

Diocese of Tyler
Pastoral Manual for:

Sacraments of Initiation
Baptism, Confirmation, and Eucharist

Introduction

The process of Christian Initiation in the Diocese of Tyler focuses on initiation into divine life of God through the Sacraments and integration into the community of faith. This process is one of the three major processes in our diocese. Central to this process is the celebration of the proper formation for and celebration of the Sacraments of Initiation, which is to be supported by Christian Initiation Teams in every parish and mission.

It is essential that the Church always be mindful to be available to the entire household of faith. Often when one member of a family is moving toward a Sacrament of Initiation, it serves as an event of evangelization and opens others to the grace of deeper conversion. We need to be attentive to parents, siblings, spouses, or close friends who are part of their household of faith and who might be open to help in their personal journey of faith and so benefit from participation in the Christian Initiation process. Whenever possible the Church desires to help families and extended families journey together toward a deeper communion in the Sacraments.

Overview of the Sacraments of Initiation:

The Sacraments of Baptism, Confirmation, and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian Initiation. (Canon 842 §2)

Through the sacraments of Christian initiation, men and women are freed from the power of darkness and share through grace in the divine nature of God. With Christ they die, are buried and rise again. They receive the Spirit of adoption which makes them God's sons and daughters and, with the entire people of God, they celebrate the memorial of the Lord's death and resurrection.

Through Baptism men and women are incorporated into Christ. They are formed into God's people and they obtain forgiveness of all their sins. They are raised from their natural human condition to the dignity of adopted children. They become a new creation through water and the Holy Spirit. Hence they are called, and are indeed, the children of God.

Signed with the gift of the Spirit in Confirmation, Christians more perfectly become the image of their Lord and are filled with the Holy Spirit to help overcome the tendency to sin (concupiscence) that remains after Baptism. They bear witness to him before all the world and eagerly work for the building up of the body of Christ. This is living out the mission entrusted to us by Christ and expressed preeminently in the Eucharistic liturgy.

Finally, they come to the table of the Eucharist, to eat the flesh and drink the blood of the Son of Man so that they may have eternal life and show forth the unity of God's people. By offering

themselves with Christ, they share in his universal sacrifice: The entire community of the redeemed is offered to God by their high priest. They pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family.

Thus, the three Sacraments of Christian initiation closely combine to bring the faithful to the full stature of Christ and to enable them to carry out the mission of the entire people of God in the Church and in the world. (see Christian Initiation General Introduction, nn. 1 and 2)

The Sacraments of Initiation are foundational for the Christian life. Through these Sacraments, a person is brought into an ongoing, living relationship with God who is Father, Son and Holy Spirit. The font and summit of Christian life is the Eucharist, for it is from the Paschal Mystery that we draw life and our lives lead us back toward the Heavenly Banquet. Through Baptism, a person enters into new life through the Paschal Mystery of Christ and comes to call God, Father, through water and the Holy Spirit. The Sacrament of Confirmation strengthens the person in the living of their Baptismal faith. For the Christian, the great witnessing of their faith is in full, conscious, and active participation in the Eucharist. As a Christian, we live in the world as living members of the body of Christ; that is to say, we live in communion with His Church, the People of God. Our participation in the celebration of the Eucharist is an expression of our communion, and our reception of Holy Communion is an expression of the *communio* of the family of God.

The Sacraments of Initiation are not “things” we receive. They are rather a living encounter with God and man. Baptism effects us every moment of our lives. It isn't something that changed us long ago, the new life in Christ plants within us the Call to Holiness. In Confirmation, we are strengthened in our capacity to love God and neighbor in a more Christlike manner. The celebration of the Mass is about our response to God's call to holiness by choosing to participate as a living member of the Body of Christ. Giving praise and worship to God is our participation in the Liturgy which is the great work of Christ done on our behalf (CCC 1069). Receiving Holy Communion is the richest expression of this offering of ourselves through the entire Eucharistic celebration.

Christian Initiation of Adults:

The revised ritual for Christian Initiation of Adults (RCIA) was mandated for use in the U.S. beginning September 1, 1988. Rather than compressing the stages of conversion into a single ritual associated with the moment of Baptism, it provides for the ritual celebration of stages at the proper times and for the gradual integration of the person into the Christian Community which is the parish. Recognizing that the rite constitutes a substantial challenge both for clergy and parishioners, serious and consistent effort must continue to be made to implement it fully in all parishes of the diocese. The RCIA is mandatory in all parishes in the United States. (NCCB 3/18/88)

The pastor and the CI process: The pastor is the person responsible for the faith formation of the catechumens and candidates for full communion. This serious responsibility cannot be delegated, but to be effective must be carried out in collaboration with a properly formed Christian Initiation Team. While it is good to use the Sunday Lectionary as part of the process in faith formation, separate catechetical instructions on the Creed, the Commandments, the seven sacraments, the moral teachings and

devotion to Mary and the saints are to be presented in conformity with the magisterium of the Church. All should clearly understand the meaning of the Mass, Eucharistic devotion, the forgiveness of sins and the spiritual value in the regular celebration of the Sacrament of Penance. All should have a beginning sense of Catholic identity.

The Christian Initiation Team: The Team is to be trained in the Diocesan process of Christian Initiation. They are supported in that by the Diocesan Christian Initiation Team. They are to be collaborators with the pastor. The members of the Team should be grounded in the 15 goals of catechesis for the Diocese of Tyler, the three processes and the New Evangelization. Those involved as catechists on the Team must be properly endorsed as Catechists.

Structure of this Manual

This Pastoral Manual on Sacraments of Initiation is divided as follows:

Part I: The Sacraments

Section 1: Baptism

Section 2: Confirmation

Section 3: Eucharist

Part II: Celebration of the Sacraments of Initiation

Section 1: Infant Baptism

Section 2: Confirmation and Eucharist for Baptized Catholics

Section 3: RCIA (Sacraments of Initiation for unbaptized or baptized non-Catholics.)

Appendix: RCIA Reference Booklet for the Diocese of Tyler

Important Resources

In addition to the Ritual books of the Catholic Church and the Code of Canon Law, the following documents are particularly important sources of universal and particular law:

General Instruction for the Roman Missal, 2001.

“A Eucharistic Instruction”, Most Rev. Alvaro Corrada, SJ, December 2002

“Redemptionis Sacramentum”, Congregation for Divine Worship and the Discipline of the Sacraments, March 25, 2004.

Part I: The Sacraments of Initiation
Section 1: Baptism

I. Celebration of Baptism

- A. Both in planning and execution, the Baptism formation program should be integrated into the life of the parish as a whole and into the other programs of sacramental preparation.
- B. The meaning and necessity of Baptism (and the other sacraments) both for the child and for the life of the community, should be the subject of regular preaching.
- C. The celebration and preparation for Baptism must always take into account the religious background and cultural differences among people.

II. The Role of Sponsors (Godparents) At Baptism (C. 872-874)

- A. The sponsors, together with the parents, are present to profess the Church's faith, in which the child is being baptized. Therefore, in order to take on the role of sponsor, the person must be suitable for this role and have the intention of fulfilling it.
- B. In order to carry out his/her proper liturgical function as specified above, the Rite of Christian Initiation (RCIA n.10; C 874) clearly states that a sponsor should:
 - 1. be appointed by the candidate for Baptism, or in the case of infants by the parents or whoever stands in their place, or failing these, by the pastor or minister
 - 2. be mature enough to undertake this responsibility, having completed the 16th year (C. 874.2)
 - 3. be a Catholic who has received the three sacraments of Initiation: Baptism, Confirmation and the Eucharist; and lives a life of faith which befits the role to be undertaken
 - 4. not be bound by any canonical penalty
 - 5. not be the father or the mother of the one to be baptized
- C. When, for a just cause, parents wish to have a baptized and believing Christian from a separated Church or community act as a Christian witness, the following guidelines are to be observed:
 - 1. Before extending this invitation to a non-Catholic, parents should consult with their parish priest, who will assist them in evaluating the reason for this choice. Except in cases of Orthodox Christians, it is not permissible for a member of another Christian community to act as a sponsor in the liturgical and canonical sense at a Roman Catholic Baptism. (EGD p.5 amended; C 874.2)
 - 2. Only a baptized member of separated Eastern Churches may act as sponsor, together with a Catholic sponsor, so long as there is provision for

the Catholic education of the person being baptized, and it is clear that the sponsor is a suitable one. In this case, the duty of providing for the Christian education of the baptized person binds in the first place the sponsor who belongs to the Catholic Church.

3. With the exception already dealt with above, it is not permissible for a member of any other separated Christian community to act as a sponsor at Baptism in the liturgical and canonical sense. A Christian of another communion can be admitted, with a Catholic sponsor, as a Christian witness of the Baptism. In these cases the responsibility for the Christian education of the candidate belongs of itself to the sponsor who is a member of the Catholic Church.
 4. It follows from the above that an unbaptized person cannot act as a sponsor or Christian witness in a Catholic Baptism.
 5. An indication ought to be made in the register as well as when issuing future certificates in cases in which a member of a separated community has acted as a Christian witness.
- D. At least one sponsor is required for the celebration of Baptism. At most two are permitted, in which case one must be male and the other female (C. 872-873).
- E. When sponsors are represented by proxies, the latter should be Catholic and the sponsors must give explicit indication of their desire to assume the role and responsibilities of sponsors. Sponsors and proxies should be noted in the Baptismal Register. (C 877)
- F. A Catholic cannot fulfill the function of sponsor for a member of another Christian community. However, because of the ties of blood or friendship, a Christian of another communion can be admitted as a Christian witness of the Baptism with a Catholic sponsor. In comparable circumstances, a Catholic may be a Christian witness for a member of another Christian community. Their names of such a witness should be recorded in the Baptismal book. (Directory on Ecumenism, 1993, #98)

III. Place and Day of Baptism

- A. To reflect the communal nature of faith, the ecclesial aspect of Baptism and its relationship to Confirmation and the Eucharist, Baptism should take place in the parish church and not in a private home (C. 857, 860).
- B. For this same reason, Sunday should be the normal day for the celebration of the Sacrament of Baptism (C 856).
- C. It is appropriate to celebrate Baptism in the context of the regular parish Mass. Due to large numbers of Baptisms or other circumstances Baptism may be appropriately celebrated outside of Mass at a convenient time.
- D. Baptism is not normally celebrated during the Lenten season.

- IV. Ritual Church: Persons who are 14 years of age can select their ritual affiliation at the time of Baptism. An infant is baptized into the rite which is chosen by the parents. If common consent is lacking, the child follows the rite of the father. (C. 111)
- V. Names: The practice of having a Saint's name is encouraged. Care must be taken that the candidate receive a name not foreign to Christian mentality.
- VI. Baptism outside a parish
 - A. Prison Baptisms should be recorded in the Baptismal register of the parish within which the prison is located. Special attention should be paid to preparing the incarcerated for full initiation (Baptism, Confirmation , Eucharist) and not solely Baptism.
 - B. Emergency Baptism at hospitals within the Diocese should be recorded in the parish register within which the hospital is located. Parents should be reminded that at the earliest convenience they should contact their parish priest to arrange for the supplying of the rite.

Part I: The Sacraments of Initiation
Section 2: Confirmation

We can see, then, the relationship of the Sacraments of Initiation to the liturgy and to the Call to Holiness. The sacraments draw humanity into the truth and love of God revealed in Christ, thereby disposing the faithful to live this love more deeply in their daily lives of Christian freedom and witness. The celebration of the sacraments are themselves supreme witnesses to the truth of the Gospel. Above all, this is true of the Eucharist, during which the Gospel message and the Church are made manifest (see SC 6-8, LG 26). The relation of Baptism and Confirmation to the Eucharist becomes clear; each prepares a person to take his appointed place within the life of the Church. Baptism makes one a member of Christ's Body, the Church, sharing in the apostolic mission as a child of God offering Him spiritual worship (see CCC 1213). Confirmation is given to strengthen the baptized that they might be more perfectly bound to the Church and, as true witnesses of Christ, spread and defend the faith by word and deed (see CCC 1287). Like Christ, the confirmed have been anointed by God to “bring glad tidings” (see Luke 4:18). In the Eucharist, those who have received the baptismal priesthood and the anointing of confirmation publicly proclaim the Gospel in union with the whole Church as they participate in the Lord's own sacrifice (see CCC 1322). Thus, fully-initiated Christians render glory to God, grow in holiness, and announce the Good News until Christ comes again in glory. (Bishop Corrada, Pastoral Reflection on Confirmation, Oct 7, 2005, #5.)

I. The Minister of Confirmation:

- A. The ordinary minister of Confirmation is a bishop (C. 882).
- B. All priests (ipso iure) may administer the Sacrament of Confirmation in danger of death (C. 883.3; PP).
- C. Priests mentioned in canon 883.2 also have the faculty to confirm (a) in the case of the readmission to communion of a baptized Catholic who has been an apostate from the faith and also (b) in the case of a baptized Catholic who has without fault been instructed in a non-Catholic religion or adhered to a non-Catholic religion, but (c) not in the case of a baptized Catholic who, though raised in the faith, was never confirmed (National Statutes 28).
- D. In the instance mentioned in C.(c) above (a baptized Catholic raised in the faith), in order to maintain the inter-relationship and sequence of Confirmation and Eucharist as defined in canon 842.2, and to bring the household of faith together into the Sacraments, priests who lack the faculty to confirm should seek it from the diocesan bishop, who may, in accord with canon 884.1, grant the faculty if he judges it necessary (National Statutes 29).
- E. Deacons cannot administer the Sacrament of Confirmation. The Church insists that an adult should be immediately Confirmed after the reception of Baptism by the minister who confers the Baptism. Since a deacon cannot administer Confirmation, he cannot baptize an adult except in danger of death. Deacons

may baptize infants and children under the age of seven. Such children will then be Confirmed in the usual way by the bishop. Persons seven years old and older will be baptized by a priest and Confirmed by him as part of the same ceremony. (C. 97.2, 852, 866, 883.2, 891)

II. Recording Confirmations: The pastor should record the names of the minister, those Confirmed, parents, sponsors and the date and place of Baptism in a special book. In addition, a notice is sent to the Church of Baptism.

III. Diocesan Guidelines For the Formation for the Sacrament of Confirmation:

A. Households of Faith:

1. Each baptized Catholic has the right and the obligation to receive the Sacrament of Confirmation. Parents have a right and responsibility to help their children grow in the Faith, which includes formation for the Sacraments at the appropriate time. The candidate may petition for the sacrament if he/she (if the candidate is a minor, the parents/guardians support them in this petition):
 - a. is baptized and able to renew Baptismal promises, unless a grave reason suggests otherwise
 - b. exhibits an active faith life and knowledge of the Church
 - c. participates in the sacramental life of the Church, especially Eucharistic liturgies
 - d. is willing to commit to active involvement in the parish program for Sacramental Formation
 - e. is willing to participate in ongoing systematic catechesis
 - f. is willing to respond to the call to active involvement in lay apostolate
 - g. is willing to continue to learn and grow in faith following Confirmation and throughout his/her lifetime

2. For those minors Baptized as Catholics: Confirmation in the Diocese of Tyler is to be celebrated at the same liturgy as First Eucharist. Celebration of the Sacrament of Reconciliation should be done monthly for at least 10 months prior to Confirmation. (See Bishop Corrada's Reflection on Confirmation of Oct 7, 2005) Appropriate catechesis is necessary and should be distinct from the regular religious education programs. At least one year is to be devoted to this special catechesis after the celebration of First Reconciliation. While this would generally mean children are about 8 when they celebrate Confirmation and First Eucharist, any child past the age of reason (7 years old) should begin formation for First Reconciliation and then Confirmation and/or First Eucharist as soon as convenient.

The Diocese of Tyler very intentionally does not set an age nor a grade for completing the Sacraments of Initiation. The household of

faith needs to be part of determining when the young person is ready to approach Reconciliation and then Confirmation and reception of the Eucharist for the first time. The Diocese offers manuals to help parents/guardians in this responsibility. The parish has a responsibility to help the parents/guardians and to assess the readiness of each candidate for the Sacraments. It is important that Confirmation and First Eucharist be celebrated at the same liturgy.

