

DEPARTMENT FOR PASTORAL FORMATION



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the way ahead



*This booklet is
a guide to and
complements
the Church's book
'Rite of Christian
Initiation of Adults'*

Guide to the Rite of CHRISTIAN INITIATION OF ADULTS

liverpoolcatholic.org.uk

DIOCESAN PRAYER

“ HOLY GOD

*whose presence must be made known
in any structures we build and renew,
establish us as a community of hope,
never seeking to contain your mystery,
but willing to be led beyond safe harbours
into new and sacred waters
Through Jesus Christ our Lord*

AMEN ”

DESIGN: From the original for Clifton Diocese
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ADDITIONAL IMAGES: provided by Liverpool Metropolitan
Cathedral and Dupe Creative Design & Photography

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INTRODUCTION

To help live out our mission to evangelise every parish should have a copy of the Rites of Christian Initiation of Adults (RCIA) and every parish RCIA team access to it. This guide complements the book of Rites. It also sets out the procedures for receiving new members into the Church in the Liverpool Diocese.

Becoming and being a Christian is a journey of faith which takes place within the parish community. The RCIA is the “*Exemplar and rule for all Christian Initiation*”. It is the normative way for adults to be welcomed through Baptism, Confirmation and the Eucharist into the Church.

Although the RCIA team plays a vital role in the process, we must remember that the responsibility of initiating new members into the Church belongs to all the baptised. This needs to be made visible in liturgical celebrations. When these celebrations do not happen, or are reduced to a bare minimum, both the people being welcomed and the parish community are deprived.

At the heart of our Catholic faith is the understanding that the Church is the Body of Christ. Initiation into the life of the Church community is initiation into the life of Christ. A serious disservice is done to both enquirers and the parish community when this link is not made manifest in welcome, instruction and liturgical initiation of new members. Enquirers are also accompanied by the ministry of sponsors and godparents who take responsibility for their individual needs.

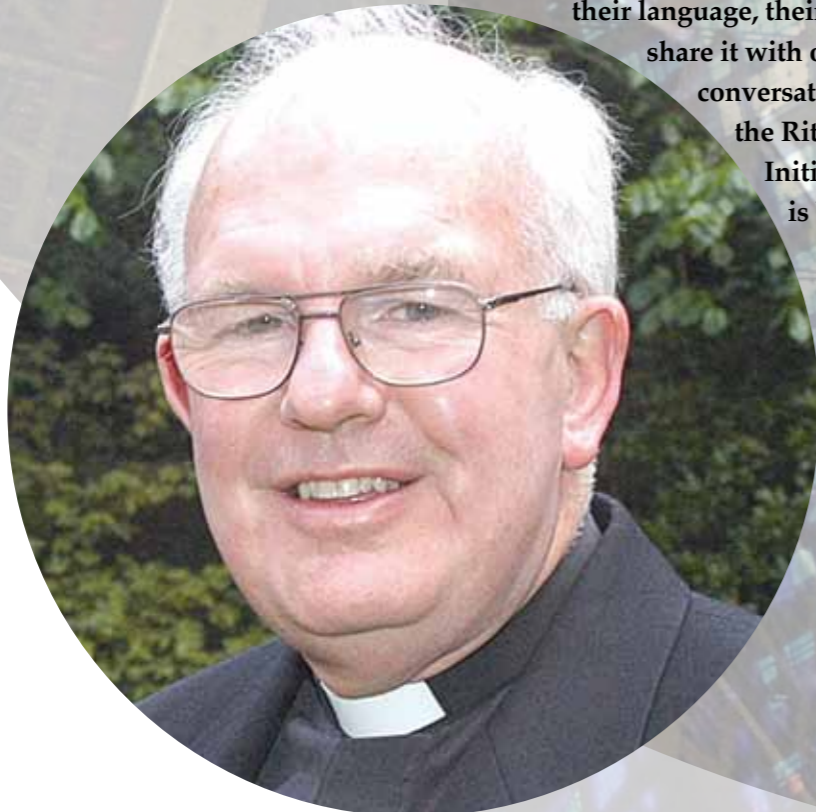
Unless there is a very strong pastoral reason why this should not be the case, Baptism or Reception into the Church should take place at the Easter Vigil. The procedures for receiving people into the Church in the Liverpool Diocese are on p23. As the chief catechist of the diocese the Bishop has oversight of all catechesis. In this most central aspect of catechesis, the initiation of adults, this link with the diocesan Bishop is always maintained and so permission needs to be given by the Bishop to receive or baptise adults. The normal way in the Liverpool Diocese is to attend the Rite of Election at the beginning of Lent in the Metropolitan Cathedral. Application forms for the Rite of Election are sent to each parish in January each year. If there are unavoidable difficulties in attending the Rite of Election, a formal application for Baptism or Reception has to be made to the Bishop.

WELCOME

It takes a lot of courage to sum up the whole story of Our Lord in three words: it is what that wisest of Saints, Thomas Aquinas dared to do: in one of his hymns about the gift to us by our Lord of his body and blood, he has this line: in mundo conversatus. English needs four extra words, but it is still very brief: he had a conversation in the world. But that is exactly what Jesus did. He met, he listened, he spoke, he asked questions and he answered questions. A conversation: and the whole point of every conversation was the same: it was all for us and our salvation, our healing, our being made whole: that is, to enable us in every conversation to reflect already the conversation: that filled with respect, imagination, affection and merriment of the Father, the Son and Holy Spirit.

But we do not only reflect that conversation, which is close to a dance in its beauty and movement and daring. We are learning the language that will be up to the task of being at home one day with the Father, Son and Holy Spirit and every sister and brother in the Lord.

The Rite of Christian Initiation, therefore, is not about handing on lessons; it is about conversations flowing from who Jesus is and where he wants to lead us. It is conversations in which we catch from each other the language, the songs, and the dance that is right and fitting for his followers. And one thing is certain: the surest way for anyone who is already his follower to appreciate their language, their dance, is to share it with others. In the conversations that form the Rite of Christian Initiation everyone is blest.



CHRISTIAN INITIATION OF ADULTS



INTRODUCTION

*Do you believe in God,
the Father almighty,
creator of heaven and earth?*

I INTRODUCTION

These guidelines arise from the considerable experience in our diocese of implementing the RCIA. They are to be used with the Rite, and are not a substitute for the directives contained in the Rite.

