



OCIA

DIOCESE OF ST. AUGUSTINE

OCIA Handbook

August, 2025

*“Go, therefore, and make disciples of all nations, baptizing them
in the name of the Father, and of the Son, and of the holy Spirit,
teaching them to observe all that I have commanded you.
And behold, I am with you always, until the end of the age.”*

Matthew 28:19-20



DIOCESE OF ST. AUGUSTINE
OFFICE OF THE BISHOP
THE MOST REVEREND ERIK T. POHLMEIER

OCIA Handbook
July 2025

Dear Pastors and OCIA Coordinators,

The experience of welcoming new Catholics to the Church is one that brings great joy and always reminds us of the hidden workings of God. Every year we hear stories of the marvelous promptings of the Holy Spirit that speak in personal and intimate ways. In the wide variety of circumstances that make each soul unique, God is leading people on the journey to Heaven. It is our privilege to hear these stories and be part of God's plan to open their hearts to a more profound love and mercy.

This handbook combines documents and resources previously issued along with updates and gathers them in one place for your convenience. It provides practical guidance but with an emphasis on support for each person. I ask everyone involved to pay close attention to these norms and discuss with your teams the best ways to carry them out. Make sure to give great attention to the first steps of discovering the story of each person. Arrange for sufficient time to listen to the stories and notice the workings of God. Each story will have elements of great beauty and some will have serious complications. Be patient and attentive. Look to be a true guide that walks with each person through the challenges. Commit yourself to the kind of prayer that asks God help you know the best path for each person.

As you accompany each person on their faith journey, I draw your attention in particular to the recommended intake form. You will find suggested questions for conversation. Be sure to make this a discussion and not just a form to complete. Invest in getting to know the person and helping them grow as a member of your community. It is also crucial that you pay close attention to the questions about marriage. Prior marriages are frequently the biggest complication for helping someone on this journey. Do not delay this conversation and know that our diocesan tribunal stands ready to assist with questions and guidance for the process. Always remember compassion so that you can represent the truth of the Church's teaching while providing support for often painful experiences.

As Jesus says, "the harvest is abundant." We are privileged to be laborers for the harvest. Together we carry out the great commission of Jesus that brings souls to Christ. Seek the Lord of harvest and you will receive as much as you give.

In Christ,

Most Reverend Erik T. Pohlmeier
Bishop of St. Augustine

Diocese of St. Augustine Supplement to the Order of Christian Initiation of Adults (OCIA)

Introduction. *The Order of Christian Initiation of Adults* (USCCB, 2024) and the National Statutes for the Catechumenate (hereafter called NSC) contained within it are particular law for all dioceses in the United States. As such, it is mandatory in the administration of the OCIA process in the Diocese of St. Augustine. This document expounds more fully on these laws.

The OCIA process is for:

Unbaptized adults and children over the age of reason

Baptized, but uncatechized adults and children over the age of reason

The OCIA process is not for:

Fully initiated adults and children returning to the Catholic faith

Catholics who have not been confirmed.

Overview of the OCIA Process. See chart at Appendix A and B to this document..

OCIA Program Categories of Persons. See chart at Appendix B to this policy.

Status of Baptisms and Confirmations Received in Other Christian Denominations. See Appendix F

Manner of Administering Conditional Baptism. In 480 of the OCIA, “The Sacrament of Baptism cannot be repeated, and therefore conditional Baptism is not permitted to be conferred again unless a prudent doubt is present concerning the fact or the validity of the Baptism already conferred. If after a serious investigation had been undertaken concerning the prudent doubt about the fact or validity of the Baptism already conferred, conditional Baptism seems necessary to confer again, the minister should appropriately explain the reasons why Baptism in this case is being conferred conditionally and he should administer in a private form as described in Norms for Conditional Baptism, Diocese of St. Augustine (2024). Appendix F. This document describes, as outlined in OCIA 480, what the local Ordinary has prescribed for the rites to be used.

Pre-Evangelization Inquiry Period. Meetings with individual inquirers are expected to occur prior to group meetings. See Appendix D for the Initial Conversion conversation sample questions. During the inquiry period prior to the Rite of Acceptance (Period of Evangelization and Precatechumenate, OCIA #36 – 40) it is important that questions of inquirers be adequately addressed. This will require OCIA team members to be knowledgeable of the Church's teachings and have completed formation in a standardized program. The *Catechism of the Catholic Church* should be considered as a resource for the catechist - team member, but not a textbook for the inquirer.

Pre-Catechumenate Inquiry Interview Form. Appendix E is the Inquiry Interview Form to be used for all persons who are seeking entry into any parish OCIA process within the diocese. These are interview forms and so these should be filled out in dialogue with the potential catechumen or candidate. Candidates should not fill out the form as an application. It is at this early stage that baptismal and marriage status **MUST** be established.

If There is a Need for Combining Programs between Parishes

Where it is pastorally appropriate, a local (inter-parish) form of catechetical sessions during the catechumenate period may be offered. This could be true in smaller parishes or to assist a community whose first language is not English. In such cases, the person's domicile parish is responsible for the welcome, pastoral care, and the celebration of the rites for its community. The recording of sacraments is also the role of the domicile parish.

Rites of Entrance into the Catechumenate / of Welcoming of the Candidates Prior to the celebration of these rites:

1. the Initial Interview Form (Appendix E) must have been completed for each catechumen and candidate for full communion, and
2. questions about the canonical status of any prior marriages should have been identified and addressed. If a formal annulment process is necessary to resolve any irregular marriage situations which would preclude full initiation, this should be well under way. Note that a formal annulment case may take as much as one year to process once the tribunal has received all of the required documentation. OCIA participants must be informed of this early in the process to prevent disappointment and misunderstanding.
3. Sponsors are persons who walk the faith journey with the catechumen or candidate. They are from the parish community and are known to meet the qualifications found in Canons 872-874. Sponsors should be assigned or named early in the OCIA process and certainly before the Rite of Entrance into the Catechumenate/Welcoming of the Candidates.

The precise form of the Rites of Acceptance / Welcoming will be determined by the composition of the particular OCIA group.

- If all people are unbaptized refer to OCIA #41 - 68
- If all people are already baptized in non-Catholic Churches or ecclesial communities, refer to # OCIA 400 - 433
- If the group includes a combination of unbaptized and baptized people, refer to OCIA #505 - 529

These Rites may also be celebrated homogeneously with unbaptized at one celebration, those baptized Catholic at another, and those baptized in another faith tradition at a third. Care should be taken that those who have traveled a faith journey together over a year may want to celebrate initiation together.

Prior to the actual celebration of the Rite of Entrance, the OCIA coordinator should explain what will be taking place to the participants, as well as the significance of the various elements of the Rite so that they can be fully experienced.

Once the Rite of Entrance / Welcoming of candidates has been celebrated, there exists a mutual bond between the Church and the participant; this bond carries with it certain rights and responsibilities explained in OCIA #47.

Rite of Entrance (Catechumens) - Parish Records. Each parish must have a permanent register wherein they record the following:

- the name of each person taking part in the Rite
- the date of the Rite
- place of the Rite
- the person's sponsor.
- person's date and place of birth

The Rite of Entrance is not repeated and so this information will be important if a participant moves from the area or chooses to drop out of the OCIA program for a period of time. (RCIA #46) A person who has celebrated the Rite of Entrance has certain rights within the Church as members of the household. (OCIA #47)

The Catechumenate. The norm for the period of the catechumenate for the unbaptized is at least one liturgical year which is considered to be from one Lent through Lent of the following year. Suitable catechesis consists of: introduction to the dogmas and precepts of the faith, familiarity with the Christian way of life, experiences with the liturgical life of the Church, and an introduction to the missionary activity of the Church. (OCIA #75).

Rites of Sending catechumens for Election and Candidates for the Calling to Continuing Conversion. It is the policy of the Diocese of St. Augustine that the Rite of Sending Forth be celebrated in the parish community prior to the celebration of the Rite of Election/Call to Continuing Conversion for all those involved in a full OCIA process. The celebration of this Rite at the parish is very important, as the Rite of Election celebrated at the Cathedral Basilica of Saint Augustine builds upon the Rite of Sending Forth.

OCIA participants who need annulments to resolve marriage issues must at least have received an affirmative decision from the tribunal by January 1 that their annulment will be affirmative and in prior to Holy Week in order to participate in the Rites of Sending Forth and Rite of Election/Call to Continuing Conversion. Irregular marriages must be convalidated prior to the Easter Vigil unless the individual is receiving Pauline privilege. While rare, this is the only occasion for convalidation to take place after the Vigil.

Regarding the Rite of Sending Forth:

- if there are only catechumens in a particular parish program # 106 - 117 of the OCIA is to be used.

- if a parish program has only candidates for full communion #434 - 445 in the OCIA is to be used.
- if there are both catechumens and candidates for full communion in the parish program # 530 - 546 in the OCIA is to be used.

In the Diocese of St. Augustine both catechumens and candidates for reception into full communion are to sign the Book of the Elect during the Rite of Sending in the parish. Please note, however, that the distinction between these two groups must be clearly indicated in the Book of the Elect. All adults and children, including those baptized but uncatechized Catholics, participating in the OCIA process are also included in the Rite of Election/Call to Continuing Conversion and they, too, sign the Book of the Elect.

Catechumens and candidates need only sign their names in the Book of the Elect; no other information need be included. Accordingly, the Book of the Elect format preferred in this diocese is one which provides only one line for a signature.

During the Rite of Election, OCIA catechumens, candidates and sponsors are addressed by group, and they answer by group.

Unbaptized Children of Catechetical Age. Children who have reached the age of reason, determined to be around age seven, are considered, for the purposes of initiation, to be adults (Canon 852:1, Canon 97: 2). Unbaptized children of catechetical age are to take part in an extended catechumenate process unless exceptional circumstances warrant the use of an abbreviated catechumenate (see # 331 - 332, OCIA, OCIA 253). Once the period of catechesis has been completed, such children are to be fully initiated in one celebration. It is forbidden to delay Confirmation and First Eucharist until a later date. (Canon 866)

All Baptized Children of Catechetical Age--- But Uncatechized. All children baptized as infants but who have not been instructed in the Catholic faith, should be placed in the parish OCIA process. These children should also be enrolled into a parish religious education program or parish school. Regular gatherings with parents and the children should occur that introduce them to the Mass as well as concepts outlined in OCIA paragraph 75. The number of these gatherings depends on the time deemed necessary by the OCIA team. The period of the catechumenate for children follows the diocesan norm of a minimum of two years of preparation prior to the reception of the sacraments. In the *Order of Christian Initiation*, the Sacrament of Confirmation precedes the reception of First Eucharist. The ritual states that these are to be received during a single ceremony and in this order. If the child was baptized Catholic and the priest lacks the faculty to confirm, the priest must seek faculty from the diocesan bishop prior to administering the Sacrament. (*Canon 884.1*)

Time for Receiving Candidates into Full Communion. The reception of a candidate or candidates into full communion of the Church ordinarily takes place at either the Easter Vigil utilizing the combined ritual (#566-594) or at a Sunday Eucharist wherein the faith community is present. (#487-498) The OCIA ritual gives sound

direction as to what might be appropriate for the groups. Of importance are the people being initiated and their desires. (#562-565), as well as ecumenical issues, attentiveness and local conditions. The ritual calls for pastoral sensitivity to the journey that the candidates have made with the catechumens. If the combined ritual is used at the Easter Vigil, care must be taken to honor the distinction between the baptized and the unbaptized.

