Guide for Preparing for the
Rite of Election and Call to Continuing Conversion 2015

Diocese of Springfield in Illinois

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Christian Initiation of Adults
and Children of Catechetical Age

Diocese of Springfield in Illinois

Revised November 2014 for 2015
ITEM 01 ♦ Norms for the Second Step in Christian Initiation

The Second Step for catechumens in the *Rite of Christian Initiation of Adults*, that includes both adults and children of catechetical age, is the Rite of Election or Enrollment of Names. For the baptized, both adults and children of catechetical age, it is the Rite of Calling the Candidates to Continuing Conversion. Since the very first diocesan celebration in 1989, the Diocese of Springfield in Illinois continues to celebrate the combined rite:

Celebration of the Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates Who Are Preparing for Confirmation and Eucharist or Reception into the Full Communion of the Catholic Church.

This long title of the rite names the three groups who are the focus of this liturgy: (1) all catechumens seeking the three sacraments of initiation, (2) some few baptized but uncatechized Catholics seeking both Confirmation and Eucharist, and (3) some baptized Christians seeking reception into the full communion of the Catholic Church. For brevity, the title is often shortened to the Rite of Election and Call to Continuing Conversion. Shorter still is election and call. Refer to Item 03 – A Who’s Who of Catechumen and Candidate Language for clarity on these distinctions.

Aidan Kavanagh, OSB, writing in the *Shape of Baptism: The Rite of Christian Initiation* (New York: Pueblo Publishing Company, 1978, page 108) describes “norm” in this way: “A norm…has nothing to do with the number of times a thing is done, but it has everything to do with the standard according to which a thing is done.” The following universal and particular (national, provincial, and diocesan) norms apply. Diocesan and parish ministers have the duty to attend to them.

1. The **Rite of Election** is not an optional rite. It is a necessary and required step in the catechumen’s journey to the Easter Vigil, the celebration of the initiation sacraments, and then living the Christian life as a member of the faithful.

2. The diocese continues the practice of celebrating the (combined) **Rite of Election of Catechumens and Call to Continuing Conversion of Candidates** twice to accommodate the number of people who come. Both celebrations take place in the Cathedral Church of the Immaculate Conception on the weekend of the First Sunday of Lent. A light reception follows both liturgies in the cathedral atrium.
   ♦ **Saturday at 7:00 PM** is for all parishes and institutions within a 50-mile radius of the cathedral and others who choose to come.
   ♦ **Sunday at 2:30 PM** is only for those parishes and institutions beyond the 50-mile radius.

3. The diocesan **Bishop is the proper minister of election** and thus of this combined rite since election is a part of it. Presbyters and pastors do not enjoy the faculty to preside at it without specific delegation by the Bishop. Delegation has not been granted since 1989 for either election or election and call on the First Sunday of Lent or any other day.
**Marriage Concerns:**

4. For a catechumen or a baptized candidate to celebrate this rite, nothing can stand in the way of the initiation sacraments. If a declaration of nullity for Marriage is needed, it must be granted prior to the First Sunday of Lent in order to participate in the parish Rite of Sending and the diocesan Rite of Election and Call to Continuing Conversion and the other rites of Lent and Easter. If a declaration of nullity has not yet been granted, do not include those names on Form A.

5. If the declaration is granted later in Lent, contact the diocesan Office for Worship and the Catechumenate about a decree of dispensation from election by the diocesan Bishop.

6. If a convalidation of Marriage is required, it is best to celebrate it as soon as permitted by law, even before Lent and Easter. It may not be celebrated during the Paschal Triduum. Contact the diocesan Office for Tribunal Services about these and other marriage concerns.

**Conditional Baptism Concerns:**

7. If there is a reasonable and prudent doubt concerning Baptism that cannot be resolved after serious investigation, and conditional Baptism seems necessary, it must be celebrated privately [National Statutes for the Catechumenate [NSCUSA], no. 37]. It seems best to do this as early as possible in the precatechumenate period prior to the Rite of Welcoming, if celebrated, and certainly prior to the Rite of Sending. In that way the baptismal status is clear. Because of the nature of the conditional Baptism, it is diocesan practice for the priest to request delegation from the Bishop to confirm. Use Form B: Request for the Faculty to Confirm a Baptized Catholic to make this request.

**Reception of the Already Baptized Concerns:**

8. Although election is a required step for catechumens, call to continuing conversion for baptized candidates is not. It is one of the optional rites for use in the dioceses of the United States of America. If, however, a baptized Christian will celebrate Reception into the Full Communion of the Catholic Church during the Easter Vigil, it does make good sense to participate in the diocesan rite of election and call at the beginning of Lent.

9. Always bear in mind this pastoral guidance: “no greater burden than necessary is required for the establishment of communion and unity” [RCIA, no. 473].

10. Review the National Statutes for the Catechumenate concerning the rite of reception: reception ordinarily takes place at a parish Sunday Mass [NSCUSA, no. 32]; reception preferably does not take place at the Easter Vigil [NSCUSA, no. 33]; reception may take place at the Easter Vigil for pastoral reasons [NSCUSA, no. 34].

11. No permission or delegation is needed to celebrate reception into full Catholic communion. The Priest who receives a baptized adult or child of catechetical age, however, also has the duty to confirm at the same celebration [NSCUSA, no. 35].

**Confirmation Concerns:**

12. Bishop Paprocki issued “Concerning Confirmation for the Diocese of Springfield in Illinois – 14 December 2010”. The document notes what remains unchanged concerning when a Priest has the faculty from the universal law and thus the duty to confirm those he baptizes
and receives. It also notes the new diocesan practice concerning baptized Catholics. Different norms apply for uncatechized Catholics and for catechized Catholics. The document is found at this link [http://www.dio.org/worship/confirmation.html](http://www.dio.org/worship/confirmation.html) to the diocesan web site and is the appendix in this guide at pages 27-28.

13. Presbyters require a **special faculty** of the diocesan Bishop to **confirm a baptized but previously uncatechized Catholic** who seeks to complete the initiation sacraments with both Confirmation and Eucharist. For ease, use the revised **Form B: Request either for the Bishop to Confirm a Baptized Uncatechized Catholic or for a Priest to Receive the Faculty to Confirm a Baptized Uncatechized Catholic** (who was neither catechized, confirmed, nor brought to Eucharist in the Catholic Church according to the norms of **Rite of Christian Initiation of Adults**, nos. 400-410) to make this request.

14. For the **validity of Confirmation**, the same presbyter who baptizes one who is no longer an infant or who receives the profession of faith and admits into the full communion of the Catholic Church a baptized Christian, must also be the minister of Confirmation [canon 883].

15. When numbers are very large, the minister of Confirmation may associate other Priests with himself as ministers of Confirmation [RCIA, nos. 231 and 14].

**Children of Catechetical Age Concerns:**

16. **Children of catechetical age** (age 6-7 and older) do belong at the parish Rite of Sending and the diocesan Rite of Election and Call to Continuing Conversion.

17. **Children of catechetical age** are to receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil, in the proper order, and during the same liturgy [canon 852.1; National Statutes on the Catechumenate, nos. 18-19].

