

GUIDELINES FOR THE RITE OF CHRISTIAN INITIATION OF ADULTS

Updated August 2018

ARCHDIOCESE
OF HARTFORD

INTRODUCTION

On January 30, 2003, the Rite of Christian Initiation of Adults (RCIA) Guidelines for the Archdiocese of Hartford were approved by Archbishop Daniel A. Cronin. The Guidelines were prepared in order to establish a clear, concise understanding of the implementation of the RCIA in the Archdiocese of Hartford.

In order to respond to the pastoral needs and practical questions regarding the RCIA process which have arisen since 2003, some clarifications, updates and explanations were added to the Guidelines by the staff of the Secretariat for Education, Evangelization and Catechesis of the Archdiocese and are contained within this expanded document.

Please note that this document supersedes any previous guidelines or memorandums distributed since 2003.

Canonical review and editing was provided by the Judicial Vicar of the Archdiocese of Hartford, Rev. George S. Mukuka, J.C.L. for completion of the Guidelines in August of 2018.

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PART ONE: LITURGICAL AND CANONICAL STATUTES

CHAPTER 1: CHRISTIAN INITIATION - AN INTRODUCTION

1. WHO SHOULD USE THESE LITURGICAL AND CANONICAL STATUTES

These statutes have been developed to provide catechumenate directors/coordinators and pastors in the Archdiocese of Hartford with information and guidance about the Christian initiation of adults and children of catechetical age.

These statutes are not written for catechumens, candidates, or inquirers. Other resources better serve their needs. Although the responsibility for the Christian initiation of adults belongs to all the baptized (*RCIA* no. 9), pastors and catechumenate directors/coordinators are charged with a special responsibility to see to it that the liturgical, catechetical and pastoral norms of the catechumenate and the Church laws governing it are carried out. In order to do this with pastoral sensitivity, directors/coordinators and pastors must understand the spirit of the rite, be fully conversant with its particular directives, and attend to the particular needs of those seeking initiation. No directives can substitute for experience and pastoral training, but it is our hope that these statutes will articulate a standard of practice for the catechumenate in the Archdiocese of Hartford. In this way, our pastoral adaptations in various circumstances may be based on a common foundation.

2. INITIATION INTO THE CHRISTIAN LIFE: AN OVERVIEW

Christian initiation is not only a matter of intellectual assent to the teachings of the Church, but is an incorporation into a living community of faith, represented by the local church. The process of initiation described in the *Rite of Christian Initiation of Adults* reflects this ecclesial reality, and should be followed in all parishes of the Archdiocese of Hartford.

Christian initiation prepares individuals to live a Christian life. Reception of the sacraments therefore must be accompanied by conversion that is moral, spiritual, intellectual, and affective. It is for this reason that the *Code of Canon Law* not only requires that before an adult is baptized he or she must be admitted to the catechumenate and led through its various stages (*Canon* 851.1).

Cultivation of the practice of prayer, doing good works, and taking an active part in the community life and mission of the Church are not auxiliary but are essential elements of the formation offered by the catechumenate (*RCIA* no. 75). The catechumenate provides inquirers

with catechesis, training in the Christian way of life, and companions and mentors who will help them on their journey of faith (sponsors, godparents, catechists, and other members of the community). The *Code of Canon Law* affirms that "Through instruction and an apprenticeship in the Christian life catechumens are suitably to be initiated into the mystery of salvation and introduced to the life of faith, liturgy, charity of the people of God, and the apostolate." (*Canon* 788.2)

The liturgical rites of the catechumenate are essential elements of Christian initiation. They gradually incorporate the candidates into the full sacramental life of the Church, and are the means of grace, which enable them to live as Christians in the world. The rites should be celebrated in the midst of the community, and according to the norms set forth in the RCIA.

Implementing the *Rite of Christian Initiation of Adults* constitutes a substantial opportunity for ongoing catechetical and liturgical formation of clergy and parishioners alike. A good faith effort should be made to implement it fully in all the parishes of the Archdiocese of Hartford.

3. TWO MODELS OF CHRISTIAN INITIATION

Within the life of the Church at present, the *Rite of Christian Initiation of Adults* represents one of two alternative patterns for the celebration of the sacraments of initiation. These two patterns may be summarized as follows:

- a. Baptism, Confirmation and Eucharist celebrated together, preceded by a catechumenate of considerable duration (at least twelve months - see National Statutes no. 6), which includes rites appropriate to each of its stages, and followed by a period of mystagogy.
- b. Infant Baptism, followed by Confirmation and Eucharist some time after the baptized child has reached the age of reason. (In this pattern, the sacrament of Penance, though not a sacrament of initiation is administered before the Eucharist.) Each of these sacraments is preceded by its own proper catechesis.

Each of these patterns—in whole or in part—is appropriate to different groups seeking initiation and is governed by distinct norms and directives.

- a. The first pattern is used for adults and children of catechetical age, and is described in detail by the *Rite of Christian Initiation of Adults* (Cf. *The Rites, Vol I.*).
- b. The second pattern is used for infants of Catholic parents, and is described in detail by the *Rite of Baptism for Children*, the *Rite of Confirmation*, and local norms concerning the reception of first Eucharist (Cf. *The Rites, Vol I.*).

It is important to understand that each of these patterns has a different history and its own legitimate existence in the Church today. Much confusion can result if we try to collapse these two patterns into one, or to interpret one using the rules of the other. In both patterns of initiation, and indeed in all cases, the sacraments are integrally related to one another, and through them God brings about his work of salvation in the Church. Although there are many different categories of persons who seek initiation into the Church today, and several ways of initiating them, a basic unity underlies all these practices. "There is one Lord, one faith, and one Baptism; one God who is Father of all, who is over all, and works through all, and is in all" (*Ephesians* 4:5-6).

4. UNITY AND ORDER OF THE SACRAMENTS

Baptism, Confirmation and Eucharist were celebrated together in the early Church. After the Baptismal washing and anointing of the whole body (usually by deacons or presbyters), the bishop anointed the forehead with chrism. The new Christians were then welcomed into the assembly for participation in the Eucharist. This sequence has been preserved to the present day in the liturgy of the Eastern Churches.

In the Latin Church, due to the increasing practice of infant baptism, the reception of these sacraments came to be separated in time, although the sequence was generally maintained. The Second Vatican Council decided to restore a formal Catechumenate in the Church, and Pope Paul VI reiterates the traditional order in his *Apostolic Constitution on the Sacrament of Confirmation*: "Born anew by Baptism, the faithful are strengthened by the Sacrament of Confirmation and ultimately are sustained by the food of eternal life in the Eucharist." The whole process of initiation culminates in the celebration of the Eucharist. The ongoing life of faith is then continually nourished on the sacrament of the Eucharist.

The same Apostolic Constitution goes on to stress that "Confirmation is so closely linked with the holy Eucharist that the faithful, after being signed by Holy Baptism and Confirmation, are incorporated fully into the body of Christ by participation in the Eucharist."

In 1972, the *Rite of Christian Initiation of Adults*, 206-207, gave further support to this sequence, as did *The Catechism of the Catholic Church* (1994, 1997), 1233, the *General Directory for Catechesis* (1997), 91, and the revised *National Directory for Catechesis* (2005), 36.

The *Rite of Christian Initiation of Adults* states the purpose of celebrating the sacraments of Baptism and Confirmation together, in this way:

The conjunction of the two celebrations [Baptism and Confirmation] signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection between the two sacraments through which the Son and the Holy Spirit come with the Father to those who are baptized. (RCIA no. 215)

The celebration of the Eucharist that follows, then, is the event in which "... the newly baptized reach the culminating point in their Christian initiation." (RCIA no. 216) This sequence—Baptism, Confirmation, and Eucharist—is followed both in the initiation of adults and in the initiation of children of catechetical age.

As recently as 2007, Pope Benedict XVI reaffirmed the importance of the unity of the three sacraments of Christian initiation. (*Sacramentum Caritatis* 17-19).

5. A SUMMARY OF HOW VARIOUS GROUPS ARE ADDRESSED BY THE RITE OF CHRISTIAN INITIATION OF ADULTS

These statutes are concerned with issues and questions pertaining to the initiatory pattern described in the *Rite of Christian Initiation of Adults*. The needs of several distinct groups of persons are addressed in this rite. The *Rite of Christian Initiation of Adults* includes the norms and all the ritual celebrations of initiation for the following groups:

I. Unbaptized Adults (RCIA Part I)

Unbaptized adults are normally led through the full catechumenate described in Part I of the RCIA. **The combined duration of the catechumenate period and the period of purification and enlightenment is expected to be twelve months or more** (NCCB Statutes no. 6). Although a shorter period of time may be pastorally acceptable for certain individuals, parishes should set a standard of twelve months or more, and take care not to create the expectation that a shorter period of preparation will usually be sufficient. In exceptional cases, an abbreviated catechumenate (RCIA Part II, chapter 2) may be used with the bishop's permission (RCIA no. 331, NCCB Statutes no. 20). In danger of death, the sacraments can be celebrated at once (RCIA Part II, chapter 3; see also the *Pastoral Care of the Sick*, chapter 8).

II. Unbaptized Children of Catechetical Age (RCIA Part II, chapter 1)

Unbaptized children who have attained the age of reason and are of catechetical age are normally accepted into a catechumenate for children, catechized in a way that is appropriate for their age level, celebrate a penitential rite (scrutiny) or rites, and receive the three sacraments of initiation together at one time (RCIA Part II, chapter 1). In

exceptional cases and in danger of death, the same options outlined above for adults apply also to children of catechetical age. Children of catechetical age are those who have reached the age of reason, which is generally considered to be age seven. The category of "children of catechetical age" extends up to the fourteenth year.

III. **Baptized but Uncatechized Adults (Catholic or Non-Catholic) Preparing for Confirmation and Eucharist (RCIA Part II, chapter 4)**

Baptized but uncatechized adults (Catholic or Non-Catholic) preparing for Confirmation and Eucharist are so similar to the unbaptized in their catechetical status that the rite permits them to participate in most of the full process of formation outlined in *RCIA* Part I (see *RCIA* Part II, chapter 4). They are called candidates, not catechumens (NCCB Statutes no. 2). They are never referred to as converts (NCCB Statutes no. 2). Clear distinctions between catechumens and candidates must always be kept in the celebration of the rites (NCCB Statutes nos. 31, 34). Although the Statutes (nos. 32, 33) indicate that it is preferable for reception into full communion to take place at a time other than the Easter Vigil, the normative time in the Archdiocese of Hartford to celebrate the Rites of Initiation with baptized but uncatechized adults is during the Easter Vigil.

- a. Baptized but uncatechized children of catechetical age are also in some cases addressed by this portion of the rite (see no. 19 of these Guidelines).
- b. The sacrament of Penance is celebrated with baptized candidates at a time prior to and distinct from the celebration of Confirmation and Eucharist (*NCCB Statutes* no. 27).
- c. For guidance on the faculty of administering Confirmation to these candidates, see no. 15 of these Guidelines as well as the Archdiocese of Hartford Directives for Faculty to Confirm (*Guidelines* Part II, Ch. 7).

IV. **Baptized but Catechized Christian (Non-Catholic) Candidates for Reception into the Full Communion of the Catholic Church (RCIA Part II, chapter 5).**

Baptized but catechized Christian (Non-Catholic) candidates for Reception into the Full Communion of the Catholic Church who are not described in item III above, are normally received into the Catholic Church at a Sunday Eucharist (NCCB Statutes no. 32), at which they make a profession of faith, are confirmed (with very few exceptions), and receive Communion.

6. WHO BELONGS IN A PROCESS OTHER THAN THE CATECHUMENATE

The catechumenate is a process of initiation and conversion centered on the sacraments of Baptism, Confirmation and Eucharist. Its steps and periods are designed for the welfare of catechumens and candidates proper, whose progress in faith it is meant to serve. Although its principles and structure may give inspiration to other processes and programs in the Church, the catechumenate itself must maintain a clear identity, and should not be asked to take on tasks for which it was not intended.