The Rite of Reception into Full Communion can be celebrated throughout the liturgical year whenever an individual is deemed ready. The timing of reception into full communion should be determined "according to the individual case," and the extent to which the baptized person has "led a Christian life" and has been "appropriately catechized." Thus, those who have lived a Christian lifestyle and only need instruction in Catholic traditions and a period of time to adjust within a Catholic parish community "should not be asked to undergo a full program...."

These candidates are brought in at a Sunday celebration of the Mass. Those not completing a full OCIA process are not presented to the Bishop at the Rite of Election/Call to Continuing Conversion.

Ministers of Confirmation. As noted above (Unbaptized Children of Catechetical Age), when a child of catechetical age (7 to 14) is baptized after a period of catechesis has been completed, the child is to be fully initiated in one celebration. It is forbidden to delay Confirmation and First Eucharist until a later date. In this case the minister of Confirmation is the priest who baptizes the child.

Similarly, baptized adults and baptized children of catechetical age who are received into full communion are to receive Confirmation and First Communion at the time of their reception into full communion. The minister of Confirmation is the priest who receives the person into full communion. This priest - and only this particular priest - has the faculty to confirm the person he receives into full communion by the law itself. This faculty must be used. Confirmation cannot be delayed until another time. The Bishop, by virtue of his office, reserves the right to confirm all baptized Catholics himself and so a pastor who has baptized Catholics in his OCIA process needs to request delegation to confirm. This form is Appendix K.

Parish Record Keeping. In the Diocese of St. Augustine, both the baptism of catechumens and the reception of candidates into full communion are recorded in the appropriate parish baptismal register. In the case of those received into full communion, the place of their non-Catholic baptism should be noted in the baptismal register along with the place and date of their profession of faith. Appropriate entries must also be made in the parish Confirmation and First Eucharist registers for both catechumens and those received into full communion.

Approved originally:

Bishop Felipe J. Estevez, August 30, 2017

Approved with revisions:

Bishop Erik T. Pohmeier, August 15, 2025

Appendices to Diocesan OCIA Supplement to the Order.

- A Overview of the process
- B Overview of the process, flow charts
- C Which Rite?
Proper Minister
- D Initial conversion questions (English and Spanish)
Initial conversion (children and youth)
- E. Interview Form (English and Spanish)
Interview Form (children and youth)
- F. Status of Baptisms/Confirmations in other Christian denominations
- G. Affidavit for Sacraments
- H. Conditional Baptism Policy
- I. Annulment cheat sheet
- J. Catechetical Materials
Sample of Year Long Catechumenal topics
- K. Delegation to confirm Catholics (English and Spanish)
- L. Delegation for the Simpler Form (English and Spanish)
- M. Considerations for Adaptive Formation
- N. Glossary (English and Spanish)

Appendices

- Appendix A Overview Process
- Appendix B Overview of Categories / Flowcharts
- Appendix C Which Rite?
The Proper Minister.
- Appendix D Initial Conversion English
Initial Conversion Spanish
Initial Conversion Children and Youth
- Appendix E Interview Form
Interview Form Spanish
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- Appendix F Status of Baptisms and Confirmation in other
Christian Denominations
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Sample of Year Long Catechumenates
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- Appendix L Delegation to Simpler Form English
Delegation to simpler Form Spanish
- Appendix M Considerations for Adaptive Formation
- Appendix N Glossary

Appendix A

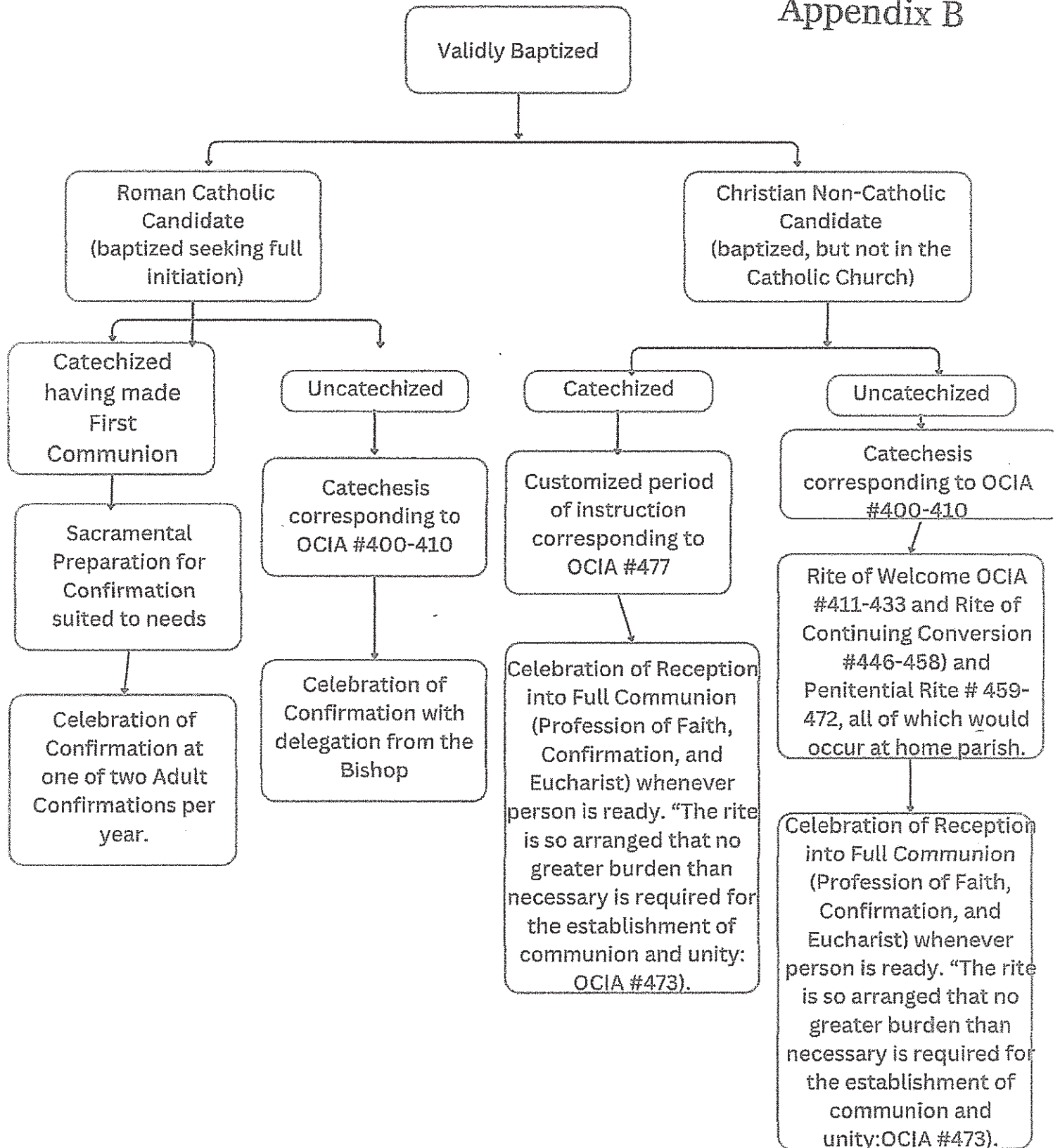
Overview: Period Comparison

"The initiation of catechumens is a gradual process that takes place within the community of the faithful." (OCIA #4)
 To acknowledge progress, recognize changes, ritualize the steps of the journey there needs to be distinctive periods and stages in the Order of Christian Initiation of Adults. Each period has its own character. People should know that they have moved from one stage to the next. Likewise, discernment should be made with the individual before moving to the next step. This comparison suggests how the experience of each period can be highlighted.