18. **Children of catechetical age must be confirmed** following Baptism or reception into the full communion of the Catholic Church. Priests may neither withhold Confirmation nor separate it from Baptism or reception even if the child is younger than the usual age of the Catholic children when they receive Confirmation in the parish. No “pastoral reasons” permit an exception to this universal norm and liturgical law does not permit the Bishop to dispense from it or allow any other practice.

**Other Concerns:**

19. When catechumens and candidates are **legitimately prevented from taking part** in the diocesan Rite of Election and Call to Continuing Conversion, contact the Office for Worship and the Catechumenate to give the reason and receive guidance.

20. For the elect and called candidates and other catechumens who come with the parish delegation to the diocesan **Chrism Mass**, there is a Rite of Dismissal and Dismissal Prayer following the blessing of the oils and the consecration of the chrism. They will return to the assembly at the end of Communion in time for the distribution of the oils and chrism. A light reception follows. The Chrism Mass is celebrated at 6:30 PM on **Tuesday of Holy Week**, 31 March 2015, in the Cathedral Church of the Immaculate Conception.
ITEM 02  ♦  Filling Out the Forms

The following forms help parishes and institutions prepare for the Rite of Election of Catechumens and Call to Continuing Conversion of Candidates that takes place on the First Sunday of Lent. They are mailed with this preparation material to the RCIA coordinators of record prior to the beginning of Lent and are also included in the diocesan Monthly Mailing.

FORM A – Names and Information [ ivory ]

Page 1 – Parish or Institution Information

- Fill out a separate form for each parish even if two or more parishes are yoked together for common catechumenal training and formation.
- Correct any error on the label. Fill in the information if no label is attached.
- Fill in the information for the RCIA coordinator.
- Check NO or YES on participation in the rites of Lent and Easter.
- If NO, stop here and go to Form D and complete it. Mail these two forms to the Office for Worship and the Catechumenate.
- If YES, indicate whether the parish in coming to the Saturday or Sunday rite.
  o Parishes within a 50-mile radius of the cathedral church must come on Saturday. Those beyond 50 miles may come as needed or desired. This is to assure participants will not have to travel long distances late at night.
  o Parishes beyond a 50-mile radius generally come on Sunday afternoon.
- If for any reason the RCIA coordinator will not be taking part in the Rite of Election and Call to Continuing Conversion, please list the name, address, and phone of the delegate or temporary person in charge that day.

Pages 2 through 4 – Common Information

- Provide the names in alpha order by last name. Print or type or affix a label.
- Check the appropriate age group box.
- Give name and mailing address. An Easter invitation will be mailed later.
- List any special needs: accessibility, sign language, etc.
- See Item 03 – A Who’s Who of Catechumen and Candidate Language.

Page 2 – Catechumen Information

- This page is for all the unbaptized at and over the age of reason.

Page 3 – Uncatechized Catholic Candidate Information

- This page is only for baptized uncatechized Catholics at and over the age of reason, that is, baptized as Catholic “but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and eucharist” [RCIA, no. 400].
- Also fill in Form B and attach a complete copy of the Baptism certificate.

Page 4 – Baptized Christian Candidate Information

- This page is for baptized Christians of separated Churches and ecclesial communities at and over the age of reason.
• See Item 04 – Valid Baptism and Confirmation List to resolve questions of validity.
• See Item 01 – Norms for the Second Step, no. 7, on conditional Baptism.

FORM B – Request either for the Bishop to Confirm a Baptized Uncatechized Catholic or for a Priest to Receive the Faculty to Confirm a Baptized Uncatechized Catholic [yellow]
This form was revised in 2011. It is to be completed for those Catholics listed on page 3 of Form A – Names and Information “who were baptized as infants [that is, between birth and age 6]…but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and eucharist” [RCIA, no. 400].

• Print additional copies of the form.
• Attach a currently issued copy of the person’s Baptism certificate both front and back sides. Keep the original in the parish files.
• The candidate now has the choice to be confirmed:
  o by the Bishop during the Easter Vigil at the cathedral church (complete box 3) or
  o by the priest during the Easter Vigil or on a Sunday in Easter Time at the parish church (complete box 4).
• If the Catholic has already celebrated First Communion, that is, catechized, do not use this form. See Item 01 – Norms for the Second Step in Christian Initiation, no. 12, for specific reasons and alternate steps. These catechized baptized Catholics will be confirmed by the bishop on 24 May 2015 during Mass at the cathedral church. Contact the Office for Catechesis for details.

There is no longer a Form C.

FORM D – Names of New Catholics…Outside the Usual Times [green]
This form is for listing the names, addresses, and dates of catechumens and candidates who celebrated sacraments of initiation or reception into the full communion of the Catholic Church apart from the Easter Vigil in the past year.

• Follow the directions on that form.

FORM E – Letter of Testimony to Bishop Paprocki [white]
This form is completed by at least the godparent for each catechumen and sponsor for each candidate taking part in the Rite of Election and Call to Continuing Conversion. Additional letters of testimony may be completed by members of the team, the pastor or parish life coordinator, the sponsor during the catechumenate period, friends, etc.

• Print additional copies of the form.
• See Item 06 – Preparing Letters of Testimony for additional guidance.
• Have the completed forms returned to the parish RCIA coordinator for review. Make copies for the parish files and to aid in the giving of testimony during the parish Rite of Sending.
• The parish RCIA coordinator then mails the letters of testimony to the Office for Worship and the Catechumenate who will forward them on to the Bishop.
The *Rite of Christian Initiation of Adults* [RCIA] is first and foremost the way the Latin Rite makes Catholics of those who are **not baptized** [see RCIA, all of Part I and Part II, chapters 1, 2, and 3]. This ritual text also provides for both the **baptized but often not catechized** who seek to either complete their initiation (Catholic) or be received into full communion (Christian) [see RCIA, Part II, chapters 4 and 5] and the **baptized and catechized Christians** who seek reception into the full communion of the Catholic Church [see RCIA, Part II, chapter 5]. The 1988 edition of this ritual text for the Dioceses of the United States of America helps the parish and institution leadership provide appropriate training and formation.

1. **“Catechumen”** and **“convert”** are terms strictly reserved for the **not baptized** [see National Statutes for the Catechumenate [NSCUSA], no. 2]. A person becomes a catechumen by being admitted into the order of catechumens at the parish celebration of Acceptance into the Order of Catechumens [RCIA, nos. 41-74 and 260-276]. Catechumens then participate in the lengthy period of the catechumenate which, for the dioceses of the United States, is normatively at least one year long [see NSCUSA, no. 6]. This period for formation, instruction, and probation ends with the parish Rite of Sending of the Catechumens for Election and the diocesan Rite of Election. Permission is needed from the diocesan Bishop for a period shorter than one year.

Unbaptized children who have reached the age of reason, also called “catechetical age”, are considered, for purposes of Christian initiation, to be adults [canon 852:1; RCIA, nos. 252-259]. They too are called catechumens and, when deemed ready, receive the three sacraments of initiation in proper order at an Easter Vigil with the older catechumens. If they are deemed ready and are prepared to be initiated at Easter, these children should take part in the parish Rite of Sending and diocesan Rite of Election with the older catechumens.