3. For baptized Catholics who seek Confirmation as adults: Some adult Catholics though raised in the faith, for various reasons, were not Confirmed in their youth. These persons are not to be confused with "baptized, uncatechised Catholics." The parish should develop flexible programs to prepare these adults for confirmation. They are to be confirmed by the bishop, normally at the parish confirmation celebration.
4. Confirming Those Entering Into Full Communion: All baptized persons who have not been Confirmed are capable of receiving Confirmation (C. 889). In the Eastern Orthodox Churches, the Sacrament of Confirmation (chrism) is always lawfully administered by the priest at the same time as Baptism. Even though no mention is made of the Confirmation in the canonical testimony of Baptism, this does not give grounds for doubting that the sacrament was conferred (DCE n. 12). Therefore, a member of an Eastern Church who enters full communion in the Roman Catholic Church is not re-confirmed. (Note a member of an Eastern Church should be brought into full communion in the Roman Catholic Church as a member of the Rite that is closest to their Church.) Candidates for full communion who were confirmed in a non-Eastern Church (e.g. Protestant), like Episcopalians/Lutherans, are confirmed upon initiation due to the invalidity of their previous confirmation.
5. One Confirmed at birth: Confirmation may not be repeated. The young person can be encouraged to participate in the appropriate post sacramental catechesis. Life long formation and participation in the Christian life will bring them to a deeper appreciation of the gift of the Sacrament. They will need to after reaching the age of reason, celebrate First Communion after appropriate preparation which will include always the Sacrament of Reconciliation.

B. Sponsors

1. Sponsors represent in a personal way the witness and support of the parish community. Opportunities for catechesis should be offered to the sponsors in order to assist them in fully understanding their role in the ongoing formation of the candidates. The sponsors should participate with the candidates in their preparation, as well as the celebration.
2. To perform the role of sponsor, it is necessary that a person:

- a. be designated by the one to be Confirmed, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing the role
 - b. have completed the sixteenth year, unless a different age has been established by the diocesan bishop or it seems to the pastor or minister that an exception is to be made for a just cause
 - c. be a Catholic who has been Confirmed and has already received the Sacrament of the Eucharist and leads a life in harmony with faith and the role to be undertaken.
 - d. not be bound by any canonical penalty legitimately imposed or declared
 - e. not be the father or the mother of the one to be Confirmed.
(C. 874)
3. More than one Sponsor: The liturgy allows for one sponsor for Confirmation. Only one person should generally stand as sponsor with the Candidate, and only one name should be listed in the sacramental record. (C. 892)
4. Sponsor-Proxy: A proxy may be used, but consideration should be given to choosing a sponsor who is nearby, so that he/she can become more involved in the candidate's formation. At times it is desirable to ask someone locally to help the young person in formation if their sponsor lives a good distance away.
- C. Parents: For the Sacrament of Confirmation, the parental role is very much one of spiritual companion and advisor, that is, both parent and child learning and growing in understanding of Catholic traditions and beliefs. As part of their continuing support and witness, parents are encouraged to attend catechetical sessions provided by the parish for their own faith formation. With the parish's help, parents will be better able to share their own faith journey, thereby helping the candidate reach his/her own decision to go forward in faith.
- D. Catechesis: Keeping in mind that all catechesis should lead a person to a conscious, active and living faith, each parish should provide a process of immediate preparation to celebrate the Confirmation. The materials approved for use in Sacramental and Faith Formation for the Diocese of Tyler should be used (Contact the Office of Faith Formation for details.)
- E. Celebration: The celebration of Confirmation should be carefully prepared and well executed, following the Rite of Confirmation. The ceremony should normally be celebrated within the Eucharistic Liturgy. The Sacrament of Confirmation should be held at a time when the parish community can witness and participate in this celebration of the growth of their parish family.
- F. Confirmation and Matrimony: If they can do so without serious inconvenience, Catholics who have not yet received the Sacrament of Confirmation are to

receive it before being admitted to marriage (C. 1065). If one has not been Confirmed and presents himself/herself for marriage, then Confirmation should be given if the person can be adequately prepared and Confirmation with the bishop is scheduled in that parish or nearby before the marriage takes place. If it is impossible to prepare someone for Confirmation adequately before marriage, then the priest or deacon should proceed with the wedding but use every means possible to see that the person is Confirmed on the first reasonable occasion after the marriage has taken place.

- G. Taking Another Name: The custom of choosing a patron saint has significant spiritual and pastoral value. As greater emphasis is placed on the intimate connection between Baptism and Confirmation, the baptismal name is seen as having greater significance. However, Candidates may choose a Confirmation name different than their baptismal (or given name), if they so desire. This is especially true if the baptism name is not a saint's name.

Part I: The Sacraments of Initiation
Section 3: Eucharist

Finally, they come to the table of the holy Eucharist, to eat the Flesh and drink the Blood of the Son of Man so that they may have eternal life and show forth the unity of God's people. By offering themselves with Christ, they share in His universal sacrifice: the entire community of the redeemed is offered to God by their High Priest. They pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family. (Christian Initiation, General Introduction #2)

I. Liturgical Year and the Calendar

The historical events by which Christ Jesus won our salvation through his death are not merely commemorated or recalled during the course of the liturgical year, rather, the celebration of the liturgical year exerts a special sacramental power and influence which strengthen Christian life (Apostolic Letter on the Calendar, Paul VI).

The Church celebrates the memory of Christ's saving work on appointed days in the course of the year. Every week the Church celebrates the memorial of the resurrection on Sunday, which is called the Lord's day. This memorial is also celebrated together with the passion of Jesus on the great feast of Easter once a year. Throughout the entire year, the mystery of Christ is unfolded and the birthdays (days of death) of the saints are commemorated (General Norms of the Liturgical Year and the Calendar, Section 1).

A. Holy Days of Obligation

1. In addition to Sunday, the original feast day, the following are feast days of obligation in the United States (see also 2c):

Solemnity of Mary, Mother of God (January 1)
Ascension Thursday (40 days after Easter) [Moved in our ecclesial
Province to the Sunday following.]
Assumption (August 15)
All Saints (November 1)
Immaculate Conception (December 8)
Christmas (December 25)

2. Masses Attendance for Sunday and Feast Days:

- a. Anticipated Masses should be scheduled in the evening (EM No. 28). For pastoral reasons, however, anticipated Masses for Sunday or Holy Day may be celebrated as early as 4:00 PM in the Diocese of Tyler.
- b. The obligation of assisting at Mass is fulfilled by attending a Mass

celebrated anywhere in a Catholic rite, either on the Sunday or Holy day itself, or on the evening of the preceding day (C. 1248.1). Accordingly, participation in any Mass (e.g. Nuptial Mass celebrated after 4:00 pm. on a Saturday) fulfills the precept. In such celebrations, the liturgical norms for the particular Sunday or Holy Day are to be observed. In order to determine when ritual Masses are permitted to be celebrated, please refer to the norms for the individual Ritual Masses in the Sacramentary.

- c. On a back-to-back occurrence of Sunday and Holy Day, there is a precept of Eucharist participation for each day. However, whenever January 1, the Solemnity of Mary, Mother of God, or August 15, the Solemnity of the Assumption, or November 1, the Solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated (NCCB, 11/17/92, Congregation for Bishops, 7/4/92). While the Holy Day obligation is automatically abrogated on these days, the liturgy of the Feast is still to be celebrated in every parish and institution at a convenient time in such a way that the dignity of the feast is maintained.

B. Paschal Triduum: The instruction contained in the Sacramentary relating to the Paschal Triduum should be carefully observed. The number of celebrations should be limited to those deemed truly necessary for pastoral needs. The Mass of Christian Burial is not allowed on Holy Thursday, and throughout the Paschal Triduum. However, a non-Eucharistic funeral service is always permitted.

1. Holy Thursday: Parishes are asked to adhere to the time of day indicated for the service: “The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and clergy exercising the ministry.” The Ordinary may allow one additional Mass to be celebrated for those unable to attend the solemn celebration of the Lord's Supper in the evening. This Mass must not prejudice the principal evening Mass. (Sacramentary, Holy Thursday)
2. Good Friday: The celebration of the Lord's Passion should begin about 3:00 pm., unless pastoral reasons suggest a later hour. If the size or nature of a parish so indicates, the pastoral services may be repeated later. Holy Communion may be given to the faithful only at the celebration of the Lord's Passion, but may be brought at any hour of the day to the sick who cannot take part in the service. (See I.C.)
3. Easter Vigil (Holy Saturday): Before the celebration on Holy Saturday evening, Holy Communion may be given only as Viaticum. The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday. (This Vigil should not begin until the conditions allow for the symbolism of the Light

of Christ coming into the darkness of the world to be apparent). Usually nightfall does not begin before 7:00 pm, in the Diocese of Tyler, at the Easter time of the year. The actual time of sunset should be consulted each year. Although it is never permitted to celebrate the entire Easter Vigil more than once in a given church or to anticipate the Mass of Easter before the Vigil, for pastoral reasons an additional Mass may be celebrated after the Mass of the Vigil. Particular sensitivity is necessary in a multi-cultural community. Frequently a Spanish and English ceremony may be appropriate in the East Texas area. Such a Mass may follow the Liturgy of the Word of the Mass of the Easter Vigil (nn. 23-26) and other texts of that Mass should include the renewal of Baptismal promises (nn. 46-47). (Sacramentary Easter Vigil)

4. Christmas Midnight Mass is not to be celebrated in a private home. Only in churches is the celebration of Midnight Mass allowed.

II. Offices and Ministries in the Mass: All in the Eucharistic assembly have the right and duty to take their own parts according to the norms for their liturgical roles and they are to be trained before undertaking these offices. Generally, individuals should not exercise two ministerial roles at the same Mass (e.g., Lector/Reader or Eucharistic Minister (ordinary or extraordinary) or Server).

A. Place of priest at the Eucharist:

1. Celebration

- a. Daily celebration of the Mass is important to the Church. The priest is encouraged to daily celebration of the Holy Mass. Parishes/missions should offer weekday Masses with regularity. In communities with a resident pastor or priest in charge Mass should be scheduled and offered at least 6 days a week.
- b. The chasuble is always worn by the celebrant even for daily Mass. In concelebration a concelebrant is encouraged to wear a chasuble, but must at least wear alb and stole.
- c. The Eucharistic Prayer is the prayer of the Church and not a private prayer. The people, then, have a right to the official prayer of the Church in public liturgy and not a private composition, regardless of its beauty and timeliness. Private interpolations where options are not allowed intrudes on the public worship of the Church.
- d. The homilist should NOT make the sign of the cross before and after the homily. The General Instruction directs the celebrant to make the sign of the cross at the beginning of the Introductory Rite and only at that time. The homily is considered an integral part of the Mass and not a separate rite that is inserted in the Liturgy.
- e. The host should not be broken during the institution narrative of the Eucharistic prayer. The consecration is a narration or proclamation and not a re-enactment. The host should be broken at the fraction

rite.

- f. The "Rite of Peace" comes within the rite of communion and thus is a preparation for the reception of communion. As such it is a sign of reconciliation whereby one demonstrates a willingness to be reconciled and at peace with all before receiving the Body and Blood of Christ. The priest is to give a sign of peace to the deacon or other ministers in the sanctuary, but not to the congregation who offer a sign of peace to those near them. The priest is not to leave the sanctuary during the sign of peace.

2. Concelebration

- a. Concelebration is required at the ordination of bishops and priests and at the Chrism Mass. It is recommended, unless the good of the faithful should require or suggest otherwise, at:
 - the evening Mass of Holy Thursday
 - the Mass for councils, meetings of bishops, and synods
 - the Mass for the blessing of an abbot
 - the conventual Mass and the principal Mass in churches and oratories
 - the Mass of any kind of meeting of priests, whether secular or religious(GIRM 153)

Concelebration is also optional at other times. It may take place provided the needs of the faithful do not require or suggest individual celebration. It is forbidden to have an individual celebration of the Eucharist in the same church or oratory during a concelebration (C. 902).

- b. The concelebrants put on the vestments usual for individual celebrants. For a good reason, however, the concelebrants may omit the chasuble and wear the stole alone over the alb, but the principal celebrant always wears the chasuble. (GIRM 161)
- c. Catholic priests are prohibited from concelebrating the Eucharist with priests or ministers of churches or ecclesial communities which do not have full-communication with the Catholic Church (C. 908, *Graviora Delicta*, SST).
- d. At the end of the preparation of the gifts, the concelebrants come near the altar and stand around it in such a way that they do not interfere with the actions of the rite and that the people have a clear view. They should not be in the deacon's way when he has to go to the altar in the performance of his ministry. (GIRM 167)
- e. The parts of the Eucharistic prayer said by all the concelebrants together are to be recited in such a way that the concelebrants say them in a softer voice and the celebrant's voice stands out clearly (GIRM 170).

- f. Unless otherwise indicated, only the principal celebrant makes the gestures (GIRM 169). However,
 - at the epiclesis, the concelebrants speak the words with right hand out-stretched toward the offerings.
 - at the words of institution each concelebrant extends his right hand toward the bread and toward the chalice-...and afterward bows low.
(GIRM 180)
 - g. Only one chalice and paten are elevated at the doxology by the celebrant and a deacon or in the absence of a deacon by a concelebrant. (USCCB Guidelines on Concelebration, #37, 2003)
 - h. The celebrant alone makes the extended arm gesture of prayer at the Our Father.
 - i. The celebrant alone shows the consecrated host when he proclaims "This is the Lamb of God." (USCCB Guidelines on Concelebration, #46, 2003)
 - j. After the celebrant receives the Precious Blood, he begins the distribution of communion to the faithful without waiting for the concelebrants to receive from the chalice. The concelebrants take the chalice themselves, communion is not administered to them.
 - k. The celebrant always receives first.
3. Non-concelebrating Priests: Generally a priest who does not concelebrate would vest in choir dress (cassock and surplice) and take his place in the sanctuary. He would not sit in the Assembly and participate in the manner of a lay person. He would be given Communion after the Celebrant has received.
- B. Place of Deacons at the Eucharist: For guidelines on the manner in which a deacon exercises his liturgical function at the Eucharist, see GIRM nn.127-141.
- 1. The various ministries of the deacon at Mass may be distributed among several deacons, present and wearing their vestments. (See Congregation of Rites, instruction 21, 6/68 nn. 4 & 5). Other deacons who are present but not called upon to function in the celebration should not vest or occupy a specific place in the liturgy, unless they are participating as the Order of Deacons, e.g., at the liturgy of ordination of another deacon (See BCL 10/81).
 - 2. Eucharistic Acclamation: There has been some confusion about whether the proper minister of this proclamation is the celebrant or the deacon of the Mass. A letter of the Congregation of the Sacraments and Divine Worship dated January 14, 1983 states that the prescription of the missal, "Then the celebrant sings or says: Let us proclaim the Mystery of Faith," was included only after careful study of the matter. It is, therefore, the celebrant alone who is to make this proclamation.
- C. Extraordinary Ministers of Holy Communion are under the jurisdiction of the

bishop. (Re: request, approval, mandate, training, catechesis, deputation, etc.)

1. Extraordinary Ministers of Holy Communion may be designated to distribute Holy Communion at Mass or to bring Holy Communion to those confined to hospitals, institutions or their own home.
2. It is especially desirable that Extraordinary Ministers of Holy Communion take the Eucharist from Mass on Sundays and Holy Days, as an extension of the community liturgy, and bring it to those confined in home, institutions, or hospitals.
3. No one can begin this ministry without instruction, careful practical training by the local priests, the bishop's mandate and a parish deputation ceremony at Mass.
4. Patients and staff of institutions and families of the homebound should receive a careful explanation before the initial visit. This includes:
 - a. emphasis on the authorization by the Holy Father and the bishop.
 - b. distinction between Holy Orders (consecration of the Eucharist) and lay ministry (distribution of the Holy Communion).
 - c. explanation of the extension of the liturgy from the community to the patients.
 - d. description of the ceremony.
 - e. arrangements for place, time, assembly of patients, bedside arrangements, etc.
 - f. assurance of regular pastoral visitation and availability of a priest.
 - g. introduction of the Extraordinary Ministers of Holy Communion to staff and patients by the local priest before initiation of the program.
 - h. an explanation to the families of institutional patients, where possible.
5. Application for a mandate is made in writing by the local priest to the bishop, stating the education the candidates have received, their readiness for this ministry and the name of each candidate.
6. The candidates must be 16 years of age, fully initiated in the Church, persons of genuine Eucharistic faith, living exemplary Catholic lives and have sound psychological maturity. The person must have no impediment to sacramental reception. Great care is needed in this selection and should involve the opinions of priest and laity. The candidates may be men or women, laity or religious.
7. It must be kept in mind that Extraordinary Ministers of Holy Communion are mandated for Mass only for genuine need due to the lack of ordinary ministers and great numbers of communicants.

