

## LENT

Our observance of Lent begins on Ash Wednesday, a day of fast and abstinence for Catholics. At Mass on Ash Wednesday (March 5, 2025), the imposition of ashes replicates an ancient penitential practice and symbolizes our dependence upon God's mercy and forgiveness.

During Lent, the baptized are called to renew their baptismal commitment as others prepare to be baptized through the [Rite of Christian Initiation of Adults](#), a period of learning and discernment for individuals who have declared their desire to become Catholics.

The three traditional pillars of Lenten observance are [prayer](#), [fasting](#) and [almsgiving](#). The Church asks us to surrender ourselves to prayer and to the reading of Scripture, to fasting and to giving alms. The fasting that all do together on Fridays is but a sign of the daily Lenten discipline of individuals and households: fasting for certain periods of time, fasting from certain foods, but also fasting from other things and activities. Likewise, the giving of alms is some effort to share this world equally—not only through the distribution of money, but through the sharing of our time and talents.

The key to fruitful observance of these practices is to recognize their link to baptismal renewal. We are called not just to abstain from sin during Lent, but to true conversion of our hearts and minds as followers of Christ. We recall those waters in which we were baptized into Christ's death, died to sin and evil, and began new life in Christ.

## What is the Church's official position concerning penance and abstinence from meat during Lent?



In 1966 Pope Paul VI reorganized the Church's practice of public penance in his "Apostolic Constitution on Penance" (*Poenitemini*). The 1983 revision of the Code of Canon Law incorporated the changes made by Pope Paul. Not long after that, the U.S. bishops applied the canonical requirements to the practice of public penance in our country.

**To sum up those requirements, Catholics between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday. In addition, all Catholics 14 years old and older must abstain from meat on Ash Wednesday, Good Friday and all the Fridays of Lent.**

Fasting as explained by the U.S. bishops means partaking of only one full meal. Some food (not equaling another full meal) is permitted at breakfast and around midday or in the evening—depending on when a person chooses to eat the main or full meal.

Abstinence forbids the use of meat, but not of eggs, milk products or condiments made of animal fat.

## Exemptions from the Lenten Fast

**Besides those outside the age limits, those of unsound mind, the sick, the frail, pregnant or nursing women according to need for meat or nourishment, manual laborers according to need, guests at a meal who cannot excuse themselves without giving great offense or causing enmity and other situations of moral or physical impossibility to observe the penitential discipline.**

**March 2, 2025**

**8<sup>th</sup> Sunday in OT**

**Last Sunday for the singing of the Alleluia before the Easter Vigil. Ordo suggests that “this acclamation might be enhanced through hymns, canticles, refrains, and other festive musical settings.**

**Ash Wednesday – March 5, 2025**

**Day of universal fast and abstinence**

**Ashes are normally blessed and imposed after the homily. The ordinary minister for the blessing of ashes is the priest or deacon. Extraordinary ministers of Holy Communion may assist with the imposition of ashes where there is genuine need, especially for the sick and shut-ins.**

**Pastoral Note: The Penitential Rite is omitted at the beginning of Mass.**

**Acceptable Ways to Place Ashes**

- 1) May sprinkle the ashes on top of the person’s head.**
- 2) May mark the forehead with ashes.**

**Rite of Election – Cathedral of Saint Ignatius Loyola**

**Saturday, March 8<sup>th</sup> @ 7pm**

**Sunday, March 9<sup>th</sup> @ 2:30pm**

**Please make sure that you have contacted Liliana (561-775-9548) concerning the Elect/Catechumens and Candidates that are arriving on those days.**

**Gentle Reminder - Lent – Prayer over the People**

**You will notice that a “Prayer over the People” is included on all the days of Lent. During the weekdays of Lent this prayer is optional but you must do the prayer on the Sundays of Lent.**

**Saturday, March 15, 2025**

**Catholic Women’s Conference – Catholic Women of Faith, Women of Grace**

**Our Lady Queen of the Apostles, Royal Palm Beach**

**More information and registration forms are available at the following websites:**

**[www.pbdccw.org/catholic-women-of-faith-women-of-action](http://www.pbdccw.org/catholic-women-of-faith-women-of-action)**