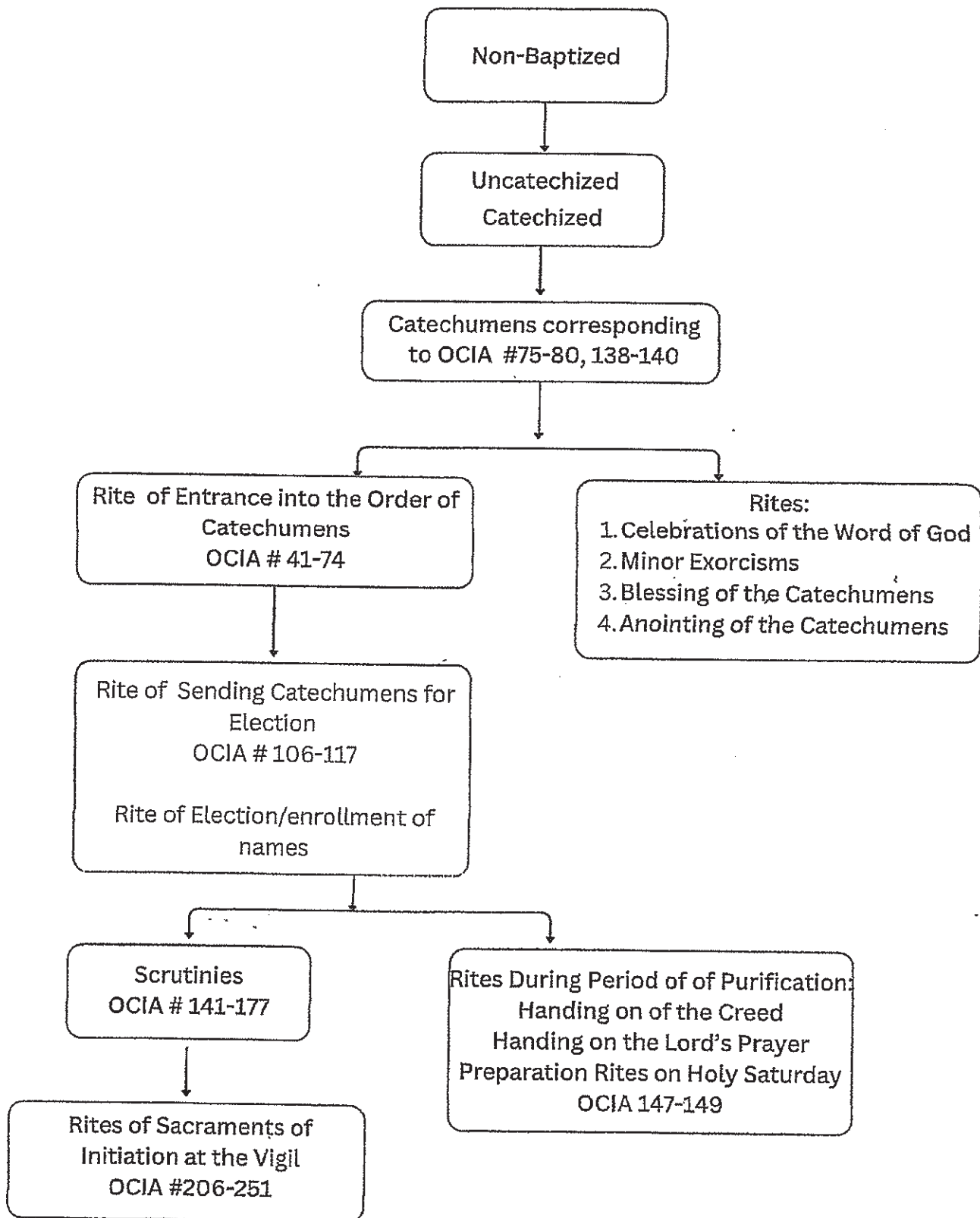
Period	Evangelization/ Precatechumenate	Catechumenate	Enlightenment/ Purification	Mystagogia
Catechetical Method	Story telling	Catechesis- message, Community, service, worship	Spiritual recollection	Reflection on Experiences
Level of Conversation	Initial conversation	Evidence of conversation	Maturing conversion	Newly converted
Program Structure	Less structured	Formal structure	Structured, but not catechetical	Defined experiences, Usually not academic
Connection To Sunday Assembly	Informal Participation At Mass	Liturgy of the Word/ Dismissal	Special rites almost Weekly	Sunday Eucharist, Major event
Name for Participants	inquirers	catechumens	elect	neophytes

OCIA PROCESS FOR BAPTIZED

Appendix B



OCIA PROCESS FOR NON-BAPTIZED



Appendix C

CHOOSING THE RIGHT RITE

CATECHUMENS (<i>unbaptized</i>)	CANDIDATES (<i>Baptized, Uncatechized Catholics for Confirmation and Eucharist or Uncatechized Christians</i>)	COMBINED RITES (USA)
Rite for Entrance into Catechumenate (OCIA #41-74)	Rite of Welcoming the Candidates (OCIA #411-433)	Rite for Entrance into Catechumenate and of Welcoming the Candidates (OCIA #505-529)
Celebrations of the Word of God (OCIA #81-89)		
Minor Exorcisms (OCIA #90-94)		
Blessings of the Catechumens (OCIA #95-97)		
Anointing of the Catechumens (OCIA # 98-103)		
Handing On of the Creed (OCIA #104-105, 147-148 and 157-163)		
Handing On of the Lord's Prayer (OCIA #104-105, 147, 149 and 178-184)		
Sending of Catechumens for Election (OCIA #106-117)	Rite of Sending the Candidates for the Calling to Continuing Conversion (OCIA #434-445)	Rite of Sending Catechumens for Election and Candidates for the Calling to Continuing Conversion (OCIA #530-546)
Rite of Election or Enrollment of Names (OCIA #118-137)	Rite of Calling the Candidates to Continuing Conversion (OCIA #446-458)	Rite of Election of Catechumens and of Calling the Candidates to Continuing Conversion OCIA #547-561)
First Scrutiny (3 rd Sunday of Lent) (OCIA #141-146, 150-156) Second Scrutiny (4 th Sunday of Lent) (OCIA #141-149, 164-170) Third Scrutiny (5 th Sunday of Lent) (OCIA #141-146, 171-177)	Penitential Rite (Second Sunday of Lent) (OCIA #459-472)	
Rites of Immediate Preparation (RCIA #185-199)		
Celebration of the Sacraments of Initiation (OCIA #206-243)	Reception into the Full Communion of the Catholic Church of Those Already Validly Baptized (OCIA 473-504)	Celebration at the Easter Vigil of the Sacraments of Initiation and the Rite of Reception (OCIA #562-594)

Appendix C

THE PROPER MINISTERS OF THE RITES OF CHRISTIAN INITIATION OF ADULTS

Bishop or his delegate -- all rites, but especially

Rite of Election or Enrollment of Names	OCIA 121
Rite of Election of Catechumens and of Calling the Candidates to Continuing Conversion	OCIA 548 OCIA 207; Canons 852.1, 863, 883-5
Celebration of the Sacraments of Initiation	OCIA 251, 247, 248
Masses for the Neophytes	
Order of Reception of into the Full Communion of the Catholic Church of Those Already Validly Baptized	OCIA 481

Pastor/Priest (see OCIA 13, 14)

Rite of for Entrance into the Order of Catechumens	OCIA 45
Anointing of the Catechumens	OCIA 98
Rite of Sending Catechumens for Election	OCIA 106-111
Scrutinies	OCIA 145
Rites of Immediate Preparation	OCIA 199
Celebration of the Sacraments of Initiation	OCIA 308, Canon 882, 883
Masses for Neophytes	OCIA 247-248
Simpler Order of Adult Initiation	OCIA 331-335
Shorter Order of Adult Initiation...at the Point of Death	OCIA 370-379
Steps in the Initiation of Children Who have Reached Catechetical Age	OCIA 252-330
Rite of Welcoming the Candidates	OCIA 416
Rite of Calling the Candidates to Continuing Conversion	OCIA 448
Order of Reception into the Full Communion of the Catholic Church of Those Already Validly Baptized	OCIA 473-504
Celebration at the Easter Vigil of the Sacraments of Initiation and the Rite of Reception	OCIA 562-594

Deacón (OCIA 15)

Rite for Entrance into the Catechumenate (outside Mass)	OCIA 45
Anointing of the Catechumens	OCIA 98
Scrutinies	OCIA 145
Rites of Immediate Preparation	OCIA 199

Priest, Pastoral Coordinator, Deacon or Qualified Catechist (OCIA 12)

Celebration of the Word	OCIA 81-89
Minor Exorcisms	OCIA 91, 16
Blessings of the Catechumens	OCIA 96
Handing On of the Creed	OCIA 160
Handing On of the Lord's Prayer	OCIA 180
Shorter Order of Initiation ...at the Point of Death	OCIA 372

Appendix D

Guiding Questions for the Initial Conversation for those inquiring about the OCIA

What has brought you here to the Catholic Church today?

What has led to you be interested in the Catholic faith?

What do you know about Jesus? What importance has Jesus had in your life so far, if any?

What would you like to know about Jesus? What would you like to know about the Catholic Church?

What is your experience of prayer?

What has your faith journey been like?

Appendix D

Preguntas orientado ras para la conversación inicial de los interesados en la OCIA

¿Qué le ha traído hoy a la Iglesia católica?

¿Qué le ha llevado a interesarse por la fe católica?

¿Qué sabe de Jesús? ¿Qué importancia ha tenido Jesús en su vida hasta ahora?, si es que ha tenido alguna.

¿Qué le gustaría saber sobre Jesús? ¿Qué le gustaría saber sobre la Iglesia católica?

¿Cuál es su experiencia de oración?

¿Cómo ha sido su camino de fe?

**Order of Initiation for Adults (OCIA)
Inquiry Form for Office use updated August 2024**

Appendix E

(Confidentiality will be upheld at all times)

Name: _____ (Maiden Name if applicable): _____ Home Phone: _____
Home Address: _____ E-Mail: _____ Cell Phone: _____
Date of Birth: _____ Place of Birth: (city and state) _____ Baptized (yes/no) _____ If YES:
Church and Date of Baptism: _____ Location: _____
Father's Name: _____ Religious Affiliation, if any: _____
Mother's First & Maiden Name: _____ Religious Affiliation, if any: _____

Please check (✓) all that apply to your circumstance:

_____ I am single _____ I am divorced _____ I was married in a church other than a Catholic Church
_____ I am engaged to be married _____ I am divorced and remarried _____ I was married in a civil service
_____ I am currently married _____ I was married in the Catholic Church _____ I have an annulment
_____ I am a widow _____ I have been widowed and have remarried _____ Total number of marriages _____
Do you have children? If yes, will they be joining you in the process? _____

Spouse's Name (Maiden name) if applicable: _____
Religious Affiliation, if any _____ Baptized (yes/no): _____
Has your spouse ever been married before? (yes/no) _____ If YES: _____ Civil _____ Church _____

For Office Use Only

OCIA Sponsor: _____ Contact Info: _____
Baptism Certificate on file _____
Convalidation needed: _____ Annulment needed: _____ Paperwork started: _____ Annulment granted (date): _____ Convalidation (date): _____

Orden Cristiana de Iniciación para Adultos (OCIA)

Appendix E

Formulario de consulta para uso de la oficina, actualizado en agosto de 2024

(La confidencialidad se mantendrá en todo momento)

Nombre: _____ (Apellido de soltera, si procede): _____ Teléfono de casa: _____
Dirección: _____ Correo electrónico: _____ Teléfono móvil: _____
Fecha de nacimiento: _____ Lugar de nacimiento: (ciudad y estado) _____ Bautizado (sí/no) _____
En caso afirmativo: _____
Iglesia y fecha del bautismo: _____ Ubicación: _____
Nombre del padre: _____ Afiliación religiosa, si la hubiera: _____
Nombre y apellido de soltera de la madre: _____ Afiliación religiosa, si la hubiera: _____
Por favor, marque (✓) todas las opciones que se apliquen a su circunstancia:
____ Soy soltero/a _____ Estoy divorciado/a _____ Me casé en una iglesia que no era católica
____ Estoy comprometido/a para casarme _____ Estoy divorciado/a y me he vuelto a casar _____ Me casé por lo civil
____ Actualmente estoy casado/a _____ Me casé por la Iglesia Católica _____ Tengo una anulación
____ Soy viudo/a _____ He enviudado y me he vuelto a casar _____ Número total de matrimonios
¿Tiene hijos? En caso afirmativo, ¿le acompañarán en el proceso? _____

Nombre del cónyuge (apellido de soltera), si procede: _____ Bautizado/a (sí/no): _____
Afiliación religiosa, si la hubiera _____ civil _____ eclesiástico _____
¿Su cónyuge ha estado casado/a anteriormente? (sí/no) _____ En caso afirmativo: _____

Sólo para uso de oficina
Patrocinador/a de OCIA: _____ Información de contacto: _____
Certificado de bautismo en el archivo _____
Es necesaria la convalidación: _____ La anulación es necesaria: _____ Se han iniciado los trámites: _____ La anulación fue concedida (fecha): _____
Convalidación (fecha): _____ Rito de aceptación/bienvenida (fecha) _____ Rito de elección (fecha) _____
La reconciliación se ofreció _____

Appendix F

Determining Baptismal/Confirmation Validity by Church of Origin

Introduction

“Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church.”
(CCC#1271)

This quote contains two basic truths:

The majority of Christians, not just Catholics, are doing the same thing when they baptize.

