

Diocese of Pensacola-Tallahassee



Sacramental Norms and Guidelines

for

Sacraments of Initiation

and

First Reconciliation

Table of Contents

| | Page |
|--|-------------------|
| Committee Members | 2 |
| Acknowledgements | 2 |
| Letter from Bishop Ricard | 3 |
| Abbreviations Page | 4 |
| Norms: | 5 |
| Rite of Christian Initiation of Adults | 6 |
| Reception of Baptized Christians into the Full Communion of the Church | 15 |
| Baptism | 17 |
| Confirmation | 20 |
| First Reconciliation and First Holy Communion | 22 |
| Sacramental Catechesis for Persons with Special Needs | 24 |
| Catechetical Guidelines (Catechesis) | 26 |
| Rite of Christian Initiation of Adults | 27 |
| Baptism | 29 |
| Confirmation | 31 |
| First Reconciliation | 33 |
| First Holy Communion | 34 |
| Appendix | 35 |
| Province of Miami Policy | 36 |
| Valid and Invalid Baptism | 39 |
| Affidavit Form for Baptism | 40 |
| Record Keeping Sheets | 41 |
| Sort It All Out: Children and Adults in the Initiation Process | 45 |
| References | 54 |
| Pre-Initiation Inventory for Adults | Separate Document |
| Pre-Initiation Inventory for Children | Separate Document |
| Rite of Christian Initiation of Adults Handbook | Separate Document |

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DIOCESE OF PENSACOLA-TALLAHASSEE

OFFICE OF BISHOP

February 10, 2008
First Sunday of Lent

Dear Brothers and Sisters in Christ,

As we come to a deeper understanding of ourselves, we are aware that we are a sacramental Church and it is through the sacraments that we encounter the living Christ in a unique way.

In the sacraments, the Church celebrates and prays. What we believe shows forth in the way we celebrate sacraments, especially in those of initiation: Baptism, Confirmation and Eucharist and in Reconciliation.

These guidelines contain the norms required to celebrate these sacraments in our universal Church and in this diocese. Included also is the content of catechesis to prepare adults and children and the parents of children. This catechesis enables all to understand, celebrate, and live these encounters with Christ in and through the Church.

Guidelines are an important and helpful means, but it is you, the people of faith, who give life to the catechesis for and reception of these sacraments. May these guidelines deepen the life of discipleship and the celebration of the mysteries of our faith throughout our diocese.

Sincerely yours in the Lord,

Most Reverend John H. Ricard, SSJ
Bishop of Pensacola-Tallahassee

Abbreviations

Revised December 2013

| | |
|------|--|
| CCC | Catechism of the Catholic Church |
| CIC | Code of Canon Law |
| CCEO | Code of Canons of the Eastern Churches |
| GDC | General Directory for Catechesis |
| NDC | National Directory for Catechesis |
| NS | National Statutes |
| RCIA | Rite of Christian Initiation of Adults |

Norms for:

Rite of Christian Initiation of Adults

Baptism

Confirmation

First Reconciliation

First Holy Communion

The Three Sacraments of Initiation

Baptism, Confirmation, and Eucharist as Sacraments of Initiation

The Sacraments of Baptism, Confirmation, and Eucharist are the three sacraments by which an individual is initiated into the full life of the Church. Whether these sacraments are celebrated all at the same time or at various times in a person's life, they are invariably understood and carried out as major steps in the initiation process.

The Sequence and Scheduling of the Sacraments of Initiation

The Rite of Christian Initiation of Adults is the normative process for preparing for and celebrating the sacraments of initiation.

In certain circumstances, these three sacraments are celebrated all at once and in the same liturgy. In other circumstances, they are celebrated at different times and in separate liturgies. The order in which these sacraments are celebrated will also differ with various circumstances.

The sequence of the sacraments and how they are scheduled are determined by the age of the person and whether or not the person has already been baptized either as a Catholic or in another Christian tradition. A summary of the required forms of preparation is included in this document.

The Various Stages in the Process of Christian Initiation

There are four distinct stages in the process of Christian initiation. They are the periods of the precatechumenate, the catechumenate, enlightenment and mystagogy. Ordinarily, the first three stages (precatechumenate, catechumenate, enlightenment), culminating with the sacraments of initiation at the Easter Vigil, and along with the beginnings of the final stage (mystagogy), extend over at least an entire year. The final stage (mystagogy), which follows the celebration of the sacraments, while it has formal elements at its beginning, actually extends itself throughout the life of the individual.

There are three formal steps that mark the close of one stage and the beginning of another stage in the process of Christian initiation. They are the acceptance into the Order of Catechumens, election as candidates for the sacraments and sacramental initiation. A special liturgical rite, celebrated with the parish assembly at a Sunday Eucharist, is assigned to the first two steps. The final step takes place at the Easter Vigil with the celebration of the sacraments of initiation.

Other liturgical rites, some intended for the parish assembly and others more suitable for smaller gatherings with the candidates, are carried out during the second and third stages of the process.

The major elements of all the stages and their respective steps are designed specifically for adult candidates who have never been baptized. However, the Rite of Christian Initiation of Adults provides adaptations for baptized adults who are completing their initiation with Confirmation and Eucharist¹ as well as for unbaptized children who have reached catechetical age.² The rites provided in the RCIA, Part II for unbaptized children of catechetical age are adapted for eligible baptized children of catechetical age.

Those baptized as Roman Catholics in infancy, who received no catechesis, may be placed in a process modeled on the Catechumenate. Their doctrinal and spiritual formation would be different from those who were baptized as Roman Catholics, were catechized, have received the Eucharist, and for some reason did not receive the Sacrament of Confirmation.³

No baptized Catholic is to participate in any of the rites of the catechumenate nor the rites for the elect nor the rites for those seeking full communion with the Catholic Church.

A priest who wishes to confirm a baptized Catholic must explicitly request this faculty from the Bishop for the validity of the sacrament.

When there are both unbaptized and baptized adults to be initiated, they may join together for the various stages and steps of the initiation process. The distinctions between unbaptized and

¹ See: RCIA, Part II: Rites for Particular Circumstances, 4 – Preparation of Uncatechized Adults for Confirmation and Eucharist or 5 - Reception of Baptized Christians into the Full Communion of the Catholic Church.

² See: RCIA, Part II: Rites for Particular Circumstances, 2 - Christian Initiation of Children Who Have Reached Catechetical Age.

³ Consult the documentation on Confirmation for the procedure for baptized Roman Catholics who have not received the Sacrament of Confirmation.

baptized candidates are to be properly respected.⁴ However, equal respect is shown for what the candidates share in common so that their unity on the journey of faith is not diminished.

Unbaptized children (and in some cases, baptized children) of catechetical age, while they participate in formal catechesis and other elements of the process with candidates in their own age group, may join with the adult candidates for those rites that are meant to take place within a liturgical assembly. Unbaptized children normally join their parents and other adults to celebrate the sacraments of initiation at the Easter Vigil.

rites

Essential

There are four steps involving ritual action that are essential in the RCIA process, the remaining ritual actions are strongly encouraged to be completed as part of the overall formative process the Church desires in the initiation process.

The four essential rites are:

1. Rite of Acceptance - establishes a canonical relationship between the catechumen and the Church.
2. Rite of Election - indicates the proximate preparation for baptism has begun.
3. The Scrutinies - the bishop may "dispense, on the basis of some serious obstacle, from one scrutiny or, in extraordinary circumstances, even from two."⁵
4. The Rites of the Sacraments of Initiation; i.e., Baptism, Confirmation, and Eucharist.

Highly Recommended

1. Celebrations of the Word of God
2. Minor Exorcisms
3. Blessing of the Catechumens
4. Anointing of the Catechumens
5. Presentation of the Creed
6. Presentation of the Lord's Prayer
7. Preparation Rites on Holy Saturday

Optional

Exorcism, and Renunciation of False Worship

Giving a New Name

Presentation of a Cross

Presentations

Sending of the Catechumens for Election

⁴ "Anything that would equate [already baptized] candidates for reception with those who are catechumens is to be absolutely avoided." (Rite of Christian Initiation of Adults, paragraph 477)

⁵ RCIA, #34, 3.

An Outline of the Stages of the Rite of Christian Initiation

This outline gives the sequence and a brief summary of the four stages, the three steps that occur during those stages and the liturgical rites that accompany those stages and steps:

STAGE I – Precatechumenate

The Precatechumenate, also referred to as the Period of Inquiry or Period of Evangelization, is a time for exploring the fundamentals of Scripture and Tradition. Participants are assisted in formulating a decision whether or not to continue the journey of faith in a special union with the church community. “Their prerequisite for making this first step is that the beginnings of the spiritual life and the fundamentals of Christian teaching have taken root in the candidates.⁶ For those who decide to continue, the Rite of Acceptance into the Order of Catechumens is celebrated, usually at the beginning of Advent. Otherwise, interested individuals can continue the Precatechumenate with a view toward Advent of the following year.

Either before or toward the end of the Precatechumenate (depending on local practice), each candidate chooses a sponsor from among those members of the parish who have made themselves available and have been prepared for that role.

Step 1 - Rite of Acceptance into the Order of Catechumens

This step concludes the Precatechumenate and inaugurates the Period of the Catechumenate. It is a liturgical rite celebrated with the parish assembly during which the candidates express their desire to begin or continue their faith journey united with the church community. The candidates may be presented with a book of the gospels as a symbol of their commitment to integrate gospel values into their lives.