The implementation of the catechumenate comes at a time when the Church is increasingly aware of the pastoral and catechetical needs of many of its members. These needs are real and important, but should be addressed by other means. The Office of Education, Evangelization and Catechesis of the Archdiocese of Hartford is prepared to assist in consultation and sharing of resources with parishes looking to serve the following:

- I. **Fully initiated Alienated Catholics** who are interested in exploring the possibility of a return to the Church and the practice of their faith do not belong in a catechumenate. Their experiences of the Church, their questions, and their pastoral needs are different from those of catechumens and candidates, and require a different pastoral response on the part of the Church. In the Archdiocese of Hartford, parishes are encouraged to engage in evangelization ministries or programs specifically tailored to adults Catholics returning to the Church (such as *Catholics Come Home*) or other ongoing adult faith formation opportunities.
- II. **Fully initiated Adult Catholics Seeking Updating** or a deeper knowledge of their faith belong in a parish adult faith formation program or a faith renewal process, not the catechumenate. Adult faith formation programs should be available through the local parish. If Catholics who want to deepen their faith are also interested in becoming involved in the catechumenate through a particular ministry, such as hospitality or sponsorship, which is another matter and should be decided based on the person's gifts and desire to serve. In the Archdiocese of Hartford, parishes are encouraged to offer ongoing adult faith formation opportunities for such adults.
- III. **Adult Catholics Seeking Confirmation Only** belong, not in the catechumenate, but in a program of preparation for the reception of Confirmation. Although these adults may have received only a rudimentary catechesis during their Catholic upbringing, they are nonetheless different from the "Baptized but Uncatechized Adults" who have received no Christian formation, and typically have never participated in the Eucharist. Normally adults seeking Confirmation only should receive an appropriate catechesis and be

confirmed by the bishop.

Because of the variety of ages at which the sacrament of Confirmation is administered in the Church at present, and because of the mobility of our society, an increasing number of young Catholics "fall through the cracks" of the sacramental system and reach adulthood without having been confirmed. Their lack of Confirmation frequently goes unnoticed until they prepare for marriage¹. When large numbers of unconfirmed Catholics seeking marriage are introduced into the catechumenate, they alter the focus of the process and create time pressures that are not appropriate for a conversion journey. Therefore it is especially important that the needs of such candidates be considered separately. In the Archdiocese of Hartford, parishes are encouraged to catechize adults seeking the sacrament of Confirmation through Adult Confirmation classes at the parish level. The Archdiocese offers Adult Confirmation ceremonies both in the fall and the spring of each year, to which parishes are welcome to send confirmandi catechized at the parish.

The norms outlined above describe the general expectations of the Archdiocese. Individual cases may arise in which a pastoral decision to include in a catechumenate someone who falls into one of these categories may be the best solution available at the time. Pastors and catechumenate directors should use their judgment in such special cases, keeping in mind the general concerns outlined above. The Office of Education, Evangelization and Catechesis of the Archdiocese stands ready to assist parishes who are in need of any guidance on these matters.

7. THE RITUAL BOOK

The Rite of Christian Initiation of Adults was first published in 1972 for the universal Church. The first approved English translation appeared in 1974. The edition published in 1988 for the dioceses of the United States is authoritative for our country, however, and replaces all previous editions. It contains explanatory material concerning each of the periods of the initiation process as well as all of the rites. It is an indispensable guide for every catechumenate director/coordinator and pastor.

A Spanish translation of the 1988 version specifically for use in the dioceses of the United States is also available. In Spanish-speaking communities, this edition should be used in preference to the one published by the Episcopal conference of Spain. The National Statutes for the

¹ It is also important that such inquirers be informed that the sacrament of Confirmation is not, in fact, required for the sacrament of Matrimony, although it should be received if it can be done without grave inconvenience.

Catechumenate are included as an appendix in both the English and the Spanish versions of the *RCIA*. They are binding in all the dioceses of the United States.

Communities in the dioceses of the United States that worship in languages other than English or Spanish are not thereby exempt from initiating adults according to the norms and rites contained in the *Rite of Christian Initiation of Adults*. Pastors of such communities should obtain translations of the rite from their community's country of origin, and follow the USCCB national statutes contained in the English edition for use in the dioceses of the United States. In situations where the Episcopal conference of the country of origin has not translated the Rite, consult the Archdiocesan Director of Adult Faith Formation in the Office of Education, Evangelization and Catechesis.

The ritual book has only one proper title in English: *The Rite of Christian Initiation of Adults*. The process of initiation may be called by several different names however, such as adult Baptism, Christian initiation, the catechumenate, and the order or rite of Christian initiation of adults.

The Rite of Christian Initiation of Adults can also be found in *The Rites*, Vol. I.

CHAPTER 2: GENERAL PATTERNS FOR ADULTS

8. NOMENCLATURE

During the precatechumenate, both the unbaptized and those who are baptized but uncatechized may be called ***inquirers***. During the catechumenate period, the unbaptized are called ***catechumens*** and the baptized are called ***candidates***. During the period of purification and enlightenment, the unbaptized are called the ***elect***, and the baptized are called ***candidates***. During the period of mystagogy, the newly baptized are called ***neophytes***, which is a Greek word that means "the newly-planted." Those who have been received into the full communion of the Catholic Church may be called the ***newly received***. Those who have completed their Christian initiation with the sacraments of Confirmation and Eucharist may be called the ***newly confirmed***.

9. THE PERIOD OF EVANGELIZATION OR PRECATECHUMENATE

THE INITIAL INTERVIEW (CONVERSATION)

Someone on the catechumenate team interviews each inquirer. The person who conducts the initial interview need not be a priest, but should be thoroughly familiar with the initiation process and able to put the inquirer at ease. The initial interview is intended to be warm and welcoming. It takes place early in the process, but does not have to be the first introduction to the community.

The interviewer must have a basic knowledge of the marriage laws of the Church, should questions about marriage arise. However, the interviewer need not be versed in canon law, and should not make any evaluation of the marriage situation in the interview. If appropriate, the inquirer may be referred to the pastor or member of the pastoral staff who is qualified to pursue the resolution of marriage questions. The person conducting the interview also attends the meetings of the precatechumenate, so that he or she can introduce the inquirer to others in the group.

The purpose of the initial interview (conversation) is three-fold:

- a. To welcome and put the inquirer at ease - Welcome will be conveyed by conducting the meeting in a comfortable setting, by the warmth of the interviewer, and by the interviewer's use of good listening skills.
- b. To find out the inquirer's background - The information needed will include:

- i. Religious Background: To what religion, if any, does the inquirer belong? Has the inquirer ever been baptized? When and in what Christian tradition?
- ii. Catechetical Background: Has the inquirer received any religious education? What are the sources of his or her understanding of the Catholic faith?
- iii. Marital History: Is the inquirer presently married? Are there any previous marriages of either the inquirer or the inquirer's spouse?
- iv. Motivations and Expectations: Why has the inquirer come forward at this time? What is he or she hoping to find?

An Initiation Questionnaire (see Part II, chapter 7) can begin to be used at this time. The interviewer, not the inquirer, fills out the questionnaire. The Initiation Questionnaire is not an application to be admitted to the Catechumenate. Based on the information gathered at the initial interview, several important questions can begin to be addressed by the catechumenate team, such as:

- a. What does the church need to provide for a full formation?
- b. Who might be an appropriate sponsor?
- c. What religious issues might be important here, given the inquirer's background?
- d. Will the inquirer need to speak to a qualified member of the parish staff about any marriage issues sometime during the precatechumenate?
- e. To provide information and answer questions - Information provided to the inquirer should include the time and place of the meetings of the precatechumenate, and a general description of the process. Any questions that can be answered on the spot should be answered. Long discussions should be deferred to the group meetings.

GROUP MEETINGS OF THE PRECATECHUMENATE

Group meetings are essential to the precatechumenate and include some members of the parish as well as the inquirers themselves and a catechist. If the inquirer brings a sponsor, the sponsor should attend the meetings. Sponsors may also be found from among the parishioners who take part in the precatechumenate group meetings.

These meetings should be informal and flexible. Although their structure and the tools used to conduct them may vary, the meetings should always take place in a setting which conveys hospitality, and in them the inquirers should be encouraged to share their stories and

questions. This sharing is paramount at this stage. It not only establishes trust within the group, but also uncovers the needs and faith questions of the inquirers.

The goal of the precatechumenate is evangelization. Inquirers hear the good news proclaimed both in the central stories of scripture and in the witness of the faithful who take part in the process. The precatechumenate process also must invite those participating to discover, express, and cultivate the faith that is already present in their own hearts.

The timeframe of the precatechumenate will vary from person to person and from year to year. It takes time to become acquainted with believers, to get to know what it means to be a Catholic, and to hear the good news in one's own life situation. A time limit should not be set in advance, and individuals should not be urged to make a hasty decision about whether or not to continue. Inquirers at this stage of the process are not given promises about when they will celebrate the Sacraments of Initiation. Ideally, the precatechumenate group meets year-round, so that any time an inquirer comes forward there is a group to receive that person. A year-round precatechumenate also ensures that inquirers may pursue the inquiry at their own pace. If the group does not meet year-round, some definite provisions should be made for individuals who do not conform to the schedule.

DISCERNMENT FOR THE RITE OF ACCEPTANCE (AND WELCOME)

Several weeks before the parish celebrates the Rite of Acceptance (or the Rite of Welcome, for the baptized candidates), there should be another interview with each inquirer. The purpose of this interview is to discern whether the inquirer is ready to proceed to the next period of the process. The criteria for discernment are found in the rite (*RCIA* no. 42).

If an Initiation Questionnaire (see Part II, chapter 7) has not yet been completed, it should be filled out at this time. The interviewer, not the inquirer, fills out the initiation questionnaire.

At this point the question of who will sponsor each inquirer should be discussed. If no suitable sponsors have been found, the rite should be delayed until each candidate has a sponsor.

Inquirers with unresolved marriage cases may not be admitted to the catechumenate until the marriage questions are resolved. To avoid any misunderstanding or disappointment later, the inquirer must be informed of this clearly in the early stages of precatechumenate (see also no. 37).

10. THE RITE OF ACCEPTANCE (AND WELCOME)

This transition may be celebrated at any time of the year. There is no basis for the perception that the beginning of Advent is either the required or the most desirable time for celebrating the Rite of Acceptance, and in cases when Easter is celebrated early or the phase of the precatechumenate is brief, this can be less than desirable.

The Rite of Acceptance (and/or Welcome) may be celebrated more than once during the liturgical year, perhaps as many as three or four times, as groups of inquirers in the precatechumenate become ready to celebrate it (*RCIA* no. 18). It may be celebrated in the context of Sunday Mass, or at some other time when the faithful gather. If it is not celebrated at Sunday Mass, every effort should be made to see that the people of the parish attend and give their support (*RCIA* no. 45). The Rite of Acceptance is never celebrated privately (*RCIA* no. 41).

If there are baptized as well as unbaptized inquirers who are ready to make this transition, the combined rite may be used (*RCIA* no. 505). Clear distinctions should be maintained between the baptized and the unbaptized in the celebration of the combined rite (*RCIA* no. 506).

Alternatively, the Rite of Acceptance and the Rite of Welcome may be celebrated separately.

11. THE PERIOD OF THE CATECHUMENATE

The catechumenate period is the lengthiest period of the whole initiation process. "The length of the catechumenate period will depend on the grace of God and on various circumstances . . . Nothing, therefore, can be settled a priori [that is, beforehand]. The time spent in the catechumenate should be long enough—several years if necessary—for the conversion and faith of the catechumens to become strong" (*RCIA* no. 76). In the dioceses of the United States the catechumenate period is to be at least one full liturgical year. Again, those in the *RCIA* at this stage of the process are not given promises about when they will celebrate the Sacraments of Initiation.

The USCCB National Statutes state that this period should extend from Easter to Easter. Preferably it should begin before Lent in one year and extend until Easter of the following year (National Statutes no. 6).

FORMATION DURING THE PERIOD OF THE CATECHUMENATE

The four ways in which the catechumenate period brings to maturity the initial faith that is manifested in the Rite of Acceptance and Welcome are: (1) catechesis, (2) liturgical rites, (3) community life, and (4) apostolic works (*RCIA* no. 75).

Experience has shown that the Word of God proclaimed in the Sunday assembly is the most effective basis for weekly catechesis in the catechumenate. The lectionary readings not only contain material for instruction, but they also foster prayer and formation in the common liturgical life of the faithful.

Participation in the liturgy of the Word at Sunday Mass is an integral part of the catechumenate. After the Liturgy of the Word at Sunday Mass, the catechumens are kindly dismissed, together with a catechist, to reflect on the Word they have just heard. After the dismissal catechesis, a longer catechetical session follows, either on Sunday or sometime during the week, in which particular issues are explored in depth and the Church's tradition may be presented more fully. *The Catechism of the Catholic Church* and [other resources](#) can be helpful to catechists in preparing for these sessions. Suggested resources can be found in Part II, Chapter 3 of this document as well as on the website of the Office of Education, Evangelization and Catechesis: www.CatholicEdAOHCT.org.

With the help of the sponsor, the catechumen or candidate should be introduced to other members of the parish community, and take part in parish activities to the extent that they are able. The development of the catechumens' and candidates' active participation in the mission of the Church should not be deferred until after their sacramental initiation, but should begin during the catechumenate period, under the guidance of the sponsor. Catechumens and candidates should be encouraged to share their newfound faith with others.

RITES CELEBRATED DURING THE PERIOD OF THE CATECHUMENATE

Minor rites are available for use during the catechumenate period, and should be employed according to the directions in the rite. The Minor Rites are: Celebrations of the Word, Minor Exorcisms, Blessings, and Anointing with the Oil of Catechumens. The Presentations of the Creed and the Lord's Prayer may also be anticipated during the period of the Catechumenate.