The baptism of a non-Catholic is respected as much as Catholic baptism.

“Baptism imprints on the soul an indelible spiritual sign, the character, which consecrates the baptized person for Christian worship. Because of the character, Baptism cannot be repeated.” (CCC#1280). This is also a matter of Canon Law (#845)

This means the Catholic Church will under no circumstance baptize anyone unless it is certain they have not been validly baptized. (see OCLIA # 480.2, and Canon 869). The diocesan bishop determines how a conditional baptism is celebrated. It is always done privately. (See Appendix H for the policy) Every effort must be made to investigate the baptism, including some or all of the following: eyewitness testimony from others or from the person themselves if old enough to remember details, photographs, video.

Please note, for purposes here, children over the age of reason are treated as adults, although specifics for children are listed.

Validly baptized:

Those baptized in a non-Catholic ecclesial community are not to be baptized conditionally unless there is a serious reason for doubting the validity of their baptism on the ground of the matter or the form of the words used in the baptism, or of the intention of the adult being baptized or that of the baptizing minister. (CC # 869 § 2)

This means for validity, Baptism involves the following:

Intent

The baptism must be “into Christ”

Form

The formula must invoke Father, Son, and Holy Spirit

Matter

Water must be used and must flow over some part of the skin

The following has been compiled to assist parishes in determining the canonical status of your people in OCIA and children being brought forward for Sacraments in the Roman Catholic Church. This list is not exhaustive. It is difficult to discern intent of either the minister or the recipient, and so this list focuses on the matter and the form in most cases.

Eastern Churches in Communion with Rome

Baptism and Confirmation conferred in the Eastern Churches are always valid. Since Confirmation is conferred at the same time as Baptism, it is sufficient to establish that Baptism was conferred. Usually, the child has also received First Communion at the time of Baptism. The Eastern Churches in Communion with Rome include the following:

The Alexandrian Rite

- The Coptic Catholic Church
- The Ethiopian Catholic Church

The Antiochene Rite (West Syrian)

- The Malankara (Malankaese) Catholic Church
- The Maronite Catholic Church
- The Syrian (Syriac) Catholic Church

The Armenian Rite

- The Armenian Holy Apostolic Church

The Chaldean Rite (East Syrian)

- The Chaldean Catholic Church
- The Syro-Malabar Catholic Church

The Byzantine Rite

- The Melkite Catholic Church
- The Byzantine Slovak Catholic Church
- The Byzantine Ukrainian Catholic Church
- The Albanian Catholic Church
- The Byelorussian Catholic Church
- The Bulgarian Catholic Church•
- The Greek Catholic Church
- The Italo-Albanian Catholic Church
- The Byzantine Yugoslav Catholic Church
- The Russian Catholic Church
- The Byzantine -Romanian Catholic Church
- The Ruthenian Catholic Church

Notes:

- Children who have celebrated full initiation in one of the above Eastern Rite Churches will need further catechesis concerning the Sacraments of Reconciliation, First Communion, and Confirmation. Families should enroll these children in a religious education program either in a Catholic School or Parish School of Religious Education.

- Adults who desire to change ritual must receive special permission from the Holy See. Their children may join them when permission is given for their parents to change ritual.

Eastern Churches not in Communion with Rome

The initiation rites conferred by the Eastern Churches not in communion with Rome are considered **valid**. The churches included here are any of the Orthodox Churches and the Assyrian Churches of the East. (Nestorian Church). The certificate of Baptism will refer to “Chrismation”, which is Confirmation.

- In the case of children, a child will have received full initiation at Baptism. After catechesis of a minimum of two years, they would simply make a profession of faith (OCIA #473- 474).

- In the case of adults, an adult would receive a formal OCIA process which would end with a profession of faith. (OCIA #473-474)

Christian Baptism

It is important to read a baptismal certificate thoroughly. Occasionally, a certificate may read that the person has been baptized in the ‘holy catholic church.’ This does not mean that they have been baptized Roman Catholic.

The Roman Catholic norm for valid Baptism must follow the proper matter and form. The “matter” is water Baptism either by immersion or pouring. The “form” is the Trinitarian formula described in Code of Canon Law #849, 850, 854, and in OCIA #226. Always insure that this has been followed.

If the rituals or established customs of a church or community describe Baptism by immersion, pouring or sprinkling together with the Trinitarian formula (in the name of the Father, and of the Son, and of the Holy Spirit) it can only be doubtful if that minister did not observe the regulations of his or her own church or community.

The Roman Catholic Church considers the validity of baptisms and where appropriate confirmations. This is based on what is normally done by each denomination. Recall a valid Confirmation must follow apostolic succession. For the OCIA process, all those with valid Baptisms would be candidates. (OCIA 400-504) Those with invalid Baptisms would be Catechumens.

Adventist	Valid
African Methodist Episcopal	Valid
African Methodist Episcopal Zion	Valid
American (United American Catholic)	Valid Baptism, Invalid Confirmation
Amish	Valid
Anglican	Valid

Apostolic Church	Invalid
Armenian Apostolic	Invalid
Assembly of God	Valid
Baha'i Faith	Invalid
Baptist	Valid
Bohemian Free Thinkers	Invalid
Chinese Catholic	both Baptism and Confirmation recognized
Christadelphians	Invalid
Christian Community (Rudolf Steiner)	Invalid
Christian Fellowship	Valid
Christian and Missionary Alliance	Valid
Christian Scientist	No baptism
Church of Christ	Valid
Church of Divine Science	Invalid
Church of God	Valid
Church of the Brethren	Valid
Church of the Latter Day Saints (Mormons)	Invalid
(see end of document for more information on this)*	
Church of the Nazarene	Valid
Church of the New Jerusalem	Invalid
Church of Scientology	Invalid
Church of the Universal Brotherhood (Doukhobors)	Invalid
Community of Pope Pius X (Lefebvre)	both Baptism and Confirmation recognized
Congregational Church	Valid
Disciples of Christ	Valid
Dutch Reform Church	Valid
Eastern Non-Catholics (Orthodox)	both Baptism and Confirmation recognized
Episcopal Church	Valid, Invalid Confirmation
Evangelical Church of the Covenant	Valid
Evangelical Churches	Valid
Evangelical United Brethren	Valid
Holy Order of Mans	Invalid
International Council of Community Churches	Valid

Jehovah's Witnesses	Invalid
Liberal Catholic Church	Valid
Lutheran	Valid, Invalid Confirmation
Masons	No baptism
Mennonite	Valid
Methodist	Valid
Missionary Hill Church	Valid
Moravian Church	Valid
New Apostolic Church	Valid
New Church of Mr. Emmanuel Swedenborg	Invalid
Old Catholic Church	Valid
Old Roman Catholic Church	Valid, Valid Confirmation
Old Roman Church	Valid
Orthodox (see above)	both Baptism and Confirmation recognized
Pentecostal Churches	Invalid
People's Church of Chicago	Invalid
Philippine Independent Church (Iglesia Filipina Independiente)	Determine case by case
Polish National Church (is Eastern Rite)	both Baptism and Confirmation recognized
Presbyterian	Valid
Quakers (Society of Friends)	No baptism
Reformed Church	Valid
Salvation Army	Invalid
Seventh Day Adventist	Valid
Shakers	No baptism
Unitarians/Universalists	Invalid
United Church of Canada	Valid
United Church of Christ	Valid
United Reformed	Valid
Uniting Church of Australia	Valid
Waldensian	Valid
World Harvest Church	Invalid
Zion	Valid

Miscellaneous Notes

If an individual has a valid Baptism and Confirmation and they wish to enter into the full communion with the Roman Catholic Church, they will need to make a profession of faith after a suitable period of catechesis. (OCIA 473-504)

In regards to children:

If a child is not baptized and is under the age of reason (7), after catechesis of both the child and their parents the child can be baptized. It is assumed that at least one parent is Roman Catholic. These children should also be enrolled in Catholic School or Parish Religious Education Program.

If the child is older than 7 years of age, they enter an OCIA process.

If a child's parents are from the Eastern Rite, they remain in the rite of their parents.

Children of adults received into the Church who are under the age of seven and who are validly baptized should be enrolled in Catholic School or Parish Religious Education Program and undergo sacramental preparation with their age group. When they receive their First Communion, they make a profession of faith with the other children. Note in the First Communion registry that they have made their profession of faith. Information about their Baptism should be noted in the baptismal registry with a note that they made their profession of faith at the time of their First Communion. Include the date.

***Mormon (Church of Latter Day Saints)**

In 2001, the Congregation for the Doctrine of the Faith declared that Mormon baptism is invalid. This was a declaration based on the divine law and is therefore retroactive.

Resources:

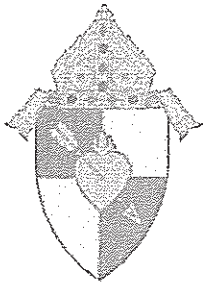
Archdiocese of Baltimore, Office of Worship

Diocese of Columbus, Office for Divine Worship

Diocese of St. Augustine Intranet

Huels, John M. J.C.D. The Pastoral Companion: A Canon Law Handbook for Catholic Ministry

Appendix G



Diócesis de San Agustín
11625 Old St. Augustine Road
Jacksonville, FL 32258
(904) 262-3200

Declaración Jurada del Testigo con Respecto al Estado Bautismal de

(primer nombre, segundo nombre, apellido; incluya el nombre de soltera, si aplica)

Este formulario SÓLO es utilizado cuando hay un Bautismo verificable, pero no existe ningún documento o certificado oficial. Este formulario puede ser completado por un padre, padrino o testigo de la ceremonia bautismal. Este formulario también puede ser completado por la propia persona si la persona era adulta o se encontraba sobre la edad de razón al momento de la ceremonia.