STAGE II – Catechumenate

The second stage concludes on the First or Second Sunday of Lent. This is a time for the catechemens to grow in their understanding and experience of faith and to strengthen their commitment to a lifetime of faith. Individuals who are not ready to move forward to sacramental initiation at the end of this period, may continue as catechumens with a view toward Lent of the following year.

Throughout this period, the catechumens partake in a gradual understanding, acceptance and integration of the truths of faith contained in both Scripture and tradition. They can be provided with and guided through either a text or a series of texts, as well as other study sources, to aid them in the intellectual dimensions of this process. Likewise, to enhance the relational dimensions of the process, the catechumens should be encouraged and directed to participate in parish-wide activities and events. Moreover, to give a spiritual foundation to this process, the catechumens should be instructed in the Mass and should take part regularly in the Sunday assembly.

⁶ RCIA, #42.

During the Period of the Catechumenate, the practice of dismissing the catechumens after the homily at Sunday Eucharist is normally used. Whenever this practice is used, it is followed immediately by a gathering of the catechumens with a catechist to reflect further on the liturgical readings of the day. “If for serious reasons the catechumens cannot leave and must remain with the baptized, they are to be instructed that though they are present at the eucharist, they cannot take part in it as the baptized do.”⁷

The rites that may take place during the Period of the Catechumenate, either within the parish assembly or in smaller gatherings with the candidates, are the following (if not celebrated at Mass, these rites take place within the context of a Liturgy of the Word):

- Word Services Outside of Mass⁸
- Prayers of Petition (Exorcisms)⁹
- Prayers of Blessing¹⁰
- Anointing with the Oil of Catechumens¹¹

Step 2 - Rite of Election

This step concludes the period of the Catechumenate and inaugurates the period of Enlightenment. It is a liturgical rite, also referred to as the Enrollment of Names, celebrated with the Bishop or his delegate, usually on the First (or Second) Sunday of Lent, during which the Bishop accepts the catechumens as ready to make their final preparations for sacramental initiation. The catechumens sign their names in the Book of the Elect at the Rite of Election. The parish may use the optional Rite of Sending of the Catechumens for Election on the Sunday in which they participate in the Rite of Election.

STAGE III - Purification and Enlightenment

⁷ RCIA, #67 C.

⁸ “During the period of the Catechumenate, there should be celebrations of the Word of God that accord with the liturgical season and that contribute to the instruction of the Catechumens and the needs of the community. These celebrations of the Word are: first, celebrations held especially for the Catechumens; second, participation in the Liturgy of the Word at the Sunday Mass; third, celebrations held in connection with catechetical instruction.” (RCIA, #81)

⁹ “The first or minor exorcisms have been composed in the form of petitions directly addressed to God. They draw the attention of the Catechumens to the real nature of Christian life, the struggle between flesh and spirit, the importance of self denial for reaching the blessedness of God’s kingdom, and the unending need for God’s help.” (RCIA, #90)

“The minor exorcisms take place within the celebration of the Word of God held in a Church, a chapel, or in a center for the Catechumenate. A minor exorcism may be held at the beginning or the end of a meeting for catechesis. . . .The formularies for the minor exorcisms may be used on several occasions, as different situations may suggest. (RCIA, #92-93)

¹⁰ “The blessings are usually given at the end of a celebration of the Word; they may also be given at the end of a meeting for catechesis” (RCIA, #96).

¹¹ “During the period of the Catechumenate, a rite of anointing the Catechumens, through the use of the Oil of Catechumens, may be celebrated whenever this seems beneficial or desirable. . . .The anointing normally takes place after the homily in a celebration of the Word of God, and is conferred on each of the Catechumens; this rite of anointing may be celebrated several times during the course of the Catechumenate.” (RCIA, #98, 100)

The third stage usually begins on the First Sunday of Lent. This stage always coincides with the Lenten season and extends to the Easter Vigil. This is a time for the elect to make their final preparations for sacramental initiation at the Easter Vigil. This is a period of well-guided personal reflection and examination, marked by a progressive conversion and immersion into the paschal mystery of death and resurrection.

If the practice of dismissing the catechumens after the homily at Sunday Eucharist was used during the Period of the Catechumenate, it continues throughout the Period of Purification and Enlightenment.

Three scrutiny rites are to be celebrated during the Period of Enlightenment, one each at one of the weekend Masses on the Third, Fourth and Fifth Sundays of Lent.¹²

Although certain options for the scrutiny rites contain explicit references to the gospel readings for the Lenten Lectionary Cycle A (often referred to as “The Catechumenate Cycle”), the scrutiny rites do not require the use of this cycle of readings. The lectionary cycle that is proper to the given year can be used instead of Cycle A.

Other rites that may take place during the period of Purification and Enlightenment include the Presentations and the Preparation Rites on Holy Saturday. The Presentations are best included at a Mass either during the weekdays prescribed in the RCIA (the Creed after the First Scrutiny, the Lord’s Prayer after the Third Scrutiny) or, just as appropriately, together on the Second Sunday of Lent. If none of those times are suitable, the Presentations can take place at one of the weekend Masses during the Period of the Catechumenate. The sequence of these rites is as follows:

- Presentation of the Creed
- Presentation of the Lord’s Prayer
- Preparation Rites on Holy Saturday

Step 3 - Celebration of the Sacraments of Initiation

This step concludes the period of Purification and Enlightenment and begins the period of Mystagogy. It is a threefold sacramental rite integrated into the Easter Vigil liturgy by which the elect are initiated into the sacramental life of the Church by Baptism, Confirmation and Eucharist. **The faculty to confirm is not only granted by law, but is required to be used.** All three sacraments of initiation are to be administered at one ceremony for all the elect.

¹² The Scrutinies are defined as having a unique relationship to those who are approaching Baptism (See: RCIA, #463). For this reason, the Rite of Christian Initiation of Adults does not provide a combined ritual for the Scrutinies when the already baptized join with the unbaptized. Instead, a separate ritual, the Penitential Rite (referred to as a Scrutiny) is provided for use with already baptized adults (See: RCIA, Part II: Rites for Particular Circumstances, 4 - Preparation of Uncatechized Adults for Confirmation and Eucharist, 4D - Penitential Rite [Scrutiny]). Already baptized candidates, however, need not be excluded from the celebration of the Scrutinies with the unbaptized. Baptized candidates participate in the Scrutinies as does the entire assembly (See: RCIA, #9[5]). The RCIA provides Scrutinies for use with unbaptized children of catechetical age (See: RCIA, Part II: Rites for Particular Circumstances, 1 - Christian Initiation of Children Who Have Reached Catechetical Age, Second Step).

The sponsors present and accompany the elect throughout the rites of initiation. If someone to be baptized has chosen a godparent(s) in addition to the sponsor, the sponsor presents and accompanies the candidate for baptism, while the godparent(s) acts as a witness for the baptism.

The initiation sacraments should be carried out in a way that fully expresses the power and richness of the gestures, words and symbols. Baptism may take place by immersion or with a substantial pouring of water. The chrism should be applied for the anointing in a generous manner. The Confirmation should take place near the place of Baptism or in front of the presidential chair. The newly baptized should be the first to approach the altar table for Communion.

The pastor or parish priest presides at all three sacraments and distributes Communion to the newly baptized.

STAGE IV – Mystagogy

The final stage, also referred to as the Post-sacramental Catechesis, extends at least throughout the Easter Season to the Feast of Pentecost. This period models for the newly initiated members the lifelong process of faith development. It is during this time that they are guided through the experience of exploring and living out the values and convictions, lifestyle and actions that are at the heart of Christian living.

Following the Easter Vigil, the newly initiated members (neophytes) should participate in Sunday Eucharist as a group throughout the Easter Season. They may be recognized in a special way on the Feast of Pentecost.

After Pentecost, and until the first anniversary of their initiation, the neophytes should be provided with opportunities to come together as a group for socializing, study and discussion, prayer and reflection. Sponsors should stay in contact with them and remain available to assist them during this first year. Parishioners should welcome and encourage the neophytes as they become established members of the parish family. The neophytes should be invited to support the new group of candidates for initiation and to assist them in appropriate ways during their formation. The parish community should join the neophytes in celebrating the first anniversary of their initiation.

Record Keeping for the Rite of Christian Initiation of Adults

It is important that a careful record be kept of the names and dates of what has occurred. The following is an overview of the registers and what needs to be entered in them.

Catechumens

Those who are unbaptized are enrolled as catechumens. This may occur at anytime of the year. “After the celebration of the Rite of Acceptance, the names of the catechumens are to be duly inscribed in the register of catechumens, along with the names of the sponsors and the minister and the date and place of the celebration” (RCIA, #46).

After they celebrate the Sacraments of Initiation, the following entries are made:

- Baptism Register: record all information, including Confirmation, and notation of any marriage.
- Confirmation Register.
- Communion Register.

Reception of Baptized Christians into the Full Communion of the Catholic Church

"This is the liturgical rite by which a person born and baptized in a separate ecclesial Community is received, according to the Latin rite, into the full communion of the Catholic Church. The rite is so arranged that no greater burden than necessary (see Acts 15:28) is required for the establishment of communion and unity" (RCIA #473).

"The baptized Christian is to receive both doctrinal and spiritual preparation, adapted to individual pastoral requirements, for reception into full communion of the Catholic Church. The candidate should learn to deepen an inner adherence to the Church, where he or she will find the fullness of his or her baptism. During the period of preparation the candidate may share in worship in conformity with the provisions of the Ecumenical Directory. **Anything that would equate candidates for reception with those who are catechumens is to be strictly avoided** (RCIA #477).

