

LITURGICAL AND CANONICAL GUIDELINES
FOR THE RITE OF CHRISTIAN INITIATION OF ADULTS
FOR THE DIOCESE OF MANCHESTER, NH

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Chapter 1

INTRODUCTION TO THE RITE OF CHRISTIAN INITIATION OF ADULTS

- A. Purpose of these guidelines
- B. The *Rite of Christian Initiation of Adults*
- C. Initiation into the Christian life
- D. Persons who belong in RCIA
- E. Persons who do not belong in RCIA

A. PURPOSE OF THESE GUIDELINES

Pursuant to the provision in the *Rite of Christian Initiation of Adults* (RCIA) for bishops “to set up the formation program of the catechumenate and to lay down norms according to local needs,”¹ the Bishop of the Diocese of Manchester, the Catechumenate Steering Committee, and the Office of Canonical Services, offers the following guidelines for implementing the RCIA in the Diocese of Manchester.

There can be no substitute for reading the official document, the *Rite of Christian Initiation of Adults*, mandated in 1988 by the National Conference of Catholic Bishops in the United States. The revised *Rite of Christian Initiation of Adults* (RCIA) published in 1988 for the dioceses of the United States is normative for use in the Diocese of Manchester. Parishes worshipping in languages other than English should obtain authorized vernacular translations. A Spanish translation specifically for use in the dioceses of the United States is also available.

Parish priests, deacons, RCIA coordinators, and catechists, are to see to it that the liturgical, catechetical and pastoral norms of the RCIA and the Church law governing it are observed. They must understand the spirit of the Rite, be familiar with its directives and pay special attention to the previous faith journey and ongoing conversion of those seeking initiation.

The RCIA is a universal document. In the United States edition, all rites in PART I are for adults who are unbaptized, uncatechized (*catechumens*). Rites in PART II, 1-5 are for particular circumstances; 1) children of catechetical age, 2) adults in exceptional circumstances, 3) persons in danger of death, 4) baptized, uncatechized adults (*candidates*), and 5) baptized, catechized Christians (*candidates*).

Appendix I contains combined rites only used in the USA; Appendix II contains Acclamations and Hymns; Appendix III contains the *National Statutes for the Catechumenate* (NSC) applicable in all dioceses of the USA and relevant **canons** (CIC) are included as Appendix III–B.

¹ RCIA, Introduction, #34-1

B. THE RITE OF CHRISTIAN INITIATION OF ADULTS

The goal of RCIA is to bring people into relationship with Christ, (JP2). It is initiation into “the mission of the entire people of God in the Church and the world”.² If we begin with this goal in mind, all further decisions will become easier. Thus RCIA is not a program with a predetermined beginning and ending, but a “sacramental formation process,”³ that prepares individuals and communities for a particular way of life. Conversion is at the heart of that way of life. The RCIA facilitates the conversion experience.

A consistent effort should be made to implement the *Rite of Christian Initiation* as a year round process in all parishes of the Diocese of Manchester. Parishes will work towards implementation of:

- a year-round inquiry available so that any time an inquirer comes forward he or she may immediately be received into the Precatechumenate.
- a year-round Catechumenate process for unbaptized, uncatechized catechumens to allow them to progress at their own pace. The length of this period is at minimum one year after the Rite of Acceptance and may continue indefinitely, according to the discernment of the pastor and team.
- a one-year mystagogical process, meeting weekly during the Easter season until Pentecost Sunday, and at least monthly until the Easter Vigil of the next year.⁴

C. INITIATION INTO THE CHRISTIAN LIFE

The Code of Canon Law requires that before an adult is baptized he or she must normally be admitted to the catechumenate, be led through its various stages, be sufficiently instructed and tested in the Christian life, and should be urged to have sorrow for personal sins.⁵ It also requires that, participants in the RCIA be initiated “into the mystery of salvation and introduced to the life of faith, liturgy, charity of the people of God, and the apostolate.”⁶

The RCIA is a continuing journey of personal conversion through immersion in Holy Scripture, authentic preaching, sound catechesis, liturgical participation, spiritual enrichment, and prayer.

² RCIA, #2 General Introduction, p xiv, *Lumen Gentium*, #31

³ RCIA: TTC, pg. 10

⁴ RCIA, Appendix III, #6

⁵ CIC #851§1, 865§1

⁶ CIC 788§2

As integral elements of Christian Initiation, the RCIA liturgical rites are meant to be celebrated in the midst of the parish assembly and according to the norms set forth in the Rite.

D. PERSONS WHO BELONG IN RCIA

Refer to Appendix F of this document - Sorting Fish

1. Unbaptized, uncatechized adults

Unbaptized, uncatechized adults (catechumens) are those for whom the RCIA was created and they normally are led through the full-length catechumenate as described in PART I of the RCIA Ritual. Ideally, **the time spent in the catechumenate should be long enough - several years if necessary – for the conversion and faith of the catechumens to become strong.**⁷ It should extend for at least one year of formation, instruction and probation.⁸ Parishes should take care not to create the expectation that a shorter period of time will be sufficient. Catechumens are normally baptized, confirmed and receive First Eucharist by a priest at the Easter Vigil. However, in exceptional situations, the catechumenate can be either expanded or abbreviated as circumstances demand.⁹

2. Unbaptized children of catechetical age

There is no such thing as RCIC (Rite of Christian Initiation for Children). The only Rite for Christian Initiation is RCIA adapted for Children. These children, ages 7 and above, are considered adults and are normally enrolled in a catechumenate for children, catechized in a manner appropriate for their age level, and receive *all* the Sacraments of Initiation.¹⁰ Depending on their age, they would then transition into an age appropriate parish religious formation program.

3. Baptized Christians

- a. **Uncatechized Christians** - Those who have been baptized non-Catholic but had no formal catechesis are considered *candidates* who usually benefit from an *extended* process like the catechumens. (See Part II-4).¹¹ Prior to being received into the Church, they should, according to their own conscience, celebrate the Sacrament of Reconciliation.¹² The preferred time for an uncatechized Christian to be received into the Church is the Easter Vigil;¹³ however, they may be received into the Church at any Sunday Mass, during which they make a profession of faith, are confirmed, and receive

⁷ RCIA, #76

⁸ RCIA, Appendix III, #6

⁹ RCIA, Part II-2 (331-338) or Part II-3 (370-374)

¹⁰ RCIA PART II-1 (252-330), C&L p25-35, C&L 11, 97, 852§1

¹¹ RCIA, Part II-4 (400-410) (411-415)

¹² RCIA, #482

¹³ RCIA, Part II-4, (409)

Eucharist from the priest who has brought them through the process. No special permission is required from the Bishop.

- b. Catechized Christians** - Those baptized non-Catholic, who grew up in their faith and are now seeking full communion with the Roman Catholic Church also are considered *candidates*. Their RCIA process would be much diminished from Nos. 1 and 2a above. The Ritual provides special rites for these baptized candidates. (See Part II- 4 or 5).¹⁴ Prior to being received, they should, according to their own conscience, celebrate the Sacrament of Reconciliation,¹⁵ then at any Sunday Mass, they make a profession of faith, are confirmed, and receive Eucharist from the priest who has brought them through the process. No special permission is required from the Bishop. The preferred time for such a *candidate* to be received is outside the Easter Vigil, however, for pastoral reasons, it is permissible that *candidates* be received at the Easter Vigil.

- 4. Baptized Uncatechized Catholics** - Those who *have not* received first Eucharist participate in RCIA as *candidates*. See Part II-4. Prior to being received, they should, according to their own conscience, celebrate the Sacrament of Reconciliation;¹⁶ then, at any Sunday Mass, they make a profession of faith, are confirmed, and receive Eucharist from the priest who has brought them through the process.

There are two categories of uncatechized Catholics:

- i. Baptized Catholics who through no fault of their own never put the faith into practice: special permission from the bishop is required to administer the sacrament of confirmation to these individuals.¹⁷
- ii. Baptized Catholics who without fault have been instructed in a non-Catholic religion or adhered to a non-Catholic religion: no special permission to confirm is required from the Bishop.

E. PERSONS WHO DO NOT BELONG IN RCIA

1. Baptized Catholics who *have* received first Eucharist.

These are considered catechized whether they dropped out right after first Communion or right before confirmation and *should not* be in the RCIA process. They should be directed to an adult Confirmation class. In the Diocese of Manchester, the Bishop has reserved to himself the right to confirm adult Catholics.

¹⁴ RCIA, Part II-4 or Part II-5 (473-486)

¹⁵ RCIA, #482

¹⁶ RCIA, #482

¹⁷ NCCB #28

2. Baptized members of separated Eastern Churches; e.g. Eastern Orthodox Churches whose sacraments are valid.

The term “Orthodox” generally refers to “those Eastern Churches who accept the decisions of the Councils of Ephesus and Chalcedon. In recent times, it has been applied, for historical reasons, to those Churches that did not accept the dogmatic formulae of one or the other of these Councils. To avoid confusion, the general term ‘Eastern Orthodox Churches’ is used ‘to designate all those Churches of the various Eastern traditions which are not in full communion with the Church of Rome.’”¹⁸ (see Appendix D – Validity of Non-Catholic Baptisms)

3. Returning Catholics

These are adults who are interested in exploring the possibility of a return to the Church and the practice of their faith. The RCIA process is not appropriate for them. Their experiences of Church, their questions, and their pastoral needs are different from those of catechumens and candidates and require different pastoral responses on the part of the Church. There are programs available to parishes to help them work with returning Catholics. (see Resource Attachment)

4. Catholics Seeking Updating

These adults, who are fully initiated practicing Catholics, should be directed to Adult Faith Formation sessions.

¹⁸ *Directory of Application of Principles and Norms on Ecumenism*, Pontifical Council for Promoting Christian Unity, 25 March 1993; note #28, section 18, also CIC #844 §3

Chapter 2

GENERAL PATTERN FOR ADULTS

- A. Terms of address
- B. Initial Meeting
- C. The Period of Evangelization and Precatechumenate
- D. Sponsors and Godparents
- E. The Rite of Acceptance (or Welcome)
- F. The Catechumenate Period
- G. The Rite of Election (or Call to continuing Conversion)
- H. The Period of Purification and Enlightenment
- I. Celebration of the Sacraments of Initiation
- J. Postbaptismal Catechesis/Mystagogy

A. TERMS OF ADDRESS

During the Precatechumenate period, or period of inquiry, participants are called inquirers, regardless of baptismal status.

During the Catechumenate period, the unbaptized are called *catechumens* and the baptized are called *candidates*.