In addition to the Liturgy of the Word at Sunday Mass, special Celebrations of the Word of God should be held for the catechumens (*RCIA* no. 82) and candidates (*RCIA* no. 406). Celebrations of the Word should provide a context of prayer for catechetical meetings as well (*RCIA* no. 84).

Minor Exorcisms and Blessings are celebrated in order to purify and strengthen the catechumens day by day. The Blessings (*RCIA* no. 95 ff.) may not be celebrated at the end of the Liturgy of the Word at Sunday Mass (see *Book of Blessings*, no. 28). The Celebrations of the Word at which the Minor Exorcisms and Blessings are to be celebrated are those held especially for catechumens (see *RCIA* no. 82, 84, 89). Only a priest or deacon may anoint with the oil of catechumens (*RCIA* no. 98, 103). Because of its close connection with Baptism, this anointing is reserved for catechumens, and may not be celebrated with the baptized candidates.

The Presentations of the Creed and the Lord's Prayer may be anticipated during the catechumenate period, so that greater attention and prominence may be given to the handing on of these texts (*RCIA* no. 104). When they are anticipated, they may be accompanied by the Ephphetha rite, according to the provisions of the rite (see *RCIA* no. 105, including footnote 1).

DISCERNMENT FOR THE RITE OF ELECTION (AND CALL TO CONTINUING CONVERSION)

This final discernment of the progress of each catechumen and candidate should be deeper and broader in its consultation than the one that took place before the Rite of Acceptance. Those who by means of this discernment are admitted to the period of purification and enlightenment which will culminate with the reception of the sacraments of initiation.

"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," (*RCIA* no. 122). Groups of catechumens and candidates may even be consulted. The catechumenate team therefore should set aside sufficient time to undertake this deliberation seriously. The criteria for this discernment can be found in *RCIA* no. 120. These criteria may be supplemented by a careful review of *RCIA* no. 75, which indicates the ways in which conversion is expected to have occurred during the catechumenate period, and by *RCIA* no. 131, which summarizes the results of the discernment process.

12. THE RITE OF SENDING

This rite, which takes place in the parish, is the occasion for the parish community to express its approval of the elect, and for the godparents to offer more personal testimony about them. In it the parish offers support to the elect, and sends them to the archdiocesan celebration of election at which their names will be enrolled, and the bishop will formally admit them to the period of purification and enlightenment. The rite fulfills a similar function for the candidates,

who will go to the archdiocesan celebration to be recognized by the bishop and receive their call to continuing conversion.

In the Archdiocese of Hartford, the catechumens sign the book of the elect in the Archdiocesan Rite of Election, not the Rite of Sending. Candidates do not sign the book of the elect - it should be explained to them that the book of the elect symbolizes the enrollment for Baptism. Although listed as an optional celebration, the Rite of Sending is highly recommended. It must be celebrated at some time prior to the archdiocesan celebration of election.

13. THE ARCHDIOCESAN COMBINED RITE OF ELECTION AND CALL TO CONTINUING CONVERSION

This combined rite is presided over by the Archbishop or his delegate on the First Sunday of Lent at the Cathedral of Saint Joseph. The Rite of Election is celebrated for those who will be baptized, confirmed and receive Eucharist at Easter. Godparents take part in this celebration along with the elect. The Rite of Calling the Candidates to Continuing Conversion is celebrated for all baptized RCIA Candidates that are ready to complete their sacraments of Christian Initiation. A sponsor accompanies each Candidate (*RCIA* no. 448). To ensure the smooth functioning of this large liturgical event, parish catechumenate directors/coordinators and pastors are asked to register their parish group with the Office of Education, Evangelization and Catechesis. Packets of information, with registration materials, are sent to each parish catechumenate director/coordinator, pastor and other points of contact to ensure full communication.

14. THE PERIOD OF PURIFICATION AND ENLIGHTENMENT

This period coincides with Lent. It should have the character of a time of retreat for those preparing for Baptism, for the candidates who will complete their initiation or enter the full communion of the Catholic Church, and for the faithful who will commemorate their own Baptism at Easter.

The centerpiece of this period of prayerful preparation is the celebration of the Scrutinies. Although the candidates will not be the subjects of the Scrutinies, catechesis for both the elect and the candidates during this period should be related to the celebration of the Scrutinies.

THE SCRUTINIES

Normally the Scrutinies are celebrated on the third, fourth, and fifth Sundays of the Lenten season. At the masses at which the Scrutinies are celebrated, the Year A readings must be used (*RCIA* no. 146). If the Scrutinies are celebrated at one of several parish masses, the other parish masses may also use the Year A readings for these Sundays (see the Sunday Lectionary).

Candidates are not the subjects of the Scrutinies, but they should participate in them with the assembly so as to pray for the elect, and should reflect with the elect on their meaning. In place of the Scrutinies, candidates celebrate a similar rite called a "Penitential Rite" (*RCIA* no. 459 ff.) on the second Sunday of Lent (*RCIA* no. 462) or at some other time when the community gathers.

THE PRESENTATIONS

The presentations of the Creed and the Lord's Prayer may be celebrated at a Lenten weekday Mass during the week following the first Scrutiny and the third Scrutiny, respectively. The readings proper to these celebrations take precedence over the weekday readings. If the presentations are anticipated during the catechumenate period, the readings proper to them should be used. If the presentations have been anticipated during the catechumenate period, they are omitted during the period of purification and enlightenment.

THE PREPARATION RITES

Those who will receive the sacraments of initiation at the Easter Vigil are to be advised to refrain on Holy Saturday from their usual activities, engage in prayer and reflection, and if possible, to fast (*RCIA* no. 185). The preparation rites should assist this process of prayer and reflection. There are several rites to choose from (see *RCIA* no. 185 ff), and proper readings are provided for each choice.

15. THE SACRAMENTS OF INITIATION

The sacraments of Baptism, Confirmation, and Eucharist normally are conferred on the elect at the Easter Vigil. The Easter Vigil must be a worthy celebration in every way, especially in its full use of symbol, both in the celebration of the sacraments themselves, and in the preceding services of light and word. Baptism by immersion is preferred as "the fuller and more expressive sign of the sacrament" (National Statutes no. 17), and should be encouraged. The

provision for partial immersion (i.e. immersion of the candidate's head), should be taken into account.

The elect do not carry lighted tapers as the baptized do during the service of light, because Christ in Baptism has not yet enlightened them. The candidates however do carry lighted tapers, because they are baptized.

After the elect are baptized, they may be clothed in a baptismal garment. Traditionally, this is a simple, white, flowing garment that clothes the whole person. The alb is a baptismal garment. The baptismal garment should not be decorated with "symbols." It is itself the symbol, and anything added to it will detract from its effectiveness. Stoles are not baptismal garments.

Priests who exercise a pastoral office in the Archdiocese of Hartford are automatically granted faculties by the Archbishop to baptize adults and children of catechetical age, and they receive from the law the faculty to confirm them (*Canon* 883.2).

When the elect are baptized, the sacraments of Confirmation and Eucharist must be conferred immediately thereafter, unless a grave reason prevents it (*Canon* 866, cf. *RCIA* no. 215, NCCB Statutes no. 14). The absence of a bishop does not constitute a grave reason (cf. NCCB Statutes no. 13-14); nor does the personal preference of the celebrant or candidate for Baptism. A grave reason may arise in emergency situations or missionary situations where the minister of Baptism is a deacon, or the oil of chrism is not available.

It is not permissible at one celebration for one priest to baptize and another to confirm. The faculty to confirm is only granted to the one who baptizes. For the same reason, it is not permissible for a deacon to baptize and a priest to confirm. If there are a large number to be confirmed, a priest who has the faculty to confirm may invite other priests to assist him in the anointing (*RCIA* no. 14; for more information regarding other priests and the order of preference, see *Rite of Confirmation* no. 8a-b). When an ordinary minister of Baptism is available, a layperson is not authorized to baptize. Nor is it appropriate for anyone except the baptizing minister to question the catechumen for the renunciation of sin and the profession of faith prior to Baptism.

Priests who exercise a pastoral office in the Archdiocese of Hartford are automatically granted faculties by the Archbishop to receive into the full communion of the Catholic Church adults and children of catechetical age, and they receive from the law the faculty to confirm them (*Canon* 883.2). Those who have the faculty to confirm are bound to exercise it (*Canon* 885.2; see also NCCB Statutes no. 35).

Specifically, the law supplies the faculty to confirm to the presbyter for the following candidates (Archdiocese of Hartford Directives for Faculty to Confirm, Part II, chapter 7):

- a. A person baptized in a non-Catholic church or ecclesial community whom he brings into full communion;
- b. A person baptized in the Catholic Church but raised in a non-Catholic church or ecclesial community through no fault of his/her own who is now returning to full communion;
- c. A person baptized in the Catholic Church who apostasized (i.e. totally and deliberately repudiated the Christian faith) who is now returning to full communion.

In the Archdiocese of Hartford, the faculty to confirm those candidates in the catechumenate who were baptized as Catholics and who have not celebrated Confirmation and Eucharist must be requested in writing through the Office of the Chancellor. Permission will be granted under the following conditions:

- a. To be used only for baptized Catholics who have fully participated in the process and catechesis of the 1988 Rite of Christian Initiation of Adults, or its equivalent;
- b. When the celebration of Confirmation takes place during the Easter Vigil.

Since questions of validity may arise when the Sacrament of Confirmation is administered by a priest, (*Canon* 882), a notation should be made in the Parish Confirmation Register that the faculty to confirm under the above-listed conditions is expressly delegated, i.e., "*delegatus*."

The neophytes and the other newly initiated may take up the gifts at the preparation of the altar. It is desirable that the neophytes, together with their godparents, parents, spouses, and catechists, receive communion under both kinds (*RCIA* no. 243). Where the occasion suggests, it is appropriate that all the faithful also be admitted to Holy Communion under both kinds (*Missale Romanum*, 65).

16. THE PERIOD OF POST-BAPTISMAL CATECHESIS OR MYSTAGOGY

The period of post-baptismal catechesis or mystagogy refers to the fifty days of the Easter season, concluding at Pentecost (*RCIA* no. 249), and also to the first year of the neophyte's life as a baptized Christian (NCCB Statutes no. 24), concluding on the anniversary of the neophyte's initiation (*RCIA* no. 250). The mystagogy that takes place during this first year is also called "extended mystagogy." Extended mystagogy includes monthly meetings (NCCB Statutes no. 24). Seasonal gatherings may also be appropriate. The neophytes and their godparents should participate as a group in the Sunday masses of the Easter season, and special places in the assembly should be reserved for them (*RCIA* no. 248). These "neophytes' masses" are the main setting of the mystagogy (*RCIA* no. 247). Candidates whose initiation was completed in the

catechumens participate in this period in the same way as the newly baptized. Their sponsors should support them and participate in the neophytes' masses with them.

17. NOTES ABOUT TEENAGERS

Although teenagers of the age of fourteen and older are to be initiated according to the norms for adults, it is an open pastoral question whether these young people should form their own group or be included with the adults. This decision should be based on the maturity and the pastoral needs of the teenagers involved. If a separate group is formed, it should follow the catechetical and ritual pattern set by the steps and periods of the rite and be linked with the adult group whenever possible.

Teenagers need adults to mentor them, as well as peers to support them. An adult should usually take the role of the sponsor, and the teenager's peers should be involved as a community of support and encouragement.

CHAPTER 3: CHILDREN OF CATECHETICAL AGE

18. WHO ARE THE CHILDREN?

Because children of catechetical age are considered, for purposes of Christian initiation, to be adults (*Canon* no. 852.1), they are included in the norms set forth by the *RCIA*. Children of catechetical age are old enough to hear and understand the call of Christ, and to respond with faith at their own age level. Consequently, their initiation is not based, as is the Baptism of infants, entirely on the commitment of the parents and the faith of the Church, but requires a genuine faith response on the part of the child. At the same time, the child is still dependent on his or her parents, and will need continued nurturing in faith. Children of catechetical age are those who have reached the age of reason, which is generally considered to be age seven. The category of "children of catechetical age" extends up to the fourteenth year.

The initiation of young people fourteen years and older should follow the rite for adults in every respect (*RCIA* Part I for the unbaptized, and Part II, Chapters 2-5 for the baptized), rather than following the adaptations for children that are found in Part II, Chapter 1 of the *RCIA*.

UNBAPTIZED CHILDREN OF CATECHETICAL AGE

This is the primary group of children involved in the catechumenate. Part II, Chapter 1 of the *RCIA* addresses their special concerns. They should without exception participate fully in the children's catechumenate, and celebrate all three of the sacraments of initiation together. (*RCIA* no. 305, NCCB Statutes nos. 18–19, and *Canons* 852.1 and 866.)

