



Guidelines for the Implementation
of the
Rite of Christian Initiation of Adults
for the Diocese of Sacramento

Revised October 2016



OFFICE OF THE BISHOP

DIOCESE OF SACRAMENTO

2110 Broadway • Sacramento, California 95818 • 916/733-0200 • Fax 916/733-0215

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Dear Co-Workers in Christ:

The *Diocesan Guidelines for the Implementation of Christian Initiation of Adults* was first published in July of 2005. These guidelines have provided an excellent framework for those preparing individuals to be initiated into the Church.

Over the last twelve months, the diocesan RCIA Committee has worked on a revision to these guidelines in order to provide greater clarity and a renewed commitment to the RCIA process.

I am pleased to now publish these revised guidelines. I would encourage all the clergy and those involved with the RCIA process to study these guidelines and put them into practice.

Through the years we have witnessed through the RCIA the outpouring of God's mercy upon all the Faithful as well as those baptized and received into the Church. With renewed enthusiasm we pray that this Rite will continue to transform us into joyful missionary disciples of the Lord Jesus.

Through the intercession of our Blessed Mother Mary may we grow together in the image and likeness of her Son.

Respectfully,

+Jaime Soto
Bishop of Sacramento

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Summary

The process of Christian Initiation is focused on introducing individuals into the sacramental life of the Church.

- The Rite of Christian Initiation of Adults is normative in the Diocese of Sacramento and is to be implemented in every parish.
- Participation is intended for unbaptized adults and children of catechetical age, validly baptized non-Catholic adults and children of catechetical age, and baptized, uncatechized Roman Catholic adults.
- Bishops, priests, deacons, catechists, sponsors, godparents, RCIA coordinators, and the parish community each have specific responsibilities in the initiation process.
- The initiation of catechumens is a gradual process marked by four continuous periods: Evangelization and PreCatechumenate (Inquiry), Catechumenate, Purification and Enlightenment, and Mystagogy.
- There are three major ritual celebrations for the Catechumens: The Rite of Acceptance, Rite of Election, and Rite of Initiation.
- There are three major ritual celebrations for the Candidates: The Rite of Welcoming, Rite of Calling the Candidates to Continuing Conversion, and Rite of Reception of Baptized Christians into Full Communion of the Catholic Church.
- Discernment of readiness precedes each of the ritual celebrations.
- The major rites cannot be omitted because the liturgies of the RCIA are integral to the entire initiation process. They are to be carefully prepared.
- In each of these steps and rites, the distinction between the baptized and the unbaptized must always be maintained.
- After at least one year in the catechumenate and discernment of readiness, catechumens celebrate the Sacraments of Initiation at the Easter Vigil. Candidates are received into the Church at any appropriate time during the year.
- The distinctive spirit and power of the period of Mystagogy derive from the new personal experience of the sacraments and of the community. The main settings for Mystagogy are the Masses of the Easter season and continued regular gatherings.
- Candidates are to celebrate the Sacrament of Penance before Reception into Full Communion.

- Great care must be used when dealing with marriage issues. Catechumens are entitled to celebrate marriage in the Church, provided they are otherwise free to marry. Annulments and irregular marriage issues must be resolved before celebrating the Rite of Acceptance/Welcoming.
- Sacraments of Initiation are recorded in the parish register of Baptism, Confirmation and Eucharist. The Profession of Faith of candidates is recorded in the Reception into Full Communion register.

Introduction: A Vision of Sacramental Life

The restoration of the Baptismal Catechumenate, mandated by the Second Vatican Council, has been a source of grace for the Church. Indeed, this pattern of ritual, catechesis, and reflection has provided a model for all sacramental activity of the Church.

The implementation of the Rite of Christian Initiation of Adults can be challenging for the community. This is truly an undertaking of the entire parish. The Rite requires a commitment of the pastoral staff, professional staff, volunteers, and all those who come together to worship and be formed in the Christian life. The power and the grace found in the Rite have much to offer the entire community.

“From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. The journey can be covered rapidly or slowly, but certain essential elements will always have to be present: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion” (CCC 1229).

“The sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist—lay the *foundations* of every Christian life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life” (CCC 1212).

These guidelines are offered to assist the parishes of the diocese in the consistent implementation of the Rite.

Guidelines and Implementations

101 Norms of the Rite

101.1

The Rite of Christian Initiation of Adults is normative in the Diocese of Sacramento. Every parish shall be prepared to minister to those who seek Christ and initiation into the Church through the implementation of the complete text of the *Rite of Christian Initiation of Adults* (RCIA).