After election, these catechumens are also called **“the elect.”** And after the initiation sacraments, they are called **“neophytes.”**

2. The word **“candidate”** is used to describe everyone else who rightly participates in the catechumenate process. These **already baptized** persons include:

   a) **Baptized Catholics who are uncatechized.** This includes both adults and children who have reached the age of reason. “Uncatechized” means they have not yet celebrated either Confirmation or first Eucharist and have had no significant catechesis prior to participating in the process of training and formation [RCIA, no. 400ff and NSCUSA, nos. 25-29]. These Catholic candidates properly participate in the parish Rite of Sending and the diocesan Rite of Election and Call to Continuing Conversion and then normally complete the sacraments of initiation during an Easter Vigil with renewal of baptismal promises, Confirmation, and participation in the Eucharist.

After call to continuing conversion, they are called **“Catholic candidates for completing the sacraments of initiation”** or simply **“Catholic candidates.”** After the completion of initiation, they are called **“faithful,”** the name already proper to them.
b) Baptized Christians who are uncatechized. This includes both adults and children who have reached the age of reason. “Baptized” means valid matter and form according to Catholic norms. “Uncatechized” means there has been little or no catechesis or faith formation before taking part in the parish training and formation process. These baptized Christians will complete their reception into the full communion of the Catholic Church through a profession of faith, Confirmation (unless validly received already), and Eucharist. See Item 04 – Valid Baptism and Confirmation List for clarity.

They properly and ordinarily celebrate the Rite of Reception into the Full Communion of the Catholic Church at the Sunday Mass of the parish community [NSCUSA, no. 32]. If they are discerned ready and are prepared to complete their initiation at the Easter Vigil, they may take part in the parish Rite of Sending the Candidates for Recognition and the diocesan Rite of Election and Call to Continuing Conversion [NSCUSA, nos. 30-37].

After call to continuing conversation, these baptized Christians are called “called candidates” or simply “candidates.” After reception into full communion, they are called “newly received.”

c) Baptized Christians who are catechized. This includes both adults and children who have reached the age of reason. “Catechized” means they come with a high degree of faith formation that is suitable and age specific. The ritual text reminds us “that no greater burden than necessary is required for establishment of communion and unity” [RCIA, no. 473]. They may not need all or any of the periods and steps of the catechumenate nor need to wait until the Easter Vigil to enter into full communion [RCIA, nos. 473-529; NSCUSA, nos. 30-37]. That Rite of Reception into the Full Communion of the Catholic Church (with profession of faith, Confirmation, and first Eucharist) is normally celebrated within Mass. Since it is and must clearly appear to be a celebration of the Church, it properly takes place on a Sunday or a solemnity [NSCUSA, no. 32]. It seems best that this not happen, however, on Sundays in Lent, since the Sundays of the Easter season are close and would be more appropriate times.

Celebrating call to continuing conversation, an optional rite, may or may not be necessary for these baptized Christians. After reception into full communion, they are called “newly received.”

3. A special note concerning Eastern non-Catholics (Christian Orthodox): “In the case of Eastern Christians who enter into the fullness of Catholic communion, no liturgical rite is required, but simply a profession of Catholic faith…” [RCIA, no. 474].

- There is no doubt about the validity of Baptism or Chrismation (Confirmation) of Eastern Christians. Both are lawfully administered by the priest at the same time.
- For reception into full communion, the candidate only recites the Nicene Creed and then adds: “I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.” This takes place outside Mass.
- Although a Latin Rite priest may receive this profession, the candidate retains his or her own rite or is received into the corresponding Eastern Catholic Church.
- Transfer to the Latin Rite is not required or automatic. Consult the diocese for assistance.
The following chart is a summary of (1) the proper names; (2) the parts of the ritual text appropriate for each; and (3) the times and sequence of sacraments for celebrating initiation, completing initiation, or celebrating reception.

<table>
<thead>
<tr>
<th>NEVER BAPTIZED</th>
<th>ALREADY BAPTIZED [ valid matter and form ]</th>
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<tbody>
<tr>
<td>“Catechumen”</td>
<td>“Candidate”</td>
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<td>BAPTIZED but UNCATECHIZED</td>
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<td>• Adult</td>
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<td></td>
<td>• Child of catechetical age</td>
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<td>BAPTIZED and CATECHIZED</td>
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<td>• Adult</td>
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<td>• Child of catechetical age</td>
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<td>• Catholic, baptized only</td>
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<td></td>
<td>• Other Christian Church</td>
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<tr>
<th>PROVIDE PASTORAL CARE OF THE Rite of Christian Initiation of Adults</th>
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<tr>
<td>PART I</td>
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<tr>
<td>PROVIDE PASTORAL CARE OF THE Rite of Christian Initiation of Adults</td>
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<tr>
<td>PART II: Chapter 4</td>
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<tr>
<td>and most aspects of PART I as appropriate</td>
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<tr>
<td>PROVIDE PASTORAL CARE OF THE Rite of Christian Initiation of Adults</td>
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<tr>
<td>Some aspects of PART II: Chapter 4 and some aspects of PART I if appropriate</td>
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<th>CULMINATING INITIATION during the Easter Vigil</th>
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<td>• Baptism,</td>
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<td>• Confirmation *, and</td>
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<td>• the Eucharist</td>
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<tr>
<td>CATHOLIC COMPLETING INITIATION during the Easter Vigil</td>
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<td>[RCIA, no. 409]</td>
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<td>or at another time</td>
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<td>[NSCUSA, no. 26]</td>
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<td>with</td>
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<td>• profession of faith,</td>
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<td>• Confirmation +, and</td>
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<td>• the Eucharist</td>
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<td>CHRISTIAN RECEPTION INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH during the Easter Vigil</td>
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<td>[RCIA, nos. 562 ff.; NSCUSA, nos. 30-35]</td>
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<tr>
<td>or during Sunday Mass</td>
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<td>[RCIA, nos. 473 ff.; NSCUSA, nos. 30-35]</td>
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<td>with</td>
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<td>• profession of faith,</td>
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<td>• Confirmation *, and</td>
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<td>• the Eucharist</td>
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<tr>
<td>CHRISTIAN RECEPTION INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH during Sunday Mass</td>
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<td>[RCIA, nos. 473 ff.; NSCUSA, nos. 30-35]</td>
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<td>with</td>
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<td>• profession of faith,</td>
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<td>• Confirmation *, and</td>
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<td>• the Eucharist</td>
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* Priest must always confirm whom he baptizes and receives [canons, 842, 852.1, 883.2, 885.2], even children of catechetical age [NSCUSA, nos. 18-19].

+ Priest must have delegation of the diocesan Bishop for the valid Confirmation of baptized Catholics [NSCUSA, nos. 28-29].
**ITEM 04**  
♦♦ ♦♦  
Valid Baptism and Confirmation List

The Roman Catholic norm for valid Baptism must follow the proper matter and form. The “matter” is water Baptism by immersion or pouring three times. The “form” is the Trinitarian formula as found in the liturgical books [canons 849 and 850; RCIA, no. 226].