8. The mandate is given for a two year period to a specific person and for a specific place. In any case, the mandate terminates if the minister moves, or at the discretion of the bishop and the local priests.
9. Any training of Extraordinary Ministers of Holy Communion must include catechesis on:
 - a. the Eucharistic Instruction for the Diocese of Tyler set forth by Bishop Corrada, December 2002.
 - b. the ecclesial nature of the Eucharist as the common possession of the whole Church
 - c. the Eucharist as the memorial of Christ's sacrifice, his death and resurrection, and as the sacred Banquet
 - d. the Real Presence of Christ in the Eucharistic elements, whole and entire, in each element of bread and wine (the doctrine of concomitance)
 - e. the kinds of reverence due at all times to the sacrament, whether within the Eucharistic liturgy or outside the celebration
 - f. directives of the General Instruction of the Roman Missal
10. Specific directives regarding Extradinary Ministers of Holy Communion
 - a. Eucharistic ministers do not communicate themselves when they assist the priest at Mass. The priest communicates first. After the priest has received communion in the usual way, the ministers receive communion from the priest. As ministers exercising their office, they should receive communion under both kinds. The priest or deacon offers the chalice to the Extraordinary ministers of Holy Communion. The minister then receives a chalice or ciborium from the priest or deacon and distributes to the faithful with the words "Body of Christ" or "Blood of Christ". No other words are to be used. (BCL 3/77)
 - b. An extraordinary minister of Holy Communion fulfills his/her function in a Mass only when there are not a sufficient number of ordinary ministers present. "The Pontifical Commission indicated that when ordinary ministers (bishop, priest, or deacon) are present at the Eucharist, whether they are celebrating or not, and are in sufficient number and are not prevented from doing so by other ministries, the extraordinary ministers of the Eucharist are not allowed to distribute communion either to themselves or to the faithful". (Apostolic Pro-Nuncio Letter 9/21/87)
 - c. Extraordinary ministers of Holy Communion should be appropriately dressed (nicely dressed in lay clothes) when distributing Holy Communion during the liturgy.
 - d. In bringing Holy Communion to the sick or home-bound, the Host is to be placed in a pyx. It is not to be carried in a handkerchief or any other receptacle. The pyx should be carried reverently in a case

or a burse, it should not be placed in a pocket or a purse. If special ministers accept the Host for the sick during Communion time, they are to go immediately to the sick at the conclusion of Mass. It is not respectful or proper for a minister to have the Sacred Host with him or her while visiting after Mass with other parishioners.

- e. If for any reason a sick person is not able to consume the Host immediately, it is to be returned to the tabernacle. It is gross negligence to leave the Host in a room for the sick person to receive at a later time.
- f. For no reason should any minister of the Eucharist carry the Host around while shopping or engaged in any other activity, nor should it be kept in one's home overnight. Hosts are to be brought to the sick immediately and Hosts that are not consumed are to be returned to the tabernacle immediately.

- D. Altar Servers: In accord with the Vatican ruling, females are allowed to serve at the altar beginning July 1, 1994, with permission of the Bishop. An appropriate balance should be maintained between the number of boys and girls who serve at Mass. The tradition of male servers should not diminish with the addition of females. The Bishop encourages the practice of allowing both male and female servers in the parishes and missions of the Diocese of Tyler.

All altar servers should be properly prepared for assisting the priest and deacon at liturgies. Fourth or fifth grade is recommended for servers to begin this ministry and high school age students should be encouraged to serve at the altar.

It is strongly encouraged that the vesture for altar servers be either alb or cassock and surplice or alb.

III. The Liturgy of the Word

In the celebration of the liturgy, the Word of God is not voiced in only one way nor does it always stir the hearts of the hearers with the same power. Always, however, Christ is present in his Word; as he carries out the mystery of salvation, He sanctifies us and offers the Father perfect worship.

Moreover, the Word of God unceasingly calls to mind and extends the plan of salvation, which achieves its fullest expression in the liturgy. The liturgical celebration becomes, therefore, the continuing, complete and effective presentation of God's Word.

That Word constantly proclaimed in the liturgy is always a living, active Word through the power of the Holy Spirit. It expresses the Father's love that never fails in its effectiveness toward us. (Lectionary for Mass, n.4)

- A. The importance of the Word of God is particularly evident in our liturgical

celebrations through the Ministers of the Word, the place from which the Word is proclaimed and the books from which the Word is proclaimed.

1. Ministers of the Word: The proper ministers of the Word of God are lectors for the pre-Gospel readings; the cantor for the Responsorial Psalm and Gospel verse and the deacon or priest for the proclamation of the Gospel. Each of these ministers should be fully prepared for the ministry of the Word and should fulfill that ministry with dignity, reverence and competence.
 2. Place of proclamation: There should be a single ambo in the sanctuary. It must be a place in the church that is somewhat elevated, stable, and of a suitable design and nobility for the proclamation of the Word. It should reflect the dignity of God's Word and be a clear reminder to the people that in the Mass the table of God's Word and of Christ's Body is placed before them. It must be reserved for the readings, the responsorial psalm, the Easter proclamation, the homily and general intercessions. (Lectionary for Mass n.32, 33)
 3. Books for the proclamation of the Word: The books containing the readings of the Word of God remind the hearers of the presence of God speaking to his people. Since in liturgical celebrations the books, too, serve as signs and symbols of the sacred, care must be taken to ensure that they truly are worthy and beautiful. Each parish should have a lectionary from which the readings are proclaimed. Now that Gospel Books arranged according to the cycles of readings have become available, parishes should obtain a Gospel book for use (especially on Sundays and major feasts) in conjunction with a Gospel Procession.
 4. Proclamation: At the conclusion of the first and second Readings at Mass, the proper conclusion of the lector is to be "The Word of the Lord." The priest/deacon is to conclude the gospel with the words "The gospel of the Lord." This is more in keeping with the Latin text and parallels the distribution formula of communion. (NCCB 3/25/92)
- B. The homily at Mass: The Church calls upon the homilist at Mass to develop some point in the readings or of another text from the Ordinary of the Mass of the day, and reminds him to "keep in mind the mystery that is being celebrated and the needs of the particular community".
1. Who is to preach:
 - a. The Code of Canon Law states that the faculty to preach the homily at the Eucharist is to be granted only to priests and deacons and that all lay persons and religious are forbidden to preach the homily at the Eucharist. The diocesan bishop may not dispense from this norm.
 - b. The celebrant should preach, but this may be done by a

concelebrant or by the deacon. (GIRM 66)

2. The Homily

- a. The preparation of the homily should grow out of a prayerful penetration of Scripture to a particular people in the present moment in history. It should be concise so that it maintains a proper balance with the other elements of the liturgical celebration.
- b. By his ministry, the homilist is required to apply the Word of God proclaimed. The homily cannot be replaced by a lecture or other presentation unrelated to the Scriptures or the theme for the feast or season.
- c. The homily, properly constructed and delivered, may provide motivation for the support of the missions, the poor and the unfortunate of the world. However, appeals for funds, or tape-recorded "talks" or homilies may not replace the homily given by the celebrant or another authorized priest or deacon.
- d. Announcements should not be made before or after the homily, but either before Mass starts (taking care not to interrupt the appropriate sacred silence prior to Mass) or after the Prayer after Communion. Regular letters of the bishop should be read at the time of the announcements.

3. Lay preaching/Commentating

- a. Only outside of Mass can non-ordained persons be admitted to preach (no 'reflection' can be added to the liturgy of the Mass) in a church or oratory if in certain circumstances necessity requires it or in particular cases it is useful (C. 766, 767.2).
- b. At Masses with children and only a few adults, it is permitted, with the consent of the pastor, for one of the adults to speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. (Directives for Masses with Children, 24)
- c. When remarks are given in the liturgical celebration it is important that they:
 - be given at the time of the announcements (after the post-Communion prayer.
 - are brief and do not destroy the balance and proportion of the celebration.
 - do not constitute a second homily.
 - are understood as belonging to special occasions and do not become everyday or weekly occurrences.
- d. Another time when remarks by a lay person might be appropriate is at the opening of Mass, either before the entrance procession or

immediately before the formal greeting by the presiding celebrant. Remarks made at this point should be brief and confined to a statement, or in the event of a special celebration, to a welcome.

- e. Remarks made in either of these places in the liturgy should be well prepared and should reflect collaboration with the celebrant and planners of the celebration in order to ensure consistency in the tone and theme of the liturgy and to avoid duplication.
- f. The practice of offering "reflections" immediately after Communion is not sanctioned, as this period in the Eucharist is reserved for a period of silence, a hymn of praise or a psalm. (GIRM) Such a reflection should be made only after the Prayer After Communion.

IV. The Liturgy of the Eucharist

A. Holy Communion under both species: The teaching of the Church is that the Blessed Sacrament is truly the Body and Blood, Soul and Divinity of Jesus Christ. Holy Communion has a fuller form as a sign when it is distributed under both species. For in this manner of reception a fuller light shines on the sign of the Eucharistic banquet. Moreover, there is a clearer expression of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's kingdom. (GIRM n. 281) In every Mass the Celebrant and concelebrants consumes under both species.

1. Holy Communion under both species is permitted for the faithful in parishes of the Diocese in conformity with the norms of the Church and provided that parishioners have been fully catechized about:
 - the teaching of the Church on the Real Presence
 - the correct manner of receiving Holy Communion from the cup
 - the fact that when Communion from the cup is offered it is the option of the individual to receive or not to receive from the chalice.
2. Holy Communion under both species is permitted at most parochial and special masses celebrated in the United States. However, Holy Communion from the chalice is not permitted in the following cases:
 - a. at Masses celebrated in the open with a great number of communicants (e.g., in a stadium)
 - b. at other Masses where the number of communicants is so great as to make it difficult for Holy Communion under both species to be given in an orderly and reverent way (e.g., Masses celebrated in a civic square or building that would involve the carrying of the sacred species up and down a number of steps)
 - c. at Masses where the assembled congregation is of such a diverse nature, that it is difficult to ascertain whether those present have

- been sufficiently instructed about receiving Holy Communion under both species.
- d. when circumstances do not permit the assurance that due reverence can be maintained toward the consecrated wine both during and after the celebration. (*Inaestimabile Donum*, 13-14)
3. The manner of distribution of Holy Communion from the chalice is discussed in detail in This Holy and Living Sacrifice: Directory for the Reception of Communion Under Both Kinds published by USCC. The material contained in this Directory should also form the basis for catechesis of a parish in preparation for the inauguration of Holy Communion from the cup.
 4. Holy Communion can be given under the form of the Precious Blood alone in cases of necessity (C. 925).

B. Specific considerations:

1. If Mass is celebrated outside of a Church, the consecrated hosts not distributed during the Communion Rite are to be consumed by the ministers, or if the Hosts are numerous, they are to be transferred immediately to a nearby tabernacle. It is not proper to allow the Hosts to remain in a hall or auditorium for transferal to a tabernacle at a later time.
2. When Holy Communion is distributed under both species, care must be taken not to consecrate more wine than it is reasonably expected will be consumed by the communicants. Any Precious Blood not consumed in the distribution of Communion should be consumed reverently by the ministers either back at the altar, or at the credence table or in the sacristy immediately, and not after Mass has concluded. The sacred species should not be consumed by the ministers as they walk back to the altar after the distribution of the chalice.
3. Purification of the sacred vessels is the responsibility of the celebrant. The priest may have the deacon or instituted Acolyte purify the vessels. After the sacred vessels have been purified, the laity may assist in their washing.
4. The excess consecrated species must never be poured into the sacrarium or a sink.
5. The Precious Blood may not be reserved in the tabernacle for later use. If Precious Blood is to be administered as viaticum, it should be preserved in a leak-proof container reserved for that purpose and brought to the sick person immediately after Mass.
6. When there are elements of the sacred species to be consumed, this

should not be done by the ministers while they are walking back to the altar or credence table. Please instruct them to carry the sacred species reverently to the credence table and consume the consecrated species there in a respectful manner. The vessels can be cleansed after Mass.

7. Care should be taken not to consecrate more hosts than are reasonably expected to be consumed at the Mass. Only a small number of reserved hosts should be kept for communion to the sick, viaticum and Eucharistic devotion.
8. Small particles that break from the Hosts are to be treated with reverence. The ministers should be trained how to consume them when purifying the vessels.
9. The Hosts are to be carried for distribution in a reverent manner. A pyx should be used and the pyx should be reverently carried in an appropriate burse.
10. The altar cloth, corporal and purificators should always be clean. When they become even slightly soiled they should be replaced with fresh clean ones. The same is true of albs and vestments.
11. While receiving Holy Communion it is also improper to ask for an extra Host to bring to the sick. In distributing Holy Communion, extra Hosts are not to be given to any communicant. Extraordinary ministers of Holy Communion may be given hosts at the end of communion and be sent forth to carry the Blessed Sacrament to the sick.
12. In the western world, a traditional way by which Catholics witness to their belief in the presence of Jesus in the Eucharist is the genuflection. Whenever one comes into church where the Eucharist is reserved in the tabernacle, it is appropriate to genuflect in adoration of Christ's presence. Of course if one is unable to genuflect, a solemn bow will suffice. A solemn bow is also appropriate on coming into a church if the sacrament is not reserved there but in a side chapel.
13. In the United States, it is the custom for the congregation to kneel during Mass from the beginning of the Eucharistic Prayer (following the Sanctus) until the Great Amen. The congregation then stands for the Our Father, and remains standing until after the Lamb of God prayer.
14. When there is a large number of people of other faiths at weddings and funerals, it is appropriate to announce at Holy Communion time that even though they can not receive Communion, they can come forward with their arms crossed and bow their heads in spiritual communion or they can remain in their place. In such a case the minister of Holy Communion (whether lay or ordained) says "Receive the Risen Lord

Jesus into your heart.” This is a help to them in making an act of spiritual communion and respects their desire to be united with their household of faith in the Communion procession. (Directive of Bishop Corrada for the Diocese of Tyler.)

15. When attending weddings or other services in non-Catholic Churches, it is not allowed to partake in their Communion service. Until sufficient unity is achieved among the Churches the sharing of Communion is a false ecumenism. The division in Christianity is a very painful reality that prohibits inter-Communion, and is reason for all Churches to strive for the unity Christ desires among his followers.
16. The highest authority in the Church has approved the optional practice of receiving Holy Communion in the hand and from the chalice. Any suggestion from any source, including so-called private revelations, that this is improper should be ignored because it disregards legitimate church authority.

C. The Eucharistic fast

1. A fast for one hour from food and liquid is required before Holy Communion (C. 919.1).
2. Water and medicine can be taken at any time before receiving the Eucharist (C. 919.1).
3. Those who are elderly or who are ill, as well as those who care for them, are excused from fasting (C. 919.3).
4. A priest who celebrates two or three Masses on the same day may take something before the second or third celebration even if the period of one hour does not intervene (C. 919.2).

D. Communion more than once a day: The faithful may receive communion again in the same day, when they participate in a Eucharistic celebration. However, this is only a second time and not as often as one participates in the celebration of the Eucharist. Those in danger of death may receive viaticum any time, even if they have already received communion that day. (C. 917)

E. Sharing in liturgical worship with Eastern Christians (Orthodox):

1. Between the Catholic Church and the Eastern Churches separated from us there is still a very close communion in matters of faith; moreover, through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature. Although separated from us, these Churches possess true sacraments, above all (by apostolic succession) the priesthood and Eucharist. This offers

ecclesiological and sacramental grounds for allowing and even encouraging some sharing in liturgical worship (even Eucharistic) with these Churches given suitable circumstances and the approval of Church authority. (DE nn 5, 15, 44)

2. Catholics may attend Orthodox liturgical functions if they have reasonable grounds, e.g., arising out of public office or function, blood relationships, desire to be better informed, an ecumenical gathering, etc. In such cases, they are encouraged to take part in the common responses, hymns and actions of the Church in which they are guests.
3. In Catholic liturgical services, an Orthodox clergyman who is representing his Church should have the place and liturgical honors which Catholics of equal rank and dignity have. A Catholic clergyman present in an official capacity at an Orthodox service can, if it is acceptable to his hosts, wear choir dress or the insignia of his ecclesiastical rank.
4. A Catholic may read the lessons at an Orthodox liturgical function, if he is invited. An Orthodox may be permitted to do the same at a Catholic liturgical service.
5. The Decree on the Catholic Eastern Churches (n.27) permits the Sacraments of Penance, the Eucharist, and the Anointing of the Sick to be given to Eastern Christians who are separated in good faith from the Catholic Church, if they ask for them of their own accord and have the right dispositions. However, the Guidelines issued by the Standing Conference of Canonical Orthodox Bishops in the Americas generally forbid the reception of the Sacraments by their faithful from other than Orthodox clergy. There are other separated Eastern Christians who are not members of the Standing Conference and, consequently, not bound by its Guidelines. Consultation with the authorities of these churches will determine pastoral practice. For the Nuptial Mass of an Orthodox and a Roman Catholic, the pastor of the Orthodox party should be approached for a practical judgment regarding communion for the Orthodox spouse. (C. 844.3)

F. Viaticum:

1. The faithful who are in danger of death from any cause should be refreshed by Holy Communion in the form of Viaticum. Even if they have already received Holy Communion that same day, it is highly recommended that those who are in danger of death communicate again. As long as the danger of death lasts, it is recommended that Holy Communion be administered a number of times, but on separate days. Holy Viaticum should not be delayed too long. Those involved in pastoral care are to be especially vigilant that the dying receive Viaticum while fully conscious. The cause for the danger of death must be proximate,

not remote. For example, a person who is about to undergo open heart surgery is in proximate danger; a person taking an airplane trip is only in remote danger. (C. 921,922)

2. All the baptized who are eligible by law to receive Holy Communion are obliged to receive Viaticum in danger of death. Children who have not reached the age of reason may receive Viaticum provided they can distinguish the Body of Christ from ordinary food and receive Communion reverently. Even if a person has received Holy Communion once or twice that day, Viaticum should still be received. Ideally, Viaticum should be received during Mass and under both species of bread and wine. Those who for medical reason are unable to take the consecrated host may receive Viaticum in the chalice alone. (RA 27; C 913.2)

V. Place of Celebration

- A. The Eucharist should be celebrated in a sacred place, unless in a particular case necessity requires otherwise. In such a case, the celebration must occur in a decent place (C. 932.1). A particular case includes not only a single occasion but also an individual priest who must celebrate outside a sacred place on a regular basis. Cases of necessity include sickness, old age, distance from a church, pastoral advantage such as Masses for children and other particular groups. A decent place is principally one that would not unduly hinder the participation of the people as a result of undesirable distractions.
- B. The Eucharistic sacrifice should take place on a dedicated or blessed altar. Outside a sacred place a suitable table may be used, always with a cloth and corporal. (C. 932.2)
- C. In a non-Catholic church: For a just cause and with the express permission of the local Ordinary, a priest may celebrate the Eucharist in the place of worship of some church or ecclesial community which does not have full communion with the Catholic Church, provided there is no scandal. (C. 933)

The local Ordinary's permission is not needed to celebrate the Eucharist in an interdenominational chapel, such as at a hospital, prison, or military installation, since the canon refers only to the place of worship of some Christian denomination which is not in full communion with the Catholic Church, such as a Protestant or Orthodox church.

