, plenitudinem Spiritus Sancti per Confirmationem accipies, et, ad altare Dei accedens, particeps fies mensae sacrificii eius. Nunc autem, in spiritu adoptionis filiorum, quem hodie recepisti, una nobiscum ora, uti Dominus nos docuit orare*).

175 Cf. RM, D3107pc: “we ask you faithfully” (*te fideliter deprecamur*).

176 Cf. RM, Q306so: “that, just as for our benefit you make these gifts a Sacrament, so you may let them become for us an eternal remedy” (*ut sicut eadem nobis efficis sacramentum, ita fieri tribuas remedium sempiternum*); cf. also RM, M1290or: that what has been given to us in time may be our healing for eternity” (*de munere temporali fiat nobis remedium sempiternum*).

177 The number in the Latin editio typica is no. 21 of the Introduction, which deals with the Period of Purification and Enlightenment during Lent, but should read, “no. 19,” which speaks of the lengthy period of preparation during the Period of the Catechumenate.


180 Cf. John 13:34 (RSV: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another”).


182 In RM the word *propitiation* is translated “mercy” in A22co, O1065co and Z3285or, “conciliation” in Q294so, Q346pc and D3124so, “expiation” in Q343co and Y2961ai, “reconciliation” in S1845co and Z3269iv, “forgiveness” in C2014co, and “favor” in M1322sp and Y3034so.
Cf. 2 Corinthians 1:3 (RSV: “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort”).

Cf. RM, M1351pe: “through your Son, whom for our sake you handed over to death” (per Filium tuum, quem in mortem pro nobis tradidisti).

Cf. Colossians 1:12-13 (RSV: “giving thanks to the Father who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son”). Cf. RM, S1409bn: “reach the light that never fails” (ad lucem indeficientem pervenire) and Q271sp “to you, unfading light” (ad te, lumen indeficiens); cf. also Vulgate, Ecclesiasticus (Sirach) 24:6: Ego feci in caelis ut orietur lumen indeficiens) and (Douay Bible: “I made that in the heavens there should rise light that never faileth”).

Cf. RM, M1321sp: that they may be cleansed from every offense (ut...ab omnibus mundentur offensis).

Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

This text is taken from The Roman Missal, Easter Vigil, no. 44, RM P634bn.

This rubric has been taken from The Roman Missal, Order of Mass, no. 19.

This text is taken from The Order of Confirmation, no. 23.

This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

Cf. rubric at end of no. 218.

This text is taken from The Roman Missal, Easter Vigil, no. 55, RM P639pm.

This text is taken from The Order of Baptism of Children, no. 60.

Cf. nos. 227 and 266.

Cf. no. 227.

Cf. no. 362.

With one exception (celebrans instead of Episcopus), this rubric and the rubric that immediately follows this ritual text are the same rubrics as in no. 24 of Ordo Confirmationis (The Order of Confirmation).

This text is based on and borrows wording directly from the text in Ordo Confirmationis (The Order of Confirmation), no. 24.

For these rubrics, cf. The Order of Confirmation, no. 24.

For this rubric, cf. The Order of Confirmation, no. 25.

This text is taken from The Order of Confirmation, no. 25.

For this rubric, cf. The Order of Confirmation, no. 26.

For these rubrics, cf. The Order of Confirmation, no. 27.

This text is taken from The Order of Confirmation, no. 27.
“No. 377” should read, “no. 391.”. The Missal rubric for this text for the conferral of Baptism uses the word memoria, not mentio. The rubric translates the Latin mentio. Additionally, no. 377 contains the texts for the Roman Canon used when the Scrutinies are celebrated, not the texts used when the Sacraments of Initiation are celebrated. For example, in the interpolations/intercessions for the Scrutinies used with the Roman Canon, the candidates are referred to as “those you have been pleased to enroll, choose and call for eternal life.” In the Roman Canon for the celebration of the Sacraments of Initiation, however, the neophytes are referred to as “those to whom you have been pleased to give the new birth of water and the Holy Spirit.” These texts for the Roman Canon from the Missal have been inserted with the texts for Eucharistic Prayers II, III, and IV in no. 391.