<table>
<thead>
<tr>
<th>Some separated Churches and ecclesial communities with valid Baptism</th>
<th>Some ecclesial communities without valid Baptism</th>
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<tbody>
<tr>
<td>All Eastern non-Catholics (Orthodox)</td>
<td>Apostolic Church</td>
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<tr>
<td>African Methodist Episcopal</td>
<td>Bohemian Free Thinkers</td>
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<td>Amish</td>
<td>Christadelphians</td>
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<tr>
<td>Anglican</td>
<td>Christian Community (Rudolf Steiner)</td>
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<td>Assembly of God</td>
<td>Christian Scientists (no baptism)</td>
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<td>Baptist</td>
<td>Church of Divine Science</td>
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<td>Christian and Missionary Alliance</td>
<td>Church of Jesus Christ of the Latter Day Saints (Mormons)</td>
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<td>Church of the Brethren</td>
<td>Church of the Universal Brotherhood (Doukhobors)</td>
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<tr>
<td>Church of Christ</td>
<td>Jehovah’s Witnesses</td>
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<tr>
<td>Church of God</td>
<td>Masons (no baptism)</td>
</tr>
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<td>New Church of Mr. Emmanuel Swedenborg (Church of the New Jerusalem in the USA)</td>
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<td>Disciples of Christ</td>
<td>Peoples Church of Chicago</td>
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<tr>
<td>Episcopalian</td>
<td>Reunification Church</td>
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<td>Evangelical</td>
<td>Salvation Army</td>
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<tr>
<td>Evangelical United Brethren</td>
<td>Shakers (no baptism)</td>
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<tr>
<td>Liberal Catholic</td>
<td>Society of Friends (Quakers; no baptism)</td>
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<td>Lutheran</td>
<td>Unitarians</td>
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<td>Methodist</td>
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<td>Old Catholic</td>
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<td>Old Roman Catholics</td>
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<td>Polish National</td>
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Communities whose Baptism is doubtful because ministers do not observe a uniform practice and for which investigation is required in each case: Mennonite, Moravian, Pentecostal, and Seventh Day Adventist.


Some separated ecclesial communities with valid Confirmation are: All Eastern non-Catholics (Orthodox), Old Catholic Church, and Polish National Church. Consult the diocesan Office for the Tribunal, Judicial Vicar / Ecumenical Officer as needed.
ITEM 05

Some Pastoral Statements and Issues

1. **Lent and Easter Triduum: Liturgical Notes.** This document is found in the Pastoral Leadership Manual, Volume II (Liturgy and Initiation) for the Diocese of Springfield in Illinois, under the tab Lent/Easter. It was issued in 1989 by the Office of the Vicar General/Moderator of the Curia. It would be helpful to review this document as you do parish planning, especially those sections that refer to the needs and the rites for Christian initiation.

   Additional copies can be purchased from the Office of the Vicar General, Catholic Pastoral Center, 1615 W. Washington St., Springfield, IL 62702-4757. Phone (217) 698-8500.

2. **Responses to Frequently Asked Questions on the Christian Initiation of Adults and Children of Catechetical Age for the Province of Chicago.** This 1991 document issued by the bishops of Illinois is also found in the Pastoral Leadership Manual, Volume II (Liturgy and Initiation), under the tab RCIA. It treats pastoral and canonical issues that often arise in the pastoral care of catechumens and candidates. Topics are: Confirmation (age, minister, obligation to confirm); Marriage; the RCIA and children; and some general pastoral issues (permissions, delegations, records, the Orthodox, diocesan bishop as the proper minister of election, etc.).

   Additional copies can be purchased from the Office for Worship and the Catechumenate, 1615 W. Washington St., Springfield, IL 62702-4757. Phone (217) 698-8500.

3. **Rite of Christian Initiation of Adults for the Diocese of Springfield in Illinois: Particular Law for the Initiation and the Reception of Adults and Children of Catechetical Age.** This is a companion document to Responses to Frequently Asked Questions… issued in 1991 and is found in the Pastoral Leadership Manual, Volume II (Liturgy and Initiation), under the tab RCIA.

   It contains some excerpts from a variety of decrees, policies, and letters that relate to appropriate pastoral care and norms for catechumens and candidates within the Diocese of Springfield in Illinois.

   Additional copies can be purchased from the Office for Worship and the Catechumenate, 1615 W. Washington St., Springfield, IL 62702-4757. Phone (217) 698-8500.

4. **Minister for Election.** Because the diocesan Bishop is the proper minister for the Rite of Election, only he can preside at the liturgy. It is a diocesan celebration, and not a parish one. Specific delegation must be sought from the Bishop for a parish Priest to preside either on the First Sunday of Lent or outside of the usual time. See Item 01 – Norms for the Second Step in Christian Initiation, no. 3.

   If a catechumen cannot take part in the Rite of Election and Call to Continuing Conversation, the Bishop will grant a request for dispensation if circumstances warrant. See Item 01 – Norms for the Second Step in Christian Initiation, no. 19.
Christian Initiation of Adults and Children of Catechetical Age

Diocese of Springfield in Illinois
Since the Bishop of the diocese is the proper minister of the Rite of Election and Call to Continuing Conversion [RCIA, nos. 12, 34, and 121], it is his responsibility to oversee the discernment of the catechumens and candidates. The Bishop relies on the judgments made by those who participate in the various ministries and offices for Christian initiation [see RCIA, nos. 9-16]. See also Item 7 – Parish Preparations for the Rites.

1. **Parish and Institution Discernment.** The overseeing mentioned above is done in the following ways:

   1) Submitting of **Form A – Names and Information** by the pastor or the parish RCIA coordinator with the names of the catechumens and candidates for this year’s Rite of Election and Call to Continuing Conversion.
   
   2) Testimony by the godparents and sponsors made public at the parish Rite of Sending.
   
   3) Affirmation by the godparents and sponsors as well as the affirmation by the pastor, the parish RCIA team, and the catechists within the diocesan Rite of Election and Call to Continuing Conversion.
   
   4) **Letters of Testimony** by the godparents and sponsors and others from the parish or institution that are forwarded to the Bishop.

2. **FORM E – Letter of Testimony.** This form is provided each year in the packet of forms for election and call. It is a convenient way for the godparent for each catechumen and sponsor for each candidate to put in writing their discernment. Additional letters of testimony may be completed, for example, by members of the team, the pastor or parish life coordinator, the sponsor during the catechumenate period, friends, etc. Section 3 that follows provides suggestions for helping godparents, sponsors, and others prepare for this discernment and the giving of suitable testimony.

   Please **make copies** of this form and give to godparents, sponsors, and others. This brief letter should have the same type of testimony that occurs in the parish discernment process and at the parish Rite of Sending. The form itself provides some guidance and reminders to the shape this testimony should take. This testimony is:

   1) Evidence of how God has been active in the life of the catechumen or candidate.
   
   2) How it seems clear that God has chosen him/her.
   
   3) How his/her involvement in the training and formation in the Christian life and the desire to become Roman Catholic is a manifestation of God’s choice and grace.

   Have the completed forms returned to the parish RCIA coordinator for review. Make copies for the parish files and to aid in the giving of testimony during the parish Rite of Sending.