During the period of Purification and Enlightenment, the unbaptized are called the *elect* and the baptized continue to be called *candidates*.

During the period of Mystagogy, only the newly baptized are called *neophytes*.

B. INITIAL MEETING

Each inquirer is to have an initial meeting with a member of either the pastoral staff or the catechumenate team who is thoroughly familiar with the initiation process, is able to answer questions which may arise, and who has the ability to make the inquirer feel comfortable and at ease.

See Appendix B of this document - GENERAL INFORMATION SHEET.

The necessary information will include:

1. Religious background: To what denomination, if any, does the inquirer belong? Has the inquirer been baptized? When and in what Church or ecclesial community?
2. Catechetical background: Has the inquirer received any religious education? What are the sources of his or her understanding of the Catholic faith?

3. Marital history: Is the inquirer married? Is he or she living with another in a marital situation? Are there any previous marriages of either the inquirer or the inquirer's spouse or fiancé (e)?
4. Motivations and expectations: Why has the inquirer expressed interest in the Catholic Church at this time? What is he or she hoping to find?

No promises should be made during this interview about a time for completion of the RCIA process. Each inquirer, catechumen and candidate should be free to proceed to conversion on their own time schedule.

The team member must also have a basic knowledge of the Church's marriage laws, so that if there are any irregularities in their marriage situation, the inquirer will be directed to the pastor for clarification and resolution. The team member is not to make any evaluation of the marriage situation during the interview.

In the Diocese of Manchester, those in irregular marriages must begin the canonical process toward resolution of their marital status prior to taking part in the Rite of Acceptance, and must be informed that the marriage invalidity process does not guarantee an affirmative decision, nor can any guarantee of a completion date be given. Every case, even multiple cases for the same person, is judged independently of any others and is tried on its own merits with the evidence provided. Participation in the Rite of Acceptance does not guarantee that an individual will be ready canonically to celebrate the Easter Sacraments during the next Easter Vigil.

C. PERIOD OF EVANGELIZATION AND PRECATECHUMENATE

Although the rite of initiation begins with admission to the catechumenate, the preceding period or precatechumenate is of great importance and should not be omitted. This is a time of evangelization in which we constantly and faithfully proclaim that God is alive, and that he sent his son Jesus into the world for the salvation of all. God himself draws the inquirer into the mystery of his love, calls him away from sin, and gives the gift of first faith and initial conversion. "The whole period of the precatechumenate is set aside for this evangelization, so that the genuine will to follow Christ and seek baptism may mature."¹⁹

The goal of the Pre-catechumenate is evangelization. Inquirers benefit from hearing the Good News proclaimed in Sacred Scripture and in hearing the witness of parishioners who take part in the process. There is also an opportunity for those participating in this part of the process to refine, deepen and strengthen their faith.

The time frame of the entire catechumenate process will vary from person to person and from year to year. Individuals need time to learn what it means to be a Catholic and to discern what God's call to them at this time means in their lives.

¹⁹ RCIA, #36, 37

D. SPONSORS AND GODPARENTS

The introduction to the Rite²⁰ makes a distinction between the sponsor and the godparent. The **sponsor** accompanies the catechumen through the Rite of Acceptance and the Catechumenate. The **godparent** accompanies the catechumen on the day of Election through the periods of purification and enlightenment, the celebration of Initiation and the period of Mystagogy. Actually one person can serve in both roles. In the case of candidates (already baptized) for full communion, the sponsor may serve through the entire process since there is no need for a godparent.

The role of **sponsor** is an active one that includes:

1. Presenting the inquirer to the parish community and attest to his/her sincerity at the Rite of Acceptance/Welcoming.
2. Participating with the catechumen/candidate at all the liturgical rites of the Catechumenate.
3. Offering support, encouragement and explanations, when appropriate, for the catechumen/candidate.
4. Witnessing to the catechumen's/candidate's moral character, faith and intention.
5. Providing a link with the parish community.
6. Assisting in the discernment process of the catechumen/candidate.

In order to fulfill these roles adequately, the sponsor should participate regularly in catechetical sessions (excluding Sunday dismissals) with the catechumen/candidate. *It is recommended that the catechumenate team select sponsors.* Experience has shown that the best sponsors are of the same gender and are not close family members. It is necessary that sponsors be identified and in place well in advance of the Rite of Acceptance since sponsors must attest to the candidates' readiness, etc.

The role of the **godparent** begins with the Rite of Election and continues through the catechumen's baptismal life. It is outlined in the Rite.²¹ As with the sponsor's role, the godparent's role includes active involvement with the elect, while offering support and encouragement.

Since the role of the **godparent** is one defined by canon law, he or she must be fully initiated in the Roman Catholic Church (Baptism, Confirmation, Eucharist), not be a parent of the catechumen, not be bound by a canonical penalty and be living a life consistent with the faith and responsibility of a godparent.²²

Pastoral needs suggest that the same standards should apply to sponsors.

²⁰ RCIA, Introduction #10, 11

²¹ RCIA, Introduction #11

²² CIC, #-874§1-2

Since both the sponsor and the godparent act as witnesses to the Christian faith, their example should be evident in a life of prayer, participation in the liturgical life of the parish, especially Sunday Mass, and a life of gospel values.

E. RITE OF ACCEPTANCE INTO THE ORDER OF CATECHUMENS and/or RITE OF WELCOME

The Rite of Acceptance into the Order of Catechumens is of utmost importance, and is for the *unbaptized*. It includes the First Acceptance of the Gospel and the signing with the cross. It also includes the dismissal of the catechumens.²³

Several weeks before the parish celebrates the Rite of Acceptance (for catechumens) and/or the Rite of Welcome (for baptized candidates), there should be another less formal interview with each inquirer. *The certificate of Baptism should be obtained before the rite of Welcome is celebrated.* The purpose of this interview is to discern whether the inquirer is ready to proceed to the next phase of the process. The criteria for this discernment are found in the Ritual.²⁴

After the Rite of Acceptance, *the names of the Catechumens should be inscribed in the Register of Catechumens as having been through the Rite of Acceptance.*²⁵ The Rite of Acceptance is considered a Baptism of desire and thus the catechumen is a member of the household of Christ. As a member of the household, if they should marry before receiving sacraments, they are entitled to a Catholic marriage following the appropriate ritual, including dispensation from disparity of cult; if they should die they may receive a Christian burial.²⁶

Baptized uncatechized candidates ideally move from the precatechumenate to the catechumenate part of the process via the optional Rite of Welcome.²⁷ A combined rite is available when there are both catechumens and candidates ready at the same time.²⁸

The Rite of Acceptance and/ or Welcome should be celebrated in the context of Sunday Mass so that parishioners can have the opportunity to offer their support and prayers to the catechumens and candidates.

Not all inquirers need to be included at the same time. The Rite is celebrated as individuals are ready, and it may be celebrated more than once a year. Children should be included with the ceremonies appropriately adapted for them.

²³ RCIA, #41-74

²⁴ RCIA, #42

²⁵ RCIA, #46

²⁶ RCIA, #47

²⁷ RCIA, Part II-4 (400-433)

²⁸ RCIA, Appendix 1 (505-529)

F. THE PERIOD OF THE CATECHUMENATE

The catechumenate period is the lengthiest period of the whole initiation process. “The duration of the catechumenate period will depend on the grace of God and on various circumstances. Nothing, therefore, can be settled a priori. The time spent in the catechumenate is to be long enough - several years if necessary - for the conversion and faith of the catechumen to become strong.”²⁹

The period of the catechumenate should extend for at least one full liturgical year of formation, instruction and probation. “Ordinarily this period should go from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year”.³⁰

RITEs BELONGING TO THE PERIOD OF THE CATECHUMENATE

1. Celebrations of the Word of God
2. Minor Exorcisms
3. Blessings of the Catechumens
4. Anointing of the Catechumens
5. Rite of Dismissal
6. Rite of Sending

Celebrations of the Word of God

During the period of the catechumenate there should be celebrations of the word of God that accord with the liturgical season and that contribute to the instruction of the catechumens and the needs of the community. These celebrations of the word are: first, celebrations held specially for the catechumens; second, participation in the liturgy of the word at the Sunday Mass; third, celebrations held in connection with catechetical instruction.³¹

Minor Exorcisms

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.³²

²⁹ RCIA, #76

³⁰ RCIA, Appendix III, #6

³¹ RCIA, #81-89

³² RCIA, #90-94

Blessings of the Catechumens

The blessings of the catechumens are a sign of God's love and of the Church's tender care. They are bestowed on the catechumens so that, even though they do not as yet have the grace of the sacraments, they may still receive from the Church courage, joy, and peace as they proceed along the difficult journey they have begun.

The blessings may be given by a priest, a deacon, or a qualified catechist appointed by the bishop (see RCIA #16). 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. When there is some special need, the blessings may be given privately to individual catechumens.³³

Anointing of the Catechumens

During the period of the catechumenate, a rite of anointing the catechumens, through use of the oil of catechumens, may be celebrated wherever this seems beneficial or desirable. The presiding celebrant for such a first anointing of the catechumens is a priest or a deacon.

Care is to be taken that the catechumens understand the significance of the anointing with oil. The anointing with oil symbolizes their need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unfalteringly throughout their lives.³⁴

The Rite of Dismissal

The rite of dismissal takes place at Sunday Mass and is a powerful experience for both the catechumens and the community. The only baptized person who should leave with the catechumens is the dismissal leader. By way of adaptation, baptized *uncatechized* candidates might also be dismissed, but the preference is that even these candidates stay with the baptized members of the assembly as a sign that they are in a different order – not the Order of Catechumens but the Order of the Faithful.³⁵

The dismissal is not a time for catechesis. It is a time for reflection, prayer, and faith sharing which flows from God's Word at that moment. The leader does not need to be a catechist. He or she only needs to be someone who can lead a reflection on faith.

Catechetical sessions are held sometime following the Liturgy of the Word and the dismissal rite either on Sunday or during the following week. The Sunday Lectionary readings should set the tone for the catechesis that takes place at the weekly instructional sessions. It is strongly suggested

³³ RCIA, #95-97

³⁴ RCIA, #98-103

³⁵ C&L, pp 15-20

that at least the Gospel be the text for prayer that precedes the catechetical session and that the catechist have the texts in mind in preparing the doctrinal material to be presented each week.

The catechetical sessions should also include teaching in the four major areas as defined in the *Catechism of the Catholic Church*; what we believe, how we celebrate, how we live, how we pray.

