

***A PASTOR'S LOOK AT  
CHRISTIAN INITIATION***

**DIOCESE OF TRENTON**

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# THE RECEPTION OF BAPTIZED CHRISTIANS

PASTORAL CARE,  
CATECHESIS AND  
LITURGY





- Precatechumenate
- Acceptance into the Order of Catechumens
- Catechumenate
- Election
- Purification and Enlightenment
- Initiation
- Mystagogy

# 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 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**



# **THE RITE OF RECEPTION**



# THE RECEPTION OF VALIDLY BAPTIZED CHRISTIANS II/5

- 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.





- **National Statutes 30: "Those who have already been baptized in another Church or ecclesial community should not be treated as catechumens or so designated. Their doctrinal and spiritual preparation for reception into full Catholic communion should be determined according to the individual case, that is, it should depend on the extent to which the baptized person has led a Christian life within a community of faith and been appropriately catechized to deepen his or her inner adherence to the Church."**



- NS 31: "Those baptized persons who have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community should not be asked to undergo a full program parallel to the catechumenate."
- NS 32: "The reception of candidates into the communion of the Catholic Church should ordinarily take place at the Sunday Eucharist of the parish community."



- **NS 33: "It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism, possible misunderstanding of or even reflection upon the sacrament of baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic eucharistic community."**



- The Rite of Reception may be celebrated at the Easter Vigil,
- or the combined rite may be used at Easter Vigil;
- however, "any appearance of triumphalism should be carefully avoided" (RCIA 389/2)



# CARA 2014 SURVEY ON COMBINED RITES

- Is the Rite of Welcoming baptized candidates combined with the Rite of Acceptance of unbaptized catechumens? **77%** of responding parishes say yes.
- Do adult candidates for reception participate in the same formation process as catechumens? **77%** say yes, all sessions.
- When does your parish celebrate the Rite of Reception? **76%** answer "At the Easter Vigil."



# 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





# INVITATION

- ❖ Inviting people to events
- ❖ Know what's going on
- ❖ Think about people who should be there
- ❖ Measure “success” by invitations extended





- ❁ Inquiring about church membership
- ❁ Do you have a church?
- ❁ Did something happen to your faith?
- ❁ Can you join me at church this Sunday?





# **2014 CARA SURVEY - REASONS FOR ENTERING THE CATECHUMENATE**

- **97% : the desire to be Catholic**
- **92% : one's marriage to a Catholic**
- **88% : the desire to unite their family in one faith**



# VISION FOR CATECHESIS

- 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



# 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 SACRAMENT OF RECONCILIATION

- 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.



# **USCCB GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES**

- **23. Only those who have the use of reason are capable of committing serious sin. Nevertheless, even young children and persons with mental disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. As long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution. Those with profound mental disabilities, who cannot experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability.**



# RECONCILIATION

- 24. Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They may also confess through an approved sign language interpreter of their choice (Canon 990). The interpreter is strictly bound to respect the seal of confession (Canons 983, sect. 2 and 1388, sect. 2). When no priest with signing skills is available, nor sign language interpreter requested, Catholics who are deaf should be permitted to make their confession in writing. The written materials are to be returned to the penitent or otherwise properly destroyed.



- **25. In the case of individuals with poor communication skills, sorrow for sin is to be accepted even if this repentance is expressed through some gesture rather than verbally. In posing questions and in the assignment of penances the confessor is to proceed with prudence and discretion, mindful that he is at once judge and healer, minister of justice as well as of mercy (Canons 978, sect. 1; 979; 981).**



# 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





# THE RECEPTION OF YOUNG 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



# PRE- BAPTISMAL RITES

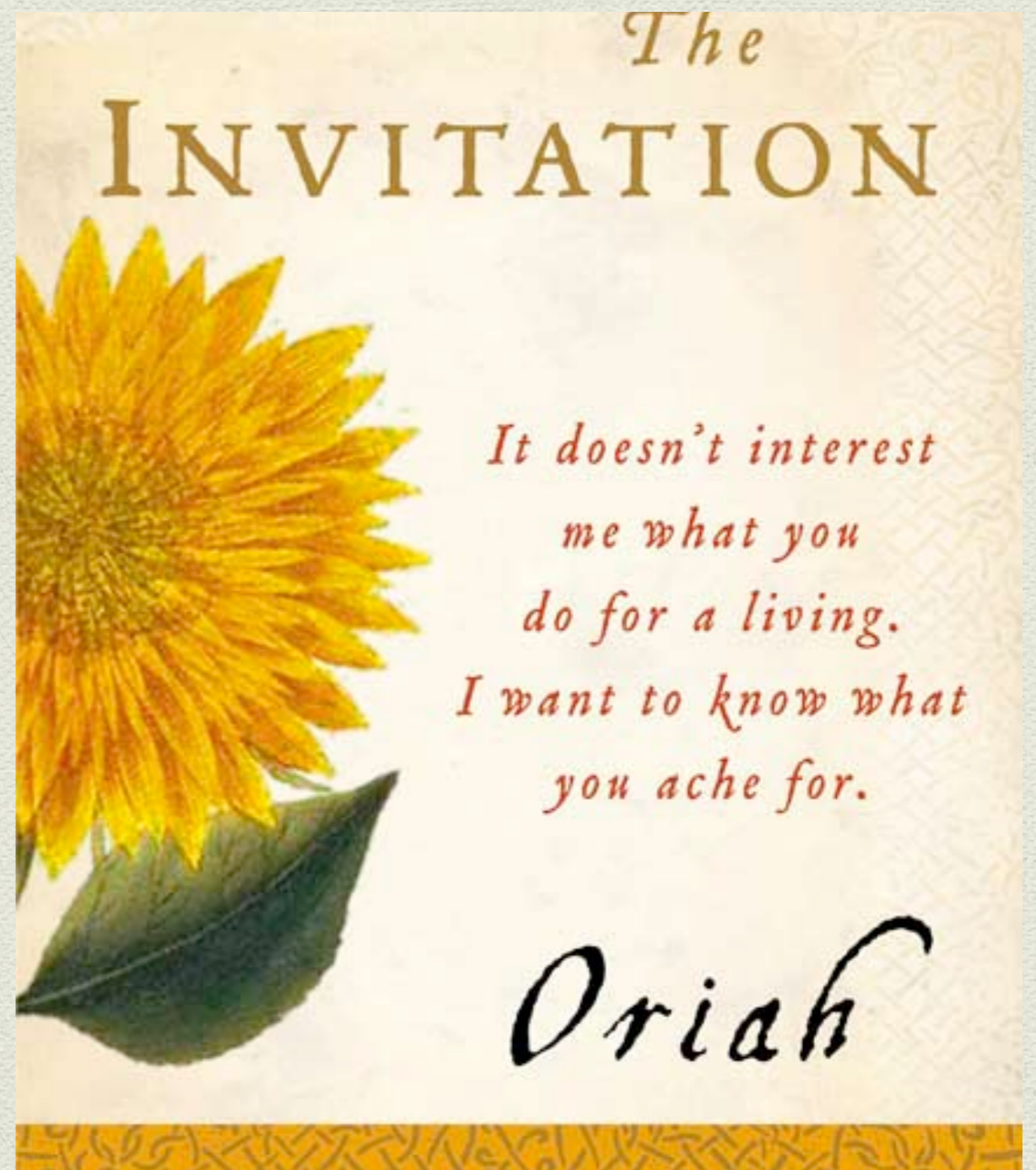
WITH  
ADAPTATIONS FOR  
THOSE ALREADY  
BAPTIZED