   The parish RCIA coordinator then mails the letters of testimony to the Office for Worship and the Catechumenate along with the other forms or under separate cover. The office will forward them on to the Bishop.
3. **Preliminary Work on Testimony by Godparents, Sponsors, and Others.** Some may find it helpful to have a working session as part of this discernment process to begin drafting the letters of testimony. Here is a simple 45-60 minute session for doing this work.

**Goals:**

- To help godparents and sponsors (and team members) fulfill their responsibility to prepare a letter of testimony for the diocesan bishop and prepare for the testimony they will give at the parish Rite of Sending.

- To alleviate concern either godparents and sponsors or catechumens and candidates may have over this testimony.

**Session Outline:**

1. **Context:** Completes the period of the catechumenate and prepares for the period of purification and enlightenment.

2. **Discernment:** What it is, what it is not, and whose task. See RCIA, nos. 10-11, 107, 119-123.

3. **Pray:** Use song, Scripture, silence, and prayer to help all present rely on God and on God’s activity and grace.

4. **Focus of this discernment:** Suitable and age specific four-fold training and formation in the Christian life as described in RCIA, nos. 75 and 78.

5. **Form E – Letter of Testimony to Bishop Paprocki:** Hand out this form. Our work today will help you fill this out later.

6. **Preliminary Draft:** Hand out the Preliminary Worksheet on Affirmation and Testimony (on the next page). These are the questions the Bishop will ask at the diocesan rite to ascertain that discernment is complete. Give more than a simple “yes” or “no” answer.

7. **Conversation:** Talk about these first drafts. Respect confidential information. Clarify as needed.

8. **Final text on Form E:** Use this draft of the preliminary worksheet as amended to compose your final text. Give the date when it is due to the RCIA coordinator.

9. **Testimony Given during the Parish Rite of Sending:** Discuss the shape and content of this testimony. More information will be given during the rehearsal for this rite.
Preliminary Worksheet on Affirmation and Testimony for Election and Call

At the diocesan Rite of Election of Catechumens and Call to Continuing Conversion of Candidates, a liturgy celebrated on the First Sunday of Lent, the Bishop asks the following questions. Use this worksheet to help think about and clarify the testimony you will give at both the parish Rite of Sending and the diocesan rite and the letter you will prepare for Bishop Paprocki.

<table>
<thead>
<tr>
<th>Catechumens for Election</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How has this catechumen…</strong></td>
<td></td>
</tr>
<tr>
<td>1. …faithfully listened to God’s word proclaimed by the Church?</td>
<td></td>
</tr>
<tr>
<td>2. …taken his/her preparation and formation seriously?</td>
<td></td>
</tr>
<tr>
<td>3. …responded to God’s word and begun to walk in God’s presence?</td>
<td></td>
</tr>
<tr>
<td>4. …shared the company of his/her Christian sisters and brothers and joined with them in prayer?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Baptized Candidates for Call to Continuing Conversion</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How has this candidate…</strong></td>
<td></td>
</tr>
<tr>
<td>1. …faithfully listened to the apostles’ instruction proclaimed by the Church?</td>
<td></td>
</tr>
<tr>
<td>2. …come to a deeper appreciation of baptism, in which he/she was joined to Christ and his Church?</td>
<td></td>
</tr>
<tr>
<td>3. …reflected sufficiently on the tradition of the Church, which is his/her heritage, and joined the brothers and sisters in prayer?</td>
<td></td>
</tr>
<tr>
<td>4. …advanced in a life of love and service of others?</td>
<td></td>
</tr>
</tbody>
</table>
Christian Initiation of Adults and Children of Catechetical Age

Diocese of Springfield in Illinois
First of all, it cannot be assumed that because it is January, every catechumen is ready for election and every candidate is ready for the call to continuing conversion – and consequently the Easter celebration of sacraments or reception into full Catholic communion. If election and call is fundamentally God’s work through the Church, then steps must be taken to foster adequate listening to God. What does God have in store for each person? How is the catechumen or candidate responding?

1. **Discernment of Progress.** This is done in an attitude of prayer. It is also a mutual process. This discernment involves the testimony of sponsors and godparents and catechists, the wisdom of pastors and pastoral staff and parish catechumenate team members, as well as the reaffirmation of intention by the catechumen or the candidate. It is a mutual listening to God who is the one who elects and calls [RCIA, no. 119].

Before the Rite of Election and Call to Continuing Conversion is celebrated, the catechumens and candidates who will be a part of that rite are expected to have:

- a conversion in mind and in action,
- a sufficient acquaintance with Catholic teaching,
- a spirit of faith and charity, and
- the intention to receive the sacraments of the Church [RCIA, no. 120].

This discernment takes time. It should be completed in early or mid-January (or 4 weeks before Ash Wednesday) by those listed in RCIA, no. 121. Some helpful information on this discerning process as well as a format for a day of prayer is found in *The RCIA: Transforming the Church*, revised edition, by Thomas H. Morris (New York: Paulist Press, 1997), pages 145-149.

2. **Godparents.** A new ministry comes into play at this discernment. The sponsors, temporary ministers assigned by the Church, “hand on” the catechumens to those who will exercise a permanent ministry. The godparent (a godmother or godfather or both) accompanies each catechumen at the parish rite of sending, on the day of election, at the celebrations in Lent, at the celebrations of initiation, and throughout the period of mystagogy. The godparent is chosen by the catechumen “on the basis of example, good qualities, and friendship, delegated by the local Christian community, and approved by the priest” [RCIA, no. 11]. Each godparent must meet the qualifications outlined in Canon 874 to carry out this office. The sponsor who has journeyed with the catechumen during the period of the catechumenate may be chosen by the catechumen to assume this role of godparent. That is to be encouraged. However, someone else can be chosen as godparent who then is present for all the rites and sessions of Lent and Easter [RCIA, no. 10].

3. **Does Everyone Get a Godparent?** Well, yes and no. Everyone gets a sponsor for the period of the catechumenate. And each catechumen and candidate has the right to choose the person who will continue the journey through Lent, Easter and beyond. Clearly, for the catechumen, that is the godparent [see section 2 above]. The following quote can help clarify the “godparent” and “sponsor” titles and ministry.
“Sometimes the Latin word *patrinus* is rendered ‘sponsor’ in English (as in the Code of Canon Law and in the Rite of Confirmation). However, the translation ‘godparent’ is preferable because it clearly distinguishes this role from another one during the catechumenate, which is called in Latin the *sponsor*. This ministry, which is best translated ‘sponsor’ in English, need not be fulfilled by the same person as the canonical *patrinus*....”


a) For the **baptized but uncatechized candidate**, the ritual text calls for a sponsor during the periods of precatechumenate and the catechumenate, and godparent/s later on, presumably from the parish Rite of Sending through the rites of Lent and Easter. “The same persons who were the godparents at the baptism of these adults may be chosen as godparents at this time, provided they are truly capable of carrying out the responsibilities of godparents” [RCIA, nos. 404 and 10-11]. “Truly capable” begins with being a fully initiated Catholic. Therefore, the uncatechized may need to keep the sponsor from the previous periods or chose a new person as sponsor for the rites of Lent, Easter and beyond, just as a catechumen may.

