

**LITURGICAL AND CANONICAL STATUTES
ARCHDIOCESE OF HALIFAX-YARMOUTH
June 22, 2022**

CHAPTER ONE: CHRISTIAN INITIATION - AN INTRODUCTION

1. Who Should Use These Liturgical and Canonical Statutes

These statutes have been written to provide catechumenate directors / coordinators and pastors in the Archdiocese of Halifax-Yarmouth with information and guidance on practical questions about the Christian initiation of adults and children of catechetical age.

2. Initiation into the Christian Life: An Overview

Christian initiation is not only a matter of intellectual assent to the teachings of the Church, but is an incorporation into a living community of faith, represented by the local church. The process of initiation described in the Rite of Christian Initiation of Adults reflects this ecclesial reality, and should be followed in all parishes of the Archdiocese. Christian initiation prepares individuals to live a Christian life. Reception of the sacraments therefore must be accompanied by conversion that is moral, spiritual, intellectual, and affective. It is for this reason that the *Code of Canon Law* not only requires that before an adult is baptized he or she must be admitted to the catechumenate, led through its various stages (canon 851, §1) and sufficiently instructed (canon 865, §1), but also that he or she must be tested in the Christian life by means of the catechumenate (canon 865, §1), and exhorted to have sorrow for personal sins (canon 865, §1). Cultivation of the practice of prayer, doing good works, and taking an active part in the community life and mission of the Church are not auxiliary but are essential elements of the formation offered by the catechumenate (RCIA no. 75). The catechumenate provides converts with catechesis, training in the Christian way of life, and companions and mentors who will help them on their journey of faith (sponsors, godparents, catechists, and other members of the community). The liturgical rites of the catechumenate are essential elements of Christian initiation. They gradually incorporate the candidates into the full sacramental life of the Church, and are the means of grace, which enable them to live as Christians in the world. The rites should be celebrated in the midst of the community, and according to the norms set forth in the RCIA.

3. Two Models of Christian Initiation

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

A. Baptism, Confirmation and Eucharist celebrated together, preceded by a catechumenate of considerable duration (at least twelve months), which includes rites appropriate to each of its stages, and followed by a period of mystagogy. This first pattern is used for adults and children of catechetical age, and is described in detail by the Rite of Christian Initiation of Adults.

B. Infant Baptism, followed by Confirmation and Eucharist some time after the baptized

child has reached the age of reason. (In this pattern, the sacrament of Penance, though not a sacrament of initiation is administered before the Eucharist.) Each of these sacraments is preceded by its own proper catechesis. Each of these patterns—in whole or in part—is appropriate to different groups seeking initiation and is governed by distinct norms and directives. This second pattern is used for infants of Catholic parents, and is described in detail by the Rite of Baptism for Children, the Rite of Confirmation, and local norms concerning the reception of first Eucharist.

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

4. Unity and Order of the Sacraments

Baptism, Confirmation and Eucharist were celebrated together in the early Church. After the Baptismal washing and anointing of the whole body (usually by deacons or presbyters), the bishop anointed the forehead with chrism. The new Christians were then welcomed into the assembly for participation in the Eucharist. This sequence has been preserved to the present day in the liturgy of the Eastern Churches. In the West, the sequence of Baptism, Confirmation, and Eucharist remained almost entirely intact until the twentieth century. While the sacraments were separated in time, the sequence remained the same. Baptism was separated from both Confirmation and Eucharist by a period of about ten years. In 1910 Pope Pius X mandated that children be welcomed to the table by the age of seven, but no mention was made of when Confirmation should be celebrated. The result was that the order of the sacraments of Confirmation and Eucharist was inverted in many parts of the world.

The Rite of Christian Initiation of Adults states the purpose of celebrating the sacraments of Baptism and Confirmation together, in this way: The conjunction of the two celebrations [Baptism and Confirmation] signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection between the two sacraments through which the Son and the Holy Spirit come with the Father to those who are baptized. (RCIA no. 208) The celebration of the Eucharist that follows, then, is the event in which “. . . the newly baptized reach the culminating point in their Christian initiation.” (RCIA no. 210).

5. A Summary of How Various Groups are addressed by the Rite of Christian Initiation of Adults

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

A. Unbaptized Adult Converts (RCIA Part I);

Unbaptized adults are normally led through the full catechumenate described in Part I of the rite. The combined duration of the catechumenate period and the period of purification and enlightenment is expected to be twelve months or more. Although a shorter period of time may be pastorally acceptable for certain individuals, parishes should set a standard of twelve months or more, and take care not to create the expectation that a shorter period of preparation will usually be sufficient. In exceptional cases, an abbreviated catechumenate (RCIA Part II, chapter 2) may be used with the bishop's permission (RCIA no. 307). In danger of death, the sacraments can be celebrated at once (RCIA Part II, chapter 3; see also the Pastoral Care of the Sick, chapter 8).

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

Unbaptized children of catechetical age are normally accepted into a catechumenate for children, catechized in a way that is appropriate for their age level, celebrate a penitential rite (scrutiny) or rites, and receive the three sacraments of initiation together at one time (RCIA Part II, chapter 1). In exceptional cases and in danger of death, the same options outlined above for adults apply also to children of catechetical age.