BAPTIZED NON-CATHOLIC CHILDREN SEEKING RECEPTION INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH

This group is included in the norms set forth by the *RCIA*. Their situation is addressed in part by the description of the catechumenate for children found in Part II Chapter 1 of the *RCIA*. Their situation is also addressed in Part II, Chapter 5 of the *RCIA*, which concerns the reception of baptized Christians into the Full Communion of the Catholic Church. The priest who presides at the reception of these young candidates receives from the law the faculty to confirm them (*Canon* 883.2), and must use it (*Canon* 885.2; see also NCCB Statutes no. 13). Therefore, children who are received into the Church and who have not been validly confirmed must be confirmed at the time of their reception.

The process of formation for these baptized children may be carried on in the catechumenate, with the clear understanding that they are candidates, not catechumens. Just as the participation of baptized adults is allowed in the adult catechumenate for pastoral reasons, so the participation of baptized children is allowed in the children's catechumenate. If the parents of these children are also being baptized or received into the Church, their children should be received at the same time, depending on their readiness.

BAPTIZED BUT UNCATECHIZED CATHOLIC CHILDREN OF CATECHETICAL AGE

These children should be included in the catechumenate, if this is thought to be pastorally prudent and desirable, because their situation parallels the circumstances of baptized but uncatechized adults (*RCIA* Part II, Chapter 4). Alternatively, they may be catechized with their Catholic peers and celebrate the sacraments with them. The fact that they may be out of the grade level at which the sacraments are usually celebrated should not be seen as a barrier to receiving Confirmation and Eucharist with children of other ages, since the celebration of these sacraments should always be based on readiness as described in the rite, and not on chronological age or grade level.

Those children who have received their formation in a catechumenate are to be confirmed in the same liturgy in which they celebrate the Eucharist (*RCIA* no. 409). Permission for a priest to confirm baptized but uncatechized Catholic children of catechetical age who have taken part in a catechumenate follows the same regulations concerning baptized but uncatechized adults (See Number 15 of these Guidelines).

CHILDREN YOUNGER THAN CATECHETICAL AGE

Unbaptized children younger than catechetical age are to be baptized according to the *Rite of Baptism for Children*, which is the rite used for infant Baptism. Their Confirmation and Eucharist are then deferred until a later age.

Baptized children younger than catechetical age whose parents are being received into the full communion of the Catholic Church do not participate in a catechumenate. They are received on the same date as their parents. Although no rite is required of them, these children should be warmly welcomed and may be recognized in various ways at the celebration of their parents' reception. Notation of their reception and record of the date and place of their Baptism should be made in the parish baptismal register at the time of their parents' reception. They then receive the remaining sacraments of initiation with their Catholic peers.

Baptized children younger than catechetical age who were baptized in a non-Catholic Church, and whose parents are Catholics, are considered to be received into the Church at the time of their reception of first communion, with no additional rites required of them. The date of their first reception of Eucharist should be noted in the parish baptismal register as their date of reception, and record of the date and place of their Baptism should also be entered. They should participate with their Catholic peers in catechesis and the sacraments, and should not take part in a catechumenate.

19. THE RELATIONSHIP OF THE RITE FOR ADULTS TO THE RITE FOR CHILDREN

The catechumenate as it is described for an adult is the model for the catechumenate for children. What is contained in the section devoted to children (*RCIA* Part II, Chapter 1) is a set of adaptations to render the adult catechumenate better suited to the pastoral needs of children. It does not constitute a different model. Whenever the introductory material in the chapter on children does not provide enough information or guidance concerning the periods or the rites, the reader should refer to the corresponding section of the rite for adults for more information. There is no such process called the RCIC and that term should be avoided.

From apostolic times, families have come to the grace of Baptism together. Families that are undergoing initiation should, as far as possible, celebrate the rites of the catechumenate and the sacraments of initiation together as a family, provided that each member is ready for the next stage of the process. When there is a mixed group of children and adults, the adult rite is followed, with appropriate adaptations made for the children who are participating.

The catechumenate for adults and children is a single reality. Adults and children may always participate in the rites together. When the children's parents are not part of the catechumenate for adults, however, the parish may celebrate the rites for them in gatherings separate from the adult catechumenate, where the fullest use of the adaptations for children may be exercised. This is a pastoral decision.

20. SPECIAL NEEDS OF CHILDREN

The Christian initiation of children of catechetical age must therefore take special care to evaluate the following elements of the child's conversion, so that the child's special needs may be met:

- a. What is the attitude of the child's family? Is there a commitment on their part to help the child grow in faith and in the community of the Church? Can this commitment be developed?
- b. What is the child's relationship to the parish community and to Sunday worship? Is there an ongoing relationship? Can such a relationship be developed?
- c. Has the child expressed faith in Christ? Does the child want to belong to the Church? Can a personal relationship to Christ and to the Church be developed?

21. ROLE OF THE FAMILY

The catechumenate for children incorporates ways for the family of the young catechumen to be involved in the process of initiation. The catechumenate director/coordinator or pastor should meet with the family and enlist their active support from the beginning of the process. A commitment to bring the child to the catechumenate gatherings is essential. The director/coordinator or pastor should make clear what the process involves for the child, and that the family is expected to participate with the child in the rites and the catechetical process.

Families today take a great many different forms, due to the prevalence of divorce and remarriage in our society. The family structure also varies according to culture. Families today are frequently subject to economic pressures, and experience time pressures due to both parents working outside the home. The Church should take these factors into account in determining reasonable expectations for family involvement.

For children to be initiated into the Church, it is always necessary to have the consent of their parents, or at least one of them, or those who lawfully take their place. Children who have the consent but not the active involvement of their parents in the process of initiation should not on that account alone be barred from the process. If these children have grandparents, responsible older siblings or other key family members who will support their conversion consistently, these factors should also be taken into account.

22. ROLE OF CATHOLIC PEERS

The support of the child's community of peers and their families will strengthen the young catechumen's experience of the Church and of conversion, and should be sought whenever possible. The special role of a "peer companion" does not substitute for an adult sponsor, but can provide a helpful support for the catechumen and should be used judiciously.

If the child is enrolled in a Catholic school or parish catechetical program, the child's classmates should be made aware of the special journey of the child and be invited to participate in liturgical celebrations of the catechumenate for their classmate whenever appropriate. This may take the form of participation in one of the major rites held in the parish church, or one of the minor rites, which may be celebrated with a group of children in a school or catechetical center.

23. THE SHAPE OF THE CATECHUMENATE FOR CHILDREN

Initiation is a gradual process for children as well as for adults, and care should be taken to allow enough time for the children to grow secure in their new faith and develop bonds to the parish church community. Frequently, the time needed by the children is longer than the time needed by adults.

The catechumenate begins with an inquiry period that leads up to the celebration of the Rite of Acceptance (or the combined Rite of Acceptance and Welcome). The inquiry period, or precatechumenate, should introduce the child to ingredients basic to our faith: who is God, who is Jesus, and what is the Church.

After the Rite of Acceptance, the process continues with the catechumenate period, which is linked with the Sunday Liturgy of the Word. This period includes dismissals and minor rites, as does the catechumenate period for adults. The child's experience of worship is very important to this period. Special attention should be given to cultivating a sense of wonder at God's presence in the central symbols of our faith: light, water, oil, bread and wine, and the people gathered to worship. Catechesis about what it means to follow Jesus in our daily lives springs naturally from the lectionary readings in the course of the liturgical year. At least one full year should be devoted to the catechumenate period. The pastor, catechumenate director/coordinator, catechists, and other members of the team should carry out a discernment of the children's progress and readiness for the sacraments of initiation. Those who are truly prepared then pass into the Lenten period of purification and enlightenment.

The Rite of Election is considered an optional rite for children. That does not mean that each child may decide whether or not to attend. Rather, the pastor decides whether and how the children who will receive the sacraments at Easter should participate. Careful consideration should be given to this question as a matter of parish policy. Children may participate in the Archdiocesan Combined Rite of Election and Call to Continuing Conversion.

During the period of purification and enlightenment, one or more Scrutinies should be celebrated with the children. These celebrations may be linked with services for the reception

of the sacrament of reconciliation for the children's Catholic peers. Those children taking part in the catechumenate who are already baptized should be prepared to receive the sacrament of penance during this time.

The sacraments of initiation are celebrated for the children at the Easter Vigil, unless some serious reason prevents it, such as inordinately large numbers. Children whose parents are being initiated at the Easter Vigil should be included with their family members, provided they are ready.

If, for pastoral reasons, any of the children are not initiated at the Easter Vigil, they should receive the three sacraments of initiation as soon as possible thereafter, at the Mass of Easter day or a Sunday Mass during the Easter season.

Children should share in the joy of the fifty days of the Easter season, and be visible to the community at Sunday Mass with their godparents and the other neophytes, in a special place reserved for them in the assembly. They have a special celebration to mark the end of the Easter season, at Pentecost. For children, extended mystagogical catechesis will be provided by their ongoing participation in the parish religious education (catechetical/faith formation) program, and ongoing mystagogia through the parish catechumenate.

24. ADAPTING THE RITES FOR CHILDREN

When celebrating the rites for children, the ritual for children should be used and adapted to the needs of the particular children who will participate. Those who are involved in preparing the rites, especially catechists whose background in liturgy is not extensive, should take great care in adapting the rites. The following principles should be kept in mind:

- a. The adaptations for children offered by the rite should be read and understood in light of Part I of the Rite of Christian Initiation of Adults.
- b. It is the goal of any adaptation to preserve and highlight the central symbols of the rites.
- c. It is necessary to avoid adding additional layers of symbolism to the symbols that are already in the rite.
- d. It is necessary to understand the structures of the rites, and keep those structures intact.
- e. The rite as it appears in the ritual book is always our guide and reference point.

When children celebrate the rites together with adult catechumens, the adult rite is followed, with some adaptations for the children. In order to accomplish this successfully, the celebrant

should prepare carefully, perhaps using a text prepared specially that combines the adult rite with the adaptations for children.

When combining adaptations for children with the adult rite, in celebrations where both adults and children will participate, the following guidance is offered:

- a. In the Rite of Acceptance, the opening dialogue with the children should ask the questions that appear in the rite for children, whereas the dialogue with the adults would ask the questions that appear in the adult rite.
- b. The Rite of Acceptance for children incorporates a special affirmation by the parents. This affirmation by the parents should be retained when the children celebrate with the adults.
- c. The Scrutinies for children, unlike those for adults, may be combined with an anointing with the oil of catechumens. If the Scrutinies for children are celebrated with the adults however, the anointing should be celebrated at another time.

CHAPTER 4: MINISTRIES

25. THE COMMUNITY

The community is the primary minister of the catechumenate. *RCIA* no. 9 describes this ministry in detail. Consistent effort should be made to enable the parish community to be aware of and undertake their responsibility for the new life that God is giving the Church through its RCIA participants.

In order to foster an awareness of the crucial role of the faithful in giving witness and nurturing conversion, the faithful of the parish community should be encouraged to explore their own faith, perhaps through parish groups (such as RENEW, Small Christian Communities, and other programs) or other ongoing adult faith formation opportunities, inspired by the United States Bishops' Pastoral Plan on Adult Faith Formation, *Our Hearts Were Burning Within Us*. To that same end, the parish community should also be enabled to evangelize, as per the United States Bishops' National Plan and Strategy, *Go and Make Disciples*, as well as the resource for evangelization, *Living As Missionary Disciples*.

With or without special programs, the people of the parish should pray for the catechumens and candidates, socialize with them, and give them good example of the Christian life. The ongoing ministry of preaching and catechesis in the parish should build up the sense of the faithful that it is important and necessary for the community to care for catechumens and candidates in the process of initiation.

26. THE CATECHUMENATE DIRECTOR OR COORDINATOR

It is expected that in addition to the pastor there is one person who is responsible for overseeing the work of the catechumenate in the parish. This person may be called the Catechumenate Director, or the Catechumenate Coordinator. A person in this position should have experience working in the catechumenate, as well as appropriate educational preparation for this ministry.

The director or coordinator is responsible for working with the pastor and the catechumenate team to see that the ministries of the catechumenate are carried out, and that the norms and directives of the rite are observed. The director or coordinator also insures that the archdiocesan norms and directives are carried out. The director or coordinator arranges for the team's training and ongoing development, and serves as contact person for the Office of Education, Evangelization and Catechesis.

27. CATECHISTS

The catechist in the catechumenate must have a thorough knowledge of and love for the teachings of the Church, as well as the practical skills necessary to work effectively with adults and/or children. Catechists who work with adults should understand the principles of adult learning, and those who work with children should apply pedagogical skills that are appropriate to the age group of the children. Because the catechumenate is intimately bound up with the liturgical life of the Church, and draws substantially on the scriptures proclaimed in the Sunday assembly, catechists in the catechumenate need to be solidly grounded in good principles of liturgy and scriptural interpretation, as well as theology, morality, spirituality, and so on.

