CELEBRATING THE RITUALS OF THE RCIA
ARCHDIOCESE OF ADELAIDE
21 AUGUST 2014
OVERVIEW

- Presiding at the rites
- Initiation of Children
- Reception of validly baptized Christians
Catechumens

• Unbaptized persons preparing for full initiation
• Easter Vigil as normal occasion
• 4 periods and 3 liturgies
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Rites for Children
Part II/1

• Acceptance
• Optional enrollment (election)
• Penitential Rites (scrutiny)
• Initiation (with preparation rites)
• Mystagogy
INITIATION OF CHILDREN OF CATECHETICAL AGE

• 242: This section is “intended for children, not baptized as infants, who have attained the use of reason and are of catechetical age.”

• 243: Initiation “requires both a conversion that is personal and somewhat developed, in proportion to their age, and the assistance of the education they need.”
PREPARATION

• 244/1: They may be prepared with “a group of children of the same age who are already baptized and are preparing for confirmation and eucharist.”

• 246: It is preferable that the final preparation “coincide with Lent and that the… sacraments of initiation take place at the Easter Vigil.” If possible they should “come to the sacraments of initiation at the time that their baptized companions are to receive confirmation or eucharist.”
36 Although the rite of initiation begins with admission to the catechumenate, the preceding period or precatechumenate is of great importance and as a rule should not be omitted. It is a time of evangelization: faithfully and constantly the living God is proclaimed and Jesus Christ whom he has sent for the salvation of all. Thus those who are not yet Christians, their hearts opened by the Holy Spirit, may believe and be freely converted to the Lord and commit themselves sincerely to him. For he who is the way, the truth, and the life fulfils all their spiritual expectations, indeed infinitely surpasses them.
37 From evangelization, completed with the help of God, come the faith and initial conversion that cause a person to feel called away from sin and drawn into the mystery of God’s love. The whole period of the precatechumenate is set aside for this evangelization, so that the genuine will to follow Christ and seek baptism may mature.
38 During this period, priests and deacons, catechists and other laypersons are to give the candidates a suitable explanation of the Gospel (see no. 42). The candidates are to receive help and attention so that with a purified and clearer intention they may cooperate with God’s grace. Opportunities should be provided for them to meet families and other groups of Christians.
During the precatechumenate period, parish priests (pastors) should help those taking part in it with prayers suited to them, for example, by celebrating for their spiritual well-being the prayers of exorcism and the blessings given in the ritual (nos. 94, 97).
SPONSORS

• RCIA 483 At the reception, the candidate should be accompanied by a sponsor and may even have two sponsors. If someone has had the principal part in guiding or preparing the candidate, he or she should be the sponsor.
BAPTISMAL SPONSORS

Can. 874 §1. To be permitted to take on the function of sponsor a person must:

1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;

2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;

3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;

4/ not be bound by any canonical penalty legitimately imposed or declared;

5/ not be the father or mother of the one to be baptized.
The Rite of Acceptance: Receiving the Candidates

- Greeting
- Opening Dialogue
- Candidates’ First Acceptance of the Gospel
- Affirmation by the Sponsors and the Assembly
- Signing of the Candidates with the Cross
- Signing of the Forehead
- [Signing of the Other Senses]
- Concluding Prayer
- Invitation to the Celebration of the Word of God
The Rite of Acceptance:
Liturgy of the Word

- Instruction
- Readings
- Homily
- [Presentation of a Bible]
- Intercessions for the Catechumens
- Prayer over the Catechumens
- Dismissal of the Catechumens
- Liturgy of the Eucharist
RITE OF ACCEPTANCE FOR CHILDREN

• Involvement of parents
• Dialogue changes
  • What do you want to become?
  • I want to become a Christian.
  • Why do you want to become a Christian?
  • Because I believe in Christ.
Catechesis

