

The Easter Vigil

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Part One

Solemn Beginning of the Vigil: The Service of Light

Blessing of the Fire and Lighting of the Candle

7. The lights in the church are put out.

A large fire is prepared in a suitable place outside the church. When the people have assembled, the priest goes there with the ministers, one of whom carries the Easter candle.

If it is not possible to light the fire outside the church, the rite is carried out as in no. 13 below.

8. Priest greets the congregation in the usual manner and briefly instructs them about the vigil in these or similar words.

Dear friends in Christ,
on this most holy night,
when our Lord Jesus Christ passed from death to life,
the Church invites her children throughout the world
to come together in vigil and prayer.
This is the Passover of the Lord:
if we honor the memory of his death and resurrection
by hearing his word and celebrating his mysteries,
then we may be confident
that we shall share his victory over death
and live with him for ever in God.

9. Then the fire is blessed.

Let us pray.

Pause for silent prayer.

Father,
 We share in the light of your glory
 through your Son, the light of the world.
 Make this new fire ✠ holy, and inflame us with new hope.
 Purify our minds by this Easter celebration
 and bring us one day to the feast of eternal light.

We ask this through Christ our Lord. R. Amen.

The Easter candle is lighted from the new fire

[Preparation of the Candle]

10. Depending on the nature of the congregation, it may seem appropriate to stress the dignity and significance of the Easter candle with other symbolic rites. This may be done as follows:

After the blessing of the new fire, an acolyte or one of the ministers brings the Easter candle to the celebrant, who cuts a cross in the wax with a stylus. Then he traces the Greek letter alpha above the cross, the letter omega below, and the numerals of the current year between the arms of the cross. Meanwhile, he says:

- | | | |
|----|--|---|
| 1. | Christ yesterday and today | (as he traces the vertical arm of the cross), |
| 2. | the beginning and the end | (the horizontal arm), |
| 3. | Alpha | (alpha, above the cross), |
| 4. | and Omega | (omega, below the cross); |
| 5. | all time belongs to him | (the first numeral, in upper left corner of cross), |
| 6. | and all the ages | (the second numeral in the upper right corner), |
| 7. | to him be glory and power | (the third numeral in the lower left corner), |
| 8. | through every age for ever. Amen. | (the last numeral in the lower right corner). |

11. When the cross and other marks have been made, the priest may insert five grains of incense in the candle. He does this in the form of a cross, saying:

- | | | |
|----|----------------------------|--------------|
| 1. | By his holy | 1 |
| 2. | and glorious wounds | |
| 3. | may Christ our Lord | 4 2 5 |
| 4. | guard us | |
| 5. | and keep us. Amen. | 3 |

12. The priest lights the candle from the new fire, saying:

May the light of Christ, rising in glory,
Dispel the darkness of our hearts and minds.

Any or all of the preceding rites may be used, depending on local pastoral circumstances.

13. Where it may be difficult to have a large fire, the blessing of the fire is adapted to the circumstances. When the people have assembled in the church as on other occasions, the priest goes with the ministers (carrying the Easter candle) to the church door. If possible, the people turn to face the priest.

The greeting and brief instruction take place as above in no. 8. Then the fire is blessed (no. 9) and, if desired, the candle is prepared and lighted as above in nos. 10-12.

Procession

14. Then the deacon or, if there is no deacon, the priest takes the Easter candle, lifts it high, and sings alone:

Deacon or Priest:	Christ our light.
All answer:	Thanks be to God.

15. Then all enter the church, led by the deacon with the Easter candle. If incense is used, the thurifer goes before the deacon.

At the church door the deacon lifts the candle high and sings a second time:

Deacon or Priest:	Christ our light.
All answer:	Thanks be to God.

All light their candles from the Easter candle and continue in the procession.

When the deacon arrives **before the altar**, he faces the people and sings a third time:

Deacon or Priest:	Christ our light.
All answer:	Thanks be to God.

Then the lights in the church are put on.

Easter Proclamation (Exsultet)

16. When he comes to the altar, the priest goes to his chair. The deacon places the Easter candle on a stand in the middle of the sanctuary or near the lectern. If incense is used, the priest puts some in the censer, as at the gospel of Mass. Then the deacon asks the blessing of the priest, who says in a low voice:

The Lord be in your heart and on your lips, that you may worthily
proclaim his Easter praise.
In the name of the Father, and of the Son, ✠ and of the Holy Spirit.