More specifically:

- For a **baptized but uncatechized Catholic**, that is, baptized Catholic as an infant “but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and Eucharist” [RCIA, no. 400], it is possible that one or both godparents of baptism are able to still exercise that ministry for the two remaining sacraments of initiation. If that is not possible, then a sponsor is chosen.
- For a **baptized but uncatechized Christian**, that is, baptized in a separated Church or ecclesial community “but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and Eucharist” [RCIA, no. 400], it is possible that one or both godparents of baptism may continue to exercise this ministry if they are now Catholic. Otherwise, one or two sponsors are chosen for sending and call to continuing conversion (if celebrated) and reception into full communion [RCIA, no. 483].

b) For those **baptized Christians celebrating the Rite of Reception into the Full Communion of the Catholic Church**, the same person who guided the candidate during formation, also accompanies the candidate for the rites of Lent and Easter. Otherwise, one or two sponsors are chosen for sending and call to continuing conversion (if celebrated) and reception into full communion [RCIA, no. 483].

4. **Formation and Training for Godparents.** Since the godparents do more than show up for the Easter vigil, but accompany the elect and the called for all the rites of Lent and Easter, as well as support them during those seasons and beyond, preparation for that ministry is essential. It is quite similar to the good formation given to sponsors.

5. **Letter of Testimony.** See Item 06 – Preparing Letters of Testimony and Form E – Letter of Testimony for the letters godparents and sponsors and other prepare.
Since the Rite of Election and the Call to Continuing Conversion belongs to the diocesan Church, it is normative that the diocesan Bishop presides. That is Bishop Paprocki’s choice for the Diocese of Springfield in Illinois. Consequently, the Rite of Election or the Rite of Election and Call to Continuing Conversion cannot be celebrated in the parish unless some extraordinary reason calls for it and delegation has been given [RCIA, nos. 12, 34, 121]. See Item 01 – Norms for the Second Step in Christian Initiation, no. 3.

1. **Parish Rite of Sending.** This rite concerns the sending of catechumens and candidates to the diocesan Bishop and the gathered diocesan Church. Catechumens are sent for election. Candidates are sent for recognition and the call to continuing conversion. The Rite of Sending affords the parish the opportunity to hear the testimony, to express its approval, to rejoice at decisions made for the initiation sacraments, and to assure the catechumens and candidates of the parish’s care and support.

The rite is optional for the dioceses of the United States of America, but it does not mean it should not be celebrated. Although it is not required, it makes sense to involve the broader parish membership in this part of the journey to the Easter Vigil.

2. **Which Rite of Sending Is to Be Used?** Having three rites from which to choose does not mean any one of them can be used interchangeably. Here are the three titles, where each is found in the *Rite of Christian Initiation of Adults*, and with whom each is celebrated.

   a) **Sending of the Catechumens for Election** [RCIA, nos. 106-117]. Use this rite if there are only unbaptized catechumens preparing for all three initiation sacraments of Baptism, Confirmation, and Eucharist this coming Easter Vigil. Only the unbaptized are properly called “catechumens.” Only their names are inscribed in the parish Book of the Elect.

   b) **Rite of Sending the Candidates for Recognition by the Bishop and for the Call to Continuing Conversion** [RCIA, nos. 434-445]. Use this rite if there are only already baptized candidates. This includes Catholic adults and children of catechetical age who were baptized in infancy, but received little or no catechetical formation, and are seeking to complete their initiation with both Confirmation and Eucharist. Also included are validly baptized Christians seeking the full communion of the Catholic Church with profession of faith, Confirmation, and Eucharist. These persons are properly called “candidates.” Eastern Christians (Orthodox) are not included in this rite because it is not appropriate to celebrate sending or election and call with them. The parish Book of the Elect is not used with the baptized.

   c) **Parish Celebration for Sending Catechumens for Election and Candidates for Recognition by the Bishop** [RCIA, nos. 530-546]. Use this rite when there is both catechumens and candidates who will be ready for sacraments this Easter Vigil.
3. **When to Celebrate the Rite of Sending.** The ritual text states the Rite of Sending is celebrated at a suitable time prior to the Rite of Election and Call to Continuing Conversion [RCIA, nos. 108, 436, 533]. It may take place within a Celebration of the Word of God or within Mass. The anticipated or morning Masses of the First Sunday of Lent make excellent sense since many of the faithful will be able to participate in the rite. In all three years of the *Lectionary for Mass*, the Church is faced with the temptation of Jesus and his choice for God and for the reign of God. However, the Sunday before Lent begins or a day in that week are alternatives, especially if travel time to the cathedral is a factor. Ash Wednesday does not seem to be a suitable day since the receiving of ashes imprints a strong penitential character on the liturgy.

What a powerful way for any parish to begin Lent: with preaching that squarely faces us with the temptation not to give in to temptation; with song that lifts us into conversion; with décor that draws us into repentance; and with catechumens and candidates, people not yet fully Catholic, who stand before us proclaiming, “We will not be tempted away from living our lives in ways that Jesus calls to us. Pray for us. Send us to the Bishop, that by the prayer of the whole Church, we may be strengthened as we prepare for the sacraments.”

4. **The Parish Book of the Elect.** For the Diocese of Springfield in Illinois, the ritual *Book of the Elect* is a parish book and not a diocesan one. The signing or inscription of names takes place in the parish.

   a) **Who signs this book?** It is only catechumens who sign or have their names inscribed in the *Book of the Elect* because only they will be elected for Baptism. Godparents, as witnesses and guides, may also sign, but each parish establishes its own practice. Along with the date, space should remain for the Bishop to also sign the page within the diocesan rite. Candidates, because they are already elected and baptized, do not sign this book nor have their names inscribed in it.

   b) **When does the signing take place?** The book is signed after the affirmation by the godparents and assembly [RCIA, nos. 113 and 539] during the parish rite of sending.

   Because the focus of the Rite of Election is calling the catechumens eventually to eat and drink at the table of the Lord, the book could be placed on the altar table with the signing taking place there. Have the signers face the assembly. Alternately, a high table could be placed in the sanctuary or elsewhere for the signing.

   c) **Where to get a Book of the Elect?** Liturgical Press (Collegeville MN) publishes a handsome hardbound book with woodcuts by Charles Rohrbacher. It is 128 pages and 10 x 14 inches. Liturgy Training Publications has a worthy book. Catholic Book Publishing also has a book, but it is not as handsome as the others. A parish could also get a large nicely bound book with plain pages from an art supply store. Each year the date and “called to the sacraments of initiation” or “God’s elect” or “God’s chosen ones” could be hand lettered on a fresh page.

   The book can have a suitable place in the church building all of Lent. It serves as a reminder to pray for the elect throughout the Forty Days.
1. The diocesan **Rite of Election of Catechumens and Call to Continuing Conversion of Candidates** takes place within a Liturgy of the Word outside Mass. There are no concelebrants.

2. This diocesan rite is not an optional one. It is the necessary gathering of the diocesan Church to pray with the catechumens and candidates who will become full members of the Catholic Church at the coming Easter Vigil. This rite is the focal point of the local Church’s concern for them.