**Priest Lenten Day of Reflection**

**Our Lady of Florida Spiritual Center**

**Wednesday, March 26, 2025**

**10am – 3pm**

**Chrism Mass**

**April 15, 2025**

**Cathedral of Saint Ignatius Loyola**

**11am**

**Planning for the Easter Vigil/Easter Sunrise Mass**

**Sunset on April 8, 2023**

**7:47pm**

**Sunrise on April 9, 2023**

**6:49am**

**Easter TV Mass taping**

**Cathedral of Saint  
Ignatius Loyola**

**April 2, 2025**

**4pm**

**Religious Jubilarians**

**May 10, 2025**

**Cathedral of Saint Ignatius  
Loyola**

**4:30pm**

**Diocese of Palm Beach**

**Convocation**

**May 5 - May 8, 2025**

**Ordination to Priesthood**

**May 3, 2025**

**11am**

**Cathedral of Saint Ignatius  
Loyola**

**Diocesan Rosary Festival**

**May 4, 2025**

**2pm**

**Emmanuel Catholic Church  
Delray Beach**

### **Ritual of Burning Palms**

For those parishes that collect palms from parishioners to burn before Ash Wednesday, I have included a sample ritual. Remember that no kerosene or gasoline can be added to the palms. You may add some olive oil to the ash residue so that it adheres to the forehead.

#### **Ritual for Burning of Palms**

##### **Presider:**

In the name of the Father, and of the Son, and of the Holy Spirit.

All:

Amen.

##### **Opening Prayer**

##### **Presider:**

God of tender mercy,  
you fashioned us from the dust of the earth  
and bid us follow your Gospel call  
in the company of the Church.  
Look on us with kindness  
as we prepare the ashes  
which will mark the beginning of our Lenten journey  
grant that we who make the desert pilgrimage  
might come to the font of rebirth  
with a renewed passion for justice.  
May our aims serve your people  
and bring us peace,  
may prayer sanctify all our needs,  
and may we come at last to the table you set  
in the place where you reign with Christ  
and the Holy Spirit for ever and ever.

All:

Amen.

##### **Scripture Reading**

##### **Lector:**

A Reading from the Book of the Prophet Isaiah 58: 5 - 10

Is this the manner of fasting I wish, of keeping a day of penance: that a man bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord? This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own.

Then your light shall break forth like the dawn, and your wound shall quickly be healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer, you shall cry for help, and he will say: Here I am! If you remove from your midst oppression, false accusation and malicious speech; if

you bestow your bread to the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday.

The Word of the Lord.

All: Thanks be to God.

**Psalm and Burning of Ashes**

**The lector or choir leads the assembly in Psalm 51 as the palms are burned.**

**Psalm 51**

Have mercy on me, God in your kindness.  
In your compassion blot out my offense.  
O wash me more and more from my guilt  
and cleanse me from my sin.

My offenses truly I know them;  
my sin is always before me.  
Against you, you alone, have I sinned;  
what is evil in your sight I have done.

That you may be justified when you give sentence  
and be without reproach when you judge.  
O see, in guilt I was born,  
a sinner was I conceived.

Indeed you love truth in the heart;  
then in the secret of my heart teach me wisdom.  
O purify me, then I shall be clean;  
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,  
that the bones you have crushed may revive.  
From my sins turn away your face  
and blot out all my guilt.  
A pure heart create for me, O God,  
put a steadfast spirit within me.  
Do not cast me away from your presence,  
nor deprive me of your Holy Spirit.

Give me again the joy of your help;  
with a spirit of fervor sustain me,  
that I may teach transgressors your ways  
and sinners may return to you.

O rescue me, God my helper,  
and my tongue shall ring out your goodness.  
O Lord, open my lips  
and my mouth shall declare your praise.

For in sacrifice you take no delight,  
burnt offering from me you would refuse,  
my sacrifice, a contrite spirit.  
A humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion:  
rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice,  
holocausts offered on your altar.

Glory to the Father, and to the Son, and to the Holy Spirit,  
as it was in the beginning is now and will be forever. Amen.

**BLESSING**

**The ritual concludes with the blessing of ashes.**

**Presider:**

Lord,

bless these ashes +

by which we show that we are dust.

Pardon our sins

and keep us faithful to the discipline of Lent,

for you do not want sinners to die

but to live with the risen Christ,

who reigns with you for ever and ever.

All:

Amen.