# Evangelization

- ◆ 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 fulfills all their spiritual expectations, indeed infinitely surpasses them.



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.



# RCIA 40

- ◆ 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.





❖ 42 The prerequisite for making this first step is that the beginnings of the spiritual life and the fundamentals of Christian teaching have taken root in the candidates. Thus there must be evidence of the first faith that was conceived during the period of evangelization and precatechumenate and of an initial conversion and intention to change their lives and to enter into a relationship with God in Christ.



◆ Consequently, there must also be evidence of the first stirrings of repentance, a start to the practice of calling upon God in prayer, a sense of the Church, and some experience of the company and spirit of Christians through contact with a priest or with members of the community. The candidate should also be instructed about the celebration of the liturgical rite of acceptance.



❖ 43 Before the rite is celebrated, therefore, sufficient and necessary time, as required in each case, should be set aside to evaluate and, if necessary, to purify the candidates' motives and dispositions. With the help of the sponsors (see no. 10), catechists, and deacons, parish priests (pastors) have the responsibility for judging the outward indications of such dispositions.



# CARA SURVEY OF 2014

- [RCIA 18 §3 says "Two dates in the year, or three if necessary, are to be fixed as the usual times for carrying out this rite."]
- 76% of responding parishes offer the Rite of Acceptance into the Order of Catechumens only once a year
- 56% celebrate it during Advent
- 95% of parishes offer it during Sunday mass



# RITE OF ACCEPTANCE INTO THE ORDER OF CATECHUMENS

- Unbaptized adults seeking formation for the sacraments, and the Church accepting their intentions
- The order of catechumens
- Offering the rite more than once a year
- Sunday mass as a good occasion



# RITE OF ACCEPTANCE (RCIA 41-47)

- Beginning outside the church
  - Where to meet
  - Who will be there
  - Symbol of evangelization
- Opening dialogue, role of sponsor



# RITE OF ACCEPTANCE

- First acceptance of the gospel
  - Using the processional cross
  - Improvising a question
- Support of sponsors and assembly



# RITE OF ACCEPTANCE

- Signations
  - Body parts
  - Role of sponsor
  - Use of hand
- "Catechumen"



# RITE OF ACCEPTANCE

- Optional Presentation of a cross
- Entering the church
- Catechesis on the Word, incensing the book
- Optional presentation of a Bible to the catechumens
- Dismissal



# VARIATIONS

- Children (RCIA 262-264)
  - Involvement of parents
  - Dialogue changes



# RITE OF WELCOMING FOR BAPTIZED CANDIDATES (RCIA 411-415)

- NS 31 Designed for those who “have received relatively little Christian upbringing”
  - Optional rite
  - Starting indoors (but not in combined rite)
  - Perhaps not all signations
  - Perhaps not optional cross or bible
- Combined rites



# RCIA 75

- \* The catechumenate is an extended period during which the candidates are given suitable pastoral formation and guidance, aimed at training them in the Christian life. In this way, the dispositions manifested at their acceptance into the catechumenate are brought to maturity. This is achieved in four ways.



# Catechesis

- \* 75/1 A suitable catechesis is provided - *Κατήχηση*
- \* 75/2 They become familiar with the Christian way of life - *Κοινωνία*
- \* 75/3 Suitable liturgical rites purify and strengthen them - *Λειτουργία*
- \* 75/4 Catechumens spread the gospel - *Διακονία*



# 75/1

- ✱ A suitable catechesis is provided by priests or deacons, or by catechists and others of the faithful, planned to be gradual and complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the word. This catechesis leads the catechumens not only to an appropriate acquaintance with dogmas and precepts but also to a profound sense of the mystery of salvation in which they desire to participate.