R. Amen.

This blessing is omitted if the Easter proclamation is sung by one who is not a deacon.

17. The book and candle may be incensed. Then the deacon or, if there is no deacon, the priest sings the Easter proclamation at the lectern or pulpit. All stand and hold lighted candles.

If necessary, the Easter proclamation may be sung by one who is not a deacon. In this case the bracketed words “My dearest friends” up to the end of the introduction are omitted, as is the greeting “The Lord be with you”.

The Easter proclamation may be sung either in the long or short form.

Part Two

Liturgy of the Word

20. In this vigil, the mother of all vigils, nine readings are provided, seven from the Old Testament and two from the New Testament (the epistle and gospel).

The number of readings from the Old Testament may be reduced for pastoral reasons, but it must always be borne in mind that the reading of the word of God is the fundamental element of the Easter Vigil. At least three readings from the Old Testament should be read, although for more serious reasons the number may be reduced to two. The reading of Exodus 14, however, is never to be omitted.

After the Easter proclamation, the candles are put aside and all sit down. Before the readings begin, the priest speaks to the people in these or similar words:

Dear friends in Christ,
we have begun our solemn vigil.
Let us now listen attentively to the word of God,
recalling how he saved his people throughout history
and, in the fullness of time,
sent his own Son to be our Redeemer.

Through this Easter celebration,
may God bring to perfection
the saving work he has begun in us.

23. The readings follow. A reader goes to the lectern and proclaims the first reading. Then the cantor leads the psalm and the people respond. All rise and the priest sings or says "Let us pray". When all have prayed silently for a while, he sings or says the prayer.

Instead of the responsorial psalm a period of silence may be observed. In this case the pause after "Let us pray" is omitted.

Prayers After the Readings

I

24. After the first reading (about creation: Genesis 1:1-2:2 or 1:1, 26-31a):

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty and eternal God,
you created all things in wonderful beauty and order.
Help us now to perceive
how still more wonderful is the new creation
by which in the fullness of time
you redeemed your people
through the sacrifice of our Passover, Jesus Christ,
who lives and reigns for ever and ever. R. Amen.

Or (on the creation of man):

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord God,
the creation of man was a wonderful work,
his redemption still more wonderful.
May we persevere in right reason
against all that entices to sin
and so attain to everlasting joy.

We ask this through Christ our Lord. R. Amen.

II

25. After the second reading (about Abraham's sacrifice: Gen. 22:1-18; or 22:1-2, 9a, 10-13, 15-18):

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

God and Father of all who believe in you,
you promised Abraham that he would become the father of all
nations,
and through the death and resurrection of Christ
you fulfill that promise:
Everywhere throughout the world you increase your chosen
people.
May we respond to your call
by joyfully accepting your invitation to the new life of grace.

We ask this through Christ our Lord. R. Amen.

III

26. After the third reading (about the passage through the Red Sea: Ex. 4:15-15:1);

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
even today we see the wonders
of the miracles you worked long ago.
You once saved a single nation from slavery,
and now you offer that salvation to all through baptism.
May the peoples of the world become true sons of Abraham
and prove worthy of the heritage of Israel.

We ask this through Christ our Lord. R. Amen.

Or:

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord God,
in the new covenant
you shed light on the miracles you worked in ancient times:
the Red Sea is a symbol of our baptism,
and the nation you freed from slavery
is a sign of your Christian people.
May every nation
share the faith and privilege of Israel
and come to new birth in the Holy Spirit.

We ask this through Christ our Lord. R. Amen.

IV

27. After the fourth reading (about the new Jerusalem: Isaiah 54:5-14);

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty and eternal God,
glorify your name by increasing your chosen people
as you promised long ago.
In reward for their trust,
may we see in the Church the fulfillment of your promise.

We ask this through Christ our Lord. R. Amen.

Prayers may also be chosen from those given after the following readings, if the readings are omitted.

V

28. After the fifth reading (about salvation freely offered to all: Isaiah 55:1-11):

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty, ever-living God,
only hope of the world,
by the preaching of the prophets
you proclaimed the mysteries we are celebrating tonight.
Help us to be your faithful people,
for it is by your inspiration alone
that we can grow in goodness.

We ask this through Christ our Lord. R. Amen.

VI

29. After the sixth reading (about the fountain of wisdom: Baruch 3:9-15; 32-4:4):

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,

you increase your Church

by continuing to call all people to salvation.

Listen to our prayers

and always watch over those you cleanse in baptism.