2 A JOURNEY IN FAITH

The RCIA is often called a *journey in faith*. This phrase derives from the Second Vatican Council, which described the process of initiating adults as a *spiritual journey*. The spiritual journey¹ envisaged by the RCIA is one:

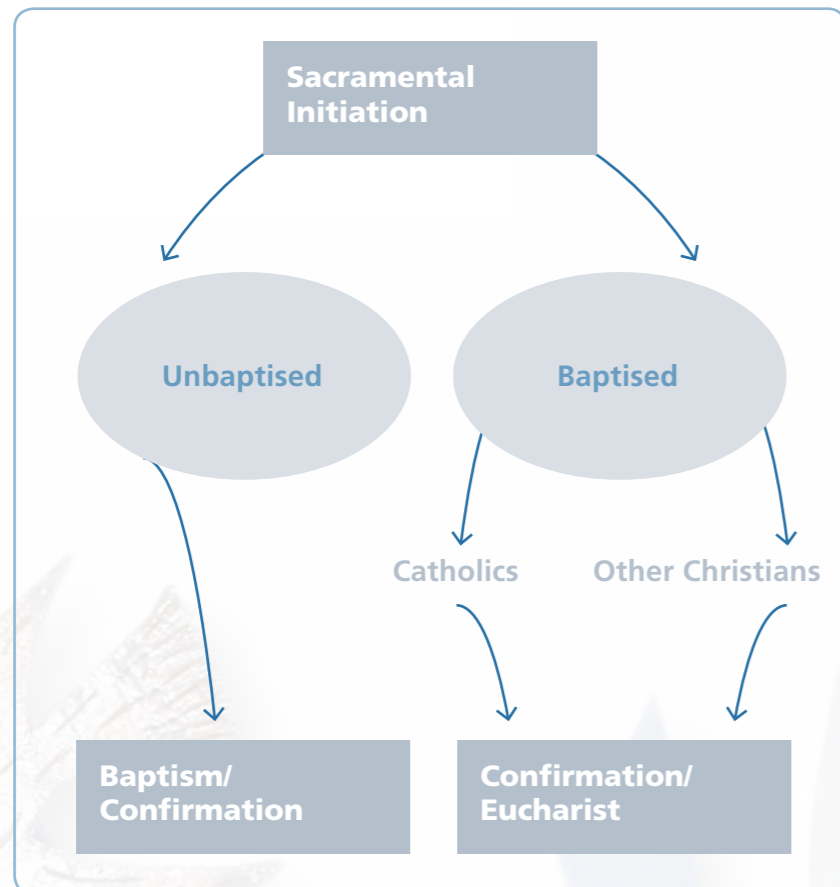
*“That varies according to the many forms of God’s grace, the free co-operation of the individuals, the action of the Church, and the circumstances of time and place”*²

*“A gradual process that takes place within the community of the faithful.”*³

3 WHO IS RCIA FOR?

*“This Rite is the exemplar and rule for all Christian Initiation.”*⁴

it has been normative for England and Wales since 1988. It is the process to be followed in the sacramental initiation of unbaptised adults. It is a process which is also adaptable for the formation of baptised adults seeking reception into the Roman Catholic Church. The process will require adaptation “according to the many forms of God’s grace ... and the circumstances of time and place”⁵ as well as individuals’ stages of faith development, (see below *Adapting the RCIA for those already baptised*)