**If Mass follows - after the blessing, the presider together with the people, make a procession towards the Church. The people may sing an appropriate hymn. When the presider has reached his place in the sanctuary, he faces the people and begins the opening prayer of the Mass. The Mass continues in the usual manner.**

**Washing of the Feet is permitted (though always optional) on Holy Thursday**

**Having all the faithful come to venerate (kiss) the cross on Good Friday is problematic so communal veneration is highly recommended.**

**Holy Days of Obligation**

**2025**

**Friday, August 15, 2025**                      **Assumption of the Blessed Virgin Mary**

**Monday, December 8, 2025**                      **Immaculate Conception**

**Thursday, December 25, 2025**                      **Nativity of our Lord**

*(The Holy Day Obligation is suspended in the USA when the solemnity falls on Saturday or Monday: All Saints). Christmas Day and the Immaculate Conception are always holy days of obligation, even if they fall on a Saturday or Monday.*

*In the Province of Miami (dioceses in the State of Florida), the Ascension is observed on the Seventh Sunday of Easter.*

**2026**

**Thursday, January 1, 2026**                      **Mary the Mother of God**

**Sunday, November 1, 2026**                      **All Saints**

**Tuesday, December 8, 2026**                      **Immaculate Conception**

**Friday, December 25, 2026**                      **Nativity of our Lord**



## Palm Sunday

### First Form with Procession

1. The Priest and accompanying ministers approach the designated space. The chant “*Hosanna to the Son of David*” or another suitable chant is sung.
2. The Priest begins with the Sign of the Cross and the customary greeting.
3. The Priest continues, “*Dear brethren (brothers and sisters), since the beginning of Lent until now we have prepared . . .*”
4. With hands extended he blesses the palm branches
  - a. *Let us Pray*
  - b. *Almighty and ever-living God, sanctify . . .*”
5. Sprinkle the palm branches
6. A deacon/priest proclaims the Gospel
  - a. Gospels are in the *Roman Missal*
  - b. Incense may be used
7. May give a brief homily or reflection
8. The Priest/Deacon invites the faithful to begin the procession
  - a. *Dear brethren (brothers and sisters), like the crowds . . .* [or]
  - b. *Let us go forth in peace* (Response: *In the name of Christ. Amen*) [or]
  - c. *Procedamus in Pacem* (Response: *In Nomine Christi. Amen*)
9. Procession begins
  - a. Thurifer
  - b. Cross bearer (cross decorated with palms) between two candles
  - c. Deacon with the Book of the Gospels
  - d. Priest with the ministers
  - e. The people
10. Entrance Antiphon/Processional Hymn
  - a. Antiphons given in the *Roman Missal* [or]
  - b. A suitable hymn to Christ the King
11. The priest venerates the altar (and may incense it)
12. The Introductory Rites of the Mass are omitted and the Kyrie (if appropriate)
  - a. The Priest would change from Cope to Chasuble (if he wore a cope for procession)
  - b. The Priest begins with the Collect and Mass ensues as normal

The First Form with Procession is only done at the principal Mass of the day.

The Solemn Entrance incorporates much of the “First Form” but only a “representative group” of the faithful walk in procession. The Solemn Entrance may be repeated at other Masses where there are large crowds, if not the Simple Entrance is to be used.

For the Simple Entrance – Mass proceeds as normal.

