

OCIA Webinar
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 Period of Evangelization and Precatechumenate
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The joy of evangelizing always arises from grateful remembrance: it is a grace which we constantly need to implore. . . . The believer is essentially “one who remembers.” Pope Francis, *Evangelii Gaudium*, 13



For the faithful who have understood the meaning of what they have done, the Eucharistic celebration does not stop at the church door. . . .

Christians who gather each Sunday to experience and proclaim the presence of the Risen Lord are called to evangelize and bear witness in their daily lives. Saint John Paul II, *Dies Domini: On Keeping the Lord’s Day Holy*, 45



Above all the Gospel must be proclaimed by witness.

Christians . . . show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. . . .

Such a witness is already a silent proclamation of the Good News. Saint Paul VI, *Evangelii Nuntiandi*, 21



Preach the Gospel at all times. Use words if necessary. Saint Francis of Assisi



Period of Evangelization and Precatechumenate. . . within it takes place that evangelization in which the living God is confidently and constantly proclaimed, together with the one whom he sent for the salvation of all, Jesus Christ, so that, as the Holy Spirit opens their hearts, non-Christians may be freely converted to the Lord as believers . . . OCIA, 36



From evangelization, carried out with God’s help, arise faith and initial conversion, by which each person feels called away from sin and into the profound mystery of divine love. The entire Period of the Precatechumenate is devoted to this evangelization, so that the will to follow Christ and to seek Baptism may mature. OCIA, 37



Therefore, in this period a suitable explanation of the Gospel should be given to the inquirers by catechists, Deacons and Priests, and indeed by lay people; careful help should be offered to them so that they may cooperate with divine grace with a purified and clearer intention, and that the group of inquirers may then more easily meet with Christian families and groups. OCIA, 38

In order for them to take this step, it is necessary for the beginnings of a spiritual life and the foundations of Christian doctrine to have been planted in the inquirers, namely:

the first faith conceived during the Period of the Precatechumenate;
 an initial conversion and a desire to change their lives and enter a relationship with God in Christ;
 a consequent beginning of a sense of penitence and of a habit of calling on God and of prayer;
 a sense of the Church;
 a first experience of the company and spirit of Christians through contact with a Priest
 or some members of the community;
 and preparation for this liturgical order. OCIA, 42



God's Grandeur

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs —

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings. Gerard Manley Hopkins, 1877



In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. . . . The Church will have to initiate everyone – priests, religious and laity – into this “art of accompaniment” which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life. Pope Francis, *Evangelii Gaudium*, 169

Who Are We Accompanying?

Unbaptized, uncatechized

Unbaptized, catechized

Baptized in another Christian tradition, uncatechized

Baptized in another Christian tradition, catechized

Baptized Catholic, uncatechized, unconfirmed, never received Eucharist

Baptized Catholic, catechized, unconfirmed

Baptized Orthodox Christian

Baptized Eastern Catholic

Baptized, but considered invalid (e.g., Mormons, Christian Scientists, Jehovah's Witnesses,

Unitarians



Unmarried, unengaged

Unmarried, engaged to a Catholic, wants to be Catholic by the wedding day

Unmarried, engaged to a non-Catholic

Married, first marriage for both

Married, second (or more) marriage for inquirer and/or spouse



We draw people to Christ not by loudly discrediting what they believe, by telling them how wrong they are and how right we are, but by showing them a light that is so lovely that they want with all their hearts to know the source of it. Madeleine L'Engle, *Madeleine L'Engle Herself: Reflections on a Writing Life*

A Few Books

A Pastoral and Theological Commentary on the Order of Christian Initiation of Adults, Edited by Victoria M. Tufano. Liturgy Training Publications, to be published when OCIA is available. For clergy, professional lay ministers, theology students.

An Introduction to the OCLIA: The Vision of Christian Initiation, Ron Lewinski, Liturgy Training Publications, 2017. Revised edition to be published when OCIA is available. For team members and leaders.

Guide for Celebrating Christian Initiation with Adults. Victoria M. Tufano, Paul Turner, D. Todd Williamson, Liturgy Training Publications, 2017. For clergy, initiation directors, liturgical and catechetical leaders.