

## CHAPTER 2

### CHRISTIAN INITIATION OF ADULTS AND CHILDREN OF CATECHETICAL AGE

#### I. INTRODUCTION

- 2.1.1 Out of the baptismal font, Christ the Lord generates children to the Church who bear the image of the resurrected one. United to Christ in the Holy Spirit, they are rendered fit to celebrate with Christ the sacred liturgy, spiritual worship.<sup>123</sup>
- 2.1.2 “This bath is called *enlightenment*, because those who receive this instruction are enlightened in their understanding....” Having received in baptism the Word, “the true light that enlightens every man,” the person baptized has been “enlightened,” he becomes a “son of light,” indeed, he becomes “light” himself: “Baptism is God’s most beautiful and magnificent gift... We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called *gift* because it is conferred on those who bring nothing of their own; *grace* since it is given even to the guilty; *baptism* because sin is buried in the water; *anointing* for it is priestly and royal as are those who are anointed; *enlightenment* because it radiates light; *clothing* since it veils our shame; *bath* because it washes; and *seal* as it is our guard and the sign of God’s Lordship.”<sup>124</sup>
- 2.1.3 From the time of the Apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This 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.<sup>125</sup>
- 2.1.4 The image of the journey of faith is clearly evident in the Church’s ritual for the initiation of adults and older children. Whether for those just coming to faith in Christ or those who are entering the Catholic community as persons already baptized in the Lord, there is a journey to make, and it is made in the midst of the community of faith.<sup>126</sup> As a holy journey made in response to the

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<sup>123</sup> IALP 1.

<sup>124</sup> CCC 1216, quoting Saint Gregory Nazianzen, *Oration on Holy Baptism* 3-4.

<sup>125</sup> CCC 1229.

<sup>126</sup> RCIA 4.

grace of God, its movement is centered in the Church's life of worship and sometimes marked with special rites.

2.1.5 The witness, prayer, and liturgical involvement of the Catholic community are essential elements in this process, as is the collaboration of diverse ministries. This effort is in the service of a great and holy work of God.

2.1.6 The complete Rite of Christian Initiation of Adults must be used in the following circumstances:<sup>127</sup>

- a. the baptism of adults;<sup>128</sup>
- b. the baptism of children who have reached catechetical age (about the age of seven);<sup>129</sup>
- c. the preparation of baptized but uncatechized adult Catholics for confirmation and/or first Holy Communion;<sup>130</sup>
- d. the reception into full communion with the Catholic Church of non-Catholic adults and children of catechetical age;<sup>131</sup> and
- e. the preparation of candidates for reception into full communion with the Catholic Church when they are not catechized.<sup>132</sup>

In exceptional circumstances (e.g., sickness, old age, change of residence, long absence for travel, etc.), and in danger of death, the special abbreviated rites provided for these situations in the Rite of Christian Initiation of Adults should be used.<sup>133</sup>

2.1.7 In the circumstances described above, no other rite or pastoral procedure is to be used. Norms for ritual adaptation and exceptional circumstances are found within the ritual text itself.

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<sup>127</sup> Decree, in RCIA, p. v.

<sup>128</sup> RCIA I.

<sup>129</sup> RCIA II ch. 1. With the completion of the seventh year, a minor is presumed to have the use of reason. Whoever habitually lacks the use of reason is equated with infants. See CIC cann. 97 §1, 99, 852 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

<sup>130</sup> RCIA II ch. 4.

<sup>131</sup> RCIA II ch. 5.

<sup>132</sup> RCIA II ch. 4.

<sup>133</sup> RCIA II ch. 2, 3. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.45.5.

- 2.1.8 As particular law for the dioceses of the United States, the National Statutes for the Catechumenate are to be observed in the Archdiocese of Washington.<sup>134</sup>
- 2.1.9 Where it is pastorally helpful, parishes may cooperate in a regional form of catechumenal ministry. In such cases, each parish retains the obligation to provide welcome and pastoral care for inquirers, catechumens, and candidates from its community.
- 2.1.10 Those who have responsibility for planning and leading the various rites of Christian initiation are to review the possible need for ritual adaptation.<sup>135</sup> Proper exercise of this discretion requires that the planners become familiar with the overall structure and purpose of the “journey of faith” that the individual rites celebrate.<sup>136</sup>
- 2.1.11 Terminology used in the ministry of initiation is to accord with official usage.<sup>137</sup> In particular:
- a. “Catechumen” is a term used only for *unbaptized* adults or children of catechetical age who, after a period of inquiry, have decided to seek Christian initiation, and are admitted to the Order of Catechumens in a liturgical rite.
  - b. “Convert,” though used generally to describe any person who has experienced Christian conversion, is a term applied in a specific way to those unbaptized persons who are approaching original commitment to Christ in baptism.
  - c. “Candidates for the completion of initiation” are baptized Catholics who seek confirmation and/or first Holy Communion.
  - d. “Candidates for reception into full communion” are baptized non-Catholics who seek reception into full communion with the Catholic Church.
- 2.1.12 Since the ministry associated with the catechumenate is concerned with welcoming people to the sacraments of initiation, it should be kept distinct from efforts such as reconciling alienated or inactive Catholics and general adult education and enrichment.

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<sup>134</sup> RCIA app. III.

<sup>135</sup> RCIA 35.

<sup>136</sup> RCIA 5.

<sup>137</sup> NSC 2.

2.1.13 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>138</sup>

## II. CHRISTIAN INITIATION OF UNBAPTIZED ADULTS AND UNBAPTIZED CHILDREN OF CATECHETICAL AGE ( CATECHUMENS )

### A. OFFICES AND MINISTRIES

#### *Parish Community*

2.2.1 The initiation of adults and older children is the responsibility of all the baptized, especially in their local parish communities.<sup>139</sup>

2.2.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>140</sup>

#### *Sponsors*

2.3.1 Sponsors who have known the inquirers are to accompany them when they seek admission as catechumens, and assist them through the period of the catechumenate. They may come from the local or another parish but must be active members of the Church, willing and able to assume this responsibility.

2.3.2 The local community provides such sponsors for inquirers who do not already have them.<sup>141</sup>

#### *Godparents*

2.4.1 Insofar as it is possible, prior to the Rite of Election, one to be baptized is to be given a godparent or godparents, who are to be approved by the priest.<sup>142</sup>

2.4.2 There is to be only one godfather, or one godmother, or one of each.<sup>143</sup>

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<sup>138</sup> MI, grants, 6.

<sup>139</sup> RCIA 9.

<sup>140</sup> MI, grants, 6.

<sup>141</sup> RCIA 10.

<sup>142</sup> RCIA 11, 13. The lack of a suitable godparent is not an impediment to baptism.

<sup>143</sup> CIC can. 873.

- 2.4.3 The same person who had earlier served as a sponsor may also be appointed as a godparent, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>144</sup>
- 2.4.4 Godparents assist the elect catechumens in the period immediately preceding baptism, during the rites of initiation, and in the post-baptismal period by helping them to deepen their Christian life and fulfill faithfully the obligations inherent in it. Godparents do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith and desire for ecclesial communion. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>145</sup>
- 2.4.5 To be permitted to take on the function of godparent a person must
- a. be designated by the one who is to receive baptism or by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function;<sup>146</sup>
  - b. have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause;<sup>147</sup>
  - c. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;<sup>148</sup>
  - d. not be bound by any canonical penalty legitimately imposed or declared;<sup>149</sup>
  - e. not be the father or mother of the one who is to be baptized.<sup>150</sup>
- 2.4.6 A member of an Eastern rite of the Catholic Church may serve as a godparent for baptism in the Latin rite.<sup>151</sup>
- 2.4.7 Because of the close communion between the Catholic Church and the Orthodox churches, it is permissible, for a just cause, for an Orthodox faithful

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<sup>144</sup> RCIA 10; cf. ADW, Liturgical Norms and Policies, 2010, 2.3.1, 2.4.5.a-e.

<sup>145</sup> CIC cann. 872, 873; RCIA 11; ED 98.

<sup>146</sup> CIC can. 874 §1 1º.

<sup>147</sup> CIC can. 874 §1 2º.

<sup>148</sup> CIC can. 874 §1 3º.

<sup>149</sup> CIC can. 874 §1 4º.

<sup>150</sup> CIC can. 874 §1 5º.

<sup>151</sup> CIC can. 874 §1 3º; cf. CCEO can. 685 §1 2º.