1. Introductory Rite
2. Penitential Rite
3. Collect

**Thursday of the Lord's Supper – Holy Thursday**

1. All parish priests should concelebrate this Mass. Those priests that do not have a parish assignment are encouraged to concelebrate in their local parish or are most welcome to concelebrate with the Bishop at the Cathedral (7pm). Please call Fr. Badway to let him know if you are concelebrating.
2. It should be noted that the *Roman Missal* gives no option for a Mass on “Thursday of Holy Week”. The rubrics do allow for a morning Mass (or earlier celebration of the Mass of the Lord’s Supper) for cases of “genuine necessity.”
3. The Tabernacle should be “entirely empty”.
  - a. Sufficient hosts for both the Holy Thursday Mass as well as for the services on Good Friday should be consecrated at the Mass of the Lord’s Supper.
  - b. Any ciboria remaining in the Tabernacle from Wednesday of Holy Week should be moved to the Place of Repose.
4. Procession and Introduction as normal – solemn bow to reverence the altar
5. The *Gloria in excelsis* is sung/said – accompanied by the ringing of bells.
6. The Collect
7. The *Mandatum* (Washing of the Feet) takes place after the Homily.
  - a. Please note – this is optional (“where a pastoral reason suggests it”)
  - b. No restriction – men and women may have their feet washed
  - c. The Creed is not said.
8. Liturgy of the Eucharist
  - a. The rubrics allow for a “procession of the faithful in which gifts for the poor may be presented with the bread and wine.”
  - b. Preface I of the Most Holy Eucharist
  - c. The Roman Canon is presented in the Proper of the Day with the proper insertions for Holy Thursday (so do not turn to EP I in the Roman Missal – the special inserts for Holy Thursday are not there).
  - d. After distribution of communion to the faithful – a ciborium with hosts is left on the altar
  - e. Prayer after Communion follows
9. Transfer of the Most Blessed Sacrament
  - a. Priest incenses the Ciborium
  - b. Priest wears a white humeral veil
  - c. Procession
    - i. Cross bearer with two acolytes (candle bearers) on either side
    - ii. May be followed by others carried lighted candles
    - iii. The thurifer (incense bearer) walks in front of the priest carrying the ciborium
    - iv. *Pange Lingua* or another Eucharistic chant is sung
10. Place of Repose
  - a. Ciborium is placed in the tabernacle – the doors remain open
  - b. Incenses the Blessed Sacrament
    - i. *Tantum Ergo* or another suitable Eucharistic chant is sung
    - ii. Tabernacle doors are closed
    - iii. Period of Adoration
  - c. May conclude the night of adoration with communal recitation of Night Prayer
11. If there is no celebration of the Passion of the Lord (Good Friday) in your Church/Chapel – then Mass would end as normal, and the ciborium placed in the main tabernacle without the Transfer or Procession.
12. Holy Water fonts are emptied following the Mass of the Lord’s Supper. They are filled with the blessed water from the baptismal font during the Easter Vigil.

### **Friday of the Passion of the Lord – Good Friday**

The Altar is left completely bare: without a cross, candles or cloths. The Passion customarily takes place at 3pm unless for a pastoral reason a later hour is chosen. This service must be presided over by a priest.

1. Entrance: In silence, wearing Red Vestments.
2. After making a reverence to the altar the priest prostrates (or kneels if they cannot prostrate).
3. Proceeds to the chair and omitting “*Let us Pray*” says the Prayer.

#### Liturgy of the Word

1. First Reading: Isaiah 52:13 – 53:12
2. Second Reading: Letter to the Hebrews 4:14-16; 5:7-9
3. Gospel: John 18:1 - 19:42
4. Following the Gospel – may offer a brief homily or a period of silent reflection.
5. Solemn Intercessions
  - a. Deacon (or Lay Minister) introduces the prayer.
  - b. Priest (at the chair or altar) says the prayer.
  - c. The faithful may remain kneeling or standing throughout the Solemn Intercessions.

#### The Adoration of the Holy Cross

1. There are two forms for the Entrance.
  - a. First Form
    - i. Deacon brings the cross covered in a purple veil from the sacristy. He is accompanied by two ministers with lighted candles on either side.
    - ii. He brings the covered cross to the Sanctuary and presents it to the priest.
      1. Priest uncovers a portion and chants the invocation: “*Behold the wood of the Cross, on which hung the salvation of the world. Response: Come let us adore.*” He may be assisted by the deacon or the choir in the chanting. All in the church kneel in silent adoration following the chant.
      2. The priest uncovers another portion and repeats as before – with all going to their knees following “*Come let us adore.*”
      3. The priest uncovers the cross and repeats as before – with all going to their knees following “*Come let us adore.*”
  - b. Second Form
    - i. The Priest/Deacon takes the unveiled cross and accompanied by ministers with lighted candles; “*Behold the wood of the Cross, on which hung the salvation of the world. Response: Come let us adore.*” Taking place at:
      1. The Entrance
      2. Part way down the center aisle
      3. At the entrance of the Sanctuary
    - ii. Priest/Deacon places the Cross between two candles at the entrance of the Sanctuary.
    - iii. The Priest Celebrant approaches the Cross, with his chasuble and shoes removed, and makes the customary genuflection before the Cross appropriate for Good Friday.

