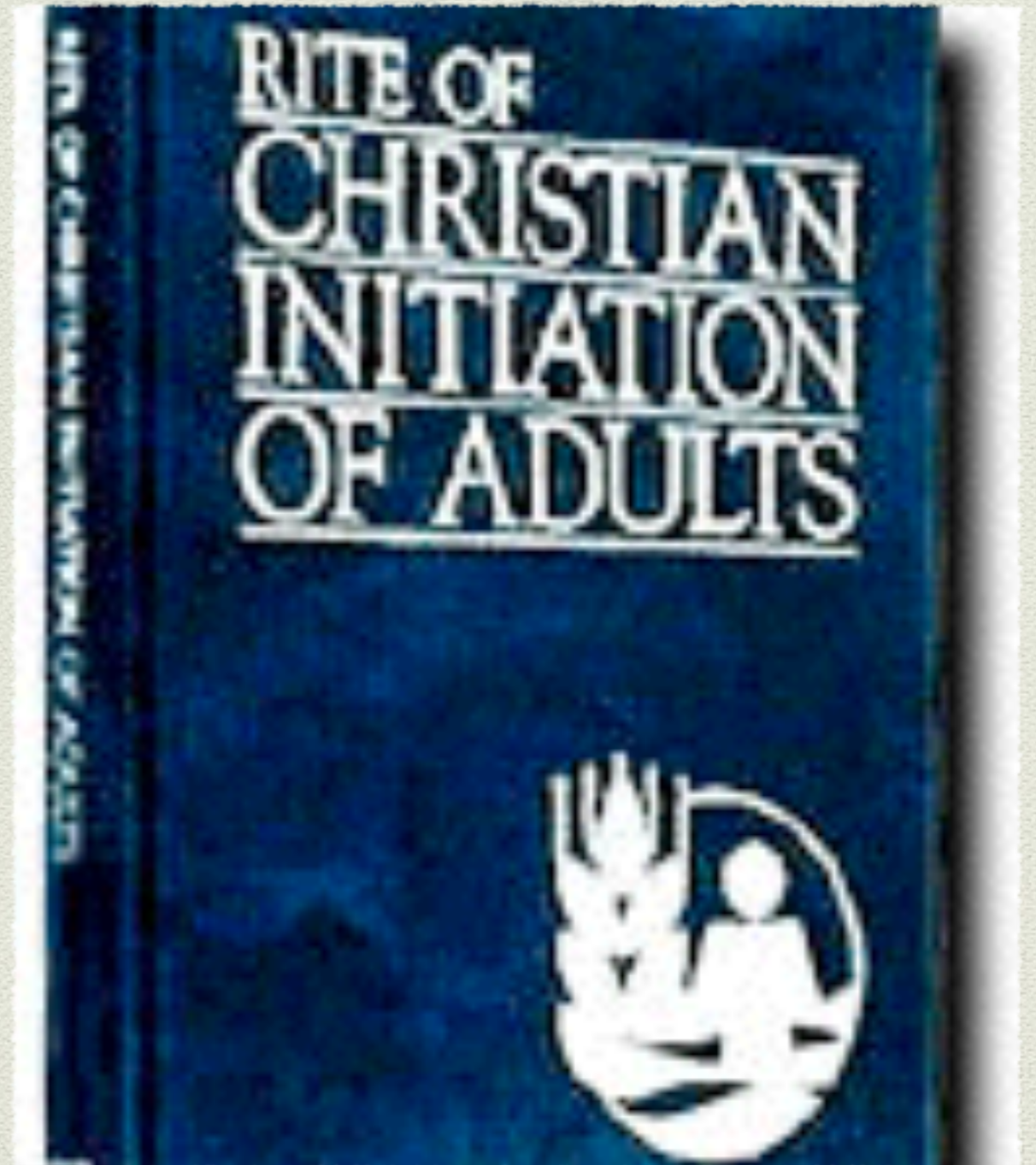




Implementing the RCIA Convocation for Priests

Overview

- ◆ Purpose and stages
- ◆ Early stages
- ◆ Purification and Enlightenment
- ◆ Initiation



The purpose - RCIA 4

- ❖ “The initiation of catechumens is a gradual process that takes place within the community of the faithful. By joining the catechumens in reflecting on the value of the paschal mystery and by renewing their own conversion, the faithful provide an example that will help the catechumens to obey the Holy Spirit more generously.”