- to act as godparent together with a Catholic godparent at the baptism of a Catholic, so long as there is provision for the Catholic education of the person being baptized, and it is clear that the godparent is a suitable one.<sup>152</sup> Note that this person is to be recorded as a true godparent, and not as a “Christian witness.”
- 2.4.8 A baptized person who belongs to a non-Catholic ecclesial community (e.g., a Protestant) is not to participate except together with a Catholic godparent, and then only as a witness of the baptism, i.e., as a “Christian witness.”<sup>153</sup> Such a person does not assume the responsibilities of a godparent.
- 2.4.9 Although an unbaptized person is not capable of being a godparent or a “Christian witness,” such a person should be welcomed to the celebration and invited to participate to an extent that is appropriate.<sup>154</sup>
- 2.4.10 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a godparent, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure. Such a person may not be given the designation of “Christian witness” described above.<sup>155</sup>
- 2.4.11 The pastor of the designated godparent is normally responsible for determining that he or she understands the godparent’s role and is qualified to assume it, and is to provide a letter of eligibility when the baptism is to be celebrated in another parish.

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<sup>152</sup> ED 98 b; cf. CCEO can. 685 §3. A Catholic is not forbidden to stand as godparent in an Orthodox church, if he or she is so invited. In this case, the duty of providing for the Christian education binds in the first place the godparent who belongs to the Church in which the child is baptized. ED 98 b, citing Ecumenical Directory (1967) 48.

<sup>153</sup> CIC can. 874 §2. “A Catholic may be admitted to as a Christian witness for a person being baptized in another ecclesial community.” ED 98 a.

<sup>154</sup> For a parallel situation regarding non-Christians, see the Guidelines for the Reception of Holy Communion approved by the NCCB in 1996: “We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.” See also ADW, Liturgical Norms and Policies, 2010, 6.42.1.d.

<sup>155</sup> CIC can. 874 §1 3º; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

## *Archbishop of Washington*

- 2.5.1 The Archbishop, assisted by offices he has established, regulates and promotes the ministry of initiation in the Archdiocese. In particular, he personally celebrates the Rite of Election and consecrates the chrism which is used in confirmation.<sup>156</sup>
- 2.5.2 The initiation of catechumens, including those who are fourteen years of age and older, is entrusted to priests who have the faculties of the Archdiocese.<sup>157</sup>

## *Priests*

- 2.6.1 Priests have responsibility for the pastoral care of catechumens, especially those who seem hesitant or discouraged.<sup>158</sup>
- 2.6.2 Priests are to preside at the Rite of Acceptance into the Order of Catechumens, the anointings of catechumens, the (optional) Rite of Sending Catechumens for Election by the Archbishop, and the scrutinies. They may also lead the other rites of the catechumenate.
- 2.6.3 Priests should be involved in the ministry of catechesis, in accord with the rite, being especially attentive to their role as preacher at Masses when the catechumens are present and later at the Easter Masses of the period of mystagogy.
- 2.6.4 Since the Rite of Election is reserved to the Archbishop, priests are not to celebrate this rite in parish churches. However, in the rare cases when the norms for exceptional circumstances must be used, priests with the faculties of the Archdiocese of Washington are permitted to use an adapted form of the Rite of Election.<sup>159</sup>
- 2.6.5 Priests are authorized to baptize catechumens.<sup>160</sup>
- 2.6.6 Priests are to confirm and admit to Holy Communion those who have reached catechetical age whom they baptize.<sup>161</sup>

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<sup>156</sup> CIC can. 880 §2; RCIA 12.

<sup>157</sup> CIC can. 863; ADW Faculties for Priests.

<sup>158</sup> RCIA 13.

<sup>159</sup> Priests are authorized to use the form of initiation for exceptional circumstances, but only in those individual cases for which it is intended. RCIA II ch. 2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.47.6; ADW Faculties for Priests.

<sup>160</sup> CIC cann. 530 §1, 861 §1, 863; ADW Faculties for Priests.

## *Deacons*

2.7.1 Deacons should assist with the care of catechumens. They may be involved with catechesis or with the apostolic elements of formation and, in the absence of a priest, may preside at certain of the liturgical celebrations as indicated in the rite, including, in the absence of a priest, minor exorcisms and the blessing and anointing of catechumens.<sup>162</sup>

## *Catechists*

2.8.1 Catechists assist both the progress of the catechumens and the growth of the community.<sup>163</sup> This ministry is exercised:

- a. in the context of celebrations of the Word;
- b. in the time of reflection and formation following the dismissal from the Eucharistic celebration; and
- c. in other special catechetical sessions.

2.8.2 Those who direct catechetical formation in the catechumenate are to hold appropriate archdiocesan certification for this role.

2.8.3 All who exercise a catechetical role in the catechumenate should be prepared for the special demands of the catechesis of adults and older children. They must also be familiar with the nature and purpose of Christian initiation as presented in the Rite of Christian Initiation of Adults.

2.8.4 Catechists should take care that their teaching is:

- a. filled with the spirit of the Gospel;
- b. adapted to the signs and cycles of the liturgical year;
- c. suited to the needs of the catechumens and candidates; and
- d. thoroughly grounded in Catholic doctrine.<sup>164</sup>

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<sup>161</sup> CIC cann. 883 §2, 885 §2; NSC 13, 35; ADW Faculties for Priests.

<sup>162</sup> RCIA 15, 75.

<sup>163</sup> RCIA 16.

<sup>164</sup> RCIA 16; NSC 7.



- 2.8.5 Catechists with appropriate training as leaders of liturgical prayer may be appointed to arrange and preside at celebrations of the Word apart from Mass.<sup>165</sup>

## B. CANDIDATES

### 1. Unbaptized Adults

#### *Inquirers*

- 2.9.1 Every person not yet baptized and only such a person is capable of baptism.<sup>166</sup>
- 2.9.2. For an adult to be baptized, the person must have manifested the intention to receive baptism, have been instructed sufficiently about the truths of the faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins.<sup>167</sup>
- 2.9.3 A person of any age who does not have the use of reason is regarded as an infant with respect to baptism.<sup>168</sup>
- 2.9.4 The process leading to Christian initiation begins with the *precatechumenate*, in which the person shows initial faith in Christ and the Church. This is a time for inquiry and the exploration of the beginnings of faith.<sup>169</sup>
- 2.9.5 Any reception or service of welcome or prayer for inquirers at the beginning or during the precatechumenate (or in an earlier period of evangelization) must be entirely informal. Such meetings should take into account that the inquirers are not yet catechumens, and that the Rite of Acceptance into the Order of Catechumens, intended for those who have been converted from unbelief and have initial faith, may not be anticipated.<sup>170</sup>

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<sup>165</sup> RCIA 81-89.

<sup>166</sup> CIC can. 864. With regard to doubtful or conditional baptism, see ADW, Liturgical Norms and Policies, 2010, 2.38.1-2.39.5.

<sup>167</sup> CIC can. 865 §1.

<sup>168</sup> CIC can. 852 §2. "A person who is not responsible for oneself (*non sui compos*) is also regarded as an infant with respect to baptism." With regard to such persons, see ADW, Liturgical Norms and Policies, 2010, ch. 3, Baptism of Infants.

<sup>169</sup> USCCA 190.

<sup>170</sup> CIC can. 206 §1; NSC 1.

## *Catechumens*

- 2.10.1 After the inquirer has been given a fundamental understanding of the Gospel and has asked by explicit choice under the influence of the Holy Spirit to be incorporated into the Church (the desire being the act through which one actually becomes a *catechumen*) he or she enters the catechumenate in the Rite of Acceptance into the Order of Catechumens.<sup>171</sup>
- 2.10.2 The Rite of Acceptance into the Order of Catechumens marks a catechumen's "reception and first consecration by the Church," and indeed, the period of the catechumenate itself is "sanctified by sacred rites."<sup>172</sup>
- 2.10.3 Through their desire for incorporation into the Church, and by the life of faith, hope, and charity which they lead, catechumens are united with the Church, which already cherishes them as her own. They are members of the household of Christ; they form a unique presence or "order" in the Church, and enter upon the apprenticeship of disciples of the Lord.<sup>173</sup>
- 2.10.4 Catechumens take part in a period of formation that normally lasts at least a year, preferably from before Lent in one year until Easter of the following year.<sup>174</sup> This is a time for exploring the teachings of the faith in a deeper and more systematic manner within the context of worship and prayer.
- 2.10.5 The Church invites catechumens to lead a life of the gospel, and introduces them to the celebration of sacred rites. Indeed, she grants to them various prerogatives which are proper to Christians; they are given places in the liturgical assembly; they are encouraged to seek blessings and other suffrages (intercessory prayers) from the Church; they are given a share in the Church's apostolate; they are permitted to marry according to the laws of the Church; and they are entitled to ecclesiastical funeral rites.<sup>175</sup>

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<sup>171</sup> USCCA 190.

<sup>172</sup> RCIA 41; SC 64.

<sup>173</sup> CIC can. 206 §1; RCIA 75; NSC 8.