Cf. Acts 17:24, 28: (RSV: “The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man…In him we live and move and have our being”).

Cf. Q424pc: O God, who enlighten everyone who comes into this world, illuminate our hearts, we pray, with the splendor of your grace (Deus, qui illuminas omnem hominem venientem in hunc mundum, illumina, quesumus, corda nostra gratie tue splendore).

Revelation 1: 4-5 (RSV: “Grace to you and peace from him who is, and who was and who is to come,… and from Jesus Christ the faithful witness, the first-born of the dead, and the ruler of kings on earth”).

Cf. RM A127co: “that those who rejoice at the coming of your Only Begotten Son in our flesh” (ut, qui de Unigeniti tui in nostra carne adventu lætantur).

Cf. RM, P825co: “Almighty and eternal God, who through the regenerating power of Baptism have been pleased to confer on us heavenly life” (Omnipotens æterne Deus, qui nobis regeneratione baptismatis caelestem vitam conferre dignatus es).

This paragraph is the same as the first paragraph of no. 248; cf. corresponding notes on Scripture allusions.

Cf. John 16:13 (RSV: “When the Spirit of truth comes he will guide you into all the truth”) and (Neo Vulgate: Cum autem venerit ille, Spiritus veritatis, deducet vos in omnen veritatem); cf. also RM, P905am: “When the Spirit of truth comes, he will teach you all truth, says the Lord, alleluia” (Cum venerit Spiritus veritatis, docebit vos omnen veritatem, dicit Dominus, alleluia).

Philippians 2:5 (RSV: “Have this mind among yourselves, which you have in Christ Jesus”).

Cf. Philippians 1:27 (RSV: “Let your manner of life be worthy of the gospel of Christ”).


Cf. Luke 4:8 (RSV: “You shall worship the Lord your God, and him only shall you serve”).

Cf. Romans 14:9 (RSV: “For to this end Christ died and lived again, that he might be Lord both of the dead and of the living”).

For translation of impero as “have dominion over” cf. RM, M1271pe: “so that in serving you alone, the Creator, he might have dominion over all creatures” (ut, tibi soli Creatori serviens, creaturis omnibus imperaret).

For translation of amator hominum in the Missal, cf. RM, M1357pe: “who love the human race” and RM, V2762co: “lover of the human family.”

Cf. RM, YY2987pc: “for it is your will that at his Name every knee should bend and in him all people find salvation” (in cuius nomine voluisti omne genu flecti, omnesque homines invenire salutem) and RM, Q450ai, Psalm 53 (54):3: “O God, save me by your name” (Deus, in nomine tuo salvum me fac).
222 Cf. Philippians 2:10 (RSV: “that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father”); cf. also RM, Q538ai “At the name of Jesus, every knee should bend, of those in heaven and on the earth and under the earth” (In nomine Iesu omne genu flectatur, caelestium, terrestrium et infernorum).

223 Cf. RM, M1176fr: “true God from true God” (Deum verum de Deo vero); cf. also John 17:3 (RSV: “And this is eternal life, that they may know you the only true God, and Jesus Christ whom you have sent”) and cf. Matthew 4:10 and Luke 4:8 (RSV: “You shall worship the Lord your God and him only shall you serve”).

224 Cf. RM V2691co: “and enlighten my heart by the grace of the Holy Spirit” (et gratia Sancti Spiritus illumina cor meum).

225 Cf. Luke 4:16-18, especially verse 18 (RSV: “The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord”).

226 Cf. Ephesians 4:1,4 (RSV: “I beg you to lead a life worthy of the calling to which you have been called...There is one body and one Spirit, just as you were called to the one hope that belongs to your call”); cf. also RM, V2773ai: “One body and one Spirit, as you were also called to the one hope of your call” (Unum corpus et unus spiritus, sicut vocati estis in una specationis vestrae).

227 Cf. 1 Peter 2:9 (RSV: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people”); cf. also RM, R2380so: “O Lord, who have graciously gathered into your priestly people those you have conformed to the likeness of your Son (and perfected with the seal of chrism)” (Quos Filio tuo conformatos[et chrismatis signaculo perfectos]populo sacerdotali propitius aggregasti).