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

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



SOCIAL MEDIA

- ✿ Facebook public v groups
- ✿ Instagram photos
- ✿ Parish email lists
- ✿ Blog signups
- ✿ Pope Francis Tweets



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.**

LANGUAGES

- ✿ Interpreters
- ✿ Sponsors
- ✿ Learning languages
- ✿ Missionary history



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**

Initial interview

- ❖ Welcome.
- ❖ What brings you here?
- ❖ Who is God for you?
- ❖ Do you believe in Christ?
- ❖ Have you been baptized?
- ❖ What is your marital status?
- ❖ Describe your typical Sunday.



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

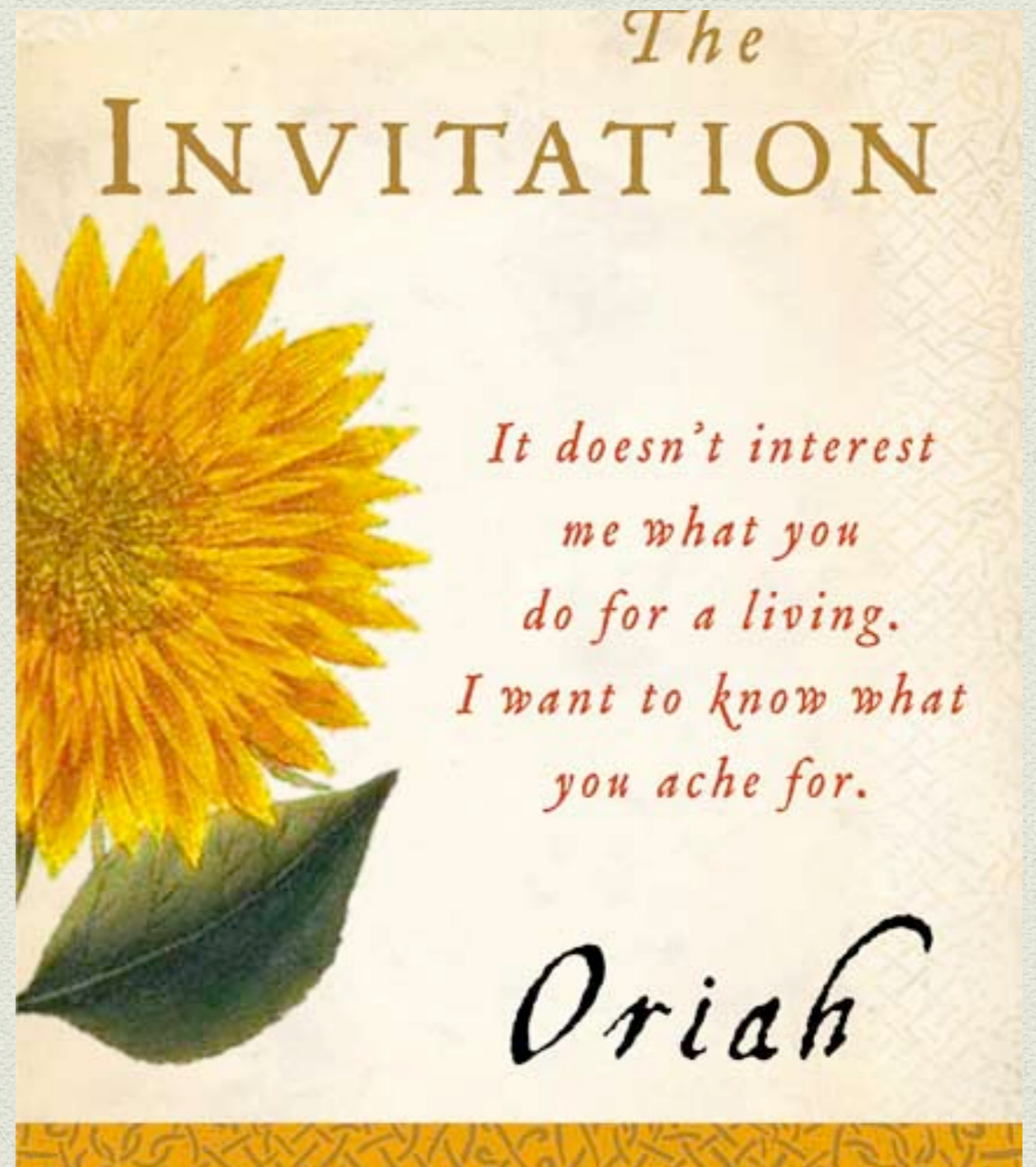
- **RCIA 456: Candidates:** The rites in this appendix may be used with adult Catholics who were baptized as children, but who did not receive catechetical formation and the sacraments of confirmation and eucharist to complete their Christian initiation. They may also be used with baptized persons coming into the full communion of the Catholic Church. These persons are called candidates, in order to avoid any confusion with the catechumens who are not baptized.

