

THE ROMAN RITUAL

**RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN
AND PROMULGATED BY AUTHORITY OF POPE PAUL VI**

**THE ORDER OF
CHRISTIAN INITIATION
OF ADULTS**

**ENGLISH TRANSLATION ACCORDING
TO THE TYPICAL EDITION**

For Use in the Dioceses of the United States of America

**Approved by the
United States Conference of Catholic Bishops
and Confirmed by the Apostolic See**



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AFFIRMATION BY THE SPONSORS AND THE ASSEMBLY

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

**You, the sponsors who are now presenting these men and women to us,
and all of you brothers and sisters gathered here,
are you prepared to help them find Christ and follow him?**

All:

We are.

The celebrant, with hands joined, says: 82

**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

54. Next a Cross is traced on the forehead of those entering (or, at the discretion of the Diocesan Bishop, in front of the forehead for those in whose culture the act of touching may not seem proper; cf. no. 33.3); at the discretion of the celebrant the signing of one, several, or all of the senses may follow. The celebrant alone says the formulas accompanying each signing. 83
85

SIGNING OF THE FOREHEAD

55. One of the following options is used, depending on the number of those entering. 83
86

INTERCESSIONS FOR THE CATECHUMENS

65. Then the whole congregation of the faithful together with the sponsors prays these Intercessions or other, similar ones for the catechumens. 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. 68).

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
toward 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.

BLESSINGS OF THE CATECHUMENS

95. 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. 102

96. The Blessings may be given by a Priest, a Deacon, or even by a catechist (cf. no. 16). 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. 119

PRAYERS OF BLESSING

97. The celebrant extends his hands toward the catechumens and says one of the prayers printed below (options A-I). 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. 119

A

Let us pray. 121

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.

B

Let us pray. 122

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.

LITURGY OF THE WORD

HOMILY

129. 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. 142

PRESENTATION OF THE CATECHUMENS

130. 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 catechumens for Election, in these or similar words: 143

(Most) 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.**

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 catechumen forward by name in a special celebration held before they come to the common rite.

AFFIRMATION BY THE GODPARENTS (AND THE ASSEMBLY)

131. Then the celebrant addresses the assembly. If he took part in the previous deliberation about the catechumens' suitability (cf. no. 122), he may use either option A or option B or similar words; if he has not taken part in the earlier deliberation, he uses option B or similar words. 144
145

A

Celebrant:

145

**My dear brothers and sisters,
these catechumens have asked to be initiated
into the sacramental life of the Church this Easter.**

**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 fraternal communion 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 toward the godparents:

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

Godparents:

We do.

**¹⁰For you will not abandon my soul to Sheol,
nor let your holy one see corruption.**

**¹¹You will show me the path of life,
the fullness of joy in your presence,
at your right hand, bliss forever.**

RECEPTION OR ELECTION

133. 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 catechumens, addressing them in these or similar words:

147

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

Elect:

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 elect;
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 elect whom they are receiving into their care, or to make some other gesture to indicate the same intent.

THIRD SCRUTINY

LITURGY OF THE WORD

READINGS

171. The Third Scrutiny is celebrated on the Fifth Sunday of Lent using the formulas designated in the Missal (Ritual Masses: For the Celebration of the Scrutinies) and Lectionary (no. 747). 174

HOMILY

172. 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. 175

PRAYER IN SILENCE

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

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

174. Either of the following formulas, options A or B, may be used for the Intercessions for the elect and both the introduction and the intentions may be adapted to fit various circumstances. During the Intercessions for the elect, the godparents place their right hand on the shoulder of the elect they are sponsoring. 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. 177). 177
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