Juramento: Jura usted solemnemente ante Dios Todopoderoso decir toda la verdad y nada más que la verdad al responder las siguientes preguntas? _____

Nombre del Testigo _____

Dirección/Ciudad/Estado/Código Postal _____

Su relación a la persona antes mencionada _____

Por la presentada doy fe de que yo fui un testigo en el Bautismo de la persona antes mencionada, que él o ella fue bautizado/a “en el nombre del Padre y del Hijo y del Espíritu Santo”, y que él o ella fue sumergido/a en agua o tuvo agua derramada sobre su cabeza. Para una persona bautizada Católica, el pronombre “Yo” tiene que ser utilizado en un Bautismo válido. Favor de adjuntar cualquier evidencia física de este Bautismo, incluyendo pero no limitado a fotos, vídeos, tarjetas y cartas.

Fecha o fecha aproximada del Bautismo _____

Nombre de la Iglesia del Bautismo _____

Denominación de la Iglesia del Bautismo _____

Ciudad/Estado/Código Postal/País _____

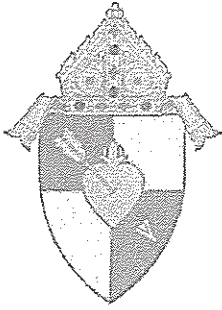
Nombre del sacerdote/diácono/ministro del Bautismo _____

Nombres de otros presentes en la ceremonia _____

Su firma _____ Fecha del testimonio _____

Testigo _____ Fecha _____

(La firma debe ser atestiguada por un sacerdote, diácono, ministro, o notario público)



Diocese of St. Augustine
11625 Old St. Augustine Road
Jacksonville, FL 32258
(904) 262-3200

Appendix G

Witness Affidavit Regarding Baptismal Status of

(first, middle, last name; include maiden name if applicable)

This form is used ONLY when there is a verifiable Baptism, but no official document or certificate exists. This form may be completed by a parent, godparent, or witness to the baptismal ceremony. This form may also be completed by the person themselves if they were an adult or over the age of reason at the time of the ceremony.

Oath: Do you solemnly swear before Almighty God to tell the whole truth and nothing but the truth in answering the following questions? _____

Witness name _____

Address/City/State/Zip _____

Your relationship to the above named-person _____

I hereby attest that I was a witness at the Baptism of the above mentioned person, that he/she was baptized "in the name of the Father, and of the Son, and of the Holy Spirit," and that he/she was immersed in water three times or had water poured over him/her three times. For a person baptized Catholic, the pronoun "I" must be used in a valid Baptism.

Date or Approximate Date of Baptism _____

Name of church of Baptism _____

Denomination of church of Baptism _____

City/State/Zip/Country _____

Name of priest/deacon/minister of Baptism _____

Names others present at the ceremony _____

Your signature _____ Date of testimony _____

Witness _____ Date _____

(signature should be witness by a priest, deacon, minister, or public notary)



**Norms for Conditional Baptism
Diocese of St. Augustine
August 29, 2023**

*There is one body and one spirit, just as there is just one hope of your calling.
There is one Lord, one faith, one baptism, one God and Father of all,
who is above all, and through all and in all.*
[Ephesians 4:4-6]

Roman Catholic doctrine has long held there is only one Baptism. When administered in the name of the Most Holy Trinity and with water, Baptism, even in a religion that is not in communion with the Roman Catholic Church, is held as valid.

The present law on this matter is included in the *Rite of Christian Initiation of Adults*, no. 480:

The sacrament of baptism cannot be repeated and therefore it is not permitted to confer it again conditionally, unless there is a reasonable doubt about the fact of validity of the baptism already conferred. If serious investigation raises such prudent doubt and it seems necessary to confer baptism again conditionally, the minister should explain beforehand the reasons why this is being done and a non-solemn form of baptism is to be used.
The local Ordinary is to decide in each case what rites are to be included or excluded in conferring conditional baptism.

In line with this, the *National Statutes for the Catechumenate*, no. 37 repeats this as particular law for the Dioceses of the United States of America. It also includes the following: "If conditional baptism then seems necessary, this must be celebrated privately rather than at a public liturgical assembly...."

There are circumstances when, with due respect to the law, conditional Baptism may be necessary. The *National Statutes for the Catechumenate*¹ as well as *Rite of Christian Initiation of Adults*² provide definite norms for when conditional Baptism may be necessary.

¹ Approved by the National Conference of Catholic Bishops (now the United States Conference of Catholic Bishops) on 11 November 1986.

² *Rite of Christian Initiation of Adults*. Approved for use in the Dioceses of the United States, 18 March 1988. See no. 480.

There may be reasonable and prudent doubt concerning the baptism of such Christians which cannot be resolved after serious investigation into the fact and/or validity of baptism, namely, to ascertain whether the person was baptized with water and with the Trinitarian formula, and whether the minister and the recipient of the sacrament had the proper requisite intentions. If conditional baptism then seems necessary, this must be celebrated privately rather than at a public liturgical assembly of the community and with only those limited rites which the diocesan bishop determines....³

In order to provide clearer guidance to the clergy and laity of the Diocese of St. Augustine, the following Norms for Conditional Baptism are established.

I. When to Administer Conditional Baptism

Conditional Baptism in the Church is necessary for one of two reasons:

- (1) When the fact of Baptism is unknown OR
- (2) When the fact of Baptism is known, but its validity is questionable.

The Sacrament of Baptism is to only be administered conditionally when it is impossible to verify whether or not an individual has been baptized, OR when there is a serious reason for doubting the validity of a previous attempt to confer Baptism. (Cf. *CIC* 845, 869) The National Statutes for the Catechumenate state: "A serious investigation" must be undertaken by the pastor or parish staff in order to determine if conditional Baptism is necessary. The mere absence of a baptismal record is not a sufficient "serious investigation." Therefore, the following steps are provided to assist in the investigation:

- A. In order to establish the fact that an individual was baptized, it is sufficient to have either one (1) irreproachable witness OR, if the Baptism was conferred upon an adult, the sworn testimony of the baptized person (*CIC* 876).
- B. Baptism is assumed to have been administered validly in the Catholic Church or in any church or ecclesial community that habitually uses valid form, matter and intention. An individual baptized under such circumstances is not to be re-baptized unless there is a serious reason to believe that form, matter or intention was lacking (*CIC* 869, §2)
- C. In order for Baptism to be valid, the form used must name the three Persons of the Blessed Trinity as "Father, Son and Holy Spirit." Any other formulas are not valid. If it is known that any other formulas were used, then the person is to be baptized absolutely. If there is serious reason to believe that an invalid form was used, the individual is to be baptized conditionally.

[P.N. – Questions regarding the validity of the celebration of Baptism within a particular ecclesial community may be directed to the Office of Christian Formation which keeps a list of Christian religions in which Baptism is considered valid.]

³ National Statutes for the Catechumenate, no. 37.

- D. When a serious doubt exists regarding the valid conferral of Baptism, the individual, if an adult, is to be properly catechized on the nature of the Sacrament of Baptism before a conditional celebration of the sacrament takes place.⁴

II. For Individuals who are Candidates for Reception into Full Communion with the Catholic Church

In the case of individuals preparing to be received into full communion with the Catholic Church, the following norms are to be followed when, after serious and full investigation, the fact or validity of Baptism cannot be established. (RCIA no. 480)

- A. Conditional Baptism is only to be administered outside of Mass, without solemnity and privately, that is, with a minimum number of people present. It is never to be publicly announced.
- B. The ritual to be followed is in the *Rite of Christian Initiation of Adults*, numbers 340-361.⁵ The celebration of the Sacrament of Confirmation (or the post-baptismal anointing with Sacred Chrism) is omitted. The clothing with a baptismal garment and presentation with a lighted candle may be omitted.
- C. The form used for a conditional Baptism is as follows:

If you are not baptized, N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

This form is accompanied by the pouring of water as indicated in number 226 of the RCIA.

- D. The sponsor is to be the same person who will serve as sponsor for the individual's reception into full communion.
- E. Following the reception of conditional baptism in private, the individual will join the other candidates for reception into full communion with the Catholic Church at the Easter Vigil. They will make a Profession of Faith and receive the Sacrament of Confirmation along with reception of the Holy Eucharist.

III. For Individuals Living as Members of the Catholic Church

When a serious doubt regarding the validity of Baptism for an individual who already is living as a member of the Catholic Church, conditional Baptism may be celebrated for one of the following reasons:

⁴ P.N. – Canon 865, §1 requires “that an adult have manifested the will to receive baptism, be sufficiently instructed in the truths of faith and in Christian obligations and be tested in the Christian life by means of the catechumenate....”

⁵ *Rite of Christian Initiation of Adults*, “Christian Initiation of Adults in Exceptional Circumstances.”

- A. For a child who has yet to reach the age of reason, *The Order of Baptism of Children* is to be following using the formula given above in Chapter II.⁶
- B. For all individuals who have reached the age of reason, the norms established above in section II are to be followed. If the Sacrament of Confirmation was previously received, this Sacrament is to be administered conditionally at the same time.

Recording of Conditional Baptisms

All conditional Baptisms are to be recorded in the parish's Baptism Register. If the original attempt at Baptism was celebrated in a Catholic Church, the conditional Baptism is to be noted in the margin of the entry that recorded the original attempt at Baptism.

If the original attempt at Baptism was in a non-Catholic ecclesial community, a new entry is to be made in the Baptism Register of the parish in which the conditional Baptism is celebrated. A note in the margin is to be made that the Baptism was conditional.

Circumstances Requiring Variations from these Norms

When circumstances may suggest a variation from the norms described in this document, the Bishop's Office should be contacted, preferable in writing, with the request.

⁶ *The Order of Baptism of Children*, 2nd typical edition, approved for use in the Dioceses of the United States. Approved for use 14 November 2017. Obligatory use as of 12 April 2020.

APPENDIX

Following the Second Vatican Council, the Secretariat for Promoting Christian Unity published the "Ecumenical Directory" in two parts (the first in 1967 and the second in 1970). Then, in 1993, the same Secretariat promulgated an update to this directory which was entitled "Directory for the Application of the Principles and Norms on Ecumenism." In this document, the Church provides the following guidance concerning the issue of conditional baptism.