ANNULMENT TIMETABLE

- Occasions for baptism of adults
- Occasions for Reception into the full communion of the Catholic Church

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 pre-catechumenate 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.

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 (RCIA 41-47)

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



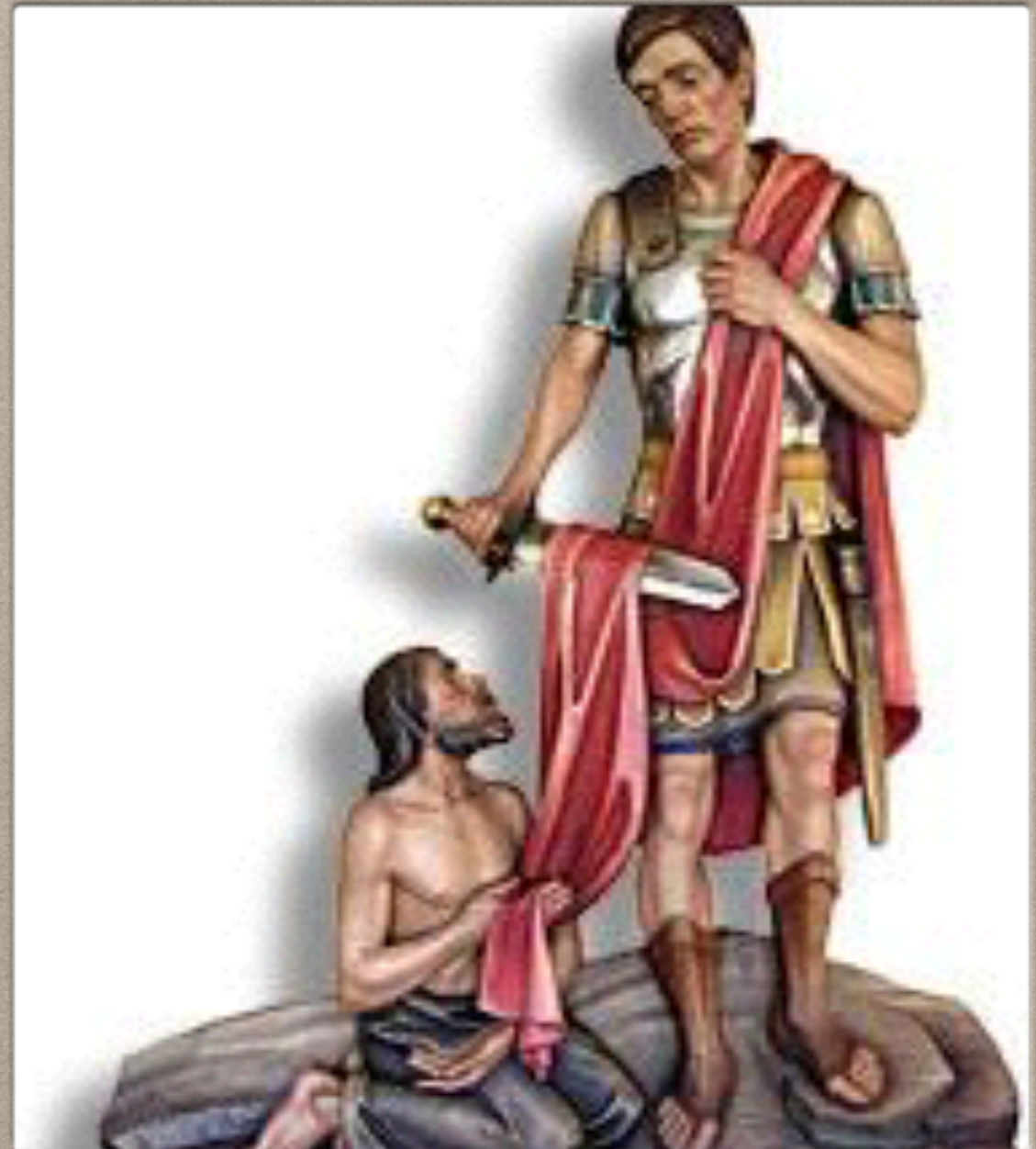
RITE OF ACCEPTANCE

- 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
- "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 252-254)
 - Involvement of parents
 - Dialogue changes



RITE OF WELCOMING CANDIDATES FOR CONFIRMATION AND EUCHARIST (RCIA 467-487)

- Optional rite
- Starting indoors after the greeting
- Signing of the candidate's forehead
- Perhaps not optional cross or bible



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*

75/3

- ✱ 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.

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

- ❖ “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.

DISCERNING ELECTION

- 107 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

- 108 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.

PURIFICATION AND ENLIGHTENMENT

RCIA 125

- ◆ 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.



SCRUTINIES - RCIA 128

- 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 - RCIA 130

- 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

- 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.

RCIA 34

- ❖ “34 It pertains to the bishop for his own diocese:
- ❖ ... 3. to dispense, on the basis of some serious obstacle, from one scrutiny or, in extraordinary circumstances, even from two (see no. 307)....”



Year A readings

- ❖ The texts and the readings for Mass are always those given for the first scrutiny in the Missal and the Lectionary for Mass among the Ritual Masses, “Christian Initiation: The Scrutinies.” (RCIA 137)
- ❖ LM 745 “The readings and chants are always taken from the Third Sunday of Lent, Year A (no. 28).”