The catechumenate catechist has a special responsibility to show forth the Church's respect for non-Christian religions, and to exemplify and foster an ecumenical spirit within the catechumenate group. At the same time, the catechist should affirm and clearly explain the distinctive witness of Catholicism, and the unique gift of Christ, so that indifferentism or relativism—which are the enemies of true ecumenism and interfaith dialogue—may be avoided. A commitment to ongoing formation is essential for the catechist.

Special presentations, workshops and institutes sponsored by the Archdiocese and by surrounding dioceses can help the catechist to grow in this ministry. For information about what offerings are available, contact the Office of Education, Evangelization and Catechesis.

28. SPONSORS AND GODPARENTS

FOR ADULTS

- a. Any fully initiated and practicing adult Catholic who is willing to assist in the process of initiation and is able to set a good example of the life of faith may be a sponsor for an adult catechumen. The sponsor's role is described in *RCIA* no. 10. The godparent of an adult catechumen should also assist in the initiation process and set a good example. The godparent's role is described in *RCIA* no. 11. The godparent must be a fully initiated Catholic in good standing. The same person usually fills the roles of sponsor and godparent, although two different people may fill them.
- b. Ideally, new sponsors and godparents are sought for each new catechumen and candidate, so that more people of the parish will take part in this important ministry.

- c. Having a spouse or fiancé serve as a sponsor, though permissible, is not generally recommended. It is better to recruit a member of the parish who will enlarge the circle of support for the catechumen or candidate, rather than to rely on a spouse or fiancé who by nature of their relationship already has a central but different role in the person's life.

The sponsor of a candidate accompanies the candidate through the entire process of initiation, and assists in all the liturgical rites with the candidate. (No "new" or additional godparents are permitted, since the candidates are already baptized.)

Godparents and Sponsors who serve in the RCIA must provide a Sponsor Certificate signed by the pastor of their home parish. Sponsor certificates are available through the Archdiocesan website, www.ArchdioceseOfHartford.org, as well as in Chapter 7 of this document.

FOR CHILDREN OF CATECHETICAL AGE

Parents normally present their children at the Rite of Acceptance. If they are unable to do so, a sponsor may take their place (RCIA no. 260). The godparents of unbaptized children in the catechumenate whose role is analogous to that of the godparents for adults (RCIA no. 11) must not be their parents. These godparents should be involved during the catechumenate process, and will accompany the child at the Rite of Election and at the Sacraments of Initiation. Parents normally present their baptized children at the Rite of Welcome, as they do at the Rite of Acceptance. If they are unable to do so, a sponsor may take their place. The sacramental sponsors of children who are baptized candidates in the catechumenate may not be their parents. These sponsors should take part in the entire catechumenate process and the appropriate liturgical rites.

FORMATION OF SPONSORS AND GODPARENTS

The catechumenate director or coordinator is responsible to see to it that sponsors and godparents receive adequate formation for these important ministries. When working with children of catechetical age, formation of parents is also important. To qualify for these the ministries of sponsor and godparent, adults should be willing to assist in the process of the child's initiation, be present at the rites, and be able to provide a good example and witness to the faith. They must be fully initiated adult Catholics in good standing.

29. TEAM DEVELOPMENT

From year to year the catechumenate team will need to incorporate new members and provide ongoing education for those who continue to minister in the catechumenate process. Some of the orientation of new team members and ongoing education of experienced team members can be accomplished at the parish under the guidance of the catechumenate director and the pastor. Participation in workshops, seminars, and courses offered by the Archdiocese and by national organizations will also provide valuable help to team members. The parish should encourage its team members to grow in their ministry and support their participation in outside events and workshops that will enrich their understanding of the RCIA.

Regular evaluation should be part of the work of the catechumenate team. All team members, including the director, should evaluate the process, their own work, and the functioning of the team. Evaluations are for the purpose of affirming those aspects of the ministry that have worked well, and discovering what improvements can be made in the future.

The catechumenate team may also become involved with assessing the needs of the parish in the area of Christian initiation, religious education, and liturgy. Because of their work with the Christian initiation of adults, their observations will be valuable to the pastor and the parish council in planning parish initiatives such as small communities, family catechesis, evangelization, and outreach to the alienated.

CHAPTER 5: SPECIAL CASES

30. USE OF THE SHORT FORM OF ADULT INITIATION

This adaptation may only be used by permission of the archbishop (*RCIA* no. 331). Permission will not be granted on the basis of change of residence from parish to parish or diocese to diocese (NCCB Statutes no. 20). The use of this form is to be on the most limited basis possible, and will be restricted to extraordinary cases (NCCB Statutes no. 20).

31. CHRISTIAN INITIATIONS OF PERSONS IN DANGER OF DEATH

Priests and chaplains should become familiar with the form of initiation to be used in the case of a person in danger of death. Information regarding this can be found in Part II, Chapter 3 of the *RCIA* and in Chapter 8 of *Pastoral Care of the Sick*. Once the sacraments are celebrated, the celebrant must take responsibility for (1) finding out whether or not the person recovered from the dangerous illness, and (2) if the person recovered, seeing that the person is placed in a functioning catechumenate.

When a person initiated in this way recovers, and is returned to complete the catechumenate under the direction of the parish catechumenate director, the norms for the formation of baptized but uncatechized adults should be followed (*RCIA* no. 371).

32. FUNERAL OF A CATECHUMEN

Once an unbaptized person has passed through the Rite of Acceptance into the Order of Catechumens, that person becomes "part of the household of Christ" (*RCIA* no. 47), and may receive blessings and sacramentals, and be married according to the Rite of Marriage. Catechumens may also be buried as Christians (*RCIA* no. 47). Within the funeral rites, catechumens are to be considered members of the Christian faithful (*Canon* 1183.1). The language of the Order of Christian Funerals, which refers to Baptism, is to be adapted.

33. PERSONS WITH DISABILITIES

The community of the Church should warmly welcome persons with disabilities seeking initiation, and their participation in the catechumenate and in the sacraments of initiation

should be encouraged to the fullest degree possible. Persons of the age of fourteen and older are to be treated as adults, regardless of their disability, and initiated according to the norms for adults, with appropriate adaptations.

Although the support and active involvement of the family is desirable, and should be sought, no one should be barred from the initiation process because of a perceived lack of faith or parish involvement on the part of their parents or guardians. The permission and basic cooperation of parents or guardians should be sufficient. Often the parents of persons with disabilities have experienced hurt and rejection in the Church, and will only be drawn back to the Church by a long and patient process. The first priority and responsibility of the minister of Christian initiation is to respond generously to the desire of the one who is seeking the sacraments of initiation. A resurgence of interest in Church involvement may very well develop in the family during the course of the initiation process.

Because one of the goals of the catechumenate is to integrate the person into the community of the Church, persons with disabilities should as much as possible take part in the catechumenate process with others, rather than as a separate group. If a separate group is deemed necessary, however, participation in the common liturgical rites and a common course of catechesis (adapted to the participants' abilities) will help to underline the fact that they journey together with the other catechumens and candidates. Contact with parishioners through sponsors and involvement in parish life should also be fostered, so that they will be fully accepted by the parish community.

Special efforts by the parish may be called forth to accommodate the needs of persons with disabilities in the catechumenate. Since disabilities and individuals vary widely, what is needed will also vary. A special catechist may be needed to present the catechesis in simple form to adults with developmental disabilities. A sign language interpreter may be needed for deaf persons. Braille or media resources might be needed for those who are blind. Transportation to the catechetical sessions or the Sunday liturgy may be needed. A person who has difficulty speaking may need special help to participate fully in discussions, and so on. The catechumenate team should develop sensitivity to the needs of persons with disabilities, and creatively find ways to meet these needs from the resources of the parish. The Office of Education, Evangelization and Catechesis can provide guidance for catechumenate teams in such cases.

34. ILLITERACY

The *Rite of Christian Initiation of Adults* does not presume literacy of any participants but the ministers of the *RCIA* (note that even at the Rite of Election, a catechist may write the names as the elect call them out). Catechumenate directors and pastors should take care to ensure that adults who cannot read are nonetheless welcomed and included in the process of initiation. Media resources can help meet the needs of such individuals, but sensitivity on the part of catechists is especially important.

35. SCHOOLS AND INSTITUTIONS

CATHOLIC ELEMENTARY AND HIGH SCHOOLS

After the initial period of inquiry, the catechumenate must always be closely connected to the Sunday worship of the Church. Enrollment in a Catholic school therefore is never sufficient in and of itself to fulfill the requirements of the catechumenate. While the religious education provided in a school is a source of valuable ongoing formation, catechesis for initiation normally is separate from regular, ongoing religious education and is especially suited to the particular goals of the initiation process.

Catholic school personnel nonetheless have an important role to play in facilitating the faith journey of the students who are catechumens and candidates enrolled in the parish catechumenate. They should understand and respect the special status of catechumens and candidates, who do not yet participate in the Eucharist, but who are the focus of the Church's special care and may receive blessings and other sacramentals. They should encourage the Catholic peers of the catechumens and candidates to support and affirm the faith journey of the young catechumens and candidates in their midst. Although the major rites (Acceptance, Election, Scrutiny, and Initiation Sacraments) always take place at parish liturgies, some of the minor rites (such as blessings, minor exorcisms, anointing, the presentation of the creed and the presentation of the Lord's Prayer) may be celebrated with the catechumens' classmates in various settings where school prayer is conducted. These rites should be planned collaboratively with the catechumenate director, to assure continuity and avoid duplication. The Catholic school principal has a special responsibility to identify needs and encourage families to pursue the initiation process through the parish catechumenate.

COLLEGES AND UNIVERSITIES

Catholic campus ministry personnel may conduct a catechumenate adapted to the needs of resident students and commuting students and faculty families who wish to participate regularly in the worship and community life of the campus ministry. Out of pastoral concern for the ongoing Catholic life of student catechumens and candidates, campus ministers should foster a connection with an appropriate community where the student will participate in the life of the parish outside of the school year and after graduation.

None of the regular features of the catechumenate are to be abridged because of the institutional setting. However, the academic calendar may impose a necessity for adapting the timeframe of the catechumenate, and even the time of the celebration of the rites. The records of Baptisms, receptions, Confirmations and celebrations of first Eucharist are to be kept in the registers of the parish, which corresponds to the campus ministry where the sacraments were celebrated.

NURSING HOMES, RESIDENCES, CORRECTIONAL FACILITIES

Those charged with the pastoral care of people in nursing homes, residences, or correctional facilities should fully adapt the catechumenate to the needs of those who seek initiation in these settings. They should observe, however, the norms contained in these statutes for obtaining faculties and permissions required by the *RCIA*. Those catechumens and candidates who will only be in these institutions for a short period of time, or who begin their catechumenate near the end of their stay, should be helped to find a parish catechumenate in which to continue their formation after they are released.

CHAPTER 6: MARRIAGES, ANNULMENTS, AND CONVALIDATIONS

36. COLLABORATION

Pastors and catechumenate directors or coordinators should work closely together to assure that the marriage situations arising in the precatechumenate are addressed in a pastorally sensitive and expeditious manner.

Pastors should inform catechumenate directors or coordinators of the progress of annulment cases, and consult them concerning the needs and progress of those expressing interest in going through the process of initiation. Catechumenate directors should see to it that the need for a Church annulment is identified, and the process of seeking it completed, before the Rite of Acceptance and Welcome is celebrated. In planning for the marriage of catechumens or the convalidation of marriages for those who are in the catechumenate, the catechumenate director's advice and cooperation should be sought by the parish priests and deacons, so that the formation process can be integrated with these important events.

37. RULES CONCERNING THE MARRIAGE OF CATECHUMENS

Once a person has become a catechumen (the result of celebrating the Rite of Acceptance into the Order of Catechumens), that person is a member of the household of faith and has certain rights in the Church. Among them is the right to be married according to the Catholic Rite of Marriage. When a catechumen is married, the language of the rite is adapted to reflect the fact that the catechumen is unbaptized. The marriage should take place outside Mass, following the order described in Chapter III of the *Rite of Marriage*. When a catechumen marries an unbaptized person, no dispensation is needed. When a catechumen marries a baptized person, a dispensation is needed for disparity of cult.

38. DIVORCED AND REMARRIED PERSONS SEEKING THE SACRAMENTS OF INITIATION

As people enter into the Christian initiation process, they begin examining many aspects of their lives, including their marriage relationship. In forming people for the Christian way of life, the Church is concerned about bringing all aspects of life into relationship with Christ, including marriage. The scriptures proclaim specific qualities of marriage, including permanence and indissolubility. St. Paul proclaimed marriage a mystery that manifests the love of Christ for each

of us (Ephesians 5:32). *The Catechism of the Catholic Church* refers to matrimony as a sacrament of the communion of the Church (CCC 1624). Those who minister to divorced persons seeking initiation should keep in mind these pastoral and theological concerns.