PARTICIPATION IN PARISH LIFE

Catechumens and candidates should be given the opportunity to meet members of the parish community and to take part in parish activities. Participation in parish activities, where appropriate, and in the mission of the Church, should not be unduly delayed until after sacramental initiation, but can begin anytime during formation under the guidance of the godparent/sponsor.

THE RITE OF SENDING

The celebration of the Rite of Sending is optional, but highly recommended, presuming all canonical issues have been resolved. This rite takes place in the parish at Mass during the first weekend of Lent, prior to the Diocesan celebration of the Rite of Election. It provides an opportunity for the parish community to express its support of the catechumens and for the godparents to offer personal testimony about them. In the Rite, the parish sends the catechumens to the cathedral. The Bishop will recognize the catechumens and formally admit them to the Order of the Elect.³⁶

In the Diocese of Manchester, the catechumens, including children, sign the Book of the Elect in the parish during the Rite of Sending.

G. RITE OF ELECTION AND THE CALL TO CONTINUING CONVERSION

The Diocese of Manchester celebrates the Rite of Election with all adult and child catechumens who will be initiated at the next Easter Vigil. The catechumens participate in this diocesan celebration with their godparents.

This solemn rite is the focal point of the Church's concern for catechumens. The Bishop presides at the rite, which is celebrated at Saint Joseph Cathedral on the first Sunday of Lent. This rite marks the beginning of a final and more intense preparation for the sacraments of initiation.

³⁶ RCIA, #106-117 Catechumens only, 434-445 Candidates only, 530-546 Combined Rite

Ideally, the Easter Vigil is reserved for those to be baptized. Those who have been baptized and catechized already in another Christian community may be received into the Church at any Sunday Mass.

H. THE PERIOD OF PURIFICATION AND ENLIGHTENMENT

This period coincides with Lent and “is a period of more intense spiritual preparation, consisting more in interior reflection than in catechetical instruction, and is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. This period is intended as well to enlighten the minds and hearts of the elect with a deeper knowledge of Christ the Savior.”³⁷

There are several rites that are intended to help in this process.

1. The Penitential Rite
2. The Scrutinies
3. Presentation of the Creed
4. Presentation of the Lord’s Prayer
5. The Sacrament of Reconciliation
6. Preparation Rites on Holy Saturday

THE PENITENTIAL RITE (for Candidates only)

The Penitential Rite may take place on the Second Sunday of Lent and is intended to strengthen the candidates who will be preparing for their first Reconciliation.³⁸ The Scrutinies and the Penitential Rite are separate and are meant to be separate; there is no combined Rite.³⁹

THE SCRUTINIES (for the Elect only)

The Scrutinies are normally celebrated on the Third, Fourth and Fifth Sundays of Lent. At the Masses at which the Scrutinies are celebrated, the Cycle A readings are to be used.⁴⁰

They are “rites for self-searching and repentance and have above all a spiritual purpose”.⁴¹ The Scrutinies are for the elect only. Candidates join the congregation in heart and mind to pray for the elect, and should reflect with them on the meaning of these Rites for themselves.

³⁷ RCIA, #138 - 186

³⁸ RCIA, 459-472

³⁹ RCIA, # 463

⁴⁰ RCIA, #146

⁴¹ RCIA, # 141

PRESENTATION OF THE CREED takes place during the week following the first Scrutiny.⁴² “The Creed, as it recalls the wonderful deeds of God for the salvation of the human race, suffuses the vision of the elect with the sure light of faith.”⁴³ It is the Church who lovingly presents it orally to the elect, and thereby enhances their anticipation of the day of their initiation, when they will publicly profess their faith for the first time.⁴⁴

PRESENTATION OF THE LORD’S PRAYER normally takes place during the week following the third Scrutiny. “The Lord’s Prayer fills them with a deeper realization of the new spirit of adoption by which they will call God their Father, especially in the midst of the Eucharistic assembly.”⁴⁵ It is through the Living Word itself, in the Gospel of Matthew, that Jesus himself teaches the elect to pray the Lord’s Prayer.

CELEBRATION OF THE SACRAMENT OF RECONCILIATION (for Candidates only) The elect *do not* receive the Sacrament of Reconciliation prior to baptism since baptism takes away all sins, personal as well as Original sin.

Catechesis during the doctrinal sessions of the catechumenate must include a presentation on the Sacrament of Reconciliation and its positive spiritual value, along with the pertinent teaching of the Church that all Catholics are “bound faithfully to confess their grave sins at least once a year.”⁴⁶ This teaching can again be reviewed during Mystagogy.

Candidates are also to receive catechesis on the Sacrament of Reconciliation. Candidates should celebrate this sacrament prior to their reception into full communion if they are guilty of serious sin, first informing the confessor that they are about to be received into full communion.⁴⁷ *All candidates should be encouraged to celebrate this sacrament prior to reception of sacraments.*

⁴² RCIA, # 148

⁴³ RCIA, # 147

⁴⁴ RCIA, #148

⁴⁵ RCIA, # 149

⁴⁶ CIC, #989

⁴⁷ RCIA, #482

PREPARATION RITES ON HOLY SATURDAY

The elect should be encouraged to refrain from their usual activities, engage in prayer and reflection, and, if possible to fast.⁴⁸ If they are able to gather together for prayer and reflection on Holy Saturday, there are several rites that may be celebrated as a preparation for the reception of the Sacraments of Initiation.⁴⁹

I. CELEBRATION OF THE SACRAMENTS OF INITIATION

The sacraments of initiation, Baptism, Confirmation and Eucharist are normally celebrated during the Easter Vigil.

After the elect have been baptized, they may be clothed in a white baptismal garment. The baptismal garment should not be decorated with symbols. It is itself the symbol, and anything added to it will detract from its effectiveness. *Stoles are not baptismal garments.* Catechumens are not anointed with Chrism during their baptism when Confirmation immediately follows. The Presentation of a lighted candle follows.⁵⁰

When the elect are baptized, the Sacraments of Confirmation and Eucharist are to be conferred immediately thereafter, unless a grave reason prevents it.⁵¹

It is not permissible at one celebration for one priest to baptize and another to confirm. It is not permissible for a deacon to baptize and a priest to confirm. If there are a large number to be confirmed, the presiding minister may invite other priests to assist him in confirming, provided the norms of the RCIA are followed.⁵² *Whatever priest baptizes also confirms.*

Priests who exercise a pastoral office in the diocese automatically are granted faculties to receive into full communion of the Catholic Church adults and children of catechetical age, and they are obliged to confirm those not baptized as Catholics.⁵³

Special permission from the bishop is required to administer the sacrament of confirmation to uncatechized baptized Catholics who through no fault of their own never put the faith into practice.

Since the Bishop is the ordinary minister of Confirmation the faculty to confirm baptized Catholics who are catechized (have received Eucharist) is reserved to the Bishop; special permission to

⁴⁸ RCIA, #185.1

⁴⁹ RCIA, #185.2

⁵⁰ RCIA, #209

⁵¹ CIC, #866, cf. RCIA @215, NCCB # 14

⁵² RCIA, # 14

⁵³ NCCB, #35

confirm baptized catechized Catholics must be requested by the pastor. Such permission is granted only in extraordinary circumstances.

J. THE PERIOD OF POSTBAPTISMAL CATECHESIS/MYSTAGOGY

The period of Mystagogy refers to:

1. The fifty days of the Easter season, concluding at Pentecost in the universal rite.⁵⁴
2. The first year of the neophyte's life as a baptized Christian as defined by the US bishops.⁵⁵
3. Sunday Mass is the main setting of the postbaptismal catechesis for the neophytes.⁵⁶
During the Easter season, the neophytes and their godparents may participate as a group at Sunday Masses. Special places in the assembly may be reserved for them.⁵⁷
4. Following the immediate mystagogy during the Easter season, the program for the neophytes should extend until the anniversary of their Christian initiation. The mystagogy that takes place during the first year is called "extended Mystagogy." Candidates who were received into full communion with the Church and those who celebrated continuing conversion may participate as well.
5. This period may include monthly meetings with the neophytes.⁵⁸
 - a. Neophyte Mass
 - b. Instruction on the Liturgy of the Eucharist and the use of worship aids
 - c. Preparation for first Reconciliation for Neophytes
 - d. Scripture studies
 - e. Catholic films
 - f. Pot luck suppers with parish ministries
 - g. Parish events
 - h. Time with Pastor and associates
6. On the anniversary of their baptism, the neophytes may be brought together in order to give thanks to God, to share with one another their spiritual experiences, and to renew their commitment.⁵⁹

⁵⁴ RCIA, # 249

⁵⁵ RCIA, Appendix III, # 24

⁵⁶ RCIA, # 247

⁵⁷ RCIA, # 248

⁵⁸ RCIA, Appendix III, #24

⁵⁹ RCIA #250

Chapter 3

GENERAL PATTERN FOR CHILDREN

- A. Intent of the Rite for children
- B. Age of the children
- C. Children who belong in RCIA
- D. Children who do not belong in RCIA
- E. Special needs of the children
- F. Role of the family
- G. Role of Catholic peers
- H. Adapting the Rites for children
- I. Mystagogy/Postbaptismal Catechesis

A. INTENT OF THE RITE FOR CHILDREN

This form of the rite of Christian initiation is intended for children, not baptized as infants, who have attained the age of reason and are of catechetical age. (usually the age of 7). They seek Christian initiation either at the direction of their parents or guardians or, with parental permission, on their own initiative. Such children are capable of receiving and nurturing a personal faith and of recognizing an obligation in conscience. But they cannot yet be treated as adults because, at this stage of their lives, they are dependent on their parents or guardians and are still strongly influenced by their companions and their social surroundings.⁶⁰

B. AGE OF THE CHILDREN

Children of catechetical age are those who have reached the age of reason, which is generally considered to be age seven.⁶¹ The category of “children of catechetical age” extends to the end of the fourteenth year.⁶² The initiation of young people fourteen years and older is governed wholly by the norms for adults.

C. CHILDREN WHO BELONG IN RCIA

1. **Unbaptized children of catechetical age.** This is the group of children involved in the catechumenate. Their special concerns are addressed in PART II, Chapter 1 in the Ritual.