- a) "There is no doubt about the validity of baptism as conferred in the various Eastern Churches. It is enough to establish the fact of the baptism. In these Churches the sacrament of confirmation (chrismation) is properly administered by the priest at the same time as baptism. There it often happens that no mention is made of confirmation in the canonical testimony of baptism. This does not give grounds for doubting that this sacrament was also conferred.
- b) "With regard to Christians from other Churches and ecclesial Communities, before considering the validity of baptism of an individual Christian, one should determine whether an agreement on baptism has been made by the Churches and ecclesial Communities of the regions or localities involved and whether baptism has in fact been administered according to this agreement. It should be noted, however, that the absence of a formal agreement about baptism should not automatically lead to doubt about the validity of baptism.
- c) "With regard to these Christians, where an official ecclesiastical attestation has been given, there is no reason for doubting the validity of the baptism conferred in their Churches and ecclesial Communities unless, in a particular case, an examination clearly shows that a serious reason exists for having a doubt about one of the following: the matter and form and words used in the conferral of baptism, the intention of an adult baptized or the minister of the baptism.
- d) "If, even after careful investigation, a serious doubt persists about the proper administration of the baptism and it is judged necessary to baptize conditionally, the Catholic minister should show proper regard for the doctrine that baptism may be conferred only once by explaining to the person involved, both why in this case he is baptizing conditionally and what is the significance of the rite of conditional baptism. Furthermore, the rite of conditional baptism is to be carried out in private and not in public."⁷

This guidance, according to theologians and commentators, establishes that any practice of indiscriminately baptizing all who desire to be received into full communion with the Catholic Church is to be avoided.

⁷ Secretariat for Promoting Christian Unity, "Directory for the Application of the Principles and Norms on Ecumenism," published on 25 March 1993 with the approval and confirmation of Pope John Paul II.

Father Paul Turner, writing in the liturgical journal *Worship* about conditional baptism, offers this practical advice:

“The fact of baptism is becoming easier to establish. Beyond relying on fallible ministers and secretaries to remember to record the information and to do so accurately, photographs, videos and social media posts all lend additional testimony. Even the question of validity can often be resolved when evidence of the actual ceremony surfaces. Ministers still placed in the awkward situation of needing to determine the fact or validity of baptism should perform their due diligence.”⁸

In general, there is widespread agreement that the following three criteria are to be used to determine the validity of any Baptism, Catholic or not:

- A.) The use of water
- B.) The use of the proper Trinitarian formula
- C.) The intention to do what the Church does when she confers this sacrament

Inability to obtain a baptism certificate alone does not constitute a reasonable doubt that a baptism is invalid.

Particularly in the United States, “altar calls” are a phenomenon that are found in many Protestant and evangelical denominations. Because of their nature, baptisms which take place during such events deserve particular attention as to their validity. Since in canon 865 of the *Code of Canon Law* there is a requirement “that an adult have manifested the will to receive baptism,”⁹ a question can arise as to whether this was established and expressed in the one being baptized.

⁸ Rev. Paul Turner, “The Amen Corner: On Conditional Baptism,” *Worship* Volume 91 (January 2017).

⁹ See footnote number 4 of these norms.

Annulment "Cheat Sheet"

To assist those who are involved on an OCIA team, the Office of Christian Formation, in conversation with the Tribunal, are providing this simple "cheat sheet" on annulments. This is by no means an exhaustive chart, but rather to be used as a starting point. The following are the most likely case scenarios and a course of action. We are grateful to the Archdiocese of Green Bay who provided this framework that we have adapted.

If a person was married before and in that marriage:

One person is:	And the other is:	And the marriage took place:	Then the marriage is:
Catholic	Catholic	In a Catholic church or Catholic chapel	Valid Annulment
Catholic	Catholic	In a non-Catholic church, chapel, courthouse or other location without a dispensation from place.	Invalid Lack of canonical form
Catholic	Non-Catholic	In a Catholic church or Catholic chapel	Valid Annulment
Catholic	Non-Catholic	In a non-Catholic church, chapel or other location with a dispensation from canonical form	Valid Annulment
Catholic	Non-Catholic	In a non-Catholic church, chapel, courthouse or other location without a dispensation from canonical form	Invalid Lack of canonical form
Non-Catholic	Non-Catholic	Anywhere---including churches, chapels, courthouses, backyard	Valid Call the Tribunal at (904) 800-2393

Some general canons/statements on this topic:

1. Catholics are bound by canonical form. Marriages that involve one Catholic must be contracted in the presence of a Roman Catholic clergyman, priest or deacon with the faculty to assist and two witnesses. (cc 1108 § 1 and 1117)
2. For sufficient reasons, a Catholic wishing to enter into marriage with a non-Catholic may be granted a dispensation from canonical form to celebrate the wedding in a non-Catholic church or chapel in the presence of a non-Catholic minister. (CC 1127 § 2)
3. If canonical form is not observed by Catholics, the marriage is invalid by reason of lack of canonical form. ***Two Catholics cannot be dispensed from form.***
4. Only Catholics are bound by canonical form.
5. If two non-Catholics enter marriage, they may enter validly anywhere.
6. The current rule of thumb is: "Once a Catholic, always a Catholic" for the purposes of canonical form.

For questions or for assistance, please contact the Diocesan Tribunal at:
(904) 800-2393

Appendix J

OCIA Resources for the Catechumenate in the Diocese of St. Augustine

Reference

Catechism of the Catholic Church: 2nd ed. Washington, DC: United States Conference of Catholic Bishops, 2023.

Adults

Full OCIA Process

Birmingham, Mary, *Formed in Faith Sessions for Inquiry, Catechumenate, and Ongoing Formation*. Franklin Park, IL: World Library Publications, 2012

Journey of Faith ~ Adults

Sessions for all stages of the OCIA process

Materials for the catechumenate

Catholic Updates

Formerly, Come and See 100 Catholic Update Topics for OCIA

U.S. Catechism for Adults: Washington, DC: United States Conference of Catholic Bishops, 2020. (revised edition approved by the Pontifical Council for the Promotion of the New Evangelization on September 13, 2019)

Children and Youth

Full OCIA Process

Journey of Faith for Children

Journey of Faith for Children, separate for Teens

Jornada de Fe para Niños

Resource available in Spanish

Materials for the catechumenate

Bridges to Faith

Published by Loyola Press, Designed for children ages 8 – 11. Published in English and bilingual Spanish/English.

Called to be Catholic

Published by Loyola Press, Designed for youth ages 11-14. Published in English and bilingual Spanish/English.

Faith Fusion

Published by Our Sunday Visitor. Designed for elementary students. Published in Spanish/English.

Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church

Published by Our Sunday Visitor for middle school students. Published in English and bilingual Spanish/English.

RCLBenziger: Our Catholic Heritage

Published by RCLBenziger in Spanish and English with a Level I for elementary aged children and a Level II for middle school youth.

One Faith, One Lord

Published by Sadlier with 16 lessons for middle school/high school youth. Published in English and bilingual Spanish/English.

Our Catholic Faith

Published by Sadlier with 14 lessons for grades 4-6. Published in English and bilingual Spanish/English.

Friends on the Way (Team Initiation)

Team Initiation resource for catechumenal sessions with children

Appendix J

Ascension	Acts 1: 1-11 Eph 1: 17-23 Mt 28: 16-20	Ascension; Christology; Trinity; Holy Spirit; Sacraments: Holy Orders, Marriage
Seventh Sunday of Easter	Acts 1: 12-14 1 Pt 4: 13-16 Jn 17: 1-11a	Prayer; Witness in Adversity Holy Spirit; Christology
Pentecost	Acts 2: 1-11 1 Cor 12: 3b-7, 12-13 Jn 20: 19-23	Pentecost; Ministry in the Church; Sacraments; Evangelization
Trinity Sunday	Ex 34: 4b-6, 8-9 2 Cor 13: 11-13 Jn 3:16-18	Trinity: Father, Son and Spirit; Christology; Faith; Creed; Miracles; Grace; Revelation
Most Holy Body and Blood	Dt 8, 2-3: 14b-16a 1 Cor 10:16-17 Jn 6: 51-58	Eucharist; Corpus Christi; Eucharist as forgiveness of Sins; Symbol of Bread and Wine; Body of Christ; Sacramentality; Incarnation
Second Sunday in Ordinary Time	Is 49: 3, 5-6 1 Cor 1: 1-3 Jn 1: 29-34	Christology; revelation; Grace; Christian Witness; Mary as icon of Church
Third Sunday in Ordinary Time	Is 8:23b-9, 3 1 Cor 1:10-13, 17 Mt 4: 12-23	Kingdom of God; Evangelization; Christology; Discipleship; Word of God
Fourth Sunday in Ordinary Time	Zep 2:3; 3: 12-13 1 Cor 1: 26-31 Mt 5: 1-12a	Sermon on the Mount /Beatitudes Justice; Prayer and Action; Conversion;
Fifth Sunday in Ordinary Time	Is 58: 7-10 1 Cor 2: 1-5 Mt 5: 13-16	Let Your Light Shine; Ambition vs Calling; Evangelization; Discipleship
Sixth Sunday in Ordinary Time	Sir 15: 16-21 1 Cor 2:6-10 Mt 5:17-37	Commandments; Right Choices; Mystery of God; Revelation; Purity of the LAW
Seventh Sunday in Ordinary Time	Lv 19: 1-2, 17-18 1 Cor 3: 16-23 Mt 5:38-48	The Heart of the Law; Indwelling of the Spirit; Free Will & Conscience; Love Your Enemies!
Eighth Sunday in Ordinary Time	Is 49: 14-15 1 Cor 4: 1-5 Mt 6: 24-34	God is Always Faithful; Patience Before Making Judgment; No Two Masters – Only God; Simplicity in Faith / Rely on God
Ninth Sunday in Ordinary Time	Dt 11:18, 26-28, 32 Rom 3: 21-25a, 28 Mt 7: 21-27	Commandments; Redemption of Christ Jesus; Acting on the words of Christ; Building on 'Rock'
Tenth Sunday in Ordinary Time	Hos 6: 3-6 Rom 4:18-25 Mt 9: 9-13	Christology; Sacrament of Reconciliation; Sacrament of the Sick; Forgiveness and compassion; Grace; Goal of Liturgy