We ask this through Christ our Lord. R. Amen.

VII

30. After the seventh reading (about a new heart and a new spirit: Ezekiel 36:16-17a, 18-28):

Psalm Response or a period of silence:

Then:

Let us pray.

Pause for silent prayer, if this has not preceded.

God of unchanging power and light,
look with mercy and favor on your entire Church.
Bring lasting salvation to mankind,
so that the world may see
the fallen lifted up,
the old made new,
and all things brought to perfection,
through him who is their origin,
our Lord Jesus Christ,
who lives and reigns for ever and ever. R. Amen.

Or:

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
you teach us in both the Old and the New Testament
to celebrate this Passover mystery.
Help us to understand your great love for us.
may the goodness you now show us
confirm our hope in your future mercy.

We ask this through Christ our Lord. R. Amen.

Gloria

31. After the last reading from the Old Testament with its responsory and prayer, the altar candles are lighted, and the priest intones the Gloria, which is taken up by all present. The church bells are rung, according to local custom.

Prayer

32. At the end of the hymn, the priest sings or says the opening prayer in the usual way.

Let us pray.

Pause for silent prayer.

Lord God,
you have brightened this night
with the radiance of the risen Christ.
Quicken the spirit of sonship in your Church;
renew us in mind and body
to give you whole-hearted service.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. R. Amen.

Epistle

33. Then a reader proclaims the reading from the Apostle Paul.

Alleluia

34. After the epistle all rise, and the priest solemnly intones the alleluia, which is repeated by all present.

The cantor sings the psalm and the people answer Alleluia. If necessary, the cantor of the psalm may himself intone the alleluia.

Gospel

35. Incense may be used at the gospel, candles are not carried.

Homily

36. The homily follows the gospel, and then the liturgy of baptism begins.

Part Three

Liturgy of Baptism

37. The priest goes with the ministers to the baptismal font, if this can be seen by the congregation. Otherwise a vessel of water is placed in the sanctuary.

If there are candidates to be baptized, they are called forward and presented by their godparents. If they are children, the parents and godparents bring them forward in front of the congregation.

38. Then the priest speaks to the people in these or similar words:

If there are candidates to be baptized

Dear friends, let us pray to almighty God for our brothers and sisters, **N.** and **N.**, who are asking for baptism. He has called them and brought them to this moment; may he grant them light and strength to follow Christ with resolute hearts and to profess the faith of the Church. May he give them the new life of the Holy Spirit, whom we are about to call down on this water.

If the font is to be blessed, but there is no one to be baptized

Dear friends in Christ,
let us ask God, the almighty Father,
to bless this font,
that those reborn in it
may be made one with his adopted children in Christ.

Litany

The singing of the Litany of the Saints is led by cantors and may include, at the proper place, names of other saints (for example, the titular of the church, the patron saints of the place or of those to be baptized) or petitions suitable to the occasion. (RCIA 570)

40. If there is no one to be baptized and the font is not to be blessed the litany is omitted, and the blessing of water (no. 45) takes place at once.

Blessing of Water

(RCIA 571). After the Litany of Saints, facing the font (or vessel) containing the water, the celebrant sings the following:

Father, you give us grace through sacramental signs,
which tell us of the wonders of your unseen power.

In baptism we use your gift of water,
which you have made a rich symbol
of the grace you give us in this sacrament.

At the very dawn of creation
your Spirit breathed on the waters,
making them the wellspring of all holiness.

The waters of the great flood
you made a sign of the waters of baptism,
that make an end of sin and a new beginning of goodness.

Through the waters of the Red Sea
you led Israel out of slavery,
to be an image of God's holy people,
set free from sin by baptism.

In the waters of the Jordan
your Son was baptized by John
and anointed with the Spirit.

Your Son willed that water and blood
should flow from his side
as he hung upon the cross.

After his resurrection he told his disciples:
“Go out and teach all nations,
baptizing them in the name of the Father
and of the Son and of the Holy Spirit.”

Father, look now with love upon your Church,
and unseal for her the fountain of baptism.

By the power of the Holy Spirit
give to this water the grace of your Son,
so that in the sacrament of baptism
all those whom you have created in your likeness
may be cleansed from sin
and rise to a new birth of innocence
by water and the Holy Spirit.

Here, if this can be done conveniently, the celebrant before continuing lowers the Easter candle into the water once or three times, then holds it there until the acclamation at the end of the blessing.