228 Cf. Revelation 21:2 and RM, S1869ai: “I saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband” (Vidi civitatem sanctam, Ierusalem novam, descendentem de cælo a Deo, paratam sicut sponsam ornatam viro suo).

229 Cf. Matthew 8:23-34.

230 Cf. Matthew 9:9 (RSV: “…he [Jesus] saw a man called Matthew sitting at the tax office; and he said to him, ‘Follow me.’ And he rose and followed him”).

231 Cf. Matthew 28:19 (RSV: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age”).

232 Cf. Philippians 4:13-14 (RSV: “Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus”).

233 Cf. Philippians 3:8 (RSV: “Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ”).

234 Cf. Isaiah 12:3 (RSV: “With joy you will draw water from the wells of salvation”).

235 Though the Latin does not include the phrase ad libitum, these prayers like those in no. 373, which does include this phrase, are optional.

236 Cf. RM, N172ai (John 3:16): “God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life” (Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam).
æternam) and (RSV: “For God so loved the world that he gave us his only Son, that whoever believes in him should not perish but have eternal life”).

237 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tue aggregati sunt).

238 Cf. 1 Corinthians 15:52-54 (NABRE: “For the trumpet will sound, the dead will be raised incorruptible, and that which is mortal must clothe itself with immortality. And when that which is incorruptible clothes itself with incorruptibility and that which is mortal clothes itself with immortality, then the word that is written shall come about: ‘Death is swallowed up in victory’”).

239 Cf. Nicene Creed, RM, M1176fr: “I believe in one, holy, catholic and apostolic Church” (Et unam, sanctam, catholicam et apostolicam Ecclesiam).

240 Cf RM, R2587pe: “and grant that they may always raise their hearts and minds to you and glorify your name” (et concede, ut ad semper corda mentesque erigant nomenque tuum glorificent).

241 Cf. RM, C2244ai: “for the Lord of all has shown his love” (quia Dominus omnium dilexit). Cf. also Romans 10:12 (RSV: “the same Lord is Lord of all”).

242 Cf. Revelation 12:9 (RSV: “And the great dragon was thrown down, that ancient dragon, who is called the Devil and Satan, the deceiver of the whole world”).

243 Cf. John 17:3 (RSV: “And this is eternal life, that they may know you the only true God, and Jesus Christ whom you have sent”).

244 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tue aggregati sunt).

245 Cf. 1 Timothy 2: 3-4 (RSV: “This is good, and is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth”).

246 Cf. RM, S1410bn: “pour…into the hearts of the faithful the brilliance of perpetual light” (cordibus infunde fidelium perpetui liminis claritatem); cf. also Y3012pc: “pour the delights of your Spirit into the recesses of our heart” (suavitatem Spiritus tui penetralibus nostri cordis infunde).

247 Cf. 2 Timothy 1:10 (RSV: “and now has manifested through the appearing of our Savior Jesus Christ” and Titus 2:13: “awaiting our blessed hope the appearing of the glory of our great Lord and Savior Jesus Christ”); cf. also RM, M1278or: “as we await the blessed hope and the coming of our Savior Jesus Christ” (expectantes beatam spem et adventum Salvatoris nostri Jesu Christi).

248 Cf. Psalm 36 (37):31 (Grail: “The law of his God is in his heart”).

249 Cf. 1 Timothy 2: 3-4 (RSV: “This is good, and is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth”).

250 Cf. RM, T582mn: “through the waters of rebirth” (per lavacrum regenerationis) and RM, P825co: “Almighty and eternal God, who through the regenerating power of Baptism have been pleased to confer on us heavenly life.” (Omnipotens aterne Deus, qui nobis regeneratione baptismatis caelestem vitam conferre dignatus es).
Cf. 1 Corinthians 3:16 (RSV: “Do you not know that you are God’s temple and that God’s Spirit dwells in you?”) and 1 Corinthians 6:19: “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?”; cf. also RM, S1874vd and C1973vd: “in order to perfect us as the temple of the Holy Spirit” (ut...templum Spiritus Sancti ipse nos perficiat).