"It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism..." (NS #33).

It is also the preference of the Church that baptized Christians be brought into full communion at any time of the Church year. If the baptized are able to say, "I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God," then they are ready to be brought into the full communion of the Catholic Church.

If they are not ready until close to Holy Week, then they should be brought into full communion by the Fifth Sunday of Lent so they can celebrate Holy Week and Easter in full communion with the Church.

The priest who brings someone into full communion is granted the faculty to administer the sacrament of Confirmation by the law and the priest is required to use it for the benefit of the one to be confirmed. (Canon 883 & 885) This includes all baptized non-Catholics who are of catechetical age (7 years) and older. They are to be confirmed and receive their first Holy Communion at the mass in which they are received into full communion. Their Confirmation or First Holy Communion may not be delayed to a later time.

Also note that the law gives the faculty to confirm to the priest who brings them into full communion. So the one who brings them into full communion must also administer the sacrament of Confirmation.

Those who have been baptized in an Orthodox Church are to be received into full communion in their corresponding Eastern Rite. Ritual Church membership is very complex. Please consult the Tribunal in these situations.

Record of Reception into the Full Communion of the Catholic Church

- Register of Reception into Full Communion: This register was published after the promulgation of the Rite of Christian Initiation of Adults.¹³ It contains columns for all pertinent information, including the original baptism and any marriage. **(If your parish does not have a Reception into Full Communion Register, one should be bought as soon as possible.)**
- Confirmation Register: record all information
- Communion Register: record all information.
- NOTE: Until a parish obtains a Reception into Full Communion Register, the back portion of the Baptism Register may be used temporarily to record receptions into full communion.

¹³ “The names of those received into full communion of the Catholic Church are to be recorded in a special book, with the date and place of their baptism also noted.” (RCIA, #486)

The Sacrament of Baptism for Infants

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water and in the word.” (CCC 1213)

Norms:

THE INFANT TO BE BAPTIZED

“Every person not yet baptized and only such a person is able to be baptized.” (CIC 864)

Parents, whose children have not attained the use of reason and are not of catechetical age (normally seven years old), may request to have the child baptized according to the Rite of Baptism for Children. Children who have attained the use of reason and are of catechetical age (7 years of age and older) must be initiated through the Rite of Christian Initiation of Adults, adapted for children. (Rite of Baptism for Children, Introduction, 1; RCIA, 252)

PARENTS

1. It is the responsibility of the parents to request baptism as soon as possible after the birth or even before the birth of their child. They should go to their pastor or his delegate to request the sacrament for their child. (CIC 867)
2. For the licit baptism of an infant it is necessary that:
 - a. the parents or at least one of them, or the person who lawfully takes their place, gives consent¹⁴
 - b. there be a founded hope that the infant will be brought up in the Catholic religion; if such a hope is altogether lacking, the baptism is to be put off according to the prescriptions of particular law and the parents are to be informed of the reason (CIC 868)
3. Sacramental preparation of parents/guardians is required in order that they may understand their role as the primary teachers of the faith. Sacramental preparation of godparents is strongly encouraged in order that they may understand their role as godparents.
4. “Sunday Mass attendance and registration in the parish by the parents are not requirements for infant baptism. Nor does either guarantee that the parents will continue to practice the faith once the baby is baptized. The best pastoral approach is to welcome the parents and during the course of preparation help them to realize what baptism means and entails so they become motivated to

¹⁴ In case of divorce, one parent may seek baptism. It is recommended, though not required, that with “shared custody” both parents consent to the Baptism.

be proper role models in the faith for their child. “Forced conversion” never works. Baptism may be delayed only when there is no “founded hope” that the child will be raised in the Catholic faith. . . . It may happen that the godparents, or a grandparent, or another person will see to the child’s Catholic upbringing, and the parents do not object. In such a case there is a founded hope, a hope based on reason, that the child will be brought up Catholic. For an infant to be baptized licitly, it is necessary that at least one parent (or the person who lawfully takes the place of the parents) consents to it, and there is a well-founded hope that the child will be brought up in the Catholic religion.” (CDF, reply, July 13, 1970, *Notitiae* 7[1971])

5. An Instruction from the Congregation for the Doctrine of the Faith of October 20, 1980 discusses the historical, theological, and pastoral issues at some length. In speaking of the “well-founded hope,” in the case of parents who are irregular Christians,¹⁵ the instruction states: “if sufficient assurances are given, for example, by the selection of godparents who will sincerely undertake the care of the child, or by the assistance of the faithful of the community, then the priest cannot refuse to celebrate the Baptism without delay, exactly as he would do regarding the children of Christian families.” (CDF, reply, October 20, 1980, AAS 72 [1980] 1137)

6. According to the precepts of Canon Law (CIC 857.2), parents requesting Baptism of their child should ordinarily be members of the parish. With special permission of their pastor they may request Baptism in another parish.

7. Baptism shall not be refused to parents who have no permanent domicile. People without a parish, e.g. migrants and transients, are to be dealt with in the best pastoral way possible.

GODPARENTS

1. “Each child may have a godfather and a godmother; the word ‘godparents’ is used in the rite to describe both.” (Rite of Baptism for Children 6)

2. Only one godparent is necessary. The godparent must be a fully initiated Catholic (baptized, confirmed, received Eucharist), at least 16 years old, and must be leading a sacramental life in harmony with the church. (CIC 874) The godparent should be willing to accept the responsibility of assisting the parents in developing the faith life of the child.

3. The godparent may not be the father or the mother of the one to be baptized. (CIC 874)

4. Although people of some cultures sometimes choose multiple godparents, only two names can actually be entered in the Baptismal Register. (CIC 873)

5. A baptized and believing Christian from a separated church or community may act as a Christian witness at the request of the parents, but there must be a Catholic godparent. (CIC 874)

¹⁵ “By irregular Christians, the congregation means “polygamous Christians, concubinaries, lawful spouses who have abandoned all regular practice of the faith, or who request baptism of the infant for the sole reason of social propriety.” (CDF, reply, July 13, 1970, *Notitiae* 7[1971])

6. Any person may serve as a proxy if the godparent is unable to be physically present at the baptism. The Church requires no specific stipulations regarding who may serve as a proxy.

PARISH

1. A priest or deacon is the ordinary minister of Baptism. If Baptism is celebrated during Mass, the celebrant of the Mass will ordinarily confer the Baptism.
2. Priests and deacons should not baptize children from other parishes without consultation with the proper pastor. If the proper pastor has determined that baptism is to be delayed, that judgment should be respected.
3. It is desirable that the Baptismal Rite should be celebrated, if possible, in the context of a Sunday liturgy before the entire community.
4. The pastor or his delegate is responsible for providing an effective catechesis for Baptism preparation for those who seek Baptism for an infant, consistent with the parents' need for catechesis. When parents are in need of additional faith formation prior to the Baptism, it is the responsibility of the parish to offer opportunities for their faith development.
5. The parish may not charge any fees for baptism preparation or the Rite of Baptism.

Record of Baptism

Can. 877 §1. The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.

§2. If it concerns a child born to an unmarried mother, the name of the mother must be inserted, if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. Moreover, the name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents.

§3. If it concerns an adopted child, the names of those adopting are to be inscribed and, at least if it is done in the civil records of the region, also the names of the natural parents according to the norm of §§1 and 2, with due regard for the prescripts of the conference of bishops.

Can. 878 If the baptism was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of can. 877, §1.

The Sacrament of Confirmation

“Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit, incorporates us more firmly into Christ, strengthens our bond with the Church, associates us more closely with her mission, and helps us bear witness to the Christian faith in words accompanied by deeds.” (CCC 1316)

NORMS:

Minister of the Sacrament of Confirmation

“In the Latin Rite, the ordinary minister of Confirmation is the bishop. Although the bishop may for grave reasons concede to priests the faculty of administering Confirmation, it is appropriate from the very meaning of the sacrament that he should confer it himself, mindful that the celebration of Confirmation has been separated from Baptism for this reason.” (CCC 1313) In addition, pastors who baptize an adult or child of catechetical age are the ministers of Confirmation as required by the Rite of Christian Initiation of Adults.

Those to be Confirmed

1. In the Diocese of Pensacola-Tallahassee the sacrament of Confirmation is normally celebrated with youth of high school age.
2. A candidate for Confirmation must meet:
 - a. be baptized in the Catholic faith and not previously confirmed (proof of baptism must be obtained)
 - b. be capable of renewing their baptismal promises
 - c. must be properly instructed
3. **Adult Catholics (7 years of age and older) must be confirmed by the bishop for validity unless written permission is received from the bishop. Adult Catholics may be included with younger members of the Church to be confirmed when the Bishop comes for Confirmation. You may also write the Bishop for the faculty to confirm an adult Catholic. The Solemnity of Pentecost or some other suitable Sunday should be considered. A Sunday during Easter time would be ideal. Permission will not be granted to confirm Catholics at the Easter Vigil.**
4. The public school, Catholic school and home-schooled child participates in his/her parish sacramental catechesis.
5. Immediate “preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of

Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community.” (CCC 1309)

6. The candidates for Confirmation should have an understanding of Confirmation as a sacrament of initiation with its relationship to Baptism and Eucharist and knowledge of the “essential rite of Confirmation; anointing the forehead of the baptized with sacred chrism, together with the laying on of the minister’s hand and the words: ‘Be sealed with the Gift of the Holy Spirit.’ (CCC 1320)

7. “To receive Confirmation one must be in a state of grace. One should receive the Sacrament of Penance in order to be cleansed for the gift of the Holy Spirit.” (CCC 1310)

Sponsors

1. At the beginning of the immediate formation process, each candidate for Confirmation chooses a sponsor. The sponsor is an active participant in the preparation and formation of the candidate, a mentor, and fellow believer who remains involved with the candidate both before and after the celebration of Confirmation. In light of the sponsor’s role and duties, a sponsor must be at least 16 years old and be fully initiated themselves having received Baptism, Confirmation, and Eucharist (CIC 874). The sponsor must be one who actively participates in the sacramental life of the Church, is not under canonical penalty, whether imposed or declared (CIC 874), and may be male or female for any candidate.