<sup>174</sup> RCIA 76; NSC 6.

<sup>175</sup> AG 14; CIC cann. 206 §§1-2, 788 §2; RCIA 47, 75-4; NSC 8; USCCA 190. Saint Augustine, *De baptismo contra Donatistas* 4, 21, 28: "I do not hesitate to put the Catholic catechumen, burning with divine love, before a baptized heretic. Even within the Catholic Church herself we put the good catechumen ahead of the wicked baptized person.... For Cornelius, even before his baptism, was filled up with the Holy Spirit [Acts 10: 44-48], while Simon [Magus], even after his baptism, was puffed up with an unclean spirit [Acts 8: 13-19]."

- 2.10.6 The marriages of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, should be celebrated at a liturgy of the Word and never at the Eucharistic liturgy.<sup>176</sup>
- 2.10.7 Funeral liturgies for catechumens, including funeral Masses, should be celebrated as usual, omitting only language referring directly to the sacraments, which the catechumen did not receive. In view of the sensibilities of the immediate family of the deceased catechumen, however, the funeral Mass may be omitted at the discretion of the pastor.<sup>177</sup>

## 2. Unbaptized Children

### *Unbaptized Children Below Catechetical Age*

- 2.11.1 Unbaptized children who have not yet reached catechetical age are, at the request of one of their parents or legal guardians, baptized using the rite for infants. The completion of their sacramental initiation then follows the same form as for other children baptized in the Roman Catholic Church as infants. The usual conditions for infant baptism apply.<sup>178</sup>

### *Unbaptized Children of Catechetical Age*

- 2.12.1 In view of their capacity for personal response to the call of faith, children who have reached catechetical age are to be prepared for full sacramental initiation in the same manner as adults.<sup>179</sup>
- 2.12.2 For such children, the catechumenate is to be the primary context for their formation. Though the rites are adapted, the essential structure remains the same:
- a. participation in a period of evangelization;

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<sup>176</sup> NSC 10; RM ch. 3; BCLN May-June 1975. See also ADW, Liturgical Norms and Policies, 2010, 9.25.4, 9.27.4. The nuptial blessing in RM ch. 1, 33, may be used, all references to Eucharistic sharing being omitted

<sup>177</sup> CIC can. 1183 §1; NSC 8-9.

<sup>178</sup> See Chapter 3, Baptism of Infants.

<sup>179</sup> CIC can. 851 §2; NSC 18. See "RCIA for Children of Catechetical Age," in BCLN March 1990; *ibid.* November 1992: "There is no Rite of Christian Initiation of Children (RCIC). The Church has the Rite of Baptism of Children, which is to be celebrated with all children under catechetical age who do not have the use of reason. RCIA II ch. 1, Christian Initiation of Children who have Reached Catechetical Age, is celebrated with all unbaptized children who have attained the use of reason and are of catechetical age." See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b and its note; CIC cann. 97 §1, 99, 852 §2.

- b. admission to the Order of Catechumens (when there are signs of the beginnings of personal Christian faith and initial conversion);
  - c. participation in the catechumenate for at least a year;
  - d. celebration of the Lenten period of purification;
  - e. celebration of the sacraments of baptism, confirmation, and the Eucharist in a single ceremony, preferably at the Easter Vigil; and
  - f. participation in mystagogical catechesis and full inclusion in the normal religious formation for their age group.
- 2.12.3 Such children may share in the catechesis provided for other children, but their status as catechumens is not to be ignored or confused with those who are already Catholic.<sup>180</sup>
- 2.12.4 Those responsible for the catechumenate are to offer guidance and support to any catechists in the Catholic school or religious education program who will share in the formation of these children.
- 2.12.5 For such catechumens, the sacraments of initiation must be celebrated in the order prescribed by the rite. Priests who baptize such children are to confirm them at the same time and to admit them to the Eucharist.<sup>181</sup>
- 2.12.6 An unbaptized person who is fourteen years of age or older may, at the time of his or her baptism, choose the ritual Catholic Church he or she prefers.<sup>182</sup>

### C. FORMATION AND READINESS

- 2.13.1 Since the Rite of Acceptance into the Order of Catechumens presumes that inquirers have already freely come to an initial personal faith in the Gospel of Christ, care must be taken that evangelization precede the more formal structures of catechesis.<sup>183</sup>
- 2.13.2 Catechetical formation should be thoroughly comprehensive in its presentation of the truths of Catholic doctrine and moral life. It should retain the breadth and spirit described by the rite and be of the type that:

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<sup>180</sup> NSC 19.

<sup>181</sup> CIC can. 885 §2; NSC 13, 19.

<sup>182</sup> CIC can. 111 §2.

<sup>183</sup> RCIA 1, 36, 37, 42.

- a. enlightens faith;
  - b. directs the heart toward God;
  - c. fosters participation in the liturgy;
  - d. inspires apostolic activity; and
  - e. nurtures a life in accord with the spirit of Christ.<sup>184</sup>
- 2.13.3 The doctrinal elements of such catechesis must always reflect the teaching of the Church in its worship and its creeds. In preparing for their role, catechists are to rely especially on the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, *The Teaching of Christ*, and other archdiocesan-approved catechetical materials.
- 2.13.4 The Lenten catechesis of the Elect (i.e., catechumens who have participated in the Rite of Election) is accomplished primarily through the fruitful celebration of the scrutinies. This period of purification and enlightenment is to be marked more by interior reflection than catechetical instruction.<sup>185</sup>
- 2.13.5 In the preparation of the Elect for the Easter sacraments, it is required that all three scrutinies be celebrated, using the Lectionary readings from Year A as directed in the rite.<sup>186</sup>
- 2.13.6 After the celebration of the sacraments of initiation, the newly baptized and newly received should continue their journeys of faith in the period of mystagogy.
- a. Participation especially in the Masses of the Easter season should deepen the neophytes' grasp of the Paschal Mystery through meditation on the Gospel, sharing in the Eucharist, and doing works of charity.<sup>187</sup>
  - b. Special contact should be maintained with these new members of the Church through the entire year that follows their initiation, to provide continued incorporation into the life and mission of the Christian community and a deeper understanding of the Church's teaching.<sup>188</sup>

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<sup>184</sup> NSC 7; RCIA 73, 78.

<sup>185</sup> RCIA 139, 141, 142.

<sup>186</sup> RCIA 20, 34.4, 143, 146.

<sup>187</sup> RCIA 244, 247.

<sup>188</sup> NSC 24.

## D. NOTES ON RITES, TIMES, AND PLACES

### *Ministry Throughout the Year*

- 2.14.1 The work of welcoming new members into the Christian community and preparing them for the sacraments of initiation is to continue throughout the year, allowing for seasonal variations, especially in view of the formation periods of the Rite of Christian Initiation of Adults. In particular:
- a. Parishes and pastoral leaders should be ready to welcome inquirers whenever they present themselves, and to begin offering opportunities for evangelization and pastoral care.
  - b. Since inquirers may enter the catechumenate at different times, and since catechumens are to receive formation for at least a year between their admission and their baptism, the catechumenate must be understood as a year-round ministry of the Church.<sup>189</sup>

### *Times for Christian Initiation*

- 2.15.1 In the circumstances of the Archdiocese of Washington, the order of the progress of the catechumenate is to follow the times specified in the Rite of Christian Initiation of Adults (i.e., the Rite of Election, the three scrutinies, and sacramental initiation at the Easter Vigil).<sup>190</sup>
- 2.15.2 Parish communities may not establish an alternative pattern for the catechumenate.<sup>191</sup> The only exception is in the case of individual catechumens for whom the rite for exceptional circumstances is employed.<sup>192</sup>
- 2.15.3 When initiation is done in non-parochial settings (e.g., prisons, colleges, or extended care health institutions), the usual times are to be observed as much as possible. Pastoral leaders in such settings are to consult with the Office for Worship before establishing an alternate practice.
- 2.15.4 Since the serious reasons required by the Rite of Christian Initiation of Adults are not present in the Archdiocese of Washington, the confirmation of adults

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<sup>189</sup> RCIA 42, 44; NSC 6.

<sup>190</sup> RCIA 18-25, 34.2. See also ADW, Liturgical Norms and Policies, 2010, ch. 11, Notes on Seasons and Feasts.

<sup>191</sup> See RCIA 26-30.