⁶⁰ RCIA #252

⁶¹ RCIA, #252

⁶² CIC, 111 § 2, RCIA # 12

Under canon law, ⁶³children who have reached the use of reason (7 years of age) are to be considered adults and their formation is to follow the general pattern of the adult catechumenate with appropriate adaptations for children as permitted.⁶⁴ They are to be fully initiated and receive all three sacraments of initiation at the same time. ⁶⁵

2. **Baptized (non-Catholic) children of catechetical age seeking reception into the full communion of the Catholic Church.** The formation of these baptized children may follow the RCIA process, clearly understanding that they are *candidates*, not catechumens. Just as the participation of baptized adults is allowed in RCIA, so the participation of baptized children is allowed in RCIA. If deemed pastorally prudent and desirable, these children may be immediately integrated into the parish faith formation process. Older children may require individualized catechetical instruction and mentoring of their spiritual progress. If the parents of these children are also being baptized or received into the Church, their children should be received at the same time.
3. **Baptized, uncatechized Catholic children of catechetical age** may be included in RCIA if this is thought to be pastorally prudent and desirable. Younger children may be integrated immediately into the parish faith formation process. Older children may require individualized catechetical instruction and mentoring of their spiritual progress.

D. CHILDREN WHO DO NOT BELONG IN THE RCIA

1. **Children under the age of seven** are to be baptized according to the *Rite of Baptism for Children*, which is the rite used for infant baptism. Their Confirmation and Eucharist normally is to be deferred until a later age, according to parish and diocesan policy.
2. **Baptized (non-Catholic) children younger than seven whose parents are being received into the Catholic Church** do not participate in the catechumenate process. They are received into the Church on the same date as their parents with no rite required of them. Notation of their reception and record of the details of their baptism is to be made in the parish Baptismal Register at the time of their parents' reception. They are to participate in the parish catechesis programs and are to receive the remaining sacraments of initiation with their Catholic peers.
3. **Baptized children younger than seven who were baptized in another Christian denomination and whose parents are Catholics** are to be received into the Church at the request of their Catholic parents, who are to be catechized as to the responsibilities of Catholic parenthood and the upbringing of their child in the Catholic faith. At the time of

⁶³ CIC, # 852 §1

⁶⁴ RCIA Part II, Chapter 1, #305

⁶⁵ CIC, #852, §1

this request and instruction, the facts of the child's baptism and reception into the Church are to be noted in the parish Baptism register. The child is then to participate with their Catholic peers in catechesis and the reception of the sacraments.

E. NEEDS PARTICULAR TO CHILDREN

Children of catechetical age are old enough to hear and understand the call of Christ and to respond with faith at their own age level. Consequently, their initiation is not based, as is the baptism of infants, entirely on the commitment of the parents but requires a genuine faith response on the part of the child. At the same time, the child is still dependent on his or her parents and needs continuing nurturing in faith.

Those responsible for the Christian Initiation of children of catechetical age must therefore take special care to evaluate the following elements of the child's conversion so the child's special needs may be met.

1. What is the attitude of the child's family? Is there a commitment on their part to help the child grow in faith and in the community of the Church? Can this commitment be deepened?
2. What is the child's relationship to the parish community and to Sunday Mass? Is there an ongoing relationship? Can such a relationship be developed?
3. Has the child expressed faith in Christ? Does the child or youth want to belong to the Church? Can a personal relationship to Christ and to the Church be developed?

F. ROLE OF THE FAMILY

The catechesis for children strives to incorporate ways for the family of the young person to be involved in the process of initiation. The pastor or his representative is to meet with the family and enlist their active support from the beginning of the process. A commitment to bring the child to the catechetical gatherings is essential. The pastor should make clear either personally or through a delegate, what the process involves for the child and for the family. The family is expected to participate with the child in the rites and the catechetical process.

For children who are minors (ages 7-13) to be initiated into the Church, it is necessary to have the consent of at least one parent, or those who lawfully take their place. Children who have the consent but not the active involvement of their parents in the process should not on that account alone be barred from the process. The parental role may be assumed by grandparents, responsible older siblings, or other key family members who will consistently support their conversion. At

age fourteen children have the right by law to choose their own ritual Church and not necessarily that of their parents. ⁶⁶

G. ROLE OF CATHOLIC PEERS

The support of the child's community of peers will strengthen the young person's experience of the Church and of conversion and should be sought whenever possible.

The special role of a "peer companion" is to be used judiciously. *Peer companions do not substitute for an adult sponsor but it can provide a helpful informal support for the catechumen.*

H. ADAPTING THE RITES FOR CHILDREN

When celebrating the rites for children, RCIA is to be adapted to the needs of the particular children who will participate.⁶⁷ Those who are involved in preparing the rites should keep the following principles in mind.

1. It is the goal of any adaptation to preserve and highlight the central symbols of the rites.
2. It is important to avoid adding additional layers of symbolism to the symbols that are already in the rite.
3. It is necessary to understand the structure of the rites and to keep this structure intact.
4. The rite as it appears in the RCIA is always to be the reference point when implementing the rite.

When children celebrate the rites together with adult catechumens, *the adult rite is followed* with some adaptations for the children. In order to accomplish this successfully, the presider is to prepare carefully, perhaps using a specially prepared text that combines the adult rite with the adaptations for children.

I. MYSTAGOGY AND POSTBAPTISMAL CATECHESIS

Children with their godparents/sponsors should also participate in Neophyte Masses during the Easter season.

Care needs to be given that children initiated at the Easter Vigil are fully incorporated into the ongoing parish religious education program, being mindful that these children already have been confirmed.

⁶⁶ C&L p25-27

⁶⁷ RCIA, Part II, Chapter 1

Chapter 4

SPECIAL CIRCUMSTANCES FOR INITIATION

- A. Christian Initiation of persons in danger of death
- B. Persons with disabilities
- C. Illiteracy

A. CHRISTIAN INITIATION OF PERSONS IN DANGER OF DEATH

Priests and chaplains must become familiar with the form of initiation to be used in the case of a person in danger of death.⁶⁸

Persons who already have been accepted as catechumens must make a promise that upon recovery they will complete the usual catechesis⁶⁹ even if they have received confirmation and Eucharist as viaticum.⁷⁰

When a person initiated in this way recovers and returns to complete the catechumenate, the norms for the formation of *baptized but uncatechized* adults are to be followed.⁷¹ Thus *catechumens* are now considered *candidates* and *will not be rebaptized*.

B. PERSONS WITH DISABILITIES

Provisions should be in place so that persons with disabilities seeking initiation can be welcomed warmly by the parish community. Their participation in the catechumenate and their celebration of the sacraments of initiation is to be encouraged to the fullest degree possible.

Since one of the goals of the catechumenate is to integrate the person into the Church, persons with disabilities are ordinarily to be taken into the catechumenate process with others, rather than as a separate group. If a separate group is deemed necessary, persons with disabilities should participate in the common liturgical rites and undergo a common course of catechesis adapted to the person's abilities. Every effort should be made to emphasize the fact that they are one with their fellow catechumens and candidates. They also should be provided with the same opportunities to meet other members of the parish community and to participate in parish life and the mission of the Church to the extent that they are able to do so.

⁶⁸ RCIA, #370-374

⁶⁹ RCIA, #371

⁷⁰ RCIA, #374

⁷¹ RCIA, #374, 400-410

Special efforts by the parish may be required in order to accommodate the needs of persons with disabilities during the catechumenate process. Since disabilities and individuals vary widely, catechists with special skills may be needed (e.g. education teachers, sign language interpreters, Braille or audio-taped resources, speech or language specialists). Transportation to the catechetical sessions or the Sunday liturgy may be needed.

The catechumenate team must develop sensitivity to the needs of persons with disabilities and find ways to meet them creatively within the resources of the parish.

C. ILLITERACY

The RCIA presumes literacy on the part of the ministers of the Rite but not of the catechumens, candidates or other participants in the process.

Care should be taken to ensure that adults who cannot read are nonetheless welcomed and included in the process of Initiation.

Chapter 5

SPECIAL SITUATIONS/QUESTIONS

- A. Marriages, Annulments, and Convalidations
- B. Baptisms in Other Faith Traditions
- C. Conditional Baptisms
- D. Confirmation in Other Faith Traditions
- E. Eastern Orthodox Candidates
- F. Eastern Rite Catholics
- G. Funeral of a Catechumen
- H. Record Keeping

A. MARRIAGES, ANNULMENTS, AND CONVALIDATIONS

1. **Irregular Marriages** Pastors and catechumenate directors are to work closely together to assure that irregular marriage cases are identified at the initial interview. Irregular marriages are those marriages entered by individuals in circumstances contrary to divine, natural, or Church law; a chart of valid vs. invalid marriage situations appears at Appendix F. Clear instruction on Catholic teaching regarding cohabitation, as well as utmost pastoral care, must be provided for those couples living together without benefit of marriage. Catechumenate personnel handling inquiries should direct the individual to the pastor to determine what steps need to be taken to proceed. Those seeking to begin the annulment process should be directed to the pastor.
2. **Rules Concerning the Marriage of a Catechumen.** Once a person has become a catechumen (the result of celebration the Rite of Acceptance) that person is a member of the household of faith and has certain rights in the Church. Among them is the right to be married according to the Catholic Rite of Marriage.⁷²

The language of the rite of marriage for a catechumen is adapted to reflect the fact that the catechumen is unbaptized. The marriage should take place in the context of a celebration of the Word and not a Mass. The Nuptial Blessing may be used.⁷³

When a catechumen wishes to marry an unbaptized person, consult the Office of Canonical Services.

⁷² RCIA, #47; NCCB, #10

⁷³ The *Rite of Marriage*, Chapter 1, #33

When a catechumen wishes to marry a baptized person, a dispensation is needed for disparity of cult; hence the Office of Canonical Services must be consulted.

3. **Divorced but Not Remarried Individual Seeking the Sacraments of Initiation.** A person who is divorced but not remarried may celebrate the Sacraments of Initiation. That person should clearly understand, however, that the Church considers him or her bound by the bond of the previous marriage and that a future marriage in the Catholic Church will not be possible unless the previous marriage is 1) dissolved by death; 2) declared invalid through a declaration of nullity due to defective consent, lack of form, or the existence of an impediment to marriage. A non-sacramental union may be dissolved by use of the Pauline Privilege or Favor of the Faith. A non-consummated marriage may be dissolved by a Papal Dissolution. In all cases except the death of the previous spouse, the pastor should consult the Diocesan Tribunal immediately.
4. **Convalidation of Marriages.** Convalidation of an irregular marriage of one wishing to become a catechumen or candidate must take place prior to the catechumen's participation in the Rite of Election or the candidate's Profession of Faith.

B. BAPTISMS IN OTHER FAITH TRADITIONS

There are three criteria for determining the validity of any Baptism: the use of water, the use of the Trinitarian formula, and the intention to do what the Church does when it baptizes.