2. Since parents have their own particular role in the faith formation of their children, and because of the unique aspects of the sponsor’s role, parents do not serve as sponsors for their own children. It is recommended that if at all possible, the candidate’s godparent serve as his/her sponsor thus emphasizing more clearly the relationship between Baptism and Confirmation.

Record of Confirmation

- Confirmation Register: record all information. If the minister is a priest, in the remarks column of each person, place the notation “c. 884.1.” This indicates that the faculty to confirm has been granted so there is no future doubt about the validity of the sacrament.
- Baptism Register: notify the Catholic Church of baptism.
- Communion Register: if appropriate, record all information.

Sacraments of First Holy Communion and Reconciliation

The Eucharist, one of the sacraments of initiation, is the core of the church's sacramental life. Through this sacrament, *"we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body."* (CCC 1331). Every facet of the church's life has its birth in the Eucharist. Children who are brought to eat and drink at the Eucharistic table continue the process of initiation that began at their Baptism. In the Eucharistic celebration, they encounter Christ and through the Sacrament of Reconciliation the children learn that they can turn to Christ for forgiveness of sins.

Norms

In regard to sacramental preparation for First Reconciliation and First Holy Communion, a candidate must have attained the use of reason and be of catechetical age (normally seven years of age) and must meet the following requirements:

- a. Child must be baptized – baptismal certificates required
- b. Any child baptized in a Christian tradition other than Catholic must make a Profession of Faith.
- c. Must be properly instructed in each of the sacraments.
- d. The child must celebrate First Reconciliation prior to First Communion.

Diocesan Guidelines

1. *"Children who participate with their family in the Mass experience the Eucharistic mystery in an initial way and... learn to join with the liturgical assembly in prayer."* (NDC 126). Children normally do not begin sacramental preparation unless there is regular attendance and participation in the Sunday Mass.
2. Parent/guardian participation sessions are an integral part of preparation for each sacrament. *"Children's preparation...begins in the home. The family has the most important role in communicating the Christian and human values that format the foundation for a child's understanding of the Eucharist"* (NDC 126).
3. Preparation for parent and child takes place in the family's parish.
4. Celebration of these sacraments takes place in the family's parish.
5. The child has completed at least one year of catechesis by the time of the reception of the sacrament in either a parish religious education program, Catholic school or home school program.
6. The Catholic school, religious education and home-schooled child participates in his/her parish sacramental preparation programs. *"Home schooling alone cannot replace catechesis or sacramental preparation in the parish church"* (GCD 17; NCD 32).
7. Sacramental catechesis is distinct and separate from parish religious education, Catholic school and home school programs.

Record of First Communion:

The names of those receiving First Communion should be recorded in the First Communion Register at the parish where the sacrament is celebrated. First Communicant's place of Baptism is to be notified so that the date of reception can be noted in the Baptismal Register.

Sacramental Catechesis for Persons with Special Needs

While sacramental catechesis for persons with disabilities is to take into consideration the special needs of each person, this does not imply that preparation is to be separate from the total Christian community. Since sacramental catechesis should follow the model of faith-sharing and community-inclusion of the RCIA process, this is of great importance for persons with disabilities. To the degree such a person can be part of the catechesis with other children, youth or adults, this is to be encouraged.

In the *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* (NCCB 1995) it states:

Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active and conscious participation, according to their capacity. Pastoral ministers should not presume to know the needs of persons with disabilities, but rather they should consult with them and their advocates.

Because it is the sacrament of universal salvation, Baptism is to be made available to all who freely ask for it, are properly disposed, and are not prohibited by law from receiving it. . . . Disability of itself is never a reason for deferring Baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it.

If the person to be baptized is of catechetical age, the Rite of Christian Initiation may be adapted according to need.

All baptized Catholics who possess the use of reason may receive the Sacrament of Confirmation . . . Persons who, because of developmental or mental disabilities may never attain the use of reason are to be encouraged either directly or, if necessary, through their parents or guardian, to receive the Sacrament of Confirmation at the appropriate time.

. . . the criterion for reception of Holy Communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. . . . Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament.

Only those who have the use of reason are capable of committing serious sin. Nevertheless, even young children and persons with mental disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. As long as the individual is capable of having a sense of contrition for having committed sin, even if he or she can not describe the sin precisely in words, the person may receive sacramental absolution. Those with profound mental disabilities, who can not experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability.

Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They

may also confess through an approved sign language interpreter of their choice. The interpreter is strictly bound to respect the seal of confession. When no priest with signing skills is available, nor sign language interpreter requested, Catholics who are deaf should be permitted to make their confession in writing. The written materials are to be returned to the penitent or otherwise properly destroyed.

Catechetical Guidelines (Catechesis)

Rite of Christian Initiation of Adults

Baptism

Confirmation

First Reconciliation

First Holy Communion

Rite of Christian Initiation of Adults Catechesis

Period of Ongoing Inquiry and Pre-catechumenate

1. Catechesis during this period is characterized by evangelizing, listening, and discerning.
2. Key catechetical areas covered include:
 - a. Welcome: Explanation of the RCIA process
 - b. Life Stories: What or Who called you here?
 - c. God stories: Who do you say that I am? Images of God
 - d. The Good News: Your journey with Jesus
 - e. The Place of Prayer and Scripture in Your life: How do you connect to God?
 - f. Concepts of Conversion and Transformation: What do you ask of the Church?
 - g. Questions You May Have
3. Rite of Welcome for Candidates and Rite of Acceptance into Order of Catechumens

Period of the Catechumenate

1. Catechesis during this period is characterized by seeking and questioning.
2. Key catechetical areas covered include:
 - a. The Trinity: God Father, Son and Holy Spirit
 - b. God's Plan for salvation: Old and New Testaments
 - c. Encountering God: The sacraments
 - What is a sacrament and what is their place in our faith?
 - Initiation: Baptism, Confirmation, Eucharist
 - Healing: Reconciliation, Anointing of the Sick
 - Vocation: Matrimony, Holy Orders
 - d. Prayer
 - Mass
 - Liturgical year
 - Personal
 - Domestic Church (Household Prayer)
 - e. Mary and the communion of saints (include parish patron!)
 - f. Life everlasting: Particular and final judgment; heaven, hell, purgatory
 - g. The Church: One, holy, Catholic and apostolic
 - Role of Scripture and Tradition in the Church
 - Church organization, universal/national/diocese and parish
 - h. Sacramentals and devotionals (choose most familiar)
 - Crucifix, ashes, palms, holy water
 - Rosary, stations, Benediction, adoration or visit to the Eucharist
 - Medals, scapulars
 - Statues, stained glass windows
3. Rite of Sending (parish), followed by Rite of Election for Catechumens (cathedral).

Period of Enlightenment and Purification

Revised December 2013

1. Catechesis during this period is characterized by reflecting and repentance.
2. Key catechetical areas covered include:
 - a. From the Rite of Christian Initiation of Adults, presentation and appropriate catechesis of the Creed
 - b. From the Rite of Christian Initiation of Adults, presentation and appropriate catechesis of the Lord's Prayer
 - c. Free will, sin and its consequences and effects
 - d. Living God's Law: Ten Commandments, Precepts of the Church
 - e. Beatitude living, virtues
3. Scrutinies on Third, Fourth and Fifth Sundays of Lent; Sacraments of Initiation for Catechumens.

Period of Mystagogia (Post-baptismal Catechesis)

1. Catechesis during this period is characterized by attention to call, commitment, discipleship
2. Key catechetical areas covered include:
 - a. Service of others: corporal and spiritual works of mercy
 - b. Catholic Social Teaching: justice, peace, stewardship of creation
 - c. Organization of the parish: parish ministries

Notes

- d. The Bishops' Committee for Catechesis has not selected or suggested specific written resources for the catechumenate. They have, however, said that the United States Catholic Catechism for Adults and a good Catholic study Bible are foundational.
- e. From the Rite of Christian Initiation of Adults, the essential understanding of the initiation process is as an "apprenticeship" in living the Christian life in its fullness.
- f. Initiation is understood as sacramental catechesis.
- g. The unique catechetical needs of the inquirers in any parish or community must be taken into consideration in the development of the parish's RCIA ministry.
- h. The gathering and formation of the parish's RCIA ministry team should reflect the whole parish.

Baptism Catechesis

For the grace of Baptism to unfold, the parents' help is important. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized – child or adult – on the road of Christian life. Their task is a truly ecclesial function. The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism. (CCC 1255)

Catechesis for Baptism is directed primarily to adults: that is, catechumens – including children who have reached the age of reason – as well as the parents and godparents of infants who are to be baptized. (NDC 120)

Infant Baptism

Catechesis for infant Baptism is really catechesis for the parents and godparents. This catechesis should lead the parents and godparents to a deeper understanding and appreciation of the sacrament and their role in guiding the child to grow in the faith.