A person who is divorced but not remarried may celebrate the sacraments of initiation. That person should clearly understand however that the Church considers him or her bound by the bond of the previous marriage and that a future marriage would not be possible unless the previous marriage was dissolved by death or by a Church annulment. The time of preparation for initiation may be an appropriate time to present their case so they can know of their freedom to enter into a future marriage within the Church.

Anyone who was married and divorced, and is now remarried, must seek an annulment of the prior marriage or marriages. (N.B. If the ex-spouse has obtained a Church annulment, that annulment frees both parties.) Also, anyone who is married to someone who was previously married and divorced cannot be admitted to the Catechumenate unless the spouse obtains an annulment of the previous marriage.

An annulment is a declaration by the Church that the marriage in question was not binding in the eyes of the Church. It affirms that a required intention or capability was not present. An annulment (declaration of nullity) does not deny that a real relationship existed, or implies that the relationship was entered with ill will or moral fault. It is a statement, which says that the Church has judged that the relationship lacked at least one of the elements considered essential for a binding union. An annulment does not affect the legitimacy of children.

The person seeking initiation should understand that the process of getting an annulment is not the same as getting a divorce. Civil law views marriage as a contract that can be broken or dissolved. The Church understands marriage to be a covenant relationship that is indissoluble. A covenant relationship demands more than the establishment of a contract. Only when the parties involved bring certain intentions and capabilities to the relationship is the covenant real and genuine.

It is necessary to complete the annulment process as soon as the inquirer's intention to join the Church becomes clear, that is, sometime before the Rite of Acceptance and Welcome. A person seeking initiation may not be admitted to the Catechumenate until all marriage impediments are resolved.

Any questions about the annulment process (or anyone needing to begin the process) should be referred to the clergy or a qualified member of the pastoral staff of the parish, or to the Metropolitan Marriage Tribunal.

39. TYPES OF ANNULMENT CASES

Those who minister to people in the process of Christian initiation should always refer annulment cases to those who are fully professionally competent to assess them. Initiation ministers should take care not to make promises or predictions concerning the timeframe or outcome of the annulment process. It is helpful however to know some of the possible reasons for granting a Church annulment.

Some possible reasons for an annulment include, but are not limited to:

- a. lack of ability or intention to enter into a lifelong commitment
- b. lack of ability or intention to be faithful to one's spouse
- c. lack of freedom in entering into the marriage
- d. intention against having children
- e. lack of complete commitment (placing conditions or restrictions on the commitment)
- f. lack of ability or intention to form a basic interpersonal relationship
- g. psychological, mental, or emotional illness or personality disorders

There are certain cases, in addition to those listed above, in which an annulment may be obtained.

LACK OF FORM

This type of annulment can only be sought in cases where one or both of the parties are Catholic. It is based on the rule that in order for a Roman Catholic's marriage to be considered valid and binding in the Roman Catholic Church, that person must be married before a Roman Catholic priest or deacon and two witnesses, or who have obtained a dispensation from the form of marriage. If the person was married in any other way, such as a civil ceremony or a non-Catholic ceremony for which no dispensation was obtained, the marriage can be declared null and void.

PRIVILEGE CASES

There are two types of privilege cases, both dealing with either one or two unbaptized people:

- a. **Pauline Privilege**: The Pauline Privilege comes from an ecclesiastical interpretation of 1 Corinthians 7:12-15, and applies to the marriage of two unbaptized persons, one of whom is later baptized. The first marriage of the now-baptized party can be dissolved

with this privilege only when the baptized party enters into a new marriage. For example: A Catholic who wishes to marry a convert to the faith who was previously unbaptized and married to another unbaptized person could invoke the use of the Pauline Privilege. This can be handled at the local level (i.e. the diocesan level). It does not have to be sent to Rome.

- b. **Privilege of the Faith (Petrine Privilege)**: This is the dissolution of a legitimate marriage of a baptized party with an unbaptized party granted only by the Pope in favor of the faith. It pertains only to those cases in which one of the parties remained unbaptized during the entire marriage. For further information, contact the Metropolitan Marriage Tribunal.

40. TIMEFRAME FOR THE ANNULMENT PROCESS

It is difficult to give a precise timeframe for the process of acquiring an annulment, as much depends on the cooperation of the parties involved, and how quickly testimony is given and collected. Twelve to eighteen months can be *expected*, but no timeline can be *guaranteed*.

41. CONVALIDATION OF MARRIAGES

Convalidation of an irregular marriage of a catechumen or a candidate should be completed before a person seeking the sacraments of initiation is admitted to the Catechumenate. One cannot enter into the full sacramental life of the Church unless one is completely free to receive the sacraments.

If one party of the marriage does not want to be subjected to a convalidation ceremony, it is usually possible to obtain a radical sanation from the Metropolitan Marriage Tribunal, provided that both parties intend to remain faithful to the marriage bond. Ordinarily, the sanation involves a dispensation from any further public rite, and it effects a valid marriage between the parties (*Canons 1161-1165*).

CHAPTER 7: QUESTIONS OF BAPTISM AND CONFIRMATION

42. CRITERIA FOR DETERMINING A VALID NON-CATHOLIC BAPTISM

There are three criteria for determining that any Baptism is valid, whether Catholic or not. These are: the use of water, the use of the Trinitarian formula, and the intention to do what the Church does when it baptizes. If the ritual books of a non-Catholic Church or communion prescribe Baptism by water (either by immersion, or pouring, or sprinkling) and the Trinitarian formula, the only way that one can question the validity of a Baptism in such a Church or communion is to have reasonable proof that the minister did not use the proper matter or form or did not intend to baptize, or in the case of an adult recipient, that the proper intention was lacking in the one being baptized (*Canon* 869.2).² Inability to obtain a baptismal certificate from the particular Church or communion in question does not in itself constitute reasonable proof that a Baptism was invalid. Ordinarily a certificate should be able to be obtained, but sometimes there are valid reasons why written records do not exist or have become unavailable. Each case should be considered individually, and the Archdiocese should be consulted in doubtful cases. Preferably, the certificate of Baptism should be obtained before the Rite of Acceptance or Welcome. If, however, there is a doubt about the fact or validity of Baptism, and the doubt remains after serious investigation, Baptism may be conferred conditionally (*Canon* 869.1).

43. CONDITIONAL BAPTISM

Conditional Baptism must always be celebrated privately and with limited rites (NCCB Statutes no. 37). The doctrine of the sacrament of Baptism, and the reasons for the doubtful validity of the Baptism must be explained to the person before conditional Baptism is conferred (*Canon* 869.3).

² Specifically, the minister must state that the person is being baptized “in the name of the Father, and of the Son, and of the Holy Spirit.” This must be pronounced by the same person administering the water and at the same time. Inserting further words or deliberately modifying the Trinitarian formula may invalidate the baptism.

44. THOSE CHURCHES OR COMMUNIONS WHOSE BAPTISM IS RECOGNIZED AS VALID BY THE CATHOLIC CHURCH

The Catholic Church regards as valid the Baptism of the following Churches or communions:

- African Methodist Episcopal
- Alexandrian: Coptic, Ethiopian
- American (United American) Catholic
- Amish
- Anglican
- Antiochian: Chaldean, Malabarese, Malankarese, Maronite, Syro-Antiochian
- Armenian Apostolic
- Assembly of God
- Baptist
- Byzantine: Albanian, Belarusan, Bulgarian, Croatian, Czech, Greek, Greek-Melkite, Hungarian, Italo-Greek, Romanian, Russian, Ruthenian, Slovak, Ukrainian
- Chinese Catholic
- Church of God
- Church of the Brethren
- Church of the Nazarene
- Congregational Church
- Disciples of Christ
- Eastern Non-Catholics (Orthodox) †
- Eastern Rite Catholics †
- Episcopal Church
- Evangelical Church of Covenant
- Evangelical Churches
- Evangelical United Brethren
- Latin: Roman Catholic
- Liberal Catholic Church
- Lutheran
- Methodist
- Old Catholic Church
- Old Roman Catholic Church †
- Old Roman Church
- Orthodox †

- Polish National Church †
- Presbyterian
- Reformed Church
- Society of Saint Pius X (Lefebvre)
- United Church of Christ

† Churches or communions indicated in this manner also have a valid sacrament of Confirmation.

45. THOSE CHURCHES OR COMMUNIONS THAT EITHER DO NOT BAPTIZE OR DO NOT HAVE A VALID BAPTISM RECOGNIZED BY THE CATHOLIC CHURCH

- Apostolic Church
- Bohemian Free Thinkers
- Christadelphians
- Christian Scientist
- Church of Divine Science
- Church of the Latter-Day Saints (Mormons)
 - Please note that Mormon baptism will, however, affect the disposition of marriage cases.
- Church of the New Jerusalem
- Jehovah's Witnesses
- Masons
- People's Church of Chicago
- Quakers (Friends)
- Salvation Army
- Unitarians/Universalists

The following communities have uncertain baptismal practices, and thus require further investigation:

- Adventist
- Mennonite
- Pentecostal Churches

For information about other Churches or communions which are not listed here, please contact the Office of Education, Evangelization and Catechesis.

46. NON-CATHOLIC CONFIRMATIONS

The only non-Catholic Churches whose sacrament of Confirmation is accepted as valid by the Catholic Church are: the Eastern Non-Catholic Churches, the Polish National Catholic Church, and the Society of Saint Pius X.³ All candidates from Christian Churches other than these must be confirmed when they are received into the full communion of the Catholic Church.

³ The Old Catholic Church of Utrecht/Holland is usually included here, but care must be taken as there are offshoots of this Church under the general title of Old Catholic Churches.

CHAPTER 8: EASTERN NON-CATHOLIC CANDIDATES

47. DEFINITIONS

EASTERN CATHOLICS

A Catholic Christian is a member, canonically, not of a rite but of a specific Church which follows in its worship a certain pattern of liturgy called a "rite." Thus in Catholicism there is a Latin Catholic Church, and Eastern Catholic Churches. They are all Catholic, but they follow different liturgical rites.

There are six families of liturgical rites in the Catholic Church. They are: Latin, Byzantine, Alexandrian, Antiochene, Chaldean, and Armenian.

At least twenty-three ritual Churches comprise the Catholic Church: Armenian, Bulgarian, Byelorussian, Chaldean, Coptic, Ethiopian, Greek-Melkite, Hellenic Byzantine Rite, Hungarian Greek Catholic, Italo-Greek and Albanian, Krizevsky (Yugoslavian, Croatian, Russian, Macedonian, Ukrainian), Latin, Malabar, Malankar, Maronite, Romanian, Russian, Ruthenian, Byzantine-Catholic USA, Slovak Greek Catholic, Syrian, and Ukrainian. Each of these Churches uses one of the rites that exist in the six families listed above.

Members of any of the Eastern Catholic Churches listed above who wish to become members of the Latin Church are not candidates for reception into the full communion of the Catholic Church, since they already belong to the Catholic Church. There are rules which govern the circumstances of their transfer of membership, however, which must be followed.

EASTERN NON-CATHOLICS

There are several groups of non-Catholic Eastern Churches. There are those Churches, which call themselves Orthodox (usually Byzantine Churches). There are other Churches, sometimes known as non-Chalcedonian Churches, which may or may not use the term Orthodox (such as the Coptic Church, the Syrian Jacobite Church, the Ethiopian Church and the Armenian Church). There is also the Church of the East, or Assyrian Church (which is Nestorian). None of these Churches is in union with Rome; they are non-Catholic Churches.

For information on the reception of candidates from Eastern non-Catholic Churches, see below: Rules Concerning Eastern Non-Catholics Becoming Catholic.

48. RULES CONCERNING EASTERN NON-CATHOLICS BECOMING CATHOLIC

Non-Catholic Christians, when they are received into the full communion of the Catholic Church, become members of the ritual Church indicated by their Baptism. Thus, someone who is Greek Orthodox is enrolled in the Greek Catholic Church. A Syrian Orthodox person is enrolled in the Syrian Catholic Church, etc. Exceptions constitute a transfer of rite, and require the permission of the Holy See. The particular exception of an Eastern non-Catholic becoming Latin is not encouraged. If such permission is necessary, it should be sought before any participation in the formation process of the catechumenate.

Should it be granted that a non-catechized Eastern candidate become a member of the Latin Church, these candidates may participate in the formation process of the catechumenate, but not in its rites. Such candidates are received with a simple profession of faith, and no liturgical rite (*RCIA* no. 474). The simple profession of faith takes place before a priest, and the date should be recorded in the parish records as the date of their reception. For pastoral reasons, these candidates should be warmly welcomed by the parish community, and catechized in an appropriate way before their profession of faith. The Baptism and Confirmation of eastern non-Catholic Christians are considered valid by the Catholic Church and must not be repeated.

