

1 **The Rites of Adult Initiation**

- How to Celebrate with Catechumens and Candidates

2 **The “Candidate”**

- Definition in 400
 - Uncatechized, baptized Catholics
 - Those validly baptized in other Christian communities
- Common vision
 - Preparation and rites
 - Bishop’s permission

3 **Some puzzling quotes**

- 409 The high point of their entire formation will normally be the Easter Vigil
- National Statutes (NS) 33 It is preferable that reception into full communion not take place at the Easter Vigil

4 **Some puzzling quotes**

- NS 26 It is not generally recommended [that] the sacramental reception of such candidates [be] completed...on the same occasion as the...initiation of candidates for baptism

5 **Some puzzling quotes**

- RCIA 562 Pastoral considerations may suggest that along with...Christian initiation the Easter Vigil should include the rite of reception of already baptized Christians into the full communion of the Catholic Church

6 **Some puzzling quotes**

- 563 The celebration of their reception at the Easter Vigil provides the candidates with a privileged opportunity to recall and reaffirm their own baptism.
- 564 The person to be received should always be consulted about the form of reception

7 **Dates of interest**

- 1972 Ordo initiationis christianæ adultorum
- 1974 Provisional English
- 1986 correspondence between the US & the Vatican on combined rites
- 1986 US National Statutes
- 1988 RCIA in English

8 **Contents**

- IV: De præparandis ad confirmationem et eucharistiam adultis qui, infantes baptizati, catechesim non receperunt
- V: Ordo initiationis puerorum qui ætatem catechetica adepti sunt
- VI: Textus varii

- Appendix: Ordo admissionis valide iam baptizatorum in plenam communionem ecclesiae catholicae
- Part II: Particular Circumstances
- 1. Initiation of children of catechetical age. . .
- 4. Preparation of uncatechized adults
- 5. Reception of baptized Christians
- Appendix II: Acclamations, hymns, songs

9 **Optional Preliminary Rites for Candidates (411)**

- Welcoming the Candidates
- Sending the Candidates for Recognition by the Bishop
- Calling the Candidates to Continuing Conversion
- Penitential Rite

10 **Optional Preliminary Rites**

- NS 31 Designed for those who “have received relatively little Christian upbringing”

11 **Sacraments for [Catholic] candidates**

- 408 The period of catechesis “should as a rule coincide with Lent”
- 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.

12 **Sacraments for [Catholic] candidates**

- 409 (cont.) 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.

13 **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.

14 **Valid Baptism**

- Trinitarian formula and meaning
- Baptism with water by immersion or pouring
- Not baptism “in the name of Jesus”
- Some Pentecostal baptisms are valid
- Conditional baptism to be celebrated privately

15 **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

16 **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.

17 **NS 31**

- Those who have been baptized but have received relatively little Christian upbringing may participate in the elements of catechumenal formation so far as necessary and appropriate, but should not take part in rites intended for the unbaptized catechumens.

18 **NS 31 (cont.)**

- 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.

19 **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.

20 **Development of new rite**

- Order of Reconciling Apostates, Schismatics or Heretics (Durandus, 13th c.)
- In force at time of the Reformation
- The practice of conditional baptism
- Vatican II: Rite of Reception

21 **“At That First Eucharist” v 3**

- We pray for those who wander from the fold;
O bring them back, Good Shepherd of the sheep.
Back to the faith which saints believed of old,
Back to the Church which still that faith does keep.
Thus may we all one Bread, one Body be;
Through this blest Sacrament of Unity.

22 Decree on Ecumenism

- 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.

23 Decree on Ecumenism

- 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,(28) 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.

24 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

25 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”

26 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

27 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

28 **Receiving from Orthodoxy**

- 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

29 **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

30 **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

31 **How the Easter Vigil Benefits**

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

32 **How the candidates benefit**

- Each may be received when ready
- Honors baptism without triumphalism
- Accommodates the annulment timetable

33 **How the parish benefits**

- People witness the reception of new members at different times of throughout the year
- They may give personal attention to the candidates

34 **The Precatechumenate**

35 **Precatechumenate**

- 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.

36 **Evangelization**

- 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.

37 **Goals and nature of sessions**

- 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.

38 **Priests offering prayers**

- 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 (nos. 94, 97).

39 **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

40 **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

41 **Excerpts from the Rite**

- “What do you ask of God’s Church?”
- “Are you prepared to begin this journey?”
- “Receive the cross. . . . Learn to know [Christ] and follow him.”
- “Come into the church, to share with us at the table of God’s word.”
- “Receive the Gospel of Jesus Christ, the Son of God.”
- “Catechumens, go in peace.”

42 **Variations**

- Children: Involvement of parents, Dialogue changes
- Baptized candidates: Rite of Welcoming
 - Optional rite
 - Starting indoors
 - Perhaps not all signations
 - Perhaps not optional cross or bible

43 **The Period of the Catechumenate**

44 **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.