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

Baptized but uncatechized adults (Catholic or Non-Catholic) preparing for Confirmation and Eucharist are so similar to the unbaptized in their catechetical status that the rite permits them to participate in most of the full process of formation outlined in RCIA Part I (see RCIA Part II, chapter 4). They are called candidates, not catechumens. They are never referred to as converts. Clear distinctions between catechumens and candidates must always be kept in the celebration of the rites. Such candidates would not usually receive the sacraments of initiation at the Easter Vigil, but at another time. Typically, this will take place on another Sunday during the Easter season.

- o The sacrament of Penance is celebrated with baptized candidates at a time prior to and distinct from the celebration of Confirmation and Eucharist.

- o For information on the faculty of administering Confirmation to these candidates, see no. 16 of these Norms.

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

Baptized but catechized Christian (Non-Catholic) candidates for Reception into the Full Communion of the Catholic Church who are not described in item C above, are normally received into the Catholic Church at a Sunday Eucharist, at which they make a profession of faith, are confirmed (with very few exceptions), and receive Communion.

6. Who Belongs in a Process Other Than the Catechumenate

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

which it was not intended.

The implementation of the catechumenate comes at a time when the Church is increasingly aware of the pastoral and catechetical needs of many of its members. These needs are real and important, but should be addressed by other means.

A. Fully initiated Alienated Catholics who are interested in exploring the possibility of a return to the Church and the practice of their faith do not belong in a catechumenate. Their experiences of the Church, their questions, and their pastoral needs are different from those of catechumens and candidates, and require a different pastoral response on the part of the Church.

B. Fully initiated Adult Catholics Seeking Updating or a deeper knowledge of their faith belong in a parish adult faith formation program or a faith renewal process, not the catechumenate. Adult faith formation programs should be available through the local parish. If Catholics who want to deepen their faith are also interested in becoming involved in the catechumenate through a particular ministry, such as hospitality or sponsorship that is another matter and should be decided based on the person's gifts and desire to serve.

C. Adult Catholics Seeking Confirmation Only belong, not in the catechumenate, but in a program of preparation for the reception of Confirmation. Although these adults may have received only a rudimentary catechesis during their Catholic upbringing, they are nonetheless different from the "Baptized but Uncatechized Adults" who have received no Christian formation, and typically have never participated in the Eucharist. Normally adults seeking Confirmation only should receive an appropriate catechesis and be confirmed by the bishop. Because of the variety of ages at which the sacrament of Confirmation is administered in the Church at present, and because of the mobility of our society, an increasing number of young Catholics "fall through the cracks" of the sacramental system and reach adulthood without having been confirmed. Their lack of Confirmation frequently goes unnoticed until they prepare for marriage. When large numbers of unconfirmed Catholics seeking marriage are introduced into the catechumenate, they alter the focus of the process and create time pressures that are not appropriate for a conversion journey. Therefore it is especially important that the needs of such candidates be considered separately.

Please note that the norms outlined above describe the general expectations of the Archdiocese. Individual cases may arise in which a pastoral decision to include in a catechumenate someone who falls into one of these categories may be the best solution available at the time. Pastors and catechumenate directors should use their judgment in such special cases, keeping in mind the general concerns outlined above.

7. The Ritual Book

The revised Rite of Christian Initiation of Adults was first published in 1972 for the universal Church. The first approved English translation appeared in 1974. The edition published in 1988 for the dioceses of the Canada is authoritative for our country, however, and replaces all previous editions. It contains explanatory material concerning each of the periods of the initiation process as

well as all of the rites. It is an indispensable guide for every catechumenate director and pastor.

CHAPTER TWO: GENERAL PATTERNS FOR ADULTS

8. Nomenclature

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

9. The Period of Evangelization or Precatechumenate

A. The Initial Interview (Conversation)

Someone on the catechumenate team should interview each inquirer. The person who conducts the initial interview need not be a priest, but should be thoroughly familiar with the initiation process and able to put the inquirer at ease. The initial interview should be warm and welcoming. It should take place early in the process but does not have to be the first introduction to the community. The interviewer should have a basic knowledge of the Church's marriage laws, should questions about marriage arise. But the interviewer need not be versed in canon law, and should not make any evaluation of the marriage situation in the interview. If appropriate, the inquirer may be referred to the pastor or member of the pastoral staff who is qualified to pursue the resolution of marriage questions. The person conducting the interview should also attend the meetings of the precatechumenate, so that he or she can introduce the inquirer to others in the group.

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

I. To welcome and put the inquirer at ease - Welcome will be conveyed by conducting the meeting in a comfortable setting, by the warmth of the interviewer, and by the interviewer's use of good listening skills.

II. To find out the inquirer's background - The information needed will include:

a. Religious Background: To what religion, if any, does the inquirer belong? Has the inquirer ever been baptized? When and in what Church?

b. Catechetical Background: Has the inquirer received any religious education? What are the sources of his or her understanding of the Catholic faith?

c. Marital History: Is the inquirer presently married? Are there any previous marriages of either the inquirer or the inquirer's spouse?

d. Motivations and Expectations: Why has the inquirer come forward at this time? What is he or she hoping to find?

The Initiation Questionnaire (see Part III) can begin to be used at this time. The interviewer,

not the inquirer, fills out the questionnaire. Based on the information gathered at the initial interview, several important questions can begin to be addressed by the catechumenate team, such as:

- What does the church need to provide for a full formation?
- Who might be an appropriate sponsor?
- What religious issues might be important here, given the inquirer's background?
- Will the inquirer need to speak to a qualified member of the parish staff about any marriage issues sometime during the precatechumenate?