<sup>192</sup> RCIA II ch. 2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.47.6.

and children of catechetical age who are baptized at the Easter Vigil is not to be postponed.<sup>193</sup>

### III. UNCATECHIZED ADULT CATHOLICS COMPLETING THEIR INITIATION

#### A. OFFICES AND MINISTRIES

##### *Parish Community*

- 2.16.1 The completion of initiation for those baptized as infants in the Catholic Church takes place in the context of the normal life of the community. All the baptized, especially in their local parish communities, bear responsibility for leading them toward full initiation, assisting them with their love and prayer.<sup>194</sup>
- 2.16.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>195</sup>

##### *Sponsors*

- 2.17.1 Sponsors present baptized but uncatechized adult Catholics to the community and helps them during the period of formation.<sup>196</sup>

##### *Godparents*

- 2.18.1 Insofar as it is possible, during the period of catechetical formation, a candidate should have a suitable godparent, chosen by him or her, who is to be approved by the priest.<sup>197</sup>
- 2.18.2 There is to be only one godfather, or one godmother, or one of each.<sup>198</sup>

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<sup>193</sup> RCIA 24. See also ADW, Rite of Confirmation within Mass, 2007.

<sup>194</sup> RCIA 9, 403.

<sup>195</sup> MI, grants, 6.

<sup>196</sup> RCIA 10, 404.

<sup>197</sup> RCIA 404 in fact uses the terms "godparents," "godfather," and "godmother" in connection with preparing a baptized but uncatechized adult Catholic for confirmation and first Holy Communion. CIC cann. 872, 873; RCIA 11; ED 98. The lack of a suitable godparent is not an impediment to completion of Christian initiation.

<sup>198</sup> CIC can. 873.

- 2.18.3 The same person who had earlier served as a sponsor may also be appointed as a godparent, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>199</sup>
- 2.18.4 The same person who was the godparent at the candidate's baptism may be chosen as godparent again, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>200</sup>
- 2.18.5 Godparents assist the candidates in the same way as godparents for the catechumens in the period immediately preceding the celebration of the sacraments; they also help them to deepen their Christian life in the period that follows the completion of initiation. They do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith and desire for full initiation. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>201</sup>
- 2.18.6 To be permitted to take on the function of godparent a person must
- a. be designated by the one who is to receive the sacrament or by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function;<sup>202</sup>
  - b. have completed the sixteenth year of age, unless the pastor or minister of the sacrament has granted an exception for a just cause;<sup>203</sup>
  - c. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;<sup>204</sup>
  - d. not be bound by any canonical penalty legitimately imposed or declared;<sup>205</sup>
  - e. not be the father or mother of the one who is to receive the sacrament.<sup>206</sup>

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<sup>199</sup> RCIA 10; cf. ADW, Liturgical Norms and Policies, 2010, 2.3.1, 2.4.5.a-e.

<sup>200</sup> RCIA 404.

<sup>201</sup> CIC cann. 872, 873; RCIA 11; ED 98.

<sup>202</sup> CIC can. 874 §1 1°.

<sup>203</sup> CIC can. 874 §1 2°.

<sup>204</sup> CIC can. 874 §1 3°.

<sup>205</sup> CIC can. 874 §1 4°.

<sup>206</sup> CIC can. 874 §1 5°.



- 2.18.7 A member of an Eastern rite of the Catholic Church may serve as a godparent for confirmation in the Latin rite.<sup>207</sup>
- 2.18.8 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a godparent, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure.<sup>208</sup>
- 2.18.9 The pastor of the designated godparent is normally responsible for determining that he or she understands the sponsor’s role and is qualified to assume it, and is to provide a letter of eligibility when the celebration is to be celebrated in another parish.

#### *Archbishop of Washington*

- 2.19.1 The Archbishop regulates and promotes the ministry of initiation in the Archdiocese of Washington. He normally celebrates the Rite of Calling the Candidates to Continuing Conversion (in conjunction with the Rite of Election), and consecrates the chrism, which is used in confirmation.<sup>209</sup>
- 2.19.2 Since the candidates are already baptized Catholics, they are confirmed by the Archbishop or by a priest who has received the faculty to confirm.

#### *Priests*

- 2.20.1 Priests have responsibility for the pastoral care of the candidates, especially those who seem hesitant or discouraged.<sup>210</sup>
- 2.20.2 Priests preside at certain of the rites which may sanctify this period (e.g., the Rite of Welcoming Candidates).<sup>211</sup>

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<sup>207</sup> CIC can. 874 §1 3<sup>o</sup>; cf. CCEO can. 685 §1 2<sup>o</sup>.

<sup>208</sup> CIC can. 874 §1 3<sup>o</sup>; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>209</sup> RCIA 12, 449; CIC can. 880 §2.

<sup>210</sup> RCIA 13.

<sup>211</sup> RCIA 405-409.

- 2.20.3 Priests should be involved in the ministry of catechesis, being especially attentive to their role as preacher at Masses when the catechumens and candidates are present.
- 2.20.4 Priests do not have the general faculty to confirm candidates who were baptized as Catholics. When there is good pastoral reason for the priest to confirm such candidates, he is to request the faculty from the Archbishop through the Vicar for Canonical Services. This delegation is required for the validity of the sacrament.<sup>212</sup>
- 2.20.5 A priest has the faculty from the law itself to confirm in the following circumstances:
- a. when he baptizes a person who is no longer an infant;<sup>213</sup>
  - b. when he receives a baptized non-Catholic (including one who defected from the Catholic Church by a formal act) into the full communion of the Catholic Church;<sup>214</sup>
  - c. when he readmits to full communion a Catholic who has been an apostate from (i.e., had totally repudiated) the Christian faith;<sup>215</sup>
  - d. when he welcomes again to Catholic practice a baptized Catholic who has, without fault, been instructed in or adhered to a non-Catholic religion;<sup>216</sup> or
  - e. when a Catholic, even an infant, is in danger of death.<sup>217</sup>
- 2.20.6 A priest does *not* have the faculty to confirm:
- a. a Catholic who through his or her own fault has adhered to a non-Catholic church or ecclesial community;<sup>218</sup> or

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<sup>212</sup> CIC can. 882; NSC 29.

<sup>213</sup> CIC can. 883 2<sup>o</sup>.

<sup>214</sup> CIC can. 883 2<sup>o</sup>. See also ADW, Liturgical Norms and Policies, 2010, 2.32.1.b and its note.

<sup>215</sup> Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council, in BCLN December 1975; NSC 28 a. Apostasy is defined in CIC can. 751 as “the total repudiation of the Christian faith.” An apostate incurs a *latae sententiae* excommunication (can. 1364 §1). Note that the remission of an excommunication is separate from reconciliation through sacramental confession. However, one cannot incur a penalty if the offense is not imputable (see CIC cann. 1321-1330).

<sup>216</sup> NSC 28 b.

<sup>217</sup> CIC cann. 883 3<sup>o</sup>, 889 §2, 891.

<sup>218</sup> This category of persons is not included in NSC 28. Schism is defined in CIC can. 751 as “the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” A

- b. a Catholic who simply never put the Catholic faith into practice.<sup>219</sup>
- 2.20.7 In these cases the priest must request the faculty to confirm from the Archbishop through the Vicar for Canonical Services. This delegation is required for the validity of the sacrament.<sup>220</sup>
- 2.20.8 The priest who possesses the faculty to confirm must use it for the sake of those in whose favor the faculty was granted.<sup>221</sup> This applies in particular to situations where the priest has administered the sacrament of baptism to an adult; he must immediately confer the sacrament of confirmation as well.<sup>222</sup>

### *Deacons*

- 2.21.1 Deacons should assist with the care of the candidates. They may be involved with catechesis or with the apostolic elements of formation, and may preside at certain of the liturgical celebrations as indicated in the rite that are not reserved to priests.<sup>223</sup>

### *Catechists*

- 2.22.1 Catechists assist in leading uncatechized adult Catholics toward the completion of initiation.<sup>224</sup> What is said above in relationship to the catechumenate applies in this case as well.

## B. CANDIDATES

- 2.23.1 The norms of the Rite of Christian Initiation of Adults are to be observed in the pastoral care of persons who
- a. were baptized in the Catholic Church as infants; and

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schismatic incurs a *latae sententiae* excommunication (CIC can. 1364 §1). Note that the remission of an excommunication is separate from reconciliation through sacramental confession. However, one cannot incur a penalty if the offense is not imputable (see CIC cann. 1321-1330).

<sup>219</sup> NSC 28 c.

<sup>220</sup> See NSC 28 c. See also ADW, Liturgical Norms and Policies, 2010, 2.19.2 and 4.7.4.

<sup>221</sup> CIC can. 885 §2.

<sup>222</sup> CIC can. 866.

<sup>223</sup> RCIA 15, 75.

<sup>224</sup> RCIA 16. See also ADW, Liturgical Norms and Policies, 2010, 2.8.1-4.