3. There is **no reserved seating** in the cathedral church. Members of parish delegations are encouraged to sit together – on a first come basis. Car pooling helps all arrive at the same time. Please do not have a few people save many seats for those who will come much later. Those pews will be given away to delegations that are ready to be seated.

4. The Bishop and others ministers will be in the cathedral church to greet members of each delegation as they arrive.

5. Once seated, some of that time can be used:
   - to talk informally about the experience of the parish rite of sending, especially if it happened earlier in the day;
   - to do some simple catechesis on the nature of the diocese/local Church, the significance of the cathedral church for the diocese, and the role of Bishop;
   - to view and talk about the Bishop’s chair (cathedra), sacred images and art in the cathedral church. The assembly booklet provides information for self-guided tours.

6. From the beginning of the entrance song through the end of the final song, **do not use cameras** for taking still or moving pictures either from the pews or by moving about the church. This respects the nature of liturgical prayer and minimizes distractions during this act of worship.

7. Because of the gracious hospitality of the parish staff at the Cathedral of the Immaculate Conception, there will be a **reception with light refreshments** after each celebration. It will take place in the cathedral atrium.

8. Some parishes choose to stop for dinner or dessert after the rite. Contact the Springfield Convention & Visitors Bureau, 109 North Seventh Street, Springfield IL 62701, (800) 545-7300 or (217) 789-2360 for a copy of the current restaurant guide. This can help you in selecting a suitable place.

9. Bring the parish **Book of the Elect** with you to the diocesan celebration. The coordinator, pastor, or other minister will carry it forward when the catechumens are presented.
Rite of Christian Initiation of Adults

RITE OF ELECTION OF CATECHUMENS AND OF THE CALL TO CONTINUING CONVERSION OF CANDIDATES for the Diocese of Springfield in Illinois on the First Sunday of Lent

OUTLINE OF THE RITE ESQUEMA DEL RITO

INTRODUCTORY RITES RITOS INICIALES
Opening Song Canto de entrada
Greeting Saludo
Catechesis Catequesis
Opening Prayer Oración de Entrada

LITURGY OF THE WORD LITURGIA DE LA PALABRA
Reading Lectura – Odd years: James 1:16-25 / Even years: Ephesians 1:3-14
Responsorial Psalm Salmo Responsorial
Acclamation before the Gospel Aclamación antes del Evangelio
Gospel Evangelio – Odd years: John 15:15-21 / Even years: John 15:1-11
Homily Homilía
Song or Reflection Canto o Reflejo

CELEBRATION OF ELECTION CELEBRACIÓN DE LA ELECCIÓN
Presentation of the Catechumens Presentación de los Catecúmenos
Affirmations by Ministers and Godparents Afirmaciones por los Ministros y los Padrinos
Affirmation by the Assembly Afirmación por la Asamblea
Questioning of the Catechumens Interragatorio de los Catecúmenos
Ratifying the Enrollment of Names Ratificar e Inscripción de los Nombres
Books of the Elect Libros del los Elegidos
Act of Admission or Election Acto de Admisión o Elección

CELEBRATION OF THE CALL TO CONTINUING CONVERSION CELEBRACIÓN DEL LLAMADO A LA CONVERSIÓN CONTINUA
Blessing of Water Bendición del Agua
Presentation of the Candidates Presentación de los Candidatos
Affirmations [by ministers] Afirmaciones por los Ministros y los Esponsores
Affirmation by the Assembly Afirrmación por la Asamblea
Questioning of the Candidates Interragatorio de los Candidatos
Act of Recognition Acto de Reconocimiento

CONCLUDING RITE RITO DE CONCLUSIÓN
Intercessions Súplicas
Prayer Oración
Dismissal Despedida
Song Canto

RECEPTION RECEPCIÓN
ITEM 10  ♦  Getting to the Cathedral Church

1. Everyone connected to the parish catechumenal effort is invited to celebrate the Rite of Election and Call to Continuing Conversion in the Cathedral Church of the Immaculate Conception, South 6th Street at East Lawrence Avenue, Springfield. Not only does this mean the catechumens and the candidates, but their sponsors and godparents, their families and friends, members of the parish team, catechists, support staff, and members of the parish staff.

2. Parishes may wish to rent a bus, or car pool and travel in caravan. In that way, no catechumen or candidates is left on their own to come to the cathedral. It is most fitting that the sponsors and other members of the team be the “guides” and “hosts” for them and their godparents and guests.

3. This celebration is a Liturgy of the Word outside Mass and without communion. It is presumed that all will also celebrate Mass in the parish on the weekend of the diocesan rite of Election and Call.

4. There is no reserved seating in the cathedral church. Members of parish delegations are encouraged to sit together – on a first come basis. Car pooling helps all arrive at the same time. Please do not have a few people save many seats for those who will come much later. Those pews will be given away to delegations that are ready to be seated.

5. A map to the cathedral parish is included. Please make a copy for every driver. Cathedral parking lots are marked with (P). Kindly reserve the entire 6th Street curb in front of the cathedral complex and the curb on the south side of the school as handicap parking. There is additional handicap parking near the west entrance to the cathedral atrium. The church is accessible from front portico that faces South 6th Street. The cathedral atrium where the reception is held is accessible from both the east and west entrances.

6. Busses do not have enough room to turn in the parking lot directly west of the cathedral off South 5th Street. Busses should approach the cathedral complex traveling east bound on Lawrence Avenue. In that way persons can get off the bus directly onto the sidewalk either in the middle of the block (approaching the atrium entrance from the west) or at South 6th Street (approaching either the church or the atrium from the east side). Busses can park in the lot directly north of Lawrence Avenue.
Cathedral Church of the Immaculate Conception
Catholic Diocese of Springfield in Illinois
800 Block of South 6th Street at Lawrence Avenue
Springfield, Illinois

PARKING

• Handicap parking on South 6th Street in front of the cathedral church and atrium.
  Accessible ramp on either side of the porch of the church.
  The church is also accessible through the atrium.

• Parking lot north of the cathedral campus across Lawrence Avenue between South 5th and South 6th Streets.
  This lot will also accommodate busses.

• Parking lots behind the cathedral off South Fifth Street.
  Handicap parking near the rear entrance to the atrium; elevator to atrium level.

• Parking on the streets all around the cathedral campus.
ITEM 11  ♦ Reflecting on the Experience of Sending and Election and Call

Here are some notes that may help the parish catechumenate team design a session or two for helping the elect and called candidates integrate the experience of these two rites into their conversion journey.

1. **Review the Order of the Rites**
   Design a way for the catechumens and candidates, their godparents or sponsors, etc. to quickly review the order of the rites. This can be done by:
   - guided reflection with sung excerpts of music, portions or key phrases of Bible readings and prayers, ritual questions asked;
   - journal exercise with guided questions;
   - large group guided discussion or art-form that recreates “What happened …next?”; or
   - whatever works with this group.

   Use your parish order of service, lectionary readings of Sunday, and the participant booklet from the diocesan rite with those readings, to help you.