1 Second Vatican Council, Decree on the Church’s Missionary Activity, Ad Gentes, para 13-14

2 RCIA para 5

3 RCIA para 4

4 Confirmed by the Congregation for Divine Worship, for use in England and Wales (20 June 1986)

5 RCIA para 5

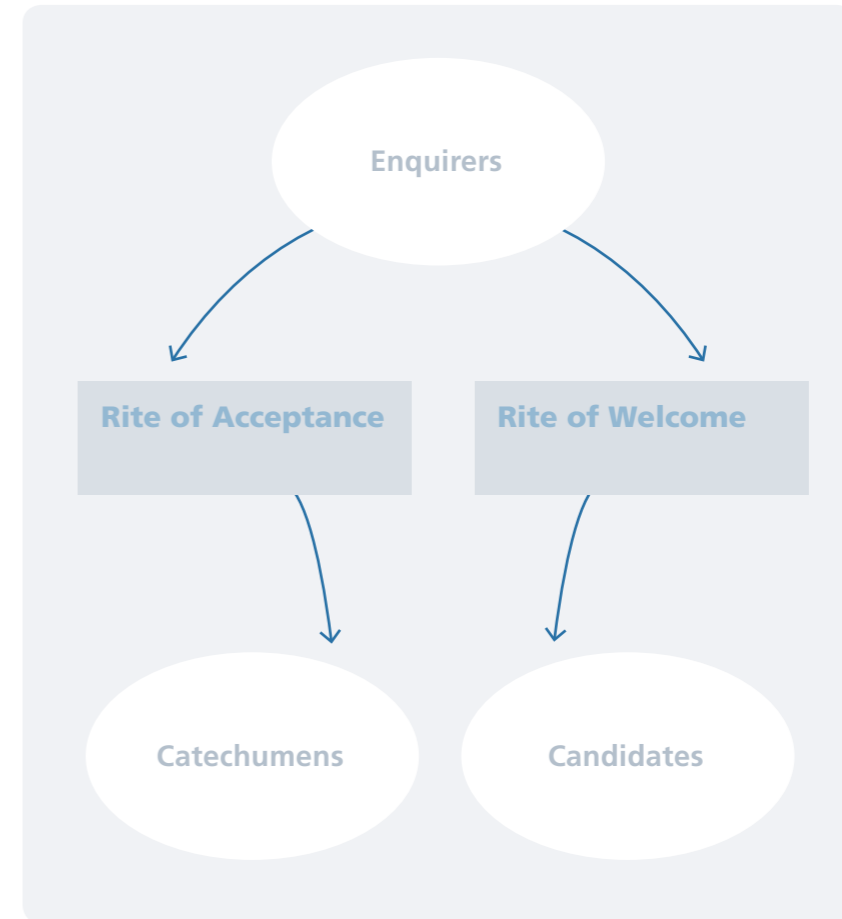


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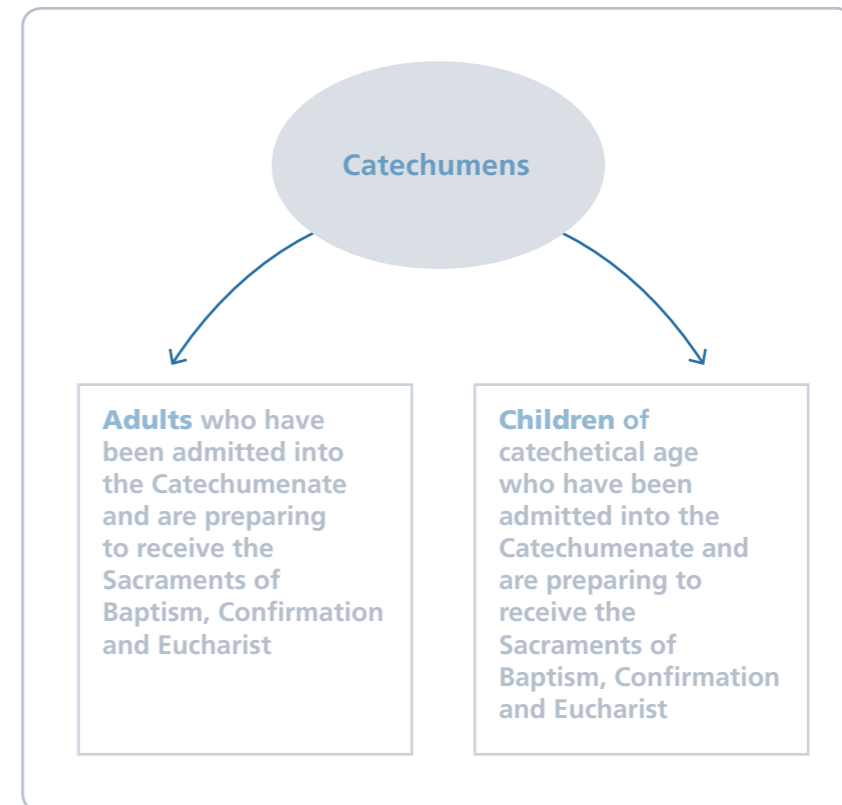
4 ENQUIRERS

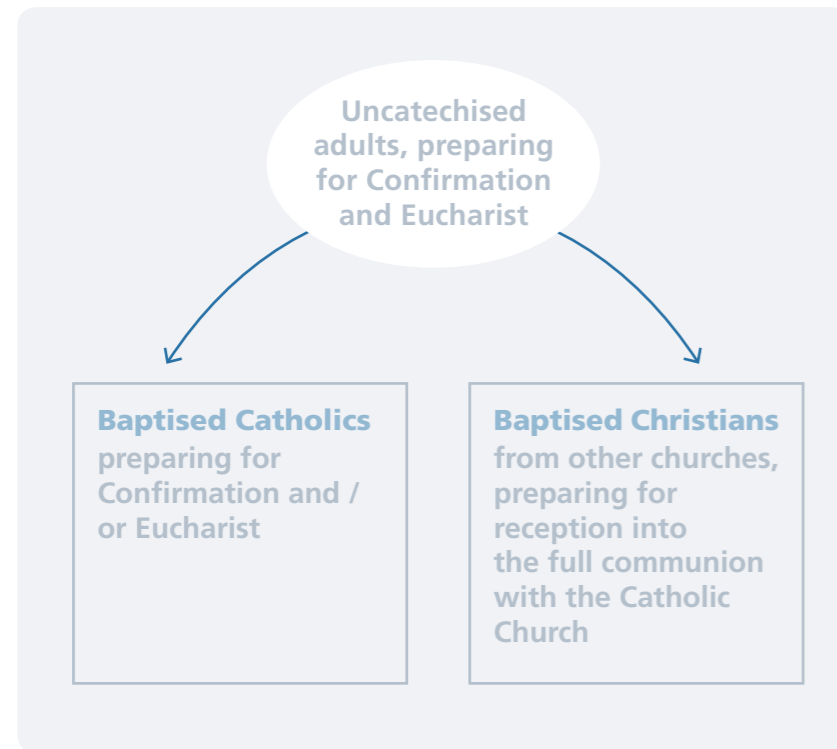
Anyone who is part of an RCIA group and *enquiring* into the possibility of becoming a Catholic Christian is normally called an *enquirer*.

After the Rite of Welcome, a distinction is made among the enquirers between *Catechumens* and *Candidates*.



5 CATECHUMENS





Baptised but uncatechised adults

Experience has shown the RCIA process to be adaptable to the needs of this group of people. As Pope John Paul II reminds us, they are often “quasi-Catechmens”⁶, with needs similar - though different - to Catechmens: similar because they seek a catechesis of conversion but different because “their conversion is based on the baptism they have already received, the effects of which they must develop”.⁷

Uncatechised adults will be prepared according to RCIA paragraph 376-386.

Already Catechised Baptised Christians

Since the Rite presumes these adults to be already catechised, it suggests that “no greater burden than necessary is required for the establishment of communion and unity”⁸. Therefore, it may be that a shorter process of preparation is required of people in this category.

Baptised Christians will be prepared according to RCIA paragraph 387-399.⁹

7 CHILDREN ALREADY BAPTISED WILL BE RECEIVED INTO THE CATHOLIC CHURCH

In discerning the length of preparation required, consideration should always be given to what process will serve best to initiate the Candidates into the Catholic Church and integrate them into the faith life of the parish. An RCIA group will have to discern in each case with the Candidate whether it is appropriate for him/her to prepare alongside Catechmens. Candidates often find they benefit from exploring Catholic faith together with people who have not been baptised.

⁶ Catechesi Tradendai para 44

⁷ RCIA para 376

⁸ RCIA para 387

⁹ It should be noted that “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 para 388.

8 ADAPTING THE PROCESS FOR PEOPLE WITH SPECIAL NEEDS

Assistance and support is available from Nugent Care for parishes welcoming and catechising people with special needs.

9 THE RESPONSIBILITY OF ALL THE BAPTISED

The whole Christian community has a responsibility to welcome those who are on the journey to reception into the church.

*“The People of God, as represented by the local Church, should understand and show by their concern that the initiation of adults is the responsibility of all the baptised ... in the various circumstances of daily life, even as in the apostolate, all the followers of Christ have the obligation of spreading the faith according to their abilities. Hence, the entire community must help the Candidates and Catechmens throughout the process of initiation.”*¹⁰

Accordingly, those who formally prepare the Candidates and Catechmens should see themselves as representing the whole community through diverse ministries.

10 THE MINISTRIES OF RCIA

Ministries identified by the Rite:

- Sponsor
- Godparent
- Bishop
- Priest
- Deacon
- Catechists
- Liturgists

To this list, experience would suggest the value of adding other ministries:

- RCIA coordinator
- Welcomer
- Prayer companion
- Sponsor director
- Spiritual director

However, not all parishes have the resources to provide all these ministries at the outset. In most communities, the number of ministries grows gradually.