- b. did not receive further catechesis nor, consequently, the sacraments of confirmation, and first Holy Communion; and
  - c. are beyond the normal age for completing the sacraments of initiation in the Archdiocese of Washington.<sup>225</sup>
- 2.23.2 Although they have not yet been fully initiated, and perhaps they have not heard the message of the mystery of Christ, baptized but uncatechized Catholics are members of the Catholic Church. They are distinct, therefore, from inquirers and catechumens and also from baptized non-Catholics who are candidates for reception into full communion with the Catholic Church.<sup>226</sup>
- 2.23.3 Uncatechized Catholics who have not yet reached the normal diocesan age for completing the sacraments of initiation (i.e., minors preparing for first Holy Communion and/or confirmation) are to receive appropriate catechesis that will enable them to complete their initiation at the usual times.
- 2.23.4 Catholics who were baptized as Catholics in infancy and later joined or participated in another religion are normally reconciled through the Rite of Penance and prepared to receive confirmation and/or first Holy Communion in the usual way.<sup>227</sup>
- 2.23.5 Catholics who were never confirmed but continued to participate in the Church's life and have already received appropriate Catholic formation are prepared for confirmation in the usual way.<sup>228</sup>

### C. FORMATION AND READINESS

- 2.24.1 The preparation of uncatechized adult Catholics for the completion of initiation generally corresponds to the pastoral pattern given for catechumens, always recognizing their unique status as baptized Catholics.<sup>229</sup>
- 2.24.2 The goal of this formation is that the faith infused in baptism should grow in these candidates and take deep root. Their continuing conversion is

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<sup>225</sup> See RCIA, II, ch. 4. In the Archdiocese of Washington, the age of confirmation for those baptized as Catholics in infancy is the seventh or eighth grade.

<sup>226</sup> RCIA 400.

<sup>227</sup> See Chapter 4, Confirmation. If, however, the person in question defected from the faith by a *formal act*, he or she is to be treated as a baptized non-Catholic seeking reception into full communion with the Catholic Church. See also ADW, Liturgical Norms and Policies, 2010, 2.32.1.b and its note.

<sup>228</sup> See Chapter 4, Confirmation.

<sup>229</sup> RCIA 402, 75.

supported through catechesis on the truths of Catholic doctrine and moral life, contact with the Christian community, and liturgical participation.<sup>230</sup>

#### D. NOTES ON RITES, TIMES, AND PLACES

- 2.25.1 The formation of these candidates should be properly coordinated with the liturgical year, especially its final phase which normally coincides with Lent.<sup>231</sup>
- 2.25.2 The completion of initiation will normally occur at the Easter Vigil. If neither the Archbishop nor another minister with the faculty or delegation to confirm a baptized Catholic is present at the Vigil for confirmation, this sacrament is to be celebrated as soon as possible thereafter, preferably during the Easter season.<sup>232</sup>
- 2.25.3 The candidates will complete their Christian formation and become fully integrated into the community by going through the period of postbaptismal catechesis, or *mystagogy*, with the newly baptized members of the Christian community.<sup>233</sup>

### IV. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH

#### A. OFFICES AND MINISTRIES

##### *Parish Community*

- 2.26.1 Members of the Catholic community should welcome candidates for reception into full communion with the Catholic Church with respect and encouragement, offering the witness of life in Christ and the support of love and prayer.<sup>234</sup>

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<sup>230</sup> RCIA 401. This includes the special rites offered in RCIA, II, ch. 4.

<sup>231</sup> RCIA 408.

<sup>232</sup> RCIA 409 says of these Catholics, "The high point of their entire formation will *normally be the Easter Vigil*. At that time they will make a profession of the faith in which they were baptized, receive the sacrament of confirmation, and take part in the eucharist." But NSC 26 states that the initiation of these Catholics at the same time as the catechumens "is *not* generally recommended." This is perhaps a parallel to NSC 33, which says that "it is preferable that reception into full communion *not take place at the Easter Vigil* lest there be any confusion of such baptized Christians with the candidates for baptism...." (Emphasis added in all cases.)

<sup>233</sup> RCIA 410.

<sup>234</sup> RCIA 403.

2.26.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>235</sup>

### *Sponsors*

2.27.1 Insofar as it is possible, a candidate for reception into full communion with the Catholic Church is to be accompanied by a sponsor or sponsors, who are to be approved by the priest.<sup>236</sup>

2.27.2 There is to be one sponsor, or, if there are two, one male and one female.<sup>237</sup>

2.27.3 The sponsor functions in the manner of a godparent, must have the same qualifications, and must be truly capable of carrying out the responsibilities of a sponsor.<sup>238</sup>

2.27.4 Sponsors assist the candidates in the period immediately preceding their reception into full communion, and by helping them to deepen their Christian life and fulfill faithfully the obligations inherent in it. Sponsors do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith and desire for full ecclesial communion. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>239</sup>

2.27.5 To be permitted to take on the function of sponsor, a person must

- a. be designated by the one who is to receive confirmation, by his or her parents or the person who takes their place, or, in their absence, by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function;<sup>240</sup>
- b. have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause;<sup>241</sup>

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<sup>235</sup> MI, grants, 6.

<sup>236</sup> RCIA 483. The lack of a suitable sponsor is not an impediment to reception into full communion with the Catholic Church.

<sup>237</sup> RCIA 483. Cf. CIC can. 873.

<sup>238</sup> RCIA 483.

<sup>239</sup> CIC cann. 872, 873; RCIA 11; ED 98.

<sup>240</sup> CIC can. 874 §1 1º.

<sup>241</sup> CIC can. 874 §1 2º.

- c. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;<sup>242</sup>
  - d. not be bound by any canonical penalty legitimately imposed or declared;<sup>243</sup>
  - e. not be the father or mother of the one who is to receive the sacrament.<sup>244</sup>
- 2.27.6 A member of an Eastern rite of the Catholic Church may serve as a sponsor for reception into full communion with the Catholic Church in the Latin Rite.<sup>245</sup>
- 2.27.7 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a sponsor, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure.<sup>246</sup>
- 2.27.8 The pastor of the designated sponsor is normally responsible for determining that he or she understands the sponsor’s role and is qualified to assume it, and is to provide a letter of eligibility when the reception is to be celebrated in another parish.

*Archbishop of Washington*

- 2.28.1 It is the responsibility of the Archbishop to receive baptized non-Catholics into the full communion of the Catholic Church.<sup>247</sup>

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<sup>242</sup> CIC can. 874 §1 3°.

<sup>243</sup> CIC can. 874 §1 4°.

<sup>244</sup> CIC can. 874 §1 5°.

<sup>245</sup> CIC can. 874 §1 3°; cf. CCEO can. 685 §1 2°.

<sup>246</sup> CIC can. 874 §1 3°; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>247</sup> RCIA 481.

### *Priests*

- 2.29.1 Priests have responsibility for the pastoral care of candidates for full communion, especially those who seem hesitant or discouraged.<sup>248</sup>
- 2.29.2 Priests have the faculty by the law itself to receive baptized non-Catholics into full communion.<sup>249</sup>
- 2.29.3 Priests have the faculty by the law itself to confirm and admit to Holy Communion those who have reached catechetical age whom they receive into full communion with the Catholic Church.<sup>250</sup>

### *Deacons*

- 2.30.1 Deacons should assist with the care of the candidates. They may be involved with catechesis or with the apostolic elements of formation, and may preside at certain of the liturgical celebrations as indicated in the rite.<sup>251</sup>

### *Catechists*

- 2.31.1 Catechists assist in leading the candidates toward their reception into full communion. What is said above in relationship to the catechumenate applies in this case as well.<sup>252</sup>

## B. CANDIDATES

### *General*

- 2.32.1 Candidates for reception into full communion with the Catholic Church are
- a. persons baptized in a non-Catholic church or ecclesial community who seek full membership in the Catholic Church; or
  - b. persons who were baptized in, or received into, the Catholic Church, and then departed from it by a formal act.<sup>253</sup>

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<sup>248</sup> RCIA 13. (This article actually pertains to catechumens, but it applies *mutatis mutandis* to others.)

<sup>249</sup> CIC cann. 530 §1, 861 §1, 863; RCIA 481; ADW Faculties for Priests.

<sup>250</sup> CIC cann. 883 §2, 885 §2; RCIA 481; NSC 35.

<sup>251</sup> RCIA 15, 75.

<sup>252</sup> RCIA 16. See also ADW, Liturgical Norms and Policies, 2010, 2.8.1-4.