49. NOTES CONCERNING EASTERN CATHOLICS WHO WISH TO JOIN THE LATIN CHURCH

These individuals are never a part of the catechumenate. They are already Catholic. Catholics, one and all, everywhere in the world should retain their own rite, cherish it and observe it. In special cases however, individuals, communities, and even regions have the right of recourse to the Holy See, which is the supreme arbiter of inter-ecclesial relations. The Holy See will itself or through other authorities provide for special needs in an ecumenical spirit by issuing timely norms, decrees, or rescripts (*Orientalium ecclesiarum* no. 4).

A transfer of Churches from Eastern to Latin normally requires permission of the Holy See, and should not be encouraged. Such a transfer is not to be treated under any circumstances as part of the *Rite of Christian Initiation of Adults*. Information about this topic is included in these statutes for the orientation of the pastor or Catechumenate Director/Coordinator, who may be in the position of answering inquiries about this. Further information can be obtained by calling the Archdiocese.

A child of parents who belong to the Latin Church becomes a member of the Latin Church by receiving Baptism in the Latin Church. If one of the parents does not belong to the Latin Church, and both parents agree that the child will be baptized in the Latin Church, the child may be baptized in the Latin Church and will belong to it because of being baptized in it. If the parents do not agree, the child is to be baptized in the ritual Church to which the father belongs. If only one of the parents is Catholic, the child is enrolled in the Church to which the Catholic parent belongs. (*Canon 111*).

A similar provision is used in the *Code of Canons of the Eastern Churches* (*Canon 29*): "By virtue of baptism, a child who has not yet completed his fourteenth year of age is enrolled in the Church *sui iuris* of the Catholic father; or the Church *sui iuris* of the mother if only the mother is Catholic or if both parents by agreement freely request it, with due regard for particular law established by the Apostolic See." Anyone to be baptized who has completed the fourteenth year of age can freely choose to be baptized in any of the ritual Churches and in this case the person belongs to that Church which is chosen (*Canon 111*).

After receiving Baptism, the following are enrolled in another ritual Church (*Canon 112*):

- a. One who has obtained permission from the Holy See. (Anyone who does not fall into categories B or C below should contact the Archdiocese to seek permission from the Holy See.)
- b. A spouse who declares at the time of marriage or during marriage that he or she is transferring to the ritual Church of the other spouse. When the marriage has ended, however, that person can freely return to the Church of their Baptism.
- c. Before the completion of the fourteenth year of age, the children of those mentioned in a and b as well as, in a mixed marriage, the children of the Catholic party who has transferred to another ritual Church; on completion of their fourteenth year, however, they can return to the Latin Church.

(From John Huels, *The Pastoral Companion to Canon Law* p. 28-29)

CHAPTER 9: RECORD-KEEPING

50. INITIATION QUESTIONNAIRE

In order to help the catechumenate director/coordinator and the pastor to keep an orderly record of important facts about the catechumens and candidates throughout the initiation process, a model Initiation Questionnaire is provided in Part II. A minister of initiation, never by the catechumens or candidates themselves, should fill out the questionnaire. The Initiation Questionnaire is not an application to the catechumenate.

51. REGISTER OF CATECHUMENS

Since those unbaptized persons who are accepted into the order of catechumens have a standing in the Church, their names should be kept in a formal register, along with the names of their sponsors, the minister, the date, and the place of celebration (*RCIA* no. 46; see also *Canon* 788.1). The register of catechumens is not a ceremonial book. It is solely a record book. If for any reason someone who is enrolled in the catechumenate drops out and later returns for marriage, burial, or the resumption of their formation for Baptism, the register of catechumens provides a record of the person's status within the Church.

The names of the baptized candidates are not written in the register of catechumens, since they are not catechumens. Their status in the Church is determined by their Baptism, and the Church of their Baptism records this. For practical purposes, the catechumenate director's file of initiation questionnaires will keep a sufficient record of who is participating in the catechumenate as a candidate.

52. THE BOOK OF THE ELECT

The book of the elect is both a ceremonial book and a record book. It is used ceremonially when the catechumens sign it at the Rite of Election, and it is kept by the Archdiocese as a record of those who will approach the waters of Baptism at the Easter Vigil. The book also records the date of the celebration and the name of the Presider. The Presider does not sign the book during the rite. His name may be written in before or after the rite, by anyone, since it is not necessarily a signature, but simply a record of who presided at the rite.

Both adults and children who are the elect may sign the book. A catechist or godparent may write the names of the elect if for any reason the elect cannot sign their names themselves. Candidates do not sign the book.

PART II: RESOURCES AND FORMS

CHAPTER 1: PRIMARY SOURCES

53. PRIMARY SOURCES FOR CHRISTIAN INITIATION

The Catechism of the Catholic Church, Second Edition, 1997. Available in English and in Spanish. The second edition includes a glossary of terms. See also the *United States Catholic Catechism for Adults*, USCCB, 2006; and the *Compendium of the Catholic Church*, USCCB, 2006 (available in English and in Spanish).

General Directory for Catechesis, 1997. Available in English and in Spanish. See also the *National Directory for Catechesis*, USCCB, 2005 (available in English and in Spanish).

Lectionary for Mass, Second Typical Edition, NCCB, 1998. Available also in Spanish. N.B. If child catechumens participate in Masses that use the *Lectionary for Masses with Children*, this Lectionary is also a necessary reference book.

New American Bible, with Revised Book of Psalms and Revised New Testament, 1991. This is the edition of the Bible used in the current Lectionary for Mass. Other Catholic editions of the Bible may be used in catechesis, preferably recent translations. Paraphrased editions are to be avoided.

The Rites of the Catholic Church: Volume One.

Rite of Christian Initiation of Adults, US edition, (Chicago: Liturgy Training Publications, 1988). This edition contains the full text, National Statutes, and documentation. Available also in Spanish.

CHAPTER 2: GENERAL RESOURCES

54. RESOURCES FOR GENERAL OVERVIEW OF THE RCIA

An Introduction to the RCIA: The Vision of Christian Initiation, by Ronald J. Lewinski (Chicago: Liturgy Training Publications, 2017)

Come to the Water: The Adult Journey to Baptism, DVD. (Washington D.C.: USCCB, 2005).

The RCIA: Transforming the Church, A Resource for Pastoral Implementation, revised and updated, by Thomas H. Morris (Mahwah: Paulist Press, 1997).

The Rite of Christian Initiation of Adults: A Pastoral-Liturgical Commentary, revised edition, by J. Michael McMahon (FDLC Publishing, 2001, 2007).

The Way of Faith: A Field Guide for the RCIA Process, by Nick Wagner (New London: Twenty-Third Publications, 2008).

55. RESOURCES ON RCIA WITH CHILDREN

A Child's Journey: The Christian Initiation of Children, by Rita Burns Senseman (Cincinnati: St. Anthony Messenger Press, 1997).

Guide to Adapting the RCIA for Children, by Rita Burns Senseman (Chicago: Liturgy Training Publications, 2017).

When Your Child Becomes Catholic, by Rita Burns Senseman (Cincinnati: St. Anthony Messenger Press, 2000).

56. RESOURCES ON SPECIFIC TOPICS

A Harvest for God: Christian Initiation in the Rural and Small-Town Parish, by Michael Clay (Chicago: Liturgy Training Publications, 2003).

Apprenticed to Christ, by Jerry Galipeau (Franklin Park: World Library Publications, 2007).

Discerning Disciples: Listening for God's Voice in Christian Initiation, by Donna Steffen (Chicago: Liturgy Training Publications, 2004).

Enter the Rose: Retreats for Unfolding the Mysteries of Faith with Catechumens, Candidates, and All Believers, by Miriam Malone (Franklin Park: World Library Publications, 2004).

The Catechumenate and the Law: A Pastoral and Canonical Commentary for the Church in the United States, by John M. Huels (Chicago: Liturgy Training Publications, 1994).

One at the Table: The Reception of Baptized Christian, by Ronald A. Oakham (Chicago: Liturgy Training Publications, 1995).

Year-Round Catechumenate, by Mary Birmingham (Chicago: Liturgy Training Publications, 2003).

CHAPTER 3: CATECHETICAL RESOURCES

57. INTRODUCTION

There are an abundance of resources published for Christian Initiation today. The following list is by no means exhaustive. It is provided to highlight some of the better resources, which reflect the vision of the Rite of Christian Initiation of Adults. It will be updated on the Office of Education, Evangelization and Catechesis website (www.CatholicEdAOHCT.org) periodically. It is arranged according to subject.

58. RESOURCES FOR CATECHESIS

Apprentices in Faith, an on-line catechetical resource by Steve Lanza and Gael Gensler, available through Resources for Christian Living, 2010. This compact, doctrine-oriented resource includes liturgically based sessions and stand-alone session plans on doctrinal topics. A participant handout summarizing the content is available for each session, along with a one-page guide for the catechist.

Catholic Faith, Life, and Creed, an on-line catechetical resource by Mary Birmingham, available through Twenty-Third Publications, 2010. Building on her earlier work, this resource includes session plans, links to doctrinal subjects, liturgical content, and stories from human experience which relate to the topics being explored. The content is full-color, and features art reproductions.

Children's Catechumenate, by Thomas Long and Emily Filippi (Orlando: Harcourt Religion Publishers, 1999). Includes Director's Guide, Catechist's Guide, and booklets for primary, intermediate, and upper level children.

Deepening the Mystery: A Journal Through Mystagogia, by Blessie Lascola (Chicago: Liturgy Training Publications, 2008).

Formed in Faith, by Mary Birmingham (WLP, 2012). This catechetical resource offers sessions for Inquiry, Catechumenate and ongoing Faith Formation. All sessions are reproducible from the included CD-ROM which contains handouts, discussion /reflection questions and other materials.

Foundations in Faith, Resources for Christian Living, Allen Texas, 1998–2001. Authors: Bob Duggan, Carol Gura, Rita Ferrone, Gael Gensler, Steve Lanza, Donna Steffen, and Maureen A. Kelly.

Precatechumenate Manual: An introduction and twenty-eight session plans for use during the first period of initiation: the Period of the Precatechumenate. Set up to be used flexibly for the year-round process, the sessions can be taken in any order. It also includes an appendix of FAQs about Catholicism. This book is for the catechist, and includes reproducible handouts for participants.

Catechist Manual, Year A, B, or C: Three volumes, following the liturgical cycle, for use during the second period of initiation: the Catechumenate Period. For each Sunday and feast, two background pages are provided on the liturgy, Catholic doctrine, and Catholic culture relating to that celebration, followed by two pages of session plans for dismissal catechesis and extended catechesis. This book is for the catechist. There is also a companion volume for each year, with work sheets and take home materials, called the *Participant Book*.

Resource Book: Purification and Enlightenment, Year A, B, C: One volume, which includes an explanation of the Period of Purification and Enlightenment, pastoral strategies, session plans for the Sundays of Lent, preparation and liturgical catechesis for the rites of this period, retreats, and reproducible handouts for participants. This book is for the catechist.

Resource Book: Mystagogy, Year A, B, C: One volume, including an explanation of the period; resources to prepare for it, including handouts; a variety of session and activity plans, including mystagogy on Eucharist; and resources for ongoing mystagogy. This book is for the catechist.

Handbook for Inquirers, Handbook for Sponsors: The Foundations series includes handbooks for the various participants in the initiation process. The most popular of them are these two. They explain the process and the qualities needed to get the most out of the experience. Reflection questions are included for each section that may be used for personal reflection, team training, or one-on-one sharing between inquirers and their sponsors.

Friends on the Way, Children's Catechumenate Resource, by TeamRCIA.com. This online resource provides dismissal sessions, catechetical sessions, and family take home sessions for every Sunday of the Liturgical year for each Cycle, A, B and C.

Journey of Faith, by Liguori Publications. These forty-four four-page session handouts in full color are the simplest in their approach to catechumenal catechesis, geared to conveying basic

Catholic teaching in elementary language and popular style. They are not liturgically-based, but organized by topic. Available also in Spanish.

RCIA Catechists Manual, Second Edition, by Association of Catechumenal Ministry (Chicago: Liturgy Training Publications).

Seeking Christ: First Steps Toward Catholic Faith, Frank DeSiano, CSP (PNCEA, 2010). This precatechumenate resource provides eight sessions that explore basic faith questions. It includes scripture, discussion questions, DVDs, take-home reflections, and suggestions for prayer and journaling.

The Heart of Faith: A Field Guide for Catechumens and Candidates, by Nick Wagner (New London: Twenty-third Publications, 2010).

The RCIA Journey: A Resource for the Catechumenate, by Deborah M Jones (Mystic: Twenty-third Publications, 1999).

The United States Catholic Catechism for Adults, (Washington, D.C.: USCCB, 2006).