11 THE RCIA TEAM

While the responsibility for the Initiation of Adults remains the responsibility of the whole parish, certain people take on the ministry of forming an RCIA team. This team consists of clergy and lay people who will meet regularly to understand the RCIA more deeply and to consider how it can be applied to the needs of individual enquirers.

At the heart of the RCIA is the understanding that the process is always adapted to the enquirers.

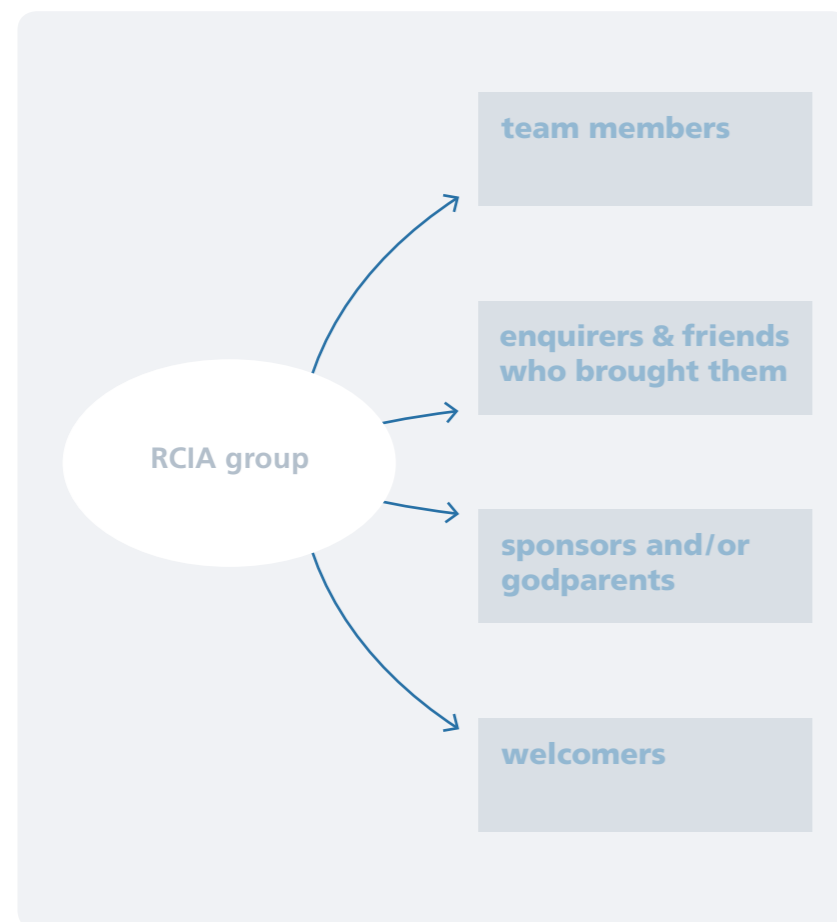
When the team is ready to start the process, an RCIA group is formed.



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12 THE RCIA GROUP

The RCIA group consists of the team, the enquirers and sponsors.



Sponsors and godparents may emerge from within this group or from outside. When they emerge from outside the group, they should be encouraged to join in the faith formation meetings, and possibly also the team meetings.

13 It is not recommended that the RCIA group be open to fully-initiated Catholic adults seeking to deepen their understanding of Catholic faith. Adult formation should be a priority in parishes, and Catholic members of an RCIA group invariably find it deepens their own understanding.

However, experience shows that it is difficult to serve the needs of the **long-initiated** with the **uninitiated** in the same group. Rather, it is recommended that parishes establish other groups for adult formation of Catholics alongside the RCIA.

14 THE ROLE OF THE PRIEST IN RCIA

Ideally, the priest should be a member of the RCIA team so that he is party to the ongoing discernment of the needs and progress of individual enquirers.

Regardless of whether or not a priest is present for the group catechesis, there is a real value in the enquirer meeting regularly on their own with a priest of the parish. Such meetings deepen the enquirer's sense of welcome into the parish and can be especially helpful in preparing Candidates to celebrate the sacrament of Reconciliation.

15 SPONSORS AND GODPARENTS

The **unbaptised enquirer** should have a sponsor by the time of the **Rite of Acceptance into the Order of Catechumens**. Discernment as to who might be the sponsor for each enquirer should be made by the enquirer and RCIA team together. Normally, there is just one sponsor for each enquirer. A sponsor should be at least sixteen years of age, confirmed as a Catholic, and have received the Eucharist. A parent of the person being baptised may not act as sponsor. Pastoral experience suggests it is not ideal for a spouse to assume the role of sponsor either.

16 The sponsor may act as godparent from the Rite of Election onwards.¹¹

*It is the responsibility of godparents to show the (Catechumens) how to practise the Gospel in personal and social life, to sustain (them) in moments of hesitancy and anxiety, to bear witness, and to guide (their) progress in the baptismal life.*¹²

17 **Baptised enquirers** should have a sponsor by the time of the Rite of Welcome. The same criteria apply as for the sponsors of unbaptised enquirers.

18 PRELIMINARY INTERVIEW

It is important that enquirers be interviewed by the RCIA coordinator or a member of the clergy before embarking on any process of preparation so as to ascertain their needs such as the catechesis appropriate to them and how long the process might last. The discussion should also establish - with sensitivity - the enquirer's marital status. These issues may call for a process of discernment with the enquirer before making concrete steps towards initiation or reception.