- 75/1 A suitable catechesis is provided - Κατήχηση
- 75/2 They become familiar with the Christian way of life - Κοινονία
- 75/3 Suitable liturgical rites purify and strengthen them - Λειτουργία
- 75/4 Catechumens spread the gospel - Διακονία
During the period of the catechumenate there should be celebrations of the word of God that accord with the liturgical season and that contribute to the instruction of the catechumens and the needs of the community. These celebrations of the word are: first, celebrations held specially for the catechumens; second, participation in the liturgy of the word at the Sunday Mass; third, celebrations held in connection with catechetical instruction.
The special celebrations of the word of God arranged for the benefit of the catechumens have as their main purpose:

1. to implant in their hearts the teachings they are receiving: for example, the morality characteristic of the New Testament, the forgiving of injuries and insults, a sense of sin and repentance, the duties Christians must carry out in the world;
2. to give them instruction and experience in the different aspects and ways of prayer;

3. to explain to them the signs, celebrations, and seasons of the liturgy;

4. to prepare them gradually to enter the worship assembly of the entire community.
From the very beginning of the period of the catechumenate the catechumens should be taught to keep holy the Lord’s Day.

1. Care should be taken that some of the special celebrations of the word just mentioned (no. 82) are held on Sunday, so that the catechumens will become accustomed to taking an active and practised part in these celebrations.
2. Gradually the catechumens should be admitted to the first part of the celebration of the Sunday Mass. After the liturgy of the word they should, if possible, be dismissed, but an intention for them is included in the general intercessions.
Celebrations of the word may also be held in connection with catechetical or instructional meetings of the catechumens, so that these will occur in a context of prayer.
Structural model [not in the *editio typica*]

- **86 Song**
- **87 Readings** (chosen for their relevance, proclaimed by a baptised member of the community)
- **88 Homily** (on the readings)
- **89 Concluding Rites** (exorcism and/or blessing, anointing may replace exorcism and be followed by a blessing)
Anointing

98 During the period of the catechumenate, a rite of anointing the catechumens, through use of the oil of catechumens, may be celebrated wherever this seems beneficial or desirable. The presiding celebrant for such a first anointing of the catechumens is a priest or a deacon.
The anointing ordinarily takes place after the homily in a celebration of the word of God ([in fine celebrationis verbi Dei] see no. 89), and is conferred on each of the catechumens; this rite of anointing may be celebrated several times during the course of the catechumenate. Further, for particular reasons, a priest or a deacon may confer the anointing privately on individual catechumens.
PURIFICATION AND ENLIGHTENMENT
The period of purification and enlightenment, which the Rite of Election begins, customarily coincides with Lent. In the liturgy and liturgical catechesis of Lent the reminder of Baptism already received or the preparation for its reception, as well as the theme of repentance, renew the entire community along with those being prepared to celebrate the Paschal Mystery, in which each of the Elect will share through the sacraments of initiation.
LENT

For both the elect and the local community, therefore, the Lenten season is a time for spiritual recollection in preparation for the celebration of the Paschal Mystery.
This is a period of more intense spiritual preparation, consisting more in interior reflection than in catechetical instruction, and is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. This period is intended as well to enlighten the minds and hearts of the elect with a deeper knowledge of Christ the Saviour.
SPIRITUAL PREPARATION

THE CELEBRATION OF CERTAIN RITES, PARTICULARLY THE SCRUTINIES (SEE NOS. 128-133) AND THE PRESENTATIONS (SEE NOS. 134-136), BRINGS ABOUT THIS PROCESS OF PURIFICATION AND ENLIGHTENMENT AND EXTENDS IT OVER THE COURSE OF THE ENTIRE LENTEN SEASON.
The Scrutinies, which are solemnly celebrated on Sundays and are reinforced by an exorcism, are rites for self-searching and repentance and have above all a spiritual purpose. The scrutinies are meant to uncover, then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good.
FOR THE SCRUTINIES ARE CELEBRATED IN ORDER TO DELIVER THE ELECT FROM THE POWER OF SIN AND SATAN, TO PROTECT THEM AGAINST TEMPTATION, AND TO GIVE THEM STRENGTH IN CHRIST, WHO IS THE WAY, THE TRUTH, AND THE LIFE. THESE RITES, THEREFORE, SHOULD COMPLETE THE CONVERSION OF THE ELECT AND DEEPEN THEIR RESOLVE TO HOLD FAST TO CHRIST AND TO CARRY OUT THEIR DECISION TO LOVE GOD ABOVE ALL.
In order to inspire in the elect a desire for purification and redemption by Christ, three scrutinies are celebrated. By this means, first of all, the elect are instructed gradually about the mystery of sin, from which the whole world and every person longs to be delivered and thus saved from its present and future consequences.
PENITENTIAL RITES
(SCRUTINIES)