### Adoration of the Cross by the Faithful

1. Only one Cross should be offered for adoration.
2. If many faithful are present and it is not possible for all to adore individually the following options are offered:
  - a. The other priests and ministers present adore the Cross.
    - i. Approaching and making a single genuflection [or]
    - ii. Another appropriate sign customary in the region (like kissing the Cross).
  - b. A representative group of the faithful may come forward to reverence the Cross.
  - c. *After the Liturgy of the Passion has concluded, you may have multiple stations for individual adoration of the crucifix.*
3. The Priest standing in the middle before the altar invites the people to adore the Cross and elevates the Cross for a brief time for the faithful (who kneel) to adore in silence.
4. While the faithful are approaching the Cross to adore it (either genuflecting or kissing the Cross), the following antiphons are recommended and found in the *Roman Missal*.
  - a. *Crucem tuam adoramus* (We adore your Cross, O Lord)
  - b. *Crux fideles* (Faithful Cross)
    - i. If this song is chosen – you should not omit the final stanza.
    - ii. *Wisdom, power, and adoration to the blessed Trinity . . .*
  - c. The Reproaches
  - d. The *Stabat Mater* (if appropriate)
5. After adoration the Cross is carried to a suitable place and candles are placed around it.
6. Following the Passion Service, you may leave the Cross available for a period of time for the faithful to adore privately – especially if the large number of faithful present did not allow for individual adoration.

### Holy Communion

1. A simple white cloth is spread on the altar and the corporal is placed upon the altar. The Priest/Deacon, wearing a humeral veil, and accompanied by two ministers with candles, brings the Blessed Sacrament from its place of repose to the altar.
2. The Priest Celebrant approaches the altar and genuflects
3. With hands joined he introduces the *Our Father*
4. The Sign of Peace is omitted
5. Priest says the preparatory prayers quietly and then genuflects.
6. He elevates the host above the Ciborium: “*Behold the Lamb of God . . .*”
7. Distribution of communion ensues
8. Following communion the Ciborium/Ciboria is(are) returned to their place of repose

### Following Communion

1. The Priest says “*Let us Pray*” and observes a period of sacred silence
2. The Prayer after Communion ensues
3. The Dismissal with the invocation “*Bow down for the blessing*”
4. The Blessing (Prayer over the People)
5. The Priest and all assisting ministers genuflect to the Cross and depart in silence.
6. Altar is stripped after the celebration, but the Cross remains surrounded by either two or four candles

*NB: When the rubrics say “cross”, the accepted interpretation is that it is a Crucifix.*

## The Easter Vigil in the Holy Night

1. It is the “most noble of all solemnities” and “there is to be only one celebration in each church.”
2. “The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.”

### The *Lucernarium*

1. A fire is prepared outside the Church in a suitable place where the faithful may gather.
2. The Priest celebrants begins with the Sign of the Cross and the customary greeting and then gives the introduction: “*Dear brethren (brothers and sisters, on this most sacred night . . .*”
3. Blessing of the Fire
  - a. Priest – “*Let us Pray*”
  - b. Priest – “*O God, who through . . .*”
4. Preparation of the Candle
  - a. Cuts or traces a cross with a stylus on the Candle
  - b. Makes the Alpha and Omega signs (or traces them)
  - c. Inscribes the Year (or traces over the numbers)
  - d. The words for each action are listed clearly in the Roman Missal
  - e. May also insert incense grains in the form of a cross while saying the accompanying words.
  - f. The Priest lights the Paschal Candle from the new fire saying: “*May the light of Christ rising in glory dispel the darkness of our hearts and minds.*”
5. Procession
  - a. The thurifer precedes the Priest/Deacon carrying the Paschal candle.
  - b. The processional cross and candles are not carried.
  - c. The Priest, accompanying ministers and the faithful in procession carry unlit candles.
  - d. At the door of the Church
    - i. Priest/Deacon: “*The Light of Christ*” (*Lumen Christi*). The people respond: “*Thanks be to God*” (*Deo Gratias*).
    - ii. At this point the Priest/Celebrant lights his candle from the Paschal Candle.
  - e. Middle of the Church
    - i. Priest/Deacon again sings the invocation
    - ii. All light their candles from the Paschal candle
  - f. Standing before the Altar
    - i. Priest/Deacon again sings the invocation
    - ii. Paschal Candle is placed in a stand near the Ambo or in the middle of the Sanctuary
    - iii. All lights, except the Altar Candles, are lit throughout the Church