Word and Worship Workbook for Year A, B, and C, by Mary Birmingham (Mahwah: Paulist Press, 1998–2000). This three-volume resource offers in-depth explorations of the Sunday scripture readings. It also provides guidance and samples for connecting doctrine to the Sunday Word in catechumenal catechesis.

CHAPTER 4: LITURGICAL RESOURCES

59. RESOURCES FOR LITURGY

Celebrating Initiation: A Guide for Priests, by Paul Turner (Franklin Park: World Library Publications, 2007). This book is written specifically for priests. It is a detailed commentary on how to celebrate the rites, organized according to the paragraph numbers in the ritual book. This book offers solutions to common problems and pastoral challenges, and shows how the rites can be integrated into the liturgical cycle of parish life without losing their strong and specific focus.

Chosen in Christ/Elegidos en Cristo, by Jerry Galipeau (Franklin Park: World Library Publications, 2001). This is a collected resource, by various composers, of music for the rites of the RCIA for English, Spanish, and bi-lingual parish communities.

Glory in the Cross: Holy Week in the Third Edition of the Roman Missal, by Paul Turner (Collegeville, MN: Liturgical Press, 2011). The principal liturgies of Holy Week underwent a series of revisions between 1951 and 2011. In this book, noted liturgist Paul Turner charts the rubrics and prayers of the current rites paragraph by paragraph, explaining the historical development of individual components, how and why the post Vatican II liturgical reform made its revisions, and where the Roman Missal, Third Edition has added nuances. This book will help ministers, liturgists, catechists and all the faithful enter more deeply into the mystery of the cross of Christ, their glory and their hope.

Guide for Celebrating Christian Initiation with Adults, by Victoria Tufano, Paul Turner, D. Todd Williamson (Chicago: Liturgy Training Publications, 2016).

Guide for Celebrating Christian Initiation with Children, by Rita Burns Senseman (Chicago: Liturgy Training Publications, 2016).

Liturgical Catechesis in the 21st Century: A School of Discipleship, by James C. Pauley (Chicago: Liturgy Training Publications, 2017).

Understanding the Sacraments of Initiation: A Rite-Based Approach, by Randy Stice (Chicago: Liturgy Training Publications, 2017).

We Send You Forth, by Jerry Galipeau (Franklin Park: World Library Publications, 2005). This book is a collection of brief texts to be spoken at the dismissal rite at Sunday Mass, for years A, B, and C.

CHAPTER 5: RCIA MINISTER RESOURCES

60. RESOURCES FOR RCIA MINISTERS

Disciples Making Disciples: The Role of the Assembly in Christian Initiation, by Victoria Tufano (Chicago: Liturgy Training Publications, 2017).

Guide for Sponsors, 4th Edition, by Ronald Lewinski (Chicago: Liturgy Training Publications, 2008).

Guide for Training Initiation Ministers: An Introduction to the RCIA, by Michael Ruzicki (Chicago: Liturgy Training Publications, 2017)

How to Form a Catechumenate Team, by Karen M. Hinman, (Chicago: Liturgy Training Publications, 1986).

RCIA Spirituality: Formation for the Catechumenate Team, by Barbara Hixon (Chicago: Liturgy Training Publications, 1997).

The Role of the Coordinator in Christian Initiation: A Pastoral and Practical Guide, by Donna Eschenauer (Chicago: Liturgy Training Publications, 2017).

The Role of the Priest in Christian Initiation, by Stephen S. Wilbricht, CSC (Chicago: Liturgy Training Publications, 2016).

When You Are An RCIA Sponsor, by Rita Burns Senseman (Cincinnati: Saint Anthony Messenger Press, 2001).

CHAPTER 6: WEB-BASED RESOURCES AND ORGANIZATIONS

61. ORGANIZATIONS, PUBLISHERS, RESOURCES, AND TRAINING

The Association for Catechumenal Ministry: www.acmrcia.org

Dynamic Catholic: www.dynamiccatholic.com

The Liturgical Catechist: www.theliturgicalcatechist.weebly.com

Liturgy Training Publications: www.ltp.org

Rite of Christian Initiation of Adults, United States Conference of Catholic Bishops:
www.usccb.org

STEP (Satellite Theological Education Program) at the University of Notre Dame:
www.step.nd.edu

Online Course: *The RCIA: Can We Get the Rite Right?*

Team RCIA: www.teamRCIA.com

Word On Fire: www.wordonfire.org

CHAPTER 7: ARCHDIOCESAN FORMS

62. SAMPLE INITIATION QUESTIONNAIRE



Adult Inquirer Information Form

Information on this form is held in confidence and is not shared without your permission.

Today's Date: _____

Name: First: _____ Middle: _____ Last: _____

Maiden Name (if applicable): _____

Date of Birth: _____ Age: _____

Place of Birth: _____

(include **locality** (town, city, county, etc.), **region** (state, province, territory, etc.), and **country**)

Name of Father: _____

Name of Mother: _____

I. CONTACT INFORMATION

Full Mailing Address: _____

Phone: (Daytime) _____ (Evening/Weekend) _____

Cell Phone: _____ Occupation: _____

Email: (Home) _____ (Other) _____

II. RELIGIOUS HISTORY

1. What, if any, is your present religious affiliation? _____

2. Have you ever been baptized? ☐ Yes ☐ No ☐ I am not sure

If you answered "Yes" to Question 2, please provide the following information:

(a) In what denomination were you baptized? _____

(b) Date or your approximate age when you were baptized: _____

(c) Baptismal name (if different from current name): _____

(d) Place of Baptism (name of church/denomination): _____

(e) Address, if known: _____

(f) Location, if known: _____

(include **locality** (town, city, county, etc.), **region** (state, province, territory, etc.), and **country**)

3. If you were baptized as a Catholic, check those sacraments you have already received:

☐ Penance (Confession) ☐ Eucharist (First Communion) ☐ Confirmation

III. CURRENT MARITAL STATUS

Check the appropriate statement(s) below and provide any information requested beneath each statement.

☐ 1. I have never been married.

☐ 2. I am engaged to be married.

(a) Your Fiancé(e)'s Name: _____

(b) Your Fiancé(e)'s Current Religious Affiliation (if any): _____

(c) For you: ☐ This is my first marriage. ☐ I have been married before.

(d) For your fiancé(e): ☐ This is his/her first marriage. ☐ My fiancé(e) has been married before.

☐ 3. I am married.

(a) Your Spouse's Name: _____

(b) Your Spouse's Current Religious Affiliation (if any): _____

(c) For you: ☐ This is my first marriage. ☐ I have been married before.

(d) For your spouse: ☐ This is my spouse's first marriage. ☐ My spouse has been married before.

(e) Date of Marriage: _____

(f) Place of Marriage: _____

(include **locality** (town, city, county, etc.), **region** (state, province, territory, etc.), and **country**)

(g) Officiating Authority of Marriage: _____

(civil government, non-Christian minister, Christian minister, Catholic cleric)

☐ 4. I am married, but separated from my spouse.

☐ 5. I am divorced and I have not remarried.

☐ 6. I am a widow/widower and have not remarried since my spouse's death.

IV. FAMILY INFORMATION

List the name(s) of any children or other dependents (e.g., Daughter—Jane; Stepson—John).

Relationship: _____ Name: _____ Age: _____

Relationship: _____ Name: _____ Age: _____

Relationship: _____ Name: _____ Age: _____

Relationship: _____ Name: _____ Age: _____

Relationship: _____ Name: _____ Age: _____

V. GENERAL QUESTIONS

1. What or who has led you to want to know more about the Catholic Faith?

2. Please describe the amounts and types of religious studies in which you have had an opportunity to take part, as a child and as an adult.

3. What contact have you had with the Catholic Church to date?

4. What are some of the questions or concerns you have about the Catholic Church?

5. At this point in time, which of the following statements best describes your present feelings and thoughts about the possibility of joining the Catholic Church? (please circle one)

- A. I need much more information about the Catholic Church before I would consider joining.
- B. I am considering joining, but I am still unsure about it.
- C. I am fairly sure that I would like to join, but I still need some time to study and pray about it.
- D. I am fairly sure that I want to join the Catholic Church.

FORM COURTESY OF THE ASSOCIATION FOR CATECHUMENAL MINISTRY (ACM)

63. SPONSOR CERTIFICATE



ARCHDIOCESE OF HARTFORD

BAPTISM AND/OR CONFIRMATION GODPARENT/SPONSOR AFFIRMATION

I. Some Basic Church Norms Concerning Godparents/Sponsors

It is the very ancient custom of the Church that at the celebration of the sacrament of baptism or confirmation, a godparent/sponsor is present. The function of the godparent/sponsor is; A) together with the celebrant who baptizes or confirms, to represent the Church in receiving the person into the communion of the Church; and B) to support the person in living the Catholic Christian life.

In accord with **Canon 874 of the Code of Canon Law**, the Church can admit a person to the role of godparent/sponsor if; A) he or she is more than sixteen years of age; B) is a baptized Catholic who has been Confirmed and has already received the Blessed Eucharist and lives a life of faith which befits the role to be undertaken; and C) is neither the father or the mother of the person.

Given the functions and role a godparent/sponsor exercises, a non-Catholic Christian cannot be admitted as a godparent/sponsor; however, he or she can serve as a Christian witness (c. 874 §2). A person baptized as a Catholic who is now sacramentally or canonically ineligible to serve as a godparent may not serve as a Christian witness. These include those who subsequently renounced the faith in favor of another church community or entity. Those unbaptized and those whose Baptism is not recognized by the Catholic Church may not serve in the role of Christian witness, but are welcome to be present at the ceremony.

Note that the Catholic seeking to be admitted as a godparent/sponsor “lives a life of faith which befits the role to be undertaken.” This phraseology means that the candidate for godparent/sponsor; A) sincerely believes and strives to put into practice the Word of God as taught by the Catholic Church; B) regularly takes part in the Mass on Sundays and Holy Days of Obligation; and C) if married, was married in accordance with the requirements of the Catholic Church.

II. Affirmation of the Prospective Godparent/Sponsor

If therefore, you seek to be admitted as a godparent/sponsor, and are convinced that you qualify in accordance with the conditions listed above, kindly make the following **solemn affirmation** before God:

I, (*print full name*) _____, a practicing Catholic seeking to be admitted as a godparent/sponsor; solemnly affirm that I fulfill the requirements of the Catholic Church for this role as presented above. I **intend**, with the grace of God, to continue the practice of my Catholic faith, and I will, to the best of my ability, carry out the obligations of my role as godparent/sponsor.

(PLEASE PRINT)

Date of Ceremony

Name of Baptism or Confirmation Candidate (circle one)

Parish/Town

Signature of Godparent/Sponsor

Today's Date

Godparent's/Sponsor's email address

Godparent/Sponsor's phone number

On completion of this form, please present, mail, or fax to the Priest or Deacon seven (7) days prior to the date the sacrament(s) will be celebrated.

Approved by Presbyteral Council 1/11/16

64. DIRECTIVES FOR FACULTY TO CONFIRM

The law supplies the faculty to confirm to the presbyter for the following candidates:

1. an unbaptized adult whom he baptizes;
2. a person baptized in a non-Catholic church or ecclesial community whom he brings into full communion;
3. a person baptized in the Catholic Church but raised in a non-Catholic church or ecclesial community through no fault of his/her own who is now returning to full communion;
4. a person baptized in the Catholic Church who apostasized (i.e., totally and deliberately repudiated the Christian faith) who is now returning to full communion.

For these candidates it is not necessary to request the faculty to confirm from Archbishop Blair.

Baptized, uncatechized Catholics (i.e., those who have not received Holy Eucharist) may not be confirmed at the Easter Vigil without the faculty granted by Archbishop Blair to a specific priest. Please note that the faculty is granted only:

1. to the priest listed on the application;
2. for the occasion indicated;
3. for the candidates listed on the application.

The enclosed form should be filled out and returned to the Chancellor.

If you have any questions regarding the canonical status of any persons who are candidates for confirmation, please contact the Chancellor's office (860-541-6491).

Archdiocese of Hartford
September 30, 2017

65. REQUEST FOR THE FACULTY TO CONFIRM

In Accord with Canons 883 and 884 of the Code of Canon Law

Date of Request: _____

Parish: _____

Full Address: _____

Date of Celebration: _____

Dear Archbishop Blair:

In accord with the norms set forth in Canons 883 and 884 of the Code of Canon Law and Paragraph 28 of the National Statutes for the Catechumenate, I,

the Reverend _____,

do hereby request the faculty to confirm the following previously uncatechized adult candidates who have been baptized in the Catholic Church (please print):

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

I understand that the request for this faculty is not to include those candidates who are baptized Catholic, catechized and practicing in the normal course, since the Bishop reserves these candidates to himself.

Sincerely,

Priest of the Archdiocese of Hartford

September 30, 2017