



DIOCESE OF ALLENTOWN
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MEMORANDUM

24 March 2017

TO: *All Priests, Deacons, Religious, and Seminarians*
FM: *Reverend Keith A. Mathur, Director*
RE: *Paschal Triduum Resource*
CC: *Reverend Monsignor Alfred A. Schlert and Ms. Mary Fran Hartigan*

As the Paschal Triduum approaches, a reference guide for the proper celebration of the liturgies has been prepared for all parishes.

Please find in this packet the following information:

- a.) Thursday of the Lord's Supper – Holy Thursday
- b.) Friday of the Passion of the Lord – Good Friday
- c.) The Easter Vigil in the Holy Night – Holy Saturday
- d.) Sunday of the Resurrection – Mass during the Day
- e.) Rite of the Reception of Holy Oils at the Mass of the Lord's Supper
- f.) *Diocesan Schedule for Holy Thursday Adoration***
- g.) Easter Vigil Baptismal/Confirmation Liturgy – template

If you have any questions regarding these procedures, please do not hesitate to contact me.

Thank you for your kind attention to this matter and for your generous service to the people entrusted to your pastoral care.

Thursday of the Lord's Supper (13 April 2017)

- 1.) The Mass of the Lord's Supper is celebrated in the evening, at a time that is convenient for the full participation of the whole local community (*Paschale Solemnitatis (PS)*, 46).
- 2.) All Masses without the participation of the people are forbidden on this day (*Roman Missal, Chrism Mass*, 1).
- 3.) The tabernacle should be completely empty before the celebration of the Mass of the Lord's Supper. A sufficient number of hosts should be consecrated at the Mass of the Lord's Supper for both Holy Thursday and for the Good Friday liturgy (*Roman Missal, Mass of the Lord's Supper*, 5).
- 4.) A place for the reservation of the Blessed Sacrament should be prepared and adorned in such a way as to be conducive to prayer and meditation. In no way is the place to resemble a tomb, and the expression tomb is to be avoided for the place of repose as it is not to represent the "Lord's burial" (*PS*, 49, 55).
- 5.) Bells may be rung during the singing of the "*Gloria in Excelsis*." All bells remain silent until the "*Gloria in Excelsis*" at the Easter Vigil (*Roman Missal, Mass of the Lord's Supper*, 7).
- 6.) The Washing of the Feet (*Mandatum*) remains an optional rite: "After the homily, where a pastoral reason suggests, the Washing of the Feet follows." In the Diocese of Allentown, pastors are to be vigilant that the males and females chosen are Catholics in good standing with the Church. The number of people chosen for the Rite is not definitively set. In the Diocese of Allentown, pastors are encouraged to choose a number other than twelve to establish a clear distinction that the group having their feet washed is not representative of the twelve male apostles, but rather a ritual enactment of Jesus' New Commandment that is not limited to the Twelve (*PS*, 51).
- 7.) The reception of the Holy Oils may take place in individual parishes either before the celebration of the Mass of the Lord's Supper or at another appropriate time (*Roman Missal, Chrism Mass*, 15). An appropriate time includes the offertory procession at the Mass of Lord's Supper. The Rite for the Reception of the Holy Oils has been included in Appendix I of this resource.
- 8.) Following the Prayer after Communion, the procession forms, with the cross-bearer at its head. The Blessed Sacrament, accompanied by lighted candles and incense, is carried through the Church to the place of reservation, to the singing of the hymn *Pange Lingua* or some other appropriate Eucharistic chant (*Roman Missal, Mass of the Lord's Supper*, 37-39).
- 9.) The Blessed Sacrament should be reserved in a closed repository. Under no circumstances may it be exposed in a monstrance (*PS*, 55).
- 10.) The faithful should be encouraged after the Mass of the Lord's Supper to spend a suitable period of time in adoration of the Blessed Sacrament. A list of visitation times for the Diocese of Allentown has been included in Appendix II of this document. It will also be published in the 23 March 2017 and 6 April 2017 editions of the A.D. Times.

- 11.) From Midnight onward, adoration of the Blessed Sacrament should be made without external solemnity, for the day of the Lord's Passion has begun. The custom of placing the Blessed Sacrament in a cabinet or closet is not permitted on Holy Thursday. Rather, the Blessed Sacrament remains in the place of reposition until the Rite of Communion on Good Friday (*PS*, 56).
- 12.) The altar is to be stripped at an appropriate time (*Roman Missal, Mass of the Lord's Supper*, 41).
- 13.) Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper (*Roman Missal, Mass of the Lord's Supper*, 42).