We ask you, Father, with your Son
to send the Holy Spirit upon the waters of this font.
May all who are buried with Christ
in the death of baptism
rise also with him to newness of life.

We ask this through Christ our Lord. R. Amen.

Then the candle is taken out of the water as the people sing an appropriate acclamation.

45. If no one is to be baptized and the font is not to be blessed, the priest blesses the water with the following prayer:

My brothers and sisters,
let us ask the Lord our God
to bless this water he has created,
which we shall use to recall our baptism.
May he renew us and keep us faithful to the Spirit
we have all received.

All pray silently for a short while. With hands joined, the priest continues:

Lord our God,
this night your people keep prayerful vigil.
Be with us as we recall the wonder of our creation
and the greater wonder of our redemption.
Bless this water: it makes the seed to grow,
it refreshes us and makes us clean.
You have made of it a servant of your loving kindness:
through water you set your people free,
and quenched their thirst in the desert.
With water the prophets announced a new covenant
that you would make with man.
By water, made holy by Christ in the Jordan,
you made our sinful nature new
in the bath that gives rebirth.
Let this water remind us of our baptism;
let us share the joys of our brothers
who are baptized this Easter.

We ask this through Christ our Lord. R. Amen.

Profession of Faith

After the blessing of the water, the celebrant continues with the profession of faith, which includes the renunciation of sin and the profession itself. (RCIA 572)

Renunciation of Sin

Using one of the following formularies, the celebrant questions all the elect together; or, after being informed of each candidate's name by the godparents, he may use the same formularies to question the candidates individually.

A

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

Candidates: I do.

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

Candidates: I do.

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

Candidates: I do.

B

Do you reject Satan,
And all his works,
And all his empty promises?

Candidates: I do.

C

Do you reject Satan?

Candidates: I do.

And all his works?

Candidates: I do.

And all his empty promises?

Candidates: I do.

Profession of Faith

Then the celebrant, informed again of each candidate's name by the godparents, questions each candidate individually. Each candidate is baptized immediately after his or her profession of faith.

[If there are a great many to be baptized, the profession of faith may be made simultaneously either by all together or group by group, then the baptism of each candidate follows.] (RCIA 574)

Priest: **N.**, do you believe in God, the Father almighty,
creator of heaven and earth?

Candidate: I do.

Priest: 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 now seated at the right hand of the Father?

Candidate: I do.

Priest: 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.

Baptism

The priest baptizes each candidate either by immersion, option A, or by the pouring of water, option B. Each baptism may be followed by a short acclamation, sung or said by the people. (RCIA 575)

A If baptism is by immersion, of the whole body or of the head only, decency and decorum should be preserved. Either or both godparents touch the candidate. The celebrant, immersing the candidate's whole body or head three times, baptizes the candidate in the name of the Trinity.

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.

He immerses the candidate the third time.

B If baptism is by the pouring of water, either or both godparents place the right hand on the shoulder of the candidate, and the celebrant, taking baptismal water and pouring it three times on the candidate's bowed head, baptizes the candidate in the name of the Trinity.

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.

He pours water the third time.

Anointing After Baptism

(RCIA 577) If the confirmation of those baptized is separated from their baptism, the celebrant anoints them with chrism immediately after baptism.

The celebrant first says the following over all the newly baptized before the anointing.

The God of power and Father of our Lord Jesus Christ
has freed you from sin
and brought you to new life
through water and the Holy Spirit.

He now anoints you with the chrism of salvation,
so that, united with his people,
you may remain for ever a member of Christ
who is Priest, Prophet, and King.

New Baptized: Amen.

In silence each of the newly baptized is anointed with chrism on the crown of the head.

Clothing With a Baptismal Garment

(RCIA 578) The garment used in this rite may be white or of a color that conforms to local custom. If circumstances suggest, this rite may be omitted.

The celebrant says the following formulary, and at the words “Receive this baptismal garment” the godparents place the garment on the newly baptized.

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

Newly baptized: Amen.

Presentation of a Lighted Candle

(RCIA 579). The celebrant takes the Easter candle in his hands or touches it, saying:

Godparents, please come forward to give to the newly baptized the
light of Christ.

A godparent of each of the newly baptized goes to the celebrant, lights a candle from the Easter candle, then presents it to the newly baptized.

Then the celebrant says to the newly baptized:

You have been enlightened by Christ.
Walk always as children of the light
and keep the flame of faith alive in your hearts.
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

Invitation

(RCIA 580). After the celebration of baptism, the celebrant addresses the community, in order to invite those present to the renewal of their baptismal promises; the candidates for reception into full communion join the rest of the community in this renunciation of sin and profession of faith. All stand and hold lighted candles. The celebrant may use the following or similar words.