Catechesis (NDC 121-122)

- Teaches that Baptism (1) is the foundation of the Christian life because it is the journey into Christ's death and resurrection, which is the foundation of our hope; (2) gives sanctifying grace, that is, God's life; (3) gives them a new birth in which they become children of God, members of Christ and temples of the Holy Spirit; (4) cleanses people from original sin and from all personal sins; (5) incorporates them into the life, practices, and mission of the Church; and (6) imprints on their souls an indelible character that consecrates them for Christian worship and is necessary for salvation in the case of all those who have heard the Gospel and have been able to ask for this sacrament. (*Cf. CCC, no. 1257*)
- Teaches that through Baptism we receive a share in the mission of Christ as king, priest, and prophet.
- Teaches that Baptism “symbolizes the catechumen's burial into Christ's death, from which he rises up by resurrection with him as a ‘a new creature.’” (*CCC, no. 1214*)
- Teaches that Baptism is “the basis of the whole Christian life, the gateway to life in the Spirit...and the door which gives access to the other sacraments.” (*CCC, no. 1213*)
- Teaches that through Baptism the faithful “share in the priesthood of Christ, in his prophetic and royal mission.” (*CCC 1268*)
- Teaches that “the Most Holy Trinity gives the baptized sanctifying grace, the grace of *justification*” (thus “the whole organism of the Christian's supernatural life has its root in baptism”):
 - “enabling them to believe in God, to hope in him, and to love him through the theological virtues”
 - “giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit”
 - “allowing them to grow in goodness through the moral virtues” (*CCC, no. 1266*)
- Teaches that “having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us. From now on he is called to be subject to others, to serve them in the communion of the Church, and to ‘obey and to submit’ to the Church's leaders, holding them in respect and affection.” (*CCC, no. 1269*)

- Includes a thorough explanation of the Rite of Baptism together with the fundamental signs and symbols that it employs: immersion in or the pouring of water, the words of the Trinitarian formula, and the anointing with oil.
- Teaches that the ordinary minister for the Sacrament of Baptism is a priest or deacon (in the Eastern Catholic Churches the priest is the only ordinary minister of Baptism, since Chrismation follows immediately) but that, in the case of necessity, any person who intends to do what the Church does can baptize by pouring water on the candidate's head and saying the Trinitarian formula.

Confirmation Catechesis

“Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.” (CCC 1309.)

Normally six to eight sessions are sufficient preparation for the sacrament.

Retreats may provide additional formation, but are not required to receive the sacrament of Confirmation.

The Code of Canon Law does not require service as an element of preparation to receive Confirmation. However, Christian service may be incorporated as an aspect of catechesis for discipleship. Reflection on the corporal works of mercy and Jesus’ ministry prior to serving others and reflecting upon the experience after it is complete would provide candidates with a relevant application of the Gospel.

Liturgical celebrations have an integral role in sacramental catechesis since “catechesis is intrinsically bound to every liturgical and sacramental action” (GDC 30). Thus, the liturgy “is therefore the privileged place for catechizing the People of God” (CCC 1074). Through the prayers, symbols, gestures, music, and actions of the liturgical prayer, the faithful receive formation intimately connected to the catechesis that follows.

Catechesis for Confirmation should include the following themes:

1. The Sacraments of Initiation
 - a. Recognizing how Baptism, Confirmation and Eucharist are related
 - b. Lifelong journey
 - c. Candidates must be in a state of grace to receive Confirmation. *“They should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit.” (CCC 1310)*
2. The Gifts of the Holy Spirit (Isaiah 11: 1-5, Galatians 5:22)
 - a. Help candidates come to a deeper understanding of the Holy Spirit and his role in the divine plan of salvation
 - b. Help candidates recognize the work of the Holy Spirit in the life of the Church and her members
 - c. Deepen the candidates’ understanding of the gifts of the Spirit
3. Discipleship – what does it mean to be a disciple of Christ? (Mark 16:15)
 - a. Reflection on the commandments, beatitudes, Jesus’ life, and the works of mercy as they relate to being followers of Christ

- b. *“All ministry with adolescents must be directed toward presenting young people with the Good News of Jesus Christ and inviting and challenging them to become his disciples.”* (Renewing the Vision, 10)
 - c. Help young people grow in faith and actively participate in the mission of Jesus Christ and his church (Renewing the Vision)
 - d. Help the candidate develop a greater awareness of sin and the need for forgiveness and reconciliation
4. Rite of Confirmation and Role of the Bishop
- a. Includes instruction on the rituals and symbols of the sacrament
 - b. Teaches that the bishop is the ordinary minister of the sacrament of Confirmation (NDC 123)

ONGOING FAITH FORMATION

The parish should provide a comprehensive youth ministry program that includes ongoing catechesis after Confirmation.

First Reconciliation Catechesis

The primary goal of sacramental catechesis is the formation and transformation of the person. The process is concerned with leading the person into the sacramental mystery he/she is about to celebrate that he/she is formed, shaped and transformed by that mystery. *“The course of catechesis is characterized by dedication, initiatives, and positive results for the education and growth in the faith of children, young people, and adults.”* (GDC 2)

“Catechesis for the Sacrament of Reconciliation is to precede First Communion and must be kept distinct by a clear and unhurried separation.” (NDC 135) Preparation for the Sacrament of Reconciliation is distinct and separate from the preparation for First Holy Communion.

Four to six sessions of preparation immediately preceding reception of the sacrament are recommended.

Liturgical celebrations have an integral role in sacramental catechesis since “catechesis is intrinsically bound to every liturgical and sacramental action” (GDC 30). Thus, the liturgy “is, therefore, the privileged place for catechizing the People of God” (CCC #1074). Through the prayers, symbols, gestures, music and actions of the liturgical prayer, the faithful receive formation intimately connected to the catechesis that follows.

Catechesis for First Reconciliation should include the following:

- Contrition
- Confession
- Penance
- Absolution

Through preparation, parents and children come to know more personally and to experience more fully the love of Jesus and His mercy and forgiveness that leads to the fullness of life. Children should acknowledge God’s unconditional love for us. (NDC 135)

Specific Objectives

Children should:

1. have the ability to distinguish right from wrong.
2. have the ability to express sorrow for failure to love and turn to God.
3. be accountable for their actions.
4. recognize their need for forgiveness.
5. explore the meaning of the symbols, gestures, prayers and Scriptures of the Rite of Penance (NDC 136).
6. understand how to celebrate the Rite of Reconciliation (NDC 136).
7. understand that sacramental confession is a means to obtain pardon for sin.

Because continuing lifelong conversion is part of what it means to grow in faith, the catechesis begun in the early years is to be continued and developed throughout the child’s life. In this way children continue to develop a deeper awareness of the sacrament of God’s love and mercy.

Revised December 2013

First Communion Catechesis

“The Eucharist is the heart and summit of the Church’s life, for in it Christ associates his church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.” (CCC 1407)

For the administration of the Most Holy Eucharist to children, it is required that they have sufficient knowledge and careful preparation so as to understand the mystery of Christ according to their capacity.” (CIC 913)

Liturgical celebrations have an integral role in sacramental catechesis since “catechesis is intrinsically bound to every liturgical and sacramental action” (GDC 30). Thus, the liturgy “is therefore the privileged place for catechizing the People of God” (CCC 1074). Through the prayers, symbols, gestures, music and actions of the liturgical prayer, the faithful receive formation intimately connected to the catechesis that follows.”

Four to six sessions of preparation immediately preceding reception of the sacrament are recommended.

Catechesis for First Holy Communion should include the following:

- The ability to distinguish between ordinary bread and the Eucharist –
- *“The Holy Eucharist is the real Body and Blood of Christ. What appears to be bread and wine are actually the living Body of Christ”* (NDC 128).
- Understand the meaning of the reception of the Holy Eucharist under both species, bread and wine (NDC 127).
- Participation in the Liturgy to the best of their ability.
- An awareness of membership in the Catholic community.
- An awareness of the love of God in Jesus and the Holy Spirit.
- *“Receive the Body of the Lord with faith and devotion...receive Communion reverently”* (CIC 913).
- The Mass including: Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, Dismissal Rites.
- Understand that the Eucharist is the living memorial of Christ’s sacrifice for the salvation of all and the commemoration of his last meal with his disciples (NDC 127).

The Eucharist is the heart of the Catholic Christian life. A child continually grows in his or her understanding and living the meaning of the sacrament. Ongoing catechesis on the Eucharist is to be integrated and developed throughout the catechetical years.

Appendix

Province of Miami Policy

Valid and Invalid Baptism

Affidavit Form for Baptism

Record Keeping Sheets

**Sort It All Out: Children and Adults
in the Initiation Process**

References

Pre-Initiation Inventory for Adults

Pre-Initiation Inventory for Children

**Rite of Christian Initiation of Adults
Handbook**

The following is a policy established by the Bishops of the Province of Miami (State of Florida) with regard to the catechesis for and the reception of sacraments for children who are home-schooled.