Eleventh Sunday in Ordinary Time	Ex 19: 2-6a Rom 5: 6-11 Mt 9: 36 – 10: 8	Mission; Jesus Christ; Discipleship; Ministry of the Laity
Twelfth Sunday in Ordinary Time	Jer 20: 10-13 Rom 5: 12-15 Mt 10: 26-33	Cross; Suffering; Paschal Mystery; Sin; Eschatology; Grace
Thirteenth Sunday in Ordinary Time	2 Kgs 4: 8-11, 14-16a Rom 6:3-4, 8-11 Mt 10:37-42	Baptized Into the Death of Christ; Commitment; Radical Discipleship; Christian Hospitality
Fourteenth Sunday in Ordinary Time	Zec 9: 9-10 Rom 8: 9, 11-13 Mt 11: 25-30	Word of God; Image of God; Faith and trust; Service; Spirituality; Prayer; Community/assembly/Church
Fifteenth Sunday in Ordinary Time	Is 55: 10-11 Rom 8: 18-23 Mt 13: 1-23	Word of God/Scripture; Discernment; Prayer; Reign of God; Will of God
Sixteenth Sunday in Ordinary Time	Wis 12: 13, 16-19 Rom 8: 26-27 Mt 13: 24-43	Social Sin/Repentance Prayer; Parables; Word of God; Ecumenism; Conversion
Seventeenth Sunday in Ordinary Time	1 Kgs 3: 5, 7-12 Rom 8: 28-30 Mt 13: 44-52	Living the Mission of Christ Discipleship; Prayer; Heaven and Hell; Moral Imperatives of Reign of God
Eighteenth Sunday in Ordinary Time	Is 55: 1-3 Rom 8: 35, 37-39 Mt 14: 13-21	God the Father; Eucharist; Eucharist and Mission; Faith; Baptism; Trinity
Nineteenth Sunday in Ordinary Time	1 Kgs 19: 9a, 11-13a Rom 9: 1-5 Mt 14: 22-33	Faith; Paschal Mystery; Prayer; Jesus fully human and fully divine; Sacrament of the Sick & Holy Orders; Conversion
Twentieth Sunday in Ordinary Time	Is 56: 1, 6-7 Rom 11: 13-15, 29-32 Mt 15: 21-28	Mystery of the Church; Discipleship; Evangelization; Justice; Social Sin
Twenty-First Sunday in Ordinary Time	Is 22: 19-23 Rom 11: 33-36 Mt 16: 13-20	Confession of Faith; Teaching Authority of the Church; Service; Hierarchy of Truths; Reign of God
Twenty-second Sunday in Ordinary Time	Jer 20: 7-9 Rom 12:1-2 Mt 16: 21-27	Eschatology; Cross; Paschal Mystery; Martyrdom; Justice; Morality, Sin; Trust

Twenty-third Sunday in Ordinary Time	Ez 33:7-9 Rom 13: 8-10 Mt 18: 15-20	Sacrament of Reconciliation; Conflict Resolution; Discipleship; Prophecy; Foundation of morality
Twenty-fourth Sunday in Ordinary Time	Sir 27: 30 – 28: 9 Rom 14: 7-9 Mt 18: 21-35	The Price of Hatred; Belonging to God; Forgiveness / Conversion
Twenty-fifth Sunday in Ordinary Time	Is 55: 6-9 Phil 1: 20c-24, 27a Mt 20: 1-16a	Social teaching of the Church; Service; Vocation; Christology; Grace
Twenty-sixth Sunday in Ordinary Time	Ez 18: 25-28 Phil 2: 1-11 Mt 21: 28-32	Social Justice; Dignity of human persons; Morality; Eucharist; Faith and works; Kingdom of God
Twenty-seventh Sunday in Ordinary Time	Is 5: 1-7 Phil 4: 6-9 Mt 21: 33-43	Repentance; Ministry; paschal Mystery; Social teachings; Ecumenism; Evangelization
Twenty-eighth Sunday in Ordinary Time	Is 25: 6-10a Phil 4: 12-14, 19-20 Mt 22: 1-14	Reign of God; Creation (dignity of all Creation); Cost of discipleship; Last judgment
Twenty-ninth Sunday in Ordinary Time	Is 45: 1, 4-6 1 Thes 1: 1-5b Mt 22: 15-21	Christology; Prayer; Spiritual poverty; Option for the poor
Thirtieth Sunday in Ordinary Time	Ex 22: 20-26 1 Thes: 1, 5c-10 Mt 22: 34-40	Morality; Conversion; Charity; Discipleship; Law of God
Thirty-first Sunday in Ordinary Time	Mal 1: 14b – 2: 2b, 8-10 1 Thes 2: 7b-9, 13 Mt 23: 1-12	True Worship; Legitimate Authority; True Leadership
Thirty-second Sunday in Ordinary Time	Wis 6: 12-16 1 Thes 4: 13-18 Mt 25: 1-13	Wisdom Leadership; Hope in the Resurrection; He Will Come Again in Glory
Thirty third Sunday in Ordinary Time	Prv 31: 10-13, 19-20, 30-31 1 Thes 5: 1-6 Mt 25: 14-30	Last judgment; Heaven; Salvation; Parousia; Virtues of faith, hope & trust
Our Lord Jesus, Christ the King	Ez 34: 11-12, 15-17 21 Cor 15: 20-26, 28 Mt 25: 31-46	The Body of Christ; Apostles; Eschatology; Salvation

Appendix K

Date

Most Rev. Erik T. Pohlmeier
Bishop of Saint Augustine
Catholic Center
11625 Old St. Augustine Road
Jacksonville, FL 32258

Dear Bishop:

I am writing to request faculties to administer the Sacrament of Confirmation to baptized Catholics who have not received First Holy Communion or Confirmation who are listed below. I will administer these Sacraments of Initiation on _____ at the Easter Vigil.

Names

I am grateful for your consideration of this request, and for your prayerful support of those seeking to deepen their Catholic faith.

Sincerely yours in Christ

Appendix K

Fecha

Reverendísimo Erik T. Pohlmeier
Obispo de San Agustín
Centro Católico
11625 Old St. Augustine Road
Jacksonville, FL 32258

Su Excelencia:

Estoy escribiendo para solicitar facultades para administrar el Sacramento de la Confirmación a los bautizados Católicos que no han recibido la Primera Comunión o la Confirmación, los cuales son enumerados a continuación. Yo administraré estos Sacramentos de Iniciación en _____.

Nombres

Estoy agradecido por su consideración de esta solicitud y por su apoyo devoto de aquellos que buscan profundizar su fe Católica.

Sinceramente suyo en Cristo,

Rdo. _____

Appendix L

Date:

Most Rev. Erik T. Pohlmeier
Bishop of St. Augustine
Catholic Center
11625 Old St. Augustine Road
Jacksonville, FL 32258

Dear Bishop:

I am writing to request permission to use the Simpler Order of Adult Initiation as provided in the OCIA #332-335.

Knowing that this simpler form is used in extraordinary cases when an individual is unable to fully go through the steps outlined in the OCIA, I request this for

_____ because he/she _____
name of person

statement describing circumstance

In accordance with the OCIA, I will use the following parts of the Simpler Order of Adult Initiation:

-
-
-
-

I am grateful for your consideration of this request and for your prayerful support of those seeking initiation into the Catholic Church.

Sincerely yours in Christ,

Appendix L

Fecha:

Reverendísimo Erik T. Pohlmeier
Obispo de San Agustín
Centro Católico
11625 Old St, Augustine Road
Jacksonville, FL 32258

Querido Obispo:

Le escribo para solicitar permiso para usar la Orden Más Simple de Iniciación Adulta según lo dispuesto en la OCIA # 332-335.

Sabiendo que este formulario más simple se usa en casos extraordinarios cuando una persona no puede seguir completamente los pasos descritos en la OCIA, solicito esto para

_____ porque _____
Nombre de la persona

Declaración que describe la circunstancia

De acuerdo con la OCIA, utilizaré las siguientes partes del Orden Más Simple de Iniciación Adulta:

-
-
-
-

Les agradezco que hayan considerado esta solicitud y que apoyen en oración a aquellos que buscan la iniciación en la Iglesia Católica.

Sinceramente suyo en Cristo,

Appendix M

Key Tips for Adult and Child Adaptive Catholic Formation

Personalized Learning:

Recognize that a "one-size-fits-all" approach is not effective. Tailor formation experiences to individual needs, preferences, and learning styles.

Inclusive Environment:

Wherever possible, integrate individuals with special needs into typical parish programs and activities, rather than segregating them.

Accessibility:

Ensure physical spaces, materials, and communication methods are accessible to all, including those with sensory sensitivities, mobility limitations, or cognitive differences.

Adapt Materials:

Utilize adapted catechetical materials, such as those designed for children with intellectual disabilities or those with visual or auditory impairments.

Visual and Hands-on Activities:

Incorporate visual aids, hands-on activities, and opportunities for movement to engage learners with diverse needs.

Supportive Relationships:

Cultivate positive relationships between individuals with special needs and their peers, catechists, and other parish leaders.

Spiritual Growth:

Emphasize spiritual formation, emphasize prayer, scripture, and the sacraments, tailored to individual understanding.

Meaningful Participation:

Provide opportunities for individuals with special needs to participate in parish life through volunteering, liturgical ministries, or other roles, adapted to their abilities.

Ongoing Support:

Offer ongoing support and encouragement to individuals with special needs and their families, recognizing the unique challenges they may face.

Collaboration:

Work with parents, caregivers, and disability ministry specialists to develop and implement effective formation strategies.

Positive Mindset:

Foster a welcoming and inclusive environment where individuals with special needs feel valued, respected, and empowered to grow in their faith.

Focus on Sacraments:

Ensure that individuals with special needs are prepared for and able to celebrate the sacraments (Baptism, Confirmation, Eucharist, etc.) in a meaningful way.

Helpful Resources:

Document on Guidelines for the Sacraments

<https://www.usccb.org/committees/divine-worship/policies/guidelines-sacraments-persons-with-disabilities>

NCPD Resources <https://www.ncpd.org/adapted-faith-formation>

Glossary of Terms for OCIA

Adult Confirmation Celebrated by adult Catholics, those over 18, who have already received their First Communion. Their process of preparation is separate and distinct from the Order of Christian Initiation of Adults, and their confirmation is celebrated at one of the two celebrations provided by the local ordinary.

Baptized but Uncatechized Adults Adults who were baptized as Roman Catholics or as members of another Christian community, but who did not receive further catechetical formation nor, consequently, the sacraments of Confirmation and Eucharist. They are called candidates. Although they are not catechumens, some elements of the usual catechumenal formation are appropriate to their preparation for the sacraments .

Book of Elect The book in which the names of the catechumens are inscribed on the day of the Rite of Election. This is a sacramental registry and as such must be kept with all other sacramental record books in a safe or secure fireproof area.

Candidate May refer to people of varying backgrounds: 1) A person who was already baptized in another Christian community and who now is preparing to be received into the full communion of the Catholic Church. At the time of full communion, he or she will make a profession of faith, be confirmed and receive the Eucharist. 2). A person who was baptized Catholic in infancy but did not receive further catechetical formation or, consequently, the Sacraments of Confirmation and Eucharist. The catechetical formation of these persons is based on their spiritual background and needs.