- D. A priest should be allowed to celebrate the Eucharist even if he is unknown to the rector of a church, provided he has a letter of recommendation from his Ordinary or his superior (a celebret) which is dated at least within the year. If he lacks such a letter he can still be allowed to celebrate if it is prudently thought that he should not be prevented. (C. 903)

VI. Mass Offerings:

A. Stipends

1. In accord with the approved custom of the Church, each priest, whether celebrant or concelebrant, may accept an offering to apply Mass for a certain intention (C. 945.1).
2. Once the offerings are accepted, separate Masses are to be applied for the intentions of those who gave individual offerings, even though they be small in amount (C. 948).
3. No one is allowed to accept more Mass offerings to be applied by himself than he is able to satisfy within a year (C. 953).

B. Additional Masses the same day

1. A priest who presides at more than one Mass on the same day may apply each one for an intention for which an offering is given. On Christmas a priest may keep the offerings for three Masses celebrated. On all other days he may keep only one offering, and give the others to purposes prescribed by the Ordinary. However, some compensation by virtue of an extrinsic title is admissible. (C. 951.1) Those who must celebrate Mass pro populo on Sundays and holy days may keep the offering from a second Mass that day. (C. 951.1 and its commentary)
2. A priest concelebrating another Mass on the same day may not accept an offering for it under any title (C. 951.2). Except on Christmas, a priest who is concelebrating may not accept an offering for that Mass unless it is the only Mass he is offering that day.
3. In the Diocese of Tyler, offerings accepted after the first Mass are to be sent to the Chancery for Aid to Poor Parishes Fund. Religious Order priests are to send their stipend to their Order.

- C. Collective Mass intentions: A Decree of the Congregation for the Clergy (Feb. 22, 1992) follows:

ARTICLE I

According to Canon 948, "separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted." Therefore the priest who accepts the offering for a Mass for a particular intention is bound 'ex iustitia' to satisfy personally the obligation assumed (cf. Canon 949) or to commit its fulfillment to another priest, according to the conditions established by law (cf. Canons 954-955).

Priests who transgress this norm assume the relative moral responsibility if they indistinctly collect offerings for the celebration of Masses for particular intentions and, combining them in a single offering and, without the knowledge of those who have made the offering, satisfy them with a single Mass celebrated according to an intention which they call "collective."

ARTICLE II

In cases in which the people making the offering have been previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a "collective" intention.

In this case it is necessary that the place and time for the celebration of this Mass, which is not to be more than twice a week, be made public.

The bishops in whose dioceses these cases occur are to keep in mind that this practice is an exception to the canonical law in effect; wherever the practice spreads excessively. On the basis of erroneous ideas of the meaning of offerings for Masses, it must be considered an abuse which could progressively lead to the faithfuls discontinuation of the practice of giving offerings for the celebration of Masses for individual intentions, thus causing the loss of a most ancient practice which is salutary for individual souls and the whole church.

ARTICLE III

In cases described in Articles 2, paragraph 1, it is licit for the celebrant to keep the amount of the offering established by the diocese (cf. Canon 950).

Any amount exceeding this offering shall be consigned to the ordinary as specified in Canon 951.1, who will provide for its destination according to the ends established by law (cf. Canon 946)

ARTICLE IV

Especially in shrines or places of pilgrimage which usually receive many offerings for the celebration of Masses the rector, bound in conscience, must attentively see to it that the norms of the universal law on the subject (cf. principally Canons 954-956) and those of this decree are accurately applied.

ARTICLE V

Priests who receive a great number of offerings for particular intentions for Masses, eg., on the feast of the Commemoration of All the Faithful Departed (All Souls) or on other special occasions, being unable to satisfy them personally within the year's time (cf. Canon 953) rather than refusing them and thus frustrating the devout intention of those making the offering and keeping them from realizing their good purpose, should forward them to other priests

(cf. Canon 955) or to their own ordinary (cf. Canon 956).

If in these or similar circumstances that which is described in Article 2, paragraph 1 of this decree takes place, the priests must be attentive to the dispositions of Article 3.

ARTICLE VI

To diocesan bishops in particular falls the duty of promptly and clearly making known these norms, which are valid for secular and religious clergy, and seeing to their observance.

ARTICLE VII

It is also necessary that the faithful should be instructed in this matter through a specific catechesis, whose main points are as follow: the deep theological meaning of the offering given to the priest for the celebration of the Eucharistic sacrifice, the goal of which is especially to prevent the danger of scandal through the appearance of buying and selling the sacred; the ascetical importance of almsgiving in Christian life, which Jesus himself taught, of which the offering for the celebration of Masses is an outstanding form; the sharing of goods, through which by their offering for Mass intentions the faithful contribute to the support of the sacred ministers and the fulfillment of the Church's apostolic activity.

D. Amount of offering

1. The bishops of a province are to define by decree the amount that is to be offered in the whole province for the celebration and application of Mass. **A priest may not ask for an amount higher than this.** However, a priest is free to accept an offering voluntarily given which is higher or lower than the established amount. In the absence of such a decree, the custom of the diocese is to be observed. Also the members of every kind of religious institute must observe the amount defined by the above mentioned decree or custom. (C. 952)
2. If a sum of money is offered for the application of Masses and there is no indication of the number of Masses to be celebrated, the number is reckoned on the basis of the amount of the offering established in the place where the donor lives, unless the donor's intentions must legitimately be presumed to have been otherwise (C. 950).
3. The ordinary stipend for Masses has been set for all dioceses of both Texas Provinces at \$5.00.
4. Mass intentions should not be refused due to the inability of the petitioner to offer the full stipend.

5. Mass stipends only become the possession of the priest when the Mass intention is satisfied. It is forbidden to borrow money from the Mass Stipend Account or to take an advance of money from this account.

E. Record and supervision

1. Each priest must accurately record the Masses he has agreed to celebrate and those which he has satisfied. Those who transfer to others Masses to be celebrated should record without delay in a book both the Masses which were received and those which were given to others. The amount of the offerings is also to be noted. (C. 955.3, .4)
2. The pastor or rector of some church or other pious place in which Mass offerings are customarily received should have a special book in which he accurately records the number of Masses to be celebrated, the intention, the offering received, and also the fact of their celebration (C. 958.1).
3. The duty and right of ensuring that Mass obligations are satisfied belongs to the local Ordinary in churches of the secular clergy and to superiors in churches of religious institutes or societies of apostolic life (C. 957). The Ordinary is obliged either personally or through another to inspect every year the Mass offering books (C. 958.2). In this diocese, this obligation is exercised by the Deans.

F. On the death of a priest: Each priest is to offer three (3) Masses for the repose of a priest of the diocese after his death.

G. Bination and trination: A priest may not celebrate Mass licitly more than once a day except in those cases in which the law permits. If there is a scarcity of priests, the local Ordinary may allow priests to celebrate Mass twice a day for a just cause: in pastoral necessity he can allow priests to celebrate Mass even three times on Sundays and holy days of obligation. (C. 905)

H. Missa pro populo: After taking possession of the parish, the pastor is obliged to apply a Mass for the people entrusted to him on every Sunday and holy day of obligation observed in the diocese. (Similarly an Administrator or Priest-in-charge should offer a Mass for the people as would a canonical pastor.) If he is legitimately impeded from this celebration, he should apply a Mass on these same days through another priest or he, himself, should do it on other days. A pastor who has the care of several parishes need apply only one Mass on Sundays and holy days for all the people entrusted to him. A pastor who has not satisfied these obligations shall as soon as possible apply as many Masses for the people as he has omitted. (C. 388,534)

VII. Bread:

- A. Wheat bread is necessary for validity. According to the standing tradition of the Latin Church, it must be unleavened (GIRM 282). This is necessary for liceity.
 - B. The nature of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. Accordingly, even though unleavened and baked in the traditional shape, the Eucharistic bread should be made in such a way that the priest is able to break the host into parts and distribute them to at least some of the faithful (GIRM 283). Parishes that are using the very small sized hosts are urged to begin using a larger host for Holy Communion. They more adequately fulfill the directive of the (GIRM 283).
 - C. In the Diocese of Tyler, each community is asked to purchase hosts from the Dominican Nuns in Lufkin. These contemplative nuns are an important spiritual resource in our diocese and the providing of hosts is an important apostolate for them.
 - D. Permission may be granted by the bishop to priests and lay persons affected by celiac disease to consume low-gluten altar bread. Low-gluten hosts are valid matter, provided that they contain the amount of gluten sufficient to obtain the confection of bread, that there is no addition of foreign materials, and that the procedure for making such hosts is not such as to alter the nature of the substance of the bread (CDF 7/03).
- VIII. Wine: The wine must be natural from the fruit of the grape and not corrupt (C. 924.3). Wine made from any other fruit or chemical is invalid matter. To insure valid matter, the Bishop asks priests to only use wine that comes from approved providers of wine for ritual use.
Care must be taken so that the wine does not turn to vinegar. If it becomes so sour that it is regarded more as vinegar than wine, it is invalid matter. The wine must be natural and pure, that is, not mixed with any foreign substance (GIRM 284). This later requirement is only for liceity.
- IX. Water: A small amount of water is to be mixed with the wine. This is needed for liceity only. It need be observed only for the principal chalice in order to preserve the symbol of the one cup (BCL 1978, n.96).
- X. Priests and consummation of wine
- A. Priests unable to consume wine may receive by intinction when concelebrating or, when celebrating alone, again by intinction, but leaving it to an assistant to consume the Precious Blood (CDF 10/12/83). Those who celebrate alone must receive permission from the local Ordinary to receive by intinction (CDF 10/29/82). Concelebrating priests may receive under the species of bread alone. (CDF 6/95).
 - B. Mustum:
 - 1. Permission to use mustum can be granted by Ordinaries to priests affected

by alcoholism or other conditions which prevent the ingestion of even the smallest quantity of alcohol. By mustum, it is understood to be fresh juice from grapes, or preserved by suspending its fermentation (by means of freezing or other methods which do not alter its nature. (CDF letter July 24, 2003, Prot. 89/78-174 98)

2. In general, those who have received permission to use mustum are prohibited from presiding at concelebrated Masses. There may be some exceptions (for a bishop or superior general, with the bishop's permission, a priest at his anniversary, etc.). In these cases, the one who presides is to communicate under both the species of bread and that of mustum, while for the other concelebrants a chalice shall be provided in which normal wine is to be consecrated. (BCL Nov 2003)
3. The Ordinary can also grant permission for use of mustum to deacons or lay faithful. (CDF 7/03, BCL Nov 2003).

XI. Sacred Vessels:

- A. Among the requisites for the celebration of Mass, the sacred vessels hold a place of honor, especially the chalice and paten, which are used in presenting, consecrating, and receiving the bread and wine. Vessels should be made from precious metals and be of a style that depicts their sacred character. (ie Chalices should not look like simple goblets.)
- B. Chalices and other vessels that serve as receptacles for the Blood of the Lord are to have a non-corroding metal cup. The base generally is to also be metal, but may be of any other solid and worthy material.
- C. Vessels that serve as receptacles for the Eucharistic bread, such as a paten, ciborium, pyx, monstrance, etc., are to be made of precious metal, or at least plated. They are to be suited to sacred use by their style.
- D. Vessels made from metal should ordinarily be gilded on the inside if the metal is one that rusts; gilding is not necessary if the metal is more precious than gold and does not rust.
- E. The artist may fashion the sacred vessels in a shape that is in keeping with the culture of the region, provided each type of vessel is suited to the intended liturgical use.

XII. Scheduling of Masses

- A. The Eucharist is important in the life of the parish. Daily Mass should be available to the people. In a one-priest parish, it is understandable that Mass not be scheduled on the priest's day off. Even on such a day, a Communion Service

should be conducted either by a deacon or a Extraordinary Ministers of Holy Communion well trained for this liturgical service.

- B. Sunday Masses should not be needlessly duplicated simply for convenience. Each parish is to review its schedule of weekend Masses to determine if fewer Masses can appropriately serve the parish. Each Mass must provide for full, active and conscious participation by all in the assembly through the responses and music.
 - C. Changes in Mass schedule should be made in consultation with the Dean.
- XIII. Communion Outside of Mass: The faithful should be instructed carefully that, even when they receive communion outside Mass, they are closely united with the sacrifice which perpetuates the sacrifice of the cross. It is therefore proper that those prevented from being present at the community's celebrations should be refreshed with the Eucharist. (EM nn.3,40,41)
- A. Sacramental communion received during Mass is the more perfect participation in the Eucharistic celebration. The faithful should be encouraged to receive communion during the Eucharistic celebration itself. Priests, however, are not to refuse to give communion to the faithful who ask for it even outside Mass. (EM n. 33a)
 - B. Pastors should see that an opportunity to receive the Eucharist is given to the sick and aged, even though not gravely sick or in imminent danger of death, frequently and , if possible, daily, especially during the Easter season. It is lawful to minister communion under the appearance of wine to those who cannot receive the consecrated bread. (EM nn.40,41)
- XIV. Paschal precept: All the faithful, after they have been initiated into the Eucharist, are obliged to receive Holy Communion at least once a year. This precept must be fulfilled in paschal time from the First Sunday of Lent to Trinity Sunday (Council of Baltimore, n.257), but for just cause it may be fulfilled at another time during the year. (C. 920)
- XV. Weekly Eucharistic Devotion for Vocations: Each parish and institution with a chapel in the diocese is asked to have a period of exposition of the Blessed Sacrament one day a week, from sometime in the morning until a suitable time in the evening in prayerful devotion to our Eucharistic Lord for the intention of vocations to the priesthood and religious life in our diocese.

The Chancery has a pamphlet to assist an extraordinary minister of Holy Communion in celebrating the exposition and reposition when a priest or deacon is not available.

- XVI. Preparation of Masses with the Bishop: The Diocesan Liturgical Commission serves as a resource to aide in the major liturgies of the diocese. In addition, the Master of Ceremonies of the Bishop serves to help ensure the liturgy is free of unnecessary distractions. In order to assure a consistency in quality and appropriateness in

diocesan worship, the following guidelines are established.

- A. The Rites of Ordination, the Chrism Mass and the Rite of Election are to be prepared and coordinated through the Chancery.
- B. All major diocesan liturgies are to be prepared by their respective agencies in cooperation with the Chancery one month before the day of the celebration.
- C. Those preparing parochial celebrations (i.e. parish anniversaries, Dedications) involving the bishop are to consult with the Chancery when the date is set by the bishop for the celebration and submit the prepared liturgy to the Chancery one month before the celebration.
- D. Those preparing major celebrations at Religious Houses at which the diocesan bishop is invited to preside are to submit to the Chancery the prepared liturgy one month before the celebration.
- E. Funerals of priests and deacons are to be prepared with the assistance of the Chancery. To facilitate this it is important that the Bishop be notified of the death of priests or deacons immediately.