The Sacramental Policies & Guidelines For Those Who Home School Province of Miami

The preparation for a sacrament is a very special time in the life of the Church. In the Bull of Indication of the Great Jubilee Year 2000, our Holy Father states that "Revelation also teaches that the Christian is not alone on the path of conversion. In Christ and through Christ, his life is linked by a mysterious bond to the lives of all other Christians in the supernatural union of the Mystical Body. This established among the faithful a marvelous exchange of spiritual gifts, in virtue of which the holiness of one benefits others...Thus the time of sacramental catechesis provides the entire parish community with the opportunity to deepen their spirituality in the sacramental life of the Church while at the same time lead others to receive a sacrament for the first time. As such, sacramental catechesis (the immediate preparation for a sacrament) is an activity distinct from religious education.

The interaction between the parish community and those preparing for a sacrament gives credibility to the belief that catechesis is the "responsibility of the entire Christian community" (GDC 220) and therefore "is not an action which can be realized in the community on a private basis or by purely personal initiative." (GDC 219.b) For this reason the Code of Canon Law requires the diocesan bishop and pastor to ensure that appropriate catechesis is provided to all those preparing to receive a sacrament.

Canon 777 - Attentive to the norms established by the diocesan bishop, a pastor is to take care on a special way:

1. that suitable catechesis is imparted for the celebration of the sacraments;
2. that through catechetical instruction imparted for an appropriate period of time, children are prepared properly for the first reception of the Sacraments of Penance and the Most Holy Eucharist and for the Sacrament of Confirmation;
3. that having received First Communion, these children are enriched more fully and deeply through catechetical formation;
4. that catechetical instruction is given also to those who are physically or mentally impeded, insofar as their condition permits;
5. that the faith of youth and adults is strengthened, enlightened, and developed through various means and endeavors.

There are situations where some families choose to "home school" their children/youth. In this setting they choose to provide secular and/or religious education in the home. These policies and guidelines provide direction for sacramental catechesis for those who home school their children/youth.

Policies and Guidelines

1. The proper context for the celebration of the sacraments is the parish community. "Liturgical services are not private functions, but are celebrations belonging to the Church which is the 'sacrament of unity' "(CSL, #26).

Children/Youth who are home schooled are to celebrate the sacraments in the parish and at the time determined by the pastor for all those in the parish-based program.

2. Sacramental catechesis "is an essentially ecclesial act" (GDC, #78) and therefore "not an action which can be realized in the community on a private basis or by purely personal initiative" (GDC, #219.b). Sacramental catechesis, therefore, takes place in a parish based program.

- a. Those who home school their children are required to contact the pastor, or the one delegated by him to be in charge of the parish sacramental program for approval, prior to beginning any sacramental preparation program.
- b. Those who choose to home school their children are to fully participate in the parish based program for sacramental catechesis;
- c. Parents/guardians who home school are to register their children for sacramental catechesis according to the regulations established by the parish;
- d. Parents/guardians who home school, together with their children, are to participate in all dimensions for the parish program for sacramental catechesis; catechetical, ritual, service, spiritual (retreats, etc.), and any other requirements for sacramental preparation as determined by the parish;
- e. Parents/guardians who home school, together with their children, will use the catechetical text and supplementary catechetical resources established by the parish program;

3. Liturgical celebrations have an integral role in sacramental catechesis since "catechesis is intrinsically bound to every liturgical and sacramental action" (GDC, 30). Thus, the liturgy "is therefore the privileged place for catechizing the People of God, (CCC #1074). Through the prayers, symbols, gestures, music and actions of the liturgical prayer, the faithful receive formation intimately connected to the catechesis which follows.

- a. Parents/guardians and their children/youth are to fully participate in all of the liturgical prayers scheduled in the parish based program for sacramental preparation.
- b. As parishioners of the parish, families who home school are expected to participate weekly in Sunday celebration of the Eucharist in the parish.

4. All parish-based programs for sacramental catechesis include formation of adults in the parish, especially those whose children/youth are preparing to receive a sacrament. The catechesis of children/youth and the catechesis of adults "should not be separate watertight compartments" (GDC, #72). This structure promotes unity of vision within the parish and fosters harmony among the people of God.

- a. Parents/guardians and sponsors (where applicable) of home schoolers will fully participate in the all adult catechetical formation programs related to sacramental preparation of children/youth in the parish-based program.
- b. Parents/guardians and sponsors (where applicable) are expected to participate in all other activities as required in the program, i.e., interviews, etc.

5. Children not baptized as infants and who have attained the use of reason and are of catechetical age are to be prepared for the sacraments of Baptism, Confirmation, and Eucharist according to the Rite of Christian Initiation of Adults (RCIA, #252).

- a. Parents/guardians who home school children who are not baptized and are of catechetical age and have attained the use of reason, are to enroll their children in the parish catechumenate program.
- b. These children/youth are to receive Baptism, Confirmation, and Eucharist in that order in one single ceremony preferable at the Easter Vigil together with the older catechumens (RCIA, National Statutes, 18).

6. The diocesan bishop has the responsibility "to issue norms concerning catechetics" (CL, #775.1) and to ensure that all who exercise this ministry are in communion with him.

The policies, guidelines, and directives developed by the diocese for sacramental catechesis are applicable to all those who home school their children/youth.

These policies and guidelines are meant to promote the evangelizing potential of sacramental catechesis in the life of the Church. We pray that our Catholic people will be set ablaze with a desire to live their sacramental life fully and share it freely with others. May their eagerness to live the sacramental life bring transformation to the whole world.

**Approved by the Bishops of Florida
March 6, 2000**

Baptism: Valid and Invalid

Water baptism by immersion or pouring, with the Trinitarian formula, is valid. Therefore, if the rituals, liturgical books or established customs of a Church or ecclesial community prescribe either of these ways of Baptism, the sacrament is to be considered valid, unless there are serious reasons for doubting that the minister has observed the regulations of his or her own community or Church. Wherever doubts arise about whether or how water was used, respect for the sacrament and deference toward these ecclesial communities require that a serious investigation of the practice of the community concerned be made before any judgment is passed on the validity of its Baptism.

Baptism by sprinkling, although illicit in the Latin church, is valid provided the water makes physical contact with the candidate while the minister is saying the Trinitarian formula.

Validity of prior baptism

A baptismal certificate or sworn affidavit of an eyewitness to the baptism must be obtained.

- Orthodox (Greek, Russian, Coptic, Ukrainian, Armenian, etc) are to be received into full communion in the corresponding Eastern Rite. Pastoral ministers should consult the Tribunal in these cases.
- Episcopalian, Methodist, Lutheran, Presbyterian: if the fact of Baptism is certain, the Baptism is presumed valid. Re-baptism, even conditionally, is not permitted. When received into the Church, they are to be confirmed and admitted to the Eucharist.

The validity of other baptisms apart from those listed above is not accepted without question. For example, in the case of Baptist Baptism, it must be shown that Baptism was administered in the name of the Trinity and also that true Baptism took place and not just “dedication.”

Those baptized in a non-Catholic ecclesial community are not to be conditionally baptized unless, after an examination of the matter and form of the words used in the conferral of Baptism and after a consideration of the intention of an adult baptized person and of the minister of baptism, a serious reason for doubting the validity of the Baptism is present. When there is a reasonable and prudent doubt concerning the baptism of such Christians that cannot be resolved after serious investigation into the fact and/or validity of Baptism, (namely, to ascertain where the person was baptized with the pouring of water or triple immersion with the Trinitarian formula and whether the minister and the recipient of the sacrament had the proper requisite intentions), the person is conditionally baptized.

If conditional baptism is necessary, this must be celebrated privately rather than at a public liturgical assembly. Reception into Full Communion and Confirmation should take place later at the Sunday Eucharist of the community or at the Easter Vigil. When the priest baptizes conditionally, he is to also receive the person into the Full Communion of the Catholic Church and be the minister of Confirmation.



Diocese of Pensacola-Tallahassee
 Affidavit in lieu of a Baptismal Certificate
Please send a copy of this form to the Pastoral Center for the Diocesan Archives

Full Name of Child _____

Date of Birth _____

Place of Birth _____

Father's Full Name _____

Mother's Full Name (including Maiden Name) _____

Church of Baptism _____

Address of Church _____

City _____ State _____ Zip Code _____

Date of Baptism _____

If you do not know the date, please give a general time frame for the baptism; (month and year).

Godfather _____

Godmother _____

Name of Priest/Deacon _____

I, _____,

_____ Mother of above mentioned child

_____ Father of above mentioned child

_____ Relative (_____) of above mentioned child

_____ Godparent of above mentioned child

Attest that the child was baptized in the Roman Catholic faith because I was present at the baptism and I am unable to provide a baptismal certificate for the following reason:

 Signature of Person completing affidavit Date

 Signature of Priest, Deacon, Pastoral Minister Date

Sacraments received in the Diocese of Pensacola-Tallahassee

First Communion

Church _____

Date of First Communion _____

Confirmation

Church _____

Celebrant of Confirmation _____

Date of Confirmation _____

Marriage

To whom _____

Church _____

Priest/Deacon _____

Date _____

Witnesses _____

Record Keeping Form

Baptism

Legal Name _____
 First **Middle** **Last**

Father's Name _____
 First **Middle** **Last**

Mother's Name _____
 First **Middle** **Last** **Maiden**

Date of Birth _____

Place of Birth _____
 City **State**

Godfather's Name _____
 First **Last**

Godmother's Name _____
 First **Last**

Date of Baptism _____

Minister of Baptism _____

Sorting It All Out: Children and Adults in the Initiation Process

Knowing what to do in all the various circumstances of “who’s who in the initiation process” is not so difficult. There is basic information you need right from the start so you can minister better with the individual: Is the person validly baptized? (If so, remember: take care to honor that baptism no matter where it was.) What do you do with children? Has the person been catechized? (Someone who has received First Communion and Confirmation is considered to be at least minimally catechized.) Is the person validly married? Has the person been married before anywhere? Has the person’s spouse been married before anywhere? If the person is Orthodox, remember that the Orthodox are fully initiated at Baptism.