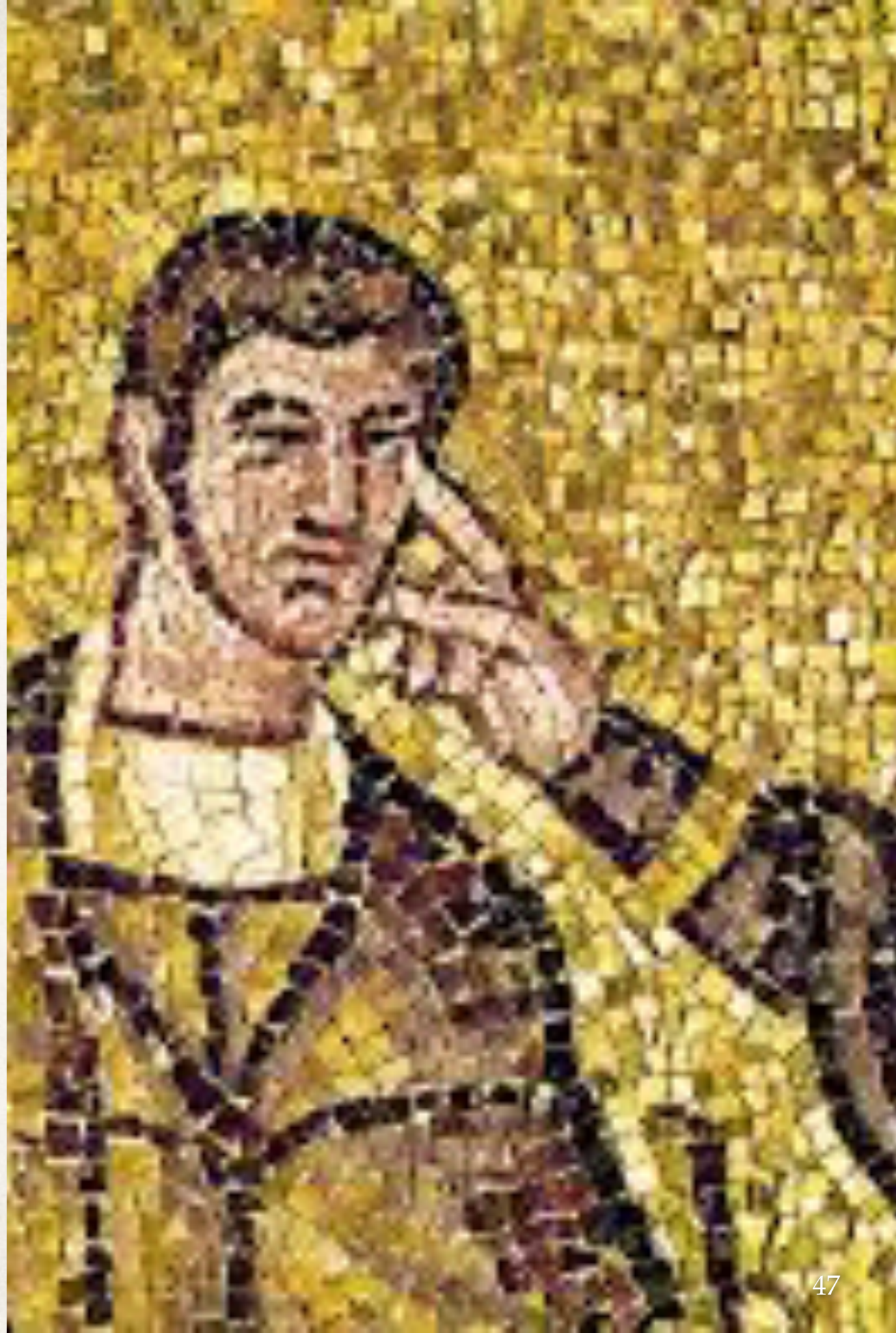
EXORCISM - RCIA 133

- IN THE RITE OF EXORCISM (NOS. 141, 155, 162), 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.



Second Scrutiny

- ❖ 155 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.”

Plasmapheresis

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



OUTLINE OF A SCRUTINY

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

PRESENTATIONS - RCIA 134

- 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

- 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 135

- 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. 180-183) PRIOR TO PROFESSING THEIR FAITH IN ACCORDANCE WITH THAT CREED ON THE DAY OF THEIR BAPTISM.

PRESENTING THE CREED TODAY

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

LORD'S PRAYER - RCIA 136

- 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

- 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

- 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

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 480

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

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



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.





THE CONFIRMATION OF 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.

Initiation, Maturity, Transfer



Constant Meanings

- ◆ **Gift of the Holy Spirit**
- ◆ **For the purpose of bearing witness**





EXHORTATION BEFORE FIRST COMMUNION

- 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."