Friday of the Passion of the Lord (14 April 2017)

- 1.) In accordance with ancient tradition, the Church does not celebrate the Eucharist on Good Friday. Holy Communion is distributed to the faithful during the Liturgy of the Lord's Passion alone. It may be brought to the sick on Good Friday as well (*PS*, 59).
- 2.) Although the Celebration of the Lord's Passion appears to be a service of the Word with the distribution of Holy Communion, the *Roman Missal* does not permit a deacon to officiate at the celebration. Historically, even though the Eucharist is not celebrated on this day, the liturgy of Good Friday bears resemblance to a Mass. At one time it was called the "Mass of the Presanctified", referring to the pre-consecrated hosts used at Communion, even when only the priest received Communion (*Roman Missal, Friday of the Passion of the Lord*, 4).
- 3.) The prescribed vesture for Good Friday is a red chasuble and stole for the Celebrant. As the Liturgy of the Lord's Passion is not a Mass and therefore concelebration is not possible, any other priests in attendance vest in cassock and surplice or alb and cincture. A red stole is worn by priests other than the celebrant only for the Rite of Communion during the Good Friday Liturgy (*Roman Missal, Friday of the Passion of the Lord*, 5).
- 4.) On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches; however, this is not to be celebrated in the presence of the Blessed Sacrament. Please note that Evening Prayer is only prayed by those who do not participate in the Celebration of the Lord's Passion (*PS*, 62).
- 5.) The celebration of the Lord's Passion is to take place in the afternoon, at about 3:00pm. However, pastoral discretion may indicate a time shortly after midday, or in the late evening, though never later than 9:00 PM (*PS*, 63).
- 6.) In regards to devotions on Good Friday, clearly the central celebration of this day is the Good Friday Celebration of the Lord's Passion. In no way should manifestations of popular piety, either by the time or manner in which they are convoked, substitute for this solemn liturgical action. Nor should aspects of the various acts of piety be mixed with the Good Friday celebration, creating a hybrid. In recent times, Passion Processions and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. These are permitted on Good Friday in so far as they do not take away from the Good Friday Celebration of the Lord's Passion (*Directory on Popular Piety and the Liturgy*, 142-145).

- 7.) The *Lectionary for Mass* does not indicate that any readings may be omitted at the Celebration of the Lord's Passion. All three readings (Isaiah, Hebrews, and the Passion according to John) are required (*PS*, 66).
- 8.) The Universal Prayer is to follow the wording and form handed down by ancient tradition, maintaining the full range of intentions so as to signify the universal effect of the Passion of Christ (*PS*, 67). In the Diocese of Allentown, during this period of *Sede Vacante*, the 3rd Solemn Intercession should simply omit "for N. our Bishop."
- 9.) For the Veneration of the Cross, "only one Cross" should be used for adoration. If the numbers are so great that all cannot come forward, the priest, after some of the clergy and faithful have adored the Cross, can take it and stand in the center before the altar. In a few words he invites the people to visually adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it in silence. It should also be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The foot of the Cross as well as the right and left arm can be approached and venerated. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion (*PS*, 69).
- 10.) During the Veneration of the Cross, the antiphons, reproaches, and hymns should be sung so that the history of salvation can be commemorated through song (*PS*, 69).
- 11.) The deacon wearing a humeral veil (or priest, if there is no deacon) brings the Blessed Sacrament from the place of repose to the altar, while all stand in silence. Two lighted candles accompany the Blessed Sacrament and then are placed on the altar. An Extraordinary Minister of Holy Communion is not permitted to bring the Blessed Sacrament from the place of reposition to the altar (*Roman Missal, Friday of the Passion of the Lord*, 22).
- 12.) When the distribution of Holy Communion has been completed, the ciborium is taken by the deacon (or priest) to a place prepared outside the Church (*Roman Missal, Friday of the Passion of the Lord*, 29).
- 13.) After the Liturgy of the Lord's Passion, the altar is stripped, the cross remains with four candles so that the faithful may spend time in silent meditation (*PS*, 71).
- 14.) The popular devotion of the Stations of the Cross should be celebrated on Good Friday.
- 15.) Ideally, the faithful would celebrate the Sacrament of Penance before the Easter Triduum begins; however, individual confessions are permitted on Good Friday and Holy Saturday (*Roman Missal: Friday of the Lord's Passion*, 1).
- 16.) A Funeral Mass may not be celebrated on the Sundays of Lent, Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. On these days, a *Funeral Liturgy outside Mass* is permitted (*Order of Christian Funerals*, 178).
- 17.) The Celebration of the Sacrament of Matrimony is strictly prohibited on Good Friday and Holy Saturday (*Order of Celebrating Matrimony*, 32).