Implementation

“The initiation of adults is the responsibility of all the baptized” (RCIA 9).

The parish should provide a complete and thorough formation for all participants. This includes:

- Evangelization that can lead to genuine conversion
- Systematic catechesis covering the major dogmatic and moral teachings of the Church
- Lectionary-based catechesis accommodated to the liturgical year
- Familiarity with the Christian way of life
- Celebration of the rites and sacraments
- Formation in private prayer and public worship
- Practice of the spiritual and corporal works of mercy
- The opportunity to “learn how to work actively with others to spread the Gospel and build up the Church by the witness of their lives and by professing their faith” (RCIA 75.4).

As necessary, parishes are encouraged to collaborate with other parishes to develop a strong initiation process. In these cases, the rites are still celebrated in the individual parish.

101.2

Participation in the RCIA is principally intended for:

- Unbaptized adults and children of catechetical age
- Validly baptized non-Catholic Christian adults and children of catechetical age
- Baptized, uncatechized Roman Catholic adults

The length of time those who are already baptized participate in the RCIA may be shorter than for those unbaptized.

Implementation

Children under the age of seven, who have been validly baptized in a non-Catholic ecclesial community, whose parents are to be received into full communion with the Catholic Church, are received with their parents. They do not participate in the RCIA process. They complete initiation — Confirmation and Eucharist — with their peers.

Baptized and catechized Roman Catholic adults who have received Eucharist and attend Mass regularly do not participate in the RCIA process. They are to be prepared and confirmed when the bishop confirms at the parish or at the semi-annual Adult Confirmation. They are not confirmed at the Easter Vigil.

101.3

A child of catechetical age, who is under fourteen years old, requires the permission of at least one parent and/or legal guardian to be initiated.

102 Ministries and Offices

The entire faith community is involved in the initiation of adults and children of catechetical age, under the direction and guidance of the pastor/parochial administrator.

102.1 Bishops

The bishop or his delegate presides at the Rite of Election and Call to Continuing Conversion, which marks the beginning of the period of Purification and Enlightenment.

102.2 Pastors/Parochial Administrators

Pastors/Parochial Administrators have full responsibility for Christian initiation in the parish according to the Rite of Christian Initiation of Adults.

102.2.1

Pastors/Parochial Administrators and parochial vicars are, by training and office, the chief teachers of the faith and thus have primary responsibility for ensuring that

the RCIA process is fully and faithfully implemented in their parish.

102.3.2

It is the pastor/parochial administrator's responsibility to see that those implementing the initiation process have been properly trained and prepared.

102.3 Catechists

Catechists need to be over the age of 18, fully initiated into the Catholic Church, actively practicing their faith and in good standing with the Church. (see 102.5 - Implementation)

102.3.1

Catechists are to hold a current Basic Catechist Certificate issued by the Diocese of Sacramento. Basic Catechist Certificates are to be renewed every four years.

102.3.2

Catechists are encouraged to attend diocesan RCIA workshops, the Summer Specialization Series, and ongoing formation.

102.4 Sponsors

A sponsor accompanies any person seeking admission as a catechumen or candidate. (see RCIA 10)

Implementation

It is the responsibility of the parish to assign an active, participating member of the parish as the sponsor. This individual may or may not later be chosen as the godparent or Confirmation sponsor.

The role of the sponsor is to be a:

- Friend and companion
- Guide to parish life
- Witness to discernment of readiness
- Model of Christian living
- Participant in the rites
- Prayer intercessor for and with the catechumen/candidate

102.5 Godparents

Before the Rite of Election, the catechumen, in consultation with the parish priest and the RCIA team, chooses a godparent, subject to canonical norms and the approval of the RCIA Coordinator. (see RCIA 11)

Implementation

“To be admitted to the role of [godparent], a person must:

- Be designated by the one to be baptized, by the parents or the one who takes their place or, in their absence, by the pastor ... and is to have the qualifications and intention of performing this role;
- Have completed their sixteenth year, unless ... it seems to the pastor ... that an exception is to be made for a just cause;
- Be a Catholic who has been confirmed and has already received the sacrament of the Most Holy Eucharist and leads a life in harmony with the faith and the role to be undertaken; [For example: If married, the marriage is valid before the Church. If single, living a chaste life.]
- Not be bound by any canonical penalty legitimately imposed or declared.
- Not be the father or mother of the one to be baptized.”
(CIC 874.1)

102.6 RCIA Coordinators

Parish RCIA Coordinators are:

- Designated by the pastor/parochial administrator to assist him in overseeing the organization and pastoral implementation of the Rite of Initiation.
- To be well prepared for this role, holding a current Basic Catechist Certificate and an RCIA Specialization Certificate from the Diocese of Sacramento.
- To minister in close collaboration with the pastor/parochial administrator, parochial vicar, appropriate parish staff and ministries. These may include, but are not limited to, the parish liturgy committee, school principal, and Director/Coordinator of Religious Education.