III. To provide information and answer questions - Information provided to the inquirer should include the time and place of the meetings of the precatechumenate, and a general description of the process. Any questions that can be answered on the spot should be answered. Long discussions should be deferred to the group meetings.

B. Group Meetings of the Precatechumenate

Group meetings are essential to the precatechumenate and should include some members of the parish as well as the inquirers themselves and a catechist. If the inquirer brings a sponsor, the sponsor should attend the meetings. Sponsors may also be found from among the parishioners who take part in the precatechumenate group meetings. These meetings should be informal and flexible. Although their structure and the tools used to conduct them may vary, the meetings should always take place in a setting, which conveys hospitality, and in them the inquirers should be encouraged to share their stories and questions. This sharing is of the first importance. It not only establishes trust within the group but also uncovers the needs and faith questions of the inquirers.

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

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

C. Discernment for the Rite of Acceptance (and Welcome)

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

If the Initiation Questionnaire (see Part III, Chapter 4) has not yet been completed, it should be filled out at this time. The interviewer, not the inquirer, fills out the initiation questionnaire. Inquirers with unresolved marriage cases may be admitted to the catechumenate, but their initiation cannot be completed until the marriage questions are resolved. To avoid any misunderstanding or disappointment later, the inquirer must be informed of this clearly before the Rite of Acceptance (or Welcome) is celebrated. The inquirer's sponsor should also be informed. At this point the question of who will sponsor each inquirer should be discussed. If no suitable sponsors have been found, the rite should be delayed until each candidate has a sponsor.

Before the Rite of Acceptance can be celebrated therefore, there must be evidence of:

- first faith
- initial conversion
- the intention to change their lives
- the intention to enter into a relationship with God in Christ
- the first stirrings of repentance
- a start to the practice of calling on God in prayer
- a sense of the Church, and
- some experience of the company and spirit of Christians. (RCIA no. 42)

Pastors, with the help of sponsors, catechists, and deacons, “are responsible for judging the outward indications of such dispositions.” (RCIA no. 43). The catechumenate team should work together in the discernment process.

10. The Rite of Acceptance (and Welcome)

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

If there are baptized as well as unbaptized inquirers who are ready to make this transition, the combined rite may be used (RCIA no. 494 ff). Clear distinctions should be maintained between the baptized and the unbaptized in the celebration of the combined rite. Alternatively, the Rite of Acceptance and the Rite of Welcome may be celebrated separately.

11. The Period of the Catechumenate

The catechumenate period is the lengthiest period of the whole initiation process. "The length of the catechumenate period will depend on the grace of God and on various circumstances . . . Nothing, therefore, can be settled beforehand. The time spent in the catechumenate should be long enough—several years if necessary—for the conversion and faith of the catechumens to become strong." (RCIA no. 76). In the Archdiocese the catechumenate period is to be at least one full

liturgical year. Preferably it should begin before Lent in one year and extend until Easter of the following year.

A. Formation During the Period of the Catechumenate

The four ways in which the catechumenate period brings to maturity the initial faith that is manifested in the Rite of Acceptance and Welcome are: (1) catechesis, (2) liturgical rites, (3) community life, and (4) apostolic works (RCIA no. 75). Experience has shown that the Word of God proclaimed in the Sunday assembly is the most effective basis for weekly catechesis in the catechumenate. The lectionary readings not only contain material for instruction, but they also foster prayer and formation in the common liturgical life of the faithful. Participation in the liturgy of the Word at Sunday Mass is an integral part of the catechumenate. After the Liturgy of the Word at Sunday Mass, the catechumens are kindly dismissed, together with a catechist, to reflect on the Word they have just heard. After the dismissal catechesis, a longer catechetical session follows, either on Sunday or sometime during the week, in which particular issues are explored in depth and the Church's tradition may be presented more fully. The Catechism of the Catholic Church and other resources can be helpful to catechists in preparing for these sessions. With the help of the sponsor, the catechumen or candidate should be introduced to other members of the parish community, and take part in parish activities to the extent that they are able. The development of the catechumens' and candidates' active participation in the mission of the Church should not be deferred until after their sacramental initiation, but should begin during the catechumenate period, under the guidance of the sponsor. Catechumens and candidates should be encouraged to share their newfound faith with others.

B. Rites Celebrated During the Period of the Catechumenate

Minor rites are available for use during the catechumenate period, and should be employed according to the directions in the ritual book. The Minor Rites are: Celebrations of the Word, Minor Exorcisms, Blessings, and Anointing with the Oil of Catechumens. The Presentations of the Creed and the Lord's Prayer may also be anticipated during the period of the Catechumenate. In addition to the Liturgy of the Word at Sunday Mass, special Celebrations of the Word of God should be held for the catechumens (RCIA no. 82) and candidates (RCIA no. 406). Celebrations of the Word should provide a context of prayer for catechetical meetings as well (RCIA no. 84). Minor Exorcisms and Blessings are celebrated in order to purify and strengthen the catechumens day by day. The Blessings (RCIA no. 95 ff.) may not be celebrated at the end of the Liturgy of the Word at Sunday Mass. The Celebrations of the Word at which the Minor Exorcisms and Blessings are to be celebrated are those held especially for catechumens (see RCIA no. 82, 84, 89). Only a priest or deacon may anoint with the oil of catechumens (RCIA no. 98). Because of its close connection with Baptism, this anointing is reserved for catechumens, and may not be celebrated with the baptized candidates.

