

HANDING ON OF THE CREED

157. The Rite of Handing On of the Creed takes place during the week following the First Scrutiny. It is desirable that the Rite of Handing On of the Creed takes place in the presence of the community of the faithful after the Liturgy of the Word at a weekday Mass with the appropriate readings for these Rites. If appropriate, it can also be celebrated during the Period of the Catechumenate (cf. nos. 104-105).

LITURGY OF THE WORD

READINGS

158. In place of the readings assigned for the weekday Mass, the following appropriate passages may be read, as indicated in the *Lectionary for Mass*, no. 748 (Ritual Masses: Presentation of the Creed):

FIRST READING

Dt 6:1-7: *Hear, O Israel! You shall love the Lord, your God, with all your heart.*

RESPONSORIAL PSALM

Ps 19 (18):8, 9, 10, 11

R. (Jn 6:68c) *Lord, you have the words of everlasting life.*

SECOND READING

Rom 10:8-13: *The confession of faith of those believing in Christ.*

or:

1 Cor 15:1- 8a (Long Form) or 1-4 (Short Form): *Through the Gospel you are also being saved if you hold fast to the word I preached to you.*

VERSE BEFORE THE GOSPEL

Jn 3:16

God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might have eternal life.

GOSPEL

Mt 16:13-18: *You are Peter, and upon this rock I will build my Church.*

or:

Jn 12:44-50: *I came into the world as light, so that anyone who believes in me might not remain in darkness.*

HOMILY

159. The Homily follows, in which the celebrant relies on the sacred text to explain the meaning and importance of the Creed in relation to the teaching that the elect have already received and to the Profession of Faith that they must make at their Baptism and uphold throughout their lives.

HANDING ON OF THE CREED

160. After the Homily, the Deacon or other minister says: Let the elect come forward to receive from the Church the Creed, the Profession of Faith. Before beginning the Apostles' Creed (option A) or the Niceno-Constantinopolitan Creed (option B), the celebrant addresses the elect in these or similar words:

My dear friends,
listen carefully to the words of that faith by which you will be justified.
The words are few, but the mysteries they contain are great.
Receive them with a sincere heart and treasure them.

A

APOSTLES' CREED

Then, the celebrant alone begins the Creed:

I believe in God,

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

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

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

B

NICENO-CONSTANTINOPOLITAN CREED

As circumstances so suggest, the Niceno-Constantinopolitan Creed can be used.

The celebrant alone begins:

I believe in one God,

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

the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,

the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

PRAYER OVER THE ELECT

161. Afterwards, the celebrant invites the faithful to pray in these or similar words:

Let us pray for our elect,
that our God and Lord

will open the ears of their innermost hearts
and the gate of mercy,
so that, receiving remission of all sins
through the cleansing waters of rebirth,
they too may be found in Christ Jesus our Lord.

All pray in silence.

Then the celebrant, with hands extended over the elect, says:

O Lord, fount of light and truth,
we invoke your eternal and supremely just compassion
upon these your servants N. and N.:
cleanse and sanctify them,
bestow on them true knowledge, firm hope, and holy doctrine,
that they may be made worthy of attaining the grace of Baptism.
Through Christ our Lord.

All: Amen.

DISMISSAL OF THE ELECT

162. If the Eucharist is to be celebrated, the elect are normally dismissed at this point by use of option A or B; if the elect are to stay for the celebration of the Eucharist, option C is used; if the Eucharist is not to be celebrated, the entire assembly is dismissed by use of option D.

A

The Deacon or the celebrant dismisses the elect with this or a similar instruction:

Dear elect, go in peace,
and may the Lord remain with you.

Elect: Amen.

B

As an optional formula for dismissing the elect, the Deacon or the celebrant may use these or similar words:

My dear friends, this community now sends you forth to reflect more deeply upon the word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's table.

C

If, however, for serious reasons the elect do not leave (cf. no. 75.3) and must remain with the faithful, they are to be instructed that, though they are present at the celebration of the Eucharist, they cannot take part as the baptized do. They may be reminded of this by the Deacon or the celebrant in these or similar words:

Although you cannot yet participate fully in the Lord's Eucharist, stay with us as a sign of our hope that all God's children will eat and drink with the Lord and work with his Holy Spirit to recreate the face of the earth.

D

If, however, the Eucharist is not celebrated, a suitable chant, as circumstances suggest, may be added, and the faithful and the elect may be dismissed, using these or similar words:

Go in peace,
and may the Lord remain with you.

All: Thanks be to God.

CELEBRATION OF THE EUCHARIST

163. After the dismissal, the Eucharist is celebrated.