Cf. RM, A57co: “Stir up our hearts, O Lord” (Excita, Domine, corda nostra).

Cf. RM, S1847vd: “Toward her we eagerly hasten as pilgrims advancing by faith” (Ad quam peregrini, per fidem accedentes, alacriter festinamus).

The phrase “or Enrollment of Names” has been added to conform to the title in the Missal.

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names” R2354ai.

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names” R2355co.

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names.”

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names” R2356so.

This rubric is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names.”

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names” R2357am.

This text is taken from The Roman Missal, Ritual Mass “For the Election and Enrollment of Names” R2358pc.

Cf. RM, P632ls: “Lord, we ask you, hear our prayer” (te rogamus, audi nos).

This text is taken from The Roman Missal, Ritual Mass “For the First Scrutiny” R2359ai.

Though not in the Latin of no. 377, the Entrance Antiphons from the Mass for the First Scrutiny from The Roman Missal have been added.

This text is taken from The Roman Missal, Ritual Mass “For the First Scrutiny” R2361co.

This text is taken from The Roman Missal, Ritual Mass “For the First Scrutiny” R2362so.

This rubric has been taken from The Roman Missal.

This rubric employs the wording of the rubric in The Roman Missal.

This proper formula has been taken from The Roman Missal, R2364pe.

This proper formula has been taken from The Roman Missal, R2365pe.

This text is taken from The Roman Missal, Ritual Mass “For the First Scrutiny” R2366am.

This text is taken from The Roman Missal, Ritual Mass “For the First Scrutiny” R2367pc.

Cf. RM, M1160mn: “let us acknowledge our sins” (agnoscamus peccata nostra).

Cf. John 4: 13-15 (RSV: “Jesus said to her, ‘Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. The water that I shall give him will become in him a spring of water welling up to eternal life.’ The woman said to him, ‘Sir, give me this water’”).

Cf. John 4:23-24 (RSV: “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship him in spirit and in truth”).
Cf. 2 Corinthians 1:3 (RSV: “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort”).

Cf. Matthew 9:13, also, Mark 2:17 and Luke 5:32 (RSV: “Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners”); cf. also Romans 5:8 (RSV: “But God shows his love for us in that while we were yet sinners Christ died for us”) and 1 Timothy 1:15 (RSV: “The saying is sure and worthy of full acceptance, that Jesus Christ came into the world to save sinners”).

Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.”); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummass, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

Cf. RM, S1380co: “released from slavery to sin” (a peccati servitate solute).

Cf. Matthew 11:30 (RSV: “For my yoke is easy and my burden is light”).

Cf. RM Q334pc: “As we receive these glorious mysteries, we make thanksgiving to you, O Lord” (Percipientes, Domine, gloriosa mysteria, gratias tibi referre satagimus) and RM, M1195vd: “For you will that our self-denial should give you thanks” (Qui nos per abstinentiam tibi gratias referre voluisti).

Cf. John 4:23-24 (RSV: “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship him in spirit and in truth”).

Cf. John 4:18 (RSV: “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water”).

Cf. RM, Q312so: “turn the hearts of us all towards you” (omnium...ad te corda converte) and RM, M1343sp: “Turn the hearts of your people always to you, O Lord,” (Domine, ad te semper corda converte).

Cf. Galatians 5:6 (RSV: “For in Christ Jesus neither circumcision or uncircumcision is of any avail, but faith working through love”).

This text is taken from The Roman Missal, Ritual Masses “For the Second Scrutiny” R2368ai. Though not in the Latin of no. 381, the Entrance Antiphon from the Mass for the Second Scrutiny from the Missal has been added.

This text is taken from The Roman Missal, Ritual Masses “For the Second Scrutiny” R2369co.

This text is taken from The Roman Missal, Ritual Masses “For the Second Scrutiny” R2370so.

This rubric has been taken from The Roman Missal.

This rubric has been altered and expanded to account for the special formulas in Eucharistic Prayers II-III in The Roman Missal.

This text is taken from The Roman Missal, Ritual Masses “For the Second Scrutiny” R2371am.