# Year-round

- ✱ “The following should be noted about the time of celebrating the rite of acceptance into the order of catechumens.... Two dates in the year, or three if necessary, are to be fixed as the usual times for carrying out this rite” (RCIA 18).
- ✱ A “Year-round catechumenate” indicates that people are able to enter this step at several times a year - Different from a “year-long” catechumenate



# CARA SURVEY OF 2014

- 71% of parishes conduct their formation in “about nine months (i.e., September to Easter)”
- NS 6: “The ...catechumenate, beginning at acceptance into the order of catechumens and including ...the period of purification and enlightenment ..., should extend for at least one year of formation, instruction, and probation. Ordinarily this period should go from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year.”



# Lectionary Catechesis

- ✿ “accommodated to the liturgical year”
- ✿ The annual unfolding of the mystery of Christ
- ✿ The time of year and the biblical cycle lead the content of the catechesis





# Paradigms

- \* The Sunday Lectionary
- \* Catechetical textbooks
- \* The Creed
- \* The Commandments
- \* The Beatitudes
- \* The Precepts of the Church
- \* In general, balance the needs of the Church with the needs of individuals



# 75/2

- ✱ As they become familiar with the Christian way of life and are helped by the example and support of sponsors, godparents, and the entire Christian community, the catechumens learn to turn more readily to God in prayer, to bear witness to the faith, in all things to keep their hopes set on Christ, to follow supernatural inspiration in their deeds, and to practice love of neighbor, even at the cost of self renunciation.



# 75/2

- ✱ Thus formed, “the newly converted set out on a spiritual journey. Already sharing through faith in the mystery of Christ’s death and resurrection, they pass from the old to a new nature made perfect in Christ [cf. Col. 3:5-10; Eph. 4:20-24]. Since this transition brings with it a progressive change of outlook and conduct, it should become manifest by means of its social consequences and it should develop gradually during the period of the catechumenate.



# 75/2

- \* “Since the Lord in whom they believe is a sign of contradiction [cf. Luke 2:34; Matt. 10:34-39], the newly converted often experience divisions and separations, but they also taste the joy that God gives without measure [cf. 1 Thess. 1:6]” (*Ad gentes* 13).



# Apostolic Tradition

- ✱ If a catechumen is arrested for the name of the Lord, he is not to be double-minded concerning the testimony. For if it happens and they act violently against him and kill him during the forgiveness of his sins, he will be justified, for he received baptism in his own blood (Sahidic, 19:1-2).



# *Testamentum Domini*

- ✱ If anyone, being a catechumen, is apprehended for my name and be judged with tortures, and hastens and presses forward to receive the laver, let the shepherd not hesitate, but let him give [it] to him. But if he suffer violence and be killed, not having received the laver, let him not be anxious. For having been baptized in his own blood, [he is] justified (2.5).



# 75/3

- ✱ The Church, like a mother, helps the catechumens on their journey by means of suitable liturgical rites, which purify the catechumens little by little and strengthen them with God's blessing.



# 75/3

- ✱ Celebrations of the word of God are arranged for their benefit, and at Mass they may also take part with the faithful in the liturgy of the word, thus better preparing themselves for their eventual participation in the liturgy of the eucharist.



# 75/3

- ✱ Ordinarily, however, when they are present in the assembly of the faithful they should be kindly dismissed before the liturgy of the eucharist begins (unless their dismissal would present practical or pastoral problems). For they must await their baptism, which will join them to God's priestly people and empower them to participate in Christ's new worship.



# 81

- ✱ 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.



# 82

- \* 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;



# 82

- ✱ 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.



# 83

- \* 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 practiced part in these celebrations.



# 83

- ✱ 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.



# 84

- ✱ 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 baptized 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)



# Period of the catechumenate

“God of power, who promised us  
the Holy Spirit through Jesus your  
Son, we pray to you for these  
catechumens, who present  
themselves before you. Protect  
them from the spirit of evil and  
guard them against error and sin,  
so that they may become the  
temple of your Holy Spirit.  
Confirm what we profess in faith,  
so that our words may not be  
empty, but full of the grace and  
power by which your Son has freed  
the world...” (94 A)





# Blessing of catechumens

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- ❖ “Lord, form these catechumens by the mysteries of the faith, that they may be brought to rebirth in baptism and be counted among the members of your Church. We ask this through Christ our Lord.” (97 A)





# 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.



# Anointing

- ✱ 98 The anointing ordinarily takes place after the homily in a celebration of the word of God (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.



# 75/4

- ✱ Since the Church's life is apostolic, catechumens should also learn how to work actively with others to spread the Gospel and build up the Church by the witness of their lives and by professing their faith.