• 269: “These penitential rites are a proper occasion for baptized children of the catechetical group to celebrate the sacrament of penance for the first time.”
The rights of people with disabilities to full participation in the local Church community includes ready access to the Sacraments. It needs to be stated clearly that they are not to be denied the Sacraments, and that readiness to celebrate the Sacraments is to be measured by their capacity to understand, even if in some cases that awareness is minimal.
If adults with disabilities present themselves for Baptism, appropriate adaptations to the Rite of Christian Initiation of Adults should be made, if required.
CHILDREN

• “What is prescribed in the canons on the baptism of an adult is applicable to all who are no longer infants but have attained the use of reason.” CCL 852/1
Adults and Children

• The priest confirms a person he baptizes “who is no longer an infant or one already baptized whom he admits into the full communion of the Catholic Church” CCL 883/2

• “A presbyter who has this faculty must use it for those in whose favor the faculty was granted” CCL 885/2
Initiation, Maturity, Transfer

Deferred Confirmation

Baptism of Adults
Emergency Baptism
Eastern Rites

Rite of Reception
Constant Meanings

- Gift of the Holy Spirit
- For the purpose of bearing witness
In accord with the ancient practice followed in the Roman liturgy, adults are not to be baptized without receiving confirmation immediately afterward, unless some serious reason stands in the way. The conjunction of the two celebrations signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection between the two sacraments through which the Son and the Holy Spirit come with the Father to those who are baptized.
Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.
For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed” [LG 11].
Although Confirmation is sometimes called the “sacrament of Christian maturity,” we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need “ratification” to become effective.
The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.
Canon 889

Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.
CONFIRMATION

• Children with disabilities should be, as far as possible, prepared for the reception of Confirmation at the same age as others, and feel part of the group being confirmed.

• Children and adults preparing for Confirmation are to be instructed to the level of their capacity. Where that capacity is very limited the person should nevertheless be Confirmed.
The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.
The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.
Meanings

Initiation and the paschal mystery

Completion of baptismal grace

Becoming more perfectly bound to Christ and the Church

Being enriched by grace of the Holy Spirit

Becoming witnesses who spread and defend the faith by word and deed
What is not here

Becoming a Catholic

Personally accepting my faith

Ratifying a commitment to the Church
• 305: “The celebrant should also pay attention to any previously baptized children of the catechetical group who at this celebration are to receive communion for the first time.”
Eucharist

• In the case of children with severe intellectual disability, teachers will endeavour to impart whatever understanding is possible for the child.... "Often these people cannot use words which express their understanding, but they can show that they recognise the difference by their manner, the expression in their eyes, their gestures or the quality of their silence." However, even if awareness seems to be absent, Holy Communion may not be refused because of the right to the Eucharist given at Baptism.

• In some cases it may be more appropriate for a family member or carer to give Holy Communion to a person with disabilities.
Uncatechized Catholic

• Those baptized as infants who have received little or no catechesis, nor the sacraments of confirmation or first communion [Part II, Section 4]

• Give catechesis appropriate to the circumstance

• A priest needs permission from the bishop to confirm Catholics, even if they were prepared with an RCIA group
Valid Christian Baptism

• Trinitarian formula and meaning
  • Not baptism “in the name of Jesus”
  • Not “Creator, Redeemer, Sanctifier”
• Baptism with water by immersion or pouring
The Reception of Children

• If the child is below the age of reason, a juridic act replaces the liturgical rites, and confirmation and communion follow later

• E.g., parents or guardians make a declaration in the presence of the pastor or his delegate, and reception is noted in parish register
• THE EASTER VIGIL IS DESIGNED FOR THE BAPTISM OF THE ELECT, NOT THE RECEPTION OF BAPTIZED CHRISTIANS