XVII. Care of Holy Oils

Holy Oils should be replaced after the Mass of Chrism each year. The new oils should be used in the celebration of the Sacraments and the old oils should be properly disposed of. Burning is the most convenient manner of reverently disposing of them. It is not proper to keep old oils stored in the sacristy or the rectory.

XVIII. Copyright laws: It is illegal and immoral to reproduce copyrighted materials (present and future technologies) and music by any means without written permission of the copyright owner. Regardless of the use of the materials, it does not alter the legal or moral situation of copying without permission. This applies to all persons in all situations. (MCW n. 78; BCL 4/69)

Part II - Celebration of the Sacraments
Section 1: Infant Baptism

I. RITE FOR BAPTISM OF INFANTS

A. Catechesis before infant Baptism

1. Concretely, pastoral practice regarding infant Baptism must be governed by two great principles, the second of which is subordinate to the first.
 - a. Baptism which is necessary for salvation is the sign and the means of God's prevenient love, which frees us from original sin and communicates to us a share in divine life. Considered in itself, the gift of these blessings to infants must not be delayed.
 - b. Assurances must be given that the gift thus granted can grow by an authentic education in the faith and Christian life, in order to fulfill the true meaning of the sacrament. As a rule, these assurances are to be given by the parents or close relatives, although various substitutions are possible within the Christian community. But if these assurances are not really serious, there can be grounds for delaying the sacrament; and if they are certainly nonexistent, the sacrament should even be refused. (Congregation for the Doctrine of the Faith Instruction on Infant Baptism, n.28)
2. Baptismal preparation for parents of an infant should follow the Diocesan Sacramental Guidelines and Resources for Catechesis developed by the Office of Faith Formation.
3. The parents and Baptismal teams need ample time to prepare for the Baptismal celebration. Therefore, parents seeking Baptism for their child should be encouraged to contact the office of the parish community in which they are a member during the fourth or fifth month of pregnancy. An infant should be baptized within the first weeks after birth, unless there is a serious reason for delay.
4. When parents request Baptism for their child, the pastor or trained person(s) appointed by the pastor should meet the parents to:
 - a. establish a beginning relationship with the family
 - b. share thoughts about themselves and their faith life
 - c. begin to spiritually prepare for the birth of the child
 - d. afford a time to answer any questions
 - e. explain the program and the responsibilities of the parents as well as of the Church
 - f. understand the sacramental and liturgical significance of Baptism.

5. Following this initial interview every parish should provide 4 to 6 hours of Baptismal catechesis in a friendly, inviting atmosphere, being aware of the ethnic, economic and social needs of the parents and godparents (sponsors). Catechesis should:
 - a. assist the parents and sponsors in deepening their relationship with Christ and their involvement in the community life of the Church.
 - b. emphasize the importance of the parents in their role as models of the faith and as primary educators of their children.
 - c. bring parents and sponsors to greater understanding of the teachings of the Church and its sacramental and liturgical life, especially within the Sacrament of Baptism.
 - d. make parents aware of suitable resources which will assist them in Christian parenting.
 - e. involve parents and sponsors in the preparation and celebration of the Baptismal liturgy.
6. When one of the parents is not a Catholic, the instruction and discussion should be adapted to that situation.
7. The period of Mystagogy for post baptismal catechesis is important. For infants the focus of this should be on encouraging parents to continued growth in their faith through study and participation in adult faith enrichment programs. This will empower them as the primary educators of the faith for their children.
8. Although sometimes difficult, a method of "follow-up" is vitally necessary after the ceremony. This might be a visit from one of the persons involved in the preparation (priest, religious, or lay person). If this is deemed impossible, at least a letter of congratulations and encouragement, accompanied by the Baptism record, should be sent by the pastor. Some parishes have also found a visit prior to the ceremony and a letter of congratulations on the first anniversary to be a very effective pastoral tool.

B. Pastoral Considerations

1. In many cases it will be evident during the meetings with the parents that they are ready and eager to meet their responsibilities as Christian parents. Unfortunately, however, this is not always the case. At times, longer periods of preparation may be necessary in order to assure both the integrity of the sacraments and the child's future development as a Christian. While consultation among the clergy of the parish is recommended in such matters, the decision regarding the postponement of Baptism belongs to the pastor of the parish. If necessary, the bishop should be consulted when:
 - a. parents request Baptism for merely social reasons.

- b. parents show no intention of raising and educating the child as a Catholic because they have not done so with other children.
- c. parents have little knowledge of Catholic belief and practice and refuse further discussion or instruction.

When a decision is made to delay the Sacrament of Baptism, great pastoral sensitivity is required in explaining the reasons for this delay so as to help allay any negative feelings or disappointment on the part of the family. The goal of the preparation process for Baptism is a growth in the faith life of the child's family. The joyful occasion of the birth of a child should be a time of reconciliation with the Church, not one of further alienation. Parents have the right to appeal the postponement of their child's Baptism. This appeal should be directed to the bishop's office.

2. In the case of a request for Baptism where pastors find irregular marriage unions, insufficient knowledge of the Faith of nonpracticing parents who are unlikely to return to active participation, godparents should be sought among relatives, close friends or interested members of the parish community who would willingly assume the responsibility for the Christian education of the child (DCD Prot. n. 273/89).
3. Baptism is generally celebrated in the parish of the family. Sometimes, parents request that the Baptism of their child be celebrated in a parish other than their proper parish. If this is done to avoid a more demanding formation program, they should be encouraged to return to their own parish. If however there is a valid reason, like the parents have a special relationship with another parish or one of its priest, then the couple should be allowed to "cross" parishes if the following criteria are fulfilled:
 - a. the parents participate fully in the preparation program of the parish where they are registered parishioners.
 - b. permission of the proper pastor is granted. (C. 862)

C. Baptismal Register

1. General procedure: The minister who celebrates the Baptism must carefully and without delay record the following information: name of the person baptized, parents, place and date of birth, place and date of the celebration of Baptism, sponsors or Christian witness. The record is to be kept at the parish where the Baptism was celebrated.
2. Baptisms done outside of the church building are to be recorded in the Baptismal Registry of the local parish/mission.
3. Child born of an unmarried mother: The name of the mother is to be inserted if there is public proof of her maternity or if she asks this

willingly, either in writing or before the pastor and two witnesses; likewise, the name of the father is to be inserted if his paternity has been proven either by a public document or by his own declaration before the pastor and two witnesses. In other cases, the name of the one baptized is recorded without any indication of the name of the father or parents. (C. 877.2)

4. Proof of child's paternity: Ways to establish paternity child for Baptismal Registry:

- a. Parents are married at the time of conception.
- b. If not married at the time of conception, but do marry before or after the birth of the child, at the time the couple procures the marriage license, they can complete and file an acknowledgment of paternity form. Once filed, the couple can then request an amended birth certificate from the Department of Health, Bureau of Vital Statistics.
- c. If the couple is not married and the father wants to confirm his paternity, he can file an acknowledgment of paternity form on his own and file with the Department of Health, Bureau of Vital Statistics. The mother cannot file this form on behalf of the father.
- d. Court action.

5. Changing Baptismal records:

a. Adoptions:

- (1) Finalized adoption: Only the names of the adopting parents are to be recorded without any notation of the fact of adoption.
- (2) Adoption in process: The minister is to request an official document from the lawyer, or authorized adopting agency, stating that the child is legally free for adoption. (NB this will be 30 days after the natural parent(s) surrender the child for adoption) and that permission for Baptism has been given by the natural parent(s). If this authorization is not available, the Baptism should be postponed until the final order of adoption has been issued. In the case of older adopted children (6 years and older), the Baptism should await the issuance of a final order of adoption. In all cases enter the names of adopting parents without any notation of the fact of adoption.
- (3) Recording adoptions in Baptismal Records: The Chancery assumes the responsibility of adoptions. In this method, no change is made in the baptismal register. Instead, when the adopting parents or adoption agencies request an amended baptismal certificate, three documents should be sent to the Chancery: the Certificate of Baptism containing all the

information in the baptismal register, the adoption decree, and an amended birth certificate if such is provided. The adopting parents should also be allowed to submit different godparents. The Chancery will then issue an amended baptismal certificate. It will also notify the adopting parents that all future requests for certificates should be made to the Chancery where the confidential information is filed under the adopted name. In order to preserve the presumed legitimacy of the child, the Certificate of Baptism should be styled that it does not automatically identify the subject as adopted. Hence, the Chancery certificate looks exactly like any other certificate. The fact that it is issued by the Chancery is not a mark of adoption since the Chancery also issues many certificates from suppressed parishes whose records are kept in its vault. Ordinarily, adoption occurs in infancy and the adopted person never knows where he or she was originally baptized. In such cases, there is no necessity of any special remarks in the annotation column of the baptismal register. In the instances where a child is adopted when he/she is older and is aware of his/her original name and place of baptism, an annotation should be made in the Baptismal register to the effect that no certificate should be issued and all requests referred to the Chancery. The purpose of this is to prevent the slight possibility that a person will have access to two Baptismal certificates: one under the adopted name and one under the original Baptismal name.

- b. Correction of spelling/date error: If a spelling or date error is discovered in a baptismal entry, before an alteration is made, the parish first must have legal proof of the correct information (birth certificate). Once having proof, a line is drawn through the incorrect information in the baptism register (not erased or covered) and the correct information is written above the incorrect. A notation is made in the remarks column: "information changed to agree with birth certificate # _____ (county) _____, _____ (state) _____." After this correction is made, a note must be sent to the archivist at the chancery so that the diocesan records can be noted.
- c. Immigration: At times priests have been asked to change Baptismal records to completely falsify a record. The U.S. Immigration Service has informed the Chancery that such action on behalf of aliens violates several federal statutes and felony crimes. The U.S. government does accept Church records as authentic documents. To falsify such records threatens those who depend on their Baptismal record as their claim to U.S. citizenship.

- d. Transsexual operation: After a sex change operation, the person may obtain a court order changing his/her name. The person may then request that the Baptismal information conform to this change. It seems best that the priest does NOT alter the record but notes in the column that the Baptismal certificate should be sought from the Chancery. The priest should submit to the Chancery the Baptismal record information and a copy of the court order legally changing the name. The Chancery will then issue an amended Baptismal certificate but with the notation on the certificate: "Not valid for marriage purposes".

Part II Celebration of the Sacraments of Initiation
Section 2: Celebration of Confirmation and First Eucharist for Baptized Catholics

Sacramental initiation begins with Baptism and is completed with Confirmation and First Eucharist. The Sacrament of Reconciliation is an important part of preparing for Confirmation and First Eucharist for any baptized person who has the use of reason. With the movement to celebrate Confirmation prior to First Eucharist, the parishes and missions in the Diocese of Tyler will need to adopt some new practices. This procedure is put forth to offer a consistent and orderly manner of helping candidates seeking formation for Confirmation and First Eucharist. Generally a baptized Catholics should begin formation for these Sacraments at the age of reason (7 years old). NB: A similar procedure should be followed for those baptized Catholics that already have celebrated Confirmation or First Eucharist and are seeking to complete their sacramental initiation. (Procedure for Baptized Catholics to Complete Sacramental Initiation (or to begin Celebrating Sacraments of Reconciliation, Confirmation and/or Eucharist) November 12, 2005)

- I. Petition to begin formation for celebration of the Sacraments of Reconciliation, Confirmation and First Eucharist
 - A. A candidate seeking formation to celebrate Confirmation and First Eucharist, begins with a petition submitted to the parish priest to begin formation for Reconciliation, leading to Confirmation and First Eucharist. For a child who begins to have the use of reason, about 7 years of age, the parents or guardian should submit the petition.
 - B. A copy of the Baptismal record of the candidate should be included with the petition. This both emphasizes that Baptism is the foundation sacrament, and it is necessary so that when Confirmation and First Eucharist are celebrated the appropriate notice can be readily sent to the church of Baptism.
 - C. All those in the household who desire sacraments should be helped to work together in readying themselves for celebration of the Sacraments together.
 - D. The parish priest in accepting the petition should list the child's name so they might be included in prayer by the parish community.
 - E. The names should be listed in a book along with those parents preparing for baptism of an infant and those in the RCIA program.
- II. Initial Formation
 - A. The candidate takes an active role in their formation. For minors, this is properly facilitated by parents as the primary educators of their children. The parish community should offer help to candidates, parents, and the household of faith.
 - B. The candidate should have at least an initial catechesis on the 15 Goals

- C. The candidate should have an understanding why they need Confession as part of living the Christian life. The level of understanding has to be age appropriate.
 - D. The Curriculum Guide for the Diocese of Tyler provides some objectives based on the 15 Goals for each age group. This can be helpful in determining appropriate understanding of the Goals as a basic formation in the faith.
 - E. Parish sessions to help parents form their children for the Sacraments should not be part of the regular Religious Education program in the parish/mission/school. It should be intergenerational. Indeed these sessions should be open to the whole community.
 - F. Each parish should be aware of individuals with special needs. With some adaptation and individual attention many people with special needs can be presented as candidates for the Sacraments.
- III. Presentation for First Reconciliation
- A. Candidates for First Reconciliation should be helped to identify sin in their lives. Parents should be helped to identify when their child is ready to celebrate First Reconciliation. This could be aided by written guidelines.
 - B. There should be an opportunity for an objective evaluation of their preparedness, this might be done by either individual discussion or by a group discussion with several children seeking to approach the Sacraments.
 - C. Once ready, candidates are free to choose to whom and when they will celebrate the sacrament of Reconciliation. Parents can choose to bring the child with them at one of the regular Confession times, or to a parish Reconciliation Service, or to make an appointment for a special time. Ideally, the parents and others in the household of faith will celebrate the Sacrament of Reconciliation with the child. This helps to affirm that the Sacrament is a part of the Christian life.
- IV. Ongoing celebration of Reconciliation
- A. After First Reconciliation a person should celebrate the Sacrament monthly in preparation for Confirmation and First Eucharist. Again, it would be hoped that others in the household of faith would be joining them in frequenting this Sacrament.
- V. Formation for Confirmation and First Eucharist
- A. Formation for the Sacrament of Confirmation and First Eucharist should begin shortly after First Reconciliation.
 - B. This should include a systematic presentation of the 15 Goals, in accord with the Curriculum Guide.
 - C. There should also be a particular focus on the Sacraments of Initiation

- D. Each candidate should be helped to live a good life as a child of God in response to the Call to Holiness given them at Baptism.
 - E. The curriculum guide for the Diocese presents for various age levels the appropriate understanding of these 15 Goals.
 - F. Parish sessions to help parents form their children for the Sacraments should not be part of the regular Religious Education program in the parish/mission/school. It should be intergenerational. Indeed these sessions should be open to the whole community. They may deal with everyone together or include time for breaking them out according to age or interest.
- VI. Establishing readiness
- A. The diocese will develop some written criteria, supplementing the objectives contained in the Curriculum Guide.
 - B. Each candidate should submit a written reflection sheet when they are ready to be considered for celebration of the Sacraments.
 - C. There should be either individual or preferably group assessment of the readiness for celebration of the Sacraments of Confirmation and First Eucharist.
 - D. This assessment should not resemble an examination, but provide a chance for the pastor or some designated leadership of the community to hear from the candidate their desire and readiness for celebrating the sacrament.
 - E. It could take the form of the priest, master catechists, or other trained persons from the community asking the candidates why the sacraments are important and how they will help them live a better life as part of the church family.
- VII. Registration for a particular date for celebrating the sacrament
- A. The parish will announce scheduled date(s) for the Bishop to visit and celebrate Confirmation and First Eucharist. (Each parish will schedule dates for Confirmation with the Bishop's Office as has been the practice.)
 - B. Households with people that will be ready for the celebration of the sacrament should in a timely fashion register for the date they desire to celebrate the sacrament. (Some parishes/missions may have more than one date each year when Confirmation and First Eucharist will be celebrated in their community.)

Part II: Celebration of the Sacraments of Initiation
Section 3: RCIA

I. THE RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA) (unbaptized person)

The revised ritual for Christian Initiation of Adults (RCIA) was mandated for use in the U.S. beginning September 1, 1988. Rather than compressing the stages of conversion into a single ritual associated with the moment of Baptism, it provides for the ritual celebration of stages at the proper times and for the gradual integration of the person into the Christian Community which is the parish. Recognizing that the rite constitutes a substantial challenge both for clergy and parishioners, serious and consistent effort must continue to be made to implement it fully in all parishes of the diocese. The RCIA is mandatory in all parishes in the United States. (NCCB 3/18/88)

It is essential that the Church always be mindful to be available to the entire household of faith. Often when one member of a family is moving toward a Sacrament of Initiation, it serves as an event of evangelization and opens others to the grace of deeper conversion. Being mindful of parents, siblings, spouses, or close friends who are part of their household of faith and who might be open to help in their personal journey of faith and so benefit from participation in the Christian Initiation process. Whenever possible the Church desires to help families and extended families journey together toward a deeper communion in the Sacraments.