### The *Exsultet* – Easter Proclamation

1. The chant tone is the same, but take note, the translation has changed
2. The Priest/Celebrant places incense in the thurible, blesses it and the Deacon approaches to receive a blessing. If the person singing the *Exsultet* is not a Deacon, the blessing is omitted.
3. The Deacon incenses the Book (*Roman Missal*) and the Paschal Candle while all stand with lighted candles
4. If a lay person sings the *Exsultet* – the words “*Therefore, dearest friends*” up to the end of the invitation are omitted, along with the greeting “*the Lord be with you.*”

## Easter Vigil – Liturgy of the Word

1. Nine readings are provided, seven from the Old Testament and two from the New Testament.
2. Where serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced.
  - a. At least three readings from the Old Testament must be done (with their accompanying Psalms).
  - b. The reading from Exodus 14 must be done
3. Candles are set aside and the people are seated (before the Readings take place).
4. Priest/Celebrant instructs the faithful, “*Dear brethren (brothers and sisters), now that we ...*”
5. Each Reading in the Old Testament has an accompanying Psalm as well as an accompanying Prayer after the Reading (*Psalm may be omitted and replaced with sacred silence, #23*)
6. The people stand for the Prayer after the Reading
7. After the Priest/Celebrant has said the Prayer after the last reading from the Old Testament the following takes place:
  - a. The Altar Candles are lit
  - b. The *Gloria* is intoned
  - c. Bells may be rung during the *Gloria*
8. The Priest/Celebrant prays the Collect in the usual way.
9. The lector reads the Epistle
10. All stand in the Church
11. The Priest solemnly intones the Alleluia three times
12. The Psalmist/Cantor proclaims Psalm 118 with Alleluia as the response
13. Incense may be used during the Gospel – candles are not carried or used for the Proclamation of the Gospel.
14. Homily

## Blessing of the Water

1. Priest/Celebrant goes to the Baptismal Font (if in or near the Sanctuary) and the Catechumens are called forward with their godparents.
  - a. If there is a procession to the Baptismal Font it forms (if the font is not in the Sanctuary)
    - i. The Paschal Candle is carried to lead the procession
    - ii. The Litany of Saints is sung during the procession
    - iii. The address “*Dearly beloved . . .*” would be said before the Blessing of Water
  - b. There are two options given for the blessing of the font – depending on whether or not there are catechumens to be baptized.
2. The Litany of Saints is chanted/sung
  - a. All stand for the Litany
  - b. If there are catechumens, please insert “*Bring these chosen ones to new birth through the grace of Baptism.*”
  - c. Be mindful – the responses in the Litany have changed
    - i. *Lord, deliver us, we pray* (used to be “*Lord, save your people*”)
    - ii. *Lord, we ask you, hear our prayer* (used to be “*Lord hear our prayer*”)
  - d. Following the Litany – if there are Catechumens – the Priest says “*Almighty ever-living God, be present . . .*”
3. Blessing of Baptismal Water
  - a. “*O God, who by invisible power . . .*”
  - b. Be mindful that the rubric says: “*And, if appropriate, lowering the paschal candle into the water either once or three times*”
  - c. People’s response can be recited or sung to an appropriate setting
  - d. If no one is to be baptized – the Ritual found at #54 is used