102.7 Parish Community

The RCIA process takes place in the midst of the community.

The pastor/parochial administrator, RCIA coordinator, and RCIA team should promote an informed participation by the entire community in supporting those seeking initiation and full communion with the Church. This is primarily accomplished through prayer and witness of the community.

102.8 Diocesan RCIA Committee

The Diocesan RCIA Committee, advisory to the Office of Worship and the Department of Evangelization and Catechesis, gives support to the bishop in the full implementation of the Rite of Christian Initiation of Adults throughout the Diocese of Sacramento. The Committee coordinates rites, provides formation and collaborates with diocesan offices and RCIA coordinators/teams.

103 Celebrating the Rites — Periods and Rites of the RCIA Process

These rites provide for the Catechumens and Candidates a deeper experience of the initiation process and allow the faith community the opportunity to accompany those whom God has called to be united with them.

The major rites must not be omitted because the liturgies of the Rite of Christian Initiation of Adults are integral to the entire initiation process.

When combined rites are celebrated, it is important that the distinction between the baptized and the unbaptized be evident.

103.1 The Period of Evangelization and PreCatechumenate (Inquiry)

This period is a time, of no fixed duration or structure, for inquiry and introduction to the Gospel message.

Implementation

The period includes:

- Welcoming
- Answering questions
- Sharing of personal journeys
- Listening
- Evangelizing

- Community building
- Introduction to prayer

103.1.1

At the beginning of this period, there is to be an exchange of information between the Pastor/Parochial Administrator, RCIA Coordinator, and/or Team members and the inquirer to determine placement in the process and issues that need to be addressed during the process, such as marital status and potential need for an annulment.

Implementation

The information from the inquirer is to include:

- Baptismal status
 - If baptized, is it a valid baptism?
 - If baptized Catholic, was he/she baptized into the Latin Church or one of the Eastern Churches *sui iuris*?
 - In the case of one baptized into one of the Eastern Churches *sui iuris*, please contact the Tribunal for guidance.
- Marital information (inquirer and spouse)
 - Are they married or is there an intention to marry?
 - Is there a marriage issue because the inquirer or inquirer's spouse has had a previous marriage?
- Baptismal status of children under the age of 14
 - If baptized, is it a valid baptism?
 - If baptized Catholic, were they baptized into the Latin Church or one of the Eastern Churches *sui iuris*?
 - In the case of one baptized into one of the Eastern Churches *sui iuris*, please contact the Tribunal for guidance.
- Catechetical background

The RCIA Coordinator should provide information regarding the process.

103.1.2

Discernment of readiness of the individual inquirer to move to the next stage of the process occurs before the Rite of Acceptance or the Rite of Welcoming.

Implementation

Discernment of readiness is made by the RCIA Coordinator, assisted by the RCIA Team. Readiness is determined by:

- Evidence of first faith
- Initial conversion and intention to change one's life
- The first stirrings of repentance
- A beginning practice of calling on God in prayer
- A sense of the Church
- Association with members of the parish community (see RCIA 42)
- Resolution of irregular marital status. (Although an individual may not celebrate the Rite of Acceptance / Welcoming the Candidates, he/she may continue his/her formation alongside the catechumenate until such time that his/her marital status may be regularized.)

A discernment dialogue with the inquirer includes:

- An explanation of the Rite of Acceptance or Rite of Welcoming
- An explanation of the period of the Catechumenate

103.2 The Rite of Acceptance into the Order of Catechumens/The Rite of Welcoming the Candidates

The Rite of Acceptance into the Order of Catechumens is celebrated with unbaptized adults and unbaptized children of catechetical age. (see RCIA 41-74, 260-276)

The Rite of Welcoming the Candidates may be celebrated with baptized, uncatechized adults or children of catechetical age, who are seeking to be received into the full communion of the Catholic Church. (RCIA 411-433)

Implementation

The Rite of Acceptance into the Order of Catechumens and/or the Rite of Welcoming the Candidates is celebrated in the parish church, in the presence of the assembly, ideally several times a year during Ordinary Time.