# Activities

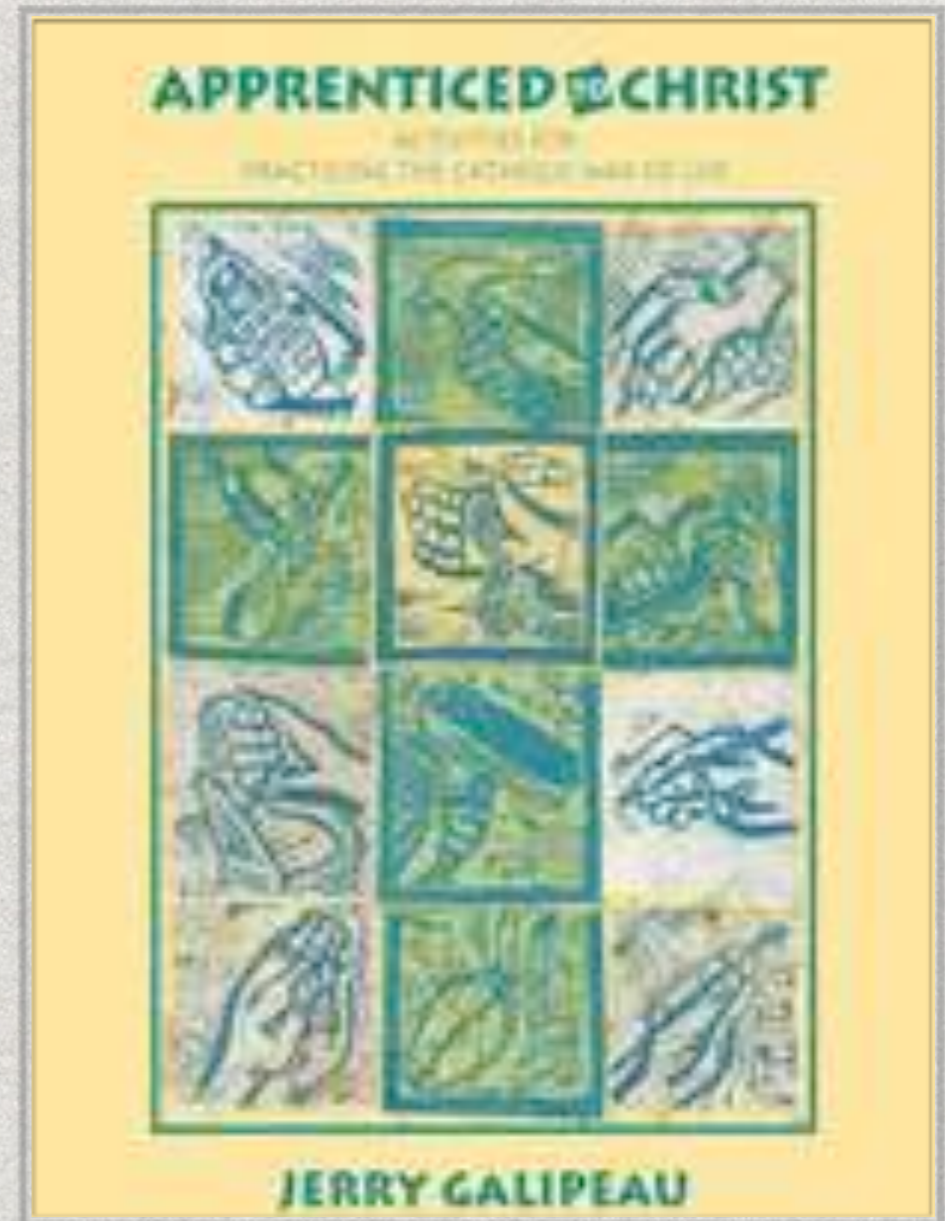
- ✱ Parish organizations
- ✱ Community outreach
- ✱ Spreading the gospel
- ✱ Building up of the church





# Jerry Galipeau

- \* Apprenticed to Christ: Activities for Practicing the Catholic Way of Life
- \* Ideas coming from the lectionary themes





# Acknowledging what is there

- \* Family life
- \* Employment
- \* School
- \* Neighborhood
- \* Seeing all this as an expression of discipleship





# DISCERNING ELECTION

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- 119 AT THIS SECOND STEP, ON THE BASIS OF THE TESTIMONY OF GODPARENTS AND CATECHISTS AND OF THE CATECHUMENS' REAFFIRMATION OF THEIR INTENTION, THE CHURCH JUDGES THEIR STATE OF READINESS AND DECIDES ON THEIR ADVANCEMENT TOWARD THE SACRAMENTS OF INITIATION. THUS THE CHURCH MAKES ITS 'ELECTION,' THAT IS, THE CHOICE AND ADMISSION OF THOSE CATECHUMENS WHO HAVE THE DISPOSITIONS THAT MAKE THEM FIT TO TAKE PART, AT THE NEXT MAJOR CELEBRATION, IN THE SACRAMENTS OF INITIATION.



# DISCERNING ELECTION

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- THIS STEP IS CALLED ELECTION BECAUSE THE ACCEPTANCE MADE BY THE CHURCH IS FOUNDED ON THE ELECTION BY GOD, IN WHOSE NAME THE CHURCH ACTS. THE STEP IS ALSO CALLED THE ENROLLMENT OF NAMES BECAUSE AS A PLEDGE OF FIDELITY THE CANDIDATES INSCRIBE THEIR NAMES IN THE BOOK THAT LISTS THOSE WHO HAVE BEEN CHOSEN FOR INITIATION.



# DISCERNING ELECTION

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- 120 BEFORE THE RITE OF ELECTION IS CELEBRATED, THE CATECHUMENS ARE EXPECTED TO HAVE UNDERGONE A CONVERSION IN MIND AND IN ACTION AND TO HAVE DEVELOPED A SUFFICIENT ACQUAINTANCE WITH CHRISTIAN TEACHING AS WELL AS A SPIRIT OF FAITH AND CHARITY. WITH DELIBERATE WILL AND AN ENLIGHTENED FAITH THEY MUST HAVE THE INTENTION TO RECEIVE THE SACRAMENTS OF THE CHURCH, A RESOLVE THEY WILL EXPRESS PUBLICLY IN THE ACTUAL CELEBRATION OF THE RITE.



# DISCERNING ELECTION

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- 121 BEFORE THE RITE OF ELECTION THE BISHOP, PRIESTS, DEACONS, CATECHISTS, GODPARENTS, AND THE ENTIRE COMMUNITY, IN ACCORD WITH THEIR RESPECTIVE RESPONSIBILITIES AND IN THEIR OWN WAY, SHOULD, AFTER CONSIDERING THE MATTER CAREFULLY, ARRIVE AT A JUDGMENT ABOUT THE CATECHUMENS' STATE OF FORMATION AND PROGRESS. AFTER THE ELECTION, THEY SHOULD SURROUND THE ELECT WITH PRAYER, SO THAT THE ENTIRE CHURCH WILL ACCOMPANY AND LEAD THEM TO ENCOUNTER CHRIST.