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

C. Discernment for the Rite of Election (and Call to Continuing Conversion)

This final discernment of the progress of each catechumen and candidate should be deeper and broader in its consultation than the one that took place before the Rite of Acceptance. Those who by means of this discernment are admitted to the period of purification and enlightenment which will culminate with the reception of the sacraments of initiation. "This deliberation is carried out by the priests, deacons, and catechists involved in the formation of the catechumens, and by the godparents and representatives of the local community." (RCIA no. 108) Groups of catechumens and candidates may even be consulted. The catechumenate team therefore should set aside sufficient time to undertake this deliberation seriously. The criteria for this discernment can be found in RCIA no. 107. These criteria may be supplemented by a careful review of RCIA no. 75, which indicates the ways in which conversion is expected to have occurred during the catechumenate period, and by RCIA no. 109, which summarizes the results of the discernment process. The Archdiocese asks that a preliminary list of those who will receive the sacraments at Easter be sent in to the Diocesan Office in advance, to assist in planning for the Archdiocesan Rite of Election. More specific instructions are sent to the parish catechumenate director and pastor in the preparation for the Rite of Election and Call to Continuing Conversion.

12. The Rite of Sending

This rite, which takes place in the parish, is the occasion for the parish community to express its approval of the elect, and for the godparents to offer more personal testimony about them. In it the parish offers support to the elect, and sends them to the archdiocesan celebration of election at which their names will be enrolled, and the bishop will formally admit them to the period of purification and enlightenment. The rite fulfills a similar function for the candidates, who will go to the archdiocesan celebration to be recognized by the bishop and receive their call to continuing conversion. In the Archdiocese of Halifax-Yarmouth, the catechumens sign the book of the elect in the Archdiocesan Rite of Election, not the Rite of Sending. Candidates do not sign the book of the elect. It should be explained to them that the book of the elect symbolizes the enrollment for Baptism. Although listed as an optional celebration, the Rite of Sending is highly recommended. It must be celebrated at some time prior to the archdiocesan celebration of election.

13. The Archdiocesan Rite of Election

This rite is presided over by the Archbishop or his delegate on the First Sunday of Lent. It is celebrated in the cathedral for those who will be baptized, confirmed and receive Eucharist at Easter. Godparents take part in this celebration along with the elect. To ensure the smooth functioning of this liturgical event, parish catechumenate directors and pastors are asked to provide the Diocesan Office with registration information. If a catechumen is not able to attend the Archdiocesan Rite of Election, because of illness or some other grave reason, the Rite of Election must still be celebrated in the parish.

Before celebrating the Rite of Election, after having been formed during the Catechumenate Period, the catechumens are expected:

- to have undergone a conversion in mind and action
- to have developed a sufficient acquaintance with Christian teaching

- to have developed a spirit of faith and charity. (RCIA no. 107)

The discernment which takes place before the Rite of Election is concerned with all three aspects of the catechumen's readiness: (a) reorienting their life according to the Gospel, (b) understanding Christian teaching, and (c) appropriate spiritual development. "With deliberate will and enlightened faith they must have the intention to receive the sacraments of the Church" the rite explains in summary form (RCIA no. 107). The discernment before Election, like the one carried out before the Rite of Acceptance, looks for outward indications that these interior changes have taken place (conversion, adequate understanding, spiritual development). The Affirmation by the Godparents in the Rite of Election itself summarizes these outward signs of readiness:

- they have faithfully listened to God's word proclaimed by the Church;
- they have responded to that word and begun to walk in God's presence; and
- they have shared the company of their Christian brothers and sisters and joined with them in prayer (RCIA no. 118B).

"The deliberation may take various forms, depending on local conditions and pastoral needs," the rite tells us (RCIA no. 109). Interviews, retreats, and discussions including the catechumens themselves are all helpful means of arriving at this discernment.

14. The Rite of Calling the Candidates to Continuing Conversion

In the Archdiocese of Halifax-Yarmouth, this rite is celebrated at the parish by the pastor or priest delegate for all baptized RCIA Candidates that are ready to complete their sacraments of Christian initiation. It should be celebrated at an appropriate time in the beginning of Lent. A sponsor should accompany each candidate (RCIA no. 462).

15. The Period of Purification and Enlightenment

This period coincides with Lent. It should have the character of a time of retreat for those preparing for Baptism, for the candidates who will complete their initiation or enter the full communion of the Catholic Church, and for the faithful who will commemorate their own Baptism at Easter. The centerpiece of this period of prayerful preparation is the celebration of the Scrutinies. Although the candidates will not be the subjects of the Scrutinies, catechesis for both the elect and the candidates during this period should be related to the celebration of the Scrutinies.

A. The Scrutinies

Normally the Scrutinies are celebrated on the third, fourth, and fifth Sundays of the Lenten season. At the masses at which the Scrutinies are celebrated, the Year A readings must be used (RCIA no. 133). If the Scrutinies are celebrated at one of several parish masses, the other parish masses may also use the Year A readings for these Sundays (see the Sunday Lectionary). Candidates are not the subjects of the Scrutinies, but they should participate in them with the assembly so as to pray for the elect, and should reflect with the elect on their meaning. In place of the Scrutinies, candidates celebrate a similar rite called a "Prayers for Strength" (RCIA no. 490 ff.) on the second Sunday of Lent or at some other time when the community gathers.

B. The Presentations

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

C. The Preparation Rites

Those who will receive the sacraments of initiation at the Easter Vigil are to be advised to refrain on Holy Saturday from their usual activities, engage in prayer and reflection, and if possible, to fast (RCIA no. 172). The preparation rites should assist this process of prayer and reflection. There are several rites to choose from (see RCIA no. 172 ff), and proper readings are provided for each choice.