The Easter Vigil in the Holy Night (15 April 2017)

- 1.) The Vigil, by its very nature, must take place at night. In the Diocese of Allentown, the celebration of the Easter Vigil is not permitted before 8:00pm. The celebration of the Easter Vigil takes the place of the Office of Readings of Easter Sunday. It is a *nocturnal vigil*, retaining its ancient character of vigilance and expectation, as the Christian people await the Resurrection of the Lord during the night (*Roman Missal, Easter Vigil*, 1-4).
- 2.) Service of Light: The Paschal Candle should be made of wax, never be artificial, be replaced each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world. The Paschal Candle is the symbol of the *light of Christ, rising in glory*, scattering the darkness of our hearts and minds. Above all, the Paschal Candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color should be made in relationship to the sanctuary in which it will be placed (*PS*, 82).
- 3.) Service of Light: Insofar as possible, a suitable place should be prepared outside the Church for the blessing of the new fire. If pastorally not possible, a fire may take place in the vestibule of the Church (*PS*, 82).
- 4.) The *Exsultet* (Easter Proclamation) is chanted by the deacon. In the absence of a deacon that is able to chant the *Exsultet*, the priest himself or another concelebrating priest may chant the *Exsultet*. If, however, because of necessity, a lay cantor 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" (*Roman Missal, Easter Vigil*, 19).
- 5.) Liturgy of the Word: One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. These deeds are related in seven readings from the Old Testament chosen from the law and the prophets and two readings from the New Testament, namely from the Apostle Paul and from the Gospel. The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause, and then by the celebrant's prayer. Meditation on these readings is a significant part of the Vigil. Only in the case of grave pastoral circumstances can the number of readings be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14 (*PS*, 87).
- 6.) The bells are rung for the "*Gloria in Excelsis*" (*PS*, 87).
- 7.) The priest solemnly intones the "Alleluia" three times after the Epistle has been read. If necessary, the psalmist intones the "Alleluia" (*Roman Missal, Easter Vigil*, 34).
- 8.) The homily, even if brief, is not to be omitted (*Roman Missal, Easter Vigil*, 36).
- 9.) The Main Celebrant should be the one to perform all of the Sacraments of Initiation. It is not to be divided up among other concelebrants (e.g. one priest baptizes, another priest confirms, and another priest distributes First Holy Communion – not permitted).
- 10.) Liturgy of Baptism: Even if there are no Elect to be baptized, the blessing of Baptismal water should still take place in parish Churches (*PS*, 88).
- 11.) The rubrics describe two instances of Baptism at the Vigil. If there is a procession to the baptistery or the font, the Elect are called forward and presented by their

Godparents. If there are children, they are carried by their parents and Godparents to the front of the assembly. Those who are to be baptized, along with their Godparents, are led first by a minister with the Paschal Candle; the other ministers, deacons and priest follow after them. This procession is accompanied by the singing of the Litany of the Saints. The priest then gives the introductory statement (*Roman Missal, Easter Vigil, 37ff*).

- 12.) If the Baptisms take place in the sanctuary, the priest makes the introductory statement and this is followed by the singing of the Litany of the Saints (*Roman Missal, Easter Vigil, 40*).
- 13.) When there are no Baptisms and the font is not to be blessed, the Litany is omitted and the Blessing of Water takes place at once (*Roman Missal, Easter Vigil, 39-41*).
- 14.) The Baptismal Liturgy and Conferral of Confirmation use the Roman Missal and the Rite of Christian Initiation of Adults as their guide. A sample of the Liturgy of Baptism and Confirmation has been included in Appendix III as a reference.
- 15.) Liturgy of the Eucharist: The celebrant, before he says, *Behold the Lamb of God*, may make a brief remark to the neophytes about their first Communion and about the importance of so great a mystery, which is the climax of initiation and the center of the Christian life. This is a night when all should be able to receive Holy Communion under both forms (*Roman Missal, Easter Vigil, 64*).
- 16.) The dismissal is chanted by the deacon or the priest with the appropriate ending: "Alleluia. Alleluia" (*Roman Missal, Easter Vigil, 6*).