If the ritual of a church or communion in another faith tradition prescribes Baptism by water (by immersion or pouring) and the Trinitarian formula, the only way that one can question the validity of the Baptism in such a church or communion is to have reasonable proof that the minister did not use proper matter or form or did not intend to baptize; or in the case of an adult recipient, that the proper intention was lacking on the part of the baptizing minister or the one being baptized.⁷⁴

Inability to obtain a certificate of baptism from a particular Church or communion does not in itself constitute reasonable proof that a Baptism was invalid. Ordinarily a certificate is to be obtained, but sometimes there are reasons that written records do not exist or have become unavailable. Each case is to be considered individually. The Office of Canonical Services should be consulted in doubtful cases. *The certificate of Baptism should be obtained before the Rite of Welcome.*

If, however, there is a doubt about the fact of validity of Baptism, and the doubt remains after serious investigation, Baptism is to be conferred conditionally.⁷⁵

⁷⁴ CIC, #869 § 2

⁷⁵ CIC, #845,869

C. CONDITIONAL BAPTISM

Conditional Baptism must be celebrated privately rather than at a public liturgical assembly of the community, and with those limited rites which the diocesan bishop determines.⁷⁶ The doctrine of the Sacrament of Baptism and the reasons for the doubtful validity of the Baptism should be explained to the person before conditional Baptism is conferred.⁷⁷ Each case should be handled separately in consultation with the Diocesan Office of Worship.

D. CONFIRMATION IN OTHER CHRISTIAN TRADITIONS

The only Christian traditions whose Sacrament of Confirmation is accepted as valid by the Catholic Church are: the Eastern Orthodox Churches and the Polish National Church. Candidates from Christian churches other than these generally must be confirmed when they are received into the Catholic Church. If in doubt, consult the Office of Canonical Services.

E. EASTERN ORTHODOX CANDIDATES

In all cases involving Orthodox Christians and their spouses or children, the pastor should consult the Office of Canonical Services before proceeding with the process.

Orthodox Christians (e.g. Greek Orthodox, Syrian Orthodox, etc.) normally should seek membership in the corresponding Eastern Rite Catholic Church. If they desire membership in the Latin Rite, the Eparch/Bishop of the corresponding Eastern Church and the Latin Rite Bishop must each approve. Refer to *Sacramental Registers and Sacramental Records: Procedures for Parish Personnel* for specific instructions.⁷⁸ This process is intended to protect the integrity of and to show respect for their Churches. If they have been catechized, they do not participate in the Rite of Christian Initiation of Adults. If they have not been catechized, they may participate in RCIA in a manner analogous to that of a candidate.

F. EASTERN RITE CATHOLICS

The Eastern Rite Churches are the Catholic arms of the Eastern Church. Eastern Rite Catholics should be referred to the Church in which they were baptized. If they desire membership in the Latin Rite, consult the Office of Canonical Services. **These individuals do not belong in the RCIA.**

⁷⁶ RCIA, Appendix III, #37

⁷⁷ CIC, #869, § 3

⁷⁸ Diocese of Manchester Sacramental Records Guidelines, pp. 9, 18

G. FUNERAL OF A CATECHUMEN

Once individuals have celebrated the Rite of Acceptance into the Order of Catechumens, they become “part of the household of Christ.”⁷⁹ They may receive blessings and sacramentals and may also be buried as Christians. Within the funeral rites, catechumens are to be considered members of the Christian faithful.⁸⁰ The language of the *Order of Christian Funerals* that refers to Baptism is to be adapted.

H. RECORD KEEPING

1. **REGISTER OF CATECHUMENS** Since individuals who are accepted into the Order of Catechumens have a standing in the Church, their names should be kept in a formal register, along with the names of their sponsors, the minister, the date and the place of the celebration.⁸¹ The register of catechumens is not a ceremonial book. It is solely a record book.

If for any reason someone who is enrolled in the catechumenate drops out and later returns (e.g., for marriage, to resume his or her formation for Baptism, or is brought back for burial), the Register of Catechumens provides a record of the person’s status in the Church.

In the Diocese of Manchester, the preferred method of recording the Rite of Acceptance is in the Register of Catechumens, including the catechumen’s name, date, sponsor and presider. When the catechumen receives sacraments at a later date, record information in the Baptismal Register.

The names of *baptized candidates* are not written in the Register of the Catechumens. Their status in the Church is determined by their baptism and this is recorded in the church of their baptism.

2. **THE BOOK OF THE ELECT** The Book of the Elect is both a ceremonial book and a record book. It is used ceremonially when the catechumens sign it at the Rite of Sending and when it is presented to the bishop at the Rite of Election; it is kept by the parish as a record of those who will approach the waters of Baptism at the Easter Vigil. The book also is used to record the date of the Rite of Election and the name of the presiding bishop.

A catechist or godparent may write the name of the elect if for any reason the elect cannot sign his or her name personally.

Candidates do not sign the Book of the Elect.

⁷⁹ RCIA, #47, cf. CIC, #1183

⁸⁰ CIC, #1183 § 1

⁸¹ RCIA, #46, cf. CIC, #788 § 1

Chapter 6

MINISTRIES

- A. The parish community
- B. RCIA Coordinator
- C. Catechists
- D. Sponsors and Godparents
- E. Team Development

A. THE PARISH COMMUNITY

The primary importance of the parish community in the catechumenate cannot be overemphasized. This ministry is described in detail in the Ritual.⁸² The parish community must be consistently and sufficiently catechized so that it recognizes its responsibility to help and support the catechumens/candidates throughout the process of Initiation. Members of the parish community should be made aware of the importance of giving witness to their faith and its impact in evangelizing and nurturing conversion. They should be encouraged to pray for the catechumens/candidates, socialize with them, and by their example, encourage them to participate in the life of the parish and the ongoing mission of the Church.

B. RCIA COORDINATOR

A coordinator to help the pastor, clergy and catechists in the RCIA process is desirable. A person in this position is to have appropriate educational preparation as well as pastoral experience with the RCIA process. A commitment to ongoing formation is essential for the RCIA coordinator. Special presentations, workshops and institutes sponsored by the Diocese and by surrounding dioceses can help the coordinator grow in this ministry. The Diocese of Manchester requires catechist certification of RCIA coordinators through participation in the Called to Discipleship, the Echoes of Faith Program, the University of Notre Dame STEP Core Course, or the Saint Joseph College, Maine, Catechism for Catechists course. Participation in anything beyond these basic certification programs, such as Called to Servant Leadership also satisfies the certification requirement.

C. CATECHISTS

The catechists in the RCIA process must have a thorough knowledge of and love for the teachings of the Church as well as the practical skills necessary to work effectively with adults and/or children. Catechists who work with adults should understand the principles of adult learning; those

⁸² RCIA, #9

who work with children should apply teaching skills that are appropriate to the age of the children. RCIA is intimately bound up with the liturgical life of the Church and draws substantially on the Scriptures proclaimed in the Sunday Mass. Therefore, catechists need to have solid grounding in principles of good liturgy, Scripture, basic Catholic doctrine and spirituality.

The catechist who works in the RCIA must have a special responsibility of witnessing to the principles of ecumenism and interreligious cooperation and worship.

All catechists are encouraged to be certified according to the guidelines of our diocese listed above.

D. SPONSORS AND GODPARENTS

For adults, see Chapter Two of this document.

For children, see Chapter Three of this document.

E. TEAM DEVELOPMENT

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

The following personnel are important for the RCIA team helping the pastor and clergy:

1. A coordinator who is actively involved in helping organize the process and coordinates the work of various team members.
2. Catechists who are formally trained in catechetics, especially adult learning models and the lectionary.

The following roles can be helpful on the RCIA team:

1. Hospitality coordinator - assists in preparing a welcoming environment for all activities.
2. Liturgy coordinator - helps prepare the various liturgies of the Rite in conjunction with the pastor and parish musicians.
3. Sponsor coordinator - acts as a liaison between the team and the sponsors.

4. Publicity coordinator - keeps the parish informed via the bulletin, local media, pictures, etc.

As the team organizes under the pastor's leadership, it needs to set goals and establish communication with the parish staff, the parish council and the entire parish community. Some of the items to attend to are:

1. Training and formation of its members.
2. Organizing according to tasks and responsibilities.
3. Educating and informing the parish community about RCIA.

The ongoing tasks of the team include:

1. Establishing an atmosphere of hospitality and openness in the parish to provide a basis for evangelization.
2. Ongoing spiritual renewal.
3. Ongoing formation of team members.
4. Evaluation of the entire parish RCIA process.
5. Discernment with and for those who approach the various steps of the Rite.

Key to References:

RCIA – *Rite of Christian Initiation of Adults* (Rite Book)

CIC – 1983 Code of Canon Law, canons pertaining to the RCIA at end of Appendix III of the Rite Book

RCIA: TTC – *RCIA: Transforming the Church. A Resource for Pastoral Implementation.*
Thomas H. Morris, former Executive Director of the North American Forum on the Catechumenate.

C&L – *Catechumenate and the Law.* John M. Huels.

RESOURCES

ESSENTIAL TEXT

The Holy Bible, New American Bible is used for Sunday Liturgical Readings

Authorized by the Board of Trustees of the Confraternity of Christian Doctrine and Approved by the Administrative Board of the United States Conference of Catholic Bishops and the United States Catholic Conference, *The New Catholic Answer Bible, New American, Revised Edition*, (Fireside Catholic Publishing 2011)

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***Rite of Christian Initiation of Adults*. The U.S. edition (1988) is available from many publishers, including Liturgy Training Publications, the United States Catholic Conference, the Catholic Book Publishing Company and The Liturgical Press. It is available in both the study and sanctuary editions, the latter for use during the actual celebrations of the rites.**

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Turner, Paul, *When Other Christians Become Catholic*, (Liturgical Press, 2007)

O'Connor, Francine, *Journey of Faith for Children Catechumenate*

RESOURCES FOR COORDINATORS

Duggan, Gura, Ferrone, Gensler, Lanza, Steffen, *Foundations in Faith, Rite of Christian Initiation of Adults Director's Guide*, (Resources for Christian Living, 2001)

Duggan, Gura, Ferrone, Gensler, Lanza, Steffen, Kelly, *Foundations in Faith, Resource Book Purification and Enlightenment, Year A, B, C*, (Resources for Christian Living, 1997)

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teamRCIA.com



Diocese of Manchester

ORDER OF CHRISTIAN INITIATION OF ADULTS GENERAL INFORMATION SHEET (CONFIDENTIAL)

Name: _____ Father's name: _____
Maiden name: _____ Mother's maiden name: _____
Date of birth: _____ Birth place: _____
Mailing address: _____ Email: _____
City/state/zip: _____
Phone Home: _____ Work: _____ Cell: _____
Parish where you are participating in the process
Church: _____ City: _____
Parish to which you belong if applicable
Church: _____ City: _____
Rite of acceptance _____

RELIGIOUS AFFILIATION

Were you ever baptized/sprinkled/christened? ___Yes ___No
(If yes, a copy of your baptismal certificate is needed.)