## Rite of Baptism

1. **The Rite of Baptism takes place as found in the Roman Ritual**
  - a. See RCIA – *Celebration at the Easter Vigil of the Sacraments of Initiation and the Rite of Reception into Full Communion of the Catholic Church* (pg 361ff).
  - b. **Renunciation of Satan**
  - c. **Anointing with the Oil of Catechumens**
    - i. Many parishes do this Holy Saturday morning following the rehearsal with the catechumens.
    - ii. If it has not been done previously, it is done here before the triple Profession of Faith.
  - d. **Triple Profession of Faith**
    - i. If a small group – each catechumen should be asked individually using their name
    - ii. If a large group – may ask them communally.
    - iii. The Congregation may also renew their faith at this time (cf. #55)
      1. Reception of Candidates would then take place immediately following baptism.
      2. Confirmation would take place immediately after baptism.
  - e. **Baptism takes place once all in the group have made the triple profession of faith.**
    - i. Immersion - Immersion means to be standing or kneeling immersed in the water, not necessarily going “under” the water (submersion). [or]
    - ii. Water is poured over their head
    - iii. If a large number are to be baptized – concelebrating priests and deacons may assist with the baptisms
  - f. **An Acclamation can be chanted/sung after each Baptism**
  - g. **Anointing with Chrism**
  - h. **Presentation of the White garment**
    - i. Many of the catechumens wear white robes – this can substitute for the garment
    - ii. If not wearing a white garment – present them with the symbolic cloth
  - i. **Presentation of the Baptismal Candle**
  - j. ***Ephphetha* (this act is omitted for infants)**

## Rite of Confirmation

1. **The Ritual states that the Priest/Celebrant should “at once administer the Sacrament of Confirmation” to those newly baptized.**
  - a. Many times the newly baptized have been immersed and need to change clothes
  - b. The RCIA ritual inserts the public renewal of Baptismal Promises and the Rite of Reception before Confirmation.
  - c. The Ritual does direct the celebrant to follow the Roman Pontifical or Roman Ritual

## Public Renewal of Baptismal Promises

1. **The Ritual states that this is omitted if the Congregation joined the catechumens in the Renewal of their baptismal promises (*Roman Missal*, #55).**
2. **“Dear brethren (brothers and sisters), through the Paschal Mystery . . .”**
3. **Renunciation of Sin**
4. **Triple Profession of Faith**
5. **Sprinkling with Holy Water**
  - a. **From the Baptismal Font**
  - b. **Concelebrating priests and deacons may assist in the blessing**
  - c. **An appropriate song or chant accompanies the blessing**
6. **“And may almighty God, the Father of our Lord Jesus Christ, who . . .”**

## Celebration of Reception

1. While the newly baptized are processing to the Sanctuary or preparing to process to the Sanctuary for their Confirmation – the Celebrant calls the Candidates forward to make their profession.
2. “*N. and N., of your own free will you have asked . . .*”
3. The candidates read (together their Profession of Faith in the Catholic Church)
  - a. *I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.*
  - b. Celebrant receives the candidates: “*N., the Lord receives you into the Catholic Church. His loving kindness . . .*”
  - c. If a candidate is not to be confirmed – then the Celebrant recites the above prayer while placing his hand on the candidate’s head.

## Rite of Confirmation

1. The newly baptized and those who were received stand before the Celebrant while he gives them a brief instruction in these or similar words: “*My dear candidates for Confirmation, by your baptism you have been born again in Christ . . .*”
2. Celebrant addresses the Congregation: “*My dear friends, let us pray to God . . .*”
3. Laying on of Hands
  - a. The Celebrant and any assisting priests who will be administering the Sacrament of Confirmation hold their hands outstretched over the people.
  - b. If only the celebrant will be administering Confirmation – only he holds his hands outstretched.
  - c. “*All powerful God, Father of our Lord Jesus Christ, by water . . .*”
4. Administering the Sacrament
  - a. Candidates approach the bishop/priest with their sponsor/godparent
    - i. Place their right hand on the shoulder of the candidate
    - ii. *N., be sealed with the gift of the Holy Spirit. Response: Amen*
    - iii. *Peace be with you. Response: And with your Spirit.*
  - b. Newly confirmed return to their place in the assembly

## Following Sacraments of Baptism and Confirmation

1. The Creed is omitted
2. Universal Prayer (General Intercessions)
3. Offertory Procession
  - a. Newly baptized should take part
4. Preface I of Easter
  - a. The insert “*on this night above all . . .*”
5. Eucharistic Prayer
  - a. Insert for EP I: “*Celebrating the most sacred night of the Resurrection . . .*”
  - b. Remember also to use the insert for Conferral of Baptism for EP I – IV – found in the Roman Missal – Ritual Masses #3 (page 1127).
    - i. The Rite of Baptism insert includes an option for Confirmation as well.
    - ii. I recommend typing it up separately and putting it in the Missal
    - iii. The Roman Missal indicates the proper place for the insert
6. Before Communion the Celebrant may instruct those making their First Communion
7. Solemn Dismissal with the intonation of the Alleluia