Sunday of the Resurrection: Mass during the Day (16 April 2017)

- 1.) Mass is to be celebrated on Easter Day with great solemnity. A full complement of ministers and the use of liturgical music should be evident in all celebrations. On Easter Sunday in the Dioceses of the United States, the Rite of the Renewal of Baptismal Promises may take place after the homily, followed by the sprinkling with water blessed at the Vigil. If this is chosen, the creed is omitted (*Roman Missal, Easter Sunday Mass during the Day, 72*).
- 2.) The sequence *Victimae Paschali Laudes* is sung before the Proclamation of the Gospel.
- 3.) The Paschal Candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday. After Easter Time, the candle should be kept with honor in the baptistery, so that in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals, the Paschal Candle should be placed near the casket to indicate Christ's undying presence, his victory over sin and death, and the promise of sharing in Christ's victory by virtue of being part of the Body of Christ (see *Order of Christian Funerals, no. 35*). The Paschal Candle should not otherwise be lit nor placed in the sanctuary outside Easter Time.

The Rite of the Reception of the Holy Oils

Introduction

1. It is appropriate that the Oil of the Sick, the Oil of Catechumens, and the Holy Chrism, which are blessed by the Bishop during the Chrism Mass, be presented to and received by the local parish community.
2. The reception of the holy oils may take place at the Mass of the Lord's Supper on Holy Thursday or on another day after the celebration of the Chrism Mass.
3. The oils should be reserved in a suitable repository in the sanctuary or near the baptismal font.
4. The oils, in suitable vessels, are carried in the procession of the gifts, before the bread and wine, by members of the assembly.
5. The oils are received by the priest and are then placed on a suitably prepared table in the sanctuary or in the repository where they will be reserved.
6. As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil.
7. The people's response may be sung.

Presenter of the Oil of the Sick:

The Oil of the Sick.

Priest:

May the sick who are anointed with this oil experience the compassion of Christ and his saving love, in body and soul.

The people respond:

Blessed be God forever.

Presenter of the Oil of Catechumens:

The Oil of Catechumens.

Priest:

Through anointing with this oil may our catechumens who are preparing to receive the saving waters of baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.

The people respond:

Blessed be God forever.

Presenter of the Holy Chrism:

The Holy Chrism.

Priest:

Through anointing with this perfumed Chrism may children and adults, who are baptized and confirmed, and Priests, who are ordained, experience the gracious gift of the Holy Spirit.

The people respond:

Blessed be God forever.

The bread and wine for the Eucharist are then received and the Mass continues in the usual way.

Adoration Schedule for Holy Thursday Evening (13 April 2017)

Berks Deanery

Most Blessed Sacrament, Bally	8:15pm-10:00pm, Night Prayer 10:00pm
St. Columbkille, Boyertown	8:15pm-Midnight
Immaculate Conception, Douglassville	8:15pm-10:00pm
St. Mary, Hamburg	8:15pm-9:30pm
St. Mary, Kutztown	8:15pm-9:15pm
St. Christopher House, Kutztown U.	10:00pm-Midnight, Night Prayer Midnight
St. Benedict, Mohnton	8:00pm-11:00pm, Night Prayer 10:45pm
Holy Guardian Angels, Reading	8:15pm-10:00pm, Night Prayer 10:00pm
Holy Rosary, Reading	8:15pm-10:00pm, Night Prayer 9:45pm
St. Catharine of Siena, Reading	8:15pm-10:30pm, Night Prayer 10:30pm
St. Joseph, Reading	8:30pm-11:00pm
St. Margaret, Reading	8:30pm-11:00pm
St. Paul, Reading	8:30pm-11:00pm
St. Peter the Apostle, Reading	8:30pm-11:00pm
St. Francis de Sales, Robesonia	8:15pm-10:00pm
St. John Baptist de la Salle, Shillington	8:30pm-10:00pm, Night Prayer 10:00pm
St. Ignatius Loyola, Sinking Spring	8:15pm-Midnight, Night Prayer Midnight
Sacred Heart, West Reading	8:30pm-11:00pm, Night Prayer 10:45pm