The goal of all our initiation work is not just Baptism, but conversion, that “transformation of mind and heart which places Jesus Christ at the center of one’s life.” The stories that follow present nine different people who seek membership in the Church. These scenarios are offered to help you recognize “who’s who in the initiation process” and support the catechumen and candidate on their journey to conversion.

For the purposes of the Rites of Christian Initiation, the following definitions apply:

Infant: from birth up to, but not including, 7 years of age.

Adult: anyone having reached 7 years of age is said to be of “catechetical age” and is treated as an adult for RCIA purposes.

An unbaptized adult or older adolescent

Stanley, an unbaptized adult, inquires about becoming a Catholic. He has had no catechetical formation, but believes God may be calling him to the Church. After an appropriate period of inquiry, Stanley is admitted to the catechumenate.

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| Rite used: | Acceptance into the Order of Catechumens (RCIA #41-68). His name is entered in the Register of Catechumens which is kept in the parish. At the proper time, Stanley participates in the diocesan Rite of Election. |
| Title: | Catechumen |
| Definition: | An unbaptized person, seeking full initiation in the Catholic Church. |
| Age: | Older teen - adult |
| Process: | After an appropriate pastoral formation in the parish catechumenate, including the Rite of Acceptance into the Catechumenate, the Rite of Election, and the Three Scrutinies, Stanley would be admitted to the Sacraments of Initiation, i.e., Baptism, Confirmation and Eucharist, celebrated at the Easter Vigil. |
| Minister: | The parish priest is the presiding minister. |
| Faculty to confirm: | No delegation is required. Faculty to confirm is granted by law and is required to be used. The minister of confirmation is the minister who baptized. |

Record Keeping: The administration of the sacraments is entered in these parish registers: catechumens (at the time of Acceptance), Baptism, Confirmation, First Communion and a notation of marriage, if applicable.

References: RCIA Part 1; National Statutes 1-24; Canon 852.1, 866.

Unbaptized children, age 7 and older, seeking Baptism

Kim and Thomas, ages 8 and 11, are unbaptized children who come for Baptism. They are brought to the rectory by their parents, who realize now their responsibility in bringing their children for sacraments. After an appropriate period of inquiry, which often included the parents, Kim and Thomas are admitted to the catechumenate adapted for children.

Rite used: Acceptance into the Order of Catechumens (RCIA 41-74). This rite may be celebrated with the adults who are being received into the Order of Catechumens or separately with just a group of children (260-276). Their names are entered in the parish Register of Catechumens. During the period of the catechumenate, they may celebrate any of the Rites belonging to the Catechumenate (RCIA 81-105). At the proper time, Kim and Thomas participate in the diocesan Rite of Election.

Title: Catechumen

Definition: Unbaptized, uncatechized children of catechetical age.

Age: Catechetical age (7 years of age or older). When children of catechetical age or the age of discretion are baptized, Confirmation and First Eucharist must also be celebrated at the same time. (RCIA 215, Canon 866).

Process: The Rite of Christian Initiation of Adults, adapted for children. Baptism, Confirmation and Eucharist will be celebrated together at the Easter Vigil after an appropriate length of time. These children experience a period of formation in word, worship and mission at a level appropriately adapted to the age and faith development of the child. They may be dismissed from the Eucharist for their own Breaking Open of the Word. Catechetical formation follows right away or at some time during the week. This formation is usually at least one full year, most often longer depending on the development of the child, and the situation of his or her peers (RCIA 256). As long as the liturgical rites of the catechumenate are prepared for and celebrated, catechesis can take place with their peer groups.

Time of Celebration: Easter Vigil

Minister: The parish priest is the presiding minister.

Faculty to Confirm: No delegation is needed. **Faculty to confirm is granted by law and is required to be used. The minister of confirmation is the minister who baptized.**

Record Keeping: Thomas' and Kim's names are entered in these parish registers: Catechumenate, Baptism, Confirmation and Communion.

References: RCIA, Part II: 1, 4; NS 18, 19; Canon 852.1, 866.

Adult or older adolescent validly baptized non-Catholic, who is uncatechized

Lauren is 31 and a validly baptized Presbyterian. As a child, her attendance at Sunday school classes was very irregular, and she does not attend church except on rare occasions. She now expresses a desire to become a Roman Catholic. After an appropriate time of inquiry, Lauren becomes a candidate for reception into full communion.

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| Rite used: | Rite of Welcoming the Candidates [RCIA #411-433]. If this rite takes place together with the acceptance of unbaptized people into the Order of Catechumens, the combined rite is used [#505-529]. Reception of Baptized Christians into the Full Communion of the Catholic Church takes place whenever the person is ready . This includes Confirmation and First Communion. (#473-498) |
| Title: | Candidate for Full Communion |
| Definition: | A validly baptized non-Catholic who wishes to be fully initiated into the Roman Catholic Church. |
| Age: | Older teen - adult |
| Process: | After an appropriate pastoral formation adapted to her needs, modeled on the catechumenate (and perhaps even as part of the parish catechumenate), Confirmation and Eucharist are celebrated together whenever Lauren is ready. She is expected to have confessed her sins before she is received into the full communion of the Catholic Church. At this time, Lauren is received into full communion of the Roman Catholic Church, and thus completes her initiation. If her period of adequate catechesis comes close to Holy Week, she should be received into the full communion of the Catholic Church before Holy Week begins. |
| Minister: | The parish priest is the presiding minister. |
| Faculty to Confirm: | No delegation is required. Faculty to confirm is granted by law and is required to be used. The minister who confirms is the minister who receives. |
| Record Keeping: | The administration of these sacraments is entered in the following official parish registers: Reception into Full Communion (with a notation of non-Catholic baptism and the minister), Confirmation, First Communion and a notation of Marriage. |
| References: | RCIA Part II: 4, 5; NS 30-37 |

An adult or older adolescent, baptized Catholic, but uncatechized

Jack, aged 18, is a baptized Catholic, but has never received Confirmation or First Communion. He vaguely remembers attending a few CCD classes, but has no catechetical formation. Jack feels the lack of spiritual focus in his life and wants to reclaim his roots as a practicing Roman Catholic. After an appropriate time of inquiry, Jack becomes a candidate.

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| Rite used: | Rite of Welcoming the Candidates [#411-433]. If this rite takes place together with the acceptance of unbaptized people into the Order of Catechumens, the combined rite is used [#505-529]. |
| Title: | Candidate |
| Definition: | A person baptized Catholic, usually as an infant, with little or no catechetical formation. This person has <u>not celebrated</u> either First Communion or Confirmation |
| Age: | Older teen - adult |
| Process: | An appropriate pastoral formation adapted to his needs and modeled on the catechumenate (perhaps as part of the parish catechumenate, if necessary). Jack could make his First Communion and be confirmed by the Bishop when he comes around at the usual time for Confirmation. Otherwise, written permission is required from the Bishop to confirm a baptized Catholic. |
| Minister: | The Bishop is the presiding minister, or a priest who has received written permission from the Bishop to confirm. |
| Record Keeping: | Jack's name is entered in the parish registers of Confirmation and First Communion, with notification to the church of Baptism. |
| Reference: | RCIA Part II: 4; NS 25-29, 31 |

An adult or older adolescent, baptized non-Catholic, catechized in their faith

Francene is a baptized and catechized Episcopalian. She attends the Episcopal Church with some regularity and knows her faith. Moved by the example of her Catholic neighbors, she desires to become a Catholic. After an appropriate time of inquiry, Francene becomes a candidate for reception into full communion of the Catholic Church.

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| Rite used: | Reception of Baptized Christians into the Full Communion of the Catholic Church (#473-498). This includes Confirmation and First Communion. |
| Title: | Candidate |
| Definition: | A validly baptized non-Catholic seeking reception and full communion with the Roman Catholic Church. |
| Process: | Because she is a baptized Christian catechized in her faith, she “is to receive both doctrinal and spiritual preparation, adapted to individual pastoral requirements, for reception into the full communion of the Catholic Church. . . . Anything that would equate candidates for reception with those who are catechumens is to be absolutely avoided.” ¹⁶ The rite is so arranged that no greater burden than necessary (see Acts 15:28) is required for the establishment of communion and unity.” ¹⁷ She is expected to have confessed her sins before she is received into the full communion of the Catholic Church. |

¹⁶ RCIA #477.

¹⁷ RCIA #473.

Time of Celebration: Any Sunday Eucharist throughout the year.
 Minister: The parish priest is the presiding minister.
 Faculty to Confirm: No delegation is needed. **Faculty to confirm is granted by law and is required to be used. The minister of confirmation is the minister who received.**
 Record Keeping: Francene's name is entered in the parish registers of Reception into Full Communion (with notation of non-Catholic baptism and minister), Confirmation and First Communion, and notation of Marriage, if applicable.
NOTE: Until a parish obtains a Reception into Full Communion Register, the back portion of the Baptism Register may be used temporarily to record receptions into full communion.
 Reference: RCIA Part II: 5; NS 30-33; 35-3

A baptized and catechized Catholic, older adolescent or adult, seeking Confirmation

Frank, 17 years old, is a baptized, catechized Catholic, who has made his First Communion. He has not been confirmed. He is seeking Confirmation now. After an interview with a parish priest, or with the parish coordinator, he becomes a candidate for Confirmation.