The pastor and the CI process: The pastor is the person responsible for the faith formation of the catechumens and candidates for full communion. This serious responsibility cannot be delegated, but to be effective must be carried out in collaboration with a properly formed Christian Initiation Team. While it is good to use the Sunday Lectionary as part of the process in faith formation, separate catechetical instructions on the Creed, the Commandments, the seven sacraments, the moral teachings and devotion to Mary and the saints are to be presented in conformity with the magisterium of the Church. All should clearly understand the meaning of the Mass, Eucharistic devotion, the forgiveness of sins and the spiritual value in the regular celebration of the Sacrament of Penance. All should have a beginning sense of Catholic identity.

The Christian Initiation Team: The Team is to be trained in the Diocesan process of Christian Initiation. They are supported in that by the Diocesan Christian Initiation Team. They are to be collaborators with the pastor. The members of the Team should be grounded in the 15 goals of catechesis for the Diocese of Tyler, the three processes and the New Evangelization. Those involved as catechists on the Team must be properly endorsed as Catechists.

A. PART ONE OF RCIA (UNBAPTIZED ADULT)

1. The Code of Canon Law requires that, before an adult is baptized, he or

she is to be admitted to the Catechumenate and, to the extent possible, be led through the various steps of the RCIA (C. 851.1). The candidate must be sufficiently instructed in the truths of the faith and Christian life. Moreover, he or she must show forth evidence of living as a Christian while still a catechumen and must show sorrow for sins. Generally in the Diocese of Tyler a one year period of Catechumenal formation is sufficient. If there has not been an extended period of pre-inquiry in the faith journey of the person a two year period maybe appropriate.

2. However, at the discretion of the bishop, on the basis of the spiritual preparation of the candidate, the period of the Catechumenate may in particular cases be shortened; in altogether extraordinary cases, the Catechumenate may be completed all at once (RCIA, n. 77). Exceptional circumstances may arise in which the local bishop, in individual cases, can allow the use of a form of Christian initiation that is simpler than the usual, complete rite, e.g. sickness, old age, military service, change of residence, long absence for travel. (RCIA nn. 331-339) The bishop will consider exceptional cases when they are brought to him.

3. Outline for Christian Initiation of Adults:

Period of Evangelization and Precatechumenate: This is a time, of no fixed duration or structure, for inquiry and introduction to Gospel values, an opportunity for the beginnings of faith.

First Step: Acceptance into the Order of Catechumens: This is the liturgical rite, usually celebrated on some annual date or dates, marking the beginning of the Catechumenate proper, as the candidates express and the Church accepts their intention to respond to God's call to follow the way of Christ.

Period of the Catechumenate: This is the time, in duration corresponding to the progress of the individual, for the nurturing and growth of the catechumen's faith and conversion to God; celebration of the word and prayers of exorcism and blessing are meant to assist the process.

Second Step: Election or Enrollment of Names: This is the liturgical rite, usually celebrated on the First Sunday of Lent, by which the Church formally ratifies the catechumen's readiness for the sacraments of initiation and the catechumens, now the elect, express the will to receive these sacraments.

Period of Purification and Enlightenment: This is the time immediately preceding the elects' initiation, usually the Lenten season preceding the celebration of this initiation at the Easter Vigil; it is a time of reflection, intensely centered on conversion, marked by celebration of the scrutinies and presentations and of the preparation rites on Holy Saturday.

Third Step: Celebration of the Sacraments of Initiation: This is the liturgical rite, usually integrated into the Easter Vigil, by which the elect are initiated through Baptism, Confirmation, and the Eucharist.

Period of Postbaptismal Catechesis or Mystagogy: This is the time, usually the Easter season, following the celebration of initiation, during which the newly initiated experience being fully a part of the Christian community by means of pertinent catechesis and particularly by participation with all the faithful in the Sunday Eucharistic celebration. (RCIA part 1) For those Baptized at Easter the first year, sometimes called the Neophyte year, should be a time of conscious formation and integration into the community of faith.

4. Celebration of the Sacraments of Initiation:
 - a. In order to signify clearly the interrelation or coalescence of those three sacraments which are required for full Christian initiation (C. 842.2), adult candidates, including children of catechetical age (having reached the age of reason, that is 7 years old or older), are to receive Baptism, Confirmation and Eucharist in a single Eucharistic celebration, whether at the Easter Vigil or, if necessary at some other time (National Statutes #14). Permission of the Bishop is required in the Diocese of Tyler in each case in which there may be some legitimate reason for not celebrating Baptism, Confirmation and Eucharist at the same time. (memo from Bishop May 23, 2008)
 - b. The Rite of Anointing with the oil of catechumens is to be omitted in the Baptism of adults at the Easter Vigil (National Statutes #16). (See #98 RCIA)
 - c. Commonly Baptism is done by pouring water. Baptism by immersion or partial immersion (namely the immersion of the candidate's head) is permitted (National Statutes #17). Baptism is to be done in a reverent manner in an appropriate font.
 - d. Because deacons do not possess the faculty to administer the Sacrament of Confirmation and because catechized adults should receive the Sacraments of Baptism, Confirmation and Eucharist in a single ceremony, deacons should not baptize adults except in cases of extreme emergency (C. 97.2, 852, 865.2, 866, 891).

5. Marriage cases of RCIA candidates: Upon accepting a candidate into the parish RCIA process, the candidate's marital status is to be investigated by the priest or deacon or designated member of the CI Team. If a candidate is in an irregular marriage or is desiring to enter a marriage that would be irregular due to either the candidate's previous marriage or the intended spouse's previous marriage, the candidate is eligible to be admitted into the RCIA process but only into the precatechumenate and catechumenate

periods. **The catechumen can *not* enter the Rite of Election if he/she is in an irregular marriage.**

The candidate's marriage or intended marriage may require an annulment/dissolution processed so that as much time as possible can be given for the canonical process. With great sensitivity, Candidates should be made well aware that they would be unable to enter the Rite of Election or the Sacraments of Initiation until their marriage cases are resolved. They also should be made aware of a possible negative judgment by the Tribunal.

The resolution of marriage cases for RCIA candidates or their spouses or intended spouses takes time, and the Petition is heard in turn according to date of acceptance. No case will be pushed ahead of others simply because the person is an RCIA candidate.

A divorced person who is not presently married, and has no immediate marriage plans, should not be kept from sacramental initiation upon completion of their catechesis.

B. PART TWO OF RCIA (EXCEPTIONAL CIRCUMSTANCES):

1. Rite of Christian Initiation for Children of a Catechetical Age (Chapter One)
 - a. This form of the rite of Christian initiation is intended for children, not baptized as infants, who have attained the use of reason and are of catechetical age (have completed 7 years of age). They seek Christian initiation either at the direction of their parents or guardians or, with parental permission, on their own initiative. Such children are capable of receiving and nurturing a personal faith and of recognizing an obligation in conscience. But they cannot yet be treated as adults because, at this stage of their lives, they are dependent on their parents or guardians and are still strongly influenced by their companions and their social surroundings. (RCIA 252)
 - b. The Christian initiation of these children requires both a conversion that is personal and somewhat developed, in proportion to their age, and the assistance of the education they need. The process of initiation thus must be adapted both to their spiritual progress, that is, to the children's growth in faith, and to the catechetical instruction they receive. Accordingly, as with adults, their initiation may need to be extended over several years before they receive the sacraments. (RCIA 253) However long their formation, they are to celebrate Baptism, Confirmation and receive the Eucharist for the first time at the same liturgy.
 - c. Since children who have reached the use of reason are considered, for purposes of Christian initiation, to be adults (C. 852.1), their

formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil, together with the older catechumens. (National Statutes #18)

- d. A child is considered to have achieved a sufficient use of reason upon completion of seven years of age (C. 97.2). In a particular case this may not be valid, like in the case of a child with severely limited mental capacity.
- e. The children's progress in the formation they receive depends on the help and example of their companions and on the influence of their parents and members of their extended household of faith. Both these factors should therefore be taken into account.

(1) It is hoped that the children will also receive help and a good example in living the Christian life from their parents whose permission is required for the children to be initiated. The period of initiation will also provide a good opportunity for the family to have contact with priest and catechist. Not infrequently other members of the household of faith will be engaged in the Christian Initiation process as well. (RCIA 254)

(2) Since the children to be initiated often belong to a group of children of the same age who are already baptized and are preparing for Confirmation and Eucharist, their initiation progresses gradually and within the supportive setting of this group of companions.

2. Preparation for Baptized, uncatechised Adults (Chapter Four)

- a. This rite concerns adults who were baptized as infants either as Roman Catholics or as members of another Christian community but did not receive further catechetical formation nor, consequently, the Sacraments of Confirmation and Eucharist. Even though these adults have not yet heard the message of Christ, their status differs from that of catechumens, since by Baptism they have already become members of the Church and children of God. Hence, their conversion is built on the Baptism they have already received, the effects of which they must develop. (RCIA 400)
- b. For the most part the plan of catechesis corresponds to the one laid down for catechumens. But in the process of catechesis it should be taken into account that these adults have a special status because they are already baptized. (RCIA 402)
- c. Although it is not generally recommended, if the sacramental initiation of such candidates is completed with Confirmation and Eucharist on the same occasion as the celebration of the full Christian initiation of candidates for Baptism, the condition and

- status of those already baptized should be carefully respected and distinguished (National Statutes 26).
- d. The celebration of the Sacrament of Reconciliation with candidates for Confirmation and Eucharist is to be carried out at a time prior to and distinct from the celebration of Confirmation and the Eucharist. As part of the formation of such candidates, they should be encouraged in the frequent celebration of this sacrament (National Statutes 27).
 - e. Priests mentioned in canon 883.2 also have the faculty to confirm (a) in the case of the readmission to communion of a baptized Catholic who has been an apostate from the faith and also (b) in the case of a baptized Catholic who has without fault been instructed in a non-Catholic religion or adhered to a non-Catholic religion, but (c) not in the case of a baptized Catholic who, though raised in the faith, was never confirmed (National Statutes 28).
 - f. In the case of a baptized Catholic(e(c) above) they would generally be Confirmed when the Bishop comes to the parish for Confirmation. However, if the person is part of the household of faith of one in the Christian Initiation process, the priest can request from the Bishop the faculty to confirm the individual when he celebrates the Christian Initiation of the other member of the household of faith. The Bishop usually will grant this faculty in order to maintain the inter-relationship and sequence of Confirmation and Eucharist as defined in canon 842.2, in accord with canon 884.1 (National Statutes 29).
3. Reception of Baptized Christians into full communion of the Catholic Church (Chapter Five)
 - a. This is a liturgical rite by which a person born and baptized in a separated ecclesial community is received, according to the Latin rite, into the full communion of the Catholic Church (RCIA 473).
 - b. In the case of Eastern Christians who enter into the fullness of Catholic communion, no liturgical rite is required, but simply a profession of Catholic faith, even if such persons are permitted, in virtue of recourse to the Apostolic See, to transfer to the Latin Rite (RCIA 474).
 - c. Anything that would equate candidates for reception with those who are catechumens is to be absolutely avoided (RCIA 477).
 - d. In all cases, discernment should be made regarding the length of catechetical formation required for each individual candidate for reception into the full communion of the Catholic Church (RCIA 478; National Statutes 30).
 - e. One who was born and baptized outside the visible communion of the Catholic Church is not required to make an abjuration of heresy, but simply a profession of faith (RCIA 479).
 - f. The Sacrament of Baptism cannot be repeated and therefore, it is

not permitted to confer it conditionally, unless there is a reasonable doubt about the fact (no record or witness) or validity (use of water and Trinitarian formula) of the Baptism already conferred. (RCIA 480; National Statutes 37)

- g. Those who have been baptized but have received relatively little Christian upbringing may participate in the elements of catechumenal formation so far as necessary and appropriate, but should not take part in rites intended for the unbaptized catechumens. They may, however, participate in celebrations of the word together with catechumens. In addition they may be included with uncatechised adult Catholics in such rites as may be appropriate among those included or mentioned in the ritual in Part II, 4, "Preparation of Uncatechised Adults for Confirmation and Eucharist". The rites of presentation of the Creed, the Lord's Prayer, and the book of the Gospels are not proper except for those who have received no Christian instruction and formation. Those baptized persons who have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community should not be asked to undergo a full program parallel to the Catechumenate. (National Statutes 31)
- h. 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, possible misunderstanding of or even reflection upon the sacrament of Baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic Eucharistic community (National Statutes 33). In fact, their reception can occur at any time during the year, though a Sunday or Easter season are preferred liturgical times.
- i. Nevertheless if there are both catechumens to be baptized and baptized Christians to be received into full communion at the Vigil, for pastoral reasons and in view of the Vigil's being the principal annual celebration of the Church, the combined rite is to be followed: "Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church". A clear distinction should be maintained during the celebration between candidates for sacramental initiation and candidates for reception into full communion; ecumenical sensitivities should be carefully respected. (National Statutes 34)
- j. The celebration of the Sacrament of Reconciliation with candidates for reception into full communion is to be carried out at a time prior to and distinct from the celebration of the Rite of Reception. As part of the formation of such candidates, they should be encouraged in the frequent celebration of this sacrament. (National Statutes 35)

C. RELATED ISSUES WITH THE RCIA

1. Validity of Baptism in Separated Christian Communities. Christians other than Eastern Christians_: Baptism in other Christian Churches is presumed valid by Roman Catholics and any practice which might be interpreted as "re-baptism" must be avoided. Baptism by immersion, pouring or sprinkling, together with the Trinitarian formula ("Father, Son, Holy Spirit"), is of itself valid. Please note that in the late 20th century, some Protestant groups began using "Creator, Redeemer, Sanctifier" which is NOT a valid Trinitarian formula. In determining the validity of the Baptism conferred in other Christian communions, account must be taken of matter, form and sufficient intention. (EGD p. 4)
 - a. Matter and Form: Baptism by immersion, pouring or sprinkling, together with the Trinitarian formula, is of itself valid. (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). Therefore, if the rituals and liturgical books or established customs of a church or community prescribe one of these ways of baptizing, doubt can only arise if it happens that the minister does not observe the regulations of his own community or church. What is necessary and sufficient, therefore, is evidence that the minister of Baptism was faithful to the norms of his own community or church.

For this purpose, generally, one should obtain a written Baptismal certificate with the name of the minister. In many cases, the other community may be asked to cooperate in establishing whether or not in general or in particular cases a minister is to be considered as having baptized according to the approved ritual.

- b. Faith and Intention: Sufficient intention is to be presumed in the minister who conferred the Baptism unless there is a serious reason to question the desire "to do what Christians do." (EGD p. 4)
- c. The application of the Matter: Where doubt arises about the application of the matter, both reverence for the sacrament and respect for the ecclesial nature of the other communities demand that a serious investigation of the community's practice and/or the circumstances of the particular Baptism be made before any judgment is passed on the validity of a Baptism by reason of its manner of administration.
- d. When, because of a serious doubt, conditional Baptism is conferred, the meaning of and the reason for the conditional Baptism should be explained as well as the fact that it is not a re-baptism. Further, the Baptism should be administered privately with a minimum of notice in the simple form. (EGD p. 4; RCIA n. 7)
- e. Information concerning validity of Baptism of non-Catholic churches and communities:

Note: Many Protestant religions have a dedication ceremony or other ceremony which is not a Baptism. If the church has a dedication ceremony, Baptism is generally not conferred until the age of reason or until the approximate age of 13.

Adventists: Water Baptism is by immersion with the Trinitarian formula. Baptism is given at the age of reason. A dedication ceremony is given to infants. The two ceremonies are separate.

African Methodist Episcopal: Baptism with water by sprinkling, pouring, or dunking. Trinitarian form is used. There is an open door ceremony which is not Baptism.

Amish: This is coupled with Mennonites. No infant Baptism. The rite of Baptism is presumed valid.

Anglican: Valid Baptism.

Apostolic Church: An affirmative decision has been granted in one case involving "Baptism" in the apostolic church. The minister baptized according to the form found in the second chapter of the Act of the Apostles, and not St. Matthew. The form used was: "We baptize you into the name of Jesus Christ for the remission of sins, and you shall receive a gift of the Holy Ghost." No Trinitarian form was used.