¹¹ RCIA paras 10, 11 & 110

¹² RCIA para 11

CHRISTIAN INITIATION OF ADULTS



*“Do you believe in
Jesus Christ,
his only Son, our Lord?”*

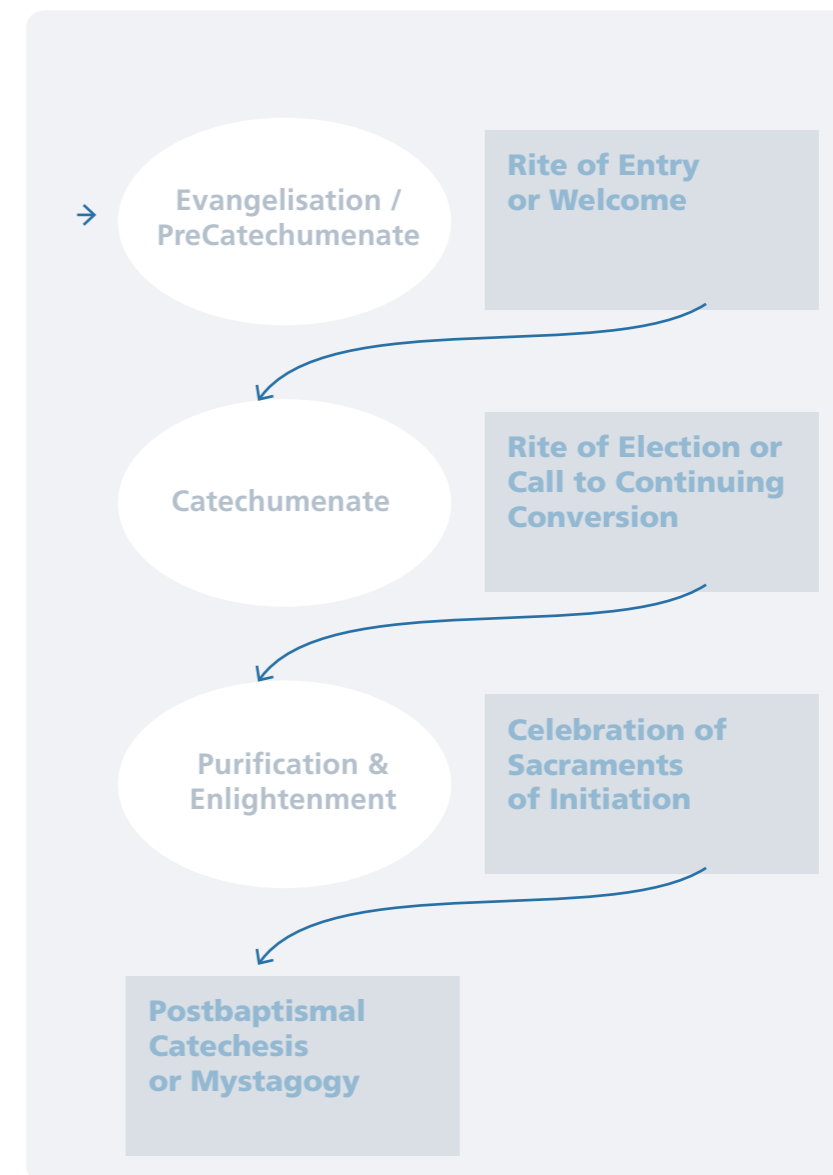
II THE PROCESS

INTRODUCTION

19 The RCIA commits the parish community to a process which prepares for and follows up each Rite marking the four stages of the journey into full initiation.



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THE PLACE AND PROCESS OF FAITH FORMATION

Where and when?

20 It is common for those involved in RCIA to form small groups according to the needs of the enquirers. RCIA groups have experienced the value of working in small groups as affirmed by the General Directory of Catechesis.¹³

A series of processes within the whole RCIA process

21 The process followed at RCIA meetings will depend on the particular stage of initiation reached by the enquirers in the group. The four periods of RCIA are characterised by the following type of process.

22 PERIOD OF EVANGELISATION AND PRECATECHUMENATE

Character of this period

This is a time of evangelisation and conversion.¹⁴ It is a time to consider - with the enquirers - how they and we are being called to change, and the nature of the commitment Christ is inviting us to make. It is a time for introducing the enquirer to the person of Christ and his message but in a spirit more of evangelisation than catechesis. It is about understanding oneself and one's faith journey in the light of the Gospel.

23 In this first stage, some people will come already committed to joining the Church while others are searching for answers to vague questions.

All of these enquirers should experience:

- a spirit of welcome and acceptance from the RCIA group
- acknowledgement of the faith journey that has brought them to this point
- listening to and reflecting on Scripture
- prayer
- an explanation of the whole Rite and the journey it entails, with specific preparation for the Rite of Welcome
- no sense of an obligation to remain in the group

24 first practical step

For the unbaptised:

Rite of Acceptance into the Order of Catechumens¹⁵
(there should be a Register of Acceptance for those who have gone through the Rite)

For unbaptised children of catechetical age:

Acceptance into the Order of Catechumens¹⁶

For those already baptised:

Rite of Welcome

¹³ General Directory for Catechesis para 159

¹⁴ RCIA para 36

¹⁵ RCIA para 48-74

¹⁶ RCIA para 252-286

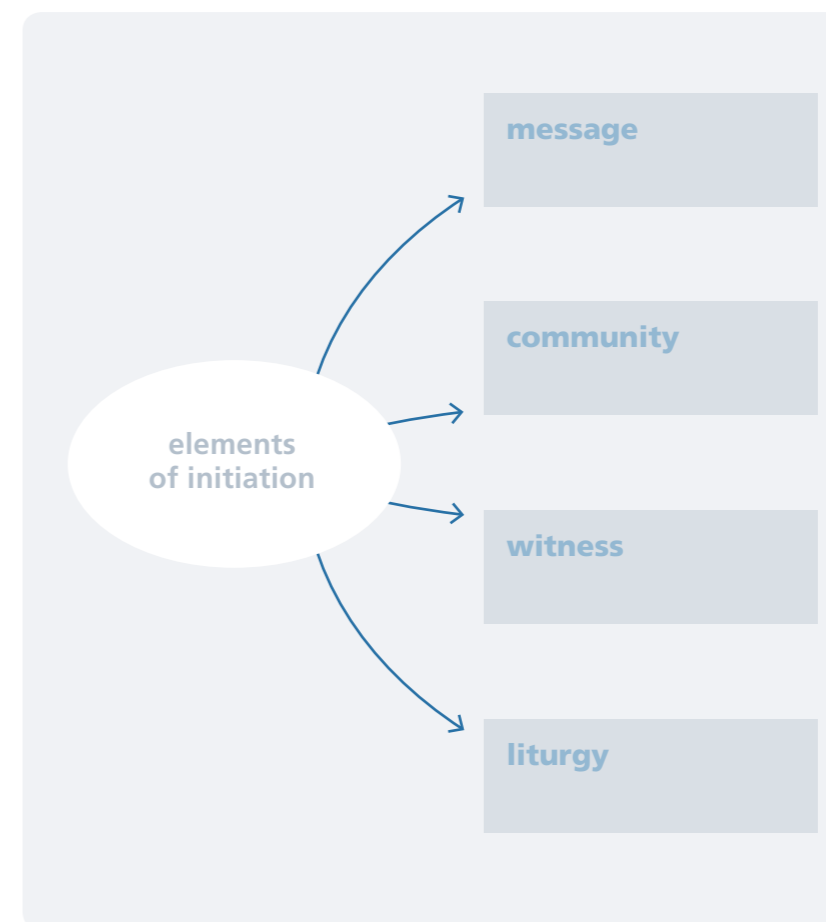
25 PERIOD OF THE CATECHUMENATE

Character of this period

For this period, the Rite envisages a gradual catechesis, closely linked to the liturgical year and accompanied by celebrations of the Word. As for the PreCatechumenate, the key is ongoing conversion to Christ and should be marked by a:

*// catechesis (which) leads ... not only to an appropriate acquaintance with dogmas and precepts but also to a profound sense of the mystery of salvation in which they desire to participate. //*¹⁷

This process is marked by the four specific elements of initiation into **message, community, liturgy** and **witness** identified in the Rite.¹⁸



These four elements are also implicit in the Rite's description of faith formation as:

*// a kind that while presenting Catholic teaching in its entirety also enlightens faith, directs the heart toward God, fosters participation in the liturgy, inspires apostolic activity, and nurtures a life completely in accord with the spirit of Christ. //*¹⁹

Each element is necessary to provide a full and balanced initiation which leads to individual and community growth and conversion.



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¹⁷ RCIA para 75

¹⁸ RCIA para 75

¹⁹ RCIA para 78

26 Presentation of the Church's message needs to be offered with sensitivity to the:

*//adaptation ... required by the differences of culture, age, spiritual maturity, and social and ecclesial condition (relationship to a church) //*²⁰

Whatever the level at which the Church's message is explored, it is helpful to take as a reference point the truths contained in the Creed, and endeavour to have introduced enquirers to these articles of faith in the course of the Catechumenate period. However, each enquirer's stage of faith and moral development must always be borne in mind.

Catechesis should always be linked to the liturgical calendar, particularly the seasons of Advent, Christmas, Lent and Easter. Experience has shown that lectionary based catechesis gives a firm foundation to teaching Christian beliefs.

27 The RCIA suggests that Catechumens take part in the Liturgy of the Word at Mass but that they are

*//kindly dismissed before the liturgy of the Eucharist begins (unless their dismissal would present practical or pastoral problems). //*²¹

This opportunity to go to another place with other members of the RCIA group and continue reflecting on the Scriptures can be valuable for baptised Candidates as well as for Catechumens.

28 In this period, the Catechumens and Candidates should experience: a sense of welcome and acceptance within the parish; assistance in discerning their readiness for the Rite of Election or Call to Continuing Conversion.

29 second practical step

The next step in becoming part of the Catholic Church for Catechumens and Candidates is the Celebration of the Rite of Election and the Call to Continuing Conversion. This takes place each year in the Metropolitan Cathedral on the First Sunday of Lent. On the basis of the testimony of godparents and catechists, and of the catechumens' reaffirmation of their intention, the Church makes its "election", that is, the choice and admission to the next major celebration of the sacraments of initiation. The 'election' for catechumens and 'call to continuing conversion' for candidates is conferred by the Bishop and is the focal point for the Church's concern for them.

30 For practical arrangements for attending the Rite of Election and for permission to be received into the Church see page 22 of this booklet.

²⁰ Catechism of the Catholic Church para 24

²¹ RCIA para 75

²² RCIA para 105-124

31 PERIOD OF PURIFICATION AND ENLIGHTENMENT

Character of this period

The period of Purification and Enlightenment customarily coincides with Lent.¹⁸

It is:

*//a period of more intense spiritual preparation, consisting more in interior reflection than in catechetical instruction. //*¹⁹

It is characterised by a formation more of the *heart* than of the *head*.

32 After the Rite of Election, Catechumens are known as the *elect*. Candidates continue to be known as *Candidates*.

In this period, the elect and Candidates should experience:

- walking the journey of Lent within a faith community
- interior reflection on the Sunday liturgy of the Word, calling them to a deeper commitment to Christ within the community
- different forms of prayer
- a time of retreat
- specific preparation for reception of the Easter sacraments

33 RITES BELONGING TO THE PERIOD OF PURIFICATION AND ENLIGHTENMENT

This time of enlightenment is marked by the celebration of the Rites such as the scrutinies, presentation of the Creed, presentation of the Lord's Prayer and the anointing with the oil of Catechumens²⁰

34 third practical step:

celebration of the sacraments of initiation

36 For the elect:

Celebration of the Sacraments of Initiation²¹

For Candidates who are from other Christian churches:

Reception of Baptised Christians into the Full Communion of the Catholic Church²²

For Candidates who are Catholics:

This rite needs to be adapted for those Candidates baptised as Catholics so as not to include the Invitation, Profession of Faith and Act of Reception.²³

For joint celebrations with elect and Candidates:

Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church.²⁴

For children:

Celebration of the Sacraments of Initiation²⁵



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¹⁸ RCIA para 29

¹⁹ RCIA para 126

²⁰ RCIA para 137-190

²¹ RCIA para 211-233

²² RCIA para 400-411

²³ RCIA para 403-405

²⁴ RCIA para 422-451

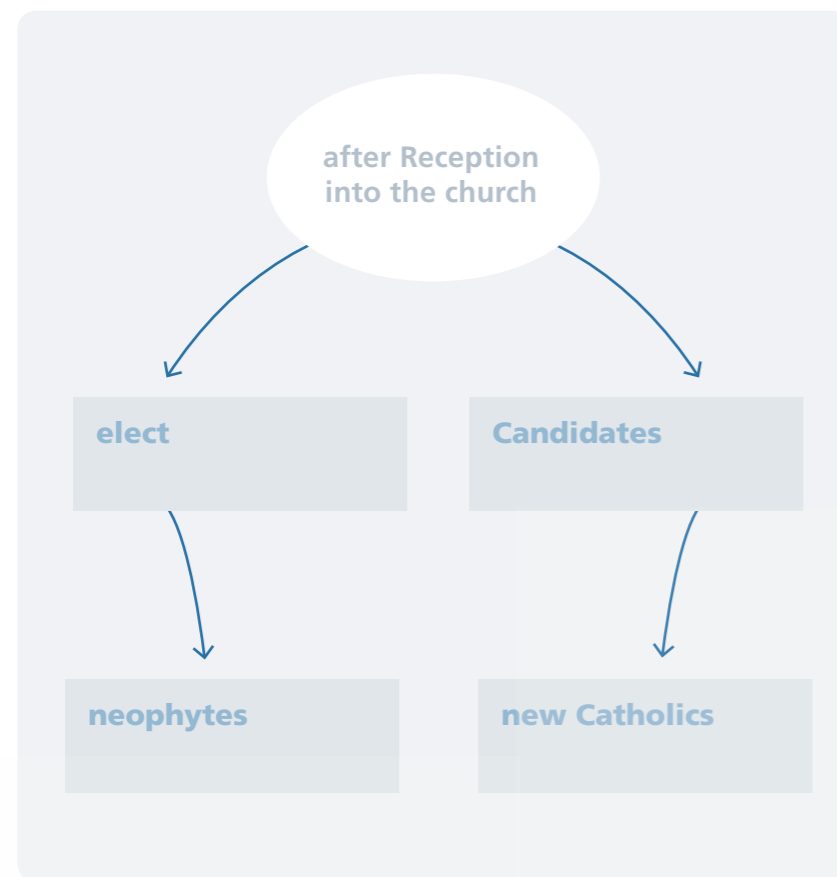
²⁵ RCIA para 285-305

37 PERIOD OF POSTBAPTISMAL CATECHESIS
OR MYSTAGOGY

Character of this period

Mystagogy means deepening of the mystery.

“This is a time for the community and the neophytes (the newly baptised) together to grow in deepening their grasp of the paschal mystery and in making it a part of their lives through meditation on the Gospel, sharing in the Eucharist and doing the works of charity ... The neophytes are introduced into fuller and more effective understanding of mysteries through the Gospel message they have learned and above all through their experience of the sacraments they have received.”²⁶

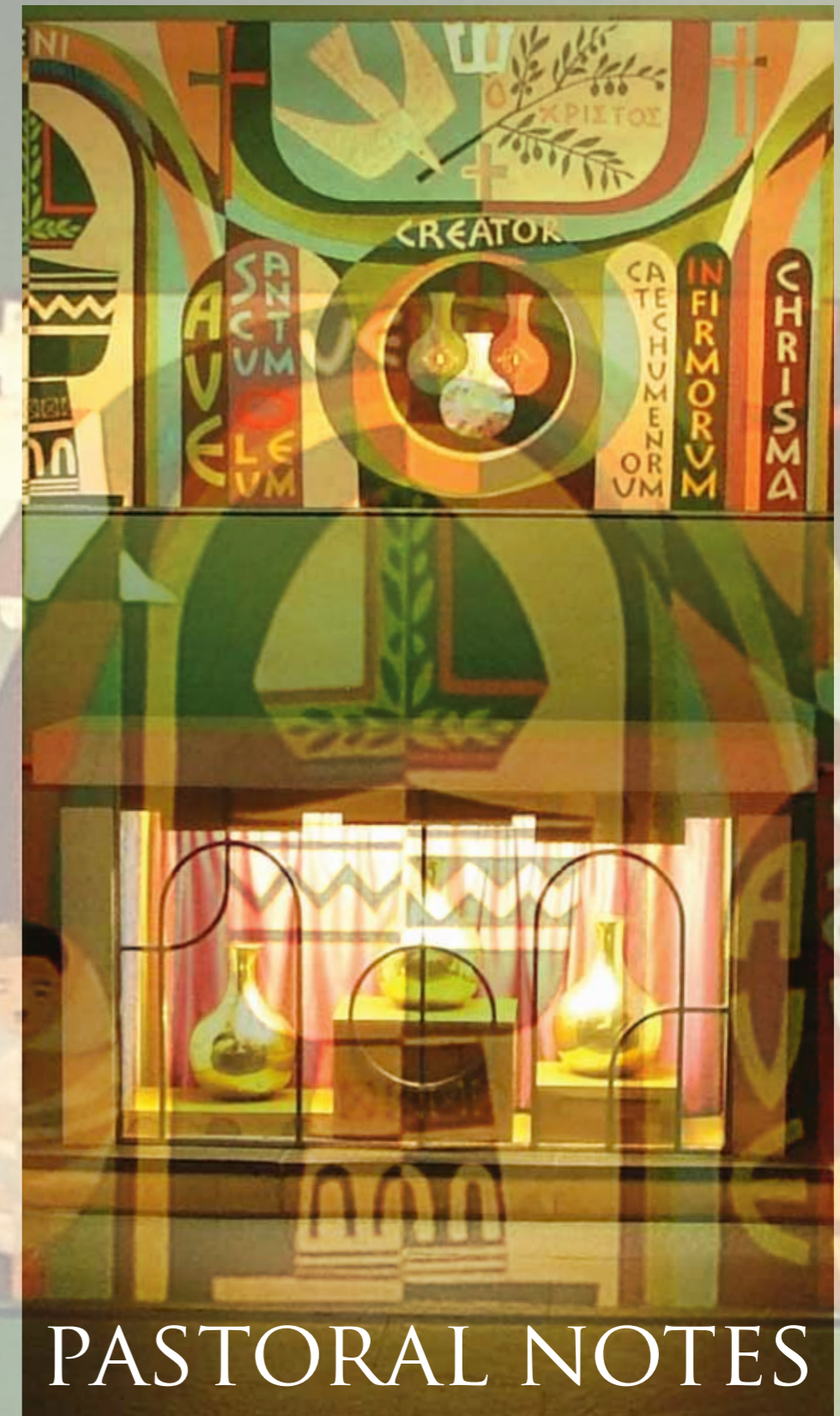


38 In this final stage neophytes and all new Catholics should experience:

- the Sunday Masses of the Easter season
- the continuation of regular meetings to reflect on their personal experience of the sacraments and the community
- participation in activities which further the mission of the Church
- a liturgical celebration close to Pentecost

²⁶ RCIA paras 234-235

CHRISTIAN INITIATION OF ADULTS



*“Do you believe in the Holy Spirit,
the forgiveness of sins,
and life everlasting?”*

III PASTORAL NOTES

39 THE LENGTH OF THE PROCESS

Initiation into the Church's message, community, witness and life of prayer requires time. The length required for this process will vary from one parish to another and, indeed, from one individual to the next. However, the fixed points are:

- Baptism and Reception into the Church takes place at the Easter Vigil
- The Rite of Election is celebrated at the beginning of Lent
- The period between Easter and Pentecost is of particular importance

“It is a time for deepening the Christian experience, the spiritual growth, and for entering more fully into the life and unity of the community.”²⁷

This time is often referred to as the mystagogy and while this is true it must be remembered that for everyone the deepening of Christian life and faith lasts from Baptism for the rest of life.