- 2.32.2 Since they are already baptized, such candidates are not automatically to be associated with the formation of catechumens.<sup>254</sup>
- 2.32.3 Through initial and respectful conversation with the candidates, pastoral leaders should determine the degree of Christian formation such candidates have already achieved. In this assessment, reference should be made to the marks of readiness proposed in the various stages of the Rite of Christian Initiation of Adults:

#### *Baptized Non-Catholic Infants*

- 2.33.1 Baptized non-Catholic infants are received into the Catholic Church without any rite, but simply at the request of their parents or legal guardians. The fact and date of this reception must be recorded in the baptismal register of the parish in the same way as other receptions, including information about the prior baptism.
- 2.33.2 Such children then complete their sacramental initiation as do children who were baptized in the Catholic Church as infants.

#### *Baptized Non-Catholic Children of Catechetical Age*

- 2.34.1 Baptized non-Catholic children who have reached catechetical age are to be received into full communion with the Catholic Church in the same way as adult candidates.<sup>255</sup>
- 2.34.2 Although the rite of reception may be adapted for use with children, it always retains its essential features:

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<sup>253</sup> A formal act of defection from the Church involves: (1) an internal decision to leave the Catholic Church; (2) the realization and manifestation of that decision; and (3) the reception of that decision by the competent ecclesiastical authority. As an internal decision, it is more than a mere external act that may be done for other motives (e.g., to avoid certain taxes). It must “be configured as a true separation from the constitutive elements of the life of the Church: it supposes, therefore, an act of apostasy, heresy or schism.” The defection must be a valid juridical act, placed by a person who is canonically capable and in conformity with the canonical norms that regulate such matters (cf. CIC cann. 124-126). Such an act must be taken personally, consciously and freely. Finally, the act of defection must be manifested in written form, before the ordinary or the proper pastor. See Pontifical Council for Legislative Texts, Letter to the Presidents of Episcopal Conferences, 13 March 2006. Pope Benedict XVI, in the *Motu proprio Omnium in mentem*, 26 October 2009, removed the language regarding the formal act of defection from the Church from CIC cann. 1086 §1, 1117, and 1124.

<sup>254</sup> NSC 30, 31.

<sup>255</sup> See ADW, Liturgical Norms and Policies, 2010, 2.36.1-4 about determining the readiness of such candidates.

- a. profession of faith;
- b. act of reception;
- c. confirmation; and
- d. admission to Holy Communion.

### *Orthodox Christians*

- 2.35.1 Orthodox Christians coming into full communion with the Catholic Church should retain and practice their own rite everywhere in the world and should observe it as much as humanly possible. Thus, they are to be enrolled in the Church *sui iuris* of the same rite (i.e., the corresponding Eastern Catholic ritual Church) with due regard for the right of approaching the Apostolic See in special cases of persons, communities or regions.<sup>256</sup>
- 2.35.2 There is no doubt about the validity of baptism as conferred in the various Orthodox churches. It is enough to establish the fact of the baptism. In these Churches the sacrament of confirmation, or chrismation, is properly administered by the priest at the same time as baptism. It often happens that no mention is made of confirmation in the canonical testimony of baptism. This does not give grounds for doubting that this sacrament was also conferred.<sup>257</sup>
- 2.35.3 Since those coming into full communion with the Catholic Church from Orthodox churches are already validly baptized, confirmed, and in most cases have already shared Eucharistic Communion, there is no liturgical rite for their reception. They are received into full communion upon making a profession of faith, which they may do through normal participation in a Mass in which the Profession of Faith is made.<sup>258</sup> Pastors are reminded, however, that the reception of such persons into full communion must still be recorded in the parish registers.
- 2.35.4 With regard to the formation of these candidates, the pastoral norms provided above for baptized but uncatechized Catholics who are completing their initiation are to be observed.<sup>259</sup>

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<sup>256</sup> CCEO can. 35. Such a special case might be an Orthodox Christian who wishes to become a Roman Catholic. See RCIA 474. The Office of Canonical Services should be consulted about such requests.

<sup>257</sup> ED 99 a.

<sup>258</sup> RCIA 474, 491-492.

<sup>259</sup> See ADW, Liturgical Norms and Policies, 2010, 2.24.1-2.

2.35.5 In the case of an Orthodox Christian who is married to a Roman Catholic, the following provisions also apply:

- a. After the profession of faith, by which the Orthodox Christian becomes an Eastern Catholic, the Roman Catholic spouse may declare that he or she is transferring to the Church *sui iuris* of his or her spouse.
- b. When the marriage has been dissolved, one who has transferred to another Church *sui iuris* may freely return to the Latin rite.<sup>260</sup>

### C. FORMATION AND READINESS

2.36.1 A candidate for reception into full communion with the Catholic Church receives both doctrinal and spiritual preparation, determined according to the individual case. Consideration should be given to the extent to which the baptized person has led a Christian life within a community of faith and has been appropriately catechized to deepen his or her inner adherence to the Church.<sup>261</sup>

2.36.2 Candidates for reception into full communion or the completion of initiation do not take part in the scrutinies as do the Elect (catechumens who have participated in the Rite of Election). If desired, a scrutiny-like penitential rite may be celebrated for such candidates on the Second Sunday of Lent.<sup>262</sup>

2.36.3 In preparation for reception and completion of sacramental initiation, and at a time prior to and distinct from the Rite of Reception, candidates, according to their own consciences, should celebrate the sacrament of penance.<sup>263</sup> They are given this opportunity in preparation for their renewal of baptismal faith and Eucharistic participation, and in view of Catholic teaching that:

- a. the sacrament of penance offers forgiveness for sins committed after baptism;<sup>264</sup>

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<sup>260</sup> CIC can. 112 §1 2°. Note that CCEO can. 33 allows this only to a woman who has transferred to her husband's rite.

<sup>261</sup> RCIA 477; NSC 30. Since these candidates may benefit from the celebration of liturgical rites marking their progress in formation, and especially when candidates have received relatively little Christian upbringing, the provisions given above regarding uncatechized Catholics may also be employed. RCIA 402, 478, also 75; NSC 31. See also the "combined rites" of RCIA app. I.

<sup>262</sup> RCIA 459-472.

<sup>263</sup> RCIA 482; NSC 36. Cf. CIC can. 844 §4.

<sup>264</sup> CIC can. 959.

- b. the faithful are not to receive the Body of Christ if they are conscious of grave sin;<sup>265</sup> and
  - c. the sacrament provides grace and help to continuing conversion.
- 2.36.4 It is fitting that such candidates celebrate the sacrament of penance in a communal setting with other members of the Catholic community, especially during Lent. It is also possible to arrange a communal celebration specifically for the candidates, or to allow them to approach the sacrament privately.<sup>266</sup>

#### D. NOTES ON RITES, TIMES, AND PLACES

- 2.37.1 The formation of candidates for reception into full communion should be properly coordinated with the liturgical year.<sup>267</sup>
- 2.37.2 The Rite of Reception may be celebrated for one or more candidates at any appropriate time throughout the year, ordinarily at the Sunday Eucharist of the parish community.<sup>268</sup>
- 2.37.3 The Rite of Reception celebrated at the Easter Vigil follows the order given in the Rite of Christian Initiation of Adults. This arrangement is often pastorally suited to those candidates who, in view of their particular needs, have been associated with the formation offered to catechumens.<sup>269</sup> Great care must be taken to avoid confusion between candidates for reception into full communion and catechumens to be initiated.
- 2.37.4 Priests who receive such candidates into the full communion with the Catholic Church are obliged to administer the sacrament of confirmation to them at the same time.<sup>270</sup>
- 2.37.5 If, in very rare circumstances, it is necessary to celebrate the reception of such candidates outside Mass, they are to be admitted to the Eucharist the next time they are present for Mass.<sup>271</sup>

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<sup>265</sup> CIC can. 916.

<sup>266</sup> See ADW, Liturgical Norms and Policies, 2010, 7.7.9.

<sup>267</sup> RCIA 408.

<sup>268</sup> RCIA 475, 487-504; NSC 32.

<sup>269</sup> RCIA 33-34, 562-594.

<sup>270</sup> CIC cann. 883 §2, 885 §2; NSC 35. See also ADW, Liturgical Norms and Policies, 2010, 2.23.1.b.

<sup>271</sup> RCIA 484.

## E. CANDIDATE'S PRIOR BAPTISM

### *Considerations on the Validity of Non-Catholic Baptism*

- 2.38.1 Baptism, once received, is irrevocable and unrepeatable.<sup>272</sup> Therefore, great care must be taken when there is a doubt concerning the fact or validity of the baptism of one who seeks reception into full communion with the Catholic Church.
- 2.38.2 The Catholic Church teaches that baptism is conferred with water and with a formula which clearly indicates that baptism is done in the name of the Father, Son, and Holy Spirit.<sup>273</sup>
- 2.38.3 Baptism in a Church or ecclesial community that customarily practices a valid form of baptism prescribed in its rituals, liturgical books, or established customs, is to be considered valid unless there is serious doubt that the minister observed the regulations of that community or, in the case of one baptized as an adult, that the candidate intended to be baptized.<sup>274</sup>
- 2.38.4 Baptism by sprinkling (aspersion), though not now practiced in the Catholic Church, is valid if there is a true washing or flow of water on the person so baptized.<sup>275</sup>
- 2.38.5 Wherever doubts arise about whether or how water was used, respect for the sacrament and deference towards the ecclesial communities concerned require that serious investigation of the practice of the community be made before any judgment is passed on the validity of its baptism.<sup>276</sup>
- 2.38.6 The *minister's insufficient faith* concerning baptism never of itself makes baptism invalid. Sufficient *intention* in a minister who baptizes is to be

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<sup>272</sup> CIC can. 845 §1.