Dear friends, through the paschal mystery we have been buried with Christ in baptism, so that we may 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 his works and promised to serve God faithfully in his holy catholic Church.

Renewal of Baptismal Promises

Renunciation of Sin

(RCIA 581) The celebrant continues with one of the following formularies of renunciation.

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

All: I do.

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

All: I do.

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

All: I do.

B **Celebrant:**
Do you reject Satan?

All: I do.

And all his works?

All: I do.

And all his empty promises?

All: I do.

PROFESSION OF FAITH

(RCIA 582). Then the celebrant continues:

Do you believe in God, the Father almighty,
creator of heaven and earth?

All: I do.

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 now seated at the right hand of the Father?

All: I do.

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 the life everlasting?

All: I do.

Sprinkling With Baptismal Water

(RCIA 583). The celebrant sprinkles all the people with the blessed baptismal water, while all sing an appropriate song .

The celebrant then concludes with the following prayer:

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 for ever and ever.

All: Amen.

CELEBRATION OF RECEPTION

Invitation

(RCIA 584) If baptism has been celebrated at the font, the celebrant, the assisting ministers, and the newly baptized, with their godparents proceed to the sanctuary. As they do so the assembly may sing a suitable song.

Then in the following or similar words the celebrant invites the candidates for reception, along with their sponsors, to come into the sanctuary and before the community to make a profession of faith.

N. and **N.**, of your own free will you have asked to be received into the full communion of the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you to come forward with your sponsors and 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 the Lord Jesus, the sign of the Church's unity.

Profession by the Candidates

(RCIA 585). When the candidates for reception and their sponsors have taken their places in the sanctuary, the celebrant asks the candidates to make the following profession of faith. The candidates say:

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

Act of Reception

(RCIA 586). Then the candidates with their sponsors go individually to the celebrant, who says to each candidate (laying his right hand on the head of any candidate who is not to receive confirmation):

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

(RCIA 587). Before the celebration of confirmation begins, the assembly may sing a suitable song.

(RCIA 588). If the Bishop is not present, the priest who conferred baptism and received the candidates into full communion is authorized to confirm.

Invitation

(RCIA 589). The newly baptized with their godparents and, if they have not received the sacrament of confirmation, the newly received with their sponsors, stand before the celebrant. He first speaks briefly to the newly baptized and the newly received in these or similar words:

My dear candidates for confirmation, by your baptism you have been born again in Christ and you have become members of Christ and of 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.

With hands joined, the celebrant next addresses the people:

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.

Laying on of Hands

(RCIA 590). The celebrant holds his hands outstretched over the entire group of those to be confirmed and says the following prayer:

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 guide.

Give them the spirit of wisdom and 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.

R. Amen.

Anointing with Chrism

(RCIA 591). A minister brings the chrism to the celebrant.

Each candidate, with godparent or godparents or with sponsors, goes to the celebrant; or, if circumstances require, the celebrant may go to the candidates.

Either or both godparents and sponsors place the right hand on the shoulder of the candidate; a godparent or a sponsor or the candidate gives the candidate's name to the ministers of the sacrament. During the conferral of the sacrament an appropriate song may be sung.

The minister of the sacrament dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says:

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

Newly confirmed: Amen.

The minister of the sacrament adds:

Peace be with you.

Newly confirmed: And also with you.

After all have received the sacrament, the newly confirmed as well as the godparents and sponsors are led to their places in the assembly.

PART FOUR

The Liturgy of the Eucharist

(RCIA 592). Since the profession of faith is not said, the general intercessions begin immediately and for the first time the neophytes take part in them. Some of the neophytes also take part in the procession to the altar with the gifts.

(RCIA 593). With Eucharistic Prayers I, II, or III, the special interpolations given in the Roman Missal, the ritual Mass, “Christian Initiation: Baptism” are used.

(RCIA 594). It is most desirable that the neophytes and newly received, together with their godparents, sponsors, parents, spouses, and catechists, receive communion under both kinds.

Before saying “This is the Lamb of God,” the celebrant may briefly remind the neophytes of the preeminence of the eucharist, which is the climax of their initiation and the center of the whole Christian life. He may also mention that for those received into full communion this first full sharing with the Catholic community in eucharistic communion is the high point of their reception.