The Assembly of God: The dedication ceremony is possible. Infants are not customarily baptized. Baptism through water takes place when a person is mature enough to understand its implications. The method of Baptism is not outlined, but is presumed valid.

Baptists: No infant Baptism. There is a ceremony of dedication. Valid Baptism takes place at the approximate age of 13.

Evangelical United Brethren: Members are not received into this church unless they have been baptized. Assurance of Baptism is required before membership is extended. There is a dedication ceremony. Baptism by water is presumed valid and is generally done by immersion, pouring, or sprinkling. The Trinitarian form is used.

Church of the Brethren: (Formerly call Dunkers) Baptism is made by triple immersion. The formula in Matthew is used. Valid Baptism.

Church of Jesus Christ of Latter - Day Saints (Mormons): Invalid

Baptism. According to a decision of the Congregation for Divine Worship and Discipline of the Sacraments in a private response to a diocesan inquiry: "...the Catholic Church does not recognize the baptism of Mormons..." (Roman Replies, 1989, p. 4)

Church of God: There is a public baby dedication with no sacramental significance. Baptism is conferred later by immersion and with a the Trinitarian formula. Baptism is conferred when the individual asks for it. Valid Baptism.

Christian and Missionary Alliance: No belief in infant Baptism, but only to those who give evidence of repentance and new birth. Baptism is seldom conferred before the age of 12. It is conferred by immersion. It is given upon the personal confession of Christ as the Savior of this person. The formula is not given.

Christian Scientists: The mother church of all Christian Science Churches states: "Baptism is an individual spiritual experience. It is not a religious rite or ceremony performed by an ordained minister or priest." The textbook states that it is purification by spirit. A letter from the board of directors states there is no Baptismal ritual in the Christian Science Movement. In other words, they have no true Baptism.

Church of Divine Science: There is no Baptism. The ceremony is a christening ceremony, but not one of Baptism. There is no change brought about in the person who is blessed. The church does not believe in original sin, so that the child is blessed only when received into the church.

Congregational Church: Valid Baptism.

Disciples and Christians: There is a dedication service; no infant Baptism; Trinitarian formula used in Baptism by immersion at an older age. Valid Baptism. These churches are sometimes known as the Disciples of Christ.

Episcopalians: Valid Baptism.

Evangelical Churches: Valid Baptism.

Jehovah's Witnesses: Water is used but no Trinitarian formula. Baptism is invalid.

Lutheran Church: Valid Baptism.

Methodist Church: Valid Baptisms.

Liberal Catholic Church: Valid Baptism with respect to matter and form.

Masons: No Baptism. Masons are NOT a Christian group.

Mormons: See above, Church of Jesus Christ of Latter-Day Saints.

Church of the Nazarene: Infants are baptized or dedicated according to the wish of the parents. The form is Trinitarian. The matter is not mentioned. The dedication ceremony is not Baptism. The adult Baptisms are valid.

Old Catholics: Valid Baptism.

Pentecostal Churches: Baptism is considered necessary for salvation and is done by immersion. Because a Unitarian formula is used rather than Trinitarian, baptism is considered invalid.

Peoples Church of Chicago (Doctor Bradley): Doctor Bradley states that the doctrine of his church on Baptism is that it is a naming ceremony, a dedication and consecration of the child, and a commitment of the parents by teaching and example to help the child grow in knowledge and love of God. It is not absolutely necessary for salvation. Water is used, but only the name of God the Father is mentioned in the formula. Hence, baptism is considered invalid.

Polish National Church: Valid Baptism.

Presbyterian Church: Valid Baptism.

Quakers: Enrollment on Sunday School rolls does not mean Baptism. The Friends Church does not observe Baptism as an outward rite, but rather an inward work of God. There are no Baptismal records. Baptism is spiritual, and "in no way strengthened by the application of water." The Quakers are sometimes called the Society of Friends. Since no water is used, there is no valid Baptism.

Reformed Churches: Valid Baptism.

Salvation Army: No baptism

United Church of Christ: (Congregationalist, Evangelist and Reformed Church) Valid Baptism.

Unitarian Universalist Association (Church): Universalists and Unitarians voted to merge in 1960. There is a denial of the Trinity and the Divinity of Jesus. No valid baptism in either church.

2. Validity of Confirmation in Separated Christian Communities.

- a. Eastern Christians (Orthodox) and those equated with Eastern Christians (Lefevrists, Old Catholics, and others in schism from the Church): Their confirmation is held as valid, since these Churches have valid Apostolic Succession and preserve the seven Sacraments. Hence, the candidate is not re-confirmed.
- b. Non-Eastern Christians (e.g. Protestants): Some ecclesial communities have a confirmation rite (ex. Episcopalians and Lutherans). The Catholic Church does not recognize these as valid and so candidates from these ecclesial communities are to be confirmed.

3. Recording of sacraments:

- a. Elect who have received full initiation (baptism, confirmation, Eucharist): Their names are recorded in the baptismal register with all pertinent information. Notations are also made in the confirmation and Eucharist registers.
- b. The baptized Christian who enters into full communion (profession of faith, confirmation, eucharist): Their names are recorded in the profession of faith, or in its absence, the baptismal register under the date of the profession of faith. The baptismal information (date and place) should be recorded with all other notations. Notations are also made in the confirmation and eucharist registers.
- c. Periodically the situation will arise where parents who have had a child baptized in a non Catholic church want their child to become Catholic. One reason this could occur is when the parent is brought into the Church through initiation. If the child is under the catechetical age (7 years) the parent(s) make a Profession of Faith for the child. Once made, the parish records in the Baptismal Register (or in a special registry for Profession of Faith) of the parish the information on the child's Baptism and Profession of Faith. Once recorded, a Profession of Faith certificate is issued to the parents and the Catholic parish becomes the place of sacramental record for the child. (CL 7/95)

[APPENDIX to Sacraments of Initiation Policy
*The following pages can be reproduced and used as a reference booklet for those involved
with the RCIA in the Diocese of Tyler.*]

RCIA REFERENCE BOOKLET FOR THE DIOCESE OF TYLER

INTRODUCTION

The process of Christian Initiation in the Diocese of Tyler focuses on initiation into the life of the Sacraments and integration into the community of faith. This process is one of the three major processes in our diocese. Central to this process is the celebration of the proper formation for and celebration of the Sacraments of Initiation, which is to be supported by Christian Initiation Teams in every parish and mission.

It is essential that the Church always be mindful to be available to the entire household of faith. Often when one member of a family is moving toward a Sacrament of Initiation, it serves as an event of evangelization and opens others to the grace of deeper conversion. Being mindful of parents, siblings, spouses, or close friends who are part of their household of faith and who might be open to help in their personal journey of faith and so benefit from participation in the Christian Initiation process. Whenever possible the Church desires to help families and extended families journey together toward a deeper communion in the Sacraments.

The Rite of Christian Initiation of Adults (RCIA) is a critically important conciliar development which has energized parish ministry. It envisions a return to an early Christian process for introducing non-Christians into a lived experience of Christianity. The restoration of this process in the 20th Century has necessitated adaptations which address realities not experienced in the early centuries of Catholicism. For example, today the RCIA is intended not only for the unbaptized but also for baptized Christians seeking full communion with the Catholic Church.

This booklet will clarify certain questions relative to the RCIA and its implementation in the Diocese of Tyler.

All those involved in Christian Initiation of Adults should have a thorough knowledge and understanding of the process of Christian Initiation in the Diocese of Tyler and the Rites of Christian Initiation of Adults. Everyone should be very familiar with both Part I and Part II, as well as the statutes for the United States.

It is clear from the Rite and the Statutes that the RCIA is the normative process for all unbaptized adults and unbaptized children of catechetical age.

The RCIA provides for optional rites for candidates seeking full communion and for a doctrinal and formation program to meet the needs of those who have a considerable knowledge and practice of Christian beliefs.

Every RCIA catechumen and candidate should have an appropriate catechesis based on

the 15 Goals. The Compendium of the Catechism of the Catholic Church is also a helpful resource.

Each inquirer is to have an initial interview with a priest or the designated person on the Christian Initiation Team. The interview form in this booklet may be used to determine the religious and marital history of the inquirer. The form should be reproduced for use in each parish. It is important that each inquirer be interviewed by a priest, or someone he designates, at some point early in the RCIA process.

Your close attention to this booklet will assist you in properly implementing the RCIA. A properly functioning RCIA is a great blessing for a parish. However, it requires the active participation and collaboration of the parish priests and the Christian Initiation team.

1. What is the RCIA?

The process of Christian Initiation, which is concerned with initiation into the life of the sacraments and integration into the life of the community. The Rite of Christian Initiation of Adults is the rituals for Christian Initiation of adults and children of catechetical age through a gradual process into full communion in the Catholic Church. This process normally takes place within a parish community and is comprised of various periods of instruction and formation. The period of the catechumens' formation aims at bringing their conversion and faith to maturity, in response to God's initiative and in union with the Church. The catechumenate is a formation in the whole Christian life; in the catechumenate disciples become bound to Christ as their Lord and Savior. Catechumens "should therefore be properly initiated into the mystery of salvation and the practice of living the gospel; by sacred rites celebrated at successive times, they should be introduced to the life, faith, liturgy and love of the people of God" (Ad Gentes, 14).

Priests, deacons, catechists and all those persons responsible for assisting those who wish to become Catholic should have a copy of the Rite and be familiar with its contents. (Please see the appendix of this booklet for a list of approved translations of the rite.)

a. Who belongs in the RCIA?

All those asking for reception into the Catholic Church. The RCIA is actually a collection of several rites. There are two main parts.

Part I (para. 1-251), entitled "Christian Initiation of Adults," is the fully restored catechumenate decreed by the Second Vatican Council. Those who were never baptized belong in the catechumenate.

Part II (para. 252-504), entitled "Rites for Particular Circumstances," consists of material for the adaptation of Part I for unbaptized children of

catechetical age. It also addresses situations of those who are already baptized but not catechized; those who require special consideration due to exceptional circumstances; and a most common situation, those baptized Christians needing doctrinal formation and a degree of probation in the Catholic community prior to being received into full communion.

Also, there are three separate appendices, approved adaptations for the dioceses in the U.S., and the National Statutes, appendix III.

b. What about combining the Rites?

When pastorally feasible, the dioceses in the United States have been granted permission to combine the Rites. The combined Rites are for the uncatechized. Those who are baptized and catechized fairly well should not be required to undergo the full catechumenate with all its stages.

c. Can a priest bring a baptized non-Catholic into the Church without using the RCIA?

Those who have already been baptized and somewhat catechized may be brought into the Church once they have undergone a sufficient doctrinal and spiritual formation and experience a faith conversion which leads them to embrace the Catholic Church. Certainly the priest can decide with the help of the Rite and this booklet the sufficiency of a program to meet the needs of a person seeking full communion with the Catholic Church. The liturgical Rites prior to sacramental reception into the Catholic Church are optional for the already baptized (Part II, 5). However, when candidates are received into the Church the initiation rite (profession of faith, confirmation and Eucharist) is to be followed.

For help in discerning an inquirer's needs, please make use of the diocesan Initial Interview Form for Christian Initiation of Adults (Appendix of this booklet). Careful discernment about the amount of formation is the responsibility of the pastor in consultation with the Christian Initiation Team .

d. Can a person be admitted to full communion at any time during the Liturgical Year?

Yes, this is possible. Baptized and catechized candidates may be received into full communion at any time during the liturgical year, including Lent. It is preferable that reception into full communion not take place at the Easter Vigil (National Statutes 33).

The unbaptized, upon completion of the catechumenate, are usually fully initiated at the Easter Vigil. Those who were baptized but never catechized can complete their initiation at the Easter Vigil (RCIA 400-72).

- e. Do well-instructed Christians who are very familiar with Catholic doctrinal and moral teaching belong in the catechumenate?

No, the catechumenate is for the unbaptized. Generally, such a baptized person will not require a lengthy instructional and formational process and should not be in the catechumenate. Once they are properly formed for the Sacraments and have celebrated Reconciliation, they can be received into full communion whenever the pastor judges them sufficiently prepared, preferably on a Sunday. After coming into Full Communion, they should be directed into ongoing continued faith formation programs.

- f. What if a parish has no unbaptized candidates. Can the RCIA be omitted?

No, in this case the RCIA is to be accommodated to the circumstance of the candidate. Already baptized candidates are still required to undergo a doctrinal and spiritual formation and a degree of probation within the community prior to reception into the church. Formational programs can creatively be adapted to the needs of the candidates so that they do not feel isolated in their faith journey. Some parishes have year-round catechumenal programs. They should be warmly welcomed whenever they approach the Church seeking instruction and formation in the faith.

- g. How does the RCIA work for children?

Children who were never baptized and are 7 years of age or older belong in the catechumenate. However the full catechumenate may be adapted to their particular needs (See RCIA 252-259). In the dioceses of the U.S. children can be initiated along with the adults at the Easter Vigil (See National Statutes 18 & 19). These children, when ready for the sacraments of initiation, if possible, should receive them at the time their baptized peers are to receive confirmation or Eucharist (RCIA 256).

- h. When should children be confirmed?

Children who have reached the age of reason (7 years old) and who were never baptized, upon completion of their catechumenate, should be confirmed at the same ceremony of their baptism and be given Eucharist. Already baptized children who have reached the age of reason, following adequate instruction and formation, should be confirmed at an appropriate time and given the Eucharist at the Mass of their Confirmation when they make their Profession of Faith. Generally this would be done at the same ceremony where the rest of their family was baptized or received into Full Communion.

2. Doctrinal and Spiritual Formation for Those Seeking Entrance into the Catholic Church.

- a. Who is responsible for formation of the catechumens and candidates?

The bishop is the chief catechist in the diocese and he regulates and promotes the Christian Initiation process and the faith formation programs. He is, as well, the chief liturgist and celebrates the Rite of Election with the catechumens and is the proper minister of the sacraments. The pastor is responsible for the formation process in the parish and must be involved in all of its aspects together with the RCIA team. He is assisted in this responsibility by other priests and deacons of the parish. Catechists work with the pastor in seeing that the process is effectively administered. For catechumens, sponsors, chosen by the catechumen or family of children, provide spiritual and pastoral support. Godparents accompany the catechumen on the day of election, at the celebration of the sacraments and during the period of mystagogy. Sponsors accompany persons as they seek admission as a catechumen. For candidates seeking full communion, sponsors present the adults to the community (if done) and godparents offer spiritual support and are present at the reception of the sacraments. The People of God, as represented by the local church and especially the parish congregation, support the catechumens/candidates by their prayer and concern.

It is very important that sponsors and RCIA team members be selected with great care. Those selected must be devout Catholics who have a solid understanding of the faith and who are good role models of Christian living. They must be willing to give generously of themselves to their catechumen or candidate in patient guidance into a lived experience of the Catholic faith.

- b. What should be included in the doctrinal formation of the catechumen and the candidate?

There should be developmentally appropriate pre- and post-sacramental catechesis as part of moving into lifelong faith formation. The Fifteen Goals for Catechesis for the Diocese of Tyler are to be used as foundation for all programs. (A catechism, for example The Compendium to the CCC, or The Catechism of the Catholic Church, should be used to help determine the doctrinal component.)

The Fifteen Goals - Abbreviated

PROFESSION OF FAITH

#1: (Trinity) Recognize God as Trinity.

#2: (Relationship with God) Present an understanding of the human need for a personal relationship with Jesus Christ based on revelation and faith

#3: (Faith) Illustrate a basic understanding of doctrine and dogma in light of the creed

#4: (Church) Illustrate a basic understanding of Church

#5: (Scripture) Read, understand, interpret and apply Scripture to life.

#6: (Creation) Exercise responsibility as caretakers of creation as an expression of our relationship with Jesus Christ.

CELEBRATION OF THE CHRISTIAN MYSTERY

#7: (Sacraments) Demonstrate the importance of sacraments, with an emphasis on the centrality of the Eucharist, in the life of Catholics.

#8: (Community of Believers) Demonstrate an understanding of the faith community as a sharing in the Paschal Mystery of Christ.

LIFE IN CHRIST

#9: (Human Dignity) Acknowledge and affirm the dignity of the human person and community.

#10: (Moral Conscience) Develop a moral conscience grounded in the truth of Jesus Christ.

#11: (Discipleship) Examine a variety of Christian vocations as a response to the baptismal call.

#12: (Relationship with others) Apply Catholic principles to interpersonal relations.

#13: (Social Justice) Know, critique and apply social justice principles to personal and societal situations.

#14: (Christian Service) Engage in service to the community (e.g., family, parish, local, national and global) in response to the Gospel call.

CHRISTIAN PRAYER

#15: (Catholic Tradition of Prayer) Know and participate in the Catholic tradition of prayer in the name of Jesus Christ.

- c. How should the doctrinal content of the catechumenate be transmitted?