This text is taken from The Roman Missal, Ritual Masses “For the Second Scrutiny” R2372pc.

Cf. John 8:12 (RSV: “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life”); cf. also John 1:9 (RSV: “The true light that enlightens every man was coming into the world”).
Cf. also Psalm 18 (19): 8b, 9b (Grail: “the command of the Lord is clear; it gives light to the
eyes... The judgments of the Lord are true; they are all of them just”); cf. John 5:31-32, 36-37
(RSV: “If I bear witness to myself, my testimony is not true. There is another who bears witness to
me, and I know that his testimony which he bears to me is true... But the testimony which I have is
greater than that of John; for the works which the Father has granted me to accomplish, these very
works which I am doing, bear me witness that the Father has sent me. And the Father who sent me
has himself borne witness to me”).

Cf. RM, P810co: “those you have set free from the darkness of unbelief” (quos de
incredulitatis tenebris liberasti).

Cf. John 1:29 (RSV: “Behold, the Lamb of God, who takes away the sin of the world”).

Cf. RM S1408mn: “Enlightened by the same Spirit, they recognized the Lord” (cognoverant
Dominum eodem Spiritu illuminati).

Cf. Matthew 5:14 (RSV: “You are the light of the world”).

Cf. M1176fr: “true God from true God” (Deum verum de Deo vero); cf. also John 17:3: “And
this is eternal life, that they may know you the only true God, and Jesus Christ whom you have
sent”).

Cf. John 6:63 (RSV: “The words that I have spoken to you are spirit and life”).

Cf. RM, Q271sp: “lead them by that path, we pray, to you, the unfading light” (per eas ad te,
lumen indeficiens, nos facias...pervenire) and RM, S1409bn: “so that, treading the path of virtue,
we may reach that light which never fails” (quatenus per virtutum semitam ad lucem indeficien
tem pervenire mereatur); cf. James 1:17 (RSV: “Every generous act of giving, with every perfect gift,
is from above, coming down from the Father of light”).

Cf. RM, Y2995co: “that, conformed to his image, we may merit a share in eternal redemption”
(at, eius imaginii conformes effecti, aeternae redemptionis mereamur esse participes); cf. also
Romans 6:5 (RSV: “For if we have been united with him in a death like his, we shall certainly be
united with him in a resurrection like his”) and RM, M1269pe: “Grant that he (she) who was
united with your Son in a death like his, may also be one with him in his Resurrection” (Concede,
ut, qui [quæ] complantatus [complantata] fuit similitudini mortis Filii tui, simul fiat et
resurrectionis ipsius).

Cf. C2199co: “O God, who through (the Bishop) blessed N. brought peoples without faith from
darkness to the light of truth” (Deus, qui per beatum N. (episcopum) infideles populos de tenebris
ad lucem veritatis venire tribuisti).

Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan
inwardly as we wait for adoption as sons, the redemption of our bodies’); cf. also Galatians 4:4-5
(RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the
law, to redeem those who were under the law, so that we might receive adoption as sons”) and
RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit
today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu
enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis
esse tribuisti, hodie Spiritum Sanctum es largitus).

Cf. RM, N199co: “that we may pass through the shadows of this world and reach the
brightness of our eternal home” (quo mundi huius tenebras transire valeamus, et perveniamus ad
patriam claritatis aeterna).
306 Cf. RM, N244ai (Matthew 3:16): “After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove” (Domino, aperi sunt caeli, et sicut columba super eum Spiritus mansit): cf. also Mark 1:10 and Luke 3:21-22.

307 Cf. Luke 4:18 (RSV: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind”); cf. also Isaiah 61:1-2.

308 Cf. RM, S1430co: “in true faith and right confession” (in vera fide et recta confessione).

309 Though not in the Latin of no. 385, the Entrance Antiphon from the Mass for the Third Scrutiny from The Roman Missal has been added.

310 This text is taken from The Roman Missal, Ritual Masses “For the Third Scrutiny” R2374co.

311 This text is taken from The Roman Missal, Ritual Masses “For the Third Scrutiny” R2375so.

312 This rubric has been taken from The Roman Missal.

313 This rubric has been altered and expanded to account for the special formulas in Eucharistic Prayers II-III in The Roman Missal.