Carbon Deanery

Immaculate Conception, Jim Thorpe	8:00pm-10:00pm
St. Joseph, Jim Thorpe	8:15pm-Midnight
St. Peter the Fisherman, Lake Harmony	8:15pm-10:00pm
Ss. Peter and Paul, Lehighton	7:45pm-9:00pm
Sacred Heart, Palmerton	8:15pm-10:00pm, Night Prayer 10:00pm
St. Joseph, Summit Hill	8:15pm-10:00pm, Night Prayer 10:00pm

Lehigh Deanery

Cathedral of St. Catharine of Siena, Allentown	8:00pm-10:45pm, Night Prayer 10:45pm
Immaculate Conception, Allentown	8:00pm-11:00pm
Our Lady Help of Christians, Allentown	8:00pm-10:00pm
Sacred Heart of Jesus, Allentown	8:30pm-Midnight
St. Francis of Assisi, Allentown	8:15pm-Midnight
St. John the Baptist, Allentown	8:00pm-10:00pm
St. Paul, Allentown	8:45pm-Midnight
St. Stephen of Hungary, Allentown	8:00pm-Midnight
St. Thomas More, Allentown	9:00pm-Midnight
Ss. Peter and Paul, Allentown	8:00pm-10:00pm
Annunciation B.V.M., Catasauqua	8:15pm-10:00pm
St. John Fisher, Catasauqua	8:30pm-11:00pm

St. Joseph, Coopersburg	8:15pm-11:00pm, Night Prayer 11:00pm
St. Peter, Coplay	7:30pm-10:00pm
St. Ann, Emmaus	8:15pm-10:45pm, Night Prayer 10:45pm
Assumption B.V.M., Northampton	8:00pm-10:45pm, Night Prayer 10:45pm
Queenship of Mary, Northampton	8:15pm-11:00pm, Night Prayer 11:00pm
St. Joseph the Worker, Orefield	8:15pm-Midnight
Assumption B.V.M., Slatington	8:15pm-10:30pm
Holy Trinity, Whitehall	8:15pm-11:00pm, Night Prayer 11:00pm
St. Elizabeth, Whitehall	8:15pm-11:00pm, Night Prayer 10:30pm
St. John the Baptist, Whitehall	7:30pm-10:00pm

Northampton Deanery

Our Lady of Good Counsel, Bangor	8:15pm-10:00pm
Sacred Heart of Jesus, Bath	8:30pm-Midnight
Assumption B.V.M., Bethlehem	8:30pm-10:00pm
Holy Ghost, Bethlehem	8:00pm-11:30pm
Holy Infancy, Bethlehem	8:30pm-Midnight
Incarnation of our Lord, Bethlehem	<i>Adoration at Holy Ghost, Bethlehem</i>
Notre Dame, Bethlehem	8:15pm-11:00pm, Night Prayer 11:00pm
Our Lady of Perpetual Help, Bethlehem	8:15pm-Midnight
Sacred Heart, Bethlehem	8:15pm-11:00pm
St. Anne, Bethlehem	8:30pm-Midnight
Ss. Simon and Jude, Bethlehem	7:30pm-Midnight
Our Lady of Mercy, Easton	8:15pm-10:30pm
St. Anthony of Padua, Easton	8:00pm-11:00pm
St. Jane Frances de Chantal, Easton	8:45pm-Midnight, Night Prayer Midnight
St. Ursula, Fountain Hill	8:00pm-9:00pm
St. Theresa of the Child Jesus, Hellertown	8:15pm-11:00pm
St. Rocco, Martins Creek	8:00pm-10:00pm
Holy Family, Nazareth	8:15pm-11:00pm
St. Elizabeth of Hungary, Pen Argyl	8:00pm-10:00pm
Our Lady of Mount Carmel, Roseto	8:15pm-10:00pm
St. Nicholas, Walnutport	8:00pm-Midnight, Night Prayer 11:45pm