If yes, what denomination? (Baptist, etc.) _____

Where? _____

Name of church _____ City _____ State _____

Please describe your participation in this denomination.

Did you ever leave this denomination and join another? ___Yes ___No

If yes, please explain. _____

If Catholic, did you receive the following sacraments?

First Communion? ___Yes ___No

First Penance? ___Yes ___No

Confirmation? ___Yes ___No

CHILDREN

Name	Date of birth	Baptized?		Denomination?
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____
_____	_____	<input type="checkbox"/> Yes	<input type="checkbox"/> No	_____

OTHER INFORMATION

When and how did you first become interested in the Catholic Church?

Do you have any relatives/friends in this parish?

Is there anything else you would like us to know or think we should be aware of?

Comments or questions you might have?

Marital status

Are you presently engaged? Yes No

Are you presently married? Yes No

If yes, to whom? _____ Is he/she baptized? Yes No

If baptized, in what denomination? _____

What is his/her present religion? _____

Does he/she practice his/her religion faithfully? Yes No

Was this marriage witnessed by (circle one) a priest, deacon, minister, justice of the peace, other?

Date _____ Place: _____

Were you ever in any prior marriage(s)? Yes No

If yes, did this marriage(s) end in Death Divorce? Was

your spouse ever in any prior marriage(s)? Yes No

If yes, did this marriage(s) end in Death Divorce?

About your prior marriage(s)

If divorced, from whom? _____

Was he/she ever baptized? Yes No

What is his/her religion? _____

Did he/she practice his/her religion faithfully? Yes No

Was this marriage witnessed by (circle one) a priest, deacon, minister, justice of the peace, other?
Give particulars.

Was this marriage formally annulled by the Roman Catholic Church? Yes No

About spouse's prior marriage(s)

If divorced, from whom? _____
Was he/she ever baptized? Yes No
What is his/her religion? _____
Did he/she practice his/her religion faithfully? Yes No
Was this marriage witnessed by (circle one) a priest, deacon, minister, justice of the peace, other?
Give particulars.

Was this marriage formally annulled by the Roman Catholic Church? Yes No

LIST ALL OTHER PRIOR MARRIAGES FOR BOTH YOU AND YOUR SPOUSE

About your prior marriage(s)

1. To whom:

Did this marriage end in
 Death Divorce?

If divorced:
Was he/she ever baptized?
 Yes No
What is his/her religion?

Did he/she practice his/her religion faithfully?
 Yes No

Was this marriage witnessed by (circle one) a
priest, deacon, minister, justice of the peace,
other?
Give particulars.

Was this marriage formally annulled by
the Roman Catholic Church?
 Yes No

2. To whom:

Did this marriage end in
 Death Divorce?

If divorced:
Was he/she ever baptized?
 Yes No
What is his/her religion?

Did he/she practice his/her religion faithfully?
 Yes No

Was this marriage witnessed by (circle one) a
priest, deacon, minister, justice of the peace,
other?
Give particulars.

Was this marriage formally annulled by
the Roman Catholic Church?
 Yes No

About your spouse's prior marriage(s)

1. To whom:

**Did this marriage end in
___Death___Divorce?**

If divorced:

Was he/she ever baptized?

___Yes ___No

What is his/her religion?

Did he/she practice his/her religion faithfully?

___Yes ___No

**Was this marriage witnessed by (circle one) a
priest, deacon, Minister, justice of the peace,
other?**

Give particulars.

**Was this marriage formally annulled by
the Roman Catholic Church?**

___Yes ___No

2. To whom:

**Did this marriage end in
___Death___Divorce?**

If divorced:

Was he/she ever baptized?

___Yes ___No

What is his/her religion?

Did he/she practice his/her religion faithfully?

___Yes ___No

**Was this marriage witnessed by (circle one) a
priest, deacon, Minister, justice of the peace,
other?**

Give particulars.

**Was this marriage formally annulled by
the Roman Catholic Church?**

___Yes ___No

JOB DESCRIPTION FOR THE RCIA COORDINATOR

- **Puts forth the vision of the Christian Initiation process for the parish community, its leadership and the team**
- **Provides or arranges for training of all ministers**
- **Coordinates all the ministries within the RCIA**
- **Convenes meetings for the team coordinators**
- **Communicates with all members of the team and overseas communication with the parish, the coordinators, the catechumens and the candidates**
- **Keeps abreast of diocesan and regional events for team members and communicates these to the team and the other Initiation ministers as needed**
- **Enables, encourages and supports the Christian Initiation team in their ministry**
- **Oversees the keeping of appropriate records of catechumens, candidates and neophytes**

Remuneration for Certified Coordinators

Christian initiation of adults and children is the responsibility of all the baptized. This assumes that the parish fully understands its mission to initiate so that enough ministers are available to assist the coordinator.

A fully involved coordinator needs extensive training and invests a great amount of time in the implementation of the Rite in the parish. Therefore, a just remuneration is appropriate for those who meet the following criteria:

- **They are fully trained and/ or certified through the Diocesan Called to Servant Leadership Program or hold an appropriate degree.**
- **They spend a substantial amount of time in coordinating the Initiation process over and above what can be expected of a volunteer.**

APPENDIX D
Validity of Non-Catholic Baptisms

CHURCH OF BAPTISM	VALIDITY	COMMENTS
Adventists (Seventh Day Adventists)	Presumed Valid in U.S.A.	Water baptism by immersion with Trinitarian formula. Baptism given at age of reason Dedication ceremony for infants (separate from baptism) "Seventh Day Adventists in the USA are generally considered to administer valid baptism, but there are some groups in other countries that do not. Some 7 th Day Adventist communities administered valid baptism only at various times in their history. Therefore, it is important to obtain the testimony of the person, the person's parents, or an eye-witness to the baptism as to what happened and what was said, or else obtain a copy of the baptismal record, which usually tells something about the pouring of water and the formula that was used." <i>Patrick Lagges, Episcopal Vicar for Canonical Services, Archdiocese of Chicago, memorandum, March 13, 2003.</i>
African Methodist Episcopal	Valid	Baptism with water by sprinkling, pouring, or dunking Trinitarian formula used There is an Open-Door Ceremony which is not baptism
Amana Church Society	Invalid	
American Ethical Union	Invalid	
Amish	Valid	No infant baptism
The Anglican Church	Valid	See Anglican Communion
Anglican Communion	Valid	See Appendix I for listing of churches in Anglican Communion Call the Office of Canonical Services and Tribunal with questions: 669-3100
Apostolic Church (Apostolic Overcoming Holy Church of God)	Invalid	No Trinitarian formula
Apostolic Faith Mission	Invalid	
Assembly of God	Valid	Dedication ceremony is possible Infants not usually baptized Baptism through water when a person is mature enough to understand the implications
Baptist	Valid	No infant baptism: infant dedication ceremony Valid baptism at approximately age 13 or older
Bohemian Free Thinkers	Invalid	Name-giving ceremony No Trinitarian belief No baptism practiced
Children of God ("The Family")	Invalid	
Christadelphians	Invalid	Non-Trinitarian beliefs
Christian Community (Rudolph Steiner)	Invalid	

Christian and Missionary Alliance	Presumed Valid	No belief in infant baptism Baptism only to those who give evidence of repentance and new birth, upon individual confession of Christ as personal savior, seldom before the age of 12. Baptism by immersion. If in doubt as to the validity of the baptism, it is prudent to obtain a copy of the baptismal record, or the testimony of the person or an eye-witness as to the pouring of water and the formula used.
Christian Reformed Church [CRC] (RCA Reformed Church in America, Dutch Reformed Church, German Reformed Church, Reformed Church, etc.)	Valid	Trinitarian Formula, sprinkling, pouring, or immersion
Christian Scientist (Church of Christ, Scientist)	Invalid	Statement of Mother Church of all C.S. Churches: "Baptism is an individual spiritual experience. It is not a religious rite or ceremony performed by a ordained minister or priest." Letter from Board of Directors states there is no baptismal ritual in the Christian science movement.
Christians of the Universalist Brotherhood	Invalid	
the Church In Wales	Valid	See Anglican Communion
Church of the Brethren	Valid	Baptism by trine immersion, Matthean formula
Church of Christ (International Churches of Christ) (I.C.C.)	Valid	
Church of Christ, Scientist (Christian Scientist)	Invalid	Statement of Mother Church of all C.S. Churches: "Baptism is an individual spiritual experience. It is not a religious rite or ceremony performed by a ordained minister or priest." Letter from Board of Directors states there is no baptismal ritual in the Christian science movement.
Church of Divine Science	Invalid	Christening ceremony, not one of baptism. There is no change brought about in the person who is blessed. The church does not believe in original sin, so that a person is blessed only when received into the church.
Church of Daniel's Band	Invalid	
Church of England	Valid	See Anglican Communion, page
Church of God	Valid	No infant baptism: public baby dedication with no sacramental significance. Baptism by immersion with Trinitarian formula when individual requests it.
Church of Illumination	Invalid	
Church of Ireland	Valid	See Anglican Communion

Church of Jesus Christ of Latter Day Saints (Mormons)	Invalid	There is a dedication ceremony in which no water is used. Baptism takes place by immersion but not before the age of 8. "In 2001, the Congregation for the Doctrine of the Faith declared Mormon baptism to be invalid. This was a declaration based on the divine law and is therefore retroactive." Marriage between a Catholic and a Mormon that had been celebrated without Dispensation from Disparity of Cult is invalid. ****
Church of the Nazarene	Valid	Infants are either baptized or dedicated according to the parents' wish. Dedication ceremony is not baptism. Trinitarian formula for baptism.
Church of the New Jerusalem (Swendenborgian) (The New Church of Mr. Emmanuel Swendenborg)	Invalid	Non-Trinitarian
Church of Revelation	Invalid	
Church of the Universal Brotherhood (Doukhobors, Union of Spiritualist Communities, USCC)	Invalid	Non-Christian Cult
Community Church of Boston	Invalid	Humanist, Free Practice, with Universalist origins. No baptism practice.
Community of Christ (Reorganized Church of Jesus Christ of Latter Day Saints, RLDS)	Doubtful	The Community of Christ, formerly known as the Reorganized Church of Jesus Christ of Latter Day Saints holds a different system of beliefs from the mainline LDS Church; it is not certain that the June 5, 2001 Response of the CDF would apply to the Reorganized Church.
Congregational (U.C.C.)	Valid	
Convention of Philippine Baptist Churches (C.P.B.C.)	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity." ****
Covenant Churches of North America		
Disciples and Christians (a.k.a. Disciples of Christ)	Valid	No infant baptism. Baptism by immersion at an older age. Trinitarian formula.
Doukhobors (Church of the Universal Brotherhood, Union of Spiritualist Communities, USCC)	Invalid	Non-Christian Cult
Dutch Reformed Church (CRC Christian Reformed Church, RCA Reformed Church in America, German Reformed Church, Reformed Church, etc.)	Valid	Trinitarian Formula, baptism by sprinkling, pouring, or immersion.