314 This text is taken from The Roman Missal, Ritual Masses “For the Third Scrutiny” R2376am.

315 This text is taken from The Roman Missal, Ritual Masses “For the Third Scrutiny” R2377pc.


317 Cf. Romans 6:22 (RSV: “But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, is eternal life”)

318 Cf. RM, Y2995co: “that, conformed to his image, we may merit a share in eternal redemption” (ut, eius imaginini conformes effecti, eternae redemptionis mereamur esse participes) and cf. Romans 8:29 (RSV: “For those he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born of many brethren”); cf. also RM, R2396so: “and grant that, being conformed more perfectly to your Son, they may grow steadily in bearing witness to him” (et praesta, ut, Filio tuo perfectius configurati, in testimonium eius indesinenter accrescant).

319 Cf. Romans 6:4, 11 (RSV: “Therefore we have been buried with him (Christ) by baptism into death… So you also must consider yourselves dead to sin and alive to God in Christ Jesus”).

320 Cf. RM, M1176fr: “I believe in the Holy Spirit, the Lord, the giver of life” (Et in Spiritum Sanctum, Dominum et vivificantem).

321 Cf. RM, R2388ai (Titus 3:5, 7): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit, that, justified by his grace, we may become heirs with the hope of eternal life” (Salvos nos facit Deus per lavacrum regenerationis et renovationis Spiritus Sancti, ut, iustificati gratia ipsius, heredes simus secundum spem vitae aeternae).

322 Cf. Psalm 33 (34):8 (Grail: “Taste and see that the Lord is good”).

323 Cf. Romans 6:5 (RSV: “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his”) and RM, M1269pe: “Grant that he (she) who was united with your Son in a death like his, may also be one with him in his Resurrection” (Concede, ut, qui [quae] complantatus [complantata] fuit similitudini mortis Fili tui, simul fiat et resurrectionis ipsius).

324 Cf. Romans 6:4: Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.
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325 Cf. RM, O929am (Psalm 35[36]:10): “With you, O Lord, is the fountain of life, and in your light we see light” (Domine, apud te est fons vitae, et in lumine tuo videbimus lumen).

326 Cf. Irenæus, Against Heresies, Lib. 4, 20, 5-7: SC 100, 640-642.644-648 (Gloria enim Dei vivens homo).

327 Cf. RM, P617pr: “the one Morning Star who never sets, Christ your Son, who, coming back from death’s domain” (Ille, inquam, lucifer, qui nescit occasum: Christus Filius tuus, qui, regressus ab inferis).

328 Cf. Preamble, Exorcisms and Related Supplications: “Christ, through his Paschal Mystery of Death and Resurrection, ‘has delivered us from bondage to the Devil and sin’” (Christus per suum paschale mysterium mortis ac resurrectionis nos ‘servitute diaboli et peccati eripuit’), quoting Gaudium et spes, no. 22.

329 Cf. John 8:44 (RSV: “You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth”).

330 Cf. RM, S1600co: “and witness to the truth before the world” (et veritatem coram mundo testificetur).

331 Cf. John 11: 42-44; cf. also RM, Q465vd: “For as true man he wept for Lazarus his friend and as eternal God raised him from the tomb” (Ipse enim verus homo Lazarum flevit amicum, et Deus æternus e tumulo suscitavit).

332 Cf. RM, T570pe: “for by your Cross and Resurrection you have set us free” (qui per crucem et resurrectionem tuam liberasti nos).

333 Cf. RM, P622or: “through the waters of rebirth” (per aquam regenerationis).

334 Cf. RM, D3128co: “grant mercifully, we pray, that your servant N. may have part in the wondrous victory of Christ’s Resurrection” (concede propitius famulo tuo N. admirabili eius resurrectionis victoriæ sociari).

335 Cf. Vatican Council II, Constitution on the Sacred Liturgy Sacrosanctum Concilium, no. 5: “For it was from the side of Christ as he slept the sleep of death that there came forth the sublime sacrament of the whole Church” (Nam de latere Christi in cruce dormientis ortum est totius ecclesiæ mirabile sacramentum), which alludes to Augustine’s Enarr. In Ps. CXXXVIII (Exposition of Psalm 138).