Schuylkill Deanery

St. Charles Borromeo, Ashland	8:00pm-9:00pm, Night Prayer 9:00pm
St. Richard, Barnesville	7:00pm-10:00pm
St. Joseph, Frackville (at Annunciation B.V.M.)	8:30pm-11:00pm
All Saints, McAdoo	8:15pm-10:30pm, Night Prayer 10:30pm
St. Teresa of Calcutta, Mahanoy City	8:00pm-10:00pm
St. Matthew the Evangelist, Minersville	8:15pm-9:30pm, Night Prayer 9:30pm
St. Michael the Archangel, Minersville	8:00pm-10:00pm
Holy Cross, New Philadelphia	8:15pm-Midnight
St. Stephen, Port Carbon	8:30pm-10:00pm
St. John the Baptist, Pottsville	8:00pm-10:00pm, Night Prayer 10:00pm

St. Patrick, Pottsville	8:00pm-11:00pm, Night Prayer 10:45pm
St. Mary, Ringtown	<i>Adoration at St. Joseph, Sheppton</i>
St. Clare of Assisi, St. Clair	<i>Adoration at St. Stephen, Port Carbon</i>
St. Ambrose, Schuylkill Haven	8:15pm-9:30pm, Night Prayer 9:30pm
Divine Mercy, Shenandoah	8:00pm-10:00pm
St. Casimir (<i>Worship Site</i>), Shenandoah	8:00pm-10:00pm
St. Joseph, Sheppton	8:00pm-10:00pm
St. John XXIII, Tamaqua (at Ss. Peter & Paul)	8:15pm-10:00pm
Most Blessed Trinity, Tremont	8:00pm-11:00pm, Night Prayer 11:00pm

The Baptismal Liturgy at the Easter Vigil (if there are those to be baptized)

CELEBRANT:

Would the Elect and their Godparents please come forward?

If there is to be a procession to the baptistery or to the font, it forms immediately. A minister with the Paschal Candle leads off, and those to be baptized follow him with their godparents, then the ministers, the Deacon, and the Priest. During the procession, the Litany is sung. When the litany is completed, the Priest gives the address:

CELEBRANT *(if there are those to be baptized):*

Dearly beloved, with one heart and one soul, let us by our prayers come to the aid of these our brothers and sisters in their blessed hope, so that, as they approach the font of rebirth, the almighty Father may bestow on them all his merciful help.

PRAYER *(if there are those to be baptized):*

CELEBRANT:

Almighty ever-living God, be present by the mysteries of your great love and send forth the spirit of adoption to create the new peoples brought to birth for you in the font of Baptism, so that what is to be carried out by our humble service may be brought to fulfillment by your mighty power. Through Christ our Lord.

ALL:

Amen.

BLESSING OF BAPTISMAL WATER:

CELEBRANT:

O God, who by invisible power accomplish a wondrous effect through sacramental signs and who in many ways have prepared water, your creation, to show forth the grace of Baptism;

O God, whose Spirit in the first moments of the world's creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from slavery to Pharaoh, would prefigure the people of the 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.

And if appropriate, lowering the Paschal Candle into the water either once or three times, he continues:

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font,

And, holding the candle in the water, he continues:

so that all who have been buried with Christ by Baptism into death may rise again to life with him. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

ALL:

Amen.

The candle is lifted out of the water, as the people acclaim:

All:

Springs of water, bless the Lord; praise and exalt him above all forever.

RENUNCIATION OF SIN AND PROFESSION OF FAITH:

CELEBRANT:

Do you reject sin so as to live in the freedom of God's children?

ELECT:

I do.

CELEBRANT:

Do you reject the glamour of evil, and refuse to be mastered by sin?

ELECT:

I do.

CELEBRANT:

Do you reject Satan, father of sin and prince of darkness?

ELECT:

I do.

CELEBRANT:

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, was crucified, died, and was buried, rose 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.

BAPTISM:

The Celebrant baptizes each candidate, taking the Baptismal Water and pours it three times over the candidate's bowed head.

The Godparent places their right hand on the right shoulder of the one to be baptized.

CELEBRANT:

I baptize you in the name of the Father and of the Son and of the Holy Spirit.

ANOINTING AFTER BAPTISM:

The Anointing after Baptism only takes place if the newly-baptized is not confirmed at the Easter Vigil (e.g. if the one baptized is an infant or under the age of reason.)

EXPLANATORY RITES

CLOTHING WITH THE BAPTISMAL GARMENT:

Godparents will place the Baptismal Garment over the head of the baptized when the Celebrant says the words: "Receive this garment."