103.3 The Period of the Catechumenate

The period of the catechumenate is to be **at least one year**, during which the Catechumens are given suitable catechetical

and pastoral formation and guidance aimed at training them in the Christian life.

Implementation

“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 extends until Easter of the following year” (RCIA National Statutes 6, emphasis added).

The period of the Catechumenate is distinct and separate from the period of Evangelization and PreCatechumenate (Inquiry). The time that the inquirer spends in the first period (Inquiry) is not included in this description of the length of the Catechumenate; however, the period of Purification and Enlightenment is contained within this time frame.

103.3.1

The instruction that the Catechumens receive during this period encompasses the fullness of the Catholic faith, “enlightens faith, fosters participation in the liturgy, inspires apostolic activity, and nurtures a life completely in accord with the spirit of Christ.” (RCIA 78)

Implementation

In practice, the instruction consists of two parts: Breaking Open the Word and Extended Catechesis.

Breaking Open the Word is liturgically based and uses the Lectionary as the catechist’s primary source document.

Extended Systematic Catechesis uses the *Catechism of the Catholic Church* as the catechist’s primary source document.

103.3.2

When catechumens are present within the congregation, they are to be kindly dismissed before the assembly prays the Creed. (see RCIA 75.3)

Candidates, by right of baptism, may remain with the assembly for the Liturgy of the Eucharist.

103.3.3

The minor rites for this period include: Celebrations of the Word of God, Minor Exorcisms, Blessings of the Catechumens, and Anointing of the Catechumens. The

presiding celebrant for anointing is a priest or a deacon.
(see RCIA 81-103)

103.3.4

On behalf of the bishop and the pastor/parochial administrator, the RCIA Coordinator, assisted by the RCIA Team, discerns the readiness of individual catechumens for election.

The following questions will be addressed for each catechumen at the Rite of Election:

- Have they faithfully listened to God's word proclaimed by the Church?
- Have they responded to that word and begun to walk in God's presence?
- Have they shared the company of their Christian brothers and sisters and joined with them in prayer? (RCIA 131B, 552B)

Implementation

Discernment of Readiness includes, but is not limited to:

- A review of participation in Mass, dismissal, catechetical sessions, and parish life
- Comprehension of the faith
- Growth in prayer and spiritual practices

103.4 The Rite of Election and of the Call to Continuing Conversion

The combined Rite of Election and of the Call to Continuing Conversion is celebrated annually with the bishop or his delegate at the beginning of Lent. All parishes receive an invitation to participate in the Diocesan Rite of Election and of the Call to Continuing Conversion.

It is highly recommended that the Rite of Sending be celebrated. It is celebrated at the parish prior to the Rite of Election/Call to Continuing Conversion. (RCIA 530-546)

103.4.1

Catechumens who will be baptized at the Easter Vigil are expected to participate in the Rite of Election.

Candidates who will be received at the Easter Vigil (see 103.8.3) are encouraged to participate in the Call to Continuing Conversion.

Implementation

When, for pastoral reasons (e.g., extreme weather or distance), it is not possible for catechumens to attend the diocesan celebration of the Rite of Election, delegation for a pastor/parochial administrator to celebrate the rite in the parish must be obtained from the Office of the Bishop.

103.5 The Period of Purification and Enlightenment

Having spent a full year in the Catechumenate, the Elect and Candidates are well formed in the life and teachings of the Church. This period, therefore, is a time of interior reflection, not catechetical instruction.

103.5.1

The three Scrutinies are celebrated with the Elect on the third, fourth and fifth Sundays of Lent.

All of the Elect are strongly encouraged to participate in all three Scrutinies as they lead the individual to a deeper understanding of and preparation for the Sacraments of Initiation.

Implementation

The readings from Lectionary Cycle A for the given Sunday are to be proclaimed when the Scrutinies are celebrated.

Intercessions for the Church and the World are to be added to the Intercessions for the Elect, while maintaining the integrity of the Scrutiny.

Candidates and uncatechized Catholics do not celebrate the Scrutinies.