# DISCERNING ELECTION

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- 122 WITHIN THE RITE OF ELECTION THE BISHOP CELEBRANT OR HIS DELEGATE DECLARES IN THE PRESENCE OF THE COMMUNITY THE CHURCH'S APPROVAL OF THE CANDIDATES. THEREFORE TO EXCLUDE ANY SEMBLANCE OF MERE FORMALITY FROM THE RITE, THERE SHOULD BE A DELIBERATION PRIOR TO ITS CELEBRATION TO DECIDE ON THE CATECHUMENS' SUITABLENESS. THIS DELIBERATION IS CARRIED OUT BY THE PRIESTS, DEACONS, AND CATECHISTS INVOLVED IN THE FORMATION OF THE CATECHUMENS, AND BY THE GODPARENTS AND REPRESENTATIVES OF THE LOCAL COMMUNITY.



# DISCERNING ELECTION

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- IF CIRCUMSTANCES SUGGEST, THE GROUP OF CATECHUMENS MAY ALSO TAKE PART. THE DELIBERATION MAY TAKE VARIOUS FORMS, DEPENDING ON LOCAL CONDITIONS AND PASTORAL NEEDS. DURING THE CELEBRATION OF ELECTION, THE ASSEMBLY IS INFORMED OF THE DECISION APPROVING THE CATECHUMENS.



# RITE OF SENDING

- Testimony from godparents
- Optional sending to call for continuing conversion
- Optional combined rite
- Options for signing the book



# **SENDING OF THE CATECHUMENS FOR ELECTION (RCIA 106-117)**

- **Presentation of the Catechumens (111)**
  - **Introduction by priest, deacon, catechist or representative of the community**
  - **Celebrant invites catechumens and godparents forward**



- **Affirmation by the Godparents [and the Assembly]  
(112)**
- **I turn to you, godparents, for your testimony about these candidates. Have these catechumens taken their formation in the Gospel and in the Catholic way of life seriously?**
- **They have.**



- Have they given evidence of their conversion by the example of their lives?
  - They have.
- Do you judge them ready to be presented to the bishop for the rite of election?
  - We do.



- My dear catechumens, this community gladly recommends you to the bishop, who, in the name of Christ, will call you to the Easter sacraments. May God bring to completion the good work he has begun in you.



- **Intercessions for the Catechumens (114)**
- **Prayer over the Catechumens (115)**
- **Dismissal (116)**
- **Liturgy of the Eucharist (117)**



# PURIFICATION AND ENLIGHTENMENT



# RCIA 138 - LENT

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- 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.



# RCIA 138

- ◆ 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.





# RCIA 139

- ◆ 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 Savior. The celebration of certain rites, particularly the scrutinies and the presentations, brings about this process of purification and enlightenment and extends it over the course of the entire Lenten season.



# SPIRITUAL PREPARATION

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- THE CELEBRATION OF CERTAIN RITES, PARTICULARLY THE SCRUTINIES (SEE NOS. 141-146) AND THE PRESENTATIONS (SEE NOS. 147-149), BRINGS ABOUT THIS PROCESS OF PURIFICATION AND ENLIGHTENMENT AND EXTENDS IT OVER THE COURSE OF THE ENTIRE LENTEN SEASON.



# SCRUTINIES - RCIA 141

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- 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.



# SCRUTINIES

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- 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.



# SCRUTINIES - RCIA 143

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- 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.



# SCRUTINIES

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- SECOND, THEIR SPIRIT IS FILLED WITH CHRIST THE REDEEMER, WHO IS THE LIVING WATER (GOSPEL OF THE SAMARITAN WOMAN IN THE FIRST SCRUTINY), THE LIGHT OF THE WORLD (GOSPEL OF THE MAN BORN BLIND IN THE SECOND SCRUTINY), THE RESURRECTION AND THE LIFE (GOSPEL OF LAZARUS IN THE THIRD SCRUTINY). FROM THE FIRST TO THE FINAL SCRUTINY THE ELECT SHOULD PROGRESS IN THEIR PERCEPTION OF SIN AND THEIR DESIRE FOR SALVATION.



# EXORCISM - RCIA 144

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- IN THE RITE OF EXORCISM (NOS. 154, 168, 175), WHICH IS CELEBRATED BY A PRIEST OR A DEACON, THE ELECT, WHO HAVE ALREADY LEARNED FROM THE CHURCH AS THEIR MOTHER THE MYSTERY OF DELIVERANCE FROM SIN BY CHRIST, ARE FREED FROM THE EFFECTS OF SIN AND FROM THE INFLUENCE OF THE DEVIL. THEY RECEIVE NEW STRENGTH IN THE MIDST OF THEIR SPIRITUAL JOURNEY AND THEY OPEN THEIR HEARTS TO RECEIVE THE GIFTS OF THE SAVIOR.



# Plasmapheresis

- Differs from hemofiltration due to plasma exchange
- Potential benefits
  - Removal of toxins
  - Removal of cytokines
  - Replacement of plasma factors