CELEBRANT:

N., You have become a new creation and have clothed yourself in Christ. Receive this baptismal garment, and bring it, unstained, to the judgment seat of the Lord Jesus Christ, so that you may have everlasting life.

Newly Baptized:

Amen.

PRESENTATION OF THE LIGHTED CANDLE:

CELEBRANT:

Godparents, please come forward to give to the newly Baptized the Light of Christ.

N., you have been enlightened by Christ. Walk always as a child of the light and keep the flame of faith alive in your heart. When the Lord comes, may you go out to meet Him with all the saints in the Heavenly kingdom.

Newly Baptized:

Amen.

RENEWAL OF BAPTISMAL PROMISES AND PROFESSION OF FAITH:

CELEBRANT:

Dear friends, through the Paschal Mystery, we have been buried with Christ in Baptism, so that we may all rise with Him to newness of life. Now that we have completed our Lenten observance, let us renew the promises we made in Baptism, when we rejected Satan and all his works and promises to serve God faithfully in His Holy Catholic Church.

CELEBRANT:

Do you reject sin so as to live in the freedom of God's children?

ALL:

I do.

CELEBRANT:

Do you reject the glamor of evil, and refuse to be mastered by sin?

ALL:

I do.

CELEBRANT:

Do you reject Satan, father of sin and prince of darkness?

ALL:

I do.

CELEBRANT:

Do you believe in God, the Father Almighty, Creator of Heaven and earth?

ALL:

I do.

CELEBRANT:

Do you believe in Jesus Christ, His only Son, Our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is seated at the right hand of the Father?

ALL:

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?

ALL:

I do.

SPRINKLING WITH BAPTISMAL WATER:

After the Sprinkling of the People:

CELEBRANT:

God, the all-powerful Father of Our Lord, Jesus Christ, has given us a new birth by water and the Holy Spirit and forgiven all our sins. May he also keep us faithful to Our Lord Jesus Christ, forever and ever.

ALL:

Amen.

CELEBRATION OF RECEPTION:

The Celebrant calls forward the Candidates for Reception into Full Communion with the Church and their Sponsors:

CELEBRANT:

N., of your own free will, you have asked to be received into full communion in the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you, in the presence of this community, to profess the Catholic faith. In this faith, you will be one with us for the first time at the Eucharistic table of Our Lord Jesus Christ, the sign of the Church's unity.

CELEBRANT:

So now I ask you to repeat after me:

I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.

ACT OF RECEPTION:

CELEBRANT:

N., the Lord receives you into the Catholic Church. His loving kindness has led you here, so that, in the unity of the Holy Spirit, you may have full communion with us in the faith that you have professed in the presence of His family.

CELEBRATION OF CONFIRMATION:

CELEBRANT:

My dear candidates for confirmation, born again in Christ by your Baptism, you have become members of Christ and His priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon His Apostles at Pentecost, and given by them and their successors to the baptized.

The promised strength of the Holy Spirit, which you are to receive, will make you more like Christ, and help you to be witnesses to His suffering, death, and resurrection. It will strengthen you to be active members of the Church, and to build up the body of Christ in faith and love.

CELEBRANT:

My dear friends, let us pray to God, our Father, that He will pour out the Holy Spirit on these candidates for Confirmation to strengthen them with His gifts and anoint them to be more like Christ, the Son of God.

All pray briefly in silence.

Then the Celebrant, lays hands on those to be Confirmed and then prays:

CELEBRANT:

All-powerful God, Father of Our Lord, Jesus Christ, by water and the Holy Spirit, You freed Your sons and daughters from sin and gave them new life. Send Your Holy Spirit upon them to be their Helper and their Guide. Give them the Spirit of Wisdom, the Spirit of Understanding, the Spirit of Right Judgment and Courage, the Spirit of Knowledge and Reverence. Fill them with the Spirit of Wonder and Awe in Your Presence. We ask this through Christ, Our Lord.

ALL:

Amen.

The Celebrant using the Sacred Chrism confirms the Candidates. The Sponsor places their right hand on the candidate's right shoulder. The candidate in a loud and clear voice tells the Celebrant his or her name chosen for Confirmation.

As he anoints:

CELEBRANT:

N, be sealed with the gift of the Holy Spirit.

CANDIDATE:

Amen.

CELEBRANT:

Peace be with you.

CANDIDATE:

And with your Spirit.

Mass continues as usual with the Universal Prayer.