103.5.2

Presentations of the Creed and the Lord's Prayer are to be celebrated following the First/Third Scrutinies, respectively. They are not presented during the celebration of the Scrutiny. (RCIA 147, 157, 178)

103.5.3

The Preparation Rites on Holy Saturday include the Recitation of the Creed, Ephphetha Rite, Choosing a

Baptismal Name, and Concluding Rites. (see RCIA 185-205)

103.6 Celebration of the Sacraments of Initiation

The prescribed time for the celebration of the Sacraments of Initiation for the Elect is the Easter Vigil.

103.6.1

The Christian Initiation of adults and children of catechetical age includes at one celebration: Baptism, Confirmation, and Eucharist. In accord with the ancient practice of the Church, these sacraments are to be received together and in their proper order. (see RCIA 215; CIC 866)

Implementation

At the Easter Vigil, the anointing with the Oil of Catechumens is omitted. (see RCIA National Statutes 16)

As Confirmation will be celebrated in the same liturgy as Baptism, the Anointing with Chrism after Baptism is omitted. (see RCIA 216)

103.6.2

It is unlawful to separate the Confirmation and reception of Eucharist of any adult or child of catechetical age from Baptism. (see CIC 866)

103.6.3

As in infant baptism, the same minister who pours the water pronounces the Trinitarian formula.

103.7 Reception of Baptized Christians Into the Full Communion of the Catholic Church

Adults and children of catechetical age, baptized in a non-Catholic ecclesial community whose baptism is recognized as valid by the Catholic Church, are received into the Church through the Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church.

103.7.1

On behalf of the bishop and the pastor/parochial administrator, the RCIA Coordinator, assisted by the

RCIA Team, discerns the readiness of individual candidates for reception into full communion.

Implementation

Candidates do not participate in the Scrutinies.

103.7.2

While there is provision for a combined Sacraments of Initiation/Rite of Reception of Baptized Christians into Full Communion, it is preferable that Reception into Full Communion take place at a celebration other than the Easter Vigil. (see RCIA National Statutes 33)

Implementation

Candidates may be received into the full communion of the Catholic Church at any time during the year, preferably within the Sunday assembly and during the Easter Season or Ordinary Time.

103.7.3

Candidates, including children of catechetical age, who are received into the full communion of the Catholic Church, are to be confirmed at the same celebration at which they make their profession of faith. Their Confirmation is not to be deferred and they are not to receive the Eucharist until confirmed. (see RCIA National Statutes 35)

Implementation

Priests within the Diocese of Sacramento have the faculty to confirm candidates for Reception into Full Communion without consulting the bishop.

103.8 Uncatechized Catholics

Uncatechized Catholics, within the RCIA, are those baptized Catholic as infants, who have not received Confirmation or Eucharist.

103.8.1

These individuals receive catechesis similar to that provided for catechumens and other uncatechized adults.

Implementation

Like candidates, they do not participate in the Scrutinies.

103.8.2

These individuals will receive the Sacraments of Confirmation and Eucharist at the Easter Vigil.

Implementation

Alternatively, these individuals may be confirmed and receive Eucharist when the bishop celebrates Confirmation at the parish or at other designated occasions for the confirmation of adults.

103.9 Period of Post-Baptismal Catechesis or Mystagogy

This is a time for everyone to deepen their grasp of the Paschal Mystery and make it part of their lives. The new experience of the sacraments and the community creates the distinctive spirit and power of the period of Mystagogy. (RCIA 244, 247)

103.9.1

The official period of Mystagogy ends at Pentecost. The main settings for Mystagogy are the Masses of the Easter Season and ongoing gatherings designed to break open the Paschal Mystery.

103.9.2

Ongoing catechesis and formation, as well as pastoral care, continues throughout one's lifetime, especially during the neophyte/first year.

104 Special Pastoral Considerations

104.1 The Sacrament of Penance and Christian Initiation

All individuals preparing for the Sacraments of Initiation and Reception into Full Communion are to receive a thorough catechesis on the Sacrament of Penance.

104.1.1

Catechumens (both children and adults) do not celebrate the Sacrament of Penance prior to baptism.

Implementation

Provision is to be made during the period of Mystagogy to celebrate the Sacrament of Penance.

104.1.2

Candidates and uncatechized Catholics (both children and adults) are to receive the Sacrament of Penance before being received or completing their initiation. (RCIA 482, RCIA National Statutes 27, 36)

Implementation

Candidates are to inform the confessor that they are about to be received into full communion.

Provision is to be made during the period of Mystagogy for these individuals to participate in the Sacrament of Penance a second time, encouraging them to frequently celebrate the sacrament.