16. The Sacraments of Initiation

The sacraments of Baptism, Confirmation, and Eucharist normally are conferred on the elect at the Easter Vigil. The Easter Vigil must be a worthy celebration in every way, especially in its full use of symbol, both in the celebration of the sacraments themselves, and in the preceding services of light and word. Baptism by immersion is preferred as the fuller and more expressive sign of the sacrament and should be encouraged. The provision for partial immersion (i.e. immersion of the candidate's head), should be taken into account. The elect do not carry lighted tapers as the baptized do during the service of light, because Christ in Baptism has not yet enlightened them. The candidates however do carry lighted tapers, because they are baptized. After the elect are baptized, they may be clothed in a baptismal garment. Traditionally, this is a simple, white, flowing garment that clothes the whole person. The alb is a baptismal garment. Full-length, poncho-like garments are sometimes used. The baptismal garment should not be decorated with "symbols." It is itself the symbol, and anything added to it will detract from its effectiveness. Stoles are not baptismal garments. Priests who exercise a pastoral office in the Archdiocese of Halifax-Yarmouth are granted faculties by the law to baptize adults and children of catechetical age, and they receive from the law the faculty to confirm them (canon 883, 2°). When the elect are baptized, the sacraments of Confirmation and Eucharist must be conferred immediately thereafter, unless a grave reason prevents it (canon 866, cf. RCIA no. 208). The absence of a bishop does not constitute a grave reason; nor does the personal preference of the celebrant or candidate for Baptism. A grave reason may arise in emergency situations or missionary situations where the minister of Baptism is a deacon, or the oil of chrism is not available. It is not permissible at one celebration for one priest to baptize and another to confirm. The faculty to confirm is only granted to the one who baptizes. For the same reason, it is not permissible for a deacon to baptize and a priest to confirm. If there are a large number to be confirmed, the presiding minister may invite other priests to assist him in the anointing (RCIA no. 14). It is not appropriate for anyone except the baptizing minister to question the catechumen for the renunciation of sin and the profession of faith prior to Baptism.

Priests who exercise a pastoral office in the Archdiocese have the faculties to receive into the full

communion of the Catholic Church adults and children of catechetical age, and they receive from the law the faculty to confirm them (canon 883, 2°). Those who have the faculty to confirm are bound to exercise it (canon 885, §2).

In the Archdiocese, the faculty to confirm those candidates in the catechumenate who were baptized as Catholics and who have not celebrated Confirmation and Eucharist must be received from the Archbishop. Since questions of validity may arise when the Sacrament of Confirmation is administered by a priest (canon 882), a notation should be made in the Parish Confirmation Register that the faculty to confirm was expressly delegated. The neophytes and the other newly initiated may take up the gifts at the preparation of the altar. It is desirable that the neophytes, together with their godparents, parents, spouses, and catechists, receive communion under both kinds (RCIA no. 233).

17. The Period of Post baptismal Catechesis or Mystagogy

The period of post-baptismal catechesis or mystagogy refers to the fifty days of the Easter season, concluding at Pentecost (RCIA no. 237), and also to the first year of the neophyte's life as a baptized Christian, concluding on the anniversary of the neophyte's initiation (RCIA no. 240). The mystagogy that takes place during this first year is also called "extended mystagogy." Extended mystagogy includes monthly meetings. Seasonal gatherings may also be appropriate. The neophytes and their godparents should participate as a group in the Sunday masses of the Easter season, and special places in the assembly should be reserved for them (RCIA no. 238). These "neophytes' masses," are the main setting of the mystagogy (RCIA no. 237). Candidates whose initiation was completed in the catechumenate participate in this period in the same way as the newly baptized. Their sponsors should support them and participate in the neophytes' masses with them.

18. Notes about Teenagers

Although teenagers of the age of fourteen and older are to be initiated according to the norms for adults, it is an open pastoral question whether these young people should form their own group or be included with the adults. This decision should be based on the maturity and the pastoral needs of the teenagers involved. If a separate group is formed, it should follow the catechetical and ritual pattern set by the steps and periods of the rite and be linked with the adult group whenever possible. Teenagers need adults to mentor them, as well as peer to support them. An adult should usually take the role of the sponsor, and the teenager's peers should be involved as a community of support and encouragement.

CHAPTER THREE: CHILDREN OF CATECHETICAL AGE

19. Who Are the Children?

Because children of catechetical age are considered, for purposes of Christian initiation, to be adults (canon 852, §1), they are included in the norms set forth by the RCIA. Children of catechetical age are old enough to hear and understand the call of Christ, and to respond with faith at their own age level. Consequently, their initiation is not based, as is the Baptism of infants, entirely on the commitment of the parents and the faith of the Church, but requires a genuine faith response on the part of the child. At the same time, the child is still dependent on his or her parents,

and will need continued nurturing in faith. Children of catechetical age are those who have reached the age of reason, which is generally considered to be age seven. The category of "children of catechetical age" extends up to the fourteenth year.

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

A. Unbaptized Children of Catechetical Age

This is the primary group of children involved in the catechumenate. Part II, Chapter 1 of the rite, addresses their special concerns. They should without exception participate fully in the children's catechumenate, and celebrate all three of the sacraments of initiation together. (See RCIA no. 242 ff., and canons 852, §1 and 866.)