# OUTLINE OF A SCRUTINY

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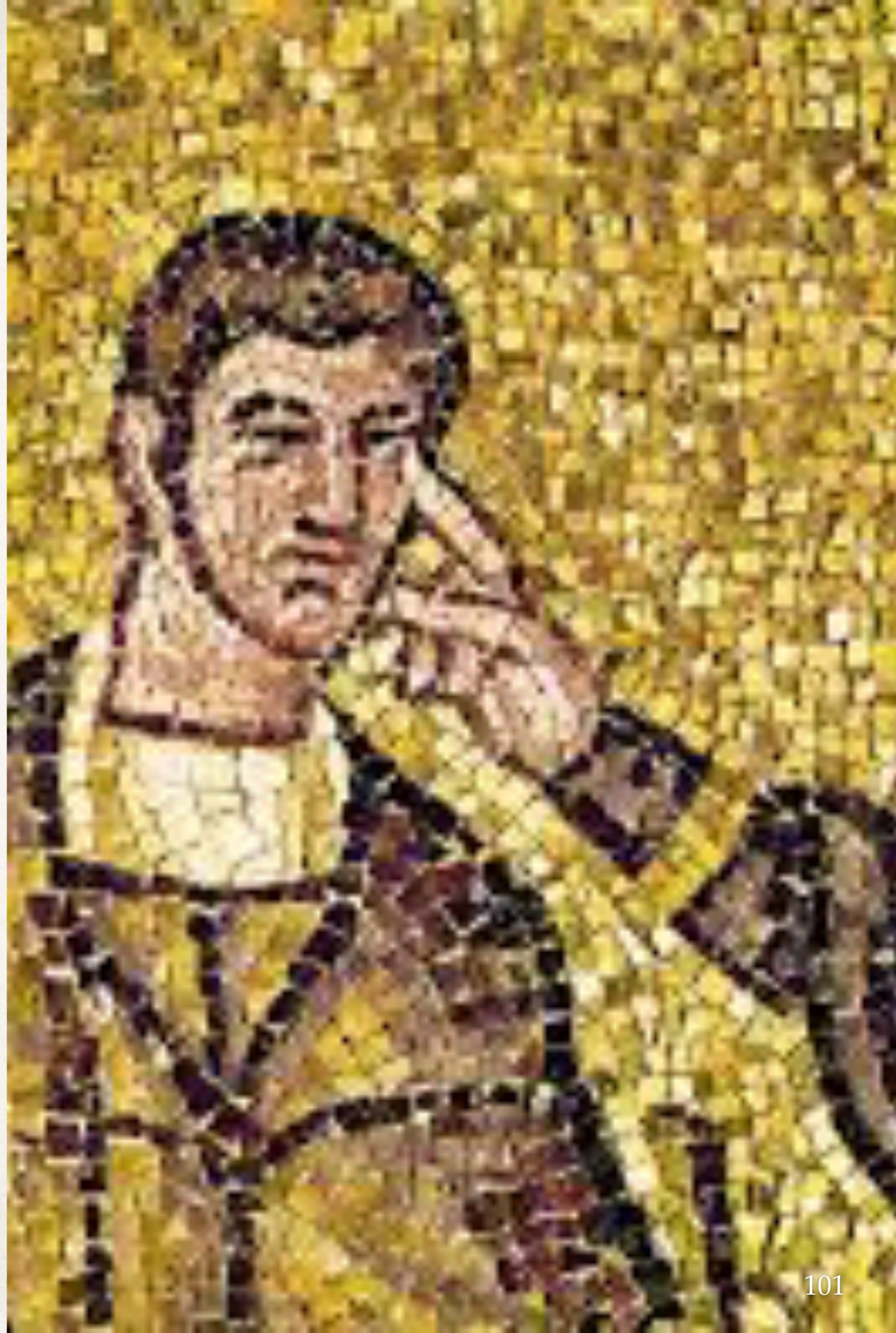
- READINGS
- HOMILY
- INVITATION TO SILENT PRAYER
- INTERCESSIONS FOR THE ELECT
- EXORCISM
- DISMISSAL OF THE ELECT



# Second Scrutiny

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- ❖ 168 A “Father of mercy, you led the man born blind to the kingdom of light through the gift of faith in your Son. Free these elect from the false values that surround and blind them. Set them firmly in your truth, children of the light for ever. We ask this through Christ our Lord.”





- ❖ “Lord Jesus, you are the true light that enlightens the world. Through your Spirit of truth free those who are enslaved by the father of lies. Stir up the desire for good in these elect, whom you have chosen for your sacraments. Let them rejoice in your light, that they may see, and, like the man born blind whose sight you restored, let them prove to be staunch and fearless witnesses to the faith, for you are Lord for ever and ever.”







# ROMAN MISSAL - SCRUTINIES

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- THESE MASSES MAY BE USED WITH THE COLOR VIOLET WHEN THE SCRUTINIES FOR THE CATECHUMENS WHO ARE TO BE ADMITTED TO THE SACRAMENTS OF CHRISTIAN INITIATION AT THE EASTER VIGIL ARE CELEBRATED AT THE TIME PROPER FOR THEM, NAMELY, ON THE THIRD, FOURTH, AND FIFTH SUNDAYS OF LENT. IF, HOWEVER, FOR PASTORAL REASONS, THE SCRUTINIES CANNOT TAKE PLACE ON THESE SUNDAYS, OTHER APPROPRIATE WEEKDAYS MAY BE CHOSEN IN LENT, OR, WHENEVER BAPTISM IS TO BE CONFERRED OUTSIDE THE EASTER VIGIL, ALSO AT OTHER TIMES OF THE YEAR.



# ROMAN MISSAL

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- NEVERTHELESS, IN THE FIRST MASS OF THE SCRUTINIES, THE GOSPEL OF THE SAMARITAN WOMAN IS ALWAYS READ, IN THE SECOND, THAT OF THE MAN BORN BLIND, IN THE THIRD, THAT OF LAZARUS, AS GIVEN RESPECTIVELY FOR THE THIRD, FOURTH, AND FIFTH SUNDAYS OF LENT.