Rite used: Rite of Confirmation
 Title: Candidate for Confirmation
 Definition: Any Catholic who has celebrated Baptism and First Eucharist is considered to be at least minimally catechized. They come forward seeking Confirmation.
 Age: Older teen - adult
 Process: This is not necessarily a part of the catechumenate process (RCIA). Usually a short, focused preparation, preceded by some foundational catechesis is all that is necessary.
 Time of Celebration: By the Bishop when he comes for regular Confirmation. Written permission from the Bishop is required to confirm a baptized Catholic.
 Minister: The Bishop is the presiding minister, or a priest who has received written permission from the Bishop to confirm.
 Faculty to Confirm: Adult Catholics must be confirmed by the bishop for validity unless written permission is received from the bishop.
 Record Keeping: The names of those confirmed are entered in the Confirmation Register of the parish, and the church of Baptism is to be notified.
 References: Rite of Confirmation.

A validly baptized non-Catholic but uncatechized child 7 years of age or older

Geralyn was validly baptized in the Methodist Church but is uncatechized. She is now 10 years old and she, together with her mother, wishes to become Catholic. After an appropriate period of inquiry on the part of Geralyn, her parents, and the parish team, Geralyn begins the process of reception into the full communion of the Catholic Church.

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| Rite used: | Rite of Welcoming the Candidates (RCIA #411-433) may be used if appropriate. |
| Title: | Candidate for Full Communion |
| Definition: | Validly baptized, uncatechized non-Catholic child who wishes to become Roman Catholic. |
| Age: | Catechetical age (7 years of age or older) |
| Process: | This child should experience a period of formation in word, worship and mission as described in the RCIA (Part II) at a level adapted to the age and faith development of the child. She may be dismissed from the Eucharist for Breaking Open of the Word (possibly with other young people in the same situation). Catechetical formation follows this or is done at some time during the week. This formation is usually at least one full year or longer, depending on the development of the child, and the situation of his or her peers. It is most appropriate for her catechetical formation to take place with a peer group. She is expected to have confessed her sins before she is received into the full communion of the Catholic Church. Geralyn celebrates Reception into Full Communion with the Catholic Church (which includes sacraments of Confirmation and First Eucharist, cf. NS 35) whenever she is ready. If her period of adequate catechesis comes close to Holy Week, she should be received into the full communion of the Catholic Church before Holy Week begins. |
| Minister: | The parish priest is the presider. |
| Faculty to Confirm: | No delegation is required. Faculty to confirm is granted by law and is required to be used. The minister who confirms is the minister who receives. |
| Record Keeping: | Geralyn's name is entered in the parish registers of Reception into Full Communion, Confirmation and First Communion. |
| References: | RCIA, Part II: 1, 4, 5, (c.f. RCIA 400 and 478); NS 30-37. |

Validly baptized and catechized non-Catholic child 7 years of age or older

Charles, aged 12, was baptized in the Lutheran tradition. He is catechized and attends the local Lutheran church. Together with his parents, Charles has asked to be received into the Roman Catholic Church. After an appropriate time of inquiry, on the part of Charles himself, his parents, and the church, catechesis for his reception into the Full Communion of the Catholic Church begins.

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| Rite used: | Rite of Reception into Full Communion of the Catholic Church |
| Title: | Candidate for Full Communion |
| Definition: | A child of catechetical age, validly baptized in another tradition, and catechized in that tradition. |
| Age: | Catechetical age (7 years of age and older) |
| Process: | Adapted to the individual needs and the prior formation experience of the child. Since Charles and his family are catechized already, he can simply be received into the Church and placed in the religious formation program of the parish. He is expected to have confessed his sins before he is received into the full communion of the Catholic Church. |
| Time of Celebration: | Any Sunday Eucharist. Confirmation and First Eucharist are celebrated at the same Mass, after the simple profession of faith. |
| Minister: | The parish priest is the presiding minister. |
| Faculty to Confirm: | No delegation is required. Faculty to confirm is granted by law and is required to be used. The minister who confirms is the minister who receives. |
| Record Keeping: | Charles' name is entered into the parish registers of Reception into Full Communion with notation of non-Catholic Baptism and minister), Confirmation and First Communion |
| References: | RCIA Part II: 1, 5; NS 18, 19, 30, 32-37 |

Validly baptized and catechized Orthodox person, 7 years of age or older

Eugenia, aged 25, was fully initiated as a member of the Greek Orthodox Church. She is catechized and attends the local Orthodox Church. She now wishes to become a member of the Catholic Church. After an appropriate time of inquiry on the part of Eugenia and the Church, catechesis for her reception into the Full Communion of the Catholic Church begins.

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|----------------------|---|
| Rite used: | Rite of Reception into Full Communion of the Catholic Church, RCIA Part II: #491, 492. |
| Title: | Candidate. |
| Definition: | A person of catechetical age, validly baptized in the Orthodox Church, and catechized in that tradition. |
| Age: | Catechetical Age (7 years of age and older) |
| Process: | Since Eugenia is Eastern Orthodox, she will be received into the corresponding Eastern Catholic Church. After a suitable liturgical and doctrinal preparation, Eugenia is only obligated to make a simple profession of faith in order to be received into the Catholic Church (RCIA #491, 492) as she was fully initiated at the time of Baptism (Baptism, Chrismation/Confirmation, and Eucharist). |
| Time of Celebration: | Any Sunday Eucharist throughout the year. |
| Minister: | The parish priest is the presiding minister. |
| Faculty to Confirm: | Eugenia is not to be confirmed again since she was fully initiated at Baptism. |

- Record Keeping: Eugenia's name is entered into the parish registers of Reception into Full Communion with notation of Orthodox Baptism and minister, Confirmation and First Communion. It is also to be noted that she is received into whichever Eastern Catholic Church corresponds to the one of her Orthodox Baptism.
- Notes: 1) When a member of an Orthodox church becomes a Catholic, that person is received into the corresponding Eastern Catholic Church. For example, if a Romanian Orthodox person wants to become Catholic, he/she enters the Romanian Catholic Church; a Ukrainian Orthodox person enters the Ukrainian Catholic Church. For more complete information, please contact the Tribunal.
2) An individual might request a change in Rite, that is, to be received into the Roman Catholic Church rather than the corresponding Eastern Church. This request also goes to the Tribunal.
3) The Orthodox view of divorce and annulment differs substantially from that of the Roman Catholic Church. It is important to keep this in mind when doing the pre-initiation inventory. For more complete information, please contact the Tribunal.
- References: Code of Canons of the Eastern Churches (CCEO) Canon 35 & 897; RCIA #474

Infants of adults who are received into Full Communion with the Catholic Church

The consent of the parents is sufficient. If the children are not baptized, the sacrament should be administered and entered in the Baptismal Register. They will receive the sacraments of Confirmation and Eucharist along with other Catholic children at the appropriate time for Catholics.

If already validly baptized, the children are passed into the faith when their parents are received into the Church and this is entered into the Register of Admission into Full Communion. Since they are below the age of reason, the Rite of Reception, Confirmation and Eucharist are not celebrated.

NOTES

Not every conceivable situation can be thought of beforehand, and so these "inquirers" are but a few of the folks who might come knocking at your door. Their stories are to give you a method with which to think about initiation. Further help is available in these books:

- Rite of Christian Initiation of Adults*. National Conference of Catholic Bishops
- The RCIA Transforming the Church*. Thomas H. Morris (Paulist, 1997, revised)
- One At The Table. The Reception of Baptized Christians*. Ronald Oakham, et al. (Liturgy Training Publications, 1995).
- A Child's Journey. The Christian Initiation of Children*. Rita Burns Senseman. (St. Anthony Messenger Press, 1998)

The official parish registers mentioned (Record Keeping) can be purchased from religious goods stores. The Book of the Elect is a liturgical book, reserved to the bishop at the Rite of Election.

Resource List

- Catechism of the Catholic Church.* United States Catholic Conference, Inc. 1997
- Code of Canon Law.* Canon Law Society of America. 1983.
- Code of Canons of the Eastern Churches:* Canon Law Society of America. 2001.
- General Directory for Catechesis.* United States Catholic Conference, Inc. 1997.
- Guidelines for the Celebration of the Sacraments with Persons with Disabilities.* United States Catholic Conference, Inc. 1995.
- Morris, Thomas H. *The RCIA Transforming the Church.* Paulist Press. 1997. revised
- National Directory for Catechesis.* United States Catholic Conference, Inc. 2005.
- National Statutes for the Catechumenate.* United States Catholic Conference, Inc. 1988.
- Oakham, Ronald, et al. *One At The Table. The Reception of Baptized Christians.* Liturgy Training Publications. 1995.
- Renewing the Vision.* United States Catholic Conference, Inc. 1997.
- Rite of Baptism for Children.* International Committee on English in the Liturgy, Inc. 1969.
- Rite of Christian Initiation of Adults.* United States Catholic Conference, Inc. 1988.
- Rite of Confirmation.* International Committee on English in the Liturgy, Inc. 1971.
- Senseman, Rita. *A Child's Journey. The Christian Initiation of Children.* St. Anthony Messenger Press. 1998.
- United States Catechism for Adults.* United States Catholic Conference, Inc. 2006