Eastern Non-Catholic (Eastern Orthodox)	Valid	"There can be no doubt cast upon the validity of baptism conferred among separated Eastern Christians. It suffices to establish the fact that baptism was administered. In the Eastern Churches the priest always lawfully administers the sacrament of confirmation (chrismation) at the same time as baptism; it often happens that no mention of the chrismation is made in the canonical testimony of baptism. This does not give grounds for doubting that the sacrament was conferred. (DE 99a)" *
L'Eglise Unie du Canada (United Church of Canada) (UCCan)	Valid	
Erieside Church	Invalid	
Episcopal	Valid	See Anglican Communion
Evangelical Churches (UCC)	Valid	
Evangelical United Brethren	Valid	Baptism by pouring, sprinkling, or immersion, Trinitarian formula
Freemasonry (Masons)	Invalid	No baptism at all
Friends (Society of Friends, Quakers)	Invalid	One's name in Sunday School rolls is not indicative of baptism The Society of Friends does not observe baptism as an outward rite, rather as an inward work of God No baptism records kept Baptism is spiritual and "in no way strengthened by the application of water."
General Assembly of Spiritualists	Invalid	
German Reformed Church (CRC Christian Reformed Church, RCA Reformed Church in America, Dutch Reformed Church, Reformed Church, etc.)	Valid	Trinitarian Formula, baptism by sprinkling, pouring, or immersion
Hephzibah Faith Missionary Association	Invalid	
House of David Church	Invalid	
Iglesia Evangelica Metodista En las Islas Filipinas (I.E.M.E.L.I.F.)	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity."***
Iglesia Filipina Independiente (P.I.C.) (Aglipayan Groups)	Each case to be examined individually	The problem with various Aglipayan groups is difficult. The main group, the Philippine Independent Church, is juridically and officially "Iglesia Filipina Independiente." The official Rite of Baptism of the P.I.C. is in itself valid. However, the practical implementation of the official baptismal liturgy is not universally certain. Hence, the validity of baptism administered by all Aglipayan groups, including the P.I.C. is to be examined individually.***

Iglesia ni Kristo (Phillipines)	Invalid	
Independent Church of Filipino Christians	Invalid	
International Church of Christ (I.C.C.) (Boston Church of Christ, Granite State Church of Christ, Burlington Church of Christ, etc.)	Valid	
Jehovah's Witnesses	Invalid	The act of baptism symbolizes one's dedication to God and is taken by those of responsible age who have made an informed decision. Baptism is by complete water immersion. No Trinitarian formula or belief.
Latter Day Saints (Church of Jesus Christ of Latter Day Saints; Mormons)	Invalid	There is a dedication ceremony in which no water is used. Baptism takes place by immersion but not before the age of 8. "In 2001, the Congregation for the Doctrine of the Faith declared Mormon baptism to be invalid. This was a declaration based on the divine law and is therefore retroactive." Marriage between a Catholic and a Mormon that had been celebrated without Dispensation from Disparity of Cult is invalid.**
Liberal Catholic Church	Valid	Apparently valid with respect to matter and form.
Lusitanian Church	Valid	See Anglican Communion
Lutheran	Valid	
Lutheran Church in the Philippines	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity."****
Masons (Freemasonry)	Invalid	No baptism at all
Methodist	Valid	Cradle roll = listing of names of children too young to attend Sunday School, separate from baptismal record. Many times names appear on both. If a name appears on one roll, that is not an indication that it would or should appear on the other. The church does baptize infants.
Mennonites	Doubtful Each case to be examined individually	No infant baptism "Their baptism (of adults and near-adults) is valid as to form and matter, but there have been doctrinal splits, and some communities [of Mennonites] have become Unitarian in theology, rendering the baptism of those communities invalid."**** The theology of the particular community in which the baptism occurred should be investigated
Metropolitan Church Association	Invalid	
Moonies (Reunification Church)	Invalid	

Moravian	Doubtful	Ministers do not observe a uniform practice, or they may have splinter groups whose Trinitarian theology is dubious. Each case is to be examined individually **
Mormon Church (Church of Jesus Christ of Latter Day Saints, Mormons, LDS)	Invalid	There is a dedication ceremony in which no water is used. Baptism takes place by immersion but not before the age of 8. In 2001, the Congregation for the Doctrine of the Faith declared Mormon baptism to be invalid. This was a declaration based on the divine law and is therefore retroactive. Marriage between a Catholic and a Mormon that had been celebrated without Dispensation from Disparity of Cult is invalid. **
National David Spiritual Temple of Christ Church Union	Invalid	Spiritualist sect
National Spiritualist Association	Invalid	"The National Spiritual Alliance is a democratic, deistic, reincarnationist, Spiritualist organization"
"New Age" Church (The New Church of Mr. Emmanuel Swendenborg; Church of the New Jerusalem; Swendenborgian)	Invalid	Non-Trinitarian
The New Church of Mr. Emmanuel Swendenborg (Church of the New Jerusalem; Swendenborgian; "New Age" Church)	Invalid	Non-Trinitarian
New Jerusalem Church (The New Church of Mr. Emmanuel Swendenborg; Church of the New Jerusalem; Swendenborgian; "New Age" Church)	Invalid	Non-Trinitarian
Old Catholics	Valid	
Old Roman Catholics	Valid	
Orthodox, Eastern (Eastern non-Catholic Churches)	Valid	There can be no doubt cast upon the validity of baptism conferred among separated Eastern Christians. It suffices to establish the fact that baptism was administered. In the Eastern Churches the priest always lawfully administers the sacrament of confirmation (chrismation) at the same time as baptism, it often happens that no mention of the chrismation is made in the canonical testimony of baptism. This does not give grounds for doubting that the sacrament was conferred. (DE 99a) *1
Pentecostal	Doubtful	Ministers do not observe a uniform practice, or they may have splinter groups whose Trinitarian theology is dubious. Each case is to be examined individually **

People's Church of Chicago (Dr. Preston Bradley)	Invalid	Doctrine on baptism: is that it is a naming ceremony, a dedication and consecration of a child, and a commitment of the parents by teaching and example to help the child grow in knowledge and love of God. Baptism is not necessary for salvation. Water is used, but only the name of God the Father is used in the formula.
Philippine Episcopal Church (P.E.C.)	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity." ***
Philippine Independent Catholic Church	Each case to be examined individually	"Founded by Isabelo de los Reyes and Gregorio Aglipay as part of the Philippine independence movement, it formally broke with Rome in 1902. After a phase of Unitarianism it returned to a Trinitarian creed in 1946 and is in communion with both the Anglican Church and Old Catholics." ****
Philippine Independent Church (P.I.C.) (Aglipayan Groups)	Each case to be examined individually	The problem with various Aglipayan groups is difficult. The main group, the Philippine Independent Church, is juridically and officially "Iglesia Filipina Independiente." The official Rite of Baptism of the P.I.C. is in itself valid. However, the practical implementation of the official baptismal liturgy is not universally certain. Hence, the validity of baptism administered by all Aglipayan groups, including the P.I.C. is to be examined individually.***
Plymouth Brethren	Each case to be examined individually	
Polish National Church	Valid	
Presbyterian	Valid	
Quakers (Society of Friends)	Invalid	Name in Sunday School rolls is not indicative of baptism. The Society of Friends does not observe baptism as an outward rite, rather as an inward work of God. No baptism records kept. Baptism is spiritual and "in no way strengthened by the application of water."
Reformed Church (CRC Christian Reformed Church, RCA Reformed Church in America; Dutch Reformed Church, German Reformed Church, etc.)	Valid	Trinitarian Formula, sprinkling, pouring, or immersion
Reformed Church in America [RCA]	Valid	The <i>Book of Church Order</i> of the Reformed Church in America requires that "Baptism shall be administered using water by sprinkling, pouring, or immersion in the presence of the entire congregation ... The dominical words of Matthew 28:18-20 should be used."
Reorganized Church of Jesus Christ of Latter Day Saints (RLDS, Community of Christ)	Doubtful	The Community of Christ, formerly known as the Reorganized Church of Jesus Christ of Latter Day Saints holds a different system of beliefs from the mainline LDS Church, it is not certain that the June 5, 2001 Response of the CDF would apply to the Reorganized Church.