B. Baptized Non-Catholic Children Seeking Reception into the Full Communion of the Catholic Church

This group is included in the norms set forth by the RCIA. Their situation is addressed in part by the description of the catechumenate for children found in Part II Chapter 1 of the rite. Their situation is also addressed in Part II, Chapter 5 of the rite, which concerns the reception of baptized Christians into the Full Communion of the Catholic Church. The priest who presides at the reception of these young candidates receives from the law the faculty to confirm them (canon 883, §2), and must use it (canon 885, §2). Therefore, children who are received into the Church and who have not been validly confirmed must be confirmed at the time of their reception.

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

C. Baptized but Uncatechized Catholic Children of Catechetical Age

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

Those children who have received their formation in a catechumenate are to be confirmed in the same liturgy in which they celebrate the Eucharist (RCIA no. 284). Permission for a priest to

confirm baptized but uncatechized Catholic children of catechetical age who have taken part in a catechumenate follows the same regulations concerning baptized but uncatechized adults (see number 16 of these Norms).

D. Children Younger Than Catechetical Age

Unbaptized children younger than catechetical age are to be baptized according to the Rite of Baptism for Children, which is the rite used for infant Baptism. Their Confirmation and Eucharist are then deferred until a later age, according to parish and archdiocesan policy. Baptized children younger than catechetical age whose parents are being received into the full communion of the Catholic Church do not participate in a catechumenate. They are received on the same date as their parents. Although no rite is required of them, these children should be warmly welcomed and may be recognized in various ways at the celebration of their parents' reception. Notation of their reception and record of the date and place of their Baptism should be made in the parish baptismal register at the time of their parents' reception. They then receive the remaining sacraments of initiation with their Catholic peers. Baptized children younger than catechetical age who were baptized in a non-Catholic Church, and whose parents are Catholics, are considered to be received into the Church at the time of their reception of first communion, with no additional rites required of them. The date of their first reception of Eucharist should be noted in the parish baptismal register as their date of reception, and record of the date and place of their Baptism should also be entered. They should participate with their Catholic peers in catechesis and the sacraments, and should not take part in a catechumenate. For further information on the children catechumenate, contact the Archdiocese.

CHAPTER FOUR: MINISTRIES

20. The Community

The community is the primary minister of the catechumenate. RCIA no. 9 describes this ministry in detail. Consistent effort should be made to enable the parish community to be aware of and undertake their responsibility for the new life that God is giving the Church through its converts. Efforts to enable parishioners to explore their faith in parish groups (such as RENEW or other programs, as well as materials related to the U.S. Bishops' Pastoral Plan on Adult Faith Formation, "Our Hearts Were Burning Within Us"), and to evangelize (such as materials relating to the U.S. Bishops' Pastoral Plan "Go and Make Disciples") can promote awareness of the crucial role of the faithful in giving witness and nurturing conversion. With or without special programs, the people of the parish should pray for the catechumens and candidates, socialize with them, and give them good example of the Christian life. The ongoing ministry of preaching and catechesis in the parish should build up the sense of the faithful that it is important and necessary for the community to care for catechumens and candidates in the process of initiation.

21. The Catechumenate Director or Coordinator

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

experience working in the catechumenate, as well as appropriate educational preparation for this ministry. The director or coordinator is responsible for working with the pastor and the catechumenate team to see that the ministries of the catechumenate are carried out, and that the norms and directives of the rite are observed. The director or coordinator also insures that the archdiocesan norms and directives are carried out. The director or coordinator arranges for the team's training and ongoing development, and serves as contact person for the Archdiocese.

22. Catechists

The catechist in the catechumenate must have a thorough knowledge of and love for the teachings of the Church, as well as the practical skills necessary to work effectively with adults and/or children. Catechists who work with adults should understand the principles of adult learning, and those who work with children should apply pedagogical skills that are appropriate to the age group of the children. Because the catechumenate is intimately bound up with the liturgical life of the Church, and draws substantially on the scriptures proclaimed in the Sunday assembly, catechists in the catechumenate need to be solidly grounded in good principles of liturgy and scriptural interpretation, as well as theology, morality, spirituality, and so on. The catechumenate catechist has a special responsibility to show forth the Church's respect for non-Christian religions, and to exemplify and foster an ecumenical spirit within the catechumenate group. At the same time, the catechist should affirm and clearly explain the distinctive witness of Catholicism, and the unique gift of Christ, so that indifferentism or relativism--which is the enemy of true ecumenism and interfaith dialogue--may be avoided. A commitment to ongoing formation is essential for the catechist.

23. Sponsors and Godparents

A. For Adults

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

Having a spouse or fiancé serve as a sponsor, though permissible, is not generally recommended. It is better to recruit a member of the parish who will enlarge the circle of support for the catechumen or candidate, rather than to rely on a spouse or fiancé who by nature of their relationship already has a central but different role in the person's life. The sponsor of a candidate accompanies the candidate through the entire process of initiation, and assists in all the liturgical rites with the candidate. (No "new" or additional godparents are permitted, since the candidates are already baptized.)