<sup>273</sup> RCIA, General Introduction, 23; CIC cann. 849-850; ED 93; etc. The only words for conferring baptism are: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The CDF has determined that the formulas "I baptize you in the name of the Creator, and of the Redeemer, and of the Sanctifier," and "I baptize you in the name of the Creator, and of the Liberator, and of the Sustainer," are not valid, and that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally). CDF, Response, 1 February 2008. See also ADW, Liturgical Norms and Policies, 2010, 2.44.7, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

<sup>274</sup> CIC can. 869 §2; ED 95 a.

<sup>275</sup> 1917 CIC can. 758: "Although baptism can be validly conferred by infusion, or by immersion, or by aspersion, the first or the second manner, or a mixture of both, whichever is in greater use, shall be retained, according to the approved ritual books of the various Churches."

<sup>276</sup> ED 95 c. Here footnote 105 states: "With regard to all Christians, consideration should be given to the danger of invalidity when baptism is administered by sprinkling, especially of several people at once."

presumed, unless there is serious ground for doubting that the minister intended to do what the Church does.<sup>277</sup>

- 2.38.7 Of particular note is the declaration of the Holy See concerning baptism as practiced by the Church of Jesus Christ of Latter-Day Saints (Mormon). After a review of the practice and doctrine of this religious community, the Catholic Church has determined that Mormon baptism is not valid.<sup>278</sup>
- 2.38.8 An authentic certificate of baptism sufficiently establishes the fact of baptism. When such a certificate is lacking, to prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.<sup>279</sup>

### *Conditional Baptism*

- 2.39.1 The conferral of conditional baptism simply as a precaution is not permitted. If, even after careful investigation, a serious doubt persists about the proper administration of the baptism and it is judged necessary to baptize conditionally, the Catholic minister should show proper regard for the doctrine that baptism may be conferred only once by explaining the doctrine of the sacrament of baptism to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism to the person or, in the case of an infant, to the parents, why it is that he is baptizing conditionally, and what the significance of conditional baptism is.<sup>280</sup>
- 2.39.2 The conditional baptism must be celebrated privately some time before the day of reception into full communion. The minister, the candidate, and the godparent(s) alone are sufficient, but some family members and companions from the community may be present, if their presence is pastorally helpful.<sup>281</sup>
- 2.39.3 The rite should be celebrated with the greatest simplicity, but also with the dignity that befits Christian baptism. Only the following elements are to be included:
- a. a brief statement of welcome by the minister;

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<sup>277</sup> ED 93 b (emphasis added).

<sup>278</sup> CDF, Response, 5 June 2001.

<sup>279</sup> CIC can. 876.

<sup>280</sup> CIC can. 869 §§2-3; ED 99 d.

<sup>281</sup> RCIA 480; ED 99 d.

- b. a reading of one of the gospels from the Lectionary section for Christian Initiation: Baptism;
  - c. a brief homily, if this seems appropriate;
  - d. the Prayer Over the Water;
  - e. the renunciation of sin by the candidate alone;
  - f. the profession of faith by the candidate alone;
  - g. the immersion or pouring of water by the minister, who introduces the usual baptismal formula with the words, "N., If you are not already baptized, I baptize you, etc.;"
  - h. the Lord's Prayer; and
  - i. a concluding blessing, if this seems appropriate.<sup>282</sup>
- 2.39.4 The public Rite of Reception into the Full Communion of the Catholic Church is celebrated later in the usual way.<sup>283</sup>
- 2.39.5 The conditional baptism may be conferred by any priest or deacon who has pastoral care of the candidate. The public reception may then be celebrated by another priest, who alone is to confirm the newly received person.<sup>284</sup>

## V. MARRIAGE AND CHRISTIAN INITIATION

### A. EARLY ASSESSMENT

- 2.40.1 In early discussions with inquirers, pastoral leaders must seek to understand significant elements of the inquirer's life, certainly including information about his or her marriage. In particular, if the inquirer is presently married, the validity of the marriage must be clear. It must be determined whether
- a. this is the first and only marriage for both parties; or

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<sup>282</sup> RCIA 480, cf. 222, 224-226.

<sup>283</sup> NSC 37.

<sup>284</sup> CIC can. 883 1°.

- b. any prior marriage(s) has (have) been dissolved by death or dissolution in favor of the faith, or has (have) been judged null by an ecclesiastical tribunal; and
  - c. in the case of a marriage involving a Catholic, that the canonical norms were followed in celebrating the marriage.
- 2.40.2 If the inquirer is not presently married but has been previously married, information about the marriage is to be reviewed so that the inquirer knows his or her freedom to marry in the future.

#### B. VALID MARRIAGES CONTRACTED OUTSIDE THE CATHOLIC CHURCH

- 2.41.1 The valid marriage of a non-Catholic remains valid after his or her sacramental initiation or reception into full communion with the Catholic Church.<sup>285</sup> It is neither necessary nor even possible to celebrate another marriage ceremony. Specifically:
- a. The sacramental bond that already exists between two baptized non-Catholics who are validly married remains intact when one or both of them are received into full communion with the Catholic Church.
  - b. The natural bond of marriage that exists between two unbaptized persons continues, though it remains non-sacramental, when one of them is baptized.
  - c. The natural bond of marriage that exists between a baptized person and a non-baptized person becomes a sacrament at the moment of the latter's baptism.
  - d. The natural bond of marriage that exists between two unbaptized persons who receive baptism becomes a sacrament at the moment that both are baptized.

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<sup>285</sup> No *valid* marriage is *rendered invalid* by the parties' baptism or admission to full communion with the Catholic Church.



## C. ENGAGEMENTS

- 2.42.1 Pastoral ministers are to welcome those who inquire about entrance into the Catholic Church in conjunction with their engagement to marry a Catholic person.
- 2.42.2 In the period of inquiry, it should be determined that the desire to enter the Church springs from true religious motives rather than external formality. Ministers should help inquirers to discern the genuineness of these motives where they are present and assure that no rite is celebrated without the disposition appropriate to it.
- 2.42.3 The need for catechesis and formation is to be determined for these inquirers in the same way as for others, and the initiation process is not to be abbreviated simply to complete it by the time of the wedding.
- 2.42.4 In view of the serious nature of both premarital preparation and the process of Christian initiation, care must be taken that neither is compromised. It may sometimes be best to take up the formal initiation process only after the wedding. In such cases, pastoral contact appropriate to the inquiry period should be maintained and, if applicable, contact should be established with the parish in which the married couple will reside.

## D. IRREGULAR MARRIAGES

- 2.43.1 It is the obligation of the pastor to explain the following conditions to applicable inquirers near the onset of their inquiry period. In a case of a prior bond of marriage, contact with the Tribunal is to be established at the same time.
- a. Except in danger of death, persons who are living in invalid marriages cannot receive the sacraments of initiation or be received into full communion. When initiated in danger of death, these persons must understand that if they recover they will be bound by the same regulations that apply to other Catholics who are in invalid marriages.<sup>286</sup>
  - b. Inquirers who are invalidly married may be admitted as catechumens if they have come to the initial faith and conversion required by the Rite of Acceptance into the Order of Catechumens. The pastor is to

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<sup>286</sup> CIC cann. 865 §2, 1352; RCIA 371.

explain that the normalization of the marriage is an important aspect of deepening Christian conversion. Where a possible prior bond of marriage exists, it must also be made clear that there is no assurance that the Tribunal process will result in a declaration of nullity.

- c. Once it is clear that an irregular marriage can be legitimately convalidated, this should be done without undue delay, and certainly before the celebration of the rites of initiation.
- d. Catechumens who remain in an invalid marriage are not to be presented for the Rite of Election since this rite is a call to sacramental initiation. An exception is made in the case of one who has received a declaration of nullity from an ecclesiastical tribunal allowing for the convalidation of the marriage as soon as possible, but before the Paschal Triduum.