Reunification Church ("Moonies")	Invalid	Non-Christian Cult
Salvation Army	Invalid	No baptismal rite. There is a dedication service of children, and a cradle roll. A certificate is issued for the dedication service but it is not to be confused with water baptism.
Seventh Day Adventist	Doubtful	Ministers do not observe a uniform practice, or they may have splinter groups whose Trinitarian theology is dubious. Each case is to be examined individually **
Shakers (United Society of Believers)	Invalid	
Society of Friends (Quakers)	Invalid	Name in Sunday School rolls is not indicative of baptism. The Society of Friends does not observe baptism as an outward rite, rather as an inward work of God. No baptism records kept. Baptism is spiritual and "in no way strengthened by the application of water."
Spiritualist Church	Invalid	
Swedenborgian (The New Church of Mr. Emmanuel Swendenborg; Church of the New Jerusalem)	Invalid	Non-Trinitarian
Union of Spiritualist Communities - USCC (Church of the Universal Brotherhood, Doukhobors, USCC)	Invalid	Non-Christian Cult
Unitarian Universalist (U.U.) (U.U.C.)	Invalid	Universalists and Unitarians voted to merge in May 1960, with the union taking effect in 1961. Even before that time, Universalists favored ultimate salvation and rejected original sin. With time they rejected the Trinity and the Divinity of Jesus. No valid baptism in either church.
United Church of Canada (UCCan) (L'Église Unie du Canada)	Valid	
United Church of Christ (U.C.C.) Congregational; Evangelical; Reformed Churches	Valid	
United Church of Christ in the Philippines (U C C P)	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity."***
United Methodist Church in the Philippines (U.M.C.P.)	Valid	"Baptism is to be considered valid and is not to be repeated even conditionally. An official baptismal certificate should be enough proof of its validity."***
United Reformed Church	Valid	
United Society of Believers (Shakers)	Invalid	

Uniting Church in Australia (UCA)	Valid	baptism with water in the name of the Father and of the Son and of the Holy Spirit
Unity Church	Invalid	Baptism is practiced only symbolically. Whereas baptism by water represents the cleansing of the consciousness, spiritual baptism signifies the inflow of the Holy Spirit. Baptism is a mental and spiritual process that takes place within the individual as he or she aligns with the spirit of God.
Universal Emancipation Church	Invalid	
Waldensian	Valid	
Zion	Valid	

THE ANGLICAN COMMUNION

PROVINCES

The Anglican Church in Aotearoa, New Zealand and Polynesia
The Anglican Church of Australia
The Church of Bangladesh
The Episcopal Anglican Church of Brazil
The Province of the Anglican church of Burundi
The Anglican Church of Canada
The Church of the Province of Central Africa
The Anglican Church of the Central America Region
The Anglican Church of the Congo
The Church of England
Hong Kong Sheng Kung Hui
The Church of the Province of the Indian Ocean
The Church of Ireland
Nippon Sei Ko Kai – The Anglican Communion in Japan
The Episcopal Church in Jerusalem and the Middle East
The Anglican Church of Kenya
The Anglican Church of Korea
The Church of the Province of Melanesia
The Anglican Church of Mexico
The Church of the Province of Myanmar (Burma)
The Church of Nigeria (Anglican Communion)
The Church of North India
The Church of Pakistan
The Anglican Church of Papua New Guinea
The Episcopal Church in the Philippines
The Episcopal Church of Rwanda
The Scottish Episcopal Church
The Church of the Province of South East Asia
The Anglican Church of Southern Africa
The Anglican Church of the Southern Cone of America
The Church of South India
The Episcopal Church of the Sudan
The Anglican Church of Tanzania
The Church of the Province of Uganda
The Episcopal Church (United States of America)
*This includes overseas dioceses in Taiwan, Haiti, Columbia, Honduras,
Dominican Republic and Ecuador*
The Church in Wales
The Church of the Province of West Africa
The Church in the Province of the West Indies

EXTRA-PROVINCIAL DIOCESE AND OTHER CHURCHES

The Anglican Church of Bermuda
The Anglican Church in Ceylon (Sri Lanka)
The Episcopal Church in Cuba
The Lusitanian Church (Portugal)
The Spanish Reformed Episcopal Church

CHURCHES IN COMMUNION

The Mar Thoma Syrian Church
The Old Catholic Churches of the
Union of Utrecht
The Philippine Independent Church
Falkland Islands

The Anglican Church in China is a "post denominational" Church whose formation included Anglicans in the Holy Catholic Church in China. Anglicans/Episcopalians, in certain parts of the Communion, are in full communion with some Lutheran Churches.

SOURCES

Pontifical Council for Promoting Christian Unity, *Directory for the Application of Principles and Norms on Ecumenism*, March 25, 1993.

The Anglican Communion: www.anglicancommunion.org

*Congregation for the Doctrine of the Faith, *Response to a 'DUBIUM' on the validity of baptism conferred by «The Church of Jesus Christ of Latter-day Saints»,* called «Mormons». June 5, 2001

** D. Drake-Brockman, "Valid Baptism: A Guide to When Baptism or Conditional Baptism May be Required," *Canon Law Society of Great Britain and Ireland Newsletter*, June 1997.

*** *Canon Law Digest of the Philippine Catholic Church: A Text and Commentary*, F. Testera, O.P., Manila: 1995.

**** Day, Peter. *A Dictionary of Christian Denominations* (London/New York: Continuum, 2003) 376-377;
Anson, Peter. *Bishops at Large* (London: Faber & Faber, 1964) 529-534.

***The Directory for the Application of Principles and Norms on Ecumenism*, March 25, 1993**
the Pontifical Council for Promoting Christian Unity clarifies the following:

Concerning the Matter and Form of Baptism:

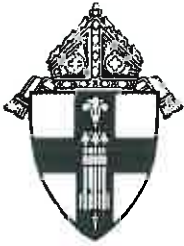
Baptism with water, either by immersion or pouring, using the Trinitarian formula, is valid. If the rituals, liturgical books, or established customs of a church or ecclesial community prescribe either of these ways of baptism, the sacrament is to be considered valid unless there are serious reasons for doubting that the minister of baptism observed the regulations of his or her own community or church (DE 95a). If a doubt arises 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 (DE 95c).

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. *

Concerning Faith and Intention:

Insufficient faith on the part of the minister never, of itself, makes baptism invalid. Sufficient intention in the baptizing minister is to be presumed, unless there is serious ground for doubting that the minister intended to do what the Church does (DE 95a).

The intention of the minister, whether explicit or implicit, is to do what the Church does when it baptizes. Likewise, the intention to receive baptism in the adult who was baptized is presumed unless there is a serious reason for doubting it. An adult for purposes of baptism is anyone seven and older with the use of reason. *



DIOCESE OF MANCHESTER
OFFICE OF CANONICAL SERVICES AND TRIBUNAL

AFFIDAVIT CONCERNING INFANT BAPTISM
This affidavit concerns the infant baptism of:

Full Name: _____

This affidavit is to be completed by a parent, godparent, or other eyewitness to the baptism, before a parish priest or his delegate. Please type or print your responses.

1. Your Name _____

Street Address _____

City/State/Zip _____ Phone _____

2. What is your relationship to the above-named person? _____

3. The above-named person's date of birth _____

4. Place of birth _____

5. Parents' names _____
Father Mother's Full Maiden Name

6. Was this person ever baptized? _____ If so, what religion? _____

7. If Catholic, who were the Godparents? _____

8. Date of Baptism? _____ 6. Who performed this baptism? _____

9. Where did this baptism take place? *Please include actual address* _____

10. How do you know this baptism took place? _

Do you believe in the sanctity of an oath? _____
Do you swear that your answers are true according to your knowledge and belief? _____

Your Signature _____ Date _____

Witness: *This statement was sworn and signed in my presence.*

Priest / Delegate Name (please print): _____

Parish Seal

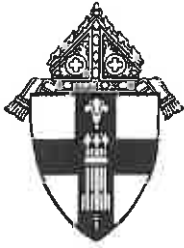
Priest / Delegate Signature: _____

Parish _____ City/State/Zip _____

PLEASE RETURN THIS FORM TO:

Church: _____

Address _____ City/State/Zip _____



DIOCESE OF MANCHESTER
OFFICE OF CANONICAL SERVICES AND TRIBUNAL

AFFIDAVIT CONCERNING BAPTISM AS AN ADULT
This affidavit concerns the baptism of:

Full Name: _____

This affidavit is to be completed before a parish priest or his delegate by the individual who was baptized as an adult in the Catholic Church or in another Christian community. Please type or print your responses.

1. Street Address _____

City/State/Zip _____ Phone _____

2. Your date of birth _____

Place of birth _____

Parents' names _____
Father Mother's Maiden Name

3. Date of Baptism? _____ 4. Who performed this baptism? _____

5. Where and under what circumstances did this baptism take place? _____

6. Who served as witnesses (Godparents)? _____

Do you believe in the sanctity of an oath? _____
 Do you swear that your answers are true according to your knowledge and belief? _____

Your Signature _____ Date _____

Witness: This statement was sworn and signed in my presence.

Priest / Delegate Name (please print): _____

Parish Seal

Priest / Delegate Signature: _____

Parish _____ City/State/Zip _____

PLEASE RETURN THIS FORM TO:

Church: _____

Address _____ City/State/Zip _____

VALID vs. INVALID MARRIAGES

Spouse A	Spouse B	Married in the presence of	Required Form	Remarks
Catholic	Catholic	Catholic Priest	Formal Annulment	
Catholic	Catholic	Protestant Minister	Lack of Canonical Form	Formal Annulment if Dispensation was granted by Bishop, or if Convalidated
Catholic	Catholic	Justice of the Peace	Lack of Canonical Form	Formal Annulment if Convalidated (Blessed)
Catholic	Eastern Non-Catholic (Orthodox)	Catholic Priest	Formal Annulment or Lack of Canonical Form	Contact Tribunal: 669-3101
Catholic	Eastern Non-Catholic (Orthodox)	Orthodox Priest	Formal Annulment or Lack of Canonical Form	Contact Tribunal: 669-3101
Catholic	Baptized Non-Catholic	Catholic Priest	Formal Annulment	
Catholic	Baptized Non-Catholic	Protestant Minister	Lack of Canonical Form	Formal Annulment if Dispensation was granted by Bishop, or if Convalidated
Catholic	Baptized Non-Catholic	Justice of the Peace	Lack of Canonical Form	Formal Annulment if Convalidated (Blessed)
Catholic	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Catholic Priest	Formal Annulment	
Catholic	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Protestant Minister / Rabbi	Lack of Canonical Form	Formal Annulment if Dispensation was granted by Bishop, or if Convalidated
Catholic	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Justice of the Peace	Lack of Canonical Form	Formal Annulment if Convalidated (Blessed)
Eastern Non-Catholic (Orthodox)	Eastern Non-Catholic (Orthodox) or other Baptized Person	Orthodox Priest	Formal Annulment	
Eastern Non-Catholic (Orthodox)	Eastern Non-Catholic (Orthodox) or other Baptized Non-Catholic	Catholic Priest, J.P., or Protestant Minister	Lack of Canonical Form	Formal Annulment if Blessed by Orthodox Priest
Baptized Non-Catholic	Baptized Non-Catholic	Protestant Minister	Formal Annulment	
Baptized Non-Catholic	Baptized Non-Catholic	Justice of the Peace	Formal Annulment	
Baptized Non-Catholic	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Protestant Minister / Rabbi	Formal Annulment	
Baptized Non-Catholic	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Justice of the Peace	Formal Annulment	
Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Protestant Minister / Rabbi	Formal Annulment	
Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Unbaptized no religion/ Jewish / Muslim / Shiite / Mormon *	Justice of the Peace	Formal Annulment	

* On June 5, 2001, the Congregation for the Doctrine of the Faith declared Mormon baptism to be invalid. This was a declaration based on Divine Law and therefore is retroactive. Any marriage of a Catholic to a person baptized in the Mormon Church (Church of Jesus Christ of Latter-day Saints) without Dispensation from Disparity of Cult is invalid.