104.2 The Sacrament of Marriage and Christian Initiation

Because catechumens are already joined to the Church as part of the household of Christ, they are entitled to celebrate marriage in the Church, provided they are otherwise free to marry. (RCIA 47, RCIA National Statutes 10)

Implementation

When a catechumen marries a Catholic, the Catholic party is required by canon law to request a dispensation (disparity of cult).

If two catechumens marry, or a catechumen marries a non-Catholic Christian or unbaptized person, no dispensation needs to be granted.

The prenuptial questionnaire is to be completed and filed with the parish marriage records. A note is to be made on the questionnaire that the marriage involves a catechumen.

104.2.1

Any person who needs a declaration of nullity from a previous marriage cannot be accepted for the Rite of Acceptance into the Order of Catechumens or Rite of Welcoming the Candidates until such a declaration is granted.

104.2.2

A catechumen or candidate, who is divorced and not remarried and does not intend to remarry in the near future, is not in need of a declaration of nullity to be

accepted for the Rite of Acceptance into the Order of Catechumens/the Rite of Welcoming the Candidates, or, subsequently, the Sacraments of Initiation. The implications of future attempts to remarry without a declaration of nullity must be carefully explained before the discernment for the rite is completed.

104.2.3

When the Church must validate a marriage, the validation ceremony shall take place before the celebration of the Sacraments of Initiation. One cannot enter the full sacramental life of the Church unless one is completely free to receive the sacraments.

104.2.4

The initiation process shall not be rushed merely to allow for initiation before a marriage is celebrated.

104.3 Receiving Eastern Christians into the Catholic Church

“In the case of Eastern Christians who enter into the fullness of Catholic communion, no liturgical rite is required, but simply a profession of Catholic faith” (RCIA 474).

Implementation

Because of the extreme complexity and sensitivity of these pastoral issues, parish ministers should consult with the Judicial Vicar for guidance.

104.4 Persons with Special Needs

It is appropriate that persons with special needs who seek initiation or reception into the full communion of the Catholic Church have catechesis and celebrations adapted to their needs.

Implementation

For additional information on this subject, see *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* from the USCCB or consult with the Department of Evangelization and Catechesis.

104.5 Persons for Whom Reasonable and Prudent Doubt Exists Regarding Baptismal Status

During the initial interview with inquirers, baptismal status is to be identified and verified. Individuals validly baptized may not be baptized a second time. If, however, serious

investigation into one's baptismal status raises reasonable and prudent doubt regarding the fact or validity of one's baptism, Conditional Baptism may be conferred. (See RCIA 480, RCIA National Statutes 37)

Implementation

Conditional Baptism is only conferred for those individuals for whom reasonable and prudent doubt remains regarding the fact and/or validity of baptism after serious investigation.

Conditional Baptism must be celebrated privately and at a time prior to an individual's Reception into Full Communion. It is not to occur at the Easter Vigil.

The minister should explain the reasons for Conditional Baptism, use a non-solemn form of baptism, and include only the limited rites identified by the bishop for use in Conditional Baptism.

For additional information regarding Conditional Baptism, please contact the Tribunal.

104.6 Christian Burial of Catechumens

Catechumens, as members of the household of Christ, have the right to Christian burial in the Catholic Church. (RCIA 47, RCIA National Statutes 8-9; CIC 1183)

105 Record Keeping

105.1

After the celebration of the Rite of Acceptance, the names of the Catechumens are to be duly inscribed in the Register of Catechumens, along with the names of the sponsors and minister and the date and place of the celebration.

105.2

All catechumens are to sign the Book of the Elect, prior to the Rite of Election.

105.3

Sacraments of Initiation are recorded in the parish sacramental registers of Baptism, Confirmation and Eucharist **after the reception of the sacraments. Certificates cannot be issued until the sacraments are entered into the registers.**

105.4

Those individuals Received into Full Communion are to have their profession of faith recorded in the Reception into Full Communion Register. The Sacraments of Confirmation and Eucharist are recorded in the appropriate parish register **after the reception of the sacraments. Certificates cannot be issued until the sacraments are entered into the registers.**

105.5

Baptized children younger than catechetical age become members of the Church at the same time their parents do. The reception of the child is recorded in the Reception into Full Communion Register, with a note of their being joined to the Catholic Church through the act of their parent's initiation.

105.6

The record of the Confirmation and Eucharist of baptized Catholics, who complete their initiation, is forwarded to the parish of their Baptism.

105.7

The marriages of catechumens are to be properly recorded in the parish marriage register and in the parish Register of Catechumens.

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