• THE RECEPTION OF BAPTIZED CANDIDATES MAY TAKE PLACE AT ANY TIME OF YEAR

• ALL PRELIMINARY RITES FOR BAPTIZED CANDIDATES ARE OPTIONAL
Some began their formation catechized, others not

Conceived without preliminary rites

Written for an individual candidate

Occasion probably a Sunday mass
RECEPTION OF CANDIDATES

• 473 The rite is so arranged that no greater burden than necessary (see Acts 15:28) is required for the establishment of communion and unity.
DEVELOPMENT OF NEW RITE

- Order of Reconciling Apostates, Schismatics or Heretics (Durandus, 13\textsuperscript{th} c.)
- In force at time of the Reformation
- The practice of conditional baptism
- Vatican II: Rite of Reception
3 The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces ... them as brothers [and sisters], with respect and affection.
7 There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them.... So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.
DEVELOPMENTS SINCE 1988

- Catechesis has been combined
- Combined rites have become common
- The school year model has governed formation and celebration
- The rite of election and Easter Vigil have shifted their focus
VISION FOR CATECHESIS

• Inviting baptized Christians to formation

• Ask about Christian background

• Discern readiness
  • The Creed
  • “all that the Catholic Church believes, teaches and proclaims”

Nicene Creed

I believe in one God, 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
Occasion for the Rite of Reception

• Any time of year, when candidates are ready

• May be celebrated at Easter Vigil, combined rite may be used at Easter Vigil, however “any appearance of triumphalism should be carefully avoided” (RCIA 389/2)

  • Keeping baptism distinct

  • Helping other Christians to our table
• RCIA 408 The period of catechesis for these adults should be properly coordinated with the liturgical year. This is particularly true of its final phase, which should as a rule coincide with Lent. During the Lenten season penitential services should be arranged in such a way as to prepare these adults for the celebration of the sacrament of penance.
RCIA 482 If the profession of faith and reception take place within Mass, the candidate, according to his or her own conscience, should make a confession of sins beforehand, first informing the confessor that he or she is about to be received into full communion. Any confessor who is lawfully approved may hear the candidate’s confession.
PENANCE

- Strictly speaking only those in serious sin are obliged to seek absolution in the Rite of Reconciliation. However all are encouraged to be reconciled in the Sacrament of Penance for less serious sins. Persons with disabilities, therefore, have the same rights as others in this matter.
• Instruction of the penitents is to be in keeping with their capacity. Confessors should make sure that the setting is appropriate for wheelchairs, and that visual and auditory aids are also provide.... If the person has difficulty communicating, the priest might use... questions that invite a "yes" or "no" answer. It is possible for the deaf to use sign language or to write out their sins, or even to use a language interpreter of their choice who is thereby obliged by the seal of the confessional.
THE RITE OF RECEPTION OF VALIDLY BAPTIZED CHRISTIANS

487 May take place on a Sunday, on other days the Mass for the Unity of Christians

490 Invitation, coming “of your own free will”

491 Profession of Faith

492 Act of Reception

493-494 Confirmation
THE RITE OF RECEPTION OF VALIDLY BAPTIZED CHRISTIANS

495 Celebrant’s sign of welcome
496 General Intercessions
497 Sign of peace
498 Liturgy of the Eucharist
HOW THE EASTER VIGIL BENEFITS

- Clarifies the links among baptism, spring and resurrection
- Clarifies link between baptism and confirmation
- Practical issue of numbers
HOW THE CANDIDATES BENEFIT

• Each may be received when ready
• Honors baptism without triumphalism
• Accommodates the annulment timetable
HOW THE PARISH BENEFITS

- People witness the reception of new members at different times throughout the year
- They may give personal attention to the candidates
Candidates from an Eastern Orthodox Church

- Normally the parallel Eastern Catholic rite performs this ritual
- May be done by Roman Catholic minister, but it does not receive into Roman Catholic Church
- Performed without ceremony
- Reception into Roman Rite possible, complicated, not advised