45 **Catechesis**

- 75/1 A suitable catechesis is provided - Κατηχηση
- 75/2 They become familiar with the Christian way of life - Κοινωνια
- 75/3 Suitable liturgical rites purify and strengthen them - Λειτουργια

- 75/4 Catechumens spread the gospel - Διακονία

46 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.

47 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

48 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

49 Paradigms

- Various catechetical textbooks
- The Creed
- The 10 Commandments
- The Beatitudes
- The Precepts of the Church
- Balancing the needs of the Church with those of individuals

50 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.

51 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.

52 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).

53 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).

54 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).

55 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.

56 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.

57 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.

58 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.

59  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;

60  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.

61  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 practised part in these celebrations.

62  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.

63  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.

64  **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)

65 **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.

66 **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.

67 **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.

68 **Activities**

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

69 **Jerry Galipeau**

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

70 **Acknowledging what is there**

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

71 **Catechesis**

- 75/1 A suitable catechesis is provided - Κατηχηση
- 75/2 They become familiar with the Christian way of life - Κοινωνια
- 75/3 Suitable liturgical rites purify and strengthen them - Λειτουργια
- 75/4 Catechumens spread the gospel - Διακονια

72 Purification and Enlightenment

73 Discerning Election

- 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.

74 Discerning Election

- 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.

75 Discerning Election

- 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.

76 Discerning Election

- 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.

77 Discerning Election

- 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' suitability. 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.

78 Discerning Election

- 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.

79 Rite of Election

- 131A My dear friends, these catechumens have asked to be initiated into the sacramental life of the Church this Easter. Those who know them have judged them to be sincere in their desire. During the period of their preparation they have listened to the word of Christ and endeavored to follow his commands; they have shared the company of their Christian brothers and sisters and joined with them in prayer.
- And so I announce to all of you here that our community has decided to call them to the sacraments.

80 **Rite of Election**

- Therefore, I ask their godparents to state their opinion once again, so that all of you may hear.
- As God is your witness, do you consider these candidates worthy to be admitted to the sacraments of Christian initiation?
- We do.

81 **Rite of Election**

- 131B God's holy Church wishes to know whether these candidates are sufficiently prepared to be enrolled among the elect for the coming celebration of Easter. And so I speak first of all to you their godparents.
- Have they faithfully listened to God's word proclaimed by the Church?
- Have they responded to that word and begun to walk in God's presence?
- Have they shared the company of their Christian brothers and sisters and joined them in prayer?

82 **Election and The Call to Continuing Conversion**

- 133: N. and N., I now declare you to be members of the elect, to be initiated into the sacred mysteries at the next Easter Vigil.
- USA 454: N. and N., the Church recognizes your desire (to be sealed with the gift of the Holy Spirit and) to have a place at Christ's eucharistic table. Join with us this Lent in a spirit of repentance. Hear the Lord's call to conversion and be faithful to your baptismal covenant.

83 **RCIA 138 - Lent**

- 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.

84 **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.

85 **139: Spiritual Preparation**

- 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.

86 **Spiritual Preparation**

- 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.

87 **Scrutinies - RCIA 141**

- 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.

88 **Scrutinies**

- 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.

89 **Scrutinies - RCIA 143**

- 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.

90 **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.

91 **Exorcism - RCIA 144**

- 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.

92 **Outline of A Scrutiny**

- Readings
- Homily
- Invitation to Silent Prayer
- Intercessions for the elect
- Exorcism
- Dismissal of the Elect

93 **Roman Missal - Scrutinies**

- 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.

94 **Roman Missal**

- 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.

95 **Presentations - RCIA 147**

- 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.

96 **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.

97 **Creed - RCIA 148**

- 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.

98 **Presenting the Creed Today**

- Not at a Sunday mass

- The Apostles' Creed or the Nicene Creed
- The oral presentation of the Creed
- The dismissals

99 **Lord's Prayer - RCIA 149**

- 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.

100 **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

101 **Rites of initiation**

102 **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

103 **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.

104 **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

105 **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.

106 **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.

107 **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.”

108 **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.

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112 **Mystagogy**

113 **RCIA**

- 245 The neophytes are, as the term “mystagogy” suggests, introduced into a fuller and more effective understanding of mysteries through the Gospel message they have learned and above all through their experience of the sacraments they have received.

114 **Mystagogy**

- 245 (cont.) For they have truly been renewed in mind, tasted more deeply the sweetness of God's word, received the fellowship of the Holy Spirit, and grown to know the goodness of the Lord. Out of this experience, which belongs to Christians and increases as it is lived, they derive a new perception of the faith, of the Church, and of the world.

115 **Mystagogy in the early church**

- Week of formation
- Gathering at cathedral
- Homily by bishop
- Eucharist

116 **Aspects of mystagogy**

- Octave of Easter (Roman Missal)
- Sunday preaching and eucharist (248)
- Reflection on the Vigil
- Year A readings (247)
- Neophyte mass (251)
- Celebration near Pentecost (249)
- Monthly celebrations (NS 24)
- Anniversary of baptism (250)