2. **Personal Reflection on the Experience**
   After the order of what happened has been reestablished, have each person begin to process the experience. This can be done by:
   - unstructured journal work;
   - informal conversation between catechumen-godparent and candidate-sponsor in pairs, but only if the godparent or sponsor has been prepared for what to do and not to do;
   - guided journal work:
     - One word to sum up your experience.
     - What part/word/action struck you most?
     - Why was that important to you then? Why is it important to you now?
     - How did you feel at the start? At the end? Now?
     - Who is the God you met during the prayer?
     - What did Christ do or say to you?
     - What does it mean to be chosen or called to continuing conversion?
     - [Other questions that may be helpful to your group.]

   Keep in mind, there are no wrong answers at this point. All of this is to elicit from the participants and help them (team included) reflect on what is God doing in me and with me.

3. **Discussion**
   In the method that works best with your group this year, do some discussion on the review and the reflection above by:
   - pairs of catechumen with godparent, etc.;
   - small groups of 5-6 persons (spouse included with a team person to guide);
   - entire group at once; or
   - combinations of the above, moving from the smaller to the larger group.
4. **Some Catechesis**

Catechists should review the pastoral notes in RCIA, nos. 106-110 and 118-128, and 434-437 and 446-449, and 530-535 and 547-549.

Some of this material/content/etc. can be addressed earlier in this session as questions and concerns arise. But bear in mind that appropriate catechesis always follows on the adult experience. If some items are not covered now, they can be saved for a later time. Some items to consider are:

- Why at liturgy? Why “big” diocesan liturgy rather than a celebration held just with catechumens, candidates, and the group of ministers?
- Why does the Bishop preside? Who is he for us? What is his role?
- Who is it that elects and calls? <<God.>>
- What is the Bishop and diocese doing then? <<Having the good sense and acting on God’s good grace, that since God chooses, we rejoice, pray, encourage, support…>>
- What is the impact of so many catechumens for initiation, of some Catholic candidates for completion of initiation, and of so many Christian candidates for profession of faith and entry into the full communion of the Catholic Church this Easter Vigil?
- What does this Lent hold for us? What impact can these Forty Days for retreat have on us? <<Purification and enlightenment…>>
- What is our attitude for these Forty Days? Our needs? How does the whole Church support us?
- What, How, Why…?

Because these catechumens and candidates have been sent by you for the Rite of Election and Call to Continuing Conversion, you have attested that their initial catechesis is complete. There is little to nothing they yet need to know before coming to the Easter sacraments. Everything that the catechumenate team and parish will do in Lent is to help the elected catechumens and the called candidates be on retreat, be at prayer, be in greater, more intimate touch with God than they have perhaps ever been in their lives.

Save your catechesis on the initiation sacraments of Baptism, Confirmation, and the Eucharist, your catechesis on profession of faith and reception for the period of mystagogy where it more properly belongs.

5. **Helpful Books**

Concerning Confirmation in the Diocese of Springfield in Illinois  
14 December 2010

During the Clergy Convocation of September 2010, Bishop Thomas John Paprocki shared his directives concerning the conferral of the Sacrament of Confirmation. Since the bishop is the ordinary minister of Confirmation in the Latin Church, it is not his ordinary practice to delegate priests to administer the sacrament to catechized Catholics.

In sections ONE and TWO below, norms and practice are unchanged. Section THREE lists some changes in diocesan practice.

ONE. CONCERNING UNBAPTIZED ADULTS WHO ARE CATECHUMENS – This includes all who are no longer infants but are of catechetical age and older – see Canon 852 § 1.

The policy and practice in the diocese remains unchanged. It follows the norms of the universal law in Canons 883 § 2 and 885 § 2; the Rite of Christian Initiation of Adults; and the National Statutes for the Catechumenate (USA), nos. 18-19. Namely:

• The law itself gives to a priest with diocesan faculties the faculty to confer Confirmation on one he baptizes who is no longer an infant.

• This take place within the Celebration of the Sacraments of Initiation, usually during the Easter Vigil. All three sacraments are celebrated within the one Mass. With the bishop’s permission, it may take place on another day.

TWO. CONCERNING CHRISTIANS BAPTIZED IN A SEPARATED ECCLESIAL COMMUNITY – This includes all who are no longer infants but are of catechetical age and older – see Canon 852 § 1.

This policy and practice in the diocese remains unchanged. It follows the norms of the universal law cited above. Namely:

• The law itself gives to a priest with diocesan faculties the faculty to confer Confirmation on one he receives into the full communion of the Catholic Church who is no longer an infant.

• This takes place (a) ordinarily within Mass at a Sunday Eucharist, (b) preferably not during the Easter Vigil, (c) but may take place during the Easter Vigil for pastoral reasons (See Rite of Christian Initiation of Adults, nos. 473-486 and 487 and the National Statutes for the Catechumenate (USA), nos. 32-34).
THREE. CONCERNING BAPTIZED CATHOLICS – This includes all who were baptized as children not yet of catechetical age who are either (a) baptized only, that is, “uncatechized” or (b) are baptized and have made first Communion and share in Holy Communion, that is, “catechized” – see Canons 883 § 1 and 884 § 1; the Rite of Christian Initiation of Adults, nos. 400-410; and the National Statutes for the Catechumenate (USA), nos.25-29.

PRIESTS’ CONFIRMATIONS OF UNCATechized CATHOLICS – Any persons who were baptized Catholic but never catechized (i.e., who received neither catechetical formation nor the sacraments of Confirmation or the Holy Eucharist) and who now wish to complete their Christian initiation, may be confirmed by the Bishop at the Cathedral at the Easter Vigil or in their parish by a priest at the Easter Vigil (or a Sunday of the Easter Season) only if specific delegation is given to the priest by the diocesan bishop. For each candidate, you must contact Bishop Paprocki in writing well in advance of the Easter Vigil, provide a copy of a recently issued baptismal certificate, and explain the reason for this request. Bishop Paprocki will consider each request on an individual basis. For convenience, you may use

Form B:
REQUEST

either for the BISHOP TO CONFIRM A BAPTIZED UNCATechIZED CATHOLIC
or for a PRIEST TO RECEIVE THE FACULTY TO CONFIRM
A BAPTIZED UNCATechIZED CATHOLIC

who was neither catechized, confirmed, nor brought to Eucharist in the Catholic Church
according to the norms of Rite of Christian Initiation of Adults, nos. 400-410.

This form is in the [annual] Election and Call material from the Office for Worship and the Catechumenate to be mailed [in early December or January] to each parish catechumenate director. It will also be included in the contents section of the December Monthly Mailing and posted on the diocesan web site.

CONFIRMATIONS OF CATechIZED CATHOLICS – Note: Other Catholics who are catechized but not confirmed (i.e., who have received catechetical formation and the sacraments of Penance and Holy Eucharist) are to be confirmed by Bishop Paprocki at the Cathedral of the Immaculate Conception in Springfield on Pentecost Sunday [or another day chosen by the Bishop]. Catechesis for such confirmandi is to be done at the local parish. Registration for this Confirmation of Catechized Adults should be done using a special form that will be developed by the Office for Catechesis. That form and guidance for catechetical formation will be posted in the Monthly Mailing.