336 Cf. RM, N244ai (cf. Matthew 3:16): “After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove” (Baptizato Domino, aperti sunt celi, et sicut columba super eum Spiritus mansit); cf. also RM, P634bn: “O God, whose Son, baptized by John in the waters of the Jordan, was anointed with the Holy Spirit” (Deus, cuius Filius, in aqua Iordanis a Ioanne baptizatus, Sancto Spiritu est inunctus).

337 Cf. Mark 1:8 (RSV: “I have baptized you with water; but he will baptize you with the Holy Spirit.’”); cf. also Matthew 3:11; Luke 3:16; John 1:33, and Acts 1:5.

338 Cf. RM, P636mn: “to bless this water he has created” (ut hanc creaturam aquæ benedicere dignetur).

339 Cf. RM, P687co: “in what font they have been washed, by whose Spirit they have been reborn” (quo lavacro abluti, quo spiritu regenerati).

340 Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies’’); cf. also Galatians 4:4-5 (RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons’) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu
enim, sacramentum paschale consommans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus.

341 Cf. Romans 6:4 (RSV: “We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life”).

342 Cf. Romans 8:29 (RSV: “For those he foreknew he also predestined to be conformed to the image of his Son”); cf. also RM, Y2995co: “that, conformed to his image, we may merit a share in eternal redemption” (ut, eius imaginii conformes effecti, aeternae redemptionis mereamur esse participes).

343 Cf. John 3:7, 8 (RSV: “Do not marvel that I said to you, ‘You must be born anew.’ The wind blows where it wills,…so it is with everyone born of the Spirit”); cf. also Mark 1:8 (RSV: “I have baptized you with water; but he will baptize you with the Holy Spirit”) and Matthew 3:11; Luke 3:16; John 1:33, and Acts 1:5.

344 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tue aggregati sunt).

345 Cf. RM, N172ai (John 3:16): “God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life” (Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam) and (RSV: “For God so loved the world that he gave us his only Son, that whoever believes in him should not perish but have eternal life”).

346 This text is taken from The Order of Baptism of Children, no. 223.

347 Cf. Mark 1:8 (RSV: “I have baptized you with water; but he will baptize you with the Holy Spirit”); cf. also Matthew 3:11; Luke 3:16; John 1:33, and Acts 1:5.

348 Cf. Galatians 3:27 (RSV: “For as many of you as were baptized into Christ have put on Christ”).

349 Cf. RM, Y3012pc: “pour the delights of your Spirit into the recesses of our heart” (suavitatem Spiritus tui penetralibus nostri cordis infunde).

350 Cf. RM, C2208am (Mark 16:15): “Go into all the world, and proclaim the Gospel” (Eunte in mundum universum, prædicate Evangelium); cf. also RM, A6ai (Jeremiah 31:10): “Hear the word of the Lord, O nations; declare it to the distant lands” (Audite verbum Domini, gentes, et annuntiate illud in finibus terræ) and RM, S1399ai (Psalm 95 [96]:3): “Tell among the nations his glory, and his wonders among all the peoples” (Annuntiate inter gentes gloriam eius, in omnibus populis mirabilia eius).

351 Cf. RM, R2388ai (Titus 3:5): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tue aggregati sunt).

352 Cf. RM, N172ai (John 3:16): “God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life” (Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam) and (RSV: “For God so loved the world that he gave us his only Son, that whoever believes in him should not perish but have eternal life”).

353 This text is taken from The Order of Baptism of Children, no. 224.
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354 This text is taken from The Order of Baptism of Children, no. 224.