## VI. INITIATION IN EXCEPTIONAL CIRCUMSTANCES

### A. UNBAPTIZED ADULTS IN DANGER OF DEATH

- 2.44.1 Adults in danger of death may be baptized if they have some knowledge of the principal truths of the faith and have indicated a desire to be baptized and to follow the Christian way of life.<sup>287</sup>
- 2.44.2 Unbaptized children in danger of death who have reached the use of reason are initiated according to the norms for adults.<sup>288</sup>
- 2.44.3 The appropriate rite is to be used:
  - a. Priests and deacons normally follow the rite found in the Rite of Christian Initiation of Adults 340-369, with adaptations required by the circumstances.
  - b. Catechists and other lay persons use the rite found in the Rite of Christian Initiation of Adults 377-399. This rite, also found in the Rite

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<sup>287</sup> CIC can. 865 §2.

<sup>288</sup> With the completion of the seventh year, a minor is presumed to have the use of reason. Whoever habitually lacks the use of reason is equated with infants. See CIC cann. 97 §1, 99, 852 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

of Pastoral Care of the Sick, may also be used by priests or deacons when necessary.<sup>289</sup>

- 2.44.4 When a priest baptizes and chrism is available, the sacrament of confirmation is conferred.<sup>290</sup>
- 2.44.5 Admission to the Eucharist takes the form of Holy Viaticum.<sup>291</sup>
- 2.44.6 When the ordinary minister is not available, baptism may be conferred by any member of the faithful or by anyone with the right intention.<sup>292</sup>
- 2.44.7 When death is imminent and time is short, the minister, omitting everything else, pours natural water (even if not blessed) on the head of the sick person while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."<sup>293</sup>
- 2.44.8 One who recovers after being initiated in this way is to complete the usual formation.<sup>294</sup>

#### B. UNBAPTIZED INFANTS IN DANGER OF DEATH

- 2.45.1 An unbaptized infant in danger of death is to be baptized without delay, using Rite of Baptism for Children.<sup>295</sup> When a priest baptizes and chrism is available, the post-baptismal anointing is omitted and the sacrament of confirmation is conferred.<sup>296</sup>
- 2.45.2 When the ordinary minister is not available, baptism may be conferred by any member of the faithful or by anyone with the right intention.<sup>297</sup>
- 2.45.3 When death is imminent and time is short, the minister, omitting everything else, pours natural water (even if not blessed) on the head of the sick person

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<sup>289</sup> See PCS 281-296.

<sup>290</sup> RCIA 363, 388; CIC can. 883 3º, 889 §2, 891.

<sup>291</sup> RCIA 393.

<sup>292</sup> CIC can. 861 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.45.2.

<sup>293</sup> RCIA, General Introduction, 23, 373; CIC can. 853, cf. CIC cann. 849-850; RBC 60, 97; ED 93. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

<sup>294</sup> RCIA 371, 374.

<sup>295</sup> CIC can. 867 §2.

<sup>296</sup> CIC can. 889 §2; RC 11; RPCS 238, 276.

<sup>297</sup> CIC can. 861 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.45.6.

while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."<sup>298</sup>

- 2.45.4 Priests are to confirm an already-baptized child, even an infant, in danger of death.
- 2.45.5 If the child can distinguish the Eucharist from ordinary bread, he or she is also to be admitted to Holy Communion in the form of Viaticum.<sup>299</sup>

### C. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH IN DANGER OF DEATH

- 2.46.1 In danger of death, a baptized non-Catholic seeking full communion with the Catholic Church is to be received according to the Rite of Christian Initiation of Adults:
  - a. The act of reception is celebrated with a brief introductory rite and Liturgy of the Word;<sup>300</sup>
  - b. the newly received is confirmed by the priest, if chrism is available;<sup>301</sup>
  - c. an adapted form of the Prayer of the Faithful follows;<sup>302</sup> and
  - d. Holy Viaticum follows.<sup>303</sup>

### D. OTHER EXCEPTIONAL CIRCUMSTANCES

- 2.47.1 Exceptional circumstances are those that:
  - a. unavoidably prevent a candidate's participation in the entire process of the catechumenate (e.g., sickness, old age, long absence for travel); or

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<sup>298</sup> RCIA, General Introduction, 23, 373; CIC can. 853, cf. CIC cann. 849-850; RBC 60, 97; ED 93. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

<sup>299</sup> CIC can. 889 §2; RC 11; RPCS 276, 280.

<sup>300</sup> RCIA 487-492.

<sup>301</sup> RCIA 493-495.

<sup>302</sup> RCIA 380.

<sup>303</sup> RCIA 394-398.

- b. reveal an unusual depth of Christian conversion and religious maturity.<sup>304</sup>
- 2.47.2 It is for the Archbishop, in individual cases, to permit the use of the rite for Christian Initiation of Adults in Exceptional Circumstances.<sup>305</sup> Priests with the faculties of the Archdiocese of Washington are delegated to evaluate particular circumstances and to employ this rite when necessary.<sup>306</sup>
- 2.47.3 Use of this rite is to be as limited as possible and should not compromise the integrity of the process of Christian initiation. Change of residence from one parish or diocese to another is not alone sufficient reason to employ this rite.<sup>307</sup>
- 2.47.4 So that the candidate may experience as much of the Church's pastoral care as possible, the "expanded form" is normally to be followed in these exceptional circumstances. Only in truly extraordinary cases is the "abbreviated form" to be used.<sup>308</sup>
- 2.47.5 Candidates prepared in an abbreviated form are to celebrate the sacraments of initiation at the Easter Vigil and take part in the period of mystagogy to the extent possible.<sup>309</sup>
- 2.47.6 Since the Rite of Christian Initiation of Adults sets down the pastoral care and liturgical norms even for extraordinary cases, its directives are to be followed in all circumstances.

## VII. REGISTRATIONS OF INITIATION

- 2.48.1 Upon acceptance into the order of catechumens, the name of the catechumen, the sponsor, the minister, and the place and date of the celebration are to be recorded in a permanent parish register of catechumens.<sup>310</sup>
- 2.48.2 During the Rite of Sending or afterward, but before the Rite of Election, the names of the catechumens are to be inscribed in the Book of the Elect.<sup>311</sup>

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<sup>304</sup> RCIA 331-332.

<sup>305</sup> RCIA 331.

<sup>306</sup> RCIA 331; NSC 20.

<sup>307</sup> NSC 20.

<sup>308</sup> RCIA 332-339.

<sup>309</sup> NSC 21.

<sup>310</sup> CIC can. 788 §1; RCIA 46. This record is important since catechumens have a particular juridical status in the Church and are given certain prerogatives of Christians.

<sup>311</sup> RCIA 113, 118ff.

2.48.3 Upon the celebration of baptism, confirmation, and first Holy Communion, these notations must be made:

- a. In the parish baptismal register, the name of the one baptized, the place and date of birth, the names of the parents, godparent(s), and minister, the place and date of baptism, and a notation of confirmation.<sup>312</sup> If he or she is validly married, the name of the spouse and the date and place of marriage should be noted for future reference.
- b. In the parish confirmation register, the name of the confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register of the confirmand.<sup>313</sup>
- c. In the parish First Holy Communion register, the name of the one who received first Holy Communion, and the place and date. Notation must also be made in the baptismal register.

2.48.4 Upon the completion of initiation for those who are already Catholic, these notations must be made, as appropriate:

- a. In the parish confirmation register, the name of the confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register of the confirmand. If this happened in another parish, it is the responsibility of the pastor of the place where confirmation was conferred to notify the pastor of the place of baptism.<sup>314</sup>
- b. In the parish First Holy Communion register, the name of the one who received first Holy Communion, and the place and date. Notation must also be made in the baptismal register of the communicant. If this happened in another parish, it is the responsibility of the pastor of the place where first Holy Communion was given to notify the pastor of the place of baptism.

2.48.5 Upon the reception of a baptized non-Catholic into full communion with the Catholic Church, the following notations must be made, as appropriate:

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<sup>312</sup> CIC can. 877 §1.

<sup>313</sup> CIC can. 895.

<sup>314</sup> CIC cann. 535 §2, 895.

- a. In the parish baptismal register, the name of the one received, the date and place of birth, the names of the parents, and the date and place of baptism. In the place for notations is to be recorded: "Received into full communion, with confirmation and first Holy Communion," along with the place, date, sponsor(s), and minister.<sup>315</sup>
  - b. In the parish confirmation register, the name of the confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register.<sup>316</sup>
  - c. In the parish First Holy Communion register, the name of the one who received first Holy Communion, and the place and date. Notation must also be made in the baptismal register.
- 2.48.6 If one who is baptized or received into full communion with the Catholic Church is already validly married, the particulars of the marriage should be noted in the baptismal register.

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<sup>315</sup> RCIA 486.

<sup>316</sup> CIC can. 895.