B. For Children of Catechetical Age

Parents normally present their children at the Rite of Acceptance. If they are unable to do so,

a sponsor may take their place (RCIA no. 250). The godparents of unbaptized children in the catechumenate whose role is analogous to that of the godparents for adults (RCIA no. 11) must not be their parents. These godparents should be involved during the catechumenate process, and will accompany the child at the Rite of Election and at the Sacraments of Initiation. Parents normally present their baptized children at the Rite of Welcome, as they do at the Rite of Acceptance. If they are unable to do so, a sponsor may take their place. The sacramental sponsors of children who are baptized candidates in the catechumenate may not be their parents. These sponsors should take part in the entire catechumenate process and the appropriate liturgical rites. Formation of Sponsors and Godparents The catechumenate director or coordinator is responsible to see to it that sponsors and godparents receive adequate formation for these important ministries. When working with children of catechetical age, formation of parents is also important. To qualify for these the ministries of sponsor and godparent, adults should be willing to assist in the process of the child's initiation, be present at the rites, and be able to provide a good example and witness to the faith. They must be fully initiated adult Catholics in good standing.

24. Team Development

From year to year the catechumenate team will need to incorporate new members and provide ongoing education for those who continue to minister in the catechumenate process. Some of the orientation of new team members and ongoing education of experienced team members can be accomplished at the parish under the guidance of the catechumenate director and the pastor.

CHAPTER FIVE: PARTICULAR QUESTIONS

25. Marriage Situations

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

26. Rules Concerning the Marriage of Catechumens

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

for disparity of cult.

27. Divorced and Remarried Persons Seeking the Sacraments of Initiation

As people enter into the Christian initiation process, they begin examining many aspects of their lives, including their marriage relationship. In forming people for the Christian way of life, the Church is concerned about bringing all aspects of life into relationship with Christ, including marriage. The scriptures proclaim specific qualities of marriage, including permanence and indissolubility. St. Paul proclaimed marriage a mystery that manifests the love of Christ for each of us (Ephesians 5:32). The Catechism of the Catholic Church refers to matrimony as a sacrament of the communion of the Church (CCC 1624). Those who minister to divorced persons seeking initiation should keep in mind these pastoral and theological concerns.

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

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

An annulment is a declaration by the Church that the marriage in question was not binding in the eyes of the Church. It affirms that a required intention or capability was not present. An annulment (declaration of nullity) does not deny that a real relationship existed, or implies that the relationship was entered with ill will or moral fault. It is a statement, which says that the Church has judged that the relationship lacked at least one of the elements considered essential for a binding union. An annulment has absolutely no effect on the legitimacy of children.

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

It is necessary to begin the annulment process as soon as the inquirer's intention to join the Church becomes clear, that is, some time before the Rite of Acceptance and Welcome. It is possible to receive someone into the catechumenate while their marriage case is pending, but it will not be possible for them to enter into the final period of purification and enlightenment, nor to receive the sacraments, nor to celebrate the rite of reception, until such time as the marriage situation is resolved.

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

28. Convalidation of Marriages

Convalidation of an irregular marriage of a catechumen or a candidate should be completed before the sacraments of initiation are celebrated. One cannot enter into the full sacramental life of the Church unless one is completely free to receive the sacraments. It is pastorally advisable to convalidate the marriage as early in the process as possible. If one party of the marriage does not want to be subjected to a convalidation ceremony, it is usually possible to obtain a radical sanation from the chancery, provided that both parties intend to remain faithful to the marriage bond. Ordinarily, the sanation involves a dispensation from any further public rite, and it effects a valid marriage between the parties (canons 1161-1165).

29. Funeral of a Catechumen

Once an unbaptized person has passed through the Rite of Acceptance into the Order of Catechumens, that person becomes "part of the household of Christ" (RCIA no. 47), and may receive blessings and sacramentals, and be married according to the Rite of Marriage. Catechumens may also be buried as Christians (RCIA no. 47). Within the funeral rites, catechumens are to be considered members of the Christian faithful (canon 1183, §1). The language of the Order of Christian Funerals, which refers to Baptism, is to be adapted.

30. Criteria for Determining a Valid Non-Catholic Baptism

There are three criteria for determining that any Baptism is valid, whether Catholic or not. These are: the use of water, the use of the Trinitarian formula, and the intention to do what the Church does when it baptizes. If the ritual books of a non-Catholic Church or communion prescribe Baptism by water (either by immersion, or pouring, or sprinkling) and the Trinitarian formula, the only way that one can question the validity of a Baptism in such a Church or communion is to have reasonable proof that the minister did not use the proper matter or form or did not intend to baptize, or in the case of an adult recipient, that the proper intention was lacking in the one being baptized (canon 869, §2). Inability to obtain a baptismal certificate from the particular Church or communion in question does not in itself constitute reasonable proof that a Baptism was invalid. Ordinarily a certificate should be able to be obtained, but sometimes there are valid reasons why written records do not exist or have become unavailable. Each case should be considered individually, and the chancery should be consulted in doubtful cases. Preferably, the certificate of Baptism should be obtained before the Rite of Acceptance or Welcome. If, however, there is a doubt about the fact or validity of Baptism, and the doubt remains after serious investigation, Baptism may be conferred conditionally (canon 869, §1).

31. Conditional Baptism

Conditional Baptism must always be celebrated privately and with limited rites. The doctrine of the sacrament of Baptism, and the reasons for the doubtful validity of the Baptism must be explained to the person before conditional Baptism is conferred (canon 869, §3).

32. Non-Catholic Confirmations

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

Eastern Non-Catholic Candidates

33. Definitions

A. Eastern Catholics

A Christian is a member, canonically, not of a rite but of a specific Church which follows in its worship a certain pattern of liturgy called a "rite." Thus in Catholicism there is a Latin Catholic Church, and twenty three Eastern Catholic Churches. They are all Catholic, but they follow different liturgical rites. There are six families of liturgical rites in the Catholic Church. They are: Latin, Byzantine, Alexandrian, Antiochene, Chaldean, and Armenian.