355 Text nos. 390, 1-12 are taken from The Order of Baptism of Children, nos. 225-236.

356 This text is identical to the last two lines of Entrance Antiphon for Unity of Christians, RM V2773ai.

357 This text is identical to the Communion Antiphon for Third Sunday in Ordinary Time, RM O941am.

358 This text is taken from The Roman Missal, Blessing and Sprinkling of Water, Hymn, Z3241hy

359 Cf. 1 Timothy 3:16: Without any doubt the mystery of our religion is great: vindicated in the spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.; Cf. 1 Peter 1:20: He was destined before the foundation of the world, but was revealed at the end of the ages for your sake; Cf. 1 Peter 4:1 and 3:18: Since therefore Christ suffered in the flesh... (4:1); He (Christ) was put to death in the flesh (3:18); Cf. 1 Peter 3:22: who has gone into heaven and is at the right hand of God...; Cf. Ephesians 4:8: When he ascended on high he made captivity itself a captive; he gave gifts to his people; Cf. Ephesians 4:10: He who descended is the same one who ascended far above the heavens, so that he might fill all things.

360 Text nos. 390, 15-21 are taken from The Order of Baptism of Children, nos. 239-245.

361 Cf. RM, S1410bn: “pour...into the hearts of the faithful the brilliance of perpetual light” (cordibus infunde fidelium perpetui liminis claritatem).

362 Cf. Ephesians 5:8 (RSV: “Therefore do not associate with them, for once you were darkness, but now you are light in the Lord; walk as children of light”); cf. also RM, S1689co: “that we may be on fire with the same spirit and walk always as children of light” (ut, eodem spiritu ferventes, tamquam filii lucis iugiter ambulemus) and 1 Thessalonians 5:5 (RSV: “For you are all sons of light and sons of the day; we are not of the night and of darkness”).

363 Cf. Romans 8:23 (RSV: “but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies”); cf. also Galatians 4:4-5(RSV: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons”) and RM, P922vd: “For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son” (Tu enim, sacramentum paschale consummans, quibus, per Unigeniti tui consortium, filios adoptionis esse tribuisti, hodie Spiritum Sanctum es largitus).

364 This text is taken from The Roman Missal, Blessing and Sprinkling Holy Water, Antiphon 5, RM Z3246an.

365 Cf. RM, N244ai (Matthew 3:16): “After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased” (Domino, aperti sunt caeli, et sicut columba super eum Spiritus mansit, et vox Patris intonuit: Hic est Filius meus dilectus, in quo mihi bene complacui) and also Mark 1:10 and Luke 3: 21-22.

366 Cf. RM, R2388ai (Titus 3:5 ): “God has saved us through the bath that gives rebirth and renewal in the Holy Spirit” (Salvos nos fecit Deus per lavacrum regenerationis et renovationis Spiritus Sancti); for an alternate translation of the phrase lavacrum regenerationis cf. RM, R2384pe: “who by the cleansing waters of rebirth and the bestowing of the Holy Spirit have today been joined to your people” (qui hodie per lavacrum regenerationis et donationem Sancti Spiritus plebi tuæ aggregati sunt).

367 Cf. Romans 6:4 (RSV: “We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life”

The proper formulas for Eucharistic Prayer I from *The Roman Missal*, though not in the Latin of the *Ordo*, have been added here.

This text is taken from *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2381pe.

This text is taken from *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2382pe.

This text is taken from *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2383pe.

This text is taken from *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2384pe.

This rubric and the ritual text follow the wording in *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2385pe.

This text is taken from *The Roman Missal*, Ritual Mass “For the Conferral of Baptism” R2385pe.

Cf. *Order of Christian Initiation of Adults*, no. 213: “and profess the faith of the Church” (*et fidem Ecclesiæ profiteantur*).

Cf. RM, V2943co: “we may overcome with your help” (*te adiuvante vincamus*).

Cf. RM, R2598co: “O Lord, holy Father, graciously confirm the resolve of your servants N. and N.” (*Domine, sancte Pater, servorum tuorum N. et N. prop ositum confirma benignus*).

Cf. Romans 9:1 (RSV: “I am speaking the truth in Christ”) and 1 Timothy 2: 3-4 (RSV: “This is good, and is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth”).

Cf. RM, T588mn: “Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation” (*Oremus et pro iis qui in Christum non credunt, ut, luce Sancti Spiritus illustrati, viam salutis et ipsi valeant introire*).

Cf. RM, D3179co: “that those for whom we pour out our prayers” (*ut, pro quibus effundimus preces*).