Catechesis The formation of persons preparing for full initiation into the Catholic Church. There are four areas of focus: worship, Word, community life, and apostolic service. (OCIA #75). These are presented in equal portion throughout the process of OCIA

Catechumen One who is not baptized and is preparing for full initiation at the Easter Vigil through Baptism, Confirmation and Eucharist. When people become catechumens at the Rite of Entrance, they become a part of the Church, although not fully initiated members. They are entitled to Catholic burial should they die before the completion of their initiation. For this reason, a register is kept that contains the person's name and the date they celebrated the Rite. The Rite is not repeated.

Catechumenate The second period of preparation for entry into the Church, which involves formation in the word, worship, community life and apostolic works. (OCIA #75) For the unbaptized, this period lasts one liturgical year, from at least the Easter season of one year until Lent of the following year. This term is also applied to the entire process used in the Order of Christian Initiation of Adults.

Children of Catechetical Age According to canon law, children who have attained the age of reason are considered , for the purposes of Christian initiation, to be adults. Their formation follows the general pattern of the ordinary catechumenate with adaptations suited to their age. These adaptations are found in the second section of the Order of Christian Initiation of Adults (#252 and following). Unbaptized children of catechetical age are to receive the sacraments of Baptism, Confirmation and Eucharist at the Easter Vigil, together with the other catechumens. Baptized children seeking full communion with the Catholic Church are also treated like their adult counterparts, making a profession of faith and receiving Confirmation and Eucharist.

Convert This term is used only to refer to one converted from unbelief to Christian belief; it should never be used to refer to those baptized Christians who are received into the full communion of the Catholic Church.

Dismissal Because they are not yet baptized, catechumens are dismissed from the Eucharistic assembly after the homily to continue reflection on the Scriptures they have just heard proclaimed. It is often appropriate that candidates participate in dismissal catechesis with catechumens. This depends on local needs.

Elect The name given to catechumens who have celebrated the Rite of Election.

Ephphetha Rite_ The rite in which the priest or deacon touches the ears and the mouth of the elect and prays that they be open to hear and proclaim the word of God in faith. This rite is usually celebrated as part of the preparation rites on Holy Saturday.

Evangelization The task of the church during the Precatechumenate, which involves the inviting, the welcoming , the witness, the sharing of the faith and the proclamation of the Gospels to inquirers/candidates.

Minor Rites_ Rites during the catechumenate that include the minor exorcisms, prayers of blessing and anointing of the catechumens. The presiding celebrant may be a priest or a deacon, or with the permission of the bishop, a catechist may preside at the exorcism or blessing.

Mystagogia The postbaptismal catechesis given to the newly baptized during the 50 days from Easter to Pentecost, wherein the neophyte and the local church share the meaning of the initiatory mysteries and experience.

National Statutes for the Christian Initiation of Adults (Norms)_ Particular law, approved by National Conference of Catholic Bishops, for the implementation of the Order of Christian Initiation of Adults in the United States. The statutes are found on pages 10-13 of the OCIA.

Neophyte A newly baptized person who is going through the final period of Christian Initiation called Mystagogy.

Oil of the Catechumens The oil blessed by the bishop at the Chrism Mass and used in the anointing of the catechumens during the process of initiation.

Ongoing Catechumenate A catechumenate set up in such a way that new candidates may enter the catechumenate at any time during the year, with catechesis continuing throughout the year, not just September through June.

Scrutinies Rites celebrated with the elect on the Third, Fourth and Fifth Sundays of Lent, portioning for the spirit of repentance, an understanding of sin and the true freedom of the children of God.

Sponsors Those persons chosen to accompany the inquirers when they seek admission to the catechumenate and who remain with them as they progress during the catechumenate until the Rite of Election. Sponsors may also be elected as godparents.

Stages The steps through which a catechumen moves toward full initiation. They are marked by the major rites of the initiation process: (1) when a person is accepted as a catechumen (Rite of Acceptance); (2) when a person becomes one of the “elect” and begins the more immediate preparation for the sacraments of initiation (Rite of Election); (3) when a person received the sacraments on initiation (Easter Vigil).

Glosario de términos para OCIA

Adultos bautizados pero no catequizados Adultos_que fueron bautizados como católicos romanos o como miembros de otra comunidad cristiana, pero que no recibieron más formación catequética ni, en consecuencia, los sacramentos de la Confirmación y la Eucaristía. Se les llama candidatos. Aunque no son catecúmenos, algunos elementos de la formación catecumenal habitual son apropiados para su preparación a los sacramentos.

Candidato Puede referirse a personas de diversos orígenes: 1) Una persona que ya fue bautizada en otra comunidad cristiana y que ahora se está preparando para ser recibida en la plena comunión de la Iglesia Católica. En el momento de la plena comunión, hará una profesión de fe, será confirmado y recibirá la Eucaristía. 2). Una persona que fue bautizada católica en la infancia, pero que no recibió más formación catequética ni, en consecuencia, los sacramentos de la Confirmación y la Eucaristía. La formación catequética de estas personas se basa en su bagaje espiritual y en sus necesidades.

Catecumenado_ Segundo período de preparación para el ingreso en la Iglesia, que implica la formación en la palabra, el culto, la vida comunitaria y las obras apostólicas. (OCIA #75) Para los no bautizados, este período dura un año litúrgico, desde al menos el tiempo de Pascua de un año hasta la Cuaresma del año siguiente. Este término también se aplica a todo el proceso utilizado en la Orden de Iniciación Cristiana de Adultos.

Catecumenado continuo Un catecumenado organizado de tal manera que los nuevos candidatos pueden entrar en el catecumenado en cualquier momento del año, con la catequesis continuando durante todo el año, no sólo de septiembre a junio.

Catecúmeno_Aquel que no está bautizado y se está preparando para la iniciación completa en la Vigilia Pascual a través del Bautismo, la Confirmación y la Eucaristía. Cuando las personas se convierten en catecúmenos en el Rito de Entrada, se convierten en parte de la Iglesia, aunque no sean miembros plenamente iniciados. Tienen derecho a la sepultura católica si mueren antes de completar su iniciación. Por esta razón, se lleva un registro que contiene el nombre de la persona y la fecha en que celebró el rito. El rito no se repite.

Catequesis La formación de las personas que se preparan para la iniciación plena en la Iglesia Católica. Hay cuatro áreas de enfoque: adoración, Palabra, vida comunitaria y servicio apostólico. (OCIA #75). Estos se presentan en partes iguales a lo largo de todo el proceso de OCIA

Confirmación de Adultos Celebrada por católicos adultos, mayores de 18 años, que ya han recibido su Primera Comunión. Su proceso de preparación es separado y distinto del Orden de la Iniciación Cristiana de Adultos, y su confirmación se celebra en una de las dos celebraciones previstas por el Ordinario del lugar.

Convertido Este término se usa solo para referirse a alguien convertido de la incredulidad a la creencia cristiana; nunca debe usarse para referirse a aquellos cristianos bautizados que son recibidos en la plena comunión de la Iglesia Católica.

Despedida Debido a que aún no están bautizados, los catecúmenos son despedidos de la asamblea eucarística después de la homilía para continuar la reflexión sobre las Escrituras que acaban de escuchar proclamar. A menudo es apropiado que los candidatos participen en la catequesis de despedida con los catecúmenos. Esto depende de las necesidades locales.

Elegido Nombre dado a los catecúmenos que han celebrado el Rito de la Elección.

Estatutos Nacionales para la Iniciación Cristiana de Adultos (Normas) Ley particular, aprobada por la Conferencia Nacional de Obispos Católicos, para la implementación de la Orden de Iniciación Cristiana de Adultos en los Estados Unidos. Las estatutas se encuentran en las páginas 10-13 de la OCIA.

Etapas Los pasos a través de los cuales un catecúmeno se mueve hacia la iniciación completa. Están marcados por los ritos principales del proceso de iniciación: (1) cuando una persona es aceptada como catecúmeno (Rito de Aceptación); (2) cuando una persona se convierte en uno de los "elegidos" y comienza la preparación más inmediata para los sacramentos de iniciación (Rito de Elección); (3) cuando una persona recibió los sacramentos en la iniciación (Vigilia Pascual).

Evangelización La tarea de la Iglesia durante el Precatecumenado, que implica la invitación, la acogida, el testimonio, el compartir la fe y la proclamación de los Evangelios a los interesados/candidatos.

Libro de los Elegidos: Libro en el que se inscriben los nombres de los catecúmenos el día del Rito de la Elección. Este es un registro sacramental y, como tal, debe mantenerse con todos los demás libros de registro sacramental en un área segura a prueba de incendios.

Mistagogía La catequesis postbautismal que se da a los recién bautizados durante los 50 días desde Pascua hasta Pentecostés, en la que el neófito y la iglesia local comparten el significado de los misterios iniciáticos y la experiencia.

Neófito Persona recién bautizada que está pasando por el período final de la Iniciación Cristiana llamado Mistagogía.

Niños en edad catequética Según el derecho canónico, los niños que han alcanzado la edad de la razón se consideran, a los efectos de la iniciación cristiana, adultos. Su formación sigue el modelo general del catecumenado ordinario, con adaptaciones adaptadas a su edad. Estas adaptaciones se encuentran en la segunda sección de la Orden de Iniciación Cristiana de Adultos (#252 y siguientes). Los niños no bautizados en edad de catequesis deben recibir los sacramentos del Bautismo, la Confirmación y la Eucaristía en la Vigilia Pascual, junto con los demás catecúmenos. Los niños bautizados que buscan la plena comunión con la Iglesia Católica también son tratados como sus homólogos adultos, haciendo una profesión de fe y recibiendo la Confirmación y la Eucaristía.

Óleo de los catecúmenos El aceite bendecido por el obispo en la Misa Crismal y utilizado en la unción de los catecúmenos durante el proceso de iniciación.

Padrinos Aquellas personas elegidas para acompañar a los consultantes cuando solicitan la admisión al catecumenado y que permanecen con ellos a medida que avanzan durante el catecumenado hasta el Rito de Elección. Los padrinos también pueden ser elegidos como padrinos.

Rito de Effeta El rito en el que el sacerdote o diácono toca las orejas y la boca de los elegidos y reza para que estén abiertos a escuchar y proclamar la palabra de Dios con fe. Este rito normalmente se celebra como parte de los ritos de preparación el Sábado Santo.

Ritos que se celebran con los elegidos en el tercer, cuarto y quinto domingo de Cuaresma, en porciones para el espíritu de arrepentimiento, la comprensión del pecado y la verdadera libertad de los hijos de Dios.

Ritos menores Ritos durante el catecumenado que incluyen los exorcismos menores, las oraciones de bendición y la unción de los catecúmenos. El celebrante que preside puede ser un sacerdote o un diácono, o con el permiso del obispo, un catequista puede presidir el exorcismo o la bendición.