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

B. Eastern Non-Catholics

There are several groups of non-Catholic Eastern Churches. There are those Churches, which call themselves Orthodox as well as some other Churches, e.g., Coptic Church, Assyrian Church. None of these Churches is in union with Rome; they are non-Catholic Churches. Specific rules govern a the reception of candidates from Eastern non-Catholic Churches. Please contact the Chancery.

34. Register of Catechumens

Since those unbaptized persons who are accepted into the order of catechumens have a standing in the Church, their names should be kept in a formal register, along with the names of their sponsors, the minister, the date, and the place of celebration (RCIA no. 46; see also canon 788, §1). The register of catechumens is not a ceremonial book. It is solely a record book. If for any reason someone who is enrolled in the catechumenate drops out and later returns for marriage, burial, or the resumption of their formation for Baptism, the register of catechumens provides a record of the person's status within the Church. The names of the baptized candidates are not written in the register of catechumens, since they are not catechumens.

35. The Book of the Elect

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

but simply a record of who presided at the rite.

When for a serious reason, the proper delegation having been obtained from the bishop, the Rite of Election is celebrated in a parish (in addition to the cathedral celebration), the page which is signed by the elect in this additional celebration is transferred to the archdiocesan book of the elect afterwards.

INITIATION QUESTIONNAIRE

All the sections of this Initiation Questionnaire are to be completed prior to the Rite of Acceptance into the Order of Catechumens or the Rite of Welcoming the Candidates.

Date Form Completed: _____
Parish Name: _____ Town _____
1. Inquirer's Name _____ Telephone _____
2. Address _____
E-mail _____
3. Date of Birth _____ Place _____
4. Father's Name _____ Religion _____
5. Mother's Name _____ Religion _____
(maiden name)
6. Were you baptized? _____ If yes:
Name of Church _____
Address of Church _____
Denomination of Church _____
Date of Baptism _____ Officiant _____
7. Have you ever been confirmed? _____ Received communion? _____
Church _____ Church _____
Denomination _____ Denomination _____
Date _____ Date _____
8. Have you ever been accepted as a catechumen or a candidate in the Catholic Church? _____
If yes, when? _____ Where? _____
9. Are you currently married? _____ Yes (complete A below) _____ No (complete B below)
A. If yes, to whom are you currently married? _____
Date and place of marriage _____
Officiant _____
(name) (title)
Prior to this marriage, have you ever been married before to another person in church, civilly or in common law? _____ If yes, continue with #1 below.
Prior to this marriage, has your spouse ever been married before to another person in church, civilly or in common law? _____ If yes, continue with #2 below.

B. If no, have you ever been married before to another person in a church, civilly, or in common law? _____ If yes, continue with #1 below.

#1) PREVIOUS MARRIAGE OF INQUIRER

- a. How many times were you married? _____
- b. To whom? _____
Date _____
Officiant _____
Place _____
- c. If former spouse is deceased:
Date of death _____ Certificate number _____
- d. If former marriage was dissolved or declared null by the Church, give Diocese and Protocol Number _____
Date of Decree _____ Provide copy of Decree.

#2) PREVIOUS MARRIAGE OF CURRENT SPOUSE

- a. How many times was he or she married? _____
- b. To whom? _____
Date _____
Officiant _____
Place _____
- c. If former spouse is deceased:
Date of death _____ Certificate number _____
- d. If former marriage was dissolved or declared null by the Church, give Diocese and Protocol Number _____
Date of Decree _____ Provide copy of Decree.

WORKSHEET This worksheet is to be filled in as the information becomes available.

- If the person is unbaptized, answer questions 10 to 16.
- If the person was baptized in a non-Catholic church, answer questions 17 to 21.
- If the person was baptized in a Catholic church, answer questions 22 to 26.

These questions are for unbaptized persons.

- 10. Sponsor _____ Telephone _____
Address _____ E-mail _____
- 11. Godparent _____ Telephone _____
Address _____ E-mail _____

Enter the following dates:

- 12. Rite of Acceptance into the Order of Catechumens _____
- 13. Discernment for admission to Election _____
- 14. Rite of Election _____
- 15. First Scrutiny _____ Second Scrutiny _____ Third Scrutiny _____
- 16. Baptism, Confirmation, Eucharist _____

Upon celebration of the sacraments, the information is to be entered into the Baptismal register and the Confirmation register in the usual manner.

These questions are for already-baptized non-Catholics.

17. Sponsor _____ Telephone _____
Address _____ E-mail _____

Enter the following dates:

18. Rite of Welcoming the Candidates _____

19. Discernment for the Call to Continuing Conversion _____

20. Call to Continuing Conversion _____

21. Rite of Reception, Confirmation, and Eucharist _____

Upon reception, an entry is to be made in the Baptismal register with the date of full communion noted. Confirmation information is also to be noted in the Confirmation register.

These questions are for already-baptized but uncatechized Catholics.

22. Sponsor _____ Telephone _____
Address _____ E-mail _____

Enter the following dates:

23. Rite of Welcoming the Candidates _____

24. Discernment for the Call to Continuing Conversion _____

25. Call to Continuing Conversion _____

26. Confirmation and Eucharist _____

Please Note: Upon reception of Confirmation and Eucharist, information is to be entered in the Confirmation register and the Baptismal Register.