# PRESENTATIONS - RCIA 147

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- THE PRESENTATIONS TAKE PLACE AFTER THE CELEBRATION OF THE SCRUTINIES, UNLESS, FOR PASTORAL REASONS, THEY HAVE BEEN ANTICIPATED DURING THE PERIOD OF THE CATECHUMENATE (SEE NOS. 79, 104-105). THUS, WITH THE CATECHUMENAL FORMATION OF THE ELECT COMPLETED, THE CHURCH LOVINGLY ENTRUSTS TO THEM THE CREED AND THE LORD'S PRAYER, THE ANCIENT TEXTS THAT HAVE ALWAYS BEEN REGARDED AS EXPRESSING THE HEART OF THE CHURCH'S FAITH AND PRAYER. THESE TEXTS ARE PRESENTED IN ORDER TO ENLIGHTEN THE ELECT.



# PRESENTATIONS

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- THE CREED, AS IT RECALLS THE WONDERFUL DEEDS OF GOD FOR THE SALVATION OF THE HUMAN RACE, SUFFUSES THE VISION OF THE ELECT WITH THE SURE LIGHT OF FAITH. THE LORD'S PRAYER FILLS THEM WITH A DEEPER REALIZATION OF THE NEW SPIRIT OF ADOPTION BY WHICH THEY WILL CALL GOD THEIR FATHER, ESPECIALLY IN THE MIDST OF THE EUCHARISTIC ASSEMBLY.



# CREED - RCIA 148

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- THE FIRST PRESENTATION TO THE ELECT IS THE PRESENTATION OF THE CREED, DURING THE WEEK FOLLOWING THE FIRST SCRUTINY. THE ELECT ARE TO COMMIT THE CREED TO MEMORY AND THEY WILL RECITE IT PUBLICLY (NOS. 193-196) PRIOR TO PROFESSING THEIR FAITH IN ACCORDANCE WITH THAT CREED ON THE DAY OF THEIR BAPTISM.



# PRESENTING THE CREED TODAY

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- NOT AT A SUNDAY MASS
- THE APOSTLES' CREED OR THE NICENE CREED
- THE ORAL PRESENTATION OF THE CREED
- THE DISMISSALS



# LORD'S PRAYER - RCIA 149

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- THE SECOND PRESENTATION TO THE ELECT IS THE PRESENTATION OF THE LORD'S PRAYER, DURING THE WEEK FOLLOWING THE THIRD SCRUTINY (BUT, IF NECESSARY, THIS PRESENTATION MAY BE DEFERRED FOR INCLUSION IN THE PREPARATION RITES OF HOLY SATURDAY; SEE NO. 185). FROM ANTIQUITY THE LORD'S PRAYER HAS BEEN THE PRAYER PROPER TO THOSE WHO IN BAPTISM HAVE RECEIVED THE SPIRIT OF ADOPTION. WHEN THE ELECT HAVE BEEN BAPTIZED AND TAKE PART IN THEIR FIRST CELEBRATION OF THE EUCHARIST, THEY WILL JOIN THE REST OF THE FAITHFUL IN SAYING THE LORD'S PRAYER.



# PRESENTING THE LORD'S PRAYER TODAY

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- SOMEONE INVITES THE ELECT FORWARD
- THE PRIEST INVITES THEM TO LISTEN TO THE GOSPEL
- THE PRIEST READS THE GOSPEL
- PROBABLY USE THE USUAL INTRODUCTION AND CONCLUSION
- THE PRESENTATION IS MADE ORALLY



# PREPARATION RITES

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- INTRODUCTORY RITES

- HYMN, GREETING

- PRAYER

- PRESENTATION OF L. P.

- FIRST READING,  
PSALM

- GOSPEL RCIA 167

- EXORCISM AND  
ANOINTING 101-102

- EPHPHETHA 185-186

- RECITATION OF THE  
CREED 182-183

- A BAPTISMAL NAME 187

- ANNOUNCEMENTS

- CONCLUSION 196-197



# **rites of initiation**



# USCCB GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES

- 9. Disability, of itself, is never a reason for deferring baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it (Canons 868, sect. 1, n. 1 and 852).





# CONDITIONAL BAPTISM

- Canon 869 §1 If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally.



- **§2 Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.**



- §3 If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.



**DIRECTORY FOR THE APPLICATION OF  
PRINCIPLES AND NORMS ON ECUMENISM  
(PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN  
UNITY, 1993)**

- **99a** There is no doubt about the validity of baptism as conferred in the various Eastern Churches. It is enough to establish the fact of the baptism. In these Churches the sacrament of confirmation (chrismation) is properly administered by the priest at the same time as baptism. There it often happens that no mention is made of confirmation in the canonical testimony of baptism. This does not give grounds for doubting that this sacrament was also conferred.



- b With regard to Christians from other Churches and ecclesial Communities, before considering the validity of baptism of an individual Christian, one should determine whether an agreement on baptism (as mentioned above, n. 94) has been made by the Churches and ecclesial Communities of the regions or localities involved and whether baptism has in fact been administered according to this agreement. It should be noted, however, that the absence of a formal agreement about baptism should not automatically lead to doubt about the validity of baptism.



- c With regard to these Christians, where an official ecclesiastical attestation has been given, there is no reason for doubting the validity of the baptism conferred in their Churches and ecclesial Communities unless, in a particular case, an examination clearly shows that a serious reason exists for having a doubt about one of the following: the matter and form and words used in the conferral of baptism, the intention of an adult baptized or the minister of the baptism.



- d If, even after careful investigation, a serious doubt persists about the proper administration of the baptism and it is judged necessary to baptize conditionally, the Catholic minister should show proper regard for the doctrine that baptism may be conferred only once by explaining to the person involved, both why in this case he is baptizing conditionally and what is the significance of the rite of conditional baptism. Furthermore, the rite of conditional baptism is to be carried out in private and not in public



## **RCIA 393**

The sacrament of baptism cannot be repeated and therefore it is not permitted to confer it again conditionally, unless there is a reasonable doubt about the fact or validity of the baptism already conferred. If serious investigation raises such prudent doubt and it seems necessary to confer baptism again conditionally, the minister should explain beforehand the reasons why this is being done and a nonsolemn form of baptism is to be used.