The purpose of catechesis is to make a person's faith living, conscious and active in the light of instruction. Catechesis should take into account that adults have different styles or ways of learning. It should consider the total person and provide a systematic program with time for reflection. Sensitivity to the liturgical year should be maintained by the use of the Sunday readings in the lectionary. However, if a lectionary based catechesis is chosen, it must be supplemented with a catechetical text.

- d. What elements of doctrinal formation are best suited in which periods of the catechumenate?

Each period of the catechumenate has its own distinct charisma and the doctrinal content should help to express it.

The Period of Precatechumenate: This is a time of evangelization and initial conversion. The catechetical environment should be personal, less formal and hospitable. Doctrinally it is a time to introduce the inquirer to the basic elements of faith (Trinity, Christology, grace, sacred scripture, etc.)

The Period of Catechumenate: This is an intense period of formal preparation for initiation. It is a time of conversion and transformation. Doctrinally it is a time to instruct the catechumen on the wide range of teachings of Catholic faith and morals, and some Church History, especially the issues of the Reformation.

The Period of Purification and Enlightenment: This is a time of reconciliation and penance. Prayer, fasting, charity and apostolic works are the catechetical forms of this period.

The Period of Mystagogia: This is a time of integrations and growth, deepening one's understanding of the paschal mystery. Catechetically it is a time of further growth in sacred scripture and apostolic works of gospel love.

- e. Where does spiritual formation fit into this process?

Spiritual formation belongs in all periods of the process. Catechumens and candidates should experience many prayer opportunities and spiritual direction to assist them in their growth in faith and holiness. Growth in the likeness of Christ, which should be the goal of every Christian, is greatly aided by the prayerful reading of the scriptures, especially the gospels.

- f. How long should the catechetical process last for catechumens?

A suitable time for the person to come to an initial understanding of the Christian life and a comfort in committing themselves to a life long journey of faith. The catechumenate period also serves to begin forming the habit of being a life long learner. Time for at least one cycle of the 15 goals and appropriate spiritual formation is required to allow time for a firm conversion. However, in our highly mobile society, flexibility is a pastoral necessity in determining the length of the RCIA process for particular individuals.

- g. Do candidates for full communion go through the same doctrinal process as catechumens?

If candidates have a basic catechesis, they can choose to participate in the full doctrinal program, but it should not be required. Because no further burden than necessary should be imposed upon candidates, the candidates need only to be instructed in whatever is lacking in their knowledge of the basics of Catholic faith and in a proper spiritual formation. This catechesis can be accomplished in a diversity of ways. Some options are: individual instruction with a priest or catechist, reading or viewing of catechetical materials or participation in those classes for the catechumens which are devoted to the doctrinal teaching the candidate lacks.

The liturgical rites prior to sacramental reception are optional but the candidate may benefit from them (Part II, 5). However, the rite of reception into the Church (profession of faith, confirmation, eucharist) is to be followed.

- h. How long should the catechetical process last for candidates seeking full communion?

Each candidate's catechetical needs must be determined individually and have a program adapted to their needs. No greater burden than necessary should be placed upon a candidate.

3. Sacraments

- a. Sacrament of Initiation (Baptism, Confirmation, Eucharist)

- (1) In the RCIA, what sacraments are celebrated?

Adults, and children of catechetical age (7 years), are to receive baptism, confirmation and eucharist. Except for serious pastoral reason, these sacraments are celebrated in a single ceremony. Adults, already validly baptized are to be encouraged to celebrate the sacrament of penance prior to initiation. At their initiation they make a profession of faith, and receive confirmation and eucharist.

- (2) May one person baptize and another confirm?

The priest who baptizes should, unless the bishop is present, also confer confirmation, unless it will be conferred at another time. With a large number of people to confirm, the priest can have other priests assist him in conferring confirmation. Because deacons cannot confirm they are not to baptize adults or children of catechetical age.

- (3) Who may confirm?

The bishop is the proper minister of Confirmation. However, the priest who baptizes an adult or child of catechetical age or receives a person into full communion in the Catholic Church has the faculties to confirm. Priests who do not have a pastoral office but participate in a catechumenate require a mandate from the diocesan bishop if they are to baptize; then they require no further mandate in order to confer confirmation. A priest may not, without explicit permission of the diocesan bishop, confer confirmation on a Catholic who has practiced the Catholic faith but has not yet been confirmed.

- (4) If candidates being received into full communion have already been confirmed in the church of their baptism, do they need to be reconfirmed?

The Catholic Church only accepts the confirmation of the Orthodox Church and those churches with valid episcopal orders (Such as Old Catholics, Lefevrists, etc.) A person confirmed in any other church needs to be confirmed in the Catholic Church. Any questions regarding confirmation should be referred to the chancery.

- (5) Does the sacramental initiation of a child of catechetical age differ from that of an adult?

Their formation should follow the general pattern of the catechumenate as far as possible. Because of their age, a catechumenate for children may need to be longer than for an adult. The permission of a parent or guardian is needed before children are accepted into the catechumenate or before initiation into the Church. A child of catechetical age who is baptized should receive confirmation and eucharist in the same ceremony unless a serious pastoral reason exists. Their initiation can take place at the Easter Vigil (especially if their parents are being initiated at that time) or at another time during the year (if it is more appropriate for the child). A previously baptized child of catechetical age normally makes a profession of faith and receives confirmation and eucharist in the same ceremony. Confirmation may be delayed for a serious pastoral reason. The diocesan bishop sets the criteria for determining when a delay in confirmation is warranted.

- (6) Should children of catechetical age participate in parish catechetical programs with their peers?

Catechumens of any age may participate in catechetical programs of the parish and share in the formation process of their peers. They should receive supplementary formation as necessary to prepare them for the sacraments of initiation.

- (7) How are children below the age of reason received into the Church?

Non-baptized infants or children under the age of seven are baptized according to the Rite of Baptism for Children. Baptized children below the age of seven, who are being brought into the Church at the same time as a parent or parents, only requires the intention of the parent(s) that the Catholic initiation be extended to

the child/children. Their original baptism (date and place) should be recorded in the parish baptismal register with a note of their becoming a Catholic through the initiation of their parent(s) into the Church. New godparents can be chosen for the child/children. The children would then receive the subsequent sacraments of initiation (confirmation, eucharist) with their peers.

- (8) Should Children be included in the Rite of Election held for adult catechumens?

Children of catechetical age who are catechumens should participate in the Rite of Election. Children under catechetical age should not participate in the Rite of Election even though their parents and older siblings do.

- (9) How do you record the sacraments of initiation in the parish sacramental book?

The Elect who have received full initiation (baptism, confirmation, eucharist): Their names are recorded in the baptismal register with all pertinent information. Notations are also made in the confirmation and eucharist registers.

The baptized Christian who enters into full communion (profession of faith, confirmation, eucharist): Their names are recorded in the profession of faith, or in its absence, the baptismal register under the date of the profession of faith. The baptismal information (date and place) should be recorded with all other notations. Notations are also made in the confirmation and eucharist registers.

Baptized children under catechetical age who come into the Church with their parents: The parents profession of faith includes the intention that the child be initiated Catholic and so the child's name with all pertinent baptismal information is recorded in the profession of faith or baptism register at the date of the parents profession of faith.

b. Sacrament of Penance

The Sacrament of Penance helps in the ongoing struggle of overcoming with the help of God's grace, the tendency to sin that remains after Baptism.

- (1) Do catechumens (adults and children) celebrate the sacrament of penance prior to sacramental initiation?

Because the sacrament of baptism frees the recipient of all sin (original and actual) there is no reason to celebrate the sacrament

of penance prior to baptism. It is not possible for unbaptized to celebrate the sacraments prior to Baptism. Both adult and children catechumens must receive both doctrinal and liturgical preparation in the sacrament of penance so that they will be prepared for future celebration of the sacrament. During the Mystagogy period they should be introduced and encouraged to frequent, monthly, Confession.

- (2) Do candidates for full communion (adults and children) celebrate the sacrament of penance prior to full sacramental initiation?

Both previously baptized adults and children over the age of reason (7 years old) seeking full communion in the Catholic Church should be prepared for and given the sincere opportunity to receive the sacrament of penance before their completion of the sacraments of initiation. Though not required if a person is not conscious of being in mortal sin, the sacrament of penance should be received on a frequent basis. It is appropriate to make a sacramental confession prior to significant spiritual moments, like sacramental initiation. Candidates should be shown the importance of the sacramental reception of penance and encouraged to receive the sacrament before full initiation and regularly throughout life. It may often be helpful for Candidates to celebrate the sacrament of Reconciliation several times as they draw close to Confirmation and First Communion. Candidates should be instructed that the sacrament is not only to forgive mortal sin but to assist growth in holiness and encouraged to embrace Confession on a monthly basis.

c. Sacrament of Marriage

- (1) If a candidate or catechumen is in an irregular marriage, that needs to be convalidated, when should this (convalidation) be done?

The convalidation of any irregular marriage should be completed prior to celebration of the Sacraments of Initiation. One cannot enter into full communion who is presently in a non-valid marriage. A candidate or catechumen's marital status should be clarified at the very beginning of any process that is programmed to conclude at a specific date, such as the Easter Vigil. If there exists a previous marriage that requires an ecclesiastical decree of nullity, it is earnestly recommended that the catechumen or candidate be told from the beginning that the date for their full admission to the practice of the faith may be indefinitely delayed pending resolution of their marital situation.

- (2) Is it always necessary for the parties to repeat their vows, and

make a new act of consent to marriage, as required by a convalidation ceremony?

No. A sanation of the marriage can be granted in which the bishop grants recognition to the consent they gave at their civil marriage ceremony. This can be done in any case where one or both parties do not wish to make a new act of consent as is required in the convalidation ceremony. The Tribunal can be contacted for further information.

- (3) Should inquirers who need a declaration of nullity (annulment of a prior marriage) even be accepted into the RCIA process?

A catechumen or a candidate who is not now remarried nor intends to remarry is not in need of a declaration of nullity in order to be accepted for the Rite of Election (catechumens) or the Rite of Calling to Continuing Conversion (candidates) or to be received into full communion. It should be explained that a future marriage would require the nullity investigation, even after one is fully initiated.

Those who need a declaration of nullity can technically become a catechumen or a candidate, but it is highly recommended that entrance into the RCIA process be delayed until the marital situation is completely resolved. The fact that a person is divorced and remarried ought not to exclude them from coming to the formation classes, but allowing them to participate in the ritualized stages may give the impression that they will be admitted to full communion at the coming Easter Vigil. Again, if at all possible, an inquirer's marital status should be thoroughly investigated from the onset of any RCIA process before the person is permitted to continue on the path to full Catholic initiation.

In some cases it may be necessary for the priest or pastoral minister to prepare the candidate individually, given the time it takes for the nullity investigation and the necessary preparation for the convalidation. Catechumens, however, must be initiated through the stages of the RCIA.

d. Sacrament of Anointing of the Sick

- (1) If an adult catechumen is in danger of death, should he/she be anointed?

The catechumen should first be baptized (and confirmed and receive the Eucharist if possible). The RCIA and the Pastoral Care of the Sick provide a Rite for Christian Initiation for the Dying.

This should be followed. If the catechumen is dying but not in danger of imminent death, the initiation process should be celebrated over a period of time. If the person recovers from the illness, he/she should complete the catechetical formation of the catechumenal process.

- (2) If a candidate for full communion is in danger of death, can he/she be anointed?

Yes (Canon 844.4). Further they should be brought into Full Communion. A danger of death candidate who is not dying should receive sacramental reception over a period of time and if he/she recovers from the illness he/she should complete the catechetical formation process.

BIBLIOGRAPHY

PRIMARY RESOURCE FOR THE RITE OF CHRISTIAN INITIATION OF ADULTS:

Rite of Christian Initiation of Adults, International Commission on English in the Liturgy, Bishops' Committee on the Liturgy, Liturgy Training Publications, Chicago, IL. 1988, or, Catholic Book Publishing Co., New York, 1988, and the Spanish edition, or Liturgical Press.

RESOURCES FOR CATECHUMENS, CANDIDATES AND CATECHISTS:

Catechism of the Catholic Church

Compendium of the Catechism of the Catholic Church

Adult Catechism produced by the USCCB

OTHER RESOURCES:

Contact the Office of Faith Formation for:

Diocesan Christian Initiation Resource Manual

Curriculum Guidelines based on the 15 Goals

Sacraments Manual

DIOCESE OF TYLER

INITIAL INTERVIEW FORM

CHRISTIAN INITIATION OF ADULTS

The information on this form is to be taken in a personal interview between the inquirer and the priest/catechumenate director of the local parish. Its purpose is to assist the priest and catechumenate team in understanding the religious history of the inquirer, as well as determining what, if any, canonical processes need to be undertaken early in the journey of the catechumenate. PLEASE DO NOT SIMPLY PASS THE FORM OUT AND ASK PEOPLE TO FILL IT OUT--it is designed to be an instrument for means of getting to know the inquirer personally and assessing the needs of the inquirer as soon as possible. Each person's life story and religious history will require a discernment on the type of catechumenate experience each person needs. Some, with little or no faith will require the full 2-year catechumenate. Others with much religious background and experience of the Catholic faith will require a shorter period of preparation. It is the responsibility of the local parish to determine what each inquirer needs, and to prepare them adequately for full participation in the Catholic Faith.

I. PERSONAL INFORMATION:

Name: _____

Address: _____

Phone:(Day) _____

(Night) _____

Date of Birth _____ Place _____

II. MARITAL STATUS: (*-see below):

Are you:

Married _____ Single: _____ Widowed: _____ Divorced: _____

Remarried: _____ How many times? _____

Spouse: _____

Religion: _____

Has spouse been previously married? _____

How many times? _____

In your present marriage, were you married by a Priest/Deacon?

If not, by whom? _____

Name _____ Title _____

Where: _____

When: _____

Children: _____ Religion _____

_____	_____
_____	_____
_____	_____
_____	_____

*At this point the priest/interviewer should determine what, if any, canonical process needs to be started in order to regularize the present marriage. With pastoral sensitivity this needs to be conveyed to the inquirer early so that the process can begin within the first month of the initial interview thereby allowing the Tribunal adequate time to process the case. The inquirer must be told that a negative decision from the Tribunal is always a possibility.

III. BAPTISMAL & RELIGIOUS BACKGROUND OF INQUIRER:

Have you been baptized? _____

What faith? _____

Did you practice that faith? _____

Religious Upbringing as a Child: _____

Adolescence and Early Adulthood: _____

What brings you to the Church at this time? _____

IV. FAITH ASSESSMENT OF THE INQUIRER:

After serious discussion with the inquirer regarding his/her level of embracement of the Christian faith (evangelization) and instruction in the Catholic/Christian faith (catechization), describe the following:

Level of Evangelization: _____

Level of Catechization: _____

V. RECOMMENDATION:

Recommendation for beginning the faith journey (type of process and placement within process):

Type of Canonical Process required: _____

If there is a marriage case: Forms given to inquirer: _____

Date for follow-up discussion: _____

**STATEMENT OF RCIA CANDIDATE
PETITIONING THE TRIBUNAL FOR AN ANNULMENT**

On _____, 19____, I was interviewed by Father _____ at _____ Church in _____, Texas.

During the interview, I was informed that it is necessary to obtain a Church annulment of (my) (my spouse's) (my fiance's) previous marriage(s). I understand that the annulment process can take 8 to 12 months or longer. I also understand that the acceptance of a petition for an annulment does not guarantee that the annulment will be granted. (A divorced person who has not remarried and is not engaged to be married need not receive an annulment prior to sacramental initiation. However, an annulment would be required if the person wished to remarry after becoming Catholic.)

(For a non-baptized candidate): For these reasons I understand that while I may be admitted to the Period of Evangelization and Precatechumenate and the Period of Catechumenate, I will not be able to participate in the Rite of Election or Enrollment of Names or in any of the liturgical rites of the Period of Purification and Enlightenment or receive the sacraments of Christian Initiation (baptism, confirmation and Eucharist) until the marital situation is resolved.

(For a baptized candidate): For these reasons, I understand that while I may continue my study and formation toward full Christian Initiation in the Catholic Church (profession of faith, confirmation and Eucharist) I may not participate in the celebration of the Call to Continuing Conversion or receive the sacraments of Christian Initiation until the marital situation is resolved.

Because I want to discern a call to membership in the Catholic Church and receive the support and prayer of the parish community, I wish to continue my participation in the Rite of Christian Initiation of Adults (RCIA) process to the extent allowed while awaiting a decision regarding the annulment petition.

Signature of Candidate

Date Signed _____

Signature of Priest Interviewer

Date Signed _____

*Original kept by candidate; copy kept in parish RCIA file.

September, 1994

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