- The custom has sometimes arisen of following the academic year with the RCIA. It is now generally recognised that September until Easter is an inadequate time for enquiry and catechesis. One year would seem to be the minimum length of time for an adult to be prepared for the sacraments of initiation.

The only fixed points in the process are the Rite of Election at the beginning of Lent, the Celebration of Baptism and the reception into the Church at the Easter Vigil.

40 LECTIONARY BASED CATECHESIS

“The Church unfolds the whole mystery of Christ over the cycle of the year, from his incarnation and birth to his return to heaven, to the day of Pentecost, and to our waiting for our hope of bliss and the return of the Lord. By renewing in this way the mysteries of our redemption, the church opens to believers the riches of the greatness and achievements of its Lord...”²⁸

Reflection on the Sunday readings should form an integral part of the catechetical formation sessions. The lectionary based method of catechesis is highly recommended. There are recommended books available from the Department of Pastoral Formation.

27 RCIA 7

41 DELEGATION OF FACULTY TO BAPTISE ADULT CATECHUMENS AND OR RECEIVE ADULT CANDIDATES

- Permission must be sought from the Bishop by priests if they are to baptise adult Catechumens or receive adult Candidates into the Church.
- This delegation should be sought by applying to participate in the Rite of Election and the Call to Continuing Conversion.
- Participation in the Rite of Election gives automatic delegation to priests to baptise and receive Candidates at Easter.
- This includes the faculty to confirm at the time of baptism and/or reception.²⁹
- If enquirers do not participate in the Rite of Election then they will need to apply to the Bishop for permission for Baptism and Reception into the Church.
- As the chief catechist of the Diocese the Bishop has oversight of all catechesis. In this most central aspect of catechesis, the Initiation of Adults, this link with the Diocesan Bishop is always maintained and so permission needs to be given by the Bishop to receive or baptise adults.
- However, this delegation to confirm does not extend to Candidates baptised as Catholics who are preparing to receive the sacrament of Confirmation at Easter, and they need to apply for permission to the Bishop.

42 INITIATION OF CHILDREN OF CATECHETICAL AGE

For the baptism or reception of those aged 14 and above the above procedures must be followed:

The baptism or reception must be referred to the Bishop.

For those aged below 13:

The baptism or reception of children in this age group is a matter of the parish priest's discretion and does not need to be referred to the Bishop. Children should be catechised for Baptism or reception into the Church. Baptism should be recorded in the parish register in the normal way. Reception of children baptised in another denomination should be entered in the book of reception. Preparation for initiation into the Sacraments of the Eucharist and Confirmation should take place through the usual parish sacramental programmes.



28 Second Vatican Council Constitution on the Sacred Liturgy para 102
29 Code of Canon Law 883.2

43 THE SACRAMENT OF RECONCILIATION

Adult Catechumens

Those who are to be baptised do not celebrate the Sacrament of Reconciliation prior to receiving the sacraments of initiation. The newly baptised should be introduced to the practice of celebrating this sacrament during the Easter Season.

Adult Candidates

44 Candidates should, according to their conscience, celebrate the Sacrament of Reconciliation prior to reception.

Child Catechumens

45 Children of catechetical age who have not been Baptised do not celebrate the Sacrament of Reconciliation prior to receiving the Sacraments of Initiation. However, there are penitential rites which take place during the period of final preparation for Baptism.²⁷ As newly baptised, the children should be introduced to the practice of celebrating the Sacrament of Reconciliation.

Child Candidates

46 Child Candidates who have already been Baptised should celebrate the Sacrament of Reconciliation prior to reception

APPLICATIONS TO BAPTISE ADULTS

47 Catechumens

- Adults should always be baptised at the Easter Vigil.
- By participation in the Rite of Election, permission is automatically granted to Catechumens to be baptised and confirmed. There is no need to apply for a separate permission to baptise and confirm at Easter.
- Application forms to participate in the Rite of Election are sent to each parish in January.
- If Catechumens are unable to attend the Rite of Election application should be made to the Bishop for permission.

48 APPLICATIONS TO RECEIVE BAPTISED ADULTS INTO THE CHURCH

- Proof of Baptism, preferably a baptism certificate, should be ascertained before applying to be received into the Church.
- By participation in the call to Continuing Conversion at our Cathedral at the beginning of Lent, permission is automatically granted for Candidates to be received and confirmed into the Church at Easter. The call of Continuing Conversion takes place during the same liturgy as the Rite of Election. Application forms to participate in the liturgy are sent to each parish in January.
- When they have participated in the Liturgy and presented themselves to the Bishop there is no need to apply for a separate permission to be received at Easter.
- If Baptised adults are unable to participate in this celebration with the Bishop, application should be made to the Bishop for reception into the Church.

²⁷ RCIA para 267-270

49 REGISTERING BAPTISMS AND RECEPTIONS

• For those not previously baptised:

The entry should be made in the Baptismal Register.

• For those previously baptised in another Christian Church:

The entry should be made in the Register of Reception. This includes the reception into the Church of children below catechetical age baptised in another Church.

• For those conditionally baptised:

The entry should be made in the Baptismal Register.

Details of Confirmation or of any Marriage should be entered into the Baptism and/or Reception Register, depending on which contains the record of their entry into the Church.

BOOKS AND RESOURCES

The Rite of Christian Initiation of Adults

There are a number of versions of the Rite but a useful copy is: The Rite of Christian Initiations of Adults – A Study Book. This copy includes useful sections on the Catechesis of the RCIA, A Pastoral Commentary and A Liturgical Commentary. St Thomas More Centre ISBN 0 948071 02 8

The Department for Pastoral Formation recommends a lectionary based catechesis for the majority of the RCIA journey and there are numerous excellent resources to support this approach.

Training and development opportunities are provided at regular intervals in different venues across the diocese. Please see the web-site for up to date information. Training and ongoing development can also be provided in response to local needs and circumstances at pastoral area and/or parish level. For a comprehensive list of resources and for full support in implementing the RCIA in your parish please contact us on 0151 522 1040.

The Department for Pastoral Formation would like to thank Bishop Declan Lang, Tom Bigwood and the Clifton Diocese Department for Adult Education and Evangelisation for permission to use their design and the content for this Guide and for their generous commitment to the process of its reproduction.



CONFIRMATION PRAYER

*/// ALL-POWERFUL GOD
Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons
and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their helper and guide.*

*Give them the spirit of wisdom
and understanding,
the spirit of right judgement
and courage,
the spirit of knowledge
and reverence,
fill them with the spirit
of wonder and awe
in your presence.*

*We ask this through
Christ Our Lord,*

Amen ///