The local Ordinary is to decide in each case what rites are to be included or excluded in conferring conditional baptism.



# CARA 2014 SURVEY ON CONDITIONAL BAPTISM

- 61% of responding parishes performed conditional baptisms last year
- nearly half of them, 29%, did it at the Easter Vigil
- another 2% at Sunday mass



# IMMERSION OR POURING

- CCL 854 Baptism is to be conferred either by immersion or by pouring; the prescripts of the conference of bishops are to be observed





# CATECHISM OF THE CATHOLIC CHURCH

- 1239 [Baptism] signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.



# CHRISTIAN INITIATION: GENERAL INTRODUCTION

- 22 As the rite for baptizing, either immersion, which is more suitable as a symbol of participation in the death and resurrection of Christ, or pouring may lawfully be used





# RCIA

- 213 ...in the celebration of baptism the washing with water should take on its full importance as the sign of that mystical sharing in Christ's death and resurrection through which those who believe in his name die to sin and rise to eternal life. Either immersion or the pouring of water should be chosen for the rite, whichever will serve in individual cases and in the various traditions and circumstances to ensure the clear understanding that this washing is not a mere purification rite but the sacrament of being joined to Christ.



# BIBLICAL QUOTES

- Romans 6:3-4 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.
- Colossians 2:12 When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.



# BIBLICAL QUOTES

- 1 Peter 3:21 And baptism, which [the saving of Noah] prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.
- John 3:5 Jesus answered [Nicodemus], “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.”



# BIBLICAL QUOTES

- Galatians 3:27-28 As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.



# BAPTISM

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- METHODS
  - SHALLOW POOL
  - KNEELING AND POURING
  - KNEELING AND IMMERSING
- DEEP POOL
  - STANDING AND IMMERSING
- DRYING OUT THE MINISTER AND THE NEOPHYTES







# BAPTISM

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- EASTER AS OCCASION
- RESURRECTION IMAGERY
- SUBMISSION TO A VARIABLE DATE
- SUNDAY FOLLOWING FIRST FULL MOON OF SPRING







# 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



# CARA SURVEY ON CONFIRMATION

- "Does the Pastor (or other Priest) celebrate the Sacrament of Confirmation with those newly received?" 96% say yes.
- Do unbaptized children of catechetical age receive all three sacraments in the same mass? 47% say yes.



# **USCCB GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES**

- **16. All baptized, unconfirmed Catholics who possess the use of reason may receive the sacrament of confirmation if they are suitably instructed, properly disposed and able to renew their baptismal promises (Canon 889). Persons who because of developmental or mental disabilities may never attain the use of reason are to be encouraged either directly or, if necessary, through their parents or guardian, to receive the sacrament of confirmation at the appropriate time.**







# USCCB

- 20. Parents, those who take the place of parents, and pastors are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the eucharist as early as possible. Pastors are to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom they judge are not sufficiently disposed (Canon 914).



- It is important to note, however, that the criterion for reception of holy communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment.



- If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving the eucharist.



# UNBAPTIZED TEENS AND CHILDREN

- May be included in the preparation of their peers, but need something special
- Perhaps receive the 3 sacraments of initiation at the Easter Vigil of their second year of formation
- Special formation separate from adults
- Celebration of rites with adults, including Easter Vigil



# DURING COMMUNION

- 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."





- Based on St. Augustine: "My brothers and sisters who are newly baptized, we now come to the moment you have been waiting for. We too have hungered to have you share with us at this table. What we share here is the body and blood of Christ. It guides us and centers us. It is the reason we live. 'Be what you see, and receive what you are.' Behold, the Lamb of God, behold him who takes away the sins of the world...."



- Pope Benedict XVI: "Dearest sons and daughters, I turn to you who in this glorious night, reborn by water and the Holy Spirit, receive for the first time the bread of life and the cup of salvation. / May the Body and Blood of Christ the Lord always make you grow in his friendship and in communion with the whole Church, may it be the constant food for the journey of your life, and a pledge of the eternal banquet of heaven."





# Mystagogy



- ◆ 247: the “main setting” for mystagogy “is the so-called Masses for neophytes, that is the Sunday Masses of the Easter season.”
- ◆ NS 24: “After the immediate mystagogy or postbaptismal catechesis during the Easter season, the program for the neophytes should extend until the anniversary of Christian initiation, with at least monthly assemblies of the neophytes for their deeper Christian formation and incorporation into the full life of the Christian community”



# CARA SURVEY OF 2014

- 39% of parishes offer mystagogy weekly
- 66% of parishes do not have masses for neophytes and their sponsors



# 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



# RECONCILIATION

- 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.



# WHEN TO RECEIVE THE SACRAMENTS

- 409 The high point of their entire formation will normally be the Easter Vigil. At that time they will make a profession of the faith in which they were baptized, receive the sacrament of confirmation, and take part in the eucharist. If, because neither the bishop nor another authorized minister is present, confirmation cannot be given at the Easter Vigil, it is to be celebrated as soon as possible and, if this can be arranged, during the Easter season.



# SACRAMENTS FOR [CATHOLIC] CANDIDATES

- NS 26 Although it is not generally recommended, if the sacramental initiation of such candidates is completed with confirmation and eucharist on the same occasion as the celebration of the full Christian initiation of candidates for baptism, the condition and status of those already baptized should be carefully respected and distinguished.



# CARA SURVEY OF 2014

- “When do baptized, but uncatechized Catholic adults receive Confirmation and Eucharist?”
  - 59% answered “At the Easter Vigil”



# 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